

“The judgments of the LORD are true and righteous altogether. More to be desired are they than gold . . . sweeter than honey . . . by them is Thy servant warned: in keeping of them—great reward. Who can understand his errors? Cleanse Thou me from secret faults.” *Ps. 19. 9-12.*

# Thoughts from the . . WORD of GOD.

VOLUME X  
(BY THE GRACE OF GOD).

“Grow in *grace* and *knowledge* of our LORD and SAVIOUR JESUS CHRIST” *2 Pet. 3. 18.*

“That I may know *Him*, and the power of *His* resurrection, and the fellowship of *His* sufferings, being made conformable unto *His* death.”

*Phil. 3. 10.*

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**“Holy, holy, holy is the LORD of Hosts.” Isa. 6. 3.  
“Holiness without which no man shall see the LORD”  
Heb. 12. 14.**

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**A WORD of INTRODUCTION.**

61, Upton Lane,  
Forest Gate,  
London, E.

Dear Friends,

AGAIN we are privileged to bring before you an EBENEZER, for it is of the LORD'S mercies that we are not consumed, Lam. 3. 22. When one looks around, the words must be said, with feeling, “Except the LORD had left unto us a very small remnant, we should have been as Sodom, we should have been like unto Gomorrah,” Isa. 1. 9. And confessing OUR OWN sins, as well as those of others, even like Daniel, we would humbly wait on our GOD, that He may cause us to turn from our iniquities and understand His truth, Dan. 9. 13.

What manner of persons should blood-bought-ones be? GOD has SO graciously saved: shall we so ungratefully forget His authority? Let not the vanities of this world attract and ensnare us. If our mind is set on things above, where CHRIST is, let us be separated, and pray for grace to turn away even our eyes from beholding vanity. Thus, enjoying the leading of the HOLY SPIRIT, on the pathway of the Word, let us consistently press toward the mark, looking for that Blessed Hope, that GOD may be exalted.

Our FATHER takes pleasure in His people. The LORD JESUS prayed much for unity. 1 Cor. 1. 10 has not been blotted out. Beloved reader, shall we not be humbled to seek what is appointed, even the fellowship of Ps. 133? Correspondence is welcomed in the fear of the LORD, and prayerful consideration of “differences” is lovingly urged.

Yours in HIS everlasting love,

Percy W. Heward.

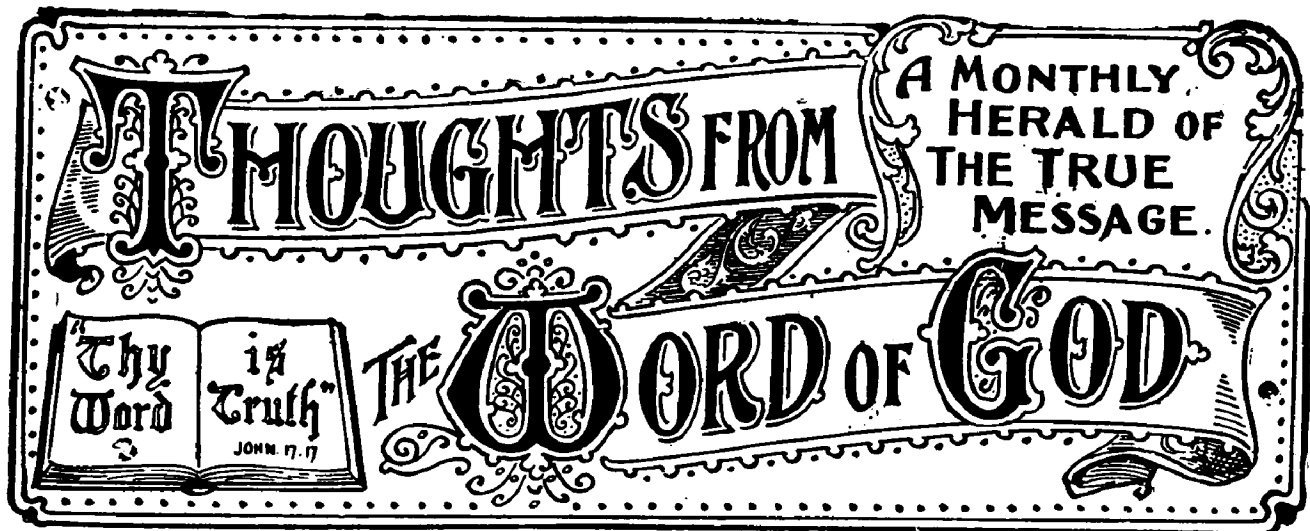
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**“That GOD in all things may be glorified.”  
1 Pet. 4. 11.**

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



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EDITED BY  
**PERCY W. HEWARD.**

"The night of my pleasure hath He turned into fear unto me." Isa. xli. 4.

"When they shall say, peace and safety; then sudden destruction cometh upon them." 1 Thess. v. 3.

"The pleasure of sin for a season." Heb. xi. 25.

"I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure; and behold this also is vanity." Eccl. ii. 1.

"The peace of God which passeth all understanding." Phil. iv. 7.

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"In Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore." Ps. xvi. 11.

"O how love I Thy law! It is my meditation all the day." Ps. cxl. 97.

"Ye rejoice with joy unspeakable" 1 Pet. i. 8.

"Joy cometh in the morning." Ps. xxx. 5.

"The joy of thy Lord." Matt. xxv. 21-23.

"The ungodly are not so." Ps. i. 4.

"There shall be weeping and gnashing of teeth." Matt. xiii. 50.

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"I will take pleasure in it, and I will be glorified." Haggai i. 8.

**H**OW gracious is our God. He takes pleasure in His people that fear Him (Ps. cxlvii. 11), and seeks true worshippers (John iv. 23). It is His grace that enables us to give to Him, or to do anything for Him, and it is His grace to receive it. And yet how little we think of His joy, His pleasure. If we would only give up from our houses for His house (see context in Haggai), we should please Him, and then and thus He would be glorified by us. Dear friends, we say we want to do all to His glory. Then let us please Him by simple obedience. Nothing else will do. If we try to go on our own way, we shall grieve Him. But if we consider our ways, and seek first the Kingdom of God, how blessed shall we find such a life of devotion.

**ACCEPTED.**

**ACCEPTED**, welcomed in God's Son;  
 What more could have for us been done?  
 'Tis wondrous that the lost are saved,  
 Such grace must on their hearts be graved,

May we accept God's gracious Word,  
 Meekly receive reproofs incurred:  
 God never does rebuke in vain  
 'Tis all in love He gives us pain.

And may we seek to please Him so  
 That His acceptance we may know;  
 Our service be as welcomed food.  
 Till we shall hear Him say 'tis good.

Ah, then we shall not boast at all,  
 But shall before our Saviour fall,  
 When He says, "Well, thou faithful one,"  
 We shall reply, "By grace 'twas done."

### Words of Greeting.

How simple and beautiful are the words of the Lord. *Many names* have been given by men to parts of God's doctrine and arrangement, names which grieve Him, and which have often been linked with a corresponding alteration of His revealed Will. It is surely well pleasing to Him to use the words He has chosen. Doubtless, even in this there are difficulties. The term "inspiration" has been lowered, and thus if we use it of Scripture some will misunderstand. If we gratefully call ourselves "Disciples" and "Brethren," among the many names that God has given to His redeemed ones who would be obedient, we shall be mistaken for companies of professing believers among whom are real ones, and who may have first chosen the names with a desire to please Him, and to avoid human denominations, but whose ecclesiastic position is not in accord with the more humbling teaching of His Word. So is it with "the Breaking of the Bread." The words have become specially identified with some, but we desire to go to Acts ii. 42, and to find the words *there* as our model, in the context of the proclamation of the Gospel of the Kingdom, and of the giving up of wealth by children of God in view of that Kingdom.

Nor is the context strange. For not only is "the Breaking of the Bread" a very protest in words against a grand altar and sacrament and communion plate and so forth, but a suggestion of the *pilgrim* life which throughout befits those redeemed by blood, till their Lord comes back, and they eat and drink at His table in His *Kingdom*. "The bread" is simply one loaf—not more, for the unity of Christ is before us—an *unleavened* loaf, since He said "This do," and anything else is tradition or fear of man. There is no cutting: the simplest form of eating is mentioned. The Lord used an Eastern idiom, as the Eastern expression "Peace be unto you," with added fulness of meaning. Moreover, "breaking" emphasizes personal *appropriation*, and fellowship with others who do likewise. And if the *name* be beautiful, how great is the privilege of thus pleasing the Lord by the *action* He has commanded, in the Lord's *Supper* every Lord's Day *evening*, remembering and gathered to not any "it" but *Himself*, "till He shall have come."



### A Letter to An Assembly of Saved Ones, and Others.

#### "WORDS IN ITALICS."

DEAR FELLOW SAVED ONES,

Greetings in the Lord Jesus. As a parallel with our study of punctuation in the Word of God let us consider "Italics." Elsewhere, these

give *emphasis*, but in editions of the Scripture it is the reverse, for italicized words are those inserted by *translators* to explain (with one exception, 1 John iii. 23). This needs to be brought before children, and *others* also, and is very important in relation to public reading with godly emphasis. The Word of God can *never* be revised, the words of man can *always* be. Interpretation is never more instructive or harmful than when it is put in-between the Lord's own expressions. A *translator* needs grace, and fellowship with the Author, as well as learning. And notes in the very verse ought to be more sparing, and rather in the margin, that the solemnity, grandeur, designed indefiniteness (or rather comprehensive suggestiveness) and heart-searching "suddenness" (for it is not human abruptness) of the Word of God may be seen and felt. Let us, dear fellow saved ones, seek to know more of His Will by leaving out a few of man's well-meant but oft-misleading "italics." At the same time let us not proudly assume our wisdom, but wait upon the Lord, lest we leave one error for another and thus grieve Him. Let us, moreover, realize the difficulties of a translator, lest he, through bias of the flesh, take from or add to the messages of God, and thus mislead those who trust him. The result of such meditation will be prayer for God's overruling and guiding in such work, and much heartfelt praise for the wonderfully accurate translation that is commonly used by God's dear people in English-speaking countries.

Often the explanatory words *help* the indifferent reader. Psalm lxxviii. 27 would need careful punctuation of voice otherwise—"There—little Benjamin—their ruler—the princes of Judah—their council—the princes of Zebulun—the princes of Naphtali." So Ps. lxvi. 16-19 "Come ye—hear ye . . . If I regard iniquity in my heart, the Lord will not hear! Verily God hath heard!" In these places the *italics* can be omitted in reading after prayerful consideration of the meaning, and reaching toward the spiritual joy which makes it possible to reproduce the delight and enthusiasm of the inspired writer, without rush, or abruptness, or mere "acting."

Frequently such omission will be a helpful training in right reading, and the solemnity of the Word will be borne upon us. See, e.g. 2 Chron. xxvi. 12, "And he did evil in the sight of the LORD his God, he humbled\* not himself before Jeremiah the prophet—from the mouth of the LORD." Num. xiv. 28 is far more impressive if we simply say "I live" (cf. Isa. lvii. 21). And the repeated "him" and "his" of Isa. liiii. 10 *weaken*. "He shall see a *seed*, he shall prolong *days*."

\*The verb in Hebrew contains the pronouns, hence "he humbled" is no addition. "And" occasions a pause. Its Divine omission is to *speed on* to a climax.

The adding of a word must attract attention to itself and *from* others, for emphasis is *relative*. Here the Lord does not here call us to notice primarily that the seed is *His*, but that there is a *seed*, that which is of the *nature* of a family. Holy surprise and delight are "expressed by the omission." As a rule, the definite article calls attention to a certain thing, the possessive adjective to its owner, but the leaving out of both to its characteristic. Hence "days" without any word in front shows the fact of *continuance* far more strikingly.

Numbers xvi. is a very humbling passage. That "men of renown" should thus set themselves against their self-denying leader is a call to heart-searching. The bitterness of their opposition is intensified by deleting the words "Ye take" in verse 3, and in verse 9 Moses' grief is more evident if we add nothing to explain "A small thing unto you!" Then we have the sarcastic retort of 13 in all its hideous bluntness.

In 1 Cor. i. 2 the words "to be" fix one interpretation as if the only one. "A called apostle," "called saints," "called ones, saints"—these renderings are all helpful. Cf. the twofold thought of Heb. vii. 19 (see margin), which the italicized "did" shuts out. Likewise, the Lord Jesus in Matt. xxvi. 26 blessed *the Father* for the food, AND also sought a blessing on *it* to His people. So in 1 Cor. xii. 1 there is the twofold thought of spiritual gifts and inspired persons. No one translation can bring this out. So full is God's Word. (Cf. 1 Cor. ii. 13, Matt. vi. 13 "evil and the evil one," Phil. i. 10 with margin).

A very slight *omission* in translation and *addition* in italics may take away allusion to the usual phraseology of the early church. In Rom. xv. 30 we should render "in the prayers"—the name for the prayer meetings, or rather seasons of prayer when saved ones met (cf. Acts ii. 42). In many of the epistles toward *the end* we find a stress on prayer, and the context will be found to suggest the united supplication of the Lord's redeemed which will always have prominence as He has prominence. So "the Breaking of the Bread" is the well known "Lord's Supper": neglected, alas, to-day.

In Mal. i. 10 the italics hide the Lord's meaning. If we read without them ("Who even among you that would shut the doors?"), we see the Lord's plea for the removal of counterfeit worship, that men might not kindle fires on His altar in vain. It would be better for *many temples* and "churches" to be closed *to-day*, than that the reflection of His Word, and the glorification of man should be heralded, professedly in His name.

In Luke xiv. 23 the italics hinder the display of *sovereign grace*. Verse 22 says "Yet there is a

place" (note the meaning of the word "room" in verse 9). Then the servant, representing God the Holy Spirit, goes forth that *one more* may be brought in, lest there should be one empty seat, for though "not one" (24) of those bidden shall be there, grace cannot fail. In Heb. ii. 1 the word "them" softens the stern warning—"lest we should let slip or glide away."

The holy enthusiasm of the Dresser of the Vineyard in Luke xiii. 9 is rather put aside by the word "well." Sometimes there is much force in an *unfinished* sentence (Ex. xxxii. 32). We little know the deep feelings which we should have!

One of the saddest of italics is in Eph. ii. 14—Doubtless, the unity between Jew and Gentile in Christ is blessed, but we do not want to put its basis in the background. "The middle wall" is an allusion to the veil, separating the Lord's people dispensationally from *Himself*. But now the veil is rent. The work of atonement is done, once and for ever. How near *are* we, and consciously *should* be.

1 Tim. iii. 11 by the added word "their" obscures the reference to sister-deacons also. (cf. Rom. xvi. 1, servant: deacon), and "their" in verse 12 before "children," which is not even put in italics, assumes that deacons should not only be *invariably* married (*this* is the Lord's command), but that they should have *children*, which is the Lord's added requirement for "bishops" or "overseers" only. Moreover, we lose the Lord's hint of training among children for those who would be useful, even as elsewhere we have training in the sphere of financial fellowship, where Judas so sadly failed.

Coming to recent studies on the Lord's Day:—Matt. xxiv. 24 is, by italics, made to emphasize the security of the believer in a context which *rather* emphasizes the aim of Satan, and the need for heart-searching that we may be *proved* believers. Matt. xxv. 14 brings before us *the Kingdom*, and thus forgets the yet more prominent teaching that *the Lord Jesus* is as the man travelling. Yea, *this* parable is given to show forth His authority, sovereignty, and glory, as much as anything else. *We naturally* make the gifts or talents, and the rewards, the centre of thought? But ought this to be?

These examples will make clear, dear fellow believers, that the result of this enquiry, even as its aim, is not an attack on our valuable "authorized version," but the glory of God in the further unfolding of His Will. May it be ours, as those bought by blood, to learn and love His truth more and more, in view of "that Day."

Yours sincerely in the Lord Jesus,

PERCY W. HEWARD

## THE CHILDREN'S COLUMNS.

## "BECAUSE."

WHEN I was thinking, dear children, about writing to you, the text came into my mind, which every saved one, whether young or old, can say, not only with the lips but from the heart, "We love Him *because* He first loved us" (1 John iv. 19). So I thought it would be nice to have this one word for our subject. No one would have loved God if He had not first loved and given His beloved Son to die for sinners (John iii. 16). I want you now to turn to Gen. iii. 14. You know how the serpent had tempted Eve, so that she disobeyed God, and led Adam to sin also, and we read in this verse that God said to the serpent "BECAUSE thou hast done this, thou art cursed above all the cattle of the field." And God said that it should eat dust all the days of its life, yes, even in the millenium we are told that dust shall be the serpent's meat (Isa. lxxv. 25). How awful is sin. Then in Prov. i. 24 God said to Israel and to sinners who despise His Word now, "BECAUSE I have called, and ye refused . . . I will mock when your fear cometh, when distress and anguish cometh upon you—then shall they call but I will not answer." How solemn are these words, yet even boys and girls are careless about God's Law. Then in Eph. v. 6, we have the equally true words "BECAUSE of these things cometh the wrath of God upon the children of disobedience." You can see what "these things" are in verses 3-6. It *will* be dreadful for those who live and die without God, for His righteous wrath will abide on them for ever (John iii. 36), I hope you will not be amongst such. The Lord Jesus said that when He went back to His Father, the Holy Spirit should come and He would convince the world of sin, BECAUSE they believed not on Him; of righteousness BECAUSE He went to His Father; of judgment, BECAUSE the prince of this world (Satan) is judged (John xvi. 9-11). God's servant Moses said to Israel, "The Lord did not set His love upon you BECAUSE ye were more in number than any people, for ye were the fewest of all people, but BECAUSE the Lord loved you, and BECAUSE He would keep the oath which He had sworn unto your fathers" (Deut. vii. 7, 8). God said to Abraham His servant, "In thy seed shall all the nations of the earth be blest; BECAUSE thou hast obeyed my voice" (Gen. xxii. 18). The Psalmist said to the Lord his God "BECAUSE thou hast been my Help, therefore in the shadow of Thy wings will I rejoice" (Ps. lxxiii. 7). Then there are those gracious and wonderful words in Psa. xci. 9, 10 "BECAUSE thou hast made the Lord . . . the Most High thy habitation, there shall no evil befall thee." The Lord does watch over His people, and He

keeps them daily by His power, as they look to Him. We also read how those who give even a cup of water, in His name to His people, "BECAUSE ye belong to Christ" shall be rewarded. To begin with, all belong to Satan, but saved ones are bought with the precious blood of Christ. He purchased them, and now they belong to Him, they have eternal life. We may, and should know, if born from above, and others ought to know by our life if we are saved by grace. 1 John iii. 14 says, "We know that we have passed out of death into life, BECAUSE we love the brethren."

Oh, what wonderful and gracious words we read in John xiv. 19, here the Lord Jesus says to His own "Because I live, ye shall live also." There is just one more text I want you to remember now, though we *could* find many more. In Rev. iii. 10 the Lord says to faithful ones BECAUSE thou hast kept the word of My patience, I also will keep thee out of the hour of temptation, which shall come upon all the world; to try them that dwell upon the earth." Though the people of God will have to go through MUCH TRIBULATION, yet they will be caught up and the dead will be raised before the last brief hour. I do want you to be saved from that awful time, and to be able to say, even now, with all other saved ones "We love Him, BECAUSE HE FIRST loved us."

Because the serpent led astray  
Adam and Eve from God's right way,  
God said that dust should be his meat,  
E'en "in that Day" dust shall he eat.

Because God loved, His Son He gave,  
That He ungodly ones might save,  
Because God loved, His own are saved,  
Though once ungodly and depraved.

Because God called, and none did fear,  
When they shall call He will not hear,  
But those who hearken to his voice  
Are saved, and in the Lord rejoice.

Because to Christ saved ones belong  
His glory is their theme and song,  
He will reward, e'en water given,  
If in His name to heirs of heaven.

Because saints love God's people here,  
'Tis seen that they Jehovah fear,  
That they have passed from death to life,  
And brought to hate all sin and strife.

Because God helps His people now  
They praise Him, and before Him bow,  
Because He is their Hope, their All,  
No evil shall to them befall.

Because God's Word saints keep and do,  
He will keep them (His Word is true),  
From that brief hour of judgment great,  
When some will see their sin—too late.

Because of sin God's wrath will be  
On unsaved ones continually,  
For God's sure Word will e'er remain,  
While all the words of men are vain.

## A MESSAGE TO YOUNG, AND OLDER, BELIEVERS.

"Cease Ye from Man."

"The Wrath To Come."

It is customary to encourage, and to say "smooth things" is natural. But we want to realize "the goodness and severity of God," and to be acquainted with more of His ways. A one-sided study of the Word involves a tendency to fellowship with the sentimental, non-serious and flippant spirit of this age. We need to call to mind that our merciful Father, Who hath saved us and called us with an holy calling (2 Tim. i. 9), is a God of truth and without iniquity (Deut. xxxii. 4), and that not only will he bring our every work into judgment (though we shall be saved by grace, 1 Cor. iii. 15), but that all outside Christ will be judged with their works (Rev. xx. 13). Such a view of the legal glory of God makes man appear in his true light. We think little of worms compared with men, but man is as a worm before God (Job. xxv. 6, Isa. xli. 14): yea, all nations before Him are as nothing—and enemies too (Rom. v. 10). These considerations awaken praise that God is mindful of men, and thus reprove the general tendency to claim this mindfulness as a matter of course and right. Man is guilty (Rom. iii. 19), under judgment, a child of wrath (Eph. ii. 3). But even in this connexion we have to beware of a man-made logic which builds on human acquaintance with that which we know in part, and rears a fatalism, which is both cold and out of sympathy with the weeping of Christ over Jerusalem. We must not argue from the comparative nothingness of man that it does not matter to us what happens to him. This natural swing of the pendulum is against the Word of God, as far as the wish to make man the centre. It is for us to accept all God's statements, and when we cannot fathom to say "Shall not the Judge of all the earth do right?" (Gen. xviii. 25). "So foolish was I, and ignorant."

We desire, therefore, to have a humbling view of God's glory in the righteous condemnation of the lost (Rev. xii. 3), and to realize anew that we have been delivered from "the wrath to come" (1 Thess. i. 10), whence, in mercy, we were warned and enabled to flee, (unlike those of Matt. iii. 7), in deed and in truth. Such a view will make us walk humbly with our God, and prevent friendship with the whole world that lieth in the wicked one, and likewise to true witness, which is by no means limited to "pulpit" and public testimony.

The wrath to come is never glossed over in Scripture, nor have we any encouragement to a "layer hope" than that of Dan. xii. 1. "All flesh

is grass" as to fading from this earth, and as to the loss of seeming beauty, and preparation for fire (Matt. vi. 30), but there is no cessation of existence after. After death there is the judgment (Heb. ix. 28), and the unrighteous are being punished (2 Pet. ii. 9, literally). Luke xvi. contains the true history of a rich man after death, and the eternal state is a continuance (Rev. xiii. 11). Christ never says the account is a parable: that is the addition, the sinful addition of man. Since the mind of the flesh is enmity against God (Rom. viii. 7), and that which is born of the flesh is flesh (John iii. 6), and punishment does not cause right confession of sin (Matt. xxiv, 51, Luke xvi., cf. Rev. xx. 3 with 7, 8), can it be wondered at that He, Who cannot lie, uses the words "everlasting punishment" (Matt. xxv. 46)? There is nothing inconsistent with the character of a righteous Judge to punish, and sin is so great before One Who is so holy, that it cannot be tolerated (Hab. i. 13). Hence their must be "everlasting destruction from the presence of the Lord" (2 Thess. i. 9), the words "everlasting" and "from" signifying time and place, and showing that there is no annihilation where "their worm dieth not, and the fire is not quenched" (Mark ix. 48).

## TALKS ABOUT PRESENT-DAY NEEDS—I.

"DISOBEDIENT TO PARENTS."

THERE are words among the many sad things mentioned in 2 Tim. iii. which are characteristic of the last days and perilous times. Alas, how few children in this lawless age obey the words "Honour thy father and thy mother" (Eph. vi. 2). Yet it is also written "Children obey your parents in all things" and the words are added, "for this is well pleasing unto the Lord" (Col. iii. 20). It is difficult to "TRAIN up a child in the way he should go" (Prov. xxii. 6). The strain is too great, hence children when young, are allowed to have their own way, and thus become more wayward. The sternness toward a stubborn and rebellious son in Deut. xxi. 18-21, should be remembered in these lawless days. For surely Christian parents, as well as others, are not blameless concerning the sad disobedience so manifest in all classes. As to the home and the training of children the book of Proverbs should be much-studied, for it is so practical. We are clearly told that "foolishness is bound in the heart of a child," but it also tells how it may be driven out "by the rod of correction" the discipline in the home, Prov. xxii. 15. There is constant need to bring before the young the words "My son, hear the instruction of thy father, and forsake not the law of thy mother" (Prov. i. 8). How many

parents have to mourn of their children. Surely the sad way that even little ones speak about their parents is heart-searching, and we are reminded of the words in Prov. xxx. 11, "There is a generation that curseth their father and doth not bless their mother." The same book says "A wise son maketh a glad father, but a foolish son despiseth his mother" (Prov. xv. 20). The task of training is too difficult for most, and the path to the kingdom is narrow and trying. The Holy Scriptures are not first in the thoughts of most; other things take up the time, and thus children are not really trained, but left much to themselves. How true and solemn are the words "The ROD and REPROOF give wisdom, but a child left to himself bringeth his mother to shame" (Prov. xxix. 15). Surely the lawlessness amongst the young should lead us to wait much upon God, and to walk humbly before Him.

### A MESSAGE TO MOTHERS.

**M**ANY mothers MEAN to bring up their children in the right way, but fail to begin early enough, and to be enduring enough. Training should start at once, with much prayer. It is better to have the head-ache now, than the heart-ache in years to come. The best and only place to overcome the many difficulties is before the Throne of grace (Heb. iv. 16). Think more, dear friend, of what your children are, and will be before the Lord, than of things here. Remember they will SOON IMITATE; and what mother is, so is the child, in a large measure. How solemn! We cannot save our children, but we can sow the seed, and ask God to give the increase (1 Cor. iii. 6). The words, "Be not weary in well doing, for in due season ye shall reap, if ye faint not," should encourage every godly mother to persevere. How sad is the fact that few children are born from above when quite young. May we, who are saved mothers, be humbled about this, and seek, by God's grace, to have godly homes, that the children may be trained in true piety. These are dark days and it is no easy task to bring up children in the fear of the Lord, keeping them away from companions, etc., with whom it is easier to let them mix. But there is the promise for those who truly seek to TRAIN their children aright, that they shall not depart from it as they grow up. Oh what grace is needed, also wisdom and patience, to know how to deal with the little ones, and their problems. How encouraging are the words "If any of you lack wisdom, let him ask of God, That giveth to all liberally" (James i. 5). Also "My grace is sufficient for thee" (2 Cor. xii. 9). May you, dear reader, find all you need in Him, Who gave His life a Ransom for many.

*An extract from "A Letter to Believing Mothers," which will be gladly sent to any interested, (½d. stamp for postage).*

### EVERLASTING.

**M**AN fails to grasp the thought of anything before or after the brief span of what we call "time." What a contrast is the Lord Jehovah—"One day is with the Lord as a thousand years, and a thousand years as one day" (2 Pet. iii. 8). Mortal man is *frail*; his life, "Is even a vapour that appeareth for a little time, and then vanisheth away" (James iv. 14). He is likened to the grass, and the flowers of the field, which soon die (Ps. ciii. 15, 16). But, "Before the mountains were brought forth or ever Thou hadst formed the world, even from EVERLASTING to EVERLASTING, Thou art God" (Ps. xc. 2). Thus wrote the Psalmist by the Spirit of God, and again we read, "Whose goings forth have been from of old, from EVERLASTING." Further, God's wonderful and gracious plan of redemption for fallen man was arranged of old—"Before the foundation of the world" (Eph. i. 4). How marvellous! Hence we are told "The mercy of the Lord is from EVERLASTING to EVERLASTING upon them that fear Him." To those who, like the publican, feel their need of God's great Salvation which is "an EVERLASTING SALVATION" (Isa. xlv. 17), the thought is precious. Oh what love; and yet men despise the Lord and His Word which abideth FOR EVER. But God is righteous in all His works and ways, and all His attributes are, even as He is, EVERLASTING. So it is written "Thy RIGHTEOUSNESS is an EVERLASTING righteousness" (Psa. cxix. 142). How gracious are the words to backsliding Israel "In a little wrath I hid My face from thee FOR A MOMENT, but with EVERLASTING KINDNESS will I have mercy upon thee, saith the Lord thy Redeemer" (Isa. liv. 8). Yet how many, who know not the Lord, think Him unkind, and speak evil of Him. God sees and hears all, dear reader, and though His kindness is so great, yet He will, because He is a righteous God, punish the sinner who lives and dies without His wonderful Salvation. Hence we, who have passed out of death into life have EVERLASTING LIFE (John v. 24). But how solemn are the words concerning those who know not the Lord and His redemption—"These shall go away into EVERLASTING PUNISHMENT" (Matt. xxv. 46). Yet how many deny the truth about eternal punishment, who profess to believe other parts of God's Word. But God's Word is for ever settled, and what is written *there* will surely come to pass, in God's time and way. The words in Dan. xii. 2 should make sinners tremble, "Many of them that sleep in the dust of the earth shall awake, some to EVERLASTING LIFE, and some to shame and EVERLASTING contempt." It is the same in John v. 28, 29. The Lord Jesus said "Marvel not at this, for the hour is coming in the which all that are in the graves shall hear His

voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of condemnation." Oh that many who read these lines may tremble and believe what is written about everlasting punishment, and, before it is too late, seek the Lord, by His grace.

**Everlasting—**

Oh what a solemn, gracious word is this,  
For all now saved will have eternal bliss,  
But unsaved ones, who in their own way go,  
Will have eternal shame, and lasting woe.

**Everlasting—**

God always was, and He will ever be,  
For He is God from all eternity,  
All things will fade and die, but God remains,  
From EVERLASTING over all He reigns.

**Everlasting—**

God's goings forth are from eternity,  
His purpose stands, His counsel, His decree;  
From EVERLASTING is His glorious Name,  
God over all, for evermore the Same.

**Everlasting—**

God's love, His kindness, righteousness as well,  
Are EVERLASTING, but the Scriptures tell  
Of EVERLASTING punishment, and woe,  
Where all ungodly ones will surely go.

**Everlasting—**

God's grace and His salvation, full and free,  
Are EVERLASTING! Christ upon the tree  
Shed His own Blood which did for sin atone,  
For all His chosen ones, who are "His own,"

**Everlasting—**

God saves from sin, from wrath, from endless strife,  
And, in His grace, He gives ETERNAL LIFE  
To rebels, who alone Christ's merits plead,  
See their own sinfulness and feel their need.

**Everlasting—**

This word is solemn, as we think of those  
Who will have endless shame, and endless woes;  
Eternal Punishment is written plain,  
Yet men go on, and think such words are vain.

**Everlasting—**

God's Word is fixed, from all ETERNITY,  
Naught will He change of His own sure decree;  
Yet men, deceived by Satan, take no heed,  
Though of ETERNAL PUNISHMENT we read.

**"TOGETHER."**

- "Workers together" (2 Cor. vi. 1).
- "Helping (working) together by prayer" (2 Cor. i. 11).
- "Striving together for the faith of the Gospel" (Phil. i. 27).
- "Caught up together" (1 Thess. iv. 17).
- "We shall "live together with Him" (1 Thess. v. 9, 10).
- In that Day, "the wolf and the lamb shall feed together" (Isa. lxxv. 25).

**"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.

**SUGGESTED READINGS.**

"IF THE LORD WILL"—January, 1910.

1	Zechariah viii. 1-6	Mark xi. 15-23	17	Malachi i. 9-14	Mark xiv. 53-59
2	viii. 7-15	xi. 24-33	18	ii. 1-7	xiv. 60-65
3	viii. 16-23	xii. 1-8	19	ii. 8-13	xiv. 66-72
4	ix. 1-8	xii. 9-17	20	ii. 14-i. 1	xv. 1-8
5	ix. 9-17	xii. 18-27	21	iii. 2-7	xv. 9-14
6	x. 1-6	xii. 28-37	22	iii. 8-15	xv. 15-24
7	x. 7-12	xiii. 88-44	23	iii. 16-iv. 6	xv. 25-33
8	xi. 1-9	xiii. 1-8		Genesis	
9	xi. 10-17	xiii. 9-18	24	i. 1-8	xv. 34-38
10	xii. 1-5	xiii. 19-27	25	i. 9-19	xv. 39-47
11	xii. 6-14	xiii. 28-37	26	i. 20-31	xvi. 1-8
12	xiii. 1-6	xiv. 1-9	27	ii. 1-7	xvi. 9-20
13	xiii. 7-xiv. 3	xiv. 10-21			Luke
14	xiv. 4-11	xiv. 22-31	28	ii. 8-17	i. 1-4
15	xiv. 12-21	xiv. 32-42	29	ii. 18-25	i. 5-12
	Malachi		30	iii. 1-10	i. 13-23
16	i. 1-8	xiv. 43-52	31	iii. 11-19	i. 24-37

By the grace of God are we saved and brought to love His Word. It is of His mercy. Oh that we may be grateful for the Scriptures and for the wish to study them alike.

Learning "by heart," as God enables, 1, 1 Thess. iii. 2; 2-8, 1 Thess. iii. 3-9; 9-15, 1 Thess. iii. 10-iv. 3; 16-22, 1 Thess. iv. 3-9; 23-29, 1 Thess. iv. 10-16; 30-31, 1 Thess. iv. 17-18.

**Suggested Studies for Isolated Saved ones, For the Lord's Day.**

By the grace of God His people can say "My times are in Thy hand," but it is important that this should not only be in sovereign mercy and by overruling, but by willing surrender. The Lord's redeemed ought not to be independent. He has a place for them, and they should be in that place. To live where they like, and be as they choose, must indeed be grievous to Him, unless, by mercy, their likings and choosings are subject to Him, and within His Will. "Isolated" saved ones are lovingly asked to remember this, and while warned against all compromise, are earnestly urged to pray for the Lord's own raising up of Scriptural (not independent nor interdenominational nor man-pleasing) gatherings. Correspondence, as well as fellowship in prayer, valued.

**Zech. viii. 7-15.** Note repeated "saith the LORD of hosts." "Behold"—may our eyes be opened. "I will," "they shall": consider Divine order. Hos. ii. 20. 9, The inference. Hear first. Blessing from a day of emphasizing simple obedience, unity, and unwillingness for satisfaction with ruin, Haggai ii. 15-18. 10, The second commandment is like the first: rejection of both together. 11, Grace after all that was deserved. "Are." 13, "I will," "ye shall": then the inference-obedience. God's thoughts, Isa. iv. Grace banishes fear.

## Thoughts from the Word of God.

**Mark xi. 24-33.** Desiring, believing—how often are these separated, alas. Stand, reverence, praying on a foundation. "Forgive, that"—we can *never* PRAY without a sense of failure! "Anyone." 26, The Father's forgiveness is beyond the Judge's acquittal, and dependent on loving obedience: moreover, if we do not forgive, where is the proof we are saved? 28, A question, to ensnare. 31, 32, The Lord knew their cowardly carelessness about truth: this question was *thus* to convict of sin, but they were not convicted. Moreover, the reference to Baptism was humbling, yet they repented not. Cannot, neither do I. Christ, though God over all Himself, exalts, by inference, the authority of the Father.

**Zech. xi. 10-17.** No beauty when the Lord is rejected: thus the supernatural gifts were removed. 11, Only some knew: *they* were despised ones. 12, Everything arranged with a view to Christ. See Ex. xxi. 32: the prophet of the Lord of glory, treated as mere servants! 13, Simple obedience. *Fellowship* taken away next: sin brings utter ruin: cf. loss of corporate union and testimony in early days of this dispensation. 15, John v. 43. How foolish is Antichrist. 16, No feeding, concentrated selfishness: what a lesson by contrast! 17, Worthless, and yet worshipped. His strength and wisdom judged, note Rev. xiii. 16, contrast 1 Cor. i. 24.

**Mark xiii. 9-18.** "Take heed"—be on the guard lest you do anything to avoid suffering or to make suffering that is not for Christ's sake. Witness: God's working amid all. Rulers, kings, all nations, yet . . . ! 11, A promise for a certain *emergency*. "Do not be *anxious* beforehand." 12, How God emphasizes the home. All, he: expect isolation. 14, Saved ones in Judæa: what a gracious promise. 15, No binding to earth's treasures. 18, The winter would hinder from without, so the sabbath mentioned in Matt. xxiv: the Lord assumes His disciples *would* flee, but with difficulty, hence he shows they would not keep the 7th day.

**Mal. i. 1-8.** The weight of God's Word. The hand (marg:). Scripture *written* as God appointed. 2, Love before rebuke. The evil and contentious spirit of answering again: collect illustrations in this book. 4, Self's confidence, Isa. ix. 9, 10. 5, "To the praise of His glory." 6, Sons *then* servants: the order of grace: Sonship does not mean familiarity and impudence. 7, Self's arrangement of worship. How solemn is God's worship. 8, Sin excused: we treat God as we should not treat an earthly governor or employer. To offer work and prayers in our own way is worse than useless: it is evil. "The LORD of hosts": who would not fear? The "person" linked with the "Sacrifice": suggestive.

**Mark xiv. 43-52.** Everything timed. "One." Fellowship in sin. 45, Daring effrontery: sin leads to sin: the love of money was at the root. "Kiss"—word from root of love! 47, The impulsive one afterwards denied: a double contrast with godly obedience. 48, Their foolishness, if the Lord had not power why the weapons; if He had, how vain earthly swords! "Daily." "All": such is man: but the Lord Jesus failed not.

**Mal. iii. 16-iv. 6.** *Then*, the test. Love to the Lord, then to one another. "Often." Note repetition of the name "Jehovah." Feared, thought: here is the explanation of thoughtlessness. God has no such remembrance-book, except for those who fear: others are stout and proud, (13, 15). Mine, My, His own. 18, *Two* classes. IV. 1, Man's tree: unity in evil. 2, *The Day* has a glorious *Sun*. 3, Glory after Judgment: see Ps. cx. 1. 4, The thought of "*that Day*" suggests obedience. 6, Differences in families are, therefore, a solemn thing before God. How great is the Day of the Lord: are we solemn enough?

**Mark xv. 25-33.** 3rd hour, 9 a.m. They, Him. 27, This shows how they wanted to heap shame on Christ, yet He gladly went through all, for His beloved people. 29, While they were *fulfilling* His Words they foolishly mocked Him therewith. Learning and religiousness do not save. 31, See, believe, John xi. 40. Man's midday, black night. He took *our* place, and was, as it were, forsaken for His redeemed:—how many who read these lines can, by grace, say such words?—Oh, dear reader, if unsaved, though religious, you are outside Christ.

**Genesis iii. 1-10.** Satan can use many means. First a question, then a not (4): God's command and prophecy alike attacked: so is it now. 4, 5, Death from God's standpoint: the knowledge of *evil* a delight to Satan. 6, Thinking. Adam was not deceived (1 Tim. ii. 14): wilful rebellion. 7, No righteousness, no glory. Man's attempt, yet realization of failure, 8. 9, Adam the federal head. 10, Sin shuts out from God: how foolish, how wicked, how resultful.

**Luke i. 13-23.** The absence of *fear* when *prayer* is heard. John—The grace of the Lord, yet how *sternly* he witnessed. Joy, linked with assurance, i. 77. "Many"—not all. "Turn to"—then they were, by nature, turned from. Righteousness and wisdom linked. "For the Lord." 18, Unbelief looks at appearances, faith at God's promises. 20, Chastisement, no witness allowed to him—witness is a privilege. 23, What a period of suspense, what a witness, in God's *overruling*.

Correspondence, concerning the Lord, valued.  
61, Upton Lane, Forest Gate, London, E.

# THOUGHTS FROM A MONTHLY HERALD OF THE TRUE MESSAGE.

“Thy Word is Truth”  
JOHN 17:17

## THE WORD OF GOD

**Vol. x. No. 2.**  
**Feb. 1910. 1d.**

*A Monthly of Scriptural Testimony, seeking to show the heavenly calling and corresponding responsibilities on earth of those redeemed by the precious blood of Christ. The popular catch-phrases, and sentimental methods of to-day are no more Scriptural than its wideness and worldliness. In simple separation, because of some love, by grace, to the Lord Himself, we would bear a definite witness, trusting that He may thereby attract some to the study of the Word, to assembling in a Scriptural way, and to the appointed looking for that Blessed Hope.*

EDITED BY  
**PERCY W. HEWARD.**

“Oh that Thou wouldest bless me indeed, and enlarge my coast, and that Thine hand might be with me, and that Thou wouldest keep me from evil, that it may not grieve me. And God granted him that which he requested.”  
1 Chron. iv. 10.

“Thou that hearest prayer.”  
Ps. lxxv. 2.

“Verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea;

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and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.”  
Mark xi. 23.

“Whatsoever we ask we receive of Him, because we keep His Commandments, and do those things that are pleasing in His sight.”  
1 John iii. 22.

“I trust that through your prayers I shall be given unto you.”  
Philemon 22.

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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.

BE instant, in season, out of season, said the inspired apostle to Timothy. And God's people must continually persevere in His work. “Let us not be weary in well doing, for in due season we shall reap, if we faint not.” The time passes by. The Coming of the Lord draws near. But we are still left in this poor sin-stained world to witness, by all we are and do and avoid, for our beloved Lord. Let us, therefore, be redeeming the time, for the days are evil.

To help to give saved ones food in due season, and to warn them lovingly yet firmly against the errors that prevail, errors that attack even the Deity and Finished Atonement of the Lord Jesus, is this Monthly sent forth. Nor would we forget the privilege of bringing the gospel of unmerited grace before those who are dead in trespasses and sins, peradventure God may use it to their salvation. Nor can we omit the building up of Scriptural assemblies. And all these objects are contained in the great object—the glory and exaltation of our Triune God, in view of “that Day.”

### TIME.

Time quickly goes, and it is not our own,  
'Tis ours that God's arrangements may be known,  
'Tis ours to give to Him, Himself to please.  
And it is awful sin to live at ease.

Time quickly goes, we often moments steal,  
And even when before our Lord we kneel!  
A wayward wish, a foolish, selfish thought,  
An idle word—forget that time is short.

Time quickly goes, and we should time redeem,  
God's Will our will, God's Word our word and theme!  
How blessed Him to serve and glorify,  
To please our gracious, glorious God on high!

Time quickly goes, the Kingdom draweth near,  
And wasted time will solemnly appear.  
A buried talent and a moment lost  
Will then be seen to have a heavy cost.

Time quickly goes, and we, as those blood-bought,  
Should ever think that time is very short,  
And run God's ways, and warn rejectors too,  
And ever keep eternity in view.

“Ye are not your own, for ye are bought with a price.”—1 Cor. vi. 19—20.

## Words of Greeting.

It is so gracious of God to *begin* the work of salvation. **I will Say.** *begin* the work of salvation. **They shall Say.** "We love Him, *because* He first loved us." Our actions are, in grace, the reply to and the reflection of His. Otherwise none would choose Him. Such a thought, humbling yet encouraging, is intensified by Hos. ii. 23. There we have Israel's future blessedness pictured, leading us to the prayer of Rom. x. 1. But the application of Scripture in Rom. ix. makes clear to us that even in *this* day, and in the salvation of individuals, there is a striking *parallel*. It is a wondrous thing when one lost by nature can feelingly say, "The Lord is my God." "My salvation," said the Psalmist. "My gospel," said Paul the apostle. "My Lord and my God" was the utterance of praiseful Thomas. The repeated "my" in Ps. xviii. is precious. But all is in answer to the *Lord's* grace. He has first said "I have called thee by thy name, thou art Mine" (Isa. xliii. 1). "Who hath first given to Him?" (Rom. xi. 35). Not one! And as, in mercy, there is a closer and closer walk with Him, the words of 2 Cor. vi. 18, with a similar order, emphasizing God first, will have a fuller and fuller illustration, "And I will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty."

Part of the sacrifice on Israel's solemn Day of Atonement was turned outside the camp, and in Ex. xxxiii. the tabernacle was without. But likewise the leper and sinful Miriam were put without. Now it is a blessed thing to be rejected with our rejected Lord, but let us see to it that it is *to Him* we go, without the camp. There is a danger of being leprous, and so outside His arrangements. In the *world's* esteem we may, and should be, as lepers, as the off-scouring of all things, but what does this matter so long as we are glorious in the eyes of Him Who says, "Thou art all fair, My love; there is no spot in thee!" (Song of Sol. iv. 7). The world's "well dole" is a poor thing. Its praises and prizes vanish. Do we not look for the Lord's "Well done" in that Day, and "the prize of the high calling of God in Christ Jesus"? But a repeated warning may be a blessing in God's mercy: let us always beware of *Pharisaism*, for there is a *false* separation as well as a *true* one. Are we *outside* the Lord's presence? Are we outside *His* camp, His work, His will? Dear friends, are there not many of those who bear His name, who all profess to be outside errors, and yet are "conscientiously" unable to be "together"? Must there not be sin somewhere? We do not plead for comprehension of all, but for the detecting of and dealing with sin, in the Holy Spirit's power.

**"Outside the Camp": Two Aspects.**

**T**HAT I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death, if, by any means, I might attain unto the out-resurrection from among the dead" (Phil. iii. 10-11).

"That I may know Him!"—wondrous this!  
To know *Him* brings eternal bliss:  
Though suffering is the path below,  
'Tis heavenly peace the Lord to know.

"That I may know Him," day by day,  
Know Him, and all His Word obey,  
Walk in His Light, with Him abide,  
And pressing on, whatever betide.

"That I may know Him," and His ways,  
Have friendship with Him all the days,  
With Him "outside," reproach to bear,  
But "in that Day" His glory share.

"That I may know Him," Christ the Lord,  
The One by angel hosts adored,  
"That I may know Him," more and more,  
As daily I obey His Law.

"That I may know Him," more each hour,  
His resurrection-life and power,  
And His reproach, rejection, scorn,  
Till He shall come in that glad morn.

"That I may know Him," God the Son,  
And in His pathway follow on,  
Forgetting things which are behind,  
While upward keeping heart and mind.

"That I may know Him," suffering choose,  
That I may not "in that Day" lose:  
Soon shall His saints for *Him* be raised  
Soon faithful ones by *Him* be praised.

"That I may know Him," and be found  
In Him, when the last trump shall sound:—  
Counting His knowledge greatest gain,  
That with Him I might live and reign.



## Notes on JAMES iii. 1-8.

**Literally.**—"Do not become many teachers," *i.e.* each one seeking to lead; open ministry *oft* involves this. "Greater judgment:" a *teacher* will be more severely regarded, Matt. v. 19: yet many rush unsent. "Judgment, *for*," verse 2, explains the word "judgment" as to believers. *All* stumbling must come up at the tribunal of Christ. "In word:" even Moses stumbled at this. "All the body," personally and ecclesiastically: fully true of Christ: 3, Ps. xxxii. 9. 4, A little affects *much*: we hardly realize how one wrong word alters many things *apparently not linked*. 6, Like money, called mammon of *unrighteousness*, because nearly always so used. "All the body," a third time. "By Gehenna," by Satan, by that which is *outside*, or this may be a prophecy of judgment, see Luke xvi. 24. 7, 8, No natural reformation will do. Simply evil. Crammed with poison. Prov. xviii. 21, death named first.

Cards and Leaflets for Saved and Unsaved. Enquiries welcome, 61, Upton Lane, Forest Gate.

## A Letter to An Assembly of Saved Ones, and Others Concerned about God's Will.

### ON DELIGHTING IN THE WORD OF GOD.

DEAR FELLOW SAVED ONES,

"Delight . . . in the Lord" (Psa. xxxiv-4) said the inspired Psalmist, in days when believers did not possess the full revelation of God, and of salvation from wrath which, in undeserved mercy, we now have. Yet we are oft unmindful of the heights of enjoyment in a truly obedient life. God begins the Book of Psalms with the word "Happy." And does not the Address on the Mount start in like manner? How blessed and happy should the chosen of God be! We go through our daily life, but we want the experience of Isa. xl. 31.

It is quite true that if we walk with God we shall also have a humbling sense of sin. We cannot hide our eyes to the depth of confession of God's servants of old. It seems amazing that they could have such GRIEF yet know such JOY, and the two were together, and there was no excusing of sin in the holy rejoicing. But we shall understand as we please the Lord,

A mere sense of duty is a poor thing: though it is well to have such a sense, and to be humbled before Him Who dwells in the high and holy place, and Who is glorious in holiness, fearful in praises, doing wonders. Indeed, we want, by grace, to have many of the various combined feelings that God's people, whose experiences are given in the Psalms, used to have. "Many of them," for, in the present dispensation, God has brought life and immortality to light through the gospel, and we are now to "give place to wrath," knowing that the Lord God of revenges will quickly appear. We cannot anticipate, though we must warn of His judgments.

And if the old-time saints delighted in the Lord (see also Isa. lviii. 14), there was always accompanying joy in the Word of the living God. Indeed, the Lord and His Word cannot be rightly separated (Mark viii. 38). As we treat His Word we actually treat Him, however verbose may be our seeming praises and expressions of devotedness.

It is not easy, if, by grace, we are awakened, to read Ps. xix. or Ps. cxix. without some heart-searching. The writer thereof did not simply peruse a few verses of God's Law daily. If he spoke of his "portion" he would not mean a small PART, but rather use the word in the sense of food and an inheritance. But, alas, how many there are who rise in time to glance through a few words of Scripture, and then rush forth unprepared to daily toil. How often earthly food occupies more time than that which is heavenly and spiritual, and yet we wonder why there are no solemn revivings.

It is pleasant to go deeply into parts of the Word as we did together through last month's Letter on "Italics," but, dear friends, it is quite as important to consider our ways before God, and our general heart-attitude to the Word of His grace. If we read the Word simply for mental information or to pass on facts to others, we have not the primitive delighting in it, which is expressed in the following beautiful utterance of the heart—"I will meditate in Thy precepts, and have respect unto Thy ways; I will delight myself in Thy statutes; I will not forget Thy Word: I have chosen the way of truth: I have stuck unto Thy testimonies: O how love I Thy law; it is my meditation all the day: Thy testimonies are wonderful; therefore doth my soul keep them: I rejoice at Thy Word, as one that findeth great spoil: my soul hath kept Thy testimonies, and I love them exceedingly." These spontaneous manifestations of a godly mind in fellowship with the Lord, selected from Psalm cxix. put us to shame. Why are we so afraid of being enraptured with the Word of God?

It is here, too, that we have the key to spiritual success (Joshua i. 8). Failure is because, though we are slow to acknowledge it, we do not find such joy in God's truth that we gladly put ourselves out to study it in the Spirit. But may this not be our loving attitude henceforth? But amid all we must still beware of cant and hypocrisy. To say Psalm cxix. as if it were our experience would be wrong if all the time we thought more of earthly nourishment, and were more concerned about losing a little money than losing something of the Word of God. Though desirous of pleasing the Lord, the writer cannot but feel he falls short here. And he believes this message will meet the needs of others. Through a separated position, and emphasis on Scripture we are apt to take it for granted that we ever love that Word. It is possible to be rigidly and apparently obedient without that love. Novelty, a proud tendency to peculiarity, a desire for logical carrying out of principles, a reputation for outsidiness—these things may do much, and blind our eyes as to our little real love for the Word of the living God.

With Christian concern,

Yours in the Lord Jesus,

PERCY W. HEWARD.

### MATT. 6

"No reward" (verse 1, 1 Cor. iii. 15, contrast 3 John 8).

"They HAVE their reward" (verses 2, 5, 16).

"Thy Father which seeth in secret shall reward thee openly,"—in that Day (verses 4, 6, 18, 1 Cor. iv. 5).

## THE CHILDREN'S COLUMN,

## HEARING AND DOING.

**H**OW often we read, dear children, in God's wonderful Book, the Bible, about those who HEAR and do the things which please Him. Sad it is to read about those who "WOULD NOT HEAR" when God spoke through His servants the prophets. But people, whether young or old, have not changed and there are *many* in these times who WILL NOT HEAR, though God, in mercy, speaks through His written Word. I want you to notice the words in Matt. vii. 24-27. In these verses the Lord Jesus saith "Whosoever HEARETH these sayings of Mine, and DOETH them, I will liken him unto a wise man, that built his house upon a rock . . . And every one that HEARETH these sayings of Mine, and DOETH THEM NOT, shall be likened unto a foolish man, which built his house upon the sand." I long for you to think about these two words WISE and FOOLISH, for my young reader is one OR the other. To begin with, all are foolish, but those saved by God's grace are the wise ones. How sad that so many are *still* foolish and yet imagine they are all-right. We have seen by these verses that it is not enough to HEAR, with the outward ear, or even to read the Holy Scriptures, but to DO them and to keep on doing. Now we will turn to Matt. xiii. 18-23. Here we are told of four classes of hearers, but only one class are HEARERS and DOERS. They each heard, but not with faith. I wonder *how* the young people who read this message HEAR?

How gracious is the Lord's message in John v. 24-25. The Lord says "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 (judgment), but is PASSED OUT OF DEATH INTO LIFE. Verily, verily, I say unto you, the hour is coming and now is when the dead (those dead in trespasses and sins) shall HEAR the voice of the Son of God, and THEY THAT HEAR shall live." None will really hear God's voice till He has begun the good work in them (Phil. i. 6). The next verse I want you to read is Rom. x. 17. I often think about these words and seek to encourage all to read the Holy Scriptures, for we are here told "faith cometh by HEARING and HEARING BY THE WORD of God." The Bible is unlike any other book, for it is a Living Book, for God speaks through His Word.

Those saved by grace are *exhorted* to be DOERS of the Word and not HEARERS ONLY, for it goes on to say "If any be a HEARER of the Word and not a DOER, he is like unto a man beholding his natural face in a glass, for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he is: but whoso looketh into the perfect Law of Liberty, and CONTINUETH therein, he being not a FORGETFUL HEARER but a DOER of the work,

THIS MAN SHALL BE BLESSED IN HIS DOING" (James i. 22-25). Oh how many HEAR *about* God and His wonderful love in giving His only begotten Son to die for sinners, and yet they are not saved, and, therefore, they cannot be DOERS of God's Word. We read in Acts iv. 4 that many of them which HEARD the Word *believed*. The Lord Jesus said to His disciples "If ye know these things, happy are ye, if ye DO THEM. It was not enough for the Israelites to HEAR the Law of God given to His servant Moses, they were to DO it; but we know how they failed, and so has everyone. But the Lord Jesus, the only Perfect One, kept God's Law in His heart, and on the cross He said "It is finished." Now those who are saved through the shed Blood of Christ HEAR God's voice, and by His grace seek to DO His commandments. How I long for my dear young readers to be amongst those of whom Christ says, "My sheep HEAR MY VOICE, and I know them and they FOLLOW Me" (John x. 27).

## THE HEARING OF GOD'S PEOPLE.

HEARING God say thy sins are forgiven  
Having His peace and new life from heaven,  
Seeking to do the things that are right,  
Reading God's Word, a Lamp and a Light.

