

"That no flesh should glory in His presence."—1. Cor. i. 29.



THOUGHTS FROM . . . THE WORD OF GOD.

By the Grace of God.—Volume VIII. 1908.



A Messenger of His Truth in days of sad departure therefrom, seeking for Fellowship in the Truth (Mal. iii. 16). "Evil men and seducers shall wax worse and worse, deceiving and being deceived; but continue thou in the things which thou hast learned."—2 Tim. iii. 13-14,



"To the Praise of the Glory of His Grace."—Eph. i. 16.



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PREFACE.

61, UPTON LANE,

FOREST GATE,

DEAR FRIENDS "IN CHRIST,

The darkness deepens, but "He is faithful That promised." Amid the confusion of the "last days," there is a resting place for the humble child of God. The finished Work and the sure Word of the Lord endure for ever. No changing customs, no educational progress, no new circumstances can alter the gospel of His grace, or set aside His promises. And His precepts still sound forth, though oft on deaf ears. We are the friends of Christ if we do whatsoever He commands, but if we court the friendship of the world we make ourselves stand His enemies, and shall suffer loss "in that Day" "God is not mocked." Let not home or business ties, or ecclesiastical fellowships and opportunities, make us unmindful of Him Whose eyes are as a flame of fire, and Who will not give His glory to another, or approve divided love. With holy wishes, real confession, and corresponding activity, let us step forth from all that grieves God, and realise His promises are the best security; counting difficulties nothing, since, chosen and bought in undeserved grace, we *love* Him because He first loved us, and fear to be shamed *away* from Him, *in* His presence (Ps. cxix. 60).

Yours heartily and earnestly in the Lord.

PERCY W. HEWARD.

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THOUGHTS FROM THE WORD OF GOD

A MONTHLY HERALD OF THE TRUE MESSAGE.

"Thy Word is Truth"
JOHN 17. 17

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A Monthly issued by the Grace of God, and to the Glory of God, by a few people of God who desire to please Him. Hence a stress is intended on that which He has laid stress, and loving exhortation in His Name is given to His people, showing His Will as He may enable, and as the thoughts of men are kept under.

EDITED BY
PERCY W. HEWARD.

But we owe, we the ones who have power, the strengthlessness of the ones without power to keep on bearing, and not ourselves to be pleasing. Let each one of us the one near him be pleasing with a view to the good, unto building up—for Christ also not Himself pleased, but (according as it hath been written)—'The reproaches of those reproaching Thee fell on me' For as many things as were before written with a view to our teaching

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were written, with the Divine object that through the patient remaining under, and through the exhortation of the Scriptures written, the hops we may have (and hold). But the God of the patient remaining under, and of the exhortation—may He have given to you the same thing to mind among one another according to Jesus Christ, with the Divine object that with one accord, in one mouth, ye may be glorifying God, &c.

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PREFACE.

BY the grace of God, and in His power, it is prayerfully hoped, is this witness sent forth. The messages are not to please men, but to glorify God. At least, such is the object, but what a comprehensive object it is, and how we all fail.

Among those who read there will be a few who know not God and obey not the gospel of our Lord Jesus Christ. With loving earnestness the writers would warn such that "it is appointed unto men once to die, but after this the Judgment." God will not excuse one sin, or clear one guilty sinner. The only hope is *righteousness by sacrifice*.

Among those who read will be saved ones who have left their first love, who do not care for the things of God as they once did, whose affection is set on things of the earth, not on things above. With true affection the writers would pass on the message through Paul to believers of old: "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap."

Among those who read will be Christians, in various denominations, who have never thought about ecclesiastical accuracy, and to whom "coming out" seems hard. But, dear fellow saints, what saith the Scripture? If your meeting transgresses the Lord's arrangements for an assembly,

whether by omission of the Table, or voted ministry, or anything, can you participate? Put God's glory first.

"AS MANY AS."

"As many as" the Lord received—
To them the right He gave
To show they had in Him believed,
Who died their souls to save.
"As many as" have been baptized,
His death have typified!
Shall saved ones, reckoned now with Christ,
Forget with Him they died?
"As many as" have been baptized,
Have in a symbol shown
That they have gladly put on Christ,
None other name to own.
"As many as" walk by the rule
Of God, His peace enjoy,
Trained in His humbling, blessed school,
His will their one employ.
"As many as"—how bright the thought,
God hath a number saved;
Each one beloved, and each one bought,
By nature all enslaved.
"As many as"—then let us each
Obedient to Him be,
And seek His other saints to reach,
Till all with Him we see.
"As many as"—no man can tell,
Those whom the Lord did choose;
Redeemed by Blood from sin and hell,
Such He will never lose!

Editorial Words of Greeting.

"Doth He Not Speak Parables?" These were the words of Israel when Ezekiel told them of the stern judgment of God (xx. 49). Man fears and opposes the *literal* interpretation of Scripture. One of the great needs of to-day is an *implicit confidence in the sternest utterances of God*. There is too much explaining away, and though we should all give our verbal consent *e.g.* to Matt. v. 11, 12, Luke ix. 60, Jas. iv. 4, Rev. xiv. 10, 11, yet our lives oft show it is but verbal. How much self-indulgence enters into our experience! We almost *wish* the Lord had not spoken so severely, and there are portions from which we shrink if we are asked the meaning. The awful condition and doom of the ungodly, making a real barrier against all mixing with the world, is little recognised. "A parable" is the frequent comment of our actions. Oh for grace to take God's Word as it stands, not merely in connexion with eternal life, but with respect to those things wherein we have hitherto *doubted*. Oh for grace to definitely take the promises of God without a single doubt, and to obey the precepts with as much readiness as if our beloved Lord stood beside us enabling. *Does He not thus stand, giving us spiritual strength?* (2 Tim. iv. 7). Scripture is written to reveal not to confuse. The natural tendency, seen in connexion with the First Advent among Israel, and the Second Advent among ourselves, is *disguised* modifying of the Lord's Truth by imagining unauthorized non-literality. If God gives a parable or an hyperbole, He will make this clear.

"Selfishness" is *self-ish-ness*. It may be strangely like godliness, for the old nature can adapt itself to spiritual inclinations to get a footing. Like "secularism," it involves "choosing for oneself," instead of being governed by the Lord. It may be very quiet, and apparently put on one side, yet "changed" in appearance to suit changing circumstances.

It was selfishness which led Paul to resist the Spirit's instruction concerning not going up to Jerusalem (Acts xxi. 4). It was selfishness when Barnabas wished to take his nephew on the missionary tour, forgetting the loss of prominence and of privilege connected with going back. It is selfishness which leads many to hurry forward in Christian work. Selfishness may even preach self-denial, and take pleasure in mortification (Col. ii. 23). Selfishness may speak of Christ, loving to speak. May work hard, to show off. May toil and suffer, to gain a hero's reputation. May form professing churches to draw away disciples after self. Let none of us think we are free from this. Let us examine ourselves, and try our ways, and

ask the Lord to search us lest there be any wicked way in us. In many things we all offend, and God is dishonored. Oh that our lives may be more and more like to His Who said, "I delight to do Thy Will, O My God, yea, Thy Law is within My heart," and again, "Not My will, but Thine, be done."

Tychicus was to announce all about Paul to the saints to Colosse. How interested in "one another" the people of God should be. Nothing happens to or by one without affecting others, and the child of God should be *on the alert* in this connexion, lest he hinder fellow saints. But *this* is not the primary thought here. Rather is it that we should not count it unnecessary to hear about other brethren. Their affairs are ours, and we must know how to intelligently pray for them, and for the Lord's strength in the trials permitted. The apostle's helpers needed loving skill in interesting saints in saints. Not that we should speak of our feelings and cares so as to burden others. Rather there is the thought of encouraging, and calling forth supplication. Not, moreover, that we should forget the Lord to speak of *His people*. Indeed, much spirituality is required to talk rightly, and without pride, concerning *the work* of the Lord. Men of God, matured by grace, were the appointed messengers.

Do any brethren and sisters feel that sometimes this magazine has been too personal or local? The writer would regard it as a difficult duty to indicate briefly what *God* has done, and how *God* has led, in connexion with His people at Forest Gate. We need prayer, inasmuch as Satan seeks to destroy any work that aims at God's glory in the promised reviving. How strangely do most human revivals ignore that which is *ecclesiastical*. We do not claim perfection, in pointing out the errors of others. But the heart's desire of some of the Lord's people here is indeed that their *own* defects may be known and hated, AND that other saints may see the privileges of the pathway along which we ought to press, toward a little awakening, a Scriptural repeatedness, and a real expectation of our absent yet coming Lord.

PRAYER NEEDED.

The apostle was led to emphasize prayer, in days of approaching ruin, for *seeming* impossibilities (1 Tim. ii. 1). Do we pray much? If we expect *not* unto Jehovah, can we anticipate that He will strengthen our heart? Prayer is needed as to everything (Phil iv. 6). Real prayer, not made up, or self-pleasing. Prayer that pleads, prayer that realizes weakness, as with Jacob *when successful*. Scripture *finishes* with prayer. There will be a special *reward*, saith the Lord in Matt. vi., for silent, unadvertised, earnest prayer.

Letters to an Assembly of Saints.

BEHAVIOUR TO "ONE ANOTHER" IN A CHURCH OF THE LIVING GOD.

DEAR FELLOW BELIEVERS,

Having been received and welcomed by the Lord, and by "one another," we must, or at least should, feel our responsibility to "one another." How can we help to build up our brethren? How can we illustrate the truth of God *collectively*, and represent the Lord Jesus "as one man"? Such thoughts, rather than the idea of immediate public service among the *unsaved*, should have a holy weight with us, and even these should be preceded by prayerful meditation before the Lord concerning ourselves *individually*. The Lord desires His assemblies to be "houses," and this hint implies "order," "fellowship," "exclusiveness of the right kind," and "interest" in every other member of the family. If only all saints in any district were in one gathering how much easier would our pathway seem. But God is testing us by trials, and if we fail, how we grieve Him. But can we, *as a rule*, rightly recognize, as saints, many of those who avoid the Lord's ecclesiastical commands. What do we *know* about the majority of such? They hold aloof. They do *not* ask our help, except in certain ways of their own arrangement. Hence we must *primarily* see to the many spiritual needs of those who, by being added to a local assembly, accept the responsibility, and seek the privileges associated. And neither of these can be considered small or unimportant. By assuming all professors are Christians, and all meetings churches, we create confusion, and take upon ourselves liabilities which we cannot meet. We must treat most as "Christendom" till they prove themselves Christians, and then, instead of friendliness, we *have* a painful task, because of love, for which the Lord will give adequate grace—unless we insult Him with our own methods.

"Discipline" is neither unkindness, nor necessarily exclusion. It is the opposite of both *judgment* and *indulgence*. Some of it depends on *office*. For every saint to do what Paul did would not honor God. But can we not have a still more suitable word than "discipline"? Let us remember that God has rather spoken of Himself, and His Word, "disciplining" (Heb. xii. 6, 2 Tim. iii. 16), of parents "disciplining" children ("nurture"), and of His servants "disciplining" those who *oppose* (2 Tim. ii. 25). "Love to the brethren" is that which we seek, with all its manysidedness. It may include "discipline," but embraces much more. The manifestation of the "caring one for another" (1 Cor. xii. 25) which is so lacking, and so precious, inasmuch as it preaches Christ and glorifies God.

Love all saints, hate all sin—thus teaches the Word of God. Hence, "if thy brother trespass against thee, rebuke him; and if he repent, forgive him" (Luke xvii. 3). "Thou shalt not suffer sin upon thy brother." Howbeit not all were to be rebuked before all, nor could all give the reproof then (1 Tim. v. 20). A self-satisfied spitefulness is the opposite of the spirituality which seeks to restore a brother overtaken in a fault (Gal. vi. 1). Let not any who are unspiritual, who are excusing sin, take the work in hand. First let the personal beam be taken out, that awful cause of not seeing clearly. *Then* deal with brethren. But suppose there are some who seem to "choose for themselves." Not every one can illustrate Tit. iii. 10, but 2 Thess. iii. 14 is the Word of God that applies. "Have no mingling," yet *love*!

Thus far as to "practical differences." Doctrinal error, unless any *pose as teachers* (1 Tim. vi. 3, Tit. i. 10, 11, Rev. ii. 20), is far more difficult for "any one" to touch, but the *principle* of brotherly concern applies. Many dear saints are in error. Oh for loving zeal on their account.

And the passages above, with the added words of Luke xvii. 4, and the "waiting" as to those at Corinth (see 2 Cor. xii. 21), bring before us that all dealing with the sins of brethren is not and does not lead to "exclusion." A hasty spirit, and sad precedents, may suggest this, but let us keep to all the Word of the Lord.

And this is not the only part of "relationship" to one another. If a brother hunger, Jas. ii. tells us what to do, though 2 Thess. iii. must be read in connexion. If a brother backslide, or be suffering, Jas. 5 gives us a principle that applies even in days of ruin. If a brother need prayer, pray for him. Bear his burden, for it is the law of Christ. Indeed, all the "one another" verses demand our prayerful thought. How vast—and intricate—our privileges! The special teaching of 1 Tim. iii. has not yet been mentioned. Few will have Timothy's hard toil. But, oh, that the Lord may raise up elders like the men of that chapter.

Yours heartily in the Lord Jesus,

PERCY W. HEWARD.

THE PRAYER OF JABEZ (1 Chron. iv. 10).

A real need. A real longing. A desire for fellowship, and leading. The Lord's hand takes away the supremacy from self. A real fear of sin. Much grief thereat. How rarely can saved ones plead with the Lord thus—"that it may not grieve me." We rob ourselves of arguments; *cf.* the powerful, forgotten, and oft-unusable plea, "for we also forgive every one that is indebted to us."

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THE CHILDREN'S PAGE.

ETERNITY.

WE have talked, dear children, about the things here which are always passing away. Now we will speak of those things which will last for ever. I wish we all thought more about eternity, and less of things of this life. It is so easy, I know, to be taken up with earthly pleasures, but if even young Christians are thus occupied, it will bring loss "in that Day," when Christ will reign over this earth for a thousand years. It will not be till after the thousand years that *eternity* will begin. I fear many have forgotten about this long period, and thought only of eternity after they pass away from this world. But before this there is the Judgment Seat of Christ, where all believers will appear, not to be judged for their sins—these were borne by Christ on the cross—but they will be judged for their works, which were done after they have been saved. Will you read 1 Cor. iii. 10-15, 2 Cor. v. 10, Gal. vi. 7, 8? These are solemn words spoken to Christians. I wonder if you have passed out of death into life? Have your sins ever troubled you, or are you, like many others, careless about spiritual things? I pray that God will, by His Spirit, convince many who read this message of their sins, and bring them out of darkness into His marvellous light (1 Pet. ii. 9). I must be faithful and tell all, whether young or old, that only those who have eternal life (which God graciously gives to sinners who come to Him, through His beloved Son) will be eternally blest. Those who despise God, and His Word, will be for ever where there will be sorrow and suffering. For the Word of the Lord endureth for ever (1 Pet. i. 25). It is for ever settled in heaven (Ps. cxix. 89). It is written, "the world passeth away, and the desire thereof, but he that doeth the will of God abideth for ever" (1 John ii. 17). We can hardly imagine what eternity will be and what all will be like, but I think Rev. xxi. and xxii. give us some idea of its bliss for saved ones, and chapter xx. of its fearfulness for unsaved sinners. Those of us who know the Lord are looking forward to that time when there will be no more sin or sorrow for God's people, but what a sad prospect have the ungodly, and this should make every one, young and old, concerned about any who are living without a thought as to their future. Is my young reader careless about the awfulness of living and dying in sin? Oh, I hope not, for remember God's Word will abide for ever. All that is written therein He will do. "For God is not a man, that He should lie; neither the son of man that He should repent. Hath He said, and shall He not do it? Or hath He spoken, and shall He not make it good?" (Num. xxiii. 19). Let me remind you again that only sinners saved

by grace will dwell for ever with the Lord in Eternity. The unbelievers He *will* send away from His presence.

ETERNITY of bliss will be
For those who are from sin set free;
But what for those who die in sin,
Whose hearts are dark and dead within?

ETERNITY, it will be peace,
Which never, never will decrease,
For ALL redeemed by Jesu's Blood,
Who now have peace and joy in God.

ETERNITY, without one sigh,
With Jesus Christ saints dwell on high,
And walk with Him in heaven so bright,
Where all is bliss and endless light.

ETERNITY, we cannot tell,
All it will be, but all is well,
For there will be no sin, no pain,
No sorrow, and of sin no stain.

ETERNITY, God's plans of old,
He will in grace to saints unfold,
Its grandeur is surpassing bright,
There everything is spotless white.

ETERNITY for those "outside"!
What will it mean? God they denied,
Despised the Blood and His great Name,
And put Him to an open shame.

ETERNITY "without" the Lord;
Yes, sin will bring its own reward;
When all who lived in sin and died,
Beneath the wrath of God abide.

ETERNITY, where will you be,
With Christ and all His glory see?
Or from His presence sent away,
When God His anger shall display?

THE GOOD SHEPHERD.

Saves His sheep (John x. 11, Luke xix. 10).
Holds them up (Isa. xli. 10).
Encamps around them (Ps. xxxiv. 7).
Protects them (Ps. v. 11, margin).
Hears their cry (Ps. xxxiv. 15).
Enriches them (1 Cor. i. 5).
Revives them (Isa. lvii. 15, Ps. cxxxviii. 7).
Delivers from evil (Ps. xxxiv. 19, 2 Cor. ii. 10).

LIGHT.

God is Light (1 John i. 5).
He dwells in Light (1 Tim. vi. 16).
He said, "Let there be Light." He divided the
Light from darkness (Gen. i. 3, 4).
He puts Light in His people (2 Cor. iv. 4-6).
Brings them out of darkness INTO His marvellous
Light (1 Pet. ii. 9).
Christians are called *Children of Light* (Eph. v. 8).
If they walk in the Light they have fellowship
(1 John i. 7).
They are to *let their Light* be seen (Matt. v. 16).
They are to have nothing to do with darkness
(Eph. v. 11).
Christians *LOVE* the Light (John iii. 21).
The future—The Lamb is the Light (Rev. xxi. 23)

YOUNG BELIEVERS' COLUMN.

"JOINING THE CHURCH."

WHEN one has passed "out of death into life" the thought must come, "Lord, what wilt Thou have me to do?" And a glance through the New Testament, with spiritual prayerfulness, will lead a child of God to see how much is addressed to saints as members of assemblies governed by the Lord and His Word. And not a few precepts cannot be acknowledged in another connexion, nor can a Christian even seek to obey them while remaining in such a connexion. See e.g. 2 Cor. vi. 17, 18, Heb. x. 25, 1 Cor. xi. 23-26, Matt. xviii. 15-20. Now while the most conscientious saint, who has come out from Christendom, must realize his failure, particularly with regard to the last passage, the position of willingness, to give up things of men that hinder, is the Lord's preparation for churches after His own heart. And it is not only a question of easily-understood direct commands, the whole atmosphere of the New Testament is distinct from that of to-day's gatherings. Not merely is it impossible to "This do," in connexion with the Lord's Table when one uses the uncommanded, unsymbolic, leavened, usual bread, but it is wrong to abide in an organization where "elders" contrary to those of 1 Tim. iii. are approved. Not everything that calls itself a church—is one.

The pathway is hard, but obedience is blessed. If there were only one church, with local churches on the same lines (1 Cor. iv. 17, xi. 16, xiv. 33), all would be easy, but now a young Christian finds himself or herself with different sects inviting, and to join one is to become in measure *responsible*, and to condemn other arrangements. Believers' baptism and the sprinkling of infants cannot *alike* be right. *Contrary* teachings cannot be a matter of indifference. Truth must be too sacred in the eyes of a saved one to allow carelessness or delay. To acknowledge *one* system may be to reject the right, to acknowledge all *must be* recognizing evil. Naturally a young believer is often attracted toward the gathering through which the Lord brought to Himself, but perhaps attendance there will mean the denial of the *weekly* Lord's Supper, and listening to teachers who set aside the doctrine of *election* (Eph. i. 4, Rom. xi. 5-7), or, if they be definite on that, who ignore the solemn words of 1 Cor. iii. 15. To separate *ecclesiastically* from such seems unkind, but not to do so is to tolerate evil, and the perplexed child of God feels compelled to choose between accuracy and love, failing to see it is no love to participate in or encourage evil, and that accuracy may and should be in the spirit of meekness, humility, and love. But Satan seeks to blind to these things, and often there is a settling down in "the best thing possible

under the circumstances" to the dishonor of the Lord, and support of sects which are literally "choosing for oneself."

Some, perhaps, see this, and come out, but the ideal is not a mass of *units*. Fellowship must be sought after separation (2 Tim. ii. 20-22). How many pitfalls surround the troubled children of God, and often real waiting on Him, with the prayer of Isa. xxxviii. 14, and without the double mind of Jam. i. 6-8 (the necessary consequence of self-wish and bias) is omitted.

What then is suggested? First, confession of *all* seen sin (1 John i. 7). If the Lord's Word does not speak of voted-ministers, come out from such assemblies, dear brother or sister. If it speaks of a persecuted, not a State church, step forth. If it warrants not "infant baptism" (unbelievers' pseudo-baptism as it *must* be), or a morning supper, avoid all ecclesiastical identification with these things. You cannot be a sleeping partner, shifting responsibility. Abram went out not knowing, then the way opened. Let the sin be left, every word of God emphasized, and humble prayerfulness will soon show separation from existing churches, leading to home-meetings in simple obedience. And any such contemplated will probably seek fellowship and loving advice from those who are in grace taking these steps, and who value correspondence unto the Lord's glory.

340, Romford Road, Forest Gate.

A CHRISTIAN'S PRAYER.

"Whatsoever ye do, in word or deed, do all in the Name of the Lord Jesus, giving thanks to God" (Col. iii. 17).

Every day and every hour,
By Thy gracious Love and Power,
May I live, Lord, all for Thee,
And obedient daily be.
Every moment for Thee live,
All the glory to Thee give,
Watch and wait till Christ shall come,
And for Thee be never dumb.
Every time for Thee I speak,
May I all Thy Glory seek,
Let my words, Lord, be with Grace,
Like one in the Holy Place.
Everything by Grace I do
"Unto Thee"—may this be true!
That I may, Lord, work no ill,
But obey Thy Sovereign Will.
Every trial I would see
Is permitted, Lord, by Thee,
That I may, by Grace Divine,
Answer "Not my will, but Thine."
Every thought, or word, or deed,
To Thy Glory may it lead,
May I daily self deny,
Thee alone, Lord, glorify.
Every step, O Lord, now guide,
As the days and moments glide,
Keep me always in Thy Ways,
Let me live a life of praise.

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MESSAGES FOR DARK DAYS.—1.

SERVICE.

HOW much so-called service in these days of rush is simply pleasing one's self, and therefore not acceptable to God? We need to be watchful, for Satan's devices are many, and it is so easy to be deceived by him. We are all aware that much which is called work for the Lord is an ABOMINATION to Him, and will bring loss "in that Day." The Judgment Seat of Christ has been put in the background, and thus there has been forgetfulness concerning the solemnity of being Christians, and all it involves. Service is not running to this and that meeting, and neglecting duties at home. It is not always speaking in the open-air or indoors. But doing the DAILY DUTIES "unto the Lord." How little will some things look in that Day which we in this day thought so much about, for all will then be seen in its true light. All prayer, if it is heard and answered by God, must come from Him and be put in our heart by the Holy Spirit, even as David said, "Thy servant hath found in his heart to pray this prayer unto Thee" (2 Sam. vii. 27). So all service which is unto the Lord must be done in and through us by the Lord Himself. For it is written, "It is God Which worketh in you, both to will and to do, on account of His good pleasure" (Phil. ii. 13). Further, "For of Him, and through Him, and to Him are all things" (Rom. xi. 36). Oh for more waiting *before* and *upon* God that He may work, otherwise we shall not bring Him glory by bearing much fruit, but our works will be burnt up. God will be grieved, and we shall suffer loss (1 Cor. iii. 15). A mistaken idea about service unto the Lord has led many to say they desire to devote all their life to the Lord's work, and thus they have given up their daily work often in a hurry, without waiting to know God's will. If a believer cannot serve the Lord in all the little things of daily life, something is wrong. How different would the testimony be if in all it was manifest Whose we are and Whom we serve. But, alas, we all fail in this. Let us remember that where God has placed us, we can serve Him. Will it be easy. Oh, no, but grace is all-sufficient, and if we desire to hear the Lord's "well done," we must do well, by grace, in this man's day amid all the difficulties. God keeps a Remembrance Book, and, in that Day, ALL will be made manifest. What a responsibility! Our prayers which are prayed in secret will be rewarded openly (Matt. vi. 6). Surely this is comforting to those who wait upon the Lord. Then there are the words, "Whoso offereth praise glorifieth Me" (Ps. l. 23). Further, a cup of cold water given in His name will not lose its reward. We are commanded to be faithful "in that which is

least." It is *not* that which is termed public work which will bring glory to God, and reward in that Day, but heart worship and service. It is easy for any of us to be deceived. Wherefore, let us meditate in God's Law continually, and wait upon Him. Let me remind you that words are deeds, for the Scripture saith, "Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus." Thus our life will be service unto Him.

"Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal" (Matt. v. 20).

LAYING up, for that great Day,
Treasures not to fade away
When we at Christ's Judgment Seat
With all saints together meet,
There receiving full reward,
Bringing glory to the Lord.

Laying up our treasures where
They will keep all bright and fair,
Where no moth nor rust can get,
Needing not that we should fret—
If on earth our treasures be,
We SHALL not their beauty see.

Laying up, in heaven above,
Treasures given by God in love,
That we may in that great Day
Not from His be shamed away,
But receive His own "Well done,"
When our race on earth is run.

Laying up that we may bear
Fruit to God, Christ's glory share;
For we are but strangers here,
And our God our hearts should fear;
Walk according to His Law,
And in Heaven lay all our store.

Laying up for that great Day
Treasures that will not decay,
Rich in faith, in good works, too,
Keeping now that Day in view;
Unto God may all be done,
Through His well-beloved Son!

MONTHLY RECORD OF TESTIMONY.

BY grace we have continued and been enabled. Some have been bowed down before the Lord. He has graciously given physical strength. His presence seems realized at Fulham and Acton. The literature is going forth in His Name, and the Printing Press has now been obtained. We desire to wait on the Lord that He may strengthen our hearts, and to look up for every need. Few know the trials of ecclesiastical obedience. Few know the physical, financial, and other problems permitted, only to lead us to say unto the Lord, "Thy will, not ours, be done," and to rest with confidence in Him.

A few saints gather for "The Breaking of the Bread" by grace, every Lord's Day evening, Forest Gate, Aldgate Acton, Fulham. Exercised ones ~~may~~ asked to enquire.

“DEAD.”

DEATH is a very solemn thing; even the most hardened are sometimes silenced in its presence, for there is, more or less, a certain fear about death which even the most godless feel. How it brings forth sympathy when a child says, “Mother is dead.” It is also a time of sorrow when adults have to part with loved ones. Yet there is a death more awful than that which is physical. How terrible to be SPIRITUALLY DEAD! Yet few are concerned. Nevertheless *this* death is beyond earthly expression, for it not only affects one in this life, but to continue in this state of deadness and to die while “dead in trespasses and sins” (Eph. ii. 1) means suffering under the wrath of God eternally (John iii. 36). All, to begin with, are spiritually dead. But because Christ has died for ungodly ones, God has, in His mercy, graciously given eternal life to those who come to Him, trusting alone in the finished work of His beloved Son. THESE are “born again,” and have passed out of death into life. We read in Rev. xx. 6, “On such the second death hath no power.” For they are eternally saved through the precious Blood of Christ. But if any despise His Blood, forgetting the awful doom of all who thus live and die, there is a solemn statement about them in this chapter (verse 5). All who are “in Christ” will be raised at the beginning of the thousand years, when Christ shall reign over this earth, BUT the ungodly, who have died in their sins, will not be raised till after the thousand years. How solemn! Surely this should make unsaved sinners concerned, and cause them to tremble. But, alas! it does not. Yet remember, dear reader, God WILL do ALL that is written in His sure Word, which is for ever settled in Heaven. There are such terrible things in the Bible. God’s love is indeed great (John iii. 16), but His wrath is equally great, and “the wages of sin is death” (Rom. vi. 23). These things are clearly written in God’s Word; but if you despise God and His Word, then His wrath must abide on you. May He, by His Spirit, convince of sin, and lead to repentance.

DEAD in trespasses and sin,
Only evil thoughts within;
In destruction downward road,
Enemies, and far from God.

DEAD, without the Lord, and hope,
Left in darkness, now to grope,
Doing evil night and day,
Thus by Satan led astray.

DEAD, and with a stony heart,
Evil reigns in every part,
Not a thought of God and heaven,
DEAD in sins and unforgiven.

DEAD while living here below,
Unconcerned about hell’s woe;
DEAD in sins with spir’ual death,
“Without God” the Scripture saith.

DEAD, and thus the Lord you hate—
Is this *now* your awful state?
If you STILL thus live, and die,
You will tremble by and by.

CALENDAR.

“IF THE LORD WILL”—January, 1908.

	1 Samuel	Rev.		2 Samuel	Rev.
1	xxvi.	i. 1-6.	16	ix.	vii. 1-8.
2	xxvii.	i. 7-15.	17	x.	vii. 9-17.
3	xxviii.	i. 16-20.	18	xi.	viii. 1-6.
4	xxix.	ii. 1-7.	19	xii. 1-14.	viii. 7-13.
5	xxx.	ii. 8-17.	20	xii. 15-31.	ix. 1-6.
6	xxxi.	ii. 18-29.	21	xiii.	ix. 7-12.
7	2 Sam. i.	iii. 1-6.	22	xiv.	ix. 13-21.
8	ii.	iii. 7-13.	23	xv.	x. 1-6.
9	iii.	iii. 14-22.	24	xvi.	x. 7-11.
10	iv.	iv. 1-6.	25	xvii.	xi. 1-8.
11	v.	iv. 7-11.	26	xviii.	xi. 9-15.
12	vi.	v. 1-7.	27	xix.	xi. 16-19.
13	vii. 1-17.	v. 8-14.	28	xx.	xii. 1-6.
14	vii. 18-29.	vi. 1-8.	29	xxi.	xii. 7-12.
15	viii.	vi. 9-17.	30	xxii. 1-27.	xii. 8-17.
			31	xxii. 28-51.	xiii. 1-10.

Lord’s Day Suggested Readings.

1 Sam. xxx. 1, 2. The difficulties of a disobedient position. 6. Distressed, but —. The Lord does not leave His people even when they have in measure left Him. 7. No drawing near except by *the Priest*. 16. A picture of man’s joy after man’s “success,” all unconscious of nearing evil. 18, 19. So will there be the recovery of “all” in *that Day*. 22. What wickedness to ignore weak saints. 23. What tenderness, yet firmness. 26. How awful the lie of xxvii. 10 seems in view of his. Friends, enemies. Note representative position of elders. 31. Hebron—fellowship—a favourite place.

Rev. i. 1-6. “An Unveiling of Jesus Christ”—God’s title for the book—Christ the Centre—to the world He is veiled—the majority of “Christians” know not His glory and His sternness—few really believe this revelation of *Christ*, and praise God for every part of it. “To His bondservants,” not to everybody. 3. “Happiness” in connexion with the Word, even the solemn portions. 4. “*The seven*”—only seven Scriptural assemblies there then! Probably, as with Timothy, all “angels,” or “representatives” of the Lord, had *district* supervision, but this precious truth would not account for the absence of Colosse! 4, 5. The *greatness* of our Triune God to be realized *first*. The greetings from the Spirit show His interest in all assemblies, but suggest a measurable loss of His dispensational presence. 6. God’s making. Priestly kings—the blend of blessings.

2 Sam. vi. All, yet . . ! “A new cart”—sinfulness yet apparent reverence. 5. Real earnestness. 6. Real concern for the Ark. 8. How often we are *displeased* with the Lord’s actions, if He deals sternly with our inventions. 13. Obedience.

"Six"—sacrifice on the basis of a completed work (Ex. xx. 9) typified. 18. Offering, blessing, Lev. ix. 22. 20. The Lord's arrangements, e.g. Baptism, often seem too undignified for the world.

Rev. v. 1-7. 1. The fulness of God's judgments. 2. We are *not worthy* to execute wrath: how humbling the precepts for the present dispensation are! We cannot be judges or warriors, because of sin! There is further teaching as to *grace* as well. 3. How amazing are God's judgments. We cannot even examine them. 5. Christ *overcame* to open: He is the great Example for overcomers. 6. Christ's power and wisdom, as well as gentleness and atonement—mark Satan's caricature in xiii.—notice connexion of the Lord Jesus and the Spirit and His *interest* in all His churches displayed at this *same time* ("seven").

2 Sam. xii. 1-14. Read on from xiii. God's care, yet *months* of the Lord's "heavy hand" upon him had been permitted. 4. Nathan takes the lowest aspect of sin *against man*, so the Lord Jesus in dealing with the young ruler, but awakened David cried out, "Against Thee, Thee only, have I sinned." 5, 6. Sin must be punished, AND apart from this there must be *special* compensation, etc.—the Lord removed the FORMER, see 13 and 14. 9. We are responsible for that which we indirectly do. 11. This threat was not removed, see xiii., xvi. 13. Sin must be righteously put away: then come the words, "Thou shalt not die," but there is a "howbeit." 14. Two further results of sin.

Rev. viii. 7-13. 7. As in Egypt of old: was it not literal then? 9. How fearful, and beyond man's conception, are God's judgments. Does this surprise us? 13. The opposite of God's blessings. He does not cease in the middle. The sounding trumpets suggest warning and war: they lead up to "the last trump," with all its glories and wrath. Do we really think what the Coming of Christ really means to the world we seem to love?

2 Sam. xviii. 3. Love to David. So should there be on the part of the Lord's people to their rejected Lord. 10. Man's king. 13. A sidelight on the character of Joab. 18. "For himself." 28, 29. The result of running unsent. Either his excitement made him fail to hear the words of 20, or he told a lie. 33. David realized his share in the sin of his son, see 1 Sam. ii. 29, iii. 13, 1 Kings i. 6.

Rev. xi. 9-15. 9. Longer than the "three days," and a reminder of the Lord Jesus: naturally would have seen corruption. 10. Man's course of sin—unrestrained. 11. An historical future fact, and a pledge of the raising of Israel, Ezek. xxxvii. 10. 12. Another reminder of the Lord Jesus, yet men go on.

13. "Gave glory," rather as Achan did, for in 14 we have "woe" still come. Fear and natural repentance may prove nothing. Do we believe these judgments are coming, and are we silent, fraternizing with the world?

"CHRISTMAS."

THIS Magazine will (D.V.) reach some ere the Pagan, renamed, untrue, licentious, stumbling-block festival of "Christmas" has taken place. By the grace of God this truth has been brought before some of us, and lovingly in the Lord's Name we would ask the Lord's people to weigh, in the scales of the sanctuary, the *slightest* participation.

The *principle* of Christendom is seen in the arrangement. The things which "should utterly have been destroyed" are adopted and adapted. "Baptized" heathendom "baptized" heathen feasts. The "fitting in" prevented much persecution, and preserved the continuity of Babylonianism and its organization, at which Satan aimed. If it was serious to observe "days" in apostolic times, the mere religious observance would be solemn, but when there is the awful background of union with demonism, even a "Christmas" card must appear hateful to an exercised child of God acquainted with the facts.

Some strive to obscure the awfulness by distinguishing use and abuse, but to commemorate a demon-feast, transferred by a corrupt Christendom, is necessarily wrong, and really heart-rending. Many dear people of God are ignorant of these things, and the writer would not, for a moment, accuse them of wilful return to that which is of Satan, but such ought surely to value this information.

Some obliterate the teaching by saying, "Well, we can't go into these things." And others try and prove *we* do the same thing in keeping the God-appointed "First Day." The third and fourth centuries did *not* lead the saints to take the "first day" from the world, but emphasized a pagan *parallel* "Sunday," and gave "the Lord's Day" to the heathen as a compulsory holiday. Exactly the reverse of the actions with regard to "Christmas," but equally sinful and blending. Thus we see Satan's methods, continued, alas unknowingly, by those who make "the First Day" a national institution, and try and reform the world in this and other ways.

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A MONTHLY HERALD OF THE TRUE MESSAGE.

"Thy Word is Truth"
JOHN. 17. 17

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A Monthly issued to the Glory of God in man's day. His Word is the only authoritative volume recognised. Sectarianism is regarded as a work of the flesh. Man-made ministry is deplored. Worldliness is regarded as against Him Who chose His people out of the world. The endeavour is to please Him by restoring some of His people in the spirit of meekness.

EDITED BY
PERCY W. HEWARD.

From the Lord's Prayer in
John xvii.

"Holy Father, keep them in Thy Name, whom Thou hast given to Me, with the Divine object that they may be ONE, according as WE also."

"I ask . . . with the Divine object that all may be ONE, according as THOU, Father, in me, and I in Thee."

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"I have given with the Divine object that they may be ONE, according as WE are ONE."

"I in them and THOU in Me with the Divine object that they may be those who have been brought to the end into ONE, with the Divine object that the world may be recognizing that Thou didst send Me forth."

Is Christ's object ours.

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PREFACE.

BY the grace of God, and in His fear, this magazine is sent forth to His glory. There is no merit or credit due to any, for what have we which we did not receive? But praise belongs to the Lord, and let His people say "Amen."

The messages are mainly addressed to those who have passed out of death into life, that they may know they have eternal life not by feelings, but by the Scriptural tests of continued obedience, and walking worthily of the calling wherewith called.

Some who really love the Lord neglect His Word. They continue in things that grieve Him, and excuse participation, unmindful of "that Day." Many dear Christians know that concerts, sectarianism, worldliness, are wrong, yet are afraid to step forth, resting in simple faith on the Lord, and trusting Him, Who has dealt with sin, to deal with consequences.

Some are reaching a crisis in their life. They would like to obey the Lord, and retain their place in Christendom; to take the position of a learner and keep that of a teacher in societies not of God at the same time. May the Lord indeed enable us each to see that "to obey is better than sacrifice, and to hearken than the fat of rams."

The days hasten on, the Return of the Lord is near. How are we preparing for "that Day"?

TRUE BLESSEDNESS.

Ps. lxxv. 4; xxxii. 1, 2; i. 1; lxxxiv. 4, 5; xciv. 12; &c.

How empty men's beatitudes
Each one true blessedness excludes;
Real blessings in the covenant rest,
And all in Christ are ever blest.

Blest are His chosen, caused to come
Unto Himself. Shall praise be dumb?
Blest each forgiven, righteous one,
For whom a finished work was done.

Blest are His saints in whom no guile,
Who fear each wish, or earthly wile;
Who with the ungodly will not stand,
But keep His precepts in their hand.

Blest those who in His house are found
Still praising Him on holy ground;
Blest those who in Him have their might,
The ways of God their hearts' delight.

Blest is the chastened, humbled one,
Instructed how the race to run;
Such shall true rest in mercy find
And not to God's desires be blind.

Blest are the people of the Lord,
By grace brought into one accord,
Removed from every curse by grace,
When they deserved an awful place.

Blest evermore; His Word is true,
The promise ne'er has fallen through;
Blest with all blessings in our Lord—
What gratitude this will afford!

Editorial Words of Greeting.

Thus hath the Lord spoken. He seeks no half-heartedness. We must not have *anything* apart from Him. The sadly proud remarks of many as to "Absolute Surrender," and unwise claim of "the Baptism in the Spirit" as a present position, have had a double effect, ensnaring some, and causing others to fear the truth which has been thus perverted. We ought to be led by the Lord. This was even an old dispensation experience (Ps. xxxii. 8). We ought not to keep one part of our life to "ourselves." Shall the Lord regulate our *assembly*, and not our *business* life? We cannot expect His presence unless we acknowledge His authority, as Prov. iii. 6 shows. We are commanded to "yield ourselves," to "deny ourselves," to "please not ourselves," to "humble ourselves," to have no desires of our own. Is *this* mysticism? *This* is Scripture. Many have sought after it professedly, and have stumbled into "another" leading, which is not of God, but can their failure make the Word of God of none effect? Shall we not, as children of God, mourn our non-acknowledgment of the Lord, in the home, and see thereby His non-acknowledgment of us in the church? We cannot hope to have His leading while we excuse sin (Ps. lxi. 18). We cannot expect that He will teach His way, unless we are "the meek." Others He permits to be filled with their own ways. If we choose for ourselves in one thing, God allows us to do the same in another. If we neglect the appointed waiting on Him, and as Balaam, fret for our own way, can we wonder if God gives our request *with the consequence*?

How sad is a feud between literal brethren. But shall we "Let Brotherly Love Continue." not be yet more alarmed at the disunion among brethren "in Christ"? Brethren in Him (Who loved and loves), yet quarrelling! Unkind thoughts, and words, and deeds are so easy, and, alas, allowed; grudges are borne (Lev. xix. 18); there is a carelessness as to "one another" (Gal. vi. 2). Shall we not grieve over these things? (Phil. ii. 28). "Love one another out of a pure heart fervently" is the Lord's command (1 Pet. i. 22). How we ought to rejoice when we meet "a brother." How we ought to feel his interests knit with ours. How we ought to mourn over his failures. *Where* is love to the brethren? Ah, it has received a severe blow through love for the world. Where the Lord commanded exclusiveness man has been inclusive, and where He appointed inclusiveness man has shut the door. It is impossible to manifest love to all saints unless the line of demarcation be drawn: impossible to feel this love unless by grace we seek this

lines: If we mix with the world, we substitute an emotional kindness, a natural generosity, an earthly friendliness for love which is from above, which is far deeper than we imagine, leading to the "sleeplessness" of those who watch for souls, to the laying down of one's life, to the denial of anything as *one's own* (Acts iv. 32). Selfishness hinders brotherly love, and attacks that which embraces this and every grace, viz., Doing all to the glory of God.

When we think of what we were: when we remember what we deserved: when we praise God for what we are: when we read in His sure promise of what we shall be—"What manner of persons ought we to be?" God has expended much upon us—His eternal love: the Blood of His Only Begotten Son; His care at all times. Do we thus requite the Lord, as a foolish people and unwise? Shall we not render unto the Lord for all His benefits? Shall we not because of gratitude, because of a new desire created within, because of realizing what our sins meant to our Saviour, hate *all ungodliness*? Can the world now attract us? We know what it *did*: we know its *doom*. Shall any sin appear lovely? Nay, let us, remembering our Redeemer, and "that Day," live soberly, righteously, reverently, unto Him, outside the camp, bearing His reproach, *manifest* witnesses for our glorious Lord, attracting attention to Him, and bringing glory to Him only.

Letters to an Assembly of Saints. WORSHIP AND MINISTRY.

DEAR FELLOW SAVED ONES.

"Worship." How neglected the very word, except by the sect of "Friends," and those who speak glibly of "public worship." The term is Scriptural and implies deep, conscious devotion and humility, a being bowed before God in spirit and in truth that He may be glorified. Do *we* worship?

We gather for information and service, and because of duty, but is real "worship" in the background? If so, self rather than the Lord has become the centre of our meeting.

Worship in the Spirit is no mere easy amusement. MAN has oft connected the Word with ornate surroundings to "aid devotion." But the real thing is hated and attacked, and God has shown us that demon-recognition is connected with the worship or acknowledgment of that which is seen,* and

* Man ever likes *something seen* and this wish will lead up in the worship of Antichrist, (Rev. xiii. 14) and of Satan which that one has ever sought (Luke iv. 6, 7). He has exalted his devotees to exalt himself, and brought demons behind idols or things seen into prominence as a return for their recognition of himself. In the awful period of Antichrist those who worship "man," and those who worship images, will alike be accommodated.

has particularly emphasized a contrast with heathenism, and with Judaism in the waiting on God that should characterize a Christian and a Christian assembly. Yet man soon introduced gaudy buildings and ritual. How perverse!

Worship is not merely the privilege of one or two, but of *each saint at home* (Phil. iii. 3), and of all saints gathered together. It is the FEAR of the LORD. We may have technical and doctrinal accuracy, but if this be missing, our ecclesiasticism is merely an "ism," and we are failing to bring glory to God. Again, let it be repeated, and pondered, that no special "gift" or "baptism in the Spirit" is first requisite, no age in Christ is a necessary prelude, but a heart of self-setting-aside, and of simple desire for His glory is full of *worship*. Scripture shows us that God seeks those who truly illustrate this, for are they not few? (John iv. 23). Many in vain worship, with lips only, teaching for doctrines the commandments of men (Matt. xv. 9), and the fat of rams of so-called devotion is non-acceptable if there be not the hearkening to the voice of His Word. Are we on our guard concerning this? In brief, the precept "Do all to the glory of God" sums up this service. Does it sum up our life?

Worship is toward God: ministry in His name rather toward men. In the former all are linked as children, saved ones, priests—in the latter all are different as servants. For there must ever be diversities of operations (1 Cor. xii. 6). Every one has not the same function, but God has placed as it has pleased Him. This we see in the Old Testament, and note with grief Korah's attempt to overturn God's arrangements. And it is so now. The Holy Spirit has not created a democracy, though it is equally clear He has not made a prelacy. *Elders needed appointment* (1 Tim. iii.) The Lord has *never*, in days of prosperity or ruin, sanctioned disorder, or the idea that every man must do what is right in His own eyes. In epistles hinting the absence of the Baptism of the Spirit, there is a special stress on organization.

And an assembly cannot rightly decide who is to minister to it. To heap to oneself teachers is a serious thing (2 Tim. iv. 3). Popular election is *man's* revolt from *man's* priesthood. The people of God did suggest those who should bear their free will offerings (1 Cor. xvi. 3), and in an emergency God led a family to ordain themselves to an undescribed "ministry," but everything even then was *supervised*, and these *exceptions* only make an intensifying background for the Lord's *rule*. Man seeks a varying discipline, and an elastic ministry, but God commands unity, with its pain and its problems, and its setting aside of self.

In days of supernatural gifts to each one was given the manifestation of the Spirit, and many

then could speak in the assembly, but 1 Cor. xiv. is not God's final word on gatherings of His people, and to assume power is to grieve Him. A like argument might be brought against the free use of Acts viii. 4, xi. 19, to ignore the Lord's arrangements. And, moreover, the Lord thus worked specially when the appointed evangelists held back from wide witness. And if the samples which the Holy Spirit gives are to teach us, we notice Stephen and Philip among those whom the Lord thrust forward at this juncture. And the men of Cyrene were doubtless such as Lucius of Acts xiii. 1, mentioned soon after.

An emphatic, yet loving protest must be made against a man-made ministry, whether appointed by one or a hundred, whether consisting of one or a hundred. God is the Legislator, and though He works sovereignly apart from His commands, we must limit ourselves, though we must not limit Him.

In days of ruin such passages as 1 Tim. iii., and Heb. v., emphasize *spiritual maturity* as a prerequisite, and we cannot be blind to its rarity in our midst. To pretend we have it would be to insult the Lord. In all days one cannot but see how many other opportunities for service there are besides those of public preaching, and how even those with Paul, training it would seem as evangelists, were *long* kept much in the background. "The Acts" makes clear that few taught (see e.g. Acts ii. 42, iv. 33, v. 41, 42, xi. 26), and the Holy Spirit has given the command, "Become not many teachers" (Jas. iii. 1). Responsibilities of home and assembly alike are too lightly entered to-day, hence there is but little of the holy sleeplessness of Heb. xiii. 17, and many imagine they can put home aside for "the work." The present day tendency is toward a thrusting out of position that which is public, *unmindful of the Lord's gracious hints* in Matt. vi. that millennial reward is rather connected with that which is unseen. May it be ours, dear fellow saints, to value *all* the Word of God, and to obey from the heart that mould of doctrine into which we were delivered. Then will the Lord raise up "teachers," men of grace and power, with a view to His glory in the closing days and final church witness of the present dispensation.

Yours in the Lord Jesus by grace,

PERCY W. HEWARD.

— ❖ ❖ ❖ —
Mark xii. 43, 44.

1. The Lord expects His people to give up, to lose, to suffer.
2. Gifts do not prove *life* or *reality*.
3. "Small things" are more valuable than those which are great, when from the heart: little talents can be wonderfully used for the Lord.

THE CHILDREN'S PAGE.

SIX QUESTIONS FROM GOD'S WORD.

I WANT, dear children, to have a little talk with you about *six questions*, with the answers, from *God's Word*. The first you will find in Gen. iii. 9. You all know the sad story of how Adam and Eve disobeyed the Lord their God, and when they had sinned they were afraid, for sin always makes people afraid. They tried to hide away from God, but they could not hide from Him, for God sees and knows everything, and He called unto them, and said, "Where are thou?" Now, if you turn to Eph. ii. 13, you will see the answer—"Far off." What a sad change!—before they were near to God, now far off, and this is where every one born into this world is to begin with, for all have disobeyed God's Word.

And the next question is in Mark viii. 30, "What shall it profit a man if he shall gain the whole world and lose his own soul?" I believe this has reference to Antichrist. I wonder if you have heard about him. He will have such power, and many will follow him, but he will be against Christ and those who are His. Antichrist will be helped by Satan to do wonderful things, and gain much more of the world than any ordinary person. Yet the answer is in 1 John ii. 17, "*The world passeth away.*" So you can see there is no profit, but all loss!

And now we have a wonderful question—number three—Mal. iii. 2, "Who may abide the Day of His Coming?" Have you ever thought of this? For "He That shall come will come and will not tarry" (Heb. x. 37). And the same chapter gives the answer (Mal. iii. 16-18)—"They that feared the Lord, . . . that thought upon His Name . . . Mine . . . My jewels, and I will spare *them* as a man spareth his own son that serveth him." For such the Return of the Lord Jesus will be a time of real joy, for they shall rejoice when He appeareth, and be *beside Him*. Oh how safe! Then question four gives us a message, like the one we have just had, through God's servant John—Rev. vi. 17. "The great Day of His wrath is come, and who shall be able to stand?" Not every one will be able: such a terrible time is coming on this world, yet few think about it, but God's Word is true. Now we can turn to one of God's answers, Ps. xl. 3—"He brought me up out of an horrible pit, out of the miry clay, and set my feet upon a Rock." Only those who are on the Rock Christ Jesus will be able to stand (Ps. i. 5). Question five. Rom. viii. 33—"Who shall lay anything to the charge of God's elect?" God picked them out before the world was made, and wrote their names in the Lamb's Book of Life, and will He lose them after all this? No, for "My sheep," He said, "shall never perish" (John x. 28), and no weapon that is formed against *them* shall prosper, no judgment shall come upon them! And how wonderful is the

answer of Isa. liii. 6—"The Lord hath laid on Him the iniquity of us all." Ah, this is why no one shall lay any charge against God's people.

And now we come to the last question—Rom. viii. 35—"Who shall separate us from the love of Christ?" Can any Christian lose that great love? No, for verses 38 and 39 say, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord."

The first question was about those "far off," the last is about those who have been made nigh by the precious blood of Christ, and for such there is no condemnation—and no separation. I wonder if *you* are still "far off," or if you know the wonderful work of the Lord Jesus in saving sinners.

"Where art thou?"—yes, these words were said
To Adam when, by Satan led,

He disobeyed his God.

Far off are all because of sin,
And naught can bring them back to Him—

But Jesus' precious Blood.

What shall a man who this world gains
Profit, if he in sin remains?

The world shall pass away!

God shall His changeless Word fulfil—

All those who know, and do, His will

In Christ are blest for aye.

Who may abide that coming Day,
When God shall work, His power display;

And shake both earth and heaven?

All those who fear and love His name,

His glory have as their one aim,

Because by Him forgiven!

Who shall before His judgments stand?

His chosen, and His faithful band!

Who on the Rock abide!

All others will to nature call,

The rocks and hill to on them fall:—

From God they want to hide.

To God's elect who ought shall lay?

For Christ their sins hath borne away;

On Him their sins were laid.

Now they are free, His chosen ones,

Who are for ever made His sons;

Christ ALL THEIR DEBTS hath paid.

Can any separate from Him,

Who died His people to redeem?

Salvation is for aye!

NO CONDEMNATION can be theirs;

NO SEPARATION, they are heirs;

With Christ they dwell alway.



THE GOOD SHEPHERD

Gave His life (John x. 11; John
iii. 16; 2 Cor. viii. 9).

THE GREAT SHEPHERD

Rose again (Acts ii. 24; Heb. xiii.
20; Ps. xxiii. 1).

THE CHIEF SHEPHERD

Coming again (1 Pet. v. 4; Tit. ii.
13; Rev. i. 5).

YOUNG BELIEVERS' COLUMN.

PRAYER.

THE word is soon uttered: the thing is soon done—but is there real PRAYER? Nothing has been more hedged about by the Lord's striking "IF's," for as to nothing are we more careless and mistaken.

"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). But to abide in the Lord means to *hate* sin, and to have His words in us must signify more than a superficial acquaintance with the Scriptures.

Again the Lord has said, "What things soever ye desire when ye pray, believe that ye receive, and ye shall have." What confidence in God, what quiet fellowship with Him, dear fellow saints, must be needed ere we can enter into the meaning of this. Yet it is a command.

And we must not forget the added condition of the very next verse (Mark xi. 25). "And when ye stand praying, forgive, if ye have aught against any." This precept not only shows us that *when* we pray we shall have to confess sin, but also indicates that our actions toward our brethren have an important bearing on supplication to our Father. One unkind thought may render useless one hour of seeming prayer.

And we cannot get out of the difficulties by ignoring prayer. We ought always to pray, and not to faint (Luke xviii. 1). As the redeemed children of God we are commanded to continue in prayer and watch in the same with thanksgiving.

And this reference to the words of the Holy Spirit through Paul may remind us of his solemn declaration concerning "agonizing" (Col. i. 29, striving). Easy prayer is not prayer. Demons hate and resist that which is after God's heart, and which reminds them of the Lord Jesus.

