

"Grace, grace unto it." Zech. iv. 7.

THOUGHTS FROM . . .
The WORD of GOD.

BY THE GRACE OF GOD.—VOLUME IX. 1909.

"Not by might, nor by power, but by MY SPIRIT, saith the LORD of Hosts."
Zech. iv. 6.
*"Not unto us, O LORD, not unto us, but unto Thy Name give glory, for Thy
mercy, and for Thy truth's sake." Ps. cxv. 1.*

"That GOD in all things may be glorified." 1 Pet. iv. 7.

**"The LORD taketh pleasure in them that
fear Him."** Ps. cxlvii. 11.

**"Then they that feared the LORD spake
often one to another, and the LORD
hearkened and heard."** Mal. iii. 16.

TWO SHILLINGS NET.

London:

**Believers' Meeting Rooms, 61, Upton Lane, Forest Gate;
2, Coborn Road, Bow; 43a, The Broadway, Walham Green.**

Correspondence with concerned believers, and enquirers, valued.

PREFACE.



**61, UPTON LANE,
FOREST GATE.**

Dear Readers, Concerned about the Will of GOD,

To you, as His children, we lovingly give that which is UNTO HIM. As last year, "The darkness deepens." But how glorious to say of Him Who doeth all things after the counsel of His will— "This GOD is our GOD for ever and ever." What restfulness His blood-redeemed ones should enjoy amid changing seasons. The ordered covenant of our TRIUNE GOD shuts out worry, complaining, and boasting alike. Worthless ones are made near to Him. How can such glory in the flesh?

A word of exhortation! "Rejoice in the LORD alway," but "rejoice with trembling," for the Kingdom of GOD is a reality! If we break one of His least commands, and teach against it, shall we not be ashamed before Him, and begin with shame to take the lowest room, "in that Day"? How solemn to "be saved, yet so as through fire." Rather, let our faith be tried now as with fire, and then be found unto praise and honour and glory at the "appearing" of JESUS CHRIST!

Yours heartily in Him Who loveth, and Whom we love by grace,

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

Vol. ix. No. 1.
Jan. 1909. 1d.

EDITED BY
PERCY W. HEWARD.

A Monthly of Scriptural witness to Forgotten Truth, seeking by matter and manner to attract "unto the Lord" those in whose hearts He is working, and thus to honour Him. Any attempt at compromise grieves Him. His arrangements are perfect. His glorious grace is the background for commands to His people. The return of Christ is their ever-constant hope. From this standpoint, the messages must include emphasis on hated truth, practical consistency, and dispensational obedience, in the Spirit.

The Lord saith "I will go and return to My place, till they acknowledge their offence, and seek My face; in their affliction they will seek Me early." Hos. v. 15. "My Spirit remaineth among you: fear ye not." Hag. ii. 5. Grieve not the Spirit of God, in Whom ye were sealed unto the day of redemption." Eph. iv. 30. "Cast me not away from Thy presence; and take not Thy Holy Spirit from me." Ps. li. 11. "Grace

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be unto you and peace from Him, Which is and Which was and Which is to come, and from the seven spirits (the Spirit connected with the seven churches; yet in measure withdrawn dispensationally, hence the greeting from Him for the first time) which are before His Throne; and from Jesus Christ. Rev. i., 4-5. "Come out from among them, and I will receive you, and will be a Father unto you." 2 Cor. vi. 17-18.

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BOUND VOLUMES. 1907, 2/3 post free. "The Student of Scripture," 1907, 1/6.

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 8.15.)

PREFACE.

GOD'S people, who desire to please Him only, are earnestly asked to prayerfully consider the following pages. His wonderful love to rebels covering sin, presenting righteousness, giving life, welcoming with fellowship—all suggest praiseful and prompt obedience. Partakers of a heavenly calling should please Him on earth, remembering how he that is faithful in that which is least is faithful also in much, and how, if any man's work be burnt up, when the Lord Jesus returns for His chosen, that one shall suffer. Suffer, though he himself shall be saved:—yet so as through fire. Brethren and sisters, if, by grace, we love the Lord, and know His will, do we want any goading or extra attractions to cause us to carry it out? Is not His wish enough? Shall our likings collide with Him? To encourage obedience that He may be glorified, and thus to guide in emergencies through His Word, and to provide food from His Word at all times, is this Monthly sent forth. Correspondence welcome. Brethren, do we love christendom, or Christ?

HATRED.

"They hated Me without a cause,"
Our loving Saviour said,
Hating His holy life and laws,
To Calvary they led.

His people, chosen by His grace,
By nature hateful were,
They turned from Him, a rebel race,
But could not Love deter.

Blood-purchased and called out, they stand,
The world's rejected now,
As Christ foretold a hated band,
Unless to sin they bow.

But more than this they've learnt to hate
The things they used to love,
And learned to love things scorned of late;
Their standpoint is above.

A mighty change the Lord hath made,
The righteous hate all ill,
Of evil more than pain afraid,
And governed by His will.

At least this ever ought to be!
But truth is half suppressed,
Yet would we pray such lives to see,
That He may be confessed,

WORDS OF GREETING.

Thus said the Lord concerning
"The Beginning of Months." the Passover month. A *beginning* was linked with out-poured blood. God would graciously set forth Israel's dependence on a sacrifice. May we, by grace, learn the same lesson. In like manner, the *first* day, *i.e.*, a new day marked out and suggesting a beginning, was arranged in connexion with the Antitypical Passover. Alas, we oft forget His teaching, and thus is it with Israel who now keep the seventh month as their first.

"If any one is in Christ, there is a new creation." There should be a wonderful contrast between a saved one's *present* and *past* life. Grace produces a fresh beginning, and the grace-saved sinner needs to realize that he is no longer in the flesh, but sovereignly separated to live only to the praise and glory of God. We *ought* to walk in *newness* of life. God's Salvation does not merely involve a *mental* change. The new life must be seen. The applied blood will alter the whole course of events.

It is noteworthy that the first month started before Passover. So sure was the Divine arrangement; and, secondly, is it not true that there is the Lord's work in the heart *before* we are conscious of life by the sprinkled blood?

"In All Thy Ways." God's promises are sometimes unconditional to us. Whether they wake or sleep His redeemed will live together with Him.

The words of 2 Tim. ii. 13, are often taken in the same way, but they rather suggest that, if we are full of failure, His severe threatenings must be carried out, though they involve a background position for us throughout The Thousand Years. If we realized the "howbeit's" of sin we should walk more humbly, but the Lord's bare Word of command would be enough for us if we were really spiritual. And so from 2 Tim. ii. 13, we can say some promises are conditional. God's "if's" are as true as God's "shall's." Prov. iii. 6 illustrates how, by putting a promise after a command (in Gen. xvii. we have promise—command—promise, *i.e.*, the two covenants), God can emphasize that which an "if" usually brings before us. Are we, dear fellow saved ones, thoughtful as to God's will and right in *all* our ways? Are we, by grace, concerned to please him in tiny details. "Every idle word" is a serious thing. Not one fraction of our life is our own, for *we* are not our own. If as to anything we turn to our own way, we hinder ourselves from claiming and from understanding the direction of the Lord. We are too hasty, and God is glorified

over us rather than us, by our being constrained rather than by our being led.

"The Work of the Lord." In this His people should always abound, but the first part of 1 Cor. xv., 58, must come first. "The work of the Lord" may signify that which is His, for we must say "I laboured." Yet not I, but the grace of God which was with me," or it may denote "work belonging to Him," for we are God's fellow workers, and are *quite* subordinate, carrying out definite instructions, and not in spiritual business for ourselves. Or it may suggest work connected with Him and inseparable from Him, and done to Him, and this related aspect of service also is true. By grace we turned to God from the worship of things seen, to *serve* a living, a true God. The work is not to our glory, or to be proudly regarded as for earthly objects, or possible if we wander from Him.

In accord with the above words we can thankfully say the Lord has encouraged us in His work. With love, yet not with pride, we call it "ours," as Paul speaks of *his* gospel. But we would never forget that the testimony at Studley House and 2, Coborn Road is meant to be simply *His*, not sectarian or man-pleasing. When God is at work Satan is at work too. Cain always fights against Abel, Ishmael mocks Isaac. Not only so, a man's foes are those of his own household, spiritually from among professing Christians, *even as literally*. But having obtained help of God, we continue, and He Who has begun a good work will finish it.

"Ye shall not Steal." Rev. 19. 11.

And the child of God is apt to say "I should never think of that." But how about time mis-used—often an employer's time? How about unkind speaking, robbing a brother of his character? How about a holding back from Scripturally-appointed gifts for His work and people. How about the *general* spirit of selfishness? Stealing is more common than we imagine, and the Holy Spirit has wonderfully rebuked our pride of privileges by quoting these very words in an epistle that deals much with our heavenly places "in Christ Jesus." May we have grace to live on the high level of godly concern about details, remembering that we are not our own, and fearing even sin which is covered up that it may not appear sinful.

"IF THE LORD WILL."

Bible Gatherings, 61, Upton Lane, The Lord's Day, 11 and 6.30, Wed. 8, Thurs. 8, Sat. 7. 2, Coborn Road, Bow, The Lord's Day, 6.30 Fri. 8.15.

The Lord's Name is to be praised."

Letters to an Assembly of Saved Ones, and Other Believers.

"GATHERED ON RIGHT LINES." "GATHERED
UNTO THE LORD."

DEAR FELLOW BELIEVERS,

By the grace of God we are what we are, for it was after that we were turned we repented. (Jer. xxxi, 19). And the sovereign grace that has made us to differ has picked out on lines contrasted with those which man would have chosen, that no flesh should glory in God's presence, and that pride may be hidden from man. All glory belongs to the Lord, and boasting is shut out. Our hearts are graciously led to exclaim, "Not unto us, O Lord, not unto us, but unto Thy Name give glory, for Thy mercy and for Thy truth's sake." And this *humbling salvation*, so different from that proclaimed by preachers of a free-and-easy gospel, necessarily affects *everything* after we have been brought down to receive it as an *absolute* gift. Grace reigns that we may be laid low in the dust, and we must go softly all the days of our life, realizing it is of the Lord's mercies we are not consumed.

Hence, while it is true that grace brings into a position of responsibility, and that unconditional blessings are followed by conditional ones, it is equally true that this man-debasing foundation *always* keeps out merit and boasting, however faithful we be. Moreover, faithfulness is so linked with merciful guidance, and unknown restraining and deliverances, that we dare not even compare ourselves with one another, to exalt ourselves. Indeed, whether we look at original grace, present privileges, or the exceeding broadness of the Lord's commandment, we are led to humility, and anything else is not of the Lord. As soon as we speak well of our progress, we are on the downgrade. "Set a watch, O Lord, before my mouth," we plead, "keep the door of my lips."

Now there is a very subtle form of pride, that can express itself, as the Pharisee's, in the hypocritical language of gratitude, "God, I thank thee." Of this we need to beware. And *particularly* is it seen in ecclesiastical affairs, where, moreover, the idolatry of words, without the *reality*, is, alas, prevalent. We mourn over Israel who call a fast without Atonement a Day of Atonement—we grieve over dear children of God who call sprinkling baptism. We lament the *form* of laying on of hands without the *power*. We see these things, but do we equally wait on God, that we may be kept from glibly assuming we are gathered "into His name?" It needs little spirituality to see that the professing church has become an overgrown mustard tree, with Satan's birds therein, but it

needs more spirituality to weep over this, and thus, in fellowship with God, behold clearly our own failures and sectarianism. For, lack of love is sectarianism. In so far as our *will* rules—we are tending toward a sect. (Prov. iii. 6). "Right lines." Yes, we should be on them, but what are they? The Psalmist said, "I will run the way of *Thy commandments*," and these, though not grievous, are comprehensive. Oh, brethren, are we on right lines in our homes, in our business, in our odd moments, in our meetings, as well as when gathered once a week around the oft-forgotten table of our oft-forgotten Lord? The symbols may be right (unleavened bread and the fruit of the vine), there may be no priestly administrator, the unrighteous may be excluded, and disciples welcomed on the simple ground of being disciples, but if our hearts are not in spiritual harmony with the Lord and with one another, are we *all* gathered on right lines? And, moreover, as saved one is linked with saved one, for "because there is one loaf, we, the many are one body," can we proudly say "the gathering is on right lines," when there is tolerated worldliness, and where there is ungracious carelessness as to "one another? Did Christ die with *this* object? Have we so learned Him? Are we *thus* the witness that He seeks from a gathered company at "the Breaking of the Bread." Shall we, with some of God's dear people in the sects of "Brethrenism," unwisely say with technical glibness "we are gathered unto the Lord." With ungifted open ministry (the contrast of the inspired ministry of 1 Cor. xiv., and disobedience to Jas. iii., 1), with dwindling godliness, with unordained symbols, and thus an unappointed feast, *they* grieve God, and *we* see their faults. But let our "tiny sins" appear beams to us if in our own eyes, and let us ponder what it means to be gathered *unto the Lord*, losing opinions for *Him* (1 Cor., i. 10), and simply concerned to represent *Him* in *all*. Is this our object?—our object *now*?—our object *always*?

Yours earnestly in the Lord Jesus, in view of His return,

PERCY W. HEWARD.



"Let not Thine Heart Envy Sinners."

How wicked and foolish is envy. If we go into the Sanctuary, and understand the end of them that obey not the Gospel of our Lord Jesus, we shall not grudge them the pleasures of sin for a season. Why should we fret ourselves, for the wicked are but as the grass, whereas the redeemed of the Lord have everlasting life! If, by grace, we value fellowship with Him, all the unsaved possess, without Him, will seem, as it is, less than nothing, and vanity.

THE CHILDREN'S COLUMN.

THE BLOOD.

To speak rightly about the Blood of Christ, dear children, is not popular, yet we read in God's sure Word "Without shedding of blood is no remission"—no forgiveness (Heb. ix. 22). In this chapter the blood is mentioned over and over again. Also, all through the Scriptures it is emphasized. But, alas, it is put in the background now. How sad! For it is clearly written in the Bible, "It is the Blood that maketh an atonement (Lev. xvii. 11), and the word "atonement" means a covering. So we read in Psa. xxxii. 1, "Blessed is he whose transgression is forgiven, whose sin is covered." You have heard many times, perhaps, how, when Adam and Eve disobeyed God, they tried to sew fig leaves together to make themselves a covering, but they could not. We are told that the Lord God made them coats of skin and clothed them (Gen. iii. 21). How many sinners, young and old, have tried by so-called good works to save themselves. But there is only one way whereby any one can be saved; that is through the precious Blood of the Lord Jesus. The solemn words ring out, "He that covereth his sin shall not prosper." (Prov. xxviii. 13). Nothing can be hidden from God, for He sees and knows everything. On that dreadful night when God was going to pass through the land of Egypt, and in every house of the Egyptians one would be dead, God told the Israelites to kill a lamb and to sprinkle the blood on the two side posts and the upper door post of the house, and He said, "When I see the blood I will pass over you" (Ex. xii. 7-13). It was blood that sheltered them at that time, and it is the precious Blood of Christ, of Whom that lamb was a picture, which saves a sinner now, whether young or old. How eager the eldest son would be to know not only if the lamb had been killed, but if the blood had been sprinkled. Are you, my dear young reader, earnest about knowing if your sins are covered with Christ's shed Blood? All, to begin with, are enemies against God. But we read that Christ "made" peace through the Blood of His Cross. (Col. i. 20). Those who have peace with God are indeed happy. God's people have been redeemed not with silver and gold, but with the precious Blood of Christ. (1 Pet. i. 18-19). Once they were even as others, "far off," but now what a wonderful change—they are made nigh to God "by the Blood of Christ" (Eph. ii. 13). They are saved through the Blood, and it is the Blood which cleanseth them from all sin, as they daily walk in the Light with the Lord Jesus. (1 John i. 7). Then in heaven those who are redeemed and who sing now—"Unto Him that loveth us and loosed us from our sins in His own Blood"

(Rev. i. 5), will continue to sing, "Thou wast slain" (Rev. v. 9). Oh, that many of my readers may be concerned about their sins and not try to cover them, but to seek the Lord Jesus, Who by His death on the cross made an atonement (a covering) for the sins of His people. There is no other way whereby sinners can be saved and dwell eternally with Christ except through His shed blood.

How can a sinner, young or old,
Be safely sheltered in God's fold,
The Saviour now by grace behold?
Through the precious Blood.

How can a sinner be forgiven,
Be saved and made an heir of heaven,
Though now by Satan bound and driven?
Through the precious Blood.

How can a sinner be "made nigh,"
Who's now "far off" from God on high,"
And to Him daily humbly cry?
Through the precious Blood.

How can a sinner know God's way,
The Scriptures love, and Him obey,
The Word of God doth clearly say?
Through the precious Blood.

How can a sinner now believe
God's Word, and to Him glory give,
And to His honour daily live?
Through the precious blood.

How can a sinner keep God's Law,
Unto the very end endure,
Be saved, by grace, for evermore?
Through the precious Blood.

How can a sinner all his days
Jehovah love, adore and praise,
And walk by faith with Christ always?
Through the precious Blood.

Are you a sinner saved by grace
Or in the unsaved sinner's place?
Salvation is to seek God's face—
Through the precious Blood.



GRACE.

Given from above (Eph. ii 8).

Reigns in the heart (Rom. v. 21).

Abounds toward sinners (1 Cor. v. 20, 2 Cor. ix. 8)

Calls them out of darkness into Light (1 Pet. ii. 9, Eph. v. 8).

Exalts them on high (Eph. i. 3, ii. 6).



PEACE.

Perfect, because from God (Isa. xxvi. 3).

Enjoyed by saved ones (Phil. iv. 6 7).

Accomplished on the cross (Col. i. 20).

Coming on this earth (Isa. ix. 6-7).

Eternal (Isa. liv. 10).

YOUNG BELIEVERS' COLUMN. ADVICE TO A BELIEVER IN AN EMERGENCY.

"THE inspiration of the moment" is often from beneath. "This persuasion," it may be said, "cometh not of Him that calleth you." If we stand in His counsel, instead of running unbidden (Jer. xxiii. 21-22), God will be glorified. One must be humbled by the words of Num. xv. 34. Even when Moses was among Israel there was a waiting on God as to the offender.—"They put him in ward, because it was not declared what should be done to him." Nor was this the only occasion of such holy delay. In Lev. xxvi. 12, we read "He caused him to rest in charge, to explain to them by the mouth of Jehovah" (Young). Yes, the mind of the Lord is the all-important thing, and we must not assume we know. "Fellowship" is not by jerks or sentimental surrender: "If ye continue in My Word, then are ye My disciples indeed," saith our beloved Lord. Doubtless Satan will seek to take advantage of this waiting to suggest inaction. As soon as the will of the Lord was clear, Moses did not wait, the starting was at once. "I made haste and delayed not to keep Thy commandments" is the exemplary utterance of the psalmist. And when the Lord had revealed His will on anything, there was no need to put in ward. To talk of asking the Lord's leading after He has given it in His Word is rather insulting to Him.

If we could always act slowly, all would seem easy, but it must be acknowledged there are testing emergencies, and, alas, we often fail then. Had Peter seen the full nature and consequences of his actions at Antioch, he would not, on the spur of the moment, have withdrawn himself. Had Paul realised the principle involved, he would not have hastily taken the vow at Jerusalem. Difficulties meet us, and sometimes every open way seems a problem, while to stand still seems sin. Then it is that we find the need for *fellowship* (1 John i. 7). The Lord speaks of guiding some with His eye, and if, by grace, we walk near to Him, all will be well. But, dear fellow believer, if, alas, this has not been our experience, and now an emergency has come, we cannot demand the Lord to make up for our failure (see Jer. ii. 27-28). How can we expect His guidance if unwilling to part with our idols, or only willing to make a bargaining or temporary separation from them? How can another advise you? I can only lovingly say, to you and myself alike. "If we confess our sins He is faithful and righteous, to forgive us our sins." Then with a clear conscience, seek the Lord with holy intensity. Tell Him your willingness for the painful "howbeit's" to your sin (2 Sam. xii. 14).

Weep before Him, not to get your own way, but because His glory is involved, and, if you get no answer, blame not Him but yourself, and humble yourself yet more under His mighty hand. He will not break His promises (1 Cor. xvi. 13, Jas. i. 5-6). May the Lord graciously keep His sorrowing people from sinfully disgracing Him.



"These things were written that ye might believe that Jesus Christ is the Son of God." (John xx. 31). These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life." (1 John. v. 13. See also Rom. xv. 4, 1 Cor. x. 11, 1 John i. 4, ii. 1).

The Scriptures were written that we might believe On Jesus our Saviour, and life now receive, So look in them daily, and feed on them too, And be not mere hearers, but graciously do.

The Scriptures were written, God's Spirit doth say For learning and comfort, and patience alway, That saints might be perfect, and nothing now lack, By grace going forward, and not looking back.

The Scriptures were written to make the mind sure, For our admonition, that we might endure, For gracious rebuking, and "calling beside," All those who are seeking in Christ to abide.

The Scriptures were written for fulness of joy, For those who are seeking their gifts to employ, In whole-hearted service to Jesus the Lord, Who seek not earth's pleasures, but heav'nly reward.

The Scriptures were written to keep us from sin, In heart may we hide them, and keep them within, That God may be honoured and glorified too, In all that His Servants with graciousness do.

The Scriptures were written that saved ones might know They have life eternal, while living below. They never shall perish, but with Christ abide, Though now they are tempted, and oft-times so tried.

The Scriptures were written to guide, and to keep Saved sinners from falling in paths rough and steep, To mark out God's leading while saints look therein, To keep them rejoicing, and guard them from sin.

The Scriptures were written to point out the way Wherein we should follow Christ Jesus alway. To keep us when tempted, to give us relief, For sure consolation, sustaining in grief.

The Scriptures were written for learning below, That we should be humble and graciously grow, In wisdom and knowledge, more like to the Lord, And that we may witness the truth of His Word.

S. A. H.



THE RIGHTEOUS

Rejoice in the Lord (Ps. xxxiii. 1, xcvi. 12).
Flourish as the palm tree (Ps. xcii. 12, Isa. lviii. 11).
Feed many with their lips (Prov. x. 21).
Bear fruit unto God's glory (Prov. xi. 30).

TALKS ABOUT PRESENT NEEDS—1.

ZEAL.

THE Holy Scriptures, which were written for our admonition, should be our constant guide in all things, for it is so easy to follow the traditions of men, to have a zeal, but *not* according to knowledge. (Rom. x. 2). Many there be who are very enthusiastic, and think they are doing much service unto the Lord, but alas, it is mistaken zeal, even as the apostle Paul, writing to the Philippian Christians, says "concerning zeal, persecuting the church" (iii. 6). What a contrast from Rom. x. 2 is Col. iv. 13 concerning Epaphras, of whom we are told that he laboured fervently in prayers, and also had a great zeal toward saints. What jealousy Elijah had for God and His glory when he prayed that it might not rain, because God's people had forsaken Him—a prayer with all seemingly terrible results, which God graciously answered. And further, this man of like passions with us prayed again that it might rain, and God granted this request also. What zeal he had for God's honour. We notice the words he prayed, *earnestly, fervently, and effectually* (James v. 16-18). Phinehas, too, was zealous for God's glory, and by his zeal turned away God's anger from Israel. Through this the Lord greatly blest him, and his seed (Num. xxv. 11-13). The Psalmist said "My zeal hath consumed me. Why had he such deep feeling? He adds—Because mine enemies have forgotten Thy words" Psa. cxix. 139. Surely we want zeal like this in these days when God's Word is being denied, and made void by the traditions of men. Where are the few saints who sigh and cry for all the abominations in our midst; are they not few? We need deep feeling and hatred for sin in whatever form it exists. Oh that God will raise up those who grieve over these things. Further, we read of the "Zeal of the Lord." Oh how intense were the feelings of our beloved Lord when he said "Take these things hence; make not My Father's house an house of merchandise. Then was fulfilled Psa. lxxix. 9—"The zeal of Thine house hath eaten Me up." We cannot work up a holy enthusiasm, it must come from God through fellowship with Him. He will graciously work as we humble ourselves before Him, and, by grace, seek His glory. Solemn, indeed, are the words, "Be jealous, therefore (in view of sin and mercy), and repent." (Rev. iii. 19). May we have true, godly sorrow, with zeal and jealousy for the spiritual prosperity of ourselves and others (2 Cor. vii. 11, 12). The apostle Paul, writing to the Corinthian Christians concerning giving, says, "Your zeal hath provoked very many." (2 Cor.

ix. 2). The Lord wants us His people to be zealous in everything that is spiritual, wherever He has placed us, in the home, in business, and in our whole life, for the Lord Jesus gave Himself that He might redeem us from all iniquity, and purify unto Himself a peculiar people, *zealous of good works*" (Tit. ii. 14). Are we found among them? Let us seek, in the Spirit, for this important part of the "family-likeness of saved ones."

CALLLED.

- "His Name shall be CALLED wonderful" (Isa. ix. 6, Matt. i. 21).
- "I have CALLED thee by thy name, thou art Mine" (Isa. xliii. 1, 1 Cor. vi. 19-20).
- "I have CALLED you friends" (John xv. 14-15).
- "Blessed are they which are CALLED unto the Marriage Supper of the Lamb" (Rev. xix. 9, Matt. xx. 16).
- "Separate for the work whereunto I have CALLED them" (Acts xiii. 2).
- "CALLED to be saints" (1 Cor. i. 2, Phil. ii. 15).
- "PREDESTINATED, CALLED, justified, glorified" (Rom. viii. 30, Rev. xvii. 14).

SOME SOLEMN FACTS.

WE read in God's Word of two classes of people, two ways, and two final abodes.

To begin with, there is only one class, for it is written *all sinned*." "There is none righteous, *no not one*" (Rom. iii. 10). But blessed be God the Lord Jesus, Who was God as well as man, came down to this earth to live and die for His people, those who were chosen in Him before the foundation of the world (Eph. i. 4.) He was the *only* perfect One, and through His finished work on the cross we are told of two classes (instead of one, as at first) first, sinners who are saved by grace from Jews and Gentiles, and, secondly, those who are still unsaved and far off from God. Yet how thoughtless are most concerning their present and future condition. The saved ones are now on the way to heaven, whilst the ungodly are on the road to destruction (Matt. vii. 13-14). As there are believers and unbelievers, so there are two ways. Of the narrow way it is said "few there be that find it." How solemn! As to the broad road the sad words sound forth—"many there are which go in thereat." In which of the paths are you? For, remember, there is an end to each of these paths. The narrow way leadeth unto life, the broad way to "destruction-away." The one to glory and everlasting peace, the other to abiding wrath, and Rev. xxi. 8

tells of the company:—"The fearful and unbelieving, and the abominable and murderers, and whoremongers and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death." May the Lord arouse many to see that these words are as true as John iii. 16, Matt. xi. 28. This awful time is hastening on. Where will you be when *all this* is fulfilled?

Where will you be, for you must die,
Perhaps the time is drawing nigh
When friends will say that you are dead,
Though you this thought abhor and dread.

Where will you be after this life?
Where there is pain and endless strife,
Where memory will not ever die?
Or with the Lord beyond the sky?

Where will you be when Christ the Lord
Shall come according to His Word?
With those who died in simple faith,
Or those who wait the second death?

Where will you be when on this earth,
God's judgments come, and banish mirth?
Sinners may laugh, and now be glad,
But in "that day" they must be sad!

Where will you be when God will do
All that is written, sure and true,
When unsaved ones will try to hide,
From God the Lord Whom they denied?

Where will you be, in heaven or hell?
With Jesus Christ His praise to swell?
Or with ungodly ones for aye?
For God will work His sovereign way.

Where will you be? Oh think to day
Of God's sure Word, His judgment day,
When all unsaved both small and great,
To hear their doom before Him wait!



"With all Thine Heart."

God's revealed will allows no compromise. Its keynote is "Him only." "The Lord is jealous." "Ye cannot serve God and mammon." Mixtures are abominable to Him. In the light of this Scripture how full of failure is the so-called obedience of man, and how the redeemed of God have cause for *humble* rejoicing that, even when they are growing in grace, they also have Himself at the right hand of the Father, ever living to make intercession for them.

Let us notice, too, that the Lord God not only weighs actions, He ponders the spirit, and both the inward and the outward parts of an act are known to Him. Deeper than man He sees, and and with concern we say, "Cleanse Thou me from secret faults."

CALENDAR.

"IF THE LORD WILL"—January, 1909.

	Jeremiah.	Titus.		Jeremiah.	Hebrews.
1	xxviii. 1-9	i. 1-4	16	xxxii. 35-44	i. 1-4
2	xxviii. 10-17	i. 5-9	17	xxxiii. 1-14	i. 5-9
3	xxix. 1-14	i. 10-16	18	xxxiii. 15-26	i. 10-14
4	xxix. 15-23	ii. 1-5	19	xxxiv. 1-11	ii. 1-4
5	xxix. 24-32	ii. 6-10	20	xxxiv. 12-22	ii. 5-8
6	xxx. 1-9	ii. 11-15	21	xxxiv. 1-11	ii. 9-13
7	xxx. 10-17	iii. 1-3	22	xxxv. 12-19	ii. 14-18
8	xxx. 18-24	iii. 4-7	23	xxxvi. 1-10	iii. 1-4
9	xxxi. 1-9	iii. 8-11	24	xxxvi. 11-19	iii. 5-11
10	xxxi. 10-21	iii. 12-15	25	xxxvi. 20-23	iii. 12-15
11	xxxi. 31-40	Philm. 1-4	26	xxxvii. 1-10	iii. 16-19
12	xxxi. 22-30	5-9	27	xxxvii. 11-21	iv. 1-3
13	xxxii. 1-10	10-14	28	xxxviii. 1-13	iv. 4-7
14	xxxii. 11-25	15-19	29	xxxviii. 14-28	iv. 8-12
15	xxxii. 26-35	20-25	30	xxxix. 1-10	iv. 13-16
			31	xxxix. 11-18	Revise i-iv

Behind our Bible Study there must be *love* to the Lord. Then patience, continuance, quiet obedience will be seen. Haphazard, self-pleasing and harmful (because careless) searching of the Word is, indeed, possible. May we be graciously preserved from it.



Lord's Day and other Bible Readings for Isolated and Other Saved Ones.

Those who wish to ponder the exact words of God will find these messages helpful. Spiritual concern as to obedience is *necessary*. If any aid can be given by answering any questions, or if any feel the Lord's invitation to more isolation, or to more fellowship *via* removal locally, correspondence will be a joy, to His glory Whose name His people bear.

Jer. xxix. 1-14. A letter of guidance when not personally present *cf.* Cor. &c. From Jerusalem to Babylon, Ezra i. 11. 3, Fellowship. 4, God's hand in all. 5, Contrast dispensational teaching of Acts iv. 34. 7, No revolution commanded: submission to God's judgments and human rulers, Matt. xxii. 21. 8, "Your." 9, *In* a lie, yet *in* the Lord's name: *not* "heathen prophets." 10, The Lord Who caused the scattering, Hos. vi. 1. 11, God's thoughts, Isa. lv. 7-9. Call, Pray. Notice stress on "Me." 13, 14, Such is grace: thus the Lord punishes sin, but never changes His original covenant word. "Into the place."

Tit. i. 10-16.—"For." *Are*, not only as in 2 Tim. iii. 1. "Many," if "many" in Matt. xxiv. Unruly *i.e.*, insubordinate, independent, *cf.* 1 Tim. iv. 3. Jewish professing Christians doing much harm!

Alas! 11, must cf. 7: God allows no excuses or compromises, cf "must" in 1 Tim. iii. Homes and assemblies together overturned; "talkers" are oft the cause thereof. Things which they *must* not. Gain of influence or money. 12, 13, Man by nature. *Local*, manifest characteristics need special prayerful opposition. "Reprove in a cutting off manner—addressed to Titus; cf. "I delivered to Satan" thus *later* epistles to *individuals*. "That"—a godly object. In, to, from. 15, The Jewish Fables concerned unclean foods and so forth, cf 1 Tim. iv. 1-5. The Lord here shows that all the eating of the ungodly (professors of religion 16), even as Solomon said of their plowing and their light, is SIN. "Disobedient."

Jer. xxxi. 10-21. 10, Grace. "Him." *And* keep. 12, "They." 12, The result—praise; 1 Pet. ii. 9. 13, See Joel, ii. 28—all classes blest. "My goodness"—what satisfaction is THERE! 15, 16, Primarily, restoration of Israel: secondly (and in *Divine intention* as well. not *merely* by "accommodation") a declaration of the safety, through Christ, of those that die in infancy, Matt. ii. 17, 18 (cf. two-fold thought of Ezek. xxxvii.—literal and spiritual resurrection), "Hope." "Their own." 18, Sorrow for sin: a rarity now. *Was turned, repented.* Ashamed of sin. 20, Unchanging love. "Thy cities."

Tit. iii. 12-15. Do not leave till a substitute arrives: godly order. "Be diligent at once." To me: fellowship. I have determined: spiritual arrangement. 13, A lawyer, as Saul the Pharisee *saved*. "And"—fellowship. 13, 14, "That"—objects! "Learn" "To make to stand in front" (maintain) *i.e.*, in front of the Lord and of men, 2 Cor. viii. 21. "With me." "Those that are friendly to us." "Grace with."

Jer. xxxiii. 1-14. 2nd time—grace. God's blessing in prison. 3, Faith believes "unlikely" things. 5, Man's failure. God's hidden face, Isa. lix. 1-2, contrast Ps. li., 9. 6, It, them. 7, 11, "As at the first, grace picks up the thread, so obedience after wandering, Gen. xiii. 4. "Against Thee," Ps. li. 4. 9, Glory to God the object, Isa. lv. 13. 1 Pet. ii. 9. Rejoicing with trembling. 11, Gratitude. 12, "Again," cf Isa. xiv. 1. Cities, places.

Heb. i. 8-9. Scripture the court of appeal. 6, "When He hath *again* led" *i.e.*, at the *Return* of the Lord Jesus. 8, Christ is God. His wonderful life—loving and hating. "Lawlessness." Olive oil—the Spirit typified, John iii., 34. "Gladness," note joy in Ps. xlv. The Lord Jesus "rejoiced in spirit" at His Father's work, and had the joy of

"that day" set before Him, for then it will be manifestly "the joy of the Lord," Matt. xxv. 21, 23 He shall be satisfied, Isa. liii. 11.

Jer. xxxvi. 11-19. 13, The words had impressed see 25. "The people," God's Word not only for leaders. 14, Fearless promptness. 16, Afraid of God's judgments, yet . . . ! 18, The exact words the Lord gave, Cf. Paul's amanuensis, a lesson in fellowship. 19, A realization of the King's probable anger (see 26). Oh that there may be a removal of the present careless indifference to the terrible, yet true, words of the Lord, if He permit.

Heb. ii. 5-11. If chapter i. showed Christ as God and Heir of all, here He is shown to be Man and Heir of all. "Less, a little time." Let us think *much* of His glory. "His feet," Ps. cx., Zech. xiv. 4, 1 Cor. xv. 25-21. "Now we see not"—a dispensation of faith. Christ's glory the pledge. "The suffering of the death." "Tasting"—conscious, painful. "Instead of every one" *i.e.*, the "all" cf 11, contrast *all things under* His feet. Note the unity of Christ's people and His love to them individually, in the singular word of verse 9.

Jer. xxxix. 11-18. 11, God looks after His people. 14, The one who had been imprisoned *now* favoured when others were imprisoned: a type. 16, God remembers cups of cold water, and "detail kindness": see xxxviii. 11, 12, Matt. xxv. 35-36. An Ethiopian and Nebuchadnezzar showing tenderness—Israel rejecting the prophet. 18, Not merely because of *mere* charity—"Thy trust in Me"—so the cup of cold water is in the name of a *disciple*.

Heb. i. iv. Here we see (a) the authority and importance of Scripture, (b) the need for verbal study, *e.g.* i. 8, 12, iii. 13, (c) the Lord Jesus in His position as Head over His house *and* over the world in "that day," (d) His real Deity *and* Manhood, (e) His contrast with angels and man (Moses, afterwards with Aaron), (f) His atoning work *and* glory Divinely united, (g) the parallel of dispensations ch. iv. cf 1 Cor. x., (h) the need for plain dealing with God's beloved people, iii. 12-13, iv. 1-11, (i) the way to speak with Israel, &c.

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The Lord is a God of judgment, and by Him actions are weighed." "Shall not the Judge of all the earth do right?"

"The Word of the Lord Endureth for Ever."

Printed by Norman, Hopper & Co., Ltd, 2, Kings Road, Upton Park.

THOUGHTS FROM

A MONTHLY HERALD OF THE TRUE MESSAGE.

THE WORD OF GOD

"Thy Word is Truth"
JOHN 17. 17

Vol. ix. No. 2.
Feb. 1909. 1d.

A Monthly "to testify the gospel of the grace of God," with sufficiency from God, and simply to the glory of God, amid evil and ruin. Hence we desire to Scripturally emphasize that those graciously elected and redeemed by the Blood of Christ should, in the Spirit, live soberly, righteously and godly, obeying their Lord in their homes and business, and seeking assembly arrangements after His heart.

EDITED BY
PERCY W. HEWARD.

"Son of man, seest thou what they do? The great abominations that the house of Israel committeth here that I should go far off from My sanctuary? But turn thee yet again, thou shalt see greater abominations." Ezek. viii. 6. "Let us, therefore, fear, lest a promise being left us of entering into His rest, any of you should seem to come short of it."—Heb. iv. 1. "The Lord is not slack concerning His promise as some men count slackness; but is longsuffering to us-ward,

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not willing that any should perish but that all should come to repentance."—2 Pet. iii. 9. "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Rev. xviii. 4. "If a man therefore purge himself from these, he shall be a vessel unto honour."—2 Tim. ii. 21. "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.

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STILL by the grace of God is this Magazine issued. The months soon pass and how little is done to please Him who hath called His people by His grace. But if we are unfaithful, He abideth faithful and will chasten now and diminish reward "in that Day." But, dear fellow saved ones, if we realize that we were once far off, and are at this very time made nigh, by out-poured Blood, and caused to approach, as children to Him Who tellest the number of the stars, are we not concerned to live gratefully? To help believers in this, and therefore, in the prayerful and obedient, as distinct from the merely scholastic and sentimental study of God's Word, are these pages sent forth. Thus they encourage fellowship in the truth. The lovers of novelty will find nothing to please the flesh, but the old fashioned truth which cuts to the heart, and makes one miserable, if unwilling to be obedient on the one hand, or quite callous on the other. The pessimistic note with regard to man's schemes will awaken an echo in some hearts only; accompanying it there is the optimistic note that the Lord liveth and He hath His way, and will fulfil the desire of them that fear Him, though permitting trials, till the Day dawns and the shadows flee away.

THE TABLE OF THE LORD.

A simple Table, nothing more,
One loaf of simple bread,
Because of Him Whom we adore,
Our absent, glorious Head.
No priestly rites, no altar great,
No vestments can we own,
No choral sounds, no silver plate—
Christ's simple will alone.
No breaking of the bread by one,
And not a cup for each,
Our Saviour's wish alone be done,
As Him alone we preach.
Traditions do not ever weigh
Against His weighty Word,
Shall we, assembled on this day,
Let human plans be heard?
Nay, gathered by His changeless grace,
A people of God's choice,
Redeemed by Blood, to see His face,
We in His will rejoice.
And so the plain unleavened bread
Speaks of our sinless Lord,
The fruit tells of the Blood once shed,
And both His love record.
And thus we gather by His grace,
As those who watch away,
In fellowship we seek His face
Until—until that Day!

WORDS OF GREETING.

Not only do we preach Christ crucified to a *scorning world*, without attempting *conciliation* apart from Scriptural reconciliation; but also among believers we still have the same glorious subject. We preach *not ourselves but Christ Jesus the Lord*. And to those who are called both Jews and Greeks, He is the Power of God and the Wisdom of God, even Righteousness, Sanctification, Redemption and All in All. *This Theme is never out of date, and His people never weary of Him*. Oh! what wonderful love that took our place under deserved wrath—and that love was *His*. And what infinite strength preserving in spite of weakness, and what unchanging affection guiding although there is obstinacy—which let us confess, and, in the Spirit, subdue. Brethren, can we help preaching Christ? Forms and ceremonies are not Himself; organization and theories are not Himself. Orthodoxy is no substitute for Christ. We do not merely preach “it,” but the great “Him,” knowing well that as we exalt Christ, we honour the Father (John 5, 23, 1 John 2, 23), and rightly emphasize and come into harmony with the Holy Spirit (John 16, 10-14). But, speaking of Christ, we do not become sentimental. He said “*Me and My words*” “and it is written” Whom we preach, warning.

**Outside—
Because
Inside.**

Fellowship with God means unpopularity. Enoch found it so (see Jude 14, 15). Noah was in a felt minority. The easy-going professing Christian life, which aims at “making the best of both worlds,” betrays rooted antagonism to the Lord’s will, and a sad ignorance of that which is *truly* best. If we realize, by grace, our wonderful position in Christ, in His Name, and in the Holiest, *i.e.*, within the veil—we shall rightly see the hollowness of earth’s grandest offers, and willingly take the position “outside the camp,” which scripture commands. By faith Moses forsook Egypt and he had respect to the recompense of the reward. He cheerfully lost all because of a greater all which he would not lose. In like manner Paul became the off-scouring of all things, gladly surrendering all that were gain to Him, because of a Gain that exceeded these “all.” And the Lord has clearly revealed for His people a suffering position. He spoke of them as cast away from the synagogues (John 16, 2) as having their very name cast out, in addition to personal rejection (Luke 6, 22, *see* Rev. 3, 5), and as being hated of *all nations*, for no Christian nation can yet be found. Have we a right to alter *His Words*?

**The Lord’s
Dealings
with one
Cast Out.**

The Pharisees cast out, in one way, publicans and sinners, and in another sense, a true worshipper. So is it still. The religious world condemns “too-much-marked” sin, and *also* real fellowship with God. Shall we notice how the Lord led the one who, *born blind*, and enlightened by grace (John 9), is a fit picture of a sinner saved? He did not show all at once. The man was tested. The Pharisees tried to overawe him and to separate between Christ and the Father (John 9, 24); this is Israel’s method still. And the saved one’s thoughts were not clear at first, but persecution brought him to a more disciple-like condition. That which would terrify the ungodly, guided him, in whose heart the Lord was working to increased firmness. And then he was cast out and the Lord met him. This was no mere chance. There is a wonderful “fulness of time” for all His workings. Doubtless the man felt lonely! Ah! dear reader, are *you* lonely, because shunned for Christ? It is thus that you will enter into the blessedness of His friendship. Amid the *rush of work* you will feel little need for Him. To be cast out, simply because of Christ, is a wonderful privilege. Then the Lord explained His Person and the man was brought to *worship*. You may not have the same ignorance of the Deity of the Lord Jesus, which this man, so recently saved, then possessed. But it is when you are out-lawed, Christ will reveal more of Himself, and we want to know more, do we not? Thus He deals with the troubled heart. And the loss of companionship with *men* is to make you thirst, dear brother or sister, after the living God. Worship is best understood “outside the camp” (Heb. 13, 13-15, note order). The Lord’s gracious and simple method with this man is surely an encouragement to those who still halt between two opinions, fearing, unlike Abraham, to go out not knowing whither. Let us remember that a Divine command weighs more than all personal consideration. The Lord’s wish shivers the desire and laws of Christendom. The attraction of a disciple to Christ removes the magnetic power of all else. How sad to choose earthly ease rather than *millennial* reward, to draw back because of a faint view of the *glory of God*.

Letters to an Assembly of Saved Ones, and Other Believers.

ON IDOLS.

DEAR FELLOW BELIEVERS,

In God’s grace we have been brought out of death into life, that we should be to the praise of His glory, not only in the ages to come, but here and now. Our sins have been covered, that we may live soberly and righteously and godly in this

present evil age and world, which crucified our Lord and still hates Him and all that is closely like Him.

But, alas, we all oft fail to show our separatedness, and, in so failing, we grieve Him Whose we are and Whom we serve. It seems a terrible thing to suggest that in our life there is anything approaching *idolatry*, but as the Lord addressed His Own commands, to flee from it, and to keep from idols, to *His Own redeemed* (1 Cor. 10, 14, 1 John 5, 21), we should surely ponder before Him, His own Word, and seek to find out exactly what He means for us.

The pretty phrases of sentiment, and the exact terms of orthodoxy are alike valueless if we do not walk with God. To obey is better than sacrifice. Many will call the Lord by this *title*, aye, even in that Day, and will apparently expect they will be saved, but He will declare they are unknown to Him. Hence, it is not unnecessary to examine ourselves, and see if, by grace, we be in the faith; and this is not a mere amusement, if we allow their full weight to the stern and threatening words of our gracious Father.

Shall we turn then, with humbled thoughts, to the Lord's utterance in Eph. 5, 5. He reveals that covetous ones who (solemn fact!) are idolaters, have no inheritance in the glorious kingdom for which we say we look. Ah! dear fellow members of a little assembly, which is seeking to obey the Lord, do not let us say, "Oh! we have the Breaking of the Bread regularly, we have no elders with unsaved children, indeed no elders at all, for we confess the ruin, and patiently wait the Lord's reviving." The things here mentioned we *ought* to do, but not to leave other portions of our Lord's will undone. He has spoken, and let us not seek to blunt the edge of the sword of the Spirit, by turning to another subject, as the woman of Samaria. Let the painful truth cut us to the very heart, and let us not then act as the convicted rulers of Acts 5, 33. Rather may we be humbled *now*, instead of "lost," or "shamed away" *then*. Let us not proudly enumerate our acts of personal or assembly rightness. Let the plain truth go home and the plain question give us needed thought—"are we idolaters?" The Lord sternly forbids "covetousness," which is merely having a fulness, or our own desires, and settling down in this doomed earth, and He, not the writer, has used this uncompromising language to bow us in the dust before Him, that we may truthfully and not fictitiously know what "right lines" are.

Are we those who delight in silver and gold? The words of Ps. 115, 4, have a definite *interpretation* as to images. But silver and gold *coins* may be worshipped and the *love* of money is still a root of all evil. Or are we those who, albeit, not greedy

of filthy lucre, love the praise of men rather than the praise of God? The Lord Jesus said "Ye are they which justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men is *abomination* (the very name for an idol) in the sight of God"—Luke 16, 15. It is easy to say "Ah, that was addressed to Pharisees." Why are we willing to do anything to get personally rid of God's severe words? Is it not wiser to be humbled quickly? Oh! for a gracious willingness to search our hearts, lest we be *Pharisees*.

But, it may be, we care not for the opinions of others! We are not governed by the fear of man that bringeth a snare. We are not likely to exalt another *man*, and so fall into the final idolatry towards him who has the number of *man*, and who will be the darling and hope of humanity. Are we, on this account, safe from idolatry? Nay! How is that? We may give all our goods to feed the poor as well as avoid the pleasure of a high reputation, and yet be essentially idolatrous, for the *heart* is deceitful above all things.

Let us weigh the words of the Lord in Ezek. 14, 3. Before the prophet were those, who although religious, and enquiring of God, had set up idols *in their hearts*. "Ah!" you say, "that passage condemns those who merely think of idol-images." True, but it goes much further. The Lord's eyes, as a flame of fire, see every recess of every creature, and if we exalt our own will, and simply turn to our own way, and walk after our own thoughts, though we seek neither applause nor success in this world, we are not giving the Lord *His* rightful place. Who are we that we should regulate ourselves? We may appear godly before others, but if self is the deciding fact, this is a species of idolatry, from which may the Lord graciously save us.

This is an important and humbling lesson. The Greek word "idol" signifies something "seen," and this is of itself far-reaching. Anything outward on which we set our affection, any wordly pleasure or position that we covet, is thereby made *our idol*. But Ezek. 14, goes further. Beneath the surface, hidden away, and unknown to any, there may be idols. Anything which becomes our *object* or aim, *other than the glory of God*, is an idol. Anything that, in any way, or to any degree, excludes or ignores Him, is an idol. "Him only shalt thou serve." 1 Cor. 10, 7, gives us one aspect and Ezek. 14, 3, another, both indeed related, and in view of both we say "O Lord, Thy commandment is exceeding broad—even Thy people are warned of idolatry—Thou art greater than our hearts and seeth all things—Cleanse us from secret faults and cause us to remember Rev. 22, 15." With Christian concern,

Yours earnestly in the Lord Jesus,
PERCY W. HEWARD.

THE CHILDREN'S COLUMN.

THE TONGUE.

THE Bible tells us, dear children, so much about the tongue, and how it can do either a lot of mischief or much good, that I want to have a talk about this "little member" which we all possess. You all know how easy it is to say things for which you are soon sorry, Oh! what power there is in the tongue.

I should like you to read, more than once, James 3, 1-8. All God's Word is true and in this chapter we have a terrible picture of the tongue, which we read "is a fire, a world of iniquity. And it is set on fire of hell. We are told in verses 6 and 7—"For every kind of beasts and of birds and of serpents, and of things in the sea, is tamed . . . *but the tongue no man can tame*, it is an unruly evil, full of deadly poison." This is God's statement and should make even the youngest to tremble, lest they sin more and more with their tongue. A tiny spark will sometimes make a big fire, even so a little word may do much harm. In Psalm 12, 1-4 we are told of those who speak *vanity* with flattering lips, and proud things, who say "with our tongue will we prevail, our lips are our own." But we have seen that the tongue is set on fire, of hell! When, however, one is saved by grace, then it is, or should be controlled from above, not from beneath. How sad are the words in Isa. 3, 8. Jerusalem is ruined and Judah is fallen, because their *tongue* and their doings are against the Lord. So we see how sin brings its own punishment. Psalm 109, 2, tells us of a lying tongue and in Prov. 12, 22, we read "*lying lips* are abomination to the Lord," and the solemn words come in verse 19, "a lying tongue is but for a moment." Alas, in these days, how many are there even amongst the boys and girls, who have *lying tongues*, of whom it may be said, "They have taught their tongue to speak lies" (Jer. 9, 8). Beware, my dear young reader, of telling one lie, for it will doubtless lead on to more and more untruthfulness. I often think of four lines we used to teach the little ones and would pass them on to you.

"To speak the truth is always right,
And therefore always best,
'Tis sinful, in our Maker's sight,
To tell a lie in jest."

God hears all you say and He keeps it in His Book, and if unconfessed and not blotted out with the precious Blood, it will always be against you. Yet, I fear few are ashamed of lying in these sad times. The big ships are turned about with a very small helm, but the tongue, though so little, cannot be tamed by man. God alone can save a sinner and make the tongue to praise Him. May He, by His grace, save many who read these lines, and

keep the door of their lips so that they may use their tongues for His glory (1 John 3, 18).

The tongue no one on earth can tame,
In old and young it is the same;
Unless, by grace, the Lord doth keep
It worketh evil, great and deep.

The tongue's a "little member" too
Yet how much mischief it can do;
Unless, by grace it's kept each hour,
It has an awful, deadly power.

The tongue, it is a world of fire,
And from beneath comes its desire;
Unless, by grace, kept from above
It will all kinds of evil love,

The tongue, it has an awful might,
It cannot speak for God aright;
Unless, by grace, it is held back,
Its fruits are evil, dark and black.

The tongue, it speak such dreadful lies,
It never can be gracious, wise;
Unless the Lord works in the soul,
And over all holds His control.

The tongue is set on fire of hell,
It has been so since Adam fell,
It speaks against the Lord on high,
His righteousness it would deny.

The tongue can do much good or ill,
Blaspheme the Lord, or do His will,
Upset the home—or gracious be!
May you this truth, dear reader, see.

The tongue—Oh think before you speak,
This "little member" is not weak,
May God, in wondrous grace and might,
Save YOU, and make you speak aright.



YOUNG BELIEVERS' COLUMN.

"Faith without works is dead."—Jas. 2, 26.

"Them which believe and know the truth."—
1 Tim. 4, 3.

"I believed and therefore have I spoken."—
2 Cor. 4, 13, see Ps. 116, 20.

"We should believe . . . and love one another, as
He gave us commandment."—1 John 3, 23.

BELIEVERS should believe. One of the names for saved ones, most used in the Epistles suggesting declension and ruin around, is—"Believer" (1 Tim. i. 12, iii. 11, iv. 3, 10, 12, v. 16 vi. 2, 2 Tim. ii. 2, Tit. i. 6). These the Lord graciously warns against the *relative* over-emphasis of privilege only, and this very term *also* signifies "faithful." "*Faith without works is dead.*" May we, dear fellow believers, have *mind and hand* alike serving the Lord.

I would, dear fellow saved one, without self-exaltation and with a desire for the glory of God in your spiritual profit, venture to ask, if you are practically and daily a believer? I do *not* mean—"Do you acknowledge a creed?" I do *not* say—"Are you restful as to the full inspiration of

Scripture?" I want to assume that you are sure through the working of God the Holy Spirit. "God hath spoken," and "all Scripture is God breathed,"—sure with an assurance that *no man* made, and that *no man* or difficulty can destroy. I want to regard you as a "disciple," ever enlarging your "creed," or rather your grasp of God's creed, as your heart is enlarged to understand "the deep things of God," and ever putting aside "the commandments and doctrines of men." But I wish now to help you by asking the plain question—Are you *practically* a believing one? That is, are these the fruits of faith, and do you *act* accordingly, even as one who *believes* (for example), all the things of this earth shall be dissolved—as one who *believes* the whole world lieth in the wicked one, as one who *believes* the Lord Jesus will return, and that His people will stand for His scrutiny before His Judgment Seat? You readily answer "Yes." Brother, how much did this faith cost you last week? Do you believe and look it, when all things seem against you, and even when painful emergencies come, and suggest a going down to Egypt for help? Do you *believe* when it is seemingly folly to believe, knowing that what most esteem the foolishness of God, is wiser than man? It is easy, for example, to say, "I believe what God says about Baptism,"—but have you been baptized and are you dying daily? In like manner, it is easy to remark "I believe God's words concerning no earthly treasurings for myself, concerning putting the Kingdom of God first (Matt. vi), and concerning the surrender of personal comforts for Christ (Matt. xix. 29)—" but it is harder to bring such *faith* into practice. But anything else borders on hypocrisy! Oh! how solemn to see God's people criticizing His Word by their disobedience, altering His own arrangements, while they teach the unsaved to sing—"We won't give up the Bible." Men who believe in a mutilated Bible we condemn, but how about those who accept in their heads, but reject in their lives? The Lord has not given us long treatises on inspiration, although the verbal authority of the Original *needs* emphasis, but He has spoken *much* about *doing* all that He says. Do we believe God enough to *show* our faith, as the apostle (Acts xxvii. 25)? (See Tit. i. 16.)

The verses at the beginning of this message bring out from God's own utterances, the solemn truth that faith has consequences. Yes, faith, if it have not works, is dead, being alone. Faith is through new life and *seen* by living. They which have believed in God, must be careful to maintain good works (Tit. iii. 8). We do not really believe what we do not obey. Dear young *believers*, are you entitled, in the Lord's grace, to this God-given name?

TALKS ABOUT PRESENT-DAY NEEDS—2.

GRATITUDE.