HEARING, by grace, the voice of the Lord,  
DOING His will, and loving His Word,  
Longing to do as well as to HEAR,  
Walking by faith, with Christ ever near.

HEARING always, as Scripture we read,  
Knowing God's grace, and taking good heed,  
DOING the things that please Him so well,  
Showing that we are rescued from hell.

HEARING, as we God's precepts obey  
DOING His Will, and loving His way,  
Fearing lest we should stumble or slip,  
Praising the Lord, with heart and with lip.

HEARING the truth, and ceasing from strife,  
Showing that we possess the NEW life,  
DOING, by grace, while hearing God's voice,  
HEARING comes first, *then* "Do and rejoice."

## A SAD CONTRAST.

HEARING God's Word and knowing it not,  
Showing how soon the truth is forgot,  
HEARING it not, though reading God's Law,  
DOING it not, and pleasing self more.

HEARING of God but not made anew,  
Loving the wrong and DOING it too,  
Having not faith, which true HEARING BRINGS,  
Living for self, and all earthly things!

## Which Verse gives a picture of YOU?

## "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, Waltham Green, The Lord's Day, 11 and 7; Thurs., 8. Quiet Bible Hours on Holidays, at Upton Lane.

## GODLY EMPHASIS,

## IN READING GOD'S WORD.

## A Message to Younger and Older Believers.

"MY heart standeth in awe of Thy Word," said the Psalmist, and it is well when the Lord's redeemed realize the solemnity even of *reading* the Scriptures. It is important to notice the special blessing in Rev. i. 3, and to realize the responsibility attached to increased *personal* information thereby, and also to meditate on the *difficulty* of passing on *God's truth in a truthful way*, by reading *aloud* to others as *He* would have each word read. It is indeed a grievous sin to carelessly translate the original Scriptures, but a slovenly style, and an unimpressed voice, actually err in the same way. Apart from the *misunderstandings* that such unholy indifference may cause, how it attacks all reverence, and undoes earnest effort to reach others. How sinful it is for those who call God their Father thus to treat *His* holy and precious Word. If we believe and know, by grace, that it is *His*, what solemnity and what preparation of heart are needed, lest we misrepresent Him. And the absence of carelessness is not enough; two tones of voice can give an entirely different construction to the same words. A true acknowledgment of verbal inspiration must be linked with great care in this matter, and a humbling feeling of dependence on the leading of the Holy Spirit as well, lest we alter, without verbally altering, the oracles of God.

One or two illustrations of right emphasis may help to the glory of God. In John i. 1 we read, "The Word was God" but the descriptive name "God" is put first in the Greek, that it may ring forth. Essentially God, God over all, was the Word! No man is like to Him! No angel is His equal! We bow the head and worship. Oh, the majesty of the Lord Jesus, so sinfully attacked to-day.

Mark ii. 9 loses its meaning unless we emphasize the words "to say." It would seem easier to do the work of bodily healing than of spiritual forgiveness. But the *saying* is just the opposite. For the result of words concerning the body could be *seen*, whereas the effect of gracious working as to the heart would be unknown by the inquisitive crowd. Hence the Lord did the miracle on the body as a proof of His miracle of salvation (*cf.* John vi. 29, This—miracle—that ye may believe).

Notice too the beauty of repeated words. Sometimes the "My's" and "Thy's" of the Psalms need very careful reading. Indeed, no language of the Most High can be slurred, as in an artistic chant, to His honour. Often nouns recur where men would omit, or say "tautology" See, for example, the name "Jehovah" (rendered LORD in capitals) in Psalm xxix. Oh, that we may love to speak of the LORD we love and be kept from the rash and irreverent slovenliness of this day

## TALKS ABOUT PRESENT-DAY NEEDS—2.

## THE SUBTLETY OF SATAN.

THE exhortation in 1 Pet. v. 8, 9 must never be forgotten, "Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour, whom resist." Further we have the encouraging words "Resist the devil, and he will flee from you" (James iv. 7). Our beloved Lord, when tempted of the devil, said "It is written," thus showing us that it is by the Word that we are to resist him. Oh that we may be thus able to withstand all his attacks. I want specially now to think about Satan as he is described in 2 Cor. xi. 13-15—like to an angel of light. In this passage we read of false apostles transforming themselves into the apostles of Christ, and of Satan's ministers transformed as the ministers of righteousness. Now this plainly shows us how naturally easy it is to be deceived, and the need for great watchfulness. For, according to the Scriptures, Satan will yet show great power on this earth. Rev. xiii. is full of light on this. The words too in verse 11 are suggestive of his subtlety. For though he does go about as a roaring lion, he appears more often to tempt and allure saints, as an angel of light. Hence the words describing the beast "LIKE A LAMB, and he SPAKE LIKE A DRAGON." Now if we go back to Genesis iii. we see his subtlety and deception. Eve did not seem to fear the serpent or to draw back; there was no *apparent* ugliness. When he speaks to us, how we need to be on our guard. Gen. xx. is also full of teaching on this oft-forgotten subject. In these perilous times, when Satan makes things, even lying, to look plausible, how prayerful should we be.

Then in Joshua ix. we see how even God's servant Joshua was deceived. It looked as though the Gibeonites *must* have come a long journey. He was taken off his guard, and verse 14 is written for our instruction, that we may not fail, by merely looking at appearances. "The men took of their victuals, and ASKED NOT COUNSEL at the mouth of the Lord." God has also given us solemn lessons in 1 Kings xiii. He never changes *His* Word. The words in verse 18 are very sad, "But he lied unto him," and the prophet was deceived and believed the lie. May we have grace to keep close to the Scriptures in these dark days. Then we see in David numbering Israel the subtlety of Satan. It is amazing to see how full God's Word is of Satan's devices, about which we are all, more or less, through neglect of the Scriptures ignorant. His subtle working is manifest when he tempted our beloved Lord in the wilderness. The words were "If Thou be," then "If thou wilt fall down, and worship me." He Who was God was *able* to stand fast amid this awful trial of Satan. Christ

did not fail. Again we see the enemy's deceitful way of working when the apostle Peter said to the Lord, after He had told His disciples of His suffering, death and resurrection, "Pity Thyself, Lord" (Matt. xvi. 22 marg.). We also have much teaching in Luke x. 38-42. Martha was CAREFUL and TROUBLED about many things. Oh how easy it is for God's people to put last things first—with good intentions.

May we be watchful as to home and business, and all things of earth, lest we, avoiding the sin of neglect, be over engrossed. For Satan can make necessary things look wrongly attractive and even lead us to imagine we are doing God's Will in being unduly busy about earthly things though we have the command "Seek ye FIRST the Kingdom of God and His righteousness," and the gracious promise "All these things shall be added unto you" (Matt. vi. 33). But, alas, as we have read, Satan himself is transformed into an angel of light, and so he makes things appear attractive, and his lie is believed. How solemn! Furthermore, we have a solemn reminder of his deceptive working in the case of Ananias, and Sapphira his wife. May we be watchful lest we *profess* to give all to God and keep back *part*. The warning in 2 Cor. ii. 11 is still heart-searching "lest Satan get an advantage." It is easy to be turned aside, and Satan does often get an advantage because we are not walking in the Light, and are not aware of his thoughts. May we search the Scriptures daily, and hide them in our heart, so that we may humbly say, by God's grace, "We are not ignorant of his devices."



### In the Heavenly Jerusalem there will be—

NO NEED of the SUN nor MOON, for the glory of God and the Lamb is the light thereof.

#### There will be

NO NIGHT in that glorious place, for there will be NO SIN: hence we see that DARKNESS is connected with sin (Rev. xxi, 23, 25, 27; Eph. v, 8, 11; 1 John i, 5).



#### WE ARE

**S**aved ones by grace (Eph. ii. 1, Heb. v. 9).  
 servants (Rom. vi. 22, Acts iv. 29, Luke xix. 13-26).  
 soldiers (2 Tim. ii. 3-4, iv. 7).  
 strangers (Heb. xi. 13, 1 Pet. ii. 11).  
 suppliants (Eph. vi. 18, Phil. iv-6).  
 repentant ones (John xvii. 18, xx. 21).

### "Christ Jesus came into the world to SAVE SINNERS." 1 Tim. i. 15

**T**HE words in Rom. v. 19 are very solemn, and were it not for the awfulness of sin, and the sad condition of every SINNER's heart, they would cause much trembling. Here we are told the terrible result of the fall. "By one man's DISOBEDIENCE the many WERE MADE SINNERS," and in Rom. iii. 23 we find it is written "ALL SINNED." Not only so, but all are coming short of the glory of God. So then, not only every one sinned in Adam, but sins in practice. For God declares, in His pure and perfect Word, "There is none righteous, no, not one" (Rom. iii. 10). How comforting then are the words above to those sinners who *feel* their need of Salvation—"Christ Jesus came into the world to SAVE SINNERS." He was the only Righteous One, Who did alway those things that pleased God. He was God as well as man. There were many when the Lord Jesus was on earth who thought they were righteous, even as there are multitudes in these days. But He said to them, and to those who think themselves righteous now, "I came not to call the righteous (those who think themselves good) but SINNERS to repentance" (Luke v. 32). Christ was called by His enemies "A friend of publicans and sinners" (Matt. xi. 19). How true in *another* sense were these words wrongly spoken in scorn. Likewise, when He was on the cross, "The chief priests, mocking, said among themselves with the scribes, He saved others; Himself He cannot save" (Mark. xv. 31). How true again were their words, though they knew it not. For, if Christ had not died, not a single sinner would have been saved. Oh what love, and yet how many speak against Him. For they are blind, and "dead in trespasses and sins" (Eph. ii. 1).

How solemn are the words spoken by the Lord "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds are evil" (John iii. 19). Thus we are humbled to see that SINNERS ever love the darkness and hate THE Light. We are also told in Gen. vi. 5 that the thoughts of sinners are *only evil continually*. Further, "they rejoice to do evil, and delight in the frowardness of the wicked" (Prov. ii. 14). It is sad to think of the condition of the unsaved sinner now, but much more terrible is the future of the ungodly. The Holy Scripture saith "The DESTRUCTION of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed" (Isa. i. 28). Oh that some who read this message may have their eyes opened to see that they *are* sinners, and come to God through the finished work of His beloved Son, saying, even as the poor publican of old, "God be merciful to me the sinner" (Luke

xviii. 13). Thus will they be able to say, together with other sinners saved by the same grace, "God commendeth His love toward us, in that while we were sinners, Christ died for us" (Rom. v. 8).

Unsaved sinners love to go  
Their own way, which leads to woe,  
In their sins they take delight,  
Love the darkness, hate the Light.

Unsaved sinners have no rest,  
For they are by sin oppressed,  
Evil reigns and works within,  
And they love the ways of sin,

Unsaved sinners are now dead,  
And by Satan they are led,  
In destruction's dreadful way  
Where from God they further stray.

Unsaved sinners have no fear  
Of the Lord Whom saints revere,  
For "themselves" they love to please,  
And to live a life of ease.

Unsaved sinners cannot do  
What is holy, right and true,  
Every thought, and word, and act,  
Shows that sin's a solemn fact.

Unsaved sinners, day by day,  
Love to walk in their own way,  
To do evil they are wise,  
But the Scriptures they despise.

Unsaved sinners! Christ has died,  
For the lost was crucified,  
Though ungodly, vile, depraved,  
Through Christ's Blood lost ones are saved.

Unsaved sinners, who now know  
You deserve eternal woe,  
Welcome! Christ, upon the Tree,  
Died to set lost sinners free.

## REDEEMED.

"Ye have sold yourself for nought; and ye shall be REDEEMED without money" (Isa. lii. 3).

"Ye know that ye were not REDEEMED with . . . silver and gold . . . but with the precious Blood of Christ" (1 Pet. i. 18-19).

"I have REDEEMED thee . . . thou art Mine" (Isa. xliii. 1).

"For Thou wast slain, and hast REDEEMED us to God by Thy Blood" (Rev. v. 9).

"In His pity He REDEEMED them" (Isa. lxiii. 9).

"Let the words of my mouth and the meditation of my heart, be acceptable in Thy Sight, O Lord my Strength, and my REDEEMER" (Psa. xix. 14).

Any believers desiring plain texts for the walls of their houses (not bedrooms only) are invited to correspond.

## SUGGESTED READINGS.

"IF THE LORD WILL"—February, 1910.

	Genesis	Luke		Genesis	Luke
1	iii. 20-24	i. 30-45	15	viii. 1-5	iii. 7-14
2	iv. 1-5	i. 46-55	16	viii. 6-12	iii. 15-22
3	iv. 6-12	i. 56-61	17	viii. 13-19	iii. 23-38
4	iv. 13-18	i. 62-66	18	viii. 20-22	iv. 1-8
5	iv. 19-26	i. 67-75	19	ix. 1-7	iv. 9-15
6	v. 1-24	i. 76-80	20	ix. 8-17	iv. 16-27
7	v. 22-32	ii. 1-7	21	ix. 18-29	iv. 28-37
8	vi. 1-4	ii. 8-14	22	x. 1-14	iv. 38-44
9	vi. 5-8	ii. 15-20	23	x. 15-32	v. 1-6
10	vi. 9-13	ii. 21-26	24	xi. 1-5	v. 7-15
11	vi. 14-22	ii. 27-35	25	xi. 6-9	v. 16-26
12	vii. 1-6	ii. 36-41	26	xi. 10-26	v. 27-32
13	vii. 7-14	ii. 42-52	27	xi. 27-xii. 3	v. 33-39
14	vii. 15-24	iii. 1-6.	28	xii. 4-9	vi. 1-7

How precious is the Word of God. But do we value it as the Psalmist of old? Our life is easier, we have more Scripture than he had, but are we more grateful?

Learning "by heart," as enabled, 1-5, 1 Thess. v. 1-5; 6-12, 1 Thess. v. 6-12; 13-19, 1 Thess. v. 13-19; 20-27, 1 Thess. v. 20-27; 28, 1 Thess. v. 28.

## Suggested Readings for Isolated and Other Saints, Particularly for the Lord's Day.

It is surely the mind of the Lord that His people should bear one another's burdens: yet it seems so hard to find out where his isolated ones, who will not bow the knee to Baal, are being mercifully preserved. Satan leads some to love isolation for its own sake, others to think "Oh, I am of no importance," others to be taken up with many things, and so few of us get into contact. If we only knew one another's needs, we might pray more definitely, and perhaps two isolated ones would be discovered near one another, or the Lord might raise up local testimonies in answer to real prayer. But the object must never be prominence. It is possible to come out of sects to form another. Independence of systems may be turned far from dependence on the Lord. We would not hold out the hope of an organized work (in God's reply to His people's supplication) as a bait. Rather would we suggest that the path of obedience will be more humbling than many imagine, but "He giveth more grace." Will all concerned quickly correspond?

Gen. v. 1-24. The second list of generations, see ii. 4—the parallel between earth and man striking: both made aright: both ruined. What has sin wrought! The likeness of God, Adam God's child (Luke iii. 38): then we have verse 3: how solemn the change. "Through one man sin entered into the world, and death through sin" (Rom. v. 12). Consider repeated words "He lived; he lived, he died": a solemn cemetery. Note proportion between age and date of birth of eldest

son: all attempts to make years months, to get rid of miracle, would realize absurdity in this, whereas the different ages at birth of firstborn illustrate that this book is not man's make-up. Infidels oft forget v. 4, and believers v. 22:—in the home amid the "cares" of life, Enoch kept on walking with God, and at such a time. How we fail.

**Luke i. 76-80.** Christ the Most High, the Lord *i.e.* Jehovah. Make ready, as for a King, the gospel of the Kingdom. 77, For the purpose of giving, *i.e.* Christ's *giving*, not John's; after, not parallel with the making ready. "His": *cf.* Matt. i. 21. No knowledge of salvation apart from the legal AND practical putting away or sending away ("forgiveness") of sins. 78, All is of mercy. "Our." Another name for Christ, see margin:—Lit: "Springing up," yet from on high—Humanity and Deity emphasized. 79, Man by *nature*. "The way of peace they know not." 80, Physical and spiritual growth. The preparation of solitude. Solemnity learnt.

**Gen. vii. 7-14.** One family. Men and women alike saved. "Because of the waters of the flood": things not seen as yet, but believed. "Unto Noah": his authority suggestive of that of Christ. 10, God still waited, but the final warning was quite unheeded (Matt. xxiv. 38). 11, Water from the Divine reservoirs of Judgment. 12, "Forty." Man tested and found unable to save himself: contrast and compare other "forties." 13, "In the selfsame day": thus the redeemed at the end of this age, though they have a special seven-years' preparation, as Noah a seven days', will not be caught up till *just before* the outpouring of the last vials: no rapture before Tribulation is prophesied or hinted, though often wished and believed among God's dear people. Note emphasis on animals: anticipation of Christ's millennial glory (Rom. viii. 21).

**Luke ii. 42-52.** The Lord Jesus and feasts and Sabbaths (see iv. 16), an interesting study. Christ at 12 would not be reckoned by Israel as one of age religiously: they count from 13: hence emphasis, and *their* surprise. 43, Note *exact* inspired wording "Joseph and His mother," contrast 48, see 49. 44, The journeying together, a sidelight on the remarkable thrice-yearly journey to Jerusalem: *males* were compelled to go: Mary's earnestness is interesting. 46, Teaching by questions very common: do we have enough of this? 48, 49, "Thy Father," "My Father." 51, No rejection of parental authority warranted through 49: this is important in these days of disobedience to parents. "Her heart." "Grace beside God and man," Ps. xlv. 2. "Increased," literally "was cutting His way along or forward," continuance.

**Gen. ix. 8-17.** "His sons with Him," *cf.* Lev. viii. 2 &c. "I." "My." Animals *still* mentioned. "All," "every." 11, 2 Pet. iii. 7, "stored with fire" for the future judgment. "Token": *cf.* the blood as a token in Ex. xii. "My." 12, With you. "I will remember," *cf.* Ps. cv. 8. "Everlasting," Isa. xlv. 9. God established the covenant apart from man's working: all of grace, and unconditional. Oh that we may see in rainbows, and in *everything* around us, reminders of the Lord. Everything is intended to *teach* us, and to keep us from sin, while reminding of judgment.

**Luke iv. 16-27.** *Standing* to read. Importance of *reading* Scripture in meetings. 18, What a description of sinners, and what a picture of grace! 19, The words concerning "Vengeance" are *not* added, see Isa. xli.: grace reigns: hence we see how prophecies of Christ's first and second coming are together. Wrath is NOT denied. 21, *He* applied to Himself, see xxiv. 27. 22, "Wondered," yet. 23, Christ shows His Knowledge of their hearts and wishes. 25, 27, Emphasize "In Israel," and the contrast "Sidon," "the Syrian": grace for Gentiles: Israel rejected this, 1 Thess. ii. 16. Rebuke of pride.

**Gen. xi. 27-xiii. 3.** Abram first though born last (xi. 32, xii. 4): thus God chose Abel, Isaac, Jacob, Judah, Joseph, David—that no flesh should glory in His presence. "Ur"—light: man's light, darkness, Joshua xxiv. 2. 31, A good object, but a staying *half-way*, Acts vii. 4 and Luke ix. 60-62 refer to this. "From thy father's house": "Abram took . . . his brother's son!" Faith needed, the *promise* of 2 attached. Blest *and* made a blessing. "All families," Gal. iii. 8, 9, 29: further fulfilment when men of all languages take hold of the skirt of the Jew. God's promises are sure, though men think they tarry. Judgment mentioned in connexion with the very blessing.

**Luke v. 33-39.** 33, A contrast. 34, What a name for Christ's people. He *claims* here to be Bridegroom: clear teaching to any acquainted with the earlier Scriptures *e.g.* Ps. xlv., Song of Solomon &c. 35, Prophecy of death: "Will be taken away." "Those days," specially before His resurrection (see Matt. xxviii. 20), in measure till He comes (1 Cor. xi. 26): in one sense He is still absent. 36, A contrast with Judaism. Man under law was treated as working out a righteousness and as improvable (*cf.* circumcision types). 37, Another contrast. You cannot empty the *leavened* heart of all sin (see Matt. xii. 43-45): it lurks in the very frame, and will ferment and change *true* doctrine. Hence the need for a quite new righteousness and a quite new heart. Moreover here a twofold reference, to Christ's *righteous* life, and His blood typified by *new* wine.

# THOUGHTS FROM THE WORD OF GOD

A MONTHLY HERALD OF THE TRUE MESSAGE.

Thy Word is Truth  
JOHN 17:17

Vol. x. No. 3.  
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EDITED BY  
PERCY W. HEWARD.

*A Monthly of Bible witness, for the truth and against error, that the God of all mercy may be glorified in the salvation of sinners, and the building up of those saved by grace. Unpopular is the unaltered Word of God, the Lord Jesus is still despised and rejected of men, but His coming draweth nigh, and His redeemed can lift up their heads even though they are down-trodden in a world in which He had sometimes not where to lay His head, and which killed Him, and has never truly repented of the crime. Solemn is the state of man, solemn are the days in which we live. Let frivolity be removed and let us please God.*

**Misunderstood.**  
"He himself is discerned of no man. 1 Cor. ii. 15."  
"But if ye say unto me, we trust in the Lord our God, is not that He whose high place and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, 'Ye shall worship before this altar in Jerusalem!' 2 Kings xviii. 22."  
"They were not able to resist the wisdom and the spirit by which He spake. Then they suborned men which said We have heard him speak

blasphemous words against Moses and against God." Acts vi. 10-11.  
"I, Paul, myself beseech you by the meekness and gentleness of Christ . . . His letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible." 2 Cor. x 1-10.  
"Then drew near unto Him all the publicans and sinners for to hear Him, and the pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them." Luke xv. 1-2.

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"I will not take that which is thine for the Lord."—1 Chron. xxi. 24.

It is easy to be generous with the things of another (cf Mark. vii. 11-12). Many take time from home and daily business, and thus from others, for the rush of professing and prominent Christian work. Many give nominally to Him the result of unjust and oppressive dealing. But how about ourselves? Saved by grace and knowing something of the Lord, are we above reproach in these things? If we hinder love due to others and cause them grief, by having more time at home for Bible study, and arriving late at Bible gatherings, is it not often evil? If we distribute tracts without seeking to share (as prospered, neither more nor less) the burden, not grudgingly, nor of necessity, is it not evil? If we do not find that pleasing God is expensive to ourselves, we may be sure the sin here condemned has crept in, and our Heavenly Father is grieved. Our own wishes are oft-times dressed up as spirituality. Oh, for more love, more discernment.

## SOLEMNITY AMID SIN.

Tit. ii. 6-7, Eph. v. 4.

The world goes on, it seeks a golden toy,  
Something to please, to cause a festive joy.  
Excitement, rush, and laughter its employ.

Not so the one who is to God made near,  
He sees how vain are all attractions here;  
At least he should, and live in godly fear.

Men banish thoughts of God, and would be gay,  
Some saved ones seek to meet the world half way  
To entertain, instead of truth display.

"To keep the young we must have lively mirth,  
And win the world by pleasures born of earth,"  
Nay, solemn things reveal a heavenly birth.

In view of grace, how can we vainly play?  
In view of sin, how meet the world half way?  
In view of wrath, how waste the passing day?

God calls for solemn ones, by blood made nigh,  
And He reproves the jest, the laugh, the lie,  
And He will now the needed grace supply.

## OUR MESSAGE.

**"Jesus Christ, and Him Crucified."**

We cannot speak too much of Christ, *i.e.* if our life is correspondingly godly, and time is not taken from appointed daily toils. When Paul the apostle went to Corinth he went to those who loved "knowledge" (1 Cor. viii. 1). A clever philosophy would have pleased, but the failure of Mars' Hill was graciously kept in his mind, and he did not determine to know anything among them, except Christ Jesus and Him crucified. God's messenger was in that town 18 months, but he did not accommodate the gospel to suit his hearers. In weakness, and in fear, and in much trembling, he continued, though the word of the cross seemed foolishness unto *many*, for his responsibility was simply "unto the Lord."

There are many reformers to-day: they want eloquence, music, and new "gospels." But we would check our own pride, and manifest our belief in *sovereign* grace, by preaching the one gospel that will never appeal to the unregenerate, till God begins His own work. Anything else is worldly wisdom, and if we please men we shall not be servants of Christ (Gal. i. 10). The Divine revelation of a *crucified* Saviour makes manifest that man is condemned, and unimprovable, that God is holy and a God of righteous wrath, that salvation is free and eternal, and that the acceptance of it is not natural, but the work of God's Holy Spirit.

**"Christ Jesus The Lord."**

And when, in unmerited mercy, any see themselves as lost sinners, and rest on the once-finished work of Christ, they receive Him as their Lord. Praising their heavenly Father for the faith of His elect, they realize, or should realize, that, as bought ones, they are not their own. Deserving *crucifixion* they can never boast. Having set forth that they *died* with Christ they cannot henceforth seek their own way. Hence in 2 Cor. iv. 5 the Holy Spirit led Paul to say "We preach not ourselves, but Christ Jesus *the Lord*." At the beginning of a believer's life, in the family of God, he cannot see any works of obedience in his past. His ground of acceptance and his assurance are alike altogether apart from *himself*. He does not even trust his trusting, but the Word of the living God. He is concerned, indeed, lest there be an imitation-faith, but he must not get so taken up with his believing that he forgets the Beloved One and His work. *Afterwards*, there is both a contrast and a parallel. The one born of God cannot continue in sin (1 John iii.). Hence a godly walk though *never* becoming the *ground* of acceptance is the necessary evidence, and linked with *assurance* (1 John iii. 19). Here is the *contrast*. Yet a believer must not think in such a

way of his obedience that pride is subtly enthroned. He must meditate at the same time on the other aspects of obedience, even the Lordship of Christ, and His authority. The title "Lord" not only asserts His Deity and Resurrection, but His right to command. The commonness of sin has made us oft fail to notice it. The frequency of disobedience makes delay to acknowledge the Lord's Will—an ordinary thing. But we want to get back to the position of prompt, steady, loving, and cheerful dependence and humility, in which there is holy assurance and holy fellowship with Him of Whom we are told, "He is thy Lord, and worship thou Him."



### A Letter to a Gathering of those Redeemed by Blood, and Longing to Walk Worthily.

#### SELF EXAMINATION, AND WASHING ONE ANOTHER'S FEET.

DEAR FELLOW SAVED ONES,

It is wondrous to be born from above, and to *know* it, to feel and be sure that the everlasting God, the Lord, the Creator of the ends of the earth, is *our* Father, and that we are as welcome in His presence as the Son of His love, because welcomed in Him (John xvii. 23). Such knowledge seems at first too wonderful for us; it is high, and we cannot attain unto it, but when, in God's own mercy, we begin to realize more and more what grace means, must we not bow the head and worship, for we are saved with an everlasting salvation! May we obey our Saviour (Heb. v. 9)!

Can unbelief, after all this grace, come in? Can selfishness have any more dominion? Surely our life should be concentrated devotedness unto Him That loved and loveth us. But if we assume that, because of such rich grace, conflict will cease, and that our path will be easy, we make a sad error. It is granted that we *ought* not to get in a position that makes us doubt our condition; that we ought not to need to spend time in examining ourselves whether we be in the faith, but if we lightly imagine that such self-testing will be unnecessary, if we conceive that the believers' life is simply thinking of his privileges, we shall soon be in a very critical state, where the absence of *such* doubting is presumption. Scripture reminds us that the flesh warreth against the spirit. Now to ignore this warfare is to please the flesh, whereas to relatively *over-emphasize* it, is to seem to excuse sin. Surely in speaking thereof we need to say, "Set a watch, O Lord, before my mouth: keep the door of my lips" (Ps. cxli. 1, 3). On the one hand we must feel the strain: on the other, we want to be more than conquerors.

The Word of God meets our need, and, when read in the Holy Spirit, guides our life in *every* circumstance. Often a child at school cannot find in the text-book the worked-out example on which a hard problem is founded: so is it with us. But the example is there: perhaps two or three examples combined. Shall we not say with the Psalmist "Open Thou mine eyes that I may behold wondrous things out of Thy law," and shall we not seek to carry out all the Lord's will?

If, by grace, this is our heart-condition we shall ponder the words in 1 Cor. xi. 28 "Let a man examine himself, and so let him eat of the bread and drink of the cup." It is sad to think what errors are connected with "the Breaking of the Bread." Not only is Christendom's leavening of the meal (Matt. xiii. 33) typically and literally illustrated there, but many speak as if "This do" were not a command. They remark, in well-meant protest against formalism, but also with the germ of independency, that the Lord's Supper is not a command but a privilege, as if it were not a privilege to be commanded by our beloved Lord, and as if obedience to a command were a matter of grudging necessity! Likewise, many, jealous that the exaltation of our precious Lord should not be forgotten, urge that the Table of the Lord is not the place for loving reproof, unmindful of the first and inspired addresses there, recorded in Luke xxii., and John xiii.-xvi. Accordingly, too, some virtually say, "We go, not to remember our demerits but His merits." But His merits make us feel our unworthiness, and the Holy Spirit has expressly said we are to examine ourselves there. Not that we are to be taken up with ourselves, or abstain from eating because we are, by nature, sinners, and have a keen sense, even of tiny failures during the preceding week. It is written "Let a man examine himself, and so let him eat," not "hold aloof." But unless we all, without exception, test ourselves to see if we hate sin, we are not fit to partake. We cannot get beyond this. The sentimental idea of love to Christ which is afraid to bring self on the scene for the purpose of its mortification, will lead many to eat and drink judgment to themselves, *not discerning*. Indeed, in all holy things this will be the result, if we approach lightly. It is well to remember that a spirituality which finds God's commands too low or unnecessary is not a *real* spirituality, but a "haughty spirit that goeth before a fall." And Satan is so subtle that this haughty spirit may be introduced in connexion with good intentions. Oh that the words in 2 Cor. xi. 2-3 may ring in our ears.

Moreover, 2 Cor. xiii. urged the redeemed to test themselves. There was at Corinth a little fretfulness against God's servant (i. 17, xiii. 1). There were present those who shared sin by excusing it (xii. 21), and the Lord would show us that we are

not to have an easy-going assurance, but to remember the condition and the "hereby" of 1 John iii. 19.

That Satan will seek to take advantage of this heart-testing, and to keep us from looking off unto Jesus we would not forget, but he seeks to turn everything away from God's Will, and even made the holy, and just, and good Law a base of operations. But his attempts must not lead us from obedience. We need to get into a Rom. vii. experience. 1 Cor. ix. 27 reveals to us how earnestly Paul examined himself, and the epistles to the angels or representatives in Rev. ii., iii. suggest this oft-omitted testing. There will be unjudged sin otherwise, and how will it appear at the Judgment Seat of Christ. "Let us search and try our ways, and turn again to the LORD" (Lam. iii. 40).

And, apart from personal sternness with the flesh, when we meet we are to help "one another" in a similar way. Many want a *blessing* more than they want *God's glory*, and, alas, they seem only to have *their own idea of a blessing*. It is well to be *humbled* when we gather together. The spiritual washing of one another's feet is just the opposite of casting mud at one another, with which it is so strangely linked by men. Brethren, we must not be fault-finding, we must deal with our own beams before others' motes, and we must feel our own sins the more keenly:—but all these considerations give us no warrant for passing by the Lord's own command to humbly wash one another's feet (see Lev. xix. 17). Matt. vii. 5 implies that if there is first self-judgment there should *next* be loving attention to brethren. We all ought to see our own faults *most* quickly, but, alas, 'tis not always the case. A saved one is overtaken in a fault. Then let those who are spiritual restore such an one in the spirit of meekness (Gal. vi. 1). Let there be a gracious desire to obey Jas. v. 19-20. The pathway is not easy, and we ought to bear the infirmities of the weak. Saved ones sing and say they are in one family, yet they are afraid to deal with one another. Pain-causing help to remove a splinter is welcome, but such kindness as to the removal of a sin is refused. Why? Because there is usually pride on the part of both. The Lord's figure of *washing the feet* takes away the pride from the one who points out another's sin. 'Tis a servant's task, and boasting is shut out. Yet even here pride will seek an entry, and congratulate self on doing that which is menial. But to do this work as a menial work is disobedience. The Lord said "as I have done to you." May we love Him enough to obey.

With earnest concern and greetings,

Yours in and unto Him, all by grace (1 Cor. xv. 10),

PERCY W. HEWARD.

## THE CHILDREN'S COLUMN.

GOD SEES. GOD HEARS. GOD KNOWS.

I WANT to bring before you, dear children, the solemn truth that God SEES everything, and that He HEARS all that is said, and KNOWS the thoughts of the heart, and everything is *known* to Him. When Adam and Eve fell, GOD SAW them, though they tried to hide themselves from Him (Gen. iii.). When Cain killed Abel, his brother, God saw not only the awful deed, but that he was angry (Gen. iv. 3-12). In the days of Noah "GOD SAW that the wickedness of man was great in the earth" (Gen. vi. 5). The LORD SAW and *heard* what the people said when they tried to build a tower which should reach to heaven (Gen. xi. 1-9). GOD SAW the wickedness of the people of Sodom (Gen. xix.). But God also saw that Abraham was willing to offer up his only son Isaac (Gen. xxii.). By this we are reminded of the words in Prov. xv. 3. "The eyes of the Lord are in every place, BEHOLDING the EVIL and the GOOD."

GOD SAW how the Egyptians, after the death of Joseph, oppressed the people of Israel in Egypt, and we read "GOD HEARD their groaning, and He remembered His covenant" (Ex. ii. 24). Then in iii. 7 He said, "I have surely SEEN the affliction of My people which are in Egypt, and I have HEARD their cry, by reason of their task masters, for I KNOW their sorrows." Yes, God, who is Almighty, SEES, and KNOWS everything. For, it is written, "Neither is there any creature that is not manifest in His sight, but EVERY THING is naked and opened unto the eyes of Him" (Heb. iv. 13). When Philip brought Nathanael to the Lord Jesus, he was surprised at what the Lord said about him. For we read that Nathanael saith unto Him, "Whence knowest Thou me?" Jesus answered, and said unto him, "Before that Philip called thee, when thou wast under the fig tree, I saw thee" (John i. 46-48). Then we are reminded again in John vi. 64, that the Lord Jesus, Who was God as well as man, knew everything. For we are told "Jesus KNEW from the beginning who they were that believed not, and who should betray Him." God not only sees what people do, but He KNOWS THE THOUGHTS of every heart, and He says that the thoughts of the wicked are only evil continually (Gen. vi. 5). God also HEARS all that is said, and the things spoken against Himself. For God said to Israel of old "Your words have been stout against Me . . . Ye have said, It is vain to serve the Lord, and ye call the proud happy." Yet the Lord *not only* HEARS what is said *against* Him, for in this same chapter it is written "Then they that feared the Lord spake often one to another and the Lord HARKENED 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. 14-16).

How contrasted should be the thoughts of those saved by grace, through the shed Blood, with the imagination of those far off from God, whose thoughts are only evil continually. How solemn it is to know that God sees and hears all that unsaved ones say and do, whether young or old. The Lord, in His wondrous grace, keeps a record of all that is done by His redeemed people, so that not even a cup of water given in His name to one of His disciples is forgotten. How solemn to know that He also keeps a book in which are written all the deeds of the ungodly. The words in Rev. xx. 12 should make unsaved sinners to tremble, "And I saw the dead, small and great, stand before God, and the books were opened and another book which is the Book of Life, and the dead were judged out of those things which were written in the books according to their works." How dreadful to think that the works of the ungodly will, at the Great White Throne, condemn them. They will have no excuse then. There will be some, in God's dreadful day of wrath, who will seek to hide themselves from Him (Rev. vi. 15-17), but none can hide from God. Adam and Eve could not, neither can any one, either now or in the Day of Judgment. Yet some say, even as those of old, "The Lord shall not see." But the Lord saith "He That planteth the ear, shall He not HEAR, and He That formed the eye shall He not SEE?" (Ps. xciv. 7-9). In Rev. ii., iii. we read that the eyes of the Lord are as a flame of fire, and that He knows the works of those who love Him, and of those who know Him not. I do long for my young readers to know this solemn truth, and by grace to be saved, and to do and SAY the things that please God.



God sees, He knows the heart within,  
None can from Him hide thoughts of sin,  
He sees, He hears all that is said  
By sinners, who are blind and dead.

God knows the sins of every one,  
He hears the words, sees what is done,  
The actions too by Him are weighed,  
For open to Him all is laid.

God sees in darkness, and in light,  
His eyes behold the wrong and right;  
God hears all that is said of Him,  
He knows if we His Word esteem.

God sees, He knows the sin and pride  
Of those who seek their sins to hide,  
God knows all that His creatures do,  
For all is open to His view.

God sees, He hears, He knows as well!—  
This comforts sinners saved from hell—  
But unsaved ones both great and small  
Have cause to fear, for God sees all.

God sees, He hears each sigh and groan,  
To Him all things are seen and known,  
He is the mighty God, Who gave  
His only Son, lost ones to save.

God sees, and hears when sinners cry  
To Him, for mercy from on high,  
He sees, and knows His people's needs,  
He satisfies, and safely leads.

God sees, and keeps a record too,  
Of sinful deeds unsaved ones do,  
Their thoughts as well will all be known,  
When they shall stand before God's Throne.

May God, in mercy, cause that some,  
Who read these lines, to Him may come,  
Through Christ Who died, upon the tree,  
From sin to set His people free.



## HUMILITY.

### A MESSAGE FOR YOUNG AND OLDER BELIEVERS ALIKE.

**G**OD'S people cannot be *too* humble. It is of God That showeth mercy that they are saved (Rom. ix. 16), and of His mercies they are not consumed (Lam. iii. 22). Boasting is thus shut out, that no flesh may glory in His presence, but that each blood-redeemed one may say, in heart and in the Spirit, "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). It is such a wonderful thing to be in Christ, that the believer, when rightly conscious of it, cannot help praising, cannot start grumbling, and cannot attribute any of the glory to himself. But Satan would seek to take advantage, even by the height of the heavenly calling and the fulness of the grace of God, even as by the very law of God, (Rom. vii. 11), and make us feel, even while we deny in words, that something in us is to be commended for the change from death unto life. We may see the folly and sinfulness of this, and yet the evil one, co-operating with evil in us, will ever strive to make us assume the goodness of self. We need grace to pray against this, and to be much *humbled* on account of every tendency *away from humility*, as well as on account of its "imitation," i.e. the mock-modesty that shrinks from the hard places in which God wisely places us.

The Lord Jesus Christ, in condescending love, humbled Himself (Phil. ii. 8), as a Perfect Example to His believing people, though *He* had no sin, and, therefore, did not possess that which is our special call to humility. How extra humble then ought *we* to be; and yet *we boast!* Ah, we "boast" in our very prayers. The Pharisee said "God, I thank Thee," (Luke xviii. 11), but actually he thanked himself. How often we act in a similarly untruthful way. For example, we speak spiritually in prayer that others may notice, or we ask others to pray for someone who is wandering, rather with the thought of explaining his wanderings, and thereby exalting ourselves.

The Lord humbled Israel (Deut. viii. 2, 3, 16) of old, yet they would not be humbled. One of the most remarkable illustrations of this is in Isa. ix.

9, 10. Have we not a solemn parallel? If there are failures in our spiritual work we are apt to refer to the signs of the times, and to say the very failure proves our unpopular spirituality. And if our schemes in daily life are broken, do we not find it easy to say that Satan is fighting against us? Would it not be better to be humbled, and confess our sins?

Humility, because of what we were in sin, and are in Christ, seems so natural that it seems strange we oppose it. Nothing shows more plainly our sin than this. And humility is not only suggested by God our Father, it is commanded (Jas iv. 10, 1 Pet. v. 6). And God, in mercy, has attached a wondrous *promise* to obedience (Luke xviii. 14). May we not be unmindful of it, dear readers.



### Saved Ones are to—

"Have no fellowship with the unfruitful works of darkness" (Eph. v. 11).

"Visit the fatherless and widow in their affliction and keep unspotted from the world" (James i. 27).

"Love their enemies, and to do good to them that hate and persecute them" (Matt. v. 44).

"Pray for all men" (1 Tim. ii. 1).

"Walk in wisdom toward them that are without" (Col. iv. 5).



"There is NO WANT to them that fear the Lord" (Ps. xxxiv. 9).

"NO CONDEMNATION to them that are in Christ Jesus" (Rom. viii. 1).

And "NO SEPARATION" (Rom. viii. 39).



## LEST.

The Lord Jesus said "Take heed **LEST** any man deceive you" (Mark xiv. 5).

Concerning His Appearing He saith "Watch ye, therefore . . . **LEST** coming suddenly He find you sleeping" (Mark xiv. 36-37).

"Take heed to yourselves **LEST** at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and that day come upon you unawares" (Luke xxi. 34).

"Wherefore let him that thinketh he standeth take heed, **LEST** he fall" (1 Cor. x. 14).

"Add thou not unto His words **LEST** He reprove thee, and thou be found a liar" (Prov. xxx. 6).

The Lord saith, "I, the Lord, do keep it, I will water it every moment, **LEST** any hurt it; I will keep it night and day" (Isa. xxvii. 3).

"Kept by the power of God."

Cards and Leaflets for Saved and Unsaved. Enquiries welcome, 61, Upton Lane, Forest Gate.

## TALKS ABOUT PRESENT-DAY NEEDS—3.

### STEDFASTNESS.

IT is written, in the Word of God, which is pure and stedfast, "They that TRUST in the Lord shall be as Mount Zion, which CANNOT BE removed, but abideth for ever" (Ps. cxxv. 1)—"If ye DO these things, ye shall never fall" (2 Pet. i. 10)—"Now unto Him That is able to keep you *from falling*" (Jude 24)—"Great peace have they which love Thy law, and they shall have no stumbling block" (Ps. cxix. 165 marg.). Yet with all these gracious and encouraging words, how few really are firm and stedfast in these solemn times, when saints who, by grace, stand fast in the faith are so needed. How heart-searching and humbling are the words in this connexion "A generation that set not their heart aright, and whose spirit was NOT STEDFAST with God . . . neither were they stedfast in His Covenant" (Ps. lxxviii. 8, 37).

Ruth, the Moabitess, was "STEDFASTLY minded" (Ruth i. 18). So should we be, if our minds were stayed upon the Lord, and our affection set on things above. But, alas, earthly things have the first place. Hence the weakness which is such a hindrance to growth in grace. It is the word which strengthens, and enables saved ones to stand fast. We need to remember the solemn warning of Scripture "He that shall ENDURE unto the end, the same shall be saved" (Matt. xxiv. 13). We have the same teaching in Heb. iii. 6-14. "For we are made partakers of Christ, if we hold the beginning of our confidence ST EDFAST UNTO THE END." To the Galatian Christians the apostle Paul wrote saying, "Ye did run well; who hath hindered you, that ye should not obey the truth?" (Gal. v. 7).

But, to the saved ones in Colosse, his words are encouraging, for he said, "Though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the STEDFASTNESS of your faith in Christ" (Col. ii. 5). The apostle Peter wrote, "Ye, therefore, beloved, seeing ye know these things before, beware, lest ye also, being led away with the error of the *wicked*, fall from your own STEDFASTNESS: but grow in grace, and in the knowledge of our Lord and Saviour" (2 Pet. iii. 17-18). Those who, by grace, feed upon the Word, and esteem it more than their necessary food, will be strong in the Lord, and upheld by His grace. Such will be able to resist the devil, "STEDFAST IN THE FAITH" (1 Pet. v. 9). We read that those who were saved on the day of Pentecost "continued STEDFASTLY in the apostle doctrine, and and fellowship, and in breaking of bread, and in prayers," Oh for more *continuance* in the things of the Lord, that we may "STAND FAST in ONE SPIRIT, with ONE MIND, striving together for the faith of the Gospel" (Phil. i. 27).

Let us ever be mindful of the exhortation, "Be ye STEDFAST, UNMOVEABLE, ALWAYS ABOUNDING in the work of the Lord forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. xv. 58). In view of these words how humble we should be, at the lack of steady growth in grace, and the few who, amid all the difficulties of the narrow way, "press toward the mark, for the prize of the high calling of God in Christ Jesus" (Phil. iii. 14). "The Coming of the Lord draweth near" (James v. 8). May we look up STEDFASTLY for Him Who saith "Surely I come quickly."



"Having no Hope, and without God in the World."—*Eph. ii. 12.*

"Without Shedding of Blood is no Remission."—*Heb. ix. 22.*

"Holiness, without which no man shall see the Lord."—*Heb. xii. 14.*

HOW solemn, dear reader, is the Word of God, and yet many deny it, and believe Satan's lies. We are told in the Scriptures that MANY are in the way which leadeth to destruction (Matt. vii. 13). All such have no hope, and they are "WITHOUT GOD in the world." I wonder if you have ever thought what it means to live and die "WITHOUT GOD." There are many who have a false hope, and imagine that all will be well when they pass away from this earth, but God's Word, which will abide for ever, tells us plainly that after death there is THE JUDGMENT (Heb. ix. 27). And in Rev. xx. 12 we read the solemn words "And I saw the dead, small and great, stand before God, and the books were opened, and another book was opened which is the Book of Life, and the dead were judged out of those things which were written in the books, according to their works." Those who live WITHOUT GOD will be condemned by their own works. It is sad to know that multitudes think they can live as they LIKE here, and THEN go to heaven when they die! But God's Word is clear as to this, only Satan has blinded the eyes of them that believe not. Hence, people often say of those who live and die WITHOUT GOD, They are better off, they are at rest; Scripture does not say this, for the words are plain "WITHOUT shedding of blood is no remission" (forgiveness), and WITHOUT HOLINESS no man shall see the Lord. How would any who despises God in this world, delight to be in His presence after they die? There is a false peace, and a false hope that all will be well after death, upon which numbers are resting in these pleasure-seeking days. For all such we, who have been saved through the Blood of Christ and made nigh to God, tremble, and would seek by

God's grace, to bring the truth before those who are still far off and dead in trespasses and sins. Oh, that some at least, who read these lines may be lead to search the Scriptures to see if these things are true, for "God is not a man that He should lie, neither the son of man that He should repent, hath He said, and shall He not do it? or hath He spoken and shall He not make it good?" (Num. xxiii. 19). Yea, verily, God is a God of Truth, and all who live and die "WITHOUT God" will be sent away from His presence for ever. Oh, how awful are the words "Whosoever was not found written in the Book of Life was cast into the Lake of Fire" (Rev. xx. 15).

*Without God, and without hope,  
Left in darkness here to grope,  
Without peace and joy within,  
Dead in trespasses and sin.*

*Without God and future bliss,  
Sad that many are like this;  
Without pardon, without rest,  
Led by Satan—sin-oppressed.*

*Without God, Who reigns on high,  
And Who hears the sinner's cry,  
Without God, from day to day,  
Going on destruction's way.*

*Without God, and hope of heaven,  
Sinful, blind, and unforgiven;  
Without hope, and under sin,  
Knowing not God's grace within.*

*Without God, Who loved and gave  
Christ the Lord His own to save,  
Without God some live and die,  
And for mercy never cry.*

*Without God and heavenly bliss;—  
Are my readers now like this?  
May some be concerned to-day,  
And by grace the truth obey.*



**GOD HATH CHOSEN—**

- Israel (Isa. xlv. 1, Deut vii. 6).
  - Jerusalem (Zech. iii. 2).
  - Foolish things
  - Weak things
  - Despised things
- (1 Cor. i. 27, 28).
- The Poor of this world rich in faith (James ii. 5).

If the Lord will, some of His people, made near so that they desire to draw nearer, and to hear what God the Lord shall speak, will gather for worship and study on the days of freedom from daily toil, known as "Good Friday" and "Bank Holiday" at 61, Upton Lane, Forest Gate. 3 and 6.30. The fellowship of those who desire to please the Lord valued. Perhaps some dear friends in the country will be enabled, after prayerful expectation, to spend the time in London, with a view to the Lord's glory.

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**SUGGESTED READINGS.**

"IF THE LORD WILL"—March, 1910.

	Genesis	Luke		Genesis	Luke
1	xii. 10-20	vi. 8-12	17	xviii. 9-15	viii. 26-36
2	xiii. 1-7	vi. 13-19	18	xviii. 16-22	viii. 37-48
3	xiii. 8-13	vi. 20-26	19	xviii. 23-31	viii. 49-56
4	xiii. 14-18	vi. 27-31	20	xviii. 32-	ix. 1-9
5	xiv. 1-12	vi. 35-42		xix. 3	
6	xiv. 13-21	vi. 43-49	21	xix. 4-14	ix. 10-17
7	xv. 1-6	vii. 1-10	22	xix. 15-22	ix. 18-27
8	xv. 7-12	vii. 11-18	23	xix. 23-38	ix. 28-36
9	xv. 13-16	vii. 19-23	24	xx. 1-8	ix. 37-45
10	xv. 17-21	vii. 24-30	25	xx. 9-18	ix. 46-56
11	xvi. 1-9	vii. 31-35	26	xxi. 1-11	ix. 57-62
12	xvi. 10-16	vii. 36-43	27	xxi. 12-21	x. 1-9
13	xvii. 1-8	vii. 44-50	28	xxi. 22-34	x. 10-16
14	xvii. 9-14	viii. 1-8	29	xxii. 1-8	x. 17-24
15	xvii. 15-27	viii. 9-18	30	xxii. 9-14	x. 25-32
16	xviii. 1-8	viii. 19-25	31	xxii. 15-24	x. 33-42

God did not give His Word to feed *curiosity* but *faith*. Happy are we if we delight therein. What can be more wonderful than to know our Father's Will? But five minutes' slipshod reading will hardly lead to this, or suggest love "unto the Lord."

**Suggested Studies for the Lord's Day, For Isolated and Other Saved Ones.**

*It is easy when writing the word "Isolated" to ask the question "Why?" And the sad ruin of to-day comes to mind, but that is not all. One trembles lest believers should be isolated because of unwillingness to give up earthly convenience in connexion with moving, or isolated because of selfish independency rather than for the Lord, or remain isolated because not spiritual enough to attract others in whom God is graciously beginning His work. Dear friend, if, by the Lord's mercy, you are rightly isolated, you will not, I feel sure, be offended by this plain speaking. Frankness should be a mark of the brotherhood. Satan is very deceptive, and we always need godly self-examination, lest motives that grive God have any half-unsuspected hold upon us. Oh for growth in grace.*

**Gen. xiv. 13-24.** "The Hebrew," contrast Lot. In the plain, *not* the city. Mamre the owner, Abram the pilgrim. Yet we are to be even *more* separate now: *no* warring, *no* confederacy allowed, 2 Cor. vi. 14-18, x. 4. 14, Absence of fear, earnestness. 16, His brother, love still. 17, The dangers of success, and even of shewing kindness. In the anti-typical glory, the Lord Jesus is both Warrior and Priest, and He can gain the victory *without* an earthly confederacy (Isa. lxii. 3): how everything points to Christ! "Melchizedek"—King of Righteousness, a type of Christ, Who will be *literally* King of Jerusalem. But this one was more than Abram's leader, he was Abram's friend: fellowship, bread and wine (generic word, ferment *not* necessarily included): because of a *sacrifice*

finished. So with the Lord Jesus. How wondrously our gracious God steps in to protect us; as Melchizedek *between* verses 17 and 21. *Then* Abram is enabled to give a godly answer (22, 23), showing concern for *God's* glory. *Then* losing in this earth he hears afresh of Millennial reward (xv. 1, 2). How chapters are linked.

**Luke vi. 43-49.** Only *two* trees. Unbelievers do *nothing* to please God. Doubtless the believer's new nature *is* before us, but the added word "known" shows that something more is here, as in 1 John iii., even the *whole characteristic* of the believers: if any continue in sin can we say they are good trees? Man by nature a *thorn*, useless, dangerous. 45, The *heart* regulates words, words a test, Matt. xii. 37. 46, But words *may* be hypocritical. 47, *Cometh, heareth, doeth*: note order. 48, Obedience is with a view to *that* Day, with a view to *real* rest (house), and God's dwelling. 49, Doing thus is likened to the foundation of hearing: men would have said the reverse: *cf.* works the spirit, faith the body, in Job. iii. 26.

**Gen. xvii. 1-8.** A long chronological break between xvi. and xvii.: did human methods hinder Divine fellowship as in xiii.? *I--walk thou*: Grace is ever a call to obedience (Num. xxii. 32, 33). 2, "Make," literally "give," grace. 3, Reverence, *cf.* Isa. vi., Ezek. i., Rev. i.: are we humble enough? The changed name, Isa. xliii. 1, Rev. ii. 17: a continual reminder of grace every time the name was used. 6, Isa. lii. 15, Rev. xxi. 24. 6, Establish, raise up—a hint of resurrection. 8, *Thee* and thy seed: hence Abraham must be *raised*: the added word "stranger" emphasizes this: oh to be willing to lose now! The land—and the LORD. "*Their* God."

**Luke vii. 44-50.** The whole account from 36 should be prayerfully read: Christ did not go to the feast, but to witness. Can we go, if we should be *less* definite? Can saved *sinners* be as plain-spoken as their *sinless* Lord? 44, 45, The Lord notices our carelessness and little signs of lacking love. These were Eastern customs, and the Lord instructed His people to do *them* holily, John xiii. and the holy kiss: do we shake hands spiritually? 47, In 42 the forgiveness *precedes* the love-grace: here the enjoyment of it *succeeds*. A *slight* sense of sin accounts for the love of many waxing cold to-day. 49, Men always criticise: Christ had spoken to the Pharisee before *others*: this Pharisee wanted to be right, yet . . . (40).

**Gen. xviii. 32-xix. 3.** The *link* of chapters, *humanly* separated, is very solemn. Abraham before the Lord, Lot with angels only: Abraham pleading reverently but powerfully, Lot needing to ask the angels more than once even to come into

his *house* (contrast xviii. 5). Abraham's *continued* prayers show he had no idea of the fewness of God's people in Sodom: are we not similarly optimistic? "Ten," number of a gathering. "Returned": he had *walked* with God, His place, contrast xix. 1. "Even," dark. Lot in the gate—looking at the pilgrim life, *partly* separate, seeking to reform Sodom, but . . .! 3, Unleavened—speed, hatred of sin. "Eat," loving condescension. We are not told *his* wife helped, as Abraham's in xviii!

**Luke ix. 1-9.** Fellowship. The *Kingdom* of God, not their own ideas, or man's reformation or authority. 3, Contrast xxii. 35-36—till Christ died they were to expect national hospitality from national brethren, now we are to be outcasts with the sword of 1 Pet. iv. 1, see 3 John 7. 4, No sight-seeing or men-pleasing. 5, A realization of the truth of their message, of the awfulness of sin, and of the reality of judgment. Perplexed yet not repentant. Sin leads to sin. He desired to see—that was all: contrast the case of Zacchæus, where similar words are used.

**Gen. xxi. 12-21.** Everything overruled to give precious types; see Gal. v. Two seeds: millennial and earthly blessings. 13, Because. 17, Not *her* voice: murmuring was mingled with *that*. God's mercy in hearing a child's cry is graciously brought before us, *cf.* Ex. iii. 18, The promise of God could *not* be altered, but Ishmael, like Isaac in xxii., was *near* death. 19, Often water, spiritually, is near us, but we see it not; note Ps. cxix. 18. 20, Wilderness, contrast Isaac. "Egypt": everything noticed by God: the record of details humbles us as we see the effects of *sin*, even Abraham's sin. God has wondrously solemnizing lessons in such history.