The earnestness of Christ in the garden is oft forgotten. Where is intensity in these days of superficial emotion. Dear brethren and sisters, do you toil in connexion with prayer? Have you such a "need" that you "pour out" your soul, as it were. Or is there the mere utterance of words, which can be easily gone through, by one at a distance from the Lord.

A Hebrew name for prayer denotes "judging oneself." Prayer is legal: it is associated with the Throne of grace (Heb. iv. 16). Now have we not often heard and made prayers which in their self-excusing, and showing off, are anything but judging of self? This ought not to be.

Private prayer is instanced rather than public prayer in Matt. vi. 6, as an action which the Lord will reward in "that Day." When we stand before the Judgment Seat of our beloved Lord, shall we have much of this to show? Or shall we have neglected it for more popular display-prayer? Continu-

ance alone in waiting on God is not easy, and we must not encroach on the time of others (whether employers or friends) to obtain it, but it is a lack that must be filled. Oh, dear fellow saints, that we might feel our need of the sense of need, which, instructed by the Holy Spirit, we call PRAYER.

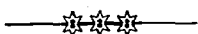


MEETINGS IN THE LORD'S NAME.

By grace, some of the people of God, recognizing their weakness in measure, and seeking the Lord's strength, meet every Lord's Day at 6.30 for The Breaking of the Bread, at Palmers-ton Road Hall, Forest Gate (6.45, 16a, Aldgate Avenue).

We do not *invite* Christendom-loving saved ones, but remind those, who are redeemed, of *the Lord's express wish*, which is disobeyed when there is participation with "Egypt" or the ungodly, or when leavened bread is substituted for His command. We are not to revise His statutes. Any who feel concerned about these things, and realize that they ought to obey God rather than man, conscious of their own strengthlessness, and blessed because their strength is in Him (Ps. lxxxiv. 5), are invited to correspond (340, Rom-ford Road, Forest Gate, where there is worship with the quiet ministry of the Word, Wednesday, 8; Thursday, 8.30; Saturday, 7—if the Lord will—all saints welcome).

By the Lord's mercy, we can say He has blest us, and caused us to see more of His ways of late. But how we oft draw back from a simplicity of devotedness unto Christ. To have His counsel means "waiting," and sometimes we have waited not (Ps. cvi. 13, see Josh. ix. 14, 1 Sam. xiv. 19). To know the will of the Lord is not easy, and we often seek the easier path of impulse. But if, dear reader, you are among the called of Jesus Christ, and sad at that which made Jeremiah His servant wish for a fulness of tears (ix. 1), will you not seek a loving manifest fellowship with those who, by grace, are in a similar position, and seeking to press toward the mark for the prize of the high calling.



PSALM CXLV.

The Lord is—

GREAT (3).
GLORIOUS (5).
GRACIOUS (8).
GOOD (9).

Righteous (17), Nigh to His people (18), Fulfils their desire (19), Preserveth (20).

They EXTOL Him, PRAISE His Name (2), SPEAK of the glory of His Kingdom, TALK of His power.

To make known His mighty acts (12). With the glorious result "that many shall see, and fear, and shall trust in the Lord" (Ps. xl. 3).

MESSAGES FOR DARK DAYS.—2.—Laying up Treasures.

EVERY day all who are by grace heirs of God and joint heirs with Christ are laying up treasures where they will last, or to be blown upon and come to nought (Hag. i. 9). How solemn is every word, every deed! The Lord commands His redeemed people, saying, "Lay not up treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." God Who knows the weakness of His people graciously gives the reason in the following words—"For where your treasure is, there will your heart be also" (Matt. vi. 19-21). Oh, how little are these exhortations heeded! The apostle Paul gladly left all his possessions with God, saying, "For I know Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against 'that Day'" (2 Tim. i. 12). Moses also thought more of "that Day" than this; for he esteemed the reproach of Christ greater riches than the treasures of Egypt, for he had respect unto the recompence of the reward" (Heb. xi. 26). To live in view of the Judgment Seat of Christ is the right attitude of every saved one. Laying up for oneself here always brings anxiety and worry. If the Word of God, and this and that day had their rightful place, how different would be the lives of all God's people. But, alas! it is easy to forget the future, and live for the present. May we be watchful and wait during this little while—for it is only a "little while"—compared to a moment!

Let us be mindful of that country to which we are fast hastening, for things of earth are not treasures laid up in heaven to be made manifest in "that Day" when God will be glorified if we have obeyed His commands and exhortations. Blessed be God, our salvation is unconditional. It is God's free gift to poor, guilty, hell-deserving sinners. On the cross just before Christ died, His last words were, "It is finished." We cannot add to a finished work. *But* being justified freely by His grace, He has graciously given us something which we are to do for ourselves, that is, to lay up treasures in heaven. Are we doing this? It is a heart-searching question. God lovingly reminds us that if we lay up treasures on earth they will be a burden and bring no return: and, besides, let us remember that the heart is where they are. It is not those who possess money, houses, etc., that need to be watchful, for we may have very little, and yet lay up here, and not for "that Day." Does it not make us often pause and marvel to think how we can set our affection on things here when we are seated in the heavenlies in Christ. May every saved reader indeed be "rich toward God."

"IN THE SIGHT OF THE LORD."

A GAIN and again these words come in the Scriptures of God to show and remind us of the Lord's onlooking. How many sins would a true realization of this be used to check! How many unpopular acts of obedience would be cheerfully done if we felt they were "in the eyes of the Lord"! See 2 Chron. xvi. 9. How often shall we see reason to test ourselves more thoroughly, "for that which is highly esteemed among men is abomination in the sight of God"! How frequently we should revalue even that which we have done and ought to do, for a faulty motive, or a fractional deviation from the Lord in the inmost recess of the action is, indeed, dangerous—for God searches through and through. Dear fellow saved ones, we should be solemn if we were not idolators of the present, making self our centre rather than the Lord. But let us remember whatever men say or think, if we do evil as Ahab, it is "in the sight of the Lord" (1 Kings xvi. 30), if service like Hezekiah, that too is "in the sight of the Lord" (2 Kings xviii. 3).

—***—

"YET A LITTLE WHILE and He That shall come will come, and will not tarry" (Heb. x. 37).
 "Behold I come quickly, and My reward is with Me, to give every man according as His work shall be" (Rev. xxii. 12).

A LITTLE WHILE, and we shall be
 Free from all sin, Christ's glory see,
 When He shall come again;
 We shall behold Him face to face,
 Adore and praise Him for His grace,
 With Him for aye remain.

A LITTLE WHILE, and we shall meet
 Together at Christ's Judgment Seat,
 Receive our due reward.
 If faithful in each little thing
 A full reward it then will bring,
 Much fruit unto the Lord.

A LITTLE WHILE, to testify
 For Him Who laid His glory by,
 Ungodly ones to save.

Though He was rich, yet for our sake
 He bore God's wrath; our sins to take—
 Himself for us He gave.

A LITTLE WHILE, on earth to show
 How much we love our Lord, and grow
 More like Him by His grace;
 That others may His Word believe,
 And by His grace new life receive,
 To run the heavenly race.

A LITTLE WHILE, of waiting here,
 Preparing for our higher sphere,
 Of service unto Him,
 Who is our Lord, exalted high,
 Whose coming draweth very nigh—
 His glory be our theme.

A LITTLE WHILE, in this, man's day,
 To bear reproach—then bliss for aye,
 Where all is joy and peace!
 There angel hosts God's Name adore,
 All, all are blest for evermore;
 There praises never cease!

S. A. H.

SPEECHLESS.

WHAT a sad word is this, and what a sad condition to be in. The man of whom we read about in Matt. xxii. 12 had, as some would say, only neglected to put on the wedding garment which had been provided for all guests. But the parable has, like all God's Word, deep teaching for those who seek to know the truth hidden therein. But, alas, *few* in these days of departure from the Word of the living God, have such desires. The man really said, if not in words, by his actions, "My clothes are good enough. I can go into the marriage supper which the king has made as I like." What an insult to the King was such an action! The man went in, we read. But—oh, think of the future, for the awful day will surely come when all who have despised the messages of the King of kings will stand before God, Who is righteous even in His punishment upon ungodly sinners. It is one of the devices of Satan to persuade sinners that God will not after all punish them. Beware, dear reader, for God's Word is for ever settled in heaven; not one word will be altered. The man seemed all right, but the King came in to see the guests, and he saw the man, and said, "Friend, how camest thou in not having a wedding garment?" And we are told that he was *speechless*. The king commanded his servants saying, "Bind him hand and foot, and cast him into outer darkness, where there shall be weeping and gnashing of teeth." And the solemn words are written, "For many are called, but few are chosen." Pause and think over these few words. This man is verily a picture of those who disregard God's Word, saying, concerning their present and future condition—"I'm going to take my chance." Surely this parable is given as a gracious warning to such. *You* may make excuses now, but at the Great White Throne, where all the ungodly will stand, however respectable and religious, there will be no power, no opportunity, to make even one excuse, for the books will be opened, and their own works will condemn them. A righteousness has been provided for unrighteous ones, and only those whose sins are covered with the precious blood of Christ, and who are thus clothed with the robe of His righteousness, are free from God's righteous wrath now and eternally; whilst those who take their chance will be dismayed!

SPEECHLESS—for nothing will you say,
When comes the awful Judgment Day;
There will be fear and dire dismay
For all ungodly ones.

SPEECHLESS—because you have refused
The truth of God, His Law abused,
And on your fancied goodness mused,
Like all ungodly ones.

SPEECHLESS—oh, solemn word indeed,
Which should make guilty sinners heed,
For they have naught which they can plead—
Like all ungodly ones.

SPEECHLESS—will this be your sad state,
Before the Judgment Throne so great?
Be warned before it is too late,
For all ungodly ones!



CALENDAR.

"IF THE LORD WILL"—February, 1908.

	2 Samuel.	Rev.		1 Kings.	Rev.
1	xxiii.	xiii. 11-18.	16	x.	xix. 5-9.
2	xxiv. 1-14.	xiv. 1-5.	17	xi.	xix. 10-14.
3	xxiv. 15-25.	xiv. 6-13.	18	xii.	xix. 15-21.
4	i. Kings 1.	xiv. 14-20.	19	xiii.	xx. 1-6.
5	ii.	xv. 1-8.	20	xiv.	xx. 7-10.
6	iii.	xv. 1-7.	21	xv.	xx. 11-15.
7	iv.	xvi. 8-14.	22	xvi.	xxi. 1-8.
8	v.	xvi. 15-21.	23	xvii.	xxi. 9-15.
9	vi.	xvii. 1-7.	24	xviii. 1-24.	xxi. 16-22.
10	vii. 1-26.	xvii. 8-13.	25	xviii. 25-46.	xxi. 23-27.
11	vii. 27-51.	xvii. 14-18.	26	xix.	xxii. 1-6.
12	viii. 1-21.	xviii. 1-8.	27	xx.	xxii. 7-11.
13	viii. 22-43.	xviii. 9-18.	28	xxi.	xxii. 12-17.
14	viii. 44-66.	xviii. 19-24.	29	xxii.	xxii. 18-21.
15	ix.	xix. 1-4.			

The Word of the Lord is our text book as well as our recreation, we would not only seek information but His glory. Nothing therein shall be broken, or return to God void. Do we, then, tremble AT HIS WORD?



Lord's Day Suggested Readings.

ISOLATED saved ones, who cannot bow down to Christendom, are specially asked to peruse these messages. Correspondence with such will be a spiritual joy, for should not the people of God be "together," and "on to the same object"?

2 Sam. xxiv. 1-14. God's *anger* permitted Satan's tempting. 1 Chron. xxi. 1, an important principle illustrated. 2. Pride, self-confidence: the Lord's judgment reduced the number, an exact blow at the sin. 8. David's continuance in sin, similar period before. 10. Sin felt: sin confessed, perhaps one *night* in meditation, and he rose up (not "for"). But though the sin was put away there was a "howbeit." 13. Reminding of past iniquities, 2 Sam. xv., xxi. 14. Leaving in God's hands: perhaps a feeling that God might withdraw His anger, *yet it came*. He must and will show His displeasure.

Rev. xiv. 1-5. 1. The Lamb—all salvation by atonement. His people "with Him," glorified, taking the kingdom (Sion). "His name," His representatives. Not "the" 144,000 of Rev. vii., but a parallel people in heavenly position. 3. Praise because of atonement, praise according to obedience; for these verses seem worded by God to give twofold teaching—(a) of all saints in Christ legally, (b) of faithful saints in Christ manifestly and experimentally; so with many Scriptural terms, e.g. 2 Cor. vi. 18. 3. *From*. 4. Not *with* ("with Him"), from, to—not then of the *earth* or of *men*. The figure of "virgin" suggests purity, refusal

of Babylon's overtures, devotedness to Christ, beauty before Him, anticipation of marriage with Himself. 5. Like Christ, Isa. liii. "Blameless," Eph. i. 4.

1 Kings vi. Not till fourth year. "Built," marg. :—God looks on the *beginning* as all-important. "Of the LORD," "for the LORD." 7. Everything arranged first : so God has His plan for His spiritual temple. 12. *Obedience* connected with the house and its continuance : so in New Testament parallel. 16. The "speaking-place," the "most holy place"—because of the blood. 18. Cedar reminds of the Lord : "stones" speak of His people. 22. Finished, cf. ix. 38. 27. *Over* the smaller cherubim on the Ark—a reminder of the truth contained in such verses as "In the shadow of Thy wings," "the shadow of the Almighty," "as a hen gathereth her chickens under her wings." God's people are to illustrate God's *oneness*, and to represent Him, for the little cherubim (which *needed* a foundation) are called by same name, and touched one another, see John xvii. 21. 31. Olive, a reminder of the work of the Holy Spirit—the present dispensation. 34. A reminder of "that Day," Isa. lv. 13, cf. symbolism of two tabernacle veils : only *one* rent, and this, by grace, *now*.

Rev. xvii. 1-9. 1. We ought to understand judgment. 2. The figure suggests a *profession* of Christianity, and mingling with the world : hence the Lord hints Christendom with its "Christian countries," the present form of Babylonianism. How solemn then are state churches ! Not only kings and state churches, however : ALL who settle down drunk with the wine of mixing with the world—the *figure* ("the wine of her whoredom") necessitates profession of *Christ* first. Antichrist will *sum* up the dispensation chronologically, in its failure-aspect, in himself—an *Israelite* probably : being in a *true assembly* presumably (1 John ii. 18, 19, cf. Judas), flattering *all religions*—Christendom—(3½ years), declaring himself God ! 3. A wilderness, God's verdict. A woman, a false *system*, having *world-power* (a blend) : how enticing "power" always is. 4. Satan's counterfeit of the church, reigning now. Contrast the cup of the Lord : "the Lord's Table" has been made one of Satan's greatest opportunities for his perversion. 5. Satan's mystery, a large family—whence are Anglican "orders" ? whence Nonconformist concerts and worldliness ?

1 Kings x. A type of Christ's grace to Gentiles, see Psalms xlv. and lxxii. 3. A type of *His* wisdom, Col. ii. 3. Do we seek wisdom elsewhere (Col. ii. 4) ? 7. So shall we find it "in that Day." 8, 9. "Blessed be the God . . . Who hath blessed us." 14. 666, an ominous falling short of "that Day." 26. God's blessings used for self : so in

Corinthian assembly. 28. Violation of the Lord's law *in spite of all*.

Rev. xix. 5-9. 5. How important is *praise*. Jah, Jehovah, God, Almighty. 7. True joy in His presence : always connected with giving *Him* glory. "Prepared herself." "The righteous requirements connected with the Most Holy Place—a *priestly* righteousness by atonement—possibly the words are intended to suggest *need* for practical righteousnesses *too*. 9. Called *into*.

1 Kings xvii. 1. "Unto Ahab" : faith needed. 3. He did not know this till *after* the painful message. 6. "Bread" and "water," Isa. xxxiii. 16. 7. The Lord permits trials to humble. 9. Setting aside of Israel : a type too of preservation of saints during 3½ years of antichrist. 13. Suggestive of God first : the prophet represented Him : the act must be one of *faith*. 21. Cf. "I besought the Lord thrice," and the three prayers in the Garden.

Rev. xxi. 9-15. 9. Wrath and grace. 10. A heavenly, united people, at peace with God. 11. How glorious our future, by grace : oh for more unworldliness : how little the things of earth will dazzle (though they are depicted as dazzling, Rev. xvii., xviii.) if we read this Book. Angels, Israel, Apostles of New Testament times. Equal, as the Most Holy Place, perfectly finished off, cf. Eph. iii. 18.

Record of the Lord's Grace.

Thus Paul laboured : and thus is "The Grace of God That was with Me." it with *every* child of God. By His grace we can praise for His encouragements and presence.

He has taught us, but we have learned slowly, and if He were not gracious and faithful to His promise, how oft should we have lost our salvation ? The work is hard, but He knoweth the way that we take, and can sanctify the difficulties without excusing *our* failures that cause them, or condoning those who negatively and positively bring them about. The Lord has graciously given us a Printing Press. For *much paper* we would wait on Him. The Lord has graciously marked out a brother for the Press. For his support, in every sense of the word, we would look up, and remind saints of *their* privileges, and of 2 Cor. viii., ix. 

We desire to praise our Father for £1 (Jewish Literature witness) ; 10/- ("Thoughts" circulation, J.E.) ; 10/- (J.A.S.H.) ; 10/- (Ceylon, C.) ; 7/6 (J.S.) ; 2/6 (D.T.) ; 2/6 (W.P.) ; 2/- (Leaflets for Children, H.R.). Printing Press Fellowship acknowledged individually. "Not unto us, O LORD, not unto us, but unto Thy Name give glory."

All impressed saints of God who read these lines are asked to weigh their RESPONSIBILITIES before the Lord, as to the perusal and lending of "Thoughts," Vol. 1907 (2/3), "The Student" (1/9). Further Scriptural booklets and leaflets may be brought before them, to the Lord's glory !—340, Romford Road, Forest Gate, London.

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THOUGHTS FROM THE WORD OF GOD

A MONTHLY HERALD OF THE TRUE MESSAGE.

"Thy Word is Truth"
JOHN. 17. 17

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EDITED BY

PERCY W. HEWARD.

"But when Cephas came into Antioch, face to face I stood against him, because he was one who hath been condemned (or fully known, cf., public rebuke of elders). For before there had come (some) from James, with the Gentiles he was accustomed to eat together (including the Lord's Table, see 1 Cor. v. 11); but when they came he withdrew (the word suggests the opposite of

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an apostle's position), and was separating himself AWAY, fearing those of the circumcision: and there were made hypocrites together with him also the remaining Jews, so that even Barnabas was led AWAY together by their hypocrisy. But when I saw that their feet are not walking straight to the truth of the gospel, I said to Cephas in front of all, &c.

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PREFACE.

BY the grace of God this issue is sent forth. What will the result be? Of the copies some will prosper, but we know not which (Eccl. xi. 6). Beloved friends, remember your responsibility to God for everything you know. If, by grace, you are acquainted with the ways of the Lord, the principle of Mic. iii. 2 applies. It is a solemn thing to know truth, for Jas. iv. 17 is still in date. That passage does not say "to him that knoweth not there is not sin," for though he did it ignorantly, yet is he guilty. And how many sins are at the root of our ignorance!

If any who read these words feel the Lord's call to leave man's arrangements for His, further correspondence will be a joy. Are there not many who desire to obey from the heart the mould of teaching into which they were delivered, even to take the Word of God as it stands, and allow all opinions (including their own) to fall? We need a revival of holy humility, and the deep experience of Jer. xxiii. 9, because of a profound reverence for the Word of God. Brethren and sisters, the night of suffering is far spent, we must work the works of our Lord while the day of service lasts. "The morning cometh, and also the night." "Do all to the glory of God."

"OUTSIDE THE CAMP."

"OUTSIDE the camp"—why should we go? Why should we such reproaches know? The answer is—that CHRIST attracts, Each loyal heart with promptness acts.
"Outside the camp"—"it is a strain," And, TILL the Lord shall come again! The world's rejected, still outcast! But soon "THIS day" will all be past.
"Outside the camp"—no easy thing, And yet 'tis THERE we praise and sing. The CHRISTIAN life must seem most strange To those who would THEIR lives arrange.
"Outside the camp"—though men deride And think we wander forth in pride! Our reason to the Lord is clear, And man's opinion who shall fear?
"Outside the camp"—a costly walk, For godliness is not in TALK.
"Outside the camp"—though scorned by those Who seem MUCH evil to oppose.
"Outside the camp"—our life must show That simply to our Lord we go! If we, outside ones, self shall own, Our failure quickly will be known.
"Outside the camp"—the Lord is near, We wait and watch till He appear: His Presence, and His "Well-done" then, Will compensate for scorn of men!



Editorial Words of Greeting.

"Who hath Stood?" Jer. xxiii. 18. Amid the rush and excitement, the running without being sent and without tidings ready, these words of Scripture strike our ears. Doubtless there is a danger in becoming merely a prostrate Joshua, or an Israel standing still. But it is not waste time to *abide* in the Lord, or to *continue* in the things which we have learned. Elijah came forth with power, and his earliest words revealed the secret, "Before Whom I stand." The prophets of old found their ordination in fellowship with God. Of the apostles we are told how men took knowledge of them that they had been with Jesus, for, had He not chosen them first that they might be with Him. Paul needed to be caught up to the third heaven at the beginning of his ministry. "They waited not for His counsel" was the mark of rebellious Israel. "Be silent to the Lord" is a needed precept. Fellowship takes time, but can time be better spent. A man of God must be deemed a man of folly by the world, even in its respectable Christendom clothes, those shrouds which many saints of God wear to cramp their usefulness. Stand before the Lord, dear fellow saint, let Him search, let His Word be regarded as a mirror, and stoop down. Do not straightway go on, as the disobedient professor of Jas. i. Wait!



"No, Not for an Hour," Gal. ii. 5. The compromise of a moment may be the hindrance of a lifetime. A few days of return to Judaism hindered both Peter, and, in Acts xxi., even Paul, for years. Nor can we forget the after-agony through Mars' Hill. Beware of "giving in" over little things to secure peace. Not one hour may we guiltlessly steal from the Lord. Every moment belongs to Him. "Stooping to conquer," even as "agreeing to differ" is dangerous, unless it be merely stooping before God; and we cannot be too lowly or submissive in His presence, humbled under His mighty hand. It is well to bring down every high thought that exalteth itself, but we must not have a yieldingness that will make God's will a matter of indifference or personal "opinion." Trustees are not permitted to do as they like unless their "likes" be right. Success and apparent blessing will follow treachery as to the Gospel. If a few points be surrendered, a league may be made, and an evangelical society or alliance may be formed, but the Word of God is not ours for trifling. Christendom is built on compromises. How often *saints* fail for "one hour." Peter, and the rest, failed to watch, and the symbolical "your hour" of man showed how the disciples forsook Him and fled—and its sad, final counterpart, "the

hour of the testing" (Rev. iii. 10), will reveal the hollowness of false professors, despite their virgin boasts even during the Tribulation (Matt. xxv.), when they return from the closed door of the just returned Lord, to swell the ranks of the enemy. We are not to be the servants of men, or to please them. The Gospel is not theirs, or merely ours, it is God's. The King will take an account, and if cups of cold water will affect rewards, hours of compromise will increase loss.



"Of the Lord's Mercies," Lam. iii 22. God, Who is rich in mercy, *made us alive.* We look for mercy of the Lord "in that Day," as Onesiphorus. "Grace, mercy, and peace" are our present needs, and our God wonderfully supplies. To record *all* His work would be impossible, for we cannot even number His thoughts to usward, but yet we will speak of the glorious honor of His majesty and of His wondrous works (Ps. cxlv. 5). "The Lord hath done great things for us, whereof we are glad." He has graciously enabled in correspondence, for indoor and outdoor meetings, permitted the starting of another Greek class, glorified His Name by humbling and encouraging, and *this* amid physical trials at "340," and the hindrances, griefs, and burdens that accompany an attempt to obey the will of the Lord, increased by absence of personal income, etc., and presence of real wishes, openings and opportunities from the Lord. Faith needs trials. There have been special difficulties — but also special grace, and with grateful hearts we can again say, "He faileth not," "None of them that trust in Him shall be desolate," "He knoweth our frame," "What shall *we* render unto the Lord for all His benefits toward us?" "Bless the Lord, O my soul, and forget not all His benefits." May glory be to His Name is the prayer of His people. Then will the Lord call out and unite many. Oh, dear fellow Christians who read these lines, can you continue in that which grieves Him? Are you satiated in view of "that Day?" Lovingly, yet earnestly, would the writer say to himself and all saints, "Take heed."



SALVATION.

Sure (2 Tim ii. 19; John xix. 30).
Abundant (Isa. lxi. 10; John x. 10).
Lasting (Eph. ii. 7; 1 Peter i. 25).
Vast (Heb. ii. 3; Rev. vii. 9).
Acceptable (1 Tim. i. 15; 2 Cor. ix. 15).
Triumphant (Matt. xxviii. 2; Rom. iv. 25; Phil. iii. 21).
Indescribable (Rom. xi. 33, 36; 2 Cor. xii. 4).
Only (Acts iv. 12; John x. 9, John xiv. 6).
Near (2 Cor. vi. 2; Tit. ii. 11).

Letters to an Assembly of Saints, and to others in Christ Jesus.

Little Things.

DEAR FELLOW SAVED ONES,

How often we forget the importance of *little things*. Why is this? We forget our Lord, and everything else goes wrong. Hence, if this message is to be humbling we must set Him before our face, then shall we have light to see the sins we mourn, and light to avoid them, to His glory. There *may* still seem no connexion between our subject and wishes of "grace, mercy, peace," but only as the writer is in the spirit of love that would suggest such words, and the reader brought to feel his need of such Divine gifts, can there be real blessing and progress. Hence this message shall begin with thinking upon *His Name* Whom we love, and an expression of *affection* toward His beloved people. As we value *Him*, we under-value *self*, or rather rightly estimate it, and then we are weak enough to know His strength. This preface is, thus, no mere form, but a desire to please Him, and glorify His Name. Mere technical treatises are not His will, but spiritual messages of Scriptural love.

Naturally many dear saved ones have something of the forwardness of Diotrephes or the shrinking of Timothy and Jeremiah. God frequently uses against earthly *expectations*, mere abilities or aptitude. So wonderful is His grace. As to nothing must we be more careful than as to the development of tendencies and powers that we possess. Satan who took occasion by the law will take advantage by such. And even with those who fear men *most* there is a frequent inclination to love pre-eminence, with its weight of responsibility unregarded. Pride is at the root of all (see Gal. vi. 3): it may not claim to be a teacher (Jas. iii. 1), but may, instead, heap up teachers (2 Tim. iv. 3). But the Lord has specially spoken of "little things"—prayer in secret, unboasted gifts, unknown fasting, a cup of cold water—these He notices. Not all can *preach* at the same time, yet Peter stood up *with the eleven*: there was a real partnership. Not all can appoint elders, but the widow who waits on God unceasingly may be used of God, to prepare such, and to obtain wisdom for those who in the Lord's Name call others to this solemn office.

If little foxes can spoil vines, little acts of service can do much (see *e.g.* 2 Cor. i. 11). A spiritually-minded saint will be content to be *anything* if God is glorified. The Nethinim were as much needed as the priests (Ezra ii. 58, viii. 20); and a doorkeeper's position in God's house was better than rest in tents of wickedness (Ps. lxxxiv. 10). Obedience to the Lord is seen by "trifles": "he

that is faithful in that which is least is faithful also in much" (Luke xvi. 10). "Are all apostles?" In one sense it is, or seems, easier to do "a great thing," as Naaman found; although if any could have, like Paul, "the care of all the churches," they would find the problems of responsibility heavy, and the little background acts connected *innumerable*. But that which we wrongly look on, as the work of a leader, *e.g.* preaching, is much *easier* than many other things, *i.e.* If he can do it without these painful "other things," of which some know nothing (see 2 Cor. xi. 29).

Phebe was a succourer of many, we are not told how: she was a servant or deaconess of the church at Cenehrea. The very description is striking. And the *same* idea is in the same word "deacons." Nothing showy or elaborate. What stress is laid in Scripture on bearing "epistles": a little thing it seemed. God would set aside *boasting*: the kings of the earth exercise lordship, but it shall not be so among the redeemed of the Lord.

The principles of 1 Cor. xii. still apply, in measure, to darker days. We cannot do without one another: we cannot all be the same thing. How foolish is the spirit of democracy and socialism. God is not a God of disorder. The Lord Jesus left to every one his work, and commanded the porter to watch, and added, "Watch ye, therefore": so *all* are porters, but all have *not* the *same* work.

The arrangement of a room for a meeting, the visit to a sick saint (without idle talking), the passing on of a printed message, the declaring of God's truth to two or three children, the writing of a letter, the making of some necessity for the Lord's work—do these things escape our Master's eye? If a bondservant's menial tasks are to come up in "that Day" (Eph. vi. 8), will not these? It is not for us to choose, but to *please our Lord*. He had "helps" as well as "apostles," and the principle of Matt. x. 41 shows how we can obtain the highest rewards by detail—*identification*, although 2 John 11 is equally true.

May we, dear fellow saints, have mercy to say, "God hath placed," and to seek nothing beyond or less than *His will*.

Yours heartily in the Lord Jesus,

PERCY W. HEWARD.



GOD LEFT—

Nations—to prove Israel (Judges ii. 20-23).

Hezekiah—to try him (2 Chron. xxxii. 31).

In the hands of Shishak (2 Chron. xii. 5-8).

A REMNANT—to humble Israel (Isa. i. 9; Rom. xi. 5; according to the election of grace).

Bible Meetings at 340, Romford Road, Forest Gate, if the Lord will. Saints invited to correspond.

THE CHILDREN'S PAGE.

SIN.

YOU will think, dear children, that the subject for our little talk is not a *pleasant* one. Well, perhaps it is not, but we must sometimes speak of unpleasant things as well as those which are more enjoyable. Besides, it is only those who know somewhat about the awfulness of sin, and also know that their **SINS** are covered with the precious Blood (Ps. xxxii. 1, 2), who can really be happy. For how can any unsaved sinner, whether young or old, be at real rest when they have so many **SINS** which should trouble them? But the saddest part about it is that they do not think they are sinners. I believe there are many who are never concerned about their sinfulness. I hope you are not in this sad condition. If you are not saved, I want your **SINS** to be a burden, so that you may see yourself as the publican did—a lost sinner—and humbly say, “God be merciful to me *the sinner*” (Luke xviii. 13)—the sinner for whom Christ died. What joy it would give me to know that *you* were trusting in the finished work of the Lord Jesus, and that now, through Him, you have peace with God (Rom. v. 1). When I read this chapter through the other day I was surprised to find how many times **SIN** is mentioned. Will you read it and count the number? In verse 12 it is written, “**SIN** entered into the world, and **DEATH** by **SIN**.” Yes, sin has brought **DEATH**, and all the sorrow and misery into this world. Rom. vi. 23 says, “The wages of **SIN** is **DEATH**.” We see in Genesis iii. 21 a type of the Lord Jesus dying for sinners. Adam and Eve, when they had disobeyed God, tried to cover themselves with fig leaves, but they could not. “The Lord God made them coats of skins.” They did not understand that **SIN** brought death, and that God alone could cover their **SINS** and clothe them with the robe of righteousness, through the death of His Beloved Son (Isa. lxi. 10). He was the only Perfect One Who could die for sinners; so we are told in Rom. v. 6, “Christ died for the ungodly.” “He was obedient unto death, even the death of the cross” (Phil. ii. 8). In Isa. liii. 12 it is written, “He poured out His soul unto death, and He was numbered with the transgressors, and He bear the **SIN** of many.” Though He did all this for sinners, yet we read in the same chapter, “He is despised and rejected of men.” Why? Because people think so little about **SIN**; even try to forget it. But God remembers it, and there are some solemn words written in the Bible about those who live and die in their **SINS**. All, to begin with, are **DEAD IN SINS**. But because Christ has died, some have passed out of death into life (John v. 24). Oh, what joy! “On such the second death hath no power” (Rev. xx. 6).

This is a solemn chapter, will you read it? Will you also remember that “**SIN** is the transgression of the Law” (1 John iii. 5). “The thought of foolishness is **SIN**” (Prov. xxiv. 7). “Whatever is not of faith is **SIN**” (Rom. xiv. 23). “And **SIN**, when it is finished, bringeth forth death” (James i. 15). Just one more text, and then I can only pray that God will convince my young readers of **SIN**, by His Spirit, and give life from above. “He that covereth his **SINS** shall not prosper, but whoso confesseth and forsaken them shall have mercy” (Prov. xxviii. 13).

Think of **SIN**, which brings such sorrow,
In this world to every one;
In the past, to-day, to-morrow—
Oh what evil **SIN** hath done!

Think of **SIN**, and all its working
In the heart of young and old,
Where it is through Satan lurking,
And its awful power is bold.

Think of **SIN**, of death, of sadness,
Which have been since Adam's fall.
SIN spoils all the mirth and gladness;
Sorrow it will bring to all.

Think of **SIN**, which makes us grumble
When we ought to thankful be;
But for **SIN** we should be humble,
All God's goodness own and see.

Think of **SIN**, do not forget it,
For it is a dreadful thing,
Which we all by birth inherit,
SIN has left an awful sting.

Think of **SIN**, be troubled by it,
May it be a burden, too,
And may God the Holy Spirit
Life and pardon give to you.

Think of **SIN**, and hate it ever;
By **SIN**'S power be not enslaved;
God will keep and leave, no, never,
All who are by grace now saved.

Think of **SIN**, how sad the story,
Christ for **SIN** was crucified;
He Who knew no **SIN**, but glory,
For ungodly sinners died.

Think of **SIN**, its awful wages,
For all sinners great and small,
Who despise the Rock of Ages,
For His mercy never call.



YOUNG BELIEVERS' COLUMN.

“THAT I MAY KNOW HIM.”—PHIL. iii. 10.

HOW often the words sound out from lips of those who are not “walking with God.” Earnestly would I warn every reader against a mere sentimental spirituality, AND, likewise, against a fear of spirituality, because of the prevalence of the counterfeit. It ought to be your object and mine to “know the Lord”—to recognize, acknowledge, approve of, love Him and that which is of Him. “Grow in grace and in the knowledge

of our Lord and Saviour Jesus Christ " is a Divine precept. Are we obeying it? We know much *about* our Lord, and His work, but can it be said that we have *fellowship*? Only possible as we walk, *i.e.* progress and continue, in the light. Can it be said that the Father and the Son come unto us, and make Their abode with us? Only possible as we keep our Lord's sayings. Can it be truthfully remarked concerning us—"They act in the name of the Lord Jesus"? "Strangers" cannot do this. We must be in *spiritual intimacy* thus to represent Him Whom our soul loveth, and such nearness is enjoyed when by grace we count all things but refuse that we might know Him, for *that* is the connexion of Phil. iii. 8-10. As Isaiah found spiritual advance was joined with the pain of the burning coal; as all saints have realized, when right at heart, that *mortifying* is no mere amusement, so Paul realized the connexion between *loss* and spiritual gain. We must not merely talk about giving up; nor must we call our paltry surrenders wonderful devotedness. Our Lord makes a long list of forsakings, and many of them are far more painful than any we have experienced (Matt. xix. 27-30). Paul had really given up much; but what a grand investment. How small the things that are on the earth seem, and the things and desires in the world which is passing away, when we have respect unto the recompense of the reward.

Dear fellow Christians, I do not ask how learned you are, but have you "the *excellency* of the knowledge of Christ Jesus" (Phil. iii. 8), "the *having-over*" all that puts everything in the background. "Lovest thou Me more than these?"—He still asks, and often His wandering people must acknowledge that they put self and their fellows first. Oh how we rob ourselves of joys, and miss conditional blessings. Shall it not henceforth be our hearts' desire and ambition and labor "to have known Him, and the *power* of His resurrection and the *fellowship* of His sufferings." This life is one of power, not failure, yet (strange paradox) of deep anguish. Shall we seek *such* a life? Yes, a few trials are nothing in view of "that Day." Better is to be worn out physically, than to lose the friendship of the Lord, and to be shamed away from Him, though in His Presence at His Return. The days hurry by. The Coming of the Lord is near. Are we more concerned about *knowing Him* than aught else? If we are there will be real fellowship with one another (Phil. iii. 15), for this springs from unity with Himself. To "mind earthly things" will seem awful to us from such a standpoint, and with the glory of the Lord in view we shall forget the things that are behind, and press toward the mark of the prize of the high calling of God.

"FRET NOT THYSELF."

Psalm xxxvii., Romans viii. 28.

"FRET not thyself," for thou art saved by grace,
Trust in the Lord, His goodness ever trace;
Though wicked men increase and prosper too,
Think of their end, and keep "that Day" in view—
"Fret not thyself."

"Fret not thyself," though wicked men possess
Much wealth and power. Think of their sinfulness!
But thou art saved, thy sins are all forgiven,
Through Jesus' Blood, thou art an heir of heaven—
"Fret not thyself."

"Fret not thyself," think of the end of those
Who are God's enemies, and oft thy foes.
They have no peace, no rest, no heavenly joy;
The pleasures of this world are their employ—
"Fret not thyself."

"Fret not thyself," let not thy faith grow dim,
Rest in the Lord, and silent be to Him,
That He may mould thee by the trials here,
For thou art, by His grace, made nigh and dear—
"Fret not thyself."

"Fret not thyself," though thou art sorely tried,
God knows thy need, thou shalt be satisfied;
The workers of iniquity shall be
Cut off, but saved ones shall God's glory see—
"Fret not thyself."

"Fret not thyself," but in the Lord delight,
Commit thy way to Him, walk in His sight.
The wicked will now prosper in their way,
But saints will understand ALL in "that Day"—
"Fret not thyself."

"Fret not thyself," and be not sore distressed,
Trust in the Lord, for in Him thou art blest;
All He permits works for our good, not ill,
That He may for His own His Word fulfil—
"Fret not thyself."

"Fret not thyself," for soon "that Day" will dawn,
Without a cloud will be that glorious morn;
Then we shall be no longer pained and tried,
But free from sin, and with our Lord abide—
"Fret not thyself."

S. A. H.

CONTRASTS.

Lonely, and yet not lonely,
In fellowship with God—
Seeking to please Him only,
Made near by precious Blood.
Then let earth's pleasures vanish
And let the Lord be known,
Let saved ones gladly banish
Self will, for His alone.
Weary, and yet not weary,
Although the way is hard,
How can His path be dreary:
He does in love regard!
Then let earth's schemes be hated,
And His delight be ours,
By grace to Him related,
To serve with ransomed powers.
Grieving, yet not grieving,
For all He sends is best,
And we should ne'er be leaving
The pathway to our rest!
Then let earth's plans be broken,
And God be sought indeed,
His Word be done and spoken,
He will supply all need.

MESSAGES FOR DARK DAYS.—3.**FAITHFULNESS.**

GOD is faithful " (1 Cor. i. 9). His faithfulness is great (Lam. iii. 23). It is established in the heavens (Ps. lxxxix. 2), it reacheth unto the clouds (Ps. xxxvi. 5), and to all generations (Ps. cxix. 90). How comforting amid all the unfaithfulness to know that "God is the faithful God" (Deut. vii. 9), and that His eyes are upon the faithful (Ps. ci. 6). It is encouraging to read God's record of His servants who were faithful. Abraham, who is called the friend of God, is also spoken of as FAITHFUL Abraham (Gal. iii. 9). It is written, "Moses, My servant, is . . . FAITHFUL in all Mine house" (Num. xii. 7). Then there is Samuel (1 Sam. iii. 20, *marg.*), Daniel (vi. 4), and many other saints of old, who were by grace FAITHFUL, though in trying surroundings. We are so apt to think that if we were in other circumstances it would be easy to be faithful, but no, it is always difficult, for Satan tries to hinder those who seek, by God's grace, to be faithful in that which is least. The test seems to be in the little things (Luke xvi. 10). How heart-searching are the words of verse 11, "If therefore ye have not been faithful in the unrighteous riches, who will commit to your trust the true riches?" How do we use the things of earth? "A faithful man shall abound with blessings, but he that maketh haste to be rich shall not be unpunished" (Prov. xxviii. 20 *marg.*) Oh that God would raise up many such as we read of in His Word. "Moreover, they reckoned not with the *men into whose hand they delivered the money* to be bestowed on workmen, *for they dealt faithfully* (2 Kings xii. 15 2 Chron. xxxi. 12). "And the *men did the work faithfully*" (2 Chron. xxxiv. 12). God looks on, He sees all, and keeps a record of our failures. Surely He is grieved at so little faithfulness toward Him, and toward one another. The apostle Paul said, "I thank Jesus Christ our Lord, *Who hath enabled me*, for that He counted me faithful, putting me into the ministry." God enables and exalts His people if faithful (Col. i. 7, Matt. xxiv. 45), and "in that Day" every one who has, by grace, faithfully served Him, will hear Him say, "Well done, thou good and faithful servant, thou hast been faithful over a few things, enter thou into the joy of thy Lord." Remember, God is faithful, and He is not unmindful of our work and labor of love. Even a cup of cold water given in His Name will have a reward. Oh to be ever mindful that it is in the little every-day duties that God is proving us, and if we fail, then are we unfaithful, and God is thereby grieved, and we shall suffer loss "in that Day." God has always had His faithful ones on the earth in all ages. May we be amongst the few in these last days who will live faithfully and speak His Word faithfully.

"I am the Lord, I change not."

(MAL. III. 6).

A MESSAGE TO THOSE WHO KNOW NOT THE LORD.

THESE words are indeed a source of great comfort to those whose sins are covered with the precious Blood (Psalm xxxii. 1). But those who despise God, and His Word, have cause for much trembling, as they think of this solemn fact concerning Him, "with Whom there is no variable-ness, neither shadow cast by turning" (James i. 17). "He is the Same yesterday, and to-day, and for ever" (Heb. xiii. 8). "For God is not a man that He should lie, neither the son of man that He should repent; hath He said, and shall He not do it, or hath He spoken, and shall He not make it good?" (Num. xxiii. 19). Further, we read God's warning to Israel, if they disobeyed and turn from Him, and the words still apply to the Jews, and also to Gentiles who forget God. "Therefore it shall come to pass that as all good things are come upon you, which the Lord your God promised you; so shall the Lord bring upon you **ALL THE EVIL THINGS**" (Josh. xxiii. 15). But, alas, many are resting on a false hope, thinking that God will do the good things but not the terrible. Yet His Word declares that He never changes, and His Word is for ever settled in heaven. Doubtless those in Noah's day thought this, though God said that He would destroy man (Gen. vi. 7). They found out when it was too late that the Lord keeps His Word. All outside the ark died (Gen. vii. 22). Those inside were safe, the good things promised had come to pass for those who believed God; also the evil for those who did not believe. Again, God destroyed Sodom because of its wickedness, but saved Lot (Gen. xviii. 19-28). Just another instance. Joshua said, "Cursed be the man before the Lord that riseth up and buildeth this city Jericho; he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it" (Josh. vi. 26). In 1 Kings xvi. 34 we have this prophecy fulfilled. "In his days did Hiel the Beth-elite build Jericho, he laid the foundation thereof in Abiram, his firstborn, and set up the gates thereof in his youngest son, Segub, according to the word of the Lord which He spake to Joshua." God will fulfil all that is written. Not one jot or tittle shall fail, and those who do not now tremble at God's Word will do so in that dreadful day of which we read in Rev. xx. 11-15; for God cannot lie. He will arise and shake the earth terribly (Heb. xii. 26). "The wicked shall be turned into hell, and all the nations that forget God" (Ps. ix. 17). "He that despised Moses' Law died without mercy . . . Of how much sorer punishment, suppose ye, shall he be thought

worthy who hath trodden under foot the Son of God, and hath counted the Blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace?" (Heb. x. 28, 29). "It is a fearful thing to fall into the hands of the living God. For our God is a Consuming Fire." But He is also a God of love, as we see in John iii. 16, to those who tremble at His Word. Are you doing this, or do you despise His Law?

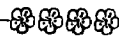
God cannot lie, His Word will stand for aye,
All He hath said about the Judgment Day,
The Great White Throne, the Lake of Fire, the cry
Of sinners great and small—God cannot lie.

God cannot lie, the judgments soon will come,
Before Him guilty sinners will be dumb;
Though now in this man's day they Him deny,
Yet He will punish them—God cannot lie.

God cannot lie—all planned by Him, and willed,
Must come to pass, and be by Him fulfilled.
Too late, too late, some would for mercy cry;
Now is salvation's day—God cannot lie.

God cannot lie, read for yourself His Word,
Be not by Satan, nor by man deterred;
Read there of God Almighty, great and high,
The God of truth and might Who cannot lie.

God cannot lie, ALL He will surely do;
Oh saved ones, keep this solemn fact in view,
And unsaved ones whom God the Lord deny,
Remember now this truth—God cannot lie.



THE LORD IS OUR

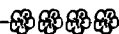
SIN-BEARER (1 Pet. ii. 21).
ALVATION (Psalm xxvii. 1).
HEPHERD (Psalm xxiii. 1).
TRONGHOLD (Nah. i. 7).
TRENGTH (Psalm xviii. 2).
EFFICIENCY (2 Cor. iii. 5).
TAY (2 Sam. xxii. 19).

WE ARE HIS

SONS (1 John iii. 1).
HEEP (John x. 27, 28).
ERVANTS (Rom. vi. 22).
LAVES (2 Peter i. 1).
OWERS (Isa. xxxii. 20; Gal. vi. 7, 8).

WE HAVE HIS

STATUTES to guide us (Ps. cxix. 33).
WORD of the Spirit to resist Satan (Eph. vi. 17; Matt. iv.)
HIELD of faith to overcome (Eph. vi. 16).
ANDALS to keep us from slipping (Eph. vi. 15)



Packets of Scriptural Leaflets for Believers and Unbelievers, young and old.—62, Green Street, Forest Gate.



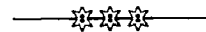
"Not of works." "Careful to maintain good works."
"Zealous of good works" (AFTER salvation).

CALENDAR.

"IF THE LORD WILL"—March, 1908.

	2 Kings	Acts.		2 Kings.	Acts.
1	i.	i. 1-4.	17	xiv.	iii. 1-5.
2	ii.	i. 5-8.	18	xv.	iii. 6-8.
3	iii.	i. 9-12.	19	xvi.	iii. 9-11.
4	iv.	i. 13-17.	20	xvii. 1-23	iii. 12-16.
5	v.	i. 18-22.	21	xvii. 24-41	iii. 17-21.
6	vi. 1-18.	i. 23-26.	22	xviii.	iii. 22-26.
7	vi. 19-33.	ii. 1-4.	23	xix.	iv. 1-4.
8	vii.	ii. 5-13.	24	xx.	iv. 5-10.
9	viii.	ii. 14-18.	25	xxi.	iv. 11-14.
10	ix. 1-21.	ii. 19-21.	26	xxii.	iv. 15-18.
11	ix. 22-37.	ii. 22-24.	27	xxiii.	iv. 19-22.
12	x. 1-17.	ii. 25-28.	28	xxiv.	iv. 23-27.
13	x. 18-36.	ii. 29-32.	29	xxv.	iv. 28-33.
14	xi.	ii. 33-36.		Rev. 2 Kings	iv. 34-37.
15	xii.	ii. 37-40.	30	i.-xii.	
16	xiii.	ii. 41-47.	31	Rev. 2 Kings	v. 1-4.
				xiii.-xxv.	

"The Word of God."—How glibly is the expression used. Do we believe we hold in our hands the very "Word of God?" And yet we put it aside! And quibble with its words! And delay obedience! Shall we thus presume on our Father's grace and changeless forbearance! Have we forgotten the Judgment Seat of Christ and the solemnity of possessing "The Word of God?"



Lord's Day Suggested Readings.

FOR ISOLATED SAINTS.*

2 Kings i. 2. How far ISRAEL had gone! Yet 2 Chron. xx. 35. 3. God hates all putting of Himself aside. 8. Simple, pilgrim, prepared-for-privation, prophetic dress. 9. In the name of God he rejected the king's exercise of his authority, as though over the Lord: God must be exalted at ALL costs. 16. The very means of health he chose a means of death! 18. "Are they not written?"—solemn words.

Acts i. 1-4. "Treatise," rather "Word"—not so formal a term: the Gospel *one whole*, so full of Christ that called by His Name. Doing, Teaching—both important. "Doing" twofold—"wist ye not that I must be about My Father's business" (obedience), and "mighty works": we have not the latter. 3. "He made Himself stand beside"—Love, Nearness, Fellowship, Anticipation of "that Day." "The things concerning the Kingdom of God"—

* Many children of God in these days must "sit alone," and as such will be "the offscouring of all things" in proportion to their devotedness. Love unto the Lord will be mistaken for pride and independence, and the loss of reputation will be most trying to bear, although graciously blessed by God to bring nearer to Himself, and to encourage a watchfulness lest anything in one's manner SUGGEST the pride FALSELY charged. Such saints will stand aloof from CHRISTENDOM'S TABLES, yet desire to serve GOD in spirit and truth, and to find like-minded ones who call on the Lord out of a pure heart. While waiting on God to this end they will find these messages some help, if the Lord will. And further correspondence with such will be not a burden but a joy, unto the glory of the same Lord, and the furtherance of His people.

"that Day," and dispensational arrangements in advance: how solemn a stress on His authority and unity of His people ("Kingdom"). 4. "Wait for": and still we have an appointed "waiting" (1 Thess. i. 10): "Which ye heard of Me"—Love to Him changes the construction of sentence to repeat His exact words. Probably they were oft used: thus Christ links His earthly and resurrection message.

2 Kings vii. God's promises often seem unlikely, and faith must be bold to appear foolish. For punishment of ver. 2, cf. Isa. xxxiii. 17, lxx. 13, Luke xiii. 28. 6. Oh for more confidence in such a Lord. 9. God provided, lepers, by nature, brought to find His grace, then proclaiming: a faint picture of Gospel truth. 12. Unbelief's "clever" suspicions. 13. Only "one" answered. 16. Simply the word of the Lord. 17. Simply the word of the Lord. Judgment accompanies grace. Beware of unbelief. Dear fellow saints, it is costly to doubt God and His promises.

Acts ii. 5-13. 5. God arranged the right day: can we not leave more in His hands; we shall have to work harder, but without worry, if we do. "From every nation": suggestion of Rev. v. 9. 6. No longer the Gospel to the Hebrew only. "Galileans"—uneducated: God permitted their accent to remain. Parthians, etc.—the region around Babel, with its confusion of tongues, put first: God's grace. "Proselytes" specially named, for God would save beyond Judaism. "The great things of God"—no self-boasting, stress on the RESURRECTION, opposite of Antichrist "speaking great things" (Rev. xiii. 5).—

2 Kings xii. Right while restrained. 3. Often a "howbeit." 4. Money of "holinesses" (marg.)—suggestive spiritually. Note free-will offerings of the Lord's people, from the heart, as well as vows. Worship connected with giving. 6. Oft a slowness in repairing: the reason in 7—self put first. 11. God's work is businesslike. 13. Incompleteness, so much repairing needed. God's house was always being neglected. 15. Something beyond, not apart from, businesslikeness. 16. Sin more realized, hence these items increased. 17, 18. Satan's snare: instead of faith's giving up. "The rest"—sad finish, see Chron.

Acts ii. 37-40. "They were pricked"—what a need for painful feeling. "What are we to do?" Realization that something is required accompanies true sorrow: then the news that this "something" is done awakens praise, not before. "Be baptized"—confession must not only be felt in heart, or shown in ways we like. "Each one"—no excusings, no conversion in mass (contrast with Jewish dispensation), no proxies. What a protest against self-pleasing, and how full of teaching as to complete human depravity, wrath atonement by

substitution, resurrection life, "heavenly places in Christ"—is baptism! "The gift"—something beyond regeneration, subsequent to obedience, now absent! 40. "Be saved away from."

2 Kings xviii. "In the sight of the Lord." "Removed," "brake," "cut down," "broke," "trusted," "clave," "departed not," "kept," "prospered," "rebelled," "smote." 12. Because. 15, 16. The losses of unbelief. 22. The natural mind cannot understand worship of God simply as He has appointed. 31. Man's millennium: xix. 35, shows Sennacherib as a type of Antichrist. 32. Man's land and centre against God's. Rab-shakeh knew the words of God to Israel. 36, 37. Faith, yet deep feeling and solemnity.

Acts iii. 22-26. 22. "All things"—"Ye are My friends, if ye do whatsoever I command you." 23. Israel's present condition; and, the principle of exclusion. 24. "These days," cf. ii. 17. 25. Yet despising. "In Thy seed"—an "in Christ" passage of the earlier Scriptures. "To you first," "to the Jew first." "Sent Him"—in His servants (primarily apostles), the Lord represented: He said, "Why persecutest thou Me?" before the ministry of Paul. "Each one"—individual: blessing to leave sin. "Away from."

2 Kings xxv. The days given to emphasize exactness, and to enable calculations. Note repeated word "Babylon." 21. "Out of their land." 26. Assyria, Egypt, Israel—yet all to be blessed "in that Day" (Psa. xix. 25). 27, 28. A hint of coming blessing. 30. Thus God preserves Israel when in captivity. How important to notice His righteousness even upon His people, and the sinfulness of man, for these troubles appear to have been used to turn but few "unto the Lord."

Acts iv. 28-33. How necessary to see God's hand in everything. 29. Equally necessary to trust God for everything. "Thy." 30. What a stress on signs: we have not now, shall we boast or be humbled? 31. Prayer (meaning a sense of "need"), prayer unitedly ("they"), then blessing. "Gathered together," Matt. xviii. 20. They were filled and speaking, see 33. "But" the multitude are not forgotten: "one heart," not merely the semblance of unity, or half-fellowship. "His own"—the root of much evil. Then great power. The Resurrection prominent, in that it shows man's wickedness, Christ's finished work, resurrection life. "Great GRACE" as well as power: "the beauty of the Lord" (Ps. xc. 17).