A LAS, how we fail, dear fellow believers, to thank God for His unspeakable Gift (2 Cor. ix. 15), and for His goodness in saving us from eternal destruction. Oh, what gratitude is due to Him from those redeemed, not with corruptible things as silver and gold, but with the precious Blood of Christ (1 Pet. i. 18, 19). Let us think more about God's great salvation, and all it cost our beloved Lord to redeem His people from all iniquity; and then our thanks to Him will abound. Let us beware, for these last days are characterised by men being *unthankful* (2 Tim. iii. 2). Saints should be the opposite of this and distinguished by manifestly giving thanks to God continually. The word "gratitude" contains the word "grace;" hence how grateful we ought to be, and as we "grow in grace" doubtless we shall be more *thankful*. The command is—"In everything give thanks, for this is the will of God in Christ Jesus concerning you (1 Thess. v. 18). Again we read "giving thanks always for all things" (Eph. v. 20). In coming to God in prayer let us remember the words "in everything by prayer and supplication, with *thanksgiving*, let your requests be made known unto God," Phil. iv. 6. 7). It is written in Psa. xxxiii. "Praise is comely for the upright." If the heart is thankful, the life will show forth the praises of Him who hath called us out of darkness into His marvellous Light (1 Pet. ii. 9). We *should* be thankful, if we only understood more fully Rom. ix. 15. 16 "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion; so then it is not of him that willeth, nor of him that runneth but of God that sheweth mercy". What grace brought us up from the horrible pit and miry clay! With the new song let us praise our God (Psa. xl. 1-3). Our beloved Lord "gave thanks" (Matt. xv. 36 xxvi. 27). We cannot count up our blessings. We read that God's thoughts toward us are more than the sand and than can be numbered (Ps. cxxxix. 17). And daily needs are met by our Heavenly Father, so that there is *no want*. Then for Christian fellowship we should give thanks (2 Thess. i. 3. ii. 13) and also for those who try us, for God is in all working out His will and thereby refining (1 Tim. ii. 1. 2). What a testimony it would be if believers were to "do all things without murmurings" (Phil. ii. 14), and in everything to give thanks. It should indeed humble us to think how little God is thanked for all His love, and how, because of this, His people fail to show gratitude toward one another. May we, by grace, "Enter into His gates with *thanksgiving* and into His courts with *praise*, be *thankful* unto Him and bless His Name" (Ps. c. 4).

GOD'S JUDGMENTS.

PAST, PRESENT, AND FUTURE.

THOSE who know, by grace, that the Word of our God shall stand for ever (Isa. xl. 8), tremble for those who despise Him and His holy Law. Men may say they do not believe the terrible things in the Bible, may scorn the idea of the flood in the days of Noah, and other of God's righteous, though awful, acts:— But the Scriptures declare these things, and this is, or should be, sufficient for those saved through the precious Blood of Christ. We cannot say that only this or that is true in God's Word. We must believe that it is all God-breathed. It is clearly written therein that the natural man receiveth not the things of the Spirit of God. This is why so many deny the solemn words of the Scriptures. While only believers can by the Spirit *understand* God's Word, yet we say to all "Read the Bible," for "faith cometh by hearing and hearing by the Word" (Rom. x. 17). The Holy Scriptures are able to make wise unto salvation through faith which is in Christ Jesus (2 Tim. iii. 15). It is easy to deny the Word of God. Any one can do this, but to believe it, we must have faith which God gives to those for whom Christ died. In view of God's Judgments, dear reader, we must seek to bring before you some of the awful facts of Scripture. In the *Past* the flood really happened; and though Noah, "a preacher of righteousness" warned men of all that was surely coming upon them in judgment, they were so wicked that none believed. Thus, only Noah and his family were saved; oh, how terrible (Gen. vi. 5—8, vii., viii). Then again, after the flood, men became as wicked as before, and thought to make themselves a name and build a tower to reach heaven. God at this time confused their language, so that they could not understand one another, for before this there was only one speech. (Gen. xi. 1—9). Then we read how, later on, God destroyed Sodom and Gomorrah with brimstone and fire (Gen. xix. 24. 25). God's chosen people Israel He scattered because of their sins:— and even now they are suffering under the righteous Judgments of God.

In the *past* God's Judgments have been terrible, because of sin; and now in the *Present*, as it is written, we hear of wars, famine, pestilence and earthquakes in divers places (Matt. xxiv. 7). Yet none of these sad events make men to tremble before God's terrible acts. The recent earthquake in Italy is surely a warning to *all*:—not that those who suffered were worse than others, and therefore this fearful calamity came upon them! For when the Lord Jesus was upon earth the tower of Siloam fell and killed eighteen, and Christ said to the Pharisees "Think ye that there were sinners above all men that dwelt at Jerusalem? I tell you nay,

but except ye repent, ye shall all likewise perish" (Luke xiii. 1—5). Some of the things which are taking place are but "the beginning of sorrows" (Matt. xxiv. 8) God's Word is very clear and He tells us what to expect now, and in, it may be, the *near Future*.

We are not told in the Holy Scriptures that things will improve, but that even religious men will become more and more wicked. For as in the days of Noah, so shall it be when the Lord Jesus comes for His people. There was great wickedness then, so there will be again. Oh, think not that God will excuse sin, and not send His Judgments on the ungodly. His Word shall not return unto Him void, but fulfil His purposes (Isa. lv. 11). God's Judgments are arranged (Isa. xxviii. 17). He Who knows *all* from *all* Eternity works *all* according to the Counsel of His own Will, and none can stay His hand or say unto Him "What doest Thou?"

If you desire to know more about the future Judgments of God, read Rev. vi. The solemn words are written "Our God shall come, and shall not keep silence" (Psalm l. 3). Yes, He is coming, God will arise in Judgment, and the earth shall reel to and fro like a drunkard and be moved like a cottage (Isa. xxiv. 20). In another part of Scripture it is written—"Let all the inhabitants of the land tremble, for the Day of the Lord cometh for it is nigh at hand" The Day of the Lord is great and very terrible, who can avoid it? (Joel ii. 1. 11) But though so terrible, all God's Judgments are righteous (Rev. xix. 2). Where will you be in that Day? For the solemn words ring out "Shall not the Judge of all the earth do right?" (Gen. xviii. 25.)

God's Judgments in the *past* were great,
Safe in the ark were only eight;
Though Noah had preached and warned men too
Of what the Lord would surely do.

God's Judgments in the *past* we see
Fulfilled His Word, by His decree,
Men thought to heaven to build a tower,
But God confused them by His power.

God's Judgments in the *past* declare
That wicked men He will not spare,
With fire and brimstone them He slew,
In Sodom and Gomorrah too.

God's Judgments now on earth appear,
Yet sinful men still scorn and sneer,
Delight in sin, love their own ways,
Though God His mighty power displays.

God's Judgments come but men blaspheme,
More wicked in their hearts they seem,
Though earthquakes, pestilence, and dearth,
Are sent in Judgment to the earth.

God's Judgments in the *future* too
Will surely come, God's Word is true
The earth shall shake, reel to and fro,
And men shall tremble here below.

God's Judgments, *past*, and *present* too,
And *future*, all He keeps in view
Though men now try this to forget,
God's Judgment Throne is fixed and set.

This truth we must to sinners tell
Though "God is love" there's wrath as well,
For soon, how soon we cannot say,
Will come God's awful Judgment Day

Oh stop and think, for mercy cry
To God the Lord Who dwells on high,
Think of His Judgments in the past;
And of the Judgment Day at last.



"It is of the Lord's mercies that we are not consumed, because His compassions fail not. They are new every morning, great is Thy faithfulness."—Sam. iii, 22-23.

"New every Morning," this should cheer,
The words are written plain and clear;
"New every Morning," oh, what joy,
His praises should our tongues employ.

"New every Morning," God doth say
Are His compassions, day by day;
"New every Morning," thus should we
With gratitude oft bow the knee.

"New every Morning," strength is given
To those who are now heirs of Heaven;
"New every Morning" fresh supplies
For daily needs, as we arise.

"New every Morning," is God's grace,
That saints may win the heavenly race;
"New every Morning," oh, how blest
Are saved ones who have peace and rest.

"New every Morning," suffering ones,
Are God's compassions, through His Son;
"New every Morning," look on high,
God rules and reigns beyond the sky.

"New every Morning," why then doubt,
With anxious faces go about?

"New every Morning," fresh and free
Are God's great gifts to you and me.

"New every Morning," why then fear
Though trials come and earth be drear?

"New every Morning," this we know—
Sufficient grace God will bestow.



LET US

Seek the Lord (Psa. xxxiv 10, Matt. vi, 33).
Search the Scriptures (Acts xvii, 11, Jos. i, 8).
Sit at Jesus' feet (Luke x, 39, S. of S, 2, 3).
Speak often one to another (Mal. iii, 16,
Luke xxiv, 32).
Sow the seed with tears (Psa. cxxvi. 5-6,
Eccl. xi, 1).



CHRISTIANS ARE

Learners (Disciples Acts ii, 26, Matt. ii, 29);
Despised ones (Acts xxvi, 28, even as their Lord,
Isa. liii, 3.)
Suffering ones (1 Pet. iv, 16, Tim. ii, 12).

Bound Volumes, Booklets, Leaflets, God's people may be reminded of these.

SUGGESTIONS FOR READING.

"IF THE LORD WILL"—February, 1909.

	Jeremiah.	Hebrews.		Jeremiah.	Hebrews.
1	Revise	Revise	15	xliv. 26-30	ix. 15-20
2	xl. 1-6	v. 1-6	16	xlvi. 1-5	ix. 21-28
3	xl. 7-16	v. 7-14	17	xlvi. 1-6	x. 1-7
4	xli. 1-10	vi. 1-6	18	xlvi. 7-12	x. 8-14
5	xli. 11-18	vi. 7-14	19	xlvi. 13-21	x. 15-22
6	xlii. 1-6	vi. 15-20	20	xlvi. 22-28	x. 23-29
7	xlii. 7-14	vii. 1-7	21	xlvi. 1-7	x. 30-39
8	xlii. 16-22	vii. 8-14	22	xlviii. 1-6	xi. 1-6
9	xliii. 1-7	vii. 15-19	23	xlviii. 7-13	xi. 7-13
10	xliii. 8-13	vii. 20-28	24	xlviii. 14-25	xi. 14-22
11	xliv. 1-6	viii. 1-6	25	xlviii. 26-35	xi. 23-29
12	xliv. 7-14	viii. 7-13	26	xlviii. 36-47	xi. 30-40
13	xliv. 15-19	ix. 1-6	27	xlvi. 1-10	xii. 1-10
14	xliv. 20-25	ix. 7-14	28	xlix. 11-22	xii. 11-21

The living Word of God in works in those that believe. We long that those who read these portions may, by grace, be in harmony with the Divine Author, and in the attitude of constant discipleship. Else what is the profit? Wait on God, dear reader, and expect His teaching through His Word!



Lord's Day and other Notes for Isolated and Other Saved Ones.

THE Lord liveth, and His people, even amid trials and ruin, have a sufficient resting place in Himself. It is of His mercies we are not consumed, by His grace we are what we are. This is our comfort in our affliction, and then it is that His Word, inseparable from Himself, quickens us. That children of God may know the stores of blessing in the Scripture to His glory and thus be helped to costly obedience, are these notes sent forth. If isolated for the Lord, dear reader, may you, as Gaius and as John in Patmos, know the value of God's word; and if *not* isolated, may you be willing for *such* suffering, *if the Lord will*.

Jer. xlii. 7-14. Ten days, waiting, cf Acts i, ii, Ezra viii, 15, Dan. ii, 19. 8, Promptness *when* knowing God's will. *All*. 10, God commands unexpected things and promises seemingly unlikely things, cf. xxxviii, 17-23, "I will." The king of Babylon, I, Isa. li, 12-13. You, Mercies, mercy, Prov. xxi. 1. 13, God anticipates man's rebellion. Sin is saying "no." 14, God's methods attack man's schemes: (Notice, afterwards how the Lord shows that though they asked counsel of Him their hearts and minds were *already* made up. What an opposite to true prayer for guidance. Note the hatred for Baruch, xliii, 3, who had faithfully helped; the proud men pretended they were not attacking God or God's prophet but only Baruch: so deceitful is sin (xvii, 9).

Heb. vii. 1-7. "This": Christ the *true* Melchisedec. King, Priest. "Returning"; blessing after trial and strain and in view of the greater test of offered friendship with Sodom. Receiving, giving. "By interpretation" the key to verse 3, also: no recorded father, &c. The silence of Scripture instructive. "Having been likened" *i.e.* in Scripture. "For ever," no account of death, as of Aaron, Eleazer his son, &c. Lit.—"Into the having carried apart"—*i.e.* with a view to the things now spoken (*cf.* iii. 5) as to the difference between Christ and Aaron's priests. "The patriarch," "beginning of a family"—if Melchisedec greater than and before this one, how much greater than Levi. 6, This argument (*cf.* 9) is lost if there is not stress on the miraculous birth of the Lord Jesus. Hath tithed—perfect tense—in the pages of Scripture with present results and teachings, *cf.* *gegraptai*. "The Better," *cf.* better or new covenant, things, promises, hope, &c., of this epistle.

Jer. xlii. 20-25. Men and women in fellowship (15) Home rebellion the Lord remembered: sentence against an evil work had not been executed speedily: *immediately* after disobedience there are often encouraging results to prevent against argument from results (verse 17, *cf.* prosperity of Antichrist, note Num. xx. 10-11, and what seemed to follow appointment of Matthias, and decrees of Council at Jerusalem). 23, Positive and negative sin. "In." All. "Hosts." The women leading in rebellion, Mouth and hand, *cf.* 1 Kings viii, 15, contrast Ex. xix, 8, &c. The sinner allowed to have his own way, as judgment, Ps. cvi, 15.

Heb. ix. 7-14. Once a year, contrast once for all. Once, and coming out, contrast once and remaining. "For Himself and"; we can leave out "for" as to Christ: He offered Himself. "Ignorances"—even these are terrible before God. The people. "The Holy Spirit" does not undervalue types. Signifying, making clear. The way of the saints or most holy place. 9, Figure—Parable—"Unto the time that has (now) its standing. SacrificeS. "Are keeping on being offered." "According to conscience." To have brought to the end, Rom. x, 4, "Only on the basis of"—contrast *our* standing. "Imposed"—lying on: "reformation"—making upright! 11, 12, The "Through" (by) of His life and death—two-fold work. Having found (Job. xxxiii. 24). The Day of Atonement; and the red heifer (type of dealing with believers' sins) specially before us. "Flesh" *cf.* "Letter" Rom. ii. 28-29. Your (plural) conscience (singular):—fellowship. "From" "to" see 1 Thess. i, 9-10.

Jer. xlvii. 1-7. A prophet unto the nations, i-5. "Before," anticipatory judgments *soon* followed, *cf.* Isa. vii. 8. 2, North, showing Egypt's attack, only *partially* fulfilling. 3, Loss of natural affection,

Deut. xxviii. 53-57. 4, The Lord, not merely Pharaoh and others. 6-7, xxiii, 20. God's judgments often tarry long, but they are terrible: seeing these things are so, what manner of persons ought we to be! He will not change, see Rev. xix, xx.

Heb. x. 30-39. We know: from Scripture and experience. I will. 31. A living God!—Rom. ix, 26; 2 Cor. iii, 3, 6-16; 1 Tim. iii, 15; Heb. iii, 12, ix, 14, xii, 22 &c. Living in grace and wrath—the Lord's answer to pride and fear alike. 32, *Cf.* Rev. ii, 4. Endured—remained a long while. 33, The power of loving fellowship, Matt. x, 41, 42, see 2 John x, 11. 34, And "with joy." Col. i, 11; 1 Thess. i, 6. "Remaining," hence "remaining" in trouble. 35, Do not spoil it all. 36, Need, this was lacking! Doing and suffering. "Doing" *like* Christ, x, 9. 38, If any have drawn back—shrinking—lowering sail. Has the Lord pleasure in us?—see Matt. iii, 17. 39, *Cf.* vi. 9, Jos. xxiv, 15. "Into making around Him, and preserving of soul," Matt. xvi, 25.

Jer. xlix. 11-22. In wrath, God remembers mercy, Hab. iii, 2. He has His remnant. See Jas. i, 27. 12, Apparently "altogether unpunished" for a long time. Note how wrath involves those surrounding, likewise is it with gospel privileges, in measure. "By Myself," God will not break His Word, it would be as easy for wrath to come in God Himself (implied in the nature of an oath) as for Him to remove threatened wrath! See Heb. vi, 17-18. 14, God uses means. 16, Man seems to prosper in pride awhile, *cf.* Ps. xxxvii. 35. 19, God will reserve Edom for His own final judgments, Dan. ii, 41. 22, Man trembling, but unsaved still! *Cf.* Rev. vi.

Heb. xii. 11-21. All chastening as to a child. "Does not seem." "Peace" is the fruit of "righteousness." "Have been exercised"—the gymnasium of suffering, being stripped of all (*cf.* x, 34) for the Lord's glory. 12, Do not give way, help others. 13, We are responsible for loss of weak ones. 14, Not "peace at any price"—The Lord adds "and holiness" *cf.* "the wisdom that is from above is first pure, then peaceable." 15, Any one. "Any root" (singular). "Many defiled." 16, "Any" (singular) "Food," the cause of ruin! "One." 17, His father dared not repent; apologies and tears will not win rewards at the Judgment Seat of Christ. 18, "For," the manifestation of God's displeasure is not always earthly and in this day, so do not argue that freedom now makes everything alright in that Day. Again, the argument of x, 29, as to extra severity against those who despise the *extra* riches of the new covenant, is here emphasized. And how foolish in view of the heavenly Jerusalem! How great is God! Wanted, dear fellow saved ones, more humility.

THOUGHTS FROM THE WORD OF GOD

A MONTHLY
HERALD OF
THE TRUE
MESSAGE.

Thy Word is Truth
JOHN. 17. 17

Vol. ix. No. 3.

Mar. 1909. 1d.

A Monthly seeking to "preach Christ and Him crucified," "not ourselves but Christ Jesus the Lord." God's Word as to man's utter deadness, and God's absolute election, is acknowledged, with its solemn result "that no flesh should glory in His presence." And since He declares His people should be one (1 Cor. i. 10), we cannot Scripturally take sectarian names or positions, nor interdenominationally gloss over the sins of those who do. "A Sect" adds to His words, though it may be in seemingly little things.

EDITED BY

PERCY W. HEWARD.

"Christ Who is over all, God blessed for ever." Rom. ix. 5.
"Unto the Son, Thy throne, O God, is for ever and ever, the sceptre of rightness is Thy Kingdom's sceptre." Heb. i. 8.
"Jehovah said unto my Lord, Sit Thou at My right hand until I make Thine enemies Thy footstool." Ps. cx. 1.
"Jehovah hath sworn and will not repent, Thou art a priest for ever after the order of Melchizedek." Ps. cx. 4.
"Christ the Power of God and the Wisdom of God." 1 Cor. i. 24.
"In Him dwelleth

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all the fulness of the Godhead bodily, and ye are in Him having been filled." Col. ii. 9-10.
"In time past Gentiles in the flesh... called uncircumcision... without Christ, being at enmity from the commonwealth of Israel, and strangers from the covenant of promise, having no hope, and without God, in the world, but now in Christ Jesus." Col. ii. 11-13.
"O the depth of the riches both of the wisdom and knowledge of God." Rom. xi. 33.
"The exceeding riches of his grace." Eph. ii. 7.

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A WORD OF INTRODUCTION.

THIS Monthly, seeking to keep to its title, cannot please men. But some of His own will recognize the teaching, which it is hoped, will be found apostolic doctrine (Acts ii. 42), and suited to those who are of God (1 John iv. 6), not as a fresh revelation, but a bringing out, from the Divinely-granted treasure of God's Word, of things new and old (Matt. xiii. 52). It is easy to write self-commendingly, but 2 Cor. x. 18 is never out of date. It is of the Lord's mercies we are not consumed, and if anything in these pages proves useful to any, to His name be glory (Psa. cxvi. 1), for what have we which we did not receive? It is easy too to condemn the systems and leaders of to-day, but we need to go further, and do more with our own beams, and to sorrow more over the hurt of that which corresponds with the daughter of Jeremiah's people (Jer. viii. 21—ix. 2). Let us sigh and cry over abominations as well as perceive them, and say "To us belongeth confusion of force."

Correspondence with believers who desire to fear the Lord—Valued. Ps. cxix. 60.

BURDENS.

A heavy burden, sinners feel
When God is pleased to wound, ere heal,
"Too heavy are my sins," they cry,
And then upon the Lord rely.
The words of truth give rest complete,
"The Lord on Him made sin to meet."

A heavy burden was the law,
And none could keep it without flaw,
But now more righteous in His Son,
His people say "Thy will be done,"
Their work is simply Him to please,
And never should they seek their ease.

A heavy burden often seems,
Upon the ones the Lord redeems,
But He saith "Cast your care on Me,"
How blessed thus to stand set free!
And fellow saved ones share a strain,
For 'tis His will! Love grows through pain.

A heavy burden in "that day,"
Each faithful one will bear away,
"The weight of glory"—making light
All our afflictions in this night,
To glorify Him let us choose
That we that burden may not lose!

WORDS OF GREETING.

IN THE NAME OF OUR LORD JESUS.

"Unto Him That loveth us" be
"Unto Him." glory, and "unto Him" let us now go forth without the camp. We are all too much like the forgetful king-of-Egypt's butler. Oh that we may remember our faults this day, and remember Whose name we bear. Doubtless our Lord Jesus, (always entering into the types, just as He quoted the Scriptures even on the Cross), particularly alluded to Gen. xl., xli. at the Lord's Supper, feeling His people's failure, manifest even then (Luke xxii. 24). The very offices of *baker* and *butler* are suggestive in this connection. Ah, but He has done more than "restore us to our office," He has died for us. And He is no longer in the place of judgment that we can procure His release. The figure falls short, but it *emphasizes* the teaching; and as we, like the chief butler, use the unfermented fruit of the vine (Gen. xl. 10-11), shall we, at that very reminding moment, fail, like he did, to REMEMBER? "Do this with a view to My remembrance" He said, but Christendom has either diverted attention from Himself to a man-made priest, or observed, with perverted symbols, on rare occasions. Gen. xl. 23 needs to ring in our ears. But "Unto Him," not only one evening a week, let our "all" henceforth be. Let us not *henceforth* live unto ourselves, but "unto Him"—Who for our sakes died and rose again. We belong to Him, and should ever think upon His Name, *until* we see Himself face to face, our Redeemer, our Lord and Saviour Jesus Christ!

Yes, the Coming of the Lord draweth
"Behold, He Cometh." nigh, He That shall come will come and will not tarry, and we know not what hour our Lord shall come.

Glorious prospect for those who find this world upside down, and who cannot hope to purify it by human methods. We wait for a Person, not merely an event (1 Thess. i. 10, Phil. iii. 20), and it is our heart's concern that we may not be shamed away from Him, to have a "lower place," albeit in His presence (1 John ii. 28). All worldliness and all self-satisfied settling even in "Christian work," must be regarded as forgetfulness of Him and His return; and much beautiful singing about the coming day with attendance at prophetic conferences, will not suffice instead of a heart-love, and preparation to see Him. "His wife made herself ready." Blessed are they that "love His appearing," for such love not this present age, as Demas, the once-useful helper of Paul ("For," 2 Tim. iv. 10) and, possibly, as the last-mentioned, and undescribed one, the amanuensis of the Letter to Colossian saved ones (iv. 14). "Let him that thinketh he standeth take heed lest he fall," and let each one

accept the surrounding words of our text, not believing in a secret rapture, not unmindful of the salvation of Israel, *via* mourning, in "that day."

Letters to An Assembly of Saved Ones, and to Other Believers, Seeking To Please The Lord.

ON GODLY ARRANGEMENT, WHEN "WE HAVE BEEN GATHERED TOGETHER TO BREAK BREAD."

Acts xx. 7.

Dear Fellow Saved Ones,

By grace we have been picked out of the world, and caused to come near, though our God is a Consuming Fire. And as we draw near we seem to feel the teaching expressed in the humbling words "Put off thy shoes from off thy feet," and afresh, to realize that the Lord has a right, never transferred to fathers, councils, committees, or individuals, of declaring the way His worship shall be arranged. "As for God, His way is perfect, the Word of the Lord is truth." No "church decree," or custom, or convenience, shall override His will. Nor would we wish it otherwise, for, loved to love, our longing is simply to please our Father. And He Who telleth the number of the stars has condescended to give us *exact* plans in His *definite* Word, for He is not the author of confusion, and "the churches of God" are not allowed to have varying habits in these matters. Unity without uniformity is excellent with respect to *different* spheres of individual service, but unwarranted, and impossible as to His laws. Love keeps to His desire and refuses to say "what a weariness."

It is ours to come with disciple-like hearts to the Word of the Lord, and to attend when He speaks, obeying without that delay in completeness, and half-heartedness which suggest a lack of confidence in Himself and His wisdom. If, by grace, we only follow Him with spiritual readiness, we shall find that our *sufficiency* is of God, amid *all* the trials, and we shall discover anew that His Word is adequate, filled with guidance in every problem, as He has grace to help in time of need. A subject mind will learn rapidly the Lord's suggestions; one unsubject will think the Word of God dry, partial, and out of date.

And now, dear readers, it is our privilege to consider, with meekness of wisdom, the teaching of our Teacher, as applied by the Holy Spirit, with reference to the *special* weekly coming together "in church" (1 Cor. xi. 18) *i.e.* in church order, under ordinary conditions, as the Lord graciously raises assemblies. Alas, how many make the Lord's Supper monthly, optional or unimportant, forgetting that the very name "the Lord's Day" seems taken from it, and that one of the Divine descriptions of

an assembly, namely "a house" particularly alludes to the family table and meal.

Men, rich in perversions, have tampered, alas, with the Lord's institutions. But He has in mercy, preserved these, overruling the very sins of long ago to give us permanent and written guidance. How our hearts bless the Lord for this, without excusing the sins of others, or ours, which, alas, are often parallel. Every word of God is pure. We have the table not the altar (1 Cor. x. 21); memorials of a *coming* Lord, not parts of a corporally-present Lord (Cor. xi. 26); a broken loaf and a cup, not a *cut* portion of a loaf, and cups or anything elaborate—the term simply means "something out of which to drink." There is no *sacrifice*, but food *because a sacrifice has been made*. We do not need a sacrament, or administration, or celebration,—in the perverted modern uses of these latter words. No priest or president can we acknowledge: it is written—"the bread which *we break*." We dare not demand fasting communion, nor approve a morning supper. Nor would we literally or symbolically as the Christendom-woman of Matt. 13, put leaven in the meal, or permit ferment or additions to "the produce of the Vine," when *the Lord* said "*This do*." The thin edge of the wedge of innovation is the beginning of tradition, nationalism, and apostasy. But, though by grace emancipated from the evils above mentioned—and deplored,—have *we* a godly arrangement? And are our *hearts* in the right attitude? Are we gathered with the *purpose* of breaking bread (Acts xx. 7), or is some associated, and perhaps blessed, ministry our object instead? Do we not, alas, put this precious supper in the background as to time (of beginning and continuance) or manner, or thought? And, further, do we "examine" ourselves still, though perhaps we were "added" months ago (1 Cor. xi. 28)? Are we, moreover, concerned to put "the fellowship" before the Breaking of the Bread, not *merely* its *expression* in the collection as we enter (2 Chron. xxiv. 8), but its heart-meaning, including self-abasement (contrast Luke xxii. 24, 1 Cor. xiv. 26), desire for edification of the church (1 Cor. xiv. 3, 4, 5, 6, 12, 19), and waiting for "one another" (1 Cor. xi. 33)—although *not* unnecessarily scausing this ourselves—during which time the apotolic teaching of Acts ii. 42 may be given! And are the givings of thanks such that all *can* say "Amen." for it is written "the cup which *we bless*?" Have we the homeliness, and yet the narrowness of a house, without the showing off of ceremonial, or the publicity of general ministry to the unsaved (Contrast the two meeting places of Acts ii. 46).

All these things search the hearts of God's obedient people, causing them to cry out "Who is sufficient for these things?" It is no light thing to meet to break bread in accord with *the Lord's*

will. Satan seeks to overturn that which glorifies God, and many are his devices, as the Book of Job shows. And as, by grace, we return to Him Whom we love we shall find further hints from Himself, *our Father*; and though becoming more devoted, we shall keenly feel the insufficiency of our affection and of our adherence to the Lord's lines. We need to keep clear of man-made ceremonial, and of man-made *disorder* alike. It is not for every young believer to give thanks at the Breaking of Bread, or to come into prominence by the helpful, as distinct from priestly, passing round of the symbols, whenever required, that all things may come to pass decently and graciously. Pride will seek to intrude even in these matters. Likewise admission to the Table, as one inseparable *part* of the complex responsibilities of a Scriptural assembly is not *anybody's* work; nor is the decision as to when increase of the assembly necessitates another "house" to prevent a second "cup." It is so easy to get into disorder through the flesh asserting itself, under the guise of spiritual liberty. Let us humbly keep out man-made ministry whether of *one* or of *all*.

Thus will the Lord be glorified and we His people shall grow in grace, and see the beauty and simplicity of His arrangements, nor shall we in considering *them*, forget *Him*, Who is *Himself* linked with *His words*, and Whom we remember, discerningly, and affectionately, looking for the Kingdom, when at "the Breaking of the Bread."

Yours earnestly in the Lord Jesus,
PERCY W. HEWARD.

PATIENCE.

Be patient (James v. 7).
Run with patience (Heb. xii. 1, Ps. cxix. 32).
Let patience have her perfect work (Jas. i. 4, Rom. v. 3).
Ye have need of patience (Heb. x. 36).
Bring forth fruit with patience (Luke viii. 15).

GOD WANTS

Worshippers—John vi, 24,
eepers—Jer. vi, 1, Ezek. vii 4.
atchers—Isa. lxii, 7, Ezek. iii, 17.
orkers—Matt. ix, 37.

Precious BLOOD (1 Pet. i, 18-19).
Precious FAITH (2 Pet. ii, 1, Eph. ii, 8).
Precious PROMISE (2 Pet. i, 4, Phil. iv, 19).
Precious SEED (Psa. cxxvi, 5-6).
Precious FRUIT (James v, 8, John xv, 8-16).
Precious THOUGHTS treasured (Psa. cxxxix, 17 xl, 5).

Bound Vo'lumes, Booklets, Leaflets: God's people may be reminded of these.

THE CHILDREN'S COLUMN. BELIEVE.

If you look, dear children through the Gospel of John you will see how many times this word comes. There are, I fear, even amongst young people many who believe about God, and about the work of the Lord Jesus, and think they are saved, but who do not really know and trust in Him as the One Who died for sinners. What does it say in John iii. 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." It is one thing to believe *about* the Lord Jesus, but quite different to believe *on* Him. I want you to notice the two classes mentioned. First there are those who are like the apostle Peter; who, by grace, could say "We believe and are sure that Thou art that Christ, the Son of the Living God" (John vi. 69). Secondly, those of whom it is said that they *believed not* on Him (John vi. 64). The woman of Samaria believed on Him, and we are told that through her words "Many of the Samaritans . . . believed on Him" (John iv. 29. 39). In this chapter also we read that a nobleman, whose son was very ill, believed (Verses 50, 51).

Then John v. 24 is very encouraging, for sinners saved by grace. For it is written "Verily, Verily, I say unto you, he that heareth My Word and believeth on Him That sent Me hath everlasting life, and shall not come into condemnation, but is passed out of death into life." How many have been comforted by the words in John xiv. 1, where the Lord Jesus says "Let not your heart be troubled; ye believe in God, believe also in Me." In ch. i. 50 Christ said to Nathanael "Believest thou? Thou shalt see greater things than these . . . hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man." This teaches us that sinners must believe first and then they shall see God's glory. John vi. 35 says "He that believeth on Me shall never thirst." So those who trust the Lord should be satisfied and thankful. Now about those who *believe not*. The Lord Jesus said to the Pharisees "Ye also have seen Me and believed not" (John vi. 36, 64) "for Jesus knew from the beginning who they were that believed not." How solemn the words in John x. 26 "But ye *believe not*; because ye are not of My sheep." Then the Lord Jesus says "My sheep hear My voice and I know them and they follow Me" (27). I wonder if you hear His voice. I do hope you believe on Him and are saved eternally. The Holy Scriptures tell us that "all sinned" that "there is none good no, not one." Sinners are by nature far off from God, and all their righteousnesses are as filthy rags (Isa. lxiv. 6). Before any can be saved they must

believe what God says is true, and come to Him like the publican and, say "God be merciful to me the sinner" (Luke xviii. 13). Will you learn to think about the following solemn text? John iii. 36 "He that *believeth on the Son* hath everlasting life, and he that *believeth not the Son* shall not see life, but the wrath of God abideth in him." May many of my young readers seek, by grace, to trust in God, then will they understand what it is to—

Believe the Scriptures, for they speak
Of Christ the Perfect One,
Who was so humble, lowly, meek,
God's well beloved Son,
Who came on earth to live and die,
To make far off ones ever nigh.
Believe on Him, and in His name:—
His precious life He gave,
Though he was God, always the Same,
He came from Heaven to save
Poor sinners, whether young or old,
Who now the Lamb of God behold.
Believe on Him, Who sent His Son,
Whose precious Blood was shed,
Redemption's work by Him was done,
"Tis finished" Jesus said,
Now all who by His grace believe
God's pardon, full and free, receive.
Believe the mighty works Christ did,
Believe His Word alway;
To many are His wonders hid
Because from God they stray,
But those who love His Book Divine
See wonders written in each line!
Believe all that the Scriptures say,
Though many now deny
God's Holy Word, and disobey
His precepts from on high:
But every Word fulfilled shall be,
And this His enemies shall see.

YOUNG BELIEVERS' COLUMN. CHRISTIANS, CHOIRS, AND CONCERTS.

DEAR fellow saved ones, let us prayerfully consider the Lord's will as to *ourselves*. It is far easier to proudly decide for *others*, but surely we want to please *our Lord*. Let us not simply condemn the erroneous arrangements of other of God's dear people, as if *we* were far more faithful than they, but let us humbly seek first to know what He wants us to do, that we may *next* carry out Lev' xix. 17, Scripturally. We profess to be *Christians*. The word is common, and perhaps we use it rightly to avoid denominational names. But that is not all: do we live up to it positively? "The learners were called (of God) Christians" (Acts xi. 26). Dear reader, are you a *learner*? The Lord is a wonderful Teacher, but self oft makes us bad and variablescholars. We stay from school—at home with the world. We try to *explain away* the hard lessons, Christ said "If ye continue in My Word, then are ye my learners indeed." And again "Take My yoke upon you, and—notice the

order—learn of Me.” To learners the Lord Jesus addressed Matt. v-vii. with its *heart-searching* messages. We are not to usurp His position (cf Jas. iv. 11). We must not add to or take from His Word. We ought to *simply obey*. And Matt. v-vii. is not the only collection of Divine laws. Ps. cxix. 60 must also mark our attitude to Baptism, the Lord’s Table, John xiii. 34, &c. There must be *no choosing* of part. It is easy to make a hobby of emphasising a few commands. Unless the Lord has dispensationally withdrawn them from us, or unless they were never addressed except to certain saints in connection with official positions distinct from ours, we must follow out all His precepts. It is no light thing to have the name of Christ called upon us. If we fail, we disgrace Him. We are, in measure, dispensationally entrusted with His glory. The world judge of Him, and of God’s Word, often by us; or, seeing our contrast therewith, regard us as hypocrites, and with good reason, alas!

Specially I want to ask your prayerful meditation on our Lord’s will as to choirs, &c. Have you noticed the difference between the musical arrangements in the old and new dispensations? See e.g. 1 Chron. xxv. It should be remembered that the temple had priests, incense, and sacrifices, as well as, and linked with, *musical instruments*. We are to be manifestly “pilgrims”:—e.g. An upper room, a school of Tyrannus, a house, of such as Gaius, a hired apartment, these are the present-day quiet meeting-places. Why should we be more elaborate? The silence of the Holy Spirit (see e.g. 1 Cor. xiv. 1 Tim. ii) is instructive. But we will imagine one saying “I can quite see this and also the blasphemy of an unsaved one in *any* way leading the praise of the Lord, but if there be *no* showing off, in music or dress or position at the meeting, why may there not be a choir without instruments?” Many are the limitations in the above words. They would dissolve any ordinary “choir.” And when a child of God gets as far as to see the simplicity of services now (illustrated by the humble name of the chief meeting, “The Breaking of the Loaf”), he will probably avoid the very words that have led to evil, and will say with Col. iii. 16 before him—“The great thing is heart-melody, but those who can help to prevent discord will use their gift *informally*, that there may be no form of evil, or aping of Christendom, or separation from and despising of dear saved ones whose *music* is only the heart, but who delight to raise their joyful voices unto the Lord.” We want Divine warrant for everything: The Word of God is enough. And now as to concerts, and “pleasant services” like to them dear fellow Christians, the *idea* is quite foreign to Scripture. We are to preach the Gospel to every creature, we are not to amuse. “Conciliation” may seem wise, but is it of the Lord? See John vi.

61 we do not have “the ministry of song” to the ungodly: it belongs to the praise meetings of believers, not, for example, to the “open air.” And for the redeemed to sing songs other than spiritual (Eph. v. 19) involve a failure in witness. We are not of the world. The *object* of many in their popular meetings may be partly right, but let us not do evil that good may come, or leave God’s methods for our own, or do anything about which we have any doubt, or which suggests a lack of confidence in the Gospel which is God’s *power* unto salvation, or which implies an unwillingness to take the man-humbling position of 1 Cor. i. 21-23, Gal. i. 10. A right *attitude*, with deep affection unto the Lord, will solve many problems. We shall not gradually exclude worldly arrangements by the Word, but rather fear to include till we see God’s authority, and we shall never think of many things if we think much of Him, and much of “that Day.”

Quiet Bible Hours.

In the mercy of God we were enabled to wait on Him together, Dec. 25th and 26th. And, *as usual*, He answered united prayer, by showing us great and mighty things which we knew not before (Jas. xxxiii. 2). The “open door” of service was more clearly seen, and the importance of whole-hearted helpers was humbly realized. And who is willing to consecrate his service this day unto the Lord? 1 Chron. xxix. 5. Ourselves and our substance are alike His, and it is a cause for heart-searching that we are slow in manifesting any costly affection unto Him. We are afraid of losing a hundred talents and breaking alabaster boxes for Him. Self is too large, but, as at the feast called to mind, it *disguises* itself and looks kindly; anything to put the Lord in the background, 2 Tim. ii. came with power to our hearts. The future crowning (5), fruit-partaking (6), glory (10), reigning (12) and opportunity for work in His kingdom (15-21), seemed very real. If we do not purge ourselves from evil now, can we expect to be useful to the Master then? Will all be *servants* in the Kingdom. The consequences of believers’ sins (*not* penal, blessed be God), were also before us, and we learnt that they were not always immediate (Gen. xx. concerning Abraham). In Num. xx. the water gushed out and the “argument from results” would justify Moses. We would glorify our Father if in any way we saw that we should “argue from principles.” In other words, blessings and opportunities for service can never rightly lead to or encourage in a *forbidden* sphere, but as His obedient children we must be simply governed by His revealed will. His overrulings never warranted our sin. We must not put the telescope to the blind eye. This Record of Gatherings *seems overdue*. How time hurries by. We shall be glad to hear from saved ones asking particulars of next Quiet Bible Hours, during holidays, if God will.

TALKS ABOUT PRESENT-DAY NEEDS—3.

TRUE CHARITY.

HOW rarely is real love manifest in these days of departure, whilst on the other hand there is plenty of false charity, which is so unlike that of which we read in 1 Cor. xiii—"Love thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth." This love is said to be kind, long-suffering, but it does not mean that we are to be silent when saints are wandering, and not to graciously warn them, and the ungodly too. Nay rather heaven born love will seek to bring the truth before all. If saved ones are mindful of the words "whether they will hear or whether they will forbear" (Ezek. iii. 2), there will be much more earnestness. It is often more agreeable to ones own natural feeling to leave others and let them go on as they are and like. But in view of the Judgment Seat of Christ, God's people dare not be silent, though they need to bear in mind the words "Ye which are spiritual restore such an one, in the spirit of; meekness, considering thyself lest thou also be tempted" (Gal. vi. 1). We are commanded to exhort and to "provoke" one another; let us be faithful, though it brings suffering. It would be comparatively easy to rebuke if we were all growing in grace. But when we see one turning aside, shall we fail to warn because we may be called uncharitable and told all are right to their opinion? Is it charity to let wandering believers go on in that which we see by God's grace to be unscriptural? Is it charity to hold back because they will be annoyed; and perhaps shun us, if we seek to bring all the truth before them, even parts of the Word to which our eyes have been opened? How earnestly those in error seek to spread their teaching. Surely we are put to shame by many who deny much of the truth. May we like Samuel tell every whit of the truth, though painful (1 Sam. iii. 18).

Further, is it charity to let those who are still unsaved, and far off from God, think that they can join in prayer, and in singing praises to God, when He says that lip-worship when the heart is far from Him is an abomination in His sight? Again is it charity to teach children in general to pray, and to sing hymns which make them think they are Christians?

Is it charity not to tell the ungodly, of all that is surely coming upon those who live and die in their sins? Is it charity to encourage people in the slightest degree, even by silence, to think that God will not punish sin? Oh, how we have all failed because we have not been more godly ourselves, and because we have feared to be unpopular and to bear reproach! For, however lovingly and humbly we seek to warn and exhort, (and this is important) such service will often bring forth

words from which naturally one shrinks. We shall be thought-self righteous. But God, Who looks at the heart, knows, and He sees all it costs His people to be faithful, and to stand for the truth. Oh, that in these perilous times, for God's glory we may seek to have true charity one toward another, though we shall be misunderstood, and refused—for Christ's sake.

UNCONCERNED.

HOW many who are anxious as to earthly things, are careless as to the things of God. They have little or no anxiety about their present or future condition before God, though His Word shall stand for ever. If only people would read the Bible for themselves, some at least would, by His gracious working, tremble and think; but, alas, Satan, who deceived our first parents continues his awful work, so that multitudes are still in total darkness, being dead in trespasses, and sins, and without knowledge of their dreadful state and future, if they live and die in sin. We, who are saved by the Blood of Christ, walked in times past according to the course of this world, and were by nature the children of wrath even as others. But God in His mercy has saved many from all the nations of the earth. So that we read in Rev. vii. 9 of a great multitude, which no man can number, praising God with a loud voice before His throne. And, dear reader, being saved by the Shed Blood, we cannot be unconcerned about you, though you may be ever so careless about yourself. We must seek, by God's grace, in view of the terrible future of the ungodly, to bring the truth before the most indifferent.

The Prophet Ezekiel was told by God to take His messages to Isreal when they were wandering and he was to tell them all, whether they would hear, or whether they would forbear (Ezek. iii. 11) It is the same now. God has told His people to make known His truth—to cast their bread upon the waters (the messages which God gives them), even where it looks as though it will be lost, but God looks after it. He has told us that His Word shall not return unto Him void (Isa. lv. 11). So, in faith having been saved by sovereign grace, we send forth this message, praying that those who read, though careless now, may be aroused to consider the solemn and true statements of God's law. Luke xvi. 19-31 should make unsaved sinners tremble. The rich man was unconcerned when on earth and indifferent as to his future. But listen to his words when, in hell, he asked that Lazarus might dip the tip of his finger in cold water, and cool his tongue. He says "I am tormented in this flame." Some have lightly said "No one has ever come back to tell us what is hereafter." Listen to the words in verse 29. "They have Moses

and the Prophets; let them hear them." We have all the Scriptures now, which tell of Christ's death and resurrection, and His coming again. Yet multitudes are even more unconcerned than ever. Before closing I would ask you to read Mark ix. 44, 46, 48. Three times the same words are in these verses. "Where their worm dieth not and the fire is not quenched." Oh what anguish! May the Lord in His mercy open the eyes of many to see the awful doom of those who live and die without hope, and cause them to "flee from the wrath to come."

So unconcerned, you do not think
Of future bliss or woe,
But simply of earth's pleasures drink,
Thus onward you would go—
Without one thought where you will be
Throughout the long Eternity.

So unconcerned, you do not care
About the things of God,

You say you have no time to spare,
To think about Christ's Blood—
Thus without hope you still go on,
Despising God, and Christ His Son.

So unconcerned, you do not see
The awfulness of sin,
You do not want from wrath to flee
Because of sin within—

And thus you live from day to day,
On the broad road of death's dark way.

So unconcerned, though all around
God shows His mighty power,
And He will shake earth's solid ground,
In that last awful hour:—

That fearful time is drawing near,
Yet men go on and do not fear.

So unconcerned! Is this *your* state?

Do you the Scriptures scorn?
Remember this—God's wrath is great—
And we, by grace, would warn
The unconcerned, for God is true,
And all things written He will do!

The current issue of "*The Student of Scripture*" seeks to deal earnestly, humbly, and prayerfully with the Lord's instruction as to Atonement. Who can measure *what* it cost Him to save us? Who can tell the wrath of God which shall grievously fall on unbelievers? The subject is not one for mental controversy, but for mingled humiliation and praise. In view, however, of various dangerous universalistic theories, and because *all* Scripture is profitable, it is well that His redeemed should *study* the passages which tell of the Lord's saving work in "that Day" *i.e.* for those *living* (not the dead Heb. ix. 28, Rev. xx. 5) at "that Day," and *spared* when *judgements* fall. Thus His wisdom will be seen, and there will be a deliverance from the feeling of twisting such passages as 1 John ii. 2, with its evil results, and, moreover, an accord with the Holy Spirit's methods in Rom. ix-xi.

SUGGESTIONS FOR READING.

"IF THE LORD WILL"—March, 1909.

	Jeremiah.	Hebrews.	Lam.	James.
1	xlix. 34-39	xlii. 1-4	16	iii. 1-5
2	i. 1-8	xlii. 5-9	17	iii. 6-10
3	i. 9-16	xlii. 10-14	18	iii. 11-18
4	i. 17-28	xlii. 15-18	19	iv. 1-6
5	i. 29-38	xlii. 19-25	20	iv. 7-12
		James.	21	iv. 13-17
6	i. 39-46	i. 1-5	22	v. 1-6
7	ii. 1-10	i. 6-11	23	v. 7-11
8	ii. 11-19	i. 12-16	24	v. 12-16
9	ii. 20-30	i. 17-21	25	v. 17-20
10	ii. 31-40	i. 22-27		1 Peter.
11	ii. 41-53	ii. 1-4	26	i. 1-5
12	ii. 54-64	ii. 5-9	27	i. 6-12
13	iii. 1-11	ii. 10-13	28	i. 13-19
14	iii. 12-23	ii. 14-20	29	i. 20-25
15	iii. 24-34	ii. 21-26	30	ii. 1-5
			31	ii. 6-10

The Word of God is very valuable, but only valuable to us as we *spiritually* meditate on it. Much Bible Study is unworthy of the name. We have hearts as well as heads, and need food as well as information. Those who will follow antichrist, received not the *love* of the truth. Duty-reading is a poor and dangerous thing.

Suggested Lord's Day Studies for Isolated and Other Children of God.

It is a privilege to be wherever God has placed us. The love of Christ is better than *all* joys (S of S i, 2) and better than a *complete* company of all others (1 Sam. i. 8), since He is the Chiefest among ten thousand to His people, and the Altogether Lovely One. We often forget the privilege of friendship with Christ. John knew something of communion when isolated, and if we love our Lord more than any "these" (John xxi. 15), we shall realize the wonderful grace He bestows. Nevertheless He has told His people to be *together*, as far as possible (Heb. x. 25). The daily meetings of the early Church, are a heart-searching study. We need by God's grace, to please Him in isolation when necessary, but if we may be free to use it rather, that He may be glorified.

Jer. li. 1-10. God's power and unchanging opposition to unchanging sin. "Dwelling" yet against Him, *i.e.* prospering awhile. The breath of the Lord, (Isa. xxx. 28-30, 2.) Her land, contrast Isa. xix. 20-25. An appointed day. 4, From Ur of the Chaldeans, God chose Abram, amid Chaldeans God kept safe a witnessing Daniel, but His wrath shall fall. 5, Only blindness for a time, neither part forsaken. 6, God's people *will* stay in commerce and comfort, till the last moment (Rev. xviii. 4, cf. Gen. xix. 16). Dangerous, 2 Pet. iii. 9. 7, God over ruling, cf. Isa. x. 5. 8, "In one hour,"

Rev. xviii. 8, 9, Too late. So with Babylonianism, 2 Tim. ii. 21. "Our Righteousness," Jer. xxiii. 6, note how "*work*" explains "*righteousness*," Ps. xxii. 31. The right work, the right place, the right word of praise, all the glory His!

James i. 6-11. 6, But, the limitation. *In faith.* "As to not *one* thing wavering," no divided heart, Ps. lxxxvi. 11. We need holy *concentration* and confidence in prayer. To be driven by the wind, *i.e.* to be influenced by circumstances or appearances dangerous in prayer and doctrine alike, Eph. iv. 14. "Hold fast," "my heart is fixed," Ps. cviii. "Anything." "From the Lord." He who asks, with mind made up, will receive an answer *from demons*, 1 Kings xxii. "A man with a divided soul," Hos. x. 2. "Confused," without any standing firm: "runaway knocks" in prayer, supplication without expectation—how serious are these common things. "All"—affecting everything, one sin does much harm. 9, "But." "In his height," *i.e.* in Christ; as one realizes this he will pray well-pleasingly, hence "but." More-over as he is "lowly," he will pray: wavering is *proud* independence of God. 10, The one who has no needs should rejoice in humbling. Earthly things are to be unsought, wisdom better, an allusion to Solomon in view of verse 5.

Jer. lli. 12-23. "Served," margin "stood before," 1 Kings xvii. 1, Jer. xxiii. 23, Luke i. 19. 13, Priestly and kindly power set aside. "All." Fire also at the destruction under Titus, a picture of *final wrath*. 14, Contrast Rev. xx. 9, Note Ps. cxxv. 2. 16, A hint of future blessing for the "vine brought out of Egypt," always a remnant. 17, Brass, a symbol of might, Deut. xxxii. 36. 21, 1 Kings vii. 15. 21, The reminder of *God's* establishment removed. 22, 23, Fruit gone—no acceptable priesthood, Ex. xxviii. 33. "Hundred"—ten squared, size of veil in cubits.

Jas. ii. 14-20. What is the profit of *saying* this? Sin is talkative. "Has the faith (of which he boasts) power to have saved him?" (Notice salvation in Jas i. 21, iv. 12). 15, (a) Brother or sister, (b) *real* need—and (c) 2 Thess. iii. 10. 16, How wicked to say kindly words when the heart is shut up: love is costly, *self-denying*, really felt. 7, Words without works, as faith without works, *cf.* the barren fig-tree. "By itself"—we want a holy blending. 18, The apostle never urges "*deeds not creeds*," but "*faith and works*." "Thou doest well." "Oh empty man," no *real* faith *within*, although much boasted. A corpse and idle, useless, abominable.

Lam. ii. 14-22. Vain, no sense of sin, Jer. xxiii. 22. The wish imagined the "vision," and they prophesied lies in the name of the Lord, *cf.* many "leading" to-day. "All." Man *works*, a Christian grieves. 15, Ps. xlviii. 2, l. 2, Isa. lxii. 7:—Blessed be God, He *will* keep all His word. 16, Man *hates*

God's arrangements, *hence* triumph, enemies united against Israel, Luke xxiii. 12. 17, The Lord hath done nothing by chance, *cf.* Isa. x. 15, xlv. 11, Acts ii. 23. 18, Isa. lxii. 6-7. 20, The awful results of sin. Pleading with God. 21, Contrast Zech. ix. 17. "That Day" is sure. "They shall not escape." "How shall we escape?" God's anger is searching.

Jas. iv. 13-17. "Ye that keep on saying," *their* topic, see Acts iv. 32, Mal. iii. 16. Uncertain whether to-day or to-morrow, but predicting a year. "*And trade and gain!*"—Commerce man's delight, See Rev. xviii, beware, self is subtle. 14, Oh! for *daily* dependence, Matt. vi. 11. Contrast our "life hid with Christ in God," the eternal life which we now have, as those born from above: dear reader, are you born from above? "If the Lord will" *first*. "Do this or that," *not* trade uppermost, no fixity as to city or length of time; but we are not to be careless, "this or that" implies *real forethought*. "Or," willing for *His* decision. 16, Boasting in proud bragging, sin leads to sin. 17, To him there is a sin; how awful deliberate persistency in evil.

Lam. iv. 1-12. Gold, *cf.* Isa. i. 22; how God valued Israel. "Every." Outward privileges a great thing (Rom. iii. 1-2) but never, of themselves, saving. Earthen and Gold, 2 Tim. ii. 20. 4, God's emphasis on the sufferings of children (Jon. iv. 11), shown as a necessary accompaniment of wrath. 5, Contrast Ps. cxiii. 7-8. 6, *Cf.* Matt. xi. 20-20. 7, 8, White, black. 9, Sin brings awful punishment; men blame God. His Word deals with the *very* problems and shows whom to blame. 11, Accomplished, no half measures, the sword of the Lord must fulfil its charge: likewise is it as to salvation "His." 12, Ps. ii. 2. Rev. xvii. 2. But the Lord *shall* have the victory: He will yet choose Israel Isa. xvi. 1.

1 Pet. 1.13-19 "Wherefore," in view of grace. *Mind* on things of the Lord: no settling down or laziness, *cf.* Luke xii. 25. "Hope," never despair, or become worldly and self-satisfied. "Children of obedience," made up of it. "Not fashioning yourself *together*" an *entire* change. "Besides." "But," something positive. "In accord with" the Lord. "All." The reason is not only the Lord's holiness, but also His *command*, thus the written Word linked. 17, Reverence, no self-defence, much prayer. We are sojourning away from home, without rights, but verse 18 is enough, released from wrath! How precious His Blood, because we were precious to Him.



Correspondence with perplexed children of God, and anxious enquiring ones, gladly undertaken.

THOUGHTS FROM

A MONTHLY HERALD OF THE TRUE MESSAGE.

THE WORD OF GOD

"Thy Word is Truth" JOHN. 17. 17

Vol. ix. No. 4.
April 1909. 1d.

A Monthly to proclaim God's oft forgotten will, as the law for His grace-saved ones. Such are in the midst of a crooked and perverse generation; away from the aims, spirit, politics and religion of which they are to be separated. They are to be gathered in Scriptural companies, (or partly isolated for the Lord), as He may be pleased to place, till the Day dawn, and the Day Star arise, even the Lord Jesus, God the Son, Who died to purchase His Own from endless wrath. "To Him be glory."

EDITED BY
PERCY W. HEWARD.

"In the light of the King's countenance is life, and His face is as a cloud of the latter rain." Prov. xvi. 15. "The King hath brought me into His chambers." Song of Songs i. 4. "Forget also thine own people, and thy father's house; so shall the King greatly desire thy beauty, for He is Thy Lord (not merely thy King) and worship thou Him." Ps. xlv. 11. "This gospel of the kingdom shall be preached." Matt. xxiv. 14. "If we endure, we shall also be

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kings together." 2 Tim. ii. 12. "They lived and were kings with Christ a thousand years." Rev. xx. 4. "Behold I and the children which God hath given Me." Heb. ii. 13. "I have called you friends." John xv. 15. "He that hath the bride is the Bridegroom." John iii. 28. "Behold, what manner of love the Father hath bestowed upon us that we should be called the children of God: and we are. Therefore the world knoweth us not." 1 John iii. 1.