**Luke x. 1-9.** 12 had been chosen to suggest the 12 tribes (Ex. xxiv. 4), and now 70, to remind further of Ex. xxiv. (1), and, moreover, Israel regarded the world as composed of 70 nations. The Lord's gospel is world-wide, and *He* set aside Israel's sanhedrin. 2, Fellowship. In view of *His* coming, so now. How *He* toiled, and in small "places" as well as large cities: *grace manifested*. "The harvest," God's sowing, *life*. Workers must pray: from Matt. ix. 37-38, x. we see that prayers must work, for *there* the prayer is *before* the mention of sending. 3, Contrasts: are we? 4, No worldly success. 7, No pride: the principles remain, but *hire* is not now from co-members of an *earthly* nation. 9, The same message: nothing fresh to glorify the preachers.

Correspondence from any concerned, by grace, and in any measure isolated because of the Lord, His Words, and the Coming Kingdom, heartily welcomed.

# THOUGHTS FROM THE WORD OF GOD

A MONTHLY HERALD OF THE TRUE MESSAGE.

Thy Word is Truth  
JOHN 17:17

**Vol. x. No. 4.**  
**April, 1910. 1d.**

*A Monthly of loving plainness, to preach Christ to sinners and to urge the redeemed of the Lord to walk in the narrow way, reminding them "we must through much tribulation enter into the Kingdom of God" (Acts xiv. 22). Hence a desire to keep to the old doctrine of salvation by the sovereignly free mercy of our Triune God, through the blood of the new covenant and the Spirit That quickeneth—a salvation from wrath that hides pride from man, that causes those who realize it to go softly all their days, and that greatly magnifies the greatness of Him Who says "My counsel shall stand."*

EDITED BY  
**PERCY W. HEWARD.**

"They soon forgot His works; they waited not for His counsel." Ps. cvl. 13.

"And the men took of their victuals, and asked not at the mouth of the Lord. And Joshua made peace with them." Joshua ix. 14-15.

"Whereupon the king took counsel, and made two calves of gold, and said unto them, 'It is too much for you to go up to Jerusalem.'" 1 Kings xii. 28.

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"Ye" also said, 'Behold what a weariness,' and ye have snuffed at it,' saith the Lord of Hosts." Mal. i. 13.

"He that hath My commandments and keepeth them, he it is that loveth Me." John xiv. 21.

"Trust in the Lord with all thine heart; and lean not unto thine own understanding." Prov. iii. 5.

"What man is he that feareth the Lord? Him shall He teach in the way that He shall choose." Ps. xxv. 12.

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## A WORD OF INTRODUCTION.

"BEHOLD, He cometh" said a saved one hundreds of years ago. Dare we say "My Lord delayeth His coming." Nay, for a thousand years are as one day, and when the fulness of time is reached, He will appear. But will it be to our joy? Are we prepared to meet Him? First, have we the readiness because of salvation, knowing that He will not tread under foot those whom He deigned to choose to be part of Himself? Are we always confident that He Who hath begun a good work in us will perform it until the day of Jesus Christ (Phil. i. 6), that He will not forsake the work of His own hands, or surrender those purchased with His own blood? And, secondly, have we the readiness that we should have, because our heart condemns us not (1 John iii. 19-20)? Are we conscious of no inner excusing of that which grieves God's Spirit; though we do not boast on this account, inasmuch as we realize that our imperfect godliness would afford no basis for our justification resting on Another (1 Cor. iv. 1-5)?

## THE COMING OF THE LORD.

Happy hope, how bright that morrow,  
When our blessed Lord appears,  
We shall lose all sinful sorrow,  
We shall lose all guilty fears.

Glorious day of resurrection,  
In His presence shall we be;  
All because of God's election,  
His salvation full and free.

Glad the prospect! saints presented  
To their Lord will stand around!  
Every evil then prevented—  
Wondrous glory shall abound.

Christ the Centre! Christ exalted!  
High the praises of "that Day,"  
Vainly Satan hath assaulted,  
Christ will then His rights display.

Then the Judgment Seat and testing—  
In the background shall we be?  
Yes, if now, in idle resting,  
We obey half-heartedly.

But if now we bear the crosses,  
With our now rejected Lord,  
Then we shall not have the losses,  
But, unto His praise, reward

### Words of Greeting.

**Grace: What it Means.** The *word* is spoken and sung, but do we realize what grace is? It is natural to say "no, people do not, hundreds have no idea of grace, n its fulness." But do *we* ourselves understand much of its depth? God's grace is His *free* favour, toward those who had *no claim on Him*, to those who are worth nothing in themselves, and less than nothing as rebellious ones against Him. Yet He has loved such, with an everlasting love. Nothing is more humbling than to feel *we* needed mercy, and that one was constrained by love to die the death of *the cross*, because we deserved *that*! We could never have been welcomed into the holy presence of our holy God, if He had not taken our place. The crime of the murderer, viewed simply as against man and human law, is as nothing *compared* with our crimes against God (Ps. li. 4). Stealing is an iniquity, but we have stolen from God. Lying is an abomination, but we have lied to Him. Members of a most ungrateful family, we merited hell: saved by spontaneous mercy, we receive heaven. Oh, the hatefulness of sin, and the gloriousness of grace. Must we not bow the head and worship, seeking to praise God as never before, because He condescended to us in our low estate? Where is boasting then? It is shut out. It is of God, that showeth mercy, that we are redeemed. By nature we were as repulsive as a corpse, and if God had left us till we had reached man's "own place," where their worm dieth not, and the fire is not quenched, not one word could have been said against either His wisdom or His justice. It is only as we acknowledge *this*, that we see the folly of trying to reason a fallen man into salvation and that we grasp the way in which *God's* unaltered gospel is still hated, and that we reverently praise for abounding grace.

**Responsibility & the Kingdom.** It is possible, however, to seek to turn the grace of God into lasciviousness (Jude 4.) and to continue in sin, because grace abounds; even if mercifully kept from the height of iniquity uncovered in Rom. vi. 1. But the *grace* of God that bringeth salvation teaches us that denying ungodliness and worldly desires, we should live soberly, righteous, godly, even in this age that is evil (Tit. ii. 11, 12). The Lord has chosen and called us out of the world that we should not be of the world; and though eternal life is the grace-gift of God, we are to strive and press toward the mark for the added prize of the high calling. For though our sins viewed as sins of creatures against the Creator and Judge have been mercifully borne by the Lord Jesus, our sins viewed as those of children bring *results*. It is true that God as *Father* never would give eternal punishment to, or unchild *His children*, but He is pleased now to scourge every

son whom He receiveth (Heb. xii. 6), that there may be a partaking of His holiness and He has definitely made clear, that some, though saved, *will* in the future, suffer when they stand before the Lord Jesus (1 Cor. iii. 15). In other words, though the redeemed are approved in Christ, they are being proved with a view to the Kingdom. There are different degrees of glory (1 Cor. xv. 41) and there are different positions "in that Day." The rulership over ten cities will not be given to one who has only gained five pounds, nor is the *crown* of righteousness promised to those who have not *loved* His Appearing. The righteous Lord loveth righteousness. If grace saved apart from a sacrifice, God's glory as Judge would be attacked, and if He overlooked the errors of His people, His perfectness as Father would not be manifested. For the honour of His name and as a stimulus to our godliness, He has set forth the solemn teaching that "if we remain under, we shall reign with" Christ. The sufferings are not worth to be compared with the glory, but there is a proportion, albeit not a parallel, for our light affliction *worketh* for us a far more exceeding and eternal weight of glory. What manner of persons might we to be, for speaking to and of believers, the Scripture saith, "Be not deceived, God is not mocked." (Gal. vi. 7).

### A Letter to an Assembly of Saved Ones, and others who would please God.

#### GODLY SIMPLICITY.

DEA FELLOW SAVED ONES,

Greetings *in* Him, Whom by *grace* we love, because loved. It is well to encourage one another along the way which He Himself has called "narrow," and to guide one another as He shall enable. To pass on help from the Word of God, is indeed a privilege, but *never* a cause for boasting. To reprove a saved one rightly means to examine and reprove oneself first (Matt. vii. 5, Gal. vi. 1). The knife that must cut, first needs sharpening by that which, as it were, cuts into it. Hence all brotherly help is separated from mere self-pleasing, and with such thoughts in mind, let us consider, and that prayerfully, a solemn subject about which I believe our heavenly Father would have me write to you.

I cannot but fear, dear brethren, that we are all too *artificial*. There is so much fear of *frankness* in the Spirit. If our brother sins against us we cover up our feelings of real love even more than our feelings of resentment, *i.e.*, we do not go and tell him his fault. Customs and etiquette have ruled out the laws of the Lord, and we approve the untruthfulness of silence—of appearing to take no notice. If a saved one wanders from the Lord he

would feel it strange to confess the fault before any *others*. It is taken for granted the sin is put away, lest the brother concerned should be offended, and instead of the simplicity of the home, there is the artificialness of a public meeting. Zealous lest there should be overmuch sorrow (2 Cor. ii. 7), we forget 2 Cor. vii. 8, 9.

Usual arrangements influence us more than the Lord's expressive word "brethren" (Matt. xxiii. 9). And, also, it cannot be hidden that in this absence of *simplicity* there is *duplicity*. It is easier to speak of than to a brother concerning his departure from the living God. Not only have we thus brought about distant encouragement to a weak believer to make light of repentance, but the behaviour of others toward him hides, as we have already seen, their *true* feeling, and in all manner of dealings with one another, we have a put-on and affected manner, omitting to say what we ought to say, and then speaking of other things as *we* think.

The same absence of simplicity is apt to show itself at all seasons of prayer together. We are naturally afraid to particularize. 'Tis easier to refer to things *generally*.

And thus an *indefiniteness* results. And a similar lack of scriptural holiness is consequently caused in all things. If in the tender mercy of our God these sins are not so manifest among us as they might be, to Him be all the glory:—but we need to seek for *more* simplicity, yet not for its dangerous counterfeit, familiarity with the Lord, or man-made levelling among His people. Satan will sure to seek by his messengers to lead us to an "extreme" that is a parody of any position of truth impressed on us.

It is by grace that we have no president when gathered at the table of our adorable Lord. The simplicity there, even extending to the *nature* of the bread, and the *breaking* of it, should surely teach us that our beloved Lord seeks *pilgrims*. This earth is not our rest. Why then do we not seek to please Him by *more* simplicity in our homes, and in our clothes, and possibly, even in our food? Beloved friends, it is sadly true that many resent brotherly advice in *these* things, but if we are alike *longing* to represent our rejected Lord, surely "details" (as men call them) are important. Not that we would tithe mint and omit weightier matters. The plainest home may be a man's idol. He will pull down his photos lest self be exalted, and exalt himself on the pedestal of pride because he has done this. He may remove the pictures that suggest the kingdom is *not* a reality, and yet wander from the Lord *while* so doing. These things ought ye to have done and not to leave others undone, would seem to be our Saviour's comment. Every step we take toward godly simplicity must be linked with a real growth in

grace or there will be an awful Pharisaism. The world expects much in all things from those, some of whose actions say plainly that they desire a better, that is, a heavenly country.

And further, we call to mind 2 Cor. xi. For yet another thought in connexion with "simplicity" may lead us to humble ourselves still more under mighty hand of God, and to confess our sins with godly repentance. We need to have *one* object in life. *Everything* should be "unto the Lord." We must not listen to God's Word *and* the serpent, or strive to serve God *and* mammon. The *simplicity* "that is into Christ" is very beautiful. We are graciously forbidden to share our affection with the world. Yes "unto the Lord" must be the description of our *whole* life. How this removes pride, independence, *ah*, and *cares*. We have not the responsibility of pleasing many masters. We have no need to be influenced by the fear of man that bringeth a snare. It is for us by grace, simply and in the Holy Spirit, to accept the Scripture, and to follow the will of the Lord in all things at all costs, and however small they are.

And, necessarily, in the mercy of our gracious God, there will be, or should be, the same holy attitude toward doctrine. "This is a hard saying" said many of old. But others knew that the Lord Jesus had the words of eternal life. Shall humanitarianism be deified, and make us apologise for the Word of Truth? Shall unproved "science," falsely so-called, be acknowledged instead of the proved word of the living God? Shall we be afraid to be *thought* "narrow-minded," "out-of-date," "foolish" and "simple?" What matters it to be rejected here? Was not our *Lord*? Does not "the reproach of Christ" particularly refer to unkind *words*, even as "afflictions" specially brings before us the unkind acts of those without Him? Is not this part of the *heritage* of His servants? Let us not try and square our beliefs with the present-day "doctrines of men," or modify to suit their kaleidoscope. We know who *leavened* the meal. It is for us to rejoice in an ever-living and unchanging God. and to remember the divine utterance—"Heaven and earth shall pass away, but My words shall not pass away." Soon will the Lord arise to vindicate Himself, and then He will vindicate us. Can we not wait His time, and, meanwhile, live the life of of simple and stedfast devotedness unto Him?

Yours earnestly in the Lord Jesus, by grace.

PERCY W. HEWARD.

"Continue in prayer and watch in the same with thanksgiving."—Col. iv. 2.

Bound volumes of "Thoughts," "The Student of Scripture," and Leaflets. Enquiries welcomed.

## THE CHILDREN'S COLUMN.

## REDEEMED.

HOW wonderful, dear children, it was for the Lord Jesus, Who was God, to come down from Heaven to this earth to live and to give up His life a RANSOM for many (Matt. xx. 28). He really bore the wrath of God for His people. Now they can, by grace, say of Him, "Our Saviour Jesus Christ, Who gave *Himself* for us, that He might *redeem* us from all iniquity, and purify unto himself a peculiar people, jealous of good works" (Tit. ii. 13-14). Oh, how much saved ones have for which to praise God. The apostle Paul said, when writing to the saints at Corinth, "ye are not your own, for ye are bought with a price." Oh, how much it cost Christ to *redeem* His people from sin and the power of Satan. Then God's servant went on to say "Therefore glorify God" (1 Cor. vi. 19, 20). The Lord, we read, said to Israel, and repeats to saved ones now "Fear not, *I have redeemed thee, thou art Mine*" (Isa. xliii. 1). If we buy anything we call it ours, and so it is. Christ has bought His people, and they belong to Him. May all saved ones ever be mindful *Whose* they are. It is written in the Holy Scriptures that "all sinned" when Adam and Eve fell, and that all by nature are the children of disobedience (Eph. ii. 2), and servants to Satan. But those who are purchased, with Christ's own blood, should serve God. What a wonderful change None can redeem themselves. When the children of Israel were in bondage in Egypt, and could not deliver themselves, God said "*I will redeem you*" (Ex. vi. 6). Sin is worse than the Egyptian bondage. Yet young and old alike think lightly of sin. Oh, how sad! It is written that the Son of God, Who knew no sin, was made a sin offering for His people, and now they can say "Christ hath *redeemed* us from the curse of the Law, being made a *curse* for us; for it is written, Cursed is every one that hangeth on a tree" (Gal. iii. 13). What love! I have been thinking of the solemn words "For thus saith the Lord, ye have sold yourselves for nought; and ye shall be redeemed without money" (Isa. lii. 3). This made me think of another portion of God's law "Forasmuch as ye know ye were not *redeemed* with corruptible things as silver and gold . . . but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. i. 18-19). About Israel, God said that it was "in His love and in His pity He *redeemed* them" Isa. lxiii. 9). It was because God loved poor sinners that He gave His only Son to die for them. We read, in a wonderful prophecy of Christ, that He would say "I have found a ransom" (Job. xxxiii. 24). Again it is written, "I have laid help upon One That is mighty" (Psa. lxxxix. 19). The Lord Jesus is the Mighty One; "in Whom (His people can say) we have *redemption* through His blood, the forgiveness

of sins, according to the riches of His grace" (Eph. i. 7). Then as to the future of the redeemed whether young or old, what a glorious promise there is in Hosea xiii. 14. The Lord says "I will *ransom* them from the power of the grave, "I will *redeem* them from death." How precious is God's great salvation for sinners who see their need of a Saviour.

And I do want my dear young readers to know the Lord Jesus as their Redeemer, as the One Who died for sinners, and Who ever liveth to make intercession for those who are saved through His own blood. The Lord Jesus is coming again, and when He appears those who sleep in Jesus will be caught up together with them in the clouds to meet the Lord in the air (1 Thess. iv. 16-17). Then they will sing the new song, saying "Worthy art Thou to take the book, and to open the seals thereof, for Thou wast slain, and hast *redeemed* us to God by Thy blood" (Rev. v. 9). It will be so glorious for those who have their sins forgiven, but fearful for unsaved sinners. I pray God may save many who read these lines.

Redeemed from sin, and death, and shame,  
From endless woe to bliss of heaven,  
Through Jesus Christ, for His great name,  
His own are saved, their sins forgiven.

Redeemed, made nigh by precious blood,  
Though lost and ruined, in sins dead,  
Redeemed, to humbly walk with God,  
Through Jesu's blood for sinners shed.

Redeemed! Since all to sin were sold  
Far off from God, by Satan bound,  
None could redeem himself, we're told,  
But God in grace a ransom found.

Redeemed! What wonders God hath wrought,  
Jesus the Lord, the Spotless One,  
Himself He gave, saints are blood-bought:  
Redemption's work by Him was done.

Redeemed: in Christ, with Christ to dwell,  
Though wrath-deserving were His own:  
He bore their wrath, saved them from hell,  
For all their sins He did atone.

Redeemed:—the Lord to love and please,  
To read His Word and sin to hate,  
To live for Him, not selfish ease;  
And for the Lord to watch and wait.

Redeemed: to praise the Lord on high,  
To walk in all His wond'rous ways!  
Redeemed! Are you by blood made nigh?  
If saved by grace, Jehovah praise!

## PRAYER.

In His name (John xvi. 23).  
In the Holy Spirit (Jude 20).  
Always (Luke xviii. 1).  
Without ceasing (1 Thess. v. 17).  
Earnestly, effectually (James v. 16-18).  
Exceedingly (1 Thess. iii. 10).

## For Whom?

All men (1 Tim. ii. 1, 2)  
For Israel (Rom. x. 1)  
For Jerusalem (Psa. cxxii. 6)  
Christ's Return (Rev. xxii. 20)

## A Message to Young and Older Believers alike.

### VANITY.

"VANITY of vanities, saith the preacher" (Eccl. i. 2). The world passeth away, and the fashion thereof. Laughter is mad, and great works are linked with a striving after wind, and a feeding on wind (Hos. xii. 1). The eye is not satisfied with seeing, the mind is not at rest with its thinking, the sinful heart wants something new to please its curiosity or keep up its excitement. "That which satisfieth not" may be written across the delights of this evil age. Now, these thoughts are repulsive to those who would reform the world, and bring a clean thing out of an unclean. They are unpleasant to those who would have a share in the pleasures and worldliness of to-day, but, as we shall see, they only emphasize more the value of the things of God to those who would walk humbly with Him. How wondrous it is to be linked with that which satisfieth, to see the emptiness of man's joys, and to both experience and expect, even amid evil, the earnest of "pleasures for evermore" (Ps. xvi. 11). What manner of persons ought we to be!

When Cain was born he was named "a possession," possibly also "a spear," with hopeful allusion to the conflict of Gen. iii. 15, but Abel was called "vanity," perhaps the sin of Cain, the type of Antichrist, already showing itself. The ruin that the fall brought into the world was being felt, and there was a tone of solemn mournfulness for which we would be grateful, for 'tis well to realise the effects of iniquity. And Abel grew up to know the vanity of himself, and thus he rested for salvation on a sacrifice outside himself, and is mentioned first in the Hebrews xi. list of those who had faith, *i.e.*, of those who set their affection on things above, and the heavenly country. Dear friends, there can only be *vanity* where sin is in authority. The creation "as a whole" was made subject to vanity, although, blessed be God, there is a fixed hope that the creation shall be delivered from the bondage of corruption, with a glorious liberty (Rom. viii.), and the lion and lamb shall lie together and the fir and myrtle supplant the thorn and brier. But these blessings are not "natural," they are in Christ. All things viewed in themselves are vanity. "That Day" is the prospect. The Kingdom is a reality. Is our sense of *ruin* sufficiently keen? Do we *love not* the things that are in the world? Do we *love* the Lord's Appearing? If we hesitate in our answer, there is some lurking disobedience, which needs humble confession and swift removal.

"Vanity of vanities, saith the preacher." But wisely he still taught the people, inasmuch as there is the reverse of vanity, even now, if we live above

the sun. So it must not be thought that our delights are *only* future. Oh, dear young fellow believers, the Lord's presence is a blessed thing *now*, and we do not want you to imagine that the saved one's life is *simply* and only suffering and weeping. We do not want to suggest that you will *have* to give up this or that for Christ, as if you lose by being among his redeemed, until He comes. The joy of the Lord is our strength, even in this little while, and what joy can be greater? We would not alone point out the fleeting and empty character of earthly things, we would say—Christ gives "joy unspeakable," "Godliness with content is great gain," "Rejoice in the Lord alway," "Rejoice evermore." Pity the poor world, but count Christ's reproach a real *treasure*. Let trials be entered with all joy (Jas. i. 2). Anything the Lord gives, anything the Lord commands, anything which, as a saved one, you can do to please the Lord is the reverse of vanity. You look at the things that are not seen (2 Cor. iv. 18), hence your feeling is quite different from that of those whose eye is not satisfied with seeing. There are no empty bubbles in the Word of God. Faith is the evidence of things not seen, even amid vanities you embrace realities. May it be yours, by grace, to enter into the privileges of a child of God, and thus you will not want any of the vain things which worldlings seek. Who would give up the substance for a shadow, who would resign true riches for counterfeit coin?

## TALKS ABOUT PRESENT-DAY NEEDS—4.

### TRIBULATION AND PERSECUTION.

THE Lord Jesus said to His disciples, a little while before He was crucified "These things have I spoken unto you, that in Me ye might have peace; IN THE WORLD YE SHALL HAVE TRIBULATION, but be of good cheer, I have overcome the world" (John xvi. 33). Yet, alas, how often God's dear people remember the words about peace in Him, and forget that TRIBULATION is also promised, and thus fail to see God's hand in their trials, or the rebuke involved in the absence of reflection.

The apostle Paul, after writing of being justified by faith and having peace with God, through our Lord Jesus Christ, and after speaking of joy in the hope, could say, "And not only so, but we GLORY IN TRIBULATION also, knowing that tribulation worketh patience" (Rom. v. 1-3). In another epistle he said, though amid all the trials, "I am filled with comfort, I am exceeding joyful in our tribulation" (2 Cor. vii. 4).

The Thessalonian saints were tried, and we read that the same apostle sent God's servant Timothy to comfort and establish them, and the words come,

"That no man should be moved by these afflictions, for yourselves know that we are appointed thereunto; for verily when we were with you, we told you before that we should suffer tribulation, even as it came to pass" (1 Thess. iii. 3-4).

Tribulation is a testing, and if we fail to endure, where is the proof that we are born from above? Of the stony ground hearers it is written, "Yet hath he not root in himself, but dureth for a while, for when tribulation or persecution ariseth because of the Word, by and by he is offended" (Matt. xiii. 21). Hence the need of "exhorting" saints, as we are told in Act xiv. 22, "to continue in the faith," and of showing "that we must, through much tribulation, enter into the Kingdom of God." When God's servant John saw in a vision "a great multitude which no man could number, it was said to him by one of the elders, "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb" (Rev. vii. 14). The Lord does not promise His people an easy time in this world, He says, "If they have persecuted Me, they will also persecute you" (John xv. 20). But "Blessed are they which are persecuted for righteousness sake, for theirs is the Kingdom of Heaven." Blessed are ye when men shall revile you, and persecute you and shall say all manner of evil against you FALSELY, for My sake." Then it is that we are to trust in the Lord and to rejoice, mindful of that Day, when the Lord will reward His faithful, suffering people. We are, moreover, thus exhorted and encouraged—"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing had happened unto you, but rejoice, inasmuch as ye are partakers of Christ's sufferings, that, when He shall be revealed, ye may be glad also with exceeding joy" (1 Pet. iv. 12, 13). The apostle Paul speaks of the persecutions which he endured and how wonderfully God delivered him, and he writes, "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (2 Tim. iii. 12). Our beloved Lord said "If ye were of the world, the world would love its own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John xv. 19). We should have more tribulation and persecution, if we were more separated from the world but, alas, few are willing. Oh that we might be like the Thessalonian saints, and so live that some would glorify God for our patience and faith in persecutions and tribulation which we, by grace, endure. How solemn are the words "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you" (2 Thess. i. 4-6). In view, too, of the Judgment Seat of Christ, may we esteem the reproach of Christ greater treasures than earth can give, and have respect unto the recompense of the reward (Heb. xi. 26).

## The Sureness of God's Word and the Sad Future of the Ungodly.

"Depart from Me . . . These shall go away into everlasting punishment" (Matt. xxv. 41-46).

**S**OLEMN indeed, dear reader, are the words of Scripture concerning the destiny of them that *know not* God, and that *obey not* the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction *from the presence* of the Lord, and from the glory of His power" (2 Thess. i. 8, 9). We read in Gen. iii. that when Adam and Eve sinned in disobeying God they sought to hide themselves *from the presence* of the Lord, but they could not, for the eyes of the Lord, which are a flame of fire, see all; there is nothing poor lost sinners can hide from Him. In Gen. iv. 14 we are told that "Cain went out *from the presence* of the Lord." Surely Cain causes a picture of the doom of lost sinners who never see their need of a Saviour, and who think as he did that they can come to God their own way, even as the self-righteous Pharisees, who thought they needed no repentance (Luke v. 32 xv. 7.). Thus many to-day continue in their sins, and imagine they are righteous, and that the future will be alright. Oh, how blinded are all such in view of the many warning passages in that Word of God which is for ever settled in Heaven Psa. cxix. 89.

How comforting are the words for those saved by grace "Come, ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world," Matt. xxv. 34. But the words in verses 41, 46, are *equally* true for unsaved ones, "DEPART FROM ME . . . THESE SHALL GO AWAY into everlasting punishment." Oh, how solemn! In this very chapter, verse 30, come the awful words "INTO OUTER DARKNESS—THERE shall be weeping and gnashing of teeth," see also Matt. viii. 12, xxiv. 51.

Then in Mark ix. 42-50, we have the emphasized words "Where their worm dieth not, and the fire is not quenched." Can you wonder that sinners saved by grace, tremble as they read such portions in God's sure Word, and feel greatly concerned for those who despise God and the Scriptures and "repent not of their deeds?" We read that when the great day of God's wrath is come, some will call upon the rocks and mountains to hide them "FROM THE FACE OF HIM that sitteth on the Throne, and FROM THE WRATH of the Lamb" (Rev. vi. 15-17). So terrible will God's righteous anger be. Oh, that God may, in His mercy, cause some who read these lines to search the Scriptures to see if these things are so, and, like the Psalmist, to pray, "Cast me not away *from Thy presence* (Psa. li. 11). Contrast the rich man's unaccepted petition after death—Luke xvi. 19-31—"Have mercy on me,

and send Lazarus, that he may dip the tip of his finger in water and cool my tongue," then he adds "for I am tormented in this flame." Alas, it was too late to repent:—"there is a great gulf fixed, so that they which would pass from hence to you cannot, neither can they pass to us, that would come from thence," was the answer. And he did not even repent, but only feared *punishment*. So dreadful is the future of rebellious sinners, that we dare not be silent, but must seek, humbly, to bring this solemn portion of God's truth before the unconcerned.

Away from God, to endless woe,  
Rebellious ones will surely go,  
The Scriptures plainly tell us so—  
"THESE shall go away."

Away from God for ever more,  
His purpose stands, fixed firm and sure,  
These words are written in God's Law—  
"THESE shall go away."

Away from God, in dark despair,  
In punishment, for ever there,  
For God doth solemnly declare—  
"THESE shall go away."

Away from God! Oh, sad indeed!  
Destruction's road to doom doth lead,  
Yet to these words so few take heed—  
"THESE shall go away."

Away from God lost ones are sent,  
"THESE" never did for sin repent,  
God's judgments they cannot prevent—  
"THESE shall go away."

Away from God eternally,  
For "THESE" despised the Lord on high,  
Denied His name, and this is why—  
"THESE shall go away."

Away from God! "Depart from Me"  
'Tis written plain, and it must be,  
For wilful ones 'tis God's decree—  
"THESE shall go away."

Away from God, will you be sent  
Because you are impenitent?  
To everlasting punishment—  
"THESE shall go away."

"IF THE LORD WILL"—April, 1910.

**SUGGESTED DAILY READINGS.**

	Genesis	Luke		Genesi	Luke
1	xxiii. 1-9	xi. 1-4	16	xxvii. 18-29	xiii. 18-30
2	xxiii. 10-20	xi. 5-13	17	xxvii. 30-40	xiii. 31-xiv. 6
3	xxiv. 1-14	xi. 14-36	18	xxvii. 41- xxviii. 5	xiv. 7-14
4	xxiv. 15-21	xi. 27-36	19	xxviii. 6-22	xiv. 15-24
5	xxiv. 22-31	xi. 37-44	20	xxix. 1-14	xiv. 25-35
6	xxiv. 32-44	xi. 45-54	21	xxix. 15-35	xv. 1-7
7	xxiv. 45-54	xii. 1-7	22	xxx. 1-21	xv. 8-16
8	xxiv. 55-67	xii. 8-12	23	xxx. 22-43	xv. 17-32
9	xxv. 1-26	xii. 13-21	24	xxxi. 1-7	xvi. 1-12
10	xxv. 27-34	xii. 22-30	25	xxxi. 8-24	xvi. 13-21
11	xxvi. 1-11	xii. 31-40	26	xxxi. 25-35	xvi. 22-31
12	xxvi. 12-25	xiii. 41-48	27	xxxi. 36-44	xvii. 1-10
13	xxvi. 26-35	xiii. 49-59	28	xxxi. 45-55	xvii. 11-19
14	xxvii. 1-10	xiii. 1-10	29	xxxii. 1-8	xvii. 20-27
15	xxvii. 11-17	xiii. 11-17	30	xxxii. 9-23	xvii. 28-37

**Suggested Studies for the Lord's Day for Isolated and other Saved Ones.**

*It is by grace we love the Lord, and love His Word. And love to Him separates from the world, and from the things that are in the world, and the systems that are not well-pleasing to Him. The Lord Jesus never said that His people would be blessed when they should lose all or others should say all manner of evil against them, unless it be for His sake, for the gospel's sake, for righteousness' sake, for the Kingdom of God's sake; and, accordingly, we must see to it that our separation is not through eccentricity or independency, but solely unto Him. We may seem to go forth without the camp but only to self, and there is no obedience to Heb. xiii. 13 in this. But if, by grace, we are rejected, not because of our failures, but because the reproaches of those that reproach God fall on us, and if we are aloof because the Lord is not honoured, and because organizations are not His, let us glorify God on this behalf. And, moreover, bearing one another's burdens, let us seek fellowship through the post, etc., that He may be exalted as we are united, and as we seek after love in the truth, and the following of righteousness with all that call on the name of the Lord—out of a pure heart.*

**Gen. xxiv. 1-14.** "To old age, I am He," Isa. xli. 4. All, Eph. i. 3. 2, Cf. Joseph: how high then is a child (see xv. 2), and we are made children of God (John i. 12). 3, The earth, among whom I dwell:—willingness to wait God's millennial time. No mingling, Phil. ii. 15. 4, 5, Abraham's faith suggests no difficulty: the servant does not fully realize separation. 6, Holy definiteness. 7, Confidence in the Lord, He never leaves a work in the midst thereof, Phil. i. 6, see Luke xiv. 28, 29. 8, Abraham had no doubts, but graciously and tenderly he deals with his servant. 11-14, A wise arrangement linked with a trusting prayer. 12, Love to His master, learning to trust God as his master. How often should we thus reverently ask, "Send me good speed, this day."

**Luke xi. 14-26.** A demon CAST out. The man was dumb: demons work physically, and *delight to harm*. "Wondered": nothing more. 15, 16, Two forms of one sin. 15, What blasphemy against Christ. 16, As clearly a *temptation* as in the wilderness: but Christ was perfect throughout. 18, The desire of the unclean spirits *not* to go out, and the link of Christ's action with anti-Satanic teaching would show this was *not* merely a display, as these wickedly suggested. This verse shows that Satan's Kingdom is *wonderfully* organized and united: how solemn. 19, A question like that of Matt. xxi. 25: *either* answer would defeat their object: how the wisdom of the Lord Jesus shines forth. 20, Miracles a witness of the Kingdom (Heb. vi. 5). 21, Satan, sinners' hearts his palaces!

22, Christ the Stronger. The Lord claims *all* when He saves. A reference, moreover, to *Israel*. 23, He would show them they were against Him, and thus with Satan and causes of scattering of Israel. 24-26, *Jewish* history. 25, 26, Improvement insufficient: see 2 Pet. ii., 2 Cor. v. 17.

**Gen. xxv. 27-34.** Difference from the first. The word "plain" indicates "completeness"—a recognition of the pilgrim life (Heb. xi. 9). 28, Isaac taught Esau physical indulgence. The danger of favouritism. 30, A *twofold* reason for the name, Edom—he was *red* and sought the *red* pottage: same root as *Adam—man*, a type of the *man* of sin, nothing heavenly. 32, Denial of resurrection, carelessness of spiritual things—a profane person, Heb. xii. 16. How many value earthly things more than the Kingdom—the only "recantings" are not those at the stake. "What profit?"—contrast "What shall it profit a man, &c.?" 34, "*Despised* his birthright": Jacob's very sin showed Satan taking advantage of *delight* in the promises. "Despised," sin in the *heart*.

**Luke xii. 22-30.** His *disciples*: none others would enter into this, none others thus cared for. "Be not anxious": oh, that we may not spend *so much time* on fading things. 23, God has given the *greater*. 24, God can work *without* means, how foolish are we to *trust* to means: but this is not an argument against using means in HIS FEAR, see Eph. iv. 28. 25, 26, A least thing *before God*: how great *He* is, how little we are. 27, The ravens remind us God gives food, the anemones that He gives clothing. There are many contrasts, (a) "much mores," as it were—the flowers toil not, shall not God look after those who toil to *please Him*?—(b) they have no relationship with Him, we have—(c) they have grand array, shall He not give simple clothing (1 Tim. vi. 8, Heb. xi. 37)? Seek not, they seek, seek ye. "These things," repeated. Note "Kingdom" in 31, 32.

**Gen. xxvii. 30-40.** This passage humbly follows from that of last week. 33, God had *overruled* to fulfil His purpose (Rom. ix. 12): thus even the rejection of Christ was overruled: but how fearful the sin of *Isaac* (who wanted to keep to the *traditional* arrangements, though forewarned). 38, Esau "earnestly" wept for the loss, not for the sin, see 36; cf. the rich man in Luke xvi. Esau a man of sentiment. Note how solemnly God kept him to *his own choice*: so with the ungodly in "that Day," they choose separation from God, cf. Joshua too. 39, All earthly and temporal. 40, Israel's partial setting aside prophesied.

**Luke xiii. 31-xiv. 6.** A shifting of the blame from *themselves*. "Wills to kill," see 34. His time was not yet come. The Lord bids them to see Herod, as *they* were his friends: Divine rebuke.

"Must." 34, The city of peace. How Christ *felt*. He welcomed even *younger ones*. Ye, the older ones, *would* not. *Man's* free will again, see 31: how hateful. "Your," "you." Until—grace. prophecy (John v. 43, Ps. cxviii.). XIV. 1, Watched even at *meals*. 3, A question to teach. 5, Selfishness unveiled. "Could not"—they wanted thus to do.

**Gen. xxxi. 1-7.** Sons, fellowship in grumbling. 2, 3, Circumstances were not enough without the Lord's guiding, cf. Gal. ii. 2. 4, So *tied* to his work, (xxx. 39, 40) and, perhaps, he was afraid to speak thus near the house: God would evidently give to us several lessons. Your father, the God of my father. 6, This was no vain boast: Jacob was *not* simply a mass of treachery: we think he was worse, or rather that *we* are all much better, because *God* has written *his* history, and thus with wondrous plainness. 7, He deceived and was deceived: "be sure your sin will find you out": so Laban deceived and was deceived (xxx. 32-35).

**Luke xvi. 1-12.** The riches of *the Lord*. Israel's stewardship. Wasting, as much as the despised publican-prodigal. "His." Warning *first*. 3, No answer, no confession of sin. Pharisaic pride pictured. 4, Quick decision to look after *self*. 5, "Kept on saying," emphasis. 6, *Man's* complete (100=10 x 10) debt: he should give righteousness (wheat and oil), service as food "unto the Lord." The man who excuses sin will be *popular*. 8, Divine irony as in xv. 7, 31. The children of this age: what a name for the religious doctors. "Their generation"—the Lord's people do not belong to this age, yet they do not remember the Kingdom as much as many think of earthly success! 9, "Friends by reason of" *i.e.* by giving up mammon and possessions now: *then* the welcome (9) and reward (11). 10, *Now* is the probation: "that which is LEAST": how *glorious* the future must be. "Your own," in that Day, not merely stewardship, continuance;

Correspondence, concerning the Truth, earnestly welcomed, to the glory of God.

The Word of God is so solemn, yet the heart of man is so trifling. God has graciously warned and taught His people by His Word, yet they oft reflect the flippancy around. Let us believe the Scriptures, and show by our lives that we believe them. Thus will our Father be glorified.

*Learning "by heart"*—1, 2, 2 Thess. iii. 3, 4; 3-9, 2 Thess. iii. 5-11; 10-16, 2 Thess. iii. 12-18; 17-23, Ps. cviii. 1-7; 24-30. Ps. cviii. 8-13.

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# THOUGHTS FROM A MONTHLY HERALD OF THE TRUE MESSAGE.

THE WORD OF GOD

"Thy Word is Truth" JOHN. 17. 17

Vol. x. No. 5.  
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EDITED BY  
PERCY W. HEWARD.

"Not unto us, O Lord, but unto Thy name give glory." "It is of the Lord's mercies that we are not consumed." As sinners saved by grace, and made for ever children of God, we would bring our Father's will, impressed upon us, before our brothers and sisters: not the novelties of a changing age, but the certainties of an unchanging Word. Salvation by grace must not be misused to teach salvation mid unholiness, (Heb. xii. 14). Every part of Scripture harmonizes with every fact, as in the Lord's mercy we receive it rightly. May this Magazine help many to the path of faithfulness, and may it also be used to the quickening of those dead in trespasses and sins.

"The blood of the everlasting covenant." Heb. xiii. 20.  
"This is My blood of the new covenant, which is shed for many, for the remission of sins." Matt. xxvi. 28.  
"And I covenant to you, according as My Father covenanted to Me, a kingdom." Luke xxii. 29.  
"For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to

separate us from the love of God, which is in Christ Jesus our Lord. Rom. viii. 38-39.  
"The Lord hath appeared of old unto me, saying, 'Yea I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.'" Jer. xxxi. 3.  
"Thy love is better than wine." Song of Sol. i. 2.  
"I will even betroth thee unto Me in faithfulness, and thou shalt know the Lord." Hos. ii. 20.  
"An everlasting covenant." Isa. lv. 3. see liv. 10.

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## A WORD OF INTRODUCTION.

BY the grace of God, we would invite His people to consider Him, His solemn Word, and their ways. How precious is the Word! If any find anything here which is not there, let them accept that, not this. The thoughts of man are vanity. The words of man are untrue. The Word of the Lord, and that only, would we proclaim. Among those who peruse these messages there are probably some who, having been ensnared by manifestly vain teachings, fear anything which is not in accord with the usual opinions and plans of Christendom. But "usual ideas" are not the standard. To such we would earnestly say "Do not let avoiding one mistake keep you in another error: are the easy-going and prosperous sects of to-day anything like the will of God, revealed in His Word, for saints during the present dispensation?" If not, number of adherents can weigh nothing: the question is "What has God appointed?" To sin with the majority is still to sin. And as the days pass by opportunities for pleasing God, in view of the Judgment Seat of Christ are passing by, and Satan has a double victory, first over those who follow divers and strange teachings, and, secondly, over those who, on that account, avoid everything which seems to lack the sanction of great names. Truth is not popular: that which is popular is not truth. The portions of truth somewhat popularly acknowledged are only acknowledged verbally. If the death of Christ (for instance), were really believed, pride and worldliness would be subdued.

## PROPITIATION.

There is a mercy seat; full satisfaction  
Has been presented by Jesus the Lord,  
And the unworthy, by nature and action,  
Are freely welcomed, for such is God's Word.  
Wrath must be satisfied, no partial dealing  
Can be accepted by God's Holy Throne!  
Christ suffered agony, full judgment feeling,  
And we are saved by His offering alone.  
Vain the endeavour of man to propitiate—  
God takes not sin as atonement for sin!  
How could the sinner the Righteous conciliate,  
How could the guilty a righteousness win?  
On Israel's Day of Atonement, so glorious,  
There was atonement, yet needed each year;  
Christ died but once, and, for ever victorious,  
All His redeemed has for ever brought near,  
He died for sinners no merits possessing!  
Great was God's grace and His righteousness too!  
Our Triune God with thanksgiving confessing,  
We would our praises for ever renew.  
We have a mercy seat, welcomed for ever,  
Welcomed in Christ our adorable Lord!  
Taught by His Spirit that nothing shall sever,  
Our glad obedience His love would record.

## Words of Encouragement.

"As He is." 1 John iv. 17 is a wonderful argument against despair, but only those walking with God are entitled to enjoy it. It almost seems too good to be true that we, by nature dead in sin, should be completely covered with the righteousness of God, worked out by His beloved Son. Thus, to the praise of the glory of His grace, though we are still "in this world" we are viewed in Christ, and therefore as Christ. Is He accepted? So are we! Is He declared righteous? So are we! Is He free from wrath (that He took for us) and never to be forsaken? We too are absolutely free from judgment that we deserved! "As He is," says the child of God, and the light afflictions seem so light. And not only do we remember that we are "As He is" in Divine reckoning; it is also written "We shall be like Him, for we shall see Him as He is." (1 John iii. 2). Yes, in that day there will be further corresponding. (Phil. iii. 20). If in 1 John iv. there is the reference to His righteousness, here we have the allusion to His glory. But that is future for us, though He is glorious now, whereas the righteousness is present even for us. The contrast of tenses is helpful, and thus we learn more the value of our present possessions, and more the certainty and the fulness of the revealed future of all who make manifest their election of God, (1 Thess. i. 4), by godly obedience (Heb. v. 9).

"As He walked." 1 John ii. 6, brings before us our responsibilities, even as other verses our privileges. And are not these very responsibilities privileges? To be represented by the Lord Jesus, our Advocate, is wondrous grace; and to represent Him, till He come, in the midst of a crooked and perverse generation, is a high and exalted honour. To us is such a position given. But do we realize it? Do we walk as Christ walked? He was a Man of sorrows, One separate from sinners, ever doing those things that pleased the Father. Are we like Him? The world cannot know Him as Example, for they know Him not as Saviour: but if we are "in Christ," we ought to be able to say by our life, to the redeemed, "He ye imitators of me, even as I also am of Christ." If not, we are wandering. And we should remember that the Scripture does not here say we are to walk as He walks, but as He walked *i.e.* in rejectedness and pain. Why do we seek to smooth the path of tribulation into the kingdom of God, (Acts xiv. 22)? Likeness to Christ means rejection by the world. If we are well received, it is because men see so few reminders of Christ in our actions. The disguise of worldliness will make us popular with the world. But let us now thrust it aside, and walk as our Saviour walked—along the road of simple devotedness with all its accompaniments, till God

is pleased to end our trials when we fall asleep, or at the Coming of our Lord Jesus, for which we look and long.



## A Letter to an Assembly of Saved Ones, and others who would please God.

### ON CRUCIFIXION AND MORTIFICATION.

DEAR FELLOW BELIEVERS,

Having been brought out of death into life, through the operation of God, and now possessing that eternal life which we shall, by grace, possess more manifestly, what manner of persons ought we to be in all holy conversation and godliness. For it is of the Lord's rich mercy that we are quickened together with Christ, and it is of the Lord's mercies that we are not consumed, and we are looking for the mercy of our Lord Jesus Christ (Jude 21). Hence mercy surrounds our path, and shall follow us all the days of our life, that we may live correspondingly to the praise of the glory of the grace of God.

How often we forget that the "new creation" suggests the thought—and the fact—"old things have passed away." There is not only an addition but a subtraction; not only have our sins been sent away, as the word "forgive" indicates, but they have been washed away, that henceforth we should view sin as both a crime and an uncleanness, and manifest a death to sin as well as a life of righteousness, even while physically, though no longer spiritually, "in the flesh."

This view of the life of a child of God causes a deep hatred of sin, which must be coupled with intelligent acquaintance with His revealed will, that it may act aright. Our attitude toward iniquity is clearly explained in the Scripture, and from it we learn how intense should be our feelings, and how painful is the continuous conflict. When by grace we were led to Christ, we crucified the flesh with its passions and its desires (Gal. v. 24), thus appropriating the wondrous fact that we were reckoned and have been crucified with Christ (Gal. ii. 19). This crucifying was a definite act—it is not repeated—we are not exhorted to crucify again—it is assumed that the crucifixion necessarily leads up to death (and the brevity of human life, as a few hours, is indicated). Hence we are to view ourselves as hanging on a tree, publicly testifying that we deserve a curse, going through a time of pain, and making manifest a righteous retribution on the flesh that crucified our Lord. No Romans crucified us. The deed was personal: we must hate our own selves in this sense. 'Tis not enough to suffer troubles, to be crucified. How solemn an event is being born from above, and how far-

reaching its consequences. Having a new life, how deliberately we have set the old one aside.

Baptism typically represents a similar condemnation of self, but it contains the figure of voluntary burial, followed by death and *resurrection*, which is *not* suggested by *crucifixion*. That is not death. But it is, as we have seen, a *pledge* of death. Its immediate result is *inability* to use the flesh as before, mingled with pain and rejection. The child of God is elsewhere regarded as bearing the cross the world lays on him, i.e. on the pathway to physical martyrdom, dying daily, and being ready to lose his life for Christ. That the majority of His redeemed should comfortably go through their days, and die a natural death, was never suggested by the Lord Jesus, but rather the contrary. But this figure of bearing the cross, though equally forgotten, is quite distinct from *being crucified by one's own hands*. Many are the divine utterances and figures that show us our appointed position: we must consider each. *Crucifixion* is at once a denial of *eradication*, and of *allowing sin*. It thus witnesses against two errors. There is no *fleshly freedom* after crucifixion. The piercing of hands and feet is most emphatic in this connexion. And Gal. vi. 14 has a further meaning—no attraction toward the world is allowed, and the world is condemned (cf. Heb. xi. 7) and its influence refused.

And now that we are going on in the believing life is there nothing beyond *crucifixion*? Yes, much. There is the buffeting of 1 Cor. ix. 27, the *mortification*, which is *not past but present*. Two words emphasize it, and they both have a similar thought:—nothing short of speedy death, of *all sin* can be well pleasing. The command of Col. iii. 5 is thus another blow against *fleshly perfectionism* and *eradication*. But if any twist the Scripture to excuse their evil propensities because of such a verse, they little know the *pain* of mortification, nor the spirituality which regards the tiniest speck of dust almost as a beam, because of *grace* received. Rom. viii. 13 explains that this mortification can only be done *spiritually*, and that it should go on *constantly*, and that, as it continues, we may have the *assurance* of salvation. Much *used* to be written concerning the mortification of sin. An unbecoming lightness is now prevalent. And sentimental expressions, and poetical surrender seem more acceptable than this path of holiness. And yet the stern words before us are in Rom. viii., which is often *wrongly* separated from Rom. vii. And in both verses there is an allusion to the body, indicating that as the temptations in Eden and the wilderness alike were linked with that which is *physical*, Satan still works havoc *in this way*. We need to check our *natural* feelings, for godliness may be hindered by a good appetite; and physical indulgence may, as in the case of Sodom's inhabitants (Ezek. xvi. 49), of David, and the rich man of Luke xvi.,

be a stepping stone to *further* iniquity. The inspired words about Sodom need repetition—"This was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy." There is much similar transgression to-day, and the child of God by *mortification* is to live "*self-denial*." "*Self*" has so many abuses and disguises, that great grace is needed, but if, by grace, we seek to detect the *beginnings* of sin, we shall find that our gracious God will enable us to have the victory. In accord with this, one sees the value of persecution, and can enter into the words of Deut. viii. 10, and Prov. xxx. 8, 9:—but we should not need persecution to make us godly.

But, dear friends, let us not merely talk about these things. Are we, in the Lord's might, *now* mortifying the crucified flesh—to hurry, as it were, its death? The crucifixion of the flesh necessarily hampers us, and the mortification wearies, so that we fail to do the complete work that we would. Like artists we see the error of our work, and are not satisfied. This is a key to Rom. vii. The time spent on fighting the flesh seems to stop other service unto the Lord. Therefore, if we are rightly in communion with the Lord, these meditations will make us, though *willing* to remain His appointed time on this earth, look yet more earnestly for the Coming of our Lord Jesus. Then we shall be like Him, and free from all sin and temptation, presented unto Himself. *What* a prospect is thus put before us as a stimulus. Surely in its turn this thought urges us to mortify the flesh yet more. We have received a new life, and have the gracious working of the Holy Spirit to this end, and the glory of our Triune God thereby. Let us not be slothful, for the days pass by, and the glorious Coming of the Lord, with His solemn Judgment Seat, draweth near. May we continually prepare, as befits those saved by *blood*, and made for ever the *children* of God, that they may act as such.

Yours earnestly in Christ, all by grace,

PERCY W. HEWARD.



## YOUNG'S ANALYTICAL CONCORDANCE.

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PERCY W. HEWARD,  
61, Upton Lane, Forest Gate, London, E.

## THE CHILDREN'S COLUMN.

## "FOR EVER."

THESE two words, dear children, have been so much in my mind lately, that I find myself often saying them. I have been looking into God's Word to see the things which will endure FOR EVER. Nothing of earth will last "FOR EVER," for we read in the Holy Scriptures, "heaven and earth shall pass away" (Matt. xxiv. 35). This reminds me of the solemn words in 2 Pet. iii. 10, "The day of the Lord will come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." What will be "FOR EVER" then? If you turn with me to Psa. cxix. 89, we shall see "FOR EVER, O Lord, THY WORD is settled in heaven," Again we read in the later Scriptures, "The Word of the Lord endureth FOR EVER." Those who are saved, from wrath and hell, praise God for this, but it should make unsaved sinners tremble, for all the judgments written in God's Word will surely come to pass. When God speaks of the heavens and earth passing away in Isa. li. 6-8, He graciously adds, "But MY SALVATION . . . and MY RIGHTEOUSNESS shall be FOR EVER." Oh what love to poor lost sinners, whether young or old, through the shed blood of the Lord Jesus. Will those saved by grace ever die spiritually? Oh no! For Christ said when speaking to the Jews, "I am the Living Bread which came down from heaven: if any man eat of this Bread, HE SHALL LIVE FOR EVER" (John vi. 51-58). Christians have a new life and they should feed upon the Word of God, which is food, also the Lord Jesus is called "The Word" (John i. 1). So those who EAT God's Word feed upon it and are strengthened in their spiritual life (Jer. xv. 16). Then we are told that the NAME OF THE LORD, which is a strong tower into which the righteous run and are safe (Prov. xviii. 10), is FOR EVER (Psa. cxxiv. 13, Ex. iii. 15). How secure are those who trust in the Name of the Lord, for it is written they SHALL NOT BE MOVED FOR EVER, (Psa. cxii. 6, see also Psa. cxxv). The words in Psa. cxvii. 2, also, are very encouraging to God's redeemed people, "The TRUTH OF THE LORD endureth FOR EVER." It is said to the Lord Jesus in Psa. cx. 4 "THOU ART A PRIEST FOR EVER." You can read much about the Priesthood of Christ in the Epistle to the Hebrew saints. The Lord Jesus is not only Priest, but King-Priest. So we read in Psa xxix. 10 "The Lord SITTETH KING FOR EVER." He is called King of kings and Lord of lords (Rev. xix. 16) "And He shall reign FOR EVER AND EVER" (Rev. xi. 15). Then we have another encouraging word in 2 Pet. i. 11, given to God's people who by grace seek first the kingdom of God and His righteousness (Matt. vi. 33)—"For so an entrance

shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ." He, Who died for His people, will REIGN FOR EVER, and oh how gracious are the words, "And THEY SHALL REIGN FOR EVER AND EVER" (Rev. xxii. 5). We are also told that HIS PRAISE endureth FOR EVER" (Psa. cxi. 10). What a glorious prospect for sinners saved by the precious blood of God's beloved Son. But, oh, what a sad and solemn contrast there is in Jude 13. Here it is written concerning unsaved sinners—to whom is reserved the BLACKNESS OF DARKNESS FOR EVER."

This last FOR EVER is equally true with all the others which we have read in God's Word, which will endure for ever. And you, my dear young reader, will either be with the Lord, being saved by His grace, or sent away from Him *for ever and ever*. Oh how I long that those who read these messages may see their need of the Lord Jesus as their Saviour *now*, and trust in Him *now*, and then live with Him for EVER AND EVER. In connexion with the nation of Israel the Lord will not always chide, neither will HE KEEP HIS ANGER FOR EVER (Psa. ciii. 9). For the day is coming when they shall look on Him Whom they pierced, and mourn for their sins (Zech. xii. 10). Then they shall say, 'O Lord, I will praise Thee; though Thou wast angry with me, Thine anger is turned away, and Thou comfortest me' (Isa. xii). What a wonderful future: and all through that loving Saviour Whom Israel now despise.

For ever is God's Word in heaven!  
Settled and fixed for aye;  
For sinners saved, or unforgiven,  
Sure is God's Word alway,

For ever stands God's Cov'nant sure,  
His truth and righteousness,  
His mercy 'tis for evermore,  
His Word doth this express.

For ever saints will live on high  
With Christ, Who for them died,  
Through His own blood they are made high,  
For ever satisfied.

For ever blest, God's Word is sure,  
Naught will He ever change:  
For ever will His Word endure,  
Though some may think it strange.

For ever saved, from sin set free:  
Redemption's work was done  
By Christ, Who died upon the tree,  
God's well-beloved Son.

For ever is Jehovah's praise,  
His Kingdom too shall stand,  
For true and righteous are His ways,  
And none can stay his Hand.

For ever is Jehovah's Name,  
In which His people hide,  
For ever-more He is the same  
His grace—and wrath—abide.

For ever Israel will be blest,  
Though now the Lord they spurn,  
But in their land they will have rest,  
When to the Lord they turn.

For ever will my reader be  
With Jesus Christ, for aye?  
Or, through the long eternity,  
For ever sent away?



## A Message to Young Believers, and Older Believers also.

"If ye Love Me, keep My Commandments"  
(John xv. 15).

"These things I Command you, that ye Love one another." (John xv. 17).

WHEN God joins anything, let not man sever.