Again the writer would lovingly invite correspondence from those who feel grieved at the sins of to-day, and desire, at all costs, to walk worthy of the calling wherewith they were called, obeying in details, and remembering the words, "The FEAR of the LORD is the BEGINNING of WISDOM." Meetings (D.V.) Wednesday, 8; Thursday, 8.30; Saturday, 7; 340, Romford Road, Forest Gate. All saints welcome.

THOUGHTS FROM THE WORD OF GOD

A MONTHLY
HERALD OF
THE TRUE
MESSAGE.

"Thy Word is Truth"
JOHN 17:17

Vol. viii. No. 4.

April, 1908. 1d.

A Monthly in the Lord's Grace, Name, and Fear, to make known, as He shall enable, the unsearchable riches of Christ, and to call upon His people to bless His holy Name. Indicating, moreover, His arrangements for His assemblies and His work, and seeking to emphasize the authority of God in "little things," and "that Day." Endeavouring to proclaim to sinners "the gospel of the grace of God."

EDITED BY
PERCY W. HEWARD.

"Therefore, on the one hand, those who had been sown abroad went through (the land), bearing the good message of the Word. On the other hand, Philip having come down into a city of Samaria, kept on heralding to them the Messiah."—Acts viii. 4, 5.

"Therefore on the one hand, those who had witnessed and spoken the Word of the Lord were returning into Jerusalem, and to many villages of the Samaritans were bearing the

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good message. On the other hand an angel of Jehovah spake to Philip, saying, "Rise up, and journey southward (or at noon—amid heat) on to the way that descendeth from Jerusalem into Gaza, which is a desert. And having arisen, he journeyed."—Acts viii. 25-27. Notice that the Lord was pleased to command against natural opinions. He did not now snatch away Philip, but tested his faith by a long and wearying journey.

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PREFACE.

THE world is upside down, and that which is called the church is in fellowship therewith. But God still says the friendship of the world means enmity as regards Himself, and the word "called-out company" is still His name for a church. Not to engineer a new sect, or make a revival, but to draw His own people away from all that grieves Him, and to bring His way of salvation before sinners this Monthly is issued. It is a solemn plea for "the fear of the Lord," and thus for a tender conscience, as Josiah had. How serious is the Lord's oft forgotten stress on a good conscience, and holiness without which no one shall see the Lord. He changes not. We must not foolishly try to persuade Him, but seek to be humbled ourselves. The darkness deepens, but the Lord liveth. The commandment is a lamp, and we have the word of prophecy until the day dawn. Shall we not, with quietness before God, gladly accept and follow at His will, losing for Him, suffering for Him, "moved for Him"? Any who feel the need for holiness, and fellowship in exact obedience, to the glory of the same Lord, are asked to correspond. The writer may add that there are many trials, and opportunities now: brethren and sisters, do not lose "fruit to your account" in this connexion. Do not be governed by custom, but by Him.

"ALL THINGS A LOSS."

"All things a loss"—a pathway rarely trod!
The words are dear, they are THE WORDS OF GOD!
We say them, "pray" them, sing them, YET draw back,
And fear lest we earth's love and comforts lack.

"All things a loss"—the things we valued much!
"All things a loss"—devotion SHOULD be such!
Shall we earth's tinsel value "in that Day,"
When God HIS crowns and treasures shall display?

"All things a loss"—man's good opinion now,
Shall we draw back, millennial loss allow?
Shall we to riches cling, possessions hold,
And thus forget our Lord's own wealth untold?

"All things a loss"—the words are quickly said,
But losing PART our hearts have often bled!
We never know how earthly things hold US
Till God Himself becomes our Teacher thus.

"All things a loss"—yet some their INCOME spend,
And fear their CAPITAL to God to lend;
And LEAVE their gifts instead of GIVING them!—
In love we speak, to warn, not to condemn.

"All things a loss"—the poorest have their wealth,
To which they cling; some make a god of health,
Some grasp THEIR wishes, and THE LORD'S forget,
And HE is grieved, but HE is silent yet.

"All things a loss"—"that Day" will soon reveal
Our LOSSES if earth's pleasures we WILL steal—
Yes, 'tis to STEAL, for WE are not our own!
LOSS must be NOW, or THEN it SHALL be known.

Editorial Words of Greeting.

"Much Fruit" The Lord seeks this, and is glorified thereby. Why should there be half-heartedness—sowing of much and bringing in little—and contentment with life less abundantly? Are not the people of God to be growing Christians, "full of mercy and good fruits," "being filled with the fruits of righteousness"? Do not be satisfied with an "up and down" life, a wandering experience. Brethren and sisters, God wants much fruit. "But the flesh"—God wants much fruit. "But I have difficulties and"—God wants much fruit. He has *given* life, and light! Shall it not be true that old things are passed away and *new* things have come into existence? Shall the light be under a bushel? Shall the works of the flesh be manifest, and shall the followers of the beast be marked, and shall it not be seen Whose we are and Whom we serve? But how is much fruit produced? "Ah," say some, "simply by abiding in Him, so easy." Yes, in one sense, but "abide in Him" is a command, *not* a promise. All saints do not abide *continually*. God's "if" must not be blotted out. Fellowship with Christ is neither a dream nor an amusement, but a reality for a child of God who knows the conflict that many ignore, and who obeys the "least" commandments which many think beneath them. May we, by grace, bring forth "*much fruit*." "Then God will be glorified. Is *this* our object?"



The Coming of the Lord. The Lord is coming. Let faith be seen, and the investments of this world be valued aright, for what is a believer profited if he gain a fraction of the whole world and . . . ! Let joy be known, for He will deliver us from our persecutors! Our persecutors, where are they? How worldliness robs Scripture of its meaning, and us of its comforts! The Lord is coming: let *His people* "watch," for He has so commanded. And love does not seek disorder till He arrive, but to *prepare for Him*. The truth of Christ's return was never perhaps more preached and less practised. On the one hand we have men giving dates, and on the other dear saints of God setting forth the "any-moment" theory (which Peter and the earliest saints could not have believed, for it was witnessed he would first get old and then be crucified), while their lives are not in keeping, and if the Lord were to come thus they would be shamed away from Him! Oh, how hollow is much of the faith in the Return of Christ. It is merely a pleasurable dream with some. Brethren and sisters, "He that hath this hope set on Him, purifieth himself, even as That One is pure" (1 John iii. 3).

Letters to an Assembly of Saints, and All that Call on the Name of the Lord.

"Without the Camp."

DEAR FELLOW SAVED ONES,

"Unto Him That loveth us . . . glory" is the beginning of the last book of Scripture, and this object is never forgotten amid the record of coming sins and coming judgments. "First, I thank my God" must be written across our life. One mark of fearing ones—and happy is the man that feareth *alway* (Prov. xxviii. 14)—is that they think upon the Lord's Name. Their meditation of Him is sweet, and they delight to "remember" Him. Self-centering and *selfishness* are oft in our prayers, and in our Christian work, and in our whole life, hence the peculiar need for an awakening of reverent affection to the Lord Himself, because of what He is! We cannot love *Him* without thinking of *His love* to us, but if we love Him only on this account, there is something wrong. And this will soon lead to forgetting *Him* for *His works*, and *His works* for our enjoyment of them, and our enjoyment of them for our works, which will not then be "in Him." Now *all* these should be in appointed harmony. Scripture does *not* warrant a dreamy *nirvana* of imagined spirituality in the pseudo contemplation of God. To consider Him without the *Word* and without *His works* in and for us, and without holy ambition to show gratitude in reply, will soon mean the worshipping of an idol of our mental creation, and thinking it is the Lord. All can see that this is *selfishness*. And the very idea of self-governed "sentiment," misnamed spiritual leading, to avoid study and toil, is selfishness. God cannot be rightly regarded apart from His Word. This is as true as the statement, "God's Word cannot be rightly used apart from Himself." Some have the tendency one way, *i.e.*, toward *intellectual* "selfness," others toward *sentimental*: the former read without waiting on God, the latter wait without reading, and, be it added, without waiting *on God*.

But what has this to do with our subject? Much every way. Unless *the Lord* has His right place in our lives the words, "outside the camp," are meaningless. They may sound and seem attractive, and by oft uttering them we may persuade ourselves we suffer, but unless we realise that outsideness is not for a theory, but *for* and *to* a personal Lord; not in accord with human whims, but on the exact lines laid down in His Word, we shall only add a sect to Christendom.

Possibly some who now by grace are gathered at our beloved Lord's Table rarely heard the solemn expression at the head of this loving message, till they came amongst us, nor do we conceive that "outside the camp" contains the *whole* Scripture.

Every word of God is *needed*, and we cannot put one verse aside. "Follow righteousness . . . peace *with* them that call on the Lord out of a pure heart," is the Lord's precept, *but it has a context*, and faith remembers this. *The Holiest of all is as much emphasised*, and relatively *more so*, aye and primarily—beyond the position "*outside the camp*" in the same epistle to the Hebrew saints. This letter, which gives, perhaps, the closest parallel with to-day, in that it commands separation from religiousness (*just before* that religiousness is openly condemned) has also been often taken from the present people of God. Judaism and Christendom are *so* parallel, and the danger of "return" *so* easy, that Satan seeks to remove this witness, and, dear children of God are oft his unconscious instruments—yea, we all are guilty in this respect. To forget "the Holiest of All"—the peculiarly emphasised privilege of God's saints in *this dispensation*—to omit the thought of "the heavenly calling"—to put aside the stress on "no more conscience of sins," and *related absence of sacrifices* (which Israel as a *remnant* or *nation* never have)—to leave the truth concerning purged worshippers, and be taken up with our place *without the camp* will mean separation of ourselves (Jude 19), and to ourselves. God's servant says, "Let us go *unto Him* without the camp." A personal risen, and coming Christ is *the Attraction*, and His redeemed leave all not for the "pleasure" of eccentricity, but for the love of Christ.

"The camp" to Hebrew Christians meant the idea of *great religious organisation*: hence the allusion to the gate of Jerusalem in Heb. xiii. 12. Judaism by its leaders rejected Christ, but *afterwards* His people were not to wait to be turned out, but to go out. And the *principle* applies. That which God originally *created* has been *corrupted*, hence its origin is no warrant for remaining therein, else we shall be bound to Rome as having the completest "succession," in accord with the predicted marriage union of the professing Church and Babylon. In one sense we cannot exclude or go forth, *viz.*, from the field of the WORLD. The *tares*, as the left Canaanites, are as thorns in our sides still. *But this is not the only parable*. The mustard seed has *changed* "its kind," in violation of God's law in Gen. i., and there is *not a word* here, or in the Leaven, to warrant continuance of children of God in a SYSTEM as such, but the Lord at once gave two parables (*same number*) to His disciples, *contrasting their position* (Treasure and Pearl). Faith takes God's hints. The unity of being *part* of a tree is forbidden, but we cannot help being *side by side*, not in a local church but in the field. We cannot unmake Christendom any more than we can *purify* it, or heal Babylonianism. But the words

of Christ yet sound forth, "If ye love Me, ye will keep My commandments," and, again, "If a man shall have purified *himself* away from these he shall be a vessel unto honour." But the idea of a vessel is *house-fellowship* and *temple-return*, and thus a denial of the popular seeking after that which is merely "individual" with the denial of Christ's *church* commandments. Yet this sad and impossible ideal is the result of the "private judgment" of so-called Protestantism, and the despising of assembly discipline by alliances, and often professedly unsectarian saints.

And "without the camp" means to be *regarded* as lepers, "as the offscouring of all things"—the painful loss of *reputation*, with a *still-rejected* Lord. His reproach is the same, although men build, as it were, His sepulchre. But faith can see the hollowness of profession, and realising that a greater than Moses has pitched the meeting place "*outside the camp*" all that enquire of the Lord should go out, and to them will come, as to Moses, something of the revelation of the glory of God, to make them cry out as Isaiah.

Further, dear fellow saints, while we cling to our ideas, and lines of working, while we seek wealth, ease, self-wishes, and influence, how can we say "without the camp"? What have we lost for Christ? The riches of God's people are oft cankered instead of being *above*. Oh, what *cares* and *losses* we make through delayed and partial and half-hearted obedience (see Psalm cxix. 60). God calls for spontaneous love.

Finally let "unto Him" ring in our ears. Let the Lord be our Fear, our Shield, our exceeding Great Reward. Let us count all things as loss—for such they are—and reckon the sufferings of this time not worthy to be compared with the glories—esteeming the reproach of Christ greater RICHES than the treasures of Egypt.

Yours heartily in our Returning Lord,

PERCY W. HEWARD.



THE LORD, IN HIS GRACE,

provides for His people (Gen. xxii. 14; Phil. iv. 19).

Protects them (Psalm xxxiv. 7).
 roves them (Deut. viii. 2).
 rays for them (John xvii.)
 ities them (Psalm ciii. 13).

THEY HAVE

Pease in Him (John xvi. 33).
 Power to witness for Him by life (2 Cor. xii. 9).
 Promises to encourage them (2 Cor. i. 20).

THE CHILDREN'S PAGE.

SALVATION.

BEFORE any, dear children, see and feel their need of salvation, they must see that they are lost sinners, and be "heavy laden." Then they will, like the Publican of whom we read about in Luke xviii. 13, cry to God for mercy. God so loved that He gave His only begotten Son to die for the ungodly. God said that His Name was to be called Jesus (Jehovah's salvation) "for He shall save His people from their sins" (Matt. i. 21). "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved" (Acts iv. 12).

When the Lord Jesus was brought into the temple, as an Infant, God's aged servant Simeon, to whom it had been revealed that he should not die till he had seen the Lord's Christ, "took Him up in his arms and blessed God, and said, 'Lord, now lettest Thou Thy servant depart in peace, *for mine eyes have seen Thy Salvation.*'" But even then, as now, few saw that He was God's beloved Son.

The Israelites were commanded to see the salvation of the Lord (see Ex. xiv. 13). What a wonderful salvation was theirs, for you know how God in His mercy parted the waters and they went through the sea on dry ground. Thus God saved them from their enemies. How much more marvellous is salvation from sin, and yet how few are concerned about it. The Israelites were in great danger; so are sinners. God could deliver them, and He alone, through the shed Blood, can save the guilty sinners. The Lord Jesus Christ *died for His people*, He bore the righteous wrath of God for them. What love! Have you seen your sins and your danger if you continue in sin? You may be a Jew, but the Gospel is to both Jew and Gentile, "*for all sinned.*" The Jews thought they were the only favoured people; thus the Lord Jesus said to them, "I have other sheep (Gentiles) which are not of this fold (Jewish); them also I must bring, and they shall hear My voice" (John x. 10). The apostle Paul, speaking by the Spirit, said, "The salvation of God is sent unto the Gentiles, and they will hear it" (Acts xxviii. 28). But only as God works in either Jew or Gentile, by the Holy Spirit, will any see their sinfulness and need of a Saviour.

We will now look at four things about salvation. If you turn to 2 Cor. vi. 2 you will see that it is a PRESENT SALVATION. "Behold, *now* is the accepted time; behold, *now* is the day of salvation." Time is passing so quickly, and soon God's day of grace will end. Yet even boys and girls, both Jewish and Gentile, are so careless about their sins, for Satan hath blinded them. God alone can give them sight to see their need of Him. Now look at Heb. ii. 3. Here we read that it is a GREAT

SALVATION. Great sinners (and such are all, whether young or old, till saved by the Blood of Christ) need a great Saviour. We have seen that salvation is PRESENT and GREAT; and it is not only from sins now that God saves, for in Heb. v. 9 you will see that it is an ETERNAL SALVATION. How wonderful! In Heb. ii. 10 we see it is a GLORIOUS SALVATION. Oh, how I long for my young readers to be thus blest *now* and *eternally*. I will close with a few solemn words from Psalm cxix. 155, "Salvation is far from the wicked, for they seek not Thy statutes."

Salvation, perfect, full, and free,
Christ purchased; when on Calvary's tree,
He died for sinners great and small,
Who in His Name for mercy call.

Salvation will for ever last,
When earthly things are gone and past;
With Christ His saved ones then shall be,
His majesty and glory see.

Salvation is beyond our thought,
By Jesus' Blood lost ones are BOUGHT,
No merit of our own have we,
Salvation is of God—so free.

Salvation is so great and high!
A sinner is to God made nigh!
God in His grace will not refuse,
Sinners from Gentiles and from Jews.

Salvation is through Christ alone,
Sinners His gracious Word disown;
But when in pity, love, and grace,
God works, they humbly seek His face.

Salvation, oh what joyful news,
To "heavy laden" Gentiles, Jews—
Who see their sinfulness within,
And cry to God to save from sin.

Salvation is a solemn fact;
God works, for He alone can act,
Give life, and joy, and peace Divine,
And say "Poor sinner, thou art Mine."

Salvation! Are you saved by grace,
Or has God hid from you His face?
May God in grace make sinners sigh
For sins, and for His mercy cry!



PSALM xvii.

1. "HEAR the right, attend to my prayer" (John xv. 7, 1 John v. 14, 15, Ps. lxxvi. 18, John xi. 41, 42).
5. "HOLD up my goings in Thy path" (Isa. xli. 10, Prov. iii. 6, Ps. cxix. 116, 117).
7. "SHOW Thy marvellous loving-kindness" (Psa. i. 23, Ps. xxv. 14, Gen. xviii. 17-19).
8. "KEEP me as the apple of the eye" (1 Sam. ii. 9, 1 Pet. i. 5, Rev. iii. 10).
13. "DELIVER my soul" (Dan. iii. 17, Ps. xxxiv. 19, 2 Cor. i. 10). *Past*.
14. "THEY ARE FULL" (*present*).
15. "I SHALL BE SATISFIED" (*future*), "in that Day."

YOUNG BELIEVERS' COLUMN.

"JUST BORN FROM ABOVE."

BLESSED be the God and Father of our Lord Jesus Christ for *that*, for it is of His mercy if *one* is saved. But, dear fellow "believer" (for by grace you are fully a brother or sister *at once*), you do not want to be "just born from above," in the *sad* sense of the words, when your life is finished. 2 Pet. iii. 18 says, "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." 1 Cor. iii. speaks of those just *saved*, but without many works of hearty obedience, which bring God much glory (see John xv. 8). You do not want merely this. To be "saved, yet so—as through fire," is not your heart's longing, but to have an abundant entrance into the everlasting kingdom of our God and Saviour.

But let us not forget the more encouraging meaning of the expression. You are "just born from above." Perhaps you can suggest the date, although a realization of *God's* preparatory working, and that the longings just before were not from your sinful self, will probably make you (if thoughtful in the Lord's presence) unwilling to please men by giving the exact day. You remember when by grace you saw the work was "finished" for you, and then you turned, *but God had drawn you first* (John vi. 44). "He that believeth . . . hath been begotten," is the Word of the Lord. One thing you know, that whereas you were dead, now you live, and praise ascends to God.

And now you are found possibly where you first saw the grace of God that bringeth salvation, and different opinions are coming before you, and there is a tendency to say, "We can't know exactly what is right: good people differ." Now the end of this will be to make light of God's commands, as many professing Christians do. But at present your desire is to please God. The new life must show itself. No giving up seems too great for Him Who loved and loves you. But, dear young Christian, have you counted the cost of giving up man's good opinion, enjoyable meetings, "Christian work," and *Christian* friends for Christ?

The question may startle; but do you love Christ more than these? (see John xxi. 15). Those spoken of in 2 Thess. iii. 14, 15, were brethren in Christ, yet there could not be companionship. The words of John xv. 14 *must* regulate your choice of friends. Possibly you feel about to answer, "But I am weary of this differing between Christians: why can't we all be one?" Then do not help to keep up the *disunity*. Fellowship must be *in the truth*. How can I join your "church," and become a partner in that which grieves my conscience, and if my conscience is right, however much you may have been blest there, *you* are preventing God's

commanded *union* by staying there! But you may think, "I am only one." Yes, but numbers are made up of one's, and "each of us shall give an account of *himself* to God." So that you cannot get away from these difficulties. God has given His Word. Are you willing to obey Him at once? Read the "Acts" and see what He says about Baptism, and again with 1 Cor. xi., and see what He says about the Lord's Table or "The Breaking of the Bread." But these are not the only two commands! God expects your home life to be a witness. He looks for you to please Him in your business. He wants complete unworldliness, and *such* quiet fellowship with Himself. Enoch walked with God. Would you not like to do this? Do not waste the moments, if by grace you have been "just born from above." If I can advise in any way, please let me know.

PERCY W. HEWARD.

340, Romford Road,
Forest Gate.

Messages in
this issue, and
"The Student."

By grace the Lord sustains, and we can rejoice in His enabling. We fail, but not so our gracious God. Shall we not wait on Him that He may grant much more a reviving? Many have read this paper monthly for some time, yet they have not made haste and delayed not to keep His commandments. If at Forest Gate, they feel they would come out from things that grieve Him. But God is not only at Forest Gate. We bless Him for His blessings here, but, beyond this, for *ALL* He is!

Possibly some who read these lines have been just brought to the Lord, and now are in doubt as to "what church" to join. To such "The Young Believers' Column" will be helpful, in the Lord's grace. Others may have often read, and may be now attending "a place of worship," yet only "having a form of godliness, but denying the power thereof." Dear friends, it is a fearful thing to fall into the hands of a living God!

May we lovingly commend "The Student of Scripture" to the Lord's people. By grace "March" issue was set in our own type, and mainly by the brother who has been received into the work. Much prayer is needed for the Printing Press, that God's will in all may be done. In front are trials and opportunities, which none but the Lord can know and meet. "Brethren, pray for us."

GOD GIVES HIS PEOPLE HIS WORD, WHICH IS
Powerful (Heb. iv. 12; Eph. vi. 17).
Precious (1 Sam. iii. 1; Psalm xix. 10).
Perfect (Psalm xix. 7; xii. 6).
Revailing (Rev. xii. 11; Isa. lv. 11).

MESSAGES FOR DARK DAYS.—4. PATIENCE.

THE words, "Ye have need of patience" (Heb. x. 36), have been impressed on my mind very definitely the last few days. Doubtless this need will be felt more and more as the darkness deepens, and the times become yet more perilous. But it is clearly written in the Holy Scriptures, "My God shall supply *all your need*," and how wonderfully—"according to His riches in glory by Christ Jesus" (Phil. iv. 19). This is a familiar promise, and yet how we fail to *rest* upon it! Our needs are many, but our God, Who is Almighty, can fulfil every one. We read that "*faith worketh patience*," hence the call to "great faith" in our faithful God. Why should we mistrust our Heavenly Father, Who graciously exhorts His children, saying, "Let patience have her perfect work." For what a glorious purpose, "That ye may be perfect and entire, wanting nothing" (James i. 3, 4)! Yet how we fret when tried, and get impatient, and thus prove that we have "little faith," which should humble us greatly. The daily little things, which often try us, even more than big trials, are needed for the constant exercise of this much-forgotten grace, in these days—when things appear so "upside down." The apostle Paul had deep experiences. He understood what it meant to have peace with God, and he could write of the glory of God. But in the same chapter he says, "We glory in tribulation also, knowing that *tribulation worketh patience, and patience experience*" (Rom. v. 1-4). If God's glory was first, we should likewise glory in tribulation, and thus we would, by grace, "run with patience the race that is set before us, looking off unto Jesus" (Heb. xii. 1, 2). There is so much God desires to teach His people, but we shall only learn His lessons "through patience" (Rom. xv. 4). In verse 5 the words, "The God of all patience," are comforting; likewise, "The patience of Christ" (2 Thess. iii. 5). The Thessalonian saints who "turned to God from idols, to serve the living and true God, and to wait for His Son from heaven" (1 Thess. i. 9, 10), had *patience* and faith in persecutions and tribulations, and endured (2 Thess. i. 4). So Moses "endured as seeing Him Who is invisible" (Heb. xi. 27). Let us look up, and walk by faith, though we see not yet all things put under Christ. But that glorious Day is coming; may we with patience wait for it (Heb. ii. 8; Rom. viii. 25). The husbandman hath long patience, waiting for the fruit of the earth, and the *command* is graciously given, "Be ye also patient; stablish your hearts: for the Coming of the Lord draweth nigh" (James v. 8). Do we see the wicked prosper? God said it would be so. Are the saints despised and rejected by the world? It is written the world shall hate you (John xv. 18). There are

so many things which would naturally make us impatient, but, amid all, the words ring out, "Be ye patient." For how long? "Till 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. 5). Wherefore, let us have faith and follow after patience, and be patient toward all men, remembering that our God is "the God of patience."



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

"**I**N nothing anxious" God hath said,
And His commands we should not dread;
By prayer and supplication now,
Before Jehovah humbly bow—
And peace our hearts and minds shall guard,
For nothing is with God too hard.
"In nothing anxious," but, by grace,
To see God's will, His love to trace,
In all our trials here below,
Thus in His ways delight to go—
And peace our hearts and minds shall guard,
For nothing is with God too hard!
"In nothing anxious," in earth's maze,
With gratitude to God always,
In supplication to Him cry,
Without a murmur, doubt, or sigh—
And peace our hearts and minds shall guard,
For nothing is with God too hard!
"In nothing anxious," though so tried,
When God His face doth seem to hide;
In prayer and praise continue still,
For God is working out His will—
And peace our hearts and minds shall guard,
For nothing is with God too hard!
"In nothing anxious!" shall we live
In God's commands, His Word believe?
In everything, by prayer and praise,
Make our request to Him always?—
Then peace our hearts and minds shall guard,
For nothing is with God too hard!
"In nothing anxious," when around
Sin and rebelliousness abound;
When we are sorely tried and pressed,
By prayer and praise THEN make request—
And peace our hearts and minds shall guard,
For nothing is with God too hard!
"In nothing anxious," though in grief,
For God Himself is our Relief,
When trials press, faith should be strong,
For God works good, and nothing wrong—
And peace our hearts and minds shall guard,
For nothing is with God too hard!
"In nothing anxious," oh, what bliss,
To daily live, by grace, like this;
By prayer and praise to make request
To God, and in His will to rest—
And peace our hearts and minds shall guard,
For nothing is with God too hard!

S. A. HEWARD.

"The Lord hath spoken." "None can stay His Hand, or say unto Him, 'What doest Thou?'"

I WANT to bring before you, dear reader, some of the things recorded in God's Word which men have said, with God's reply. The natural man is quite as evil to-day as in the days of Noah (Gen. vi. 5), and thus we hear them saying the same things as those nearly 4,500 years ago. God, Who knows all that is in man, has said, what we could not by ourselves say of any. The first one I want you to consider is in Psalm xiv. 1: "The fool hath said in his heart, 'There is no God.'" What foolishness—for the heavens declare His glory, and all His Works show forth His power! "God said unto Moses, when he humbly asked His Name, 'I Am That I Am'" (Exod. iii. 14). "Jesus Christ, the same yesterday, and to-day, and for ever." Further, men are so against God that they say, in Psalm xii. 4, "Our lips are our own, Who is Lord over us?" God speaks, saying, "That every mouth may be stopped, and all the world may become guilty before God" (Rom. iii. 19). Israel of old, in Psalm lxxviii. 19, tempted God, saying, "Can God?" and many say the same now. But God says, nothing is too hard or impossible with Him (Matt. xvii. 20). God created *all things*, and He upholds *all things* by the word of His power. Concerning Christ, in Luke xix. 14, men said, "We will not have this Man to reign over us"—and of His Coming, in 2 Peter iii. 4, scoffers said, "Where is the promise of His Coming? . . . All things continue as from the beginning of the creation." There are many who say the same to-day without any fear of God before their eyes. The Scriptures say, "Him hath God exalted to be a Prince and a Saviour" (Acts v. 31). "Yet a little while and He That shall come will come, and will not tarry" (Heb. x. 37). Again, men still say about their wrong doings, as in Psalm xciv. 7, "The Lord shall not see, neither shall the God of Jacob regard it." But we read in God's sure Word that *all things* are naked and open unto the eyes of Him (Heb. iv. 12). His eyes are as a flame of fire. God may appear to be silent, nevertheless He sees, and will bring to light *all the hidden things of darkness*. God saw *all the abominations* portrayed in Ezek. viii. Let me again remind you that God not only *sees* and *hears all*, but He keeps a record of the works of men, both their words and deeds, which, if unforgiven and not covered with the blood of Christ, will condemn all who stand before God at "The Great White Throne."

But there is comfort in God seeing all, for godly ones, sinners saved by grace. "For the eyes of the Lord are upon the righteous, and His ears are open to their cry." But solemn are the words to unsaved sinners! "The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth" (Psalm xxxiv. 15, 16).

Surely this should make ungodly ones tremble and fear before Him, Who is Almighty.

Men may say, "God cannot hear,"
Of Christ's Coming scoff and sneer;
Say their lips are all their own,
All God's gracious Word disown—
But God will His might display,
His own Word fulfil alway!

Men may tempt the Lord, and say,
"Can God work His sovereign way?
Over us He shall not reign;
All His words are false and vain"—
BUT God works and none can stay,
Or His mighty Hand delay.

Men may think, and say, and act,
But God's Word remains exact;
Every jot and tittle too,
God will ALL perform and do!
Though men scoff and turn away,
God will all His might display!



CALENDAR.

"IF THE LORD WILL"—April, 1908.

	1 Chron.	Acts.		1 Chron.	Acts.
1	i.	v. 5-11.	16	xvi. 1-14.	vii. 44-50.
2	ii.	v. 12-16.	17	xvi. 15-33.	vii. 51-54.
3	iii.	v. 17-23.	18	xvi. 34-43.	vii. 55-60.
4	iv.	v. 24-32.	19	xvii. 1-15.	viii. 1-5.
5	v.	v. 33-42.	20	xvii. 16-27.	viii. 6-13.
6	vi.	vi. 1-4.	21	xviii.	viii. 14-24.
7	vii.	vi. 5-8.	22	xix.	viii. 25-29.
8	viii.	vi. 9-15.	23	xx.	viii. 30-35.
9	ix.	vii. 1-5.	24	xxi. 1-17.	viii. 36-40.
10	x.	vii. 6-11.	25	xxi. 18-30.	ix. 1-9.
11	xi.	vii. 12-16.	26	xxii.	ix. 10-16.
12	xii.	vii. 17-22.	27	xxiii.	ix. 17-22.
13	xiii.	vii. 23-29.	28	xxiv.	ix. 23-31.
14	xiv.	vii. 30-36.	29	xxv.	ix. 32-37.
15	xv.	vii. 37-43.	30	xxvi.	ix. 38-43.

"For ever, O LORD, Thy Word is settled in heaven." Do our HEARTS realise this? And do we REJOICE at God's Word, as those who find great spoil; albeit with trembling, because of the Words of God's holiness? If we only FELT God's Word, there would be a reviving.

Lord's Day Suggested Readings.

FOR ISOLATED SAINTS.

IF THE LORD WILL.

1 Chron. v. Let not any child of God think that dates, figures, and names are unnecessary. God is a God of order, and *books* are mentioned in connexion with salvation, judgment, and His people's rewards. Solemn, too, is the hint that nothing passes His notice, and that He would have us take an interest in the history of His working. Further, the Holy Spirit gives comments that guide and humble, e.g. verse 2 shows that *grace* reigns reminding of *sin* which removed Reuben: man ever fails. Note link of two and ten tribes. 6 brings before us the always-to-be-remembered chastisement of God's nation. 20. "They were helped":

"for they cried": "because they put their trust in Him." Have we such faith in God? These were "skilful in war" (18), yet needed to pray. Note "until the captivity." 26. "The God of Israel": the covenant remained: contrast Ezra i. 1. How wonderful are God's unseen workings!

Acts v. 33-42. "Obey His rule." Pierced by the Word, yet . . . ! 37. "He made to *apostatize* a people after him"—a wonderful illustration of apostasy, and a hint as to how the movement of Christ's servants was regarded—no compromise. 38, 39. Gamaliel seems to realize God was at work, yet . . . ! What faulty reasoning: we *cannot* be neutral: if we wait to decide by *final* results we shall have no time for decision then. God overruled this counsel. 41. Joy, the privilege of suffering, Phil. i. 29. 42. In the temple, and in the houses—meeting-places, where was the Breaking of the bread, as in Acts ii. So Paul preached publicly and in the houses in Acts xix. Several houses to one "school of Tyrannus," or *rendezvous*. Note private, homely nature of gatherings of saints, yet speaking to the unsaved not forgotten. Contrast public worship, performance of service, etc., to-day.

1 Chron. xii. 2. Grace led forth *Saul's* brethren! 8. Separation *and* an object, Heb. xiii. 13. 17. "Unto me," "unto you." *Fellowship* as well as separation. 18. Approve what God approves. "Day by day," cf. Acts ii. 47. 23. God used means, yet *His Word* the all-important reason. 31. Name, God takes an interest in *all* His people, and so do all wise leaders. 32. Wisdom, fellowship, submission: why not thus in God's assemblies now? 33. Ps. xiii. 2, concentration, no flattery, "perfect heart," "one heart" in 38.

Acts vii. 17-22. 17. God's preparations for fulfilment of promise. *THEN, just then*, the trial came. 20. "In which appointed time." 20. Faith preserved. 21. Faith risked the casting out—two *quite distinct* acts of one faith: how important to know the Lord's exact will at the exact time. 22. God's overruling. Yet not in Egypt's religion. Though mighty, afterwards he said, "I am not eloquent"—humility.

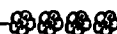
1 Chron. xvii. 1-15. A *right* attitude: why should we have ciled houses and God's house lie waste? 2. Wishes may be of the Lord, but because of previous sins or Divine sovereignty we may be held back (see xxviii. 2, 3; 2 Chron. vi. 7-9). Even a prophet may advise wrongly, when speaking his *own* opinion. How important to know the exact will of the Lord, and to be ready to contradict *oneself*. 7. Possibly David had rather thought of *his* work. 10. *God's* work first. 11, 12. I, He. 14. House, kingdom, cf. the bringing of these together in 1 Cor. spiritually. Solomon received anticipatory fulfilment, as the siege of Jeru-

salem foreshadowed accompaniments of the Return of Christ.

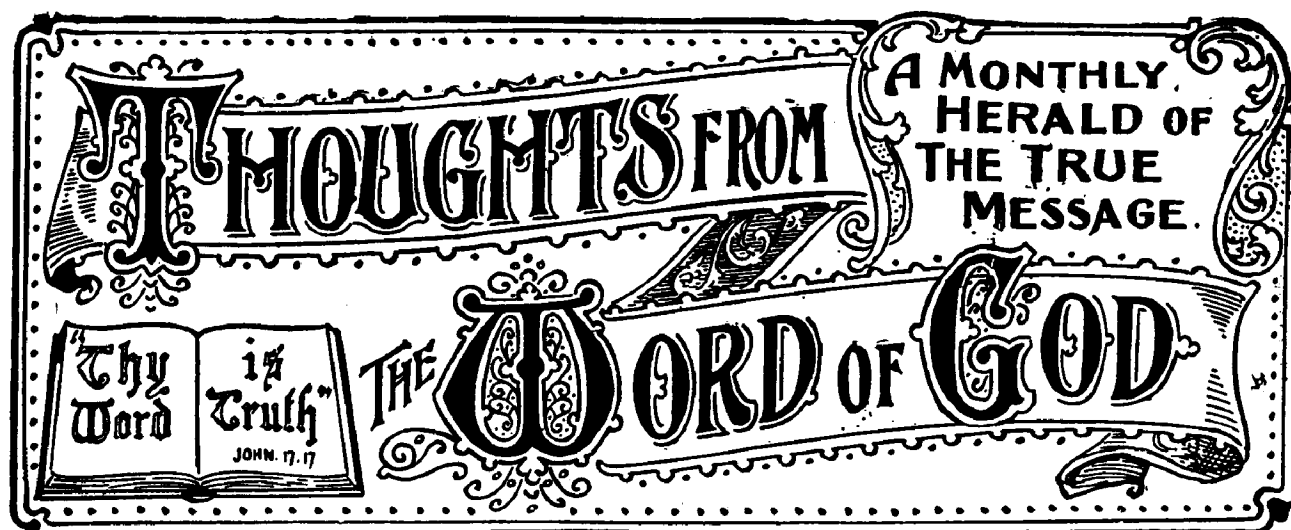
Acts viii. 1-5. Apparently his work was finished and in vain: faith looks beyond. Saul brought to the Lord partly through this *death*; and by grace *he* preached setting aside of Judaism as *Stephen*. The persecution looked a trial. The apostles in the background; they had given the serving of tables to Stephen, etc.; God arranged otherwise, and left them temporarily without a church to guide. 2, 3. Contrast. "The houses," meeting-places of the assembly. Brethren and sisters *both* at the gatherings: not merely sufferings for *prominent* ones. 4. God overrules, some sent to all parts to say a word while passing; Philip, on the other hand, the *second* "deacon," and thus continuing Stephen's work, brought forward from man-arranged "tables," by God, to herald in a *district* to which the Lord, in grace, kept him as an evangelist, xxi. 8. God has various methods, all setting aside man and man's idea. How humbling even to the apostles. Note twofold description of preaching "the Word," "the Christ"—inseparable.

1 Chron. xxii. Strangers—type of Gentiles with Israel, same teaching in use of Tyre. 5. God's glory. How often we can *prepare*, but instead we like to do the *seen* work. God's grace permitted David this privilege, although he had sinned. 11. The Lord's presence does not permit our mere looking on. 12. Obedience as well as building. 13. We oft transgress through fear. 16. Obedience without fellowship impossible. 19. Heart and soul, cf. Acts. iv. 32.

Acts ix. 10-16. God can use a background saint. He was a *learner*, and *well reported* (Acts xxii. 12). 11. "Straight"—His experience of John's message illustrated the name, Isa. xl. 3, 4. 13. "Lord, I heard," is oft a sad argument. Unbelief must not reason from a faulty basis. 15. "But." Cannot *God* work?—faith says, "Yes." We can hardly enter into Ananias' position. Saul's object was known and had made saints at Damascus tremble (14); would it not be well to make enquiries, and wait? Faith went at once, without "prudence of the flesh," and, *not only so*, at once said, "Brother Saul"—a twofold act of faith! Perhaps it is the Lord's will for you, dear reader, to take a similarly unpopular step as to coming out from systems, sects and details that displease and grieve *the Lord*? Correspondence to this end, in His fear, welcome.



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EDITED BY
PERCY W. HEWARD.

"Rejoice in the Lord (i.e. with obedience) always: again, I will say, Rejoice. Your yielding forbearance let it have become known to all men—the Lord is near—as to not one thing be anxious, but in everything, at the prayer (i.e., prayer meeting, as well as privately) and the supplication through a sense of need, with thanksgiving let your askings be made known to God, AND the peace of God, which hath its place over every mind (i.e. is higher than any

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mind can reach, or which is not defeated by the most worrying natural temperament), shall guard your hearts and the thoughts of your mind in Christ Jesus."—Phil iv. 4-6.

"Taking down reasonings and every high thing being raised against the knowledge of God, and captivating every thought of the mind into the hearing of Christ with subjection."—2 Cor. x. 4, 5.

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PREFACE.

TRUTH is not exalted now (cf. Isa. lix. 15), but "our God shall come and shall not keep silence." Shall we not be content and take pleasure to be counted as the off-scouring of all things, if we thereby please our unpopular Lord? Faith expects a conflict, and the difficulties of the narrow way only lead us to put our trust in the Lord, if by grace we are saved from a compromise, or a tendency thereto. Those who read these lines, and long to fully follow the Lord, as Caleb, are lovingly warned against remaining, as just Lot, in any evil, though vexed and burdened with the unholy conversation (2 Peter ii. 7, 8). The darkness deepens and will deepen. The Lord has revealed Himself as a jealous God, and the language of Joshua (xxiv. 19, 20) needs some spiritual emphasis and application to-day. The bias of this age is toward familiarity with our Holy God, and His Word is thus treated as a matter of semi-indifference, and various beliefs are excused instead of mourned. "Truth" thus becomes an uncertain thing, dependent on majorities, courtesies and standpoints, in the opinion of many. We need a reviving on God's lines, and to this end is this monthly sent forth. The Lord is not slack concerning His promises, but is long-suffering to us

come outside man's systems to repentance (2 Peter iii. 9), and Himself (Heb. xiii. 13). May we have grace not to hesitate, but to love Him enough to realise that our wishes must be reckoned nothing beside His will. "The love of Christ constraineth us."

RIGHTEOUSNESS.

Our righteous Lord loves righteousness,
And none BY NATURE this possess,
But He real righteousness doth give,
And by His grace His people live.

Righteousness once supplied remains,
Though failure oft its glory stains;
Hence saints unrighteous oft APPEAR,
From God remove, to wrath draw NEAR.

BUT He will never, never lose
Those whom in love He deigned to choose;
Redeemed, and righteous, they are placed,
Beyond the Law, with glories graced.

Righteousness is a wondrous GIFT,
God will not TAKE man's poor makeshift;
Righteousness He demands!—And grants—
When He His word and life implants.

"Made righteous"—shall we not declare
That NOW God's righteousness we share?
And humbly, gladly serve our Lord,
And gratefully obey His Word.

Righteousness will be still made known,
When Christ shall take His glorious throne,
And righteous wrath will men surprise,

Editorial Words of Greeting.

A SOLEMN COMMAND—"CONSIDER HIM."

A SOLEMN WARNING—"BE NOT DECEIVED."

A SOLEMN PROMISE—"BEHOLD HE COMETH."

In Col. ii. we are told of a "voluntary *humility*," which was the result of being vainly *puffed up*," and the Holy Spirit there shows how this put *Christ aside*. Now, dear fellow saints, we want to exalt *Him*, and to be humble enough not to talk of our humility, but simply to obey *Him*; for a "forgetful hearer," though swift to speak of Christ, is not subject to Christ. The context, moreover, mentions a "humility and neglecting of the body," which, though plausible, is "not in any honor," but "*to the satisfying of the flesh*" (Col. ii. 23), *i.e.*, it appears the *reverse* of what it is! And God has not merely used striking *language*. As in Gen. xli., the truth is stated twice for emphasis. The question arises, "Are we guilty of this rash sin?" We love and bear the name of our beloved Lord, we sometimes enjoy waiting before the Throne of Grace, and, though in a glass darkly, we *do* behold the glory of the Lord, and long to be transformed more quickly. *But* are we guilty of *this* sin? Do we, under the guise of knowing Him, really have our own way, speaking of Himself much in worshipping phrases, to put aside His Words; or speaking of authority and meaning of His Words to avoid their sword-like application to ourselves and our friendships? Do we speak dolefully of ourselves only to win a reputation for godliness? Do we undergo agony to produce works of righteousness for merit? Do we deny God's Words on *assurance*, or God's revelation as to *His will*, by an unwillingness to speak too "certainly," a diffidence of the flesh (for this sin has many varieties), and in reality often a compromising fear of giving offence? Oh! to exalt the *Lord* in the *Lord's* own appointed way! We cannot decide for Him: He has decided for us His will, and if we have that "spirituality" which is afraid of and beyond the *literal commands* of the Lord, we not only pervert 2 Cor. iii., but also prepare ourselves for all dangers and delusions.

The Idolatry of Sentimentalism Sentiment has not only written the Anglican burial service, and engraved many tomb-stones, it is the authority in many lives. Many actions lack God's warrant, but they seem striking and appropriate. Sentiment, in another form, rules many a hymn-book, and encourages the God-dishonoring love of musical-revivalism, utterly foreign to the unchanging authoritative Word of God. Sentiment, again, is at the root

of convention-fellowships, and behind the phrases of those who say, "Lord! Lord!" and do not the things which *He* says. He Himself has in this passage revealed a tendency to put His *Person* forward, by those who deny His *Authority and Words*, a tendency which we must mourn to-day.

And who is "the Lord" of this religious sentiment? If the "Universal Father" of Christendom is the devil disguised as an angel of light (see John viii. 44), and if, when one fails to ask in simple faith, God refuses to answer (James i. 7) and the resultant "strong leadings" are parallel with 1 Kings xxii. 21-23, must we not tremblingly conclude that the One of Whom we often hear saints speak with reverence, and Whom they isolate from the words of Scripture, is *not the Lord*! Ah, dear fellow believers, beware of this most subtle form of *idolatry*. God has manifested Himself, and if I worship denying His ways or attributes I have imagined an idol. *To children of God*, aye, to us, the words came and come—"Flee from idolatry," "Keep yourselves from idols."

God's Verdict on Flattery; and Inferences We have seen that "a flattering tongue worketh ruin" (Prov. 26-28), and God has graciously warned us of this method of indignity which Antichrist will consummate, and of which, accordingly, we may expect anticipations. Our desire is not merely to pull down error, but to exalt Him Whom our soul loveth, though when we write concerning the common *salvation*, it is necessary, as with Jude, to urge saints to *agonize upon* the faith, *in full view of the lawlessness of to-day*. If there were perfection we might simply speak of beholding His face, but God has shown us, in Colossians, that heights of union with Christ do not make us forgetful of or weak towards those who would beguile of reward, any more than they blot out such *plain language* as "Mortify your members," "Lie not one to another," or the home-thrusts of Col. iii. 18, iv. 1. Hence we would again warn saints of those who come to them with good words and fair speeches, who pander to the flesh, rather than give the excellent oil of rebuke, who exalt self and lead to puffing up "for the one against another." How blessed in this connexion to notice the words of 1 Thess. ii. 5. Paul *never* flattered man by nature ("dead in sins") or man by grace ("what hast thou which thou didst not receive?") He did not insinuate himself, but came as God's representative. It is, indeed, cruel to flatter, and as children of God we need to keep the Word with all diligence, for therein is the Lord's protection from the flatterer (Prov. vi. 23, 24). A close acquaintance with Himself, through His revealed truth, will enable us to detect and deal with this sin, in the Spirit, and to His glory.

Going Forward "in the Lord's Name."

And every other going forward is going backward. The true position for a child of God is His Will. Self likes to make *its* arrangements, often for *His* service, but nevertheless its plans. Let us bless God for every interference with our selfishness, however painful and trying. We can praise Him for quiet times around the Table, and over the Word. The subjects prayerfully considered have included the Lord's heart-breaking (and thus helpful) words in the Address on the Mount, and the protest of Proverbs against the folly to which we all are prone. How big is this age in our thoughts, and how grievous is this to our Father. The work among the children calls for prayer, the testimony in the open-air calls for prayer, the guidance of believers calls for prayer. More humbling, more uniting, more awakening, more losing, more suffering—these things seem needed. Concern for other saints, and for the ungodly makes one long to send forth more literature, and as to the printing press we may indeed say, "Lord, all our desire is before Thee," and we believe "He will fulfil the desire," if, by grace, we are among "them that fear Him."



THE EARLY CHRISTIANS.

"**R**EJOICING that they were counted worthy to suffer shame for His Name" (Acts v. 41, 2 Cor. xi. 23-28, Heb. xi.).

THE early Christians, for Christ's Name,
Were persecuted, suffered shame,
Despised, rejected, treated ill,
Because they *would* obey God's will.
The early Christians, we are told,
Were fearless, faithful firm and bold;
They must obey their God, they said,
All compromise abhor and dread.
The early Christians meekly trod
The pilgrim path marked out by God;
Though persecuted, scorned, despised,
They would not wish God's Will revised.
The early Christians suffered much,
They would not compromise, nor touch
The things forbidden by their Lord,
And, "in that Day," lose their reward.
The early Christians:—we can read
How God sustained, supplied their need,
When shipwrecked, stoned, afflicted, sore,
They found His Word a boundless store.
The early Christians, in God's might,
Feared not, but lived as in His sight,
Through faith in God they were made strong,
To suffer shame, bear ill and wrong.
The early Christians put to shame
The Saints who will not, for Christ's Name
"Outside the camp" now suffer loss
Take up, by grace, their daily cross.
May we, by grace, though oft-times blamed,
Bear Christ's reproach, be not ashamed
In tribulations glory, too,
And keep that Day of days in view.

Letters to an Assembly of Saints, and All that Call on the Name of the Lord.

OUR RESPONSIBILITIES WITH RESPECT TO "THE
UTTERMOST PARTS OF THE EARTH."

DEAR FELLOW SAVED ONES,

Redeemed by the *precious* Blood of Christ, our hearts realize that we *are* not and cannot be our own. Faith can grasp the truth that we have been chosen and called *out* of the world, and the thought of *corresponding* obedience is prominent as we see Him Who is invisible, and behold as in a glass the unchanged glory of the Lord that changes us. But "obedience" is a word easier said in conferences than illustrated amid the perils of "all that will live godly in Christ Jesus." Satan has many snares, and unless our eyes are ever unto the Lord we cannot expect Him to pull us out of the net, or, to keep up *from* the evil one. We are not ignorant of Satan's intentions, but we are often of his crafty or manifold methods.

And one of the most plausible ideas of to-day is often his opportunity, even the responsibilities of God's people to "the ends of the earth." Let us first realize Scripturally that the uttermost parts are our Saviour's possession (Ps. ii. 8), to be ruled with a rod of iron by Himself (Ps. ii. 9), and His people who are faithful (Rev. ii. 27, xii. 5). But this is when He shall have come to be glorified in His saints and admired in all them that believe, and when the time shall arrive that the saints of the Most High possess the Kingdom. Meanwhile, He waits until His enemies be made His footstool, and the gospel is still the *power* of God to salvation to every one that believeth, to the Jew first and also to the Greek. The Lord is still completing that number redeemed to God by His Blood "out of every kindred and tongue and people and nation." It is ours to remember the future, and that the time of glory has not yet arrived. It is ours to live in the present as His servants and representatives, suffering and rejected in this evil age. If we have this twofold realization we shall be humbled and kept from imagining that the gospel shall convert the world. Worldliness of every kind is linked with this error.

That the Lord is able to work without us none can doubt who recognize it is "not of Him that willeth nor of him that runneth, but of God that sheweth mercy." But *the very same context* asks the striking question, "How shall they hear without a preacher?" (Rom. x. 14). Here *again*, we must beware of distorting Scripture by omissions, for, as if to anticipate popular independency, and to deal with it as in Jas. iii. 1, 2 Tim. iv. 3, God adds, "And how shall they preach except they be sent?" Of many, alas, He must still say, "I have not sent. . . Yet they ran."

(To be continued, if the Lord will).

THE CHILDREN'S PAGE.

ALL

I WANT our little talk, dear children, to be about some of the ALL's in the Holy Scriptures. It is not easy to think that when God says ALL He means it. We remember how Adam and Eve disobeyed God in the garden of Eden, and thus sin was brought into this world; in which we all shared, for we read, "All sinned and are coming short of the glory of God" (Rom. iii. 23). We see this by the words, "In Adam ALL died" (1 Cor. xv. 22). Thus all are dead in trespasses and sins (Eph. ii. 1). It is easy to blame Adam and Eve, but we, by nature, do just what they did, and thus we prove that we are no better. Listen to what God says in Ps. xiv. 3: "They are ALL GONE ASIDE . . . there is none that doeth good, no, not one." The Lord Jesus is the only One Who perfectly obeyed God, and His obedience is reckoned to His people. What grace! There is also that well-known verse in Isa. liii. 6: "ALL we like sheep have gone astray, we have turned EVERY ONE to his own way." Yet how gracious are the words, "The Lord hath laid upon Him the iniquity of US ALL." The ALL here, as in some other parts of Scripture, is to those chosen in Christ before the foundation of the world (Eph. i. 4). Now we come to a verse which is often only half quoted, and the first part left out. The Lord Jesus said to the Pharisees, "ALL that the Father giveth Me shall come to Me, and him that cometh to Me I will in no wise cast out" (John vi. 37). It is quite true that those who come God will not cast out, but I want you also to know the whole of the verse. We have the same teaching in John xvii. 6, where Christ, in His prayer to His Father, says, "I have manifested Thy Name unto the men which Thou GAVEST ME." 1 Cor. xv. 51, tells us that *we* shall not ALL sleep, but we shall ALL be changed." This is speaking to Christians only, not those who are unbelievers. This will be when the Lord Jesus comes again for His people. All those who die in their sins will not be raised till after the 1,000 years spoken of in Rev. xx. 5. How solemn! Surely this should make young people, as well as others, long to know if they will take part in the first resurrection, or be left in their graves for a thousand years longer. God's Word is for ever settled, and not one part will be changed. It must stand as it is written. My young reader may not understand the verse in 2 Cor. v. 10: "For we must ALL appear before the judgment-seat of Christ." It does not here mean every one, whether saved or unsaved, but those only who are saved through the death of the Lord Jesus on the cross. He bore all their sins then. At His judgment seat only their works will be judged. Now we will turn to Rev. xx. 12: "I saw the dead, small and great, stand before God." Who are

these? Not saved and unsaved sinners altogether. No, only those who are unsaved. So we see that all will stand before God, but in different places, at different times, for ALL in Christ will be raised a thousand years before this, as I have mentioned already. Now we will look at a verse which (like many other parts of Scripture) is carelessly read, and thus some would have us believe that all will be saved though solemn as it is, God says there will be those who live and die in their sins. One part of God's Word cannot contradict another. Hence we must read it all very carefully to see what it means. Only those who are "born again" from above can understand the Holy Scriptures, yet you should read them, for "faith cometh by hearing and hearing by the Word" (Rom. x. 17). Now turn to this verse in 1 Cor. xv. 22. I want by God's grace, to try and make it clear. "For as in Adam ALL DIE, even so "in Christ "shall ALL be made alive." In another part of God's Word we read ALL SINNED and ALL ARE DEAD, but nowhere do we read that all will be saved. So I want you to notice the two words, "in Christ," for ALL in Him have life, but *only* those in Him. Oh, how I long to know that you are "in Christ," but, alas! how many even young people are "without Christ"! Are you spiritually dead or alive? This brings me to my last text. In Luke xiii. 2, 3, Christ said to the Pharisees, "Suppose ye that these Galileans were sinners about all the Galileans? I tell you, nay; but except ye REPENT ye shall ALL likewise perish." How sad will be the end of such! They may be religious, *but* "SHALL ALL LIKEWISE PERISH."