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PREFACE.

BY the grace of God, and in trustful prayer that He may own it to His glory is this month's issue sent forth. Let those who *feel* the ruin, who not merely talk about it, and who seek to be *outside* it as well as complaining *over* it, and who would remember *Christ* as well as ruin, and *His revealed will* as well as the *disorder*:—let such with gratitude to the Lord for opened eyes, sow His truth beside all waters, passing on these messages, if Scriptural and helpful, whether men will hear or forbear. Dear fellow believers, it is wrong to *dwell* upon confusion, while the hours that belong to the Lord flit by. As His elect, blood-bought, and quickened people, let us rather ask "Lord, what wilt Thou have me to do?" *The Scriptures* are not ruined; and they *never* give warrant for settling down either in Christendom or isolation. The "individual" of the latest epistles was an individual leader. Some of God's dear people forget this, yet strangely calling the same "individual" "an apostolic delegate," who, they think, cannot be imitated, when "church-revival" is brought forward.

The Coming Kingdom.

John iii. 3, Matt. v. 19, 20, Acts xiv. 22, 1 John ii. 28, Heb. xi. 26, 2 Pet. i. 11.

Except one from above be born
The Kingdom he shall never see,
"The flesh" may sing, and preach, and mourn,
And of its vulgar crimes be shorn,
But never in that Kingdom be.
Except we have real righteousness
We cannot ever enter there;
Man's high respect man may possess,
And creeds most loudly here "confess,"
But never in that glory share.
And, further, through much trial and strain
The heavenly Kingdom we must reach;
'Tis "if we suffer, we shall reign;"
But if we shun the loss and pain,
God's way and wisdom we impeach.
So if commandments least we slight,
There we shall "least" be truly called:—
Yea, if we in man's schemes delight,
And fraternize with this world's right,
And be thereby, alas, enthralled!
Then let earth's tinsel be despised,
And let God's will alone be done,
In vain have we our plans devised,
Henceforth let God's rewards be prized,
Abundant entrance there be won.

Brief Words of Instruction and Exhortation.

A True Standpoint. "Exhort one another" says the Word of God, and we need, if among the called of Jesus Christ, to show a brotherly interest in one another, lest any one be hardened through the deceitfulness of sin. For it is easy to wander from God, and then everything is seen wrongly, and, unless by grace humbled, we shall wander yet further to make everything fit, when seen from a *wrong standpoint*. If we can truthfully say "The Lord God before whom I stand," we shall understand many things hidden from the wise and prudent. Asaph murmured, till he went into the sanctuary of God (Ps. lxxiii. 17). If we look at Christendom from Christendom's standpoint, it will appear beautiful, but if we see the demoniacal birds of the air lodging in the branches of that tree, and contrast earthly success with the rejected position that the Lord appointed, the view will bring us to our knees if not to tears (*cf.* Matt. xxiii. 28). That which was "great Babylon" to Nebuchadnezzar, and all his pride, was a lion's den to the prophet (Dan. vii. 4, very striking after chap. vi.). Rev. xvii. shows that earthly grandeur is but as a wilderness to a discerning child of God (Rev. xvii. 3, 4, *cf.* Matt. xxiii. 38). Oh for grace to value heavenly things aright, regarding them as the true riches, and considering the money and goods of this world but as a shadow, for the things that are seen are temporal.

An Elastic Conscience. Alas, many who profess and bear and speak of the name of the Lord Jesus have not "a good conscience."

It is so easy to falsely imagine that man by nature has within an infallible monitor, and easier still to think that all those who have passed from death unto life possess a quick understanding in the things of the Lord. But only *some* have their senses exercised to discern good and evil. Even Jonah could sleep when wandering from the Lord. "A good conscience" needs emphasis, in days of ruin especially (1 Tim. i. 5, 19., iii. 9, 1 Pet. iii. 16-21, see 1 Tim. iv. 2, Tit. i. 15). And we must prayerfully guard against that state of heart which, for opportunities of remuneration, office, religious work, influence, &c., will make truth a variable or unimportant factor: *e.g.* many zealous ones would gladly be "pastors" in various sects. The *fixed* heart is a great need. Let us not do evil that good may come. If we can say, by grace, that we have been saved, let us seek *only* the will of the Lord, whatever others do, say, think or wish, for we are responsible unto *Him*. "A conscience void of offence" means a holy unwillingness to stay in discovered sin. Dear brethren, have you never waited to get out of an unscriptural position in a

self-pleasing way rather than with God-honoring promptness? Have you never *felt* certain words about another were better unsaid, yet "persuaded yourself" as to their wisdom? and, when, they were said, you mourned *slightly*, as if imagining this would make up for the sin that dulled sensibility to other sins, with far-reaching, though unknown, effects. If only we simply willed to do God's will, we should quickly know it; ignorance and differences of opinion result from a lack in "judging ourselves," from a hesitancy as to the Lord's *real* leading by His painful Word. A wishing blurs the vision.



A Letter to an Assembly of Saved Ones, and Other Believers Desiring to Walk in the Fear of the Lord.

PRAYER AND PRAYER MEETINGS.

DEAR FELLOW SAVED ONES,

We little realize what it means to be born from above, and what possibilities are, by grace, within our reach and grasp. The Lord has said—"What things soever ye desire, when ye pray, believe that ye receive, and ye shall have" (Mark ii. 24). We cannot doubt *His Word*. But how rarely we do *believe* for an answer. We do not ask in faith, even when God has clearly promised the very thing in question; and we should even be surprised if our prayers were answered (see Acts xii. 15: probably some had expected *till* almost the last moment). In-wrought prayer (Col. i. 29, Jas. v. 16) has *much strength*. Mountains and sycamore tree are not symbols of small difficulties. Indeed, prayer is *not* to be used *instead of action*, when we can remove small difficulties, by spiritual energy; although even then we can and should pray for wisdom as to the right time, and a manner of grace and continuance. Prayer often deals with the *impossible*: answers to prayer are real miracles. We are to expect that God will do what appears unlikely; else what is prayer?

First, we remember the *individual* and prayer. The "when *thou prayest*" of Matt. vi. 5, is as important as the "when *ye pray*" of vi. 7 (see also 9). The *closed door* speaks of persecution (alluding to Isa. xxvi. 20), quietness, time, lack of showing off, and of *personal* responsibility. Elijah prayed alone, and Nehemiah, and so did our beloved Lord, finding in the mountain by night *His* closed door, for He Who owned all had not a room of His own. The publican's first prayer is not the only one that must be individual. Paul, though delighting in "our prayers" (1 Thess. 1, 2), also said "my prayers" (Rom. i. 9). He not only minded to go

alone in Acts xx. 13, but realized that a healthy Christian life is not possible unless there be quiet communion with the Lord himself. Fellowship with saved ones may be put into its wrong place; and so also the individual prayer life may be more than relatively emphasized; but is *true* prayer being manifested throughout when this is so?

But there is a special promise to the prayer of *two or three*! Not *instead* of that of *one*, but *additional*. Blessed be God, large meetings are not needed: the Lord names the smallest numbers for *fellowship*. In Matt. xviii. 19, 20, though He links with the "two or three" engaged in painful discipline (cf. 16) He does *not* limit to *such*, but He does to "agreeing" ones. Do we "agree?" Do we seek or expect *such* minute agreement? 'Tis no waste of time. But we must not, while amazed at the breadth of the Lord's promises, suggesting a high level of Christian experience, forget Rom. viii. 26. We cannot always say "I know at once the Lord's will, and will pray unconditionally." As to *matter and manner* ("what," "as," 26), we fail, and can be humbly praiseful for the groanings of God the Holy Spirit, and the intercession of Christ in heaven *as well*. How wonderful, when the way has been so completely opened that we should be so prayerless. As to the prayers of "two or three," note 1 Pet. iii. 7, in connection with the home, and Acts xvi. 25, 1 Thess. i. 2, with respect to fellowship in ministry.

And then we have the Lord's stress on larger prayer meetings. Acts ii. 42 illustrates. Not only are the meetings of believers whether in Acts or the epistles often associated with prayer (Acts i. 14, iv, 24, xx, 36, xxi, 5, Rom. xv. 30, Phil. iv. 6, etc.), but we have the *clear teaching* of Luke xi. 2.*

Saved ones brought up among Israel would enter into the idea of daily meetings (Acts v. 42), and there is force in Acts vi. 6. Nor can we forget, because of Romanistic "perpetual adoration of the sacrament," the inspired words of 1 Tim v. 5 (*The supplication and the prayers night and day*," cf. Luke ii. 37). And many more than the "widows" *sometimes* enjoyed prolonged prayer gatherings (Acts xii. 5, 12—midnight—xiii. 2, 3). The wisdom of God in not giving *set* times (as in the old dispensation) must not be misapplied to suggest *carelessness*. When the Holy Spirit has the right place, and the Coming Kingdom is realized, there will be a great increase of the "daily" in our fellowship (Heb. iii. 13.) Note force of "watch" in Luke xxi. 36.) Perhaps there is more teaching in 1 Thess. v. 17, 2 Thess. i. 11, than many of us think, and this may

be another reason why children of God in ministry were hardly ever alone. Oh that the Lord may make us gladly willing for His will in this particular.

1 Tim. ii. includes the Lord's arrangement toward formation of an assembly, *before* the competent *local* oversight in added ch. iii. (*necessary* in a church of God, see verse 15) could be obtained. "*First of all*" *there must be prayers*. When Israel, as at Philippi, were too few to have the *ten* males for a synagogue, they apparently had "a prayer room, an incomplete synagogue, or "place of prayer." Thus in 1 Tim. ii. 8, we read "I will that the *males* pray in *every* place." If there is true and persistent supplication, God will quickly raise up elders; but we must not lower qualifications. In accord with this Divine teaching as to a place of prayer before "a church," we have the *twofold* address of 1 Cor. i. 2 including "all that in *every* place call upon the name of Jesus Christ our Lord." The present-day tendency to exalt *preaching* unduly may become man-worship, and selfish curiosity. It is not *easy* to agonize in prayer. The advantages are less suddenly apparent than when we gain information from an exposition. And *this* ought to be done:—but the other must not be left undone. *Teaching* is not by brethren *generally*: prayer in public is, provided there are "holy hands":—sin hinders power with God and men.

As to sisters leading a gathering when it is "a church," 1 Cor. xiv. 34 is definite and conclusive; as to an informal session 1 Cor. xi. 5, gives restrictive but permissive arrangements, at least in days of gifts; as to a meeting that seeks to become a house of God, 1 Tim. ii. 9, seems to indicate that if sisters would preach by neat dress and good works rather than publicity and words, God would be glorified, and to imply increased cautiousness in days of ruin. May it be ours to spiritually accept the Lord's will, and to keep to the *appointed* ritual, avoiding "the commandments of men," and seeking prayer in the Holy Spirit, found in our hearts, fervent prayer, stretching out hands as it were to lay hold of Divine promises (Acts xii, 5). Thus shall we know, as Israel when Moses' hands were painfully held up, what victory means in the painful conflict which Eph. vi. 11, 19 primarily links with prayer. Verse 18 does not begin with "and," or start a fresh subject. Let our prayers be full of the Word.

Yours in Christ by grace,

PERCY W. HEWARD.

* Possibly verse 3, with Matt. vi. 11, hints daily prayer meeting, and the difficult word rendered "day by day," may suggest *morning* and *evening* use, i.e. the food *being* upon and that *coming* upon, as the word may suggest.

Received, with gratitude, during last quarter, K. £1; C., 10/-; C.S.H., 10/-; J.S., 7/6; B., 5/-; T., 5/-; L.B., 5/-; R.G.L., 2/6; D., 2/6; L., 6d. For the Lord's work through literature. As we sow, we shall reap. See Eccl. xi. 1.

THE CHILDREN'S COLUMN.

WISDOM.

EVEN as faith is the gift of God, dear children, so is WISDOM. For God we are told gave Solomon wisdom (2 Chron. i. 11) and Daniel (i. 17) and many others of whom we read in the Bible. Boys and Girls think a lot of getting on in this world, and sometimes think of the many great things they would do, if only they were rich. But there is something far better than anything which this world can give. Hence it is written "WISDOM is the principal thing; therefore get wisdom, and with all thy getting get understanding" (Prov. iv. 5-7). "For wisdom is better than rubies; and all that may be desired are not to be compared to it" (Prov. viii. 11). Thus—"how much better it is to get wisdom than gold?" (Prov. xvi. 16). No one by nature has wisdom, hence we read that "foolishness is bound up in the heart of a child" (Prov. xxii. 15). This is the opposite of being wise, and I am sure my young readers know what it is to be foolish. Yet how few know or care about wisdom, specially in these days when the Bible is so neglected, and despised by young and old alike. God does not leave us to guess what it is, for it is plainly written "The fear of the Lord, that is wisdom" (Job xxviii. 28) also "The fear of the Lord is the beginning of wisdom" (Psa. cxi. 10, Prov. ix. 10).

This does not mean to be afraid of God, for unsaved sinners are often afraid of Him; yet they have not wisdom, which is a holy reverence for Him and His Word. It is through "Christ Jesus, Who of God is made unto us wisdom" (1 Cor. i. 30), that saved sinners, whether young or old, have wisdom. We read that it is from above, like all God's blessings to His people, and it is pure, peaceable, gentle, full of mercy, and good fruits (James iii. 17). Hence we should know those who have wisdom. The Lord Jesus Who is called THE WORD (John i. 1) was, as we have seen, and is, full of wisdom. Now we come to the WRITTEN Word. We find it says of Timothy—"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). Then in Psa. xix. 7—"The testimony of the Lord is sure, making wise the simple." It is not enough to read God's Word, for it is written, "Whosoever HEARETH these sayings of Mine and DOETH them, I will liken him unto a wise man, which built his house upon a rock" (Matt. vii. 24). How different is man's wisdom, "the wisdom of this world is foolishness" (1 Cor. iii. 19, i. 18-19). How very solemn are the words "they are wise to do evil, but to do good they have no knowledge" (Jer. iv. 22). This is the sad condition of all unsaved ones.

How awful are the words "Fools make a mock at sin" (Prov. xiv. 9). What contrast there is in verse 33 "WISDOM resteth in the heart of him that hath understanding." We read too about the five wise virgins (Matt. xxv. 2). These were ready to meet their Lord, while the five foolish were shut out. In Dan. xii. 10 we are told that the time is coming when "the wicked shall do wickedly and none of the wicked shall understand, but the wise shall understand." Verse 3 of the same chapter tells us about the future when "they that be wise shall shine as the brightness of the firmament." I do hope you, my young reader, will even now, if still unsaved, be brought to see your need of wisdom which is the fear of the Lord, and to remember amid all here, that "WISDOM is the principal thing," that you may be among those who will shine so brightly in "that Day."

WISDOM is the gift of God,
Guiding in the heavenly road,
WISDOM is the chief of all,
For the great and for the small.

WISDOM comes through Christ the Lord,
They are wise who know His Word,
Hide it in their heart away,
As they walk in wisdom's way:

WISDOM makes saved sinners wise,
Comes from God beyond the skies,
Wondrous grace it doth impart,
WISDOM rests within the heart.

WISDOM is a boundless store,
Better to be wise and poor—
Than possess all earth can give,
And in earthly wisdom live.

WISDOM is much more than gold,
Better than rare stones, we're told,
For the wise in heart shall know,
And in grace and wisdom grow.

WISDOM is to fear the Lord,
Seek the knowledge of His Word,
Hear His voice by grace Divine,
Then at last the wise shall shine.

WISDOM—may you early seek;
Thus be godly, lowly, meek
For the wise shall understand,
And be guided by God's hand.



COMPROMISES.

**A: Column for Young Believers—And for Older Ones,
since all need Milk as well as Strong Meat.**

HAVE you ever felt it easy to do wrong? Do you not want to please the Lord always? And perhaps you ask, how can I stop sin? Why, dear reader, if you are saved by grace, you have received power to fight against sin's very beginnings. One sin leads to another (Gen. iii., Acts v. 1, 4). If a fire gets a hold first, it is hard to check it. And have you heard of the general who victoriously carried all before him with his wing of the army,

but left the other parts to fail, proudly pursuing *some* of the enemies, but forgetting the victory being gained by the rest? We must not be one-sided, thus in dealing with iniquity. This thought gives a key to Rom. vii. 14, 25: Paul did not merely attack one or two sins but sin, and called a little wandering an awful captivity, in accord with Matt. vii. 4: a little dust in *our own* eye seems so large.

Let us remember this in connection with "compromises," *i.e.*, false fellowships or attempts to meet the unsaved or worldly professing believers half-way. We have no warrant for breaking one "little command" (as we may think) to make peace (Jas. iii. 17—"first pure"), obedience often brings division (Matt. x. 34, 39): any man-made unity is sin. If only Paul had yielded at Antioch, there would have been less *outward* trouble then, but the truth of the Gospel would not have continued with those by grace saved (Gal. ii. 5), and the Judgment Seat of Christ would burn up many of his works.

Shall we consider *how* Satan acts as to *compromises*? He does not usually ask *all* our worship: Antichrist will not seek this at the outset. His object is "God and Mammon:" he does *not* mind God being nominally first, but he hates the "Him only" of Matt. iv. 10. When Aaron made the golden calf to appease the people, *he* said "Tomorrow is a feast to the Lord," trying to blend *their* wishes and obedience, as many Ritualists have since. In this connexion 1 Kings xv. 14, xxii. 43, 2 Kings xii. 3, xiv. 4, xv. 4, 35, are very solemn, and 2 Chron. xxxiii. 17, should be read by all. Many dear believers are mixed up with wrong societies, with professing churches that acknowledge sprinkling of unsaved ones, and some who come out from many errors still remain in a wrong position, and fail, for example, to see the Lord's will as to unleavened bread at His table. Is not this a parallel?

And Pharaoh's methods in Egypt show us how the world will try and *modify* the Lord's arrangements, even as it seeks to persuade some to stay in a "national church," offering them a free hand, if they will only *abide*. In accord with this we have Pharaoh's offer in Ex. viii. 25: "Go ye, sacrifice to your God in the land," somewhat extended in verse 28. But Moses was not thus to be entrapped. Separation must be complete. Then in Ex. x. 8, 11, we have another suggestion: so is it now: evil has alternatives to attract: Satan pleads for a revival that does not touch the *families and homes* of God's people. Again in Ex. x. 24, we see a willingness to go a little further:—it is this piecemeal compromise, like bargaining, that often ensnares. It looks so ungracious to refuse, when the other side is ready to give up much. To this day it is the object of the world to keep any awakening from touching the

business and the possessions of the Lord's redeemed: but true worship includes these, and it is indeed costly. Hence the words of Ex. x. 26, "There shall *not an hoof* be left behind."

Ah, dear fellow believers, do not hide your light or hold back from obedience because of what it means. Do not, like the one *so frequently* faithful, delay because of a relative, or tremble to obey (Acts vii. 4). It is well, however, to have weakness and fear and much trembling *in* obedience, for separation and isolation have no *natural* charm when one is growing in grace. Unfeeling readiness to risk all is no ideal: love of change and bravado must not be mistaken for godly willingness to follow a rejected Lord. Love to Him means agony and real joy as well. Is His fellowship worthless? The fear of man bringeth a snare. God is all-sufficient for emergencies, and the leading of the Holy Spirit is a present fact, if, by grace, we utterly hate all sin, and avoid attractive temptations or places of failure and compromise.



ISRAEL'S PASSOVER.

A Passover without *The* Passover, and without a passover lamb at all: only a bone, no blood. This the nation will observe, with their feast of unleavened bread, early in April. We would ask God's people to remember us in prayer as we shall seek, if the Lord will, to reach many with a word or a tract. Thus all exercised by Him as to the salvation of sinners may help together (2 Cor. i. 11), not forgetting this work at *other* times, nor the testimony to Gentiles.

What a contrast with Israel have we in "Christ." "Christ our Passover has been sacrificed for us." Hence with true, new-born, spiritual hatred of sinful leaven, and with the unleavened food of sincerity and truth, *at all times*, and having the symbol that Christ (not Moses) appointed *for us, each first day*, we can praise and worship our Father in the Spirit, because of His love to us, and because of the opening of our eyes to see it. Poor Israel cannot really hate *sin*, of which leaven is a picture, without the *basis* of redemption: further, as *we* remember the death of the Lord Jesus we shall not excuse but fight against all iniquity: and as we keep the *appointed* table of the Lord we shall present a *contrast* and *witness* to Judaism that God will honour.

"IF THE LORD WILL."

Bible Gatherings, 61, Upton Lane, The Lord's Day, 11 and 6.30, Wed. 8, Thurs. 8, Sat. 7. 2, Coborn Road, Bow, The Lord's Day, 6.30 Fri. 8.15.

The Lord's Name is to be praised "

TALKS ABOUT PRESENT-DAY NEEDS—4.

"THE POWER OF THE TONGUE."

(Prov. xviii. 21).

HAVE we not all felt, dear fellow believers, that the tongue has an awful power which is uncontrollable, except by God's grace. Hence we read that "every kind of beasts, and birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind; but the tongue can no man tame." (James iii. 7, 8). In this chapter we have a true description of the tongue, yet we are not watchful, and thus this "little member" is allowed to do much mischief in the home, in business, in the assembly! But we, who are God's family, *ought* to be exemplary in these things.

The Apostle James says "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not to be" (James iii. 10). The ungodly may say "Our lips are our own" (Ps. xii. 2). Not so believers, for they belong to Him Who redeemed us with His blood. Neither does the tongue really belong to the unsaved, for they are sold to Satan, and it is "set on fire of hell (James iii. 6)! How solemn! How we all need the exhortation. "My beloved brethren, let every man be swift to hear (the truth), slow to speak, slow to wrath" (James i. 19, for it is written "A soft answer turneth away wrath (Prov. xv. 1). But, alas, how frequently the tongue is used to stir up strife. May we indeed be delivered from a false and deceitful tongue (Ps. lii. 2, cxx. 2, 3, Prov. xii. 22), and have the refraining of lips (Prov. xvii. 27, 28). Let us ever be mindful that "in the multitude of words there wanteth not sin" (Prov. x. 19). Isaiah when he saw God's glory, saw his sinfulness and exclaimed "Woe is me, for I am undone, because I am a man of unclean lips." Then the words came to him, "Lo, this hath touched thy lips, and thine iniquity is taken away" (Isa. vi. 5). May our lips, too, be touched and cleansed by the *painful* coal from the altar, speaking of *sacrifice*! We are reminded by Moses how easy it is to fail, and the need for constant watchfulness, hence the need for the prayer—

"Set a watch, O Lord, before my mouth, keep the door of my lips" (Psa. cxlx. 2). Moses, we read, "spake unadvisedly with his lips" (Ps. cvi. 33). It was no easy task he had, it was true the people were rebels, and they provoked his spirit; yet through speaking, when he should have been silent, he was shut out of the land. What solemn lessons are here for us concerning the Judgment Seat of Christ and rewards "in that Day." For is it not written "whatsoever ye do, in word or deed, do all

in the Name of the Lord Jesus" (Col. iii. 17). But, though this thought is solemn, there is also real joy in it, for God does hear true heartfelt prayer if from our heart we say "Let the words of my mouth . . . be acceptable in Thy sight; O Lord, my Strength and my Redeemer" (Ps. xix. 14). Grace will be given, so that with our tongue we shall glorify and praise God with the fruit of our lips giving thanks to His name" (Heb. xiii. 15). What an example, too, we have in Prov. xxxi. 26: "She openeth her mouth with wisdom, and in her tongue is the law of kindness." Further "They that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name" (Mal. iii. 16). If the thoughts are brought into captivity to the obedience of Christ, the tongue will speak aright. What an example is our beloved Lord. "Grace is poured into Thylips" (Ps. xlv. 2). They wondered at His gracious words (Luke iv, 22), and said "Never man spake like this man" (John vii. 46). May we be humbled at the past, at the confusion caused by flattering lips and fair speeches on the one hand, and by backbiting and bitterness on the other. Let us seek to have the lips of the righteous which feed many (Prov. x. 21), and disperse knowledge (Prov. xv. 7), ministering grace to the hearers (Eph. iv. 29). Then will the King of Kings delight in our righteous lips (Prov. xvi. 18), and our speech will be alway with grace (Col. iv. 6).



"GOOD FRIDAY" AND PASSOVER.

THE professing church observes days (Gal. iv. 10), oft misnamed and misplaced, and Judaism proceeds with its round of half-kept feasts and fasts. Amid all, the child of God should seek to keep himself unspotted from the world, and a perpetual, yet humble, witness to it. Hence relief from usual daily work makes an opportunity for more fellowship one with another, and mindful of Jer. xxxvi. 6, we would not neglect the Lord's openings for work among Israel and the Gentiles. "If the Lord will," open-air meetings will be held in East London, on April 2nd, 5th, 7th, and tracts distributed during the week (Passover and Feast of Unleavened Bread, 6th onward), and saved ones will gather at 61, *Upton Lane, Forest Gate*, for Quiet Bible Hours, Friday and Monday, 3 and 6.30 p.m. as usual. Could not some come up from the country? A Conference for Brethren, as to church arrangements, and itinerant service, will D.V. be held in the mornings, and on Saturday: and Tuesday (13th). Any concerned are lovingly invited to correspond. Heb. x. 25.

"My God shall supply all your need, according to His riches in glory, by Christ Jesus."
(Phil. iv. 19).

My daily needs, they are so great,
But, if I on Jehovah wait,
He will meet every one;
If I by grace His law obey,
My needs He will supply alway,
Through His beloved Son.

My daily needs!—I know not all,
But, if I on Jehovah call,
He will my wants supply;
He will, according to His Word,
Meet every need through Christ my Lord,
As on Him I rely.

My daily needs Jehovah knows,
My cup with blessing overflows,
For I have peace and rest,
I would not ask for earthly wealth,
But that I may have heavenly health,
Which truly is the best.

My daily needs, however small,
Are known to God, He sees them all,
And He will never fail;
As on His bounty I rely,
He will my many wants supply,
Though I am weak and frail.

My daily needs God does fulfil,
According to His wealth and will;
Through His beloved Son;
Faith in Himself, and patience too,
All needed strength my work to do,
And praise when it is done.

My daily needs God has in view,
His word is fixed, and firm, and true,
I need not ever fear;
For He is evermore the Same.
His wealth is great, so is His Name,
And He Himself is near.

My daily needs—all anxious care—
I leave with God in humble prayer,
And wait His guiding eye;
For grace sufficient He will give,
The strength I need for Him to live,
Till I shall dwell on high.

The Lord Who knows my daily need,
In pastures green my soul doth lead,
Where I His love can trace.
He gives me food and raiment too,
And grace to keep "that day" in view,
When I shall see His face.

Zeal for God's Law.

PSALM 119.

"Rivers of waters run down mine eyes, because they keep not Thy Law" (136).

"My zeal hath consumed me, because mine enemies have forgotten Thy Words" (139).

"I beheld the transgressors, and was grieved, because they kept not 'Thy Word'" (158).

"It is time for Thee, Lord, to work; for they have made void Thy Law" (126).

May we be thus zealous, in these days when God's truth is denied.

SUGGESTIONS FOR READING.

"IF THE LORD WILL"—April, 1909.

	Ezekiel.	1 Peter.		Ezekiel.	2 Peter.
1	i. 1-14	ii. 11-17	16	x. 8-22	i. 16-21
2	i. 15-28	ii. 18-25	17	xi. 1-12	ii. 1-4
3	ii. 1-10	iii. 1-4	18	xi. 13-25	ii. 5-9
4	iii. 1-14	iii. 5-12	19	xii. 1-16	ii. 10-16
5	iii. 15-27	iii. 13-17	20	xii. 17-28	ii. 17-22
6	iv. 1-8	iii. 18-22	21	xiii. 1-9	iii. 1-4
7	iv. 9-17	iv. 1-5	22	xiii. 10-23	iii. 5-8
8	v. 1-9	iv. 3-11	23	xiv. 1-14	iii. 9-12
9	v. 10-17	iv. 12-15	24	xiv. 15-23	iii. 13-18
10	vi. 1-14	iv. 16-19	25	xv. 1-8	Revise
11	vii. 1-15	v. 1-7			1 John
12	vii. 16-27	v. 8-14	26	xvi. 1-14	i. 1-4
		2 Peter.	27	xvi. 15-34	i. 5-10
13	viii. 1-12	i. 1-4	28	xvi. 35-50	ii. 1-5
14	viii. 13-ix. 4	i. 5-9	29	xvi. 51-63	ii. 6-11
15	ix. 5-x. 7	i. 10-15	30	xvii. 1-10	ii. 12-17

The Word of God is light, but we need eyes to see it. God has definitely spoken, but we need grace to understand and obey. It is written "The wise shall understand." The days of darkness which are around us only show up the light of the Word more. Oh, that we may not turn to fables or theories of men, but humbly accept the truth, wherever it leads us, or rather wherever God leads us in and by it.

Suggested Lord's Day and other Readings for Isolated and other Saved Ones.

(In going on THROUGH the Bible we shall come to portions recently studied, but the repetition may IMPRESS, to God's glory).

It is well to be wherever the Lord has placed us, but it is easy to seek *independency* by *isolation*, and, on the other hand, to be fascinated by company and mistake this for delight in spiritual fellowship. But if we emphasize the assembling of *ourselves*, with the *exhorting* one another of which the Holy Spirit speaks, this kind of conversation, with the plain teaching of the plain Word, will be used to prevent much gathering in the "flesh," and for the worse. Then, if isolated ones feel the rain, and seek to acknowledge the Lord in *all* their ways, and long for scriptural guidance, they will be kept from forming little "home-sects" in each village. We should like to have names and addresses of those who mourn over evil, and want Scriptural fellowship, in all parts. Letters and itinerant ministry are Divinely authorized means of keeping in touch.

Ezek. iii. 1-14. Eat, go, speak: note order and definiteness. 2, Prompt obedience. "This roll" no *natural* pleasure, see ii. 9, 10: we must say "Amen" to God's curses, and "Alleluia" in view of God's judgments. "Fill." "He"—God and His Word emphasized together. "With my Words:"

no independence. "Not to many peoples." They should have hearkened, cf. Matt. ii. 21, 23, 12-41, 7, "Unto thee," "unto Me," John xv. 20. 8, There must be no timidity, nor even its appearance; God's people will have *natural* cause for fear. 10, 11, Receive, go, speak. "All." Heart, ears. 11, Not to be frightened away by failure. Responsible for *faithfulness*. 12, The return after the journey implied in 1, 3, 4. The last message heard, to ring in the ears during ministry—"Blessed," etc.—God's glory in front, 14, Deep feeling. The *after* effects of the roll. *Anger* against sin.

1 Pet. iii. 5-12. "For" how to use Scripture: the Word is practical. "Holy women," cf. 2 Pet. i. 21. God, themselves, their husbands. Obeyed, calling:—works and words right. Doing, not fearing: any wrong fear in home, or when persecuted, reprov'd, see 14, 16. "According to recognition" of their position and love. The wife with an unbelieving husband has been mentioned, not so the husband with unbelieving wife (though see 1 Cor. vii.) a hint of husband's *influence* and responsibility and God's *saving blessing* on its right use in the home: cf. training of children, and being assured of their salvation. 7, What hinders prayer. 8, All to show all love. 9, Called to suffer and be patient. Then we shall *inherit* blessing. "*Tongue*." 11, Negative, positive. 12, Num. vi. 23-27.

Ezek. vii. 1-15. "An end," cf. Gen. vi. 13, 1 Pet. iv. 7. Thy ways, thine abominations, 4, 8, 9, 4, Exact punishment. All. Neither will "I have pity:" a forgotten aspect of God's righteous character. 7, No mere words, no mere echo. "Pour out," contrast Zech. xii. 10. Contrast Aaron's rod. 10, *The* day, so 12. Buying and selling to the last, Luke xvii. 28. 13, No strength against God Who is over all. Living in iniquity, see Rom. vi. 1, 2. "My wrath." 15 Special judgments on the *city*, on Jerusalem: many prophecies centre round it.

1 Pet. v. 1-7. Elders most desirable. Frequent plural suggests fellowship. Witness, suffering *now*, sharing glory *then*. Food and oversight, ii. 25. Not but, *thrice*, sixfold description of godly service. 4, and. 5, *Likewise*. Younger ones generally, deacons particularly, Luke xxii. 26. "That." Reward in "that Day." "Clothed"—humility seen. Pride makes the Lord seem against us (Ps. xviii. 26), how foolish it is. 6, A command, we must not wait idly for God to humble us.

Ezek. xi. 13-25. 13, Swift judgment. The man who tells of wrath must *feel*. 15, The Lord's name used, Isa. lxvi. 5. 16, God looked after His scattered people: *so is it now*:—God Himself is the Sanctuary of His saved ones: but this is not to make us careless about unity. Gather and give.

Land, contrast 15. Come, take away (their actions the result of God's work in verse before). All. 19, Unity. 20, The heart shows itself in the walk. Enjoyed blessing upon obedience, cf. Matt. v. 45, 2 Cor. vi. 14, 18. 21, *Another* "heart." In the most "universal" passages we have solemn limitations: wrath is a fact. "Their." 22, 23, Hos. ii. 9. To this mount the Lord will return!—see Acts i. 11. 25, Witness—painful witness—after fellowship.

2 Pet. ii. 5-9. A *world*—the number of sinners did not protect them. Eight, resurrection number, few. *Cities*—large numbers, sinful *fellowship*. An example, yet . . . ! Righteous, vexed; grace records this. "Among them," alas. Godly—reverent. "*Being* punished," *now* in Hades.

Ezek. xv. 1-8. 2, 3, No good unless fruitful: one object in life. 4, Entire judgment: cf. the Lord's allusion to this passage, and to Judas, John xv. 6. 5, Fire will not purify the ungodly: yet still they exist, as this verse suggests: oh, how earnest we ought to be. 6, Given for fuel: even God's judgments are useful, and bring Him glory. 7, The opposite of the High Priest's blessing, Num. vi. 23, 27. God has *many* judgments. 8, The *Land* with the *people*. Sin is a terrible thing.

2 Peter. Prayerful re-reading will bring blessing. The first chapter, or the third, might be read, more than once, *when* gathered with one or two. How important is an "abundant entry," how needful is it to "grow in grace." A crisis is near, the Lord waits, not willing that *any* of His wandering people should perish (iii. 9, a reference to Lot). Oh, for more "*repentance*" as to sectarianism, and as to being led away by the error of the wicked. 'Tis easy to lose steadfastness, and to become barren and unfruitful.

Correspondence from any concerned—welcome.

Faithful Ones Are—

Fruitful in every good work (Col. i. 10).
Acceptable to God (Rom. xiv. 18, 2 Cor. v. 9).
Instruments in His Service (Rom. vi. 13).
Teachers of good (Heb. v. 12), Tit. ii. 3).
Humble before God (Jas. iv. 10).
Full of good works (Tit. iii. 8, Acts ix. 36).
Upright in heart (Psa. xxxiii. 1).
Loyal to Christ (2 Cor. xi. 2, 3).

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THOUGHTS FROM THE WORD OF GOD

A MONTHLY HERALD OF THE TRUE MESSAGE.

"Thy Word is Truth"
JOHN. 17. 17

Vol. ix. No. 5.
May 1909. 1d.

EDITED BY
PERCY W. HEWARD.

"We love Him because He first loved us," 1 John iv. 19.

"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.

"I said unto thee in thy blood. Live," Ezek. xvi. 6.

"If ye, through the Spirit, do mortify the deeds of the body, ye shall live," Rom. viii. 13.

"He that believeth that Jesus is the Christ hath been begotten of God," 1 John v. 1.

A Monthly seeking to bring before the people of the Lord their high calling, and how they ought to walk and please God as disciples indeed. Hence the grace of God that bringeth salvation is emphasized to His Glory. For it is not of works, since man is dead in trespasses and sins. It is not even of him that willeth, for the mind of the flesh is enmity against God. But God, Who is rich in mercy, has chosen in Christ a great number whom no man can number; and they, when born of the Spirit, need to examine themselves that they may please Him, keep the Lord's arrangements (1 Cor. xi. 2) and prepare for the kingdom of the Lord Jesus, wherein, though saved, if any man's work be burned, he shall suffer loss (1 Cor. iii. 15.)

"He that believeth and is baptised shall be saved," Mark xvi. 16.

"Ye, who sometimes were far off became near in the blood of Christ," Eph. ii. 13.

"Draw nigh to God and He will draw nigh to you," Jas. iv. 8.

How plainly God's grace is the root of all, but His people's obedience the pathway of assurance, fellowship and enjoyment of His promises.

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A WORD OF INTRODUCTION.

Every child of God receiving this is asked to read prayerfully with an open Bible, accepting all, and only that, which is according thereto. If some statements appear stern or too heart-searching or quite new, let there be loving willingness for whatever the Lord wills, however painful, costly, or unexpected.

If any wish further help, and the Lord enables us to give it, we shall regard the service unto Him a privilege. Correspondence is often a means of fellowship to His glory. The scattered, self-centred, and diverging condition of His professing people in their "churches," "chapels" and "mission halls" cannot be well pleasing to Him. Are we ready to be disciples indeed, to give up natural preference and comfort, with a view to simple obedience and the unity for which Christ prayed? Or are we not? Will not those concerned communicate? Psa. cxix. 60 Nor would we forget the broken-hearted, who long to know peace with God. We shall praise God, if they also write.

THE KINGDOM.

'Tis if we suffer we shall reign,
We need to bear an earthly strain,
Rejection with, and for, our Lord
Is pathway to a great reward.—2 Tim. ii. 12-13.

Many will in His Glory be,
In life, through Christ, His Kingdom see,
Yet will not with Him reign as well,
Because in worldliness they fell.—Rom. v. 17.

A blessing God will soon divide
With many—those for whom Christ died,
But Christ the further spoil will share,
With those made strong "reproach to bear."

Notice "if" in 1 John i. 7. * Isa. liii. 12. "Great should be rendered "many." There is a contrast. Cf. If children, heirs also, heirs, on the one hand, of God: but joint heirs, with Christ if." Rom. viii. 17.

If we our hay and stubble "build,"
It will not do that work to gild,
The fire will show it is not gold,
And we shall suffer loss untold.—1 Cor. iii. 15.

Before Christ's righteous Judgment Seat
His saints will stand, in Him complete;
Rewards or loss shall next be had
For every work, if good or bad.—2 Cor. v. 10.

Then let us fear lest we should fail,
And heavy loss our sin entail,
And let us humbly walk with God,
And value cleansing by Christ's blood.—Heb. iv. 1.

GOD'S ELECT.

WE naturally dislike election. "It is not fair" we say, implying *we deserve something*, and forgetting Matt. xx. 15. Grace cannot be unjust, for it gives something *over and beyond* justice, which would be simply WRATH ON ALL. Moreover, election is stamped on God's own dispensational dealings (Deut. vii. 7, 8, Isa. lxiii. 19) and present providential arrangements. And, further, our grateful experience *acknowledges* that we have received something *more* than those left in sin: we cannot attribute the difference to *ourselves*. Indeed, 2 Cor. v. 17 and John iii. 3 settle this question: if salvation is a *birth* not an *improvement*, the reason why some are *born* from above must be some special acting of God's grace toward *them*. If we, with disciple-like reverence, put aside all mere reasonings AND wishes, and simply desire the Word of the Lord, we shall soon, as Paul ends Rom. xi, be lost in worship at the thought—"God hath chosen" (1 Cor. i. 27, 28). We must not argue against this from *our idea of love*, for we know God's character *by His Word*, and He is not a universal Father, but a righteous Judge. Yes, "God hath chosen," and we read of "the elect whom He elected" (Mark xiii. 20). We did not choose or love Him *first*, or give to Him *first*, being by nature *dead* in sins. *Works* are ruled out, as a cause (Rom. iv. 9), but they are a *blessed effect*; for though Christ died effectually for those given to Him (John vi. 37), these are *known* by their fruits (Rom. vi. 1, 2). Hence we read in Rom. viii. 33 of *God's elect* as uncharged before Him and the allusion to Isa. 1. shows their link with Christ, but the context also emphasises their loving obedience. Again, in Tit. i. 1 we read "the faith of *God's elect* and the acknowledging of the truth which is according to *godliness*." Thus we have the holy consequence (*cf.* Eph. i. 4) as it is written—"Grace . . . appeared . . . teaching" (Tit. ii. 11, 12). So Col. iii. 12 speaks of *God's elect* putting on the manifestations of a new birth.

Finally, Luke xviii. 7 reminds us God shall avenge "*His own elect*." Verily, *He* elected, and the very word means "*picking out*," involving at once *selection of part*, and, in this context, it seems to lay humbling stress on the thought that all are viewed as in a position from which *picking out* is desirable; hence others are simply *left* where they were: is this unrighteousness? What can we say to these things? Let us humbly seek to make our calling and election "*sure*," or "*stedfast* (as distinct from wavering manifestly) or "*stepping forward*" (as contrasted with a failure to "*add*" to our faith) 2 Pet. i. 10. Then shall we realize that election is a real *comfort*, even helping us to *preach the gospel*, for otherwise we might want to preach something else, to gain *numbers*. Oh, that God may be

glorified in our meditations upon this solemn subject, and that our boasting may be shut out, for this teaching is *not* palatable to the *flesh* in any who accept it *aright*; but it does meet the need of the *spiritual* believer, encouraging holiness. A mere harsh, doctrinal exactness, with logical precision, is man-made fatalism. Let us lovingly and loyally accept *all* the Word.



Letters to An Assembly of Believers and to Other Saved Ones, Seeking To Please the Lord.

"WITH ONE ACCORD" AND "IN ONE PLACE."

DEAR FELLOW BELIEVERS,

Since we have been saved by grace we belong to one family, hence there should be a *likeness* and a *frankness*, that God in all may be glorified. We are not merely *units*. We cannot isolate *ourselves* without grieving the Lord, and harming our brethren. Particularly is this manifest in a local assembly where there should be a oneness as of a body (1 Cor. x. 17). It is hard to distinguish between *our self-isolating*, and the Lord's will in our non-mingling with those who disregard His arrangements (2 Thess. iii. 14), unless we walk closely with Himself. Let us always seek to be sure that the barrier, deeply mourned, between us and others is not *our* erecting. If any fellowship with any would gloss over sin, if they shut us out by any man-made terms of communion, our pathway is clear. But a holy aloofness from those who profess the same Lord should bring us down before the Lord, lest we be tempted to pride or independence (Gal. vi. 1). Every child of God *should* be and *shall* be in unity with every other child of God; all ought to be believing alike, and longing alike for "that Day." But, alas, it is not so! It is easy to say what "*might be*," but how about the present? The Lord has not left us; nor left us without instruction for this day of perplexity. If we are guided by His eye we shall be led in a plain path. And one may help others in this. Any questions will be lovingly welcomed and prayerfully considered.

But just now, if found "*without the camp*" of professional Christendom which teaches for doctrines the commandments of men, and thus separated awhile from many who, though disciples, have been led astray (Acts xx. 32), in a snare of the devil (2 Tim. ii. 26), let us receive the refreshing we need in the Lord's repetition of the words "*With one accord*" in "*The Acts*." In i. 14 the saints *thus* continued in prayer, and in ii. 1 they were *still* in the same attitude. And those added, by grace, were brought to this mind (ii. 46), and it was not

merely on one day of enthusiasm that *this* fellowship was maintained, for the apostles in iv. 24, and saints generally in v. 12, were marked by this sacred protest against selfishness. As the words "filled with indignation" seem a most striking description of the Sadducees, *because of* the contrasted words "filled with the Holy Spirit," so the "one accord" of Stephen's persecutors (vii. 57) only shows up the beauty of the "one accord" of the church. A deep and real work of God will, in these days also, produce a *unity that causes organized opposition*. Differences between children of God help to blot out the line of demarcation from the world! Saints need separation. Was love to be temporary and local? Nay, this primitive oneness cannot be rightly limited to Jerusalem (viii. 6); in Rom. xv. 6 the word is rendered "with one mind." And do we not need and desire such a unity now? cf. xii. 20, xviii. 12, xix. 29.

Further, the oneness manifested of old was not merely external. Our title suggests something deeper. A holy enthusiasm, seen in loving fellowship, is the appointed witness to the world (John xiii. 35, xvii. 21-23). Sentimentalism may propose, and we may be misguided to accept, counterfeits; but nothing less solid, definite and comprehensive than a unity of wish and friendship and standpoint can satisfy those who are solemnly concerned about all that grieves our Father to-day.

There is another expression sometimes mis-rendered "in, or into, one place," which emphasizes the teaching before us. It occurs in Acts i. 5, (together), Acts ii. 1, 44 (together), iii. 1, and 1 Cor. xiv. 23, with a tremendous contrast in Acts iv. 26 where we have unity against Christ, against Whom a Herod and a Pilate could be made friends, and Pharisees and Sadducees fraternize. This word means "On to the same" i.e. the same object. What was THE object?—The zeal of God's house and His glory (1 Cor. x. 31); the Kingdom of God (Matt. vi. 33) and the prize (Phil. iii. 14, 15)! If we all look at the same glory, we shall become like one another (2 Cor. iii. 18), and if we all seek the same thing we shall walk along the same path (Phil. iii. 16). Unity without Christ is a skeleton. Love to Him is not merely orthodox opinions and exact arrangements, but neither is it unorthodox nor inexact. When the Holy Spirit told saints to seek things above, He added "Mortify your members," and, in like manner, if we all seek the Lord as The Centre we shall not be in *dreamland*, but shall be minutely obedient, and, if our brother sins, we shall patiently rebuke him. But the attitude will be so different from that of formalism and Pharisaism. What we want is disciplinability of heart first. Mere "church reform" and mere "federation" are not enough. They are parallel with attempts to educate a man into salvation. A work within is the need. Revival begins with the house of God, and with

heart-love to Himself, and with spirits stirred up. Then shall we not only mourn, but seek, the *lost oneness*!

Meeting in *one* place is oft desirable (Acts v. 12). It is not, indeed, *necessary* for the homely, yet solemn and well-ordered "Breaking of the Bread" (Acts ii. 42, 46). But seeing one another spiritually is a mark of love, and we shall, in harmony with the Lord, value the love that causes gathering, and think much of that delight in other saints, and that feeling of mutual responsibility which leads the *one* church of a city to have "a school of Tyrannus," large enough for many saved ones to converse daily. Howbeit the pride of a grand building and a ceremonious sacrament and a crowd of man-made organizations will be subdued, when God revives His work, and we shall rather seek a number of simple "houses," all in absolute and real unity, with *one* God-honouring arrangement, discipline and oversight. *One object* will be the mark of disciples then. "One place" may only hide disunity and minister to selfishness. "One object" would change the whole position of believers. Worldliness and rivalry, independence and sectarianism would then be shut out, that the Lord might be all and in all.

Yours heartily in Christ, by grace,
PERCY W. HEWARD.

THE ANTI-SEMITIC MOVEMENT.

REVEALED AND JUDGED IN THE WORD OF GOD.

THE Lord Jesus wept over Jerusalem, and the apostle who especially ministered to the Gentiles (Rom. xi. 13, Gal. ii. 7, 8) said "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved" (Rom. x. 1). Yet the majority of Gentile professing-Christians neglect the nation concerning which God only says for awhile "Lo-Ammi." It is to be feared that the spirit condemned in Rom. xi. 18-21 finds frequent illustration, and the *disregard* for Israel is one of the worst forms of Anti-Semitism. Nor can we forget that worldly patriotism and the commercial spirit, alike undispensational, are at the root of much dislike. It is true that we must not *become* onesided, or merely establish a Jewish *mission*, as distinct from seeking Scriptural churches, where there is neither Greek nor Jew, but it is equally clear in the Word of God not only that the ministry of the present dispensation was to be "beginning at Jerusalem," but also that the Lord gives to everyone his work, Peter and Paul not being the only examples of this:—in this case there was an overruling of failure to obey Mat. xxviii. 19 promptly. Oh, that the God of all grace may grant to us a sense of forgiveness for sin in connection with carelessness as to the Jewish people.

To be Continued (if the Lord Will).

THE CHILDREN'S COLUMN.

GOD'S WORD.

IT is always a joy, dear children, to talk about the things we love. I am sure you find it so, and I do long for you to know the Lord Jesus as your Saviour, then you will delight to talk about Him, and His sure Word.

I am so thankful God has taught me to love the Bible, which is a Living Book. I was thinking of writing on this subject and soon after, when I went to Psalm 119 which some of us are learning daily, I found the text "For ever, O Lord, Thy Word is settled in Heaven" (Verse 89). We read in another part of Scripture "Heaven and earth shall pass away, but My Words shall not pass away" (Matt. xxiv. 35). Yet again "The grass withereth, the flower thereof falleth away, but the Word of the Lord endureth for ever" (1 Pet. i. 24, 25). While sinners, saved by grace, rejoice in the glorious fact that God's Word shall last for ever, they also tremble for those who despise God and His Righteous Law, for there are some terrible things written in the Bible, which will surely come to pass. It is written in Joshua xxiii. 14, 15, that not only all the good things will come to pass, but all the evil, that is all the punishment. How this should make even young people think. God promised that the Lord Jesus should come and live on this earth, and die for His people. At the appointed time He came. God always keeps His Word. Now the Lord Jesus is in Heaven, but He is soon coming again! In the last chapter in the Bible He says "Surely I come quickly." So we read—"Unto them that look for Him shall He appear the second time, apart from sin, unto salvation" (Heb. ix. 28). This is future but God will keep His Word. I want you to remember not only the good things are coming to pass, but His wrath as well. There are some terrible judgments written in God's book, which will surely be fulfilled. In the days of Noah *only* those in the Ark were safe. At the present time, and in the future, only those are safe who are saved by the shed Blood of the Lord Jesus. How I long for my dear readers to know that all God's Word is true from the beginning and that every one of His righteous Judgments endureth for ever (Psa. cxix. 160). God's Word is unlike any other book, for it is Living and Lasting. Oh, that you may be saved, even now while you are young, and love God's Law.

God's Word is living, settled, fixed and sure,
It stands for aye, it is a righteous Law,
All God hath spoken He will surely do,
From all Eternity His Word is true!
Faithful and righteous is our God in all,
His purpose stands, His truth can never fall,

Though men despise the Lord, His Word deny,
It firmly stands, 'tis fixed beyond the sky.
God promised in His Word to send His Son,
And He was God the Lord, the Righteous One,
Who could alone for sinners shed His Blood,
And bring His chosen ones nigh unto God!
Thus He, Who is for evermore the Same,
At the appointed time from Heaven came,
He left His glory, laid it all aside,
And lowly lived on earth, by man denied,
A Man of Sorrows, full of grief was He,
Smitten of God, afflicted, yet we see
How He endured, and died, His own to save,
His perfect life a perfect ransom gave!
For all that trust His finished work, and plead
His merits, Who alone can meet their need,
Christ Jesus died; but, now He lives on high,
The Bible says His coming draweth nigh!
The Word of God is true, and will not fail,
And over all He will, He must prevail,
For God declares His Word shall stand for aye,
Though heaven and earth indeed shall pass away!
Yet young and old the Scriptures dare to alight,
Thus walk in darkness, seeing not the light,
Deceived by Satan, they believe his lie,
That if they live in sin, then by and by
All will be well, that they have nought to fear;
But God's Word stands, and wrath is written clear!
For all who die without the Blood, God saith,
There will be awful Judgment after death!
God's Word is lasting and must surely be
Fulfilled, according to His fixed decree!
Oh read it now, and seek to know it too,
For all God's Word is living, lasting, true!



CONTRASTS.

"Whosoever shall seek to **SAVE** his life shall **LOSE**" (Luke xvii. 33).

"He that **LOVETH** his life shall **LOSE** it, and he that **HATETH** his life in this world shall **KEEP** it unto life eternal" (John xii. 25).

"As **SORROWFUL**, yet alway **REJOICING**; as **POOR**, yet making many **RICH**; as **HAVING NOTHING**, and yet **POSSESSING ALL THINGS**" (2 Cor. vi. 10).

"The **POOR OF THIS WORLD**, **RICH IN FAITH**, and heirs of the Kingdom" (James ii. 5).

"When I am **WEAK**, then am I **STRONG**" (2 Cor. xii. 10).

"**HUMBLE** yourselves, therefore, under the mighty hand of God, that He may **EXALT** you in due time" (1 Pet. v. 6, cf. Luke xviii. 14.)

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BITTERNESS.

A MESSAGE FOR YOUNG AND OLDER BELIEVERS.

HAVING been saved by grace, it is our privilege and duty to put into holy practice every part of our Lord's Holy Word. But this is not easy. The flesh needs subduing. And around us the world, and Satan's evil powers, tempt; but greater is He That is in us, than he that is in the world. The Spirit of God helpeth our infirmities, as, by grace, we realize them, and sin may be kept under that it should not have dominion over us.

One kind of sin, very prevalent, is bitterness, of which, by nature, the mouth is full (Rom. iii. 14):—a combination of hastiness and selfishness and lack of love. The word indicates "sharpness," something painful to *taste*, not to the taste of the one who thus speaks, but to others. The Word of the Lord is spoken of as food (Deut. viii. 3), and the words of men are poison. But, when any are mercifully created anew in Christ Jesus, their lips *should* feed many (Prov. x. 21), and their utterances be always seasoned with salt, making an acceptable meal for the hearers whom God appoints (Eph. iv. 29, Col. iv. 6). Thus ordinary conversation may become extraordinary. Indeed, the new life should at once be seen by new words (1 Pet. ii. 1-2). Yet how often even our lips are like the piercings of a sword; very death and life are in the power of the tongue. We little realize, till we read Jas. iii., how much mischief a few words may do.

So, dear fellow believers, remembering the way in which the Holy Spirit has linked bitterness with the tongue, both in Eph. iv. 29-31 and Jas. iii. 11, do we not need to pray for gracious restraint from that which grieves Him in this respect? Love to one another is just the opposite of bitterness, as Col. iii. 19, shows. Thoughts as well as words are concerned. God looks at the heart. Unkind wishes, or feelings of spite, are most unbecoming and wicked in those redeemed by Him, Who shed His blood for enemies. How unseemly it is for such to stand up for their rights, or tolerate a moment's enmity even towards those who display enmity. When Christ was reviled He reviled not again. We, like Himself and His servant Stephen, should pray for all enemies. We are not to do to other as they do to us, but as we *would* that they should do. Having been saved by grace, let us beware of any inclinations or tendencies which are resentful, however wrongly we may be treated, whether by those unsaved or by those who profess, and with apparent truthfulness, the Name of the Lord Jesus.

"Let your speech be *always* with grace."
Col. iv. 6

RECKONING.

"Blessed is the man unto whom the Lord imputeth (reckoneth) not iniquity" (Psa. xxxii. 2).

"To him that worketh not, but believeth on Him That justifieth the ungodly, his faith is counted (reckoned) for righteousness" (Rom. iv. 3-9).

"Reckon ye yourselves dead indeed unto sin, but alive unto God, through Jesus Christ our Lord" (Rom. vi. 11).

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory, which shall be revealed in us" (Rom. viii. 18).

"It is written, For Thy sake we are killed all the day long, we are accounted (reckoned) as sheep for the slaughter" (Rom. viii. 36).