The Lord Jesus in His wonderful address in John xiii-xvi, laid *great* stress on love, both to Himself and to His redeemed; love that is the more manifest because emphasized in contrast with the world's *hatred*. And the love brought before us is not merely ordinary or bare sentiment. "As I have loved you" is the refrain in xiii. 34 and xv. 12, at once suggesting possibilities of unimagined fellowship among those saved by grace, and rebuking us for our past and present failures, that our heavenly Father may be glorified in our confession of the sin that grieves Him. And among the remarkable *links* of John xiii-xvi, we find the two words "command" and "love." This association is unexpected by those who tend to sentimentalism, but it is peculiarly beautiful, and we also remember the union of "truth" and "love" in 1 John. Love that is unmindful of His commands is really *selfish*, and if love be not itself an act of obedience to a command, it is not well pleasing. "Our lips are our own" say the unregenerate, and, in accord with this, they desire to break the bands of God asunder, and cast away His cords; but those quickened from above, whose bonds have been loosed that they may be His "bondservants" (as the word the Holy Spirit led the apostle to use signifies), yes, His bondservants should shrink from such waywardness, and from every form of independency and pride. Fleshly obstinacy is the ruin of much work that at first looks well, and in the blighting of many lives that seem to start well in the way of the Lord. We do not like to be *commanded*. It seems too humbling. But surely not more humbling than to be *saved*, and indeed the very humbling is blessed, for what a privilege it is to be humbled before our gracious God, and to be useful to Him?

Love to the Lord will, therefore be seen by obedience, and the loudest profession will not compensate for its absence. Nor does love pick and choose. His commandments (the word is intentionally in the plural) are attractive to those who

walk with Him. And the "keeping" involves both *treasuring* and *obeying*, and all is—that He may be glorified.

And love to the brethren also is not only a striking test for the new birth (1 John iii. 14-19), but, as we have seen, a very definite *command*. It is not optional. It is not merely desirable. If, by grace, we illustrate it, there is no room for boasting. No *extra* work of meritorious obedience is wrought, for not only have we all merits *given* to us first, but we are only first doing something we are told, and every defect in quality or quantity is positive sin. The law of the Lord, unlike that of man, looks on the *heart*, and calls for something more than outward *actions*, even for *affections*. Yet love cannot be manufactured, but the new life *responds* to the Lord's revealed will, and finds a joy in loving what and whom He loves, because of love and nearness unto Himself.

And, now, dear fellow saved ones, what is our attitude to these parts of Scripture? What is our condition at this moment? Do we live as we should, or is there a settling down in the easy-going life that we find illustrated around us? Let it not be so any longer, for we thus grieve our heavenly Father. May we, as those purchased by the blood of His Son, and born of His Holy Spirit be continually characterized by appointed *love*.



**C**REATED, (Eph. ii. 10).  
**C**ALLED, (Rom. vii. 30).  
**C**LOTHED, (Isa. lxi. 10).  
**C**OUNSELLED, (Psa. xxxii. 8 marg.).  
**C**OMMANDED, (John xv. 17, xiv. 15).  
**C**OMFORTED, (2 Cor. i. 3-6).  
**C**ROWNED, (Psa. ciii. 4).



## ROCK.

"He is the Rock" (Deut. xxxii. 4).  
 "The Rock of Israel" (2 Sam. xxiii. 3).  
 "The Rock of Ages" (Isa. xxvi. 4 marg.).  
 "Upon this Rock I will build My Church" (Matt. xvi. 18).  
 "He set my feet upon a Rock" (Psa. xl. 2).  
 "The Lord is my Rock" (2 Sam. xxii. 2).  
 "Let the inhabitants of the Rock sing" (Isa. xlii. 11).

Bank Holiday, May 16th.—Seasons of Worship and Study and Preparation for Scriptural Reviving and Witness.—At The Believers' Meeting Room, 61, Upton Lane, (Forest Gate, G.E.R., Wanstead Park, M.B., Upton Park, from Underground Railway, Trams from Row). Any believers and enquirers earnestly welcomed.

"The Word of the Lord endureth for ever."  
 "Thy Words were found and I did eat them."

## TALKS ABOUT PRESENT-DAY NEEDS—5.

### "FAINT NOT."

IT is easy, dear fellow believers, to become weary in these trying times, for the strain is great, if we seek by grace to be outside the things which grieve the Holy Spirit of God. The way is narrow: this we are told in God's changeless Word. Further therein we read that "Few there be that find it," (Matt. vii. 14). This makes it all the more trying, yet God does give more grace, as we look alone to Him. What a contrast is the Lord Jehovah to the unjust judge in Luke xviii. In Isa. xl. 28, the question is asked "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth FAINTETH NOT neither is weary?" But, on the other hand, the unjust judge said, "Though I fear not God, nor regard man, yet because this widow troubleth me, I will avenge her, lest by her continual coming she WEARY ME." In this very chapter we are told that we "ought always to pray and NOT TO FAINT." This is difficult, but God will enable. It is written that David's men "were so faint that they could not go over the brook" with him (1 Sam. xxx. 10). Surely there are lessons here for us, though this was physical faintness. In verse 6 we read "David encouraged himself in the Lord his God." Hence he did not faint spiritually. In these perilous times we need the exhortation—"Let not your HEART FAINT," (Jer. li. 46). There *may* be bodily weariness. The words in Judges viii. 4, are encouraging—physically "faint, YET PURSUING." The body may be weak, yet there is no reason for redeemed ones to be FAINT-HEARTED. We should, by grace, stand the test and strain of these days. Let us heed the words "If thou faint in the day of adversity, thy strength is small," (Prov. xxiv. 10). Jacob's heart fainted, because he *believed* them not, (Gen. xlv. 26). If we fail to believe our God we shall surely faint and grow weary. Those who are faint-hearted will influence others to be the same (Deut. xx. 8). How solemn! Should we not be watchful and encourage ourselves in the Lord our God, that we may help others to do likewise? The apostle Paul when writing to the Christians at Corinth, said "As we have received mercy, we *faint not*," (2 Cor. iv. 1). This same apostle was concerned lest the saints in Asia should be troubled and grow weary: wherefore he said "I desire that ye FAINT NOT at my tribulations for you, which is your glory." Thus he sought to exhort and encourage them. Again, when he heard that in the church at Thessalonica there were some walking disorderly, being busy-bodies, he exhorted saying, "But ye, brethren, FAINT NOT, (be not weary), in well doing," (2 Thess. iii. 13, marg.) "God is faithful": "wherefore

let us not be weary in well doing, for in due season we shall reap, IF WE FAINT NOT" (Gal. vi. 7-9). It is written "Even the youths shall faint and be weary, and the young men shall utterly fall, but 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, they shall walk and not faint" (Isa. xl. 30, 31). May the Lord enable us to *thus* wait upon Him that we may be strong in His strength. The Apostle Paul, who could by God's grace himself glory in tribulations, said to the Corinthian saints, "For all things are for your sakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God, for which cause we FAINT NOT" (2 Cor. iv. 15, 15). For, like Moses, "he had respect unto the recompence of the reward" (Heb. xi. 26). If we neglect the Holy Scriptures, and waiting upon God, we shall *surely* be weary and faint-hearted. Let us not *thus* grieve our God but feed upon His Word and daily grow in grace.

Let us obey the exhortation in Heb. xii. 3, "For consider Him That endured such contradiction of sinners against Himself, lest ye be WEARIED AND FAINT IN YOUR MINDS," that He may say unto us—"Thou hast borne, and hast patience, and for My sake, hast laboured and HAST NOT FAINTED," Rev. ii. 3. Oh that we may thus live in these dark days to His glory and remembering that it is through the Scriptures we consider Him; but alas, there is a sentimental idea with many, that if the Word of God is studied deeply, there is less love to Him. It is said sometimes lightly "we want more of Him," but let us be mindful of Him Who says "Me and My Words." It is through the Word we get to know God our Father and our beloved Lord Jesus. As we are taught of the Spirit, thereby as a result we shall *not* faint, *neither* be weary in well doing.

### CONSIDER—

**God's Works,** (Job. xxxvii. 14, Psa. viii. 3, Eccl. vii. 13).

**God's Words,** (Psa. l. 22, cf. Isa. i. 3).

**The Ravens,** (Luke xii. 24, cf. 1 Kings xvii. 4-6.)

**The Lilies,** ( Luke xii. 27, 28).

**Him,** (Heb. xii. 3, 1 Pet. ii. 23, Phil. ii. 1-8).

**Thyself,** (Matt. vii. 3, 4, Gal. vi. 1).

**One another,** (Heb. x. 24, 25, 1 Thess. iv. 18).

### HEB. xi. 26.

**R**EPROACH, (Heb. xiii. 13, 2 Tim. ii. 12).

**R**ICHES, (Matt. vi. 19-21).

**R**ESPECT, (1 Cor. iv. 5, Phil. iii. 14).

**R**ECOMPENCE, (Luke xiv. 14, Heb. x. 35).

**R**EWARD, (2 John 8, Rev. xxii. 12).

“Looking unto Jesus, the Author and Finisher of our Faith.”—*Heb. xii. 2.*

“Look up and lift up your Eyes, for your Redemption draweth nigh.”—*Luke xxi. 28.*

Look up, and unto Jesus Christ,  
By things of earth be not enticed;  
Look off always from self and sin,  
Amid the rush of earthly din.

Look up to God the Lord on high,  
For He will every need supply;  
Look up, and not on things around,  
Since where sin reigned grace doth abound.

Look up each moment unto Him,  
Who died His people to redeem;  
Look up for guidance, comfort too,  
And keep that glorious morn in view.

Look up, for God will keep and guide  
His saints, when pressed and sorely tried,  
For all things work for good, we read,  
So much refining saved ones need.

Look up, throughout the day and night,  
For strength to conquer in the fight;  
Look up always, be restful, still,  
That God may work His gracious will.

Look up, and God the Lord obey,  
Though Satan tries to block the way;  
Look up, and never weary be,  
Till face to face the Lord we see.

Look off from self and mortal man,  
Look up on high, and say “God can,”  
Yes, trust Him more and say “God will  
His promise keep, His Word fulfil.”

Look up, the Lord will soon appear,  
His Coming draweth very near;  
Look up, and onward press away,  
And keep in view the coming Day.



“IF THE LORD WILL.”

SUGGESTED DAILY READINGS.

	Genesis	Luke		Genesis	Luke
1	xxxii. 24-32	xviii. 1-8	17	xxxix. 1-6	xxi. 20-24
2	xxxiii. 1-11	xviii. 9-17	18	xxxix. 7-20	xxi. 25-33
3	xxxiii. 12-20	xviii. 18-30	19	xxxix. 21-xl.	xxi. 34-38
4	xxxiv. 1-12	xviii. 31-43			
5	xxxiv. 13-19	xix. 1-10	20	xl. 5-15	xxii. 1-6
6	xxxiv. 20-31	xix. 11-19	21	xl. 16-23	xxii. 7-18
7	xxxv. 1-5	xix. 20-27	22	xli. 1-13	xxii. 19-30
8	xxxv. 6-15	xix. 28-40	23	xli. 14-36	xxii. 31-38
9	xxxv. 16-29	xix. 41-48	24	xli. 37-45	xxii. 39-49
10	xxxvi. 1-17	xx. 1-8	25	xli. 46-57	xxii. 50-57
11	xxxvi. 18-43	xx. 9-18	26	xlii. 1-8	xxii. 58-65
12	xxxvii. 1-8	xx. 19-26	27	xlii. 9-20	xxii. 66-71
13	xxxvii. 9-14	xx. 27-38	28	xlii. 21-34	xxiii. 1-7
14	xxxvii. 15-22	xx. 39-47	29	xlii. 35-xliiii	xxiii. 8-17
15	xxxvii. 23-37	xxi. 1-9		14	
16	xxxviii. 1-30	xxi. 10-19	30	xliii. 15-25	xxiii. 18-26
			31	xliii. 26-34	xxiii. 27-33

Study spiritually: for no other study pleases God. It is easy to read, but 'tis a different thing to assimilate. Unless there is an opened heart, an enlightened conscience, a humble readiness to be influenced and governed by the Word of God, searching thereof may become a mere pastime, as the men of the world have their hobbies, or a mere “duty.”

Learning “by heart”: 1-7, Josh. i. 1-7; 8-14, Josh. i. 8-14; 15-21, Josh. i. 15-18, iii. 1-3; 22-28, Josh. iii. 4-10; 29-31, Josh. iii. 11-18.

Suggested Readings and Studies for the Lord’s Day, For Isolated and other Children of God.

Our times are in the Lord’s hand, and if He is glorified by our obedience, they are, in a further sense, in His hand. It is one thing to be overruled to honour Him, and another thing to be used to honour Him. It is one thing to do His will as the horse and mule, and another thing thus to please Him as one guided by His eye. If we are consciously in His presence—walking with God like Enoch—we shall rejoice to be where He would have us to be, and isolation for Him, though painful, will be blessed. But isolation through pride, or unwillingness to live in the town or village where He would have us live, is sinful. Oh that we might have a more tender conscience as to this.

An earnest invitation may be again given to the Lord’s isolated ones, not to form a man-made society, but to correspond, in brotherly love, with others who sigh and who cry for all the abominations of to-day, and this with a view to His glory in any Scriptural reviving and manifest uniting, for which Christ prayed.

Gen. xxxii. 24-32. Alone, Mark i. 35. God’s arranging. Collect some night scenes of Scripture. Permanent physical loss, spiritual gain. Yet Jacob forgot, xxxv. 10. God first, men next. Prevailing, because dependent (bless) and when weakened, yes, when he made supplication (Hos. xii. 3, 4); but the wrestling is not rebuked: God tests our continuance, cf. Matt. vii. 7. Prayer is oft linked with physical strain. 31, A reminder. 32, A further reminder, yet the Jewish nation see not the reference to Christ, and the hint of coming incarnation, in God appearing as a man.

Luke xviii. 1-8. “They ought always to pray” —not “men” generally viewed as capable of praying. Saints’ duty of prayer, and of continuance when seemingly refused, as following parable suggests. God is the Opposite of an unjust Judge—He is the Righteous Father (John xvii. 25): His elect are the bride of Christ, not an unrelated widow—yet they are less earnest and expectant than this widow. 7, God only seems to wait for our good: His time is always best. “And be long-suffering over them, I say to you He will make their righteous avenging in speed” (Rom. xii. 19). 8, Twofold thought—(1) Such love does not cause the world to repent now: (2) When Christ has caught up his redeemed, He will, on further descending, still find rebellion “on the earth.”

Gen. xxxv. 6-15. “All the people,” xxxii. 2. An altar, a sense of sin, AND of acceptance. 8, Reminder of sin’s effect in the very place of blessing. 9, Again, Acts xxii. 17-21: how oft God repeated His blessings and teaching, even giving a twofold dream to Pharaoh. “Out of.” 11, God’s name

here given, see xxxii. 29, Ex. vi. 3. Command and promise. 11, 12, The people, the land. "He talked with him": what condescending love. 14, Repeated mercies call for repeated acknowledgment (xxviii. 14). "God spake with him." God's house (Beth-el) is where *He* is.

**Luke xix. 28-40.** 28, See 2. No shrinking. 29, Luke xxiv. 50, Zech. xiv. 4: the future was in *His* mind. 30, So with the grave, John xix. 41—Christ distinct from all. 33, Faith acted even when men might misunderstand. 35, Devotion. 36, Humility. 38, A slight anticipation of "that Day," Matt. xxiii. 39: then there will be "peace on earth" as well: how solemn are the words "peace in heaven." 40, The Scripture must be fulfilled: Christ would not rebuke, i.e. He claimed to be Messiah.

**Gen. xxxvii. 23-36.** Thus Christ was rejected—and His people would be, if like Him. Priestly coat—Christ's priesthood refused. 24, Sin finds sinners out, Zech. ix. 11. 24, Disregard of *others* linked with *self-indulgence*. 26, xlv. 18-34: so will Israel be brought to recognize the Lord Jesus. Judah like Judas: selfishness. 28, Midianites linked with Ishmaelites, see xxv. 2, 6, xxvi. 12. 28, Sin oft brings temporary *financial* profit. 31, Joseph did not die for his brethren: Christ actually died. His *blood-sprinkled robe* (thus like Aaron's) is made His people's. 34, Sin leads to sin—cruelty. 35, Sin leads to sin—a lie. Note *unity* in wickedness, and *years* without confession.

**Luke xxi. 1-9.** 1, Did the Lord look down sorrowfully as He said xx. 47? (Note references to widows). 4, The Lord looks not at the quantity of the gift, but at the heart, and the inconvenience lovingly taken for Him:—do we stint ourselves in some way for Him? Still often only *one* widow, rich *men*. 5, Men change the subject—they like buildings more than humble hearts. 6, "What the sign when these things are about to be coming to pass." 8, Mere curiosity not allowed. "Must." No easy time ever prophesied for the redeemed in this dispensation. "By and by"—"straightway."

**Gen. xli. 1-13.** Two years went quite by—"years of *days*"—long waiting, Ps. cv. 19. A sleepless Ahasuerus, and a dreaming Pharaoh are in God's hands (Prov. xxi. 1), for His people's good. 4, Yet no better, 21—thus, spiritually, sin seems to have *more influence*: danger of wrong friendships. 7, Not "Behold a dream" in contempt, but with surprise: it had seemed *so* real. God impresses. "All." "None"—God restrained them from guessing. 9, Remember, see xl. 14 marg.: trouble reminds. 10, Surely, in the overruling, the wrath of man shall praise the Lord, and the remainder is restrained: the butler was not killed with the baker. "There with us": cf. Christ with the malefactors; "and sitting down they watched Him

there." 13, The prophetic word regarded as accomplishing the action: how true in the Antitype: the Lord Jesus *performed* His word to the repentant thief.

**Luke xxii. 19-30.** "Thanks"—what love, for the bread suggested His death. "This do"—how ungrateful is any alteration: is it possible? The "doing" must never become the goal, but it *is* the pathway to the goal—*His remembrance*—a personal Christ.—Do we forget? Poured out for you—how humbling and *glorious*. 21, Omit italics, see John xiii. 30: the twofold reason of the death of Christ in 20, 21: so in 22. 23, 24—Solemn "and": such is man. 25, Authority contrasted with that which is earthly: how sinful are "state churches": and let us examine ourselves. 27, Such condescension: this verse also suggests that with *humility* there will be a *real* authority, though so unworldly, in assemblies of God. "With Me." "I covenant." First fellowship, then ruling. Twelve tribes: blessings for gathered Israel in that Day, to be remembered at the Breaking of the Bread.

**Gen. xlii. 35-xliii. 14.** 35, Grace is free. 36, Yet "all things work together for good to them that love God, to them who are the called according to His purpose" (Rom. viii. 28): oh, for grace not to judge by appearances. "*Ye have bereaved.*" 37, see xxxvii. 21, 22—guilty connivance realized. "*Ye shall bring down.*" xliii. 1, Trouble and blessing, Hos. vi. 2. 3, Seeing the face—fellowship: Israel will *look upon* Christ in that Day. 6, "Israel," a beginning of yielding to the Lord's will. 8, 9, "With Me." "Surety," "bear the blame" (i.e. be viewed as a sinner), "for ever":—how striking a picture of Christ's responsibility—He fulfilled the work, and has the *glory* for ever. "Double," receive double, Isa. xl. 2. 14, God, man. What love to His children Jacob showed, in spite of all.

**Luke xxiii. 8-17.** 8, Joy, and no sorrow for sin. Love of *signs*, cf. Matt. xvi. 4. 9, Christ will not gratify curiosity. 10, What earnestness against the truth. 11, Fellowship in sin: mockery at suffering: no love. 12, Friendship in sin: contrast Matt. x. 35, 36. "No fault." "Is done by Him." 16, Cowardliness and cruelty—chastise. "Release."—"redemption" is from same root:—Christ was not "released" that His people might be "redeemed," set free from prison: all by nature bound, Isa. lxi. 1.

Correspondence, in the fear of the Lord, and to the glory of the Lord, welcomed.

#### "IF THE LORD WILL"

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# THOUGHTS FROM A MONTHLY HERALD OF THE TRUE MESSAGE.

Thy Word is Truth  
JOHN 17. 17

## THE WORD OF GOD

Vol. x. No. 6.  
June, 1910. 1d.

A Magazine seeking to show, as God enables, and to His Glory, things He hath revealed (Deut. xxxii. 29), that we may do. Hence stress on the sovereign grace that makes obedience possible, and that emphasizes the need for it; and a desire to mention both privileges and responsibilities, that the beloved of the Lord may not only know what it is to dwell in safety by Him, but to press to the mark for the prize of the high calling. The Deity of Christ, electing love, primitive church arrangements, and eternal punishment are, by grace, solemnly emphasized, though unpopular.

EDITED BY  
PERCY W. HEWARD.

"The love of the Lord . . . I bought . . . thou shalt abide for me." Hos. iii. 1-3.

"I passed by thee . . . saw thee . . . I said unto thee, Live . . . I have caused thee to multiply . . . I looked upon thee . . . I clothed thee . . . I decked thee . . . and thy renown went forth among the heathen for thy beauty, for it was perfect through My comeliness . . . but thou didst trust in thy beauty." Ezek. xvi. 6-15.

"What shall I render unto the Lord for all His benefits toward me?" Psa. cxvi. 12.

"Work out your salvation with fear and trembling; for it is God Which worketh in you both to will and to do—of His good pleasure." Phil. ii. 12-13.

"The grace of God . . . hath appeared . . . teaching us that . . . we should live soberly." Tit. ii. 11-12.

"How shall we that died to sin (representatively and typically and by confession of faith) live any longer therein?" Rom. vi. 2

"He died that they which live should not henceforth live unto themselves." 2 Cor. v. 15.

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## A WORD OF INTRODUCTION.

THOSE who desire words that amuse will, we trust, be disappointed. Life is a wondrous reality. It is so solemn to be surrounded by ungodly ones hurrying to judgment, and to realize that our own time of witness for our beloved Lord, and for walking as walked the One Who is called "A Man of Sorrows," is so short. Eternity is no mere catch-word. Eternal judgment is not an idle threat. The precious things of God are not only a pleasant dream. The treasures of earth are the shadows. The true riches and blessings are heavenly. "The things which are seen are temporal, but the things which are not seen are eternal." If, by grace, our eyes are opened and our hearts attentive to this Divine teaching how we shall value the living Word of the living God. It is a wonderful thing to be "in Christ Jesus," to be bought with His blood. Ingratitude seems so cruel in view of God's so great love. No words of ours can express what He has done for undeserving rebels, and all that no flesh should glory in His presence. To help in praise and obedience are these pages humbly sent forth.

## DESERVING.

DESERVING but the wrath of God,  
Yet saved by precious out-poured blood,  
Such love may well amaze!  
Then how can we in sin remain,  
And how our wilful pride retain?  
Obedience links with praise.

Deserving but the prison cell!  
Brought to the palace; who can tell  
The heights and depths of grace?  
Rebels made sons, the foe a friend,  
By grace that never knows an end,  
Which nothing can displace,

Deserving to be sent away,  
But now made near, made near for aye,  
The undeserved is ours!  
God shows more love than we had sin,  
And that was great, but grace came in,  
With unexampled powers.


Deserving to be left to go  
Till God's own curse our hearts should know:  
Deserving nought beside!  
Our Triune God a work hath done  
That could be claimed or wrought by none—  
And praise excludes our pride.

## WORDS OF ENCOURAGEMENT.

**"I Have Given."** When we think of *God*, the mind falls short. And His *arrangements* are, likewise, so wonderful. If we meditate on His *works*, our hearts must humbly say "O Lord, how manifold are Thy works" (Ps. civ. 24). And of His *thoughts* we can truthfully say "They cannot be reckoned up in order unto Thee" (Ps. xl. 5), though Jer. xxix. 11 is blessedly descriptive of *His* own knowledge of them. And when we come to speak of the *gifts* of God, linked with His Unspeakable Gift, how can we praise enough? The names "Nathanael," "Theodore," "Dorothy," of old doubtless expressed the longings of some parents to remember His gifts, for they all mean the same—"the gift of God." A glance at the Concordance in connection with the verb "give" (see, for example, Deut.) will impress Divine grace upon us. But just now we would prayerfully consider the *exact* and repeated words "I have given." Before the Fall God gave food (Gen. i. 29), but to ruined men He also said "The life of the flesh is in the blood: and I have given it to you" (Lev. xvii. 11). Ah, not as food, but as atonement. There, in the centre of God's arrangements concerning typical sacrifices, we have a clear reference to the Lord Jesus. I have given it to you—not I have asked it from you (cf. Ps. xl. 6): grace springs out, and we adore our adorable Lord. See too, in this connexion, the humbling reminders of sin in connexion with the words "Have I given" in Gen. ix. 3. And the same expression is again used of food in Lev. vii. 34, joined with a sacrifice—as if to show our blessings and preservation in life (as well as the primary gift of eternal life) depend thereon, and also to make evident how God provides for His "Aaron's sons," the children given to His beloved Son (Heb. ii. 13). And as to the land also the Lord said, "I have given" (Num. xxxiii. 53). Nor can we forget John xvii. 14, "I have given them Thy Word" (cf. verse 8), and "The glory . . . I have given them" (John xvii. 22). Herein is love.

Grace is a wondrous call to gratitude. We cannot think of the Lord's mercy aright, without feelings entering into Ps. cxvi. 12, "What shall I render unto the Lord for all His benefits toward me?" "We love Him, because He first loved us." And we give to Him because He first gave to us. The question is asked in Rom. xi. 35 "Who hath first given to Him?" And the Holy Spirit adds that, if such an one can be found, "It shall be recompensed unto him again." God will not be in debt to any—how can He be?—but we are in debt to Him. And the loving, grateful affection of a redeemed one will lead him more and more to obey the command of Ps. xxix.

1-2. If our beloved Saviour gave Himself for us, should we not gladly present our bodies a living sacrifice? Nothing else is our reasonable service. Oh for more giving to Him Who has given us all we need—and blest us for evermore.



## A LETTER TO AN ASSEMBLY OF SAVED ONES, AND OTHERS WHO WOULD PLEASE GOD.

## ON BIBLE DIFFICULTIES.

DEAR FELLOW BELIEVERS,

It is a wondrous thing to be called out of darkness into light (1 Pet. ii. 9), and if we walk in the light, in God's light we shall see light, and His Word will be as a light to our path. Scripture is not merely a Book of problems: the Word of God unfolds and explains His ways. So many rather view it as only full of difficulties, and almost dry bones. This is through lack of communion with the Author.

But though the Spirit of God in this, as in other things, lovingly helpeth our infirmities, we must not imagine that He thus makes unnecessary the "gifts" of our risen Lord Jesus. We are linked with one another, and as in a body the *mouth* is not the whole, so all saved ones have not the same spheres of service. This needs emphasis, because, in revolt from priestly exaltation, and in realization of the *One* Meditor between God and man, and in solemn remembrance that *false* teachers are prophesied (2 Pet. ii. 1), and, moreover, that every one of us shall give an account of *himself* to God (Rom. xiv. 12), we are apt to forget that 1 John ii. 27 is made clear by the context (note 26, John x. 5, God's people have within them a holy instinct to dread seducing doctrines, unless they smother it), and that even when this passage was most fully illustrated, in the possession of the baptism in and anointing of the Holy Spirit, the Lord gave some, pastors and teachers, (Eph. iv. 11). And, moreover, though we are sure, by grace, that the *wise* shall understand (Dan. xii. 10, Hos. xiv. 9), yet now we know *in part*, and Scripture is written to test our perseverance and obedience to 1 Cor. ii. 13, last clause. There are "Some things hard to be understood" (2 Pet. iii. 16), and our repeated failures in life impress the heart searching thought that all sin makes Scripture harder (Heb. v. 11).

But our merciful God, forgiving our iniquities, graciously overrules our very sense of ignorance to make us pray more, and to act more together, that we may know the things which are freely given us of God. And, in general, it may be said that "Bible Difficulties" not only *humble*, but *deepen* the study, so that there is oft a richer harvest than in any other way from prayerful consideration of something that at first perplexes;

if the work be not merely mental, or with a debating spirit, or with a natural thirst for knowledge and the accompanying "reputation."

Shall we prayerfully examine *together* one "Bible Difficulty" that will help as to further difficulties, and also cause us to mourn over errors, and the fleshly perverting and sad leavening of God's precious Word?

In 1 Pet. iii. 19 we read about "spirits in prison" and in 1 Pet. iv. 6 of the gospel preached to these dead. Now these passages, rightly understood, are some of the strongest, or rather *clearest* evidences against both purgatory, and the more popular, man-deluding notion of "a second chance." Let us note the context. 1 Pet. iii. tells us we shall suffer, but no harm will really be done (13) for there is resurrection (10 with 21, 22). The Lord Jesus is shown, (cf. ch. 2), as our Example, but He also suffered for sins (17, 18). It was only as to the flesh He was put to death—He did not *cease to exist*, why should we be discouraged? And so He was "made alive" (quicken). Yes, He had "an eternal spirit" through which He could be both offered and offering (Heb. ix. 14). But these thoughts suggest that there are, however, some for whom death is terrible. And, further, that the unpopularity connected with persecution is nothing strange (1 Pet. iv. 12). If the end of all things is at hand (1 Pet. iv. 7), the present days should be something like the days of Noah (Matt. xxiv. 37). Ah, yes, God's longsuffering is waiting now on earth as it was then, (it is noteworthy that the longsuffering is definitely separated from the reference to being in prison). And this lays stress on the parallel, to encourage the saints against despondency. Was not God's Spirit then witnessing among men (Gen. vi. 3, lit.: judge among, cf. Heb. xi. 7, condemn—judge against, John xvi. 8), and does not Peter, in this very epistle, in showing the Deity of Christ, say that this Spirit was the Spirit of Christ? (1 Pet. i. 11). Then Christ Himself was rejected before His earthly life, during it, and after it when working with His servants (Mark xvi. 20, Eph. ii. 17)! We are only like Him when refused. He preached, or heralded in Noah: this very name being applied to Noah in 2 Pet. ii. 5. The verb here used in no way assumes the hearers accepted. What then? They condemned the King's heralding, and they became spirits in the King's prison, and thus are naturally described according to their present condition, even as we say "King Edward was born in 1841," or that Abraham was on the east of Bethel (Gen. xii. 8, with xxviii. 19), cf. Dan. viii. 10. This name is given to show they had no second chance, that their death was not the end of them, they are now spirits in prison. Any other exegesis is usually through a wish against God's judgments, and unmindful of the decisive words in Gen. vi.,

(without which this passage cannot be easily explained, for it is referring thereto). In Gen. vi. we have man described as "flesh wherein is the spirit of life," (17); then the end of all flesh comes (13), and man is destroyed as to the earth (note repetition 11, 12, 13, 17): hence he becomes only a spirit, and not on the earth's surface, but in prison. 1 Pet. iv. 6 confirms this interpretation, for the gospel was preached, not merely was there a heralding of righteousness, to those who are dead, that they might be judged in men's law courts as to the flesh. How can this be? Men's law courts cannot judge after death! But this seems the order! Then these must be now dead, not dead when they heard the gospel, and were judged by men. But why were they condemned? Were they criminals? Nay, the gospel was preached that they might be judged. Hence they died for the gospel (cf. 14-16). These are saved ones, and so they live according to God's law court, i.e. they are righteous, they live in the spirit, though not in the flesh. Here is their intermediate state: they are the contrasts to the spirits in prison, and the thought is—Better have men's judgment now, than God's judgment hereafter (cf. 17). The believer standing before a cruel tribunal is oft brought before us in this epistle (ii. 23, iii. 15, 16, iv. 16, v. 9).

To return to ch. iii. The preaching is dated. "When once the long suffering of God waited." 'Tis not said, let it again be noticed, that those who died then have long-suffering still. There is a contrast. 'Tis prison now. Why then the word "went" and not "came"? These men lived in "the old world," according to the same inspired writer. Hence everything is appropriate, there is a parallel for every difficulty, and the awful judgment of the ungodly is emphasized upon us, and we are stimulated not to give way, though only a "few" believe. We may be unkindly treated, but those who reject shall give account to Him That is ready to judge the quick and the dead (iv. 5). Our light affliction is but for a moment, but oh, how solemn is the thought leading us to go on witnessing at all costs, that those who despise and cause us tribulation shall have tribulation (2 Thess. i. 6, 7), for the Lord will compensate, and righteous vengeance is His (Rom. xii. 19).

Similar, prayerful, verbal and contextual study, especially in comparison of earlier Scriptures referred to, will be helpful, in the Spirit, as to other difficulties, and let there ever be praise and practical godliness as a result.

Yours earnestly in Christ, all by grace,

PERCY W. HEWARD

Bound volumes of "Thoughts," "The Student of Scripture," and Leaflets. Enquiries welcomed.

## THE CHILDREN'S COLUMN.

## IDOLS.

THERE are many, dear children, who think idols are only worshipped in what they call heathen lands. England is supposed to be a Christian country and therefore free from idols. What a mistake, for there are multitudes who worship idols in England, and in all other countries. Now there are only two classes of people on this earth:—Saved and Unsaved. For both Jews and Gentiles are, by nature, far off from God, and dead in trespasses and sins (Eph. ii. 1). The people of God (Christians) are those saved through the precious blood of Christ, *from* the Gentile nations, and also *from* the nation of Israel. Yet how many children have been taught that only the heathen in lands far away serve idols! England has certainly been more privileged than some other parts of the world, but, nevertheless, it is an heathen country, and there are thousands of idol worshippers in this land of ours. I expect you think this sounds strange. But what we want to understand first is, what is an idol? Is it only an image set up, made of wood, stone, silver or gold, to which people bow? I find the dictionary answers this question, for it tells us that an idol is, "A *person, or thing, too much* loved and honoured."

Now I think you will begin to see that we have many idols in this so-called Christian land. Why even young people, as well as those who are older, whether rich or poor, are so fond of pleasure, which, I am sure, is an idol. God's Word tells us it would be so in these last days, for in 2 Tim. iii. 4 we read there will be those who are "*lovers of pleasures more than lovers of God.*" Boys and girls are to play sometimes, but many *love* amusements and this is wrong.

Then there is another idol which is worshipped, and that is *self*. I see so many who are selfish and *love* to please themselves, and want their own way. Then in this and other lands there are numbers who long for things which they see others possess. The Scriptures tell us that this is "*covetousness, which is idolatry*" (Col. iii. 5). Why how many there are who *love money*, and *wish* they were rich. Money is useful, but it is the love of it, and the longing for it, which is harmful. Then there is dress, of which, in these days, so much is thought, even by children, who love to have their new dress and hat admired. Oh what a lot of time is spent, and what money is wasted, on fine and changing clothes. Instead of this, dress ought to humble us, for it is a reminder of sin (Gen. iii. 7, 21). Portraits are often worshipped. Though this may seem strange, nevertheless it is true. I do want my dear young readers to know these things, for Satan just seeks all he can to get

people to forget God, and he wants them in the end to serve and bow down to him. This is why he leads so many to worship people and things. Anything and everything that is thought too much of becomes a god. Sinners unsaved cannot spiritually worship the True and Living God. Oh, how sad is this! Hence many pay homage to themselves or things, led on by Satan. It is easy even for saved sinners to have idols, and all such, whether young or old, need to pray constantly. "Turn away mine eyes from beholding vanity, and quicken Thou me in Thy way" (Ps. cxix. 37). Then there is the command in 1 John v. 21 "Little children, keep yourselves from idols." I do want many who read this message to be like those we are told about in 1 Thess. i. 9, 10, of whom it is said, "Ye turned TO GOD FROM IDOLS, to serve the LIVING and TRUE GOD, and to wait for His Son from heaven." All the gods of the nations are false. See Isa. xlv. 15-20, Psa. cxv. 4-8, and there are many other passages you can find and read in the Scriptures. How sad is the history of Israel, for, though God told them not to make images, they disobeyed, and often sinned in this. Their kings often caused them to sin in this way. God said they set up their idols *in their heart* (Ezek. xiv. 3). And they turned away from Him, so that He said, "Ephraim is joined to idols; let him alone" (Hos. iv. 7). Thus at the present time the nation of Israel have the same gods—whom they serve—as the Gentiles, which are self, money, fame, pleasures, and many other things. It is the *love* of these things that is wrong.

The glorious time is coming when Israel *will* be cleansed from all their sins (Ezek. xxxvi. 25), saved through the blood of Messiah, Whom they now despise. But what about those alive now? And what about my Gentile readers? For none will ever be saved except through the precious blood of Christ. Thus I want lovingly and faithfully to bring this solemn truth before you and many others, asking God to save some, and then to keep those saved from idols.

Idols there are, and many indeed,  
Further from God these idols still lead,  
*Selfishness, pride, and seeking for fame,*  
Idols are these, though not so in name.

Idols were made of silver and gold,  
Leading astray God's people of old,  
Judah transgressed, without and within,  
Idols they served, and boldly did sin.

Idols are seen, set up, and obeyed,  
Yet they can give no comfort nor aid,  
God is alone the God Who can bless,  
Give to the lost His own righteousness.

Idols are sometimes hidden from view,  
Right in the heart of Gentile and Jew,  
Worshipped as much as those made of stone,  
Seen by the Lord, to Whom all is known.

Idols there are of everything made,  
Even of wealth, or self when obeyed,  
Gardens and home, or things which we eat,  
Made into such by Satan's deceit.

Idols some think are not worshipped here,  
England is "Christian," noble, sincere—  
But they are wrong, for everywhere now  
Idols are made, and worshippers bow.

Idols there are, dear reader, beware,  
Satan doth seek by these to ensnare!  
Those who are saved—from idols should flee,  
Look up on high, and watchful should be.

Idols are fame, earth's pleasures, and dress,  
Everywhere sought with much eagerness,  
God is forgot, His Word is denied,  
Idols are served, and God is outside!

## A MESSAGE FOR YOUNG AND OLDER BELIEVERS ALIKE.

### GROWTH.

THAT which is *dead* does not grow: but when there is a *living* root we expect growth. So is it spiritually. It is impossible to become a "Christian" by growth: there must be a new *creation* (2 Cor. v. 17), but when there has been birth from above it cannot have a *second* beginning—growth then should follow. And the believer's life should be one of *continual* growth. Alas, how much backsliding there is, and how many think they have reached a climax, and so they fail to go from strength to strength (Ps. lxxxiv. 7), and to press toward the mark for the prize (Phil. iii. 14). A large number, moreover, depend on crises, on special missions, human schemes, &c. Now *growth* is a quiet, regular, every moment progress—and let us remember the word is one employed by the *Holy Spirit Himself* (1 Pet. ii. 2, 2 Pet. iii. 18). A somewhat similar thought is contained in Matt. xxiv. 13—Endurance is *patient remaining under*. The fitful, unreliable one hardly gives evidences of a new birth, but when there is a godly regularity there can be no doubt. "By their fruits ye shall know them."

The parable of the Sower emphasizes the need for growth. The *prepared* ground receives the seed, but that is not all. God is pleased to say there is a bringing forth fruit with patience (Luke viii. 15)—the opposite of a mere jerk, on occasions of sudden impulse, and national excitement. And again we not only read "grew" in Luke viii. 8, but in Mark iv. 28 the order is significant, "First the blade, then the ear, then the full corn in the ear." Compare the words of God, "The path of the just is as the shining light, that shineth more and more unto the perfect day."

But Satan seeks to use everything to encourage sin, and we must beware lest we use this wondrous Divine teaching to excuse the failures of young believers. *A little fruit tree has no more thorns*

*than a large one.* Yet it is right to meditate on the same thought in another way:—We expect much more from older believers, if we *have* grown in the *past* sin is *now* doubly serious:—to whom men commit much of him they will ask the more.

In 2 Thess. i. 3 we read of faith *growing exceedingly*: like Joseph's fruitful branch growing over the wall. The disciples once prayed "Lord, *increase* our faith," the word "increase" suggesting "add" from without. But the Lord replied by showing that faith should grow within: He spoke of the small mustard seed. *Such* a growth is here before us. Have we much more confidence in the Lord, and far less in the flesh than six months ago? Have we strong faith, that, looking beyond the hills, expects to see hills of difficulties removed, because *God is faithful*? If *only* we believed, we should be wondrously established (2 Chron. xx. 20, Isa. vii. 9).

Oh, how unnatural and how ungrateful it seems, and is, *not* to grow in *grace*. When God has so wondrously begun a work in us, can we be careless as to bringing Him glory? He will finish *His* work, but our growth will effect reward. And, moreover, though He will, in any case, bring *Himself* glory in connexion with us and all, the privilege we seek is that of *glorifying* Him; and for this privilege let us, in the Spirit, pray, and work, and suffer.

## TALKS ABOUT PRESENT-DAY NEEDS.—6.

### SOLEMNITY.

IF there was ever a time to be solemn and serious, surely it is now. For iniquity abounds, and the love of many is waxing cold (Matt. xxiv. 12). God is everywhere being *forgotten* and His gracious Word denied. But amid all the ruin of to-day we bless God, that the Holy Scriptures will abide for ever. Yet we have cause for sadness, but not depression. For our God will fulfil all that He hath spoken, His purpose must stand. This should encourage all the redeemed, but at the same time there should be great solemnity. For even the children are becoming more careless about the things of God. His Word is frequently only read on the first day of the week, and even then very little. Those brought up in so-called Christian homes have hardly any interest in the things of God. This should indeed cause sorrow of heart to all who, by grace, love the truth of God. The young people in this pleasure-seeking age are encouraged to spend so much time on earthly amusements, thus there is little time or wish for heavenly pleasures. The pleasures of sin, (Heb. xi. 25, Rom. xiv. 23) which are but for a season,

are eagerly sought and entered into by both old and young. The rapid increase of places of amusement, and the many entertainments in buildings where God is supposed to be worshipped are alike saddening and should make us very grave and solemn. Surely everything is hastening on to the end of this dispensation. In view of all that is taking place around us, can any who have passed out of death into life be otherwise than sad and sorrowful? Can the children of God spend the time, which is not their own, in foolish talking and jesting? (Eph. v. 4). Can any be light and frivolous in view of all that is surely coming upon this poor sinstained world? Can we think or speak lightly of God's terrible, but righteous, judgments? Oh, that we were all more serious, and free from the lightness of these last days. How many in these "perilous times," (2 Tim. iii.) even as of old, cause others to err, through "lies and lightness (Jer. xxiii. 32). Sad indeed is it that the people of God are afraid of being too solemn. Oh that we might be afraid of being too light and easy-going as to these things. One cannot imagine Noah, while building the ark which told of coming judgment, being anything but quiet and serious. But the truth of God is held lightly now, and the professed people of God are so light. May we seek for grace to be watchful, for it is natural to be ensnared. I sometimes wonder that we can even smile as we do, in view of the present and future condition of the lost. If we really believed ALL God's Word, we could not trifle. Alas, how we all fail. Those who are saved by the poured out blood of Christ should not look cross or ill-tempered, but there should always be a solemnity with them, for there is much to make us sad. The Lord Jesus was "A Man of Sorrows" (Isa. lii. 14). Yet the sick and helpless came to Him, and the little children were brought for Him to bless. All His life was marked with solemnity. Now it is said that if believers are serious and solemn the young people will not be attracted to the Lord Jesus! Certainly the present-day lightness does not attract them to *Him*, for indifference is terribly on the increase; thus young and old are alike becoming more and more careless. When leaders are not grave, as they should be, (1 Tim. iii. 8, 11, Tit. ii. 2), is it any wonder that the people trifle, and are light, both in manner and conversation? Oh, that we may live soberly, righteously, godly in the present age (Tit. ii. 12-15)—as we "wait for God's Son from Heaven . . . Which delivered us from *wrath* to come" (1 Thess. i. 9, 10).

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"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; Some Fridays 8. 43A, The Broadway, Walham Green, The Lord's Day, 11 and 6.30; Thurs., 8. Quiet Bible Hours on Holidays, at Upton Lane.

## THE RIGHTEOUSNESS OF GOD.

"Righteous art Thou, O Lord, and upright are Thy judgments" (Psa. cxix. 137).

IT is because the Lord is righteous in all His works and ways, that we are deeply concerned about you, dear reader, if unsaved. For God will not, as some imagine, excuse sin. Would God be righteous if He went from His Word? No! Even His terrible judgments are righteous, for sin is dreadful, yet many speak lightly of it. How solemn! The wickedness was great in the days of Noah, and God said He would send the flood to destroy every living thing, and He did so. Yet few tremble before Him, and feel the awfulness of sin (Gen. vi). The people of Sodom were sinners before the Lord exceedingly (Gen. xiii. 13), yet God in His wondrous grace, said that if there were but *ten* righteous ones in Sodom He would not destroy. But there were not even ten; therefore God in His righteousness sent the fire and brimstone, for He must keep His Word, it is for ever settled in Heaven. The Lord will never change His law. All that is written therein He will surely do. All the promised blessings will come upon those saved by His wonderful love and grace, through the shed blood of His Beloved Son. But *all* the judgments will as surely come upon those who *know not* the Lord, and *obey not* His gospel. This is why we feel so concerned about unsaved sinners. It is indeed a comfort to sinners saved by grace to know that the Lord Jehovah changeth not, and that His Word endureth for ever. But how solemn for those dead in sin. In Psa. xix. 9 it is written "The judgments of the Lord are *true* and righteous altogether." We read in 1 Sam. xii. 7, of the "righteous acts of the Lord." For all that God does is altogether right. Though he is a God of love, He is also just, and therefore He must punish sin. He cannot change His fixed Word: all that He hath spoken He will do, not one thing shall fail. God's people can look up to Him, even when He chastens because of sin, and say "O Lord, God of Israel, Thou art righteous," (Ezra ix. 15). He is the righteous God, Who does all in righteousness. "The Lord is righteous in all His ways, and holy in all His works" (Psa. cxlv. 17), and He loveth righteousness, (Psa. xli. 8).

The Lord Jesus Who was God as well as man, in His prayer for His people says "O righteous Father," (John xvii. 25). The Apostle Paul in 2 Tim. iv. 8, speaks of God as "the righteous Judge." To those who have passed out of death into life, God is their Father, but He is Judge to those who know Him not. To all such how heart-searching are the words in Gen. xviii. 25, "Shall not the Judge of all the earth do right?" How awful, yet righteous are the words spoken by the angel in Rev. xvi. 5, when the terrible judgments are shown being poured out upon the ungodly,

"Thou art righteous, O Lord, because Thou hast judged thus." Then it Rev. xix. 1-6, we are told that much people in heaven will say, at the destruction of the wicked, "True and righteous are His judgments," and they will unitedly, more than ever before, praise the Lord Who is just and righteous in all His ways.

Oh that God may use this message for His glory, in the salvation of sinners, and the quieting of His people, before His Word.

Righteous is the Lord, and just,  
Therefore punish sin He must,  
His own Word He will not change,  
Nor His judgments rearrange.

Righteous is the Lord, and true,  
All that's written He will do,  
Naught of cov'nant love erase,  
All is planned in sovereign grace.

Righteous is the Lord Who made  
Man, and earth's foundations laid,  
Righteous is God's wondrous plan,  
To redeem from fallen man.

Righteous is the Lord Who sent  
Jesus Christ, Who freely went  
To the cross on Calvary,  
In His deep humility.

Righteous is the Lord always,  
Sovereign in His works and ways,  
For His own He will not fail,  
Over all God will prevail.

Righteous is God's every act,  
Solemn is this awful fact,  
All God's judgments, written clear,  
Ought to make unsaved ones fear.

Righteous is the Lord on high!  
O, poor sinner to Him cry,  
For it is a fearful thing  
Both to live, and die, in sin.



**SUGGESTED DAILY READINGS.**

"IF THE LORD WILL."

	Genesis	Luke		Genesis	John
1	xliv. 1-13	xxiii. 34-39	15	i. 14-26	i. 22-28
2	xliv. 14-34	xxiii. 39-47		Exodus	
3	xliv. 1-15	xxiii. 48-56	16	i. 8-14	i. 29-34
4	xliv. 16-24	xxiv. 1-5	17	i. 15-ii. 4	i. 35-42
5	xliv. 25-	xxiv. 6-12	18	ii. 5-20	i. 43-51
	xlvi. 7		19	ii. 21-iii. 10	ii. 1-11
6	xlvi. 8-34	xxiv. 13-18	20	iii. 11-22	ii. 12-17
7	xlvi. 1-12	xxix. 19-27	21	iv. 1-9	ii. 18-25
8	xlvi. 13-26	xxiv. 28-35	22	iv. 10-23	iii. 1-8
9	xlvi. 27-	xxiv. 36-43	23	iv. 24-31	iii. 9-17
	xlvi. 4		24	v. 1-9	iii. 18-21
10	xlvi. 5-14	xxiv. 44-48	25	v. 10-23	iii. 22-30
11	xlvi. 15-	xxiv. 49-53	26	vi. 1-8	iii. 31-36
	xlvi. 4	John	27	vi. 9-30	iv. 1-6
12	xlvi. 5-18	i. 1-5	28	vii. 1-13	iv. 7-15
13	xlvi. 19-33	i. 6-14	29	vii. 14-25	iv. 16-20
14	i. 1-13	i. 15-21	30	viii. 1-15	ix. 21-26

The Psalmist found God's Word sweeter than honey, and there was no cant in his most striking descriptions of its preciousness. Yet we, alas, living in days when more scripture has been so graciously given, seem so slow to appreciate our privileges.

**SUGGESTED STUDIES FOR THE LORD'S DAY, FOR ISOLATED AND OTHER SAVED ONES.**

There is a real difference, dear fellow believers, between isolating ourselves, and being isolated for Christ's sake. The former may be through pride, natural desires, business openings, &c.; it may be far from spiritual-minded saints or it may be near. Oh how we need to distinguish, in the Spirit, between true separation and the counterfeit. Satan is disguised as an angel of light. John, the apostle, was in Patmos because of the Word of God: we want very definite placing by God before we compare ourselves with His privileged, persecuted servant.

And godly isolation is not disunity. Those who err cause this, however numerous they be. Unity depends on the Lord's presence and will, not on numbers, &c. Therefore when, by grace, there is a desire to be outside the camp with our beloved Lord, let there be a longing for love in the truth, and for following things that please Him, with those that call upon Him out of a pure heart (2 Tim. ii. 22). If this is felt, and the great importance of epistles in the early church, is seen, we shall soon have more correspondence from some, for whom we cannot now pray personally, because we do not know they are isolated. God meant much teaching when he arranged that a large part of the later Scriptures should be in the form of letters.

**Gen. xlv. 25-xlvi. 7.** They went, and came—Fellowship. Egypt and Canaan, Lev. xxv. 38, Isa. xix. 25. 26, Note impulsive love now. God works the unexpected, He saves the unlikely, and does more than we can ask or think. The message seemed too good to be true—Jacob's heart fainted: a Jacob-failure. He believed them not:—He had good reason to doubt them: we have none to doubt the Lord—and if we faint, 'tis because of sinful unbelief (Rom. iv. 20): how much mischief unbelief does (Matt. xiii. 58, Heb. iii. 19; Luke xxii. 32 shows that Peter's denial was through failure to exercise faith, though, through Christ's work and prayer, it did not utterly fail or die). 28, Israel. "Enough." **XLVI.** 1, God's oath (Sheba), sacrifice. 2, Promptness. God gives two of His names as well as saying Jacob twice. I will make, I will go down, I will bring up. Joseph—how tender is the Lord. Thee, cf. 1 Thess. iv. 15—unity of the nation, and of the saints: how responsible is a parent for his children in view of this! 5, Obedience. 7, Arrival.

**Luke xxiv. 6-12.** "The Living One." He is not here. "Remember"—a careless memory leads to much sorrow: note Luke xxiv. 25, John ii. 23, xii. 16, xiv. 26, Acts xx. 35. "Must." Hands—fellowship. "And." "His Words," John xiv. 23, 9; Yet they believed not. 10, Fellowship. 12,

Wondering, John. xx. 6-10: oh how many struggles took place in their minds. Oh for more faith: God does wonderful things—but we must not merely wonder.

**Gen. xlix. 5-18.** Fellowship in sin. 6, Marg. Note *hatred* of sin. Man's self-will—man's pleasure is a sad thing. "I will divide"—with the *prophetic* Word there is power (Hos. vi. 5). God's Word must stand, yet grace reigns—Levi was "divided,"—finally in blessing (Jos. xxi.): how graciously the words were arranged to allow of this—but 'tis not so with words as to eternal fire. 8, Judah—praise. Christ came of the tribe of Judah: these prophecies will be fulfilled in Him, Ps. cx., Rev. v. 5. Shiloh—the One to Whom the *Kingdom* belongs: the fact that the *priestly* ark was first at Shiloh is striking. 13, Afterwards the Divine *lot* coincided, and Zebulon was near to ("over") Zidon's district, and possessing the *bay* by Carmel:—thus God never contradicts Himself: Israel might have wondered if Zebulon's "lot" would *fall* at the south, but Joshua trusted God. 15, Ease, yet. . . 17, Will antichrist spring from Dan? 18, Thoughts of sin and judgment suggest, by contrast, the glory of salvation and "that Day." Oh for more *expectancy*.

**John i. 1-5.** A reference to Gen. i. 1, and Matt. i., and Mark i. 1. With—toward, such fellowship. "The Word was God"—the article is left out in the break to emphasize that Christ was *essentially* God, and the sentence is put in *unusual* order to lay stress on this. 2, Repetition, to prevent so-called "Unitarianism." "All things"—how *He* is glorified, cf. xvii. 5, 24. Note *repetition* again in this verse. 4, A reply to Gnosticism, an ancient system of men that made "Life" and "Light" separate emanations from God. What a contrast with Christ are sinners—dead and in darkness. See too Ps. xxxvi. 9. The darkness did not receive the Light, did not put the Light out—Christ was separate from sinners. Oh for more likeness to Him (Phil. ii. 15).

**Ex. ii. 21-iii. 10.** What a change from the palace: God's people must have painful experiences. 22, Gershom means "a stranger *there*":—to faith and love, Midian was a "there" not a "here," even when Moses lived in it. May we likewise expect that Day! 24, 25, God heard, God remembered, God looked, God had respect. What an emphasis on God's work. No *merits* of Israel mentioned:—all they did was to sigh: God hears a groan. III. 1, Faithful in that which is *least*, Luke xvi. 10. 2, So the Lord Jesus came and called the disciples when at *work*. Sloth is never well pleasing. The "bush" pictures worthless Israel preserved, and weak Moses used in service: such is grace. 4, 5, We either have reverence or curiosity—oh for reverence. 5, 6, From head to foot,

recognition of God. 8, What grace. An anticipation of the coming down of the Lord Jesus leading up to another "Passover": see too Gen. ii. 7. 9, God hears all, Gen. xviii. 20. 10, At *end* of message. The *God* of Abraham deigns to use a servant:—Thou, but "My people."