ALL SINNED when Eve and Adam fell,
 All—ALL deserved to go to hell;
 But God, in mercy, sent His Son,
 By Him redemption's work was done.
 ALL "gone aside," this is God's Word
 Which young and old have oft-times heard,
 But Satan blinds and leads astray,
 And few there be that find God's way.
 ALL hearts are evil, full of sin,
 Such wickedness there lurks within,
 But God, in wondrous grace, and might,
 Brings sinners out of death's dark night.
 ALL that the Father gave to Christ,
 For Whom His life and death sufficed,
 Will come to Him without a doubt,
 He will not cast His people out.
 ALL will before Jehovah stand,
 Behold His majesty so grand,
 All saved ones shall His glory see,
 Ungoldly ones outside shall be.
 ALL will be raised, the Scripture saith,
 It speaks, too, of the SECOND DEATH
 For those who live in sin and die,
 And while on earth the Lord deny.
 In the first Adam all have died,
 But Christ the Lord was crucified,
 And ALL IN HIM, by grace, shall live,
 But all the world will not believe.
 ALL died in Adam, even you,
 But ALL "in Christ" are made anew,
 Are you thus blest and saved for aye—
 Or without Christ, far off away?

YOUNG BELIEVERS' COLUMN.

THE MARKS OF A CHRISTIAN.

GOD first gave this name, as the word used signifies (Acts xi. 26), but it soon became a name of scorn for a scorned people (Acts xxvi. 28), although still clearly setting forth their position "in Christ," AND their representation of Christ "in the midst of a crooked and perverse generation." Thus, like the *many* other titles which He has provided for His people, and which may be well considered, this name at once taught praise and obedience and rebuked sin. We use it glibly, and speak of "Christian countries," "Christening," "Christian name," and "Christian societies," in accord with that lowering of God's language which is, perhaps, as resultful in evil as the introduction of *our own* concerning salvation (e.g., "Coming out," "absolute surrender," "giving one's heart to God"). If only, by grace, we were swifter to hear and slower to speak (James i. 19), we should bring God more glory. "Every Word of God is pure," and we need, in godly fear, to weigh and employ His words as He has interpreted them. Never is there a misplaced term in Scripture, and if only every child of God were careful to use the expressions, "body," "church," "baptism," "the Lord's Supper," "evangelist," "pastor," "elder," as in the inspired Word, organised sectarianism would be at an end. "Set a watch, O Lord, before my mouth; keep the door of my lips" (Ps. cxli. 3).

What are the marks of a Christian, of a real disciple, of a child of God? "Not every one that saith, Lord, Lord! shall enter into the Kingdom of Heaven" (Matt. vii. 21), for "by their fruits ye shall know them." Those who persecuted and rejected our beloved Lord could speak plausibly and prettily in seemingly pious prayers. They actually appeared righteous (Matt. xxiii. 28), and shewed mourning over the sins of bygone days (Matt. xxiii. 30). They *drew near* to God with their lips (Isa. xxix. 13), delighted in daily services and in asking God for His will (Isa. lviii. 1, 2), fasted and pleaded with God to notice them (Isa. lviii. 3), and illustrated the iniquity of Ezek. xiv. 3, which needed God's uncovering, even to His discerning servant Ezekiel (*cf.* xxxiii. 31). If this were so, and if a Judas could deceive the eleven till the last, we must not be surprised if not merely an Antichrist (*of whom he was a type*) will thus awhile be hidden from true Christians, but also if preparation for him appear to them godly, and rebels seem like Christian. Not only have some made out that the birds and leaven in Matt. xiii. suggest right progress, but many have committed the parallel sin, and when they have seen these *very* things in action have *counted them advance*! Yes, a few call light darkness, and glory in *their*

shame. A State church, the presence of innumerable sects and societies, a Christian-surfaced nation, a right of worship without persecution—these doleful reminders of a wicked compromise and disregard of God's Word are the boast of the majority now. To-day's large meetings, a religious press, and unions to sink differences (which thus provide for the preservation of those differences and ignore 2 Thess. iii. 14) are man's delight, but they grieve the Holy Spirit of God. What has this to do with our subject? Much every way. If so many are deceived, what can we do—what can a young believer do? We have the Word as a light! God has given rules and characteristics, and, in the days of departure, He clearly says still, "Let every one that nameth the name of Christ depart from lawlessness" (2 Tim. ii. 19), and the earlier part of the *same* verse shows we shall not always tell who are saved, but we are *not* to glibly give men the benefit of the doubt. If one is lawless we must depart. A Christian is born of God, and it must be manifest (1 John iii. 10). New things have come to pass (2 Cor. v. 17). In future recognition of saints, let us be governed not by feelings or wishes, but by *the Lord's Law*. Is there on the part of the one who seeks for fellowship a disciple-like willingness to take His Word? Then there is *birth from above*, so far as we can tell, though an afterward-wandering Demas may be included, for only some men's sins are open beforehand (1 Tim. v. 24)). Let us not judge according to appearances, but righteous judgment, and, mourning the absence of gifts of discernment, let young Christians seek fellowship with those who, by reason of age, have their senses exercised to discern good and evil, and trust much their loving advice. But such *cannot* be found among those who reject such truth as absolute election, or the Lord's table with unleavened bread as He commanded, to instance two easily perverted portions of God's revealed will.

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PRAYER.

- CONDITIONS (John xv. 7; 1 John iii. 22, v. 14, 15; Psalm lxvi. 18).
 GOD'S ORDER (Matt. vi. 9-15; John xvii., His glory first, Matt. vi. 33).
 WITH THANKSGIVING (Matt. xi. 25; John xi. 41, 42; Phil. iv. 6).
 IN FAITH (Heb. xi. 6; Mark xi. 24; Matt. ix. 28, 29; Matt. viii. 13, xv. 28).
 CONTINUAL (1 Thess. v. 17; Eph. vi. 18; Luke vi. 12; Mark i. 35).
 UNITED (Acts i. 14; Matt. xviii. 19, 20; Acts xii. 12).
 ALONE (Matt. vi. 6; James v. 16).

MESSAGES FOR DARK DAYS.—5.

IRREVERENCE.

SURELY the lack of reverence for God and the Holy Scripture is a source of great grief to every thoughtful believer. It is well for us to examine ourselves, for it may be that we have a share in this through dishonoring God, by not living as by grace we should, *consistently* before fellow saints and the ungodly. It is easy to be flippant in these days and to handle Scripture lightly. Oh, for more holy awe of God and His righteous Law. The Psalmist said, "My flesh TREMBLETH for FEAR of Thee, and I am AFRAID of Thy judgments" (Ps. cxix. 120). Again, though persecuted even by princes without a cause, he adds, "My heart standeth in AWE of Thy Word" (Ps. cxix. 161). Alas, how we have failed to be solemn in our words and manner of life! What need there is to ask the Lord to keep the door of our lips, for it is easy to sin against Him with our tongue. Perhaps we are not guilty of speaking lightly of Scripture, nor of mis-applying it to make people laugh, as the writer, with sorrow, has heard some who profess to be saved by the precious Blood, and heirs of Heaven. But we have not FEARED God as we should. Hence our share in this irreverence—which ought to humble us before God. Believers seem afraid of being TOO SERIOUS (which is impossible), lest they hinder young people and others from coming to God. There may be a "put-on" solemnity, but when it is real it is felt to be such. It is this earnestness and zeal which is needed in these days. A humble submission to God and a holy standing in awe of Him! He will graciously look to those who tremble at His Word (Isa. lxvi. 2, 3). Is it possible to trifle in view of "that Day," and the awful condition of the ungodly. Our beloved Lord said, "Blessed are ye that WEEP NOW, for ye shall laugh" (Luke vi. 21, cf. Ps. cxxvi. 6). The Lord Himself was "a Man of sorrows." His visage was more marred than any man's (Isa. liii. 3, lii. 14). Yet with all this His redeemed people think they must be sentimentally bright and happy to attract sinners to God. But His way is always best, and a holy reverence for God, if it is real, will attract those in whose heart God is working. How serious was Abraham, also Moses! When standing before God, Abraham, about to plead with God for Sodom, answered God thus: "Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes" (Gen. xviii. 27). When God had spoken to Moses, the servant hid his face, for he was afraid (Exod. iii. 6). This is the holy fear and reverence which God expects from His children. May the words be impressed on our heart! "If, then, I be a Father, where is Mine honor? And if I be a Master, where is My fear?" (Mal. i. 6). Can we imagine the

Apostle Paul and any of the others being flippant in their talk or manner of life? Nay, they had been with the Lord, Who exalted and honored His Father. There must have been a holy solemnity about Christ at all times. Oh, that we would seek to imitate our Lord and thus revere Him Who is Holy and Whose Majesty is awful! If we spend more time with God we shall be solemn and deeply in earnest. Though God's people fear to be too serious, they are exhorted to be GRAVE. We are to pray for kings, etc. Why? That we may live a quiet and peaceable life in all godliness and GRAVITY (1 Tim. ii. 2). The "bishops" were to have their children in subjection with all GRAVITY (1 Tim. ii. 4). Likewise must the deacons be GRAVE (ver. 8), even so must women be GRAVE (ver. 11). The aged, too, must be GRAVE (Tit. ii. 2, 3). What homes with such GRAVITY! May we seek to have *ours* in God's order and thus to witness for Him! God hates LIGHTNESS (Jer. xxiii. 32). Foolish talking and jesting is not for sinners saved by grace, and should be hated by *all* such (Eph. v. 3). A holy *reverence* for God and His Word will keep from many sins. May we be deeply concerned as to the *irreverence* which is sadly on the increase. There is cause for real heart-sorrow, for many religious and revivalistic magazines, and those who lead present-day "holiness movements," write most disgracefully about the things of God. They jest and joke about Scripture without any shame. They seem to want to make people laugh. Let us be watchful, for it is one of Satan's devices to hinder Spiritual progress. May we, by grace, be well grounded, so as not to be carried away, but to stand in awe of God, and to fear to grieve Him in these terrible times.



Beloved by God (1 Thess. i. 4).
ought with Blood (Rev. v. 9).
orn from above (John iii. 3).
rought out of darkness (1 Pet. ii. 9).
lessed "in Christ" (Eph. i. 3).
uilt up a spiritual house (1 Pet. ii. 5).



LIFE (John iii. 16, v. 24, x. 10, 28).
GROWTH (2 Thess. i. 3, 2 Pet. iii. 18).
DISCERNMENT (Phil. i. 10, marg. Heb. v. 14, Lev. x. 10).
SUFFERING (John xvi. 36, Phil. i. 29, 2 Tim. ii. 12, 1 Pet. iv. 13).
SERVICE (1 Cor. x. 31, Eph. vi. 6).
GLORY (John xvii. 22, 24, Rom. viii. 17, 18, 30, 1 Pet. v. 10).

❧ CALENDAR. ❧
"IF THE LORD WILL"—May, 1908.

	1 Chron.	Acts.		2 Chron.	Acts.
1	xxvii.	x 1-8.	17	xiii.	xiii. 44-52.
2	xxviii.	x. 9-18.	18	xiv.	xiv. 1-7.
3	xxix.	x. 19-29.	19	xv.	xiv. 8-18.
4	2 Chron. i.	x. 30-38.	20	xvi.	xiv. 19-28.
5	ii.	x. 39-48.	21	xvii.	xv. 1-5.
6	iii.	xi. 1-10.	22	xviii. 1-16.	xv. 6-12.
7	iv.	xi. 11-18.	23	xviii. 17-34.	xv. 13-21.
8	v.	xi. 19-30.	24	xix.	xv. 22-29.
9	vi. 1-21.	xii. 1-10.	25	xx. 1-19.	xv. 30-35.
10	vi. 22-42.	xii. 11-23.	26	xx. 20-37.	xv. 36-41.
11	vii.	xii 24-xiii. 3.	27	xxi.	xvi. 1-5.
12	viii.	xiii. 4-13.	28	xxii.	xvi. 6-13.
13	ix.	xiii. 14-20.	29	xxiii.	xvi. 14-24.
14	x.	xiii. 21-27.	30	xxiv.	xvi. 25-32.
15	xi.	xiii. 28-37.	31	xxv.	xvi. 33-40.
16	xii.	xiii. 38-43.			

By the grace of God we have His Word. If we had not this we should cry for it: now we neglect it. Faith studies, but does not trust to study. Faith obeys but does not boast of obedience. If the Word is "mixed with faith," all will go well (in a spiritual sense) and God will be glorified."

Lord's Day Readings for Isolated Saints and Others.

MANY in these days will know the pain of losing friends for Christ. But He says, "Lovest Thou Me, and more than these?" And fellowship in a "tiny" sin, to continue fellowship with a brother, on his own terms, is a grievous sin *before God*. Scattered saints, like Gaius in 3 John, will find the pathway hard when separation is plainly God's arrangement, but though John be not with us to put things straight, the Lord who raised up Timothy after Paul is still the Lord, and His Word is as clear and decisive as when first given. The days of transition are weary waiting, but let every one that nameth the Name of Christ depart from lawlessness. The cost must be counted, but it is *not worthy to be reckoned with God's hundredfold*. "Ye are My friends, IF ye do whatsoever I command you."

1 Chron. xxix. The Lord often gives heavy work to those naturally unable, *cf.* Jeremiah and Timothy. **2.** Preparation important: some can help in this way who cannot prominently build: fellowship. Note affection and giving, see 2 Cor. viii. 9; 12, 9, 7; Gal. ii. 20. **5.** The power of example. **8.** If they possessed, that was enough argument for giving. **9.** The joy of obedience, Neh. viii. 12-17, but ix. 2, 3 must not be forgotten. **13.** Praise God for His people's service, otherwise pride steps in: so "the grace of God" in 2 Cor. viii. 1. **15.** Strangers, sojourners, shadow—reasons for surrender of all: we often talk of wealthy saints alone as God's stewards: how unwise. **17.** Heart and will right, *cf.* the poor

widow. **18.** One of the things *most easily* forgotten: a revival is always linked with giving, God makes this the most evident proof of unity in the early Church, "consecration" is a *filled* hand to *empty*, 5 marg. **19.** Wisdom to use the gifts needed by those in authority. **22.** Covenant fellowship. **22.** King and priest.

Acts x. 19-29. God leaves His people in humbled uncertainty awhile. **20.** Nothing doubting, or distinguishing Jew from Gentile. **21.** Prompt obedience. **23.** Fellowship doubly. **24.** Fellowship again. **25.** Even a godly man may make a grievous mistake: Satan can take occasion by love! **27.** Note "with" or "together." "Keep company" same word, Luke xv. 15; Acts v, 13, 8, 29; Rom. xii. 9; 1 Cor. vi. 17; Eph v. 31 (compound). **29.** Without gainsaying: faith fights prejudices, customs, &c.

2 Chron. vi. 22-42. **22, 23.** "A house" essentially connected with discipline: God's discipline beyond that of His people. **24.** The Lord God of emergencies, and of blessing to "the disobedient also." **26.** Prayer is trifling without turning from sin. **29.** Personal as well as collective prayer. **30.** Forgiveness yet Divine laws, so Matt. vi. 14, 15. **33.** The *witnessing power* of answered prayer. **38.** Prayer in captivity thinks of the *house*: so now we should remember God's *original* and his unchanged arrangements. There is little power in prayer when the Lord's *assembly-emphasis* is put aside: many passages as 2 Cor. i. 11, Eph. vi. 10-18, Phil. iv. 6, Col. iv. 2 refer primarily to assembly prayer. **41.** Prayer rests on a sacrifice: note, too, the stress on the typical "Anointed One," *cf.* 42.

Acts xii. 11-23. Faith soon praises. Peter had hardly been fully awake till now, so completely had he slept in seeming view of death, but perhaps not unmindful of John xxi. 18 ("old"). **12.** Mid-night prayer urgency: Divine hint as to the way the "houses" were used; notice those chosen *Christian families*, Aquila and Priscilla, Philemon and Apphia, Lydia, etc. **14, 15.** The foolishness of much joy, and the presence of unbelief even in a special and intense prayer gathering. We should oft be *surprised* if God answered our petitions! **17.** The officers of the assembly not present: Divine instruction as to possibilities of homely meetings. **19.** Isa. xliii. 3. **23.** God does not always execute sentence immediately. Antichrist's sin is man's sin ever.

2 Chron. xiii. **3.** One sin leads to another. **5, 6.** Part-truth may be proudly used: we oft remember what suits us. **8, 9.** True rebuke, but it is easier to see other's defects, rather than one's own, 1 Kings xv. 3. Thus modern Protestantism can rebuke Romanism, as it has well been said. Thus Brethrenism, with its many real saints, can judge Anglican and Nonconformist for man-made-ministry. Oh, for grace to understand Matt. vii. 5!

10. Pride covers up consciousness of sin. 15. God saved in spite of pride : how much power with our gracious God, has real prayer (14), even after wandering. 21. Sin progresses. Might and success are dangerous things.

Acts xiii. 44-52. 44. God's work, yet 45. Jealousy at the root of *much* sin. 47. Everything the subject of prophecy. 48. After a definite declaration of human responsibility. 46. There comes a clear proclamation of Sovereign Grace. Some have made capital of the rendering "were disposed," which means *two* things in English : if used here it would *not* translate the Greek *unless* employed in the *military* sense of an army being disposed or arranged *by its commander*. 50. The "pious" women led and leading in iniquity : *religion* is not enough : many are earnestly building up hay and stubble. Seeming godliness may be all exterior. 52. The disciples *loved*, but not *absolutely dependent* on, those who had ministered the Word to them.

2 Chron. xix. 1. "Peace" after wandering. 2. Faith risks. The sin of *co-operation* : to unite with the ungodly in a thing right in itself is solemn. Universal "love" and the Lord's condemnation of it, under the *VERY* name "love." 3. God is not unrighteous to forget. 4. Receive with meekness the engrafted Word. 6. The seriousness of office, to represent God is no mere amusement. 10. Warning as well as punishing. 11. Fellowship. "The Lord shall be with the good"; but His presence was not the warrant for disorganisation, or every man doing what was right in his own eyes.

Acts xv. 22-29. It "seemed," see 25-28, and the Holy Spirit's comment, with the same word, in same context, in Gal. ii. Officers, yet whole assembly not forgotten. *Unity* in a compromise. 22. "Leading men," *i.e.*, able to lead, a Scriptural arrangement, for see Heb. xiii. 17, same word. 23. "Brethren," yet ! Note district of Paul and Barnabas—in next chapter the Holy Spirit led them further afield. 25. Note order of names, man's will in *their* decree. 28. But they kept the "burden" themselves, despite 10.

2 Chron. xxv. 2. Limitation, God looks at the heart and wants whole-heartedness. 6. The perils of organisation. 7, 8. Numbers that weaken ! 9. Faith must lose for unbelief's expenses. 10. Separation will make many angry : God does not always overrule sin's consequences, see 13. 14. After all, 1 Cor. x. 13. 16. Sin to sin. 20. God's chastisement. Notice that the king sinned in connexion with the very people toward whom he had protested, and God granted ungodly Israel the victory. Success no proof of His presence. How He chastises His saved ones by the world, *cf.* Josiah's death.

Acts xvi. 33-40. "Having received them aside" : faith soon shows love. "In *that* hour"—the record of grateful surprise. "All His" believed. 34. Obedience in the night in a prison, suddenly. Hospitality among most important things, Rom. xii. 1 Tim. iii. 37. Probably an emphasis on political privileges that hindered while it seemed to help. 40. The meeting place. "Called *alongside* the brethren." From how many cities was Paul expelled? "Suffering in olden days" is humbling research : may we have grace to be more peculiar, not *for the sake* of self or eccentricity or notoriety or tribulation, but *for the sake of Christ*. Yet many fear a tiny step out from Christendom simply for and to Him !



THE HOLY SPIRIT'S WORK.

"**T**HAT which hath been born of the flesh is flesh, and that which hath been born of the Spirit is spirit." "If any one is in Christ, there is a new creation." "As many as are led by the Spirit of God." The work of the Holy Spirit in salvation is oft minimized by those who profess to emphasize it in service. A false opinion as to the possibility of improving man is often connected with the idea of flesh-eradication, and other theories that grieve God under the guise of holiness and glorifying Him. How sins are *linked*, though appearing to be *contradictory* one to another. If, by grace, we recognize that "it is not of him that runneth, nor of him that willet, but of God that sheweth mercy," *we* shall not trust to our methods or appeals, but realize that *these create hypocrites*, and that the creation of saved ones *through our instrumentality* can only be as our methods and wishes harmonize with those of God. Hence our ideal will not be success, but obedience. The Holy Spirit's work in Scripture is often ignored by those who talk much of a "baptism in the Spirit." And why? Their conception of the work of the Holy Ghost is independence, releasing from painful waiting and study. Have we never fallen into this sin?

The leading of the Holy Spirit is possible in every dispensation, and therefore in the absence of the quickly-visible baptism. It is connected in Rom. viii. with mortifying of the flesh, and in Gal. i. with a deep understanding of sin, a real conflict. How distinct is emotionalism, during which the works of the flesh are *NOT MANIFEST* (Gal. v. 18, 19, should be read with a comma between), *i.e.* not manifest to us, but, alas, manifest in us.



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THOUGHTS FROM THE WORD OF GOD

A MONTHLY
HERALD OF
THE TRUE
MESSAGE.

"Thy Word is Truth"
JOHN 17:17

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A monthly of solemn Biblical service in perilous times, unto the glory of the Lord, amid evil report and good report. Those who are responsible to Him for this publication will seek to declare the whole counsel of God: and the prayerful perusal of saints who would be found by their returning Lord in peace, without spot and blameless, is earnestly sought. "If ye love Me" He has said "ye will keep my commandments." His commandments are not grievous: shall we say "what a weariness."

EDITED BY
PERCY W. HEWARD.

The Lord Jesus said: "I am the Vine, the True One, and My Father is the Husbandman. Every branch in Me not bearing fruit, He taketh it away, and everyone that is bearing fruit He purgeth it, with the Divine object that more fruit it may be bearing. Already ye are purged once—Because of the Word which I have spoken to you—remain in Me and in you. According as the branch has not power fruit to bear from itself, if it shall not have remained in the vine, thus neither ye, if in Me ye be not remaining. I am the Vine, ye

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the branches. He that remaineth in Me, and I in Him, this one beareth much fruit; because severed from Me ye have not power to do anything. If any one remain not in me, he was cast outside—as the branch (Judas), and was withered, and they gather them, and into the fire cast, and they are burned. If ye have remained in Me and My words in you have remained, ask at once and it shall come to pass for you—in this was My Father glorified, with the Divine object that much fruit ye bear, and become for Me learners."

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PREFACE.

GOD has been pleased to give His Word, and His people should fear before Him. Scripture is simple, definite and comprehensive, and children of God need a disciple-like readiness to put into practice the most unpleasant commands. Nothing else can test godliness. Why do we linger? If anything has a greater influence than the Lord's will, where is His authority?

All who know that by grace they are linked with a risen Lord Himself should be very humble, for God has made them to differ, and it is of His mercies they are not consumed. But it is not humility to hold back from obedience through fear of offending man. To choose our own way, however modest and in the background it may be, is the height of presumption and pride. Those who value the Lord, and His wonderful condescending friendship, need to remember the threefold reference to a "snare" in 1 Tim. iii. 7, vi. 9, 2 Tim. ii. 26.

Satan is busy, and if he is disguised as an angel of light, if his ministers appear as ministers of righteousness, if the signs and wonders would almost deceive the elect—"let him that thinketh he standeth take heed lest he have fallen." "Ye are my friends," said the Lord "if ye do whatsoever I command you." Shall we draw back? Is the compensation too small? Does the fear of man, which bringeth a snare, weigh too much?

The messages in this issue are earnestly commended to exercised children of God. Will such correspond? There ought to be more gathering on the Lord's lines, or at least more fellowship and more concern at once. The days pass by, and many mourn ruin, yet perpetuate it. Brethren and sisters, it is high time to awake. If, by grace, you arise from the dead, Christ shall give light and your difficulties will be met.

If the Lord will, shortly, 61, Upton Lane; meanwhile, 340, Romford Road, Forest Gate.

WORDS OF GREETING.

Godliness. The word thus rendered means "reverent fear." It sets aside flippancy, lightness, sentimentality, expressive religiousness, heights of *verbal* love, and such fleshly counterfeits. God thereby calls us to *practical* piety, which is never *self-assertive*, and this term is rather emphasized in epistles that hint partial ruin, for the especial tendency in *these* days is to talk much of "privilege," with false assumptions, and to forget that godly demeanour which is linked with a true *solemnity*, and a deep realization of the majesty of the Lord. John's experience in Rev. i. is not dispensational enough for some. We do not want big meetings, wordy revivals, impulsive gifts, or emotional "surrenders," but that quiet godliness which has much power (2 Tim. iii. 5), which is linked with patience (2 Peter i. 6) and which recognises coming judgments with a standing in awe of God's word (2 Peter iii. 11). "All that will live *godly* in Christ Jesus shall suffer persecution" (2 Tim. iii. 12), for *this* holy obedience *Satan* hates, but to bring it about *Christ* died (Tit. ii. 12).

Truth is in accord with this *godliness* (Tit. i. 1) even as *love* is in the *truth*. Thus God connects doctrinal and practical accuracy, which men seek to separate. Dear fellow saved ones, are we not deficient in this, and shall we not confess our sins, lest with all our *knowledge* and *enterprise* there be the absence of that deep heart worship which should *characterise* an elect rebel, a saved sinner, one bought by blood, one quickened to be a son! What a call to godliness is found in the wonderful work of God. Shall we fail to be responsive now?

"The Righteous Lord Loveth Righteousness."

This solemn declaration of God's own word explains prophesied wrath—and present discipline which should be among the people of God. God is of purer eyes than to behold iniquity, and we need, as his people, to manifest more godly concern for His wishes, and His feelings. Shall we grieve the Lord, and give Him that which He hates? How solemnly and wickedly insulting! As His redeemed it is our privilege to obey Him implicitly, and if we think upon *His* name we shall seek, by grace, to love not in word only but in deed and in truth. If God could excuse one sin, Judaism's religion and Christendom's wideness might alike seem permissible, but He is a God of truth and without iniquity, just and right is He. The many names of the Lord in Scripture emphasize this, and the attempt to gloss over His hatred of sin by a mistaken emphasis on "grace" is among the most serious things of to-day (Jude 4). "He that doeth righteousness is righteous" is the Lord's law con-

cerning fellowship of His people, and all these points combine to lead us to a greater carefulness as to practical godliness. If only the Lord commands anything, consequences should not move us. Difficulties and loss of reputation should weigh nothing, less than nothing, and vanity. And the great matter should be "Does the Lord seek for this?" His will is oft painful, but how can we delay? One of the most subtle forms of iniquity in this connexion is the gradual persuading of oneself that a desired action is commanded and therefore righteous. Oh that we may have a tender conscience in relation to our wishes.

But this theme has an *encouraging* side as well. The Lord *loves* the obedience of His people. It is *positively well-pleasing* (not merely negatively passable) in His sight (Heb. xiii. 21), and He who grieves at sin has real joy at righteousness. What a wonderful privilege thus to delight our Lord as well as delight in Him! And may we not add the promise of Christ? "If a man *love* Me he will *keep* My word, and My Father will *love* him, and we will *come* unto Him, and make our *abode* with Him" (John xiv. 23). "Let every one that nameth the name of Christ depart from un-righteousness."



LOSS.

WHAT shall it profit if the world we gain
And yet our soul we lose?—Such wealth is vain!
Yet many seek what Antichrist will own,
And this doomed earth's attraction they enthroned,
The child of God condemns their foolish race
For wealth to vanish; and, redeemed in grace,
He pities those who find in earth their all;
And thinks of love that saved him from this thrall,

But oft surrounding sin his life reflects,
And earthly treasures he in part rejects;
The pilgrim standpoint and a steward's post
Seem still too hard—he fears to count the cost.

In this or that, he gladly gives up all,
But in another thing denial is small,
And thus some portions of God's Word he fears
Conscience they prick, half heartedly he hears.

Profit in *that* day shall we have and own?
Or do we treasure *treasures* here alone?
Our souls are safe, but "he shall suffer loss"
Though saved, who dread a separation-cross.

Loss!—Ah how sad to think that *saints* will lose—
Because the things of this dark day they choose,
Unwilling to give up, to earth they cling,
And thus dishonour to their Lord they bring.

The world can see the veiled hypocrisy,
The heirs of glory seeking here to be
Successful, when their Lord was here despised,
As if His changeless message were revised!

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C. 15/- (for Ceylon); A Friend, Ireland, 5/-; H.R. 2/5½ (for Children); Mrs. S. and Miss B. 1/- "Of Thine Own have we given Thee." Sparingly or bountifully, dear reader?

“What Hath God Wrought!”

This will be said when God displays His power and majesty in the deliverance of Israel (Num. 23. 23.). We cannot at present “behold the works of the Lord, what desolations He hath made in the earth” (Ps. 46. 8.). To the eyes of some, all things seem to continue as from the beginning of the creation but God has a plan and nothing stops His secret will. As redeemed ones we would say concerning all, “What hath God wrought?” We look to Calvary, and echo the words “It is finished.” We look forward with faith from above, and our hearts say “He That shall come will come, and will not tarry”;—and, not only so, but, as Enoch, with the confidence of love, we add “The Lord came.” “That Day” is as real a fact as if it were yesterday—or it should be! The Return of Christ and our exaltation are certainties. God hath wrought them in His purpose. “Whom He justified, them He also glorified.” No doubt should lurk in the mind of a child of God.

But for the moment we would, as the early saints seeking to encourage interest in the state of one another, “humbly record the way the Lord has led us. In His grace there have been solemn seasons. At the quiet Bible Hours God showed us through His Word, “The Limits of Fellowship” and something of His ecclesiastical arrangements, withal causing us to praise for perfect acceptance “in Christ” Work among the Gentiles as well as Israel is much impressed, but wandering saints seem the nearest parallel to Paul’s synagogue witness, and we would be concerned about this and these, for we want Pauls, or at least Timothies, or at least overseers, or at least deacons. Lacking these we mourn, yet can praise for increasing unity, and, we believe, prayer, and for more suitable premises (61, Upton Lane, Forest Gate), sufficiently large to combine the Printing Press testimony, etc., with both Lord’s day and weekday meetings and a residence for the writer, and his beloved parents whose risk of faith this is. General silence as to financial needs seems part of God’s will; but he that soweth sparingly shall reap also sparingly.” Yet acknowledgement of God’s arrangements should precede a gift to any who are seeking to fulfil them; we do desire a real awakening, and would earnestly urge those who read these lines not to remain a day in an unwarranted association; for it is too awful a thing to grieve the Lord.

Scriptural Fellowship pleases the Lord. His people are earnestly asked to consider, more quickly and obediently, His will as to assembly-arrangements, “that God in all may be glorified.” Particulars of meetings, etc., gladly given.

Quiet Bible Hours, if the Lord will, 840, Romford Road, Mon. 8th, 8 and 8.30, A clear Pathway for God’s People today. See too, Neh. viii. 3, 1 John i. 9.

Letters to an Assembly of Saints, and all that Call on the Name of the Lord.

OUR RESPONSIBILITIES WITH RESPECT TO “THE
UTTERMOST PARTS OF THE EARTH.”

DEAR FELLOW SAVED ONES,

Absence of true appointment is not more evil than *unwarranted ordination*. Hence all the Roman and Anglican ideas of “lawful calling” by men who fail to answer to the Scriptural qualification for evangelists or bishops, and who do not hold fast the faithful Word, cannot but grieve the unprejudiced exercised, humbled child of God. Thus it is a relief, as in days of old to “find it written,” for “let God be true but every man a liar.” Verily the Word of God does not make us independent of the Spirit of God, nor does the Spirit of God lead us from His Word.

In Scripture we read that our beloved Lord *first* gave dispensational limitations (Matt. x. 5-6), which only Himself could remove, and which He *has* removed (Matt. xxviii. 19-20, xxiv. 14). Having finished the work given Him to do, He graciously gave to the eleven especially, but to others and even those who “doubted” awhile, His worldwide commission. He gave, however, an equally explicit command “Tarry ye in the city of Jerusalem. until ye be endued with power from on high” (Luke xxiv. 49).

The Day of Pentecost fully came, and they spake as the Spirit gave utterance. The Church was formed by Baptism in the Spirit (1 Cor. xii 13) and additions thereto were made daily by its risen Head. Yet *He* was pleased to work by means (Eph. iv. 11-12), and these were faulty servants in themselves, for even after Pentecost the Holy Spirit rebuke and revelation were needed to make the Church do or repeat and reproduce that which *had been done* in heaven (Acts x. 13-15) that is to put Christ before prejudices, aye and prejudices concerning Gentiles—*outside* for Christ! Satan knew that he could act best by using *EARLY* education and a bias seemingly based on Scriptural commands and “separation.” Yet God waited awhile, and dealt tenderly with His weak yet beloved ones, though the words of Acts i 8, and the *widening* sphere (of solemn principle of Rom. xv. 19 in a circle xxiii. 24) *still* sounded forth. He took up Stephen and then Philip whom the *Apostles* had put to serve tables and left these without a Church to guide (Acts viii. 1). This true “sowing abroad” was with a view to worldwide witness, thus revealing that He uses further saints in emergencies and rebuke. The man of Cyprus and Cyrene illustrate this yet more fully.

(To be continued, if the Lord will.)

The Children's Page.

SAMUEL

I KNOW you all like, dear children, to hear about other boys and girls and what they did when they were young, so our little talk shall be about Samuel and how he served God when a child. We are told that Hannah his mother had no little son. She was sorry about this, and so prayed earnestly to God and said that if God would give her a little boy, she would give him unto the Lord, all the days of his life (1 Sam i, 11.) God heard her prayer, and this he always does when it comes from the heart and it is written "Now Hannah, she spake in her heart, only her lips moved" (Verse 13). Yes, God graciously answered her petition by giving her a son, and she in gratitude to God called his name "Samuel" which means "Heard of God"—thus she was always reminded of how God hears prayer. I expect Samuel's mother would often tell him about this, and so he would be encouraged to trust in God Who is all-loving and all-mighty. Then we are told how Hannah stayed at home and looked after her little son till he was old enough to be taken to the Temple, and left there for she must fulfil her promise. I am sure, that, though very young, he would hear much about the Lord, and thus he was being trained for God. The time quickly came when Samuel could be taken so his parents brought him that he might there serve the Lord. I want you to notice that they killed a bullock, showing that everything which God accepts must rest upon a sacrifice. No one can ever come to God without the shedding of blood. We see this solemn truth in Gen iii 21, where God the Lord made Adam and Eve coats of skin and clothed them. Cain wanted to come to God without blood but he was rejected, while Abel his brother, who brought a lamb for an offering was accepted. Hannah was going to fulfil her promise to give Samuel unto the Lord. She says "For this child I prayed and the Lord hath given me the petition which I asked of Him, therefore also I have lent him to the Lord as long as he liveth he shall be lent to the Lord" (1 Sam i. 28-27.) So she left him with Eli the priest, and Samuel ministered at the Temple before the Lord until a child was girded with a linen ephod and his mother made him a little coat and brought it to him from year to year. (1 Sam ii 18-19). How she must have missed him in the home, but God was blessing her son, and preparing him for a very special work. You know Samuel was one of God's prophets. Only those in whose heart God has worked can do anything that is acceptable to him, but when even a little child is saved he can please God by doing all the little things whether at home or at school, as unto Him, Samuel did not have it very easy for Eli's sons were

wicked, but God kept Samuel and He can keep all He saves wherever they are placed by Him. In Sam i 3 we read that God called Samuel one night, but he thought it was Eli and came to him. But God kept on calling till he answered "Speak, for Thy servant heareth" (1 Sam iii. 10.) Then God told him about what was coming upon Eli and how he was going to punish his sons because they were so wicked and their father did not reprove them. And now Samuel is no longer a child, but is growing up, yet we see when God is loved and served in childhood, such lives are blest and used by Him. Just one more verse—1 Sam iii 19 "And SAMUEL GREW, and THE LORD WAS WITH HIM, and did let none of his words fall to the ground" (See vi. 6).

Hannah, she asked to have a son,
And God, in love, He gave her one,
For she had prayed when much distressed,
God heard and answered her request.

In gratitude she gave his name
To magnify Jehovah's fame,
For Samuel "Heard of God" doth mean,
In this her love to God is seen

If God a little son did give,
Then unto Him the child must live,
He should unto the Lord be lent,
So to the Temple he was sent.

The little things a child could do—
If saved by grace and made anew,—
For Eli's eyes were growing dim,
But Samuel, he could wait on him.

So when a very little boy,
With gladness and with holy joy,
"He ministered before the Lord,"
For Scripture doth this fact record.

May you, while young, like Samuel be
By grace be saved, God's will now see,
Then as like him you older grow,
May you the truth more clearly know.

BECAUSE GOD

loved His people, the Lord Jesus gave His life for them (John iii 16 Matt. xx 28). Now His love is shed abroad in their hearts (Rom. v 5)

Through His grace they live by the faith of the Son of God (Gal. ii 20)
Who will never leave them (Heb. xiii 5) but supply every need
As they look for Him from Heaven (1 Thess. i 9-16).

GOD GRACIOUSLY.

looks to the humble (Isa. lxvi 12).
leads His people (Psalms cxlvi 10, see xxv 9)
lifts up the meek (Psalms cxlvii 6)
lightens the simple (Psalms xxxiv 7, cxix 130)
listens to their cry (Psalms xxxiv 15)
loves them with an everlasting love (Jer. xxxi 8)

YOUNG BELIEVERS' COLUMN.

"WHAT AM I TO DO?"

THE question in Acts ix. 6, is like that of ii. 37, meaning, "What can I do to undo my sin?" To impressed sinners, asking this, the Lord graciously preached *substitution*, typified by baptism, and thus He encouraged with the assurance of salvation. But I want, God willing, to take our title in connection with the *fruits of new life* generally, and to lay before those who are wishing to obey Him, what His will for them is.

First, may I lovingly warn against the narrowing of the expression. The idea of some, alas, is that nothing but preaching or public work is service, and that the great aim of a young Christian must be talking in meetings, talking in classes or distributing tracts. This opinion is so rooted, that many resent the kind and loving advice of those who would hold back from publicity, but any true and exercised child of God, must see that "a babe" is not usually fit for "teaching." Few realize the solemn results of error in this connexion. Hundreds of dear children of God are to-day preaching misleading errors, because "they waited not for His counsel." Satan can open doors as well as the Lord, and it is not wise for God's younger servants to assume absolute wisdom, and rush forward to *preach* that which will *sadden* them afterwards, or *blind* their eyes to discover its contrariness to God's Word. Every position and prominence naturally hinder from confessing wrong; with growth of reputation and influence, it becomes harder to return to the Lord: moreover remunerative offices are taken ere truth is grasped and one is involved in responsibilities from which it seems *almost* impossible to be freed, if God is pleased to make known His doctrine and arrangements later on. How often His people are led to error, and it is harder to get out than it was to get in. Dear children of God, do not imagine, without Scriptural warrant, that all are "teachers." Do not let the idolatry of office lead you from quiet fellowship with Him, Whom your soul by grace loveth.

But there are many things which one can and must do when brought to the Lord. We all recollect the man who was told to go home and tell his friends of the Lord's work, and plenty of commands apply to all saints, both negative ones as "Lie not one to another," "Swear not," "Resist not"—and positive ones as "Love your enemies," "Love one another." Every Christian needs to have these continually in front of him, that there may be cheerful, continued heart-obedience to the glory of the Lord. Let us not seek merely great things! Do we like Naaman want these, and forget, for example, to let our speech be always with grace.

Therefore, if, dear friends, you know you have passed out of death into life, do you love the people of God? Do you seek by grace to obey Matt. vi. 6? There is nothing grandiose about this, but the Lord's commandment is law and daily employment has now a different aspect (Eph. vi. 5-8), even the menial tasks being done with conscientious earnestness and enjoyment "unto the Lord." Moreover you have responsibilities as to showing piety at home (1 Tim. v. 4), and the Lord Who sees even a cup of cold water given, will in no wise take away your reward for tiny things that please Him (Matt. x. 42).

Nor must we forget that He also commanded Baptism and the Lord's Supper—the former by immersion of His redeemed, and the latter in godly simplicity with unleavened bread and unfermented "produce of the vine." Are you seeking to obey Him, your Lord, even in these things and the smallest details of daily life? *Both* ought to be done (Matt. xxiii. 23). Do not pick and choose, or wait for His *already-revealed* LEADING. Do not forget that those who have been saved should be careful to maintain good works (Tit. iii. 8-14.) not to add to a completed salvation, but to show love to Him who completed it.

"What am I to Do?" says a child of God sometimes in despair, but such despondency does not befit those who are looking for that blessed hope. "We are always confident," said Paul. Trials may be great, friends may be cool, unsaved relatives may be unkind, but the Lord is the same and He faileth not. Still, in view of difficulties, He says: "If ye love me, ye will keep my commandments."

Read, dear fellow believer the precious Word of God, as His book of instruction. Unless you find He has released you from certain precepts—as the typical sacrifices, and the keeping of the 7th day—make haste and delay not to keep His Commandments. The darkness deepens, and you will find many hardships and problems, especially if you would live godly in Christ Jesus, but avoid choosing for yourself and having your own wishes or way and you will prove the promises true,—“In all thy ways acknowledge Him, and He shall direct thy paths.” Grace is a fact, the Scriptures are real, the Holy Spirit is a Person. Have faith.

DILIGENCE

Be diligent, ye saints of God, and seek
To bring Him glory when ye work or speak,
God looks for earnestness through love in deed,
And will ye to earth's indolence give heed?

Be diligent, the night is now far spent—
By grace redeemed, in service be intent,
Not to complete a righteousness complete
But for the Master's use by grace made meet

MESSAGES FOR DARK DAYS—6.

LONELINESS.

SAINTS who by grace will not compromise will be compelled to stand more and more alone in these days. For God's Word and His commands are being put aside by many.

Naturally we all shrink from *loneliness*. Yet none saved by grace can possibly be lonely whilst with the Lord Who promises never to leave His people (Heb. xiii. 5). If He is "All in All" and we are His friends, what compensation even now! And then what bliss in "that day," when we see Him face to face. We may be thought strange and narrow, but to please our beloved Lord should be our one object. He was "a Man of sorrows," and He went alone to the cross for us. And, likewise concerning His soon-coming wrath, He says "I have trodden the winepress alone" (Isa. 63, 3). On one occasion when many had left Him because of the words "no man can come unto Me except it were given him of My Father," Christ turned to His disciples saying "Will ye also go away?" (John vi, 66, 67.) Then again "Behold the hour cometh, yea is now, that ye shall be scattered every man to his own, and shall leave Me alone, yet I am not alone, because the Father is with Me" (John xvi 32) Further "They all forsook Him and fled" (Matt xxvi, 56.) If we go back to the earlier Scriptures we see that Moses was often alone, Nehemiah, Daniel, Jeremiah and others had similar painful experiences. Yet how privileged were these servants of God, and they were indeed strengthened to endure. Now we come to the Apostle Paul who writes to Timothy saying, "This thou knowest, that all they which are in Asia turned away from me (2 Tim. i 15). Only Luke is with me. At my first answer no man stood with me, but all men forsook . . . Notwithstanding the Lord stood with me and strengthened me" (2 Tim. iv. 11, 16, 17.) The Apostle John says "I wrote unto the church but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not" (John iii, 9). In Rev i. 9, we find him banished to the Isle of Patmos for the Word of God and the testimony of Jesus Christ. Thus we have seen that our beloved Lord had a lonely path, and likewise His servants, reminding us of the words "It is enough for the disciple that he be as His Master, and the servant as His Lord (Matt. x, 25). Are we willing to be lonely? Many, fearing this, keep in that of which they are doubtful, and have fellowship with wandering believers. How much is "lost", for relatives and friends:—instead of for Christ. God is thereby grieved and such will suffer loss in "that day." The flesh shrinks, but shall we not seek by grace to walk the lonely path "outside the camp" with the Lord? Thus we shall be as the few in

Sardis who defiled not their garments of whom the Lord said "They shall walk with Me in white, for they are worthy. (Rev. iii. 21).



NO HOPE.

THESE two words are indeed solemn, and should make every thoughtful man, woman and child think. There are only two classes mentioned in the Holy Scriptures—those who have hope in the Lord, Who is their Hope—and those who have NO HOPE and are without God in the world (Eph. 2, 12). What is more pitiable than to see anyone HOPELESS even concerning earthly things! While we know that no class of men are too bad to be saved by the precious Blood of the Lord Jesus (for naturally we are all bad, "there is none good no not one"), yet there are many who seem specially HOPELESS. May these two words ring in the ears of all who read these lines NO HOPE, NO HOPE. For, alas, multitudes are going on without any thought of all that is coming upon those who live and die "having NO HOPE." The saddest part about this solemn statement is that few believe they are in this awful condition, for Satan has so blinded them and hardened their heart that they are without feeling, and it is written—"dead in trespasses and sins" (Eph. 2, 1). All were once in this awful state, but God in His mercy as opened our eyes to see our hopelessness, and now we are no longer without hope, for we are in Him who is our Hope. This makes us deeply concerned about those who have NO HOPE. May God use this solemn and simple message for His glory.

"No hope"—oh sad indeed is this,
Without one ray of heavenly bliss,
Without the Lord some live and die,
And never for His mercy cry.
"No hope," for they the Lord despise,
And think themselves without Him wise,
His holy Law they disobey,
Go their own way from day to day.
"No hope"—for they are blind and dead,
Their sins are scarlet, crimson-red.
They are "far off" in darkness, too,
And only evil can they do.
"No hope"—they think not of their end,
But on their "good works" now depend,
By Satan led, and thus deceived,
And God the Lord is thereby grieved.
"No hope"—Are you in this sad state?
Then on these two words meditate,
For God is righteous, and He will
For rebels ALL His Word fulfill.

"There is a way which seemeth right unto man, but the end thereof are the ways of death."—Prov. xiv. 12.

CALENDAR.

"IF THE LORD WILL"—June, 1908.

	2 Chron.	Acts.		Psalms.	Acts.
1	xxvi.	xvii. 1-9	16	xiii.-xiv.-xv	xx. 7-12
2	xxvii.-xxviii	xvii. 10-15	17	xvi.-xvii.	xx. 13-17
3	xxix.	xvii. 16-21	18	xviii.	xx. 18-27
4	xxx.	xvii. 22-31	19	xix.	xx. 28-38
5	xxxi.	xviii. 1-9	20	xx.-xxi.	xxi. 1-7
6	xxxii.	xviii. 7-17	21	xxii.	xxi. 8-16
7	xxxiii.	xviii. 18-23	22	xxiii.-xxiv.	xxi. 17-25
8	xxxiv.	xviii. 24-28	23	xxv.	xxi. 27-31
9	xxxv.	xix. 1-7	24	xxvi.-xxvii.	xxi. 32-40
10	xxxvi.	xix. 8-12	25	xxviii.-xxix	xxii. 1-6
11	Ps. 1-2-3	xix. 13-20	26	xxx.-xxxi.	xxii. 7-18
12	iv.-v.-vi.	xix. 21-27	27	xxxii.-xxxiii	xxii. 14-21
13	vii.-viii.	xix. 28-34	28	xxxiv.-xxxv	xxii. 22, 30
14	ix.-x.	xix. 35-41	29	xxxvi.-xxxvii	xxiii. 1-9
15	xi.-xii.	xx. 1-6	30	xxxviii.-xxxix	xxiii. 10-22

"For ever, O Lord, Thy word is settled in heaven." True waiting on God in the study of His Word is a great *privilege*. The Scripture is able to make wise, because the Spirit of wisdom uses it, and it contains *no* error or uncertainty. The words are Spirit and life. Yet we neglect so precious a gift. Shall we not make confession of sin?

Suggested Lord's Day Readings for Isolated and other Saints.

ISOLATION is not always a loss: indeed, all circumstances are made a blessing if, by grace, we learn God's lessons from them. Many at first feel lonely and thus value the friendship of the Lord more. Let not carelessness or compromise be Satan's fruit from being alone. The Lord is quite able to keep and He will answer real prayer for unity with others—especially if there be a *willingness to move as He wills*. The early saints sold lands and houses (Acts iv. 34), and this may suggest anything binding them to one district or suggesting "settling down."

2 Chron. 33. 2. The Lord sees. 6. Thus the professing church imitated the heathen in feasts and ritual 3. See xxxii. 25. 6. Note connexion of idolatry and spiritism, see 1 Cor. xvi. 7. Type of antichrist, Matt. xxiv. 15, Thess. ii 4. 8. Influence—Responsibilities. 13. Sovereign grace. 13. Real prayer proves humility: cf Paul—"behold, he prayeth." 14. Before 15! 17. Though he repented, and "nevertheless," see also 22, 2 King's xxiii. 26. 24. 3—sin leaves marks, 18, 19, all recorded; prayer mentioned twice. 22. Still existing, see 15; if only they had been destroyed. 23. Continuance in sin.

Acts xviii. 18-23. 18. "Sufficient days"—the Lord's arrangements, yet the vow after all this obedience. Sufficient time was spent for looking after assembly, yet the failure after (1 Cor.). "With," fellowship of saints. Cenchoea, where an assembly was formed, though near Corinth (Rom. xvi. 1) this

passage also suggests fellowship between the two assemblies. A vow—word from same root as prayer, a prayer for wrath if promise broken, unbefitting those who have no more conscience of sin, because of assured salvation, fitting men under law and "all their lifetime subject to bondage"—How slow even Paul was to grasp dispensational teaching—How powerful is prejudice. 19. Earnestness, though only having a little time. Reasoned—converted, used the Scriptures, spoke forcibly—all thoughts included—an example of matter and manner. 21. Submission to God's will as a rule, yet ought he to have gone? The vow was wrong, and the little trouble with Apollos seems caused through not meeting him thereby! 22. Loving greetings *still* care for Antioch. 23. The second visit not so much for preaching to unsaved ones; how important is the building up of the saints, establishing, fixing.

Ps. ix. 1. How necessary is praise. 3. A prophecy of "that Day." 7, 8. Of the praise of (Rev. xix. 3). 10. To know the Lord's name and to think upon it, must be counted a rare privilege. 11. First promising, then preaching. 14. The object of deliverance, *not* merely the saved ones' comfort; God's glory emphasized most. 15. A Divine principle—God's compensation—the fruit of sin like itself—punishment exact. 19. A man—antichrist. Upon thy presence, cf. Isa. 64. 1-3 How glorious is God.

Ps. x. 2. Antichrist the wicked one. Notice *connexion* of persecuting God's people, boasting in self, forgetting God; and *contrast* the linked commandments on which hang all the law and prophets. 6. See 11, 13, xiv. 1. 16. His land—Canaan; or His earth—from He shall have dominion to the uttermost parts of the earth. 17. A contrasted heart to that of 6—fixed with faith. 18. "Man out from the earth"—the climax of *man* (Cor. xv. 47.)

Acts xix. 35-41. 35. How solemn to see a business-like, wise man, in idolatry. "Rashly"—one of the signs of the last days among professing believers (2 Tim. iii. 4)—this verse explains, let us praise God for His definitions of words, by use in different contexts. 37. Long in Ephesus, yet so gracious in manner—what a testimony. "Implead"—"Call in"—this defines the word "unreproveable" which is simply "not called in" (Col. i. 22.)—what a deliverance from God's *Law Court*. 39. Assembly—church—another word defined; a church is a Divine unity, *city*, *executive*. 40. "Called in question," same as "implead." What an emphasis on the nature of fulness of our blessings in Christ—when the words "not called in" is used, we may indeed praise. And yet more, the term "church" is "called out"—thus we see the contrast. Those "called out," judge; those "called in," are judged. Shall we not praise?

Ps. 22. 1. What a solemn experience for our beloved Lord—all to save us! 2. Not only on the cross. 3. Sinless confidence in the perfectness of His Father. 6. "And I"—emphatic. Isa. 53. 3. quotes:—note the *nation* as well as *man* generally. 7. Sin often gets scornfully cruel at its climax; have we not experienced this, even from religious ones, and under the guise of religion?—yes, it was professed honour for God, that put Christ to death!—nothing then can be judged merely by appearance. 10. Messiah's mother oft mentioned; yet Israel fail to see. 12, 13. Man like to wild animals, *c.f.* Dan. vii. 15. Physical agony, as in the wilderness and garden—Satan frequently aims at this. 16. Man's fellowship. 17. Yet no bone broken—we know how *nearly* this Scripture seemed to be broken. 22. The result of Christ's work—a family, a church, and praise therein. 22. Hence "ye that fear the Lord"—description of Gentile proselytes—*first*. 24. Though men despised. 25. Christ *could* vow, even as God confirmed His word with an oath. 26. Praise still. 27, 28. The millennial Kingdom as well as the church. 29. Those of that day. 30. Those related to Him. 31. Return with Him and spread His truth on the Earth.

Acts xxi. 8-16. Always suitable praise for hospitality and gatherings, note stress on *houses*. As assistant he had been *faithful* and had been raised by God to the work of an evangelist, first itinerant, then less so with a district, *c.f.* Timothy and Titus. 9. A well trained home, Paul seems to think of such in 1 Cor. vii 37. 10. Importance of fellowship: another travelling brother. 11. Treated as his Lord before he had been told not to go ver. 4 persisting he is permitted, but . . . ! 12. A wrong object; why did they not oppose in verse 4. ? 13. A right boldness, but failure to learn the lesson. But the *recording* it after shows how Paul was brought by grace to see this. 14. Reference to Matt. vi.

Psalm xxiv. 1. Continuance. 2. Contagion. 3. Communion. 4. Confession. 5. Consecration. 6. Crying. 7. Confirmation. 8. Calling upon others. 9. No want, Ps. xxiii. i. 10. We must *seek* the Lord, *c.f.* Ps. lxxxiv. 11, Rom. viii. 38, with *their* appointed limitations *according to godly character*. 11. The fear of the Lord more than mere profession and verbal, sentimental love. 13. The tongue first: read Jas. iii. and be humbled, dear fellow Christian. 18. Holy brokenness not only when first saved. 19. Through *much* tribulation we must enter into the Kingdom of God. Primarily of Christ. 20. Christ the righteous One, Christ the Passover Lamb. 21. The wicked one, they—thus we have Anti-christ and his followers, as well as Christ and His people: note change of singular and plural, the two fellowships.