Reckoned is Christ's righteousness
To His saints, who now possess
Life and peace, forgiveness, rest,
In His beauty they are dressed.

God now **reckons** saved ones free,
Righteous in the Lord are we,
For our sins are covered quite,
Reckoned by God out of sight.

Let us **reckon** we are dead—
Dead to sin through Christ our Head,
But alive to God through Him,
Who is all our Hope and Theme.

Let us **reckon** good or "ill"
Works for us God's sovereign will;
That no suffering, sore and rare,
With the glory can compare.

Let us **think** and **reckon** too,
With Christ's Judgment Seat in view,
That no suffering, pain and care
With the glory can compare.

Let us **reckon** we are dead,
Like as sheep to slaughter led,
Dying daily—nought we bear
With the glory can compare.

Let us **reckon** trials great
Work for us a glorious weight,
No rejection which we share
With the glory can compare.

Let us **reckon** all on earth—
All its empty hollow mirth—
And its tinsel, gorgeous glare—
Nought with glory can compare.

Let us **reckon**, day by day,
That the trials by the way,
All the suffering, strain, and wear
Will not with reward compare.

Let us **reckon**, bear in mind,
God is pitiful and kind,
All our pilgrim life and fare,
Only for "that Day" prepare.

"IF THE LORD WILL."

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"The Lord's Name is to be praised."

TALKS ABOUT PRESENT-DAY NEEDS—5.

"THE RACE THAT IS SET BEFORE US."

THOUGH Salvation "is not of him that willeth, nor of him that **RUNNETH**, but of God That showeth mercy" (Rom. ix. 16), yet when saved by grace, through the shed Blood of Him Who gave His life a ransom for many, there is a **RACE** to **RUN**. Hence the exhortation "Let us lay aside every weight, and the sin which doth so easily beset us, and let us **RUN** with patience the race that is set before us, looking off unto Jesus the Author and Finisher of our faith" (Heb. xii. 1, 2). Let us notice the words in S. of S. i. 4 "**DRAW ME, WE WILL RUN after THEE.**" It is only as the Lord graciously inclines and quickens us that we shall follow Him closely. The Psalmist could say "For by Thee I have **RUN** through a troop; and by my God have I leaped over a wall." We need to be quickened in God's way (Psa. cxix. 37), that we may be full of spiritual life, to continually press forward (Phil. iii. 14). The apostle ever kept in view the Judgment Seat of Christ, and reward "in that day." He urged the Corinthian Christians to be watchful and said after speaking of an earthly race, "So *run* that ye may obtain"—the prize. Then he added—"I therefore so *run*, not as uncertainly. So fight I, not as one that beateth the air, but I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be disapproved" (1 Cor. ix. 24-27). Oh that we, in these trying times, may have the same zeal, for God's glory, now and "in that Day." The Psalmist said "I will *run* the way of Thy Commandments, WHEN THOU SHALT ENLARGE MY HEART" (Psa. cxix. 32). Further we are told, "they that **WAIT** upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall **RUN** and not be weary (Isa. xl. 31). Oh that God may work in our hearts, and cause us to **MEDITATE** in His Law and **WAIT** upon Him. If we fail, it is because we neglect the Holy Scriptures and prayer. This must have been the case with the Galatian believers to whom the apostle Paul said, "**YE DID RUN WELL**: who did hinder, that ye should not obey the truth?" (Gal. v. 7). They were turning to false teachers. Are there not many, alas, like these to-day? May we take heed! On the other hand, we see how the apostle feared lest he should fail, for he says in Gal. ii. 2, "Lest by any means I should *run* or had *run* in vain." Notice, too, his concern for others in Heb. iv. 1. He was so desirous that those amongst whom he laboured should walk well before God, and he realized his own loss, if they held back, expressing his object thus—"That I may rejoice in the day of Christ, that I have not *run* in vain, neither

laboured in vain" (Phil. ii. 16). How we should think of these things and see that we are not hindered by walking with the ungodly, or even with wandering believers (1 Pet. iv. 4). Moreover how suggestive are the words "The Name of the Lord is a strong Tower, the righteous **RUNNETH** unto it, and is safe" (Prov. xviii. 10). How encouraging is 2 Chron. xvi. 9 "The eyes of the Lord **RUN** TO AND FRO (a different word, but equally suggesting "**speed**") throughout the whole earth to show Himself strong in the behalf of those whose heart is perfect toward Him." Hence those who get wisdom and understanding and retain God's Word in their hearts will be kept amid all, for it is written, "When thou goest thy steps shall not be straitened, and when thou *runnest*, thou shalt not stumble (Prov. iv. 4, 12). How solemn are the words concerning the wicked "Their feet *run* to evil" (Prov. i. 16). "They shall wander from sea to sea, . . . they shall *run* to and fro to seek the Word of the Lord and shall not find it" (Amos viii. 11, 12). May we humbly seek to *run* in God's way and daily press forward, continuing stedfast unto the end. And let all be that God may be glorified "in that Day," according as we now *run* with patience the race that is set before us.



"Under the Sun."

IN one of the Books of the Bible (Ecclesiastes) these three words are repeated twenty-nine times. Surely this is to emphasize the solemn fact that all here is vanity and disappointment. The truth stands out clearly, and the searching question is asked "What shall it profit a man if he gain the whole world and lose his own soul? Or, what shall a man give in exchange for his soul?" (Mark viii. 36, 37). Yet men spend all their strength, time and thought to seek to get earthly riches, which are but for a moment. Oh, what folly! Solomon who was a great king, to whom God had given wisdom, wealth, and honour said "Then I looked on all the works that my hand had wrought, and on the labour that I had laboured to do; and, behold, **ALL** was vanity and vexation of spirit, and there was no profit **UNDER THE SUN**" (Eccl. ii. 11). Not only does he speak thus of his own labours, for he says "I have seen **ALL** the works that are **UNDER THE SUN**, and behold **ALL** is vanity and vexation of spirit" (i. 14). "For the world passeth away, and the desire thereof" (1 John ii. 17). Further we read "the Day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and **THE WORKS** therein, shall be burned up" (2 Pet. iii. 10). Yet men treasure up their riches, forgetting that God will fulfil His Word. Oh that

men would be wise, and read for themselves the Holy Scriptures. We know God has said that He will not again destroy the earth with water as in the days of Noah; "but the heavens and the earth which are now, by the same power, are kept in store, reserved unto (treasured with) fire against the Day of Judgment and perdition of ungodly men" (2 Pet. iii. 7). God waits that He may be gracious. But, oh, His wrath is terrible and He sees all that is done "UNDER THE SUN." And God is going to execute judgment upon all ungodly ones. On the cross when the Lord Jesus was bearing the wrath of God for His people He said, "It is finished." Now *they* are saved by His precious Blood, but solemn as it may seem, the Day is coming when the judgments of God will be poured out and it will also be said "It is done." Oh that some who read these lines, may be aroused, by God the Holy Spirit, to search and see if these things are so, (Acts xvii. 11), and that there is no profit "under the Sun."

"Under the Sun," the Scriptures say,
Is vanity from day to day,
No profit to a single one
Whose labours are "beneath the Sun."
"Under the Sun" how much is sought,
But God declares all that is wrought
Is vanity, when it is done,
Without the Lord, "beneath the Sun."
"Under the Sun":—these words seem strange
And many seek to rearrange;
But if the world could all be won,
It all would fade "beneath the Sun."
"Under the Sun," work as you will,
There is no lasting good, but ill,
The earth its course will quickly run,
All shall decay "beneath the Sun."
"Under the Sun," the preacher said,
To vanity hath only led;
For all that is on earth begun
Will pass away "beneath the Sun."
"Under the Sun," Oh, now be wise,
Seek ye the Lord beyond the skies,
Come, through the work that Christ hath done,
And seek the things above the Sun.

SUGGESTIONS FOR READING.

"IF THE LORD WILL"—May, 1909.

	Ezekiel.	1 John		Ezekiel.	Jude.
1	xvii. 11-18	ii. 18-23	17	xxii. 23-31	1-7
2	xviii. 1-18	iii. 24-29	18	xxiii. 1-21	8-16
3	xviii. 5-13	iii. 1-5	19	xxiii. 22-35	17-25
4	xviii. 14-23	iii. 6-11			Revelation
5	xviii. 24-32	iii. 12-17	20	xxiii. 36-49	i. 1-6
6	xix. 1-9	iii. 18-24	21	xxiv. 1-14	i. 7-11
7	xix. 10-xx. 4	iv. 1-5	22	xxiv. 15-27	i. 12-20
8	xx. 5-13	iv. 6-10	23	xxv. 1-11	ii. 1-7
9	xx. 14-29	iv. 11-16	24	xxv. 12-17	ii. 8-17
10	xx. 30-39	iv. 17-21	25	xxvi. 1-14	ii. 18-29
11	xx. 40-49	v. 1-5	26	xxvi. 17-21	iii. 1-6
12	xxi. 1-7	v. 6-12	27	xxvii. 1-25	iii. 7-13
13	xxi. 8-17	v. 13-17	28	xxvii. 26-36	iii. 14-22
14	xxi. 18-32	v. 18-21	29	xxviii. 1-10	iv. 1-5
15	xxii. 1-12	2 John.	30	xxviii. 11-19	iv. 6-11
16	xxii. 13-22	3 John.	31	xxviii. 20-26	v. 1-7

Suggested Lord's Day and other Studies for Isolated and other Children of God.

God never makes a mistake. If we are in trying circumstances, He has some lessons wrapt up in them. He does not unnecessarily afflict. It is a blessed thing to look up trustfully. Grace and Divine friendship are real facts.

If we can meet with other saved ones, and keep from this, or for business advantages refuse to "move," we cannot expect the Lord to encourage us in our wilfulness. But if we cannot meet without compromise, and cannot change our district without grieving Him, do we doubt His fatherly care? However, let us examine our attitude and condition of heart, lest we are outside other sects, but inside the sect of self. It is not easy to be alone without becoming lonely, or self-centred. An isolated believer is apt to become unable to work with others, and to mistake independency for godly conscientiousness.

If we are bowed before God He will grant little companies in all parts, but let not such be organised by anybody who likes. Let those who seek the Lord's will have fellowship one with another.

Brotherly correspondence welcome.

Ezek. xvii. 19-xviii. 4. 19, 2 Chron. xxxvi. 13. How God used even Babylon, Ps. xvii. 14. Plead, Judge: God is righteous. "All." Know, wrath manifests the Lord's truth: His glory must be seen. 22, Grace will not be frustrated: the promise shall not be broken. It is *undispensational* to have "fowls of the air" now: "the church" was not to be a *worldly Kingdom*: Christ refers to this symbolism in Luke xiii. as to Zech. v. 24, Isa. ii. 11, 12, xi. 1. xviii. 2. The people blamed their fathers instead of blaming themselves. Personal sin must be emphasized in connection with wrath: how blessedly are those dying in infancy saved! "According to their works" Rev. xx. The argument here condemned is like that of those who excuse ruin now, because it *has* come: let such remember verse 19.

1 John ii. 24-29. 24, Beware of changes, 2 Tim. iii. 14. "In the Son and in the Father," right attitude to the Word involves right attitude to God, and also to God in His *triune* glory. "And," promise linked, Matt. xxviii. 20. 26, necessary though one should like to speak only of grace, Jude iii. 27, All—seducers, primarily: thus the Lord guarded His elect. "As . . . ye shall abide," do not be an Athenian, or meddling with those given to change. 28, And *now* keep on abiding:—then the future. "That we:" if you fail, your teachers will lose reward, 2 John 8: how responsible is service among the ungodly (Ezek. iii), and among the redeemed (Heb. xiii. 17). "Every one," and *only* those.

Ezek. xx. 14-29. How much then should *we* think of the Lord's name. What sin loses! 16, Despised, walked not, polluted, for their *heart* . . . (Acts vii. 39, Deut. viii. 14, 17, xxix. 18, 19). 18, Idols in the wilderness, Acts vii. 42, 43. Negative, positive. 20, A memorial of creation, a recognition of authority, an acknowledgment of the order of the law—"This *do* AND thou shalt *live*": now the first day speaks of a finished work! 22, Has not God done so in this age? 25, God gave them over to a reprobate mind, *cf.* Deut. iv. 19: man allowed his own way, so with Balaam. 26, *Cf.* delivering to Satan.

1 John iv. 11-16. "Beloved": love from the Lord and His people. "So" we *owe*, *cf.* ii. 6, iii. 16. 12, God tests our love to Him by His representatives, *cf.* Acts ix. 4. 13, We know (a) because we are like Him, (b) because of the Holy Spirit's witness (Rom. viii. 16): there is so much counterfeit assurance to-day (see humbling words of 1 John iii. 19). 14, Seeing first. 15, Like love, this confession is not merely verbal: thus with faith in v. 1, not merely mental: the apostle views *all* from the spiritual standpoint. 16, The ungodly have *none* of this love: how extraordinary it is, yet we make it merely natural.

Ezek. xxii. 13-22. God's righteous indignation. Selfishness, murder. Spoken, *do*. 16, "And thou shalt be degraded through thyself." 19, The heading up of the Zionist movement. 21, Zech. xii. 2. God's wrath is a real fact: He will spare the third part, Zech. xiii. 15. "Silver," grace, redemption, Ex. xxx. 12. "Ye shall know": "in that Day": some when under wrath (Ps. lxxxiii. 17, 18), no release, see Phil. ii. 10.

3 John. "Elder," Stress on *maturity*, in days of ruin: but also *Timothies* were used, *spiritually* mature. "I love." "In truth." 2, Bodily weakness, trials in business perhaps, see 1 Cor. xvi. 2 for word "prosper." 4, Have we similar joy? 6, Fellowship of assemblies: itinerant brethren, helping unity; two or more such *together*. "Worthy of God:" they represent Him. 7, "On account of the Name" (1 Cor. i. 10). "Out," John xvii. 18. The Gentiles, *we*. "Owe." 9, "Us." Works, words. 11, "Do not imitate the bad." 12, Report, Acts xvi. 2, 1 Tim. iii. 7. 13, 14, The place of letters, and importance of conversation. "The friends." "By name," Acts i. 15, Rom. xvi.

Ezek. xxv. 1-11. 2, A reminder of Lot's sin. 3, We must not scorn God's work even when He permits it to be thrown down, *cf.* Isa. x. 6, 7. 4, Will this account for the ones near Canaan at beginning of Millennium who have neither served Antichrist nor heard the truth (Isa. lxvi. 19)? *I.e.* the ten nations, etc., will be decimated, and heathen from afar off will take their place during the seeming

interregnum: the unknown conquerors of Babylon (Jer. l.), during Antichrist's absence (Rev. xviii., Jer. li. 31), may illustrate the migrations of that period. 7, Every knee *shall* bow. God will be glorified even over Pharaohs. 8, Another reminder of the sins of godly men.

Rev. ii. 1-7. Angel, representative: same root as word "evangelist." *Holdeth. Walketh.* "In the midst." 2, Hard work and orthodoxy. 6. 3, Suffering. 4, "But." "Against thee": though a child of God. 5, A *fall*. More repentance needed. *First* works linked with *first* love. "But if not." "I will remove thy lampstand": representative responsible for *whole* assembly, *cf.* ii. 20: would lose heavenly position, and thus become merely a sect. "Except": grace repeats the word "repent." 6, Grace makes repentance easier by loving encouragement at end as well as beginning. 7, Not *only* officers concerned. *Overcometh.* Christ's victory; Adam lost Paradise. Rev. refers to Gen.: How precious the prospect. How little are earthly things.

Ezek. xxviii. 11-19. Tyre, perhaps Antichrist's commercial headquarters near Jerusalem (Zech. ix. 2, 3). 13, A reference to Satan, first apparently appointed over this world, then, *seeking* independence, "the earth became without form and void" (Gen. i. 2). But God's purpose must stand, hence Adam was created, the same first-earth being prepared and made for him in six literal days. Hence Satan's terrible attack. Then the "Last Adam" came, victorious in wilderness and garden alike, and He *will* bring His people to the Eden of the new earth, with its *precious stones* (Rev. xxi. 19-21, xxii. 1, 2). Thus the saints occupy the heavenly places from which Satan and his angels shall be cast out (Eph. vi. 12, Rev. xii. 7, 8), and they are likened to Cherubim (see xiv). 17, Beauty is deceitful, so wisdom. 19, The Lord shall be exalted. *Not* non-existence, Rev. xxi. 10. No power to hinder the Lord!

Rev. iv. 6-11. "In sight of." "In the midst." Translate "Living ones," not "beasts," *contrast* "beasts" of Dan. vii.: symbols of redeemed, *cf.* Ezek. i.: the Lord's willing executive. As in ch. i. *heavenly* is put *before* earthly in ii, and iii., so in iv. v. heavenly anticipation before earthly sufferings in subsequent chapters. The redeemed *representatively* in glory (in advance), as to elders, see Matt. xviii. 10. Note Rev. vi. 9, 10, for place of saints fallen asleep, *personally*. 8, *cf.* Isa. vi. "Eyes," wisdom. *All* glory to the Lord. 10, Crowns, the *purpose* of God sure. "Because of Thy will they were, and were created": man is as nothing: millions pass before us in this book: God is alone important; and His people in and with Him! A protest against humanitarianism: a call to worship.

THOUGHTS FROM THE WORD OF GOD

A MONTHLY HERALD OF THE TRUE MESSAGE.

"Thy Word is Truth"
JOHN 17. 17

Vol. ix. No. 6.
June 1909. 1d.

A Monthly sent forth in the grace of God, proclaiming Himself His perfect Word and finished Work, that His people may be edified, and ruined sinners saved, to His glory. Hence an emphasis on forgotten teaching as to Electing Grace, Responsibility of Saved Ones and their Losses at the Judgment Seat of Christ, Consistent Unworldliness, Believers' Baptism, the Breaking of Bread (as He appointed in Unsectarian Fellowship) and general Disciplinelike Obedience that He only may be honoured. "He that hath My commandments and keepeth them, he it is that loveth Me," said the Lord Jesus.

EDITED BY
PERCY W. HEWARD.

"If the world hate you, ye know that it hated Me before you." John xv. 18.

"Love ye your enemies." Luke vi. 35.

"Blessed are ye when men shall hate you," Luke vi. 22.

"Do good to them that hate you." Matt. v. 44.

"If when we were enemies we were reconciled to God by the death of His Son, much more being reconciled, we shall be saved by His life." Rom. v. 10.

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"If when ye do well and suffer ye take it patiently, this is acceptable (grace) with God." 1 Pet. ii. 20.

"Hear now ye rebels"—
"They provoked his spirit, so that he spake inadvisedly with his lips." Num. xx, 10. Ps. cvi. 33.

But contrast Christ—
"He is brought as a lamb to the slaughter." Isa. liii. 7.

"We are accounted as sheep, for the slaughter." Rom. viii. 36.

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A WORD OF INTRODUCTION.

BY grace, amid evil report and good report, Paul continued preaching and living the gospel, seeking to maintain a conscience void of offence. And this is the position we seek, in these last days, amid evil, to the glory of our glorious Lord. His truth is unchanged. The narrow way is still narrow. The cross has still its offence. The Word of the Lord is still a reproach to many. Saved ones must still suffer evil with the gospel (2 Tim. iii.). The Lord is not slack concerning His promise, He will not fail or forsake, but it is good for His people that they should be afflicted now. Dear brethren, if this is your position and belief, ought we not to be united? God's Word knows nothing of sects, except to condemn! It is clear as to everything. We must come with ready minds to the Scriptures. All the unholiness and man-made ritual of to-day are grievous in the eyes of the Lord. We want to go simply back to His Will, as repentant Israel of old in days of Hezekiah, Isaiah, Ezra, and Nehemiah. They did not go back to the previous revival with its human accompaniments of failure, but to the Word. If we seek in the Spirit to please our God, no compromises will

please us, while we have the Coming of the Lord Jesus and His Judgment Seat in continual view.

REAPING.

Ps. cxxvi. 6, 2 Cor. iv. 6, Gal. vi. 7, 8.

He that goeth forth with weeping,
Bearing precious seed
Will his sheaves be quickly reaping,
And rejoice indeed.
All with love's abundance sowing
Will abundance reap,
And their Saviour's "Well Done" knowing,
Their true riches keep.
Those who now into the Spirit
To God's glory sow,
Will much honour soon inherit!—
Thus their seed will grow.
But if there is fleshly sowing
Sad will be the end!
Then "corruption" will be showing,
And disgrace attend.
He that sows with sinful sparing,
Sparingly will reap,
In that Day small honour sharing—
God His Word will keep.
There will be some real reminder
Of each turn aside:
Then what deed can be unkind
Than this fact to hide?

Words of Greeting.

Christ is the *Truth* (John xiv. 6).
"The Truth." The Word is concentrated *Truth* (John xvii. 17). Man's doctrines are false, leading up to the climax lie of Antichrist. We need, by grace, to keep to the truth, even though we become regarded as enemies on this account (Gal. iv. 16), albeit mindful that we speak it in love (Eph. iv. 15). Any attempt to tone down, modify, adulterate or make more smooth and palatable the Word of the Lord is solemn in view of Prov. xxx. 5-6. We must not please men; and although commending ourselves to consciences that are not seared, and pleasing our neighbour to *edification*, we must beware lest Satan seek to turn even this obedience into disobedience, and to make us think more of what others will think than of what the Lord has said. "The Truth" is usually mentioned in the singular: cf. the word "doctrine" which, when in the plural is of men's creeds. God's doctrine, God's truth is one. The many parts fit *together*. Of necessity, a plural of majesty is appropriate (Isa. xxvi. 2), but the ordinary expressions—"elementary truths" "foundation truths"—are not always wise. If there is anything that is *specially* called "the truth" in Scripture, it is the message of John xxviii. 36, 37—the good confession of 1 Tim. vi. 13. Wonderful, indeed, is our Lord's comprehension of teaching in a few words—"My Kingdom is not (born) of this world (the flesh is thus set aside as corrupt): if My Kingdom were (born) of this world, My assistants would be agonizing that I should not be given aside to the Jews (a ruling out of man or state established religion and taking the sword): but now is My Kingdom not thence (a contrast with the millennial day, when the King of Kings will fight) . . . Thou sayest that I am King!—I with a view to this have been born, and with a view to this have come into the world (notice *repeated* statement and thus a reference to the two natures of our beloved Lord, cf. Isa. ix. 6, and see 1 John iv. 2),—namely—with the Divine object that I might witness (painfully) to the truth. "(This" refers primarily to what *follows*—Christ came not to destroy and rule, but to save, to bear a *Martyr's* witness to the truth, as well as to die sacrificially for those given to Him. Pilate said "A King." Christ emphasized "A Witness." Rejection now, and the glory in *that Day*, is the truth. *Agonizing* for earthly honour is vain. 1 Tim. vi., in the verse before that which refers to this very confession, gives a *contrasted* "agonizing" (the same word), with a view to the millennial Kingdom and crown (cf. 2 Tim. iv. 7-8). This is the forgotten teaching of to-day—the needed "gospel of the Kingdom," which has *never been superseded*.

A Letter to An Assembly of Saved Ones, And Others Seeking to Call on the Lord out of a Pure Heart.

"SUPPLICATIONS . . . WITH ALL GODLINESS AND HONESTY." 1 Tim. ii. 2.

DEAR FELLOW SAVED ONES,

We have been redeemed not with corruptible things as silver and gold, but with the precious Blood of Christ, that we should not only *call* Him Teacher and Lord, but *live* to the praise of His glory. Any *suggestion* of God's Word should be altogether important in our eyes. Our Lord's wish is law to us, unless we are wandering from Him. There are many definite precepts and arrangements for those who would please Him in this present age, but they are overlooked, because, in spite of 1 Cor. iv. 17, there is the tendency to believe that "church order" must be left to human wisdom, local circumstances and personal wishes. If only we could come to Scripture as *simple* disciples, feeling our ignorance, and *simply* wanting and waiting to be guided and governed, we should see wonderful things out from the Lord's law. But if we look at Scripture as distorted by the eye-glasses of tradition, we are not subject to its Author, we are not led by the Holy Spirit. 1 Cor. xiv. 37, too, is very solemn in this connexion. With these thoughts in our mind, and confession of sin felt, shall we turn prayerfully to 1 Tim. ii. ? In this chapter God graciously shows us the way to arrange the beginning of His work in any "place" (ver. 8). *First of all* there must be prayers. We cannot expect the Lord to add the *required number* for fuller carrying on of His testimony in a "house" or "church," unless there be much praiseful waiting on Him. The males or brethren in Christ must pray in every place (a small, preparatory gathering, contrasted with a "church," 1 Cor. i. 1, 2), without wrath against enemies, or doubting as to the salvation of the *unlikely*. The Lord's hand is not shortened that it cannot save, nor is His ear heavy that it cannot hear, and He has linked *these two* statements in Isa. lix. that we may see the union between true prayer and the conversion of sinners. If only we have faith in God, we shall have what we will. Ruin is *increased* by prayerlessness. The unselfish prayer that can pray and *praise* for all classes of men, including persecutors, employers and seemingly hopeless ones—for that is the thought of 1 Tim. ii. 1-2—will receive a manifest token of the Lord's approval. If we only pray for those who pray for us, what reward have we? If we are at all impatient with those who treat us cruelly, how do we represent Christ? Surely if all things work together for good, we can praise God for every one

crossing our path, and see His chastening in every trial, without excusing our sins that need it, or our persecutors that cause it. If we limit our petitions to that which is naturally probable, we are refusing the Lord's invitation to remove mountains, grieving and insulting Him, and practically leaving Him out of the question, as if we were infidels, and prayer were something natural.

Further, the watchful disciple will seek every appointed application of God's comprehensive Word, and see in the words "First of all," a suggestion of this petition at the beginning of our meeting. Nothing could be more *testing* as to our attitude of heart and a Christian cannot be a *revolutionary* or *political reformer* while thus honestly approaching God. Is it not well to have our faith proved and any hypocrisy detected at the outset of a gathering? If we cannot ask *much* and expect much, and put natural desires of comfort aside, are we in fit condition to worship and break bread?

But we must not omit the solemn words that close verse 2 "That we may live a quiet and peaceable life, in all godliness and solemnity." Our PRAYING as commanded tends to this, for it keeps us from standing up for our rights*; and, further, the ANSWER to the prayer will oft be in this direction, for when a man's ways please the Lord He can regulate the actions of the ungodly toward such an one. Persecution is thus a reminder of personal sin: though its *absence* may indicate yet more sin (see Heb. xii). Moreover, if we plead with God for the ungodly, though many be not saved, our prayer will be heard and return unto our own bosom. Kings' hearts are as nothing before Him. A Nebuchadnezzar can preserve a Daniel, and a Roman court permit Paul his own hired house.

But it is not enough to live quietly. We need all godliness or reverence, and solemnity:—the two words being from the same root. The Holy Spirit would, I believe, suggest *supplications* &c., "in all godliness and solemnity," AND a peaceable life in the same. So the description may go with both parts of the preceding exhortation. It is well when we meet, and well when we are alone, to be serious. Flippancy and lightness hardly look like preparation for the Kingdom. Doubtless the idea of 1 Pet. ii. 17 needed, and needs, stress, in days of socialism (see 1 Tim. vi. 1, 2). But there is not only a general thought, and an application to earthly dignities of whom we are not to speak evil, but as in 1 Pet. ii. 17 a primary reference to

fearing God. We are not to have an easy life at the expense of obedience to Him. That is the idea. Godly conformity to His will must bring trouble (2 Tim. iii. 12). We need grace to *endure* rather than *compromise*. The quiet and peaceable life does *not*, therefore, mean, necessarily, human comforts, but it does emphasize quietness on our part and in our enjoyment, and further, 1 Pet. iii. 13 is parallel, for *all things* work together for good to them that love God, the called according to His purpose. If we are killed, we are as peaceable *sheep* (Rom. viii. 36), and amid trouble should be restful, and unresentful as Stephen. Finally, let us return to the general stress on gravity and a sober mind, particularly in epistles like those to Timothy, dealing with days of *departure from the Lord*. Titus ii. applies this thought to *all* classes separately, and the Lord would have His people avoid the joking spirit of this age, and check that look of frivolity or word of trifling which he couples with terrible sins, and which hinders much as to the Kingdom (Eph. v. 3-5). Homes and gatherings should be alike solemn, for *this* will please the Lord (1 Tim. ii. 3). Life is too wonderful a privilege for levity to be momentarily allowed, and the awful condition of the ungodly realised, as a background for prayer on their behalf, will not only thwart concerts and amusements but also all the spirit of the age which is *behind* them, and *behind* singing revivalism, and likewise *behind* the worldly laughing, the stupid jesting, and the idle talking when professing believers see one another. Oh for more depth and weeping, and likeness to Him Who was called "the Man of Sorrows," in view of His Judgment Seat. Alas, how we all fail! Let us be humbled indeed!

Yours sincerely in Christ, by grace,

PERCY W. HEWARD.

THE KINGDOM.

In the Kingdom There Will Be

Truth (Zeph. iii. 13).

Holiness (Zech. xiv. 4).

Equity (Psa. lxxxix 9).

Knowledge (Hab. ii. 14).

Integrity (Ps. ci. 6).

Night and Day (Gen. viii. 22).

Godliness (Ezek. xi. 16-20).

Delight (Ps. xxxvii. 11).

Obedience (Isa. i. 19).

Meekness (Psa. xxii. 26).

"IF THE LORD WILL."

Bible Gatherings, 61, Upton Lane, The Lord's Day, 11 and 6.30, Wed 8, Thurs. 8, Sat. 7. 2, Coborn Road, Bow, The Lord's Day, 6.30; Fri. 8.15. 43A, The Broadway, Waltham Green, The Lord's Day, 9; Thurs., 8. Quiet Bible Hours on Holidays, at Upton Lane.

* Moreover, we can say that one thought of the PRAYER itself is that we may *thus* live, with a view to impressing the ungodly. If we put a dash after "authority" we emphasize this interpretation. Thus the petition includes one that we ourselves may be kept from hindering God's work.

THE CHILDREN'S COLUMN.

GOD MADE.

IN the first book of the Bible, dear children, and first chapter these two words occur several times. In verse 7 we read "GOD MADE THE FIRMAMENT," (that is what some call the sky) and put above it a lot of water, as well as in the earth. So water came down, and up also, in the days of Noah, and destroyed "both man and cattle, and the creeping things, and the fowl of the heaven" (Gen. vii. 23): because of sin. Now we will turn back to Gen. i. 16. "GOD MADE TWO GREAT LIGHTS, the greater light (the sun) to rule by day, the lesser light (the moon) to rule by night; He made the stars also." Psa. xix. 1-6 tells us how all these declare the glory of God, and also they show His greatness, and His love, for in Matt. v. 45 we are told "He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust," i.e. on those who are saved by His grace, and those who are still unsaved. In Gen. i. 25 we read—"GOD MADE THE BEASTS OF THE EARTH," not as many of them are now, for they dwelt together in the garden of Eden and when the Lord Jesus reigns on this earth, during a thousand years, they will be as in Eden:—"The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock." But even then there will be a reminder of sin, for the text goes on "but dust shall be the serpent's meat" (Isa. lxxv. 25 see Gen. iii. 14). So we see that not only man suffers through sin, but the animals, and the whole creation (Rom. viii. 19-22). In Gen. i. 26 it is written "And God said Let us MAKE MAN IN OUR OWN IMAGE" and Eccl. vii. 29 tells us "that God MADE man upright." And Gen. iii. 1-8 tells us how Adam and Eve disobeyed God. Also we read in this same chapter "Unto Adam also, and to his wife did the Lord God MAKE COATS OF SKIN, and clothed them" (21). This teaches us the awfulness of sin, and also that only through the blood of another can sinners be saved. Thus it is written concerning the Lord Jesus, Who died for His people whetheryoung or old, "GOD MADE Him to be a Sin-offering . . . that we might be made the righteousness of God in Him" (2 Cor. v. 21). Again Isa. liii. 6 (margin) says "THE LORD HATH MADE THE INIQUITIES OF US ALL (His people saved by grace) TO MEET ON HIM. So we see that God not only MADE the world, and MADE man upright and every thing beautiful, as we are told in Eccl. iii. 11, but in His grace the Lord Jesus MADE a righteousness for His people, and an atonement, or covering, for their sins, through His shed Blood. Not only has the Lord Jesus saved His people, who were once "dead in trespasses and sins," but He has MADE THEM KINGS and PRIESTS unto God, those who

can draw near to God, and also reign with Christ when He comes again. Are your sins, dear young reader, covered with this precious Blood? God alone can save and make people Christians, for a Christian is one who not only bears the name of Christ, but also really belongs to Him. I know there are many who call themselves such, but this does not make them Christians. I pray you may be MADE NIGH to God through the Blood of Christ, if it be His will, while you are young. For it is an awful thing to be far off from God and without Christ.

God made the world, dry land and seas,
The grass, the flowers, the mighty trees,
The firmament so vast and high,
The heavens above the glorious sky.

God made the sun to shine so bright,
The moon to be a lamp at night,
The stars as well, which oft we see—
These all declare God's majesty.

God made the beasts, not wild but tame,
And they will be again the same,
When Christ shall reign upon this earth,
There will be peace and gladsome mirth.

God made man good, upright, and true,
But soon he failed God's will to do,
Adam and Eve both disobeyed,
Then of the Lord they were afraid.

God made them coats (we read) of skin,
Blood must be shed to save from sin,
And sinful man no good can do
He must, by God, be made anew.

God made the Lord (Who knew no sin).
A sacrifice, heaven's great Way-In,
For He was God, the Sinless One,
By Him redemption's work was done.

God made to meet on Christ the Lord,
(According to His gracious Word),
The sins of all His chosen ones,
Who are redeemed and called His sons.

Have you been made by God anew?
His will do you now love to do?
Christians are made by God on high,
When "God be merciful" they cry.



THE ANTI-SEMITIC MOVEMENT.

(Continued.)

The more open and worldly variety of Anti-Semitism is not merely *unrighteous* in general; it is an especial provocation to God. It is particularly brought before us in Jer. 1. 7 where it is written "All that found them have devoured them and their adversaries said, We offend not, because they have sinned against the Lord, the Habitation of Justice, even the Lord, the Hope of their fathers." These striking words find their echo in the words of an unsaved child, helping to pelt a Jew, and still in the writer's ears—"They crucified our Lord." It is a dangerous thing to take upon oneself the executive of the Lord's will in this

matter. "That nation whom they serve will I judge," said the Lord of an old captivity in Gen. xv. 13, and it is no blessing for Antichrist to be used as the Lord's minister in the punishing of Israel. For it is written "He meaneth not so . . . wherefore it shall come to pass that when the Lord hath performed His whole work upon Mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks" (Isa. x. 7, 12).

Can we forget the wondrous type, as well as true history, in the book of Esther? Haman with his ten sons, slain at once, prefigures Antichrist with his ten kings (Rev. 17). History truly "repeats itself." The greater than Antiochus Epiphanes will be overthrown by the Lord, and the Lord's blessing on Israel, and the Dedication of a Millennial Temple by a greater than Judas Maccabæus, are sure and certain; but these things do not minimize Anti-Semitism. A "wicked Haman" is always behind it. The pit digged, and the gallows made for Israel, will only show the truth of the words "Be sure your sin will find you out." May we, by grace looking onward beyond the broken covenant of Anti-Christ with Israel, and the time of Jacob's trouble, plead with Him to save many from that nation now, and seek grace to realize more the privilege of ourselves being "in Christ Jesus," where there is neither Greek nor Jew.

Quiet Bible Hours and Conference.

In the Lord's mercy, we were gathered, to consider, as those saved by grace and seeking to be obedient disciples, various portions of the perfect Word of God. We thought much of the Person and Work of the Holy Spirit, of the Position of Sisters with respect to the Assembly, of Separation, its Cause, Nature, Limits and Object, and of God's Teaching as to the future, especially including the Judgment Seat of Christ:—these were the subjects at the open meetings. The longer gatherings of *brethren only* were mainly spent around Heb. i., ii., and parallels, with a view to unity after God's heart, that we might all see and speak alike to His honour, and in anticipation of the one hope of our calling. There was a measure of quiet humility before the Lord, and His Word caused some heart-searching. Encouragements from Him ever call for praise to Him. And as we look up and forward, we would realize that to whom men commit much, of him they ask the more. All instruction from the Lord brings a real stewardship, with great dangers, unless we walk with Him. All His truth must be applied to our *hearts* and *lives*. Mere mental agreement and unspiritual orthodoxy are, in them-

selves, Satan's opportunity. We can also thankfully record some stress on worship and prayer, and on accompanying service among Israel (and the Gentiles) at Passover time—just before the Conference. The conversations and tract distribution permitted, still suggest waiting on the Lord. May the continued sowing lead to glad reaping "in that Day." And now, more quiet Bible Hours are near, if the Lord will. We shall hope to see some of His dear people at 3 and 6.30, on the so-called Whit-Monday. Are we lovers of God more than lovers of pleasure? Do we seek unity in the Spirit? Correspondence welcome, 61, Upton Lane, Forest Gate, London, E.

"The lips of the righteous feed many." "The tongue of the just is as choice silver" (Prov. x. 20-21). "A word fitly spoken is like oranges of gold in pictures of silver" (Prov. xxv. 11).

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

The lips of the righteous the many shall feed,
Will speak with much wisdom and wisely take heed,
The lips of the righteous, which saints should possess,
Will speak of God's judgments, His mercy confess.

The lips of the righteous will graciously speak,
Refreshing the weary, faint-hearted, and weak,
Reproving saved sinners when going astray,
By faithfully leading them back to God's way.

The lips of the righteous, in view of *that* morn,
The self-righteous sinners and godless will warn;
The lips of the righteous the truth will unfold,
And tell of God's judgments to young and to old.

The lips of the righteous will speak oft of Him
Who came down from heaven His own to redeem;
And talk of the future, "that Day" when saints meet
Their Lord in the glory, at His Judgment Seat.

The lips of the righteous will knowledge disperse,
And saved ones together God's praise will rehearse;
The lips of the righteous will build up and bless,
Prevent foolish talking, and evil suppress.

The lips of the righteous will give God delight,
Since graciously speaking the things that are right,
A word fitly spoken will comfort, and cheer,
The weary and lonely, and all who may hear.

The lips of the righteous God's people will feed,
And be as choice silver, in Proverbs we read;
The lips of the righteous will knowledge preserve,
While speaking of Glory and Him Whom they serve.

The lips of the righteous will edify much
The humble believer, and we should be such;
The lips of the righteous with wisdom will speak,
In all conversation God's glory will seek.

The lips of the righteous will lovingly talk
To those who are seeking in God's ways to walk;
The lips of the righteous will frequently halt,
That speech may be gracious and seasoned with salt.

The lips of the righteous will constantly pray
For guidance and wisdom, in view of "that Day";
The lips of the righteous the truth will declare,
And then, to God's glory, much fruit they will bear.

TALKS ABOUT PRESENT-DAY NEEDS—6.

WEeping.

SURELY in these perilous times there is great need for sorrow of heart, amongst believers. Though as saved ones we should "Rejoice in the Lord alway," let us not forget the word "sorrowful" (2 Cor. vi. 10). Our beloved Lord was "A Man of Sorrows" (Isa. liii. 3) and we read "His visage was so marred, more than any man" (Isa. lii. 14). The Lord Jesus wept over the city (Luke xix. 41), and also at the unbelief when Lazarus died, whom He was about to raise from the dead. Moreover, it is recorded that He groaned in the Spirit (John xi. 33-38). Oh! that in these days of lightness, we had more sorrow for sin, and heart-brokenness at the lawlessness, even amongst professed followers of the Lord Jesus. Alas, the people of God seem afraid to be solemn. One must be bright, they say, to recommend the Gospel of Christ to the ungodly. This so called brightness frequently means *lightness*. What a solemn warning we have in Jer. xxiii. 32. The Psalmist had deep feelings which we, alas, have not in these days. Hence he could say "Rivers of waters run down mine eyes, because they keep not Thy Law" (Psa. cix. 136). The prophet Jeremiah felt the same, for he said—"Oh that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people" (Jer. ix. 1).

Ezekiel was told to sigh with bitterness before the eyes of Israel, because of their wandering from God (Ezek. xxi. 6). Then in chapter ix. 4. we read that a mark was set on those who sighed and cried for all the abominations. There is no warrant in Scripture for fretfulness and depression, but there is for weeping. How encouraging are the words, "They that sow in TEARS, shall reap in joy; he that goeth forth and weepeth bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa. cxx. 5-6).

God's servant Nehemiah, when he heard about the affliction of the Jews and that the wall of Jerusalem was broken down, said, "I sat down and wept" (Neh. i. 4). The apostle Paul spoke to the Philippian Christians thus—"Many walk, of whom I have told you often, and now tell you even with weeping, that they are enemies of the cross" (Phil. iii. 18). When warning the saints at Ephesus, he added, "Also of your own selves shall men arise, speaking perverse things; to draw away the disciples after themselves. Therefore watch and remember that for the space of three years, I ceased not to warn every one night and day with tears" (Acts xx. 30-31). It is not a put-on sorrow and weeping that is needed,

but a deep sorrow of *heart* which is manifest in our every-day walk, by solemnity of manner. This will only be as we see the awfulness of sin, the ruin amongst God's people and the fearful condition of the ungodly, both now and in the future. If we really believe the Holy Scriptures, surely we shall weep much and sigh and cry for the abominations in our midst. May we have grace not only to see the things that grieve God, but to sorrow over them and to come out from them. "Blessed are they that mourn, for they shall be comforted" (Matt. v. 4).



A SAD, BUT TRUE, PICTURE.

GOD Who cannot lie, hath declared in His sure Word, "The heart is deceitful above all things and incurable" (Jer. xvii. 9). The thoughts of men are only evil continually (Gen. vi. 5). Out of the heart proceed evil thoughts and all kinds of evil (Mark vii. 21). Yet men seek to improve that which God says cannot be improved. Further, it is written, "they are all gone aside, they are altogether become filthy; there is none that doeth good, no not one" (Psa. xiv. 3). The only perfect One, who has ever walked on this earth, was the Lord Jesus, Who was God as well as man, and gave His life a Ransom for many. What a contrast are men, of whom we read, that all have gone their own way (Isa. liii. 6). For the natural man whatever he thinks about himself, cannot understand the things of God, they are foolishness to him..

The Lord Who knows what is in man, says so (1 Cor. ii. 14). Dead people have no feeling and though man is alive physically, yet he is "dead in trespasses and sins" (Eph. ii. 12). This is clearly written in the Holy Scriptures. Further, sinners are blinded by Satan, who is the god of this age (2 Cor. iv. 4). They have NO REST; NO PEACE (Isa. lvii. 20-21)! NO JOY (Prov. xvii. 21)! Though they may appear to be happy, it is unreal. Moreover they love darkness, because their deeds are evil (John iii. 19). The fear of God is not before their eyes (Psa. xxxvi. 1). They may sing hymns about the Lord, and say prayers, but these things are an abomination to God, if the heart is far from Him. The sinner who is not born from above, cannot do anything to please the Lord. He is without faith and it is plainly written, "without faith it is IMPOSSIBLE to please Him" (Heb. xi. 6). Hence we read that all our righteousnesses (our good works before we are saved) are as filthy rags in God's Sight (Isa. lxiv. 6). For a further description of the unsaved sinner, read Rom. iii. 10-18. Let me also remind you, dear reader, of the solemn words in Prov. xxiii. 7. "As a man THINKETH IN HIS HEART so is he." The Lord looketh at the heart. Oh! that some who read these lines may

be aroused to search the Scripture for themselves (Acts. xvii. 11), and by God's gracious working, be brought out of death into life—out of darkness into God's marvellous light. Before closing, let me, in God's grace, bring before you the awful future of those who continue in sin and die without forgiveness. All saved ones will be raised when the Lord Jesus comes for His people, but the ungodly will remain in their graves for the thousand years, of which we read in Rev. xx. 4-6. At the close of this period they will be raised to stand before the Great White Throne, and be judged according to their works, and be sent away from God, into the Lake of Fire. How solemn, yet men trifle and despise God.

The heart is wicked in God's sight,
It cannot think or do aright,
Incurable it is, we read,
And this we see by word and deed.

The heart is evil, and unmoved,
It cannot be one whit improved.
'Tis God alone Who can create
New hearts, and cause us sin to hate.
The natural man cannot receive
The things of God, not sin perceive.
For he is blind and darkness too,
And only evil will he do.

For sinners have all gone astray,
The Lord they hate and disobey,
Love darkness rather than the light,
Because their deeds are never right.
Their righteousnesses, in God's sight—
All their "good works" which they think right—
Are filthy rags, which God abhors,
For they despise His righteous laws.
God's fear is not before their eyes,
But to do evil they are wise,
They have NO PEACE, NO JOY, NO REST,
Yet they are not by sin oppressed.
They have no hope in Christ the Lord,
For they despise His gracious Word,
Without the Lord they onward go,
Unmoved by sin, or future woe.

By nature all are in this state,
But some, through mercy, sin *not* hate;
Are you still far from God on high,
Or by the Blood to Him made nigh?
Then pause, and think, and tremble too
For God in righteousness, will do
All things that in His Word appear—
The Judgment Day is drawing near!



"Behold the Man Whose Name is The Branch"
(Zech. vi. 12, iii. 8).

"Behold thy King cometh unto thee,"
(Zech. ix. 6, Rev. xix. 16).

"Behold the Lamb of God" (John i. 22, Rev. v. 6).

"Behold I stand at the door" (Rev. iii. 20).

"Behold I come as a thief, blessed is he that
watcheth" (Rev. xvi. 15, Luke xii. 37).

"Behold I come quickly, blessed is he that keepeth
the sayings of the prophecy of this book,"

(Rev. xxii. 7, 1 Sam. xv. 22).

SUGGESTIONS FOR READING.

"IF THE LORD WILL"—June, 1909.

	Ezekiel.	Revelation		Ezekiel.	Revelation
1	xxix. 1-12	v. 8-14	16	xxxv. 1-15	xiii. 1-9
2	xxvii. 13-21	vi. 1-8	17	xxxvi. 1-7	xiii. 10-18
3	xxx. 1-12	vi. 9-17	18	xxxvi. 8-15	xiv. 1-5
4	xxx. 13-26	vii. 1-8	19	xxxvi. 16-24	xiv. 6-11
5	xxxi. 1-9	vii. 9-17	20	xxxvi. 25-38	xiv. 12-20
6	xxxi. 10-18	viii. 1-6	21	xxxvii. 1-10	xv. 1-8
7	xxxii. 1-10	viii. 7-13	22	xxxvii. 11-19	xvi. 1-7
8	xxxii. 11-23	ix. 1-11	23	xxxvii. 20-28	xvi. 8-15
9	xxxii. 24-32	ix. 12-21	24	xxxviii. 1-13	xvi. 16-21
10	xxxiii. 1-9	x. 1-6	25	xxxviii. 14-23	xvii. 1-8
11	xxxiii. 10-20	x. 7-11	26	xxxix. 1-16	xvii. 9-18
12	xxxiii. 21-23	xi. 1-10	27	xxxix. 17-29	xviii. 1-10
13	xxxiii. 30-iv. 6	xi. 11-19	28	xl. 1-16	xviii. 11-18
14	xxxiv. 7-19	xii. 1-8	29	xl. 17-34	xviii. 19-24
15	xxxiv. 20-30	xii. 9-17	30	xl. 35-49	xix. 1-10

It is a privilege to study God's Word, to find it and eat it, to value it beyond honey and thousands of gold and silver, to rejoice as in great spoil. Oh, for a deeper sense of the abiding preciousness and continual suitableness of the living and perfect Word of God. Let not laziness, worldliness, or work hinder study.

Suggested Readings for the Lord's Day and other Times, for His Isolated People and Others who Desire to Compare Scripture with Scripture, and Grow in Grace.

If we know anything of the Lord's will, we are thereby under a solemn responsibility. Many commands to God's people concern or require Scriptural fellowship. God can be with those who are in a Patmos by His will and to His glory, but proud or self-centred isolation cannot be well pleasing to Him. Let us by grace, seek more communion with one another, albeit difficult, in the things of the Lord that He may be exalted. Let us beware of Satan's counterfeit of this, namely, contentment with "the best we can find" in these days, that is, alas, contentment with a little sin. And let us, while concerned as to exactness, seek "love of the truth," and heart-spirituality, not merely technical obedience and mental orthodoxy, which are as dangerous as sentimentality and a federating broadness, and very similar to these sins, though seemingly opposite. "Do all to the Glory of God."

In going through the Word, some portions may be reached that were recently studied. Re-perusal spiritually will not harm, but help much.

Ezek. xxxi. 10-18. The sin of pride. Judgment sure. God can use heathen to punish heathen. 13, Cf. Crushed Nebuchadnezzar, contrast condition before, Dan. iv. 12, and the condemned, vain, earthly glory of Matt. xiii. 31-32. 14, God's object,

cf. Ps. lxxxiii. 18. 16, Hades—that which is under—a place of punishment in the earth at present. 17, The Lord's shadow *then*, Isa. xxxii. 18, Man's glory as nothing.

Rev. viii. 1-6. Verse 1 belongs to ch. vii.: the sixth seal is Christ's coming for, the 7th with His people, both *after* the Tribulation, and very near to one-another. **THEN.** viii, 2, *Goes back*: cf. parallel histories in the four Gospels, Kings and Chronicles, Dan. vii. viii. &c. Silence of final solemnity. Trumpets during *period* of antichrist. *Warning.* 3, The merits of Christ and Prayer: basis and fragrance. 4, 5, Prayer and righteous judgment. 1 Pet. ii. 23, iv. 19. 6, Preparation, simple obedience.

Ezek. xxxiii. 30—xxxiv 6. God's verdict on religiousness with disobedience. "One to another," contrast Mal. iii. 16. How many give away much money and say prayers, but God wants exact, loving obedience. The tongue is oft used in the professed worship of God, while the heart is far off, Isa. xxix. 13. 31, cf. Isa. lviii. 1-2, Ezek. xiv. 1-5. 32, (a) Liking sentimentally to hear God's Word (b) Mocking God's Word, *two* sins. 34, 2, Selfishness. 4, Contrast 1 Tim. iii. 1 Pet. v. and learn by "*opposites*" to this description, what love of the brethren is. 5, Matt. ix. 36. 6, So now there is little regard for *the unity*. How *awful* is carelessness in view of this.

Rev. xi. 11-19. Three and half days, a reminder and climax of the three and half years' rejected witness. The allusion to Ezek. xxxvii. very beautiful in this context, which tells of *wrath*, on Jerusalem. 12, Saw, yet unrepenting. 13, "Names," all known to God. Fear and acknowledgment of God, cf. Pharaoh, mariners, how often only apparent conversion. 14, Wrath unremoved. 15, See x. 7, two parts of the *last trump*, 1 Cor. xv. 51-52. 18, *Two* angers. N.B. order—(a) The dead ungodly. (b) The faithful old-time servants. (c) Those of this dispensation. (d) the ungodly corrupting the earth alive at Christ's return—some not dealt with till the end of this "time," 1,000 years. 19, Temple-holiness of wrath.

Ezek. xxxvi. 25-38. *Purifying* on the basis of atonement, cf. position of laver and altar, note Zech. xiii. 1. "You." "From"—separation. Individually, and *unitedly*—cf. xi. 19, "one heart." "My" 27, *My* Spirit as well as a *new* spirit, see Rom. viii. 16, Ps. li. 10-11. Spirit within, cause to walk. 28, "And." 31, Growth in grace should increase repentance now, 1 Tim. i. 15, "I am a first one." 31, 32, "Your." Boasting shut out, is it from *our* lives? From, in. 35, Man's Eden removed. 31, 18, Spoken, will do. 37, God's promises do not make unnecessary our prayers, Rev. xxii., 20, 83,

Fellowship, quietness, usefulness to the Lord. "I the LORD"—His glory the object.

Rev. xiv. 12-20. *Here*, on earth and now. Holy keeping, obedient, faithful ones. 13, Happy, resting. *Works* preserved to come up "in that Day." "The harvest of the *earth*." "The vine of the *earth*." The winepress, Isa. vi. 3. "Outside the city," an anticipation of xxii., 15. How awful and real are the judgments of God, shall we not warn men?

Ezek. xxxix. 17-29. See Rev. xx.: the two feasts; contrast the "gathering" upon a sacrifice of Ps. l. 5. There must be a sacrifice for us, or we must be sacrificed in wrath: one of the two goats on the Day of Atonement must suggest our position:—in the Holiest or sent away from the presence of the Lord. "My table," contrast Luke xxii. 30: how the two tables could be emphasized in speaking to the unsaved. "From"—the millennial Judgment on God. 23, Isa. lix. 1, 2. 25, Now—the right time: I will bring again—certainly: "the whole": the aim, God's glory, cf. 21. 27, 2 Thess. i. 10. 29, Fellowship and the pouring out of the Spirit. Note *Millennial* nature of this promise.

Rev. xviii. 1-10. Angels much used by God. Ps. xci., Heb. i. 14: sometimes Christ receives this description as the Messenger of the Covenant: His glory and condescension are amazing: Heb. i. clearly shows also *His* contrast with angels. Hold, cage—both words "prison": thus God stain man's pride, and punish demons. "The kings of the earth": Ps. ii. 2, contrast Rev. xxi. 24. My Her. God remembered. "The cup." 7, Contrast Rom. viii. 30. "One day." Bewail her, contrast i. 7. "One hour."

EYES.

"The Eyes of the Lord are upon the righteous" (Psa. 34. 15).

"The Eyes of the Lord run to and fro throughout the whole earth" (2 Chron. xvi. 9).

"MINE EYES."—Psalms 119.

"Open Thou mine Eyes" (18).

"Turn away mine Eyes" (37).

"Mine Eyes fail for Thy Word" (82).

"Mine Eyes fail for Thy Salvation" (132).

"Rivers of water run down mine Eyes" (136).

"Mine Eyes prevent the night Watches" (148).

Literature commended to the prayerful consideration of the Lord's redeemed. Bound Volumes, "Thoughts" 2/3: The Student of Scripture 1/6. Booklets and Leaflets for saved and unsaved. "Do all to the glory of God."

Correspondence concerning Bible Meetings Welcome.

Printed by Norman, Hopper & Co., Ltd., 2, Kings Road, Upton Park.

THOUGHTS FROM THE WORD OF GOD

A MONTHLY HERALD OF THE TRUE MESSAGE.

"Thy Word is Truth" JOHN. 17. 17

Vol. ix. No. 7.
July 1909 1d.

EDITED BY
PERCY W. HEWARD.

A Monthly Reminder of the grace of God that provided salvation for lost sinners from every nation, and of His rightful authority over His redeemed (Mal. i. 6). The Lord's people who feel their own laxity and failure will, it is hoped, find encouragement without excusing of sin. The holding forth of truth and setting aside of error are both needful (Jude 3.) in these dark days. Seeking grace for this, in view of the Kingdom, we would value the prayerful fellowship of those who sigh and cry for abominations, and love the Lord's Appearing.

"Behold to obey is better than sacrifice, to hearken than the fat of rams." 1 Sam. xv. 22.

"Nay but, O man, who art thou that repliest against God?" Rom. ix. 20.

"Wherefore doth a living man complain, a man for the punishment of his sins? Let us search and try our ways, and turn again to the Lord." Lam. iii. 39, 40.