**John ii. 1-11.** Third day, literally true. Also symbolic of *that* Day (Hos. vi. 2), with the marriage supper. God arranges details of time. 2, Blessed are those "called" to *that* supper. 3, No refreshment will be wanting *then*. 4, The Lord's hour will have come, cf. vii. 6. 6, Six—empty—ready: six disciples in ch. i, for verse 41 is "This one *first* finds his own brother" implying the other, unnamed John, did *this* secondly. Oh that the Lord may fill us. 7, Water, John's ministry. The change—this wine (evidently new wine) suggests, as in Mark xxii. 2, the gospel. 7, Obedience. 8, Faith. 10, A *contrast* with the usual drunken feasts of men: the ruler of the feast was able to tell *at once*. Beginning, Galilee—more remarkable because John rather records Christ's Judæan ministry. "His glory," i. 14. Disciples—not brethren—absent, as Israel will be, from *that* feast, but brought in next (22).

**Ex. vi. 1-8.** Not "what thou shalt do": the glory is the Lord's. Strong hand, because of God's strong hand (Ps. cxxxvi. 11, 12). 3, The word "name" is used in connexion with "Jehovah": only in *italics* before. Not a change in God, or a development by man, but a further revelation by God of Himself. "To give." Strangership is the opposite of possession, 1 Pet. ii. 11. "I will"—repeated. Then, "Ye shall know." The name "Jehovah" begins and ends the striking message of 6-8, and both times it is joined with the emphatic pronoun:—Do we emphasize our gracious Lord enough! Oh what grace we have received.

**John iii. 31-36.** "He That Cometh," one of the many names of the Lord Jesus, see Heb. x. 37. Man nothing; and John would humble Himself too. But, as in ch. i, we have the repetition *emphasizing* Christ's glory. 32, Man by nature, Isa. liii. 1, 2, 3, John v. 40, John xii. 38. 33, Yet grace saves *individuals*. Everyone else doubts God's truth: how awful is sin. 34, 1 Cor. ii. 11. 35, What love, and that love is to *us* in Christ, xvii. 23, 26. 36, Two classes, only two. "Believeth *into*." "Hath," now. "Abideth." Note *individual*. Dear reader, how is it with you? 'Tis not enough to believe *about* Christ.

Correspondence for concerned and enquiring ones ever welcome—to the glory of God.

Learning "by heart" 1-7, Josh. iii. 13-17, iv. 1-2; 8-14, Josh. iv. 3-9; 15-21, Josh. iv. 10-16; 22-30, Josh. iv. 17-24. ;

# THOUGHTS FROM A MONTHLY HERALD OF THE TRUE MESSAGE.

THE WORD OF GOD

"Thy Word is Truth" JOHN 17:17

**Vol. x. No. 7.**  
**July, 1910. 1d.**

*A Magazine of Scriptural testimony, seeking to show that the imagination of the thoughts of man's heart is only evil continually (Gen. vi. 5), but that God, having chosen His undeserving people in Christ before the foundation of the world (Eph. i. 4) in the fulness of time gave His Son to die for them (Isa. liii. 11, Matt. i. 21), that they, being born again of the Spirit (1 Pet. i. 23), might have their fruit unto holiness (Rom. vi. 22), keeping His commandments (John xiv. 15-21) in godly fellowship (2 Tim. ii. 22), and waiting the return of Him who delivered them from real coming and everlasting wrath (1 Thess. i. 10).*

EDITED BY  
**PERCY W. HEWARD.**

"The recompence of the reward."  
"Therefore will I divide for Him." *Isa. liii. 12.*  
"He selleth all that He hath, and buyeth that field." *Matt. xiii. 44.*  
"The joy that was set before Him." *Heb. xiii. 2.*  
"The sufferings of Christ, and the glories that should follow." *1 Pet. i. 11.*  
"Wherefore God hath highly exalted Him." *Phil. ii. 9.*  
"Thou art worthy to take the book and to open the seals thereof: for Thou wast slain." *Rev. v. 9.*

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If such words are used of Him Who was essentially God (*John i. 1, Rom. ix. 5*), and Who became flesh (*John i. 12*) if the reward of His obedience unto Death is so emphasized, surely that reward must be a real one—and, since He is His saved ones' Example, let us remember the solemn words: "If children then heirs, heirs of God, but joint-heirs with Christ if so be that we suffer together" *Rom. viii. 17*, literally.  
"If we remain under we shall also reign together?" *2 Tim. ii. 12.*

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## A WORD OF INTRODUCTION.

"THE Word of our God shall stand for ever."  
Yes, we would rejoice in an infallible revelation. The 20th century and its thinkers are as nothing. "God has spoken in His holiness." If, dear reader, you seek something to amuse, or to make the path broader, or to combine modern thought and ancient truth, in the mercy of God you will not find it here. But if, saved and kept and spurred only by grace, you desire to know the will of the Lord, and to walk humbly with your God in the midst of a crooked and perverse generation, then, perhaps, the Lord will grant food through this magazine. But do not value only that which you already know. Consider anything that seems too narrow, in the light of the Word, without prejudice, and either carry it out, or write us and show us from the Scripture where we are wrong. Our desire is to glorify God, and we cannot but feel that there are many who sigh and cry for the abominations of to-day, and who, redeemed by the blood of Christ, want to be distinct from worldly and political and unauthorised religious organisations, but who fail to realize that the step must be one of faith.

"Add thou not unto His Words, lest He reprove thee, and thou be found a liar."  
*Prov. xxx. 6*

"The words of God"—Yes, God to creature spake, He Who could world on world, unwaiting, make; Who holds the universe, and counts it small, And time and space seem nought—"God over all."  
"The words of God"—what condescending love That He should send a message from above! Shall we not hear, attentively obey, And gladly cast each self-born wish away?  
"The words of God"—how can we add thereto? For every word of God alone is true!  
"The words of God"—we dare not alter one, But he that readeth should God's pathway run.  
"The words of God"—no man can rearrange, "The words of God"—no changing customs change, "The words of God"—what reverence should we show Towards His words, and seek His will to know.  
"The words of God"—traditions are shut out, Though oft they seem religious and devout, If He a dispensational law removed Or added one—His right unique it proved.  
"The words of God"—let this great solemn thought Now fill the minds of those whom Christ hath bought— And let all human doctrines be denied, Lest in that Day we stand with those who've lied,

## WORDS OF ENCOURAGEMENT.

**Within.** How wondrously blest was Adam *in* the Garden of Eden. But he sinned, and God "drove out the man" (Gen. iii. 24). "Your iniquities have separated between you and your God." It is an evil thing and bitter to leave the Will of the Lord. How safe was Noah inside the Ark! how unsafe were those who were only *near*—ah, more than unsafe, they were lost, and are now, according to 1 Pet. iii. 19, spirits in prison. How glorious it is to be "*in Christ*":—the words are not merely human: they are Divine words to express a Divine *fact*. "In Christ" how can there be wrath? "In Christ" there is a fulness of grace. And His Words are clear—"Him that cometh to Me I will in no wise *cast out*" (John vi. 37). No power can pluck the redeemed out of His hand, linked with that of *His Father*, and *ours* (John. x. 28). Such is covenant grace. Surely praise should abound.

And those saved, by grace, should seek to illustrate the words "*in Christ*" by doing everything only "*in the Lord*," and *in His name* (see 1 Cor. vii. 39, Col. iii. 17). Obedience should explain the doctrine we believe, and the privileges we possess. Now sin can only separate—excused sin can only increase the separation. Believers are those who are "*within*" (1 Cor. v. 12). But if there is wandering from God, the goal and climax will be—unless God mercifully prevents—exclusion. How solemn is the language of Christ as to a self-centred one—"Let him be unto thee as an heathen man and a publican." And the man to be thus treated with sorrowful definiteness began with such "a little sin," as most would say. Let us humbly seek to continue *in the Vine*, to enter into the meaning of sanctification *in the truth*, to keep in the narrow way, though some think it circumscribed, to continue *in the Word*, and *in the love of the Lord*, to know the *wall of grace* and the practical blessings linked with a position in Him Who died and rose for His own, and Who is soon coming for them.

**Without.** If there are untold blessings in Christ, there are untold judgments without. We have seen the blessings of "*insidedness*"—the security and the happiness in Christ. We have solemnly felt that sin involves *just the opposite*. We have noticed how rebellious Adam hid away from the presence of the Lord, though he could not escape, and that he was driven out. Cain too, having added sin to sin, "went out from the presence of the Lord." Many of the most suddenly striking statements of Christ concern "the children of the Kingdom . . . cast out into outer darkness" (Matt. viii. 12), and similar judgments. The parables refer to this doom of false professors in no uncertain way—

"Cast the bad away," "Bind him hand and foot, and take him away, and cast him into outer darkness," "It is henceforth good for nothing, but to be cast out." We are not surprised, therefore, to find that the unsaved are called those without (1 Cor. v. 12, Col. iv. 5, 1 Thess. iv. 12, 1 Tim. iii. 7): believers being by grace *within*. And the last book of Scripture, from the words of which many would seem to take away, says of the ungodly at the end, "*without* are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie" (Rev. xxii. 15). Such words, cutting at the root of "Restorationism," are most humbling. Shall we not be stirred and spurred on to warn sinners to flee from *the wrath to come*? How terrible to be without God's presence for ever—a continuance of conscious suffering of deserved wrath. Oh, dear friends, how small in view of this seem the trials of the Lord's redeemed now. If they are cast out of the city like some of old, and if they do need to go without the camp, being treated as lepers for the sake of their Lord, their light affliction is but for a moment, and it is well to be afflicted to learn God's teaching, and to be a partaker of His holiness. How solemn it seems for a morsel of meat or a moment of pleasure to barter wondrous things, to dare and risk eternal wrath.

## A LETTER TO AN ASSEMBLY OF SAVED ONES, AND OTHERS WHO WOULD PLEASE GOD.

### "GETTING RID OF TRUTH."

DEAR FRIENDS,

It is a blessed, and, withal, solemn privilege to be "*in Christ Jesus*." Identified with Him, and represented by and representing Him, what manner of persons ought His redeemed to be, in holy conversation, and godliness; or, rather, conversations and godlinesses—emphatic plurals which our translations seek to bring out by the word "*all*" (2 Pet. iii. 11). We can never remember this too much. Sounding the alarm as the Lord's watchmen, let us all fear lest any of *us* should seem to come short: seeking to restore others, let us consider *ourselves* individually, lest we also be tempted (Gal. vi. 1). For it is naturally easier to see the notes of others than our own beams: though *spirituality* reverses this, and causes a godly abhorrence of self. Those who would broaden oft accuse any who would keep to the *narrow way* of heresy-hunting: ah, dear friends, every reproach is to teach us, and, accordingly, let it *never* be with curiosity, or pride, or anything approaching the spirit of the Pharisee, that we behold the desolations, which cause us to cry the more earnestly "Come, Lord Jesus."

Truth is never popular among fallen creatures. The Living Truth (John xiv. 6) was despised and rejected of men. His own received Him not. Israel saw no beauty in their Messiah. Though He came into contact with few Gentiles, the leaders thereof across whose path he came—Pilate and the semi-Gentile Herod—refused Him. And He said, with a striking link, "Me and my Words." And the heart-searching fact that a man's treatment of revealed truth shows his condition of heart is brought out in Luke xvi. 31—"If they hear not Moses, and the prophets, neither will they be persuaded though one rose from the dead."

The world has not become more teachable since the Lord Jesus walked this earth. Rather is it otherwise. Transgressors will shortly come to the full, and the Divine words have a yet more definite application:—Yea, truth faileth; and he that departeth from evil maketh himself a prey" (Isa. lix. 15). The disciple is not above his Master, and the world that said "Away with Him" will echo the words, whenever there is a revival of faithfulness, "Away with them." Meanwhile, the leavening of the fine flour of Divine truth more or less secretly proceeds in the development of the *mystery* of iniquity, for "Away with the Word" is the secret motto of many more than we think: the exaltation of the professing "Church," or *nominally* of Divine leading, being oft a common attack on Scripture.

Concerning the evil one it was written as to saints—"We are not ignorant of his devices." Satan has numerous methods though one object; and the flesh is his willing ally. Many are the schemes of evil. Some there are who oppose truth with open defiance. They will have none of God's reproof (Prov. i. 25): they are "a rebellious people, lying children, children that will not hear the law of the Lord." To His representatives they say "Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us" (Isa. xxx. 9, 11). Some are less daring, but, in God's sight, they hate instruction, and cast His Words behind them (Ps. l. 17), illustrating that even Pharisaic teachers by nature love "darkness rather than light," because their deeds are evil (John iii. 19). Oft-times religious men are like the second son in Matt. xxi.—they say "I go, sir." Their words are full of outward respect, and they cry "Lord, Lord" (Matt. vii. 21), with seeming devotedness. Those kept out from the Kingdom always seem to be pictured as saying "Lord, Lord," with such solemn repetition and emphasis. But though they draw near with their lips, their heart is far off, and the evidence is in the Lord's wondrous description, "Their fear toward Me is taught by the precept of man" (Isa. xxix. 13), or, in other words, they are "teaching for doctrines the commandments of men" (Mark vii. 7). Leavening fine flour is not a violent process: the

fine flour is *first* accepted, and not all is touched at once. In such a way, the Lord has made it clear, will men get rid of truth. Accordingly, even in his days, Paul the apostle spoke of *many* corrupting or *adulterating* the Word of God (2 Cor. ii. 17); not entirely changing, but adding to His Words (Prov. xxx. 6), or subtracting from them, unmindful of the humbling message of Rev. xxii.

Hence we find Rome adds to the original arrangement of a manifest unity a belief in its continuance and earthly grandeur, despite ruin, and dispensational appointments, and it leavens generally the teaching that the earlier and later Scriptures are both from God, to re-introduce an earthly priesthood, distinct from that of all believers, with accompanying ritual. The Divine revelation of the Fatherhood of God is leavened among others by the addition of Universalism, and the second command to love one's neighbour is taken out of the first, (of which it must be a part, because of the "all's" in that first one),—taken out of the first to support man-made socialism. The doctrine of Scripture as to Christ's death, even for Gentiles, is perverted to bring in the idea of universal restoration. Words like "Inspiration," "Atonement," "Love," "Eternal" are likewise twisted to assert doctrines that oppose the humbling truth of God. Bible commands are likewise modified—Baptism is changed to sprinkling—The bread of the Lord's Supper is literally leavened away from Christ's simple and unmistakable appointment, and the instruction He gives is covered up thereby. Thus we see the getting rid of truth; but may it be ours quietly to hold fast the faithful Word, knowing that He That shall come will come, and will not tarry.

Yours sincerely in Christ, all by grace,

PERCY W. HEWARD.

## GROWTH.

Oh that we now may grow in grace,  
And self and pride henceforth abase,  
And grow in knowledge of the Lord,  
And quick obedience to His Word.

'Tis easy to backslide and fall,  
But on our God for grace we call,  
That we may grow in grace alway,  
And live more mindful of "that Day."

Where there is life there should be growth;  
Why should we yield to sinful sloth?  
Where there is life there should be fruit;  
'Tis thus we show a God-given root.

Growth glorifies our gracious God,  
And well befits those saved by blood!  
And unto Christ we *each* should grow,  
And *all* together prosper so.

Israel's stripped plant will *quickly* bloom—  
For *all* the future is not doom!  
But now, before Christ's Kingly Day,—  
Let *saved ones* grow—then share His sway.

## THE CHILDREN'S COLUMN.

## DEATH.

**W**E have a very solemn subject, dear children, for our little talk together this time. But every one, more or less, has been thinking of the death of King Edward the Seventh. Some who are saved, through the precious Blood of Christ, have been praying for the Royal Family in their sorrow, that God would use this time of sadness for His glory, in causing some at least, who are "dead in trespasses and sins" (Eph. ii. 1), to see their need of His wonderful salvation, and to pass out of the DEATH of sin into life (John v. 24). So many are DEAD NOW, though they have natural life, and we read in God's sure Word of a "SECOND DEATH" which is far worse than the death of the body. I have had portions of three texts of Scripture in my mind lately, Rom. vi. 23 "THE WAGES OF SIN IS DEATH." But the verse goes on to say "The GIFT of God is eternal life through Jesus Christ." There is only ONE WAY OF SALVATION; that is—through the DEATH of the Lord Jesus. In James i. 15 we read "SIN, WHEN IT IS FINISHED, BRINGETH FORTH DEATH." Rev. xxi. 8 says "THE LAKE OF FIRE, WHICH IS THE SECOND DEATH." Now these three verses are very solemn, but equally true with other portions of God's Word, such as "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." Concerning those who have eternal life it is clearly written "On such the SECOND DEATH hath no power" (Rev. xx. 6). Oh how wonderful is the future of those who are in Christ Jesus, but how fearful is the future of those who live and die without God. For there is the judgment AFTER DEATH, for all who are unsaved (Heb. ix. 27). Now I want you to turn with me to Rom. v. DEATH is mentioned many times in this chapter. But the verse I want you to think about now is 12. "Wherefore as by ONE MAN SIN entered into the world and DEATH by sin; and so DEATH passed upon all, for that all sinned." So we see that DEATH, sorrow, pain and all suffering came into the world when Adam and Eve disobeyed God. Oh how dreadful is even ONE ACT of disobedience. Yet how sad it is, that, though sin brought all suffering into the world, and shut out sinners from God's presence, few hate sin, and love to do God's Will. To begin with, all are enemies to God, Who says, "ALL THAT HATE ME LOVE DEATH" (Prov. viii. 36). This makes me think of the words of John iii. 36, "He that BELIEVETH NOT the Son shall not see life, but the wrath of God abideth on him." Oh how solemn is every word. God is so holy, and He is righteous, therefore sin must be punished. We see right back in Gen. iii. 21 that sin means death, either to the sinner, or some one

else. God made Adam and Eve, we read, coats of *skin*. Thus the animal died and they were spared. Then in Gen. xxii. 13 the ram died INSTEAD of Isaac, and we think of the many animals which were offered up as sacrifices. All were pictures of the Lord JÉSUS, the Lamb of God, Who gave His life a ransom for many. Those for whom Christ died will never be hurt by the SECOND DEATH. The Lord Jesus, speaking to His disciples, said, "The SON of Man shall be betrayed unto the chief priests, and unto the scribes, and THEY SHALL CONDEMN HIM TO DEATH" (Matt. xx. 18). Again He said "MY SOUL IS EXCEEDINGLY SORROWFUL, EVEN UNTO DEATH" (Matt. xxvi. 38).

Though He was condemned to death, Pilate said, "I have found no cause of death in Him" (Luke xxiii. 22). No, He was not worthy of death, but He, the Spotless Son of God, died for guilty sinners, for young as well as old, since "all have sinned." "There is none righteous, no, not one" (Rom. iii. 13). Yes, the Lord Jesus "humbled Himself and became OBEДИENT UNTO DEATH, even the DEATH of the cross" (Phil. ii. 8). God's beloved Son, Who was God as well as Man, redeemed His people, being made a curse for them, for it is written "Cursed is every one that hangeth on a tree" (Gal. iii. 13). If Christ had not died none would have been saved. And those who can say, by grace, "He loved me and gave Himself for me" will never die the second death, but live for ever with Him. But for unsaved ones, whether young or old, there is the Judgment after death, the wrath of God, the SECOND DEATH. Oh how I long for many who read this message to be saved now, through the death of Christ. For it is an awful thing to die unsaved, and to be raised to stand before the great White Throne, and to be cast into the Lake of Fire, which is the SECOND DEATH.

DEATH came through sin, when Adam fell,  
'Twas Satan's work and leads to hell,  
But through the precious blood outpoured,  
Sinners are saved through Christ the Lord.

DEATH, suffering, sorrow, sighing, pain  
Came through the fall:—God's Word is plain.  
But Christ for lost ones freely died  
The Lamb of God was crucified.

DEATH is so solemn, certain, true,  
And afterward comes Judgment too,  
For those who go there own way here  
The Judgment Day is drawing near.

DEATH comes to all, both young and old,  
The rich and poor it doth enfold,  
But sinners saved by grace, through faith,  
Will have no judgment after death.

DEATH is an enemy, we read,  
Yet to the Scriptures few take heed,  
They hurry on to death and hell,  
And yet they think all will be well.

Both DEATH and hell will yet be cast  
 Into the Lake of Fire at last!  
 But wrath will not be after death  
 For sinners saved, the Scripture saith.

DEATH came through sin, and yet how few  
 Hate sin, and love God's Will to do!  
 The second DEATH is sad indeed,  
 But SIN to this doth surely lead.

For sinners saved the second DEATH  
 Will have no power, the Scripture saith,  
 For they with Christ will ever be,  
 Throughout the long Eternity.



### What we want many who attend the Bible School to do, by grace.

**Believe** on the Lord Jesus Christ (Acts xvi. 31).  
**Invite** others to Him (John i. 41).  
**Build** rightly (1 Cor. iii. 12, 13).  
**Live** to God's glory (1 Pet. ii. 9).  
**Eschew** evil (1 Pet. iii. 11).

**Search** the Scriptures daily (Acts xvii. 11).  
**Cleave** to the Lord (Acts xi. 23).  
**Hide** His Word in their heart (Ps. cxix. 11).  
**Offer** the sacrifice of praise (Heb. xiii. 15).  
**Obey** the Lord (Isa. i. 19).  
**Look** off unto Jesus (Heb. xii. 2).



### A MESSAGE TO YOUNG BELIEVERS, AND OLDER ONES AS WELL.

"RESISTLESS OR RESISTIBLE?"

**I**N one part of Scripture we read "Who hath resisted His Will?" (Rom. ix. 19): in another part, a man, full of the Holy Spirit, says, "Ye do always resist the Holy Ghost" (Acts vii. 51). Now the natural mind which is enmity against God seeks to find some contradiction in the Word that God has so graciously given. The Scripture is a light, and men hate the light, because the light shows up their darkness. The children of God, however, realizing their own ignorance, and their Father's wisdom, should at once feel that a difficulty is a call to deeper study, and a seeming contradiction is a promise of rich instruction. Gold is not all on the surface—though there is nothing but gold in God's Word. Our Heavenly Father is pleased to reveal Himself and His operations in a way that tests and causes to grow, the faith of His redeemed. Any absolute clearness, that the natural mind could readily accept, would go far to disprove the Divine authorship of Scripture, and would deny the plain and solemnizing teaching as to human depravity which is revealed, and also seen and felt by those who would walk humbly with their God.

In His wondrous sovereignty He has dealt with men in different ways at different times; but the result is always an appalling display that "there is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God" (Rom. iii. 10, 11). The heart is mortally wounded, and incurable, as the words "desperately wicked" in Jer. xvii. 9 signify. Hence there is a continual and general warfare against God—His *revealed* will is resisted as by Pharoah (Ex. v. 2), and if He proclaims by His servants His grace to helpless sinners, all day long His hands are stretched forth unto a disobedient and gainsaying people (Rom. x. 21). And if this were *all*, the Lake of Fire would be the future of every one of us: there would be none of Adam's race in the Paradise of God: wrath to the endless end would be the merited portion of each inhabitant of this world. It is *this* part of Divine truth which is hated. Men imagine they have some merit, and many conceive that because their *minus* of iniquity does not seem so great as others therefore they have a *plus* of good. The Divine revelation that, though we have helpful qualities in relation to one another, we have *nothing* worthy of God's acceptance, is so repugnant to man's theology that the majority reject the idea, and practically deny that all are by nature *dead* in trespasses and sins (Eph. ii. 1). Ah, dear reader, were it not for electing grace Christ would have no Church, and heaven would have no one redeemed from the earth (Rev. xiv. 3).

Now, perhaps, by grace, we are brought down in worship and meditation and we can see the harmony of God's statements. Though all by nature reject His counsel (Prov. i. 24, 25), yet He is absolutely powerful, and *can cause* a new creation (2 Cor. v. 17), and bring low the sinner's will. Hence, He, in mercy, works unhindered in the salvation of those by nature even as others (Eph. ii. 3), but who, in His wondrous love and wisdom, were "chosen in Christ before the foundation of the world" (Eph. i. 3). If we realize God's righteousness, and the Scriptural standpoint, the marvel is not the judgment of some, but the salvation of some; not that all are not saved, but that any are saved.

When one is born from above, he is led by the Spirit of God (Rom. viii. 14). He has been irresistibly quickened, but now he is resistibly guided. Hence a believer may either keep the commandments and wishes of the Lord voluntarily (John xiv. 15, 1 Cor. ix. 17), or, though just preserved by bit and bridle from losing his guaranteed salvation (Ps. xxxii. 9), may *resist* the gracious will and word of his heavenly Father. Dear readers, these thoughts are heart-searching. May we humbly confess sin and rightly rejoice with trembling and reverently obey, henceforth, to the glory of our God, and in constant view of "that Day."

## TALKS ABOUT PRESENT-DAY NEEDS.—7.

"FRET NOT THYSELF."  
"DELIGHT THYSELF."

THUS the Lord exhorts His people in Ps. xxxvii, and truly in these days we need to be watchful, and seek for grace to obey all the Scriptures. The world is upside down, and, as we look around, we see what the Psalmist saw in his day. "I have seen," he says, "the wicked in great power, and spreading himself like a green bay tree." Amid all this how comforting are the words in verse 1 of the Psalm "FRET NOT THYSELF because of evil doers, neither be thou envious against the workers of iniquity." And the Psalmist goes on "DELIGHT THYSELF in the Lord" (4). Here is the cure for all fretfulness. For how can any be peevish and irritated—when their delight is in the Lord? Fretting comes through looking around, instead of "looking off unto Jesus" (Heb. xii. 2). In the midst of all that takes place God can keep His people in "peace, peace," (Isa. xxvi. 3 margin). The wicked may prosper and have an "easier" time than saved ones, but *without* peace, and everlasting joy. The Psalmist thought the prosperity of the wicked strange, he tells us, *until* he went into the Sanctuary of God, and understood their end (Ps. lxxiii. 17). We need to think more of the *future* of the ungodly; this will make us more earnest in spreading the truth, and surely it will make us more humble and praiseful that we, in God's mercy, are saved. "FRET NOT THYSELF IN ANY wise to do evil" (verse 8) is a Divine command. And we are not to fret because the wicked bring evil devices to pass (verse 7). We need to remember the words "His heart FRETTETH AGAINST THE LORD" (Prov. xix. 3). If we seek to hide God's Word in our HEART it will keep us from sinning against Him (Psa. cxix. 11). If we are FRETFUL, INSTEAD OF TRUSTFUL, we shall influence others to be the same. God's servant David had many trials, but we read that He ENCOURAGED HIMSELF in the Lord his God (1 Sam. xxx. 6). We need more DELIGHT in the Lord. I like the words—"DELIGHT THYSELF IN THE LORD." We need in this way to look after ourselves, that we may live unto God's glory, and be helpful to others. There will be no time for FRETFULNESS if we are like the one mentioned in Ps. i. 2, 3—"But his DELIGHT is in the Law of the Lord, and in His Law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper." How refreshing shall such lives be—"like a watered garden and like a spring of water, whose waters fail not." There will be no room for peevishness and discontent if we, by grace, seek thus to live. But, alas, how *easy* it is to FRET, and

to be disheartened. Let us read Ps. xxxvii. often, and remember that all things work together for good to them that love God (Rom. viii. 28). And thus let us delight in the Lord, and, henceforth, FRET not in any wise.



"There is no want to them that fear Him"  
(Psalm xxxiv. 9, cxii. 9).

- "No want," for God the Lord is great,  
His precious Word is sure!  
"No want," in whatso'er estate,  
For saints who love God's Law.  
He will their every need supply,  
And guide, and keep them, with His eye.
- "No want!" The silver and the gold,  
The world, and all therein  
Belong to God—'tis His of old;  
We suffer want through sin.  
Naught that is good the Lord denies,  
The longing soul He satisfies.
- "No want!" For God the Lord on high  
Is great, He will not fail  
His people, who on Him rely.  
Though they are weak and frail.  
His blessing will make saved ones glad,  
No sorrow with it will He add.
- "No want," for God is always near!  
Lions may lack their food,  
But saints, who God the Lord revere,  
Shall never lack what's good:  
For God will all their wants supply,  
As they look up to Him on high.
- "No want," as in Him saints abide:  
A God at hand is He:  
For all His own He will provide,  
Through Christ, Who is their Plea.  
Freely with Him God all things gives,  
To intercede Christ ever lives.
- "No want!" For, having raiment, food,  
We should contented be:  
For God withholds nought that is good,  
His gifts of grace are free!  
If His redeemed seek Him alway,  
"No want" have they from day to day.
- "No want!" For every need is met  
In God's beloved Son.  
There's nought to make us ever fret,  
If in God's ways we run.
- "No want," while we are here below,  
As we in grace and knowledge grow.

- No MAN hath ascended up to heaven (John iii. 13).  
No MAN hath seen God (John i. 18).  
No MAN took Christ's life (John x. 18).  
No MAN cometh unto the Father but by Christ  
(John xiv. 6).  
No MAN can pluck out of Christ's hand (John  
x. 28).  
No PRAYER ascends to God except in the Holy  
Spirit (Rom. viii. 26, 1 Chron. xvii. 23-25,  
Jude 20.).  
No SERVICE acceptable to God unless in Christ (1  
Cor. xv. 58, Heb. vi. 10, Phil. ii. 13, Matt.  
xxvi. 20, 21).

## SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—July, 1910.

	Exodus	John		Exodus	John
1	viii. 16-24	iv. 27-33	17	xiv. 1-18	vi. 5-9
2	viii. 25-32	iv. 34-38	18	xiv. 19-31	vi. 10-14
3	ix. 1-12	iv. 39-42	19	xv. 1-13	vi. 15-18
4	ix. 13-21	iv. 43-47	20	xv. 14-26	vi. 19-21
5	ix. 22-35	iv. 48-54	21	xv. 27-xvi. 8	vi. 22-25
6	x. 1-11	v. 1-5	22	xvi. 9-21	vi. 26-31
7	x. 12-23	v. 6-9	23	xvi. 22-35	vi. 32-36
8	x. 24-29	v. 10-16	24	xvii. 1-16	vi. 37-41
9	xi. 1-9	v. 17-20	25	xviii. 1-12	vi. 42-46
10	xii. 1-10	v. 21-25	26	xviii. 13-27	vi. 47-51
11	xii. 11-17	v. 26-31	27	xix. 1-13	vi. 52-56
12	xii. 18-28	v. 32-35	28	xix. 14-25	vi. 57-61
13	xii. 29-36	v. 36-38	29	xx. 1-11	vi. 62-65
14	xii. 37-51	v. 39-43	30	xx. 12-26	vi. 66-71
15	xiii. 1-10	v. 44-47	31	xxi. 1-6	vii. 1-9
16	xiii. 11-22	vi. 1-4			

How precious is God's Word when realized to be His Word to us. How solemn to read a message from Him. How sinful to glance carelessly and unmindfully at the Will of the living God.

Learning "by heart": 1, 2, 1 Cor. xv. 1-4; 3-9, 1 Cor. xv. 5-18; 10-16, 1 Cor. xv. 19-32; 17-23, 1 Cor. xv. 33-46; 24-30, 1 Cor. xv. 47-57; 31, 1 Cor. xv. 58.

## SUGGESTED STUDIES FOR THE LORD'S DAY, FOR ISOLATED AND OTHER SAVED ONES.

It is a privilege to meet with other saved ones. But love in truth (3 John) forbids compromising fellowship. Whereas the Lord knoweth them that are His, and possesses His people amid the Babel of sects, you do not, dear reader; but can only Scripturally follow righteousness, &c., with those who call on the Lord out of a pure heart (2 Tim. ii. 22). And a pure heart, a good conscience, a conscience void of offence, are not common. Beloved friends, let us not excuse sin to make the path easier. The Lord will graciously enable, as we wait on Him, and are guided by His eye. In many cases He will call others out in the district where He solemnizes one or two, but if the object is a meeting, with its prestige, rather than the Lord; or if there is a waiting for others, can we expect the fulness of blessing, or shall we be glorifying the Lord? Correspondence welcome from any exercised by grace.

Ex. ix. 1-12. No fearing allowed. God does not abate His demands. Still Hebrews,—and further to be brought across some more water by Divine working. My, Me. Go, serve, Heb. xiii. 13-15. Man's sin affects animals, Rom. viii. 20. 4, The Lord severs: He exactly knows. "Nothing." 5, A time for repentance, but he repented not, Rev. ii. 21. 6, As He said, Jas. i. 3, 2 Sam. vii. 25, Luke xxii. 13. 7, Nothing but hardening, by that which would soften, if there were not the ruin of Gen. vi. 5. 8, Punishment on punishment.

Ashes speak of wrath. "In the sight of Pharaoh"—yet preserved—cf. Rev. xi. Magicians—demon powers laid low. "All." 12, Harkening not is hardening: the Lord hardened by His miracles.

John iv. 39-42. Out from the city MANY believed into Him: the Lord saves the unlikely. How God overruled the sin of this woman to bring glory to Himself: but there is no excusing. Notice woman's ministry: not public preaching. The Lord would not stay long with the Samaritans, though some of Israel may have been among them, Matt. x. 5, 6, xv. 24. Only two days, though they kept on asking—and many of them: so exactly did the Lord keep to the Father's will. Yet two days show mercy, and notice many more believed in that short time: His Word was with power. "The Saviour of the world" (cf. iii. 16, a reference to Gentiles).

Ex. xii. 1-10. And Aaron—Fellowship. This, unto you—cf. the new day, not given to the world, in connexion with the Lord's Supper, which is so strikingly linked with the Passover. "All": but only Israel. "Congregation," fellowship, one company. Every man, a house—note individual relationship, and house fellowship:—so anti-typically: Christ died for His people individually, and collectively—one loaf at the Lord's Table. Further, He died for all, not only one gathering: hence "lamb" and "it" in Ex. xii. (cf. Gal. iii. 15). 4, A numbered people, souls, eating—every one redeemed to be satisfied. 6, Kept—no fault found:—further, faith not to flinch in the last crisis. 7, All saved in the same way, all confessing the Lord's Passover. The life is in the blood: blood only and blood absolutely, necessary for safety. 8, Next eating, fellowship, unleavened bread, typifying hatred of sin. 10, Exact instructions given. If any remained, they had failed, see verse 4.

John v. 21-25. As, even so. "Whom He will"—cf. iii. 8, The Spirit breatheth where He willeth": vi. 63, "The Spirit That quickeneth"—thus a wondrous stress on our Triune God. 22, This gives light on Matt. xxv.: see Rev. xx. 23, "Even as." Notice the repeated "not": see 1 John iii. 23—the position of Unitarians and Jews very solemn. He that heareth and believeth—i.e. the one who, by grace, experiences both these things. "Hath." "Does not come into judgment" Rom. viii. 1: we shall not be at the great White Throne to be judged—if among the called of Jesus Christ. "Has passed." "Out of the death." "Into the life." What a change: how praiseful we should be. Reader, are you born from above? 25, Dead in sins: in 28 we see Christ's victory over natural death. 25, The dead shall hear—a miracle: Eph. ii. 1, 2 Cor. v. 17.

Ex. xiv. 1-18. Faith needed: turn and encamp. 3, God permits difficulties to show His grace. It is well to be "shut in" that He may encourage faith by dividing the Red Sea. Peter was not set

free till the night before the day planned for his murder, Israel were not delivered till in their extremity, Isaac was almost slain, ere the Lord called. Let us *never* despond. "They did so." 5, The *brevity* of *apparent* repentance. 7, Man's power—note number *six*. Sore afraid, cried unto the Lord: difficulties a blessing. 12, Unbelief. 13, Faith. 14, Moses may have expected a miracle while they stood: but the Lord said—Go forward: see Jos. vii. 10. The words "Go forward" come *before* the mention of the rod and divided sea. "Dry," not merely mud. God's work complete. The great object, God's glory. 18, Know, yet they did not repent: such is man. "His."

**John vi. 5-9.** A great (Passover) company—type of the redeemed, for whom He provided salvation and food. Collect questions that test. We, He. "Sufficient," a favourite word of Philip (xiv. 8): how simply are the dear servants of God brought before us: men of like passions as we are. Philip was evidently fond of calculating: faith does not leave Christ out. 9, Only a lad, only barley loaves, only five, only small fishes, only two:—but *the Lord* worked. How graciously He uses means worth very little: such are we. Note in verse 10 text of faith.

**Ex. xvii. 1-16.** "All," yet . . . ! "According to"—yet they soon murmured. No water, a real problem, over two million. 2, The difficulties of a servant. The sin of complaining. 4, Trials again lead to the Lord. 5, *Say* nothing at first: faith needed. The "rod"—a *reminder* of Divine power. 6, The Rock with the Lord upon it suggested Himself, the smitten Rock. "And Moses did so." 7, Sin remembered. To doubt the Lord is to tempt Him. After blessing Amalek comes. 9, The same rod: because of Christ bearing wrath there is victory as well as other blessing. We cannot separate the work of Moses or Joshua, or make either unnecessary. 11, The hand on the throne of God (see 16 margin) seems more powerful than the hand in conflict: but Joshua is not left out. Prayer without works is *dead*. 12, The strain of prayer. 14, Remembrance of grace, see 7. 15, The true Banner, Standard, Centre, Confidence. The Lord's own war—no pride.

**John vi. 37-41.** All—saved ones viewed together. Him that cometh—saved ones viewed personally: yes, loved personally. Note too the Father's gift is followed by individual stepping of faith. "Cometh"—characteristic—whole heartedness. I will in no wise cast out—then the one who comes to Christ comes *into* Him: a clear promise of final preservation. Meaning of the word lost strikingly emphasized—"That I should not lose *away out of it*"; see too Rev. xx. 5. "Will" again. Consider prayerfully how the "every one" of 40 succeeds the united

"all" of 39: as in 37 emphasis on believers' individual salvation and responsibility. They only murmured: grace misunderstood: sovereign love hated.

**Ex. xxi. 1-6.** We must keep God's Word *before us*. *Thou before them*: fellowship. Six, a complete work. No selfishness allowed. 5, "I love my *master*"—*first*. 6, Always to *hear* and obey (disobedience is *hearing* aside, Rom. v. 19, Heb. ii. 2): marked as a servant: the pain of disobedience. "Serve him for ever": evidently an allusion in Philemon. A beautiful type of the Lord's redeemed who love to serve. And how strikingly is Christ pictured, in part of this narrative, even our Lord Jesus, Who took the form of a servant, and loved His undeserving people, Whose ears were indeed opened (Ps. xl. 6).

**John vii. 1-9.** "Kept on walking." "He was not willing." "The Jews were keeping on seeking." Though the Lord had *all* power, He would not suggest rashness: *cf.* the *limitation* in Ps. xci. 11, which Satan left out. *Jews'* feast. 3, United sarcasm. 4, Israel to-day think all Christian work must be on human business-lines. 5, But see Acts i. 14. 6, Contrast our Lord's attitude to Passover which He came to typically fulfil. His time of Tabernacles *will* come (Zech. xiv.). 7, Israel of the world. Evil, *cf.* iii. 19: man's pride attacked. "I am not going up": *nothing* before the fulness of time. Galilee—of the Gentiles—the three other gospels give mainly His ministry among the despised ones there: His disciples belonged to Galilee: His brethren had ironically suggested that the feast-keeping *crowds* and Pharisees and priests all owned Him (3).

Correspondence from any perplexed, yet wanting to fear and please the Lord more and more, is always welcome. Literature to suggest, by the grace of God, His pathway for His redeemed, gladly sent. Percy W. Heward, 61, Upton Lane, Forest Gate, London, E.

### SAVED ONES ARE—

**B**ought with blood (1 Pet. i. 18, 19).  
 orn from above (John iii. 3).  
 ough into God's Light (1 Pet. ii. 9).  
 lessed in Christ (Eph. i. 3).  
 uried with Him (Col. ii. 12).  
 ound to Him (Rom. i. 1).  
 ranches of The True Vine (John xv. 5),  
 to bring forth much fruit unto God's glory  
 (John xv. 8).

### "IF THE LORD WILL"

Bible Gatherings, 61, Upton Lane, The Lord's Day, 11 and 6.30, Mon. 8, Thurs. 8, Sat. 7. 2, Coborn Road, Bow, The Lord's Day, 6.30; Wed. 8. 43a, The Broadway, Walham Green, The Lord's Day, 11 and 6.30; Thurs., 8. Quiet Bible Hours on Holidays, at Upton Lane.—(Aug. 1st, 3 and 6.30 p.m.). All Believers Welcome.

# THOUGHTS FROM

A MONTHLY HERALD OF THE TRUE MESSAGE.

# THE WORD OF GOD

"Thy Word is Truth" JOHN 17. 17

Vol. x. No. 8.  
Aug., 1910. 1d.

A solemn witness in the Lord's name, and by the Lord's grace, seeking to present all portions of his truth, in right relationship, and with spiritual emphasis, that His people may mind the things of the Spirit, grow in grace, seek Scriptural fellowship and obedience, and live in unworldly separatedness from the world, to His glory. No denominations of men can be advocated, no compromise can be approved, no rebukes from the Word of God, can be modified, His wondrous gospel to helpless sinners, and His sovereign command to saved ones—His grace and His wrath—John v. 24 and 2 Cor. v. 10—and similar seemingly contrasted parts of truth must be alike set forth.

EDITED BY  
PERCY W. HEWARD.

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths." Prov. iii. 5, 6.

"Lord, what wilt Thou have me to do?" Acts ix. 6.

"Whether we live therefore, or die, we are the Lord's." Rom. xiv. 8.

"Be ye not as the horse, or as the mule, which have no understanding; whose mouth must be held in with bit and bridle, lest they come near unto thee." Ps. xxxii. 9.

"This God is our God for

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ever and ever, He will be our Guide." Ps. xlviii. 14.

"Thy will be done in earth." Matt. vi. 10.

"Even Christ pleased not Himself." Rom. xv. 3.

"All that Thou commandest us we will do, and whithersoever Thou sendest us we will go." Jos. i. 16.

"Behold Thy servants—whatsoever my lord the King shall appoint." 2 Sam. xv. 15.

"None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy." Acts. xx. 24.

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## A WORD OF INTRODUCTION AND A WORD OF INVITATION.

GREETINGS to all born from above, in the name of the Lord Jesus. "Something fresh" a new reader may say, on taking up this testimony "unto the Lord." No, but rather a call to the "ancient paths." The Word of God is not popular. Christendom is not Scriptural. We cannot hide our eyes to the fact that a true awakening will mean "giving up," rejection and suffering. Do we pray for a revival and refuse the accompaniment?

How can we, dear fellow believers remain in isolation and indifference to the differences between those who seem born from above? Truth is too vital—The Judgment Seat of Christ is too solemn for such a lack of love. Will you not correspond concerning His will? We ought to be joined together (1 Cor. i. 10).

Can you come to quiet Bible Meetings, if the Lord will, Monday, August 1st, at 3 and 6.30 clock

at 61, Upton Lane, Forest Gate. Some could spend a week end in London. We do want to wait on God with others who sigh and cry for abominations. Any unable to come, but willing for solemn conversational meetings in their neighbourhood, with a view to humble, and loving unity, are earnestly asked to write at once. "Do all to the glory of God." The psalmist says "I made haste, and delayed not, to keep Thy commandments."

## IN VAIN.

May we not—

- Believe in vain (1 Cor. xv. 2).
- Labour in vain (Ps. cxxvii. 1, Gal. iv. 11, 1 Cor. xv. 58).
- Build in vain (Ps. cxxvii. 1, 1 Cor. iii. 10-15).
- Suffer in vain (Gal. iii. 4, contrast 2 Cor. iv. 16-18).
- Run in vain (Gal. ii. 2, Phil. ii. 16).
- Watch in vain (Ps. cxxvii. 1, contrast Heb. x. 37).
- Worship in vain (Matt. xv. 9, contrast John iv. 23).

## WORDS OF ENCOURAGEMENT.

### "The Things Concerning Himself."

It is a wondrous privilege to think and speak about the Lord Jesus. But for grace we should know *nothing* about Him. Oh, how good has God been to us—to undeserving sinners. And now that we *have* been born again, is not our heart's desire that we may *know* Him? "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord, Which exercise loving kindness, judgment, and righteousness in the earth, for in these I delight, saith the Lord" (Jer. ix. 23-23). Mere mental creeds, mere earthly knowledge, mere acquaintance with "Christian Work" will never satisfy the growing child of God. He wants to know of the Lord, and to know the Lord Himself.

It is beautiful to notice the emphasis, in the Luke 24 context, the repeated emphasis, on the *Word* of God. The Scriptures tell again and again of Christ. He saith that Moses wrote of Himself. (John v, 46). In *all* the Scriptures He expounded the things concerning Himself. And Luke xxiv. 44 very definitely refers to "all things . . . which were written in the law of Moses and the prophets and the psalms," as to the Lord Jesus. *No* part of Scripture puts Him in the background. Types, prophecies and histories alike reveal *Him*. Thus a bare and mechanical study of the Bible is shut out.

But this is not all:—men love extremes. While *some* stress mental research and doctrinal orthodoxy with such unspirituality that Christ is forgotten, others utter His name so *glibly*, and so misunderstand true affection and reverent gratitude toward Him that they separate the Saviour from the Scripture. Now we know *Him thereby*. Right enthusiasm never puts aside the Book of God. We must never forget the words that precede 'the things concerning Himself' (Luke xxiv. 27). They are "in all the Scriptures." Elsewhere He said "Me and My Words," and the thought is similar. Here is the Lord's rebuke to fleshly sentimentalism.

**Impulse.** To *press toward* the mark for the prize of the high calling is indeed desirable.

We need to be *fervent* in spirit, and like those in the days of Zerubbabel, whose spirits were stirred up. But the impulse of the flesh is a dangerous counterfeit. How can it oft be discovered?—It ignores quietness, and it will not continue. 'Tis easy to say "I will lay down my life for Thy sake," and then to forsake the Lord and even deny Him. Peter's impulsiveness is recorded as a warning to us. Satan entwined pride and self-confidence with the very affection and zeal which are so important.

It is solemn indeed, to see many confusing impulse and the leading of the Spirit of the Lord

An opening for work comes. It is taken. The Word is neglected, one's own fitness is disregarded. Sinful hindrances are overlooked rather than confessed. The impulse *looks* godly, but it may drive many to speak evil of the Lord's name, for "how shall they preach, except they be sent?" The Lord's leading is not easily secured, unless we *walk* with Him. Answers to prayer are linked with "If's" that suggest an *unusual* condition of heart and life, that ought to be *common*. "Jerks" are not Divinely appointed. Of some the Lord says "Let not that man think that he shall receive anything of the Lord" (Jas. i. 7).

The human method of checking impulse, moreover, is not of God. Man devised systems are arranged to hold back from excitement. Against these mission halls and "revivalist" efforts are oft a pent-up opposition. And thus we find ruin everywhere, and ruin seeking to right ruin. What is needed is to show those truly born from above that corruption is in the world through a *desire*, that young believers need godly training before activity and responsible positions, and that it is so easy to be like Saul of Tarsus, thinking one ought to do certain things, while altogether wrong, through a misdirected "conscience." "Trust in the Lord with all thine heart, and lean not unto thine own understanding." (Prov. iii. 5.)

## LETTER TO AN ASSEMBLY OF SAVED ONES, AND OTHERS, WHO WOULD PLEASE GOD.

### OUR ATTITUDE TO ROMANISM. DEAR BELIEVING FRIENDS,

Saved by grace—grace abounding—let us seek to be faithful; for what manner of persons *ought* we to be in holy conversations and godlinesses! We have received *such* love, for we are called, and not only called but *are*, sons of God:—how can we continue in sin? Must we not hate the sin that brought our beloved Lord to Calvary, and which would have brought us to an eternal lake of fire—had not undeserved mercy been shown!

If these thoughts are *ever* with us, we shall be kept from merely mental study of the Scriptures, and from *proud* controversy. Nothing leads to humility more than a lowly realization of the great grace we have received.

And such a condition of heart seems peculiarly needful now, when so many indulge in arguing, and exalt "Christian work" rather than Christ. But shall we point out *their* faults?—Do we not feel the danger, and pray to be kept?

Romanism is a most extraordinary combination of varieties of thought, which, with its traditionalism, ensnares some and tinges many, and with its imperialism (though a misinterpretation of millennial prophecies) compels even the attention of earthly governments. Its history is unique. Like Judaism, it can point back to a period of *less* corruption, and speciously claim descent therefrom. In spite of

attacks from without, as at the Reformation period, and in spite of dissensions within—whether between different religious orders or even rival popes—it has held its ground—in accord with Divine prophecies of general ruin; it will, apparently, continue until the Antichrist shall arise to control and modify this antichristlike system and her daughters, together with other religions in the climax of lawlessness, based first upon charity and flattery, and then on the deification of man.

One result of the extraordinary vigour of Rome is that some who love controversy protest against it rather than build up a Scriptural unity. Moreover, not a few cannot see the *other* snares which surround people of God: nor are they afraid of the *daughters* of Rome, the various religious organizations of to-day. Further, a Protestant brotherhood usually involves latitudinarianism, and oft interference with the sphere of *government*, which is plainly unfitting for strangers and pilgrims. It can readily be seen how these errors are linked. A unity against some sin is far easier than a unity against *all* sin. “Differences” are then not so much felt: they are wrongly glossed over. And if the heavenly calling is forgotten, it is natural to adopt human methods; nor is it strange if, when we give more attention to that which is opposed than to Christ, we adopt the very *governmental* attitude that we see so frequently in Romanism.

But, dear fellow saved ones, what should be *our* attitude? Having been saved by grace, should we not *grieve* more over this sin as much as over all others? Should we not lament for those ensnared in an organization which keeps the plain Word of God from the people, and which shuts up their salvation in priests (as to whom Scripture is silent in the present dispensation), and in ceremonies, mis-called sacraments? Should we not grieve over all that places “traditions of men” on the level of the Word of God. Do not the words of Mark vii. 6-9 solemnly apply? And must we not sigh and cry for all the abominations (Ezek. ix. 4)? Controversy without the spirit of weeping is unspiritual.

And further, faith without works is dead, being alone. It is for us to seek to preach the gospel to *every* creature, and to include Romanists, and to reason, as Paul of old with Israel, *out of the Scriptures*. But the Lord gives to every one his own work. The hand and the feet have distinct spheres, though only one aim and object. We want to find out the Lord’s will for *us*. One can tarry by the stuff while another wages the more active warfare (1 Sam xxx. 24). Nor can the one rightly boast against the other. For what have we which we did not receive? There must be no jealousy among children of God.

A word of warning may be given against *mere* reasoning. The Scriptures are the touchstone. We want to keep to God’s Word. The Romanist will ask—“How can you interpret?” The unwisdom of such a question may be seen by

asking another “How can you interpret your interpretations?” If they are “clear” to you, the Word of God is clearer to us, if, by grace, we walk with Him and compare spiritual things with spiritual. Has He not given a *revelation*? Then when the Romanist is brought to the law and to the testimony, we may, if called by God, humbly seek to show him, without bitterness, that by grace are we saved, that the new birth, out of the water of wrath, precedes baptism in water, that every believer is a priest, and that Peter is distinguished from the *Petra*, THE Rock of Matt. xvi. 18. Then we can seek to explain that the Lord prophesied the leavening of His doctrine, and disapproved of His people becoming great in this age. The revealed ruin of a visible church, ignored by any who assume the baptism in the Spirit, is a striking subject. Nearly all God’s dear people overlook this, and thus Romanism’s claim of a visible body is unmet. But even in apostolic days all idea of a *ruling church* was shut out, and it is shut out until the Head of the Church appears as King. Great care must be taken to avoid hastiness and impatience, which grieve the Holy Spirit of God, and disgrace His cause.

What more can we do? Ah, we can pray. As to *everything* let us, by prayer and supplication, with thanksgiving, make our requests known unto God. Prayer is so powerful. It must precede, accompany and follow all else. But we cannot spend our time on appeals, or public meetings, or in connexion with royal declarations—for we have no *authority* so to do. The government is not ours, though, by grace, we pray for it, and realize that the powers are ordained of God. This may seem a strange position. But it is clear, if we rejoice in God’s governmental overruling, and His distinct work of taking out from all nations a holy nation for His name. Dear reader, are you in that nation? Oh do not, like so many, spend your strength on argument, only to find yourself at last among those who will say “Lord, Lord,” but who will be excluded from the Marriage Supper of the Lamb.

It is often more powerful to “protest” by actions than by words only. We may say to Romanists “Why do you add to Scripture?” But if we have infant sprinkling our lips are really closed, even as it is with Israel. We may say “The Lord did not appoint the sacrifice of the mass with its gaudy ceremonial,” but if we have a sacrament administered with leavened bread, and a grand communion service, we cannot witness clearly. If we speak against Romanism’s ruling, and share in politics, are we not inconsistent? If we denounce her modes of raising money, yet take part in bazaars, etc., is it not God-dishonouring? Oh for grace to examine ourselves before the Lord. Christendom hinders Christian work: may we hate the very garment spotted by the flesh.

Yours sincerely in His grace,

PERCY W. HEWARD.

## THE CHILDREN'S COLUMNS.

### PLEASURES.

**T**HE summer is the time, dear children, when so many have their holidays, and multitudes, both young and old, are thinking so much of the PLEASURES of *this* life. I fear Satan takes an advantage of this, and thus he seeks to lead even God's people to have their mind on things of earth, during their holidays, which should be to them "holy days," and spent for Him where He wills.

It is not wrong for *boys and girls* to play sometimes, but they are often taught to LOVE amusements. This is wrong. How solemn are the words in 2 Tim. iii. 4. Here we are told that in these last days people will be "LOVERS OF PLEASURES MORE THAN LOVERS OF GOD." We see it is so even now, and everything will get worse and worse, so that people both young and old will LOVE the pleasures of this sinful world more and more. But all the amusements the world can give will not satisfy. Hence, children, as well as others, are always wanting more excitement. What a contrast are the PLEASURES which are for evermore (Psa. xvi. 11)!

God's servant, Moses, refused to have the privileges and pleasures of Pharaoh's court. He chose "rather to suffer affliction with the people of God, than to ENJOY THE PLEASURES OF SIN FOR A SEASON" (Heb. xi. 25). In this connexion I want you to think of the words in Rom. x. 23, "Whatsoever is not of faith is sin." Then I want you to notice the word ENJOY. Yes, the pleasures of earth can be enjoyed, but they are only for A SEASON, and they are sinful.

What a contrast to the real pleasures which are for evermore. But only those who are saved can enjoy heavenly pleasures. None can do anything to please God till they have the new life (Heb. xi. 6). Should not this cause even my young reader, if unsaved, to be concerned about sin. Oh, sin is dreadful, yet so many love it. I have been looking at the text in Psa. cxlix. 4, "The Lord taketh pleasure in His people." Oh, how wonderful are such words of the Lord Himself, and should not His own find pleasure in Him, and if they do thus delight in Him, He will give them the DESIRES of their heart (Psa. xxxvii. 4). He SATISFIES the longing soul (Psa. cvii. 9). The psalmist saith concerning God's people "They shall be abundantly satisfied with the fatness of Thine house, and Thou shalt make them to drink of the RIVER OF THY PLEASURES." God told Israel of old that if they would obey Him and build His house, He too would take pleasure in it (Hag. i. 8). Yet they disobeyed Him, and oh, how sad are the words "I have NO PLEASURE IN YOU, saith the Lord" (Mal. i. 13); and they had no pleasure in His ways (Mal. i. 13). I wonder if any of my dear young readers are those in whom God takes pleasure? I pray there may

be some. I do want at least some who read these lines, to see their need of God's wonderful salvation from sin, and then to seek the pleasures which are above. What are pleasures? The things which please us and which we desire. Now, to begin with, our wills are all wrong, so all we want must be wrong, till saved by grace. The Lord Jesus in the parable of the sower, said, about the thorny hearers, that they were **CHOKED WITH PLEASURES** (Luke viii. 14). Are not many like this in these last days? Yes, and Satan is using the pleasures of earth to draw sinners further and further away from God, for if they are choked with them they are so full there is no thought about sin and the need of being saved from the wrath to come. How sad this makes those saved by grace, who should seek not the world's pleasures, but the pleasures at God's right hand, which are for evermore.