Psalm xxv. 1. The case simply left in God's hand. 5. Contrast xxxiv. 7. 10. (a) The physical

members serving; (b) a reference to xxxiv 25; (c) not a saint or part of a saint missing—the hairs of our head are all numbered. 11. Satan's usual method. 13. Is *this* our usual method? God's teaching as to seemingly unanswered real prayer. 16. But "there shall be weeping and gnashing of teeth" note how this implies man is and will be unimproved. 18. The object is praise. 20. A description of God's quiet people, 1 Tim. ii 2. 27. Something beyond joy—the Lord magnified. 28. Not merely every day; have we this intensity?

Acts xxi. 22-30. 22. 1 Thes ii 16. Rejected in the same words as Christ. 25. A dangerous privilege. 27. Paul's quietness, possibly also we have a hint of the strain he had endured: yet so ready to speak when there was an opportunity for His Master. 29. Paul never "proceeded against" those who treated him unjustly—see Acts xxviii 19 this is a step beyond not going to law with brethren. 30. Israel as a whole, and their leaders specially—their religious men against Christ and His servants—despite all.



"When my spirit was overwhelmed within me, then thou knowest my path."—Psalm cxlii. 3.

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need."—Heb. iv. 16.

WHEN our plans are all upset,
LET us TRUST the Lord, not fret,
For God works all good, not ill,
His own Word He must fulfil.

WHEN we cannot sleep or rest
LET us think how we are blest—
All our many sins forgiven,
Saved by grace and heirs of heaven.

WHEN by Satan we are tried,
LET us trust, God will provide,
Give all needed strength and grace,
Till we meet Christ face to face.

WHEN the days and nights are long,
LET our faith in God be strong,
His own Word can never fail,
For His own He will prevail.

WHEN in weariness and pain
LET God's love our hearts constrain,
So that we may Him adore,
Trust Him daily more and more.

When the way is rough and steep
LET us in God's love dwell deep,
Trust Him, though we cannot trace
All His will and Sovereign grace.

WHEN we're tempted to complain
LET us think of heavenly gain,
And the time when we shall be
With our Lord Eternally!

The above verses were written to a suffering fellow-believer, who has since "departed to be with Christ, which is far better." They may be used to encourage other dear saints, in trying circumstances—to the Glory of God.

"The Word of our God shall stand for ever."

"My heart standeth in awe of Thy Word."

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THOUGHTS FROM THE WORD OF GOD

A MONTHLY HERALD OF THE TRUE MESSAGE.

"Thy Word is Truth" JOHN. 17. 17

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A Monthly of Biblical Witness, in the name of our Lord, without sectarian, serial or advertisement accompaniments. But there exist many *seemingly* right ways and gatherings which grieve God. Exercised saints are therefore urged to holy caution yet holy promptness, that God in all may be glorified.

EDITED BY
PERCY W. HEWARD.

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"The imagination of man's heart is evil from his youth." Gen. viii. 21. "The heart is deceitful above all things, and incurable." Jer. xvii. 9. "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" — Eph. ii. 4-5. "Therefore if anyone is in Christ—a new creation,"—2 Cor. v. 17. "The grace of God which is saving, appeared to all men, teaching us that, having denied ungodliness and worldly desires, we should live soberly, righteously and godly."—Tit. ii 11-12.

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PREFACE.

TO the praise of the glory of God's grace we are saved, we are kept, and is this magazine sent forth. If there is anything therein not to the Lord's honour, loving fellowship will be manifested in pointing this out. There are many opinions to-day, but the "Word of the Lord endureth for ever." His people should all be one, perfectly joined together, speaking the same thing (1 Cor. i. 10). Contradictions, disunities and sects cannot please God. He seeks the fellowship of His redeemed, for whom was the death of His Son to gather them into one. These pages, therefore, are sent forth to attract the children of God to Himself and His Word, that systems may be left for Him, that there may be a making haste and a delaying not to keep His commandments even when they attack worldliness, natural desires, aye, and so-called "Christian Service." The Lord only should be the ruler of His people. Yet graciously He bears with them in their wandering; but though we thank Him for this, we must not excuse the sin or the excusing of it.

Any who read these lines, and are exercised in

heart as to pleasing the Lord ecclesiastically as well as in other things, we welcome to correspond, for God can graciously work in all parts, and a return to His Word need not be local. And if these messages come before a Gentile or a Jew with whom God is working, but to whom the way of salvation is not clear, it will be a joy to manifest loving concern for, and interest in such, through the post, if distance be too great for conversation.

PRAYER.

Prayer does not find a resting place,
But in Jehovah's covenant grace,
On that, on Him it dares to rest,
And pleads the work of Christ possessed.
Prayer does not doubt, or fear to trust!
The Lord is holy, gracious, just,
And all His attributes unite
To heed the prayer of His delight.

Prayer has a power, the gift of God,
Clothed in the merit of Christ's blood,
His glory is its glorious aim,
The saved one prays in Christ's own name.

Prayer we neglect, and sin commit,
And feel for God's own work unfit,
More prayer we need, then let us pray
More in the Spirit e'en to-day.

WORDS OF GREETING.

Salvation. Salvation, as revealed in God's Word, is humbling. It is a redemption of captive rebels, a new creation of those dead, a deliverance of criminals, a restoration of the miserable. Even as many names are given to the Lord in His Word, and to His people, (because language fails to describe)—even so, many figures are employed to set forth the corruption and ruin of sinners. *Grace* has indeed abounded, if we can say from the heart that we are saved. It is not for us to boast, or speak lightly of this; the work was not of our willing or running. God, Who is rich in mercy, has begotten us again. but the more we realize the change that has taken place, the more certain it seems. God saw, knew and loved us at our worst, our sins were before Him when He redeemed us. Will He now forsake the work of His hands? With reverent faith we may go further and say that righteousness unlike innocency cannot be lost, that spiritual life cannot be taken away, for God is not a man that He should lie.

And the same wonderful truth and fact of salvation is the Lord's invitation to grateful service. If we had a share in the work there might be some self-congratulation, but since "all things are of God," "where is boasting then?" Delivered in absolute mercy from absolute wrath, shall we not manifest the prompt obedience that accompanies salvation? If grace were smaller, self might be larger. If the work were less complete, divided devotion might seem possible, but the beloved of the Lord should love Him with all their heart. There should be no holding back. To Him, Who could have justly condemned us, *all* belongs, and praise must flow if we recognize the agonies from which we have been set free.

"Broken Works." 2 Chron. xx. 37. teaches us how a child of God may wander from Him and mix with things that grieve Him. After warning (2 Chron. xix. 2.) was this sin committed, for naturally we persist in our own way, and oft need heavy losses before we give up our plans. The Lord graciously bears with us, and grants hints, but, if we take no notice, He uses sterner measures, and takes from us our schemes. Oh for tender consciences to realise His gentlest guidance, for opened eyes to behold His slightest suggestion.

What a contrast we have here with the established works of Psalm xc. 17. (see Prov. xvi. 2, 3). How often a child of God cannot be encouraged but must be checked, because there is a departure from the Lord. Then, frequently, fretting begins,

and the Lord is blamed, rather than one's waywardness—This is not spirituality. It is, indeed, kind of our Father to break our works and blast our gourds, and bring down our arrangements. If we succeeded in that which dishonoured the Lord we should perhaps become rebellious as Christendom. But when our ways are hedged up, and we know not how to turn, at our wits' ends we call on the Lord.

But how expensive is disobedience. How much might Jehoshaphat's men have done while the ships were building, and how much with the money! The hundred talents on another occasion were rightly surrendered (2 Chron. xxv. 9), but there ought never to have been the beginning of the bargain. Better is it to ask counsel first, than to make Gibeonites into hewers of wood. God's overruling is wonderful, but no excuse for sin.

A Glorious Prospect. "We shall be like Him." Thus saith the Holy Ghost, and faith believes this as if **THAT DAY** were now, and glory already upon the redeemed. But, dear fellow Christians, it is not enough to talk of the Lord's Coming. Do we live in the light of it? Can all see our holy endeavour to be like Him, Whom we love now? Let us not be thinking mentally so much of the *glorious* likeness that we forget the *practical*. We represent our beloved Lord in a sin-stained world, and though it may be more enjoyable to dream of the time when we shall reign with Him, surely we ought also to remember that we must suffer with Him now. The saints shall be a glorious church, not having spot or wrinkle or any such thing: but this is not our *only* heart-thought. By grace we are now to sorrow over the contrast and ruin, and war against evil, seeking to be found of Him individually without spot and blameless. A Christian has a grand future—and likewise, a solemn present. We shall see His face; but *now* let us endure as seeing Him Who is invisible. We shall stand before Him; but now let us pray to be kept from *stumbling*. We shall be on His throne, if faithful; but now let us seek manifest and costly identification and fellowship with Him—to be so like Him that the religious world will treat us as it treated Him. These things are not sentimental—"No future but glory" is mainly a beautiful hymn, and "That will be glory for me" is music to some ears, but many believers *will suffer loss* then, and few realise that to talk rightly about the future does not mean to ignore this time of service. God has given us twenty-four hours each day. It is all His, and we fail grievously if we become so full of prophetic study, that we think more of the Coming, than *our Lord* Who is coming.

"But Now." Many things show what is *in* man. At the *cross* of Christ the thoughts of many hearts were unveiled (*John xv. 22-24.* and *divisions* make clear who are approved (*1 Cor. xi. 19.*). And the spotless life of the Lord Jesus only called forth the *hatred of men*; even as sin, taking occasion by the commandment, wrought all manner of evil. Thus in the passage before us, He tells His disciples that those who had persistently hated Him, no longer had a cloke for sin—it had come out. "But now" at the end of His perfect ministry, how solemn a sidelight on the *character* of religious men. "But now"—how awful a revelation that nothing *improves* the evil heart. "But now"—how encouraging, yet sad, a reminder that a *true* witness may be rejected. "But now"—how definite a hint as to one reason for the widespread proclamation of God's gospel, viz.: that men may be without excuse at the great white throne. "But now"—the Lord waited, with a wonderful absence of hurry. "I am God and not man" surely fits this passage.

The Lord repeats the statement to emphasize and cause us to understand how *He* felt this, we are so apt to look upon our God as unfeeling, but the allusions to joy in heaven, the joy of the Lord, and grieving the Holy Spirit prevent this. Moreover this passage teaches us the fact that *crises* must arrive. For months He waited. We have seen there is no hurry with Him Whose name we bear. But also there is no delay, the time came and men as it were stepped over a barrier, and were set aside. Thus was there gracious waiting of the Shekinah glory, and thus the continuance of the gifts awhile, and of the Temple, for Christ must come to a Temple. But at last the former were mainly withdrawn and the latter razed to the ground, a twofold witness that the Lord's return would be after the Bridegroom's long journey.

Gatherings, in the Lord's Name and Fear.

His people are *earnestly* invited to meetings at Studley House, 61, Upton Lane, Forest Gate. Travelling on the Lord's Day, in view of *Rom. xiv.*, not approved: but many could walk a good way, for we have not the law as to a Sabbath Day's journey, and they could distribute tracts on the way. And in the week Forest Gate is easily reached. The best way will gladly be found out for saints in all parts. And some might like to spend a few days in neighbourhood, rather than enjoy a more worldly holiday. That arrangements may be made for such is a petition before the Lord. The gatherings around Himself, and His Word, are Wednesdays 8, Thursdays 8, Saturdays 7.—*if the Lord will.* Prayerful fellowship, and spiritual correspondence, much valued. These are dark days. Brethren and sisters, we ought to be united manifestly in the truth. (*John xvii. 1 Cor. i. 10.*)

Letters to an Assembly of Saints, and all that Call on the Name of the Lord.

OUR RESPONSIBILITIES WITH RESPECT TO "THE UTTERMOST PARTS OF THE EARTH."

DEAR FELLOW SAVED ONES,

Let us continue our study. After Jerusalem and Samaria, we see something of God's method at Antioch. From a gathered and organised *Church*, after real testing and waiting on God, were sent forth "two" missionaries (*Matt. x., 3 John 7, they*), in the power of the Holy Spirit, as debtors to preach the Gospel to the wise and to the unwise, remembering the will of God "to the Jew first." Then the history of one of these is more completely given to show us how God picked out one brother from Lystra, one from Derbe, two from Ephesus and so forth, to have the long and humbling curriculum of background preparation for missionary service. How utterly subvertive of all this must seem "interdenominational" missionary "societies," the sending forth of "college-trained" but inexperienced men *alone*, the thrusting out of sisters in Christ into public work for which they are unfitted, and the establishment of organizations that are not Churches, with officers that are not elders, which we have to-day. The enlargement of "Christendom" by the methods of to-day must be a subject of grief to any who, without bias, are brought to consider God's Word.

Nor can we forget that God has been pleased to close the history of "The Acts" with the corporate climax of Ephesians and Colosians—and *afterwards* we have the more painful and confined ministry of 1 and 2 Timothy. Doubtless it was God's will, as in the case of Phillip, that the itinerant evangelist should *afterwards* guide a *central* assembly with a surrounding district—Philip fixed in Caesarea and Timothy in Ephesus, and Titus awhile in Crete. But the absence of "gifts" in the other members of the assemblies, the parties, disorders and needs for much discipline, culminating in a crucial separation from "lawlessness" and "all that were in Asia" cannot be hurriedly passed. Ruin had been permitted, and God was pleased in chastisement to decrease the world-wide witness, though Timothy was still to do an evangelist's many-sided work, and though the "angels" of Revelation are still likened to "stars" giving public witness in this dark night. Nevertheless, homes and details are rather before us although the two sent forth for the Name in 3 John seem to have been privileged to open up fresh ground.

(To be continued, if the Lord will).

The Children's Column.—Psalm XIX.

This Psalm, dear children, is like all God's Word, wonderful, so we will have a little talk about it. I want you to notice in verses 1—6 what is said about God's works in the heavens. In Gen. 1 we are told that God made the Sun, Moon and Stars, and this Psalm tells us they declare God's glory though they cannot speak as we do, yet they praise God: for another psalm says that ALL God's works praise Him "for all are His servants" (Ps. cxix. 91). But sinners *unsaved* cannot praise God, only those who are redeemed with Christ's Blood. I know boys and girls, as well as other people, are taught to sing hymns, but the Lord says that if the heart is far from Him "service" of the lips is an abomination to Him, for real praise can only come from a new heart, which He graciously gives to those brought to Him through the Lord Jesus, whether young or old. Are you trusting in Him? If not, I hope you will soon be troubled about your sins, for it is sad indeed to be *unsaved*. Now in verses 7—9 we see what God's Law is and what it does. It is PERFECT and does what nothing else can do, for it CONVERTS the soul, REJOICES the heart and ENLIGHTENS the eyes, as it is written further on, "It maketh wise the simple." Verses 10 and 11 tell of its preciousness and that in KEEPING God's Law there is a great reward. Now we come to the last few verses in which the Psalmist prays to be CLEANSED and KEPT, and he asks that the WORDS of his mouth and the THOUGHTS of his heart might be acceptable unto the Lord, and then he concludes with the plea "O LORD, MY STRENGTH and MY REDEEMER." Thus we have seen at the beginning that God's works praise Him, and at the end His servant desires also to show forth the praises of Him Who hath called him out of darkness into His marvellous light. Oh that many of my young readers may be able, by grace to worship the Lord, and to praise Him continually and thus declare *His Glory*.

The Heavens God's praises and glory proclaim,
Though they have no voice, they tell of His fame,
While the sun, moon, and stars, all speak of His might,
As well as saved sinners who walk in His light.

The Fear of the Lord makes saved sinners wise,
Rejoices the heart, enlightens the eyes,
The law of the Lord is all perfect and true,
It works in the life, which by grace is made new.

The Statutes of God for ever remain,
He works out His will, and naught is in vain,
For all His commands are both righteous and pure,
His judgments are true, they for ever endure.

The Word of the Lord is precious indeed,
To those who delight in its pages to read,
'Tis sweeter than honey, more precious than gold,
And great reward have they who keep it we're told,

The Fear of the Lord in saints should be seen,
Their thoughts, words, and deeds should never be mean,
In all they should witness of God's gracious power,
To Him be well pleasing, Who is their Strong Tower.

"Train up a child in the way he should go, and when he is old he will not depart from it."—(Prov. xxii., 6).

"From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus."—(2 Tim. iii. 15).

"Samuel ministered before the Lord, being a Child."—(1 Sam. ii, 18)

"Train up a child," the Scripture saith,
"To know the Lord in simple faith,
He will not then when old depart,
But keep God's precepts with his heart,"

"Train up a child," with earnest prayer,
And sow the seed with watchful care,
Be patient, an example too,
Keep heavenly things always in view.

"Train up a child," for God will keep
His promises so firm and deep,
None will from Him e'er turn away,
If early trained in wisdom's way.

"Train up a child"—this is our part,
For God alone can change the heart,
But faith will come through God's own Word,
Which in their childhood oft they heard.

"Train up a child," a task is this,
But oh, it brings such lasting bliss,
If children, in their early youth,
Are taught to know God's gracious truth.

"Train up a child," speak oft of sin,
And of the sinful heart within,
That each with great concern may say,
"My sins a burden are alway."

"Train up a child," let children see,
That you by grace from wrath are free,
Read oft God's Word, wait on Him too,
That they the same may want to do.

"Train up a child," think not of fame,
But let God's glory be your aim,
With holy fear before Him walk,
And of His glories often talk.

These verses will (D.V.) be published in a booklet for Christian mothers, and workers among boys and girls, a little later.



Life.—John 1-4.

"Passed from death unto LIFE." (John v. 24).

"He that believeth on Him HATH LIFE." (John iii. 16)

"Whom to know IS LIFE." (John xvii. 3).

"LIFE more abundantly." (John x. 10).

"Because I LIVE YE SHALL LIVE ALSO." (John xiv. 19)

"My sheep shall never perish." (John x. 28).

Growth.—1 Peter ii. 2.

"Grow in Grace," "Grow in Knowledge."—

(1 Peter iii. 18).

"Grow in Faith." (11 Thess. i. 3).

"Grow up into Him in all things." (Eph. iv. 15).

Results.

"Discernment." (Heb. v. 14).

"Endurance." (11 Tim. ii. 3-4).

"Suffering." (Phil. i. 29; iii. 10).

"Patience." (James v. 8; i. 5).

YOUNG BELIEVERS' COLUMNS,

"TRUE HOLINESS"

Eph. iv 24.

Many, before born from above, read God's Holy Word and see that holiness becometh His house. They realize the high standard of a Christian, and naturally regard it as impossible—which, indeed, it is, unless there is "a creation." But perhaps, God is pleased to work with them, and they feel that they must be saved. In anxiety they cry out "What must I do?" and the answer is given "Believe on the Lord Jesus." But often, alas, this is spoken *almost without a context*.—The apostle preached baptism in this connexion (Acts xvi. 33) and that act was not only important in itself, but intended to be a *sample of uncompromising obedience* (Matt. xxviii. 19). Thus discipleship was to be marked, and any talking about *faith* without this is empty, according to the words of the Holy Spirit in Jas 2. As those who have been saved by the precious blood of Christ, we must not forget we are *purchased*, and nothing short of continuous obedience can please our Lord. Why should we ever think of anything else? Is not salvation from wrath worth everything?

The line of demarcation must now be drawn, *not* between professors and non-professors, *but* according to 1 John iii, 10, between those who do righteousness and those who do unrighteousness. (See 2 Tim ii. 19). Mere mental creeds are not to be before us, but the *manifestations* of spiritual life. Almost anyone can make a verbal confession, but *the Lord* looks at the *heart*, and tells *His people* to regard the *actions*. Good fruit shows a good tree; but anything else shows the reverse. "By their fruits ye shall know them." If there is no holiness, a thousand admirable sermons preached, or a twenty years membership of a "church," or a good reputation in Christendom would not suffice. "He that doeth righteousness is righteous" (*cf* 1 John ii, 29) If any *persist* in sin, they should be unto us as heathen men (Matt xviii. 17). This unpopular idea of godliness must be lovingly emphasized. There will be found those who glibly say "all Christians have a right to the Table of the Lord." But they often mean "professing Christians." Is the professor *himself* to decide? Are a few unqualified believers to decide? Nay the decision must be in the Spirit, and He will frequently use those whom He has fitted and who, by gracious growth have maturity and discernment between good and evil (Heb. v. 11-14) *Their words are not sufficient*. We are naturally biassed, in favour not only of a relative or old-time friend, but also of one with easy speech concerning spiritual things (see Rom. xvi. 18). Careful discrimination is needed that we may be a cautious before God, and befitting that *which belongs to Him*. A

house without a door and a church without a discipline are alike. The cry "all are in Christ" is liable to lead to turning God's grace into *fleshy license*, if we thereby admit any on *their own statement*, and allow them to continue *as they like*. It ignores the question "*Who are in Christ Jesus?*" And how may we know them?" Some believers add they welcome all believers not holding "fundamental error" but *self* often decides what this is. So with the cry "All Christians." What are the *marks* of such? Men prefer the "invisible"—but the Lord created visible believers and created a visible church. Dear fellow saved ones, if you have passed out of death into life (John v. 24) the new creation should be evident (2 Cor. v. 17). You must not blame brethren who will not recognize you without proofs. Would you not rather meet cautiousness. Sometimes, I suppose, a saved one has gone to an assembly for the first time, and because *he* does not trouble to investigate, but wishes to break bread at once, he expects others to be equally careless. True our investigations ought to be more quick. Delay, as with baptism, must grieve our Lord.

But one will say "What has this to do with holiness?" It is a plea, dear reader, for a *Scriptural* emphasis therein. Carelessness as to ecclesiastical witness is the basis of numberless sins in daily walk (See 1 Cor.) The fear of *holy discipline* is a *Scriptural corrective*. Children of God are not *afraid* to sin now. The existence of so many sects, with breadth of opinions, and frequent common platforms, lowers the sense of sin. We need the practical holiness of Eph. iv. read the context succeeding verse 24. There is nothing of mere affable religiousness here. The Lord cuts at the root of every sin. Is there a brother who peruses these words who has ever told "half a lie" to avoid an awkward question? Is there one who has used a "stolen" five minutes of his employee's time? Is there a sister who has ever given place to the devil or slanderer? (1 Tim. v. 13-15) God beholds these things, and He is grieved. Nothing is excusable, and all commands are to be understood in the light of Matt. v. 21-22. The Lord gives us *the inner meaning* of the Law "Our God is a consuming Fire."

Do we not plead for true holiness! If we confess our sins He is faithful and righteous to forgive us our sins, and to cleanse us *from* all unrighteousness.

The Righteous Lord Loveth Righteousness.

Can we forget our Lord's *hatred* of sin? He takes pleasure in His people and their obedience. And can it be said of us as of Him whose name we bear—"Thou has loved righteousness and hated iniquity?" Wanted, dear fellow saved one, more fleeing from sin and more godly adherence to the Lord's Laws. "If ye love me," He saith, "ye will keep my commandments." Out of gratitude shall we not please Him.

MESSAGES FOR DARK DAYS—7. WATCHFULNESS.

Our beloved Lord's exhortation, nay command, to His disciples to *watch* and pray lest they should enter into temptation, is greatly needed in these idle and perilous times. For Satan is still subtle and his power is becoming increasingly manifest. On all sides there is departure from the word of Truth. Sinners saved by grace can only resist the devil and discern his many devices as they keep close to the Word of God and are watchful. These two things are linked together. Nehemiah said when the enemies tried to stop the Lord's work in his day—"WE MADE OUR PRAYER UNTO GOD AND SET A WATCH" (Neh. 4. 9). Those who really pray will also set a watch. Then another of God's servants of old said "I will stand upon my watch tower: I will watch to see what He will say unto me." (Hab. ii. 1) God says blessed is the man that heareth Me, *Watching* daily at My gates." (Prov. viii. 34). If we hear God's voice speaking through His Word, and are watchful, we shall be among the blessed ones, and be a blessing to others. Oh to live thus to God's glory.

When in the Garden of Gethsemane, Christ said to His disciples "Tarry ye here and WATCH WITH ME," but they failed and called forth the words "Could ye not WATCH WITH Me one hour?" (Matt. xxvi. 38—40). The Lord has left us here and He bids us watch. We are not alone, for He still says "Watch with Me." What a privilege! May we ever be on our guard against *evil* and *watch* for our coming Lord, Thus we shall be kept from worldliness. The words in 1 Cor. xvi. 13 are to all redeemed ones "Watch ye, stand fast in the faith quit you like men." If we stand fast we shall be watchful, and if we are watchful we shall stand fast. How needful in these days of wavering. Timothy was told to watch in ALL THINGS (2 Tim. iv 5). It is so easy to be careless about little things. Let us at once obey the command in Rev. iii. 2—"Be watchful" and remember the words—"Blessed is he that watcheth and keepeth his garments" (Rev. xvi. 15) "Blessed are those servants whom the Lord, when He cometh shall find watching." (Luke xii. 37)



GOD

Humbles His people (Deut. viii. 3)
cares them (Ps. iv. 3. xvi. 18.)
helps them (Ps. xli. 1.)
olds them (Isa. xl. 10.)

"If the Lord Will."—Scriptural Meetings—61,
Upton Lane, Lord's Day 11 & 6.30 ; Wednesday 8 ;
Thursday 8 ; Saturday 7.

"The Word of our God shall stand for ever."—*Isa xl., 8.*

We have only to look back to see how every word of God must be fulfilled. In the days of Noah God said that He would destroy men because of their wickedness (Gen. xi, 5-7. But Noah believed God and in obedience to Him prepared the ark into which, when finished, his family entered and we are told that "the Lord shut him in." Only one family, 8 persons, saved by God's grace. All others destroyed by the terrible flood! God still keeps His Word; it is for ever settled in heaven (Psa. cxix., 89), God never changes, and His Word is alike changeless. Man must change, confess his sinfulness, and trust alone in Christ's finished work, else he will live and die in sin, and be eternally lost. God cannot excuse one sin. This makes us feel the fearfulness of those who trifle with iniquity. There are numbers who seldom, if ever, read God's Word, and we would warn all such to no longer be ignorant of all that is surely coming upon this sin-stained world without delay. Dear friend, read the Bible for yourself. How foolish to believe a lie, and to deny the truth, yet how many do this. But God's Word shall stand. The people of Sodom little thought God would destroy that city with its inhabitants, but He did, because of their wickedness. The Jews are scattered because they rebelled and rejected God's Son, Who was their promised Messiah. Not one word written in God's law shall fail, ALL SHALL COME TO PASS. This is indeed solemn for all, especially for those who despise the holy Scriptures. Many would tremble if they only knew, but alas, Satan has blinded them—hence they deny the Word of God which shall stand for ever! Are you denying His truth? Oh, how dreadful, for—

God's Word shall stand, for aye complete,
His purposes none can defeat,
The awful day is drawing nigh
For those who live in sin—and die.

God's Word shall stand, 'tis written clear,
Yet men despise and oft-times sneer,
But all is settled, firm on high,
For those who live in sin—and die.

God's Word shall stand, it will abide,
Though now by men it is denied,
The Judgment will be by and by
For all who live in sin—and die.

God's Word shall stand, the threat'nings too,
Must be fulfilled, for all is true,
"God's Word shall stand," we loudly cry,
For all who live in sin—and die.

God's Word shall stand, near is His wrath,
His messengers will hasten forth,
For all ungodly ones we sigh,
Lest they should live in sin—and die.

God's Word shall stand, the awful woes
Will surely come on all His foes,
"God's Word will be fulfilled" we cry,
For those who live in sin—and die.

CALENDAR.

"IF THE LORD WILL"—July, 1908.

	Psalms.	Acts.		Psalms.	Acts.
1	xl-xli.	xxiii. 23-35	16	lxvi.-lxvii.	xxviii. 1-12
2	xlili-xliii.	xxiv. 1-9.	17	lxviii.	xxviii. 13-22
3	xliv.	xxiv. 10-21	18	lxix.	xxviii. 23-31
4	xliii.	xxiv. 22-27	19	lxx-lxxi.	Gal. i. 1-10
5	xlvi-xlvii.	xxv. 1-11.	20	lxxii.	i. 11-24.
6	xlviii.-xlix.	xxv. 12-19	21	lxxiii.	ii. 1-10.
7	l.	xxv. 20-27	22	lxxiv.	ii. 11-21.
8	li.	xxvi. 1-8.	23	lxxv-lxxvi.	iii. 1-9.
9	lii-liii.	xxvi. 9-14.	24	lxxvii.	iii. 10-19.
10	liv-lv.	xxvi. 15-21	25	lxxviii. 1-40	iii. 20-29.
11	lvi-lvii.	xxvi. 22-32	26	lxxviii. 41-72	iv. 1-16
12	lviii.-lix.	xxvii. 1-11	27	lxxix-xxx.	iv. 17-31.
13	lx-lxi.	xxvii. 12-26	28	lxxxi-lxxxii	v. 1-12.
14	lxii-lxiii.	xxvii. 27-36	29	lxxxiii-iv	v. 13-26.
15	lxiv-lxv.	xxvii. 37-44	30	lxxxv-vi.	vi. 1-10.
			31	lxxxvii-viii	vi. 11-18.

God's Word is sure and certain, and prompt obedience is the only thing entitled to the name. To wait for leadings when He has spoken is grievous to Him. To try and modify, in any degree, shows lack of faith. Brethren, let us hold fast the faithful Word. We do not only want food, but guidance and reproof, and all are in the Word.

Suggested Lord's Day Readings for Isolated and other Saints.

MANY dear children of God are found to-day in villages, or in districts, where they know not of like-minded saved ones. Some are in religious homes where the Lord's simple and necessary arrangements are not grasped. Others are invalids. Others have been in happy fellowship with fellow saints, but some portion of truth (*e.g.*, God's plan as to the breaking of the bread) necessitates absence from much enjoyed gatherings. To those in such emergencies these messages may afford guidance and comfort, but dear fellow Christians, beware of loving isolation in itself, beware of remaining in a neighbourhood from whence you ought to remove, beware of mourning your lot rather than blessing God for bringing you to see in measure things that grieve him. Praise Him for every step out, and do not stay half way.

Ps. 46. "A Help to be found"—what grace! what nearness! what continuance! what confidence. 2. The only real "assurance against fear," Ps. cxii. 7; 3, 4, The two waters; 5, Early—to the face of the morning: *that* morning without clouds. 8, God's judgments a terrible fact, and to be seen by His people. 9. The pathway to this place *via* wars. 10. God has an appointed time; man cannot bring in the millenium. 11. Hosts, power. Jacob, condescension. *Fellowship* in enjoyment of the Lord.

Psalm 47. 1. Peoples—blessing to nations and result of blessing to Israel, Ps. xlvii. God's greatness needs emphasis. Notice repetition of the name of God. Princes—willing ones, cf Ps. cx.

Acts 25, 1-11. 2. Note earnestness of evil. 3. Favour, grace, something distinct from justice; but God's grace has the foundation of justice—the law satisfied. 6. Judgment seat. Such passages explain 2 Cor. v. 10, accusation as against Stephen, vi. 13; how earnestly Paul was enabled to continue that one's work. See how easy perversions are; Paul emphasised the ruin of man and his failure to keep law, and the priesthood and kingdom of Christ. An attempt was made to prove believers against earthly rule (the servant is not above his Lord, Luke xxiii 2, John xix. 12). This emphasises 1 Tim. ii, 1, 2. 10, 11, an action that brought Paul to Rome. But did the *manner* please God? How easy to fail in emergencies. Contrast Isa. liii.

Psalm 58. *Man*, of the earth and in the earth. 7, 8, figures of swift judgment; 9, the thought may be of the ungodly boiling the righteous—see Mic. iii. 3. 10, "And they said Alleluia." 11, Not only the righteous of *this* day, but *THEN* the men of that millenial day will acknowledge the Lord "in the earth."

Psalm 59. 3. The sufferings of a child of God. Why are we not more rejected? 6. "Without are dogs." 14. Not in the city. 15. But God's people will be satisfied *then*; they shall hunger no more. 16, 17. Praise befits a child of God.

Acts 27. 1, 11. Paul's heart's desire reached—a journey to Italy, but a prisoner! 2. Aristarchus' fellowship; Luke's fellowship—"us." 3. Holy gratitude—courteously, "philanthropically," an unsaved man is capable of this. 7, "Slowly." How often God grants seeming disappointments, giving us more preparation for the future. 9. The Day of Atonement—wonderful suggestiveness of the name—no longer observed by God's people—no longer rightly observed by Israel—sailing at this time of year dangerous. 10, see 22. 11. Natural wisdom: how common to-day.

Psalm 70. God's gracious speed for His people. "A reward of their shame." Everything has a *coming* compensation. 4. The Lord's contrast. 5. God is magnified. I am poor and needy—Our need and his fullness meet. What intense pleading. How trifling is much so-called prayer.

Psalm 71. 3. "Commanded," cxxxiii. 3. 4. What persecutions a child of God must or should have. 6. An allusion to Messiah. Note in this connection frequent mention of *mother* only in Scripture. 8. The great subject of holy conversation, 17. 19. Righteousness involves *doing*, Ps. xxii, 31. 23, 24. Do these verses express our heart gratitude? We have little of the enthusiasm of old-time saints; why not?

Gal. 1, 1-10. 1 Christ not merely a man. 2. Fellowship even in a letter; always some brethren in training with Paul; what a strain. Called out churches of a district; expected to be "in touch,"

hence circular letter. Greetings *first*. Christ's object includes our *present* holiness, *i.e.*, nonconformity to this age. 5, 6. No opposition or incongruity between worship and rebuke. 7. Any emphasis on self or sectarianism (ii. 12) tends to another *gospel*; these appeared to be zealous for God's law. Paul shows that the confidence was really in the *flesh* and its obedience. 8. Anathema: excluded, under God's curse. Paul's past teaching was to be no argument against exclusion if his present actions were opposed *cf.* 1 Cor. xi. 27, a continued *principle* of discipline. 9. Heaviest judgment and promptest action concerning preachers, *cf.* 1 Tim v, 20, Jas. iii, 1. 10. Shall we try and persuade God to change? Awful wickedness, but the *essence* of many ecclesiastical arrangements and Christian work to-day. *Men* sternly judged by this verse. We need to realise the sinfulness of *conciliation* or compromise even in a word.

Psalm 78, 41-72. Turned back in heart. "Can God?" is wicked unbelief: wanted more faith: He is the unlimited One. How foolishly forgetful is unbelief, the Lord blest us wonderfully last year, perhaps, in the last emergency, yet we have not real confidence in much less trying circumstances see Matt. xvii, 8-11. The *memory* of God's great goodness is one of the most needed things by us, His people. 49. God's punishment includes permission of evil angels, being *temporal* judgments there may be *demons* whom God overruled as His agents of judgment and who delight in torturing men (see 1 Cor. v, Job i). 52, a shepherd's love, care, kindness, and possession. 55-56. He made them to dwell, and they tempted; the reply to God's grace. 57. No use in His service. 60. And He left us a message, in this and all dispensation we do not realize God's severity, His strength, His nature. The sword—a picture of judgments (i. Chron. xxi, 16, with Gen iii.) 65. He changeth not, Mal. ii, 6. There is an "until" in His judgments on His people. He chose, He loved, He built. Note "for ever" in 69 with 66 (same word). His nation, His inheritance.

Gal. 4, 1-16. *Essential* position and varying dispensational anticipations of them considered. 4, God exactly times all, but His waiting often seems a call to faith! 4, 5, "under law" twice—no unrighteous deliverance. 6, *Before*, He was the Spirit of servitude, Rom. viii 15. The prayer-mark of a child of God. Hence we can say words that David would not; this has an important bearing on the use of the Psalms in worship, and gives some light on the dispensational character of the prayer "Our Father" 8, 9. Heathenism and Judaism now, *cf.* Col. ii. 22. 10, Paul *sees* and confesses his failure in keeping Pentecost and the vow. Holy fear 12, Entirely free from Judaism. 13, Paul, when ill, preached. 15, Practical love. 16, 2 Cor ii 15.

NOTICES.

"IF THE LORD WILL."

BY the grace of God we have been saved, *and to His glory also*. With loving gratitude should we not seek to please Him, realizing the sinfulness of anything contrary? To this end we would heartily invite the redeemed of the Lord, to Bible meetings at 61, Upton Lane, and urge upon them their *responsibility* as to Baptism once, and the *weekly* "Breaking of the Bread," unleavened, for the Lord said "This do." We know not what a day may bring forth, but we hope to continue this service in Forest Gate, East London, Acton, Fulham, and wherever the Lord may open doors. Do not let His people wait for one another, when obedience is concerned. As to lost friendships, the Lord says "Lovest thou Me more than these?" Correspondence with any exercised believers, or enquirers, in above, or other neighbourhoods—WELCOME. May we earnestly ask any of the children of God who mourn the ruin and do not know what to do, and cannot come to meetings, to prayer-fully read some of the messages He has enabled us to send forth, with an open Bible. Not that our word or methods are "perfect," but to His glory we would seek the privilege of passing on *truth* that has been graciously impressed upon us. Recent Magazines are in stock and some might have "fellowship" in distribution and the Lord's *poor* ones are welcome to a gift. The only condition is—earnest and spiritual consideration of these things that the Lord may be honoured. And continue in prayer for us, dear friends. At time of writing, God's will as to work among Israel is not yet clear. We seek a devoted brother with a godly wife to live on suitable premises, with God, all things are possible. More and more we feel the importance of a Scriptural home at the meeting place of a Scriptural assembly in East London. We remember Aquila and Priscilla, Philemon and Apphia, and would take courage, for the Lord changeth not. 61, Upton Lane, Forest Gate, London.



Thoughts for Holiday Seasons.

Not only are our times in the Lord's hands, our time belongs to Him. For every moment there is grace and from every moment should be fruit. The old time saints were instructed to live looking for that Blessed Hope. The vain things of this world that charm most were to be *denied*. The ways of the heathen were not to be learnt. The setting aside of self was to be striking, yet not proud. Love of the Lord realization this is not our rest, pressing toward the mark were to be manifest. *Are they?*

THOUGHTS FROM THE WORD OF GOD

A MONTHLY HERALD OF THE TRUE MESSAGE.

Thy Word is Truth
JOHN 17. 17

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A Monthly directing the people of God to His own sure Word, that they may please Him in the midst of a crooked and perverse generation, and at all costs, knowing that "the Law of the Lord is perfect." Hence there is no desire to "please men," or gain influence in Christendom. The truth of God allows of no compromise, and His people, redeemed by the Blood, should simply follow Him.

EDITED BY
PERCY W. HEWARD.

The Lord Jesus said: According as the Father loved Me, I also loved you, remain in the love that is Mine Own. If the commandments that are Mine ye have kept, ye shall remain in the love that is Mine. According as I the commandments of My Father have kept, and remain in the love that is His. These things I have spoken to you with the Divine object that the joy that is Mine Own in you may be, and the joy that is

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yours may have been filled. This is the commandment that is Mine Own—with the Divine object that ye may love one another, according as I loved you. Greater than this no one hath a love, with the Divine object that a certain One the soul that is His should have laid down over the friends that are His. Ye friends of Mine are, if ye be doing the things which I command you.—John xv.9-14.

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PREFACE.

EVERY word of God is pure, and those who by grace realise the value of the Scriptures, will love to meditate therein. The "deep things of God" are not known to shallow, unspiritual, superficial "students." "If any one will to do His Will he shall know concerning the Teaching" is the statement of the Lord Jesus. His redeemed people should seek to be willing and obedient, not pleasing themselves, but following Him.

The messages in this issue are prayerfully commended to those who, having been born of the Spirit, want to walk spiritually. "The way of transgressors is hard" essentially; but this does not mean that the road of obedience is naturally easy. The Lord's commandments are not grievous if we love to serve Him. But they are real commandments.

If any dear children of God want fellowship by advice, and if any unsaved ones, whom the Lord is impressing, whether Jews or Gentiles by birth, have enquiries concerning His salvation, questions will be welcomed (61, Upton Lane, Forest Gate).

The days are evil, the times perilous, and the great day of the Lord is near. That many may be awakened through this witness is the continued prayer of those privileged to serve Him in it.

THE LORD LOOKETH AT THE HEART.

God sees the heart and views its every thought,
The wishes that to hide we oft-times sought,
A moment's pride, a thrill of anger known
To Him—to Him and to ourselves alone.

God sees the heart, its smallest, quickest act,
And when the smallest wish of love is lacked,
The whole is to His glorious eyes made bare,
Our sin, our weakness, fretfulness and care.

God sees the heart and will not sin excuse,
His full reward His people mainly lose,
The briefest wandering now His eyes perceive,
And nothing can our glorious Lord deceive.

"God sees the heart"—these words encourage too,
Not only might, but love they bring to view,
His piercing eye is still an eye of grace,
He sees our will His wishes to embrace.

God sees the heart—e'en when like one of old,*
We blend our faith and sin, through love half cold,
He sees what pleases Him, 'mid chastening shows
That He our frame and heart and frailty knows.

*Nicodemus bringing spices.

WORDS OF GREETING.

"Unto the Lord." The Sacrifices were thus offered, and the whole of the life of God's people should be thus directed. Alas, often the world, the flesh, and the devil are *pleased* rather than *resisted* and then slow spiritual progress is mourned. If we do not deny ourselves, how can we hope to be the Lord's learners (see Luke xiv., 27-33). If we have any kind of object but God's glory, can we expect to be brought into the enjoyable fellowship of 1 John i., 7. Little is known to-day of the zeal of God's house eating up, little of that enthusiasm which counts all things but loss for the excellency of the knowledge of Christ Jesus, little of that resignation which says, "Thy will, not mine, be done." "Unto the Lord" is not only a pretty expression and a striking motto. If we have been saved by grace, no aim otherwise is reasonable. If we live, we live unto the Lord. Our life is not dear to ourselves. All is His. He died with this object (2 Cor. v. 15), and it is ours not to think of anything else but pleasing Him (2 Tim. ii., 4). All things in our salvation are of God (2 Cor. v., 18), and therefore it is fitting that we should present our bodies, even *all* our members, unto Him, saying "Of Thine own have we given Thee." The redemption that is in Christ Jesus is a wonderful argument against selfishness. How shall we, purchased rebels, quickened dead ones, withhold that which we owe unto Him, Who for our sakes died and rose again?

"We rest on Thee." The prayerful confidence of God's ancient people is often encouraging and heartsearching. Do we rest on 2 Chron. xiv., 11 the Lord as they did? It is, alas, often true that we fail to have unshaken confidence, independent of outside props and attacks alike. If God commands manifestly reasonable things, we are "naturally" willing to "obey." But few would now follow Him against all natural wishes, against all human ideas, against all precedents, and seemingly against His own word of promise, as Abraham in the offering of Isaac. But real faith can stand, and expects a test. And again we are ready to trust the Lord when everything is easy—i.e., really trust ourselves—but a million Ethiopians show up the hollowness of much so-called faith, although they made a background for Asa's, who nevertheless failed afterwards. Brethren and sisters, let us have faith in God as to the moving of mountains, as well as of little things, and let the fulfilling "improbable" promises be our present enjoyment. When an early assembly met they seemed to have had, "first of all," prayers for all, and especially *unlikely* classes

of men (1 Tim. ii.). Not only did the Holy Spirit thereby check any revengeful feeling or pride, but He also gave a lesson as to true prayer, and taught the redeemed of the Lord to have costly confidence in Him. Much belief in the Lord is merely a wish, or an expecting of that which the unsaved might expect with natural arguing. Few things look more uncertain than the accomplishment of some promises (e.g., a Philadelphian reviving), but to a child of God difficulties and hindrances are, or should be, less than nothing and vanity, because "the Lord liveth," and He will not disgrace the Throne of His Glory. He will do wonderful things for His name's sake. What faith and love we ought to have.

Thus the Lord wrote concerning **"They received backsliding Israel, and so it is to-day, no correction."** There are few that hear the word, Jer. ii., 30. and Who has appointed it. God still says, "Why should ye be stricken any more? Ye will revolt more and more" (Isa. i., 5; see Mal. i., 4). He has been pleased to remove "gifts," and the accompaniments of manifest unity, yet there are not wanting those who see in the loss of the former the growing maturity of "the church" from a "childish" beginning, and those who behold in the latter a useful stimulus to activity and an evidence of "vitality." Unity is to some a sign of death, and the harmonizing colours of a beautiful garden are to them, or rather made by them, an argument for the discord of varying teachers. And in the fellowships and alliances that make the Lord's commands optional, and that create a new mixing by definitely regarding His ecclesiastical plans as void and indifferent, they can view simply a display of Christian love. Doubtless many dear believers are ensnared in these sad things, and with zeal (not according to knowledge), they want to promote love by silence as to contradicted truth, or by affability, God is grieved by such, although the *affection* of a Nicodemus, even when we bring spices, shall in no wise lose its reward. "Yea, He loved the people," though "as they called them, so they went from them." Oh! that we may love Him more, but we must not *only* sigh and cry. If by grace we receive correction let us realize its object (2 Tim. iii., 16-17) and like Josiah, seek to get to God's will individually, and with all that call on the name of the Lord out of a pure heart. Only *some* spirits, as of old, are stirred up to return from Babylon, but the Lord says to His awakened ones, as to Joshua, "Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed My covenant which I commanded

them . . . up, and sanctify the people, and say, sanctify yourselves." Let every accursed thing be removed, let us receive with meekness the word of the Lord, and praisefully, humbly, lovingly PLEASE HIM.



Letters to an Assembly of Saints, and all that Call on the Name of the Lord.

OUR RESPONSIBILITIES WITH RESPECT TO "THE UTTERMOST PARTS OF THE EARTH."

(Continued.)

DEAR FELLOW SAVED ONES,

What is the Lord's lesson from the stress on individuals and rare "officers" in the later Epistles? Though His command in Matt. xxviii., 19-20 is *not* withdrawn and is particularly *to the end of the age* (See Matt. xxiv., 14), these things (with the way in which He has connected the Holy Spirit coming upon, and world-wide witness in Acts i., 8), are His hint that *the ruin* will take up much time, as in Neh. iii., 10. The Lord's people must be exercised, *thereby* they must realize the loss of "the signs following" which are specially emphasized in connection with preaching in Heb. ii., 1-5, are the background of the first two Church addresses to the unsaved in "The Acts."

It is, indeed, a joy to know amid all that God is not defeated, but it is not wisdom to ignore His slightest hints. No word of His, no silence of His can be regarded as without signification. God emphasizes *organisation* in days of departure, and we must not be attracted along an unwarranted order to that which is more noticeable, or assume we have power when it is in measure withdrawn. Howbeit, the Lord might have appointed another waiting for another Pentecost. This He has not done, and we can praise Him that we are not sentenced to absolute inactivity.

2 Cor. x. reveals a Divine *principle* with respect to the regions beyond. Verse 15 strikingly says, "your faith being enlarged"—a *necessary* preparation (*cf* verse 6). Faith cannot rush over the prerequisites. Paul found that Satan hindered under God's permission, that the pathway to Rome was often shut up, and that he was forbidden to preach in certain seemingly suitable spheres. Our ideas of work must be prayerfully brought down. God has the work in hand, and it is not for us to decide. His arrangements may seem slow, but we can safely leave the case with Him, nor attempt, like Abraham with Hagar, or Moses in Egypt, to hurry God's time in accord with our opinions. A Scriptural assembly as a rule, must be behind the Lord's heralds. From Antioch, Paul and Barnabas went, and to it they returned.

What is the Lord's inference for us? Are we willing—all of us—to accept it? As the elders must needs have holy homes before appointment, so much public testimony needs the basis of ecclesiastical accuracy. The Lord can use otherwise, indeed, as He has blest amid Romanism, and as He enabled a wandering Abijah, and granted success after the unwarranted appointment of Matthias, the "seven" in Acts vi., and the council of Acts xv. But we must not be governed by His secret will for has He not given His revealed will? Beware, dear fellow saints, of the arguments from results. Viewing with sorrow the history of "modern missions" with their breaking down of the Gospel, of electing grace, and of carefulness as to ecclesiastical arrangements, we can see in these *enthroned* sins how Satan has taken advantage of this outlet for enthusiasm. Many dear children of God have forgotten to wait, and rushed forth to service, forgotten to be taught and hastened to lead, forgotten *home* duties and business witness and sped away to a more "heroic" task of seemingly devoting all time to "the Lord's work." Many have been really earnest, but they have put aside the Lord's arrangements amid the attractions of sentiment and publicity, and energy, and success. It is ours to cry unto God for *His* reviving, to seek godly homes and an assembly from which *He* will send us as of old from Antioch (note waiting first in Acts xiii., 1-3); and ours to refuse any alliances with the systems and organizations of men, longing for the promised awakening, and the Philadelphian "open door," and the climax, amid suffering, of the "Return of the Lord Jesus."

The words may sound harsh, but love must keep the commandments, and it is indeed love to warn dear fellow saints from that for which they are unfit. God has not spoken of many prominent workers and officers, especially in days of transition. The tedious preparations many ignore, and leave His granted sphere of labour for that of human choice. May we, by grace abiding in the Lord, check ourselves in the Spirit, and, keeping the Judgment Seat in view, know that He That shall come—will come and will not tarry.

Yours in Christian love,

PERCY W. HEWARD.

BIBLE MEETINGS—If the Lord will—The Lord's Day, 11 and 6.30; Wednesday, 8; Thursday, 8; Saturday, 7; at 61, Upton Lane.

Quiet Hours—3 and 6.30, August 3rd, all Christians welcome, loving fellowship much valued. Phil. iv. 19 is appropriate as God's people give up for His work.

THE CHILDREN'S COLUMNS.

I want this time, dear children, to have a talk with the very little ones. I am so glad the Lord Jesus said when on earth (and He is just the Same to-day), "Suffer the little children to come unto Me, and forbid them not for of such is the kingdom of Heaven" (Mark 10, 14). I want the little ones to know that although they are only a few years old, yet they are sinners as well as those who are many years older. For God in His Word says that "*all* sinned" (Rom. 3, 23). You have heard about Adam and Eve in the Garden of Eden, and how, though God put them in such a lovely place, yet they soon disobeyed Him, yes, sinned against Him. Now every one born into this world is a sinner, far off from God. We read in Psalm 14 "there is none that doeth good, *no not one*." The Lord Jesus was the only Perfect One, because He was God as well as man, and this is why He could die for sinful ones. You have read or heard about John 3, 16, "God so loved the world (Jews and Gentiles), that He gave His only begotten Son, that whosoever *believeth* in Him should not perish but have everlasting life." I think you know that the word "*whosoever*" means "*all*," but I wonder if you know what it is to *believe* and to have *everlasting life*. I want to make it clear, so that even the youngest may understand, though God alone, by His Spirit, works in the heart. God, in His Word, says that *all* sinned, and that no one can be saved but through the Blood of Christ. Those who believe know what God says is true, and they trust Him, Who alone can take away their sins. There are so many, even amongst little children, who do not think they are sinners, and therefore they do not feel their need of a Saviour, though they have often heard about God, and about the Lord Jesus coming down to this earth to live and die for those who were His enemies. The apostle Paul said, "God commendeth His love toward us, in that while we were yet sinners, Christ died for us" (Rom. 5, 8). The little word "*us*" means those who believe. We can hardly understand what it is to have *everlasting life*. But we know that those who are redeemed with the Blood of Christ will live with Him *for ever and ever*. Oh, what joy for saved ones, whether young or old. I do want the youngest of my readers to hear the Lord saying to them, "Come unto Me" and to remember that He bids the *little ones* to come. None are too tiny to trust God, for He can, and I believe God often works wondrously and saves boys and girls when quite small. How glad it often makes dear father and mother when their little ones are early brought to know the Lord. It is clearly written in God's word that those who seek Him *early* shall find Him (Prov. 8, 17). But before even the little ones

can seek the Lord, He first seeks and finds them. I expect you have often repeated the text "Suffer the little children to come unto Me," but have *you come*? If not, you are adding to your sins daily. Oh, how sad is this, for those who go on in their sins grieve God, and forget that He sees and knows even every thought. I do pray *you* may hear God's voice speaking to *you* even as you read these lines.

"Suffer the children" Jesus said,
He gave His life, His blood was shed
For sinners, whether young or old,
Who now the Lamb of God behold.

"Suffer the children," it is clear
That they may come, to God draw near,
"Forbid them not to come to Me,"
Christ Jesus said, and God is He.

"Suffer the children," girls and boys
May come to God, have heavenly joys,
For Christ the Lord died on the tree,
And He has said "Come unto Me."

"Suffer the children," think of this,
That little ones may have heaven's bliss,
If saved through Jesu's Blood, forgiven,
They are made nigh to God in heaven.

"Suffer the children," Christ did say,
And He is just the Same to-day
As when on earth they came to Him,
Who died to save from death and sin.

"Suffer the children," little ones,
Our God will save, and call His sons,
If they believe in Christ the Lord,
And come as written in His Word.

"Suffer the children," why delay?
For little ones may this obey,
Though God is great, so very high,
Yet sinners young to Him may cry.



God Says—

Every BEAST of the forest IS MINE (Ps. l. 10).
The WILD BEASTS of the field ARE MINE (Ps. l. 11).
The WORLD IS MINE (Ps. l. 12).
The SILVER AND THE GOLD IS MINE (Hag. ii. 8).
THOU ART MINE (Isa. xliii. 1).



Rev. ii., iii.

OVERCOMERS ARE

O bedient to God (Rom. vi. 17).
V essels useful to Him (2 Tim. ii. 24).
E arnest in prayer (James v. 16-18)-
R everent towards God (Heb. x. 28, Ps. cxix. 161).
C onformed to the image of Christ (Rom. viii 29, xii 1).
O bservant of His words (Joshua i. 8).
M odest and Godly in life (1 Tim. ii. 9, Tit. xi. 12).
E nduring amid all trial (2 Tim. 3-4, Heb. ii. 27).
R ighteous in Him (1 John iii. 7).
S atisfied with Him (Ps. cvii. 9, Ps. xvii. 15).