"Yet ye say, Wherefore?" Mal. ii. 14.

"Be ye reconciled to God." 2 Cor. v. 20.

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

"Ye shall seek Me and find, when ye shall search for Me with all your heart." Jer. xxix. 13.

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

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A WORD OF INTRODUCTION.

AS the days go by, and the shadows deepen, the midnight approaches (Matt. xxv. 6), and the Morning Star is nearer. Vain are human efforts to "Christianize" the corrupt heart, but the gospel is the power of God unto salvation unto those who are born from above, by sovereign grace. Such cannot find real rest, while growing in grace, in the worldliness and confusion around, but seeking the Lord and His strength and His face they should go to Him without the camp, though it means reproach, for His friendship is enough, and His reward (Rev. xxii. 12) is more glorious than can be conceived. Yet such are the attractions of self, and such the power of example, that it is hard to step forth—and be misunderstood. Loving fellowship may be helpful, in the Holy Spirit, in such circumstances, and we would humbly endeavour to make this Monthly a means thereof. The cordial interest and correspondence of those who would love the Lord Jesus beyond any "these" (John xxi. 15), and who would obey His commands in view of "that Day," is earnestly invited to the glory of our Triune God. 1 Cor. i. 10.

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

(Note continuous tenses.)

"If!"—this condition God hath made, And graciously to us displayed:—
"If!"—let us not His Word remove, Or His arrangements disapprove.

If by His grace we persevere, And keep His path, His precepts hear, Then we true fellowship shall know, As we toward the Kingdom go.

If we are walking in His light, Kept in His temple, in His sight, As priests, without one veil to be— Then mid earth's darkness we shall see.

If we, like Enoch, fear to stray, But walk with God from day to day. The cleansing blood will cleanse from sin Till we the glory enter in.

If we walk thus, our robes untained Will shine, and great reward be gained, The blood that once from wrath set free Can cleanse from sin continually.

Words of Greeting.

"The Love of the Spirit."
Rom. xv. 30.

Much so-called love is disguised selfishness. It is easy to overlook the faults of brethren to excuse ourselves and to save trouble, and it seems more satisfactory if we can call this "charity." It is so natural to have "pride of prominence," instead of love unto the Lord, in preaching. *The Kingdom*, with its rewards and threats, is revealed that it may be one of the great hindrances to this sin. For, if we realize "that Day," we shall look diligently lest any one fail or be hardened; and work out our own salvation with fear and trembling, lest out of the flesh we reap corruption. In contrast with the sentimental and verbal love of to-day, we have, in Scripture, "love in truth," not in word only, but in deed, even the love Christ showed when He rebuked, and when He said His people *must* deal with faults of brethren (Luke xvii). Such love is love of the *Spirit*, and of the *spirit*, (See Rom. viii. 16). And if there is this affection we shall, by grace, have more prayer and prayerful interest in one another, as Rom. xvi. shows. The present-day is one of rush, emotion and excitement. We need more spiritual depth, more godly concern for one another, lest, in any way, there be departure from the living God. Such love will bear burdens, and seek spiritual blessings above earthly, and the glory of God as the great and ultimate object.

Our Rejected Lord.

Verily He is *still* despised. Men build, as it were, His sepulchre, and call themselves and their buildings after His Name; but *He* is condemned. *He* is yet without the camp (Heb. xiii. 13). Nor should we omit to announce His death, and thus His rejection, till He comes. The world saw Him *last* on Calvary, and will see Him *next* in the clouds of Heaven with power and great glory, yet still be unrepentant (Luke xviii. 8). Christianity may be recognized officially, but it is not practised spiritually, and this can easily be noticed by contrasting e.g. Matt. v.-vii. with present-day opinions, customs, and laws. Indeed the clear commands to suffer could not be carried out by a *nation* in *this* day, and thus were not meant for a nation, but for persecuted ones *out of* every nation. Are there such still, who believe, by grace, in the Lord to such an extent that they regard His court as the highest (1 Pet. ii. 23), and who are gladly willing to suffer now because the Kingdom is so *real* to them? And are we among them? We shall soon find the difference between *this* path and apparent respectable Christianity, for the child of God, reflecting His beloved Son in the power of the Spirit, will be marked out by man for contempt. We have an easier life only as we hide the likeness.

Yes, the world is the same, and its treatment of the Lord's *Word* and the Lord's *people* who desire to please Him, shows there is no fellowship with Him, although the veil of religion is not yet thrown off (Jas. iv. 4). And not only so, the setting aside of the finished *work* of Christ, by man-named priests and by those who would make regeneration an absurdity because assuming a universal fatherhood, only shows again how He is despised. The gospel of grace levels and tramples on man's pride in such a way that it will never be popular. That which is popular is not the gospel (1 Cor. i. 18). And now, dear reader, what does this mean to you and me? It is not enough to sing "Our Lord is now rejected." Are we? John xv. 18-20.

COBORN ROAD.

God is graciously causing us to praise Him, for this Meeting Room. We desire, if He will, some fully middle-aged believer and his wife, in Scriptural sympathy, and longing to please Him more, as residents or "care" takers. Such must be solemn, thoughtful, earnest, willing to mean the prayer of Psa. cxi. 3, and ready to receive loving Christian advice and guidance; else they would be hinderers. We could, by God's grace, arrange for a Christian man with a small income to supplement it by employment in carpentry &c. Any who know those who might, by grace, be suitable, whether now in or outside London, are asked to correspond soon, that the Lord's name may be glorified. If any reader feels he *himself* is called to this privilege, of residence and service in a spiritually-needy Jewish and Gentile neighbourhood, though realizing weakness and half-afraid to write, will he send a line? *Unforced* agreement as to unsectarian gathering, and godly fellowship in spiritual things between husband and wife are necessary.

A Letter to An Assembly of Saved Ones, and others Desiring to Please Him.

Lot and Lot's Wife.

Dear Fellow Redeemed Ones,

Saved by grace, and not of ourselves, we do want simply to glorify our Lord, do we not? His mercy, His condescension, and the sufferings endured in our place all make our disobedience appear the more ungrateful. If we consider Him Whose name we bear, can we *continue* in sin, or court the friendship of this world which crucified our Lord, and still has the crime unrepented? While the words of Gen. ix. 6 are still illustrated in man's government, those guilty of the blood of Christ are unconcerned (see Prov. xxviii. 17). It is written:—"Ye have condemned and killed the Just One. *He doth not* resist you," for the Lord's people representing Him (Acts ix. 4) fight not. Every sin is attacking the Lord, and every failure to love Him with all the heart is hatred, and thus murder. What light this sheds on our relationship with the ungodly! Why do we not *feel* the nature of sin? How can we choose worldly companion-

ship and thus risk the judgment that hangs over those in that critical position (Jas. iv. 4, Rev. xviii. 4)?

With such thoughts in our mind, shall we humbly think of one who, though righteous by grace (2 Pet. ii. 7), failed—through settling down among men who despised God. Lot apparently never knew, as Abram, the *need* of separation (Gen. xii. 1-4). He was “taken” from Ur, and “went” from Haran rather because of natural inclination and friendship with, or reliance on Abram, than because he had listened for the voice of the Lord. Saved by grace, he nevertheless omitted to acknowledge the Lord in all his ways. Nor can the fact be hidden that Abram’s self-wandering to Egypt, and sin there, were stumbling-blocks to his nephew, which led up to the sin of Gen. xiii. 10. Putting himself first, Lot *neither* asked the Lord *nor* invited his uncle to select before or with him. Even as Eve he looked, and, doing after the sight of his eyes, he went east, *dwelling* commercially in the cities of the plain—without a house there, but *always* on business, as the plural “cities” may suggest. The words of the Lord are pure words: everyone is important. His *tent* still remained, but it was pitched toward, or up to Sodom (Gen. xiii. 12). Sin is never at a standstill. Great acts of disobedience, which all can see, are not the product of a moment. Are we surprised next to see the wanderer dwelling in one city? This hints more than tarrying a night or two on business; it indicates a house even in the *leading* town, presumably because most suitable for “success” (Gen. xiv. 12). And whatsoever things were written, were written for *our* learning. Ah, brethren, does not our idea of business sometimes take us into fellowship with the ungodly? Do we not leave the pilgrim life when too unprofitable? And are there not many who choose residence for natural rather than spiritual advantages? Health decides more holidays than the will of the Lord. That is only sought *secondly*, oftentimes, as in Acts i. 24, *after* appointing. Hence absence from the Table etc. The *great* object in *everything* should be pleasing God, and all wishes and thoughts should be brought into captivity to the obedience of Christ.

It is solemn to speak of Lot in Sodom, and how sad to notice not only his powerlessness contrasted with Abram’s might (Gen. xiv. 12, xiii. 16)—whether with men, or with God in prayer (xviii.)—but also his absence from the blessing of Melchisedec (even as from the fellowship and promise of Gen. xiii. 14-17), and his persistent return to the city, after the Divine chastisement and warning. Chapter xix. finds him still there. In ch. xviii. we

are told of three angels coming to Abraham, but only “the two angels” went to Sodom, for, when they left, “Abraham stood yet before the Lord” (xviii. 22). Grace ensures the salvation of Lot, but the Lord’s personal presence and reward (see xv. 1) cannot be granted. Who can read with unconcern of Lot in the gate, both as judge (like believers on councils and boards to-day), and ready to receive strangers? Attempting to *improve* the city, and also looking out on to the pilgrim life, yet *remaining* inside Sodom! His soul vexed *every day* through the wicked, yet “dwelling among them” (2 Pet. ii. 7, 8). Here seems a strange contradiction, but it is not the Lord’s contradiction, it is sadly true to life. Home-links bind him tightly, for Lot has long married, and at least two daughters have ties even in Sodom (xix. 14). To such a wandering servant of God the angels come. There is a reluctance to sup with him, unlike the readiness with Abraham, but even this is graciously permitted. The message of judgment is next given, but grace is wonderfully shown (xix. 12), only to reveal more clearly the sinfulness of men. The morning arrives, no further relatives have sought escape. The poor man lingers, with mingled love, alarm and perhaps care for his goods, but grace guarantees his deliverance (xix. 16, 22), and he is saved yet so as by fire (1 Cor. iii. 15). Yes, Lot is a heart-searching key to passages that speak of loss at the Judgment Seat of Christ. Cf. 2 Pet. iii. 9, Rev. xviii. 4. Not without Divine reason is he mentioned as well as *prepared* Noah in Luke xvii. 26-32, and there our Lord Jesus warns us to remember Lot’s wife too, and the cost of a look (cf. Gen. iii. 6). Her sin seemed slight, but it broke a great command (Gen. xix. 17, see Luke ix. 62, Phil. iii. 13). Afterwards his remaining seemingly-saved daughters were ruined as well, and his reputation was past. Did he seek goods? They were gone. Did he seek advantages for his family? They were lost. Thus man’s methods are foolish, as well as wicked and sins have fearful effects, even reaching to the Day of the Lord (Ps. lxxxiii., Isa. xi. 14). Dear fellow believers, shall we esteem earth’s tinsel, and choose our own way in view of all this? Rather let us be strangers and pilgrims at once, with our wishes subject unto the Lord enjoying His friendship even now (see Jas. iv. 4, John xv. 14), possessing the promises (Heb. vi. 12), and looking to hear the Lord’s “Well done” in the nearing Kingdom. Now is the time of testing! Let us confess our sins, and obey without tarrying, for “the Coming of the Lord draweth nigh,” and we are His by purchasing blood.

Yours sincerely in Him, by grace,

PERCY W. HEWARD.

THE CHILDREN'S COLUMN.

LIFE AND GROWTH.

I WANT our little talk, dear children, to be about **LIFE AND GROWTH**. For I fear there are many who think they can act as Christians, although they are still "dead in trespasses and sins" (Eph. ii. 1).

The Lord Jesus said to Nicodemus, a ruler of the Jews, "Ye must be born again." But he could not understand it, for we read that he said to the Lord "How can these things be?" I think there are many who ask the same question in these days. All who are born into this world have *physical* life, but only those "born from above" have *spiritual* life. The Lord Jesus *died* that His people might have this eternal life. We read in Rom. vi. 23 "The wages of sin is death, but the gift of God is **ETERNAL LIFE**, through Jesus Christ." I want you to notice that it is a gift. The Son of God, Who died for sinners said "I am the Good Shepherd, the Good Shepherd giveth His life for the sheep" (John x. 11). In the same chapter it is written "I give unto them eternal life; and they shall never perish" (28). How different are the words in James iv. 14 concerning the natural life "For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away." But eternal life is for ever and ever. I do long for my young readers to be "born from above." The Lord Jesus said "He that **HEARETH** My Word, and believeth on Him That sent Me, hath everlasting life, and shall not come into condemnation, but is passed out of death, into life; Verily, verily, I say unto you the hour is coming and now is, when the dead shall hear the voice of the Son of God; and they that **HEAR SHALL LIVE**" (John v. 24, 25). There are some of whom it can be said "And you hath He quickened (made alive) who were dead in trespasses and sins" (Eph. ii. 1). Those who are saved, whether young or old are to reckon themselves dead indeed unto sin, but alive unto God through Jesus Christ our Lord (Rom. vi. 11). God can, by His Holy Spirit, teach even the youngest believer the meaning of the words in Gal. ii. 20:—"I am crucified with Christ; nevertheless I **LIVE**, yet not I, but **CHRIST LIVETH IN ME**, and the life which I now live in the flesh, I live by the faith of the Son of God, Who loved me, and gave Himself for me." When any one is saved through the Blood of Christ, God gives a new life and this life needs food, which is the Word of God. This brings us to our second word:—**GROWTH**. When sinners are saved, born from above, they are babes in Christ, and need food that they may not always be babes, and so we read, "As newborn babes desire the sincere milk of the Word, **THAT YE MAY GROW** thereby"

(1 Pet. ii. 2). The prophet Jeremiah said "Thy words were found and I **DID EAT THEM**" (Jer. xv. 16). God's servant Job tells us that he esteemed God's Word more than his necessary food (Job. xxiii. 12). The Psalmist says "How sweet are Thy words unto my taste! Yea sweeter than honey to my mouth" (Psa. cxix. 103).

If my young reader is saved and really loves and delights in God's Law, then God will in His grace, enable him or her to "GROW in grace and in the knowledge of our Lord and Saviour Jesus Christ" (2 Pet. iii. 18). We read in God's Word of some whose faith grew exceedingly (2 Thess. i. 3).

I do want all who read this message to know that those who are still blind and dead, cannot as some seem to think **GROW INTO GRACE**. There must be **LIFE FIRST, THEN GROWTH**. How solemn are the words, even to the little ones, "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him" (John iii. 36).

Being born from heaven above
Saints now **LIVE** by grace Divine,
Praising God for His great love,
As for Him, by grace, they shine.

Saved from sin, saints **LIVE** for Him,
Who redeemed them with His Blood,
And His glory is their theme,
As they walk the heavenly road.

Saved by grace they **LIVE** away,
They can never, never die,
Heaven and earth shall pass away,
They shall **LIVE** with Christ on high.

Having **LIVE** they now should grow—
Grow in grace and knowledge too,
Seek the heavenly **LIVE** to show,
How that all things now are new.

Having **LIVE**, saints should alway
Seek God's Word to understand,
That they may the truth obey,
Grow in **GRACE** and faithful stand.

Having **LIVE**, saints should progress,
And run daily in faith's race,
More and more they should possess
Heavenly blessings, by God's grace.

Those who are still dead in sin
Cannot His salvation know—
Till they have **NEW LIVE** within,
Then it is by grace they grow.

Have you **LIVE**?—God's Word is true,
None into His grace can grow,
They must first be made anew,
Then the new life seek to show.

"IF THE LORD WILL."

Bible Gatherings, 61, Upton Lane, The Lord's Day, 11 and 6.30, Wed. 8, Thurs. 8, Sat. 7. 32, Coborn Road, Bow, The Lord's Day, 6.30; Fri. 8.15. 43a, The Broadway, Waltham Green, The Lord's Day, 9; Thurs., 8. Quiet Bible Hours on Holidays, at Upton Lane.

THE TRUE WISDOM.

Graciously Shown in Daniel xi., xii.
A Message for Young Believers, and Older Ones
as well.

IN the Word of God we are often shown that earthly things, even advantages, are but for a season, shadow-like and misleading; aye, positively dangerous because of the subtlety of Satan and our sinfulness. Earth's cleverness is vanity of vanities but there is, as we have seen, a wisdom from above (1 Cor. ii. 6, Jas. iii. 17), in the knowledge of the Lord (Jer. ix. 23, 24), centred in Christ (1 Cor. i. 30, Col. ii. 3, iii. 16), and guiding to salvation (2 Tim. iii. 16). Of this wisdom the fear of the Lord is the beginning, and without a humility that leans not to our own understanding we cannot progress therein. In God's mercy, there have been and will be *at all times* a "remnant according to the election of grace" desirous of counting all things but refuse for the excellency of the knowledge of Christ Jesus our Lord. Such will seek first the Kingdom of God, and His righteousness, albeit considered foolish and perhaps worthless in the eyes of many of *this* world. Content to please God, they will be characterized by *Him* as men of understanding, and the differing opinion of this wicked age will only spur them forward to please Him more, and men less!

Such are brought before us in Dan. xi. In verse 32 we read "The people that do know their God will be strong and *do*." The heroes of faith mentioned in Heb. xi. are not an extinct race. We are to imitate them, and as we seek to please our Lord we shall find His real power. But if we are not earnest to *know* Him we shall be weak and fearful in daily service. Real obedience is the result of fellowship. If there is true *knowledge* there must be similar *activity*. "Knowing" and "doing" are blessedly linked.

But not only so, those of understanding will *teach* as well as *do* (33, notice order, cf. Matt. v. 19, Acts i. 1). We cannot rightly instruct until we are well acquainted with the Lord. Do not let us rush forward to prominence, dear friends (Jas. iii. 1), and endanger our reward at the solemn and certain Judgment Seat of Christ (Matt. v. 19).

Further, we must not imagine that if, by grace, we are understanding ones, our earthly path will be always smoothed (35). Those who know the Lord will fall—physically: 'tis better than to fall spiritually. Yet the trials that reward faithfulness, and prepare for glory, are also a real reminder of imperfectness. Even the wise need refining. How *holy* is our God, and how full of failure are we. Let us not excuse sin because the godliest falter.

Dan. xii. goes on with the lesson before us. After the suffering *now* shall be the glory *soon*. The promise speaks of the understanding ones (verse 3). By grace, all those consciously redeemed can, in measure, enjoy this name (1 John v. 20), but, oh, how much is to be found in the Lord's Word concerning the responsibility of His people. Finally, in v. 10, we are again told that this *doing* and *suffering* people, to be *glorified* in that Day, will be marked by "distinguishing" from error the Lord's truth, and by *teaching* (not always publicly, but with conversation that feeds many) as well as being acquainted with Himself. What a complete description of children of God, and how humbling the obedience-suggesting contrast with the *wicked*. Dear fellow believers, are we thus godly, and progressing? Can we not help one another more to this end—and God's glory thereby?

GREAT.

The LORD is GREAT (Psa. cxlv. 5).
His WORKS are GREAT (Psa. xcii. 5).
His LOVE is GREAT (Eph. ii. 4).
His NAME is GREAT (Jer. x. 6).
His MERCIES are GREAT (1 Chron. xxi. 13).
His FAITHFULNESS is GREAT (Lam. iii. 22).
His PROMISES are GREAT (2 Pet. i. 4).
His WRATH is GREAT (Psa. xc. 11, Rev. vi. 17).
God's HOUSE on earth was GREAT (2 Chron. ii. 9).
His HOUSE in That Day will be GREAT (2 Tim. ii. 20).
His PEACE is GREAT (Psa. cxix. 165).
His POWER is GREAT (Acts iv. 33).
His REWARDS to His faithful ones are GREAT (Matt. v. 12).

LET.

"Let my heart be sound" (Psa. cxix. 80).
"Let us draw near" (Heb. iv. 16).
"Let us go forth" (Heb. viii. 13).
"Let us lay aside every weight" (Heb. xii. 1).
"Let us run with patience" (Heb. xii. 2).
"Let us consider one another" (Heb. x. 24).
"Let the words of MY mouth be acceptable"
(Psa. xix. 14).
"Let your speech be always with grace"
(Col. iv. 6, Eph. iv. 29).
"Let us not be weary in well doing" (Gal. vi. 9).
"Let us, therefore, come boldly unto the Throne of
Grace" (Heb. iv. 16).
"Let the beauty of the Lord be upon us"
(Ps. xc. 16-17).

TALKS ABOUT PRESENT-DAY NEEDS—7.

PRAYER.

HOW solemn are the words "If I regard iniquity in my heart, the Lord will not hear me" (Psa. lxvi. 18). What need there is for every saved one to hide God's Word in his or her heart, to be kept from sinning against God (Psa. cxix. 11), that prayer may be according to the Holy Scriptures. Well it is that we should heed the exhortation "Keep thy heart with all diligence, for out of it are the issues of life" (Prov. iv. 23). God's servant David said "Thy servant found it in his heart to pray this prayer unto Thee" (2 Sam. vii. 27). All true prayer must first come from God, put in our hearts by the Holy Spirit, then it will ascend unto God, Who will answer it in His time and way. While we should be intensely earnest in prayer, we must not think that God will always answer *our* petitions just as we expect. We need to have faith and also patience. Psa. xxxviii. 9 is encouraging, for if our *desire* and *groaning* is before God, He will see to it and work according to His will. We must not be anxious or worried. This is forbidden:—"But in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God, and the peace of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ" (Phil. iv. 6, 7). Let us *often* shut the door and pray to our Father, Which seeth in secret. What gracious words are added—"Thy Father, Which seeth in secret, shall reward thee openly" (Matt. vi. 6). Surely this means "In That Day," at the Judgment Seat of Christ. Prayer should be definite. Hannah said "For *this child I prayed*; and the Lord hath given me my petition which I asked of Him" (1 Sam. i. 27). May we be exercised by the words of Ps. lxxxiv. 11. Also encouraged even if our prayers seem to remain unanswered. Let us examine ourselves to see if we are doing those things that please God (1 John iii. 22), for it is so easy to pray amiss (James iv. 3). Prayer must be for God's glory and in the Holy Spirit (Jude 20.). We must be earnest. Ask, Seek, Knock (Matt. vii. 7, 8). Prayer should act, therefore the apostle said, after urging prayer, "Prepare me also a lodging" (Philemon 22). Prayer is not to make us lazy, but deeply enthusiastic. Let us pray much for *ourselves*, realizing our failure, let us pray when alone, shut in with God, then we shall be able to pray more Scripturally when we meet together for prayer, (Brethren, 1 Tim. ii: 8, Sisters, Acts xii. 12-17). I fear our prayers alone are too hurried, hence so many failures. May we also pray continually for one another, for the ungodly,

whether young or old; and for the nation of Israel. How encouraging are the words "Elias was a man subject to like passions as we are, and he **PRAYED EARNESTLY**, (with prayer he prayed) that it might not rain, (because the nation of Israel had so wandered from God), and it rained not, for the space of three years and six months; and he prayed again and the heavens gave rain" (James v. 17, 18). It is recorded that our beloved Lord when in the garden "prayed more earnestly" (Luke xxii. 44). May we, by grace, be so deeply concerned about God's glory that we pray more earnestly, and thus we shall be encouraged by the promise that the effectual fervent prayer of a righteous man availeth much (James v. 16). There is, I fear, little real prayer in these days of pleasure seeking. May we be watchful, and wait continually upon the Lord that we may know *His* will concerning *our* daily life.



A Solemn Warning As to the Future.

WE see, according to the Holy Scriptures that man is without excuse (Rom. i. 20). God has not only given His written Word, but "the heavens declare the glory of God, and the firmament sheweth His handy work" (Psa. xix. 1).

Yet men are so blind, they cannot see, nor understand the wonderful works of God. The warnings too of Scripture are solemn and yet so unheeded. For man is deceived by Satan, hence he believes his lies.

The Lord Jesus, Who was and is God as well as man, tells us "there was a certain rich man," and "there was a certain beggar." He also tells us that both died. Then the Lord Who knows all, tells us that the beggar "was **CARRIED** by the *angels* into Abraham's bosom, the rich man also died, and was **BURIED**. And in Hades he lifted up his eyes, being in torments." And he asked that Lazarus (the one who was the poor beggar on earth) might dip the tip of his finger in water and cool his tongue, for he said "I am tormented in this flame." He was also concerned about his five brethren lest they should reach that awful place. Listen to his pleadings "I pray thee therefore . . . that thou wouldest send him to my father's house; for I have five brethren, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the Prophets, let them hear them. And he said "Nay, father Abraham, but if one went from the dead they will repent." Mark the solemn words. "If they hear not Moses and the Prophets, neither will they be persuaded, though one rose from the dead" (Luke xvi. 19-31).

It does not say this is a parable or picture, but "there was a certain rich man, etc." One *has* risen from the dead, the Lord Jesus, Who died for sinners, but few believe. Men go on from day to day, heedless about their awful condition, before a just and holy God. We see that man will be unchanged even when God will pour out His Judgments, for they will blaspheme the name of God and will not repent (Rev. xvi. 9). Rev. xx. 11-15, xxi. 8 should be a solemn warning. But alas it is not received, for sinners are becoming more and more indifferent and careless as to their present and future condition.

May God in His grace, use these few lines to arouse some at least to look into the Holy Scriptures for themselves. God works through His Word, which is a Living Book. Hence we read "Faith cometh by hearing, and hearing by the Word of God" (Rom. x. 17).

In God's sure Word we read of one
Who on this earth his course had run,
For self he lived in pomp and pride,
Far off from God he lived and died.

He was a rich man, very great,
But yet how sad was his estate,
His riches were his heart's desire,
But after death came scorching fire.

Hear how he pleaded for his home,
Lest to that place his brothers come,
He asked that someone might be sent
That they might know, and so repent.

This rich man said if one should go
Unto his house, they then would know!—
But no, the answer came so clear—
If one arose they would not fear.

For God the Lord came from on high
To live on earth, and then to die,
He rose again, yet few believe
And through His death new life receive.

All those who live in sin— and die—
The Lord of Glory now deny,
They as the rich man—sad to tell—
Will from the Lord for ever dwell.

Oh read the Scriptures, day by day,
And seek to know what God doth say;
For every word shall be fulfilled,
According as He rightly willed.

Many of those who receive this Monthly have not corresponded for a long time. If they have forgotten, will they accept this loving reminder? If they are in straitened circumstances, and cannot afford payment we shall be glad, if the Lord will, to see if the magazine cannot be sent them freely, but will they let us know? If they feel the teaching is not according to the Word, and wish to discontinue, will they kindly send a letter, and point out what they cannot accept? Courtesy in this little matter would be very gratefully received. And will all notice that our address is now 61, Upton Lane, Forest Gate, where for about a year the Lord's work has been carried on, in premises most suitable for it, provided by His grace, and used amid encouragements and difficulties—to His glory?

SUGGESTIONS FOR READING.

"IF THE LORD WILL"—July, 1909.

	Ezekiel.	Revelation		Ezekiel.	Matthew
1	xli. 1-12	xix. 11-16	16	xlvi. 1-14	ii. 16-23
2	xli. 13-26	xix. 17-21	17	xlvi. 15-35	iii. 1-6
3	xlii. 1-12	xx. 1-6		Daniel	
4	xlii. 13-xliii. 6	xx. 7-15	18	i. 1-14	iii. 7-12
5	xliii. 7-17	xxi. 1-7	19	i. 15-21	iii. 13-17
6	xliii. 18-27	xxi. 8-14	20	ii. 1-18	iv. 1-7
7	xliv. 1-9	xxi. 15-21	21	ii. 14-23	iv. 8-16
8	xliv. 9-16	xxi. 22-27	22	ii. 24-35	iv. 17-25
9	xliv. 17-31	xxii. 1-5	23	ii. 36-49	v. 1-6
10	xliv. 1-8	xxii. 6-12	24	iii. 1-12	v. 7-12
11	xliv. 8-25	xxii. 13-21	25	ii. 13-30	v. 13-20
		Matthew	26	iv. 1-7	v. 21-26
12	xlvi. 1-11	i. 1-17	27	iv. 8-18	v. 27-37
13	xlvi. 12-24	i. 18-25	28	iv. 19-27	v. 38-48
14	xlvi. 1-12	ii. 1-7	29	iv. 28-37	vi. 1-8
15	xlvi. 13-23	ii. 8-15	30	v. 1-9	vi. 9-15
			31	v. 10-16	vi. 16-23

The Word of the Lord is like a sword and a fire, as well as like food. It always fits His people's needs, but never fits in with their wandering wishes. Do we realize God has spoken, and have we that reverent, prompt obedience which is more powerful than thousands of tracts and sermons?

Suggested Studies for the Lord's Day and other Times, for Isolated and Other Children of God.

The same message—Glorify God in isolation, if He has placed you where you are. Do not yield for one hour, nor compromise one part of truth, else the principles underlying Num. xx. 12, Jas. ii. 10 will solemnly apply. It is not easy to be despised and refused by religious men, but the disciple is not above his Lord. Better is it to fill a back seat now than in "that Day." Better outside meetings of men than outside Christ's friendship. But separation is not merely a matter of detailed arrangements but of heart-love to the Lord, affecting everything and fearing sin. Hence separation without this is but a counterfeit, and from this proud orthodoxy may the Lord graciously save us.

Ezek. xlii. 13, xliii. 6. The priests which approach, 1 Pet. ii. 9. Eat: blessing and food for those brought nigh. 14, Do we realize the holiness of the robe of righteousness? Spiritually, no ministry while excusing sin. The contrast of dispensations is a striking blow to all ritualism. "Measuring"—Known, possessed. 20, Equal, cf. 1 Kings vi. 16, Rev. xxi. 16. xliii. 1, 2 xii. 22, 23: thus worship toward west, viii.: Christ too went up from the eastern Mount of Olives. How great is God. "I fell." "Filled," Isa. vi.

Rev. xx. 7-15. An appointed time. Prison, 1 Pet. iii. 19. To deceive, 2 Cor. xi. 3. United rebellion after good government: such is man. But the number of the saved also is as the sand of

the sea. 9, The wide open place of the land, Zech. xiv. 10. Holy, beloved. God's care for Israel. Compare 2 Thess. i. 8. All dispensations end in judgment. "Cast." "They shall be tormented": Antichrist will have been there 1,000 years: no thought of annihilation. "Day and night," contrast xxi. 25. Great in power, white in righteousness, throne in majesty 11, 12, Matt. xxiv. 35, John xii. 48. Exact judgment. Works. See, 1 Cor. vi. 3, 2 Pet. ii. 4, Matt. viii. 32. Every one. 14, The places for body and soul, up till then in this earth. "Cast." "Into." "The fire."

Ezek. xlv. 9-25. 9, Removing sin, 10, adding obedience. 11, God over commerce, and the use of money *then*, contrast Babylon, and the mammon of unrighteousness *now*. 15, "To make atonement upon them" (a covering). 16, Fellowship. 17, "He himself shall prepare": type of the Priest-King. 18, Cleansing even of that sanctuary (Zech. xiv. 21): how holy is God. Four corners. 20, erring and simplicity, not wilful sin, cf. Num. xv. 22-31: moreover, Israel will then keep from violent transgression, Zeph. iii. 13. "Daily." No mention of Pentecost—the feast without a Sabbath: typical of this dispensation, Acts ii. 1. No reference to the Day of Atonement with its affliction because of realized, unremoved sin. How *exact* are the Lord's arrangements. 25, Sin taken away, ascending and acceptance, meal suggesting holiness, and oil—spirituality.

Rev. xxii. 13-21. My. Each one. His Saints will have *exact* judgment at the Tribunal of Christ, 1 Cor. iii. 15. 14, Happy. Into, without. 15, Loving leads to making. Root and offspring. Deity and Humanity, Isa. xi. Life and light. 17, Christ's Coming, and coming to Christ meanwhile:—the gospel of the Kingdom links. Thirsting, walking, willing, enjoying. 18, 19, "If any one"—*however* religious. Yet "this book" is most carelessly treated: beware. 20, The Lord unites Himself and His Word. 21, "Grace" begins and ends the *very book* which some take from applying to God's people now, because they fail to see the grace marking this dispensation in it: is not this a veiled oft-unconscious setting aside of the Lord's threats?

Dan. i. 1-14. The Lord gave: judgments are all in His hands (Amos iii. 6, Rom. viii. 28). "Part"—suggestive. The land of Shinar (Gen. x. 2, Zech. v. 11). See 1 Sam. v. 3, Josh. xxiii. 15. 5, Three years training. 7, Putting aside the name of God, names of idols instead. 8, Obedience oft begins with *one*, and always in the heart. 8, Lev. xiii., and because offered to idols. A dangerous protest, and one involving loss of food,

by which Satan often tempts, as in Eden and the wilderness. *All others* fell in. 12, Courtesy, humility, reasonableness, faith in the Lord. How easy it is to sin.

Matt. iii. 7-12. "Many." No fear shown by John. Man like to Satan; he sought to become like God, Gen. iii. 8, Baptism without proved repentance is vain. The repentance. 9, Pride while professedly acknowledging sin. Axe and fire, with water and wind of 11, 12, all suggestive of real wrath and its terrible results. 10, "I've never done anybody any harm" is not enough. 2 Heb. vi. 2. 12, His wheat, the chaff. "Garner": safety. Ah, dear unsaved reader, garner or fire, which is your goal?

Dan. iii. 13-30. The Lord does not always permit such simple ways out of difficulties as in ch. i. Stephen may be stoned, James killed, and Peter set free. 14, "Is it a set plan?" "My." 15, Music to take them off their guard. "The same hour." 17, 18, Willingness for God to take *either* action, but no alternative in obedience. 22, The judgment of God, cf. vi. 24. "Fell down bound"—yet God delivered. 25, Fellowship linked with faithfulness. 26, Recognition of the king, 1 Kings xviii. 46. 27, With God all things are possible. 28, Sudden change, but was there confession of sin? 28, Their God: other gods still approved: simply speaking against God condemned, 29. "Because," only *this* cause for the change: no heart-love. Ex. ix. 16, Prov. xxi. 1 also illustrated.

Matt. v. 13-20. Ye are that which should continue the same, prevent corruption awhile, show God's judgment (Judg. ix. 45). "Outside." Ye are a heavenly, united people, like Christ, a contrast with the world, anticipating the Kingdom (Matt. xiii. 43). A city, organized fellowship. Also light in the house; cf. two lights of Rev. i. 20. Works, Glorify:—no pride. 17, Allusion to the taking down of a building: the Lord came in grace to fill, see verse 15, Acts ii. 2. 19, The Prophet like Moses, Deut. xviii. 18, 19. Doing, *then* teaching. 20, Not merely *least*, but *excluded* if, without Christ's righteousness and without practical godliness: thus 19 and 20 supplement one another.

Correspondence, concerning the Truth, valued.

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THOUGHTS FROM THE WORD OF GOD

A MONTHLY HERALD OF THE TRUE MESSAGE.

"Thy Word is Truth" JOHN 17.17

Vol. ix. No. 8.
Aug. 1909 1d.

EDITED BY
PERCY W. HEWARD.

"He was with her hid in the house of the Lord six years, and Athaliah did reign over the land." 2 Kings ii. 3

"Jehoiada . . . shewed them the king's son." 2 Kings ix. 4.

"Behold, the king's son shall reign." 2 Chron. xxiii. 3.

"Herod will seek the young Child to destroy Him." Matt. ii. 13

The kings of the earth set themselves, and the rulers take counsel together, against the Lord and against His Anointed" Ps. ii. 2.

A Monthly sent forth in the grace of God—are those who read tired of these simple words?—'Tis by grace we continue, and of the Lord's mercies His people are preserved. Yes sent forth in the grace of God, to feed, with the milk and strong meat of the Word. His redeemed, to warn and teach (Col. iii. 16), to encourage and discourage, to help, and to hold back from things that grieve our Triune God: those who belong to the suffering brotherhood (1 Pet. v. 9) and who would be diligent to show themselves approved unto God. Hence, we desire to plead for godly homes and disciple like assemblies, "that God in all may be glorified." Moreover, the Chorazins and Bethsaldas of our favoured land need a solemn warning. Endless judgment and punishments are near.

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"Man's day." 1 Cor. iv. 3.
"The woman which thou sawest is that great city which reigneth over the kings of the earth." Rev. xvii. 18.

"He is despised and rejected of men." Isa. lii. 2.

"His citizens hated Him and sent a message after Him saying, We will not have this man to reign over us." Luke xix. 14.

"He must reign." 1 Cor. xv. 25

"Behold a King shall reign in righteousness." Isa. xxvii. 1.

"He shall reign for ever and ever." Rev. xi. 15.

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A WORD OF INTRODUCTION.

READER, if you desire not the Word of God, we have nothing to offer you. But if, by grace, you are athirst for the water of life, hungering and thirsting after righteousness, and longing for the sincere milk of the Word, we shall be thankful to our heavenly Father if privileged to help you. The days are dark, but the law is light (Prov. vi. 23, see 2 Pet. i. 19). Do not try and solve the problems without the Lord's Key. Do not aim at obedience apart from *hearing with subjection* His solemn Word to His blood-bought people. If you are willing through much tribulation to enter the Kingdom of God, and to please Him, separate in the midst of a crooked and perverse, though religious, generation, the way is narrow. But "he that is holy let him be holy still," for the Lord is coming quickly, and the weeping of a night, and the sufferings of this little while are not worthy to be compared with the joy of our Lord, and the glories to be unveiled. But "one star differeth from another in glory." Are we well placed with a view to the Kingdom of God? Do we keep His paths?

THE WORLD'S RUIN.

God is forgotten by a boastful world,
Which into judgment shall be quickly hurled,
But if, by grace, we are His children now,
Shall we not humbly in His presence bow?

Shall we not fear to grieve our gracious Lord?
Shall we not live according to His Word?
Shall we not hasten from earth's greed and gain,
As those redeemed, who long with Christ to reign?

Earth's toys are vain: its trifles fade and fail,
God's sure rewards no rebels can assail,
Thief, moth and rust can never reach His store:—
Then, let us seek such riches more and more.

Earth's fleeting pleasures have no lasting charm,
They promise well, but quickly do much harm,
But in God's presence pleasures last for aye:—
Then let us live believing in "that Day."

Earth's reputation is a sorry thing,
Its gilded gifts can quickly take their wing,
Christ's gifts remain, He ne'er will be untrue:—
Then let us ever keep His throne in view.

Earth's fashions pass; its glory is soon gone,
Blessed are they who from above are born,
They seek and see the glory of "that Day:"
That wondrous glory shall not pass away.

Words of Greeting.

Thus we read in Acts xi. 21. It is a glorious thing to be with and to be representing *the Lord*, and to love the lines of His will. Man will often condemn that which lacks the approval of Christendom, and we do need to be guarded lest we only change a large sect for a little one *i.e. our own*. But if, by grace, we humbly walk with God He will lead us in a plain path, and His Name will be glorified thereby. Then will He hold our right hand in His, as it were, and we, like Abraham, shall be called "Friends of God" (see John xv. 14). But this, though enjoyable and God-glorifying, is not all that the verse before us suggests. The early saved ones so spake that many believed, and though God may, in righteousness, grant awhile a Noah-like time of rejection (see too John iv. 37) do not our hearts pray "O Lord, revive Thy work in the midst of the years" (Hab. iii. 2), as well as "Wilt thou not revive US again: that Thy people may rejoice in Thee?" (Ps. lxxxv. 6). Surely these must be our petitions, that the saving health of the Lord, soon to be proclaimed by Israel (in the millennial day among all nations) may even in these closing days of an evil age be, in measure, manifested, through us, according to the commands and promise of Matt. xxviii. 19, 20. But the words of our verse must not be perverted. The *wrongly*-smitten rock can give forth water, Christ can be preached of strife and contention (Phil. i. 11), the Lord is not *subject* to His laws but above them, and He can save in a Roman Catholic monastery or amid a man-made revival. "Blessings" are not always a criterion as to obedience. The argument from results may soon become a plea for the sin condemned in Rom. iii. 8, and a subtle form of idolatry (sight-worship).

PROSPER.

God's Word will PROSPER (Isa. lv. 11, Eccl. xi. 6). Those who delight in God's Law shall PROSPER (Psa. i. 2, 2, Joshua i. 8). Those that seek the Lord shall PROSPER (1 Chron. xxvi. 5, 2 Chron. xxxi. 21). Those that love and pray for Jerusalem shall PROSPER (Psa. cxxii. 6, Isa. lxii. 6, 7). Those that trust God, nothing that is formed against them shall PROSPER (Isa. liv. 17, 2 Kings xviii. 7). Joseph PROSPERED whether in his master's house, or in prison, because the Lord was with him, and that which he did, the Lord made to PROSPER (Gen. xxxix. 2-5, 23).

A Letter to An Assembly of Saved Ones, and others CONCERNED about Simple Obedience.

ON THOUGHTFULNESS;

With Special Reference to "Coming Early."

Dear Fellow Saved Ones,

The grace of God that bringeth salvation has been the cause of an *entire* change in our life. Self can no longer be our centre. The will of the Lord, and His glory should be always before us, and remembering the words "Saul, Saul, why persecutest thou Me?" we should seek to pay our gratitude unto Him, to and *via* the people of His choice. But it is so easy for us to grieve our heavenly Father almost *unconsciously*, and, therefore, it will be to His honour if we point out to one another, without pride, some of "the little mistakes" which are dead flies in the apothecaries' ointment. Shall it be thought a kindness to show up popular errors in the use of a language, and at the same time be considered unkind to explain, in the spirit of love and meekness, the sins which are usually excused or overlooked? God will bring *every* work into judgment, and His loved people cannot wish to be shamed away from their soon returning Saviour. But since there is no respect of persons with Him, disobedience as to His arrangements, and carelessness as to His principles, will bring a loss which cannot be lost, and treated with indifference *then*; although present chastisements may thus, alas, be set aside. There is a vast difference between the smiting of Ps. cxli. and of Matt. xxiv.: love is always pained by pain, (2 Cor. ii.) and its reproofs are in view, not in disregard of "*that Day*." While these meditations are in our heart, and amid mutual seeking, by grace, to check any ruffling of temper or sinful friction, may a few words be spoken as to oft-forgotten thoughtfulness? The redeemed of the Lord ought to be so unselfish (Rom. xii. 16). The words of Matt. vii. 12 cannot be obeyed in a *haphazard* manner. We should *see* the needs of our brethren and act accordingly (1 John iii. 17, note Prov. xxviii. 27). And why should we *limit* this to physical necessities? It is for us, by grace, to show a loving concern for any and every saved one brought across our path lest we suffer sin upon him (Lev. xix. 17). In brief, we are "to look not every man on his own things, but every man also on the things of others" (Phil. ii. 4). This seems so easy in a meeting, but when a fellow saved one hinders us in doing certain study on which we have set our heart, how "natural" to put self first, aye, and self dressed up as spirituality. There are more masks in connexion with the Christian life than many imagine. Almost every form of evil can appear as an angel of light, and only a close walk with God will detect the counterfeit. Jannes

and Jambres *within* ourselves are most dangerous: "with-standing," by *imitation* of God's work, ensnares many. How much we need the guidance of the Holy Spirit.

Perhaps it is well to point out that we are to *show* love even when others take advantage of us and it. If we are kind to those kind to us, what thanks, what grace, what reward have we? What do we more than others? Love does not stand up for rights; but, on the other hand, it loves right. Hence, if a time-wasting child of God should persist in coming, at season of study, it might be the Lord's will, and *real* love, to make clear, with humble grief, the *sin*, for to encourage in it would mean some partnership. But to know just when to say "welcome," and when to say "no," needs the background of continued fellowship, and a few moments hasty "prayer," and the natural impulsive ejaculation unto the Lord on the spur of the moment will not take the place of this.

Love is beautifully described at length in 1 Cor. xiii., and how we fall short. And is not this love thoughtfulness for others *because* of the all-inclusive devotedness of the Lord? If we love a neighbour, as ourselves, we shall manifest that instinctive care wherewith the eyelid preserves the frail eye (Ps. xvii. 8 applies this to the *Lord's* own watchfulness on behalf of His people). If, by grace and patient earnestness, we have this holy watchfulness for the needs of others, which is so much beyond mere "mechanical" performance of acts and beyond merely doing anything *when* we are asked, we shall soon see the Lord's gracious bringing forth of useful servants unto Him, for *such* thoughtfulness is the mark of these (Phil. ii. 20, Heb. xiii. 17). Oh, that we might have a deeper, unforced interest in "one another." Then, praying for cleansing from secret faults, we shall seek the Lord's merciful forgiveness, and His enlightenment as to *unconscious* selfishness, that *trivial* forgetfulness which puts others out, and that *self-concentration* which would hardly notice if one in the next seat had not a Bible (all saved ones *should* bring theirs to a gathering), or if a child near were distracting others by manifest inattention.

And can this loving word of exhortation go further? Reproof *for lateness* is sometimes disliked. But can we not be frank in one family? The slightest resentment suggests *yielding* for sin, and, possibly, in most cases, a realization that there is much reason for the reproof. A clear conscience does not require self-defence. Doubtless, dear fellow saved one, there are occasions when it is the Lord's will to be late *e.g.* through business overtime "unto the Lord," though perhaps, *apparently* unnecessary submission to an

exactingly earthly master. But is it not possible that a *selfish* wish to *finish* something of our own first, oft makes us late at the gatherings of saved ones? And to come in just at the moment of commencement is actually unkind *lateness*, and a cruel blow to the spirituality of the brethren opening with prayer, unless the Lord has really permitted a hindrance. But it is so simple to *imagine* hindrances, and to dress them up as "godly tidiness," "speaking to some one about salvation," "a little extra time for prayer" etc, excellent things, but oft misplaced. 'Tis possible to steal moments for Bible Study. How subtle is sin. It is right to wait for one another (1 Cor. xi. 33), but is it usually right to *be* waited for? Our brethren may *say* little, although their devotion is hindered, and grief is *felt*, but are *we* called by God thus to cause others trouble and perhaps make some stumble, as well as get into a rush, and the habit of self-excusing? We may think "It is my business." But why are we late on the Lord's Day? We may think "If only the meeting was a little later." But when it is, we are a little later still. How many meditations on the journey we lose by this sin. How oft it seems we *cannot* arrange all to *time*, but is the Lord's hand shortened? The early rising of God's saints of old suggests both an example and a principle. Let us, by grace, in view of the coming again of our Lord Jesus, and in the Holy Spirit, seek to use our *time* more to the glory of God. Let us have more *order* even in this (1 Cor. xiv. 40), for *He* does not approve of confusion. As to the past, there is forgiveness with Him, that He may be feared, so that confession of thoughtlessness and *unintended unkindness* may be followed by godly forsaking of these things that grieve Him, and which we acknowledge, except perhaps when rebuked, are harmful.

Dear fellow saved ones, will you ponder these words of Christian greeting? *Practice* is important as well as *doctrine*. He that is faithful in the *least* will exalt our gracious Lord. Let all answering again when there is loving reproof, let all self-arrangement of time, let all rushing excitement be put aside, and let us, in holy view of Phil. iii. 5, 6, commit our works unto the Lord, and our thoughts shall be established (Prov. xvi. 3), while we look for that day when none of the redeemed will be late at the Marriage Supper of the Lamb. And to those without Christ, one word. Dear unsaved reader, your life is wasted, your time is stolen from the Lord. But grace is still free, *now* free to the helpless, because Christ died.

Yours sincerely and earnestly, by grace,

PERCY W. HEWARD.

THE CHILDREN'S COLUMN.

PARDON
PEACEPRAYER
PRAISE

I WANT our little talk, dear children, to be about these four words, each beginning with a letter P, which will help you to remember them. Before any can pray to God, or praise Him, they must be "born from above." All have sinned against Him and gone their own way. God cannot excuse sin, He must punish it, so we read about the Lord Jesus (Who was God and came down to this earth to live and die for His people), that He bore the punishment of sin for all who trust in His finished work. The gracious words are written in Isa. liii., 6, "The Lord hath laid on Him the iniquity of us all" (all who believe on Him, and who really mean the first "all we" in the verse). To begin with, all are alike far off from God, with hearts full of sin. Listen to the words in Rom. viii., 7, "The carnal mind (natural), is enmity against God, for it is not subject to the law of God, neither indeed can be." The old heart cannot be improved, it is incurable (Jer. xvii., 9). So the first thing a sinner needs is a new heart, and to know their sins are forgiven, PARDONED. The Bible says "Without the shedding of blood is no remission" or forgiveness (Heb. ix., 22). God in His mercy PARDONS sinners, because the Lord Jesus died for their sins. They deserved to die, but He suffered in their place (1 Pet. ii., 24). God is ever ready to PARDON those who feel how sinful they are (Neh. ix., 17). He abundantly PARDONS (Isa. lv., 7). The Psalmist prayed thus, "For Thy Name's sake, O Lord, PARDON mine iniquity," (Ps. xxv. 11). When God forgives sins, they are blotted out for ever—remembered no more. The sinner thus has "PEACE with God through the Lord Jesus Christ" (Rom. v. 1), "for He is our PEACE" (Eph. ii. 14). "Having made PEACE through the blood of His cross (Col. i. 20). Those whose mind is stayed on the Lord, have PERFECT PEACE (Isa. xxvi. 3), and as they love God's law, they have GREAT peace (Psa. cxix. 165). Now, I want you to remember that only those who are forgiven, and have PEACE with God can PRAY to Him. The first prayer must be "God be merciful to me, the sinner" (Luke xviii. 13). It is not prayer to say words which any unsaved one thinks right. All true PRAYER must be in the Holy Spirit. He teaches saved sinners how to come to God and gives men words to PRAY (Jude 20., Rom. viii. 26). PRAYER must be in the name of the Lord Jesus (John xiv. 14). Saved sinners, whether young or old are, in everything by PRAYER and supplication, with thanksgiving, to make their requests known unto God (Phil. iv. 6). So we have seen that God's order is PARDON and PEACE, then a life of PRAYER and PRAISE.

I know many are taught to say PRAYERS, and to sing hymns, but I want all my dear young readers to know that God says in His sure word, "He that turneth away his ears from hearing the Law, even HIS PRAYER is abomination (Prov. xxviii. 9). God also hates lip-worship, when the heart is far from Him (Isa. xxix, 13). But we also read "the PRAYER of the UPRIGHT is His delight." If unsaved ones cannot PRAY, and they certainly cannot, how can they PRAISE God? It is impossible. Only those who love God can praise Him. I am so thankful that we read of young ones being saved in the Holy Scriptures, for the Lord Jesus speaks of "the little ones that believe in Him (Mark ix. 42). Timothy knew the Scriptures from a babe (2 Tim. iii. 15). God still saves the little ones who know they are sinners, and come, trusting in Him Who died for the ungodly. Such, and only such, can PRAISE Him. You may sing hymns, but if unsaved, they are mere words, and worse than that, because your heart is wrong. They are not praise to God, I wish more could PRAISE Him while young! But even little ones THINK they are alright, and are not troubled about their sins, thus they do not come to Him, the only way. We are told in Psa. xxii. 25, who can PRAISE, "YE THAT FEAR THE LORD, PRAISE Him," and God graciously says, "Whoso offereth PRAISE glorifieth Me" (Psa. l. 22). I am sorry that so many SAY PRAYERS, and sing hymns and imagine they are pleasing and PRAISING God. Are you, my dear young reader, among them? If you are, I do hope very soon you will be troubled about your sins, and ask God to PARDON you, to give His PEACE that you may PRAY to Him and also PRAISE Him aright.

God will PARDON, freely save
Young and old who trust in Him,
For His Son He freely gave
To redeem His own from sin.
God will PARDON, give new life
To lost sinners, young and old,
Make them hate all sin and strife,
And His gracious truth unfold.
PARDON, PEACE, and lasting rest—
God still gives by grace divine,
To lost sinners, heart-oppressed,
And He whispers, "Thou art Mine."
PEACE WITH God is through His Son,
To the heavy-laden given,
For redemption's work was done
By the Lord Who came from heaven.
PARDONED sinners NOW can PRAY—
PRAY to God, and He will hear,
As by grace they Him obey,
Walking daily in His fear.
PARDONED ones can also PRAISE—
PRAISE the Lord for His great love,
Serve and PRAISE Him all their days,
Being born from heaven above.
Have you PARDON, PEACE with God?
For all PRAYER and heartfelt PRAISE
Is through Christ, Who shed His Blood,
Who will keep "His own" always.

Evening Meditations.

"Let my prayer be set before Thee—incense;
the lifting up of my hands—the evening offering."
(Psa. cxli. 2).

HAVE I been occupied to-day
With earthly things which pass away?
Or has my mind been stayed on Him
Whose glory should be all my theme?

Have I the Scriptures sought to hide
Within my heart, and to abide
In Christ my Lord, Who died for me
That in Him I might holy be?

Have I so lived that some have seen
That on my Lord for strength I lean?
Have I to-day walked in God's Light,
And by His grace sought Him aright?

Have I to-day God's Word forgot,
And been lukewarm, not cold nor hot?
Or have I evil thoughts suppressed,
While looking upward, onward pressed?

Have I been earnest oft in prayer,
That I MUCH FRUIT, to God may bear?
And some unsaved ones have I told
About God's Judgments from of old?

Have I been patient, humble, meek,
Strong in the Lord, though frail and weak?
And have I sought my Lord to please,
Or lived in selfishness and ease?

Have I for sinners sighed and wept—
Because God's Law they have not kept?
And on the waters cast my bread,
Which *shall* be found, my Lord hath said?

Have I been faithful in the least,
And has my joy in God increased;
The Scriptures have I loved and read,
With meditation on them fed?

Have I my Lord confessed,—obeyed—
By His almighty, constant aid?
For earthly fame have I not cared,
But by my life the truth declared?

Have I been faithful, godly, true,
And kept "That Day" before my-view?
When I shall stand before my Lord,
Will this past day bring great reward?

Have I in all adorned to-day
God's doctrine, walking in His way?
And now, at eventide, do I
With gratitude praise God on high?

Have I in thought, in word, in deed,
Been watchful lest I might mislead,
And cause to stumble in the way
One of God's little ones to-day?

O Lord, forgive my lack of love,
And keep my mind on things above,
That, as each day shall come and go,
I may in grace and knowledge grow.

S.A.H.

Above verses on neat card, 1½d. post free. Also "Morning Meditations." 61, Upton Lane, Forest Gate

TALKS ABOUT PRESENT-DAY NEEDS—7.

DECEIVED TO THE END.

SURELY the solemn and heart searching words
in Matt. vii. 22, 23 should deeply impress
every one saved by grace, who can say "The Son
of God WHO LOVED ME and GAVE HIMSELF FOR
ME" (Gal. ii. 20). God does not leave His people
in an uncertainty as to knowing that they are
saved through the poured-out Blood at Calvary
(Luke i. 77). For it is plainly written "The
Spirit Himself beareth witness with our spirit, that
we ARE the children of God" (Rom. viii. 16).
"NOW ARE WE the sons of God" (1 John iii. 1).