We read in Tit. iii. 3 what we were all like by nature, **FOOLISH, DISOBEDIENT, DECEIVED**, serving divers **DESIRES AND PLEASURES**. Oh how different sinners saved should seek to live, and to be quite a contrast to those who are still "LOVERS OF PLEASURES MORE THAN LOVERS OF GOD." In Eccl. ii., God's servant Solomon, who was greatly blest, to whom God gave riches, and honour, and wisdom, tells us how he sought to ENJOY pleasure, and he said "Behold, this also is vanity." Yes, all the things of earth are vain, they soon pass away. Yet people are so eager for the "Pleasures of Sin" which are but for a moment. It will indeed be sad for those who on this earth "lived in pleasure" (James v. 5). I am sure we see this in Luke xvi. 19-31, the rich man was "choked with pleasures" and lived to please himself! Now read about his state after death, and oh, I do ask God that many who look at this message may see how sinful they are, and trust in the Lord Jesus Who died for ungodly ones,—and then seek the things which are above, and have pleasure in reading and learning God's Word, and keep away from the world's amusements. When God saves and satisfies, then the pleasures of earth do not attract. Oh, how I long for some, even during their summer holidays, to see how full of empty pleasures the world is, and to be a contrast by God's grace.

The pleasures of earth pass quickly away,  
Attractive they look, and thus lead astray,  
But when they are gone, then people want more,  
The pleasures of earth can never endure.

The pleasures of earth—they come and they go,  
There's naught that is lasting in this world of woe.  
Yet people grown up, and young ones as well,  
Are seeking earth's pleasures, forgetful of hell.

The pleasures of earth are pleasures of sin,  
This many forget, mid earth's noise and din:  
They love earthly pleasures more than the Lord,  
Forgetful that sin will bring its reward.

The pleasures of earth give no lasting joy,  
'Tis thus Satan seeks God's work to destroy,  
For pleasures are loved in these evil days,  
So many delight in pleasures always.

The pleasures of earth by rich and by poor,  
Are LOVED:—and forgot'n is God's righteous Law,  
The young and the old seek pleasures of earth,  
Which but for a time can please and give mirth.

The pleasures of earth, however they look,  
Are sinful, we read in God's holy Book;  
And none can please God, till born from above,  
Henceforth to please Him, His people should love.

The pleasures God gives are lasting, we read,  
They satisfy now, are PLEASURES indeed,  
The pleasures of earth will all pass away,  
Yet pleasures are LOVED, and sought every day.

The pleasures of earth;—Are you seeking these?  
Or are you now saved, and living to please  
The Lord, Who redeemed His people from sin?  
And have you His joy, and PEACE now within?



## A MESSAGE TO YOUNG BELIEVERS, AND OLDER ONES AS WELL.

### "MY WITNESSES."

**G**OD has not left Himself without witness (Acts xiv. 17) at any time. The heavens declare His glory, the firmament His handiwork (cf. Ps. lxxxix. 37). And He has not only revealed Himself by nature, but also in His precious Word, and, further, in the lives of redeemed individuals. Hence amid a ruined world He caused Enoch to walk with Him, and Noah was seen righteous amid a flood-tide of iniquity. Grace is thus manifested, and we thank God and take courage.

In Isa. xliii. 10, 12, xlv. 8, we have a beautiful description, primarily, of what the nation of Israel should have been, and secondly of what saved sinners are now. The name is, indeed, musical to a believer—"My witnesses." What condescending love is wrapped up in the words, and how the sinfulness of men generally, and of the Lord's privileged representatives especially, is brought before us. Israel have been among the nations a cause of blasphemy (Ezek. xxxvi. 20), instead of a cause of praise. But the Lord has glorified Himself.

Doubtless the very passage in Isa. xliii. suggests that the Lord will be *victorious*, even as to the Jewish people, for it hints a future day, when, in the Lord's law courts, Israel will be seen as His evidence, against the evidence of heathen gods. The term "witness" is a *legal* one—hence the stress on "faithfulness" (Prov. xiv. 25, Isa. viii. 2). How strikingly we have here the important thought that the nation of Israel are *His* answer to the infidel. Preserved amid judgments, and guarded in accord with prophecy, their history is inexplicable unless we acknowledge His mighty hand. Those who prayerfully consider the "ancient people," will, with praisefulness, say, "Our God is in the heavens: He hath done whatsoever He hath pleased" (Ps. cxv. 3). "Who can stay His hand?"

In Acts i. 8 the Lord Jesus, giving the Kingdom of God to a nation bringing forth the fruits thereof,

and setting aside the twelve tribes awhile, said to the apostles\*—"Ye shall be My witnesses." Again and again these servants of the Lord laid stress on this privilege and responsibility (Acts ii. 32, iii. 15, v. 32, x. 39, 41, xiii. 31, xxii. 15, xxvi. 16, 1 Pet. v. 1). The danger of error was thus shown. The sinfulness of a lie was thus realized (Prov. vi. 19, xii. 17, xiv. 5, xix. 5, 9, 1 Cor. xv. 15). Oh that there might be more of this solemnity to-day. It is so easy to rush forward to numerous activities, and to guess instead of *know* the will of the Lord. But concern for *truth* will make young believers more cautious. And the responsibility of representing the Lord will take away merely natural inclination to shun fleshly energy. Alas, none of us enter into this enough.

In this connexion let us notice the *waiting* of Acts i. before witnessing. The Lord has not commanded exactly the same *waiting since Pentecost: then* there was the beginning of the dispensation. But the *principle* applies. Only as we "tarry," and receive Divine empowering, can we impress men with the fact there is one God over all; and only thus can we truthfully pass on the message He would have us give forth. Some younger ones who profess the name of the Lord Jesus, are taken up with cares of home, and pleasures of this life, but others, rightly speaking much of the awful condition of the ungodly, are apt to preach unsent (Rom. x. 15), and go forward with good intentions, but without God's equipment. Nor are older ones free from this sin. Dear friends, suffer the word of warning and exhortation in this matter, and let us each and all examine *ourselves*. 'Tis easier to see faults of others.

Finally, when the Lord's redeemed, obeying Matt. xxiv. 15-20, go forth from Jerusalem, He will still have *His* witnesses *there*. They will be men of power and commissioned to pour forth some of His judgments: hence those of a previous dispensation will be sent thither (Rev. xi. 3-6). The words of Mal. iv. 5, 6 *will* be fulfilled. God will again say "My witnesses." Oh how lovingly He possesses His people. How wondrously He warns, even amid the climax of evil. May our hearts realize his wisdom and mercy, and let us unitedly pray that while the day of salvation still lasts, the *witness* of His Word, on lines of His Will, may cause many to confess themselves hell-deserving sinners in *His* law court, and thus to receive the free gift which God never refuses to those brought to feel their need, because of the precious blood of the Lord Jesus Christ.

\*Their number was to suggest the 12 tribes, and the gap through Judas was filled with Paul.

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## TALKS ABOUT PRESENT-DAY NEEDS.—8.

### WATCHFULNESS.

AS we read the Scriptures, dear fellow saved ones, and seek by grace, to meditate in them, we see more and more the subtlety of Satan, and the need for more watchfulness, especially in these "perilous times" when Satan appears more often as an angel of light than as a roaring lion (2 Cor. xi. 13-15). In 1 Pet. v. 8 we are commanded to *be sober and vigilant*, and, as children of the light, "Let us not sleep as do others, but let us *watch and be sober*" (1 Thess. v. 5-6). It is so easy to be carried away in these last days by excitement—hence the need to be *sober and godly*, ever looking for our beloved Lord, Who saith "Blessed are those servants, whom the Lord, when He cometh, shall find *watching*" (Luke xii. 37). May we be those who take heed and obey our Lord's command to "*watch and pray*" (Mark xiii. 33-37). God's servants in varying circumstances said "We made our *prayer unto God, and set a watch*" (Neh. iv. 9). We have many enemies, including wicked spirits in heavenly places (Eph. vi. 12), hence the need to put on the whole armour of God, that we may be able to withstand in the evil day. Verse 18 goes on to say "*Praying always, with all prayer and supplication, in the Spirit, and watching thereunto with all perseverance.*" There must be deep earnestness, and vigilance in these dark days if we would be kept from being ensnared by the devices of Satan. The Lord Jesus said unto His disciples, "Take heed that no man deceive you" (Matt. xxiv. 4). Also the Apostle Paul, by the Spirit, warns the elders of the Church at Ephesus, saying "Also of your own selves shall men arise speaking perverse things to *draw away* disciples after themselves—therefore *watch*" (Acts xx. 30-31). Likewise exhorts Timothy, saying, "*Watch thou in all things*" (2 Tim. iv. 5). And the Apostle Peter writes "The end of all things is at hand, be ye therefore *sober, and watch unto prayer*" (1 Pet. iv. 7). How solemn are the words in Ezek. xxxiii. 7 "I have set thee a *watchman* unto the house of Israel; therefore thou shalt hear the word at My mouth, and give them warning from Me" (see verses 1-9). Surely there are solemn lessons here for saved ones in these days when so many need warning. May we humbly seek to bring the truth before others. Likewise Heb. xiii. 17 is heart-searching, "For they *watch* for your souls, as they that must give an account, that they may do it with joy and not with grief." Oh, how *watchful* in everything we need to be in view of the Judgment Seat of Christ. Let us consider the words of Paul the Apostle to the Christians at Corinth, "*Watch ye stand fast in the faith, quit you like men, be strong*" (1 Cor. xvi. 13). Doubtless we feel our weakness, and exclaim "Who is sufficient for these things?"—

(2 Cor. ii. 16). But we also say "Our sufficiency is of God" (2 Cor. iii. 5). Yes, "God can" enable those who take heed and watch and pray. May we look up, and *be watchful*. Let us, like God's servant Habakkuk, "*Watch* to see what He will say unto us" (Hab. ii. 1) that we may give warning from Him (Ezek. iii. 17).

Then let us never forget there are the enemies against which we have to *watch*, and Satan, our great enemy, who seeks to hinder and turn aside God's people. At the same time we are to *watch, wait and look* for the glorious appearing of the great God and our Saviour, Jesus Christ, Who gave Himself for us" (Tit. ii. 13-14). Let us meditate upon the words—"Unto them that *look for Him* shall He appear the second time, apart from a sin offering, unto salvation" (Heb. ix. 28). How solemn is the warning in Isa. 20. 11-12—"The *morning cometh, and also the night.*" Oh, that we may be *watchful* and kept in these last days from spiritual slumber (Matt. xxv. 5).

The words in Matt. xxvi. 38 are still suggestive of encouragement—"Watch with Me." In the Spirit the Lord is with His people. Oh, to realize His nearness, for sad are the Lord's added words in verse 40, "*What! could ye not watch with Me one hour?*" It is not easy to keep awake, and we shall only be enabled as we meditate in God's Word and spend much time privately *with Him*. The times are perilous, may we, by grace, take heed to the Scriptures and ever *watch and pray*, ever looking for Him Who saith "Surely, I come quickly" (Rev. xxii. 20).

## THE TWO THIEVES.

HOW solemn are the words recorded in Mark xv. 27, "And with Him (the Lord Jesus) they crucified two thieves, the one on His right hand, and the other on His left." It was prophesied, hundreds of years before, of Christ that "He was numbered with the transgressors" (Isa. liii. 12) he would "bear the sin of many." To begin with, these two men were both in the same condition; they were thieves, deserving punishment. But there was a great change in one, and this is what I want you specially to notice. Surely we have here a picture of two classes of sinners. One, we are told, continued to rail on the Lord Jesus, and said, "If Thou be Christ, save Thyself and us." Mark the difference in the words of the other. "But the other answering rebuked him, saying, Dost thou not fear God, seeing thou art in the same condemnation? And we indeed justly, for we receive the due reward of our deeds, but this man (the Lord Jesus), hath done nothing amiss: and he said unto Jesus, Lord, remember me, when Thou comest into Thy kingdom:—and Jesus said unto him, Verily I say unto thee, to-day, thou shalt be with me in

Paradise" (Luke xxiii. 39-43). Some have thought that as Christ saved the thief on the cross at the last moment that they can leave salvation till a death bed. But God does not in any way teach this, for the Scriptures oft imply that as a man lives so he dies. How solemn! To begin with, all are sinners like the two thieves and deserve to be punished. But some, like the penitent thief, have seen the Lord Jesus, the Lamb of God, bearing their sins in His own body on the tree (1 Pet. ii. 24). Now they praise Him Who delivered them from wrath to come (1 Thess. i. 10). The other thief did not see that he deserved to die, neither did he see that Christ could not save Himself AND OTHERS, *i.e.*, He must die for those who were chosen in Christ before the foundation of the world (Eph. i. 4). Oh, what love in that He would not save Himself, but freely gave His life a ransom for many. Yet there are many who speak lightly of God's beloved Son, and see no beauty in Him, that they should desire Him (Isa. liii. 2). Is my reader like this? Oh, how sad is the condition of sinners who have no hope, both now and in the future. But, blessed indeed is it to be amongst those who are saved through Christ's death on the cross, in the midst of the two contrasted thieves.

Two thieves were crucified with Christ;

The Lamb of God was He!

For *one* His poured-out blood sufficed,  
While hanging on the tree.

This *one* said, Christ the Lord Who died

Did naught that was amiss,  
Remember me, O Lord, he cried,  
When in Thy glorious bliss!

This *one* confessed that *they* were there

For sins which they had done:  
The wrath of God lost ones must bear,  
Unless on God the Son.

This *one* believed that, then and there,

Christ suffered in his stead,  
For helpless sinners in despair  
Christ's blood was freely shed.

The *other* died without the blood,

And thus he will be raised,  
To stand before a righteous God,  
When he will be amazed.

God's wrath will on him ere abide,

When in the Lake of Fire,  
For He despised Christ crucified,  
And loved his own desire.

The picture is so clear, and yet

How many *live* and *die*  
Without the blood, and thus forget  
Their doom is drawing nigh.

Oh, stop, lost one, for mercy call,

Your sins confess, and hate,  
Before Jehovah humbly fall.  
Before it is too late.

#### "IF THE LORD WILL."

Bible Gatherings, 61, Upton Lane, The Lord's Day, 11 and 6.30, Mon. 8, Thurs. 8, Sat. 7. 2, Coborn Road, Bow, The Lord's Day, 6.30; Wed. 8. 43A, The Broadway, Waltham Green, The Lord's Day, 11 and 6.30; Thurs., 8. Quiet Bible Hours on Holidays, at Upton Lane.—(Aug. 1st, 3 and 6.30 p.m.). All Believers Welcome.

## SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—August, 1910.

	Exodus	John		Exodus	John
1	xxi. 7-16	vii. 10-17	17	xxvi. 31-	x. 7-18
2	xxi. 17-36	vii. 18-24		xxvii. 8	
3	xxii. 1-13	vii. 25-31	18	xxvii. 9-21	x. 19-30
4	xxii. 14-31	vii. 32-39	19	xxviii. 1-12	x. 31-42
5	xxiii. 1-7	vii. 40-53	20	xxviii. 13-25	xi. 1-13
6	xxiii. 8-19	viii. 1-11	21	xxviii. 26-38	xi. 14-27
7	xxiii. 20-25	viii. 12-21	22	xxviii. 39-	xi. 28-38
8	xxiii. 26-33	viii. 22-32		xxix. 9	
9	xxiv. 1-8	viii. 33-43	23	xxix. 10-21	xi. 39-46
10	xxiv. 9-18	viii. 44-51	24	xxix. 22-30	xi. 47-57
11	xxv. 1-9	viii. 52-59	25	xxix. 31-37	xii. 1-9
12	xxv. 10-22	ix. 1-7	26	xxix. 38-46	xii. 10-19
13	xxv. 23-30	ix. 8-17	27	xxx. 1-10	xii. 20-29
14	xxv. 31-41	ix. 18-34	28	xxx. 11-21	xii. 30-41
15	xxvi. 1-14	ix. 35-41	29	xxx. 22-38	xii. 42-50
16	xxvi. 15-30	x. 1-6	30	xxxi. 1-11	xiii. 1-10
			31	xxxi. 12-18	xiii. 11-17

It is a wondrous privilege to have and read the Word of God. The more, by grace, we think of Him, the more we shall value it. Slipshod reading lacks reverence and wisdom: can we expect to understand God's Word while careless? Another solemn question is—Can we understand unless we obey? See John. vii. 17.

Learning "by heart"—1-6, Rev. xix. 11-16; 7-13, Rev. xix. 17-xx. 2; 14-20, Rev. xx. 3-9; 21-27, Rev. xx. 10-xxi. 3; 28-31, Rev. xxi. 4-8.

## SUGGESTED STUDIES FOR THE LORD'S DAY, FOR ISOLATED AND OTHER SAVED ONES.

**Ex. xxxiii. 20-25.** An Angel—Messiah the Sent One, Ex. xxxiii. 12-15, Isa. lxiii. 9. To keep, to bring (1 Pet. i. 4, 5)—*yet* the solemn command linked—Beware, obey, provoke not. "My name is in the midst of Him" *i.e.*, the name Jehovah: not merely called upon Him: Christ is God. If, then, His, I—united. Mine Angel, I. 24, The inference from grace. Not bow down, serve, or imitate—how comprehensive are the Lord's commands, and both positive and negative. Utterly overthrow—no compromise or natural curiosity allowed. "And"—first "and" in 25 suggests that throwing down without true building is vain: second "and" shows that while initial and eternal blessings are without conditions, further and intermediate blessings are as we obey, *cf.* Matt. xxviii. 20. "Ye, thy." Sickness—anticipation of the millennium, (Isa. xxxiii. 24) as in Acts: God teaches by circumstances.

**John viii. 12-21.** "Again"—an answer to their pride. He that is characterized by following Me: wonderful condition: have we not here the explanation of temporary darkness? "Shall have" *cf.* "he that hath the Son," "that we might have a strong consolation." Light and Life together, *cf.* i. 4. 14, Christ the Contrast. 15, Christ will judge, when He comes back. 17, 18, A "much more" argument: the witness of men was accepted, but the witness of God was refused. 19, We cannot separate Christ and the Father (1 John ii.

23) any more than Christ and His Words (Mark viii. 38) : it is a grievous sin to profess, like Israel, to believe in One and not the Other. 20, God over all. His hour—the fulness of time, every thing planned. I go—ye shall die, *in your sin*, *Then* “ye cannot come” : no salvation after death.

**Ex. xxv. 31-41.** The *lampstand* with its fixity, unity, and usefulness typifies Christ and His people. “Pure gold.” “Beaten work” may suggest suffering. “Of the same”—what a wondrous resemblance between the Lord and His redeemed : inseparable. 32, Six—*complete* work (Ex xx. 9) —out of it—Christ the Centre and Source, *cf.* Eph. iv. 16. Note, two sides alike—Jew and Gentile saved *alike*. Two is number of *witness*. 33, Flower and fruit—the beauty of the Lord our God upon us, and fruitfulness in every good work. The almond suggests “expectancy” (Jer. i.) : while we shine for the Lord in the night, we watch for Him (2 Pet. iii. 12). 35, A *further* uniting : thus we have several unities within the one : so *local* assemblies as well as the unity *appointed* for all saints. “All,” “One” : Rev. i., therefore, suggests a falling short of the manifested oneness of Eph. iv. ; seven lampstands, seven Spirits (dispensationally). God has not failed, but He has chastened His people 37, Make light *ascend*—before the Lord. “To the face of it”—fellowship. 39, Unity. 43, Their pattern, Eph. iv. 16, Ps. cxxxix. 16.

**John ix. 18-34.** “Therefore they believed not”—the wilfulness of unbelief. 19, *Ye say*. 20, 21, Parental love lost in selfishness : such is man. 22, The Jews—collectively. Agreed—sinful unity. Christ the Rejected One : His people *with Him*. 24, Pious words linked with impiety. 25, What a beautiful picture of salvation,—and the more so because this man was *born blind*. 27, *No real hearing*. 28, 29, V. 45-47 : the Jews tried to contrast Christ with Moses in vi. 31. 30, Their ignorance rebuked. 31, A clear idea of the preparation for prayer. 34, Implying “we were not born in sins” : a sidelight on ix. 2. “They cast him out” : ‘twas *then* the Lord revealed Himself : how suggestive.

**Ex. xxviii. 26-38.** 28, Fellowship *always* being represented. “Be not loosed”—the breastplate with the names of the remembered ones—inseparable : *cf.* the non-removal of mercy seat from ark. Names . . . upon his heart. 29, “This do with a view to *My remembrance*, or mentioning.” “Before the Lord,” thrice. The names linked with judgment, salvation leads to discipline, mercy brings us into the sphere of the Judgment Seat of Christ. 32, A picture of heavenly perfectness. No reuding. 33, Fruitfulness again. Colours hint redemption. Bells—the music of service. 34, *Nothing* out of order. “That he die not,” reminder amid all of the great holiness of God, and the failure of men, and incompleteness of types : oh how praiseful we

should be for Christ. Dear reader, is He your Saviour?

**John xi. 14-27.** 15, He doth not unkindly afflict : trials are to teach *faith*. Spiritual blessings more important than physical. “Let us go”—fellowship. “Unto *him*” love, and hint of resurrection. Four : his flesh saw corruption. 20, *Therefore* Martha—as though the very comforting was painful. Mary *sat*, x. 39. 21, 22, Faith and failure mingled. 24, Some grasp of Christ's words, see ch. vi.—*repeated* emphasis on resurrection at the last day. 25, She thought of the thing and forgot the Person. Note stress on spiritual life. “Believest thou this?”—*cf.* “What wilt thou?”—the Lord would suggest *definiteness*. The manifestation of faith—but the answer is more indefinite than the question.

**Ex. xxx. 11-21.** It was right to number—but only when *nothingness* and the need for redemption were realized. Have we not here a divine principle and a check to pride? See 2 Sam. xxiv. 2, that I may know—God set aside. 13, *Alike* : *cf.* the redemption of the first-born. None could say “I am better than others.” 14, Even *young men* at their best require redemption : further, when entering on service we need to remember our need. “Souls”—*cf.* the soul that sinneth, it shall die.” 16, A picture of Christ, therefore useful in service—sockets, foundation—(note this is *after* the mention of atonement by blood in 10 : the two pictures present *one* Lord Jesus). The laver told of the *women's* giving up (xxxviii. 8), after the humbling of *males* in xxx. 12. Note two numbering—redemption—followed by a reference to washing. *Position* in court suggests same teaching. “That they die not,” twice : God so holy. A statute—not merely a suggestion.

**John xii. 30-41.** “For your sakes,” loving teaching, yet . . . “Now”—by the death of Christ. Satan's high position here before us, *cf.* 2 Cor. iv. 4 (god of this age) : the world was held by him and the world recognized him (Luke iv. 6) : now he is legally cast out, and Christ will soon take the Kingdom. “I”—Christ emphasized not only judgment but mercy. “All”—a reference to Greeks (20)—salvation for Jews and Gentiles. 34, Man's guilt. 35, Christ shows ignorance is wilful. 36, Hide—to teach them He was going away from *them*, not ceasing to “abide” (34). 37, “So many.” Man is such a failure. 38, All foreknown. 39, 40, Sin leads to sin : judicial blindness. 41, Christ seen in Isa. vi.—note *three* fold. “Holy One” there, and “Whom shall I send, and who will go for us?”

Correspondence from enquirers *welcomed*.

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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. x. No. 9.  
Sept., 1910. 1d.

A Magazine to help believers in the path of patient godliness, "looking for that blessed Hope." The Lord's unpopular words must be graciously emphasized to His glory; but His encouraging promises are not forgotten. Further, it is a matter of prayerful concern that God may be pleased to use the exposition of His Word to bring His people out from man-made and self-made arrangements into the arrangements of His appointment, and that He may, in mercy, save sinners, through the testimony of "the gospel of the grace of God."

EDITED BY  
PERCY W. HEWARD.

"A word in season, how good." Prov. xv. 23.  
"A word in season to him that is weary." Isa. l. 4.  
"Faith cometh by hearing, and hearing by a word of God." Rom. x. 17.  
"Set a watch, O Lord, before my mouth; keep the door of my lips." Ps. cxli. 3.  
"Let your speech be always with grace, seasoned with salt,

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that ye may know how ye ought to answer another man." Col. iv. 6.  
"If any man offend not in word, the same is a perfect man." Jas. iv. 2.  
"Every idle word that men shall speak, they shall give account thereof in the day of judgment." Matt. xii. 36.  
"Their throat is an open sepulchre." Rom. iii. 13.

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## A WORD OF INTRODUCTION.

"NOT unto us, O Lord, not unto us, but unto Thy name give glory." With such words did the inspired psalmist plead unto God for a reviving. And, as we look around, we feel the meaning of the prayer. But if we desire that God should glorify His name, how humble must we be, and how submissive to His revealed will. Any other condition of heart would suggest something of hypocrisy.

The longing of heart of those privileged to send forth this messenger of truth is—that He may be exalted in the awakening of His people. The days are very dark. We cannot gloss over religious sin. Public worship in the flesh, broadness of fellowship, excusing of differences—these things are abominations in the sight of God though highly esteemed among men. Can nothing be done? Can there not be a little considering of our ways, and a waiting on God, peradventure He will revive His work in the midst of the years, and give us the sense of His greatness emphasized in the same chapter (Hab. iii)?

## GRACE.

If merit had a place  
We might be proud;  
But if 'tis all by grace,  
How can we lift our face  
With pride allowed?

Grace found us in our sin  
Lost, lost for aye,  
God with His grace stepped in,  
He would the work begin,  
To last alway.

Grace, 'tis a wondrous thought—  
Grace we would tell,  
When worthless we were bought,  
When distant we were sought,  
And saved from hell.

Grace, grace, how great God's grace,  
The dead are raised!  
The lame Christ's pathway trace,  
The blind will see His face,  
His name be praised.

Grace leads to gratitude,  
We worship God!  
Pride is so wrong, so rude,  
How can self-praise intrude  
When saved by blood?

## WORDS OF EXHORTATION.

**Wherefore?** Of old the question was asked—“Wherefore do ye spend money on that which is not bread?” How solemnly true it is that the man of this age lacks true reason while boasting of it. He sets forth on an unknown journey without preparation and spends his time and strength for that which is confessedly a shadow. Earthly things are but temporary and make to themselves wings. They satisfy not. How sad then to see a man feeding on *wind* or *ashes*. Oh how praiseful we should be if our eyes have been opened to see the preciousness of Christ, and of the salvation linked with Himself.

In loving and earnest witness we would say to the unsaved—Wherefore are you building your hopes on *no* foundation, and working for that which will never meet your need? What shall it profit a man if he gains the whole world, and loses his own soul? Why will ye die? And to those who profess the name of the Lord Jesus, we would also speak. Dear friends, do your lives illustrate the words you say about His preciousness? If there is an endeavour to gain the world's applause and to possess the world's wealth and amusements, must not others draw the inference that you overstate the blessings in Christ, and that there is something of hypocrisy? Wherefore do you neglect the Word for a usual holiday? Wherefore do you rather spend time on recreation than on building up the new creation? Wherefore, dear friends? Is there not something wrong? Are not your hearts out of harmony with the Lord?

**“ My Lord and My God.”** Thus said Thomas when his unbelief was vanquished, and we want more of this *holy enthusiasm*. If we only realized the facts of Scripture a worldly life would be an impossibility.

Doubtless, the disciple was the more affected, because Christ not merely showed knowledge of words recently uttered, in unbelief, but also revealed such patience and gracious condescension, in true love, and as an example to His people. The *personal* note must not be forgotten. The “My's” of the Psalms are never too frequent.

And not only so, this verse witnesses the Deity of Christ, He accepted worship as God. How differently Peter refused it. If the Lord Jesus had not been God He would have been breaking God's arrangements. The Lord is a jealous God. Those who see in Him a teacher and nothing more are in sad confusion. Nicodemus and the ruler of Luke xviii. 18, were, like many of Israel to-day, at first in this condition, and the Lord dealt sternly, though graciously, with them.

Further, the earnest exclamation of Thomas fills us with praiseful remembrance of the Divine promise that the unbelieving Jewish nation shall look upon Him Whom they pierced, and God will pardon

those whom He reserves. As Thomas was added to the ten, so will be the people of Israel to the saved ones of the present dispensation. Oh that the prayer of Rom. x. 1 may be ours, in the Spirit, and unto the glory of God. Oh, how wondrous to anticipate the change when those who have despised and denied Christ shall say “Lo, this is our God; we have waited for Him, and He will save us; this is the LORD, we have waited for Him we will be glad and rejoice in His salvation.”

## A LETTER TO AN ASSEMBLY OF SAVED ONES, AND OTHERS WHO WOULD PLEASE GOD.

“GOOD WORKS.”

DEAR FELLOW SAVED ONES,

The Lord's mercy has abounded toward us. No merits *had* we, but we *have* all in Christ. Having received such grace—undeserved grace—what manner of persons *ought* we to be in all holy conversation and godliness? Salvation is an argument for holiness. Grace is a wondrous preventative of sin. Gratitude springs from the Lord's love, and it is impossible to be *gratefully disobedient*.

With a desire to help in the way of the Lord, I would bring before you the teaching of His Word as to “good works.” So many, especially religious professors, have *their* opinions concerning *their* goodness, and so many who seem to be born from above, are afraid to over-emphasize holiness through sentimental counterfeits. Now it is quite clear that *by nature* we have *no* good works. It is written “There is none that doeth good, no, not one” (Rom. iii. 12), and again that our righteousnesses are but as filthy rags (Isa. lxiv. 6), and unprofitable (Isa. lvii. 12). Man is a ruined wreck—his works are dead (Heb. vi. 1, John iii. 19). His words are like his heart (Matt. xii. 34) and that is sinful (Prov. xx. 9), his thoughts are evil (Gen. vi. 5), he himself is darkness (John i. 5, see Luke xi. 34, 36). Such a description of the human race, in all ages, and amid various forms of civilization and religion, is a solemn witness against the popular idea of the innate excellence of the flesh, and of the improbability of a lost sinner by surroundings or education. The only hope is a new creation. The Lord sternly condemns the exaltation of men which is so common to-day.

Nothing, therefore, has ever been done by a guilty one to make himself acceptable to God. No atonement has he offered. No works of faith or godliness has he performed. All pride is hidden from him. If any are born again, it is all *by grace*. Thus it is written concerning the blessings of salvation—“Not of works, lest any man should boast” (Eph. ii. 9), “Not by works of righteousness which we have done, but according to His mercy He saved us” (Tit. iii. 5). If “good works” are *ever* to be wrought on earth, they must

be the *result* not the *cause* of free and full salvation. We can do nothing to please God (Rom. viii. 8), till we have received the Gift, it pleases God to bestow on the *lost*, as lost ones. This is *grace*, and this makes clear the fact of *election*. Man has nothing to recommend him to God—he is beyond natural recovery—the Lord quickens the dead—there is no room for the man-centred gospels of to-day, which suggest a number of claimants doing something for eternal life.

But if we can truthfully say that God, Who is rich in mercy, has begotten us to a living hope, and that we are now His children, our sins being removed by the precious blood of Christ, it is our duty, responsibility, natural activity and privilege to do works that correspond with the love revealed toward us. Hence the Lord Jesus in His address to disciples in Matt. v. mentions "good works" (10). Men are to *see* our godliness. We are not to advertise it. The object is—God's glory, not ours. See Matt. vi. 4, 6 to prevent a misinterpretation of the reference to other beholding. With wondrous grace the Lord characterized the costly expression of devoted love us "a good work" in Matt. xxvi. 10:—entirely contrasted with the works *to be seen of men* in xxiii. 5, though men saw it.

In Phil. i. 6 we have Divine stress on *God's* good work. In Eph. ii. 10 we should render "upon good works," and the primary allusion is to "the righteousness of our God and Saviour Jesus Christ" (2 Pet. i. 1) on which we stand. Not that believer's holiness is forgotten, but the *basis* is brought before us. Accordingly, Rom. xiii. 3 shows us to manifest "good works" in our dealings with the world and government, and Col. i. 10 speaks of fruitfulness in "*every* good work," suggesting the all-round spirituality which should mark those in mercy born from above. Cf. 2 Thess. ii. 17.

We shall not be surprised to find that with the withdrawing of much manifest unity and power, which the sudden termination of "Acts" indicates, and which the greetings *from* the Holy Spirit in Revelation emphasize, there was an attempt of the evil one to overthrow all Scripturalness of the Lord's people. Indeed much of the withdrawing was because privilege was remembered rather than responsibility, or, we should say, rather than the two in true fellowship—and the spirit that proposed continuance in sin that grace might abound, turning the grace of God into lasciviousness, was sadly prevalent. This is, alas, a frequent result of privileges: or, we ought to say, of abusing privileges. Men spoil everything. They take advantage of advantages in a sinful way. Consequently in the epistles to Timothy and Titus, written *after* the period of Acts, the names "body," "temple," and "church" (as a description of all saints) are omitted, and those known to be redeemed are more frequently called "believers" or "faithful ones," each mention of this name, which reminds of

*responsibility*, preparing for the solemn pronouncement that cuts at the root of present-day schemes of federation and corporate unity—"The Lord knew them that are His." We can only know those who depart from unrighteousness (2 Tim. ii. 9). We cannot say who are *saved*. We can but say who are obedient, and where have we *proof* of the salvation of others? Accordingly, over a dozen times "good works" are before us in *these* epistles, though it is still emphasized that our salvation is *not* thereby (2 Tim. i. 9, cf. Tit. iii. 5). But the evidence of salvation is not profession—that is so easy now:—the evidence is not hymn singing or glib speaking of Him Whom men so lightly call "Lord," or treat even more familiarly:—the evidence is godly working, which shows a new life. With "good works" sisters are to be adorned (1 Tim. ii. 10), and the elder is to do all the toil of his elderhood as a good work (1 Tim. iii. 1). There is to be nothing showy in the dress of the one or the popularity of the other: pride is shut out. If assembly arrangements are mentioned "good works" are prominent (1 Tim. v. 10, 23), and the only riches worth having are "good works" (1 Tim. vi. 18), as a basis for reward in the ever-realized Kingdom of "that Day." Moreover, the ungodly are *refused* because of their evil works, despite their profession of knowing God (Tit. i. 16, see 2 Tim. iv. 16). Religiousness and pious phraseology are not enough: they are oft the accompaniments of hypocrisy. Those who take any leadership in an assembly should be patterns of good works (Tit. ii. 7): mere ability to preach is not in Scripture put in the prominent position it oft occupies to-day. Tit. iii. 1 shows that in days of ruin the godly submission to those in authority, commanded in Rom. xiii., still remains. One cannot read Tit. iii. 8, 14 without feeling that there was a *popular* tendency at least to overlook good works. Doubtless some *spoke* highly of privileges alone: others were neglectful through *worldliness*. The results were serious.

We have left 2 Tim. ii. 21, iii. 17, Tit. ii. 14 to the end, because, apart from their *present* forceful and humbling application, they seem to refer very definitely to "that Day," when the Lord's people who are faithful in this age will have His gracious reply—in places of honour and service. The Millennial Kingdom is not merely a period of rest. It is a time of holy activity, and those who, by separation amid a crooked and perverse generation are getting ready for the Lord's return, will then be vessels unto honour, and "zealous of good works" as never before. May we, dear friends, if bought by blood, live humbly in the light of that glory, and be more concerned about the practical manifestation of that which God, in grace, has done for us, and is doing through the inworking of His Holy Spirit.

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

## THE CHILDREN'S COLUMNS.

## "THE LAMB OF GOD."

It will be interesting, dear children, and I do hope profitable, for us to look at some of the passages in the earlier Scriptures where we read about A LAMB. In Gen. iii. 21 we are not told that it was a lamb, but I should think it was a lamb or a bullock, for surely it was a picture of the Lord Jesus, who died for sinners? Then in Gen. iv. 4 we read that Abel "brought of the firstlings of his flock." Abel saw that he could not come to God his own way, so he brought a lamb which showed that he knew he could not come to God except through the death of *another*. Now we will turn to a chapter which most young people like to hear about—Gen. xxii. Here God told Abraham to offer up his son Isaac as a burnt offering. I want you to notice what God said to him in verse 2 "Take now thy son, THINE ONLY SON, Isaac, WHOM THOU LOVEST." Surely these words make us think of John iii. 16. Then in verse 7 we are told that Isaac said "Behold, the fire and the wood; but where is THE LAMB for a burnt offering?" And Abraham said "My son, GOD WILL PROVIDE HIMSELF A LAMB." Then we are told that Abraham built an altar, bound his son and put him upon it, and was going to slay him, when the Angel of the Lord called to him and told him to stop. And Abraham lifted up his eyes and he saw a ram, the lamb which God provided, and he "offered it up INSTEAD of his son." Here is another picture of the Lord Jesus. If you turn with me to Ex. xii. 1-14 you will see another mention of A LAMB. The children of Israel had been in bondage in Egypt, but now the time had come when God was going to bring them out. But Pharaoh would not let them go. So God sent plague after plague, yet he would not let them go. But none can hinder God. So God was about to slay the first-born son in every Egyptian house. And God told Moses that the Israelites were to take A LAMB and kill it, and sprinkle its blood on their houses. So we see that in every house there was death, but in Israel's houses it was THE LAMB, INSTEAD of the eldest son. God said the lamb was to be WITHOUT BLEMISH. It was God's appointed way of salvation. They were saved through the blood of another. We could look at many other passages where we read about a lamb being offered up in the many sacrifices which God appointed for His people Israel. But we will only turn to one more passage, Isa. liii. 7. Here the prophet is surely speaking about the Lord Jesus, Who is called "The Lamb of God." He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." We are told in Matt. xxvi. 63 that the Lord Jesus held His peace, when He was brought before the chief priests. Though He was

God as well as man, yet when they falsely accused Him He answered them nothing (Luke xxiii. 9). Now we come to John i. 29. Here we are told that John the Baptist, when He saw the Lord Jesus, said, "Behold the Lamb of God, Which taketh away the sin of the world." Not only did the Lord Jesus come to save the Jewish people, but the Gentiles too, even all out of the nations who were chosen in Him before the foundation of the world (Eph. i. 4). I want you to look at Rev. xiii. 8 in this connexion. Here we read of "the LAMB SLAIN" and then the words come "FROM THE FOUNDATION of the world." Oh how wonderful is God's everlasting love to poor lost sinners. You will remember that the lamb in Ex. xii. was to be WITHOUT BLEMISH. In 1 Pet. i. 18, 19 we are told that those who are saved are redeemed with the precious blood of Christ, as of A LAMB WITHOUT BLEMISH and WITHOUT SPOT. Yes, He was the Spotless Son of God, perfect through and through, and He died INSTEAD of ungodly ones. I do want you to be able to say, not only with your lips but from your heart (the new heart which God gives to those He saves)—"He loved me and gave Himself for me" (Gal. ii. 20). I want you to look through the last book in the Bible and see how many times the Lord Jesus is spoken of as A LAMB. Rev. v. 6, "In the midst of the elders stood A LAMB, AS IT HAD BEEN SLAIN." You will remember that when Christ rose from the grave He had the marks of the nails in His hands and feet. It seems there will always be a reminder of His work of redeeming poor sinners (Rev. i. 5, v. 12). But I must not forget to tell you of the sad parts of God's Word. In Rev. vi. 16 we read of "THE WRATH OF THE LAMB" and how many will seek to hide themselves from Him, but will not be able. It will be terrible for unsaved sinners in the day of His power and wrath (Ps. cx.). What a contrast for sinners saved by grace, through "the LAMB of God," Who died instead of *them*. They will sit at the MARRIAGE SUPPER OF THE LAMB, free from all wrath, and with Him for ever and ever.

Do you wonder that I long for my dear young readers to see their need of God's wonderful and everlasting salvation? We read in John i. 36 that when John the Baptist said "BEHOLD THE LAMB of God" two disciples followed Him, and then sought to bring others to Him. May some, at least, who read this message, have their eyes opened, to see the Lord Jesus as "THE LAMB OF GOD," and trust in Him, and *then* seek to bring others to Him, that they too may be saved *in* God's grace and mercy, and thus be saved *from* the WRATH OF THE LAMB.

"The Lamb of God" was God as well as man, Slain, in God's purpose, when the world began, Before the world's foundation God did choose His own in Christ, whom He will never lose.

- "The Lamb of God" LIVED and was CRUCIFIED,  
For rebels lost and dead, Christ Jesus died,  
The sacrifices, in the years gone by,  
Were types of Him Who came on earth to die.
- "The Lamb of God," the spotless, righteous One,  
By Whom redemption's work was fully done,  
Was God Almighty, the Appointed Lamb,  
The everlasting Father, God, I Am!
- "The Lamb of God" was smitten for His own,  
His poured-out blood did for their sins atone,  
Now they in Him are righteous and complete,  
And at His Supper they will sit and eat.
- "The Lamb of God" will over all prevail,  
His perfect righteousness will never fail,  
Though Antichrist will with the Lamb make war,  
The Lamb will overcome, God's Word is sure!
- "The Lamb of God," despised, rejected now!—  
But "in that Day" to Him all knees shall bow,  
For King of kings, and Lord of lords is He,  
And all on earth His majesty shall see.
- "The Lamb of God," Who laid His glory by,  
Who shed His blood, was God the Lord on high,  
Emmanuel, and yet the Lamb once slain,  
And Israel's King, Who on this earth will reign.
- "The Lamb of God" Whom sinners now behold,  
Who died for lost ones, whether young or old;  
Have you beheld Him as the One Who died?  
And through His death have you for mercy cried?

## A FEW SUGGESTIONS FOR YOUNG, AND OLDER, BELIEVERS.

"A land that I will shew thee."—Gen. xii. 1.  
"One of the mountains that I will tell thee of."  
Gen. xxii. 2.

WE often speak of the *faith* of Abraham. And wondrously was it *tested*. How we feel our own failures in days of *greater* manifest privileges. We have not been called to the absolute isolation he endured—yet how slow we are to take the path of separatedness which the Lord has appointed, and which are seen to be right and natural and blessed. We have so many things that Abraham had not, including the Scriptures and the very record of his faith, and of God's faithfulness, to speed us forward. Yes, in the Word of the Lord we are compassed about with a great cloud of witnesses—that we may run with *patience* the race set before us, and, like the elders, receive a good report from God Himself. A passage like Luke xiv. 26 seems strange till we remember the words, "Get the out of thy country, and from thy kindred, and from thy father's house" (Gen. xii. 1). Nor must we forget Levi's path of blessing in Ex. xxxii., nor the One Who "became a stranger" to His brethren, and an alien to His mother's children, our Saviour and Lord and Example. The way of God marked out for His redeemed is perfect, but none would ever choose it by nature.

Additional trials for Abraham are suggested by the quotations that head this message of encouragement. It is easy to walk in a difficult course if *all* the future is revealed—but to be kept in *daily* dependence (cf. Matt. vi. 11), willing for the Lord

to open one door and had one step, at a time, is not self-pleasing. The flesh refuses such restraints, but one born of the Spirit, and walking with God, delights and rests in *His* knowledge and wisdom, and gladly says, "My times are in Thy hand." All our ways are *His*, and He never guides too late.

It needs faith to rejoice in the Lord's leading as *He wills*. Let it be repeated, and realized, that we like to know all at once, but *Abraham* went out not knowing whither he went. Here is heavenly *faith*. But, let us also recollect, it is so easy for the flesh to dress up as spirituality, and to exalt indecision and irregularity under the guise of waiting on the Lord. It may, therefore, be earnestly brought before those who are saved that they cannot *expect* leading of the Lord while clinging to unscriptural surroundings. The right thing is to wait on Him, and desire a Scriptural *assembly*, that there may be His instruction therein and through those that have the rule. Happy indeed are those who, like some of us, can meet weekly to break bread, and who can know the precious fellowship of likeminded believers, and the valuable discipline linked. But if any are quite isolated, how *difficult* is their path. Yet it is not too difficult for the Lord. It is in such circumstances that the Lord guides, as He guided Abraham, more individually. And He often says, as it were, "Get thee out." We may be sure that admixture with the world, and with man-made sects is not of Him. There must be a coming forth, though influence and reputation seem to be lost, for we must not do evil that good may come. Strikingly clear is the Divine *command*: "Come out from among them, and be ye separated," and again "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."

## CONCERNING REVERENCE AND WAITING BEFORE GOD.

Notice the words "*put off thy shoes*" (Ex. iii. 5, Josh. v. 15). There is a continual spiritual parallel. Reverence allows of no rush. But there must also be a going forth at God's command:—"Your *loins girded*, your *shoes on your feet*, and your *staff in your hand*" (Ex. xii. 11). Stand fast therefore having your *loins girt about with truth* . . . . Your *feet shod* with the preparation of the gospel of peace . . . and the *sword of the Spirit* which is the Word of God" (Eph. vi. 14-17). David went up Mount Olivet *barefoot*, weeping (2 Sam. xv. 30). When Ezekiel was not to weep or mourn though God took away his wife suddenly, he was commanded to *put on his shoes* as a sign to Israel (Ezek. xxiv. 17). These verses too may suggest the solemn sense of sin and need for quietness, emphasized by Exodus iii. 5.

*Learning "by heart"*—1-3, Lam. iii. 1-9; 4-10, Lam. iii. 10-30; 11-17, Lam. iii. 31-51; 18-24, Lam. iii. 52-66; 25-30, Psalm liii.

## TALKS ABOUT PRESENT-DAY NEEDS.—9.

### HATRED OF LYING.

**S**URELY every one saved by grace is saddened at the rapid increase of *lying*, even amongst *little children*, as well as those older. Satan is indeed busy, and it is well that we should beware of his many devices. Solemn are the words of our beloved Lord in John viii. 44 about the devil, "When he speaketh a *lie*, he speaketh of his own; for he is a *liar* and the father of it." Oh, how careful we should be, dear fellow saved ones, for it is so easy to fall into the sin of *lying*. There are *lies* in actions as well as words, and even in our manner. Wherefore let us take heed, and ask the Lord to keep the door of our lips (Ps. cxli. 3); that we sin not with our tongue. For "*lying* lips are abomination to the Lord, but they that deal truly are His delight" (Prov. xii. 19, 22). Let us pray as did God's servant of old, saying, "Remove far from me vanities and *lies*" (Prov. xxx. 8, Ps. cxix. 29). But, alas, how many are untruthful, and in this way Satan seems to be specially working. The solemn statement was made a few days since that probably on the Lord's day more *lies* were told (by the singing of hymns) than any other day. How heart-searching is this. Ungodly ones are encouraged to sing *lies* and it is easy even for believers to sing what they do not mean. May we take these things to heart. The words in Acts v. 3, 4 should make us tremble lest we *lie* unto God. For every thought is known to Him. And we are not only to be watchful lest we *lie* unto God, but the command is clearly given "*Lie* not one to another, seeing that ye have put off the old man with his deeds" (Col. iii. 9). Again, "Wherefore putting away *lying*, speak every man truth to his neighbour" (Eph. iv. 25). In Prov. xiii. 5 we are told that "A righteous man hateth *lying*." We can test ourselves by this. Awful are the words in Rev. xxi. 8 "All **LIARS** shall have their part in the lake which burneth with fire and brimstone, which is the second death" (verse 27). Surely there should be more said against *lying* in these last days. For everything is hastening on to the great apostasy and the reign of Antichrist, of whom it is written, "whose coming is after the working of Satan, with all power, and signs, and **LYING** wondrous" (2 Thess. ii. 9-12). Oh, how many "believe a *lie*" and deny the truth. Not a few who profess to be teachers do this, for there are many false teachers who, as of old, cause God's people to err "by their **LIES** and by their **LIGHTNE:SS**" (Jer. xxiii. 32). God said in those days—"And My people love to have it so" (Jer. v. 31). Surely all the *lying*, and many other forms of sin, show that we are rapidly nearing the end of this dispensation.

Oh *how* careful we should be in every way lest we are untruthful in words or actions. Let us

also humbly seek to warn others. Many parents tell their children *lies*, and then wonder that their children grow up to be liars. Workers among children see the awful results of such iniquity in the home. How solemn is this unblushing disregard for truth, and what a contrast should Christians be in their homes, in business, and in meeting with others, to those who are still unsaved and live only for this life. May we meditate on these things in view of such passages as 2 Chron. xviii. 20-22, 2 Thess. ii. 11, and, like the Psalmist, may we say with humility of heart, "I **HATE** and **ABHOR** **LYING**, but Thy Law do I love" (Ps. cxix. 163).

## AN IMPORTANT QUESTION.

WHAT IS YOUR LIFE? (James iv. 14).

**I**T is written in God's sure Word, "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth" (Prov. xxvii. 1). But, alas, man is so blind to the things of God, that he loves to go his own way, and to think only of this life. And though the solemn question is asked "WHAT IS YOUR LIFE?"—and though the answer is given "It is even a vapour, that appeareth for a **LITTLE TIME**, and then **VANISHETH AWAY**"—only a few take heed to such words. The present time is spoken of in Scripture as "a moment" compared with the future. What folly to be taken up with that which is so short and never to think of eternity! Yet multitudes are doing this. Oh, that some who read these lines may be aroused, by God, to look into His Word, concerning their present and future condition before Him. Man before God, even at his best, is nothing, and less than nothing and vanity, Isa. xl. 17. "Man . . . is of few days and full of trouble, he cometh forth **LIKE A FLOWER** and is cut down; he fleeth also as a shadow and continueth not" (Job xiv. 1). The prophet of old had to cry, concerning man, "All flesh is grass, and all the godliness thereof as the flower of the field." Then he further cries, "The grass withereth, the flower fadeth; because the spirit of God bloweth upon it; surely the people is grass." The people are likened to grass which grows up quickly, but soon dies away. What a contrast to man is the Lord Jehovah. For it is written—"As for man, his days are as grass; as a flower of the field, so he flourisheth, for the wind passeth over it and it is gone: and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting" (Ps. ciii. 15-17). In Isa. xl. 8 we read, "The grass withereth, and the flower fadeth, **BUT THE WORD OF OUR GOD SHALL STAND FOR EVER**." Yet man seeks to exalt himself above God, and this will be the climax sin of Antichrist (2 Thess. ii. 4). Surely everything is hastening on to his terrible reign. Yet how few take heed to the solemn warnings of Scripture, as to the righteously-arranged, yet dreadful, future for those who continue

in their sin, and die without hope—without the blood. See in Psa. xc. 5, 6 how quickly man is cut down. Then turn to the solemn words in Luke xii. 16-21. The Lord Jesus spake this parable unto His disciples to warn them against covetousness, saying, 'The ground of a certain rich man brought forth plentifully; and he thought within himself, saying, what shall I do, because I have no room where to bestow my goods? And he said, this will I do; I will pull down my barns, and build greater, and there will I bestow my goods. And I will say to my soul, Soul, thou hast much good laid up for many years, take thine ease, eat, drink, and be merry. BUT GOD SAID unto him, Thou fool! This night thy soul shall be required of thee; then whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God.'

What is your life? A vapour, soon 'tis o'er,  
A moment here, and then on earth no more,  
But soon will come the solemn Judgment Day,  
When sinners will from God be sent away.

"What is your life?" A solemn question this,  
For, after death, how sure the Judgment is,  
For sinners lost, who from God love to stray,  
THEN they will be for ever sent away.

"What is your life?" 'Tis but a moment here,  
Man's like to grass, which quickly doth appear,  
But soon is gone:—yet few think of that Day  
When sinners will from God be sent away.

"What is your life?" 'Tis but a little span,  
And then 'tis gone, for such is mortal man;  
For all on earth will fade, and soon decay,  
And soon will come God's solemn Judgment Day.

"What is your life?" For death is drawing near,  
And for the end do you not sometimes fear?  
God's Word is fixed, and naught will He retract,  
The resurrection is a solemn fact.

What is your life? Oh, stop and think, dear friend,  
Your s'jour here will quickly, quickly end,  
But after death there is the Judgment Day,  
When sinners will from God be sent away.

**SUGGESTED READINGS FOR THE LORD'S DAY, FOR ISOLATED AND OTHER SAVED ONES.**

*If, by the grace of God, dear friend, you want to know and do His Will, you have the prayerful fellowship of others to this end. Of old there was casting out of the synagogues, and now truth faileth, and there is the casting out of faithful ones from the societies of men. But should they need casting out? If the churches of to-day were churches of God we might stay in them till removed by a Diotrephes, but in connexion with worldly imitations the command is "Come out." Let us not linger, like Lot. Let the attraction of a personal Christ draw us without the camp, let the thought of wilderness-worship attract us from Egypt, and the words "My people" speed us forth from all Babylonianism. Oh how powerful is true love unto the Lord. Correspondence from exercised saved ones valued.*

**Ex. xxxii. 21-35.** Moses has acted with holy horror and promptness (19 20); he has conferred not with flesh and blood. How will he deal with his brother? This verse shows. xxviii. I would prevent him from putting him to death, and making him marvel at the grace that spoke of Aaron while Aaron was verging towards his climax failure, would give Moses a beautiful glimmer of hope. But the sternness of 27 must be first personally felt. Sin must not excuse. Those that sin, having authority, must be rebuked before all. God's glory is more important than a man's feelings. 24, Note untruthfulness: sin leads to sin. 25, Aaron had made them, cf. 35, Naked—unruly. 26, In the gate—hint of authority and separation alike. The Lord's side—unto me, cf. the sword of the Lord and of Gideon 27, cf. Num. 25, 5. "That Day," "This Day." 29, A blessing via holy hatred of sin. 33, Sin is great and needs atonement. 33, Man cannot atone; how wondrously Christ was beyond Moses in every way (Heb. iii.), and He fully represented His redeemed. 34, Grace and wrath. 35, God's judgment linked with the righteousness of 28—neither makes the other unnecessary: the Lord's approval of sternness shown.

**John xiv. 1-7.** The child learns this chapter at school, but how few grown up saved ones really enter the meaning. The link with xiii. 28 shows how the Lord felt the reproving words there given in grace. We are not to be anxious in view of seeming calamity. "Into Me." "Many abiding places"—this is not our rest; we must expect tribulation here. "If"—the Lord would not raise false hopes: what love! I go (a) to Calvary, (b) to heaven; the place is made legally ready, see also Rev. xii.—the air will be cleared for the redeemed. Psalm cx. 1 shows Christ is waiting for the appointed time. 3, "I am coming again"—certainty and realness. "I will receive you aside to

**SUGGESTED DAILY READINGS.**

"IF THE LORD WILL"—September, 1910.