YOUNG BELIEVERS' COLUMN.**"RENDER HIM THE FRUITS."** *Matt. xxi., 41.*

Dear fellow Christian, you were once darkness, but now are light in the Lord; once dead, now alive; once blind, now seeing; once far off, now near; once a rebel, now a child; once a criminal now a servant. Whence all this change? Was there anything in you to cause it? Nay, God, Who is rich in mercy, because of His great love wherewith He loved you made you alive. The plan was His, the work was His—you cannot ascribe one whit of the honour to yourself. "By the grace of God, I am what I am." "Not unto us, O Lord, not unto us, but unto Thy Name give glory, for Thy mercy, and for Thy truth's sake."

And we must not forget common mercies, for which, as for those more clearly in the covenant, saints feel grateful. God maketh His sun to rise, and you and I have the blessing. He gives a measure of health, and day by day the bread that comes on you and me. Indeed, a child of God sees in "ordinary things" a Father's hand, and thus everything becomes a covenant mercy. And not only are there seen blessings, many are unknown, and not only are there manifest blessings, many are veiled. Oh, what a need for gratitude to God that He has overruled trials, opposition, unkindness, all manner of difficulties to bring His people unto *Himself*, and away from *sin*.

And now we must consider our reply to such love. Dear fellow saved ones, is not your love often cold? Do you not grieve Him who has so graciously saved you? All His love is a call to obedience. "What shall we render unto the Lord for all His benefits towards us? Sadly we read, "Hezekiah rendered not again according to the benefit unto him, for his heart was lifted up." Of God's Israel we are told, "Wherefore say My people. We are lords, we will come no more unto Thee? And yet God had wonderfully loved, preserved and guided them. How ungrateful is a sinner. As it is written, "Men shall be . . . unthankful." And again the Lord said, "I have nourished and brought up children, and they have rebelled against Me." How pathetic too are the words, "For He said, surely they are My people, children that will not lie, so He was their Saviour. In all their affliction He was afflicted, and the Angel of His Presence saved them; in His love and in His pity He redeemed them, and He bare them and carried them all the days of old. But they rebelled and vexed His Holy Spirit, therefore He was turned to be their enemy, and He fought against them" (Isa. lxiii., 8-10). "Do ye thus requite the Lord, O foolish people and unwise?" asked Moses. "Is not He thy Father That hath bought thee? Hath He not made thee and establish thee?"

In accord with this continual ingratitude, we find not only that prophets came seeking fruit and finding none, but also the Son of God's love. In Divine mercy He bore with the nation, but at last the words rang out "Cut it down, why cumbereth it the ground?" Again there had been nothing but leaves, and the Lord left the house and city and all, to the people that had despised Him—all a wilderness. Shall it be so with us? or shall we be manifestly of the "nation bringing forth the fruits thereof?" If the Lord has given five talents it is that we may gain other five. Gratitude will cause us to do and suffer anything and everything on account of Him Who has so wondrously redeemed us. Shall we be wanting, or shall our life be praise? Shall we not do all things without murmurings and disputings?—Aye, do all things in the name of the Lord Jesus, giving thanks? (Col. iii., 17). "Whatsoever ye do, in word or deed" He says; and again "Do all to the glory of God" (1 Cor. x., 31).

"AS THY DAYS SO SHALL THY STRENGTH BE."*Deut. xxxiii. 25.*

Daily strength the Lord will give,
As, by grace, saints for Him live,
Daily they shall in Him find,
All they need, for He is kind.
Daily strength for those who fear
God, the Lord, 'midst trials here,
Food and raiment, grace and power,
Every moment, every hour.
Daily strength, without a doubt,
God will keep His Word throughout,
Guide His people with His eye,
Undertake for them on high.
Daily strength and daily bread,
From God's bounty saints are fed,
As to Him they daily look,
Keep the precepts of His Book.
Daily strength, when well or ill,
God will all His Word fulfil,
"As thy days, thy strength shall be,"
Let this promise be thy plea.
Daily strength for every need,
Grace to live for God indeed,
As the moments come and go,
Daily strength while here below.
Daily strength is always given
To the faithful heirs of heaven,
Power to walk and not to faint,
To endure without complaint.
Daily strength, though oft times tried,
God will for His own provide;
"As thy days thy strength shall be,"
Let this promise be thy plea.—S.A.H.

The Work of the Holy Spirit.—He

CONVINCES OF SIN (John xvi., 8).
BEARS WITNESS (Rom. viii., 16).
HELPS OUR INFIRMITIES (Rom. viii., 26).
GUIDES INTO ALL TRUTH (John xvi., 13).
ARIDES IN US (John xiv., 17).
TESTIFIES OF CHRIST (John xvi., 14, 15).

MESSAGES FOR DARK DAYS—8.

ENDURANCE.

ALAS, how many in these perilous times, though saved by the precious Blood, illustrate the stony ground, hearers who endure but for a time because they have NO ROOT (Mark iv. 16-17). Hence the need for believers to be "Rooted and built up in Him" (Col. ii. 7), "Who for the joy that was set before Him, ENDURED the Cross, despising the shame." For our encouragement, and that we may not soon faint, we are commanded to "Consider Him Who endured such contradiction of sinners against Himself" (Heb. xii. 2-3), and it is written "Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love Him" (James i. 12). How many examples we have in the Holy Scriptures of those who were tried and endured. Think of Abraham when told by God to offer up his only son, Isaac, the heir of promise in whom all were to be blest (Gen. xxii.) Abraham obeyed, and he was called the friend of God. "Moses ENDURED, as seeing Him Who is invisible" Heb. ii. 2.

God permitted great trials to come upon His servant Job, and we have the record of how he endured. What faith and grace he possessed. The Apostle James writes by the Spirit, "Take, my brethren, the prophets who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and seen the end of the Lord, that the Lord is very pitiful, and of tender mercy (v. 10-11). Surely these things are written for our example and encouragement. Heb. xi. is full of those who suffered persecution and were wonderfully sustained, yet, even without the tribulation and sufferings of the early Christian how we fail to continue pressing forward amid all. Blessed be God, we know that every saved one is saved with an everlasting salvation. Yet the solemn words are written, "He that shall endure to the end, the same shall be saved" (Matt. xxiv. 13). Again there are words of comfort in Heb. x. 34, "Ye have in heaven a better and an enduring substance," then comes the warning in "Cast not away therefore your confidence, which hath great recompense of reward, for ye have need of patience, that after ye have done the will of God, ye might receive the promise" (Heb. x. 35-36). Of Abraham we read "After he had patiently endured he received the promise" (Heb. vi. 15). Further, of others, "Ye endured a great fight of affliction" (Heb. x. 32). The apostle Paul, concerning the Thessalonian Christians, said "We ourselves glory in the Churches of God, for your patience and faith in all your persecutions

and tribulations that ye endure" (2 Thes. i. 4), thus their faith grew exceedingly and with such faith in God they were able to continue amidst great trials. Oh, that God will in His grace raise up such believers now. Those who endure hardness as good soldiers of Jesus Christ, and entangle not themselves with the affairs of this life that they may please Him Who hath chosen them to be His soldiers (2 Tim. ii. 2), and endure as seeing Him Who is invisible. Why do so many fail, and thus dishonour God? Is it not through neglect of the Word and fellowship with the Lord? May we humble ourselves before Him, Who endureth for ever (Ps. ix. 7) His Word endureth for ever (1 Pet. i. 25).—His mercy (Ps. cxviii. 1-4).—His righteousness (Ps. ciii. 3).—His glory.



The Past, Present, and Future.

"All sinned, and are coming short of the Glory of God."—Rom. iii. 23.

"The wrath of God abideth on him."—John iii. 36.

THERE are many things, dear reader, concerning the past of our lives which we all, more or less, regret, and we would like to blot them out from our memory, but they cannot be altogether forgotten by us. Besides, the solemn fact remains, that God has them all written down, and if these sins are not blotted out by the blood of Christ, they will condemn all who stand before God at the Great White Throne (Rev. xx. 11-15). The books will there and then be opened and everything will be seen in its true light, for God will bring to light the hidden things of darkness and make manifest the counsels of the heart (1 Cor. iv. 5). Men may do things in the dark now, and think no one sees or knows. But they forget that God hears and sees *all* and that nothing can possibly be concealed from *His* eyes, which are as a flame of fire. For it is written in His Word that all things are open to Him (Heb. iv. 12). God says, as of old, "These things hast thou done, and I kept silence, thou thoughtest that I was altogether as thyself, I will reprove thee" (Ps. l. 21). Men try to forget God, and the past, trifle about the present, and say as to the future that they will take their chance. What folly! for God says as in the past, "*all sinned*" and "the soul that sinneth it shall die." Thus, *all* born into this world are "dead in trespasses and sins" (Eph. ii. 1). How sad, yet nevertheless a solemn fact, though numbers in their foolishness laugh about sin, and as to the "present," how clear God has put His verdict in the Holy Scriptures, so that those who search His law by the Spirit may know their true position. Not only did *all* sin, but *all are coming short* of the glory of God" (Rom. iii. 23). Some have had their eyes opened to see this, also to see that the Lord Jesus, the only Perfect One,

died for their sins and *now* they are forgiven, made nigh to God through the blood of Christ. Their sins are *covered*, blotted out, remembered no more against them. All these, though born in sin, have been born again from above, and such have a glorious future. But what about those who are still living in their sins? Their future, if they die in this awful condition is terrible. The word of God is not silent as to this fearful subject, which should make both saved and unsaved sinners to tremble, but, alas, most are so indifferent. The very chapter with verses often repeated as a comfort also tells of the dreadful future of those who know not the Lord "He that *believeth not* the Son shall not see life *but the wrath of God abideth on Him*" (John iii. 16, 36). Will you read also Psalm xxxvii. 13, 14, 15?

The past and the present! How solemn the fact
That all sinned in Adam, and now sin in act,
And righteous and holy is God in the skies,
His Word has been settled, He cannot revise.

The past and the present are all to God known,
The cry of poor sinners, it reacheth His Throne,
The Blood there still speaketh for those who repent,
And truly believe in the One Whom God sent.

The past and the present! For sinners how sad!
But some are now pardoned, in righteousness clad,
For Christ once hath suffered, and died in their place
And now they are saved by His wonderful grace.

The past is so sinful, the present is too,
For those who believe not and evil now do,
For Satan hath blinded their minds and their eyes,
And him they now follow, believing his lies.

The past and the present, the future as well
Are fearful for sinners now going to hell,
For what men now sow, they surely shall reap,
For God, Who is Holy, His sure Word will keep.

Oh think of the future, the present, the past,
For God who is righteous will punish at last
All those who despise Him, and die unforgiven,
Are sent from His presence and shut out of heaven.

SPIRITUALITY.

This word is often misused. The true character of a true Christian is rarely illustrated. Spirituality is the opposite of walking in the *flesh*, with its fancies and wishes; it is the manifestation of absolute submission, and of cheerful submission, to the Word of God. "The fruit of the Spirit" is not talkative or grand, but inclusive of painful graces like "long-suffering." The Holy Spirit Himself connects His work, and mortifying. Spirituality is best seen when no one is known to be looking. It is easy to become a hypocrite, unless we obey the Lord as much when alone or in the home, as when with others.

Bound Volume "Thoughts from the Word of God" 1907—2/3. Scriptural Portions and Spiritual Poems—1/3 and 1/9. Leaflets for circulation to God's glory, 61, Upton Lane, Forest Gate.

CALENDAR.

"IF THE LORD WILL"—August, 1908.

	Psalms.	Ezekiel.		Psalms.	Ezekiel.
1	lxxxix	i. 1-14.	16	cx-cxi.	xi. 1-12.
2	xc.	i. 15-28.	17	cxii-cxiii.	xi. 13-25.
3	xcj.	ii. 1-10.	18	cxiv-cxv.	xii. 1-16.
4	xcii-xciii.	iii. 1-14.	19	cxvi-cxvii.	xii. 17-28.
5	xciv.	iii. 15-27	20	cxviii.	xiii. 1-14.
6	xcv-xcvi.	iv. 1-17	21	cxix. 1-56.	xiii. 15-23.
7	xcvii-xcviii.	v. 1-17	22	cxix. 57-112	xiv. 1-14.
8	xcix-c.	vi. 1-14.	23	cxix. 113-176	xiv. 15-23.
9	ci-cii.	vii. 1-15.	24	cxix-cxxi.	xv. 1-7.
10	ciii.	vii. 16-27.	25	cxix-cxxiii.	xvi. 1-34.
11	civ.	viii. 1-12.	26	cxix-cxxv.	xvi. 35-63.
12	cv.	viii. 13-ix.	27	cxix-cxxvii.	xvii. 1-10.
13	cvi.	ix. 5-11.	28	cxix-cxxix.	xvii. 11-24.
14	cvii.	x. 1-7.	29	cxix-cxxxi.	xviii. 1-13.
15	cviii-cix	x. 22.	30	cxix-cxxxiii.	xviii. 14-24.
			31	cxix-cxxxv.	xviii. 25-32.

The statutes of the Lord are right, and those who, by grace, love Him should love His will. "But how can we know the meaning?" "A good understanding have all that do." "But I have so little time." "O, how love I Thy law, it is my meditation all the day"—and the inspired writer of Psalm cxix. was evidently full up with many things, a prominent man against whom kings and princes spoke. So was it with *Moses* and *Daniel*. Oh, that we may "search in the Spirit."

Suggested Lord's Day Readings.

"IF THE LORD WILL."

You may be isolated for Him Who told His people they would be cast out of religious synagogues. Fear not, therefore, avoid compromise with evil, for love rejoiceth not in iniquity. If you cannot attend anywhere, watch at the posts of His door. The Lord will not disappoint the true worshippers He seeks.

Ps. xc. God the Dwelling Place of His people (cf "in Christ." 3. God's method of salvation—humbling, crushing first (Matt. xi., 28); then, in view of wrath, quickened by grace, the sinner will seek mercy. 4, 5. How different from man is God. 8. No excusing of sin. 10. Man from the earthly standpoint. 11. How contrary to the ideas of this day. 12. Man from the true standpoint. 13. See 3. 14. See "days" in 9, 10, 15. 16, "Thy deed"—the saving work of Christ. 17. Righteousness in us, *then* our work—note order of 16, 17.

Ezek. i., 17-28. The glory of the living creatures emphasizes the glory of God, and their eyes, their promptness, and fellowship suggest appointed characteristics of the people of God. 24. God's voice of majesty, no mere sentimental idea of the Lord (cf Rev. i., 28), rainbow speaks of grace and wrath, sun and cloud *together*, of a covenant because of satisfied wrath.

Ps. cl. Mercy and judgment together, see cxxvi. 2 Not only singing, obeying. Heart and house alike right. 3. Separation as well. 5. Proud, or wide heart, a broad-minded man. 6. Fellowship. 8. The morning, the Lord will illustrate these

words, then, how blessed a prospect is the morning without clouds. "The morning cometh and also the night."

Ps. cii. Deep feelings. The true preparation for prayer. "Answer me speedily." What earnestness and confidence. 7. The solitariness often of God's people (See John xvi., 32). 8, 10. How the Lord Jesus entered into this, for our sake. 14, 15. Notice sequence. 17, 18. Prayer, praise. 24. The first part, Messiah's prayer in days of His flesh; second part, His Father's answer, Christ's manhood and Deity (See Heb. i.). 27, 28. "Because I live, ye shall live also."

Ezek. vii., 1-15. 2. What solemn words God gave the prophets, no flattering or worldly encouragement. 7. *The morning*—of wrath and grace, wrath a fact, not merely an echo. "Accordingly," (Rev. xxii., 12). "Ye shall know"—when too late to repent, a hint on the object of the Lord's judgments. 14. Man under God's anger. Oh, for a fuller realization of His might, and the awfulness of sin's punishment.

Ps. cx. "My Possessor." Sit—atonement finished, fellowship, waiting. "Thine enemies," our blessed Lord has enemies, have we? (Matt. v., 44; x., 24, 25). He will rule. *Willing* Israel: do we illustrate Psalm ciii., 20 now? Priest-King, Priest to look after strangers and pilgrims, Priest to bless, Priest to bring reminders of a completed sacrifice (all in Gen. xiv.). Antichrist—"the head." 7. The brook may tell of atonement perfected (see Rev. xxii.) He will see the travail of His soul, and have the fruit of His work.

Ps. cxl. Praise ye, I will praise. Works, work, and works—creation, redemption and preservation. The Psalmist never wearies of speaking of the Lord. Limited redemption, unalterable covenant, all to the glory of *His* name, Eph. i., 6. 10. Explains the ignorance of to-day. The *fear* of the Lord and right *doing* are divinely linked—the former is not sentimental, the latter, is not undevo-tional. Do we understand?—If not, why is it?

Ezek. xl., 1-12. Fellowship in sin (*cf* viii., 11). Israel's Sanhedrim. 3. They thought themselves inseparable from the city. 5. "Ye said—into your mind"; God hears the heart's voice Mark ii. 8, iii. 5) 8. Man's fear brought upon him, how foolish is sin. 10. Know—too late for them: God will vindicate Himself. 12. The two ways.

Ps. cxix. 113-176. "Vain thoughts," "doubtful things," "branches," sects and speculations. Hatred and love together. 115. The Psalmist realized the danger of having sinners near him. 118. The essence of sin is wandering, error is falsehood. 119. Dross—man by nature is worthless. 120. Holy trembling, we do not think of God's greatness, we have not seen an awful deluge, or opened earth, but God's record is true; why are we not more reverent? 124. "Who teacheth like

Him?" 127. Man's attack on God's Word should only increase our love—"therefore." 128. No compromise, or "halving"—"all." 133. "Causing to distinguish," (Phil. i. 10, marg.) 133. *Fixity*, and freedom from the reign of sin, see Ps. cviii., 1, Rom. vi. 136. Is this true of us? Have we concern that we do not, and that others do not keep God's Law *cf* 139, 158, (see Luke xix. 41, 42)? 143. Amid all. 145-149. Have we *this* intensity in prayer? 161. Rejected by the world. 163. Hatred and love again together. 165. Why do we have offences or stumbling-blocks? 170-171. Prayer and praise. 174. Longing for that day, and mean-while loving the Word, see 1 Tim. vi. 14, 2 Pet. i. 16-21.

Ezek. xiv. 15-23. 16. This passage hints God often spares the unsaved awhile, because of His people; the power of prayer, "neither sons (context Noah), nor daughters" (context Lot). 22. Not by the prayers of a man or men together—this is the argument! God's free grace, and the perfect atonement of His beloved Son will secure this. 23. They hated Him without a cause. His judgments are deserved; we shall see more of the the awfulness of sin, and of His wonderful righteousness—"in that day."

Ps. cxxxii. 3-5. What earnest desire for God's glory, self in the background. 9. Righteousness, joy (note order). 11. God keeps His word. 12. A condition—yet unconditional in *one* sense, for the work and reign of Christ were appointed. 16. Salvation, joy. 17. "My Messiah," *cf* "His Messiah," Psalm ii. 18. Contrast "clothing" with righteousness.

Ps. cxxxiii. 1. Unity, continuance (dwelling), limitation (brethren). 2. That is, this unity is around Christ, glorifying Him, and the work of the Spirit. 3. Summer sea-night-mist, full of resultful blessings—this mist cannot be divided, "in the land."

Ezek. xviii. 14-24. Sins against both Tables linked. Practical Godliness tested by actions to neighbours. Thus the Lord proved the rich young ruler (*cf* too 1 John iv. 20), the simpler and more manifest part of obedience, yet many seem to think that the stress suggests this is the only or most important service. 19. "All"—Has any one ever done this? *cf* argument of Rom. ii. 7. 22. If this be taken out of context to oppose doctrine of grace, it proves too much, opposing Christ's very righteousness, and making men their own Saviours. But if we see reference to physical death, and outward actions as the proof of life within (*cf* Jas. ii.) and the Lord's gracious argument to bring some sinners to see they cannot do this (note verse 31), all becomes clearer. 30. Man's responsibility, emphasized, *cf* Jon. ii. 32. How earnest should we be. Brethren and sisters, let us awake.

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

THOUGHTS FROM THE WORD OF GOD

A MONTHLY HERALD OF THE TRUE MESSAGE.

"Thy Word is Truth" JOHN. 17. 17

Vol. viii. No. 9.

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EDITED BY

PERCY W. HEWARD.

A Monthly seeking to write clearly concerning the one Way of Salvation, and to contend upon the faith once delivered to the saints, for it is written "God—His Way is perfect," and again "the Law of the Lord is perfect," and again "His Work is perfect." No falling in with modern ideas can please Him, His Will is authoritative. He allows no half-obedience, but with holy jealousy deserves to be served alone. His people, redeemed by the Blood, should think of nothing else.

"Yea, He loved the people; all His saints are in Thy hand; and they sat down at Thy feet." Deut. xxxiii. 3. "Mary... sat at Jesus' feet, and heard His Word." Luke x. 39. "Exalt ye the Lord our God and worship at His footstool; for He is holy." Psalm xcix. 5. "Then shall the Lord go forth, and

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fight against those nations as when He fought in the day of battle; and His feet shall stand in that Day upon the Mount of Olives." Zech. xiv. 3. "The Lord said unto my Lord 'Sit Thou at My right hand, until I make Thine enemies Thy footstool.'" Psalm c. 1.

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PREFACE.

BY the grace of God, this magazine will continue its witness, but many, alas, "forbear." But if the words spoken to unbelievers will judge them at the last day, will not any true words spoken to believers, and unweighed, still further reduce their reward, and increase their loss, when they stand before the Judgment Seat of Christ? "That Blessed Hope" is mingled with solemn teaching, for many shall be shamed away from the Lord, albeit in His presence, redeemed, quickened, eternally blest.

These messages are lovingly commended to those who want to live godly in Christ Jesus. Brethren, the Lord calls the way "narrow," will you make it wide? He says "Through much tribulation"; will you reply "Nay, through little"? Accept the words of your Lord.

Correspondence is often a help. Many feel they ought to step forth from evil, yet hesitate. A number of reasons which will not stand "in that Day" appear weighty, because "the fear of man bringeth a snare." Let us then have fellowship one with another, that the Lord may be glorified.

TRUE SAINTLINESS.

'Tis not in seeming holiness of look,
'Tis not in mental knowledge of God's Bo k,
But in a heart-communion with the Lord,
When He is loved and evil is abhorred.

'Tis not in gilded words, most nicely said,
Nor in a flatt'ring way, to lying wed,
But in a graciousness of heart and life,
That loves the Lord, and fears to stir up strife.

'Tis not by platform speeches, full of fire,
'Tis not in that to which most men aspire,
But rather in the background-service done,
Unto the Lord, seen by no other one.

'Tis not in liberal gifts, however large,
'Tis not in public work that men discharge,
But in the quiet self-denial found,
In giving all to Him when none surround.

'Tis not in going forth to heathen shores,
And speaking loudly of "the open doors,"
But 'tis to please Him, wheresoever placed,
Lest His all glorious name should be disgraced.

'Tis not in talking of a coming Lord,
'Tis not in speaking of "Himself"—"His Word,"
But 'tis in real obedience, in His way,
In holy, reverent waiting for "that Day."

WORDS OF GREETING.

Thus reads Isa lvii. 1, and it not only helps to explain the disputed word "perish" but also indicates the utter rejection which God's people must expect. Alas, we too often imagine that this is our rest. Very few really want *the Kingdom of the Lord Jesus*. They rather like earthly things, their business, their worldliness, their Christian work. "The righteous perisheth," and it looks as though God will remain silent. "Hath God forgotten to be gracious?" some of His redeemed are almost ready to say. But "He that shall come will come," "Our God shall come and shall not keep silence." Meanwhile He is permitting the revelation of man's heart, and refining His people. For, it is written, "Many shall be purified, and made white and tried, but the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand." (Dan xii 10). Yes, persecution is an impetus to real Bible study. "The righteous perisheth," but God is in mercy acting behind that which seems unkind. "None considering that the righteous is taken away from the evil." See Rev iii. 10. Can we not leave our times in His hand? And, further let us not despond if the Lord's people are smitten, if persecution seem to destroy God's testimony. Nothing happens by chance to Him. The most untoward circumstances are prophesied (and thus foreknown), and they have been illustrated oftentimes already, yet the Lord has not left Himself without witness. Cannot we trust Him?

If our labour is His, we can cast all our care upon Him, if our labour is not His; let it cease. "The Lord's Work." "Except the Lord build the house, they labour in vain that build it." As the redeemed we ought to serve, with bondservant continuance, grateful alacrity, and spiritual cheerfulness. His work is not child's play. The Lord Jesus was wearied with journeys and witnessing. Paul was soon "such an one as Paul the aged." But there is compensation with Him. And the "joy of the Lord" is our strength, even when physically worn. A strain is or should be small, if He be glorified. When Paul spoke of the sufferings of this little while as not worthy to be compared with the glory, he had the standpoint of a man who endured much, being always delivered to death. How trivial our burdens seem.

The Lord's witness at Forest Gate, &c., is a call to praise and prayer for every impressed saint, and for each serious child and leaflet sent forth, gratitude

belongs to Him. We have all been—at least *some* of us who have been present—much helped by the Saturday day evening study of *Job*. Uow he was tried. How hard it was to comfort and rebuke. Godly Eliphaz made a strange muddle of this, and the Lord tested Job, before turning his captivity, by causing him to pray for his irritating friends. God has graciously encouraged in the open air, and enabled us to look up to work among Israel. Conversations in two shops are in the mind of the writer: the latter very serious, with one training for a Rabbi, whom *God can save*.

A message will D.V. appear in the current "Student of the Lord" Scripture." It is not easy to stand alone, but the words of John xvi 32 are sufficient. Popularity is not God's will for His people (John iii. 20, Matt x. 24, 25). Be ye separated is His command, and His people should not hesitate for His friendship (John xiv 15) is more than compensation. Noah was not in a majority when the Ark was building. Paul records "Only Luke is with me," "At my first answer no man stood with me, but all forsook me." The Lord Jesus was often neglected by His disciples, and isolated, though with them. We cannot Scripturally expect an easy life unless we be conformed to this age—which may the Lord graciously prevent for his own glory. Let us never choose fellowship where He is dishonoured; or to obviate isolation be isolated from Him "*Ephraim is joined to idols, let him alone.*"

Letters to an Assembly of Saved Ones, and Others who Call on the Name of the Lord.

WHAT FELLOWSHIP WITH A CHRISTIAN GATHERING INVOLVES.

STUDLEY HOUSE,
61, UPTON LANE,
FOREST GATE.

DEAR FELLOW BELIEVERS

The privilege which God has graciously granted some of us, namely, fellowship with like-minded believers, is a cause for much praise, especially as we remember how many are *isolated for the Lord*, and it may be reverently added, *isolated with the Lord*. Such will not lack true friendship. John v. 14.

Identification with a Christian Gathering involves much necessarily, and much desirably. The believer who feels God is glorified by the action must be able to regard the little company as seeking to obey

Him, without stereotyped error in its basis. He has mercifully arranged that in a true gathering there is not voting, &c., else the young saved one might feel perplexed as to responsibility for that which he could not decide.

When there is godly unity, those recently brought to the Lord will trust those who have the rule, although Satan has a sad counterfeit of this. The acts in which one *must* take a share are united Prayer, and the Breaking of the Bread with its accompanying love to those assembled as brethren. Hence if the lines of fellowship be drawn too loosely or tightly, and if the wrong symbols be used, those who would follow the Lord must say "We can do nothing against the truth, but for the truth." Thus there would be a going forth in simple dependence on the Lord Himself. But one is not necessarily bound by every action of every member, or even of dear, yet fallible, brethren in oversight; although continual deviation would cause one to wonder if they were men of God called to the work, and suggest "Such a gathering being officered according to 2 Tim iv. 3 4. 2 Pet. ii. 1 has no claim on my conscience.

Nor must we forget the involved privileges as to "the fellowship or free-will giving thus called by the very same name as the Lord's table, and linked in Acts ii 42, and 1 Cor. with a *Scriptural* church. The Holy Spirit regards a portion thereof as "a proof of the sincerity of love" (2 Cor vii. 8). Absolute destitution may seem to hinder such service, but they that fear the Lord shall not lack, and if there be poverty through persecution or age, a meeting on the Lord's lines, will see, in this, an invitation to costly love.

And, further, separatedness from other gatherings, with contradictory arrangements must be included (Matt vi. 24), and indeed every manifestation of enthusiasm for the will of the Lord in these and all things. One cannot put aside the opportunities of manifesting love, without causing love to grow cold.

And now we have the responsibilities of an assembly to those who compose it. If any err, there is a marring of the witness, one's brethren should feel that they cannot suffer sin upon those in measure committed to their care. Hence fellowship involves a willingness for the Scriptural guidance suggested by the words "overseer," "shepherd," "house," &c.

A Church is not a disorderly democracy, but a spiritual unity. It is not an organization with a *meeting-membership*. Saints are to be one at all times. Hence Heb. xiii 17 is a real precept. There are always daily gatherings in times of revival. So closely are God's people linked.

And now, dear fellow saved ones, may I point out the need for this fellowship? Some there are who rejoice in being unattached, and it is well *so far* as sects are concerned, ("heresies," Gal. v. 20). But

the Lord's people of old were quickly *added* (Acts ii 47), and carelessness as to this is not love to Him. We are not to be mere units, but a brotherly *unity*.

Many of the commanded arrangements of Scripture (e. g. 1 Tim ii. 3) cannot be enjoyed otherwise. The disciples' prayer in Matt vi, and the Lord's Supper, cannot be rightly used by *one*. Let us not because of the difficulties, shrink from the privilege of following righteousness, faith, charity, peace with them that call on the Lord out of pure heart (2 Tim ii. 22). Let us illustrate the Divine statutes suggested by the Divine words, "Because there is one loaf, we, the many, are one body, for we all partake of the one loaf" (1 Cor x. 17). How strange the modern idea seems—a Christian, yet not a member of a Christian church. Matt. xxviii. 19 20, pleads for church fellowship to the end of the age. Matt. xxiv shows its existence even in the last days. The Holy Spirit has never legislated ruin, He arranged the work of an *evangelist*, to plant churches, even in 2 Tim—God is not the Author of confusion and shall we dare to say He has failed, or is insufficient, for that which his Word appoints still?

Yours heartily in Christ Jesus,
Percy W. Heward.



"Be ye steadfast, immoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain IN THE LORD."—(1 Cor. xv. 58)—

No labour in the Lord to-day
Is vain—if we His Word obey,
And walk by grace the narrow way—
So let us labour on.

No labour vain, if God we fear,
And labour on, 'mid earth so drear,
The Coming of the Lord draws near—
So let us labour on.

No labour vain, if unto Him,
May faith be strong, and ne'er grow dim,
That God's approval we may win—
So let us labour on.

No labour vain, however small,
Nothing for Him shall fail or fall.
For God is mindful, yea, of all—
So let us labour on.

No labour in the Lord is vain,
It will be seen, without sin's stain,
When Christ our Lord shall come again —
So let us labour on.

No labour in the Lord shall fail,
God's Word must prosper and prevail,
Though all the powers of hell assail—
So let us labour on.

No labour vain, while earth we tread,
Abounding in His work, 'tis said,
If we are by God's Spirit led—
So let us labour on !

Bible Meetings (if the Lord will), 61, Upton Lane, Forest Gate
and 2, Coborn Road, Bow: The Lord's Day and week days.
Further particulars gladly given.

THE CHILDREN'S COLUMN.

TIMOTHY.

THERE are, I am sure, dear children, Christian fathers and mothers who pray that their boys, and girls too, may be like Timothy, of whom we read in God's Word. Timothy, we are told, had a godly mother, and grandmother. Oh how thankful children should be, who have believing parents. But I fear young people are not always grateful, though they ought to be, for it is a great privilege to be brought up in a godly home. The Apostle Paul when writing to Timothy says "When I call to remembrance the unfeigned faith that is in thee, which dwelt **FIRST** in thy grandmother Lois and thy mother Eunice; and I am persuaded in thee also" (2 Tim. i. 3). And in chapter iii., verses 14-16, he says "continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them, and that **FROM A BABE** thou hast known the Holy Scriptures which are able to make thee wise unto Salvation, through faith which is in Christ Jesus." It was not that Timothy knew God's Word merely in his head, but in his heart also. This is where God wants His law to be. But only those who have a new heart can really know the Scriptures. You are told sometimes to learn some verses "by heart," but you cannot do this really until God in His mercy gives you a new heart, for the heart with which every one is born with is bad and hates God's Law and cannot understand it. Oh, I do pray that my young readers may be troubled about their evil heart, and ask for themselves that they may be like Timothy and early know the Holy Scriptures. There is a gracious promise in God's Word that those who seek Him early shall find Him (Prov. viii. 17). When you begin to seek the Lord you may know that God is working, and He **WILL** bring you to Himself; yet how few amongst the boys and girls are concerned about their sins! This grieves those who love God, and it must also grieve Him. Will you not read the Bible more? For God speaks even to boys and girls through His Word (Rom. x. 17). Will you remember that children are sinners as well as those who are older, although some tell us that boys and girls are good. God says "There is none that doeth good, no, not one" (Rom. iii. 12). "All sinned, and are coming short of the glory of God" (Rom. iii. 23). If you have not seen yourself as a sinner, will you ask God to show you this? For you are such, whether you believe it or not. I want even the *little ones* to learn as much of God's Word as they can, and then, if God in His grace saves them (as He saved Timothy) when a child, how glad they will be to know already some, at least, of God's Law. I cannot tell you much about Timothy's childhood, but, I am sure

he was a truly happy and obedient boy, and I can imagine him spending much of his time in reading the Scriptures, and asking his mother questions about them. I am sure she was always ready to talk with her little son, and she would tell him how wonderfully God watched over His people. I can just imagine that she would tell him about the Lord Jesus when on earth, and how He died for sinners, and Timothy would love to hear about Christ. Oh that you may be like him and love to hear about God, and to know the Lord Jesus while you are young, and grow up to be useful in God's own work as he was.

Like Timothy, who knew God's Law,
May you be saved, His Word adore,
Walk in God's ways in early youth,
And daily seek to know the truth.

Like Timothy, while young, be wise,
With earnest heart, and open eyes,
Search now God's Word, and to Him look,
And thank Him for His wondrous Book.

Like Timothy, have faith in God,
Through Jesus Christ—Who shed His Blood,
And as you daily older grow,
May you God's Precepts seek to know.

Like Timothy, God's Name revere,
His Word obey with holy fear,
Ask God His grace to now impart,
Oh may His Word be in your heart.

Like Timothy, may girls and boys
Not think of earthly fame or joys,
But in God's Word may they *delight*,
And seek by grace to do the right.

Like Timothy, in childhood days,
May boys and girls hate sinful ways,
The Holy Scriptures seek to know,
And in God's ways *delight* to go.

Like Timothy, may they be brought
To God, while young, by Him be taught,
That they with joy may serve the Lord,
And "in that Day" have great reward.

WE SHOULD—

MEDITATE in God's Law	ALL THE DAY (Ps. 119, 97)
WAIT on the Lord	ALL THE DAY (Ps. 25, 5)
PRAYSE the Lord	ALL THE DAY (Ps. 35, 28)
	71, 8.
BOAST in the Lord	ALL THE DAY (Ps. 44, 8)
SHOW FORTH God's Salvation	ALL THE DAY (Ps. 71, 15)
TALK of His righteousness	ALL THE DAY (Ps. 71, 24)

WHILE WE ARE—

MOURNING	ALL THE DAY (Ps. 38, 6)
KILLED	ALL THE DAY (Ps. 44, 22, Rom. 1, 8, 36. 2 Cor. 4, 10)
PLAGUED	ALL THE DAY (Ps. 73, 14)
REPROACHED	ALL THE DAY (Ps. 102, 8, Heb. 13, 13; 11, 26).

YOUNG BELIEVERS' COLUMN. TRAINING FOR WORK.

THE Lord Jesus Christ said to His Apostles "I have chosen you, and ordained you, that ye should go, and bring forth fruit, and that your fruit should remain" (John xv. 16), and in measure this is true of all His people, for they should be fruitful in every good work. *The seed is sown with this object.* But, on the other hand, all service is not the same service. One that had been possessed with a demon prayed the Lord that he might be with Him (Matt v. 18), as the twelve (Matt iii. 14). But this was not the Lord's will for this saved one, although there was no unkindness in the refusal. Howbeit the precious words were added, "Go home to thy friends, and tell them how great things the Lord hath done for thee and hath had compassion on thee." Here was *real* service. Thus we are guarded against two grievous errors—Not every saved one has the same office; everyone can be useful to the Lord.

But the danger is lest, with pride, we should want to be as some one else. The Holy Spirit in 1 Cor. xii, strikingly shows the absurdity of this sin. Man has decided that service is important according to its prominence, i.e., its prominence to men; thus is God put in the background. How subtle is idolatry. Hence when any are brought out of death into life, they often want to be missionaries, or evangelists, or open air speakers, or deaconesses, and rather forget the heart-searching truth—"He that is faithful, in that which is least, is faithful also in much" (Luke xvi. 10). If a slave's toil for a heathen master be positively service unto the Lord, (Col. iii. 23); if the sufferings of such be "grace" (1 Peter ii. 19, the word is rendered "thankworthy"), shall we venture to doubt the ability of our Lord to see our *finest* actions, or shall we dare to decide our pathway? Are not our times in His hands? Shall we not choose our position? "God hath set" is the message of 1 Cor xii. 28. Why is it we want anything otherwise, all the Christian life is training—for "that day". Better is it to sweep a room to God's glory than to preach a sermon to one's own.

But a further portion of His precious truth needs emphasis. The Lord Jesus kept His disciples with Him before sending them forth. Timothy was not made an evangelist at once. Paul always had accompanying helpers, who were being prepared by conversation, oversight, detail labours, and hardships for further service "unto the Lord." One who is untested is called a babe. For children to *rule* is a curse, (Isa. iii. 12). The Holy Spirit can work miracles, but there must usually be much growth before ministry. The one who is saved to-day may rejoice therein at once, and humbly say "Whereas I was blind, now I see," but such an one must con-

tinue steadfastly in the apostles' teaching and the fellowship, ere he can proclaim the truth in the assemblies of God's people.

And the Holy Spirit especially emphasises this in days of ruin. In 1 and 2 Tim. we do not find indiscriminate ministry. The restrictions as to elders seem hard, but shall we be angry against the Lord? Let us rather seek to please our Lord in everything, and be *ready* for any toil to which He will call us. But let us not forget, Moses was 40 years in the land of Midian. We are not responsible for anything *except the Lord's will*. If we do someone else's work will He reward for such robbery? Pride is a grievous thing.

And finally, dear fellow Christians, do remember, that fellowship with Christ, is, as in the case of the apostles, THE training. We cannot be trained in a rush. There must be communion. The matured one has fed on the Word. Let there be a coming forth from evil and evil associations, unto and for the Lord, and He will be glorified.

"CHARITY."—A Few Parables.

A MAN was lying over a precipice, asleep, yet with a pleasant dream. A smile rested on his face. "Let him alone," said one, "for that is Charity."

At a feast many were eating poison, yet sugared and beautiful. They knew it not, and would have resented any interference. "They are entitled to their own opinion," said one and went his way, and others called this "Charity." *To whom?*

Along a wrong road, when night was approaching, a traveller hurried. Expecting a welcome at the end of his journey, he smiled at difficulties. Another had known of his choice of road, and mourned over it, but fearing to intrude, said nothing, and called it "Charity." The night fell, the traveller footsore and anxious, arrived at last at the desired end, and met the one who had failed to warn. Would he thank him for his "Charity?"

Ah! dear friends, Satan delights to lead us to misuse words. Some there are who believe sincerity is the safest religion. Shall we neglect the heathen, and, with the Jewish Rabbis, think this "Charity"? Shall we out of *self-love*, be afraid to rebuke our neighbour, and thus suffering sin upon him (Lev. xix. 17), *actually hate him*? "Charity" rejoices *not* in iniquity (1 Cor. xiii.) "Charity" is *not* indulgence. "Charity" realizes the Judgment seat of Christ. Much so-called "Charity" is "*Secularism*," for it is based on the ignoring of "that Day." If the Lord had not intended to disillusionize, if this age be all, if to *think* one is doing God service be enough, then let modern charity be exalted. But till then let it be unmasked as the love of *self*, as flattery to gain friendship, as forgetfulness to love the Lord, and as the absence of hatred of sin. (See Heb. i. 9)

MESSAGES FOR DARK DAYS—9.

GODLINESS.

TRUE godliness is manifest in a deep reverence and awe for God and His Law, in solemnity of life, and being grave and showing piety at home, or wherever God has placed us. It is specially emphasized in Epistles dealing with loss of the primitive unity, etc. But before turning to these let us see what the earlier Scriptures say. "The Lord hath *set apart* him that is *godly* for Himself" (Ps. iv. 3). Concerning confession of sin, and the Lord's gracious forgiveness, we read "For this shall every one that is *godly pray* unto Thee" (Ps. xxxii. 6. And the saints (godly ones) are to *rejoice* in God's goodness (2 Chron. vi. 4). Moreover it is written—"He will keep the feet of His holy or godly ones (1 Sam. ii. 9); again, "He preserveth the way of His godly ones (Prov. ii. 8), and in the future God will gather them (Ps. l. 5). Oh what bliss in "that Day," surely this hope should remind us of our high calling now, that we may live as those seated in the heavenlies in Christ. Further, we are exhorted to pray much that we may live a peaceable life in all godliness (1 Tim. ii. 2). We read "great is the mystery of godliness" (1 Tim. iii. 16). We see that godliness is of the heart, and not anything put on—"For bodily exercise profiteth little, but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (1 Tim. iv. 8). And we must not separate teaching and practice, for there is "the doctrine which is according to godliness" (1 Tim. vi. 3)—"the truth which is according to godliness" (Tit. i. 1). Yet it is easy to be mistaken as to this. Hence, saints are commanded to withdraw from those who suppose godliness is gain. Then the words ring out "But godliness with contentment is great gain" (1 Tim. iv. 5-6). Wherefore let us "follow after godliness" verse ii, and beware of those who only have a *form* of godliness (2 Tim. iii. 5), and turn from them. Finally, we have a solemn question—Is *true* godliness ceasing now? (Ps. xii. 1). Oh that we may be watchful lest we help to this sad end.

All things connected with godliness are given (2 Peter i. 3), that we may act accordingly. Let us seek then to possess these blessings that God may be glorified by our living unto Him. We are reminded too that godliness is linked with patience (1 Peter i. 6). How we should serve, while waiting for Christ, in our every-day life (2 Peter iii. 11): denying ungodliness and worldly desires, we should live soberly, righteously, and godly **IN THIS PRESENT AGE**. "For the Lord knoweth how to deliver the godly out of temptation" (2 Peter ii. 9). We *shall* be tried, for the Scripture said "Yea, and all that

will live godly in Christ Jesus shall suffer persecution." But let us be willing to thus suffer, and seek, by solemnity of life and conversation, always to show Whose we are and Whom we serve.



THE BLOOD OF CHRIST. THE COMING OF CHRIST.

The first and second advents of the Lord Jesus are beautifully linked (see *e.g.*, Heb. ix. 26-28). Many sing of them glibly, and forget the humbling truth linked with both. The Incarnation, with all its mysteries, is a reminder of the fact that man is shapen in iniquity—man is a failure. And the blood of Jesus Christ not only secured the forgiveness of His people, it also proclaimed their criminality and deservingness of absolute wrath. And the Return of the Lord Jesus is not merely a prospect of joy, but a *solemn* fact. Some saved ones will be shamed away from Him, though in His presence! There will be different places in that Day (see Luke xiv.) "The Blood of Christ" and "The Coming of Christ" remind, it is true, of His wonderful love, His glorious grace—remind, it is true, of our perfect salvation and acceptance—but also they cause us to see *whence* we have been saved, and to ask ourselves how we are living for Him Who so loved us. May the Lord Himself grant that we may take home these thoughts to our hearts.



A SOLEMN MESSAGE.

I HAVE been so impressed lately, dear reader, with some of the statements in God's Word concerning the condition of those who know not the Lord, and obey not His Gospel. In the Holy Scriptures we read about the wicked and the righteous. There are only two classes on this earth—saved and unsaved, whether they be Jews or Gentiles. For all have gone their own way, and are by nature "dead in trespasses and sins" (Eph. ii. 1). But the Lord Jesus died, and those who believe in Him have eternal life and His righteousness is given to them. Thus they are called righteous. But this message is to unrighteous ones who are without God and have no **HOPE** (Eph. ii. 12). What a sad state in which to be, yet few are concerned, and most hope all will be right at last. But remember God keeps His Word, and sinners have **NO REST** (Lam. i. 3). "They are like the troubled sea when it **CANNOT REST**" (Isa. lvii. 20), only they know it

not, because they neither read the Scripture nor believe on the Lord. But to the "heavy laden," those who are troubled and burdened with their sins, Christ will give rest, when, by grace, they come to Him (Matt. xi. 28). Then it is sad to read that unsaved once have NO PEACE (Isa. xlviii. 22), for their "mind is enmity against God" (Rom. viii. 7), they war against Him, being His "enemies." We are, moreover, told that those who are unsaved have NO HEART to receive wisdom (Prov. xvii. 16). For the natural heart cannot understand the things of God, only those who have the new heart. The old one is deceitful and incurable (Jer. xvii. 9). And we read that when Israel wandered (a picture of a sinner), she had NO COMFORTER, and could find NO PASTURE. Yet the ungodly go on without any concern about their present and future condition, while in their sins. In reality, they have NO JOY (Prov. xx. 21) here, and it is certain, if they live and die in their sins they will have no JOY hereafter. But, alas, the pleasures of the world appear joyous. How can sinners saved by grace, help, being deeply concerned about others? Oh how many are being deceived by Satan, by thinking that by their so called "good works" God will be pleased. But the ungodly can find no GOOD (Prov. xvii. 20), and they can do no GOOD till saved by grace. "There is none that doeth good, no, not one." (Ps. xiv. 3).

No hope, and yet not in despair,
No thought of God, or heaven so fair,
Nor of the woes unsaved ones share,
No hope, and far from God.

No rest, and yet not troubled here
About God's Day when men will fear—
For all God's Word is plain and clear,
No rest, and far from God.

No peace, and yet no thought of sin,
Though evil reigns, and strife within,
Amid the noise of earthly din,
No peace, and far from God.

No joy, and yet so light and gay,
Seeking earth's pleasures day by day,
Although the Scriptures clearly say,
No joy, and far from God.

No good, unsaved one, can you do,
No hope, no rest, no peace have you,
No joy—God's every Word is true,
No joy, till saved by grace.

No hope, oh, think of this to-day,
No rest, No peace—from God you stray,
No joy, no good, while far away—
Without Christ's precious Blood.

Received with gratitude for the Lord's Work—B. S. 2/- (Thankoffering for the Lord's gracious hand in recovering from temporary deafness); D. T. 3/-; A. C. 10/- (for Ceylon); C. G. 41 (Open Air Testimony); Master H. R. 1/9 (for Children's Leaflets). The Lord's Name is to be praised.

CALENDAR.

"IF THE LORD WILL"—September, 1908.

	Psalms.	Ezekiel.		Romans.	Ezekiel.
1	cxxxvi	xix.	16	iv. 13-31	xxvii. 1-25
2	cxxxvii viii	xx. 1-12	17	iv. 1-12	xxvii. 26-36
3	cxxxix	xx. 13-26	18	iv. 13-25	xxviii. 1-10
4	cxl	xx. 27-38	19	v. 1-11	xxviii. 11-26
5	cxli	xx. 39-49	20	v. 12-21	xxix.
6	cxlii, cxliii	xxi. 1-17	21	vi. 1-11	xxx.
7	cxliv	xxi. 18-32	22	vi. 12-23	xxxi.
8	cxlv	xxii. 1-16	23	vii. 1-11	xxxii. 1-16
9	cxlvi, cxlvii	xxii. 17-31	24	vii. 11-25	xxxii. 17-32
10	cxlviii-ix-l	xxiii.	25	viii. 1-12	xxxiii. 1-16
11	Romans.	xxiv. 1-14	26	viii. 13-25	xxxiii. 17-33
12	i. 1-12	xxiv. 15-27	27	viii. 26-39	xxxiv. 1-10
13	i. 13-32	xxv.	28	ix. 1-16	xxxiv. 11-19
14	ii. 1-16	xxvi. 1-14	29	ix. 17-33	xxxiv. 20-31
15	iii. 1-12	xxvi. 15-21	30	x. 1-20	xxxv.

Suggested Lord's Day Readings for Isolated Saved Ones.

FAITH causes problems, and the Lord solves them. Faith knows His will is best, and never questions His wisdom. Semi-isolation in a village for Christ means a palace and friendship with Him spiritually, if His will is the remaining there awhile of the tried servant. But if there is an opportunity of freedom from *this* separatedness, and an opportunity of moving to a district where the Lord can be glorified in "the Breaking of the Bread," (and the fellowship of a thereby-increased number of His redeemed), "use it rather," dear fellow Christian.

Psalm 142. Intensity, complaint, meditation, spiritually thought-out prayer: no rushing into the presence of God. 3, "And thou knowest" yet the prayer; the Lord delights to be told that which He knows. How the redeemed suffer if faithful. 4, 5, The rejection by all made prayer the more earnest. 6, The Lord hears the prayer of the despised, Ps. cii. 17, 20—His love knows no man-made bounds. 7, The object of release. Fellowship after separation.

Ps. 143. Supplications for grace: faith goes on. 1, 2, "In thy righteousness," yet "come not into judgement," only explicable as we view ourselves in Christ, and *apart*! 3, How the martyrs in loathsome prisons could enter into this: beloved friends, how little we suffer now for Christ! We value Him less, when we endure less. 8, *That* morning without clouds. We need this divine causing. Do we expect the Lord to mark our way? 10, A longing after obedience. "That good and acceptable and perfect will of God" should be always our heart-wish. Is our soul in "a narrow place": why are we so sadly *at rest*, in a worldly sense of the word? Notice pleas: "Thou art my God: I am Thy servant."

Ezek. 21.1-17 . Jerusalem that God chose!—the fact of sin. "My sword," see Gen. iii. 24, 15, 4, 5, 3; Zech. xiii. 7: The Lord is not sentimentally portrayed: as we read of the unsheathed sword, how forceful does 1 Chron. xxi. 27 seem. All by the Sacrifice. 6, 7, God's people are not to be unfeeling. Contrast Israel's condition with that of a righteous man, "not afraid of evil tidings." 10, The wrath of God is a blow to worldly merriness: yet believers have their parties, jokes, social hours, &c. The "Churches" have humorous evenings. Shall not the Lord deal with this disregard of Himself? 14, Do we grieve at sin?

Rom. 2. 1, 16. "Without (legal) defence," without a word to say. iii. 19, "The same things": religious and irreligious sins *alike*. 4, if we do not repent, we despise God's goodness. 5, a hard, unyielding heart, yet condemning sins of others: apparent godliness may be nothing. It is possible to treasure up *wrath* even as *reward*: there are degrees of both. 9, "Tribulation and anguish": an awful doom: words from same root in the Lord's description of the way—"strait" and "narrow": we have our suffering now (Luke xvi. 25). "Soul . . . evil." 12, No excusing the heathen: no second chance. "Not having a law, for themselves are a law": this may refer to the unsaved who have obeyed under God's constraint, as "Nebuchadnezzar My servant," or to the Gentiles of verse 26, *i.e.*, the redeemed in whose heart God has put His laws (Jer. xxxi). Thus a contrast between having the law and being identified with it, a new nature. 14, The description of these will be clear when it is realized a Jew is being answered (17): hence his contemptuous names for believers are given. "Their conscience . . . their thoughts accusing or even excusing" may refer to verse 12 (the intervening verses being really a parenthesis) and describe the two-fold feelings of *those being judged* before God's throne: *of*, "There shall be weeping and gnashing of teeth." "The hidden things of men": dear reader outside Christ, are you prepared to be judged by these?—Dear reader in Christ, do not forget the absolute and continual *parallel* (1 Cor. i. 5), but not with parallel effects.

Ezek. 25. 3, We must not laugh at the sin-caused ruins of God's work: oh, to grieve more and more truly. 5, "Ye shall know," too late, Luke xvi. 6, The essence of hatred is to rejoice in the judgment of another, Mic. vii. 8: contrast Christ's action as to Jerusalem. When the Lord judges Israel, we must not smile, we must not say "The branches were broken off, that I might be grafted in," but rather realize, with humility, the fierce wrath of God.

Rom. 5.12-21 . "On which ground all sinned, *i.e.*, in Adam. "For"—The argument is this. There was death before Moses, but *death* shows sin,

and *sin* proves *law*: hence there was *law* before the *law*: and even infants died who had not personal sin as Adam: hence they must have sinned *in* Adam. Thus federal headship is Divinely made clear. The great natural objection to it is a *wish otherwise*. 14, "Not . . . on the *likeness* of the stepping *aside* of Adam," *i.e.*, infants: hence they could only have sinned *on* the very ground of Adam's sin, 12. 15, &c., The contrast—"The having fallen *aside*" brought death, Christ's work life. Also, *one* sin caused wrath: *many* sins removed by His blood. Death reigned, but now life reigns, *aye*, there is a further contrasted excellency, God's people *reign in life*. The two "One's" are opposed: likewise the two "many's." 19, This does not mean all are made capable of salvation, but "the many" are *actually* made to *stand* righteous: a legal work is not indefinite. What shall we render unto the Lord? We have everlasting life—undeserved—yet received.

Ezek. 29. The prophet must have no fears. 3, In fellowship with Satan. Independence, the great sin of man:—God left out. 5, 7, The Lord will recompense for the nations' treatment of Israel, though Israel were to blame as well: sovereign grace!—Not that Israel escape chastisement, grace never excuses sin. 18, God's control of man's work. 20, "For Me," "howbeit he meaneth not so" (Isa. x. 7). 21, Exaltation, life, beauty, growth, prophetic ministry, fellowship, recognition of the Lord—Do not our hearts pray "Thy Kingdom come"?