What a privilege to know that "there is now no
condemnation" and no separation from Him Who
saved us with His own Blood (Rom. viii. 1-39).
Further, the Gospel of John, we are told, was
written that we might BELIEVE (John xx. 30-31).
The Epistle that we might KNOW, not by sentiment
but by Divine tests, that we have eternal life (1
John v. 13). There should be no doubt in the
minds of any saved by grace, and growing in
grace, as to eternal life. Such shall never perish.
But we must not be self-confident for there are
many things about which we can easily be
deceived. Hence the Lord Jesus warned His
disciples, saying "TAKE HEED THAT NO MAN
DECEIVE YOU" (Matt. xxiv. 4). Then, as to rewards

and losses in that day, the words stand out "BE NOT DECEIVED, God is not mocked; for 'WHATSOEVER a man soweth, that shall he also reap'" (Gal vi. 7-8). So we need to be watchful as to how we live daily. But what I want to emphasize now is that the Lord says that MANY will be deceived, thinking they are saved, till "that Day." They will *believe* they have prophesied in His name, and in His name cast out demons and done many wonderful works. This is no fancy picture, but a solemn fact. Are there not some, dear fellow saved ones, who PROFESS to be Christian, whom you know and about whom you are concerned, because, though they speak as Christians, they show no signs of spiritual life?

The writer knows such, and wonders what can be done in view of this solemn passage. Let us notice the MANY mentioned here. Our responsibility in this matter is great, for MANY means MANY, and this should solemnize our hearts and make us very serious. Surely none who have the witness within, that they are saved by grace, can be light and worldly as they read such passages. The *narrow* way has been forgotten, and the difficulties of saved ones have been set aside. The separation and suffering have been forgotten. The Holy Scriptures have been neglected. Any who SAY they are Christians are quickly accepted as such, and we are all guilty. We have had a share in making many imagine they are Christians, when they are still "dead in trespasses and sins" (Eph. ii. 1). We must not try to get out of the difficulty by saying this is only an isolated passage, for it is not, and, if it were, it is just as true. The *same* solemn teaching is in Matt. xxv. The ten virgins were together and doubtless they looked to others somewhat alike. The five foolish ones had even gone out in *separation* and to meet the Bridegroom. This is a closer imitation than we have to-day, yet there was no work of grace in the heart. And evidently their presence hindered the wise ones, who, though the foolish sought to be so much like them, ought to have been more unlike the counterfeit than they were. The words "Lord, Lord" are uttered, as in Matt. vii. 22, for there we have a similar case of being deceived. What warning we should take from this. And the solemn answer is given by the Lord, Whom they professed to have served "I know you not." And the door is shut, and they are outside the marriage feast.

Likewise in Luke xiii. 24-28 we have those who will be in earnest at the last, expecting to get in to the Lord's presence, and they will say "We have *eaten and drunk* in Thy presence, and Thou hast taught in our streets," but He will not admit them. The door will be shut. All *their* listening to His Word and sharing in religious worship will be seen

as vain. They will be unmasked to their *own* surprise (Rev. xvi. 15). So subtle is Satan! And many are led to this false expectation by the broadening of the *narrow* way (Luke xiii. 24), which makes it easy to appear to be a Christian. But Acts xiv. 22 is still true.

In the days of old in Israel there were some who trembled at God's Word, while others, even when rejecting God's Law, professed to be right, and could say, as some will in the future, with their lips "Let the Lord be glorified" (Isa. lxvi. 5). The last words of this verse make us think of Heb. ix. 28 "Christ shall appear the second time, without sin (*i.e.* not dying for sin again) unto salvation." For He will then appear to the joy of His people, but sad will it be for mere professors. How grave we should be in view of all that is taking place now, and as we think of the future surely it must be with trembling. It is easy by LIES and LIGHTNESS to mislead not only adults, but children and make them think that they are Christians (Jer. xxiii. 32). Then, as of old, there are those who say, "Peace, peace; when there is no peace" (Jer. vi. 14). The sense of sin is deadened by the easy going preaching of these dark days. The Scriptures are unpopular, people like *smooth things*. Thus they are being deceived, and this will go on up till the last, when all will be made manifest and professors unmasked, but it will be too late then. Unserved ones, young and old, are taught to sing hymns, and to join in prayer, and thus they think all is well, they are also encouraged to help in the Lord's work, and they hope to go to heaven by and by. Dear fellow believers, "It is of the Lord's mercies that we are not consumed," wherefore let us be humble, for we are saved by grace. Let us also examine ourselves to see if we are by our life, or words, misdirecting others. May we have grace to show in our daily life the contrast there ought to be between saved and unsaved, by a holy narrowness and godliness. For the Scripture saith "Ye were sometimes DARKNESS, but now are ye LIGHT IN THE LORD, walk as children of the light" (Eph. v. 8). May we be much in prayer as to the MANY who are deceived, and humbly seek, by grace, to warn them, by life and lip alike.

Let us pass on the message of the Holy Scriptures for they are set aside and perverted in these perilous times. There we have clear teaching. The Lord Jesus said when speaking of the STRAIT GATE and NARROW WAY "FEW there be that find it." But of the BROAD WAY—"MANY there be which go in thereat" (Matt. vii. 13-14). Man turns God's Word upside down and declares that MANY find it, and FEW are lost!

Wherefore, let us take heed, both for ourselves and for others.

SUGGESTIONS FOR READING.

"IF THE LORD WILL"—August, 1909.

	Daniel	Matthew		Daniel	Matthew
1	v. 17-31	vi. 24-29	17	x. 10-15	x. 24-31
2	vi. 1-9	vi. 30-34	18	x. 16-21	x. 32-42
3	vi. 10-17	vii. 1-5	19	xi. 1-11	xi. 1-6
4	vi. 18-28	vii. 6-12	20	xi. 12-19	xi. 7-15
5	vii. 1-8	vii. 13-20	21	xi. 20-29	xi. 16-24
6	vii. 9-14	vii. 21-29	22	xi. 30-36	xi. 23-24
7	vii. 15-22	viii. 1-9	23	xi. 37-45	xii. 1-9
8	vii. 23-28	viii. 10-22	24	xii. 1-7	xii. 10-21
9	viii. 1-7	viii. 23-34	25	xii. 8-13	xii. 22-30
10	viii. 8-14	ix. 1-8		Hosea	
11	viii. 15-22	ix. 9-17	26	i. 1-5	xii. 31-27
12	viii. 23-27	ix. 18-26	27	i. 6-11	xii. 30-45
13	ix. 1-8	ix. 27-35	28	ii. 1-10	xii. 46-xiii. 2
14	ix. 9-19	ix. 36. x. 4	29	ii. 11-23	xiii. 3-13
15	ix. 10-27	x. 5-16	30	iii. 1-5	xiii. 14-23
16	x. 1-9	x. 17-23	31	iv. 1-5	xiii. 24-32

It is a great mercy to have the *infallible* Word. It is a great privilege to want to *know* it, but the chief thing in all is God's *glory*, and therefore, *obedience* must be emphasized. Oh, that we may not merely search the Scriptures with mental ability, but with *loving* submissiveness to their Author.

Learning "by heart": 1st-7th, Phil. i. 1-7; 8th-14th, Phil. i. 8-14; 15th-21st, Phil. i. 15-21 22nd-28th, Phil. i. 22-28; 29th-31st, Phil. i. 29-30, Revise. *I.E.*, only one verse each day: but do not miss: meditate: wait on the Lord.

Suggested Studies for the Lord's Day and other Times, for Isolated and Other Children of God.

Mere reading of the Bible, and mere keeping away from sectarian meetings are not enough. The heart must be bowed before the Lord. To help in this, and not only to urge outward separation, is this Monthly, with these notes, sent forth. Correspondence with isolated saved ones who do want to please their Lord at all costs (how small in view of Rom. viii. 11) will be much valued. In some places homely fellowship in reading with one or two may be possible, but great care is needed lest little sects spring up, and last the homeliness be made a basis for frivolity and lightness, Satan's popular attack on godly solemnity. Any independent rushing forward will grieve God, and if He mercifully shows the sin of it afterwards it will be humiliating, painful, and difficult to alter even the tiniest organization.

Dan. v. 17-31. No greed. 18, Fear God, honour the king (1 Pet. ii. 17). Grandfather. 19, Power over man: 20, Weakness before God (Ezek. xxviii. 9). Heart and spirit wrong. 21, Ps. xlix. 20, Rev. xix. 21. 21, 22, Two different kinds of *knowing*. No humility, cf. Rev. xiii. Manifold sin. 25, Mene, twice: careful numbering. 27, Weighed Jer. xl. 15. 28, *Peres*, without "and" cf. 25: "u" and: "in" is plural. 29, Vain attack on prophecy.

Third, Belshazzar's father still alive, exactness "In that night": the Lord is not slack. All under Him.

Matt. vi. 24-29. No one, however clever. "To be characterized by serving." Cannot, yet many try. "Therefore": the inference shows how *easy* it is to serve mammon, even when not rich: no *anxious* thought is allowed: the Greek does not mean "Be thoughtless." "Is not etc.": God has given the *greater*. 26, A warning against the commercial spirit, and large reserves, or trusting in aught laid by: this does not signify "Reap not": the teaching is "If birds *less* than you, doing *less* than you, are guarded, why scheme with human, God-forgetting wisdom" etc. "By being anxious" can we add a cubit to our *life*? Anxiety is allowed to *shorten* life. Sin is foolish. The *glory* of the crimson anemone (lily). How *everything* should teach us the vast resources, the infinite power of *our* Father. How great His love and condescension.

Dan. vii. 23-28. Rome in the past began to explain, Antichrist's Kingdom in the future will fulfil this *solemn* prediction. "The whole earth," but see beyond: Ps. lxxii. 24, Antichrist diverse, see viii. 23-28, a climax. By *flatterings* he will obtain the kingdom. 25, Pride and love of change ("diverse") Illustrated by Revolution-attempt to remove seven-days week. Will he attack the weekly Lord's Table? Given into his hand, Rev. xiii. 7, Isa. xlix. 16. "Until": collect parallel. "Time," though a different *word* the thought is that God's law as to *length* of prophetic years *shall* remain in spite of Antichrist's attacks. No *rush* in Divine Judgments. 26, Rev. xx. 4. 27, Heaven as well as earth, Matt. xxviii. 18. 28, How *real* everything was to God's servant: why are we so careless? "Kept."

Matt. viii. 10-22. 10, The Lord's declaration as to salvation of *many* Gentiles (dispensational teaching). "Sit." "With." "In." 12, The sons, Israel. "Out," having been dispensationally inside. "The more without darkness," Matt. xi. 22, 24. There (place), shall be (certainty and hint of continuance so dearly revealed elsewhere). "The gnashing": no change of heart, Rev. xxii. 15. 13, Faith kept waiting during the Lord's address. 16, A word, Heb. i. 3. 17, Isaiah reveals Christ's life and death, and both His obedience and sufferings in *each*: much of ch. liii. speaks of His righteousness-causing life (see verse 11—He shall make a righteousness for the many AND He shall carry their iniquities: Christ died for *such*). 18-22, Self and friends hinder: the Lord must be *first*. 21, "Another" of another kind yet *alike* deterred.

Dan. ix. 20-27. 21, Isa. lxxv. 24. "And." Presenting—making to fall: humility. Supplication,

because of and for grace (Heb.). "To the face of the Lord." 21, Evening offering, linked with sacrifice: the word "evening" same root as "Surety." 22, Informed, gave understanding or discernment. 23, Prayer and the answer: prayer and God's Word, see 2, 3. 24, Seventy *sevens*. Reconciliation, atonement, covering. Righteousness-linked. Seven *sevens*, sixty two *sevens* i.e. sixty nine *sevens*. Messiah cut off. "And it is not to Him," i.e. real death, no sin of His, no Kingdom given Him manifestly then, no successor: a wondrous four-fold thought. *Next*, destruction of Jerusalem (city, sanctuary, no king, no priest), the *remaining* seven (of years) comes after: still future. "The many." Contrast Isa. liii. 11, 12. "Until." "Desolator," possible rendering, judgment on Gentiles as well as temporary setting aside of Israel.

Matt. v. 5-16. 5, Some take almost all Matthew from us because we do not carry out this, but Christ has changed arrangements in the very same book for this day (xxviii. 19), showing the Word will make *clear* what does not apply. 7, cf. Acts xxviii. 31. 9, See Luke xxii. 36 (after-context explains sword). 10, 3 John vii. Hard work. 11, No curiosity or provoking of jealousy. 15, John xii. 48. 16, Gentle, wise, unmixed, as harmless means: godly separation needed.

Dan. xi. 30-36. Though grieved, no grief for sin. Fellowship with apostates, Rom. i. 31. 31, Antichrist will always exalt *himself*, man deified is an abomination: Antiochus Epiphanes illustrated this. 32, Contrast Ps. i. 5. Smooth words. Note *who* are snared. Their God. Their God. "Do"—what *He* wants, not merely "exploits." 33, cf. Hebrew Isa. liii. 11: the Lord's people cannot make a *righteousness* for the many: that is all *His* work. Understand, Instruct, Jas. iii. 1. 33, Truth shall not prevail *at first*, Isa. lix. 15. 34, cf. Matt. xxv. with its teaching as to the last revival: mixture even "then." 35, Not all. A gracious *object*. "Until." 36, Self. 2 Thess ii. 4, God will permit this, and wondrously over-rule, as at Calvary, to His glory.

Matt. xi. 25-30. "I heartily confess": the word suggests agreement as well as praise. Wise and prudent, Isa. xxix. 14, see 1 Cor. i. Babes: helpless, manifestly undeserving ones, those born from above, Ps. viii. 27, Christ is God: Divine sovereignty, Matt. xvi. 17. 28, An emphasis on election does *not* hinder telling forth of a free gospel to *all* that are *laden*; the name, like "sinner," suits wide proclamation but *applies* with real force to those who feel need: thus it picks out those who will, by grace, believe. "I will rest you": no burdened sinner *ever* refused. Rest, then a yoke

at once, but so easy, unless we rebel. *My* yoke on *you*. Discipleship, fellowship, obedience, the further *rest* of service (29). 30, 1 John v. 3, 4.

Hos. ii. 11-23. Cf. iii. 4, Dan. ix. 27. 14, The Lord's persuasive love. "Her," "Me." "To her heart," Isa. xl. 1, 2. Achor, Jer. vii. 26: cf. "Jebus" made "Jerusalem" (peace). As, Jer. ii. 22: Israel was *not* so much a wife of whoredom at first, but became this *after* God's love, yet He still loved, iii. 1. 18, Rom. and xix. 23. 19, "For ever." Betroth, know. 21, 22, Fellowship. "Sowing"—with a view to reaping. 23, The "firstfruits" from Jews and Gentiles dispensationally anticipating this Rom. ix. 24-26, 1 Pet. ii. 10.

Matt. xiii. 3-13. There came *out* John xiii. 3. The Sower, Ps. cxvi. 6 (note 5, they), Isa. liii. 3. Some, Isa. xlix. 4, 5, Ps. xxxv. 13. Fowls, 19, Satan *hates* God's Word. 5, Emotion oft seems most encouraging at *first*. 6, Persecution a *test*. 7, Things of *this* world when loved are as thorns, see Gen. iii., Heb. 6: How often saved ones have Bible meditation crowded out!—The rush of to-day is indeed dangerous. 8, (a) Not all saved ones are alike fruitful (See too Luke xix. 17, 19, 1 Cor. xv. 41), (b) not all parts of Scripture are received with *such* readiness that they bring forth the same fruit in the heart; see Jas. i. 21. 11, Yet the disciples misunderstood: how *we* misuse *privileges*. 12, Parables not easy, see Ezek. xxxiii. 32. Physical not spiritual hearing: read quietly Isa. vi.

"Without shedding of Blood is no remission" (Heb. ix. 22).

"Without faith it is impossible to please Him" (Heb. xi. 6).

"Without Me ye can do nothing" (John xv. 5).

"Without the camp let us go forth to Him, bearing His reproach" (Heb. xiii. 13).

"IF THE LORD WILL"

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THOUGHTS FROM THE WORD OF GOD

A MONTHLY HERALD OF THE TRUE MESSAGE.

Thy Word is Truth
JOHN. 17. 17

Vol. ix. No. 9.
Sept. 1909 1d.

EDITED BY
PERCY W. HEWARD.

A Monthly, by the grace of God, seeking to give the Scriptural setting forth of His own truth, including that which warns and rebukes, Hence we would combine an emphasis on the perfectness and love of our Triune God with contending earnestly for the faith, and a devotional delight in His salvation and worship with a felt horror of human denominationalism, sectarianism and worldliness, however plausible and successful these may be. The will of the Lord is to regulate His saved ones, and obedience is better than giving unto Him the "Christian Work" which He has not required.—(1 Sam. xv. 22.)

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"Great is Jehovah, and greatly to be praised"; and His greatness is unsearchable." Ps. cxlv. 3
"Oh, Lord, Jehovah! Behold, Thou hast made the heaven and the earth by Thy great power and stretched out arm, there is nothing too hard for Thee." Jer. xxxii. 17.
"Though Jehovah be high, yet hath He respect unto the lowly." Ps. cxxxviii. 6.
"It is a fearful thing to fall into the hands of a living God." Heb. x. 31.

"The heavens declare the glory of God." Ps. xix. 1.
"The work of Thy fingers." Ps. viii. 3.
"The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, His eternal power and Godhead; so that they are without excuse." Rom. i. 20.
"The works of Jehovah are great, sought out of all them that have pleasure therein." Ps. cxi. 2.

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A WORD OF INTRODUCTION.

SINNERS saved by grace ought to walk in and with the Lord, and realizing their new life, manifest His love by true obedience. But the world and the flesh and the devil would ensnare aside, and attract to the by-way of self-will. Against such snares the believer needs to watch and pray, and fellowship with others born from above may be used to help, inasmuch as the redeemed are not merely units, but linked in the Lord Jesus Who died for them. If one has gifts, these are for the building up of others. Selfishness has no place. To bear one another's burdens is part of the law of Christ. It is no easy thing to represent a rejected Lord in the midst of a flattering and compromising world. Used to caricatures many

of the unsaved regard *them* as the reality, and consider that Christianity is full of fraud, professing one thing and showing another. Thus He is dishonoured through His representatives. Oh how the Lord's people need to carefully weigh His Word, and test themselves in its light that their every action may be made a subject for praise and confession, in view of the strict and glorious Judgment seat of Christ. If any seek to grow in grace, and would come outside anything that is not of God, we shall be *thankful* to hear from them. If any reader is concerned about salvation, how glad shall we be to herald the good tidings which meet the need of the empty, helpless, broken sinner.

"Through Faith Subdued Kingdoms." Heb. xi. 33. "Others Were Tortured." Heb. xi. 35.

It needs real faith to suffer for the Lord,
And bring Him glory, trusting in His Word,
Faith does not always mean an *earthly* strength,
Though God's deliverance shall be known at length.
'Tis true that some with faith stern battles fought,
And wondrous works through faith Divinely wrought,
The fire's might, the lion's mouths were stopped,
And doors were opened, chains from prisoners dropped.
But others were to painful sufferings led,
And stoned and slain—their blood was cruelly shed,
Faith-suffering is as true as "triumph" still,
It needs real faith to rest in God's wise will.
Faith can remove a mountain from its place,
And cause a saint to rise above, by grace,

But faith we need to joy in trials sore,
When unbelief complains to trust the more.
Faith at a martyr's stake can bring God praise,
And so mid petty sufferings all our days,
Faith is not merely formed when man can see,
Faith in the background shall God-honouring be.
This faith is God's own gift to His elect,
Not earth-evolved, nor as *man* might expect,
'Tis not presumption, nor by *crises* made,
But in small things as well, by grace, displayed.
Our Father, may we show this faith much more,
And, saved by blood, our faithlessness abhor,
Teach us to live as those who trust in Thee,
Willing to serve and suffer patiently.

Words of Greeting.

Baptism. The Lord Jesus emphasized baptism both *before* and *after* His sacrificial death. Few of His resurrection words are given us, but baptism is prominent in both Matthew and Mark. Nor was the act only a temporary or local one; the extent and period are both defined in Matt. xxviii. 19, 20. On the Day of Pentecost, when this dispensation began, baptism was to the front (Acts ii. 41), not instead of, but as a pathway to the Baptism in the Spirit (Acts ii. 38, see Heb. vi. 2). One of the *first* manifestations of the work of grace was baptism, nor was it otherwise with Paul and the *Gentile* jailer. On both occasions earthly food was put second. In like manner the Ethiopian eunuch was earnest for immediate obedience, for Philip's preaching of Jesus *included* baptism, and the Holy Spirit would not remove the preacher till this was complete. The Gentile Cornelius could not be left out from this symbol. At Corinth and Ephesus it was the same. Indeed, we have no Scriptural evidence otherwise. The sad doctrine that would separate the period of Acts from God's people now has no Divine warrant, and the *continued* preaching in Acts xviii. 31 of what had been preached in Acts ii. 36, viii. 12, and the words of 2 Tim. iii. 14 are solemn. If the *very* book that tells what the early church did be virtually taken from us, it is easy to *assume* the saved ones acted differently as to things within their power *afterwards*, but some of the Lord's people will yet mourn this departure from His instruction, and remembering Matt. v. 19, pray for those concerned. Brother, do not set aside your Lord's command, because men differ. If saved by grace, why do you delay baptism? Acts xviii. 8, Heb. vi. 1, 2 do not permit unbeliever's baptism (infants &c.), and Rom. vi. 4 denies sprinkling. Do not alter the Lord's method, or, making "a new cart," make void His law with your traditions (1 Kings xiii. 7, xv. 13).

A Letter to An Assembly of Saved Ones, and others Exercised, by Grace

CONCERNING THE LORD'S LEADING.

DEAR FELLOW SAVED ONES,

Greetings in and because of the Lord Jesus, Who lovingly died in the place of His naturally wicked and worthless people. Do we not, as those redeemed, want to walk *correspondingly*, that we may bring glory unto the Lord who has saved us? Do we not want to check, aye and mortify, all pride, and to please Him simply, only and always? If this is our heart's desire shall we humbly consider together how we may get to know *our Lord's will*, especially as *assumed* acquaintance with it, and

regard for impulses as Divine leadings, are two of the most popular and veiled forms of pride and self-confidence.

At the outset let us remember whence we were saved, and how we *have* failed, and *are* falling short of the glory of God since salvation. Let us also call to mind that the words of the Lord are perfect, and that ignorance or misunderstanding are to be confessed as *sins*. This subject, too, is no mere food for curiosity. Its prayerful investigation now will affect our position at the Judgment Seat of Christ. With these thoughts let us go on with our prayerful study.

That we should expect the Lord's *leading* Rom. viii. 14 shows; indeed the "for" of the verse suggests that without it we may well doubt if we are really saved, and the context explains that a large portion of that leading is painful mortification of the deeds of the body. We have *seen* this before, but let it *lay hold* of us, for the idea is so different from that popular one which rather sees in the guidance of the Spirit of God a stepping stone to prominence and independence. And Gal. v. 18, emphasizes the same aspect of forgotten truth, *i.e.* it should belong to all those arrayed in Christ's righteousness, and *when it exists* the works of the flesh are *manifest* and detected. Hence lack of discrimination, as to the will of God, and iniquity suggest lack of the Lord's leading. It is plain, moreover, from John xvi. 13 with xiv. 6 that God the Holy Ghost directs the redeemed along the pathway of the Lord Jesus, with a view to *all the truth* or the climax of "that Day." Hence that cannot be from Him which excuses sin and corrupts the Word of God. The present-day tendency to make truth of the smallest importance is very solemn. Granted that the Lord's hand is not shortened, that He can work as He wills, and that He can mercifully lead in certain things those who are, alas, ensnared in others, yet there must be great cautiousness when the claim, or the appearance, of His leading is found in any proximity to evident and complicated error.

Nor are we surprised, albeit *confident* that God is leading His people into glory (Heb. ii. 10)—nor are we surprised that even some who really *know* His name are awhile caused to wander from Him. But let not the frequency of the sin make us indifferent to it. Although Satan has set His mind on our departure from the way (Matt. xxiv. 24), and although the flesh is weak, we should never excuse that which grieves our God. Hence, mournfully, we see that the question is not merely who are simply led by Jehovah and who are always possessed by Satan, for many saved ones oft take awhile the position of the ungodly. As many will think they are saved when unmasked "in that Day." So many born from above, through lack of nearness to their Lord, imagine they hear His voice when

it is that of strangers. John x. 5 indeed, promises a merciful preservation from continuance in this sin for *true* sheep, but a momentary partnership with Satan is most solemn (Matt. xvi. 22-23). Hence it is most important to ask "How can we know the will of the Lord?"

Rom. xii. 2 and Col. iv. 6, show that godliness in emergencies is not by a spiritual jerk, but *via* a life of fellowship with the Lord. And this is a Divine key to the problem before us. If we, like Enoch, *walk* before God, we shall be of the quick understanding in the things that concern Him. If we in *all* our ways acknowledge Him, He will direct our paths (Prov. iii. 6). If we are simply willing to do His will we shall not be disappointed (John vii. 17). But if we allow any "wish" of our own to have some sway, and if we refuse the Lord's authority in *parts* of our life, can we wonder if, in accord with Mic. iii. 4, He lets us have the fruit of our own way, leaves us alone like Ephraim, and gives us our request while sending leanness into our soul, as with Israel in the wilderness.

We must be very careful lest we make light of any part of Scripture, and then expect the Lord's leading. He will not contradict Himself, and He guides by His Word (Prov. vi. 22). And not only so, but as He uses that Word when preached by *sent ones* to the salvation of sinners (Rom. x. 14-15) though it is the Spirit That quickens (John vi. 63), so He deigns to guide saved ones by means of saved ones, for we are not all mere units. Hence Heb. xiii. 17 could be written without in any way over-riding personal responsibility to God. Moses gave instruction to Aaron, and Paul commanded Timothy; but can we say the Lord was put in the background in either case? Shall we limit *Him* to one method, and thus cut at the root of the unity He approved (that of a *body*, different members), and make *His* gifts of teachers and of shepherding ones unnecessary. Is not this *pride*, which refuses the loving fellowship of another? In revolt from ritualism with its *mediatory priest* let us not fly to individualism, and forget the *means* that God employs. This pride, moreover, is the more dangerous as it can dress up like spirituality, and defend itself with solemn expressions of simple devotedness *unto the Lord*. Some seek *the Lord* and not *His Word*, speaking fairly but ignoring *His method*. Here we have a parallel sin. The *Lord* must not be placed, as it were, in opposition to *His servants*.

Our relationships in names, business and state may be used of God to explain in this connexion. The powers that be are ordained of God, and we render obedience for conscience' sake (Rom. xiv. 1). Yet our service is not *unto man* but *unto the Lord* (Col. iii. 22-23). If any one should say "Because I follow the Lord, I cannot be employed because I

might be led to do various ministries in business hours, or to act contrary to instructions:"—should we not grieve over such a self-exalting perversion of the Lord's gracious will? But are there not many who imagine an "individual leading" in Christian work is necessary. Nearly every defence of this position will tend to declare that *daily work* is quite different and not spiritual, and thus to raise a man-made barrier, between that which is called "secular" and that which is "unto the Lord."

Let none think that we mean "Obey blindly." In ordinary things we shall see *the Lord's* direction in a master's wish, and the fact that we ought to obey *unto Him* is evidence that merely blind obedience is not approved. It is possible that in daily toil some may at times be compelled by the law of God to refuse, but if they are in an appointed position this will be rare. And likewise will it be if there is a Scriptural position as to what is commonly called "Christian work." Oh, that there were more care in seeking first the *right sphere*. Then would most of the difficulties be graciously removed, and there would be a coincidence between the leading of any brother in charge and those in fellowship, the latter humbly realizing their *extra* liability to err (for God gives gracious guidance for the sake of all His people to those whom He puts in authority) and seeing the Lord's will in proposals against which they have no Scriptural evidence (according to 1 Thess. v. 12, 13, Heb. xiii. 17 etc.), the former humbly fearing any transgressions against Matt. xx. 25-28, xxiii. 8-12, and Heb. xiii. 17 latter part. Thus there would be harmony, with true authority and organization. Anything else is socialism, and reaches toward anarchy.

In view of Deut. viii. 2, 3, Luke iv. 1 let us not be surprised at *seemingly* strange leadings, but let us beware of self-made eccentricity and recollect that God is the God of order. The Holy Spirit shows this in 1 Cor. xiv. where we are shown the sinfulness of attacking *true* godly "common-sense." Some, there rebuked, were bent on speaking in unexplained tongues in the assembly, forgetful of the need for edification, and illustrating the liability to imagine an impulse, and say "I cannot help it, I am led so to do." When there are *cravings* for power, and when the principle of verse 32 is ignored, one is peculiarly susceptible to Satan's working. The Spirit of God does not transgress His Word (1 Cor. xiv. 37). Saved ones are neither to be lawgivers nor lawless, but to keep to God's arrangements, when led by the Holy Spirit. Anything else is laziness or pride charged upon God. May we, in loving reverence, toward Him, be careful as to these sins, humbly seeking His glory.

Yours sincerely in the Lord Jesus Christ,

PERCY W. HEWARD.

THE CHILDREN'S COLUMN.

"IT IS THE BLOOD THAT MAKETH AN ATONEMENT."
(Lev. xvii. 11).

I HAVE been thinking, dear children, so much about this text, and the four words "It is the blood" have been ringing in my ears. I want us to go right back to Genesis iii. 21. Here we read that God made Adam and Eve coats of skin, and clothed them. And the word "Atonement," means a "covering." In Psa. xxxii. 1, it is written, "Blessed is he whose transgression is forgiven, whose sin is covered." Now we will turn to Genesis iv. 4. Abel brought a lamb and God had respect unto his offering, but not to Cain's. Why? Because Abel by bringing the lamb, said "I cannot come to God except by blood." So it is the blood that saves. Let us now look at Gen. xxii. I expect you know the story about Abraham offering up his only son Isaac, and how, the Angel of the Lord called to him, and Abraham lifted up his eyes, and saw a ram which God had provided and he offered up the ram for a burnt offering INSTEAD OF HIS SON (xxii. 13). I heard it said recently that if Isaac had died there would not have been a single Jew to-day, and, if Christ had not died no saved ones, that is to say, no real Christians. We see all through the Scriptures that no one can come to God but by shed blood. On that awful night when the Lord was going to pass through the land of Egypt and all the firstborn of the Egyptians were going to die, the Lord told His people Israel, to kill a lamb and sprinkle the blood on the two side posts and on the upper door post of each house, and the Lord said "When I see the blood I will pass over you." It was either the lamb or the firstborn. The safety was in the shed blood. It is the blood now that saves. I fear that many, even amongst my young readers, as well as the older people, little know how much there is in God's Word about the Blood. We see by all the sacrifices that no one can come to God their own way and just as they think. Moses, we are told, not only sprinkled the ALTAR with the blood of an animal, but also the *people* (Ex. xxiv. 6-8). Aaron, the high priest had to make a sin offering *for himself* and his sons (Lev. ix. 8-9) and they had to be even as the people, sprinkled with the blood (Lev. viii. 30), showing that they were sinners and needed that blood had to be shed for an atonement (a covering) for their sins. Yes, Aaron sacrificed for himself, but Messiah, the Perfect One, sacrificed Himself for others. The many animals of which we read in the Scriptures are but a faint picture of the One spoken about in Isa. liii. of Whom it is said "He is brought as a lamb to the slaughter." "He hath poured out His soul unto death, and He was numbered with the transgressors, and He bare the sin of many, and made intercession for the transgressors" (verses 7 and 12). Yet thousands in all parts of the world, Jews and Gentiles, young and old are so blinded by Satan that they cannot see

that the Lord Jesus is the One promised in Gen. iii. 15, the One to bruise the serpent's head, and the One of Whom Moses spake saying to Israel "The Lord Thy God will raise up unto thee a Prophet from the midst of thee, like unto me, unto Him ye shall hearken" (Deut. xviii. 15). Messiah has come. He poured out His Blood for His people. He is coming again for His redeemed, young and old. Then will Israel look on Him Whom they pierced and mourn for their sins (Zech. xii. 10). How I long for you my dear young reader, whether Jew or Gentile (for all are alike sinners) to feel your need, and then to know that your sins are covered with the precious Blood of the Righteous One, Who is despised and rejected of men. He will yet reign in righteousness, and before Him all nations shall bow. His enemies will be made His footstool, but, *meanwhile*, He has reconciled many enemies in the body of His flesh through death, that such may be to the praise of the glory of the grace of God. May you not be able to forget the text with which we commenced "It is the Blood that maketh an atonement."

"It is the Blood" that saves the sinful soul,
And makes ungodly sinners new and whole,
"It is the Blood" that makes atonement too,
"It is the Blood" that covers sin from view,
"It is the Blood" the shed and sprinkled blood,
By which a sinner can approach to God.
For blood was shed when our first parents fell,
God made them coats of skin the Scriptures tell.
We are reminded often of the blood
Before as well as after God's great flood,
For Abel, brought a lamb which had to die,
With him the Lord was pleased, and this was why
His offering was accepted by the Lord.
But Cain brought fruit, just of his own accord:
He thought that, without blood, he could draw nigh
To the great God Who reigns in Heaven on high,
His sinful, wayward heart this did reflect,
But to his offering God had no respect!
Abraham God told to offer up his son,
His only son, and more, the *promised* one!
It looks as if the promise now must fail,
God's trustful servant *knows* it must prevail,
But Isaac, knowing not, asks for the lamb;
And God, in wondrous love, provides a ram,
Who should upon the altar die instead,
And thus we see, to save, blood must be shed.
"It was the blood" that saved Israel of old,
Not only shed, but sprinkled, we are told.
A lamb must die to save the eldest son,
What God had said, by Israel must be done.
Aaron the priest must offer up a lamb,
For God the Lord, Who is the great I Am,
Would show that without blood none can draw near,
None without blood, and this should make us fear.
But now, alas, both Jews, and Gentiles too,
Despise the blood which covers sins from view,
As Cain of old, they do as *they* think right,
Forgetting all is open to God's sight.
Without the blood, plainly the Scripture saith,
There is an awful Judgment after death!
Despise no longer God's appointed way,
Messiah shed His Blood—the Scriptures say,
"It is the Blood" that saves both young and old,
As *they*, by faith, the Lamb of God behold.

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A Message for Young and Old Believers, Concerning Thankfulness.

MURMURING is a disgrace to a child of God. He should do *all* things without it (Phil. ii. 14). If trials come, he is punished less than his iniquities deserve. If everything seems unpleasant, let him in everything give thanks. We are not able rightly to make our requests known unto God unless *with thanksgiving* (Phil. iv. 6, Col. iv. 2). Whenever saints meet on the 1st day at even the sacrifice of praise unto the Lord is as *necessary* as "the Breaking of the Bread," and linked with it. But what we want to bring before the Lord's redeemed is rather the habit, attitude and feeling of *gratefulness*, when *not* at meetings, even when amid the strain and toil of daily life. We are not to be *anxious*, as Matt. vi. 34 indicates. But sin, which took advantage even by the holy law, will seek to turn *such* praise into an easy-going indifference. Let us, then, beware of this, if, by grace, we want to please Him Whose Name we bear; and let us be careful lest in thanking God for the chastisements and overrulings of our sins we in any way *excuse* the rebellion, or forget to be humbled to the dust for "our own way." If we have directly caused a painful rebuke, to make light of it with the appearance of praise is most sinful: but if *another* has caused our suffering, and we can, without boasting, see in it a reward for faithfulness (2 Thess. i. 5, 6), let us be glad, and rejoice, let us glory in tribulations also, albeit even then searching for the latent sin, the crushing of which is oft God's object in permitting many thorns besides that of Paul.

We have spoken of praise for that which is seemingly hard to bear. 1 Tim. ii. 1, describing the *beginning* of a Divine work at any place, puts this among the things "first of all." If we feel irritation, we are forgetting the unmerited GRACE we have received. Not only do we need to pray God for the unlikely, if we would see our assembly grow, but we must praise Him for *all* classes of men, inasmuch as He permits them and their perversity partly to train us (see too Rom. ix. 22). One murmuring word questions God's sovereignty.

Nor must we omit prayer in details. 1 Tim. iv. 3, 4 makes this clear. Our Lord Jesus gave thanks at three meals specially brought before us in the gospels. If we ask for daily food, shall we not glorify God when it is granted? We have seen that *complaints* are a denial of God's authority, and a suggestion that men are independent of Him. In like manner, if we receive food as a matter of course, we practically make ourselves independent of the Lord. Everything is an expression of His love to, and teaching for us.

Well then may we join in the words "O give

thanks unto the Lord, for He is good: for His mercy endureth for ever. Let the redeemed of the Lord say so, whom He hath redeemed from the hands of the enemy." "Be thankful unto Him," dear fellow saved one, and you will find His thoughts and works to youward are *more* than can be numbered. Then with your very face and manner *witnessing* praise, you will say and feel the holy exhortation "Bless the Lord, O my soul, and forget not all His benefits." Oh to live thus in the light of that Day, willing to leave all things with our gracious Lord, yet never idle or indifferent, looking forward to the increased praise when we, delivered from this body of death, shall see Him as He is.

"Teach me Thy Statutes."
"Quicken Thou me in Thy Way."
"Let my heart be sound in Thy Statutes."
(Psalm cxix.)

Teach me Thy Statutes day by day,
And to rejoice, Lord, in Thy Way,
And in Thy Statutes to delight,
That I may think, and live aright.
Deal with Thy servant well, O Lord,
As Thou hast promised in Thy Word,
Open mine eyes, Lord, to behold,
Thy righteous Judgments from of old.
From vanity, Lord, turn away
Mine eyes, to quicken in Thy Way,
And understanding to me give,
That I may humbly for Thee live.
Thy Law I love and would obey.
And meditate therein alway,
By grace, false ways I would abhor,
That I may keep Thy righteous Law.
Accept, O Lord, my lips of praise,
My free-will offerings all my days,
And in thy Statutes make me sound,
That I may in Thy work abound.
Uphold me, by Thy gracious Power,
According to Thy Word each hour,
Let me for sinners sigh and weep,
They do not, Lord, Thy Statutes keep.
Order my steps, and let not sin
Now have dominion, Lord, within,
And make Thy face on me to shine,
For Thou hast saved me, I am Thine.
Lord hear my voice, and help me too,
For mischief would my foes oft do,
But Thou art near, my Hiding Place,
And I am safe, by sovereign grace.
Great are Thy tender mercies, Lord,
Yet we forget so oft Thy Word,
But we would love it more and more,
Great peace have they which love Thy Law.
Thy Law is true, Lord, from of old,
Yet wicked men in sin are bold,
Help me to tremble, stand in awe
Of Thee and Thine all-righteous Law.

Learning "by heart":—1st-4th, Phil. ii. 1-4; 5th-11th, Phil. ii. 5-11; 12th-18th, Phil. ii. 12-18; 19th-25th, Phil. ii. 19-25; 26th-30th, Phil. ii. 26-30. Do not be irregular. The work is light. Pray, meditate. Pass on. Glorify God, if by grace among His saved ones.

TALKS ABOUT PRESENT-DAY NEEDS—9.

SCRIPTURAL EVIDENCE OF SALVATION.

HOW solemn and heart-searching are the words "If a man ABIDE NOT IN ME he is cast forth as a branch, and is withered" (John xv. 6. What a contrast is verse 7, "If YE ABIDE IN ME, and MY WORDS ABIDE IN YOU, ye shall ask what ye will, and it shall be done unto you." The same apostle, when writing his Epistle, said concerning some, "They went out from us, but they were not of us; for if they had been of us, they would have continued with us, but they went out that they might be manifested that they were not all of us," 1 John ii. 19. CONTINUING IN THE THINGS OF THE LORD does not secure salvation, but it is a proof of it. The stony-ground hearers, we are told, heard the Word with joy and received it, but they had no root, hence they only endured for a while, when tribulation came they could not stand (Matt. xiii. 20-21). Trials are a test, and only those who are really saved will continue. None who are born from above will ever lose salvation. How we praise God for the words which have encouraged many saints when sorely tried, "I give unto them eternal life and they shall NEVER PERISH" (John x. 28). But the twice repeated statement in Heb. iii. 6, 14, is solemn and should be equally remembered. "If we hold fast the confidence, and the rejoicing of the *Hope firm unto the end*:"—"STEDFAST UNTO THE END." Saved ones are not one day to be hopeful, and the next full of doubts; but they are not entitled to assurance unless they are pressing forward, enduring unto the end (Matt. xxiv. 13). While STEDFAST, *immovable*, ALWAYS abounding in the work of the Lord (1 Cor. xv. 58), they know the meaning of grace. "The wicked are like the troubled sea," tossed about; but saved ones are to shew forth God's salvation from day to day by their patient continuance, and their steady growth in grace. Where is the proof that we are saved, if we are not walking as children of light, having no fellowship with the unfruitful works of darkness (Eph. v. 8, 11)? It is easy to say that one is saved, and easy to pass as a Christian in these days, but if there are no signs of life, and no fruit, where is the proof of salvation? The Apostle Paul, writing to the Colossian Christians, reminded them of their awful state by nature, and how they were reconciled, saved by the death of Christ. He then went on to speak of the future glories, and about their being present "in that Day," holy, unblameable, and unreprouvable in the Lord's sight. Then follow the solemn words, "If YE CONTINUE IN THE FAITH, GROUNDED AND SETTLED, AND BE NOT MOVED AWAY FROM THE HOPE OF THE GOSPEL." We need to take heed, for many are being deceived.

The Lord Jesus said to the Jews which believed on Him, "If YE CONTINUE in My Word, then are ye My disciples indeed, and ye shall know the truth and the truth shall make you free." These things are written as a warning, lest we become self-satisfied and careless. The Lord calls us to watchfulness. May we indeed, because of His grace, as those redeemed by blood, and born of the Spirit, realize the need for continuous and momentary fellowship with Himself.

"I Hate Thoughts; but Thy Law do I Love."—Ps. cxix 113.

HOW sad it is that so many believe the opinions of men, whose words shall not stand, but, like themselves, perish. Besides they are always changing and never settled. What a contrast is the Word of God, which is for ever settled in Heaven (Psa. cxix. 89). Yet, alas, numbers go by what men say concerning the things of the Lord, about which they really know nothing. For the Bible tells us that the natural man cannot receive nor understand the things of God. They are only understood spiritually by those saved in grace. Yet men profess to know so much.

There are multitudes who condemn and deny the Holy Scriptures, which alone will last for ever. For it is even written "Heaven and earth shall pass away" (Matt. xxiv. 35).

Further, notice the contrast given by God, Who cannot lie, "Cursed be the man that trusteth in man," but "blessed is the man that trusteth in the Lord" (Jer. xvii. 5-7). Yet many trust to the ideas of poor fallen creatures. We read that some of old said, when God sent a message by His servant, "We will not hearken unto thee, but we will certainly do the thing that goeth forth out of our mouth"—like many to-day.

But God said the people should know whose words should stand, His or theirs." And He, the Lord over all, added—"My words shall surely stand" (Jer. xlv. 16-17, 28-29). Yes, dear reader, "The Word of our God shall stand for ever." Though it is now despised and ignored by thousands, yet all SHALL KNOW that EVERY WORD of God is true, and man is vanity, and less than nothing. It is quite true that "God is love," but solemn are the words, and often forgotten—"Who knoweth the power of Thine anger, even according to Thy fear so is Thy wrath" (Psa. xc. 11). Alas, numbers think and speak of the love of God, and forget His wrath, which will abide for ever on those who despise Him and His Word (John iii. 36).

Young and old alike have false ideas about God, Who is righteous in all His works and ways, and thus they imagine He will not thoroughly punish sin. They are ignorant of their lost condition

before Him, and have an idea that if they live as they think, all will be well. And so when people die, though unforgiven, they speak of them as being better off. But we are told in the Bible of two resurrections. The resurrection of life, and the resurrection of shame and judgment, linked with everlasting contempt (John v. 29, Dan. xii. 2). We are clearly told that at the beginning of the thousand years of Christ's reign on this earth, that only saved ones will be raised. After the thousand years the ungodly, small and great, will be raised (Rev. xx. 5-6). In this same chapter we read about "The Great White Throne," where only unsaved ones will appear before God as Judge, and their own works will condemn them. How solemn are the words in verse 15.

In view of all this, will you continue thinking that poor fallen man's opinions are right, and trifle with the truth of God? Nay, rather say, "Let God be true, but every man a liar."

Have you not thought that all will joyful be
When every eye The Coming One shall see?
Nay, on this earth God's Judgments twice shall come,
Then unsaved ones before Him will be dumb.

Have you not thought that sinners who now die
Without the Lord will no more weep and sigh,
That all will dwell where there is endless bliss?
But Scripture shows how wrong and false is this.

Have you not thought, as people often say,
That it is well with all who pass away,
But God's sure Word still plainly speaks of hell,
As well as heav'n where His redeemed will dwell.

Have you not thought Jehovah overlooks
The many sins recorded in those books
Which will be brought before the Great White Throne,
Where sin's reward will all be seen and known?

Have you not thought that in the future life
Lost ones who die will yet be free from strife,
Although their sins have never been forgiven?
How many think that ALL will go to heaven!

These are men's thoughts, but God, Who reigns above,
Whose wrath is great, e'en as His wondrous love,
Tells of "That Day"—that awful Judgment Day,
When unsaved ones from Him are sent away.

No longer think, and God's sure Word condemn,
The Scriptures read, trust not to fallen men
For God, the Lord, His Word will surely keep,
And lost ones will with anguish sigh and weep.



PSALM cxix.

- "I am a stranger." 19—Heb. xi. 13.
"I am a companion." 63—Rev. i. 9, Mal. iii. 16.
"I am afflicted." 83, 107—John xvi. 33.
"I am Thine." 94—Isa. xliii. 1.
"I am afraid." 120—Isa. lxvi. 2, Heb. xii. 28.
"I am Thy servant." 125—John xv. 15, Gal. i. 10.
"I am small and despised." 141—Isa. liii. 3,
John xv. 20.

SUGGESTIONS FOR READING.

"IF THE LORD WILL"—September, 1909.

	Hosea.	Matthew		Hosea.	Mathew
1	iv. 6-11	xiii. 33-43	16	xi. 1-4	xvii. 1-6
2	iv. 12-19	xiii. 44-52	17	xi. 5-12	xvii. 7-13
3	v. 1-6	xiii. 53-58	18	xii. 16	xvii. 14-21
4	v. 7-14	xiv. 1-12	19	xii. 7-14	xvii. 22-27
5	v. 15-vi. 5	xiv. 13-21	20	xiii. 1-4	xviii. 1-6
6	vi. 6-11	xiv. 22-29	21	xiii. 5-11	xviii. 7-14
7	vii. 1-7	xiv. 30-36	22	xiii. 12-16	xviii. 15-22
8	vii. 8-16	xv. 1-9	23	xiv. 1-4	xviii. 23-35
9	viii. 1-4	xv. 10-20	24	xiv. 5-9	xix. 1-9
10	viii. 5-10	xv. 21-31		Joel.	
11	viii. 11-14	xv. 32-39	25	i. 1-7	xix. 10-15
12	ix. 1-10	xvi. 1-5	26	i. 8-13	xix. 16-22
13	ix. 11-17	xvi. 6-12	27	i. 14-20	xix. 23-30
14	x. 1-7	xvi. 13-20	28	ii. 1-7	xx. 1-8
15	x. 8-15	xvi. 21-28	29	ii. 8-14	xx. 9-16
			30	ii. 15-20	xx. 17-24

A Few Notes on Portions for each Lord's Day.

Isolated saved ones are in mind, but others are not forgotten. How rarely do we feed on the Word. The intense feeling of the Psalmist, as to God's Word being better than thousands of gold and silver would become mere hyperbole, if not hypocrisy, in our lips. It is so easy to read, so easy to speak, so easy to arrange, but we need to rejoice at God's Word, as those finding great spoil, and to meditate in it night and day. The will of the Lord should so influence our daily life, the purposes of the Lord should so be our purposes, that this might be not only possible, but a fact, not only now and then, but at all times. Dear fellow saved one, if, by grace, isolated because of Christ, do not compromise, but remember pride of separation is one of the most dangerous sins. If you are not in every way up to the high standard which holding aloof implies, you will bring more disgrace on the Name of the Lord than those in Christendom's systems. Do not avoid this by "going back." If you shrink from the privileges of all-round godliness, do you doubt the Lord, or do you want to sin? Beware.

Hos. v. 15,—vi. 5. God sometimes brings His people to Himself by leaving them, Isa. xlv. 15. When sin is felt, the Lord is sought. 5, Blessed prospect. There is a holy quickness under conviction of sin, Ps. cxix. 60. 6, 1, cf. Isa. i. 18, ii. 5. "Us" fellowship. Smitten first, Luke x. 30-35 and the wound must not be healed slightly. Bind, Isa. lxi. 1. "After two days, the third day": on resurrection ground; typically, in view of Ps. xc. 4, during 1,000 years after present dispensation. "We shall live," Israel now dead, Ezek. xxxvii. We shall know: life is with a view to knowledge, John xvii. 3. "Follow on": there must be practice with true knowledge; pursuing earnestness implied, Phil. iii. 10-14 alludes. The latter rain for Israel,

Joel ii. 23-32, with Acts 2. 4, Contrast morning of 3. Man's poor and failing piety, man's religion. 5, God is very severe against this. God's sword; every word real. No darkness at all.

Matt. xiv. 13-21. The Lord's wisdom and grief. "Apart" quiet. The people's earnestness, yet see how they treated Him after, in John vi. What deep compassion: oh, to *feel* more. 15, The disciples' selfish lack of love: all alike. 16, Mark vi. 30 shows us they had recently returned from the *only* tour on which Christ sent them, with some *self-confidence*: hence the rebuking command: this throws light on John vi. 5 and *the gospels explain one another*. How tenderly yet *firmly* the Lord dealt with the apostles' sin. 17, He *could* work without any means, but He deigns to use, *cf.* Rom. x. 14-15, xii. 1. 19, Praise first. Suggestion of the spiritual duties of the Lord's servants: humbly passing on food. 20, Provision for each servant, hint of blessings over for 12 tribes in "that Day." 21, A numbered people.

Hos. ix. 1-10. No title to joy while wandering: true rejoicing is *in the Lord*. Gladness and assurance while persisting in sin are not warranted by Scripture: we know we have passed out of death when we love the brethren. "From." A "reward," self. 2, God's power, ii. 22. "The Lord's land," a land which the Lord careth for: (Deut. xi. 12): He said "the land is mine." (Lev. xxv. 23). His Word *will* be proved true. 3, Contrast Isa. xix. 25, "in that Day." 4, Isa. i. 10-15. How hateful is religiousness with disobedience. 5, Questions reprove. Thorns to remind of Gen. iii.—the curse. 7, Their prophets and inspired ones. 8, Contrast Hosea, watchful AND in fellowship. Hatred in the house of God, no love to Him!—"Hateful" too. 9, Judg. xix, 15, xx. 10, As in the days when every man did what was right in his own eyes. "Became abominations as those they loved," Jer. ii. 5. Notice "love" wrong.

Matt. xvi. 1-5. Opponents made friends against Christ. A wish to *see*. They taunt. The Lord showed them they knew more about earthly than about spiritual things. 2-3, The stormy weather *to-day*, the fair *to-morrow*: how exact the language of Christ: man's day (1 Cor. iv. 3) will be followed by the Day of the Lord. While they thought of signs they forgot a clear sign that their time of visitation was passing: so many seek miracles and forget obedience. "Wicked," one family. 4, (a) Turn to *Scripture* Luke xv. 31. (b) Gentiles will believe (c) You will not believe, but will *kill* the Lord and He shall be raised. (d) Nought for curiosity. He left them. So at other crises: actions preach: how solemn is everything. 5, The disciples trouble—forgetful as a result—the Lord over-rules—no excusing of sin on this account.

Hos. xii. 7-14. Self. How oft when God is set

aside, business becomes robbery, morality is driven out. 8, Like Laodicea. "All my labours:" pride. No knowledge of sin, Jer. ii. 23-35. 9, Will be made to be pilgrims and strangers. 10, Many reproofs. "By the hand," *cf.* "members" being used as God's instruments or weapons in Rom. vi., and note Ps. xlv. 1. 11, One mass of idolatry. Sin everywhere. 13, A contrast with their great riches. 14, Once they were bondmen: yet in view of all this history—proud self-choosing. 15, The doubly *fruitful* only rebellious, but his sin shall find him out. "His blood be on us."

Matt. xvii. 22-27. Galilee: Jerusalem *left* awhile: Galilee of the *Gentiles*. Men, Jews and Gentiles. 23, Man's work and God's contrasted. Sorrow, but little spiritual perception: they did not expect His resurrection: we need more than emotion. 24, The Lord's disciples must expect difficult questions. The half-shekel, see Ex. xxx. 25, Christ anticipated him. 26, The payment of atonement money showed Israel were *strangers*. Children: the Lord's people with Him. "Free," John viii. 32-36. 27, How careful should we be lest we offend, but see xv. 12-14. The temple *not* yet set aside, and the tax regarded as somewhat compulsory, *hence* payment.

Joel i. 8-13. 8, There should be intense sorrow for sin, *cf.* Zech. xii. 10. The Lord speaks of Himself as the Husband of His people. 9, The climax of ruin: nothing to give to God. 10, Not only as in Rev. vi. 6, everything under God's severe hand. 12, See Hab iii. 17. 13, "Gird": the opposite of sleepiness and indifference. Fellowship in sorrow. Sackcloth: *acknowledgement* of judgment deserved. "My God": "your God." A true servant of God calls to mourning, Isa. xxii. 12.

Matt. xix. 16-22. "Teacher": but the speaker was not willing to simply learn. The question implied confidence in human goodness. 17, Christ would not be accepted merely as a teacher and as good, He must be accepted as *God*: *cf.* John iii. Then He secondly showed that half obedience is useless. Again *cf.* John iii. 18, The seemingly easier commands, but man fails here. "And," 20, Yet self confidence. 21, A painful command, to show him he did not understand Lev. xix. 18; the law is spiritual. Self set aside, Christ exalted. 'Tis hard to "follow" while pride is pampered. Do we value heavenly treasures?—It is possible to be a miser without much money: is it possible to please God and retain great wealth? 22, He was grieving but he went away. The poverty and pitableness of prosperity.

Scriptural Meetings at 61, Upton Lane, Forest Gate; 2, Coborn Road, Bow, E.; 43a, The Broadway, Waltham Green, S.W. Particulars gladly given.

Printed by Norman, Hopper & Co., Ltd., 2, Kings Road, Upton Park

THOUGHTS FROM THE WORD OF GOD

A MONTHLY HERALD OF THE TRUE MESSAGE.

"Thy Word is Truth"
JOHN 17-17

Vol. ix. No. 10.
Oct. 1909 1d.

A Monthly, by which a company of God's people would seek, by grace, and in the Spirit, to make known His precious yet forgotten truth. The great object is His glory, and the path thither is simple obedience to Himself, cleaving to His Word, and cleavage from the world. Pleasing man is not a disciple's service. The Scriptures of God crush man's pride, and lay his glory in the dust, and tell of salvation for the worthless as worthless ones, and the beginning of a new life of dependent and humble bondservice, in heart-searching and brotherly unity with others, by nature criminals, but now redeemed by nothing less than the blood of Christ.

EDITED BY
PERCY W. HEWARD.