	Exodus	John		Exodus	John
1	xxxii. 1-6	xiii. 18-23	16	xxxvi. 24-38	xvi. 13-18
2	xxxii. 7-14	xiii. 24-30	17	xxxvii. 1-16	xvi. 19-25
3	xxxii. 15-20	xiii. 31-38	18	xxxvii. 17-29	xvi. 26-33
4	xxxii. 21-35	xiv. 1-7	19	xxxviii. 1-7	xvii. 1-8
5	xxxiii. 1-7	xiv. 8-14	20	xxxviii. 8-20	xvii. 9-16
6	xxxiii. 8-14	xiv. 15-21	21	xxxviii. 21-31	xvii. 17-26
7	xxxiii. 15-23	xiv. 22-27	22	xxxix. 1-7	xviii. 1-9
8	xxxiv. 1-7	xiv. 28-31	23	xxxix. 8-20	xviii. 10-18
9	xxxiv. 8-17	xv. 1-4	24	xxxix. 21-29	xviii. 19-27
10	xxxiv. 18-26	xv. 5-8	25	xxxix. 30-43	xviii. 28-40
11	xxxiv. 27-35	xv. 9-14	26	xl. 1-16	xix. 1-7
12	xxxv. 1-19	xv. 15-20	27	xl. 17-25	xix. 8-18
13	xxxv. 20-29	xv. 21-27	28	xl. 26-38	xix. 19-27
14	xxxv. 30- xxxvi. 4	xvi. 1-6	29	Reread parts of Exodus.	xix. 28-37
15	xxxvi. 5-19	xvi. 7-12	30		xix. 38-xx. 2

To know God, and His Will, is an unspeakable privilege. 'Tis only by grace that this is possible. Brought near by the blood of the Lord Jesus, we can search the Word of God with the understanding He has given, and in the Spirit, for merely mental acquaintance therewith is not enough.

Myself." Let us go forth to Him: Christ died to purify to Himself a people. "I am," "ye also," joined to Him. 6, See Heb. x. 19 20. The Way and the Truth (not merely a type) and the Life (a work within is given us as well as a way to and place in glory. Such is the Lord's love).

**Ex. xxxiv. 27, 35.** A covenant (a) the law cannot be set aside, (b) after verses 5-7, *i.e.* to a redeemed people. 28, Israel tested, as Jonah, again. Moses not eating of the Lord Jesus for forty days. The same ten commandments: God will not abate his demands. 29, The indirect results of fellowship. Communing precedes likeness. Our faces should preach. 30, What then must the glory of God be? 1 Tim. vi. 16. 33, A veil, as the Tabernacle veil, suggestive of the law (2 Cor. iv.): now the veil is rent and removed. What manner of persons ought we to be; see, too, 1 Cor. ix. 34, A type of Christ, a suggestion of salvation by the new covenant, else all Israel would have been destroyed (hence the stress on Christ the Angel or Messenger in Ex. xxxiii). 35, A mediator. "With Him."

**John xv. 9-14.** What a wonderful "as"; such love—how ungrateful we are. Continue, *i.e.*, by obedience—same word rendered "abide" in 10. Commandments. 11, The joy of obedience. My, your. "Full," 1 John i. 4. "One another": what nearness is suggested by the name. Love, laying down one's life—love is *not* mere sentiment: it is costly. "His friends"—Christ, as Example, died for His disciples as friends, but He was also the Substitute dying for enemies (Rom. v. 10). "My friends"—a remarkable condescension and closeness. "If," a real condition. "Whatsoever," love does not pick and choose. "I command": our nearness is not to cause man-appointed familiarity, see Ps. xlv. 11.

**Ex. xxxix. 17-29.** Cf. notes on xxv. 31-41. The lampstand. Pure—no man-made mixture, see repetition in 22, 23, 24, of the same—Christ and His people linked—no power for service otherwise—"without Me ye can do nothing." 18, Order, beauty, fellowship, dependence. 19, Fruitful and flowering. "Almonds" suggest "Waiting" for the Lord. 21, A local unity within the unity. 22, Of the same. One work—John xvii. 21. 25, Four-square—as the other altar—prayer, symbolized by incense, always reminds of the sacrifice on which it rests. "Round about"—nothing unfinished. 27, To bear—as we pray, we realize our pilgrim position. 29, "He made"—"The work"—God's work is real toil. Notice the words "holy" and "pure." How precious were types of Christ, and His redeemed.

**John xvi. 26-33.** "In that Day"—an anticipation of the Kingdom. The Lord would show their nearness to the Father, and His personal interest in them. Thus Scripture would rebuke the

present-day separation between the affection of God the Father and Christ:—children (who, if unsaved, cannot pray, as *if* saved ones, acceptably) are taught to pray to the Lord Jesus as if He was kinder than the Father. "The Father Himself loveth you," *i.e.* is friendly to you. This love of *friendship* depends upon the simple obedience of the redeemed hence "because." Loved, believed. 30, For the Lord had answered their questionings. 31, Just *then* they were believing, but! 32, All these words of grace were in *full* view of their unkind departure—what love. 33, Acts xiv. 1 after xiii. 38. Peace and tribulation: tribulation is *not* wrath.

**Ex. xxxix. 30-43.** The priest suggested the King-Priest. "Holiness" is being "to the Lord": how needful that this should be the climax. "High." "As the LORD commanded Moses," "According to all that the LORD commanded Moses, so did they": worship must never be according to the devices of men. "All." 40, Pins and cords are needful, even as less prominent parts of the body (1 Cor. xii. 22, 23): we must never undervalue service. Nothing overlooked: a cup of cold water *in the name of a disciple* remembered. 42, "All." 43, The blessing of exact obedience, not only in respect of matter and material, but in respect of manner also ("as"). Are we concerned about simple, loving, devoted recognition of the revealed will of the LORD? This is further emphasized in ch. xl. Shall we be less obedient than covenant Israel? Spirituality that does not want to be exact, or thinking of literal details, is spurious. God never leaves His people without a pattern. It is His grace to use them at all.

**John xviii. 28-40.** Early-earnestness in sin. The show of legal arrangement, yet...! "Lest": yet they were willing to bear false witness (30): cf. the hypocrisy shown in Matt. xxvii. 62-66. 31, Pilate wished to be free from the trouble, and would oppose *them*, but yet sinful as they: note, in this connexion, the problems of being in authority: how grateful should God's people be for deliverance from any share in the government of a ruined earth. 32, *They* would not have killed by crucifixion, see Acts vii. His words always true. 34, Christ's searching words. 35, Contempt for Jews. "Thine own nation"—how true: He will yet own Israel. 36, (a) Not *born* of this world (b) *Is* not of this world—a twofold reply. This passage shows that the Lord's redeemed must *either* fight or suffer; another alternative is not given: our path of suffering is clear (2 Tim. ii. 12). Christ came not to reign but to witness—a true witness was oft a martyr. 38, Perplexed, indifference. 39, Sarcasm. 40, Man's choice—and they crucified Christ with *thieves*.

Correspondence valued from any in spiritual concern. P. W. HEWARD, 61, Upton Lane, E.

# THOUGHTS FROM A MONTHLY HERALD OF THE TRUE MESSAGE.

## THE WORD OF GOD

"Thy Word is Truth" JOHN 17:17

Vol. x. No. 10.  
Oct., 1910. 1d.

A manifestation, by grace, of the Truth of God; or rather a manifestation of portions of His wonderful Truth, as, in mercy, realized in His Word. Nothing to flatter man. Nothing to merely please the eye or ear or fancy, but the simple and solemn teaching of God to glorify His Name, in the salvation of sinners, and in the separation and edification of His blood-redeemed people. Those who desire to serve Him acceptably with reverence and godly fear will, it is earnestly hoped, be really helped, in the Holy Spirit. Dear reader are you among such? Mere doctrinal knowledge is not sufficient, mere religiousness will not be enough.

EDITED BY  
PERCY W. HEWARD.

"At the beginning of thy supplications the commandment came forth and I am come to shew: for thou art greatly beloved: therefore understand the matter, and consider the vision." Dan. ix. 23.

"Fear not, Daniel, for from the first day that thou didst set thine heart to understand and to chasten thyself before thy God, thy words were heard, and I am come for thy words." Dan. x. 12.

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

"The meek will He guide in judgment and the meek will He teach His way: all the paths of the Lord are mercy and truth unto such as keep His covenant and His testimonies." Ps. xxv. 10.

"Teach me to do Thy will, for Thou art my God: Thy Spirit is good; lead me into the land of uprightness." Ps. cxliii. 10.

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### A Word of Introduction and Invitation.

If you are looking for something to pass the time, and please the flesh, dear reader, may you be graciously disappointed and disturbed. Our heart's desire is that each issue may cause readers and writers alike much heart-searching. For the Word of God is not bound, and therefore we long that it may have free course, as God's hammer. The enjoyments of salvation are oft emphasized to His people, even as the love of God is brought before the unsaved, and the warnings and judgments are omitted, by many. Thus there is now a very low sense of responsibility, and sin is not called sin.

Perhaps you have some longing after devotedness unto the Lord. Surroundings seem against it. Your "church" has a bazaar, and its members prefer talking of the work to talking of the Word, and its Author. Ask yourself, dear friend, if you are willing to break all ties, except those of the Lord's appointing, and then ask yourself, with opened Scripture, if you are in a church of God at all, with "overseers", like those of 1 Tim. iii. if you have "officers," and so forth. Unprejudiced searching will mean solemn surprise. Any correspondence from any heart-broken as a result will be welcome.

### A Vessel for the Master's Use.—2 Tim. ii. 21.

Is that the honour then—in that great day—  
In that great kingdom-house for which we pray?—  
Simply to be the Master's vessel there  
Used by Himself, His glory thus to share?

The honour of a body free from pain,  
The honour that the saints will have who reign—  
These seem so vast:—but this seems to reduce—  
Only a vessel for the Master's use?

"Only a vessel unto honour then!"  
It seems no honour unto natural men,  
But if we love and know the Lord aright,  
To be His vessel will be our delight.

The Master makes the use a great reward,  
He is our precious Saviour, and our Lord,  
And gratitude and duty now combine,  
And gladly selfish wishes we resign.

Useful to Him—how high an honour this—  
It means such nearness—and such glorious bliss—  
Useful to Him we love, through His own love,  
To Him Who came for us from heaven above.

Useful to Him—how bright the prospect seems!  
We speak, we sing, we have a precious theme;  
But do we also by our lives prepare  
By serving now to be His servants there?

## WORDS OF ENCOURAGEMENT.

How many beatitudes come in the **Blessed.** Word of God. His people are rich beyond understanding. But the pleasures are not what the world would seek or delight in. Who would desire, *by nature*, to be "poor in spirit"? *Meekness* is not highly esteemed among men. The blessing of sins-removed seems a small one to the ungodly. But such gracious manifestations of everlasting love make the child of God *happy* indeed. This thought, wrapped up in the word rendered "Blessed," must never be forgotten. The sinful idea that saved ones are merely despondent has no authority in the Scriptures. True, they should sigh and cry for all the abominations, and are sorrowful because of sin, but the same verse adds "yet always rejoicing." It may be said "They rejoice *with trembling*." Yes, but they *do* rejoice, and there is nothing in this delight of the hollow laughter when the heart is sorrowful and which has an end in heaviness (Prov. xiv. 13). Their joy no man taketh from them (John xvi. 22): it is like a deep river—and its source is in the mountains of God. No blessings can compare with the blessings of the redeemed, who know acceptance with God through the precious blood of the Lord Jesus Christ.

## A LETTER TO AN ASSEMBLY OF SAVED ONES, AND OTHERS WHO WOULD PLEASE GOD.

"FROM" . . . "WITH."—2 Tim. ii. 19, 21, 23.  
DEAR FELLOW SAVED ONES,

If we believe the Word of God, we cannot be too careful in its study. Spirituality will not do instead of accuracy; indeed, if there is a neglect of the direct teaching of Scripture, and a reliance on sentiment and wishes, we may well know there is a departure from the living God, and an open mind for error, and even demon-leading. The proof of salvation is submission to God. If we are manifestly born from above, we should and shall love the Word of God, and show deep concern as to all He says; for the theories of men have no weight, but the instruction of the Lord has all weight, and meets *every* circumstance for those who would walk humbly with their God. Tradition after tradition has been piled over His foundation, to obscure His will, so that old truth seems fresh, and in the "light" of popular opinion appears an innovation, but the promises of guidance remain for those who simply will to do His will (John vii. 17), and who quietly keep their eyes upon Him (Ps. xxxii. 8).

In nothing, perhaps, has there been more setting aside of God's arrangement than in assembly matters. Experience has taken the place of the

Holy Spirit, even when traditional customs have not been enshrined. As of old, those who profess the name of the Lord have oftentimes loved to have it so. It is much easier to scheme than to be governed by laws which allow no favouritism and no excusing of sin. But, confessing our own failure, shall we not seek just now to hear what God the Lord will speak?

On the Day of Pentecost multitudes believed, the Holy Spirit graciously baptized into one body. The quickness of reception and of blessing was remarkable. And the continuing steadfastly met the objections of any who might say "The thing was done in a hurry." In a right way, the thing *was* done suddenly (2 Chron. xxix. 36), and *the Lord's* hand is not shortened *now*. But can *we*, unless the Lord marks out His will in a similar way, act with the same speed amid the ruin: Can we baptize and welcome with the same promptness? Or must we have the somewhat slower and less attractive work, parallel with that of the revival in the days of Ezra and Nehemiah, contrasted with the times of Solomon? Must some action be left or delayed (Ezra. ii. 63), and must we be accordingly more exclusive?

Of one thing we may be sure—God has not left us without direction. In the conducting of meetings He has given 1 Tim. ii. iii. to guide in the absence of the inspired speakers who *alone* are mentioned in the much misused 1 Cor. xiv. Has He given further teaching anywhere as to reception? Yes, in 2 Tim. ii.

New circumstances had arisen when that pathetic yet unwavering Divine epistle was written. Not only had individuals, like Demas, broken away, but, with a sad, sad unity, all in Asia had turned away (2 Tim. i. 15), yet not from the outward profession of Christ, but from Scriptural oversight ("from me" i. 15), and they were heaping to themselves man-suiting teachers. In other words, the church at Ephesus, and other churches, had as a whole, become sects, and for the *first time* there were two different companies in a city *both* professing to represent the Lord Jesus. Two? Yes, undoubtedly, for a weak remnant had come out with Timothy, and to that weak remnant the apostle lovingly attached himself although not calling it yet a church, albeit Rev. ii. shows that it rightly *became* one. and *such* a position is ever a Scriptural goal, *even after ruin*. So solemnly had Acts xx. 30 been fulfilled that we find no mention in 2 Tim. of the elders and deacons of 1 Timothy, though in God's mercy there were faithful ones of whom it was expected that in the *future*, at some time, they would be able to teach (2 Tim. ii. 2).

The humble-minded disciple can see a close parallel with 3 John, and with to-day, and the *slowness* in 3 John is noteworthy. In Acts there were no sectarian "churches," but in the epistle before us we have organisations, professedly Christian, but *almost* occupying the place of Jewish

synagogues at the first. In such there were, as there are to this day, some of the Lord's own. Hence the words of 2 Tim. ii. 19, implying *His* knowledge of them, but *not ours*. Moreover, though the Lord had, and has, His blood-redeemed people in varied surroundings, sin must never be excused, and if an assembly is not of His creating, may it not be "a snare of the devil," from which there is recovery in answer to loving prayer and gracious effort (2 Tim. ii. 26)? Now all this quiet acting with God is repulsive to the flesh. It likes a display and the suddenness that rends bonds and difficulties, and that can say with feverish excitement, the precious words "All one in Christ Jesus." The idea of a gathering *not* welcoming all who are His *seems*, at first, sectarian, and *such* a description of revival cuts at the root of that subtle variation of the reunion of Christendom which is oft called undenominationalism. It *seems* to lower the effect, and, by proposing a narrowed fellowship, appears to war against its own success. But, if, dear fellow saved ones, we have simply an ear for the *Lord's* will, and a delight in Him that removes prejudices and human ideals, we shall quickly perceive that we *cannot* tell *who* are His, and that we cannot leap into a position of prosperity which would ignore the ruin, and make us think lightly of it. We need the humbling lessons of "return." We need to feel our loss. We need to be chastened. Having been saved from the love of man's ritual, let us avoid every other form of idolatry, or exaltation of that which is *seen*.

The first thing is, and must be, *separation* unto the Lord. *Unrighteousness* must pain us. And surely 2 Tim. ii. 20 not only teaches us *our* own attitude, but shows us *whom* we can recognise in the Lord. There must be a departure from evil. Shaking hands with iniquity, and glossing over it, cannot be tolerated. The Lord can and does save many a Lot, but Abrahams must not call and see and fraternise with such an one in Sodom, though he be protesting against its errors, vexing his righteous soul daily. And the "from" of verse 19 leads on to that of verse 21, as well as prepares for that of iii. 5. Oh, how much this separation *means*. It cuts at the very root of settling down in the world, and makes one a rejected outcast—rejected with a rejected Lord. Thus it is capable of self-centered counterfeits, through love of notoriety and independency, and dear children of God need to be cautioned against self's imitations and all pride of isolation.

Doubtless the *first* thought in verse 21 is that if any are now fully separated, they will be rewarded in the *great house of the Kingdom*. Thus there is a parallel with 1 Cor. v. vi., where we have *present* arrangements as the testing and training ground for "that Day." But we must not by this precious teaching seek to blunt the edge of God's Word as to fellowship in this age. With verse 19 the verse

before us plainly implies that we cannot know who are the Lord's, and who are on the foundation *except* by their separatedness from evil. This at once implies that the *two* futures in the house, vessels to honour, vessels to dishonour, have their counterpart now, in faithful saved ones, and unfaithful ones in Christendom. In other words, fellowship is limited to the proved believers, the first division. Here is the death blow to the customary easygoing welcome of anyone. Works do not open the door, but we cannot say who are saved *unless* there are the evident fruits of life, specially those forgotten ones linked with isolation, for the sake of the Name. This gives a new view of the difficulties we must meet, but when we cry out "who is sufficient for these things?" and feel our nothingness, we realize, as never before, that our sufficiency is of God, and that the Holy Spirit is a real Leader to the blood-bought *disciples* of Christ.

After the solemn lessons in the repeated "from" we have the holy "with" of 22. Units are not God's object, but Scriptural unity. There *must* be fellowship, though it is so strikingly narrowed. God has not left himself without a people who have His Glory at heart. But the command concerning unity, albeit most encouraging, also implies again the very teaching that has preceded—"It is not" follow righteousness, &c., with the Lord's saved ones—with those who are called by His name—but with those who are characterized by calling on the Lord out of a pure heart." This rare mark must never be overlooked. The word to "call upon" may indicate they are (and feel it) in a path of danger and suffering, and this, with the fact that the word "righteousness" is put first, may emphasize instruction oft thrust aside. But yet *fuller* stress is found in the repeated word—"pure." And not only must there be the external pureness, through that is the evidence:—there *must* be the deep spirituality without which *Scriptural* fellowship in these dark days is impossible. May it be ours to be humbled into true and continued obedience, dear reader, in expectation of our returning Saviour.

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

### FEAR NOT.

"Fear not, for I have redeemed thee"—  
(Isa. xliii. 1).

"Fear not; believe only" (Luke viii. 50,  
Matt. xv. 28).

"Fear thou not; for I am with thee"—  
Isa. xli. 10).

"Fear not them which kill the body"—  
(Matt. x. 28).

"Fear ye not the reproach of men"—(Isa. li. 7).

"Fear them not, neither be dismayed at their looks" (Ezek. iii. 9).

"Fear not, little flock"—(Luke xii. 32).

## THE CHILDREN'S COLUMNS.

## ATONEMENT.

I WANT, dear children, to have a little talk with you about this *one* word, which is so often forgotten, and yet, like all the Bible, it is so important. The word ATONEMENT means a covering. We have a picture of this in Gen. iii. 21. The animal had to be killed before the skin could be made into coats, or a covering for Adam and Eve. This is the first sacrifice of which we read in Scripture.

The teaching is the same in Lev. v. 6, where we read that the priest had to make an atonement for the one who had sinned, and we are told in verse 10 concerning his sin "it shall be forgiven him." So we see there must be a *true* priest and a perfect sacrifice, before sins can be forgiven. Yet many fail to see this. Then I want you to notice that forgiveness is *not* atonement, as some teach, but the *fruit* of it, as we have already seen. To begin with, every one born into this world is under the wrath of God, through sin. And God's wrath must either be removed or abide on the sinner, as John iii. 36 clearly tells us. None can come into God's presence except through the shed blood of a sacrifice. We see this in the many sacrifices which God arranged for the nation of Israel. You will remember that Abel saw he could not come to God, except through the *death* of another. Hence he brought a lamb, and was accepted. It is wonderful that as to the Ark which God commanded Noah to make he was to "pitch it within and without with *pitch*" (that is a *covering*), the same word in Hebrew as *atonement*. Thus Noah was safe when shut in, when God's wrath came down upon all those *outside*. The ark is a picture of the Lord Jesus, the Messiah Who bore the wrath of God for ungodly ones. Now will you turn with me to Lev. xvii. 11, where we read that God said to Israel "The life of the flesh is in the blood, and I HAVE GIVEN it to you upon the altar, to make AN ATONEMENT for your souls, FOR IT IS THE BLOOD THAT MAKETH AN ATONEMENT, in the soul." The Israelites were safe on that night when the first born of Egypt were slain, safe because the blood had been SHED AND WAS SPINKLED (Ex. xii. 13). I wonder if you have noticed how much there is in the Scriptures about the blood. The animals killed for sacrifices were but a faint picture of the One of Whom we read in Isa. liii., "He is despised and rejected by men" and "brought as a lamb to the slaughter," Messiah, Who was "cut off," but not for Himself, as we are told there, and in Dan. ix. 26. He was the Lamb of God Who died, not only for sinners in the nation of Israel, but for sinners out of every nation in the world. And He was the One of Whom the Day of Atonement bullock and goats were pictures. Oh, how I long for some at least of those who read this message,

whether Jews or Gentiles, to see their need of the Saviour Who gave Himself a ransom for many. I long that some may be among the blessed, of whom it is written in Ps. xxxii. 1, their transgression is forgiven, and their sin *covered*.—Yes, covered with the precious blood. And such are *themselves* covered as well! How wonderful to be able to say, "The Lord . . . hath CLOTHED me with the garments of salvation, He hath COVERED ME with the robe of righteousness" (Isa. lxi. 10). Surely saved sinners, who know their sins are blotted out, and remembered no more by God, are happy indeed. Then in Ex. xxx. 15 we have another picture of how sinners who are saved are all bought the same way, for the rich and poor gave alike of the atonement money, which is not mentioned till after the *blood* is mentioned. Not with silver and gold are God's people redeemed, but with the precious blood of Christ, as of a Lamb without blemish and without spot (1 Pet. i. 18, 19). I want you to notice how that Aaron, though He was the high priest, could not make an ATONEMENT for the people, *till* he had first made an atonement for himself and his house (Lev. xvi. 11). Nor could Moses make an ATONEMENT, by his prayers or works, for the people when they had sinned in making and worshipping the golden calf (Ex. xxxii. 30-30). Here we see the failure of man. The only One Who could make a real and everlasting atonement was Christ, the One *without* sin. The high priest had to go into the Holy Place once every year to make an atonement. But of the Lord Jesus it is written "ONCE in the end of the world He hath appeared, to put away sin by the sacrifice of Himself" (Heb. ix. 6). He is the true *Mercy-Seat-Atonement* (Rom. iii. 25). And all who come to God through His poured out blood, saying, "God, be merciful because of atonement to me the sinner" (Luke xviii. 13) are *indeed* blest. It is written in Prov. xxviii. 13, "He that COVERETH HIS SINS shall not prosper; but whoso confesseth and forsaketh them shall have mercy," for such receive *God's* covering, by His grace. Either, my dear young reader, your sins must be covered with *the* blood because of *the* Atonement, or the wrath of God will be for ever upon you. Oh, how we long for God to work and save sinners who read these lines.

Atonement—God's Messiah made,  
His people's sins on Him were laid,  
Atonement is God's wondrous plan,  
To save from sinful, fallen man.  
Atonement must be made for sin;  
God's presence none can enter in,  
No man can blot out sins we're told,  
For sinners whether young or old.  
Atonement was by blood, we read,  
A covering poor sinners need,  
For God on sin can never look:—  
His righteous wrath Messiah took.  
Atonement, wondrous, full, and free!—  
Messiah died upon the tree:  
The blood of bulls could not atone,  
But Christ's shed blood saves all His own.

Atonement Israel made of old,  
 In type and shadow we are told,  
 For things and for the holy place.  
 For Israel too, God's chosen race.  
 Atonement, not in type but fact,  
 Christ made—how gracious was His act—  
 For young and old, who see their need,  
 And His own merits only plead.  
 Atonement has been made for sin,  
 God's holy place *some* enter in,  
 Their sins by blood are covered quite,  
 FOR EVER HIDDEN from God's sight.  
 Atonement sinners oft forget,  
 And their arrangements plan and set,  
 But fail, as Eve and Adam did,  
 When from the Lord THEY THOUGHT THEY HID.

## A MESSAGE FOR YOUNG AND OLDER BELIEVERS ALIKE.

“FERVENT IN SPIRIT.”

THE words of Rom. xii. 11, and, indeed, all the words of that chapter, and all the Scriptures, cut at the root of *half-heartedness*. It is so easy to settle down: it is so easy to do many things in the mere performance of duty, but such “service” is not well pleasing in the eyes of Him Who, freely and lovingly, gave up all for us, the undeserving. While the world is enthusiastic for its pleasures, how amazing and heart-searching is the slowness of those who profess the name of Christ. Have we no bubbling over, as the Psalmist in Ps. xiv. 1? Do we not delight to do the will of God, as He did, Whose Name we bear? Oh, what easy-going, self-centred, settling-down “Christianity” we see everywhere to-day. In the times of martyrdom, and painful anguish, the children of God may have known less of dispensational teaching, but they knew, at least many of them, more of self-denying love.

In so writing we would not forget that the flesh can counterfeit, and that mere sentiment and excitement grieve God. Nor would we fail to acknowledge that to go through the details of daily life to the Lord, and to endure a continuance of petty persecutions, may be more a test of devotedness than more outwardly heroic loss for Christ's sake. But when all these things are remembered, it must be sadly acknowledged that we reflect rather the indifference, and general spirit of the age, than the Lord Jesus.

The Divine command here brought before us calls definitely for fervency or *boilingness*. The words contains a striking *figure*. We know the difference between a *great* heat, and a *boiling* heat. *Just* to make water *boil* seems *difficult*—the last step is the longest. But, when the boiling commences, the *motion* becomes so visible, and the other effects are easily seen and appreciated, and there is a *giving up of itself* on the part of the water. We shall always lose, in an earthly way, by continued and *characteristic* fervency. But if,

like the Macedonians of old, we give beyond our power, we shall find wondrous repayment, though we would not act in a bargaining spirit, *in the Day of Jesus Christ*. Earth without that Day contains many problems. Why is it we forget the gospel of the Kingdom and the Coming again of our Lord?

This passage brings to mind the rebuke of the Laodicean angel. “Thou art lukewarm.” The word hot there implies a boiling fervency. *This* is what God seeks. Dear friends, shall we be unmindful of *His* desires? The Lord hates the mixtures of the 20th century, the attempts to make the best of both worlds, the lack of self-mortifying energy, the putting aside of the narrow and painful commands which are intended to mark us off from those who know not God, and who obey not the gospel of our Lord Jesus Christ.

In Rom. xii. 11, moreover, we find the words “in spirit.” An imitation activity will not suffice. A hypocritical, outward enthusiasm grieves the Holy Spirit of God. Zeal that is only of the flesh is not service. The term “spirit” alludes not only to that which is within as distinct from that without, but to the new nature which is born of the Spirit. God can receive nothing that is under the curse and condemned.

And the immediate context further emphasizes. The word “business” denotes a pressing forward, a holy diligence, and the verb “serving” indicates “bondservice.” It is not enough to know these things. Happy are we if we do what the Lord appoints, that His name may be glorified.

## WEEPING.

The Lord Jesus was “A Man of Sorrows” (Isa. liii. 3). “His visage was so marred more than any man” (Isa. liii. 14). “He beheld the city and wept over it” (Luke xix. 41). He wept at the unbelief (John xi. 34-40). The prophet Jeremiah oft times wept because of sin (Jer. ix. 1). Ezekiel and Daniel were much tried (Dan. x. 2-9). The apostle Paul said to the saints at Ephesus “I ceased not to warn every one night and day WITH TEARS” (Acts xx. 31). To the Christians at Philippi he wrote, “For many walk of whom I have told you often, and now tell you even **WEEPING**” (Phil. iii. 18, 19). “They that sow IN TEARS SHALL REAP IN JOY” (Ps. cxxvi. 5, 6).

God chooses oft-times contrary to man's expectations—the younger—Abel (Gen. iv. 4), Jacob (Mal. i. 1-2), Moses (Ex. iii. 1-14), David (1 Sam. xvi. 11, *c.f.* v 7), the younger son (Luke xv.), “the foolish things of the world” (1 Cor. i. 27, 28), “the poor of this world” (Jas. ii. 5).

Man's choice, Saul, the King (1 Sam. xii. 13, ix. 2, *c.f.* xvi. 7), Barabbas (Luke xxiii. 18), Antichrist (Rev. xvii. 8, xiii. 3).

## TALKS ABOUT PRESENT-DAY NEEDS.—10.

### TRUE SERVICE.

**I**N these days of excitement I fear it is easy to be mistaken as to what *true* service really is. We hear much about *active* Christian work, which is often energy of the flesh. Wherefore let us take heed lest we be led astray, and build that which will not stand the test of the fire "in that Day" (1 Cor. iii. 10-15). *Praise* and *PRAYER* are both service which will bear fruit in, and have reward at, the Judgment Seat of Christ. How encouraging are the words in Ps. l. 23 to those who really long to serve God continually. There God says "Whoso offereth praise glorifieth Me." Then in Heb. xiii. 15 the Holy Spirit, through the apostle Paul, exhorts Christians, expressing the heart feeling of growing believers—"Therefore let us offer the *SACRIFICE OF PRAISE* to God continually, that is the fruit of our lips, giving thanks to His name." The Psalmist said by grace, "I will bless the Lord at *ALL TIMES*, His praise shall continually be in my mouth" (Ps. xxxiv. 1). Oh, that we may thus serve God, and in *everything* give thanks. Believers cannot always be doing what is now exclusively called service. But they can, as He enables "Serve God acceptably with reverence and godly fear" (Heb. xii. 18). The words in Heb. xii. 1 are heart-searching. "I beseech you, therefore, brethren, by the mercies of God, that you present *YOUR BODIES* a *LIVING SACRIFICE*, holy acceptable to God, which is your reasonable service." Anything short of whole-hearted service unto the Lord would be *unreasonable*, if we have been saved by grace. Every day and every moment should be spent for Him, Who gave Himself for us. We have not merely to go out to serve the Lord, but to serve Him *IN* our homes and *IN* our business. If the home and business life is right, and unto the Lord, the Lord will use us when we go out and when we come in. Then we are apt to forget that prayer is service. But, alas, we all like to do that which is seen by men. Oh that we may seek to serve *God* as much when alone as when we are with others. Concerning prayer, Matt. vi. 6 is full of encouragement, "But thou, when thou prayest, enter into thy closet, and, when thou hast shut thy door, pray to thy Father which is in secret, and thy Father, which seeth in secret, shall reward thee openly." So that "in that day" prayer will be rewarded! How this should stimulate us to more prayer, for what a great privilege is supplication unto the *Lord*. Then in Luke xvi. 10 we have the solemn statement, "He that is faithful *IN THAT WHICH IS LEAST* is faithful also in much." The Lord sees all, and even a cup of cold water given to a little one that believes in Him, will *not* be overlooked by Him. Such a simple act of service, if simply done unto Him, will in no wise lose reward (Matt. x. 42). But all real service must be *FROM THE HEART* (Eph. vi. 5, 6). So we have seen true service is very wide, as the Scripture saith,

"**WHATSOEVER YE DO**, do it heartily, as to the Lord and not unto men, knowing that of the Lord ye shall receive the reward of the inheritance; for ye *SERVE* the Lord Christ" (Col. iii. 23, 24). We are saved that we may at all times serve the Living God (Heb. ix. 14, 1 Thess. i. 9). Let us take heed to the words of our beloved Lord in John xii. 26, "If any man serve Me, let him *FOLLOW ME*." And let us remember too, the solemn warning in Matt. vi. 24, "*YE CANNOT SERVE GOD AND MAMMON*." Anna, we are told, departed not from the temple, but served God with fastings and prayers, night and day (Luke ii. 37). Our sphere may be different, but let us also not be weary in well doing, for in due season we shall reap if we faint not (Gal. iv. 9). Alas, we read of some of old who said "It is vain to serve God" (Mal. iii. 14). May we be a contrast, and have delight in doing *ALL* unto Him, Who gave Himself for ungodly ones; and in "that Day" we shall hear the words "Well done, good and faithful servant, enter thou into the joy of thy Lord."



"**I shall be satisfied when I awake, with Thy likeness.**" (Psa. xvii. 15.)

Redeemed by Christ from wrath to bliss,  
Oh wondrous 'tis to think of this,  
Though tempted sore and tried.

By faith we run the heavenly race  
Till we shall see Christ face to face,  
And then be satisfied.

With precious blood we have been bought,  
Made nigh to God, oh glorious thought,  
Through Christ Who freely died.  
The promises may we embrace,  
Till we shall see Him face to face,  
And then be satisfied.

The past, the present, future too,  
Should be remembered, kept in view,  
Whatever may betide,  
Let us His lovingkindness trace,  
Till we shall see our Saviour's face,  
And then be satisfied.

The path to glory is through pain,  
The sufferings here are not in vain,  
If saints in Christ abide.  
For all is planned in sovereign grace,  
To fit us to behold His face,  
And then be satisfied.

Wherefore look up, and trust in Him,  
Who died His people to redeem!  
And never turn aside!

Watch for that Day, when saints by grace,  
Are changed, when they behold His face,  
And we are satisfied.

Oh, bliss, beyond all human thought,  
Redeemed and to His Banquet brought,  
His chosen, purchased Bride,  
To dwell within the Holy Place,  
With Christ, and there behold His face,  
For ever satisfied.

### "IF THE LORD WILL."

Bible Gatherings, 61, Upton Lane, The Lord's Day, 11 and 6.30, Mon. 8, Thurs. 8, Sat. 7. 2, Coborn Road, Bow, The Lord's Day, 6.30; Wed. 8. 43A, The Broadway, Walham Green, The Lord's Day, 11 and 6.30; Thurs., 8. Quiet Bible Hours on Holidays, at Upton Lane.—(Aug. 1st, 3 and 6.30 p.m.). All Believers Welcome.

## SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—October, 1910.

	Leviticus	John		Leviticus	Acts
1	i. 1-4	xx. 3-10	16	v. 1-6	ii. 22-28
2	i. 5-9	xx. 11-18	17	v. 7-13	ii. 29-36
3	i. 10-13	xx. 19-25	18	v. 14-19	ii. 37-40
4	i. 14-17	xx. 26-31	19	vi. 1-7	ii. 41-47
5	ii. 1-4	xxi. 1-8	20	vi. 8-13	iii. 1-8
6	ii. 5-11	xxi. 9-14	21	vi. 14-18	iii. 9-18
7	ii. 12-16	xxi. 15-19	22	vi. 19-23	iii. 19-26
8	iii. 1-5	xxi. 20-25	23	vi. 24-30	iv. 1-12
		Acts	24	vii. 1-6	iv. 13-22
9	iii. 6-11	i. 1-5	25	vii. 7-15	iv. 23-30
10	iii. 12-17	i. 6-14	26	vii. 16-21	iv. 31-37
11	iv. 1-6	i. 15-22	27	vii. 22-27	v. 1-11
12	iv. 7-12	i. 23-25	28	vii. 28-34	v. 12-21
13	iv. 13-21	ii. 1-6	29	vii. 35-38	v. 22-28
14	iv. 22-26	ii. 6-13	30	viii. 1-9	v. 29-40
15	iv. 27-35	ii. 14-21	31	viii. 10-17	v. 41-vi. 4

If the Lord makes for study, how sinful is it to neglect Activity in work is easier, but to know the Will of God is a most solemn responsibility. To undertake earthly occupations without qualification may do much harm, but how much more serious is it to engage in Christian work. And not only with a view to service, but with a view to communion, and God's glory, the Word must be emphasized.

Learning "by heart"—1, Dan. ix. 1; 2-8, Dan. ix. 2-8; 9-15, Dan. ix. 9-15; 16-22, Dan. ix. 16-22; 23-29, Dan. ix. 23-27, xii. 1, 2; 30, 31, Dan. xii. 3, 4.

## SUGGESTED STUDIES FOR THE LORD'S DAY, FOR ISOLATED AND OTHER SAVED ONES.

It is a wonderful privilege to hear the Word of the Lord, and to talk over the things of the Lord with those who love Him. Nothing in worldly companionship can be compared with the fellowship of the redeemed. But oh how difficult it is to enter into all the privileges when we have them easily. Isolated saved ones can better appreciate the opportunities of those who break bread. But it is possible to like isolation, to settle down in it, to become used to it, and to find freedom from discipline through it. Oh that those who read these lines may live where God would have them live, and thus and there be to the praise of the glory of His grace.

Lev. i. 5-9. "Kill": death necessary. "Before the Lord," not merely before the man, that seeing the blood he might be heart-broken. Altar, door—"opening"—notice striking connexion of these words. 6, Flay: skin of burnt offering important typically, Lev. vii. 8, Gen. iii. 21, Isa. lxi. 10. 7, Divine order and arrangement, 1 Cor. xiv. 8. Priests—fellowship. Sons—one family. "Fat"—the glorious fulness and richness of Christ's sacrifice prefigured. 9, The type fails—Christ needed no washing: He within and in His walk was perfect. "All"—His offering is first: the work of the Lord Jesus toward the Father must be

emphasized first. Pictures of Christ were refreshing. A savour of rest—no rest otherwise, Rev. xiv. 11. "Unto the Lord."

John xx. 11-18. Weeping real love: yet small understanding of the mind of the Lord. "Two angels," fellowship, cf. Acts i. 10. White—purity. 13, Gentleness. "My Lord": personal devotedness. 14, The Lord graciously intervenes at the best moment, often after suspense. Question as in 13: similar tenderness. How often our "supposing" makes utter confusion. "I will take Him away": love makes light of natural difficulties: she felt that Joseph or some other grudged the use of the new tomb. "Many"—the further word just at the right moment. One word of Christ can prove such a blessing: what power is in the tone: may we learn this lesson. 17, Christ on the way, as it were, from the tomb to the Father: He soon mercifully returned to His loved ones: His delights, as Prov. viii. shows, were with them: when we realize His love to the Father everything seems the more amazing. 18, Simple obedience. "Disciples": yet . . . !

Lev. iii. 6-11. Peace—the word denotes "completeness": paying of a debt may be suggestively included. "Unto the Lord," "before the Lord." "Without blemish": types very solemn. "His hand," appropriation, identification, a sense of sin, a realization of fellowship with the Lord Who received it. Why round about?—Possibly a stress on completeness, and the thought of making a place of safety. Exact instructions. Food—acceptable unto the Lord. The mention of fire shows there is peace only via wrath satisfied. The gospel of grace is wondrously explained in these types. Do we enter into "peace by the blood of His cross"?

Acts i. 1-5. "The first word"—i.e. concerning the Word (Luke i. 2, John i. 1): the gospel one whole. Theophilus—a friend of God. Began—continuance by the Holy Spirit. To do (first), to teach (second). "Until": no irregularity. Commandment: love commands. "He chose"—emphasize Himself. 3, Not to all—no attempt to win a world's applause. Seen, speaking. Many things. Kingdom—future, and present anticipation (Rev. i. 9): disorder never approved. 4, A beautiful change of construction at end of verse, showing how His exact words, and their tone, lingered in the memory of those who loved Him. Wait, for. No blessings can be claimed except on the path of obedience, and in accord with the exceeding great and precious promises of God. "Not many": how graciously did the Lord deal with those amid their impatience.

Lev. v. 1-6. "Soul." Sin by hearing wrongly. "Bear his iniquity"—contrast "He bare the sin of many." 2, Sin by touching—how easy it is to get affected. Sin is oft hidden—no manifest wilfulness—yet there is real iniquity: how easy it is to sin,

how difficult it is to be godly, but He Whose name we bear giveth more grace. Dear reader, is He your Saviour? If not, what hope have you before One Who notices sin so closely, as this passage shows? 4, Sin by speaking, Ps. cxli. Whatsoever. Only guilty in "one"—yet a sin-offering needed. 5, 6, Confession and trespass offering—same word Isa. liii. 10—blessedly linked. Let us not separate. We cannot rejoice in Christ's work except as we confess our sins: see John i. 7, 9.

**Acts ii. 22-28.** "Males." Israel—though scattered: and how contradictory were their lives to God's care set forth in the name. Approved—clearly *shown* to be from God: yet man persists in sin. Ye know—was not Peter mainly speaking to Palestine Jews? 23, God's sovereignty takes from them credit for the plan of salvation: their wicked hands take from them excuse. *They* crucified, because *wishing* it, and giving Him over to the Romans: a solemn lesson in responsibility. 24, God—the repetition of this solemn name in 22-24 is heart-searching—God has set aside your judgment. God against man—how vain man's opposition. "Not possible": *He* was the Righteous One. 25, "With a view to Him." Our beloved Lord's fellowship with the Father set forth: "he that saith he abideth in Him ought himself also to walk, *even as He walked*," 1 John ii. 6. Right hand, see Ps. cx. for the Lord Jesus being afterward on the *Father's* right hand. 26, The joy of communion. 27, Soul and *Hades*, body and corruption. 28, The joy of fellowship again. Is the Lord's countenance our delight?

**Lev. vi. 24-30.** The Lord spake, saying, Speak:—communion, use of means, the *Lord's* own teaching all-important. "This is the law"—not merely the suggestion: types yet commands: privileges yet precepts: details under *God's* control. Let us not be independent. "Before the Lord":—He looked and looks upon hints of His beloved Son: see Gen. iv. 4, 1 Cor. xi. 26. "Most Holy": because a picture of the Lord Jesus: thus He was able to bear our sins in His own body: what real and condescending love. 26, Lev. x. 17: thus the priest in measure identified, to represent Him Who was both Offered and Offering. Person and place *appointed* by the Lord. 27, The influence and effect of that which prefigured our Saviour. 29, Fellowship. But *not* all who chose. 30, An exception to prevent pride, and to show that the *great* thought was God's acceptance. "To make an atonement." Fire—wrath, judgment.

**Acts iv. 1-12.** 1, It *seemed* an inopportune moment: the Lord can bless an uninterrupted address. Grieved, not because of sin, but because of possible loss of office—grieved that those, who had not been through their colleges, taught; grieved that resurrection was proclaimed; grieved that the

Lord Jesus was the centre of witness:—may we seek and emphasize these things over which men thus grieve. 4, God's "howbeit." "Many." Through the Word. Number of males: numbering is not always wrong: but what dangers! see 1 Chron. xxi., Acts xxi. 5, "Their." High priest, kindred of the high priest: these words should sadden us: office does not save. 7, Truly they were in the *midst*—witnesses. 8, "It shall be given you in that hour": not only in that *day*—what gracious provision. "In the Name." Ye, God: cf. iii. 14, 15. "This," cf. destroy this Temple": "On this Rock." *Their* temple literally, and spiritually, *such* a failure.

**Lev. viii. 1-9.** Again the *Lord* commanding: nothing left to human decision. "Take." "With him." Righteousness suggested by garments: *then* anointing: but *still* the need for atonement emphasized. Even the priests, as the first-born of Ex. xiii., were sinners: the leaders as *nothing*, before God: what a need for Christ, and what a view of sin is here before us. "As." "Gathered": all to be interested and commanded aright. "*And* his sons." Washed *them*, so the Lord Jesus was baptised, as well as the disciples. Then, in viii. 7, we have "him" alone. Priestly garments are not essentially foolish, but undispensational *now*: yet everything in food and clothing ought still to be heard speaking to us—even without ephods and blue threads. We are privileged beyond Israel, and ought to be *more* discerning. This is the thought of Gal. iii. 23-iv. 7. 9, A crowned priest, see Ps. cx. "Holy." "As."

**Acts v. 29-40.** Holy fellowship, holy promptness, yet godly arrangement: Peter seems to have been spokesman. God, men—this is a frequent contrast—one finds it in the addresses of ii., iii., iv. Do we *feel* enough the ruin of *men*? God, yet God exalted—how the name of *God* is repeated. A Prince-*Leader*. Repentance a gift, cf. Eph. ii. 8-15. "His." 32, A further gift. Blessings on obedience. 33, Contrast ii. 37. 34, God's overruling. Paul trained under Gamaliel—yet a persecutor: this makes his salvation the more remarkable. 38, 39, What a *different* object from the apostles' when contrasting God and men! 39, A true statement, but *no* wish to be on the Lord's side. 40, As Pilate wanted to chastise Christ and then release Him—how cowardly. We are not told they made *any* answer to the command: here is a striking lesson: 'tis oft well to be silent.

Correspondence from any concerned, by the grace of God, whether believers or enquirers, earnestly welcomed. 61, Upton Lane, Forest Gate, E.

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# THOUGHTS FROM A MONTHLY HERALD OF THE TRUE MESSAGE.

Thy Word is Truth  
JOHN. 17. 17

## THE WORD OF GOD

Vol. x. No. 11.  
Nov., 1910. 1d.

A Magazine to help those whom the Lord has saved, to show His will by calling attention to His Word, in view of that Day and His honour. Not to provoke fleshly controversy, but to provoke the redeemed to love and good works, including the good work of contending earnestly on the faith once for all delivered to the saints. Not to produce human conversions, but to set forth the one gospel of the grace of God for lost sinners, praying that He may be pleased to quicken.

EDITED BY  
PERCY W. HEWARD.

"In the year that king Uzziah died I saw also the Lord sitting upon a Throne." Isa. vi. 1.

"The lofty looks of man shall be humbled . . . and the Lord alone shall be exalted in that Day." Isa. li. 11.

"My departing . . . and now brethren I commend you to God and to the Word of His Grace." Acts xx. 29-32.

"Heever liveth." Heb. vii. 25.

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"Who art thou, that thou shouldst be afraid of a man . . . and forgettest the Lord." Isa. li. 12-13.

"The Lord liveth, and blessed be my Rock; and let the God of my Salvation be exalted." Ps. xviii. 46.

"Heaven and earth shall pass away, but My words shall not pass away," is the Lord's precious utterance. Matt. xxv. 35.

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## A WORD OF INTRODUCTION.

AND what, dear reader is your object? Is it something to please the ears (2 Tim. iv. 3)? Is it something to soothe, amid to-day's worldliness? Do you simply desire to increase Bible information apart from Bible obedience? If any of these things are your aim, may the Lord, in mercy, disappoint. But if, by grace, your wish is to know Him (Jer. ix. 24), to walk with Him, as Enoch, to consider your ways (Haggai i. 5, 7), and to turn your feet unto His testimonies (Ps. cxix. 19) then may He, in grace, bless this messenger to you and grant you your request, as He granted that of Job, and Hannah. His ear is not heavy.

And if we are alike those saved by blood, and able to plead in the name of the Lord Jesus, ought we not, dear reader, to be humbled at the ruin, to pray for a true reviving, and to seek godly and commanded unity in the Spirit, to the praise of God?

## REVERENCE.

'Tis not enough to bend the knee,

To bow the head, to formal be;

God looks upon the heart.

He knows the wandering wish and thought

The little sins men view as nought,

When they from Him depart.

Jer. xvii. 5, Heb. iii. 12

True reverence means a sense of sin,

When we half consciously begin,

To leave His holy will.

True reverence grieves to grieve the Lord,

It seeks the fullest heart accord,

His precepts to fulfil.

Phil. ii. 12-13, Isa. vi. 1-3.

Without true reverence who can learn,

Or rightly good and bad discern?

We need the fear of God!

A holy awe is absent now,

But shall we cease, our heart to bow,

When saved by precious blood?

Prov. i. 7, Ps. cxix. 61.

Our Father, we to Thee draw nigh,

(And yet we know Thou art on high),

And humbly, boldly plead.

Be pleased to cause us more to feel

Thy greatness; and in heart to kneel,

More conscious of our need.

Heb. iv. 16, 2 Sam. vii. 18-29.

## WORDS OF ENCOURAGEMENT.

**Deliverance from the Curse.** The word "blessed" suggests, by contrast, the Divine "woes" and "curses" which God has so definitely revealed.

Nor is it unnecessary to consider His judgments when we have His blessings. We can realize His love the more in the light of what we deserved. Many were the Ebal-curses on Israel, to show the holiness of God, but the climax of them, in Deut. xxvii. 26, sets aside all hope of salvation by personal works of law. How glorious to those who feel something of ruin is the message of grace and peace. God in His wonderful mercy to the lost transferred the curse, for a great number whom no man can number, to the Son of His love. He cried aloud "My God, My God, why hast Thou forsaken Me?" And, becoming obedient to death, He redeemed us from the curse of the law, becoming a Curse in our place, righteously fulfilling Deut. xxi. 23 (see Gal. iii. 13). The wrath of God is such a reality. Men may make light of it, and exclude it by theories of a universal fatherhood, but still the fact remains that the Lord is righteous, and will by no means clear, visiting iniquity. As we realize this we shall value salvation the more, and see our blessings more fully. All pride is taken from a saved man, and all despondency, too, when he meditates on *deliverance from the curse*.

**Mine.** Of old the Lord said "I have redeemed thee, I have called thee by thy name; thou art *Mine*" (Isa. xliii. 1). Who can understand the fulness of love and blessing thus manifested. In Ezek. xvi. 1 we read the striking words "I swear unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest *Mine*." Beautiful, too, is the stress on the safety of the redeemed in John xvii., where the Lord Jesus says unto the Father, "And all *Mine* are *Thine*, and *Thine* are *Mine*; and I am glorified in them." We remember, too, John x. 28, 29, "I give unto them eternal life; and they shall never perish, neither shall any one pluck them out of *My hand*: My Father, Which gave them Me, is greater than all; and no one is able to pluck out of *My Father's hand*." What security, and all by grace, that no flesh should glory in His presence, for boasting is shut out. In accord with these manifestations of undeserved love, so richly given to us, we read in Mal. iii. 17 that, concerning those who fear the Lord, He says, "They shall be *Mine*." Yes, nothing shall sever such, or shatter the covenant of everlasting life. Dear fellow believer, if you doubt, remember the word "Mine." When you would, for a moment, half-consciously have your own way, seek that it may ring in your ears, and oh that the truth may be applied to the heart, by the Holy Spirit. And, unsaved reader, how sad is your condition, you are not the Lord's!

## A LETTER TO AN ASSEMBLY OF SAVED ONES, AND OTHERS, CONCERNED BY GRACE, THE MESSAGE OF HAGGAI.

DEAR FELLOW SAVED ONES,

In the tender mercy of our God we are not consumed: His compassions fail not. But when we examine our hearts in the *light* of His Will surely we must, like Isaiah and like Paul, break forth in words of unforced self-condemnation (Isa. vi., Rom. vii.). And self-praise is not the only form of iniquity that attracts humility. The indifference of the age, that we so readily imitate and reflect, seeks to prevent that deep confession of sin, and the solemn consideration of one's failings short which leads thereto. But did God save us to be "indifferent"? Did He choose us that we might be careless? Nay, that we might be holy (Eph. i. 4). To that end, and His glory in it, the precious blood of His Son was lovingly and freely poured out. Let us not under-value the love of our Triune God toward us by neglecting commanded self-judgment, (1 Cor. ii.) nor by putting aside the more manifestly reproof passages of His Word. Rather let us say, as to those verses also, "Speak, Lord, for Thy servant heareth," and, remembering that it is written, "when thou awakest it shall talk with thee," (Prov. vi. 22), and that the Word of God is *living* (Heb. iv. 12), let us seek, now, to receive with meekness the engrafted Word, graciously applied and emphasized by the Spirit of truth.

The message of Haggai seems peculiarly instructive to-day. He wrote, it is true, at a time of reviving greater than that which we have now reached, but we have now the same combined attempts of the evil one to hinder God's work which were manifest then. Oppositions without and our own failings within, are greater than we at first imagine. A bold course of obedience, to go back to the Lord's own arrangements ever seems before the time (Hag. i. 2). It is easier to make fresh decisions—our houses—to suit the times (i. 4); and the giving up of "opinions" for the Lord's Will is part of a costly, yet precious, expenditure, with a hundred-fold return. Surely the Lord's Word rings out again "Consider your ways" (i. 5, 7). Is it not easy to have much activity, but little service: to scheme and plan and look after oneself, and find at the end God causes the efforts to be unfruitful, because we put Him second (i. 6)? He is not only able to keep Israelite's garments in a wilderness, and prevent a widow's meal from running out: He can bring about the contrary, and cause a bag with holes! How often have we felt this. Our time has been used in a self-pleasing way, and we have not *gained* by it. Perhaps our money has not been freely devoted to His work, but a few losses and wearings out and breakages

have been permitted to teach lessons. We have been no richer, but we lost the privilege of giving. We cannot defeat the Lord's purposes: but He can, (and it is a mercy), thwart ours.

But if these words of rebuke cause us to be bowed down before the Lord, what shall the further result be? Shall we go on as heretofore, unmindful that confession of sin is not an *end* but a *beginning*? Shall we not rather obey the voice of the Lord our God (i. 12), and seek to put first His Kingdom and His righteousness, humbly realizing that He honours the venture of unassuming faith, and that *all* things shall be added unto us, and given us with Christ. God never fails His trustful people. Let us gladly give up for Him.

If, in grace, the consequence of our study together is a true devotedness that takes *notice* of past failure, to *leave* past selfishness at its root, we may expect to hear again the precious words "I am with you, saith the Lord" (i. 13). The Saviour's parting message of encouragement was similarly joined with obedience, for Matt. xxviii. 20 begins with the word "and." If we think we enjoy the presence of the Lord while wandering from Him, we have mistaken *Him*; and who can measure the effects of such a mistake?

But when there is progress there is not the climax. We need to press toward the mark, conscious that we have not attained; and guarding in the Holy Spirit against any satisfaction with ourselves, or our work; and thus against that most subtle form of pride—the pride of revival. We may well know that evil ones will not omit taking every possible opportunity of hindering a work of God, and our only safety is a close walk with Himself. Hence Haggai ii. follows Haggai i. It is well when the work goes on to be brought low, and that is the first message to the "*residue* of the people." But when thoughts like those of verse 3 have their right place in our subdued hearts, the Lord graciously encourages by His encouraging Word, as He encouraged then, and He stimulates after the manner of verse 4. We see not our signs now. The glory of apostles and supernatural gifts, in plentiful manifestation, we do not possess. Yet we dare not despond. We must "be strong." The Word remains (ii. 5), and the Holy Spirit is ready to lead as many as are the sons of God, even though His displaying of certain power is wisely and righteously withheld. If the second temple had not the Shekinah glory, it had the good pleasure of Him Who caused that glory! We must not dictate to the Lord. 'Tis ours to trustfully obey, and praisefully receive whatever He gives, and acknowledge His wisdom and goodness when He does not give what we might naturally expect or desire. The Lord's chastisements are very precious, but they must be painful also. And

to those in the attitude of the believing remnant at the time of the reviving through Haggai's stern words there is still given the promise of Christ's coming (ii. 9). This hope keeps us from the valuing of silver and gold, with earthly ambitions (ii. 7), and the words that suggest this thought, and the consecrating of all the gain of earth unto the Lord, in that Day, may also remind us that we should now give up that which is His, and trust Him, Who holds all, to supply our many needs, yes, our very needs.