Rom. 8. 26-39. "Our strengthlessness." Ignorance as to the *subject* and *manner* alike. Shall God the Spirit groan and we simply utter fine phrases? 27, Much of our so-called prayer is not "according to God." 28, The thought is "our prayers are not to alter God's will: everything happens wisely." 31, Unbelief is foolish in view of the covenant. 33, 34, 35, Who? 35, *sevenfold* sufferings. "In all these things." 38, 39, A gathering together of, or ten-fold opposition. No *creature* can hinder the *Creator*. "His love" is everlasting, Jer. xxx. 3. There is a complex thought—These things will not pluck us out of the Lord's hand, *and* these "disgraces," as many say, will not cool His love to His despised ones. Still chosen in the furnace.

Ezek. 34. 1-10. 2, Selfishness terrible! The mark of a Scriptural officer—putting himself in the background:—Though he that watereth others shall be watered himself, yet whosoever will be first must be last of all and servant of all. 4, The hard work of looking after God's people—many diseased, 1 Cor. xi. 30. 5, The results of no oversight in *every* dispensation. 10, Heb. xiii. 17. Matt. xxiii. gives light on this passage: how difficult to do the Lord's work.

THOUGHTS FROM THE WORD OF GOD

A MONTHLY
HERALD OF
THE TRUE
MESSAGE.

"Thy Word is Truth"
JOHN. 17. 17

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PERCY W. HEWARD.

A monthly explaining in the Lord's grace, something which HE SEEKS from His redeemed people. Not connected with man's denominations or undenominations, those responsible before God for this witness desire to bear a humble testimony for truth against errors, including Arminianism, current revivalism, the awful errors of worldliness, pride, neglect of Baptism and of the Lord's Table, ignoring His arrangements in the home and the assembly, modern perfectionism with the excuse of sin, and forgetfulness of the Return of the Lord Jesus.

Thy people shall be willing
Ps. cx. 3. If anyone will to
do His will, he shall know.
John. vii. 17. Behold, thy
servants — whatsoever my
Lord the king shall choose
2 Sam. xv. 15. I made
haste and delayed not to
keep Thy commandments
Ps. cxix 60. If ye love me,
ye will keep my command-
ments, John xiv. 15. If ye

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be willing and obedient ye
shall eat the good of the land,
Isa. i. 18. Immediately we
endeavoured to go into
Macedonia, assuredly gath-
ering that the Lord had
called us for to preach the
gospel unto them, Acts xvi.
10. Let us not be weary
in well doing; for in
due season, we shall reap,
if we faint not, Gal. vi. 9.

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PREFACE.

MONTH after month passes by, all bringing near the time when the Lord shall come. And as we look around and see evil reaching its head, how can we fail to be alarmed for those who are staying in their Babylon and Sodom, for trade or comfort, till the last moment? The Lord waits for the repentance of His people (see 2 Pet. iii. 9), as Paul waited before being present at Corinth, trusting that their obedience might be fulfilled before he revenged disobedience (2 Cor. x. 6). Yet there were some who had sinned, and not repented, when he wrote the latter epistle (2 Cor. xiii. 21): indeed, the punishment on the one excluded had only been inflicted by "the many" or "the majority." And so it is now—aye, worse, the majority are bound to Christendom with its socials, P.S.A's., concerts, higher criticism, worldliness, flippancy, and so forth, by the ties of friendship and influence, Leave your Mesopotamia, dear children of God, that you may really prepare for the Coming of the Lord. And stop at no half-way Haran, of general "undenominationalism" but seek by grace to put

into practice all the Word of the Lord, as befits His own people, elected from eternity redeemed by blood, called and quickened by the Spirit, enabled and commanded to obey. To this end, or rather to God's glory in this end, is "Thoughts from the Word of God," prayerfully sent forth.



God's Wisdom.

How wonderful the works of God!
No man hath all His pathways trod,
A hidden wisdom calls for awe,
And glad obedience to His law.

The parts of His sure ways we know,
As He is pleased in grace to show,
His veiled methods none shall scan:
How great is God, how vain is man!

His wisdom in salvation shines,
How perfect are the Lord's designs,
When man did worst, God triumphed most.
And in our Triune God we boast.

In Christ all wisdom has been hid,
Revealed in all He said and did,
And now His people in Him own
The wisdom that was hid.

WORDS OF GREETING.

Life more abundantly (John x. 10) is the Lord's gift to those who are by nature dead in trespasses and sins, but few enjoy it. The overflowing life of prayer and praise and service, is rare. Let the people of the Lord be humbled on this account, that He may be glorified in the manifestation of that which His merits obtained. And we read of the apostle labouring "more abundantly." (1 Cor. xv. 10) He toiled, toiled, toiled, for the Christian life is no mere amusement, nor is officership of His appointment a sinecure. The overflowing labours of the Lord's servant were amid physical pain, for he knew that God was able to raise him from the dead. Hence he counted not his life dear unto himself, but sought in the Lord's grace to spend and be spent, whatever unkindness was shown toward him (2 Cor. xii. 15.) Dear brethren, we want this overflowing self-denial, to be consumed with the zeal of God's house, to know the trials and losses of real service. That which is within our hearts will come forth. May we become at once weary with forbearing, yet mercifully restrained from a pendulum swing to fleshy energy.

"They would Have Hearkened" Our Lord's words in Matt. xi. 21, 23 are a divine echo of these to His servant Ezekiel. Ezek. iii. 6

How mysterious are His methods. We are brought away from our opinions. Faith expects mysteries, for the Lord is a great God. "They would have hearkened"—Let us not imagine then that Israel are better than the Gentiles, or the outwardly religious than the religious. "They would have hearkened"—Then we cannot speak of all men as having an equal chance, but God knows exactly what each would do, and sits in the throne judging right. "They would have hearkened." but yet God sent most of His prophets to gainsaying Israel; for His ways are, as we have seen, past finding out. "They would have hearkened"—then there are *degrees of guilt*, and for some, it shall be more bearable in the day of judgment but all will have some *weight of real wrath*. And there are not differences as to *length* but *degree*. "They would have hearkened," as Nineveh did. Man is capable of a certain *natural* repentance. Let us be thankful, when, in the Lord's grace, we are permitted to see this, but let us long for something more, even life from above. Brethren, God did not send Ezekiel to the *easiest* sphere. Let us not then work for results. They are often when we are in a wrong place. He arranged for a fruitless ministry, "for a witness," and the disciple now is as old-time saints, aye not above his Lord. Isa xlix. 4.

THE WORK of the HOLY SPIRIT.

This needs emphasis to-day. Some, who speak much of it, forget His *sovereignty* in the *new creation* ("The Spirit breatheth where He willeth," John iii. 8), and thus really attack Him. Others stress His work in service apparently, but only to ignore the different positions *He* gives to male and female believers, and to various saints of the same sex. The principle of 1 Cor. xii. 11 they leave and thus actually oppose Him. Others speak of the Spirit glibly, and charge Him with their eccentricities and wishes. Others talk of His work, but make it contradict His Word in the Scripture, and thus derogate from His glory. Some, in referring to Him, hardly appear led by Him because they leave out in measure the One of Whom He testifies (John xvi. 14). But mere criticism is not enough. These things ought to pain us, and we ought to ask ourselves if, by grace, we understand His work. Are we submissively obedient to the Lord's leading? 2 Cor. iii. 18. Do we accept His utterances in the Scriptures, and make haste and delay not to carry them out? The Holy Spirit in Rom. viii. and Gal. v, has much to do with flesh-wearying mortification of sin. Do we seek for this? Oh how gracious is He! How easily "grieved," yet how patiently remaining. How He encourages and upholds. Let us praise.

JOHN X.

THE GOOD SHEPHERD—

Gave His life for the sheep (11-15).

Knows His sheep (14).

CALLS them by name (3).

LEADS them (3).

THEY—

HEAR HIS VOICE and FOLLOW HIM (27).

SHALL NEVER PERISH (28-29).

So by grace they can say "The Lord is MY SHEPHERD, I SHALL NOT WANT" (Ps. xxiii. 1).

God's servant of old said "Who knoweth the power of Thine Anger? Then he adds "Even according to Thy fear so is Thy wrath (Ps. xc. 11). Yet few tremble at God's awful majesty, though it is written:—

"Who may stand in Thy sight, when once Thou art angry?" (Psa. lxxvi. 7).

"Who may abide the day of His coming?"

"Who shall stand when He appeareth?" (Mal. iii. 2).

"For the day of His wrath is come, and who shall be able to stand?" (Rev. vi. 17).

While we ever remember God's great love, may we never forget the wrath of God, which will abide on those who BELIEVE NOT on His Son (John iii. 16-36).

Letters to an Assembly of Saved Ones, and Others who Call on the Name of the Lord.

"ELDERS"—GOD-APPOINTED OR MAN-MADE?

DEAR FELLOW SAVED ONES,

If redeemed by blood, we surely cannot be satisfied with *half-heartedness*. The Lord's will is all-important, for the Lord's people. Customs, traditions, wishes together weigh less than nothing and vanity. "The mind of the Lord" (Lev. xxiv. 12) is alone decisive. "God, His way is perfect."

There is a false attractiveness in "office," the very word is unnecessarily added in our translation of 1 Tim. iii. Many like positions, rather than God's will, prominence rather than pleasing Him. Against such sin was Rom. xii. directed. May every *Diotrephes* in scriptural assemblies be humbled, and if we have a fraction of this spirit, may the Lord graciously subdue it to His glory, according to the working whereby He is able even to subdue all things unto Himself.

Many would come to spiritual meetings if they were given something "public" to perform. Opportunities of "work" tie many to associations where they know the Lord is dishonored, yet it is written, "behold, to obey is better than sacrifice." Oh that there were a real awakening to realize the idolatry of this, and that saints could be brought to feel that the Judgment Seat of Christ is more real than the applause of men. Vain, vain, vain will the rewards and treasures of this day appear in the light of *that* day.

We hear of "churches" and "elders," do they reach God's qualifications? If not, truth is more comprehensive than courtesy, or rather truth includes all the courtesy that pleases God, and the rest is a lie. Let us not misapply His sacred words to please *man*, for *man* has terribly confused the language of God's choice (Ps. xii. 6). And so to-day we have dioceses belonging to those called "bishops," whereas these were "local"; while "evangelists" are deprived of the *districts of church oversight* (real dioceses) which they had by God's will:—and, further, those thus titled now are not so described in God's Book of Remembrance. Alas, "pastors" do not feed *the flock*, "bishops" do not oversee, and "deacons" do not humbly serve. One of the marks of a reviving will be a return to the simple words of the Lord. We cannot improve them!

The disciple asks—whom did the Lord choose?—How were His "elders" appointed? Human traditions have no weighs. The opinions of godly saints encourage caution, but let God be true through every man be proved a liar 1 Tim. iii. and Tit. i. cut at the root of popular election, and likewise show how few can be rightly placed in this solemn and dangerous (1 Tim. iii. 6.) position.

Alas, how awful the effrontery wherewith men have altered God's mode of putting in "office" (with human joy in voting) and have dared to place unmarried men and those with unsaved insubordinate children therein ("accused of riot," or of being without salvation," see Tit.) *Homès* of elders are to be patterns. An angry or impatient servant of the Lord will not do. Ability to teach is not possessed by many, but it is necessary ("must") money is no qualification, but the slightest love of it will shut out. The very list of preparations brings or should bring us to our knees spiritually. How we *lack* those who will look after God's dear people with watchful affection (Phil. ii. 20.) and even among those willing there are the scars of previous failures, forgiven yet resultful, and the odd blemishes that cannot be overlooked to the glory of God.

Brethren, the high standard affects *everything*, men of such godliness should be rightly trusted with such responsibility, yet they would not become proud, or officious (1 Tim. iii. 6),—none would see excused sins in their character (Tit. i. 6.) Their logic would be that of communion with God and so full of the Word of God (Tit. i. 9.) Shall we be content at the absence thereof? Shall we arrange for *our* substitutes, and call them "elders," to make up for their deficiency, as Israel call their fast a day of atonement? Or shall we rather acknowledge with grief the ruin, and beseech God that His Holy Spirit may make such—or the appointment is a farce (Acts. xx. 28.)? Shall we be concerned to "keep His way" (Ps. xxxvii. 34.)? He used evangelists to select, but according to His revealed will, neither by human wisdom, nor by primitive miracle. Hence the cessation of elders is not warranted. 2 Tim. arranges for continuance (2 Tim. iii. iv. 4-5.) If there was prayer and fasting in connexion with ancient organizing (Acts. xiv. 23), may it not be that our lack of waiting on God is at the root of the continued disorder? We do not sigh and cry for abominations, we are not serious enough. An elder in a man-made organization is man-made, and we should be pained when thinking of any true Christian in such a perilous position. Let us not gloss over the evil, or hide our weakness, but, confessing our sins, plead with Him Who giveth gifts to the rebellious (Ps. lxxviii. 18.) He will raise up evangelists, and cause many of His people thus to "grow in grace," that, discerning good and evil, and taking a real interest in the things of the Lord, they may be equipped to teach (Heb. v. 12-14), and to be "sleepless" for others (Heb. xiii. 17.) A spiritually blind elder, or one who selfishly sleeps and feeds himself rather than the flock, is an abomination to the Lord.

"Yours earnestly in Christ," by grace,

Percy W. Heward.

THE CHILDREN'S COLUMN.

"GOD IS LOVE" (i John iv. 8-16.)

"THE WRATH OF GOD" (John iii. 36)

I want our little talk, dear children, to be about the love of God, and also His wrath, which, I fear, is often forgotten, though we read so many times in God's Law about His anger and fierce wrath. We know that His love is great, but how few are aware of His awful wrath which is upon all, whether young or old, who believe not on Him Who died for sinners. In Ps. xc. 11, we read, "Who knoweth the power of thine anger? Even according to thy fear, so is thy wrath!" How terrible! But we will talk about God's love first. 1 John iv is full of love; will you read it through? I am so thankful there are some, even amongst young people, who can say, out of the new heart (which God has given them), "He loved me, and gave Himself for me." (Gal. ii. 20), also "We love Him because He first loved us." (i John iv 9.) Saved ones would never have loved God, if He had not first loved them, and given his Son to die for them; for all by nature are enemies against Him. God's love is so different to earthly love, for it is written—"God commendeth His love toward us, in that while we were yet sinners, Christ died for us." This teaches us that when any are saved by the precious Blood, they are to love those *who* are unkind to them, and thus show they are God's children, so unlike others.

It is because God is love that He will keep His people for ever. He never changes and the Holy Scriptures are for ever settled (Ps. cxix. 89). I want you to think often of God's great and everlasting love to poor helpless sinners.

Now we will turn to John iii. 16. This is a verse which is often repeated till some begin to think that "God is love" and love only. This brings me to our next. In this very chapter in John iii. 36, we read "He that believeth on the Son hath everlasting life, and he that **BELIEVETH NOT** shall not see life" Then are added the awful words which I want you to remember "The wrath of God abideth on him." All "were by nature the children of wrath" (Eph. ii. 3). But the Lord Jesus bore the wrath of God instead of His people. He alone could deliver them from the wrath to come. There is a fearful time near for those who abide under the wrath of God, and even the little ones should know this, as well as older people. "For the day of the Lord cometh, cruel both with wrath and fierce anger" (Isa. xlii. 7) So terrible will that day be that many will seek to hide themselves from the Lord, and from the wrath of the Lamb. The solemn question is asked, "Who shall be able to stand?" (Rev. vi. 16, 17). Only saved ones, for they are sheltered with the precious blood. So many think of God's love but forget His righteous anger. The

saved ones will rejoice when God manifests His great power, but the nations will be angry when God's wrath is come, and the time of the dead that they should be judged (Rev. xi. 17, 18.) I want you, though young, to know these things, for God will do *all* that is written in the Holy Scriptures.

We read "Riches profit not in the day of God's wrath (Prov. xi. 4): "neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath" (Zeph. i. 18). Oh how dreadful to be under the righteous anger of God. Yet even boys and girls are in this sad state, but I pray that **YOU** my dear young reader, may be troubled about **YOUR SINS**, and come to God, through the Lord Jesus, Who bore the wrath of God for His people.

"God is Love," but righteous too,
Holy, just, and He will do
All things written in His Book
Into which we oft should look.

"God is Love," this truth we know,
But His wrath is great also,
And ungodly ones will see
That His Word fulfilled must be.

"God is Love," yet wrath is nigh,
Therefore unto Him now cry,
For we know that "God is Love,"
Yet in judgment sits above.

"God is Love," we know so well,
Yet of wrath the Scriptures tell,
And it must on some abide,
Though they seek from God to hide.

"God is Love," yet some forget
That His Judgment Throne is set,
And the awful day is near,
When ungodly ones will fear.

"God is Love," we oft are told,
But His wrath is from of old,
Yet some would to God dictate,
Though He is so high and great.

"God is Love, faithful and just,
Punish sinners, yes, He must,
For the Scriptures are so plain,
Unjust ones, unjust remain!"



Who are the Blessed Ones.

Those whose *sins* are covered with the Blood. (Ps. xxxii. 1-2, Prov. xxviii. 13).

Those who *are caused to draw near to God* (Ps. lxxv. 4).

Those who hear God and *wait daily at His gates* (Prov. viii. 24).

Those who **READ** and **KEEP** God's Word (Rev. i. 4).

Those who *trust in God* (Ps. xxxiv. 8).

Those who *walk not with sinners, but in God's way* (Ps. i. 1).

Those whom *God chastens* (Ps. xciv. 12).

Those who *endure temptation* (James i. 12).

"If the Lord Will," Scriptural Meetings at 61, Upton Lane, Forest Gate, and 2, Coborn Road, Bow. God's people lovingly invited.

YOUNG BELIEVERS' COLUMN.

ON GODLINESS IN THE HOME.

A LOVING WORD TO THOSE WHO WOULD LIVE AS THOSE REDEEMED.

IT is easy to sing hymns about obedience, dear fellow Christians, but *not* in the unappointed Christian Endeavour Society, *not* in the so-called "Sunday" School, *not* in the fellowship of like-minded saints can your spirituality and consistency be fully tested. It is as *natural* to want to be a missionary as for a child to wish to travel or become a hero. Reputation for self-denial is one of the choicest morsels that can be given to the flesh. But when there is nothing *vain-glorious* in service and nothing fresh in it, real love to the Lord is best seen. *He still* says, "He that is faithful in that which is least, is faithful also in much."

The Lord Jesus sternly rebuked the would-be religious one who made a gift to the temple (Corban) of that which his poor parents needed (Mark vii. 11, 12); and is the tendency to neglect those at home for exciting meetings, very dissimilar? Is the presence of off-handedness in the home, coupled with the patient giving up of much time to the Lord's work, quite distinct? One may wonder if His words should not be applied to such, "They have their reward." More things are done to be seen of *men* than we imagine, not only by Mr. So-and-so, but by *ourselves*. "If we confess our sins, He (our gracious Lord) is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness."

The Lord does not look on the outward appearance and the Eliab of seeming energy may be unacceptable to God, whereas the smaller David may be well-pleasing (1 Sam. xvi.) Let us not judge by the face of a thing, the Lord will come: and then shall every one have praise of Him. Not that we must hide our light under a bushel: it ought to be on the lampstand, to light up the house (a figure primarily referring to the light of a local assembly), but we must beware of "showing off." Else we have no reward of our Father which is in heaven.

In 1 Tim. v. 4, we have a sad passage, for it hints that some were even then more ready to illustrate "godliness" in the Church than in the home. But is such reverence acceptable? Nay, that which is highly esteemed among men is an abomination with God, and the despised and rejected One was His beloved Son, in Whom He was well pleased. We must be unpopular if we *love* the Lord.

Doubtless, 1 Tim. v. can be made a loophole for sin. Some will say, "ah, yes, my home is first," and neglect the Lord's assembly, and its need, while beautifying that which is but for a moment

(Hag. i. 9). It is a costly extravagance, for such shall be fined, when the Lord returns—"fined," as the words "suffer loss" in 1 Cor. iii. 15. means. The word "first" is emphasized in 1 Tim. v. 4 and it implies a *second*. Let us not twist this passage to oppose the giving up of gold and treasures in 1 Chron. xxix, of houses and lands in Acts ii., of real necessities in 2 Cor. viii. We want more of the spiritual surrendering of adornment as when the women gave up their *looking brasses* for the Tabernacle. The *equivalent* is not hard to seek. Let us be willing to scrutinize our possessions, *especially* our arrangements for dress and personal decoration, unmindful that its very existence is a most humbling reminder of the fall and therefore, any self-pleasing therein is specially wicked. The allusion to "dress," in passages dealing with the early chapters of Genesis (1 Cor. xi.; 1 Tim. ii.; 1 Pet. iii.) is striking, in this connexion.

Having spoken of 1 Pet. iii., we may add that the godly commended demeanour of the wife there affords principles for children of God in unsaved homes; and how such need for prayers of others, lest they compromise, or, on the other hand, show proud contempt.

Finally, it must not be thought that this subject is *unnecessary*. Scripture deals much with the home (Deut. xi. 19, 20; 1 Tim. iii. etc.) and any attempt to thrust aside the every day practical message of the Lord, is not pleasing to Him, or suggestive of discipleship. Those redeemed by the precious Blood, and born of the Spirit, should not thus grieve Him Who loved and loveth them so abundantly.

BLESSED ONES.

Believe God's Word (John iii. 16-36).
Look unto God (Isa. xlv. 22, Acts iv. 12).
Enter His courts with praise (Ps. c. 4).
Sit at Jesus feet (Luke x. 39).
Search the Scriptures daily (Acts xvii. 11).
Eat God's Word (Jer. xv. 16, Job xxiii. 12).
Delight in the Lord (Ps. xxxvii. 4).

If we would learn God's wisdom more,
 We must more reverently adore,
 His fear begins true wisdom still,
 We know when we obey His will.

His saints will more His wisdom see,
 When by His grace from sin set free,
 All those redeemed by blood will praise
 Their glorious Lord for all His ways.

Scriptural Literature (by God's grace). Bound volumes, "The Student of Scripture" (monthly). A Word in Season to my Sisters in Christ. Booklets Leaflets. 61, Upton Lane, Forest Gate.

MESSAGES FOR DARK DAYS—10.

VANITY.

THE great preacher Solomon said "Vanity of Vanities, all is Vanity." What profit hath a man of all his labour which he taketh UNDER THE SUN. (Ecc. i. 2, 3.) These three words are frequently repeated in this book to show how useless it is for man to spend all his strength, time, and money on earthly things. What a contrast is labour in the Lord which is not vain (1 Cor. xv. 58.) The words "Under the sun" bring before us the glorious fact that believers are seated with Christ in the heavens (Eph. ii. 6.) Hence their labour should be above the sun, and toil which will bear fruit "In that Day," that God may be glorified. But, alas, how often service is in vain, because not in the Lord. How solemn!

MAN in the Scriptures is said to be like VANITY, even at his best; his days are as a shadow that passeth away. (Ps. cxliv 4.) Further "all NATIONS before God are nothing and LESS THAN VANITY," (Isa. xl. 17.) Moreover we read of those who LOVE VANITY, (Psa. iv. 2) and whose THOUGHTS ARE VANITY (Psa. xlv. 11) such TRUST IN VANITY, though it is clearly written "Vain is the help of man" (Psa. lx. 11) Then as to the future, the warning is given in Prov. xxii. 8. "He that soweth iniquity shall reap VANITY," This reminds us of Gal. vi 7, 8. "Whosoever a man (believer) soweth that shall he also reap." In 1 Cor. iii. 10, "he shall suffer loss." Yet how many saved ones are daily sowing without thinking of "that Day," when all shall be made manifest. How frequently God's children live like those who are really "Under the sun," instead of serving in heavenly places with fear and trembling.

Hence the eyes look on the things which are seen forgetting "all is vanity," while the things which are unseen are eternal, lasting. Oh, may we, dear fellow saved ones, think more of our high calling. On the open page on which we read "all is vanity" most of us can see that a servant of God prayed "Remove far from me vanity and lies" (Prov. xxx. 8). Likewise the Psalmist "Turn away mine eyes from beholding vanity and quicken Thou me in Thy way" (Ps. cxix. 37). This should be our prayer daily, for it is easy to behold vanity when it is so manifest and attractive. There is a solemn statement in Scripture concerning Israel which has deep teaching for believers now. We are told "they rejected His statutes, . . . they FOLLOWED VANITY and BECAME VAIN (2 Kings xvii. 15). Oh that we may be warned by this and seek for grace to have our eyes upward "looking off unto Jesus" (Heb. xii. 2). For if we follow the Lord we shall become more like Him, but if our eyes are upon earthly things we shall grow more like the world and thus

grieve God. As we behold His glory we are changed into the same image (2 Cor. iii. 18). When He shall appear we shall be LIKE HIM, for we shall see Him as He is (1 John iii. 2).



EARNEST WARNING.

THOSE who are brought out of darkness, dear reader, into God's marvellous light, have a great responsibility laid upon them. For God said unto one of His servants of old, and His Word has not changed. "When I say unto the wicked thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life, the same wicked man shall die in his iniquity, but his blood will I require at your hand," (Ezek. iii. 18). The Lord has told His saved ones to make His truth known, and we must be faithful, whether sinners will hear or whether they will forbear. God's Word is so plain and solemn, therefore we would lovingly and earnestly warn all who lightly esteem the Holy Scriptures. For God will do ALL that is written therein, not one word shall fail. Some of God's acts in the past have been terrible. Think of the flood in the days of Noah, when all were destroyed except one family. Then again when men began to build the tower of Babel, God confused their language and scattered them (Gen. xi.) Further, Sodom and Gomorrah were so wicked that God destroyed them with fire and brimstone (Gen. xix.) And in the future when God will arise in Judgment it will be dreadful for those who despise Him and think themselves righteous, whether Jews or Gentiles. You say you do not believe all this, and therefore you will wait and see! How fearful is your condition and how true is God's Word, which says "The natural man receiveth not the things of God, for they are foolishness to him, neither can he know them, because they are spiritually discerned," (1 Cor. ii. 14.) It is only as God by His Spirit works, that any can understand and seek Him. This solemn fact should make every unsaved one stop and think. For God's Word from beginning to end is all true, as God's Judgments in the past have been terrible, so will they be in the future. Men who now despise Him and His righteous Word, will then tremble, and be dumb before Him, for their own works of unrighteousness will condemn them. As we think of the awful time, which is surely coming upon all who live and die in their sins, whether rich or poor, young or old, we feel bound to warn them; for, "our God is a Consuming Fire," and "it is a fearful thing to fall into the hands of the Living God."—God Who is righteous in all His works and ways and a God of Justice as well as Love.

“WHEN thou prayest, enter into thy closet, and when thou hast shut thy door pray to thy Father, which is in secret, and thy Father which seeth in secret shall reward thee openly.”—*Matt. vi. 6.*

Shut in with God, from anxious care set free,
The door is closed, no mortal eye can see,
No one can hear but God Who dwells on high,
He knows our heart, and hears our humble cry.
Shut in with God, within the secret place,
Where we can meet, and speak to Him by grace.
We wait on Him, for God Himself is there,
To hear and answer earnest, fervent prayer.
Shut in with God, Who, through His Word will speak
To sinners saved by grace, though frail and weak :
There by the Blood which speaks of sins forgiven,
Shut in with God, a foretaste this of heaven.
The world outside, with all its rush and din,
Cannot disturb while thus with God shut in,
With Him may we delight oft-times to be,
That we His Word may daily clearer see,
That we may find, as there we humbly plead,
Mercy and grace to help in time of need.
Shut in with God that He may work and mould,
That we may there His majesty behold,
His glory see, and, trembling, stand in awe,
While we draw near, and Him alone adore.
Shut in with God, what holy joy is this,
To be alone with Him is heavenly bliss,
To feel His touch, His gracious voice to hear,
Our hearts rejoice with trembling awe and fear.
Shut in with God, may we thus often be
That we may hear His voice, His working see,
And be refreshed as we before Him wait,
Our glorious Lord adore so high and great.
Shut in with God, for other saints to pray,
For Israel now in darkness, far away,
For Gentiles in their sins, so hard and dead,
And for the Coming of our Lord and Head.
Shut in with God, that for the children too
We now should pray, that God for them would do
His mighty work of saving them by grace,
That they may now be saved and run faith's race.
Shut in with God, His precepts to obey,
And be rewarded in that coming day,
When Christ shall for His ransomed ones appear ! —
May we by grace meet Him with joy and fear.
Shut in with God, to listen to His voice,
That in His presence we may now rejoice.
As sinners saved, through Jesu's precious Blood,
May we henceforth be oft shut in with God.

PRAISE YE THE LORD.

For all the Lord has done, let us praise. For all He is, and will be, and will do, let us praise. Hallelujah should always be the heart-utterance of a child of God ; but, oh, how reverent should such an one be.

We should praise God even when everything seems black. “He is the Same” even then. But it is a joy to behold His manifest loving kindness, and we would give thanks again publicly for the new meeting rooms, and lovingly invite the Lord's people to them (61, Upton Lane, and 2, Coborn Road). For all waiting on God at home, or before any meeting, we praise Him. For a few strangers, we praise Him—may the Lord multiply them much more ere this reaches its readers, if it be His will. For all “fellowship” in getting straight, we praise Him. For all trials, and they are many, we praise Him. Ob, magnify the Lord with me, and let us exalt His name together.

CALENDAR.

“IF THE LORD WILL”—October, 1908.

	Romans.	Ezekiel.		Galatians.	Ezekiel.
1	xi. 1-10	xxxvi 1-7	16	i. 1-9	xli. 13-26
2	xi. 11-22	xxxvi 8-20	17	i. 10-17	xlii. 1-12
3	xi. 23-32	xxxvi 21-30	18	i. 18-25	xliii. 13-43
4	xi. 33, xii. 9	xxxvi 31-38	19	ii. 6-13	xliiii. 3-17
5	xii. 10-21	xxxvii 1-10	20	ii. 14-21	xliiii. 18-27
6	xiii. 1-14	xxxvii 11-19	21	iii. 1-9	xliv. 1-16
7	xiv. 1-10	xxxvii 20-28	22	iii. 10-20	xliv. 17-31
8	xiv. 11-23	xxxviii 1-13	23	iii. 21-29	xlvi. 1-15
9	xv. 1-12	xxxviii 14-23	24	iv. 1-11	xlvi. 16-25
10	xv. 13-24	xxxix 1-10	25	iv. 12-26	xlvi. 1-15
11	xv. 25-33	xxxix 11-29	26	iv. 27, v. 4	xlvi. 16-24
12	xvi. 1-16	xl. 1-19	27	v. 5-15	xlvii. 1-12
13	xvi. 17-27	xl. 20-34	28	v. 16-26	xlvii. 13-23
14	i-viii.	xl. 35-49	29	vi. 1-10	xlviii. 1-14
15	ix-xvi	xli. 1-12	30	vi. 11-18	xlviii. 15-35
			31	Revise	Revise

By the grace of God, we have received the Word of God, to the Glory of God. Let us read “in the Spirit.” The epistles of the Holy Spirit through Paul to saints in Rome and Galatia, read together, will remind us of the freeness of righteousness, the attacks of Satan in the early church, and the difficulties of those whom God raised up at the time of what we call “The Reformation.”



Suggested Lord's Day Readings for Isolated and other Saints.

Isolation for Christ is a privilege. He hath said that His dowry includes tribulations. Shall we reject the afflictions of Christ in this way? No man cared for His soul. Let us never compromise to obtain friends, for His friendship is worth everything.

Rom. xi. 33-xii. 9. We need to connect chapters. Doctrinal dispensational prophetic, practical truth is one whole (“Therefore” xii. 1) The result of real study is *praise* (33): if the subject of election creates mere curiosity, there is sin. Many believers expect to understand all the Lord's ways, this is pride. 34, The Scripture presents God's absolute wisdom and right to do as *He pleases*: Isa. xl much humbles man; read it. 35, hath given *before*: blessed be God, we give as a *result*: “We love Him, because He first loved us.” Gratitude is the reflection of grace; when we are rightly praising, we shall bring our bodies to the Lord; praise is not mere sentiment, *every* member can serve Him: what a privilege. Similar practical truth is emphasized in Eph. iv. and Col. iii in connection with “the one body” to prevent dreaminess. Indeed the personal body was to be a miniature of the local body and that of the universal or rather world-wide. 2, Negative and positive. “The fear of the Lord is the beginning of wisdom.” 3, “For”—we shall either obey God's will or think of ourselves above what we ought to think. 4, This (with 2) shows us that we are not to seek after publicity, or anything, except the

will of God. This context shows a forgotten lesson—Paul is specially dealing with some who even in those days, wanted to preach, and he says, in the Spirit, that the great need is to do *all* to the glory of God. The tongue is not the *only* member that can serve. To obey is better than sacrifice, although the latter may be seen more. Let us never quarrel with God's appointments, our obedience is tested in connection with the Lord's will for us. We cannot say a man is extra spiritual because he preaches much. He may do half the commanded preaching halfheartedly, while another may do two-thirds the background testimony that is appointed wholeheartedly. The only important thing is to know how to do *God's* will: there is no intrinsic value in anything apart from this, preaching a sermon or sweeping a room are in themselves alike—i.e. *nothing*.

Ezek. xxxvi. 31-38. Blessings humble godly ones. Grace rebukes impressed ones (32). Cleansing causing to dwell: so spiritually now. 35, Isa. lv. 12, 13. Spoken, do, 2 Sam. vii. 25. 37, The Lord delights in prayer, even when He has promised (Rev. xxii. 20)—*because* He has promised. 38, All to the Lord's glory, and by reason of His covenant. To-morrow (D.V.) consider the valley of bones-Israel dead by nature. *Not a second chance* in resurrection: *these bones speak* (xxxvii. 11)

Rom. xv. 25-33. 25, Ministering to saints *not* second rate work; moreover it took much time. 26 "It was well pleasing" "God loveth a cheerful giver;" "if anyone *yearneth* after oversight:" wanted, enthusiasm! Collection, "fellowship," only possible when there exists a *common life*, real love. 27, "Well pleased" yet "a debt:" privilege and responsibilities linked. 28, "This *fruit*"—another encouraging name for a gift (*cf* Phil iv. 17) how the Lord cuts at the root of selfishness. 29, 30, "I *know*—BUT (rather than "now") I *beseech* you, &c." "To *agonize together*" prayer is not naturally easy, and that which is naturally easy is not prayer. 31, Though sure of coming, prayer for preservation. A gift is always acceptable "*we* should say, but the Holy Spirit emphasizes the need for *godly* receiving as well as godly giving: we are to pray for impossibilities—and for certainties! 32, 33, Paul coming, the Lord already with *all* His people.

Ezek. xxxix. 11-29. "A place of graves"—all Abraham had at first, but then he will have the land. 13, Blessing to them, glory to the Lord. This reference to "bones" contrasts with dry bones of xxxvii. Reminders of sin. 17, A sacrifice in wrath. The object, "My glory." 21, From *that* day. "The reason," I will be jealous for My Holy Name." "I am sanctified in them." "I am the Lord their God." "Left none of them," *cf* Ex. x. 26, 29 so in Zech. xii. 10, when the Spirit is poured out, the Lord is seen. Num. vi. 25, 26 fulfilled. Do we walk in the light?

Gal. i. 18-ii. 5. 18, Fellowship. 19, The apostles often away on service. Acts. ix. 27 explains how "two" apostles often acted together. 22. The Churches of a district. "Only they were hearing"—God glorified by the news spreading: assemblies in communication. "Us"—Fellowship. Once, now. "They kept on glorifying," not praising man. "With Barnabas." "I went up according to a revelation, but (the need for going up was) because of the false brethren led in beside." 5. Every hour important: a little wavering sinful, and *resultful*.

Ezek. xlii. 13-xliii. 2. "The priests that approach unto the Lord shall eat:" apply. 14. The glory and the majesty of God emphasized (essential teaching.) An earthly people must realize a distance (dispensational teaching). "Measured," all belong to the Lord: *His* details are worth recording. A square as the Holiest of all, and see Rev. xxi.—completeness. The Lord's returning glory. Emphasize His majesty. (See Hab. iii.)

Gal. iv. 12-20 "Become as I, because I also (became as) you" (when I was among you, I lived as a Gentile in these respects.) Then comes "brethren, I pray you," as a loving parenthesis and the apostle adds, that their Gentile habits, when he preached to them, did not injure him! 13, Because of an infirmity, I took a holiday!—Nay! 14, That which would have repulsed overruled: let the Lord be glorified by *all*. "As Christ Jesus:" holy representativeness, (see 19.) 15, Love is self-denying: Paul evidently suffered with his eyes; yet he studied the Word. *Cf* plucking out of the eyes in Matt. v. a twofold lesson in zeal. 17, "Discipline" and exclusion to make a sect, to honour man. 19, Holy earnestness. 21, Divine rebuke: all history typical, but not only typical. No half-way position.

Ezek. xli. 1-15. Sabbaths and new moons will be kept: contrast Col. ii. 16, "Before the Lord." "Unto the Lord" 8, 9, Godly arrangements; on democracy of self-pleasing. 10. Fellowship. 13. "Daily"—*always* emphasized in times of blessing: see Acts &c. Preparing, every morning, continuance, An *ascending* offering (wholeheartedness included) "Unto the Lord" be glory for ALL spiritual study: may ours be spiritual.

Delight in the Lord (Ps. xxxvii. 4.)
 apart from evil
 o good
 well for evermore } Ps. xxxvii. 27.)

"IF THE LORD WILL."

Bible Gatherings, 61, Upton Lane, The Lord's Day, Wed. 8, Thurs. 8, Sat. 7. 2, Coborn Road, Bow, The Lord's Day, Tues. 8, Fri. 8.

"The Lord's Name is to be praised"

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THOUGHTS FROM

"Thy Word is Truth"

JOHN. 17. 17

THE WORD OF GOD

A MONTHLY
HERALD OF
THE TRUE
MESSAGE.

Vol. viii. No. 11.

Nov. 1908. 1d.

A Monthly seeking to maintain Biblical witness, amid error, unmoved by error, to the Glory of God. Scriptures are true; man is a failure. The only hope is a new creation. Such humbling doctrine does not tickle the ears, or attract the natural heart, nevertheless "Let God be true, but every man a liar," for opinions of fallen creatures are fallen. Clean things cannot be brought out of the unclean heart Fellowship valued unto the honour of the Lord.

EDITED BY

PERCY W. HEWARD.

The Lord Jesus said "He that hath My commandments and keepeth them, he it is that loveth Me," John xiv. 21. And it has been written, "He that keepeth the commandment keepeth his own soul," Prov. xix. 16. God's word to Israel when brought out was—"All the commandments which I command thee this day shall ye observe to do," Deut. viii. 1. And the encouragement to Joshua was "Have not I commanded thee?" Josh. i. 9.

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Disobedience is grievous from those made righteous through the obedience of another. Our actions cannot add to or subtract from a finished salvation, but they evidence it, and effect present fellowship and future reward, for though "the gift of God is everlasting life," Rom. ii. 3—and for this we praise—it is also true that "whatsoever a man soweth, that shall he also reap," Gal. vi. 7, and we need to tremble, Isa. Izvi. 2,

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Meeting Rooms, &c. Studley House, 61, Upton Lane, Forest Gate, London, E. D.V. The Lord's Day 11 and 6.30 (Wed: 8; Thurs: 8; Sat: 7); 2, Coborn Road, Bow. D.V. The Lord's Day, (Tues: and Fri: at 8.)

PREFACE.

"THE Law was given by Moses, but Grace and Truth came by Jesus Christ," and in this Present glorious day of salvation, how grateful should God's people be for the knowledge that prophets and righteous men desired. Life and incorruption are brought to light through the Gospel. The way into the Holiest is now made manifest. Things new and old have been brought out of the Lord's treasure. The mystery that includes union with Christ, was not made known in other ages as it is now revealed. Yet the children of God complain!

Even the early saved ones, with inspired apostles and wondrous gifts, had not the completed Word of God, parts of which He gave in mercy to correct the very evils that sprung up. Thus He overruled sin, and the iniquity that removed the unity and prophecy was made the background for further permanent revelation. "Oh the depth of the riches, both of the wisdom and knowledge of God."

Correspondence welcome.
61. Upton Lane, Forest Gate.

"The Depths of God." 1 Cor. II 10, see 6, 14, III 1.

"The Depths of Satan" Rev. II. 24.

"The depths of God"—who can His deep things know?
Beyond all earthly view this path must go,
But when, by grace, there is a heavenly birth
The things of God should please us more than earth.

"The depths of God" a godly standpoint need,
No natural man this hidden truth can read,
But of the Spirit born we ought to know
Things of the Spirit in this world below.

"The depths of God." by grace we can behold,
The truth once veiled, e'en from God's saints of old,
"The heavenly things" no Jewish teacher learned,
And only as we grow are they discerned.

"The depth of God" Let not the carnal one
Conceive such wisdom may by him be won;
The Lord can still His deeper knowledge hide,
And, as with Moses, still in few confide.

"The depths of Satan"—awful depths indeed,
Yet many choose upon his food to feed,
The leavened meal their appetite doth please.
And in his mysteries they find much ease.

"The depths of Satan," or "The depths of God,"
Which do we seek, if now redeemed by blood?
Begone our worldliness, our wisdom vain,
We would know God if we are born again.

WORDS OF GREETING.

"Not in Vain in the Lord." By grace we have been enabled to press forward, but there are "things that are wanting." The new meeting rooms (61, Upton Lane, Forest Gate and 2, Coborn Road, Bow), seem plainly God's gracious "opening" (1 Cor. xvi., 9), and we do long to see many brought nearer the Lord, and many born from above in and through them. If by grace we are submissive to the Lord's plans, we may be sure our labour (and it will be *labour*), is accepted (1 Cor. xv., 58). By His mercy we desire to *abound*, to *abound always*, and to *know* this precious fact. What a lovingly-timed encouragement amid difficulties and the absence of seen results. "Not in vain in the Lord." Our reward is from *Him*, and we can well wait for *His* gift-payment. With His teaching as to this sinful age, we cannot expect outward prosperity, and the verse before us *inferentially* shows this. But when we realize *His* love to us, and the future appointed in *His* grace, anything but self-denying and painful service seems an insult to Him, and when we have toiled most faithfully we must say, "We are unprofitable servants. Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy and for Thy truth's sake." How merciful is our God to let us praise Him.

What wealth of teaching is "In Him" wrapped in every verse of Scripture, but as with the Lord's other words, these things must be sought out of all them that have pleasure therein. We need an attitude of reverence, if we would know "the deep things of God." In Christ are *hid* all the treasures of wisdom. None can realize all the *fulness* that He possesses—so vast is it; and, blessed be God, available for His redeemed people. As in Him not only are there blessings for them, but they *themselves* are safely and eternally placed. Chosen *in* Christ, and accepted *in* Him, they are encouraged to think much of their fixed representative position in Him at the right hand of God. As a result of this they are led to do *all* in His name, representative, of their Representative, amid this world of sin. Where then is worry? Where then is the excusing of disobedience? Where is pride? These things are shut out, if, by grace we realize what it is to be "in Him." What can exceed the dignity and humility of a growing child of God? Nothing can be more glorious than the position legally secured, and to be practically enjoyed. Yet we forget these things and are often "as if living in the world." If only Rom. iii. 24, viii. 2-39, Eph. ii. 6-13 and such passages were rightly, not merely sentimentally, before us, we should "*rejoice*" in Christ Jesus "*Speak the truth in Christ,*" and be "*helpers*, or

fellow-workers. in Christ Jesus." A high standard of godly living is inseparable from a right view of our high calling.

"Not unto us" be glory (Ps. cxv 1)
"Not unto Us." All is *by grace*. "Not unto us" be the honour of turning naturally unto the Lord. *He* inclined us. Salvation is the greatest blow to man's pride, yet it is often preached as a kindly offer to well-disposed men. "Not unto us" be the praise that we are now among the called of Jesus Christ. Those who plead for free-will plead for *wrath*. By attacking electing grace they unknowingly endeavour to *imperil* the salvation of all. But in God's mercy this is beyond their reach, and to all eternity millions of redeemed ones will be to the praise of the glory of His grace. "Salvation is of the Lord" will be their glad song. "Thou wast slain and didst redeem us" will be their ascription of praise unto the Lamb, when in the ages to come the exceeding riches of God is manifested. "Not unto us" is fitting language for those who have nothing good by nature. The glory and comeliness they possess are through the beauty of the Lord their God upon them, and His new creation within them. But it is easier to *say* these words, than to *live* humbly in the light of them. But *thus* should we live.



"THE DAY OF ATONEMENT."

IN EAST LONDON.

MONDAY October 5th was Israel's great Fast, called "The Day of Atonement." Many who open their shops on their "Sabbath," (for irreligion is fast gaining ground), close for this Fast, (and on their associated "New Year's Day"). Hardly a Jew is at work, they are all in the synagogues, or their homes or the streets. A nation of worshippers like Cain!—without the Blood. Here is a call to prayer: let us not be found wanting.

In grace, God has impressed upon us the need for much service among this neglected people, and so we were enabled to print tracts for the occasion on the press He privileged us to obtain. Over 1000 packets of Literature in *sealed* envelopes were sent forth Friday and Saturday, through His leading of a friend to have fellowship. Do we not *all* need more self-denying enthusiasm—because of grace? Other children of God gladly gave up afternoons and evenings beforehand to the labour of putting in letter boxes, or giving away in the streets, and thus we are able to praise Him for the privilege of reaching many Jews in Bow, Dalston, Forest Gate, Fulham, Hackney, Hampstead Highbury, Manor Park, Paddington, Stepney, Soho, Stoke Newington, Victoria Park, Whitechapel, etc., as well as those

of Manchester, Liverpool &c. through the post. "Not unto us, O Lord, not unto us, but unto Thy Name give glory."

On the Lord's Day, Oct. 4th, several brethren walked over to 2, Coborn Road, and it was hoped that some of Israel would come, if the Lord should thus incline, but He rather led to tract work in the neighbourhood. The first synagogue service for the Day of Atonement was 5.55, and we can praise Him for the many who accepted literature (to our surprise) on their way thither. We could not do much work outside after this, since "the Breaking of the Bread" must not be put in the background for gospel preaching. The Lord's Supper is His will each first day evening, and to obey is better than to do that which appears more showy and devoted. A few words were spoken to boys and girls outside the Meeting Room afterwards, and we walked back—worn but praiseworthy. It is written "They that wait upon the Lord, shall renew strength;" and the Lord is not slack concerning His promise. May we trust Him more.

On Monday, two brethren were privileged to lose a little for further service. If Israel, with their love of money are ready to lose a day's trade for their religion, shall not some of God's people lose it for His Name? Another fellow servant devoted his weekly half-holiday to the testimony, and others came on when permitted by business. Four sisters, moreover, toiled among the women and children, and put tracts in letterboxes during the afternoon. This work was not easy, but the Lord's acceptance compensates. The Lord's Name is to be praised, for godly wishes are of Him. But for grace we should all seek earthly things, and these facts are not recorded to glorify men and women, but to encourage and awaken God's people, and to show any of Israel into whose hands this literature may fall, how false is their charge that we do the work because paid for it. It is better to be paying for it, more blessed to give than to receive, if mercifully permitted thus to please the Lord. Howbeit, the labourer is worthy of his hire, although he may graciously use none of these things.

It may be asked how was the literature received? Mainly with *interest*, even near the synagogues: the Lord can overrule curiosity. Many are not satisfied with hollow Judaism. Shall we calmly let them drift into infidelity? One or two were unwilling to receive at first, but this refusal opened up conversation, and more than once, in journeying about, a little company gathered round. Thousands more of the tracts could have been used, but we praise God that a goodly number were given out, and desire to learn, through our failure to cope with the multitudes, His will for next year's Fast, if spared and permitted thus to glorify His name.

Professing Christians seemed to be doing little, except probably inside mission buildings, where few could be reached. We cannot approve of many methods in these dark days, but we do rejoice wherever Christ is preached, and mourn over the seeming apathy. Other literature was being circulated, for "the children of this age are wiser than the children of light."

In the evening, after prayer and a little meditation on Rom. ii., we were able to hold an open air meeting in the forecourt of 2, Coborn Rd. Conversation with passers by was emphasized; our sisters who had been giving away leaflets in the afternoon, being reinforced, and working among the women and children. We cannot remember or record all the encouragements and manifestations of God's presence—the absence of injury; the partly-impressed ones met; the effect on the workers on the lines of prayer, humility and praise, the physical strength supplied; the way we met one another in spite of the crowds and being separated through conversations: the fine warm weather that brought so many into the streets, albeit the day was not oppressive:—let all glory for all be His Whose Name we bear.

It may be said "Why a special effort at this season?" In one sense we would *never* slacken: but remembering how God uses means and conditions, how His beloved Son dealt with a Passover Psalm at Passover time, and how Jeremiah was led to make a "special effort" on the *fast-day* (cf. Isa. lviii. 1, 2.) and remembering too the testimony to religious ones in Jer. xxvi 2, we would be thankful for the privilege of this labour, when Israel are religious temporarily; and, thanking God, would take courage, praying *still* that He may be glorified. Alas! how solemn to see Israel without Atonement, how precious if we know our sins are covered by the precious blood of the Lord Jesus. But, reader, do you know this? Attendance at "church" will not save you. Are you *really* born from above? The test is simple discipleship. Are you *obedient* by grace? Or have you, like Israel, altered the Lord's ordinances, for example as to Baptism and the Breaking of the Bread, and still untruthfully preserved the wonderful names He gave to them? Remember the Return of the Lord Jesus and His Judgment Seat for His people, and the Great White Throne for unsaved professing Christians and others at the end of the "Thousand Years" are solemn facts.

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"The Lord's Name is to be praised."

THE CHILDREN'S COLUMN.

"FAR OFF," "MADE NIGH," *Eph. ii. 13.*

IT is sad, dear children, to think how many there are, even amongst young people, in the awful condition of being FAR OFF from God. When Adam and Eve disobeyed the Lord God, He sent them forth from the Garden of Eden, and placed a cherubim and a flaming sword, which turned every way to keep the way of the tree of life. (Gen. iii. 23, 24.) Ever since, all born into this world are by nature "FAR OFF" from God. Yet few are troubled about this. Some think, as Cain did, that they can as they are, and in their own way, draw near to God. But this is impossible, for everyone however young is FAR OFF from God; For we read "there is none that seeketh after God, none that doeth good, no, not one." (Rom. iii. 11) The Lord Jesus the only perfect One, came to seek and to save that which was lost. (Luke. xix. 10) In Luke 15 we have the words "until He find." Yes, Christ, the good Shepherd Who gave His life for the *Sheep*, will seek and find all those for whom He died. I want you to remember that not even one will seek the Lord, until He in His mercy works. His grace saves. I know there is the verse in Prov. viii. 17, "I love them that love Me, and those that seek Me early shall find Me." But God always works first, for He Who knows all hearts says "there is NONE that seeketh after God." How solemn are the words in Matt. xv. 8, spoken by Christ to the Pharisees "well did Esaias prophesy of you, saying, this people DRAWETH NEAR unto Me with their mouth and honoureth Me with their lips but their heart is FAR FROM ME." Such so-called prayer and praise is an abomination to God. Alas! it is popular in these days, as with Israel of old, to show much love with the mouth, with hearts far from God. All who are going their own way are outside God's blessings, which are in Christ. But I am so glad, through His precious blood, numbers can say "Once I was even as others, FAR OFF, but now I am MADE NIGH." Only think that those who were once enemies of God are now NEAR TO HIM and can truthfully sing, with hearts and lips:—

"So near, so very near to God,
I cannot nearer be,
For, in the Person of His Son,
I am as near as He."

I do long for many of my dear young readers to be able to join with me in singing this and many other suchlike verses, because MADE NIGH to God by Christ's blood. What a privilege to be in God's Presence, and to have all the blessings which are in Christ Jesus. We read "In Thy presence is fulness of joy, at Thy right hand are pleasures for evermore" (Psa. xvi. 11) One day ALL who

are now saved and made NEAR, will see the Lord face to face and be for ever with Him, while those who remain in their sins and FAR OFF will be sent away from God for ever, into such a dreadful place with the devil and his angels.

I do want you NOW to be troubled about your sins, and to remember that all, whether Jews or Gentiles, young or old, rich or poor, if without Christ are FAR OFF, while those in Christ are MADE NIGH. May you not be able to forget these four words "FAR OFF" "MADE NIGH."

Far off from God, and dead in sin,
With hearts so blind, all dark within,
No thought of God, no power to please,
Though prayers are said on bended knees.

Far off from God, and without hope.
How many thus in darkness grope,
Yet think at last all will be well,
And that with saved ones they will dwell.

Far off from God, yet not oppressed
By sins, which ought to cause unrest,
God's Word will be fulfilled, and yet
Both young and old this truth forget.

Made nigh to God by blood are some,
For they to Him through Christ have come,
Now all their sins are blotted out,
And His own Word they fear to doubt.

Made nigh to God, how joyful this,
To be so near is heavenly bliss,
While life eternal too is given,
And all God's sons are heirs of heaven.

Made nigh to God Who gave His Son,
By Whom redemption's work was done,
Now sinners once far off from God,
To Him are nigh through Jesu's blood,

Far off from God are YOU to day?
Or now made nigh to Him away?
Oh! that some readers, by God's grace,
In early life may seek His face.

SAVIOUR.

Sinless, 2 Cor. v. 21, Heb. vii. 26.

All-sufficient, Heb. ix. 12-26.

Victorious, Mark xv. 38, Matt. xxviii. 2.

Interceding, Heb. vii. 25, ix. 24.

Only, Acts iv. 12, Isa. xliii. 11.

Unchanging, Mal. iii. 6, Heb. i. 11-12, xiii. 8.

Righteous Ps. cxix. 137.

In His works and way, 1 John ii. 1.

GOD IS GREAT.

Ps. cxlv. 3, Deut. x. 17.

His love is great, John iii. 16.

His salvation is great, Heb. ii. 3.

His power is great, Neh. i. 3, Mark xiii. 26.

His works are great, Ps. cxi. 2.

His name is great, Jer. xlv. 26, x. 6.

His wrath is great, Rev. vi. 15-17.