"Who is God, save the Lord?" Ps. xviii, 31.
"Glorious in holiness, fearful in praises, doing wonders." Ex. xx, 11.
"Our God is in the heavens; He hath done whatsoever He hath pleased." Ps. cxx, 3.
"My counsel shall stand, and I will do all My pleasure." Isa. xlii, 3.
"I am Alpha and Omega . . . saith the Lord." Rev. i, 8.
"Holy, Holy, Holy is the Lord of Hosts." Isa. vi, 3.

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"Man in honour abideth not." Ps. lix, 12.
"Every man at his best state is altogether vanity." Ps. xxxix, 5.
"The mind of the flesh is enmity against God." Rom. viii, 7.
"The best of them is as a briar." Mic. vii, 4.
"The imagination of man's heart is evil from his youth." Matt. viii, 21.
"Messiah . . . Jesus came into the world to save sinners." 1 Tim. i, 15.

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43a, The Broadway, Walham Green, S.W.—D.V. The Lord's Day, 11 and 7; Thurs. 8. Correspondence welcome.

A WORD OF INTRODUCTION.

THE days hurry on and by. The Coming of the Lord draweth near. How many think they are saved and are not. Can we arouse them? will God use our earnestness; oh, for grace to realize this privilege, and to be in earnest. How many, too, are born from above, yet their growth in grace is slow—ah, not a few are backsliding; a neglected Bible, a desire to have "a nice home," an unwillingness to give up friends and religious systems that keep not to the Word—these things are at the root of much sin. Should we not sigh and cry over all? To remind believers of commanded concern for God's glory, to encourage, by grace, a solemnity before Him Whose we are, to suggest simple, prompt obedience (Ps. cxix, 60), to magnify the Lord in all these ways is this Monthly sent forth. Regular readers may think they know all this. Dear friends, do such desires now mean little? Were you once troubled about membership of a denominational "church," but has a wish to continue brushed aside the Lord's convicting Word? Do we really believe in the Judgment Seat of Christ (2 Cor. v. 10). How can you urge

unsaved ones with whom God is working, to fear the danger of delay?

TRIBULATION.

Through tribulation, much and sore,
The Kingdom must be reached!
'Tis true that Christ has made the door,
Grace reigns, but we should suffer more,
This pathway must be preached.
The threshing instrument cuts deep,
But glory follows fast,
Such loss will make a treasure heap,
Such sowing means that we shall reap
A harvest that will last.
Joyful in tribulation's pain
God's saints of old were found,
How small compared with Christ the strain,
The suffering ones with Christ will reign,
And glory soon abound.
"Be faithful unto death," He said,
And faith can stand the test,
Soon, soon the Lord will raise the dead,
The tears be gone that now are shed—
God knows and gives the best.
For tribulation is not wrath,
But granted us to try!
And from its fire we shall come forth,
The cleansing wind comes from the north,
We know the reason why.

Words of Greeting.

Thus said Jonah when graciously brought down, and thus will "Salvation is of the Lord." every saved one say after realizing in some measure the deserved floods of God's wrath. Judgment is an oft-forgotten fact, and the exceeding sinfulness of sin is rarely remembered (Rom. vii. 13). But when we are humbled before Him, in Whose hand our breath is, and against Whom we have deeply revolted, then with the gratitude which is not man-made we shall worship, and say "Salvation to our God Which sitteth upon the Throne, and to the Lamb" (Rev. vii. 10). But, alas, our love is so feeble, we so readily take blessings as a mere matter of course, and underlying godly phrases we find a lurking tendency to think we had some claim on God, or at least that we could not be justly in hell at this very moment. This is *pride*. One of the blessings attached to the weekly gathering at the Table of the Lord is its teaching and reminder of *love*. To partake, though *every* first day, and in the *evening*, and with the symbols of our Lord's unquestionable choice (unleavened bread and unfermented fruit of the Vine) is not enough. We need *as well* hearts of devotedness to Himself while we think *how* He loved us and gave Himself for us. The pain of wrath He endured, that law might be established, and yet grace reign, is more than a spur to eloquence and pathos, it is food for meditation and a call to praiseful prayer. "Salvation is of the Lord": let us not boast. "Salvation is of the Lord": let us not trust to our methods of Christian work, but humbly rest in the all-sufficiency of Him "Who remembered us in our low estate: for His mercy endureth for ever" (Ps. cxxxvi. 23).

"OR NO." Deut. viii. 2.

HOW solemnly God suggests *responsibility*. Israel, the privileged nation, when tested, chose, alas, their *own* way. Sin is one vast "no" to God. Independence of Him is grievous iniquity.

By nature we are dead in sins, but *now* having been made alive, we ought to walk in the way of the Lord's commandments, and glorify Him, in so doing. But are we thus serving Him? When trials come to *humble*, does the "Or no" have a sad illustration in our life? "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John i. 9).

"IF THE LORD WILL."

Bible Gatherings, 61, Upton Lane, The Lord's Day, 11 and 6.30, Wed. 8, Thurs. 8, Sat. 7. 2, Coborn Road, Bow, The Lord's Day, 6.30; Fri. 8.15. 43a, The Broadway, Walham Green, The Lord's Day, 9; Thurs., 8. Quiet Bible Hours on Holidays, at Upton Lane.

A Letter to An Assembly of Believers, and to Other Saved Ones,

CONCERNING THE STUDY OF PROPHECY.

DEAR FELLOW SAVED ONES,

Shall we seek, by grace, to awaken one another from the spiritual slothfulness into which we so easily fall? Let us think of the *greatness* of our God and of His Name, and praise Him for His love, so wondrously commended to us, in that, while we were yet sinners, Christ died for us. Let us meditate once more on the truth of union with the Son of God, and link with the remembrance of privilege the responsibility, and together with all receive the Scriptural tonic of *prophetic study*. Some imagine that *this* way of spending time will make us dreamy, and others, alas, give them some cause for this complaint, but it is written "Every one that hath this hope on Him purifieth himself, even as He is pure" (1 John iii. 3). Indeed, as we long for the revelation of Jesus Christ, we gird up the loins of our mind (1 Pet. i. 13). It is impossible, moreover, to pander to worldly desires, and to live with the world's insane excitement, or unrighteously and irreverently, if we are rightly looking for that blessed Hope (Tit. ii. 12, 13). This subject is intensely practical, but Satan's attempt to make it *otherwise*, which emphasizes this very fact, also emphasizes our beloved Lord's *opening* and *closing* words of a prophetic address (Mark xiii. 5, 37).

Some, moreover, are afraid of the more difficult parts of God's Word, through a false "humility" and a mistaken idea that bare salvation is enough. 2 Pet. i. 11 in its context is important. If any are really born from above, and by grace *saved from prejudice*, surely they will see and acknowledge the sinfulness of unwillingness to do what is to God's *glory*, and of refusal to consider their Father's plans, because "not necessary to salvation." This argument would stop *all* obedience, for salvation is *absolutely* full, but if there be not obedience where is the *manifestation*, and how should there be the assurance of love to Him Who loved and loves? It cannot be denied that the exaltation of the *work* against the *Word* is often the result of fleshly energy, and the plea "I cannot go into this while souls are dying" is sometimes a denial of *electing* grace, and a desire to become prominent through *apparent* success. It is easier to preach than to know God's mind and will. But the Gospel of the *Kingdom* is to be proclaimed (Matt. xxiv. 14), and Scripture ever shows that true ministry to the unsaved emphasizes coming events. Anything else is a quick cut to *earthly* influence, but does it please God? Does it not impeach His wisdom to connect study of part of His Word

(which He has linked to *preaching*) with listlessness, and indifference to the state of the whole world which is lying in the wicked one? If we realize more that Satan is disguised as an angel of light, and that heaven first works unseen *within*, and that the Greek words for "good" and "bad" have only one letter, and that the inside one, different, we shall be more on our guard. Not a few hold aloof because of the *different* opinions abroad, and because of the grievous errors of some. But these facts, while they give food for thought, and suggest confession of sin, in no way show that God's Word is uncertain or dangerous. In brief, the *varied* excuses for neglecting this study, oft seemingly well-meant, veil an underlying attack on the Lord Himself, that must be hateful to His redeemed. But if any decide to investigate what God has lovingly said concerning "That Day," how can His teaching be understood? First, there must be a spiritual willingness to do His will (John vii. 17). Secondly, there must be a godly readiness in the Spirit to lay aside all prejudices and wishes. Those isolated are not so manifestly privileged as those of us who, by grace, can meet or rather be gathered together. But though the Lord has *emphasized*, as a rule, the gift and responsibility of *teachers*, it is also true that the *meek* He will guide in judgment, if there is not the spirit of independence when teachers are away, and the Word of God is not bound (2 Tim. ii. 9, see Acts. xx. 32). If we put aside our own ideas—and the popular literature of this day—we may be prepared to hear our Father's guidance through His Word. A prayerful reading of Daniel, Revelation, Matt. xxiv. etc. will show similarities hitherto unnoticed, if God in mercy deigns to bless, in this way, the effort to His glory. Difficulties should be jotted down, not explained away. Commentaries should be avoided. The solemn literality of God's wrath in the *past* helps to guide as to the future, and the parallels in His dealings are very striking. The way in which various chapters give various views of the *same* period, as the four gospels, and in accord with the principles of Gen. xli. (note verse 32) must never be forgotten. The humbling fact that transgressors will soon come to the full, and that there is no hope of universal faith, but a sad warning otherwise (Matt. xiii. 33, Luke xviii. 8) must not be put on one side. A more encouraging future may be man-imagined, but "the Word of our God shall stand for ever," and a heart that reflects the spirit of the age will never prosper in the Scripture.

Dear friend, have you studied this subject, or are you content to take the words of men, and therefore to believe, if among modern nonconformists &c., in a gradual establishment of the Kingdom on earth *via* preaching, or, if among others who see this error, to expect an any-moment secret rapture

before the tribulation, although the Lord's words addressed to *believers* in Matt. xxiv. 29 are so clear? Do not let us accept the doctrines that seem plausible and suit our wishes. What has *God* revealed? It is painful to differ, but it is cruel to cover up the difference, and let error spread. Not with a desire for argument, but with a longing that the Lord alone may be exalted, and His Word acknowledged, are these thoughts penned. If any reader desires, by grace, to go more fully and prayerfully into this subject in view of the Judgment Seat of Christ, correspondence to God's glory will be a joy. The time is hurrying on. The night is far spent. The morning coming. If we are "of the day" shall we not grieve over all whose lips or *houses* say "My Lord delayeth His coming," and shall we not also join in the *last* prayer of Scripture, and say as never before from the heart "Come, Lord Jesus"?

Yours sincerely and earnestly in His grace,

PERCY W. HEWARD.

"DIMINISH NOT A WORD"

Jer. xxvi. 2.

THE Lord was pleased to show Jeremiah the solemnity of representing Him. His Word cannot be altered. To *add* to it or *take* from it must be regarded as terrible iniquity (Rev. xxii. 18, 19). Prov. xxx. 5, 6, Jer. xxvi. 2 are not sufficiently emphasized. It is no light thing to trifle with Divine truth. "God is not mocked." He will bring every work into judgment. By words there will be justification or righteous sentence against the redeemed, as servants. Matt. v. 19, xii. 37, Mark viii. 38 cannot be brushed on one side; or made "Jewish," so as to avoid their painful piercing of ourselves. Beloved fellow believers, why is it we want to modify the Word of God? Is it not because *humanity* has become our centre instead of *the Lord*? Do we not seek to please men, and thus omit to serve Christ (Gal. i. 10)? These things cannot be lightly passed or glossed over. They will come up at the Tribunal of Christ. It is, indeed, sad to see children of God twisting their Lord's "*Do this*," through fear of offending others. For self-pleasing is oft at the root of a perverted Table of the Lord. In like manner, we keep back from the ungodly the threatenings which are revealed that they may be warned. We may call it charity, God calls it murder (Ezek. iii. 18). Fair speeches sound well, but trustees are *not* their own masters, we are *not* to represent ourselves. How wickedly do we lull men to sleep in view of such real, such awful judgments, that, if they were believed, concerts and worldliness would be banished, and we should become solemn and like our rejected Lord. Then let us henceforth "*diminish not a word*," lest He deny us in "*that Day*"—lest we fail to glorify His Name.

THE CHILDREN'S COLUMN.

HAPPINESS.

I WANT to have a talk, dear children, about being happy. I find that so many, not only amongst young people, but older ones as well, have a wrong idea about true happiness. God says in his sure Word "Blessed (happy) is he whose transgression is forgiven, whose sin is covered" (Ps. xxxii. 1) with the precious Blood of Christ. Yet how many think differently. For some say that Christians are mournful, and call them "long-faced." What a mistake! For real Christians have a true heart-joy and satisfaction, which is unknown till born from above, and which enables them to "rejoice in the Lord always." It is true that those who are saved have to give up many things which they even loved before salvation. But heavenly blessings are better than things of earth. Besides it is written—"If any man (any one) be in Christ he is a new creature, OLD THINGS are passed away, behold new things are come to pass." Believers may appear sad to unsaved ones, because now they hate sin, and they used to love it. This is the difference now in them. But with it all they are truly happy, for their sins, they know, are forgiven and remembered no more. This is cause for praise. I know some have pleasures here, even though they are "dead in trespasses and sins" (Eph. ii. 1). For the Scriptures speak of "pleasures of sin," but even these are only "for a season" (Heb. xi. 25). God's people have true pleasures which are for evermore (Ps. xvi. 11), though they may even now be sorrowful for sin. Satan is so subtle, and he makes people think they are alright and happy, and that in the end all will be well. How sad that so many believe his lie, and reject the truth, and appear to be happy. May the Lord, in His grace, cause many of my dear readers to be concerned about their sins, and to seek Him while they are young, and thus have joy and happiness in the Lord Jesus. In the Book of Proverbs we have many verses on our subject. Shall we turn to this part of God's Word? Chapter iii. 13 "Happy is the man that *findeth wisdom*, and the man that *getteth understanding*." The Lord Jesus is spoken of as Wisdom (Prov. i. 20, 1 Cor. i. 30). I want you to notice some of the things mentioned concerning wisdom in Prov. iii. 14-18. It is "BETTER than the merchandise of silver, *more precious* than rubies, and all the things that thou canst desire are not to be compared unto her. Also her ways are ways of pleasantness, and all her paths are peace." She is a tree of life, and HAPPY is every one that retaineth her. What a list is this.

Yet how many imagine they would be so happy if they had a lot of money, and few seek true

happiness. Oh, how joyful saved sinners ought to be, though at the same time sorrowful about sin, and hate it. Now we will look at Prov. xxvi. 20. "Whoso trusteth IN THE LORD, happy is he." God wants his people not only to trust in Him now and then, but at all times. So we read, "Happy is the man that FEARETH ALWAYS." Again it is written, "He that KEEPETH THE LAW, happy is he" (xxix. 18). The Lord Jesus said to His disciples "If ye love Me, KEEP My commandments" (John xiv. 14). "Ye are My friends, if ye do whatsoever I command you" (John xv. 14). God wants His Word not only to be read, but obeyed. The words are so plain in John xiii. 17. "If ye know these things, HAPPY ARE YE IF YE DO THEM." When father or mother tells you to do anything and you obey, how glad you feel, so different to when you are disobedient. It is the same with those who are God's children, whether young or old. They are happy when obeying Him. Saved ones are not only to be joyful when all seems bright, but when suffering because they are Christians, and hated by the world. Even then God says they are happy. Read 1 Pet. iii. 14, iv. 14. The world does not call them happy, but God does and *that* is enough.

I should like you to read Matt. v. 1-11. Here you will see who are the happy ones, for "blessed" means "happy." I do long for those who see these messages to be born from above, and thus be made nigh to God by the precious Blood of Christ, and by His grace to delight in Him and in His Law. I want you to remember that no unsaved ones can be truly joyful. They may appear happy, but this soon passes away, like all of earth. True rest and happiness are found alone in the Lord Jesus Who died for sinners.

Happy are those saved by grace,
Christ is now their Hiding Place,
In this world, so full of sin,
They have happiness within.

Happy are the girls and boys
Who in Christ find all their joys,
Read the Scriptures day and night,
And in them find great delight.

Happy 'tis to know the truth,
Fear the Lord in early youth,
Walk in wisdom's pleasant ways,
And praise God in childhood days.

Happy 'tis to walk with God,
In the strait and narrow road,
In His Presence to rejoice,
Listening daily to His Voice.

Happy are God's people here,
For to Him they are made near,
And the Blood it cleanseth still
As they seek to do God's will.

Happy now "and in That Day,"
If, by grace, God they obey,
For they now have joy and rest,
They WILL be for ever blest.

Happy are saved ones for aye,
Though from earth they pass away,
With the Lord they will remain,
Free from sin and grief and pain.

Happy now, with sins forgiven,
Sons of God, and heirs of Heaven,
Happy ones from sin set free,
Happy through eternity.

A MESSAGE TO YOUNG AND OLDER BELIEVERS ALIKE.

SIMPLE OBEDIENCE.

[F, by grace, we believe that we were *once* far off; but are *now* made nigh to our gracious God, surely we say, "Bless the Lord, O my soul, and all that is within me, bless His holy Name." Can we enjoy the pleasures of that sin which brought our Lord to Calvary, or delight in those iniquities which would have brought us to endless wrath? If we have been nearly killed by some machinery, do we not oft shudder afterwards when we go near it, at least till we get used thereto? Then let us never get used to sin, but avoid it with holy hatred. How can those bought by the precious blood of Christ, and no longer their own, venture to dictate to the Lord Who has saved them, or to be "off-hand" concerning His wishes. *This* would at first seem impossible, but alas, such iniquity is found, and found in us. But our message, dear fellow saved ones, is a simple plea for simple obedience—against human ideas, wishes, and reasoning, because of love unto the Lord.

May I illustrate what I mean? Real obedience makes haste and delays not (Ps. cix. 60). Moreover, the Lord is jealous. He will not share His glory with another. We must serve *Him only* (Matt. iv. 10). Remembering this, when we see Baptism of Believers taught in His Word, what should our attitude be? Shall we through fear of man hold back? (Acts xxii. 16). Shall we regard this as a matter of indifference, lightly saying "Well, it is not necessary for salvation." It is easy to thrust aside every precept of the Lord in this way, and thus to turn the very grace of God into lasciviousness, that is to make it an excuse for sin. Surely the act that will please God is prompt obedience, whatsoever any so-and-so may think. The very difficulties are opportunities for glorifying Him, and further obedience (1 Pet. v. 7).

Again, if a saved one, attentively reading the Word, discovers that the *gospel* is not preached in most places to-day, that the Lord's unsectarian arrangements and laws for officers are lightly set aside, what is he to do? The seemingly simplest thing would be to forget this, or make the best of circumstances. But it is a solemn thing to vex our soul daily, as righteous Lot, and yet remain in anything that grieves God, because disobedience is easier. Rather should a child of God humbly say—"I love the Lord more than opportunities for work,

more than I love others (John xxi. 15); and because I love *them* I must no longer help them in what grieves Him, and so will take away from them reward at the Judgment seat of Christ. Hence I resign all fellowship in and with that which has no warrant in the word of God, leaving all results with Him, and trusting Him to show the next step (seeking grace to avoid the formation a new sect professedly unsectarian), and willing to believe the scripture." "In all thy ways acknowledge Him and He shall direct thy paths" (Prov. iii. 6). Such a position may seem folly in the eyes of men, but nothing else is *simple* obedience.

If we hold back, and obey by fractions, to avoid opposition, where is love to Him Whose Name we bear? God never approves compromises. He will not share with any mammon, even if that has second place. Simple obedience is that of a trustful child, regardless of consequences, because regarding the Lord, "To obey is better than sacrifice." God's way of service is better than our own idea. If we want to see all the path at once, can we be said to walk by faith? If we hold back, we shall not know the will of the Lord (John vii. 17). Moreover, we shall cause ourselves much grief of soul and much anxiety, whereas it is so restful to rest in the Lord, and nothing else is reasonable or right or to God's glory (Matt. vi. 10).

PSALM cxix.

"I HAVE"

Hid Thy Word in mine heart, 11—Jer. xv. 16.
Rejoiced in the way of Thy testimony. 14.
Chosen the way of Truth. 30—John xv. 19,
Stuck unto Thy testimonies. 31—Prov. iii. 3.
Refrained my feet from every evil way. 101—
Prov. iv. 26-27.
Not departed from Thy judgments. 102—
Joshua i. 8.
Kept Thy precepts. 168—John xv. 14.
Chosen Thy precepts. 173.
Gone astray like a lost sheep, seek Thy servant.
176—John x. 27.

Within and Without.

The Ark wherein Noah and his family were saved was pitched **WITHIN** and **WITHOUT** (Gen. vi. 14).

The Ark in the Holy Place was overlaid with pure gold **WITHIN** and **WITHOUT** (Ex. xxiv. 10).

The roll which Ezekiel had to eat was written **WITHIN** and **WITHOUT**—with lamentations, mourning, and woe (Ezek. ii. 10).

The apostle Paul speaks of fears **WITHIN** and fightings **WITHOUT** (2 Cor. vii. 5).

We must be "in Christ" **WITHIN** the Holy Place, before we can go forth unto Him **WITHOUT** the camp bearing His reproach" (Heb. xiii. 13).

TALKS ABOUT PRESENT-DAY NEEDS—10.

BOLDNESS.

THERE is a holy boldness which every lover of God's Word should seek to have. Those saved by grace can with confidence draw near to God, hence we read, "Having, therefore, brethren, boldness (and liberty) to enter into the Holiest by the Blood of Christ" (Heb. x. 19). Further "In Whom we have boldness" (Eph. iii. 12). That we may have boldness in the day of Judgment (1 John iv. 17). We are told to "come boldly unto the throne of Grace" (Heb. iv. 16). As saved sinners we are wondrously blest in Him Who redeemed us "So that we may boldly say, the Lord is my Helper, and I will not fear what man shall do unto me" (Heb. xiii. 6). The early Christians were bold for the Lord. We are told that when the people saw the boldness of Peter and John, they marvelled and took knowledge of them that they had been with Jesus (Acts iv. 13). They had learned of Him Who was meek and lowly in heart, and those about them saw that this made them stand fast and enabled them to act as those saved by grace. Here we see the secret of power in *living and speaking* for the Lord. Let us seek to be much with our beloved Lord and learn of Him.

Prov. xxviii. 1 is heart-searching "The righteous are bold as a lion." Alas, how few lion-like Christians there are in these trying times when it is easy to compromise, which always weakens—hence the lack of lion-like believers, yet so needed. It required courage for Joseph of Arimathea to do it, but he "went in boldly unto Pilate and craved the body of Jesus" (Mark xv. 43). Not only were the early saints courageous in their life and actions, but "they spake the Word of God with boldness" (Acts iv. 31).

Not only is there a great lack of this holy boldness, but there is a prevailing unholy boldness which *must* sadden every lover of the truth. We see this even in young children, and, instead of being checked, it is encouraged, and there is so much in these days of "fastness" to help it forward. Modesty is largely out of date, and this should humble and cause grief to every one saved by grace. Not only are the children forward, but young men and young women are also fast, and even older people, who are often worse. These statements are solemn facts, which must be acknowledged by all who have, in mercy, their eyes open to see the awfulness of sin and this sign of the times. "As the days of Noah, so shall also the Coming of the Son of Man be (Matt. xxiv. 37). Sin is fast reaching its climax. May we as redeemed ones be humble, godly, and modest, and yet with holy boldness *live and witness* for Him

Whom we long to see face to face. He saith "Behold I come quickly, and My reward is with Me, to give every man according as his work shall be (Rev. xxii. 12).

FEAR.

HOW solemn are the statements in Scripture about the wicked—and God uses the term far more widely than man. One has only to open the Bible at the book of Psalms or Proverbs, to find how many times, even in these two portions of God's Word, the wicked are mentioned, and what God says concerning their present and future condition. For example, "There is *no fear* of God before their eyes" (Psa. xxxvi. 1). How sad! Yet many are heedless, being deceived by Satan, even to imagine that all will be well as to their future, though it is written "The wicked shall be turned into hell, and all the nations that forget God" (Psa. ix. 17). Then, as to their present, we read, "God is angry with the wicked every day." (Psa. vii. 11). "Salvation is far from the wicked;" and we are told why—in the next few words of this verse—"Because they *seek not Thy Statutes*" (Psa. cxix. 155). God tells us that the wicked shall be "*cut off*," they shall perish (Psa. xxxvii. 9-20). Then in this same chapter there is a solemn statement. The Lord shall laugh at him: for He seeth that his day is coming (13). It is so easy to pick out such passages as John iii. 16 and to imagine that God, because He so loved the world, excuses sin. All God's Word is equally true, whether it speaks of His love, or His wrath: —these are alike great.

In Prov. i. 24-31 we find some very solemn words, which will, even as all God's Word, be fulfilled in His own time and way. Men despise and mock now. But listen to what God clearly says:—"Because I have called and ye refused; I have stretched out My hand and no man regarded. But ye have set at nought *all* My counsel, and would none of My reproof. I also will laugh at your calamity, I will mock when *your fear* cometh. When your fear cometh as desolation . . . when distress and anguish cometh upon you." Then God says "They shall 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*." What they sow, they reap. We have the same teaching in James i. 15. "Sin, when it is finished, bringeth forth death" "The wages of *sin* is death" (Rom. vi. 23). God's Word is sure and certain, and those who trifle with the Holy Scriptures, will find this is so, to their sorrow. Hence we read "The fear of the wicked, it shall come upon him" (Prov. x. 22). In accord with this verse we see that men fear and are afraid, but

they have not the *real* fear of the Lord, which is the beginning of wisdom. As to the near future, even in this world and life, it is written—"Men's hearts failing them FOR FEAR and for looking after those things which are coming on the earth, for the powers of Heaven shall be shaken" (Luke xxi. 26). Men were troubled when the Lord Jesus came to live and die for sinners (Matt. ii. 3). It will be the same, as we read, when He comes in Judgment. Oh, that many may tremble *now*, because of sin, and not in "that Day" when it will be too late.

"No fear of God before their eyes"
Have men, who think themselves so wise:—
But oh, the time is drawing near
When all ungodly ones shall fear.
"No fear of God before their eyes"—
Men hate the Lord, His Word despise,
Far off from Him are they, and blind,
For sin has darkened all their mind.
"No fear of God before their eyes"—
His Word men dare to criticise,
The truth of God they scorn, deny,
Though it is fixed by Him on high.
"No fear of God before their eyes"—
Themselves men love and idolize;
But in the Bible it is clear,
That God will mock when comes their fear.
"No fear of God before their eyes"—
Though God in Judgment will arise,
Their fear *shall* come the Lord hath said,
Yet Him they neither fear nor dread.
"No fear of God before their eyes"—
Satan deceives, and men surmise
All will be well, not endless woe,
Where after death the lost will go.
"No fear of God before their eyes"—
But God will one day them surprise,
He will not pity, will not spare,
Sin's penalty they each must bear.
"No fear of God before their eyes"—
Evil they think, plot, and devise,
But God declares their fear *shall* come:
Before Him sinners *shall* be dumb.

SUGGESTIONS FOR READING.

"IF THE LORD WILL"—October, 1909.

	Joel	Matthew		Amos	Matthew
1	ii. 21-27	xx. 25-32	16	v. 16-20	xxiv. 32-41
2	ii. 28-32	xxi. 1-11		v. 21-27	xxiv. 42-51
3	iii. 1-8	xxi. 12-22	17	vi. 1-6	xxv. 1-13
4	iii. 9-14	xxi. 23-35	18	vi. 7-14	xxv. 14-30
5	iii. 15-21	xxi. 33-46	19	vii. 1-6	xxv. 31-46
	Amos.		20	vii. 7-13	xxvi. 1-13
6	i. 1-5	xxii. 1-10	21	vii. 14-viii. 3	xxvi. 14-25
7	i. 6-12	xxii. 11-22	22	viii. 4-14	xxvi. 26-35
8	i. 13-ii. 5	xxii. 23-33	23	ix. 1-10	xxvi. 36-46
9	ii. 6-16	xxii. 34-46	24	ix. 11-15	xxvi. 47-56
10	iii. 1-8	xxiii. 1-12	25	Obad. 1-9	xxvi. 57-68
11	iii. 9-15	xxiii. 13-23	26	„ 10-14	xxvi. 69-
12	iv. 1-5	xxiii. 24-33	27		xxii. 2
13	iv. 6-13	xxiii. 34-	28	„ 15-21	xxvii. 3-18
		xxiv. 2		Jonah	
14	v. 1-6	xxiv. 3-14	29	i. 1-10	xxvii. 19-33
15	v. 7-15	xxiv. 15-31	30	i. 11-17	xxvii. 34-49
			31	ii. 1-10	xxvii. 50-66

Learning "by heart":—1-2 Phil. iii. 1, 2; 3-9 Phil. iii. 8-9; 10-16 Phil. iii. 10-16; 17-23 Phil. iii. 17-iv. 2; 24-31 Phil. iv. 3-10.

Suggested Studies for the Lord's Day and Other Times for Isolated and other Saints of God.

It is well to seek God's teaching as to isolation. If we are where He has placed, trials are comparatively a small thing. We can rest in His sufficiency. If we are outside systems, including those professedly unsectarian, for Him, and not through independence and pride, it is well. His friendship is blessed, and He will raise up concerned fellow saved ones, or cause us to remove (we must not decide for ourselves):—or in some way provide, if we walk with Him.

Joel. iii. 1-8. "Those," "that": Divine arrangement. "All," subject unto the Lord. "Jehoshaphat."—Judgment of the Lord, "My." People and land. 3, Hos. iv. 11, Rev. xvii. 4, 5. 4, "Be sure your sin will find you out." God cannot be bribed or mocked, 2 Chron. xix. 7. "Your," "My." 6, As Joseph's brethren sold him and Judas sold Christ. 7, "Behold," the Lord's sign post. "Your head," Ezek. xi. 21. 8, "Vengeance is Mine, I will repay, saith the Lord." Isa. xxxiii. 1, lxxv. 5. "Far off," removal from the Lord, and His centre. "For"—His counsel shall stand, the Word of our God shall stand for ever: "oh, the solemnity of the Word of God."

Matt. xxi. 12-22. "The temple of God," yet . . .!—See xxiii. 38. All wrong. 12, 13, Commerce oft drives out prayer: selling easily becomes stealing—oh, what need for absolute truthfulness, and a tender, a very tender conscience. 14, The despised, see 2 Sam. v. 6. "The children": further despised ones, cf. John vii. 49. 16, The Lord Jesus frequently answered in the words of Scripture, Matt. iv. "He left them," cf. xvi. 4 &c. 18, Rev. vii. 16. 19, Profession without fruit: mere religious talking means *more judgment*. 20, Though with the Lord Jesus. 21, Faith deals with natural impossibilities; it is *not* an easy way to have done what we want and can, by grace, do, although we need to pray for grace to do aright.

Amos iii. 1-8. "Hear," not *only* Deut. vi. 4, dear friends in Israel. "The Lord hath spoken." "The whole family," Isa. i. 4, Dan. ix. 11: after such blessings. Brought up, yet wandering from God. Only, Isa. lxiii. "Have I known," with loving affection and friendship. "Therefore," increased information means increased judgment (John xii. 48). "All," no sin can be excused: "iniquity" and "iniquities" alike taken away by the Lord Jesus on behalf of His unworthy elect, (Isa. liii. 6, 11). "Meeting," ("being agreed") BEFORE walking together, see Ex. xxv. 22, the meeting place is the blood-sprinkled mercy seat. 4, There is a reason for everything: this thought leads up to verse 6:—Punishments are *not* by chance. Also to verse 8: Amos could not keep

silent. Wrath was, and is, *such* a solemn thing. Not only prophets but *servants*: if we would know, we must *obey* (John vii. 17).

Matt. xxiii. 1-12. 2, 3, The Pharisees, alas, oft *spoke the truth*, and yet did it not: they *knew* the law. Christ did not endorse *their* traditions (mark 7), but only their words in Moses' name, from which there was not the dispensational releasing till His death and resurrection (Matt. viii. 4, Rom. vii). 4, *Their* other words see Matt. ii. 28-30. In like manner we have their *two* works—open and wicked (3), seemingly righteous, but *not* from a heart of love unto the Lord. 5. 6, *Their* love. 7, "Men," Rabbi, "My great one." 8, Are the titles "Reverend" and "Doctor" Scriptural?—How *humble* children of God ought to be! "One is your Teacher," the name "Christ" should be in verse 10 ("one is your Leader"), not here, where the reference is to the Holy Spirit; and thus to our *Triune God*. 12, The pathway of reward, (Prov. xv. 33). Individual, continuous.

Amos v. 21-27. Religiousness of the flesh is worse than useless, it is abominable, see Deut. xvii. 1, Isa. i. 10-15. "Your," "Thy"—Rejection of *their* individual "worship" offerings and music, yet . . . ! 24, "I will have mercy and not sacrifice." 25, "Unto Me," Zech. vii. 5: it is easy to *appear* to do things unto the Lord. Moloch—their King. "Star," rejecting *the Star*, Num. xxiv. 17. 27, Out of the land. "Whose Name"—a reminder of power to carry out righteous threatenings. May we be kept from unholiness, man-made familiarity with *God over all*.

Matt. xxiv. 42-51 Note on 32-36—*Everything* teaches: *Everything* is in right order. "All *these* things," see 2, 3, 8. "It is near"—the typical anticipation, the destruction of Jerusalem; a hint, as margin shows, of a coming parallel when "He is near" (verses 32-34 with the word "these" go on from 8, and largely refer to Jerusalem in the past, 9-31, and 36 onwards—beginning with the word "but," deal with "those days," and the coming of Christ). 42, "Watch," never sleep. "Your." 43, 1 Thess. v. 4, contrast receiving a *reward* with the thought of goods taken *away*. "Therefore." "Ready ones," Rev. xix. 7. "The Son of Man," Christ calls *Himself* by these names: *others* do *not* as a rule, not even in the gospel history: reverence needed. "Bondservant," "made to *stand over*." 45, 47, *Present and future* "standing over." "Say." "In his heart." "Begin." "And." 50, see 42. "Gnashing of teeth"—an unsaved rebel: wrath will not *improve* man.

Amos ix. 1-10. "Not." Either the altar of Bethel or Jerusalem. *Both* parts of the nation

rebellious. 2, Man's way of escape. 3, The sea and the serpent connected: Rev. xx. suggests that the sea is the prison of evil spirits, note too Matt. viii. 28-34, Rev. ix. 14: all Satan's powers are under the Lord and can be used to punish other rebellious ones (Rev. ix. 1-20). 4, All nations subject to the Lord. Nature and nations as nothing before Him. 6, Matt. xxviii. 18. "The Lord," the ever-living One. 7, A blow to pride. "Not utterly," Ezek. v. 9, Rom. xi. 10, Self-confidence the essence of sin, see too Hos. xiii. 8.

Matt. xxvi. 36-46. Jesus with them. The very word "Gethsemane" suggests wine and oil (Luke x. 34), *aye*, a winepress. Prayer at *night*: collect occurrences. *They* did not suggest accompanying, or fellowship in prayer. "Until death"—afterwards joy. "My." "This cup": we have the cup of salvation (Ps. cxvi. 13, contrast xi. 6). "Disciples." "With Me." 41, The cause of failure and falling made clear: *no* excusing, but real tenderness *with* rebuking. 44, Continuance, yet no self-seeking. 45, "Ye sleep" &c. or Divine rebuke with solemn irony. "Sinners," albeit priests and Pharisees, see Luke xv. 2. 46, Betray, give aside as if worthless.

Jonah ii. 1-10. Prayer when *brought low*. Grace meets the need of the hopeless. I cried: intensity. 3, Wrath deserved. "All"—a type of, yet contrast with, our perfect Lord. "Thy." "The soul." Everlasting judgment deserved. "My God." 7, Prayer because of the Sacrifice—Temple. "Holy temple"—God never excuses sin, He forgives it only on a righteous basis. 8, 9, Mercy calls for *thanksgiving*. 9, Not by works of righteousness which we have done. 10, *Not* directly to Jonah: Divine rebuke: yet notice the quickness of grace. "Dry": *wrath removed*, so there was perfect *dryness* after the flood, and when Israel passed through the Red Sea and Jordan.

Matt. xxvii. 50-66. The work was finished. Not rent a moment *before*: death necessary. 52, Full stop after "the graves were opened":—Resurrection after and because of the Lord's. 53, When *Israel* refused. 55, Many. 57, As well as the poor from Galilee. 58, Christ treated as a criminal: His body belonging to the Romans. 60, Love gives the best: thus Scripture is fulfilled, and yet, linked therewith, ignorance and unbelief are shown. 62, Evidently a rest-day, *but* the religious Pharisees could scheme. 63, His words remembered, when forgotten by disciples, Luke xxiv. 21. 65, Jew and Gentile linked. 66, Their sin only revealed man's weakness more (Ps. ii. 1), and was overruled to give additional proof.

Scriptural Correspondence Valued.
"Do all to the glory of God."

THOUGHTS FROM THE WORD OF GOD

A MONTHLY HERALD OF THE TRUE MESSAGE.

"Thy Word is Truth" JOHN 17:17

Vol. ix. No. 11.
Nov. 1909. 1d.

EDITED BY
PERCY W. HEWARD.

The Lord Jesus said—
"Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father Which is in heaven." Matt. vii. 21

"Many I say unto you, will seek to enter in, and shall not be able—When once the Master of the house is risen up and hath shut to the door, and ye begin to stand without, and to knock at the door saying, Lord, Lord, open to us; and He shall answer and say unto you, I know you not, whence ye are. Luke xiii. 24, 25.

A Monthly, in which some, saved by grace, would seek, by the grace of God, to lead His people into His deep things, as His Spirit leads and enables. They would seek to warn as well as teach; all in view of that blessed hope and the appearing of the glory of our God and Saviour, Jesus Christ, lest there be shaming away from Him, in His presence. Hence emphasis on (a) the exceeding sinfulness of sin (b) the righteousness of unending wrath, (c) the fulness of a free salvation through the blood of Christ, for those at their wit's end, and (d) the things that accompany salvation—growing in grace, and a quick understanding of the will of the Lord. If He be pleased to own the witness to His glory, raising up little gatherings outside Christendom, granting correspondence with isolated ones, how praiseful shall we be.

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"How do ye say. We are wise?" Jer. viii. 8.

"I can not unto thine own understanding." Prov. iiii. 5.

"And He spake this parable unto certain which trusted in themselves that they were righteous." Luke xviii. 9.

"The children of the kingdom shall be cast into outer darkness." Matt. viii. 12.

"Beware lest that come upon you which is spoken of in the prophets." Acts xiii. 40.

"They received not the love of the truth." 2 Thess. ii. 10.

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A WORD OF INTRODUCTION.

BY the grace of God, as hitherto, we would continue this testimony, that God in all may be glorified. Some believe things that are spoken from His Word, some believe not. Religious leaders have taken away the key of knowledge. The narrow, yet blessed path to the kingdom they never enter themselves, nor suffer others to go in (Matt. xxiii. 13). The *broad* way is not always a way of outward wickedness, but that which the religious world extol as "breadth of thought," where there is room to agree to differ, for all shades of "opinions"—the way of federation, and of flattering all, which Anti-christ will approve. "The way of Cain" was, at first, merely man-made religion, and this is the key to Isa. liii. 6. There are many new carts to-day, many Korahs. Pride has not yet blossomed, hence it looks attractive, and the outside of the meal looks untouched by the leaven. Oh, brethren, awake. Jer. xxiii. 17 has a solemn parallel. Do we love our Lord Who so loved us? Awake. Gratitude includes earnestness.

PRaise.

Praise is to Thee, our gracious God,
From sinners saved by precious blood,
Atonement calls for heart-felt praise,
And we would worship—all our days.

Praise is to Thee for what Thou art,
Glorious in might—we know but part:
Glorious in wisdom, and in all—
Before Thy Throne we humbly fall.

Praise is to Thee for what Thou dost,
In anger Thou art ever just,
Thy sternest wrath is always right,
Thy judgments are as shining light.

Praise is to Thee for what we own—
By Thy free, sovereign grace alone,
A righteousness that cannot fail,
And precious blood that must avail.

Praise is to Thee for promised grace,
For all Thy work in every place,
For all that Thou wilt be and do;—
Thy plans are right, Thy Word is true.

Praise will, to Thee much louder sound,
When "strong" ones with their Lord are crowned,
And thus for ever praise shall last,
Because Thy work for aye stands fast.

Words of Greeting.

The Holy One of Israel. By this name God *often* described Himself. He is not a God Who has pleasure in wickedness; evil shall not remain with Him. He is of purer eyes than to behold iniquity and cannot bear them that are evil. He seeth not as man seeth, but looketh at the heart. All things are naked and laid bare before Him. The seraphim say continually "Holy, Holy, Holy." Oh, that we might realize this, for then shall we say and *feel* that we are nothing in self; and our sins shall we hate.

The *grace* of God appears the more amazing, when we remember that no compromise was possible because of His holiness. We must be righteously condemned or *righteously* saved. There can be no other alternative. God is just, and yet the Justifier of him that believeth in Jesus, for He Himself bore our sins in His own body on the tree. If God had saved us by breaking His law, no promise would be a resting place. But the gospel establishes the law, that no flesh should glory in His presence, but that His redeemed should reverently say "Oh, the depth of the riches both of the Wisdom and Knowledge of God: how unsearchable are His Judgments and His Ways past finding out."

It is easy to *see* the failures of others, and to say 'God I thank *Thee*,' when we rather *mean* we would praise *ourselves*. But without boasting (for what have we which we have not received?) we may sorrowfully consider the sad condition of *Israel* to whom God oft revealed Himself by *this* name. How light and trifling are the majority about *sin*! They do not fear to professedly come before God in their own righteousnesses, and they ask Him to accept a substitute for atonement, while they despise *the* Substitute that made atonement. This is not merely an historical fact but a call to prayer. May we, like Moses and Aaron, intercede, in the name of the Very Substitute they despise.

Since God is so holy, what manner of **Holiness.** persons ought *we* to be. How solemnly should we walk with Him. Those born of the *Holy* Spirit should not be unholy. How can we love the sin that brought our precious Saviour under wrath? How can we be now as we were once, *i.e.* unholy? A *new creation* means a vast change. What manner of persons ought we to be! The Holy Spirit is real.

Holiness becometh God's house—it is commanded (1 Pet. i. 16)—chastisement is with a view to it (Heb. xii. 10) we shall be holy "in that Day" (Eph. v. 27)! Whereas God elected us, and His beloved Son gave Himself for us, with this as an *object*, shall we be unmindful, and careless about

preparation? Surely we should be *holy* in gratitude, and as saved ones are *called* holy ones, how anything else disgraces *Him*!

But what is holiness? It is not mere talkativeness. It is possible to say "Amen" all day long, and to *look* holy without *being* holy. But let us not only *detect* counterfeits, and *unaffectedly* mourn over "holiness movements" of the flesh and Pharisaism. Let us seek to know what is "holiness of truth" (Eph. iv. 24 margin). The very context there emphasizes indeed what it is *not*, but it also shows what it is—"imitating" our Father, and *walking* in love (Eph. v. 1, 2). Moreover, the stress, upon *details* of brotherly fellowship and business godliness needs emphasis in the Spirit. Holiness is to be seen in the workshop. Holiness is doing *all* to the glory of God. What power is *available* for the redeemed! Oh, that we may be saved from counterfeits.



A Letter to A Gathering of Saved Ones, And others Concerned about Obedience.

The Accurate Reading of God's Word.

DEAR FELLOW SAVED ONES,

Greetings in the Lord Jesus Christ. It is not a thing to be lightly despised that we have both the opportunity and some desire to read the Word of God. But, alas, how oft our advantages are misused by Satan *and the flesh*, to make us careless—and thus we dishonour our God. If we *know* in heart that the Scriptures are not the Word of men (1 Thess. ii. 13), can we neglect them? Shall we not *delight* to find out what *He* has spoken, that we may feed thereon (Jer. xv. 16), and live thereon (Deut. viii. 3)? It is condescending grace that *we* have God's Word. What *claim* had we on Him as creatures and rebels that we should possess such a privilege? All is by grace. Oh, let us prize the smallest parts of the revelation of the Lord yet more and more, and meditate therein day and night?

And when the Word of God is *prominently* read in all the meetings (note order in 1 Tim. iv. 13, Acts xiii. 15), let us listen with the watchful readiness, even for details, that shows love to the Lord Himself. And let those who *read*, before others, give attendance thereto, lest the words be said lightly, unthinkingly, irreverently. Let there be a real and deep preparation of heart. Moreover, let us look for and enjoy this reading, though we have our own Bible at home. Let us gather with saved ones, not merely to talk often one to another, though *that* is blessed (Malachi iii. 16), but to hear the Word of God (Acts xiii. 44). The apostle *could* not, as a rule, give a mere

sermon. The Mars' Hill address is recorded as a warning. Usually there was reasoning out of the Scriptures and opening and alleging (or placing passages beside one another), as Acts xvii. 2, 3 explains. And such Bible teaching will help to prevent the slipshod reading of to-day, and to lead from any errors which exist in our wondrously-overruled and Divinely-blest translation. Need it be added that many children of God have both ability and opportunity to learn Hebrew and Greek, if their hearts are in the things of God. The tenses, the particles, the very order of the words—all details are inspired, and profitable. Merely mechanical study will *not* be the result of heart-loving accuracy. We should not avoid "the sacred letters" (2 Tim. iii. 15) because a little learning is nearly as dangerous as ignorance.

And in connection with *accuracy* it may be mentioned that there are no marks of punctuation in the original, hence human suggestions may be erroneous. Sometimes a chapter-division by man can be quickly seen to be strange (John vii. 53, and viii. 1), and a verse division (Ps. xcvi. 8, 9) also. But if a comma or full stop is wrongly inserted many are led astray, and little wanderings grieve God. We would, however, again praise our gracious Father for the infrequency of such mistakes, but His dear people may be helped if a few are given.

Shall we turn to Luke xiii. 24, 25. Plainly the verses should have no full stop between. This is clear. But John xvii. 12 is not quite so evident. It should read thus. "While I was with them in the world, I kept them in Thy name: those that Thou gavest Me I have kept, and none of them is lost:—but the son of perdition that the Scripture might be fulfilled." The "but" begins a fresh statement. A comma after "lost" would hint that Christ may lose His sheep, and would attack John vi. 36, and the everlasting covenant. The word "but" is the same as "save" and "saving" in Luke iv. 26, 27. The widow of *Sarepta* was *not* in Israel, *nor* was Naaman *the Syrian* in Israel; in like manner Judas was *not* of those given to Christ. He *appeared* to be saved, yet our beloved Lord, even "Jesus, knew from the beginning who they were that believed not, and who should betray Him" (John vi. 64). Thus we see how much depends on a *little*, and how even a misplaced comma, may mislead saved ones, unless there be prayerful willingness to find out the Lord's teaching in fellowship one with another. Satan is so subtle.

Rom. viii. 17 should read "But if children, heirs also, heirs on the one hand of God: heirs on the other hand together with Christ, if so be that we suffer with Him, that we may be also glorified together." Thus we notice there is something beyond

salvation, and linked with obedience of the redeemed. All are heirs of God, but not all shall share it in the same way, and 2 Tim. ii. 12 is equally plain. God's IF'S are perfect. Isa. liii. 12 prophecies that *the Father* will divide with "the many" (*not great*) but that *Christ* will also divide a portion with the strong. Here is the same two-fold thought. Oh, that we may press toward the mark for the prize of the high calling, lest we be in the background.

In Rom. ix. 2, 3 "For I could wish," or rather "used to wish that myself were accursed from Christ" should be in parenthesis. A wrong rendering suggests a *wrong* wish. I have . . . continual sorrow in my heart . . . for my brethren." The reason is given in the intervening—"I was once what they now are, i.e. with myself in a position I now see to be accursed." Salvation from wrath, realized in the heart, causes earnest prayer for those still in wrath. If any special acts of rebellion disgraced us before mercifully born from above, how tenderly we long after and patiently pray for those still committing them. If *brackets* be put in before "for" and after "Christ" and before "as" and after "arise" in 2 Pet. i. 19, two verses will be made clearer to God's glory.

In the earlier Scriptures we have a favourite verse—although all verses should be favourites, and the humbling nature of the words in this is oft forgotten—which is more striking when truly rendered. "Come now and let us be reproved." Here we have the prophet identifying himself with Israel as in Isa. liii. (*cf.* the words of ii. 3). Then, when sinners repent, the Lord answers, as it were, before they call "Saith the Lord—Though your sins be as scarlet, they shall be as white as snow." A righteousness made, given *via* death. What an atonement. Dear readers, are you rejoicing in this? To read and like a Bible magazine does not *prove* birth from above. Have your sins been taken away? Oh, how vast is grace.

Some passages are more difficult. There seems often a twofold thought, *e.g.* Rom. v. 1, "justified by faith"—"by faith we have peace." So "written from the foundation" and "the Lamb slain from the foundation" (according to God's purpose) in Rev. xiii. 8. How wondrous is the salvation of those who have nothing of self to plead. All has been arranged, given, implanted.

If this study is helpful, and saved ones will let me know, part of an issue of "*The Student of Scripture*" might be devoted to it, that the Lord may be honoured in the more accurate study of His Word.

Yours sincerely in Him, by grace,

PERCY W. HEWARD.

THE CHILDREN'S COLUMN.

MANY.

IF we read, dear children, on the one hand, that **MANY** were made sinners, when Adam and Eve fell in Eden, we are also told in the same verse that by the obedience of **ONE** shall **MANY** be made righteous (Rom. v. 19). This does not mean that all will be saved, but those who believe on the Lord Jesus, as the One Who died for sinners. How solemn are the words in Acts xiii. 48, "As **MANY** as were ordained to eternal life believed." This is what God says, and therefore, like all God's Word it is so true. I wonder if you who are now reading this message are amongst those mentioned in this verse. If you *feel your need* of a Saviour you are. I pray you may. The Lord Jesus, the only Perfect One, Who was God as well as man made a righteousness for His "many" people (Isa. liii. 11). He never did one thing wrong, but kept God's Law in His heart (Ps. xl. 8), and at the end of His earthly life died, as it is written "So Christ was once offered to bear the sins of **MANY**" (Heb ix. 28). The Lord Jesus came, as we read in Matt. xx. 28, "Not to be ministered unto, but to minister, and to give His life a ransom for **MANY**." Yes, "He bare the sin of **MANY**, and made intercession for the transgressors" (Isa. liii. 12). Are you troubled about your sins, and do you say "How may I know that I am saved, and one of those for whom Christ died? God makes it clear in His Word, for we read in Rom. viii. 14, "As **MANY** as are led by the Spirit of God, they are the sons of God." So that if you *really* seek to do the things written in God's Law, and hate *all* sin, you need have no doubt as to your being His child. But I want you to be very careful, so that you may not think you are saved when you are not. For we are told in Matt vii. 13 that **MANY** are in the broad way which leadeth to destruction, and in the next verse **FEW** there be that find the narrow way. Then in verse 22, **MANY** will think they are saved, right up till the time when the Lord Jesus will come for His people. Then He will say to **MANY** "I never knew you." How very sad is this. I do hope my young readers will not be amongst them. But I fear some may be, for so few are sad about their sins. Also we are told in the Scriptures that the days which are coming will be so trying that **MANY** who love the Lord will love Him less, instead of more and more (Matt. xxiv. 12). Then there are the solemn words in 1 Cor. i. 27 "Not **MANY** mighty not **MANY** noble are called." You will remember that it was the publican that was saved, not the proud Pharisee (Luke xviii. 10-14). Even boys and girls are self-righteous and proud. God saves the humble ones. Then there is Matt. xix. 30,

"**MANY** that are first shall be last." But those who are saved must not expect an easy time. Ps. xxxiv. 19 says "**MANY** are the afflictions of the righteous." Yet how encouraging are the words—"but the Lord delivereth him out of them all." God's people, whether young or old, are not only to suffer persecution, but they are to be a blessing (Ps. xl. 3), for he has not only saved them, but put a new song into their mouth even praise unto Him. And we read "**MANY** shall SEE and FEAR and SHALL TRUST in the Lord." What a privilege for saved ones. Before any can praise God they must have their **MANY** sins forgiven, and the new life which He, in mercy, gives to those who believe His Word, and trust in the Lord Jesus. He bore the sin of **MANY**, and He *will* come not again as a Sin-offering (for that work *has been done*), but to receive His people, who will dwell with Him for ever. May you be one of the many saved through Christ's precious Blood, and who, therefore, watch and wait for Him.

Many were made sinners, caused from God to stray,
Through the subtle tempter, in that awful day
When in Eden's garden Eve and Adam fell,
And all their descendants sinned in them as well.

Many were made sinners, **ALL** the Scriptures say,
But we read that saved ones walk the narrow way,
Through the One Who suffered, and for many died:—
In Him they are freely, fully justified.

Many were made sinners, but, in Jesus' Blood,
Many are made righteous, and made nigh to God,
For Christ's life was given to redeem from sin,
Now in Christ the *many* have new life within.

Many were made sinners, but God laid on Him
All the sins of saved ones,—Him they now esteem,
And in Him the *many*, by the Spirit led,
Seek to be well pleasing unto Christ as Head.

Many are the sorrows of those saved, we read,
But the Lord in mercy meets their every need,
In Him now rejoicing they delight to do
All His gracious bidding, with "That Day" in view.

Many of the mighty are not called by God,
But the poor and lonely, trusting in Christ's Blood,
Are made heirs of Heaven, godly ones are they,
If they seek His glory, and His Law obey.

Many were made sinners and in sins were dead,
But we read for many Christ's Own Blood was shed,
Are you with these "*many*," saved by wondrous love,
Quickened by the Spirit, born from heaven above?

GOD'S PEOPLE CAN SAY:

THE LORD IS OUR

Surety (Heb. vii. 22, Gal. ii. 20).
aviour (Luke ii. 11, Tit. ii. 10-13).
vation (Psa. xxvii. 1, Matt. i. 21).
helter (Psa. xxxii. 7, Isa. xxxii. 2).
un (Gen. xv. 1, Psa. lxxxiv. 11).
hield (Psa. xxviii. 7, xxxiii. 25).
trength (Psa. xviii. 2, Phil. iv. 13).
ufficiency (2 Cor. iii. 5, Gen. xvii. 1).

A MESSAGE FOR YOUNG AND OLD BELIEVERS ALIKE.

COURTESY.

A CHILD of God should in every way be exemplary. The higher the standard of godliness he emphasizes, the higher must a life of obedience be. An ungodly world is shrewd in this matter. And spirituality is rightly expected in little things, that God in all may be glorified. If, by grace, we are really born from above, having been brought to realize our nothingness, and to love and keep the Lord's commandments, what manner of persons ought we to be, and how *unselfishly courteous*. It is not easy or natural to be always the same. Physical condition is oft a hindrance, but if we desire, in the Holy Spirit, thus to glorify our Triune God, we shall find more power than we have imagined, and the words will have a new meaning—"His commandments are not grievous." Courtesy is real gentleness, the avoidance of all fleshly abruptness, and self-centred carelessness as to others. It is not affectation, or favouritism, or society-pleasing politeness, but a gracious putting of oneself in the background, in realization of the solemn words "Love one another."

It is so popular to think we are serving the Lord when actually pleasing ourselves. For example, we may think that if we do a certain piece of public work it will be useful unto Him, but our doing it hinders others as to time for study, and brings ourselves into prominence, for which *strain*, perhaps, we are spiritually unfit. We need to humble ourselves before God, that we may, with meekness, avoid the rushing forward of fleshly activity, and at the same time we must make haste, and delay not, to keep our Lord's commandments (Ps. cxix. 60).

To reprove a brother is oft a needed work, yet if it be not painful, and if we consider not ourselves, lest we also be tempted, there is something wrong. But this is not all. The "alone" of Matt. xviii. 15 is full of courtesy. And all the time there is no flattery or excusing of the sin.

The very order of names in Scripture, e.g. "Paul and Silvanus and Timotheus," suggests to us courtesy, moreover showing that the apostle could not forget his responsibility. Hence, without pride, his name comes first. His natural courtesy, or rather spiritual difference is brought out in Gal. ii. amid a context which also reveals *much* firmness, and *hatred* of compromise.

The Lord's parable in Luke xiv. 7-11 (and it does not stand alone) together with the Lord's own example (so beautifully explained in Phil. ii., that

wondrous primer on courtesy and humility) must never be forgotten. We are apt to become too busy to be polite, but the Lord is not glorified in this sin. He still beholds and delights in a faithfulness in that which is least. May it be ours thus to please and glorify Him.



GOD'S WORKS

Are GREAT, MANIFOLD, (Psa. xcii. 5, cxi. 2, civ. 24),
WONDERFUL, TRUTH (Psa. cvii. 31, Dan. iv. 37),
VERITY and JUDGMENT (Psa. cxi. 7, Rev. xix. 2).
His tender mercies are over all His WORKS (Psa. cxlv. 9).
He showed His people the POWER of His WORKS (Psa. cxi. 6).
They soon FORGAT His WORKS (Psa. cvi. 13).
The Lord SHALL REJOICE in His WORKS (Ps. civ. 3).
ALL THY WORKS SHALL PRAISE THEE, O Lord, and
Thy saints shall bless Thee (Psa. cxlv. 10).

GOD'S WORDS

Are PURE (Psa. xii. 6).
Are WRITTEN in a BOOK (Jer. xxx. 9).
NOT TO BE CALLED BACK (Isa. xxxi. 2).
NOT TO PASS AWAY (Matt. xxiv. 35).
God's Words are TO BE BELIEVED (Ps. cvi. 12, John v. 24).
ESTEEMED MORE THAN NECESSARY FOOD (Job xxii. 12).
EATEN (Jer. xv. 16, Rev. x. 10).
LAID UP in THE HEART (Job. xxii. 22, Ps. cxix. 11).
TO ABIDE in US (John xv. 7).
TO BE KEPT BY US (John xiv. 23), and not to be
ashamed of (Luke ix. 26).

GOD'S WAYS

Are RIGHTEOUS (Psa. cxlv. 17), JUST and TRUE (Rev. xv. iii).
Are JUDGMENT (Deut. xxxii. 4).
Are EQUAL (Ezek. xviii. 22).
Are HIGHER THAN OUR WAYS (Isa. lv. 8-9).
Are PAST FINDING OUT (Rom. xi. 33).
God's servant Job said "Lo, these are parts of His WAYS (Job. xxvi. 14).
God made known His WAYS unto Moses (Psa. ciii. 7).
Saved ones are to WALK in His WAYS (Deut. viii. 6).
Of Israel it is said "They would NOT WALK in His WAYS" (Isa. xlii. 24).
God said "Yet . . . they DELIGHT TO KNOW My WAYS" (Isa. lviii. 2).
But in the future they will say "He will TEACH US His WAYS, and WE WILL WALK in His PATHS" (Isa. ii. 3).
Let us pray, "SHEW ME THY WAYS" (Ps. xxv. 4).
I WILL TEACH TRANSGRESSORS THY WAYS (Psa. li. 13).

TALKS ABOUT PRESENT-DAY NEEDS—II.

SPIRITUALITY.

HOW heart searching are the words to the Corinthian Christians in 1 Cor. iii. 1-3, "And I, brethren, could not speak unto you as SPIRITUAL, but as carnal, even as babes in Christ." Their condition of heart was sadly manifest, for the Apostle goes on to speak of envy, strife, and divisions amongst them. The same Apostle, writing to the Philippian saints, exhorts, saying, "Only let your conversation be as becometh the Gospel of Christ, that whether I come and see you, or else be absent, I may hear of your affairs, that ye STAND FAST IN ONE SPIRIT, with ONE ACCORD, STRIVING TOGETHER for the faith of the Gospel." What a contrast with disunion. Where there is the *standing fast* and the *oneness*, SPIRITUALITY will then result. But, alas, in these days how much falling short there is in individual life, as well as collectively, through failing to CONTINUE in God's Word (John viii. 31, 32). Surely the Scriptures are plain, that those who continue as babes in Christ, when they should be full grown, are carnal, and unskilful in the Word of Righteousness and thus cannot discern between good and evil (Heb. v. 12-14). Therefore one of the marks of SPIRITUALITY is *discernment*, and knowing what to do in emergencies. Where there is growth in grace, and in the knowledge of the Lord Jesus, there will be hatred of sin, and more love to Him, and fellowship with Him. We are told that the people took knowledge of Peter and John that they had been with Jesus (Acts iv. 13). It is only as saved ones walk in His light, and have fellowship with Him, that they will be SPIRITUAL. Alas, in these perilous times how often sentimentalism is mistaken for SPIRITUALITY. If the Scriptures were esteemed more than necessary food (Job xxii. 12), and as all important, we should be more spiritual ourselves, and able to discern those who were really growing in grace. The natural man cannot understand the things of God "because they are spiritually discerned" (1 Cor. iii. 14). And the words which follow are suggestive "he that is SPIRITUAL DISCERNETH" all things" (margin). May we be more concerned as to our growth in grace. Let us seek "to be SPIRITUALLY minded"—which is *life and peace* (Rom. viii. 6). May we, through meditating on God's Law, and waiting upon Him, "be filled with the knowledge of His Will, in all wisdom and SPIRITUAL understanding." For what purpose? "That ye may walk worthy of the Lord unto all pleasing, being fruitful in every good work, and INCREASING in the knowledge of God" (Col. i. 9-10). We cannot offer SPIRITUAL sacrifices unless we are SPIRITUAL in heart (1 Pet. ii. 5). If saints are

growing in grace, surely there will be deep and loving concern about other saved ones. How often the exhortation in Gal. vi. 1 is overlooked—"If a man be overtaken in a fault, ye which are SPIRITUAL restore such an one in the spirit of meekness." It is not easy to speak to one who is wandering: much grace and SPIRITUAL tact are needed. Only as we walk in fellowship with the Lord shall we have grace and wisdom to act and speak wisely. SPIRITUALITY is seen in our daily walk and talk, and in every little detail of life. Our speaking is to be with grace (Col. iv. 6). We are to walk in wisdom toward them that are without (5). When bringing the truth before the unsaved it must be with deep humility of heart, remembering that we were once in their sad state. Neither must we forget the exhortation to be courteous (1 Pet. iii. 8). While we seek, by God's grace, to be faithful to wandering saints, and to those far off from God, we must be mindful to do all in the spirit of meekness. Graciousness of manner and consideration for others are marks of SPIRITUALITY.

We shall be more like our beloved Lord, as we seek to walk in fellowship with Him. If our mind is set on things above, we shall be thoughtful, and watchful, and fear lest we cause others to stumble, and if careless, even in the least, we shall grieve. To detect sin in its very beginning is a proof of SPIRITUAL growth. God's servant Daniel was so SPIRITUAL amidst all his trials and difficulties that his enemies said, "We shall not find any occasion against this Daniel, except we find it against him concerning the Law of his God" (Dan. vi. 4, 5). What a testimony. May we seek to be thus SPIRITUALLY minded, though it leads to suffering and persecution, as in the case of Daniel.

ACCORDING.

"Who knoweth the power of Thine anger, even ACCORDING to Thy fear, so is Thy wrath" (Ps. xc. 11, John iii. 16-36).

"He hath not dealt with us after our sins, nor rewarded us ACCORDING to our iniquities" (Ps. ciii. 10).

"God . . . Who hath blessed us with all spiritual blessings in heavenly places in Christ, ACCORDING as He hath chosen us in Him, before the foundation of the world" (Eph. i. 3-4).

"God, Who hath saved us, and called us with an holy calling, not ACCORDING to our works, but ACCORDING to His purpose and grace, which was given us in Christ before the world began" (2 Tim. i. 9).

"My God shall supply all your need, ACCORDING to His riches in glory by Christ Jesus" (Phil. iv. 19).

"We look for the Saviour, the Lord Jesus, Who shall change this body of our humiliation, and fashion it like unto His Body of Glory, ACCORDING to the working whereby He is able even to subdue all things unto Himself" (Phil. iii. 20-21).

"We, ACCORDING to His promise, look for new heavens, and a new earth, wherein dwelleth righteousness" (2 Pet. iii. 13).

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

Scriptural Meetings at 61, Upton Lane, Forest Gate; 2, Coborn Road, Bow, E.; 43a, The Broadway, Walham Green, S.W. Particulars gladly given.

"Trust in the Lord, and do good, so shalt thou dwell in the land, and verily thou shalt be fed" (Ps. xxxvii. 3).

"Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting Strength" (Isa. xxvi. 4).

"They that trust in the Lord shall be even as Mount Zion, which cannot be removed, but abideth for ever" (Ps. cxxv. 1).

TRUST in the Lord," Almighty, Just, and True, Look up to Him, and keep "That Day" in view, Be oft in prayer, and for the Lord God thirst, With all thine heart, and seek His King lom first. "Trust in the Lord," in Him alone confide, Be not afraid, at all times in Him hide, Lean on His might, when Satan tempts and tries, Look unto Him, and upward keep thine eyes. "Trust in the Lord," throughout earth's little while, Rest in His love, and live beneath His smile, The Lord will guide, and keep in perfect peace Those whom He loves:—let all complaining cease. "Trust in the Lord," and not in human might, Have faith in Him the daily foes to fight, Look not to man, for earthly help is vain, Wait on the Lord, and in His will remain. "Trust in the Lord," with all thine heart and mind, Learn not on self, but in Jehovah find All needed grace, when all looks dark and drear, Look up to Him, remember He is near. "Trust in the Lord," of man be not afraid, Though foes abound, be not by them dismayed, But hope in God, and in His love abide, Look up on high, in Him be satisfied. "Trust in the Lord," and Him alone now fear, Though foes increase, the Lord Himself is near, He is the Lord, Jehovah, Strong and Great, Have faith in Him, before Him humbly wait. "Trust in the Lord," and be not oft distressed; His Word is sure, His perfect Will is best For all His own, who walk the narrow way, Though, in His love, He may appear to slay. "Trust in the Lord," before Him wait, be still, All things work good, and never for us ill; God gave His Son, and He will freely give, To sinners saved, the grace for Him to live. "Trust in the Lord," He is the same to-day As in the past, commune with Him alway, Seek daily strength, to say and do the right, From God the Lord, and lean upon His might. "Trust in the Lord," He will His own protect, For dear and near to Him are His elect; He is their God, He will each need supply, As they, by grace, Him serve and magnify. "Trust in the Lord," let prayer to Him ascend, The Scriptures search, much time before Him spend, Speak oft of Him, and press toward the prize, For sinners weep, in praying agonize. "Trust in the Lord," though He in love chastise, By faith now walk,—the Day Star will arise, Then we shall see how all the trials here Worked for our good, that we might then be near. Trust in the Lord, and for Him live and shine, Keep to His Word, and from Him ne'er decline, Trust in the Lord, and not in sinful man, Trust now in Him Who works His sovereign plan.

"IF THE LORD WILL."

Bible Gatherings, 61, Upton Lane, The Lord's Day, 11 and 6.30, Wed. 8, Thurs. 8, Sat. 7. 2, Coborn Road, Bow, The Lord's Day, 6.30; 2nd Friday in month, 8.15. 43a, The Broadway, Walham Green, The Lord's Day, 9; Thurs., 8. Quiet Bible Hours on Holidays, at Upton Lane.

SUGGESTED READINGS.

"IF THE LORD WILL"—November, 1909.

	Jonah	Matthew	Micah	Mark
1	iii. 1-10	xxviii. 1-8	vi. 16—vii. 4	iii. 1-6
2	iv. 1-6	xxviii. 9-15	vii. 5-13	iii. 7-12
3	iv. 7-11	xxviii. 16-20	vii. 14-20	iii. 13-21
4	Reread Micah	Jonah's Mark	Nahum	iii. 22-30
5	i. 1-9	i. 1-5	i. 1-6	iv. 31—iv. 1
6	i. 10-16	i. 6-11	i. 7-11	iv. 2-13
7	ii. 1-6	i. 12-20	i. 12-15	iv. 14-20
8	ii. 7-13	i. 21-23	ii. 1-7	iv. 21-29
9	iii. 1-7	i. 23-35	ii. 8-13	iv. 30-41
10	iii. 8, iv. 2	i. 36-45	iii. 1-6	v. 1-10
11	iv. 3-10	ii. 1-7	iii. 7-14	v. 11-20
12	iv. 11, v. 3	ii. 8-12	iii. 15-19	
13	v. 4-9	ii. 13-18	Habakkuk	v. 21-29
14	v. 10, vi. 5	ii. 19-22	i. 1-11	v. 30-37
15	vi. 6-15	ii. 23-23	i. 12—ii. 4	v. 38-43
			ii. 5-11	vi. 1-6
			ii. 12-20	

To have and read the Word of God is a privilege: to come to know more of Himself thereby is an unspeakable privilege. Do we not value these things? Shall we not *study* in the Holy Spirit, that God may in all be glorified? Let there be the quietness of loving obedience!

Learning "by heart" if God permit:—1-6, Phil. iv. 11—16; 7-13, Phil. iv. 17-23; 14-20, Ps. xlv. 1-7; 21-27, Ps. xlv. 8-14; 28-30, Ps. xlv. 15-17.

A few Notes on Portions for each Lord's Day.

How wondrous is it to have Christ's friendship (John xv. 14). It is so easy to talk about this, but when we realize He is God over all, how great is His condescension, what a privilege is the reality! But the pathway of privilege is one of obedience, and if we have no care for His "whatsoever," where is our love to Him (John xiv. 23)? Surely the latter words of this verse suggest a compensation that is more than compensation for the losses linked with simple obedience. Let us, therefore, go forth to Him (not merely to creeds or to duty, though delighting in His creed and in true and loving dutifulness), without the camp, and in isolation prove the gracious workings of our Triune God, and His loving creation of fellowship after isolation, His giving of encouragements after trials, that meetings which please Him may be raised up, and His name be glorified.

Micah ii. 1-6. God's woe. Thinking and working. Their beds, their hands. Coveting, Rom. vii. 7-8. 3, Prov. xxix. 1. Evil, Gal. i. 4, Eph. v. 16. 4, 5, The losings of those who would make gain their god. 6, He gave them their request, but sent leanness into their souls.

Mark i. 12-20. "Immediately" difficulties closely linked with encouragements. The wilderness; contrast Adam's failure in the garden, and Israel's in the wilderness (40 years). Satan, beasts, angels, how the glory of Christ shines forth. 14, No fearing, one Gospel. 15, Repentance (a new

mind) ever linked with the *Kingdom*; both left out to-day. 17, Salvation changes sphere—fish taken out of water. Nets, Him. 19, Brothers again; families emphasized. Left, went after Him; obedience painful (Ps. xlv. 10); but Christ did not ignore parents (Mark vii. 10-13).

Micah v. 10-vi. 5. "Cut off," a word of judgment (Lev. xvii. 10)—Messiah was cut off (Dan. ix. 26), and to this day Israel call those joined to Him "destroyed ones." They did their worst on Him, but He worked for them—what grace! Cutting off Israel's sins here before us (cf Zech. xiii. 2). Notice judgment on *cities*. 12, How foolish to worship one's own toil, a subtle way of worshipping oneself, the object in Eden, Gen. iii. 5, Antichrist will manifest this sin *developed*. 15, "Which did not hearken," cf Ex. v. 2, vi. 2, Ps. l. 7. 3, Isa. xliii. 22-28, Mal. i. 13; let us not be *weary* of pleasing the Lord. I brought, I redeemed, I sent. 5, Continued preservation. God's *righteousness*, not only mercy, because of *His Word*.

Mark ii. 19-22. Christ the *Bridegroom*. What love and nearness to *His people*. "With them," grace. In John iii. 29 the disciples (who had left John), are viewed as the bride: figures have to be multiplied to set forth relationships made by grace. A realization of the Lord's absence and of the character of this age, a longing for His Coming with *self-denying*, Acts xiii. 2. 21, The outside—Man's righteousness *cannot* be patched up, further, no *mixture* possible. 22, The inside—Man's heart cannot be emptied of ferment (it will lurk in the skins) and spoil the new wine of the gospel (fermenting it, cf Matt. xiii. 33). A *new heart* needed. See thought in Matt. xii. 44, 45, still *his house*.

Nahum i. 12-15. "Though they be complete and ever so many"—one root for "completeness" and "peace" (suggestive thought see Isa. xxxii. 17) here we have man's greatest. They, he—Antichrist. No more, Isa. lxvi. 22. 13, Israel broke the Lord's bands; hence bands of punishment (Ps. ii. 3), but the nation *shall* be blessed. 14, Sin judged, yet mercy reigning, Isa. lxv. 15; Israel *must* abhor themselves, Ezek. xvi. 61 (*not restoration of individuals but of the nations*). "Thy grave," Rom. vii. 9,

Mark iv. 2-13. This 'key-parable' (13) always before us. Different kinds of sinners, yet only *one class*, without fruit. Those who receive the Word *fruitfully* have a new heart *first*. Wayside indifference, stone-hiding sentimentalism, thorny worldliness can never be excused, or removed by man. Does *all* God's Word bring forth an hundredfold in our life? 9, Possession of ears in grace; use a responsibility, see Matt. xiii. 16. 11, You, them. 12, Two seedings.

Hab. i. 12-ii. 4. Life *because of* the Lord, Ps. cxviii. 17, Isa. xxxviii. 16, John xiv. 19. The *righteous* wrath of God. 13, No sin excused. 14, Men as nothing, cf Isa. xl. 16, Worshipping earthly things, no thought of the *Cause*, what ignorance! Do we praise God for every detail? Stand, set, watch. "Answer," probably thought of repentance included, *Read, then run*—the way of the Lord's commandments; we cannot obey till we know; then how *prompt* should we be (Ps. cxix. 60).

Mark v. 30-37. Virtue, power: how much His love cost Him until death, Matt. viii. 17. 30, 31, Two touches, so *two* "comings" John vi. 24, 37, which is ours? 33, It is well to be brought to tremble, see however, 36. 34, Faith, not the garments, nor a physical touch; Christ does not *exalt Himself* as we should have done, with pride. 35, "The Teacher," perhaps sarcasm. 36, "Only believe," i.e. do not mix faith and unbelief, the man in ix. 24 felt the danger. 36, Authority, fellowship, extra privileges for some.

Correspondence from exercised and enquiring ones always welcome; it will not be considered a burden. 61, Upton Lane, Forest Gate, London, E.

PEACE.

Having made PEACE through the Blood of His Cross (Col. i. 20).

He is our PEACE (Eph. ii. 13).

We have PEACE with God through our Lord Jesus Christ (Rom. v. 1).

Thou wilt keep him in perfect PEACE whose mind is stayed on Thee (Isa. xxvi. 3).

The Lord Jesus said that in Him we should have PEACE,—in the world tribulation (John xvi. 33).

Great PEACE have they which love Thy Law (Psa cxix. 13).

Her ways are ways of pleasantness and all her paths are PEACE (Prov. iii. 17).

The PEACE of God, which passeth all understanding, shall keep your hearts and mind through Jesus Christ (Phil. iv. 7).

The God of PEACE . . . make you perfect in every good work to do His Will, working in you that which is pleasing in His sight (Heb. xii. 20-21),

WE HAVE

Seed to sow (Luke viii. 11, Psa. cxlvi. 5-6).
Souls to win (Prov. ii. 30, James v. 20).
Sinners to weep over (Ezek. ix. 4, Psa. cxix. 136)

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THOUGHTS FROM THE WORD OF GOD

A MONTHLY HERALD OF THE TRUE MESSAGE.

"Thy Word is Truth"
JOHN. 17. 17

Vol. ix. No. 12.
Dec. 1 09. 1d.

EDITED BY
PERCY W. HEWARD.

"Sin is lawlessness." I John iii. 4.
"The wages of sin is death." Rom. vi. 23.
"Sin abounded." Rom. v. 20.
"I know your manifold transgressions and your mighty sins." Amos v. 12.
"Be sure your sin will find you out." Num. xxxii. 23.
"All the sinners of My people shall die by the sword." Amos. ix. 10.
"We have sinned." Isa. lxi. 5, Dan. ix. 5.

A Monthly of loving witness, to the glory of God, seeking to bring His Word forward, and to show the failure and fallacies of the words of men. His grace is emphasized, and must be, if His Name is to be made known. Man must not be flattered, if God alone is to be exalted, in anticipation of "that Day." The corruptness of the earth in Noah's age has a parallel now, and many there are who have a form of godliness, but deny its power. These things are not merely themes of discourse and argument, but rather subjects for prayerful and solemn consideration, in view of the Judgment Seat of Christ. Those who desire something to amuse will not find it here. The Word of God is solemn.

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"Jesus Christ the Righteous." I John. ii. 1.
"Who did no sin." I Pet. ii. 22.
"He bare the sin of many." Isa. liii. 12.
"Christ hath once suffered for sins." I Pet. iiii. 18.
"Grace did much more abound." Rom. v. 20,
"He shall save His people from their sins." Matt. i. 21.
"How shall we, that died to sin, live any longer therein?" Rom. vi. 2.

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43a, The Broadway, Waltham Green, S.W.—D.V. The Lord's Day, 11 and 7; Thurs. 8. Correspondence welcome.

A WORD OF INTRODUCTION.

BY the grace of God, as at all times, and to His glory, we would send forth this reminder of His Word. The days pass by. The darkness deepens. Are we living in godly separation from evil? Is the Word of the Lord our unforced delight (Jer. xv. 16)? And do we either as Enoch, walk with Him? It is easy to put on a sentimental, singing religiousness, and to be like the stony ground hearers who had "no depth." But if, by grace, we have seen the terrors of Sinai, and felt the blessedness of peace by the blood of Christ's Cross, shall we not go softly all our days, walking in His love and His fear at all times? Oh for grace to see things from a heavenly standpoint, and to weigh them in heavenly scales, and to have chastened wishes and reverent affection for our ever gracious God. To keep to this end and therefore to show "the beauty of the Lord" and the wonders of His words fitly spoken and the blessedness of His friendship along the narrow way leading to life, is this Monthly sent forth.

THE GRACE OF GOD.

IT was not that I chose the Lord,
But He the work began,
And I was brought to one accord:—
The work was not of man.

My sinful heart could say a prayer
But would not seek His Face;
The lost may for religion care,
But do not love free grace.

But in His own appointed way
And in His time as well,
He would not let me answer "nay,"
But rescued me from hell.

This work was not His after-thought,
But an eternal plan,
And ere I lived I had been bought
From the just doom of man.

'Twas all His grace, the price was paid,
And nothing did I give;
My sins were on my Saviour laid,
And with new life I live.

And now that I am His indeed,
How grateful should I be!
Can I neglect to give good heed
To Him Who died for me?

Words of Greeting.

The Lord Jesus. How reverently we should utter His Name, when so many glibly and emotionally sing of Jesus, as if He were such an one as themselves.

It is sad, too, to realize that children are being taught in such a way that they regard the Lord Jesus as a more approachable and less stern One than our heavenly Father. The very word, moreover, suggests our sin (Matt. i. 21), and thus humbles us, preventing, when rightly realized, proud self-confidence. The name "Lord," which brings before us His Deity, Resurrection and Authority, reminding of Ps. cx. and Phil. ii., should be more frequently employed. The saved ones of old did not usually address God over all, Who was manifested in the flesh, simply as "Jesus." Where have we *Scriptural* warrant for this at all? We need more care in these flippancy days.

Memory. Memory is a gracious gift, but, like the talents and pounds, may be increased by wise use. Surely we should pray about these things, at the same time seeking the holy forgetfulness of Ps. xlv. 10, Phil. iii. 13. In these times of rush many are apt to put aside their precious privilege of learning Scripture "by heart" in *two* senses of the words. It is easier to read, to do almost anything than such background and time-taking work as memorizing. The concentration of mind and the increased ability to use suitable and forceful English are side-advantages. But how great is the blessing of being able to meditate when laid aside, and to pass on the right word when in conversation. Moreover, reverence for the Scripture is thus *practically* shown, and, if He deigns to bless, there will be quicker acquaintance with Himself. It is almost impossible to hide God's Word in our heart without memorizing. Further, apostolic quotations and 2 Tim. iii. 15 illustrate. Such passages as Jer. xv. 16 give a distinct warrant. See also Prov. vi. 22, vii. 3, Deut. vi. 6, 9. To help in this service verses are suggested on page 95. The easiness and the fact that many portions are already known must not excuse carelessness. Consecutive knowledge and *extra* exactness are valuable. Hence we believe many in assembly fellowship with us, by grace, will be learning. And will not you? And we would, dear saved reader, that you were with us in closer communion, not to emphasize the "us" but because of the *Lord* and the *Lord's* plain words to His people which shut out sectarianism, worldliness, and indifference.

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

"Seek ye first the Kingdom of God and His righteousness." Matt. vi. 23.

"If we suffer (remain under), we shall also reign with Him." 2 Tim. ii. 12.

"God shall bring every work into Judgment." Eccl. xii. 14.

The coming Kingdom is so sure,
For faithful is God's righteous Law,
And "in that Day," we read, God brings
To light the dark and hidden things.

The coming Kingdom will reveal
If we had here a holy zeal
For God, and for the Scriptures too,
And if our work was false or true.

The coming Kingdom keep in view,
Be watchful what you think or do,
For what we sow we each shall reap,
And some may in the Kingdom weep.

The coming Kingdom some forget,
Thus in their trials oft times fret,
But if they think of that glad Day,
They will be helped along the way.

The coming Kingdom makes us fear
Lest we should fail while living here,
And "In that Day" be shamed away
From Christ, though in His presence stay

The coming Kingdom, (when on earth
There will be peace and holy mirth),
Sustains us mid our sufferings great,
As for the Kingdom still we wait.

The coming Kingdom will remain,
A thousand years Christ here will reign,
His faithful ones will reign as well,
And with their Lord for ever dwell.

The coming Kingdom! Christ the Lord
Will then His faithful saints reward;
But some will "suffer loss," we read,
Because of earthly fame and greed.

The coming Kingdom for so long
Has been forgotten, by earth's throng!
May we remember, *live* for this,
Else many blessings we shall miss.



QUIET BIBLE HOURS.

"IF THE LORD WILL."

Dec. 25th is the professedly Christian world's holiday, but the freedom from daily toil gives the Lord's redeemed opportunity to show, without showing off, that they love His testimonies. We hope, if He shall permit, to gather, or rather be gathered, at 3 and 6.30 p.m., at 61, Upton Lane, Forest Gate, for worship, consideration of His heart-searching Word, and quiet meditation. Also on Monday, 27th, at the same hours. In the Name of the Lord we would heartily invite those who desire to please Him by knowing, loving, and doing His Will, in view of "that Day."

**A Letter to An Assembly of Saved Ones,
And others Concerned about Simply Pleasing
their Lord.**

On DIFFERENCES.

DEAR FELLOW SAVED ONES,

It is a great privilege to greet one another in the Name of the Lord Jesus. A Christian's handshake has, or should have, deep spirituality behind and in it. Godliness means deep interest in one another as part of zeal for God's glory. As, by grace, we exalt Him we shall love one another, and to help into and in this love, that He may be exalted, is this letter sent forth.

The word at its heading should awaken many solemn thoughts. By nature we were dead in sins. But God, in His own sovereign love, has picked us out, and if, at any time, there is the rising of pride we need to remember that it is *all* of His grace that we are not still dead in sins, or even now justly punished in hell. We may well ask ourselves the question, that was first linked with God's own arrangements in assemblies, "Who maketh thee to DIFFER?—And what hast thou which thou didst not receive?—Now if thou didst receive, why dost thou glory as if thou hadst not received?" (1 Cor. iv. 7). It is so easy to flatter ourselves, at least in heart, even when sound in words, that there was some initial goodness in us.

Moreover, in service, *God divides as He wills*. It was so in the early church. "All these worketh that One and the Selfsame Spirit, dividing to every man severally as He will" (1 Cor. xii. 11). "Having then gifts DIFFERING" (Rom. xii. 6). And even now, in the loss of those early "gifts," the Lord's sovereignty must not be forgotten. *He* gives to each one His work, and any jealousy or selfish stealing or despising *His* appointed task will bring solemn results. In doctrine and desire we should be one, but in spheres of ministry unto Him we should be distinct, though in harmony, as the parts of a body. Oh that the Lord's people would remember this. Pride, independence, and excusing of sectarian positions and attitudes are among the most glaring sins of to-day.

And another heart-searching "*difference*" is brought before us in the perfect Word of God. "One star differeth from another in glory." The ruling over five cities is distinct from the ruling over ten. The Lord will divide for and among His people, in "that Day." Are we seeking, by grace, to have a *full* reward, or shall we at last find that much of our work will be burned up? Oh how solemn thus to be shamed away from His presence, through carelessness and indifference now. May we not be such.

And now shall we consider, humbly and in the Lord's fear, *differences* of opinion among the children of God? Those who delight in pointing them out are unlike their Lord, Who wept over Jerusalem, and unlike the apostle, who, in a context that specially emphasizes exemplariness, speaks of weeping over false professors (Phil. iii. 18). Mere orthodoxy is a poor thing. It is possible, sadly possible, to be unable to bear those who are evil, and yet to have lost one's first love (Rev. ii. 2, 4). We want an *all-round* godliness. Not all are led of God to denounce in the same way the evil exalted around, but *all are led to come out of it*. And with regard to differences among those who, by grace, meet in one assembly there is much failure. How earnest we should be for their removal. But how we need to pray that our speech "may be always with grace, seasoned with salt," lest we lack the meekness and gentleness of Christ, and wound rather than wash one another's feet. Fellow believers are oft afraid of one another, and the fear of man bringeth a snare. There is a lack of holy openness and frankness, or, on the other hand, the spirit of patronage, which, though perhaps unintended, suggests the words "I am holier than thou" (Isa. lxv. 5). Pharisaism and indifference are two sins, and Satan will seek to snare us in one or the other. The quietness of Matt. xviii. 15 ("alone," except in the case of one prominent, 1 Tim. v. 19, 20), the gentleness and humility hinted by washing the feet, the loving self-examination of Gal. vi. 1, the solemn preparation for this painful work mentioned in Matt. vii. 5—all these things need godly illustration.

Dear fellow saved ones, let us, by grace, seek to be more open with one another, *though* it is *easier* to speak of one in error than to that one. Impatience, when rebuked, is usually an evidence of *previous*, as well as an illustration of *present*, wandering. We need by grace to lose or rather subdue our pride both in giving and receiving reproof. Thus will there be further unity and unanimity. We ought not to differ as to doctrine, for truth is one (see John vii. 17). We ought not to differ as to the dress that becometh godliness. We ought not to differ as to the avoidance of grandness and decorations in the home. We ought not to differ as to Heb. x. 25—the Holy Spirit's stress on frequent, even "daily" meetings, is one of the most manifest yet neglected lessons of God's Word. I would thus refer to a few points *much* before me, in which the loving fellowship of *all God's gathered people* will be such a help, and above all, to His glory.

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

The Lord said "Love one another as I have loved you."

THE CHILDREN'S COLUMN.

THE PROPHET DANIEL.

THE prophet Daniel, by God's mighty hand,
Was kept by grace when in a heathen land,
He purposed, in his heart, he would not eat
The food to idols offered—the king's meat.

On pulse and water let us live, said he,
And prove us for ten days, and then if we
Are sad of face and worse than other men.
Deal with thy servants as it please thee then.

But when before the king these four were brought,
In Babylon, none wiser could be sought
For they were ten times better, he declared,
Than his wise men, who on his dainties fared.

Thus God, we see, had kept His servants there,
For they pleased Him, and lived on simple fare.
Then next, we read the king received a dream
Which made him sad, and strange to him did seem.

The wise men could not tell him what it meant.
For God this dream unto the king had sent,
And by His mighty power He could alone,
To Babel's king, this solemn dream make known.

So Daniel asked that he the king might see
For he had heard about the king's decree,
That as the wise men could not this explain,
They would, with Daniel and his friends, be slain.

Then Daniel asked for time, on God to wait—
About the vision, full of wonder great;
And in the night to Daniel was it given—
He quickly blessed and praised the God of Heaven.

Before the king he then in haste was brought,
There Daniel spoke of God, what He had wrought,
And then he told the dream, its meaning too,
What God had said, and that His Word is true.

The heathen king could speak of God with zeal,
As God of gods, Who secrets can reveal,
Yet for his sins he never did repent,
Though God such warnings unto him had sent.

But Daniel was promoted and made great—
God kept him humble, in this high estate!
Another dream God sent the king one night,
For God can work His sovereign will and might.

The king then called for his wise men again,
But all their earthly wisdom was in vain,
The things of God they could not understand,
Though they were *great*, the wise men of the land.

But Daniel next was sought, and called, at last,
The king remembered how that in the past
The dream that troubled him, this one made known,
For God reveals His secrets to His own.

This dream made Daniel troubled for one hour,
Then God gave to His servant strength and power,
To tell the king, though now so great and high,
That God would bring him low:—the time was nigh.

The king had said, My wise men cannot tell,
But thou art able, this I know right well,
The Spirit of the Holy God's in thee;
Then Daniel told the dream about the tree.

The king beneath God's anger soon would smart:—
For pride and earthly greatness filled his heart.
Thus God this Eastern monarch brought down low,
To humble him, and His own greatness show.

When next restored, more humble he appeared,
But God, it seems, he never really feared.
Yet he could say, none can the Lord withstand;
In heaven above, on earth, in every land—

He works His will, and none Him question can,
His purpose stands, and what is feeble man?
Amid *all* this Daniel to God was true,
God gave Him grace and power His will to do.

Thus we have seen how those who seek God's face
Are kept while humble, and upheld by grace.
But this king's grandson, sad it is to read,
To all these warnings gave no thought, no heed.

Thus when he made a feast, with all his lords,
God wrote upon the walls, Daniel records;
This made the king to tremble, and to fear,
For strange to him the writing did appear.

And men could not explain God's writing there!
His mother knowing he was in despair,
Told of God's servant Daniel, how that he
Had wisdom—light—though in captivity.

God gave him knowledge, understanding too,
Yet he withal was humble, godly, true,
Before the king with boldness he could go,
And speak of God, Who brings the proud ones low.

You've sinned, he said, against the Lord of heaven,
And praises to the gods of earth have given,
Thy kingdom's numbered by the Lord on high,
And finished too, its end is very nigh!

Thou hast been weighed, and wanting thou art found—
Thus God brings down the high ones to the ground—
Thy kingdom is divided, this is plain:—
And in that night, we read, the king was slain.

But Daniel was preserved, made higher then,
As ruler over Persia's wisest men,
His enemies, whose evil did abound,
Declared no fault about Him could be found.

Except that he would keep God's holy law,
His precepts love, and God alone adore,
Together then they sought some wrong to find,
Their wish to stop all prayer the monarch signed.

Well did they know to God oft Daniel prayed,
And thus their evil plot these sinners laid.
But God gave grace to pray just as before,
With windows open—foes around the door.

They heard, they scorned, and then they went their way
To tell the king how Daniel still did pray.
The king was grieved for all that he had done,
And sought to rescue God's still faithful one.

But in the den they put him in their glee,
The king could not remove his signed decree.
But Daniel trusted God, for He was near,
And neither foes nor lions did he fear.

Thus calm and peaceful, through that solemn night,
God kept His servant safe till morning light;
While the great king could never restful be,
For he had signed that awful, sad decree.

But to his joy, when to the den he came,
He found God's servant safe, the lions tame.
Oh, servant of the living God, said he,
Thy God is able to deliver thee.

Then Daniel said, my God, Who reigns above,
Hath sent His angel, in His wondrous love,
The lions mouths to shut, His ways are deep,
And those who trust in Him His power doth keep.

The king was wrath with those who laid the plot,
And Daniel's God those wicked men forgot:
The king commanded, saying, cast the men,
Their children, wives, into the lion's den,

The angry lions brake their bones, we read,
For dark and fearful was their sinful deed:
Thus God would show sin brings its own reward,
But blest and safe are those who trust the Lord.

Then next we read God to His servant told
The story of earth's kingdoms, great and bold,
Until He comes, Whose right it is to reign,
The Lord of Glory—soon to come again.

Then Daniel did in prayer his sins confess,
But he made known God's wondrous righteousness,
His prayer was heard, and God to him set forth
Messiah's coming, and His righteous wrath.

And so the book goes on, but dear, young friend,
If you will read, God shows us, at the end,
Blessing for some, but for the others shame:—
Which will be yours?—God's truth remains the same.

The above verses will be issued as a Booklet—If the Lord will.

A MESSAGE FOR YOUNG AND OLD BELIEVERS ALIKE.

"That They may Behold My Glory." *John xvii. 24.*

THE desire of the Lord Jesus for His beloved people is thus set forth. It is true that He has graciously obtained for them all manner of gifts, even in this world, amid its sin and ruin. It is true that He wants them to have the everlasting enjoyment of happiness in the consciousness of everlasting salvation. But do we not, dear friends, often think of *our* feeling of safety and *our* future in a way that makes self the centre? Rather should we rejoice because "He shall be satisfied" (Isa. liii. 11). The ultimate object of God must be the glory of God, and though He has mercifully linked that with *our* blessedness, are we not in danger of being concentrated on that blessedness as a *thing* isolated from Himself? And this easy selfishness is really unkind to ourselves, for our climax of delight will be, as the verse before us shows, to behold and realize His glory.

We little know the "beauty of the Lord our God" (Ps. xc. 17). The wondrous descriptions of the throne and city of God cause the mind to faint, as it were, and like the queen of Sheba, we should have no breath in us, if we but believed and grasped the Divine unveiling. Can we be surprised that Israel's priests could not enter the Tabernacle or Temple when the Lord displayed something of His

majesty? Can we think it strange that Saul of Tarsus was struck down by a Light that paled the noon-day sun? We read the words "The Lord is my Light," and again "The Lord God is a Sun," and yet again "Who is like Thee, glorious in holiness?" But yet we forget, in every day life, and in our meetings, the greatness of our Lord, and become careless, if not familiar.

But is it not well to turn aside from the sentimentalism of to-day to meditate on His glory in the light, unapproachable? (1 Tim. vi. 16). And as we call to mind the strengthlessness of both Daniel and John, in *two different dispensations*, when they looked on something of the glory of the Lord, we shall understand, as never before, the veiling of the seraphim when they cried "Holy, Holy, Holy, is the Lord of Hosts."

Dear friends, are we longing to see Christ's glory? Is Rev. xxii. 4 merely a *verse* to us, or a reality and a call to prayer that we may *thus* be privileged, by grace? Do we love our Lord so that we want to see Him? Or are we engrossed in *our* wishes and *our* work—which *we* may call "Christian work"—in such a way that His person and the blessed hope have become of secondary importance to us? To think aright of the essential and eternal glory of the Lord Jesus will not only be a check to lightness, but a powerful encouragement to the appointed and Scriptural making known of the Gospel of the grace of God, that others may share the privileges, of which even the present anticipations, and the view, as through a glass darkly, are so joyous.

THE WRONG "HIMSELF."

The rich man THOUGHT WITHIN HIMSELF, and said what he would do (Luke xii. 16-21).

The Pharisee PRAYED WITH HIMSELF, and PRAISED HIMSELF (Luke xviii. 11, 12).

We are told of one who BOASTED HIMSELF TO BE SOMEBODY (Acts v. 36).

Simon gave out that he HIMSELF WAS SOME GREAT ONE (Acts viii. 9).

Of Israel it is written "HE BRINGETH FORTH FRUIT UNTO HIMSELF" (Hosea x. 1).

The Prodigal Son JOINED HIMSELF to those in the far country, but afterward CAME TO HIMSELF, and returned to his father (Luke xv. 15-17).

"IF THE LORD WILL."

Bible Gatherings, 61, Upton Lane, The Lord's Day, 11 and 6.30, Wed. 8, Thurs. 8, Sat. 7. 2, Coborn Road, Bow, The Lord's Day, 6.30; 2nd Friday in month, 8. 43A, The Broadway, Walham Green, The Lord's Day, 11 and 7; Thurs., 8. Quiet Bible Hours on Holidays, at Upton Lane.

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A SOLEMN MESSAGE ABOUT THIS and THAT DAY.

IN this, man's day, the heart is so set upon earthly pleasures, and the mind blinded by Satan, who is the god of this age (2 Cor. iv. 4), that few think of "That Day." Yet we are often told of a solemn future in the Holy Scriptures, a Day when God will arise in all His Awful Majesty and shake terribly this earth (Isa. ii. 21). He will make it to reel to and fro, and stagger like a drunkard (Isa. xxiv. 20). Then it will be that the Lord will make manifest His righteous anger against those who deny Him and His Word in this day. They laugh and mock Him now, and God seems silent. But that day will surely come, and God will fulfil all His word against the ungodly. When the Lord Jesus was brought before Pilate, who said, "I find no fault in Him, and nothing worthy of death," the chief priests and officers said, "Crucify Him, crucify Him," (John xix. 4-6). The people desired Barabbas, who was a murderer, and not the Lord Jesus, God's beloved Son. Men have not changed, and we read of scoffers in the last days, who walk after their own desires, and say "Where is the promise of His coming?" (2 Pet. iii. 3-4). Further, it is written, in God's sure Word, men will be "lovers of pleasures more than lovers of God" (2 Tim. iii. 4). The wicked are spreading themselves like a green bay tree, forgetting God and "THAT DAY," when the wicked shall be cut off (Ps. xxxvii. 35-38). Men are so deceived that they imagine themselves secure, heeding not the warnings written in God's Law, which is for ever settled in Heaven (Ps. cxix. 89). Look, dear reader, at the message of the prophet Joel (i. 15):—"Alas for the Day! the Day of the Lord is at hand, and as a destruction from the Lord shall it come." Then in chapter ii. 2 it is called "A day of darkness and of gloominess," and in verse 10 we read "The earth shall quake before them, and the heavens shall tremble; the sun and the moon shall be dark and the stars shall withdraw their shining." Then the Lord will punish sinners, and, though they call upon Him then, He will not hear them (Prov. i. 28). We are also told that neither silver nor gold will be able to deliver from the wrath of God, when "in that Day," He will pour out His wrath. Oh, that Day, which is yet future, will be terrible for all who in this day live without God and do not care about His "So great salvation." Man is exalted in this day! What a contrast it will be then—"For the Lord alone shall be exalted in that Day," and we are here told that "the loftiness of man shall be bowed down, and the haughtiness of men shall be made low." Those saved by grace, long for THAT DAY, for now they are despised and rejected, as

their Lord is:—but concerning such the Lord says "They shall be Mine, saith the Lord of Hosts, IN THAT DAY when I make up My jewels, and I will spare them as a man spareth his own son that serveth him" (Mal. iii. 17). But how solemn are the words of Mal. iv. 1:—"For behold the Day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble, and the Day that cometh shall burn them up, that it shall leave them neither root nor branch." Yet how many live at ease in this, man's day, without being troubled about their sins, and the dreadful future before them if they continue in their sins. May the Lord, in His mercy, make some who read these lines to be concerned as to their present, future, and eternal condition.

In this day, and "that Day" too,
God's sure Word is fixed and true;
All now saved by sovereign grace
Will "in that Day" see Christ's face.

In this day we know of some
Who "in that Day" will be dumb—
Dumb before the Lord on high,
For His might they now deny.

In this day men live without
God the Lord, in sin and doubt;
"In that Day" which draweth near
Such their awful doom will hear.

In this day men seem to think
They can of earth's pleasures drink,
All unmindful of "that Day,"
When God will His wrath display.

In this day men think God must
Rescue all, or be unjust.
But "in that Day" they will know
Man deserves eternal woe.

In this day and in "that Day"
None God's mighty hand can stay!
None can say, "What dost Thou?"—
In that Day, or even now.

In this day, before "that Day,"
Ask the Lord to take away
All your sins, before too late:—
For His LOVE and WRATH are great.

TALKS ABOUT PRESENT-DAY NEEDS—II.

"OUR CONVERSATION."

The apostle Paul exhorts the saints at Philippi, saying "Only let your conversation (manner of life and walk) be as becometh the Gospel of Christ" (Phil. i. 27). Let us ever be mindful that, when we were "dead in trespasses and sins," we all walked "according to the course of this world." But God Who is rich in mercy quickened us, and raised us up, and made us sit together in heavenly places in Jesus Christ" (Eph. ii. 1-6). Hence our walk is to be a contrast, unlike the world, quite different from

the walk of those who merely profess the Name of Christ; we fear there are many like those of whom we are told "They are enemies of the cross of Christ," and of such it is said "Who mind earthly things" (Phil. iii. 17-19). Redeemed ones should have their affections set on things above, and their treasures in heaven (Col. iii. 1-2, Matt. vi. 19-21). The words in 1 Cor. iii. 1-3 are heart-searching. The apostle could not speak unto the Christians at Corinth "as unto spiritual, but as unto carnal" and the Scripture goes on to say "For whereas there is among you envying and strife and divisions, are ye not carnal and walk according to man?" (Marg). Alas, how easy is *this* walking in these perilous times. May we take heed and be watchful, lest we thus walk.

Having been saved by grace, we are to walk "worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God" (Col. i. 10). We are to *walk in Christ* rooted and built up in Him (Col. ii. 6), and in love (Eph. v. 2), and, moreover, in the prepared way and the prepared works (Eph. ii. 10). In Gal. v. 16 we are told to "*walk in the Spirit*." Having been brought out of darkness into God's marvellous light (1 Pet. ii. 9) we are now to "walk as children of light" (Eph. v. 8), and not to have fellowship with the unfruitful works of darkness" (11) from which we have been delivered. We need to remember that we are, by our manner of life, ever influencing others, both saved and unsaved.

Hence the exhortations "See then that ye walk circumspectly" (Eph. v. 15). Oh, what care is needed lest we impress others wrongly. We are not of the world, but we have responsibilities, being in it. So we are commanded to walk *honestly* toward them that are without (1 Thess. iv. 12). And we are to walk in wisdom toward them that are without, redeeming the time (Col. iv. 5). Then there must, if we are to be kept from false teaching in these sad days, the "*walking in truth*" (3 John 4.) and "by the same rule" (Phil. iii. 16). The Holy Scriptures are the only true guide. Let us be watchful amid all the worldly festivities of the approaching holidays, and seek to walk worthy of our high calling, and, as those redeemed with poured out Blood, outside Christendom and its professed remembrance of our beloved Lord. If, like Enoch, we walk with God, earthly pleasures will have no attraction.

How we need to be reminded of God's solemn heart-searching words—especially in these pleasure seeking days. "If we walk in the light, as He is in the light, we have fellowship one with another, and the Blood of Jesus Christ His Son cleanseth us from all sin" (1 John i. 7). Finally, as to the future, the Lord says concerning those who defile not their garments and keep themselves by grace,

unspotted from the world (James i. 27) they shall walk with Me in white, for they are worthy" (Rev. iii. 4.) May we walk humbly with Him now, and we shall be near Him in "that Day."

SUGGESTED READINGS.

"IF THE LORD WILL"—December, 1909.

	Habakkuk	Mark		Haggai	Mark
1	iii. 1-7	vi. 7-11	16	ii. 18-23	ix. 1-6
2	iii. 8-13	vi. 12-20		Zechariah	
3	iii. 14-19	vi. 21-29	17	i. 1-6	ix. 7-13
4	Zephaniah		18	i. 7-15	ix. 14-18
5	i. 1-7	vi. 30-38	19	i. 16-21	ix. 19-24
6	i. 8-18	vi. 39-47	20	ii. 1-5	ix. 25-29
7	ii. 1-7	vi. 48-56	21	ii. 6-13	ix. 30-37
8	ii. 8-15	vii. 1-5	22	iii. 1-5	ix. 38-44
9	iii. 1-7	vii. 6-13	23	iii. 6-10	ix. 45-50
10	iii. 8-13	vii. 14-23	24	iv. 1-7	x. 1-12
	iii. 14-20	vii. 24-30	25	iv. 8-14	x. 13-22
	Haggai		26	v. 1-4	x. 23-31
11	i. 1-6	vii. 31-37	27	v. 5-11	x. 32-40
12	i. 7-11	viii. 1-9	28	vi. 1-8	x. 41-45
13	i. 12-ii. 3	viii. 10-21	29	vi. 9-15	x. 46-52
14	ii. 4-9	viii. 22-30	30	vii. 1-7	xi. 1-6
15	ii. 10-17	viii. 31-38	31	vii. 8-14	xi. 7-14

Learning "by heart," as God enables:—1-4, 1 Thess. i. 1-4; 5-11, 1 Thess. i. 5-ii. 1; 12-18, 1 Thess. ii. 2-9; 19-25, 1 Thess. ii. 9-15; 26-31, 1 Thess. ii. 16-iii. 1.

Suggested Lord's Day Studies: alone or unitedly, as the Lord shall enable.

It is a privilege to help one another, and God may graciously use these words. But slipshod, careless reading may be worse than useless, even as the assembling of the Corinthian saved ones (1 Cor. xi. 17), and many assemblies to-day:—the right thing in the wrong way. And a word may be added as to village—or even town—isolation for the Lord. If he has placed one anywhere, He can meet all needs, but one needs to be sure 'tis His placing. And there is never Divine Warrant for being content with the "best possible, under the circumstances" i.e. for attending a denominational chapel, because the preacher is "fairly sound." Better be alone and outside, though with grief (not with pride), than in a fellowship that grieves God.

Zeph. i. 8-13. Strange apparel, Matt. xxii. 12, Josh. vii. 21. The lofty looks and the leaders of men shall be made low (Isa. ii.). Leaping on the threshold may indicate idolatry, and devouring widows' houses. Note man's seeking of gain ("Fill &c."). 11, The breadth of God's judgments. 12, Note settling down and indifference, Ezek. ix. 9. No escape. 13, Mic. iv. 13. 14, How solemn are the prophecies of God: yet men care and fear not. "There shall be the weeping." 15, The Lord's great "DAY"—man's night. 17, But at

the same time the Lord will open the eyes of those in whose heart He has been working, and who have felt their blindness (Isa. lix. 10). Dwell, cf. Rev. iii. 10, &c.

Mark vi. 39-47. Christ's authority and grace. 40, Arrangement. 41, Gratitude never out of place. First to disciples: the Lord lovingly uses instruments. "All," twice. Twelve, serving only served, 12 tribes to be blessed in "that Day." 45, The Lord's control. "Constrained": although they had recently complained, their love is here manifest. 46, Prayer and crises. "He alone."

Haggai i. 7-11 Consider—Place hearts: we need a fixed heart. It is well to search *our ways* (Lam. iii. 40). 8, Hard work. The object, God's pleasure, God's glory. 9, *Our wisdom is vain*: God can strike our gains. "His own." Yet how many, like Eli's sons, put themselves first, and want to give the Lord that which is left: contrast Lev. ii., the priest second. Dear friends, have we ceiled houses while we neglect God's work?—Let us give and give up more readily, while, at the same time, we boast and bargain not in so doing. "Therefore." The Lord can withhold or make our things wear out: how foolish it is not to trust Him with our finance.

Mark viii. 1-9. The compassion of Christ, Matt. ix. 36-38. He speaks to His learners first (Amos iii. 7, John xv. 15) 3 days—earnestness: contrast present-day use of this incident—which, moreover, was a miracle. 3, Near to fainting, such enthusiasm yet . . . 4, Christ forgotten, self's ideas exalted: to doubt Him is to think much of self: unbelief is presumption. 6, The Lord could have worked without any loaves, but He deigns to use seven: so He uses *us* in service. 8, Complete miracle. 9, What large numbers followed Christ, how few believed in Him. He sent them away, no excusing of laziness.

Zechariah i. 16-21. 16, Partly fulfilled in Zechariah's time, but *how* glorious is the prospect of "that Day." "My house," first, God's glory prominent; cf. order in Ezra and Nehemiah. "My cities," linked to the city: unities around a unity: so spiritually after Pentecost. 18, Four horns as four empires and wild beasts of Dan. ii., vii.: how consistent is Scripture. Four is a *world*-wide number. 20, The Lord has His workmen (Heb. i. 14). "Carpenters," constructive as well as judgment-work hinted. God will not be defeated.

Mark ix. 19-24. The Lord Jesus *felt* the sin around Him. Lack of faith ruinous. The disciples as the multitude. "To Me." 20, Demons fear the Lord. 21, Faith kept waiting. 22, 23, "Canst." 24, Love, faith, lack of confidence

in self: "my faith," the father says "is not worthy of the name." "Help," a sense of weakness is the pathway of power.

Zechariah v. 1-4. The flying roll is a symbol, *man's* counterfeit of the Bible, *man's* law to excuse sin, *man's* idea of worship (same size as God's Holy Place). Verse 3 should read "Was guiltless according to it," not "shall be destroyed." Sin is glorified even now: the theatre and the story book declare this (and one need not examine them to find out), and those who Scripturally work for the Lord in the open air have the excusing and approving of wickedness solemnly before them. Notice worldwide power of the lawless one in verse 3—and this chapter goes on to tell of his arising "out of the midst" of the commerce and religion of men ("ephah": 2 Thess. ii. 7 should be rendered "until he have become out of the midst" i.e. Antichrist:—at present we have lawlessness or wickedness, likened to a woman in Zech. v. and Matt. xiii. 33: *then* there will be *the man*, the counterfeit of Rev. xii. 5). Judgment *will* come (5).

Mark x. 23-31. Earthly things *bind*: do we praise God for the absence of wealth (Prov. xxx. 8, 9)? Christ saw His disciples' desire for prosperity. 23, With 24 shows it is hard to *have* without *trusting in*. Children, affection. 25, only possible as a miracle, (27) a humbling stripping. How the Lord Jesus kept the Kingdom in view. 28, Pride comes in when least expected. "Began," Christ graciously interrupted. 30, A double blessing: spiritual counterparts now. Note the link of eternal life and the Kingdom: if we are not well placed for the Kingdom how do we know we are saved? 31, A rebuke to boasting.

Correspondence from concerned believers welcome,
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CHOSEN ONES SHOULD BE—

Clean vessels (Isa. lii. 11, 2 Tim. ii. 20).
Humble before the Lord (Micah vi. 8).
Obedient to Him (1 Sam. xv. 22).
Separated unto the Lord (Psalm iv. 3).
Earnest in prayer (James v. 16-18).
Near to Him (Eph. ii. 13, James iv. 8).

GOD HATH CHOSEN—

The poor of this world, rich in faith and heirs of the Kingdom (James ii. 5).
The foolish things of the world, to confound the wise (1 Cor. i. 27).
Base things of the world which are despised, to set at nought things that are, that no flesh should glory in His presence (1 Cor. i. 28).

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