YOUNG BELIEVERS' COLUMN. "LIFE MORE ABUNDANTLY."

John x. 10.

"BEFORE THE LORD" (Lev. i. 11.)

"UNTO THE LORD" (Lev. i. 9.)

"Before the Lord" O wondrous grace is this
A foretaste now of heaven's eternal bliss,
When sinners saved, by grace, their Lord shall
see,
And in His glorious presence ever be.

"Before the Lord" and "Unto Him," by grace,
All can be done within the holy place,
If saints outside the camp go forth to Him,
Who gave Himself His people to redeem,

"Before the Lord," in Christ, at God's right
hand,
His people there securely, safely stand,
While in the world they humbly with Him walk,
And of His majesty and glory talk.

"Before the Lord" they live, outside the camp,
And "Unto Him" Whose Word is Guide and
Lamp
All should be done that He their glorious Lord,
May be well pleased, according to His Word.

"Before the Lord" Who dwells in heaven above,
And "Unto Him" Who died in wondrous love!
"Before the Lord":—yet saints this truth forget,
And oft-times murmur and complain and fret!

"Before the Lord!" Oh think of this always,
And "Unto Him" let all be done with praise,
For He redeemed us with His precious blood,
Whereby we are made nigh unto our God.

"Before the Lord," within the holy place,
Saints stand before the Lord in sovereign grace,
And "Unto Him" all service now and here,
Should be accomplished, in His Holy fear.

"Before the Lord," let us by grace be still,
That He may work in us His gracious will,
"Before the Lord," we walk and "Unto Him,"
Should be our constant thought, our praiseful
theme.

"Before the Lord," throughout the day and night
And "Unto Him" who dwells in cloudless light
May every thought, word, look, and deed,
By His own power, unto His Glory lead.

"Before the Lord," and "Unto Him" Who died
Let us now live and with the Lord abide,
Till He shall come, and we by sovereign grace
Shall stand "Before the Lord," behold His face,
Then "Unto Him" from all the ransomed throng,
Will be the heavenly "Hallelujah" song.

THESE words are soon said, but what love is wrapped up in them, and what wonderful things did God prepare for His people in the present dispensation! His beloved Son brought about a wonderful change through His finished work. He led the redeemed out from Judaism (John x. 3): they no longer received a Spirit of *sevitute*, but a Spirit of *sonship*: out from them living waters were to flow, and "*greater things*" were they to do. The Word of the Lord came true: the appointed signs *did* follow them that believe, but they rebelled and vexed His Holy Spirit, the gifts of grace were used for vanity, and the Shekinah glory, as of old, in measure withdrew. Thus we have silence as to the Body, and its manifestations in the later epistles, and, finally, the greetings *from* the Holy Spirit in the last book, to show us the danger of trifling with God, and the severity of His dealings even with His people. And yet in these dark days of ruin, when we see not our signs, and when Jannes and Jambres, imitators, counterfeited the "miracles of the age to come," only a few of God's people confess the loss, only a few mourn the withdrawing of the mighty works which the Lord mercifully granted at first (Acts ii).

Many, alas, vainly puffed up by the fleshly mind, judging by appearances only, and seeing the network of organizations to-day, utter their cry "The temple of the Lord . . . are these." But He Who seeth not as man seeth, Who searcheth the hearts, and Whose eyes are as a flame of fire, beholds the hollowness of all, and again says, as it were, "Behold, your house is left unto you desolate." There *may* be, there *must* be Divine Rebuke in "*your assembly*" of Jas. ii. 2. The threat to remove the Ephesian lampstand was not empty. The parable of the overgrown mustard tree, inhabited by birds of the air, is the Lord's own view of Christendom. Brethren, let us not talk glibly of life more abundantly, and of privileges, but, humbled before God, seek now His forgiveness, guidance and blessing.



KEEP.

Keep thy heart, Prov. iv. 24.
Keep thy tongue, Ps. xxxiv. 13.
Keep thy foot, Eccl. v. 1.

OUR PRAYER.

Keep me, O Lord, Ps. cxl. 4.
Keep the door of my lips, Ps. cxli. 3.

WE ARE.

Kept by the Power of God, 1 Pet. i. 5.
I will keep Thee, Rev. iii. 10, Ps. cxxi. 5.

MESSAGES FOR DARK DAYS—11.

THE FEAR & PRAISE OF MAN,

WE are all more or less afraid to take a firm stand for God, because we fear what so-and-so will think and say. Oh, how many have been exercised as to certain parts of God's truth, and yet hold back from loving obedience, because of reputation, and the fear of man, which (we are told) bringeth a snare (Prov. xxix. 25). Nicodemus came to Jesus by night, for fear of others (John iii. 1-2). The disciples shut the doors "for fear of the Jews," (John xx. 19), though our beloved Lord said to His disciples, "Fear not, them which kill the body, but are not able to kill the soul; but rather fear Him Which is able to destroy both body and soul in hell" (Matt. x. 28).

Every time we are afraid to take a step, and come out from those things which grieve our God, we not only dishonour Him, but lose blessings *now*, and reward in "*that day*." How we would fear God, and be fearless of man, if only we could see things as they really are. But *now*, we walk by faith and God often wants His people to go forth "not knowing," in simple faith in Himself. If saints are by grace, to "fear God and keep His commandments," they must be willing to lose friends and popularity, and often to be in the background, yea even despised.

This needs grace, but, in view of all God's Love in choosing us, "in Christ" before the foundation of the world, and in view of the Judgment Seat of Christ, and that God may be glorified—shall we not count all things here but loss, for Him, yes, for Him? Though He was rich, yet for our sakes became poor, that we through His poverty might be rich" (2 Cor. viii. 9). We see His condescension in Phil. ii. 5-8. Fearlessly He went to the cross for us. Shall we then dishonour our beloved Lord through the fear and praise of men? The Lord rebuked the Pharisees because they loved the praise of men more than the praise of God, John xii. 43, and we need to be humbled by this rebuke, for it needs much grace not to be like them. Then our Lord, surely for warning to His people, tells us of those who love to pray standing in the synagogues, and sounding a trumpet before them when giving alms to be seen of men, and He says they have their reward (Matt. vi. 2-5). These things are heart-searching for it is easy to do likewise. May we indeed be lowly before the Lord and confess our sins in these things, and ask for grace not to fear anyone, but to fear the Lord and do all in His sight and simply unto Him. Separation always leads, more or less, to loneliness and suffering, which many fear and thus fail to have fellowship with the Lord.

Outside the camp with Him is blessedness indeed; but with fear of man, and of loss in this age, how often we grieve our God, and fail to glorify Him on earth, and "in that day." Then He shall be glorified, *if* we have borne much fruit. Oh, may the words ring out—"FEAR GOD"—fear God and keep His commandments.

The flesh shrinks from being thought strange and peculiar, for an outside position is not natural; yet—in view of God's glory and of "that day" when our beloved Lord "shall come, to be glorified in His saints, and to be admired in all that believe" (2 Thess. i. 10)—surely His people will seek not the praise of men but rather the reproach of Christ! They can wait for His making manifest the counsels of the heart, and then shall every man have praise of God (1 Cor. iv. 5). Now rejected and despised, then the praise and "well done" of Him Who will reward even a cup of cold water, *given in the name of a disciple*.



The Wages of Sin is Death, but the Gift of God is Eternal Life through Jesus Christ our Lord.—Rom. vi. 23.

THE first part of this verse is indeed solemn, and as true as the latter part. Yet few really believe this, and thus go on from day to day unconcerned about their present and future condition. How sad! If we go back to Gen. iii. 3, we read the solemn words God had spoken to Adam, and Eve now repeats them to the serpent. "But of the fruit of the tree which is in the midst of the garden, God hath said ye shall not eat of it, neither shall ye touch it, *lest ye die*." Then with subtlety the tempter said "Ye shall not surely die." But in verse 21 we read "the Lord God made them coats of skin and clothed them," thus showing that either they must die, or some One must die instead of them. All the sacrifices of the Holy Scriptures point to this fact. So that none may be mistaken as to any being righteous in themselves, it is clearly written, "wherefore, as by one man sin entered into the world, and death by sin, even so death passed upon all men, for that all sinned" (Rom. v. 12). So we see that ALL by nature are dead in trespasses and sins. Further the soul that sinneth, it shall die (Ezek. xviii. 4). How awful are the words spoken to the unbelieving self-righteous Pharisees, by the Lord Jesus, when on this earth "If ye believe not that I am He (the Messiah) ye shall die in your sins" (John viii. 24).

Though the words "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap" (Gal. vi. 7), were spoken to believing ones, the same truth applies to unbelievers, for Prov. i. 28-30, refers to the future. "Then shall they call

upon Me, but I will not answer, they shall seek Me early but they shall not find Me, for that they hated knowledge and did not choose the fear of the Lord, THEREFORE SHALL THEY EAT OF THE FRUIT OF THEIR OWN WAY AND BE FILLED WITH THEIR OWN DEVICES." How these words should make ungodly ones tremble, but, alas, they are so blinded by Satan, who is the god of this age, that they think God will not do all that is written in His Law. But He will, dear reader, and this is why we are so concerned about you. For "the Word of our God shall stand for ever." You cannot get away from this solemn fact, also the truth that what you now sow you will surely reap. "Evil pursueth the wicked" (Prov. xiii, 21. "Sin, when it is finished, bringeth forth death" (James i, 15). Oh, what fearful words are written in Rev. xx, 12-15.—"I saw the dead, small and great, stand before God, and the DEAD were judged out of those things which were written in the books ACCORDING TO THEIR WORKS, and DEATH and hell were cast into the Lake of Fire. This is the second death, and whosoever was not found written in the BOOK OF LIFE was cast into the Lake of Fire." How dreadful are these words, and those who can thank God for His unspeakable GIFT (2 Cor. ix. 15)—namely, the GIFT OF GOD WHICH IS ETERNAL LIFE—tremble for those who have not passed out of death into life, through the death on the cross of the Lord Jesus. He says of His people, "I give unto them eternal life, and they shall never perish." I can only warn and pray for you, and, concerning the awful passages in this message, say, "Shall not the judge of all the earth do right?"

Sin is a fearful, solemn fact,
Which should ungodly ones distract,
For they will reap what now they sow,
Sin's wages mean hell's awful woe.

Sin must be punished; thus in love
God gave His Son, from Heaven above,
To live, and die, for all His own,
Who for their sins now sigh and groan.

Sin in the end brings awful death,
God in the Holy Scripture saith:—
Yet men the Lord now disobey
Without a thought of that great day.

Oh, will you not now stop and think,
No more of sinful pleasures drink,
But for your sins now groan and cry,
That in your sins you may not die?

The gift of God is life, through Him
Who died His people to redeem;
But those who now despise the Lord;
Will find sin brings its own reward?

GOD WILL—

Do His Will (Ps. xxxvii. 5.)
Delight in His people (23.)
Deliver them (40)

CALENDAR.

"IF THE LORD WILL"—November, 1908.

	Jeremiah.	1. Thess.		Jeremiah.	2 Thess.
1	i. 1-10	i. 1-5	16	vi. 9-17	i. 1-4
2	i. 11-19	i. 5-10	17	vi. 18-30	i. 5-8
3	ii. 1-8	ii. 1-6	18	vii. 1-7	i. 9-12
4	ii. 9-19	ii. 7-12	19	vii. 8-16	ii. 1-4
5	ii. 20-30	ii. 13-20	20	vii. 17-27	ii. 5-8
6	ii. 31-37	iii. 1-5	21	vii. 28-34	ii. 9-12
7	iii. 1-11	iii. 6-13	22	viii. 1-12	ii. 13-17
8	iii. 12-19	iv. 1-6	23	ix. 1-8	iii. 1-4
9	iii. 20-iv. 2	iv. 7-12	24	ix. 9-16	iii. 5-8
10	iv. 3-18	iv. 13-18	25	ix. 17-26	iii. 9-12
11	iv. 19-31	v. 1-5	26	x. 1-13	iii. 13-18
12	v. 1-9	v. 6-11	27	x. 14-25	Revise 1 Th.
13	v. 10-18	v. 12-20	28	xi. 1-10	Revise 2 Th.
14	v. 19-29	v. 21-28	29	xi. 11-23	Reread both Epistles.
15	v. 30-vi. 8	Revise			

By grace we have the Word of God: let us make godly use of it to His Glory. Diligence well befits those saved by precious blood. Carelessness shows there is little gratitude. Fellowship in study is a privilege, but it must be fellowship in the truth.

Suggested Lord's Day Readings for Isolated and other Saints.

Isolation for and with Christ is a real joy; but if through eccentricity—a sin. If in your town, or village, there are not saved ones rightly and humbly gathered unto the name of the Lord Jesus (even outside "Brethrenism" and mission-room "under-nominalism," although many dear children of God are found therein), pray much about this. He may wish you to remove, or may lead others locally to similar prayer. The Lord has wonderful methods. Trust Him, do not lean to your own understanding.

Jer. i. 1-10. 1. His words, yet the Lord's. 2, 3. Continuance. 5. God's plan long before out-working. 6. It is well to feel incompetent: the Lord's strength is made perfect in weakness. 7, 8. The two "I's." Go speak, be not afraid. 9. cf Isa. vi. 10. Hos. vi, 5: the power and certainty of the Word of the Lord. His truth not popular.

1 Thess. i. 1-5. Called-out church. **In. 2.** We. All. 3. Faith is active. Love toils painfully. Hope seems lively, and patient remaining under appears too quiet: but the Lord links them. In front of God, beloved by God. 5. How election may be known, cf 2 Pet. i. 10. "In much assurance," "full bearing along" by the Spirit.—Yet "according as ye know what manner," &c.—God worked, yet used the workers, and their earnest self-denial was one of His texts.

Jer. iii. 12, 19. 12, Grace. 13, Sin must be acknowledged. 14, Election, and complete working. Contrast scattering of 13. 15, Organisation: the

withholding of overseers is always a chastisement. Knowledge real food. "Mine heart," cf. Acts xiii, 22. 16, Young translates, "Nor is it made again. The Lord Himself in the midst, not merely the symbol: *no ark in the Temple* of Ezek. xli, Zech 6, 13. 17. Though heaven is His throne, He will graciously come to Zion, Luke i. 32; contrast what is said of man's temple in Isa lxvi. 17, To be gathered to the Lord's name is the opposite of following one's own evil heart, Heb. iii, 12. 18, "Together," "out of—to." 19, Relationship, obedience. Can we be trusted?

1 Thess. iv. 1-6. "We encourage," encouragements needed. "It is necessary to walk." To please," the word suggests "fitting in." God delights in our service. "Abound," "overflow." We should never try to limit our obedience as much as possible: that which overflows comes from *within*. 3, Positive, negative. 4, A vessel for the Lord's use, 2 Tim. ii. 21, 1 Pet. iii, 7. 5, "Not in passion of desire"—feelings and wishes are often Satan's opportunity.

Jer. v. 30—vi. 8. "In the land"—sin is im-pudent. Prophets, Priests, People: fellowship in iniquity. "Out of the north," the *hidden* place. God has terrible judgments to be unsealed, Rev. v. 5, God uses means of judgment. 6, God's sovereignty over all. The heart wrong. "Before Me," ii. 22. 8, yet an invitation, see Ps. ii. 10-12. "Lest"—God will judge.

Revise 1 Thess. 5 All God's Word is precious and powerful (ii. 13) It is well to search as with a microscope, and also to read through a book at once. We must remember this letter was to young and suffering Christians; their godliness shines forth to God's praise, and let us note (a) the characteristics of a true preacher (e.g. i. 5, ii. 2-6, iii, 1); (b) the emphasis is on the Lord's return (i. 10, ii. 19, iii. 13, iv. 13-18, v. 1-4, 23); the value of tribulation (i. 6, iii. 3). All glory is to God for salvation, i. 2, ii. 13, cf 2 Thes. ii, 13. Do we praise Him?

Jer. viii. 1-12. A great judgment in the East. Loved, served. 3, Rev. vi, 16, 17; How we ought to be thankful for deliverance from wrath. 5, the energy of sin. 7, not only like the beasts, but worse, see Isa. i. 3, Matt. xvi. 3. 8, yet boasting; so is it to-day. 9, God's word loathed, see vi. 19, and God's answer in ii. 37, vi. 30, vii. 29, man's wisdom foolish. 11, the danger of glossing over sin, God's people have not a popular message: "peace, peace." Emphasised"—yet! 12, Not ashamed of sin, contrast Ps. cxix. 6.

2 Thess. ii. 13-17. "We are in debt to be grateful," always *into* salvation. *Into* which He called. *Into* obtaining (or preservation connected with) glory, the word literally means "making around" we shall be around Him, Christ the Centre. 15,

The holy inference. *True* tradition. 16, Grace linked with painful precepts. 17, Hearts and hands and lips right. "Stablish"—the apostles "confirmed" the disciples (Acts xiv. 22, xv. 41, same verb in compound form), not in a human way, but exhorting to firmness; we should not be as babes, or tossed to and fro.

Jer. xi. 1-10, 3, Disobedience brings wrath, yet Israel dare to calmly say "we do the best we can." Are they the only ones who thus speak? 4, All. 5, Jeremiah humbly says the "Amen" of Deut. xxvii; he was a deep Bible student, and readily acquiescing in the Lord's will, even when painful, cf Rev. xix, 3, 4. 7, How God condescends in His actions and language: how He identifies Himself with His prophets who rose early. The same warning rang out again and again, yet they listened not, such is man: no inclining of the ear at all. 9, Fellowship in sin. 10, No improvement. Sin is leaving the Lord and going to evil, not merely relative but also positive. As houses they sinned.

Revise Letters to Thessalonians Saved Ones. ^{2 Thess. 3} These letters, re-read, will show the grace of God, and the marks of His growing people; yet even when there is godliness, Satan is busy as 1 Thess. iii. 5 and 2 Thess. iii. 11 will show. False teaching as to the Coming of Christ made mischief. Men said "He has come secretly," and then professed to anticipate the Millenium, expected no persecution, gave up daily work. How subtle is the devil, he turned the very Hope of the Church into a base of operations against it. Notice and collect privileges and responsibilities. Mark dealing with those who wander in 1 Thess. v. 14, 2 Thess. iii. 14-15. Gather the prayers and the references to continue prayer. There are many allusions to glory; and electing grace is not forgotten. The nature and importance of sufferings are alike brought before us. Our Triune God is glorified: may this be the history of our life! And let us not omit to seek, for *His* honour, a Scriptural path and separation and fellowship as the Thessalonian saints possessed.

Those who by grace, feel that the days are evil, and who desire to keep simply to the unpopular, yet ever true Word of the Lord, are lovingly reminded of the breadth of the command "Love one another." Dear saved reader, what are you willing to do to illustrate Scriptural unity in Christ? Dear unsaved reader, have you ever realized the awful fact of being "without Christ?"

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THOUGHTS FROM THE WORD OF GOD

A MONTHLY HERALD OF THE TRUE MESSAGE.

"Thy Word is Truth" JOHN. 17.

Vol. viii. No. 12.
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EDITED BY
PERCY W. HEWARD.

He saith to Moses, I will have mercy on whom I will have mercy and I will have compassion on whom I will have compassion, Rom. ix. 15. But we are bound to give thanks always to God for you brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth, 2 Thess. ii. 13. The elect, whom He elected, Mark xiii. 20. Who maketh thee to differ? 1 Cor. iv.

A Monthly to proclaim "the grace of God that bringeth salvation," and therefore that "if any one is in Christ there is a new creation; old things passed away, new things (corresponding with the new creation) came to pass." Hence the old truth which men call "Puritanism," "Calvinism" and "Plymouth Brethrenism" is emphasized, while there is a real desire to avoid the sad dispensational and ecclesiastical errors which these man-ruined movements have spread, and to go humbly back to primitive love and obedience, as the righteous mark of those possessing complete righteousness.

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7. By nature the children of wrath even as others, Eph. ii. 3. We are all as an unclean thing, Isa. lvi. 6. O the depth of the riches, both of wisdom and knowledge of God, Rom. xi. 33. Chosen that we should be holy, Eph. i. 4. Chosen that ye should show forth the praises, 1 Pet. ii. 9. Go ye into all the world and preach the gospel to every creature Mark xvi. 15. He Which testifieth these things saith Surely I come quickly, Rev. xii. 20.

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PREFACE.

BY the grace of God, and to the glory of God is this Monthly sent forth. The "well done" of man is worth nothing, that of the Lord worth everything. Oh! that all privileged to share in this humble testimony, when the enemy has (as it were) come in like a flood, may love the praise of God, more than the praise of man. Moses had respect unto the recompence of the reward, and therefore, the treasures in Egypt were less than nothing and vanity unto him. If we simply live as those who are of the day, dear fellow Christians, we too shall be despised and rejected of men, but we shall hear the blessed words of encouragement, "Ye are My friends, if ye do whatsoever I command you." Useless are earth's attractions after that. He can and will compensate. Faith believes in the reality of the Lord, and the reality of "that Day," with the object of encouraging such unworldly faith, to the Lord's glory, is this Monthly issued.

If any unsaved ones, exercised in the Lord's mercy, and enquiring after Him as none by nature do, shall see this paper, the writer would earnestly remind them that "Christ died for ungodly ones." Herein is love.

AMAZING GRACE.

Amazing grace—our sins are now removed,
And we, by nature lost, in Christ approved,
Made sons and heirs and linked to Him for aye,
Against Whose will we madly sought our way.

Amazing grace—no merit can be found
In self or works of self; grace doth abound!
All glory unto God for grace must be,
Redeeming love our all, our only plea.

Amazing grace—for we were lost and dead,
But yet for worthless ones the blood was shed,
Rebels were chosen, guilty ones embraced,
And graceless ones in Christ for ever graced.

Amazing grace—we worship and adore,
And our demerits feel yet more and more,
And would, by grace, as grateful humble saints,
Check pride and boasting, and would cease complaints.

Amazing grace—we cannot comprehend
The depth and height of grace—love to the end,
But we believe God's Word, and would, with praise,
Now simply seek to please our Lord always.

Amazing grace—how shall we use such grace
To make us stay in sin? and thus deface
The love of God? Nay, saved by Him alone,
His will we love, His wishes we enthroned.

WORDS OF GREETING.

Our Position. God has in mercy given us a standing in the Kingdom of His Son (Col. i. 13) and by faith we stand, longing for the time when he will make to stand beside himself a glorious church, not having spot or wrinkle, or any such thing. This is OUR POSITION, legally, dispensationally, and personally. And we desire (realising that He will fulfil the desire of them that fear Him) to bring our daily life into holy harmony with this, and to take our position as the world's rejected, outside the camp, with our beloved and still despised Lord. Our position should be under the threshing instrument of tribulation, and running before swift persecution, the outcast of Christendom for and unto Christ. Our ECCLESIASTICAL POSITION is simply this:—Denying sects and other works of the flesh, as far as by grace we see them, we would cease to hear the instruction that causes to err (Prov. xix. 27), and would avoid all fellowships (however large or "spiritual" apparently), that ignore the Lord's arrangements, at the same time seeking positively a fellowship that will humbly keep to His arrangements, which can never be sectarian. We have no wish for "a party" of disciples gathered around us, but we long for a unity among vessels unto honour, useful to HIM.

The Lord, or Something outside Him! Why were the sacrifices offered? "Unto the Lord." What were the life and death of the Lord Jesus? A fragrant offering unto the Father.

What was the sum of Paul's life? Was it not Christ (Phil. i. 21)? Then, dear fellow believers, why are we so half-hearted? Why do things usurp the place that belong to Him? Why do we hesitate when an act of obedience is before us? Do we need something more than the bare word of the Lord? Is it not enough to be told by Him? Do we dare to put "service" as a counterbalance against the simple power of His will and fellowship? If we remain in forbidden fellowship and plead the necessity of the Christian labour, there, where is our love to Him Whom we call Teacher and Lord? Has the idolatry of work dethroned Him? It does not need much spirituality, if any, to preach, to be orthodox, or to be controversial, or to engage in time-taking "study" or "service," but it needs spirituality to quietly follow the Lord's painful will, as a disciple continuing in His Word, even when it cuts against friendships and opportunities for seemingly necessary and useful influence. We scarcely know how much or how little we love the Lord till we have something to give up for Him, aye, to keep on giving up, and yet not with natural love of change. See John xxi, 15.

Letters to an Assembly of Saved Ones, and Others.

"DEACONS"—ACCORDING TO GOD'S WORD.

DEAR FELLOW BELIEVERS,

As those redeemed, we cannot but feel our responsibility to adhere to the lines the Lord has appointed. Man's innovations are not of God. Our desire is to know His will, to approve the things that are excellent, to walk circumspectly, and do those things which are pleasing in His sight. Love will keep His commandments, though they *seem* to hamper, and to cause continual opposition. They are not grievous. His yoke is easy, if we love.

The Lord has not left us without instructions. His commands are exceeding broad, dealing with every detail, and the idea that we have no definite guidance for assemblies in His Word is often the result of a wish for independency or conformity to this age. Romanism appeals to the Scripture and tradition (the latter modifying the former). Secondly, Presbyterianism pleaded for the Divine right of its (erroneous) "church" government. Modern teachers assert the lordship of convenience, and merely look for more or less expedient hints in the Word of God. There is no fixed plan, they say. But the principle of the second is rather true. We want Divine right and authority. Paul emphasized the fellowship of "churches" (note occurrence of words in plural), and said, in the Spirit, "As I teach everywhere in every church," "so ordain I in all churches," "we have no such 'custom,' neither the churches of God," and "how thou oughtest to behave thyself in a house of God." Doubtless there were differences of old, but were they the glory or the shame of God's people? Were the myriads zealous for the law and antagonistic to Paul and the churches of Gentiles, gathered on a basis and with arrangements well pleasing to God? Scripture does not exalt man's free will. Shall we? It is a grievous sin to make the warnings given in Scripture (e.g. Abraham's lying, Peter's neglect of Gentiles, Paul's sermon on Mars' Hill) our examples.

The term "deacon" suggests humility, toil, and, as a rule, subordination to others (note use in Rom. xiii. 4). Its first use is in Mat. xx. 26, rendered "minister," and made parallel with bondservant (27). It is the contrast with greatness, and the Lord sums His own life by the verb "to be a deacon," in verse 28 (see Rom. xv. 8). These passages, and the application of the name to Paul (Col. i. 23 25) and Timothy (1 Tim. iv, 6) will show it is not merely an "official term," but descriptive,

of godly activity. Yet, while rejoicing in any protest against officiousness, we must not forget that the descriptive use of our expression "a civil servant," does not destroy its special use. And so a deacon was not always unofficial, far less any body who liked to assist in any way. God is not the God of confusion. Thus, too, with adding to the church no man durst, with natural choosing; the Lord added in accord with certain arrangements. Even Paul, on arriving from Damasas, needed right recognition. Yes, thus is it with "office." We have seen the Holy Spirit made overseers, often, in love, directly leading some to appoint, although we must remember He is not bound (cf Gal. i. 18, 1 Cor. xvi. 15). We are not told, however, that Paul chose deacons in every church, when ordaining elders (Acts xiv. 23), nor is this name included in Titus' commission (Tit. i. 5). We turn to Acts vi, which (though showing the Apostle's lack of realisation of the height of service in connection with the mammon of unrighteousness, so affecting millennial reward) hints a usual double appointment, but *only* of those having "diaconia" (viz., choice by saints, and approval of any in authority). The Lord dealt graciously, yet severely, with the under-valuing of of "tables," and used Stephen and Philip for preaching, rather than the apostles, even leaving them without a church to guide (Acts iix. 1). Paul, mercifully preserved from this error, took oversight of finance (1 Cor. xvi. 4, 2 Cor. viii. 9), but still adopted the Lord's double appointment as to this and this only (1 Cor. xvi. 3, 2 Cor. viii. 19). Overlooking the context, some of the Lord's people have imagined election to office of *teacher*, but this was not God's plan. We must distinguish, and also remember 2 Tim. iv. 3, 2 Pet. ii. 1, Jude 4. In like manner, Timothy had at least, responsibility over existing deacons, in 1 Tim. iii. Thus there was wisdom in the arrangements of money, providing things manifestly honest, to the Lord's glory.

These portions seem to make clear that part of the deacons, work was financial—no unimportant section of the ordering of a church of God. Thus we have a parallel with the synagogue and its deacons, and Acts vi. and 1 Cor. xvi, bring before us another parallel, for the synagogue had both daily and weekly collections, the former of goods, the latter of money. But this was not all the work of a primitive deacon. The word comes in John ii. 5, 9, and the stress on "ministry" in connection with food, in Luke xxii, 27, John xii. 2, Acts vi. 2, doubtless, primarily, refers to this, but, is it not possible that, when needed, these would be the brethren to lovingly serve others, aiding some Gaius-like host, at the "Breaking of the Bread"? (Howbeit, a sacramental administration, or an absence of homeliness, must be regarded as sin.)

In like manner, when Paul and Peter, at Cornelius house, abstained from personal baptising, would not "deacons," as Phillip in Acts viii, naturally serve their Lord in this? (How strangely, christendom has given "celebrations" of these ordinances, to a higher order, that many may be glorified). Indeed, general assistance seems the beautiful idea of *diakonia*, suggestive of love and of holy unity. The occurrence of the verb in Acts. xix. 22, 2 Tim. i. 18, Heb. i. 14, gives further light. Possibly "deacons" were "youngers," contrasted with elders. (Luke xxii. 26—the parallel "he that doth serve" is from *diakonos*). This term, "youngers," also appears in Acts v. 6, 10, where the trying work, entrusted to these brethren, illustrates their willingness, and aid in anything necessary: moreover, showing the completeness and self-contained nature (so far as the world is concerned) of a church of God.

If we patiently compare and contrast the qualification of bishops and deacons, in 1 Tim. iii., we shall notice that the former alone must be fitted for teaching (hence alone named in Acts. xx. as "feeding the flock,") and *must* too have *grown* (and believing) children. But though the word "their" before "children" should be omitted in verse 12, the teaching is plain that if the deacons (who were always married men) had children, these must be in godly subjection. The link of "deacons" with children generally hints moreover, they had some work among those attached to a primitive assembly (always a wonderful testing service) and possibly, like the Synagogue-Assistant, they taught the attached school, which a Scriptural assembly should even now seek to have. Modern education, elementary and classical, in its subjects, methods omissions, objects and choice of teachers, is mainly anti-christian. The deacons were to prepare for promotion (verse 12), evidently to "oversight." How exactly yet how simply was all arranged. May we by grace, look for the Lord's grace in raising up real men of God with the high standard given in 1 Tim. iii. and may the sad caricatures of christendom though the Scriptural names be taken, humble us before Him, and cause us real pain, lest we share by silence or indifference in the rebellion around, against the Lord.

Yours heartily in our rejected Lord Jesus,

PERCY W. HEWARD.

"IF THE LORD WILL."

Bible Gatherings, 61, Upton Lane, The Lord's Day, 11 and 6.45, Wed 8, Thurs. 8, Sat. 7. 2, Coborn Road, Bow, The Lord's Day, 6.45, Fri. 8.15

"The Lord's Name is to be praised."

THE CHILDREN'S COLUMN.

THE MILLENIUM.

I FIND, dear children, that few young people have any teaching as to the glorious time coming on this earth. Before we go on with this subject any further, I must tell you that before this period, there will be for Jews and Gentiles a most terrible time, such as was not since the beginning of the world to this time, no, nor ever shall be (Matt. 24, 21). I want you to know this, because many are saying that the world is getting better and that when Christ comes *so many* will love Him. But the Holy Scriptures tell that as it was in the days of Noah so shall it be when the Son of Man cometh. It was a dreadful time of wickedness then. So it will be again. I hope to tell you more about this another time.

"Millenium" means a thousand years. We are told (in Rev. xx. 1-3) that Satan will be bound, shut up in the bottomless pit for a thousand years. Then, in verse 4, we read about the saints reigning with Christ for a thousand years. How awful is verse 5 "But the rest of the dead lived not again until the thousand years were finished." Few think about these solemn words, though they are as true as any other part of God's Word, all of which shall stand for ever. It will be during this glorious time that the earth shall be full of the knowledge of the glory of the Lord as the waters cover the sea (Isa. xi. 9).

The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock. But even then there will be the reminder of sin for the verse, goes on to say "and dust shall be the serpent's meat (Isa. lxv. 25). Thus God fulfils His Word for in Gen. iii. we read concerning the punishment of the serpent, "and dust shalt thou eat all the days of thy life." Yet amid all there will be peace on earth, Jerusalem will be a praise in the earth (Isa. lxii. 7). The Jews will dwell in their own land safely, and delight themselves in the abundance of peace, and out of Zion shall go forth the Law. The heavenly Jerusalem, where those who are saved will reign with Christ, is above. It is such a beautiful place; there will be no night, and no reminder of sin. For it is written "the glory of God did lighten it, and the Lamb is the light thereof." If you read Rev. 21 you will see how lovely it will be. I should like to write more but cannot now as space does not allow. In closing I want you to notice verse 27. "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie, but they which are written in the Lamb's Book of Life." Is your name there? Are you troubled about your

sins? Time is short, read what God says about your sins, and I pray *you* may be amongst the redeemed who will live and reign with Christ "in that day."

When Christ the Lord shall come again
His suffering saints with Him will reign,
And such a glorious time 'twill be,
When Satan's bound by God's decree.

Israel will then be saved and blest,
Beneath their vines and fig-trees rest,
The Jewish children "in that day,"
About the streets will brightly play.

Jerus'lem then will be a praise,
And holy unto God always,
While over all the earth will be
God's glory, spread from sea to sea.

But dust shall be the serpent's meat,
For God's sure Word stands all complete,
The wolf and lamb together feed,
And these a little child shall lead.

But think how awful it will be,
For those who rise their doom to see
(After the thousand years expire),
To hear about the Lake of Fire.

No sin, we read, can enter heaven,
But only those who are forgiven,
Can you with joy for that day look,
Because your name is in God's book?



YOUNG BELIEVERS' COLUMN.

"I CANNOT OBEY."

FEW would have dared to speak, but actions speak louder than words, and the heart feeling is sometimes—"Oh, I cannot do that, to say I was wrong, to come out from that which I love—I cannot." And so the subject is shelved, and the heart becomes so chilled that the words can be read without a blush.—"If ye love Me ye will keep My commandments."—"Ye are My friends if ye do whatsoever I command you."

"The fear of man bringeth a snare," and there is the apparent humility but actually proud independence, of a Moses when he said "O my Lord send, I pray Thee by the hand Thou wilt send" (Ex. iv. 13).^{*} Thus do our actions talk, and their words are terrible—"I cannot obey." True, God has had His faithful people who have been "tortured, not accepting deliverance," or the rescue linked with recanting. But it is in *little* things, as

^{*} This beloved servant of God was inspired and willing to record his own failures and thus to help us. He first rushed forth and supposed that his brethren would have understood, Acts vii. 25. Then after 40 year's training (how sin delays, cf Num. xiv. 23) he held back. Thus Satan leads to extremes, appearing to encourage a godly action to cause an excess. This teaching just meets our need. Another sidelight on sin is this meek man's haste, in Num. xx.

we say, that the failure is easiest and greatest. Not without meaning is the Lord's solemn declaration about denying or saying "No" to self: not without meaning His awful utterance about His necessary denial of some of His people in *that* day. For the Lord cannot recognise as *servants* those who are ashamed of Him, or who put anything above Him. for in all things He must have the pre-eminence.

Thousands of professing Christians have come face to face with some of the Lord's arrangements, e.g. Matt. v., xxviii. 19, Luke xiv. 27, and have feared to obey. They have loved some more than Himself (Matt. x. 37). There has been an attempt to explain away and the result has been a stupor, a deadness till the offending language has sounded out as the very lovely song of one that hath a pleasant voice and can play well on an instrument. Dear reader, are you coming up to a point, and will you go back? You cannot be the same again.

In one verse we are told "From that time many of His disciples went back, and *walked no more with Him.*" (John vi. 66.) It was too costly to believe and obey the man-lowering words of the Lord Jesus, and what do you think was the end of such and of those, who, with emotional zeal offered to be servants in Luke ix. 57-62? Solemn is their "destiny of doubt."

we cannot say if they saw their sins, which many to-day would call "virtues." "No man having put his hand to the plough, and looking back is fit, or well placed for the kingdom of God." Strikingly the Lord warns us in Luke xiv. 23, by two parables He urges the counting of the cost, for service is a real risk. He does not seek disciples on the spur of the moment. Excitable seeming enthusiasm brings Him no honour. Are we willing to face rejection and suffering, and yet, impelled by devotedness, to obey? His love calls for such love. Shall we be wanting? Shall we shrink? 2 Cor. v. 13-14.

SAVED ONES ARE

Safe eternally (John x. 28).
Accepted in the Beloved (Eph. i. 6).
Vessels for use (2 Tim. ii. 21),
Enlightened by God (Ps. xix. 8, cxix. 130).
Delivered from death (2 Cor. i. 10).

THE RIGHTEOUS ARE

Tried by the Lord (Ps. xi. 5, Heb. xii. 11).
Heard when they cry (Ps. xxxiv. 17).
Delivered by the Lord (Ps. xxxiv. 19).
Upheld by Him (Ps. xxxvii. 17).
Never moved (Prov. x. 30).

"Pray ye, therefore, the Lord of the harvest, that He will send forth (cast) labourers into His harvest."—Matt. ix. 38.

"Sent forth by God," to live, and speak for Him,
 Who gave Himself His people to redeem,
 That they may now abhor and hate all sin,
 And glorify their Lord amid earth's din!

"Sent forth by God," the gospel to proclaim
 To sinners lost, to magnify His name,
 That God, in all, Himself may glorify,
 Through His redeemed, who are to Him made nigh.

"Sent forth by God," in this the world's dark night,
 To shine for Him, Who is our Life and Light,
 To suffer now for His all-glorious name,
 To bear reproach, rejection, scorn and shame.

"Sent forth by God," as lowly ones to live,
 To honour Him, all glory to Him give,
 That all may see who are God's chosen ones,
 Redeemed by blood, and called by Him His sons.

"Sent forth by God," to live a godly life,
 To hate all malice, anger, wrath and strife,
 To love all saints and yet to hate all sin,
 To know the truth, and then to walk therein.

"Sent forth by God," with wisdom from above,
 With hearts aglow, all burning with His love,
 To daily live as saved ones in His sight,
 To magnify the Lord Who dwells in light.

"Sent forth by God," to patiently endure,
 All He permits, with godly reverent awe,
 That men may see, 'mid all, how He sustains,
 His Own redeemed, for over all God reigns.

"Sent forth by God," to seek the lost and lone,
 To tell of Him, Who did for sin atone,
 Who ever lives above, to intercede
 For those who to His Holy Word give heed.

"Sent forth by God," to tell both young and old,
 Of His great love, that some may now behold
 The Lamb of God, Who gave His precious life
 To save from sin, and death, and endless strife.

"Sent forth by God," outside the camp to be,
 With Him Who lived and died rejectedly,
 Who from the grave arose, Who lives on high,
 And Whose return in glory draweth nigh.

"Sent forth by God,"—some are to heathen shores,
 But many think they see the "open doors,"
 And thus go forth, but not with holy fear
 As those "sent forth," for whom God's path is clear.

"Sent forth by God," to do a work unseen,
 To human eyes, which looks so small and mean,
 Yet in that day abundant fruit 'twill bear,
 To God the Lord, Whose glory saints will share.

"Sent forth by God," not many are thus blest,
 For few there be who in His presence rest,
 And seek, by prayer and reading of God's Law,
 To know His will and wait the open door.

May we, by grace now be amongst the few,
 Who are sent forth by God, His will to do,
 "Shut in with God," and then "sent forth," by Him,
 With power to tell the glorious gospel theme,
 That man may know God's Word shall stand for aye,
 "Sent forth," to wait, to worship, and obey!

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IMPORTANT !

HOW eagerly messages of importance concerning things of this life are read, whilst about that which is all-important relating to your future, dear reader, after you pass away from this world, you seldom think. The Great White Throne, with its awful realities and The Lake of Fire are terrible, nevertheless true. The solemn truth about the ungodly, who die in their sins is *important*, for we read in God's sure Word, that they will not be raised, till after the thousand years of Christ's glorious reign on earth (Rev. xx). Please read it for yourself. You may wonder why we trouble about you, and perhaps wish we would leave you alone and let you go your own way; but God's Word is too *important* to be forgotten! In view of the solemn facts, concerning the future of the ungodly, we dare not be silent. We cannot, as sinners saved by grace, enjoy all our privileges "in Christ," and think of our glorious future and be careless about any, however sinful. When we think of the numbers who are never disturbed about their sins or troubled about their fearful destiny, we tremble for them. We are constrained by God's love to us and therefore must bring the truth before others. We are grieved that so many believe Satan's lies and deny God's truth. How foolish! Would any one be so unwise, when going to a distant land, not to enquire and search out about the country and how to get there? Would not such think often of what they intend to do there, but, alas, the *important* truth connected with the long hereafter, few consider, but go on blindly, though it is appointed unto men to die and after this the judgment. Wrath will come and God in His mercy has written enough in His Word to show how awful it will be. Oh what folly, dear reader, to go on without seeking to know where you will dwell for ever and ever. You think it so necessary, to know about things here, but that dreadful day is drawing near, while many are contented with earthly pleasures, which are all for a season, for the world passeth away and the desire thereof. How important is all in God's Word; will you not read it for yourself?

*Important, though so oft denied,
God's Holy Word, which shall abide,
There it is written, plain and clear,—
The Judgment Day is drawing near!*

*Important is the truth few know—
Where after death their souls will go!
With unsaved ones, who Christ deny,
Or with the saved above the sky?*

*Important is God's Law always,
Yet sinful men love their own ways,
The truth they hate, and God despise,
And now believe Satanic lies.*

Important! In God's Word it saith,
There is the judgment after death,
Such awful woes, the Lake of Fire,
For all who seek their own desire.

Important 'tis from wrath to flee,
And hear Christ's words "Come unto Me,"
But, oh, alas, men will not hear,
And yet the Judgment Day is near!



MESSAGES FOR DARK DAYS—12.

COMPROMISE.

IT is easy, dear fellow saved one, to be drawn aside; the only safe place is "outside the camp," with our beloved Lord (Heb. xiii. 13). Oh! to be devoted unto Him, Who was separate from sinners, and Who died to redeem His people from all iniquity (Tit. ii. 14). Oh! that we may really *love* the truth and hate all that grieves God. Compromise always dishonours Him, and we lose blessings now and reward "in that day." Further, how many may be led astray by such action. We must not only come out from the *world*, but from those who lightly esteem the truth, and thus take the world's position (see 2 Cor. vi). This will surely bring persecution and rejection, but God's honour and glory must be first. If there was a marked difference between saved and unsaved sinners, many in the world would be more concerned. But, alas, few are willing to suffer. We need saints, raised up with grace and holy courage to stand alone, and to keep close to the Word, though all forsake. It is indeed sad to see how professing Christians and the world walk together. This is clearly seen on December 25th, when nearly all profess to keep Christ birthday. Though the world hates Christ, it pretends to keep His birthday (actually a heathen festival), and Christians join in these abominations. If it is only a card sent, it is sharing in the compromise, and let us beware of Satan's devices and not be ignorant of them, customs has made it hard to change, but if we are to glorify God, we must have nothing to do with that which grieves Him.

For fear of man, believers are often led astray and thus fail to fear God. It is a compromise with Christendom which has led to saved and unsaved sinners singing the same hymns, and joining in the prayers. What a change there would be if all God's people would seek by grace to stand aside from all the wicked customs of our land. Many who are now taught to pray and sing would be concerned if they were told it was an abomination to God, until by His grace they were born from above. Some, indeed consider this awful and so unkind. But is it not cruel to make young and old think they are God's children, when they are "the children of wrath," (Eph. ii. 3), whose lip-worship is an abomination to God (Isa. xxiv, 13)? Oh! for grace to be faith-

ful amid all, to our faithful God and thereby honour Him before men. We have examples, both in the earlier and later Scriptures, of those who failed when to compromise was easy. Solomon made affinity with Pharaoh (1 Kings iii. 1); Jehoshaphat and Josiah joined with the kings of Israel (2 Chron. xxxv. 22-24); the apostle Peter, judaized (Gal. ii. 12-14), and prosperous Erastus "abode" at Corinth (2 Tim. iv. 20). Sad results always follow compromise and yet how easy to fall in this snare, which is one of Satan's devices to led astray. May we be watchful and rather suffer now, than lose "in that day," and thus fail to glorify our God. He has saved us from wrath to come, that we might be holy and without blame, before Him in love!

CALENDAR.

"IF THE LORD WILL"—December, 1908.

	Jeremiah.	2 Tim.		Jeremiah.	2 Tim.
1	xii. 1-10	i. 1-7	16	xx. 1-9	i. 1-5
2	xii. 11-17	i. 8-14	17	xx. 10-18	i. 6-11
3	xiii. 1-11	i. 15-20	18	xxi. 1-14	i. 12-18
4	xiii. 12-27	ii. 1-7	19	xxii. 1-12	ii. 1-5
5	xiv. 1-9	ii. 8-15	20	xxii. 13-30	ii. 6-13
6	xiv. 10-22	iii. 1-7	21	xxiii. 1-8	ii. 14-18
7	xv. 1-9	iii. 8-16	22	xxiii. 9-17	ii. 19-26
8	xv. 10-21	iv. 1-7	23	xxiii. 18-29	iii. 1-5
9	xvi. 1-9	iv. 8-16	24	xxiii. 30-40	iii. 6-11
10	vi. 10-21	v. 1-8	25	xxiv. 1-10	iii. 12-17
11	xvii. 1-11	v. 9-16	26	xxv. 1-11	iv. 1-5
12	xvii. 12-27	v. 17-25	27	xxv. 12-38	iv. 6-10
13	xviii. 1-17	vi. 1-6	28	xxvi. 1-11	iv. 11-16
14	xviii. 18-xix. 6	vi. 7-12	29	xxvi. 12-24	iv. 17-22
15	xix. 7-15	vi. 13-21	30	xxvii. 1-11	Revise 1 Tim.
			31	xxvii. 12-22	Revise 2 Tim.

God has mercifully given His Holy Word that we may make holy use of it to His glory. The Lord is not slack concerning His promises, He will fulfil the desire of them that fear Him. If, by grace, there is a godly wish to know and do His will, there shall be acquaintance and fellowship with Him and a guidance with His eye, and a discernment of teaching (John vii. 17.)

Suggested Lord's Day Readings for Isolated and Other Saints.

DEAR fellow Christians, you need not mourn as if the Lord had forgotten. His compassions fail not. But are you driven to isolation, or voluntarily choosing it? If for mere personal advantage residence is made far off from Scriptural association is the Lord pleased? Let each man abide where he is, if he can "with God;" but if there may be freedom from the pain of isolation (that terrible temptation to false fellowship) use it rather that God in all may be glorified. Let His glory be the one object.

Jer. xiv. 10-22. Sin can be actually loved! The Lord not accepting His people Israel; and outside them, 8, yet sin unfelt. The memory of God.—He will remember see xxxi. 34. 11, How Jeremiah loved to pray. "For good," i.e., do not ask for their prosperity (Deut. xxiii. 6): all things work together for good to them that love God, but not to them that love wandering. 12, Religious yet rejected. 13, "I will give": They were not prophets of idols, but professed to be God's servants; their great crime was God-denying optimism. How does he view the ideas of man's millenium to-day? "Lies in my name"—How do those who say things are improving, &c., appear unto Him Whose eyes are as a flame of fire? "The deceit of their heart;" it is so easy to be deceived, and to imagine a message from God, 2 Tim. iii. 13. 15, Their great sin was ignoring judgment. Exalt retribution, Num. xxxii. 23. "I will pour," contrast Joel ii. 28. 17, The tears of a servant of God, 1 read with verse 11. Christ Himself wept over Jerusalem, and Paul over the enemies of Christ, and he was mindful of Timothy's tears. "And they know not," i.e., the Lord, and their sinfulness. 20, We know." The Lord says, "Only acknowledge," the glory and memory of the Lord. "We expect," faith believes; hope hopes; prayer involves looking for an answer, John v. 14.

1 Tim. iii. 1-7. 1, "Faithful," as "faithful" as the saying of i. 15. "Desireth"—There must be a real yearning (a shepherd must love, see 1 Peter v. 2) as well as a true suitability, and *vice versa*. A good work—nothing easy. "Must," God says so, as much as in John iii. 7, cf, Tit. i. 7. Manner and home right. Home is the test, cf Luke xvi. 10, 1 Tim. v. 4. "Gravity"—Children are not to be taught mere earthly jolliness, see Deut. xi. 19; Some are afraid lest the boys and girls should become dull, and so encourage jesting, etc., hindering Christian testimony, and giving an utterly false idea of joy, even suggesting that delight in Christ is not for the young folks, and not very happy. 6, "Not one newly planted." Never hurry saved ones. to prominence. The ungodly oft see our failings more than believers, trained, alas, to believe Scripture does not mean what it says, and to excuse sin because of the "majorities" in favour thereof,

Jer. xviii. 7-17. 2, Implicit obedience the way to God's teaching. Everything instructive, cf Matt. xiii. We are the clay; how humbling. The picture falls short, the failure was the potter's, but, in the spiritual sense, it is through the clay being independent. God's object is a vessel as He pleases, and He can make the same clay a vessel of judgment to His glory (4, cf Rom. ix). How terrible, then, to trifle with God. He can reply with

severity as it seems good to Him. 7, National judgments are conditional, see Jonah iv. 8, National repentance is possible. 12, The heart of man fully set to do evil. 14, The folly of sin, the blessings of communion with God. "Forgotten ancient paths"—the old-fashioned will of the Lord. See Num. vi. 25, Ps. lxxx.

I Tim. vi. 1-6. "As many as," many slaves brought to Christ. Business relations may bring blasphemy against the Lord, see Tit. ii. 10. The child of God is to be very courteous and polite. Christianity did not demand removal of social distinctions. "Beloved," served not merely in an off-hand way. These things were to be taught. The Lord's practical truth needs emphasis, cf. iv. 1-6. There were other teachers, alas! "Consent"—"come to." The teaching according to reverence. 4, God's description of socialistic professing-Christians. 5, Those who wish to reduce their brethren do it not with love to them, but with love to self. Real love gives up not takes from another; none of us are so low we can give nothing. Godliness is not to be linked with earthly advantage, see Phil. iii. There is, however, a real compensation, Matt. xix. 29.

Jer. xxii. 13-30. 13. see 11 and 18. "His glory," cf. "His Majesty," 19, no burial, cf. Isa. lxvi. 24. Ass, see Ex. xiii. 13. Eye and heart alike wrong. In thy prosperities," blessings used against God. 24, Hag. ii. 23, the emblem of nearness, preciousness, and inseparability. The King's seat all important in Esther. 28, vessel, see xviii. 30, Contrast, "He see His seed, He shall prolong His days and the pleasure of the Lord shall prosper in His Hand." Christ will occupy David's throne, cf. Luke i. 32.

2 Tim. ii. 6-13. Emphasis on "laboureth," cf. "labour of love." Lit.—labouring first, then partaking. 7, "Consider, for the Lord will give understanding." Our responsibility and divine grace. 8, "Remember Jesus Christ," cf. "consider Him." "We see Jesus." In view of the Lord all earthly sufferings seem small, and His glory not only explains the glory which He had before the world, but also spurs us to suffer that we may reign. 9, 10, For the Gospel, and, fellow Christians, Paul gladly suffered (Col. i.) "If," died once, suffering or remaining under in the continuous present. 12, "Us," let us be humbled, let us, therefore, fear. The Lord cannot deny Himself or take back His solemn threat, Mat. x. 23, Mark viii. 38. "Whatsoever a man soweth, that shall he also reap."

Jer. xxviii. 12-28. King and nation; so in Egypt. "All My words," Josh. xxiii. 15. "Accordinging," Rev. xxii. 12, God's twofold working (absolute grace and absolute justice) must be remembered, or there will be confusion. 15, Contrast the cup of salvation (Ps. cxiii. 13), but only for

those for whom Christ took all the cup of fury. The nations—Jerusalem, see Num. xxiii. 9, and Ps. ii. 1, 2, with explanation in Acts. iv; so the Jewish nation spoken of Christ's own people in John i. but in xiii. we have the spiritual "His own," and Israel are made part of the world (so in 1 John). Sheshach—Babylon, written inversely—the city that is upside down before God. 33, what an awful view of God's wrath; if it seems to us uncivilised, our hearts are wrong; if we read it unmoved our hearts are wrong. 36, Israel under the oppressor, 38. Shepherds, see xxiii. and Zech. xi. 8.

2 Tim. iv. 6-10. "For—" the apostle dare not give up his work earlier: note, too, God's teaching as succession (not of apostles, but of evangelists). He never legislates ruin. 7, All words imply strain—course, continuance, real running (Ps. cxix. 60). The tense denotes a past action with a present effect. 8, Practical righteousness. Shall give back. Those who have loved—a past action with a present effect. It is not common to find an overwhelming love to the Lord's appearing with its tremendous judgments. We love Him, love righteousness (cf. Heb. i. 9), love His testimonies (Ps. cxix. 119 167), love His appearing. Collect the references to love in Ps. cxix.



Quiet Gatherings. "Unto the Lord."

"IF THE LORD WILL."

The sad holiday of December 25th was originally connected with a heathen feast, adopted lest God's saved ones, outside the world, should appear too singular and unworldly. It has nought to do with the Divinely hidden birthday of the Lord Jesus, with which it is untruthfully connected. It has no Scriptural warrant. Yet many continue the upkeep with or without levity and worldliness. But if, dear fellow believer, you feel this, will you gather with a few of God's people who realize, by grace, something of the value of fellowship (Heb. xi. 25), and the need for confession before the Lord? Meetings (D.V.), at 61, Upton Lane, 25th and 26th, 3 and 6.30 p.m. Subjects include—"Ruin," "Delaying not," "Isolated Saved Ones," "Trembling at the Commandment of our God," Jer. xv. 16. Further particulars gladly given to any, by grace, concerned.

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