But further teaching is still requisite for those to whom the Lord speaks so encouragingly. The influence of contact with evil must be known (ii. 12, 13): this instruction, spiritually grasped, will be used to keep from worldly and christendom-associations, which grieve the Holy Spirit, in this day of tolerance. And it is well to be told that though we are accepted, and blessed, and privileged to serve, all is by *grace* (ii. 14). We can never boast, or talk of merit. It is the Lord's goodness that He accepts anything from us, who are, indeed, far falling short of His glory, and in the midst of a people of unclean lips (Isa. vi.), contaminated in the daily walk, and needing, like the priests, continual washing of the feet. In John xiii. it is noteworthy that our Lord's feet were *not* washed. The command of John xiii. 14 contrasts *all* His people with Himself, the Holy and Sinless One. If we say that *we* have no sin, we deceive ourselves. Fleshly perfectionism lowers the standard of God, and excuses sin, *assuming perfect knowledge of what iniquity is*, and claiming that a closer walk with the Lord would have been impossible! But if we are rightly more humble, we shall, though rejoicing in acceptance with the Lord, know that our best activities are marked by real failings.

With wondrous quickness, in wondrous grace, the Lord changes the subject in ii. 15 to tell of His rich blessing on obedience. What a difference we have here from the bag with holes of ch. i. 'Tis the same lesson of Mal. iii. 10. Why do we hold back?

And then there is the final encouragement of ii. 20-23. If we continue in the way of the Lord, how blessed it will be to have the confidence of the apostle in 2 Tim. iv. 8, and the promise to Zerubbabel here. Ah, we do not want to be shamed away. We want to be near then—as a signet. We want to be useful then—as a signet. Let us not barter our privileges for the falsely called "privileges" of this age.

With earnest wishes that the Lord may deign to use this word of exhortation to all of us, and that His name alone may be glorified,

Yours sincerely, by His unchanging grace,

PERCY W. HEWARD.

## THE CHILDREN'S COLUMNS.

## HEART AND HANDS.

**W**ONDER, dear boys and girls, if you have ever thought how much the *heart* influences the *hands*? In Prov. xx. 11 we read "Even a child is known by his *doings*, whether his work be pure, and whether it be right." But if the *heart* is **EVIL**, the *hands* will do naughty things. And, to begin with, every one is born with a *sinful heart*. God's Word tells us that the *natural heart* is so bad, that it is incurable (Jer. xvii. 9). Yes, the heart is deceitful above all things, and incurable; who can know it? We do not know how much evil there is in the *heart*, but God knows. In the days of Noah God said of man that "every imagination of the thoughts of his heart was only evil continually" (Gen. vi. 5). And boys and girls, as well as men and women, have not changed since those days. This ought to make unsaved sinners sad, but it does not. And we can understand why. For God says "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him" (1 Cor. ii. 14). It is only when God gives a *new heart* that any, whether young or old, can understand the Scriptures, and obey them. When the Lord Jesus was on this earth there were many who would not, as we read, eat without first washing their *hands*; but their *hearts* were all wrong, and so, though they washed their *hands*, that did not change their *hearts* and actions which were *both sinful* (Matt. xv. 18-20). We read that Pilate took water and washed his *hands* before the multitude, saying, "I am innocent of the blood of this Just Person" (the Lord Jesus) Matt. xxvii. 24. But God saw his *heart*, and *this* was wrong. The *heart* must be right first and then the *hands* will do the things that please God. Ananias, and Sapphira his wife, had wicked thoughts in their *hearts*, and they only brought a part of the money and pretended it was all. You know what happened. They both fell down dead (Acts v. 1-10). Oh, how awful to *think* evil in the *heart* and cause the *hands* to sin too. We are told in Job. xvii. 9 that those who have *clean hands* shall be strong. But before the *hands* can be clean and do right, the *heart* must be. The question is asked in Ps. xxiv. 3 "Who shall ascend into the hill of the Lord? Or who shall stand in His Holy Place?" In the next verse we have the answer, "He that hath *clean hands* and a *pure heart*." "Clean hands" are those that *do right*. Then in Lam. iii. 41 we have God's servant Jeremiah saying, "Let us lift up our *heart* with our *hands*, unto God in the heavens." We also read in 1 Tim. ii. 8 about lifting up *holy hands* without wrath and doubting. Now doubting is in the heart, so we see here again how that the *heart* must be right before the *hands* can be. The Psalmist said "My *hands* will I also lift up unto Thy commandments" (Ps. cxix. 48). He could

say this because God had given him a new heart; and we see what he did in verse 11 of this Psalm. What a contrast there is in Acts ii. 23. Here we read of *wicked hands*, see Acts xii. 2. In Prov. vi. 17 we are told that God hates "*hands* that shed innocent blood." And in the next verse "An *heart* that deviseth wicked imaginations" (see also Prov. xix. 21). How sad are the words in Micah vii. 3, "That they may do evil with *both hands earnestly*." God sees all that it done, He *looks* at the *heart*, and we read that "By Him *actions* are weighed" (1 Sam. ii. 3). And there is a dreadful time coming upon this earth because people love sin, and hate God, and of that time we read "Therefore shall all *hands* be faint, and every man's *heart* shall melt" (Isa. xii. 7). Oh, how we long for many, both young and old, to have *new hearts*, that they may do the things which please God with their *hands*. In Prov. xxxi. 31 it is said, "Give her of the fruit of her *hands* : see, too, the prayer of God's servant in Ps. xc. 17. And remember God will reward all according to their works (Rev. xxii. 12). How solemn is this for those whose *heart* is still wicked, and their mind unchanged, and whose doings are only evil—before God. Oh, that many may see their need of a *new heart* and come to God through the death of the Lord Jesus.

The *natural heart* is sinful through and through,  
And naught but evil can it ever do,  
Improved it cannot be, it is too bad,  
This solemn fact should make poor sinners sad.

The *natural heart*, where evil reigns within,  
Is full of evil thoughts, and deeds of sin,  
This makes the *hands* do only what is wrong,  
So bold is sin within the *heart*, and strong.

The *natural heart* will never seek the Lord,  
But when God works, according to His Word,  
The *mind* is changed, a *new heart* God doth give,  
'Tis then both *heart* and *hands* for God can live.

The *natural heart* the truth can ne'er receive,  
Nor can it mourn for sin, nor o'er sin grieve,  
But when God works the *sinner* will repent,  
And grieve o'er sinful thoughts and years mis-spent.

The *natural heart* can never do God's Will,  
For when the *heart* is wrong, the *hands* do ill;  
But when, in grace and mercy from above,  
God saves, both *heart* and *hands* will show His love.

The *natural heart* is bad and wrong alway,  
Incurable the Word of God doth say,  
Yet men declare there is some good in all:  
"None doeth good," God saith, since Eden's fall.

The *natural heart*, alike in young and old,  
Is naught but sin, in Scripture we are told,  
And out of it proceed all evil deeds,  
While further from the Lord it daily leads.

Oh, how we long for some whom sin now binds,  
To have *new hearts* and God's Word in their minds,  
Ready to do whatever He commands,  
And serve Him with their *hearts*, and with their hands

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"If the Lord will." Learning "by heart" suggested:—  
Rom. xi. 1-xii. 1 (one verse daily, two during last week).

## A MESSAGE FOR YOUNG AND OLDER BELIEVERS ALSO.

"WHOSOEVER EXALTETH HIMSELF SHALL BE ABASED."—*Luke xiv. 11.*

WE cannot realize and feel too much the need for plain interpretation of the Word of God. We have no warrant to wrest it: we must not seek to make it more palatable. It hides pride from man, and shows clearly that the path of a child of God must mean loss, and suffering, in these dark, and sinful, yet often apparently religious days. It is easy to blunt the edge of the sword of the Spirit, by continual and almost exclusive references to the Lord's love and mercy. It is "natural" to assume that the possession of a *new* life will preserve the believer from things that are grievous, and thus to turn the thoughts from growth in grace (2 Pet. iii. 18) and thus warfare against the flesh (Gal. v. 17-24). But if we desire to please God (wondrous privilege!) we shall take Scripture as it stands, and humbly examine ourselves and our ways in the light of it.

If any one exalts himself he shall be humbled. The statement is definite. The Lord's allusion to a feast suggest, as we shall see, the solemn, deeply solemn humbling in that day, towards which so many look with unfounded excitement, as if the Coming of Christ did not involve His Judgment Seat. But the principle applies now, and the *vice versa* is encouragingly true also. Would we have the friendship of God? We must humble ourselves. If we think we are so much better than others, and despise them, the Lord is not honoured. Rather we need to see the beams in *our own eyes*. Paul characterized himself as "less than the least of all saints" (Eph. iii. 8), and the words of 1 Cor. xv. 9 show that in this reckoning his wonderful *privileges* were before him. So may we if we appear on the level of believers in foreign lands see ourselves much beneath them *proportionately*. Nor did the apostle speak with mock modesty, but under the guidance of the Holy Spirit, and with deep and true feeling, when he called himself a "*first*" one of sinners (1 Tim. i. 15). Whether we think of our salvation, or sanctification, or service, we must be brought low. For by nature we were turned away; and we have only grown gradually, since mercifully quickened from above; and, as to spheres of usefulness, what have we which we did not receive? Additional openings, like additional talents, call for additional humility. Enough has surely been said to show that measuring ourselves by ourselves and comparing ourselves among ourselves (2 Cor. x. 12) is not wise.

We want more of God's dear people to be like John the Baptist: we want ourselves so to be. His words in John iii. 30 make a beautiful background for Christ's utterance in Matt. xi. 11—"Among them that are born of women there hath

not risen a greater than John the Baptist." And the continuation of the verse shows wherein his greatness lay—"He that is less in the Kingdom of the heavens is greater than he": *i.e.*, if a man is more humble than John, he is greater, but not otherwise.

But though it is well to stir up those born from above toward lowliness by precious precepts, and promises, and patterns, we must return to the heart-searching, and righteous, *threatening* at the beginning of this word of exhortation. If any will in measure have their own way—and yet are those *known* to the Lord as His, though we cannot recognize them as such—if any will exalt themselves, and if we, in any degree, think highly of self—there must be a bringing low. The promise of Jas. iv. 10 cannot then be fulfilled. The blessings to Moses, that meek man of God, cannot then be illustrated. There must be an abasing. It may be by a sense of the Lord's absence. It may be through His overruling the disregard of others, though at times their esteem is permitted as a chastisement. It may be by that frequent teacher of many lessons, under God's precious control, even physical weakness, and as we oft say, *illness*. But there *must* be a humbling, if not now, marked out in the Kingdom. Many in high office now will not be vessels to honour then. A background position will oft follow prominence. The first shall be last. God will re-arrange, and will glorify His name in so doing. May it be ours to live watchfully in the light of "that Day."

### TEACH.

- "Teach ME, O Lord, the way of Thy Statutes" (Ps. cxix. 33, Ps. xc. 12, Luke xi. 1).
  - "The MEER will He teach His way" (Ps. xxv. 9, 12).
  - "I will instruct THEE, and TEACH THEE in the way which thou shalt go" (Ps. xxxii. 8, Ex. iv. 15).
  - "Then will I TEACH transgressors Thy ways" (Ps. li. 13).
  - "Whosoever shall DO and TEACH, shall be called great in the Kingdom of Heaven" (Matt. v. 19, Acts i. 1).
  - "I will make them HEAR MY WORDS . . . that they may TEACH THEIR CHILDREN" (Deut. iv. 10, vi. 7, Ps. xxxiv. 11).
- HEAR FIRST, THEN TEACH; "DO and TEACH."

We sometimes speak of the privileges of those who entertained angels unawares, and who received wondrous revelations from God. But do we realize *our* privileges in having a wealth of such revelations always at hand—the Urim and the Thummim for us, as it were? And do we value aright the precious communion of God the Holy Spirit? It is easy to forget, or to be proud of our advantages, but naturally hard to use them humbly to the Lord's glory.

Correspondence from any concerned, by grace, valued, with a view to commanded unity, but, above all, the Lord's glory! PERCY W. HEWARD, 61, Upton Lane, Forest Gate.

## TALKS ABOUT PRESENT-DAY NEEDS.—11.

### QUIETNESS.

IN these days of excitement and rush, *quietness* is rare. All are influenced, more or less, by the days in which we live. Hence the need for watchfulness and close communion with God, through His Word. There is so much *unrest* in the world, and disquietude. But we cannot wonder at this when we read in Scripture—"The wicked are like the troubled sea, which *cannot rest*" (Isa. lvii. 20). The *sea* is a picture of wrath; as the *river* of *peace*. What a contrast. And how *quiet* and *peaceful* those redeemed from eternal wrath should be amid man's wrath. But, alas, how easy it is to be *disquieted* with uneasiness all round. Yet amid all how comforting are the words in Isa. xxxii. 17. *The work of righteousness is peace*. Thus it is that believers have *peace* with God through our Lord Jesus Christ (Rom. v. 1), Who made *peace* through the blood of His cross (Col. i. 20). "He is our *Peace*" (Eph. ii. 14). Then the verse in Isa. xxxii. 17 goes on, "And the *effect* of righteousness *quietness*." We need more of this *quietness* and *rest*, which come through communion with God. Let us seek to "be silent to Him" that He may work, and the effect of His gracious working will be holy *restfulness* (Ps. xxxvii. 7 marg.). And as we ask for the "*old paths*," and walk therein, we shall find *rest* unto our souls (Jer. vi. 16, Matt. xi. 29). Elihu, when answering God's servant Job, who was so tried, said of God—"When He *giveth quietness*, who then can make trouble?" (Job. xxxiv. 29). May we seek in these days of *restlessness* to have the *God-given quietness* which naught can disturb. Even the meditating on this subject has been refreshing to the writer. Oh that we may seek to have the "*meek and quiet spirit* which is, in the sight of God, of great price" (1 Pet. iii. 4). For if there is *quietness* within, it will be manifest in our whole manner of life. How helpful and refreshing we should then be to one another. But, above all, God would be glorified. It is so easy to be disturbed, for there are many things which naturally try us. The Lord said through His servant Isaiah, to one of old, "Take heed, and be *quiet*; *fear not, neither be fainthearted*" (Isa. vii. 4, see viii. 11-13). It is also written "whoso hearkeneth unto Me shall dwell safely, and shall be *quiet* from fear of evil" (Prov. i. 33). God can keep His people, amid all the disturbing influences of these last days in quietude, as they meditate in His Word, and wait upon Him. But, alas, excitement and rush sadly hinder fellowship with God. Encouraging are the words in Isa. xxx. 15, "In returning and *rest* ye shall be saved, in *quietness* and confidence shall be your strength." But how sad is the last sentence of this verse "And ye would not." Oh that we may be wise,

and seek for God-given *quietness* in His appointed way. God said, concerning Israel of old, "My people have forgotten their *Resting Place*" (Jer. l. 6 marg.). Have we not done the same? Hence the common lack of *quietness*, and of strength in the Lord. How much more can be done when one is *restful*. We are definitely exhorted to pray "for kings and all that are in authority, *that* we may lead a *quiet and peaceable* life, in all godliness and solemnity" (1 Tim. ii. 2). How great a need is this inward *rest*, and *quietness* amongst God's people. It was when the saints were walking in the fear of the Lord, and in the comfort of the Holy Spirit that others were added, and there was *rest* (Acts. May the Lord, in His grace, raise up many who will seek for God-given *quietness*, although all the distressing influences are around. To be a contrast to the world is a wonderful privilege, that God's gracious workings may be manifest, in and by the *quiet* restfulness of His redeemed ones.



### "THE RIGHTEOUS."

THE Word of God clearly sets forth that by nature "there is NONE RIGHTEOUS no, not one" (Rom. iii, 10). Yet the Lord Jesus when speaking to the Pharisees in His days said "I came not to call THE RIGHTEOUS, but sinners to repentance" (Matt. ix. 13). What did He mean? We shall, I think, understand these words of Christ best looking at some of His other statements to the Scribes and Pharisees. It is written in Luke xvi. 15—"And He said unto them, ye are they which JUSTIFY YOURSELVES before men." They were so blinded by Satan that they THOUGHT THEY WERE RIGHTEOUS, and the Lord Jesus took them on their own profession. For they wanted people to think they were good. Then Christ went on to say, "But God KNOWETH YOUR HEARTS, for that which is highly esteemed among men is abomination in the sight of God." Hence we read in Isa. lxiv. 6, that all the so-called "good works," which unsaved sinners do, are as filthy rags before God. So holy is He. Yet how many are like the ninety and nine left in the wilderness, of whom it is said, "which need no repentance," Luke xv. 7, i.e. which THINK they need no repentance. Are you like this, dear reader? The parable about the two men which went up into the temple to pray was spoken to "certain of them that trusted in themselves that they were righteous, and despised others (Luke xviii. 9). Verses 11 and 12 show us what the Pharisee was like, yet he thought he was so good. But the poor despised publican saw that he was a sinner, and God saved him.

At another time Christ said to the self-righteous Scribes and Pharisees "For ye are like unto whited sepulchres, which indeed appear beautiful OUTWARD, but are WITHIN full of dead bones. Even so ye OUTWARDLY APPEAR RIGHTEOUS UNTO MEN, but within

ye are full of hypocrisy and iniquity" (Matt. xxiii. 28). The Lord Jesus knew what was in man. None can hide from Him. We are told in Jer. xvii. 9 that the natural heart of every one born into this world is "incurable." But, alas, how many, not only in days gone by, but also now, imagine they are all right before God, though unsaved, and that their so-called "good works" are acceptable unto Him. Oh how blinded are all such. For none can please God *till* saved through the blood of Christ. God sees and knows all that is within. And the words "the Lord looketh on the heart" (1 Sam. xvi. 13) should make sinners to tremble, for none can hide from Him (Heb. iv. 13). The apostle *thought he was righteous* till the Lord opened his eyes, then he saw how UNrighteous he was (Acts ix. 3-9). But later on, by grace he was enabled to say that, his heart's desire was to be "found in Him" (the Lord Jesus), and he added "not having *mine own righteousness* which is of the law, but that which is through the faith of Christ, the righteousness which is of God on faith" (Phil. iii. 8). The same apostle, speaking of the nation of Israel, sorrowfully said, "For they, *being ignorant of God's righteousness*, and going about to establish *their own righteousness*, have not submitted themselves unto the righteousness of God" (Rom. x. 3).

Oh, that some who read these lines may likewise have their eyes opened by God, to see that before Him all their righteousnesses are as filthy rags, and that, though many imagine *they* are, the Word of God tells us that there is *none* righteous, no, not one—till saved by grace.

"Not to call the righteous," Christ came from above, But to save poor sinners, in His wondrous love, 'Tis the "heavy laden" who may come to God, Pleading not their merits, but the poured-out blood.

"Not to call the righteous," for there is not one Who is really righteous, but God's only Son. Many think they're righteous, vainly hope to be In the future glory, through eternity.

"Not to call the righteous:"—for the lost Christ died, Those who are self-righteous seek this truth to hide, Trusting that their "good works" are by God received, But they are by Satan blinded and deceived.

"Not to call the righteous," Christ to Calvary went,— Those who think they need not of their sins repent; 'Tis the lost Christ seeketh, as we oft are told, And His own He bringeth into His own fold.

"Not to call the righteous," solemn words are these: Many are religious—this Jehovah sees— They "need" no repentance, God they do not seek, For they are self-righteous, of themselves they speak.

"Not to call the righteous," but the lost, who know They are worthless sinners, and deserve hell's woe; Naught of good possessing, they Christ's merits plead, They are helpless sinners, and repentance need.

"Not to call the righteous" Christ Himself doth say, He came down from Heaven, sins to take away, He poured out His life blood, SINNERS to redeem, None who are self-righteous will the Lord esteem.

"Not to call the righteous" /—Are you one of these, Seeking by your "merits" God the Lord to please? Oh, that by His Spirit, in His wondrous grace, He may cause SOME SINNERS now to seek His face.

## SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—November, 1910.

	Leviticus	Acts		Leviticus	Acts
1	viii. 18-30	vi. 5-15	16	xiv. 9-18	ix. 26-31
2	viii. 31-ix. 4	vii. 1-8	17	xiv. 19-29	ix. 32-43
3	ix. 5-14	vii. 9-16	18	xiv. 30-38	x. 1-8
4	ix. 15-24	vii. 17-29	19	xiv. 39-45	x. 9-18
5	x. 1-7	vii. 30-46	20	xiv. 46-57	x. 19-26
6	x. 8-20	vii. 37-50	21	xv. 1-12	x. 27-33
7	xi. 1-8	vii. 51-60	22	xv. 13-33	x. 34-43
8	xi. 9-28	viii. 1-8	23	xvi. 1-8	x. 44-48
9	xi. 29-47	viii. 9-17	24	xvi. 9-19	xi. 1-10
10	xii. 1-8	viii. 18-24	25	xvi. 20-28	xi. 11-18
11	xiii. 1-8	viii. 25-33	26	xvi. 29-34	xi. 19-24
12	xiii. 9-23	viii. 34-40	27	xvii. 1-9	xi. 25-30
13	xiii. 24-46	ix. 1-9	28	xvii. 10-16	xii. 1-6
14	xiii. 47-59	ix. 10-17	29	xviii. 1-30	xii. 7-11
15	xiv. 1-9	ix. 17-25	30	xix. 1-10	xii. 12-19

## SUGGESTED STUDIES FOR THE LORD'S DAY, FOR ISOLATED AND OTHER SAVED ONES.

**Lev. x. 8-20.** Apparently, through *indulgence*, the Lord's command had been unconsidered: see Prov. xxx. 4-5; Eph. v. 18: intoxication with earth's pleasures etc., also will cause failure to put the difference between holy and unholy (Jer. xxiii. 21). Nadab and Abihu had *rushed forward* unbidden, for they were only *just* appointed—and they had ignored the fire of ix. 24. (and thus the sacrificial basis of incense in symbolizing prayer Ex. xxx. 9-10) —hence God in mercy gives further humbling instruction (see 1 Tim. iii.). 10, 11, Discernment before teaching. All. "Left"—Grace arranged a remnant. No delay in service approved: natural feelings kept under. 13. A privilege yet a command. 14. Blessings to the whole *family*, as well as the special ones, for those in active work. Shoulder—strength. 15. Commanded, see 1. 16. Diligence. 17. Omission, vi. 24-30. 18. Hence it was to be eaten, vi. 30. 19, 20. Sin incapacitates, see Deut. xxvi. 14. What a solemn, and designedly uncertain, conclusion to the chapter. Was Moses rightly content? Every thought humbles.

**Acts vii. 37-50.** 37. Beautiful introduction of prophecy as to Christ. "With." *Living* utterances. To us, cf. Rom. xv. 4. 39. Would not: *will* wrong. The Lord looketh at the *heart*. *Saying*: out of the heart the mouth speaketh. "We have not *seen* what happened to him." "Those days": sin in view of Sinai: continuance. *Joy* in wickedness. 42. God's answer to their turning. The question criticizes all self-righteous boasting. 43. Remphan—another name Chiun. "The types which ye made!" Judgment must fall. "Beyond Babylon:" quotation not only from Amos, but prophets, cf. Matt. ii. 23. Amid *witness*, rebelling. "The *type* which he had seen:" hence a heavenly *original*.

45. Grace. Yet. 48. They became proud of God's house, as if conferring a favour! 49, 50, God rejects man's patronage: prophecy of a future temple built by unbelieving ones.

**Ley. xiii. 24-46.** Minute regulations to stop the beginnings of leprosy: "Laodicea" means "People's justice"—man's socialistic *self*-decision is the spirit of the last days, and with *this* much Protestantism is wandering as far from God as Romanism. 26. Immediate decision not expected: *such* care: "shut him up"—rather be extra cautious than neglectful. 27. Sin, like leprosy and leaven, spreads. 28. This may picture the falling short of Rom. vii. or, failure that does not lead to exclusion:—it is serious, but kept subdued: 29, 30. Leprosy reached every part. 32. Sin is deeper than the skin: this verse may illustrate the difference between physical infirmity and that which is against God (typified by leprosy); but a sinful heart will agree that "weaknesses" are merely weakness, and that "ill" is only an "illness" great care is needed in *meeting* such, lest, by a pendulum swing, physical-perfection be approved. 33. Seven days more. How frequently comes the humbling word "unclean." How important to *distinguish* between clean and unclean, Heb. v. 14. 43, 44, Special stress on leprosy typifying *pride*. 45, What humiliation. 46, All. Alone. *Without*. "His habitation." Oh for a deeper sorrow for sin.

**Acts ix. 1-9.** A breath that was sinful. Words and actions against God. The Lord, and the high priest. Synagogues in one city, *cf.* different meeting rooms (but never have we the Lord's approval of different denominations and disciplines). 2. In The Way: and he was out of the way, yet knew it not. 3. Near, God interposes at the last moment sometimes. 4. A bringing low. The question shows authority, tenderness ("why"), and the Lord's deep love for a fellowship with the redeemed. 5. Humility. 6. It shall be told thee—earlier plans altered, submission suggested, no rush or excitement allowed. 7. Here we see typically the difference between knowing about the Lord and knowing the Lord, how many have been present when others have been brought to Him, yet have remained unsaved. 8. God often teaches by that which is physical. 9. When God is at work, the first thought is not "I want something to eat," see Matt. xv. 32. Oh for a deeper sense of sin.

**Ley. xiv. 46-57.** 46. It is so easy to be contaminated, Hag. ii. 13. 47. *Cf.* "hating even the garment spotted by the flesh." 'Tis dangerous to risk broadness and man-chosen fellowship. 48. This verse shows that before the house was known to be still unclean, those entering were viewed as unclean, it is well that in our ignorance we should be very fearful of sin, *not* giving ourselves the benefit of the doubt. 48, 49. Actual, then legal cleansing, this suggests that the types unlike the blood of Christ, did *not* actually remove sin: note,

too, the thought that God's inworking *now* is followed by the application of His appointed and altogether precious sacrifice: the death of Christ. 51. Blood and water. 53. A figure of resurrection. 54. *Cf. law* as to sacrifices, vi., vii. God's arrangements allow no room for our own understanding. The *three* forms of leprosy may suggest individuals, actions, assemblies. 57. "In the day," prompt action. Oh that we may learn when God teaches, and note also the repeated word "*law*."

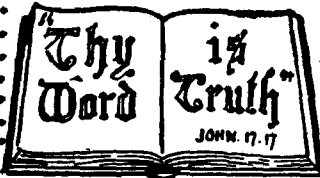
**Acts x. 19-26.** 'Tis well to think concerning the Lord's instruction by all that happens. We must not *assume* the leading of the Spirit, any more than assume that we are apostles and see visions: God frequently leads now by His past leadings, recorded in His Word. "Doubting nothing," i.e. not having any hesitation of *mind*, nor distinguishing because they are Gentiles:—the Lord looks at the mind, obedience must be *there* as well. 22. Contrast his humility in 25. 23. Loving affections as to Israelites. Accompanied fellowship. 24. Faith's activity and concern for those near. 25. Affection may be twisted to cause a wrong action, unless there is a very close walk with God. 26. Humility: contrast the way the Lord Jesus received worship, *for* He was God, and *His* very humility emphasizes this.

**Ley. xvii. 1-9.** Obedience of xvi. 34 leads to further instruction of xvii. 1. 2, Order, fellowship. 3, (a) No exceptions (b) sacrificial animals. 4, Isa. lxvi. 3: to serve idols is as murder. Note further this verse is to teach us *now* that we should never eat without remembering *our need of a sacrifice*; and further to show that forgetting God is like to killing: oh for a deeper sense of sin. "Unto the Lord." "Peace offerings": this shows again that not merely ordinary sacrifices are before us, but that the ordinary food (for men partake from peace offerings, vii. 11-18) is to be unto the Lord. Salvation, a sweet savour, i.e., a savour of rest. 7. In spite of privileges. 9, Sacrifices not for wilful sin: either a sacrifice must be cut off, or the sinner. Contrast "unto" and "from among"

**Acts xi. 25-30.** In preceding verses we have God's gracious work through less-known men, but a church, with "adding," was not formed till Barnabas arrived: *independency grieves the Holy Spirit of God*. The helpers knew how to fit in. "To seek Saul"—affection, remembrance (xiv. 27), sense of personal weakness, desire for godly arranging, fellowship, absence of jealousy. 26, Assembling first. Teaching linked, *cf.* Acts ii. 42. Called, i.e., by God, as the word signifies: what grace and wisdom are seen in the first use of this name, suggesting such unity, in a church called out from the Gentiles. 27, Fellowship. 29, Unity. Each one *responsible*. 30, Fellowship and heart-overflowing do not hinder godly order (a) to the elders, (b) by the hands of Barnabas and Saul. Saul still second: no rushing forward: the waiting at Tarsus has already illustrated this.

# THOUGHTS FROM A MONTHLY HERALD OF THE TRUE MESSAGE.

## THE WORD OF GOD



Vol. x. No. 12.  
Dec., 1910. 1d.

A messenger, sent forth in the Lord's name to make known His truth, and to warn against any, though almost unconscious, fellowship with man's "refuge of lies." (Isa. xxviii. 17.) Lovingly to set forth His love, yet solemnly to set forth His righteousness, would we seek; praying that He may be pleased to own to His glory and to the raising up of further testimony, in the humble fellowship of 2 Tim. ii. 22, amid the ruin and the confusion and the snares of the "last days."

EDITED BY  
PERCY W. HEWARD.

The Lord Jesus said "I am the Way, and the Truth, and the Life." John xiv. 6.  
"Thy Word is truth." John xvii. 17.

"I love in the truth . . . also all they that have known the truth; for the truth's sake . . . Grace be with you in truth and love . . . I rejoiced greatly that I found of Thy children walking in truth." 2 John 1-4.

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"The way of truth shall be evil spoken of." 2 Pet. ii. 2.  
"These also resist the truth." 2 Tim. iii. 8.  
"Truth is fallen . . . truth falleth; and he that departeth from evil maketh himself a prey," Isa. lix. 14-15.  
"They received not the love of the truth." 2 Thess. ii. 10.  
"Who believed not the truth." 2 Thess. ii. 12.  
"Destitute of the truth," 1 Tim. vi. 5, see 2 Tim. ii. 25.

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### A WORD OF INVITATION.

THERE may be many who read these pages who often mourn over sin within, and sin around. There must be many who realize that the arrangements of this day are *not* from the Lord. And is it not probable that a multitude of sins are linked with the departure from His plan? Does not the order of 1 Cor. xiv. and xv. suggest this? And have we not a similar idea in 1 Tim. iii., followed by 1 Tim. iv.? The false doctrines that appal are encouraged by the absence of godly oversight. The low level of professedly Christian living is largely helped by the ignoring of God's methods for testing true ones, and spurring them on, amid the solemn, and oft painful yet blessed homeliness of a Scriptural assembly. We do not appeal for a new "society" to be formed to right these things. We do not wish the skeleton of early organization without the power of God. We do not suggest a *rushing* forward with the assumption that unity can be made by impulse. But we do plead for a prompt *enthusiasm* for the Lord's glory in these matters, and would earnestly remind ourselves and others of 2 Tim. ii. 25.

### The Lord said: "This Do in Remembrance of Me."

HOW graciously the Lord in love made known

His dying love, and wishes to His own.  
How their remembrance He, their Saviour, sought,  
And yet they have oft but a passing thought.

"Remember me," imprisoned Joseph said,  
When Pharaoh lifted up the butler's head,  
Yet did not he his helper call to mind,  
But him forgot, with thoughtlessness unkind.

"Remember me," the dying robber prayed,  
The Lord His loving kindness then displayed,  
And mid His agony He deigned to cheer:—  
In Paradise His own to Him are near.

The Lord remembered that unworthy one,  
And such are we, by nature, lost, undone,  
But He remembers those for whom He gave  
His worth, and whom He lived and died to save.

Shall we forget the Saviour after all?—  
Shall we, redeemed by Him, from Adam's fall?  
Shall we forget when He remembers still,  
And prove unmindful of Himself, His Will?

Nay, by His grace, we will remember Him,  
And what He was and is!—Can faith grow dim?  
By the appointed symbols let us show  
His death, and seek Himself the more to know.

## WORDS OF ENCOURAGEMENT.

**"Thy Father shall reward thee."**

It is a privilege to live in the light of "that Day," not, however, with a bargaining or self-seeking spirit, but with a delight in the *joy of the Lord*. We cannot remember too often that this age is not our abiding place, nor our time of rest. We expect confusion and loss in man's day. We dare not "right ourselves" by human efforts, any more than reform the world with human schemes. Our present position is that of strangers and pilgrims. Hence our time is not to be spent in seeking the world's approval and applause. It is our responsibility, and should be our delight, to live unto the Lord. Hence the repeated refrain of Matt. vi. The underlying thought takes away the idea of drudgery from that which at first seems menial. It prevents the glorification of the platform and of popularity. Little things will not lose their reward, and not only does our Father notice a cup of cold water, which is a blessing to a *fellow* believer, He graciously condescends to consider the praying, and self-denial, with which *no one* else may be acquainted. The tendency to forget this is ruinous to the powerful ministry of a godly life. If *man*, in any way, becomes the centre or object of thoughts, this spells ruin. Oh that we may think more of *our Father*, and of His will, and of His looking upon us:—so shall we do tiny things carefully, and be saved from a life of *mere* show and activity.

Are there not many who will let us know *their* concern at the wandering and worldliness of to-day, that simple meetings, to consider the Lord's Will, may be *realities*, wherever He opens the door. Let us not wait for one another, but on *the Lord!*

## A LETTER TO AN ASSEMBLY OF SAVED ONES, AND OTHERS, CONCERNED BY GRACE, THE SPIRITUAL, MORAL, AND PHYSICAL DAMAGE OF CHRISTMAS.

DEAR FELLOW SAVED ONES,

It is of the Lord's mercy, as we have so often said to one another, that we know and love and desire Him. By nature we were wayward, and all boasting is shut out. There is no room for pride. It is *hateful*, if we *love* the Lord. This fact needs to be emphasized especially, when we consider the marks of ruin around. Otherwise we may be inclined to say "God, I thank Thee, that I am not as other men." The publican remembered *his* sins: the Pharisee *other people's*. If our eyes are opened to see the abominations, they should be full of tears also, as it were: for a merely mental and self-satisfied view of sin is oft more sinful than that which it perceives. The grace of God is so

wonderful that we cannot boast when we recollect His everlasting love to *us*, the undeserving, though He owns all: we can only adore and worship. And when we think of the blood of Christ, poured out for *us*, and of *our* failures since we have known the Lord, we must, with heartfelt concern, find what beams are in our eyes, and what we have to confess, if we would be also the Lord's servants in pointing out common departure from His perfect Word, and thus in washing one another's feet.

With such thoughts in mind, and seeking the meekness and gentleness of Christ, we may ponder the approaching festivity, on which so many hearts are set. The silence of Scripture as to the birthday of our beloved Lord is striking. Shall we add to His Words, and vainly "imagine"? The painter depicts that visage so marred more than any man's, and to some of us this seems daring effrontery. And shall we give *Him* a birthday of our own arranging? The boldness of the action amazes the thoughtful child of God who suddenly realizes, perhaps for the *first* time, by reason of the traditions of men, that

### Christmas is not in the Word of God.

At once other thoughts follow. May it not be that the ages which have added a feast, have added many other things? May it not be that here we have a key to much ruin? "The secret things belong unto the Lord our God" (Deut. xxix. 29), and we would not lengthen the Bible by tradition. He knew what to record: let us not set *our vain* wisdom against that which is His.

It may be said that affection likes to know dates, and to have special days, and that *some* day may be well observed, without altering the *doctrine* of God. Ah dear friends, let us beware of that affection which chooses its own food and its own methods. Our love to the Lord is not to be mere sentiment. 'Tis not "What do we like?" but "What has God, in His grace, revealed?" And as to the idea that no *doctrine* is changed, let it be remembered that the *principle* of tradition is allowed, and by this *all doctrine* is changed. And a human practice is put on the level of the Word of God: aye, like all traditions of man, it makes the Word of none effect, to make room for itself: for it is written

"Let no man judge you . . . in respect of an **holy-day.**"

(Col. ii. 16), that is to say, though the primary reference is to Jewish feasts, do not risk Millennial judgment by *undispensational sin* in this matter of "days." And the *primary* reference only intensifies the thought, for if appointments *once* from God are now set aside, in this heart-searching manner, equally and more so is this "addition" from a corrupt period! We may illustrate by a parallel! If the Lord gave up the temple He once approved, and the synagogues in which He once taught, how

definitely does He set aside the sects which were *never* churches of God! Nor can we be unmindful of the solemn words of the Lord in Gal. iv. 10:—

**“Ye observe days, and months, and times, and years.”**

Human appointments in ritual are fascinating. At the Lord alone shall be exalted in *that* Day. And is it not well that those who pray for His will be done on earth, should be bound, not by rubrics and traditions, but by His own perfect and *sufficient* Word?

And not only do we grieve over the liberty that has been taken, in a general way: there is a special aggravation of the crime in that a *heathen* feast-day has been adopted. The birthday of the Sun-god, and the season of the Saturnalia, were chosen for this event in days when professing children of God were finding separation too irksome. Some had, ere this, attended the heathen feasts, they were mingled with the heathen and learned their ways. Unwilling to stand alone, and in a solemn contrast, others made *their* feast (1 Kings xii. 32) at the same time as the natives around, and the difference was soon covered up. Instead of the world being christianized, professing Christianity became the world. Correspondingly the Lord's Day (Rev. i. 10) became “*Sunday*.” By a series of surrenders “*christianity*” was established, but it was *not* the teaching of the Lord Jesus Christ. Can we dare to be partners to such a compromise? Let us not be unmindful of the unchanged words “Come out from among them and be ye separated” (2 Cor. vi. 17).

Could anything be much more solemnizing than the *fraud* of pretending a certain day (far from the right time of the year, Luke ii. 8) is Christ's birthday, and this arrangement being not *His* suggestion, nor with any “good reason,” but to suit worldliness? And so generations have been misled. Even children are taught wrongly, and, when corrected, they resent the Word of God, or the rebound will be *toward* atheism! Throwing aside tradition they will discard Scripture, taught by the same persons. Can this be acceptable to the God of holiness?

But it may be said—“The Saturnalian origin is long past.” Age does not blot out sin, and the accompaniments are *still* like the awful origin. “Behold joy and gladness” on the basis of *fleshly* relationship, and friendship: and time spent on “the pleasures of sin for a season.” Nevertheless, the Word of the Lord Jesus still remains—

**“If any one will come after Me, let him deny himself.”**

Yet some will plead for this custom, because of the young folks and the poor. IF there be real advantage to such, shall we do evil that good may come? If so, judgment on us is just (Rom. iii. 8).

The Lord's work can be done in the Lord's way, and a squeezed-out philanthropy, to please men, and salve the conscience, and a formal good-will, with much of the spirit of “give and take,” cannot bring glory to God. His overruling is not His approving. Is not this plea like to that for hateful carnivals and similar “abominable idolatries”?—“They benefit the hospitals.” “Bazaars help the churches”:—alas, they are *not* churches that need such help. And more time and money are “spent” on the flesh-pleasing display than many imagine. Self is the centre: results are a small make-weight, to “sanctify” that which is so contrary to Him Who came to save His people

**“Out of this present evil age.”** (Gal. i. 4).

We are not reformers of the *world*, but we feel sorrowfully that the preparation strain and stress, apart from the feasting of Christmas, are not only *morally and physically* injurious to saved and unsaved, but that they hinder the hearing of the Word of Truth. Nor can we overlook the tendency of many to imagine themselves saved, *because* they observe such days and believe *about* Christ. The fruits of the sin are like to itself!

Are not these things enough to make us tremble that we may

**“Touch not the unclean thing”**

(2 Cor. vi. 17). Any fellowship, however slight, identifies. Num. xix. and 2 John x. 11 are heart-searching in this connexion. If we stand on hot coals we shall be burned. Let us, therefore, hold aloof with absolute earnestness, and yet quiet courtesy for

**“The time past of our life may suffice us, to have wrought the will of the Gentiles.”**

(1 Pet. iv. 3). Let us fear, lest we allow the thin edge of the wedge in the shape of a Christmas card, or show ourselves ashamed of truth by keeping the linked New Year feast, and hiding our godly separatedness. And let us remember Ps. cxix. 60, with *dependence* on its Author.

The Lord is coming. Shall we not prepare ourselves, with holy solemnity, and in the Holy Spirit, whatever men may say (Luke xxi. 34-36, see Prov. xxix. 25).

Yours in the grace of Him Who giveth “more grace,” and maketh “all grace abound,”

PERCY W. HEWARD.

Heb. iv. 16.

*If we, remembering we are saved by the Lord's grace, make much of His appointments He will not suffer us to lose His fellowship. But if we are unmindful of His Will, how can we say we walk in the light, how can we expect the Lord of Glory to condescend to allow us, as Enoch, to walk with Him?*

## THE CHILDREN'S COLUMNS.

"While the earth remaineth" (Gen. viii. 22).

**I** EXPECT, dear boys and girls, you all know about Noah, and how wonderfully God kept him, and his family, safely in the ark (which God told him to make) during the time of the dreadful flood. Yes, they were kept safe when God, because of the wickedness of man, destroyed "every living creature" as we read in Gen. vii. 23. Amid all the great wickedness, we are told that "Noah was a just man and perfect in his generation," and the verse goes on "And Noah walked with God" (Gen. vi. 9). And God, Who is righteous in all His works and ways, looked after His servant amid the terrible time of judgment. Surely we may learn from this how graciously God, at all times, guards His people, whether young or old, when they seek to walk with Him. This history of the flood is solemn, and should be a warning to all who are unsaved. For God keeps His Word. And though He told Noah that He would not again destroy the world with water, we are told that the earth is stored with FIRE unto the "day of Judgment" (2 Pet. iii. 7-10). The flood is true history, the Judgment of this world is future, but equally true. Yet few tremble at God's Word. The part I want you specially to notice is in Gen. viii. 22. Also I should like you to read chapter ix. 9-16. Here we read of God's gracious covenant with Noah. Every time we see a rainbow we are reminded of God's promise to Noah. But it is so easy to forget God and His sure Word. But through the verse which we are specially going to have for our little talk together, we are reminded not only when we see a rainbow as to how God keeps His Word, but *every day* (Gen. viii. 22). I want you to notice the words "While the earth remaineth." That means right through the Millennium, the thousand years when the Lord Jesus will reign as King on this earth. But sin will be restrained during that time, and the earth will bring forth an abundance, and there will be great blessing; yes, in this earth. But there will be seed time and harvest, right on to the new heaven and the new earth of which we read in Rev. xxi. 1-4). We are not told very much about what will be then. But there will be no more sin in *them*—all unsaved sinners being sent away from God for ever—and freedom from sin will be lovely.

Now we will turn back to our verse in Gen. viii. 22. Not only will there be SEED TIME and HARVEST, but COLD and HEAT. So you see that not only when the time comes to sow the seed are we reminded of God's promise, and in time of harvest, but when it is COLD. You know in some parts of the world it is very cold. And the Psalmist asks "Who can stand before His cold?" (Ps. cxlvii. 17). Then we read in Psa. cxlviii. 8 how hail, snow, and stormy winds fulfil God's Word. So when it is cold I want you to remember God's promise

to Noah. Also when it is hot, in the summer, think of this verse. And through the *winter*, though we feel the cold, and look forward to the warmer weather, I want you never to forget God said that we should have all these seasons; therefore they show us how He keeps His Word. But I know only those saved, by grace, can think aright about God's wonderful promises, and I do ask Him that many who read these lines may have their eyes opened to see their need of His great salvation.

We have seen then that, in SUMMER and WINTER, we should remember God's promise to Noah. But we should do this more often still. For it is written that while the earth remaineth "DAY and NIGHT shall not cease." So that when you wake in the morning and the light of day begins to dawn, I hope you will sometimes call to mind this gracious promise: and again when the night comes. So you see we are not only reminded of this verse at set seasons, but every *day*, and every *night*. But how sad it is that so many never think about God's Word, and even boys and girls trifle about the Holy Scriptures. Yet these Scriptures *are* God's Word, and wonderful, and will all be fulfilled in God's way and time. Oh that God may, in His grace, work mightily and save many from amongst the young, both Jews and Gentiles. Before finishing our little talk, I should like you to read Rev. xxi. 23-27. This is about the New Jerusalem, which the apostle John saw coming down from God out of heaven (see verse 2). And in verse 25 we are told "And the gates of it shall not be shut BY DAY; for there shall be NO NIGHT THERE," and no sin. But if there will be a place where there is no night, there will also be an awful place where all is darkness and sorrow. And, as we see DAY by DAY how God keeps His Word, we need to remember this as to the future for unsaved sinners,—as well as the blessings for those who are saved through the blood of Christ.

- "While the earth remaineth," day and night shall be, God His Word ne'er changeth, this we daily see, For the light of morning cometh after night, Midday follows dawning, when the sun is bright.
- "While the earth remaineth," seed time, harvest too:— Over *all* God reigneth; snow and frost and dew Are His servants willing, summer, heat and cold, All God's Word fulfilling, from the days of old.
- "While the earth remaineth," God's sure Word must stand, Though all nature waneth, at the Lord's command, All that God hath spoken, all that He hath willed, Never can be broken, all must be fulfilled.
- "While the earth remaineth," was God's Word to Noah, And in grace He deigneth to reveal His law, Which He changeth never, though all things decay, God's Word standeth ever, fixed and firm for aye.
- "While the earth remaineth," summer, winter's snow, Change, but He ne'er changeth, seasons come and go, Seed time, and the reaping, days, and nights with dew, Show how God is keeping all His Word in view.
- "While the earth remaineth," through Millennial day, When on earth Christ reigneth, there will be always Every different season, governed by the Lord:— This the constant reason, His unchanging Word.

## NO ALTERNATIVE.

"EXCEPT."

**E**XCEPT the Lord Jesus, Who was God as well as man, had died, not even *one* could have been saved. Hence the words of Christ, when He was on this earth, to His disciples concerning His death. "Verily, verily, I say unto you, EXCEPT a corn of wheat fall into the ground AND DIE, it abideth alone, but IF IT DIE, it bringeth forth much fruit" (John xii. 24). Thus through His death many are saved, with an everlasting salvation. The words in Acts iv. 12 are clear, "Neither is there salvation in any other, for there is none other Name under heaven given among men whereby we must be saved." We see, too, how that all is of God. For it is written, "the natural man receiveth not the things of the Spirit of God; neither can he know them, because they are spiritually discerned" (1 Cor. ii. 14). Thus we learn before man can see this lost condition God must work in that one. Hence the solemn statement in John vi. 44, 65: "No man can come to Me," saith the Lord Jesus, "EXCEPT the Father Which hath sent Me draw him." But when God, in His mercy, works, "None can stay His hand, or say unto Him, What doest Thou?" (Dan. iv. 35). Then we have in John iii. 3, the solemn, but clear, statement concerning the new birth, which is from above, and "the gift of God" to poor, lost, helpless, hell-deserving sinners (Rom. iii. 23). The Lord Jesus there said to Nicodemus, "Verily, verily, I say unto you, EXCEPT a man be born again, he cannot see the Kingdom of God." Man cannot, in his natural state, or by his own works, ever live above. Again the Lord Jesus saith, "Verily I say unto you, EXCEPT ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven" (Matt. xviii. 3). But, alas, few see their lost condition, and imagine all will be well hereafter. Oh, what a sad delusion! May the Lord, if it be His will, work in many that they may see that His Word is true, and for ever settled in Heaven.

There were those in the days of Christ, even as now, who were self-righteous. Referring to such, He said to His disciples, "EXCEPT your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter the Kingdom of Heaven" (Matt. v. 20). Outward ritual is not enough. God wants that which is of the heart (Mark vii. 3, 4). Those who are born from above, seek the things which are above (Col. iii. 1-3). The Lord Jesus speaking of some, who had been killed, said, "Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay: but, EXCEPT ye repent, ye shall all likewise perish" (Luke xiii. 1-5). This is repeated here to emphasize the need for real repentance. But how many, even as of old, think they need no repentance (Luke xv. 7). The Lord Jesus said, "I came not to call the righteous (those

who thought themselves such) but sinners to repentance." Oh, that some may see that EXCEPT they are saved through the Precious Blood, the wrath of God *abides* on them for ever (John iii. 36).

EXCEPT a corn of wheat FALL IN THE GROUND, AND DIE,  
It doth abide alone, no man can this deny;  
But, IF IT DIE, Christ saith, much fruit it bringeth forth,  
A picture of His death, and sinners saved from wrath:  
EXCEPT the Lord had died, no sinner could be saved,  
For all, when Adam fell, were lost, by sin enslaved;  
But, in God's wondrous love, His only Son He sent;  
To die for sinners lost, the Lord to Calvary went.  
EXCEPT the Lord on high first works in mortal man,  
He will not turn to God, nor work His sovereign plan;  
God by His Spirit moves, 'tis then the sinner sighs  
For all his sins, and mourns, and for God's mercy cries.  
EXCEPT a man be born again, from heaven, we read,  
He cannot dwell above, salvation he doth need;  
His sins by blood covered must be for ever covered quite,  
Then he can walk with God, and in His Will delight.  
EXCEPT your righteousness shall outward rite exceed,  
In vain to enter in the Kingdom will you plead:  
Yet many now profess to serve the Lord on high,  
Who, in their daily life, God's truth and power deny.  
EXCEPT lost ones repent, and for God's mercy cry,  
Like others they will be, left in their sins to die;  
But if, in wondrous grace, God's Spirit works within,  
There will be heartfelt grief, and hatred for all sin.  
EXCEPT: Oh, may this word by some remembered be,  
And may God's Spirit cause some lost ones now to see;  
EXCEPT they come to God, through Christ, Who freely died,  
They are for ever lost, wrath on them will abide.

## "ENOUGH."

- "All grace . . . always having all sufficiency in all things"—2 Cor. ix. 8.  
 "He satisfieth the longing soul, and filleth the hungry soul with goodness"—Ps. cvii. 9.  
 "There is no want to them that fear Him."—Ps. xxxiv. 9.  
 "Enough!"—How precious is God's Word to those, Whom He, in everlasting mercy, chose, Long ages past, that they, in Christ, should be Holy and blameless, and from sin set free.  
 "Enough!" For all on earth, and heaven above, Belongs to God, Who, in His wondrous love, Saves rebels, through Christ's blood, and satisfieth The longing soul, and naught that's good denies.  
 "Enough!" God gives just what we need each day, If we in heart His gracious Word obey;  
 "Enough" have they who on the Lord rely, And, by His grace, the world and self deny.  
 "Enough!" To-day, and every day as well, Sufficient grace for sinners saved from hell;  
 "Enough" for those who walk the narrow way, Whate'er is needed God will give away.  
 "Enough!" What more can we, His people, need, For God has promised He will guide and lead, And no good thing will He in love withhold From those who trust His written Word of old.  
 "Enough!" May we contented be, and show God satisfies His saved ones here below, For, in His Son, all things we now possess, And in Him too eternal blessedness.  
 "Enough!" May we our God adore and praise, As pilgrims live, and walk in this world's maze, Contented, for His grace is still "enough," Though oft-times here our path may seem so rough.

## TALKS ABOUT PRESENT-DAY NEEDS.—12.

### SEPARATION.

WHEN God called Abram, He told him to leave his country, and his father's house (Gen. xii. 1). Thus we see *Separation* clearly taught in the early Scriptures. And it was after Lot was *separated* from Abram that God graciously showed him the land which He promised to give to him and his seed (Gen. xiii. 14). Thus we see how God blesses those *who separate* themselves from things which grieve Him. Further, we notice how Abraham who was "outside," could help Lot, who was unable to help himself in Sodom (Gen. xiv. 14-16, xviii. 17-33). Yet many in these sad days of departure from the truth imagine they can aid by mixing with those who are in error, or even with the unsaved. Alas, how man's methods fail. May the Lord give us grace to keep to the path of *separation*, which is the God-appointed way for His redeemed people. We see how God chose Israel and separated them from other nations, saying, "Ye shall be holy unto Me, for I the Lord am holy, and have severed you from other people" (Lev. xx. 24-26). And out of the nation God *separated* the tribe of Levi to bear the Ark, and to minister unto Him (Deut. x. 8).

But, alas, we read of the *mixed* multitude which caused Israel to murmur and sin against God (Ex. xii. 38; Num. xi. 4). But in the days of Nehemiah, when God granted a reviving, we know how they *separated* Israel from the mixed multitude (Neh. xiii. 3). Oh, that God may, in His grace, give, in these last days, a reviving, and bring out from Christendom His people, and cause us all to be more "outside" the things which are an abomination unto Him. In the days of Ezra, we are told in chapter x, "Now when Ezra had *prayed*, and when he had *confessed*, *weeping* and *casting himself down before the house of God*, there assembled a *very* great congregation of men and women and children," who said (in verse 2) "We have transgressed against our God." Then, in verse 11, Ezra said to them, "Now therefore make confession unto the Lord God of your fathers, and do His pleasure, and *separate* yourselves from the people of the land, and from the strange wives." In the next verse they said, "As thou hast said, so must we do." We see in the following context that this was not easy, but God enabled, and if we in these solemn times are to please God, and to walk in His ways, we must confess our sins, and *separate* ourselves. How encouraging is Psa. iv. 3: "But know that the Lord *hath set apart* him that is *GODLY* for Himself." Can we be godly while we mix with things that grieve God? How privileged to be *set apart* that we may be well pleasing unto the Lord, and humbly walk with Him (1 John i. 7). May the Lord enable. "For what fellowship hath righteousness with unrighteousness, and what communion hath LIGHT with DARKNESS?"

May we have grace to obey, and to "Come out from among them, and be *separated*, and touch not the unclean thing" (2 Cor. vi. 14-18). God will thereby be glorified, and we shall be a blessing, as we "go forth therefore unto Him, *WITHOUT THE CAMP*, bearing His reproach" (Heb. xiii. 13). At this time of the year there are many attractions. We need grace, even when it is most trying in the home or business, with friends, to be *separate*, and to stand firm, and steadfast, that we may be kept from compromise, and not be ignorant of Satan's many devices (2 Cor. ii. 11), who is transformed into an angel of light, and also his ministers. Oh, that we may beware, and watch and pray.

### STREETS OF JERUSALEM.

None that execute Judgment *in the Streets of Jerusalem* (Jer. v. 1).

God said to His servant Jeremiah, Seest thou not what they do . . . *in the Streets of Jerusalem?* (Jer. vii. 17).

Jeremiah was also commanded to proclaim all God's words *in the Streets of Jerusalem* (Jer. xi. 6).

According to the number of *the Streets in Jerusalem*, the people had set up altars to burn incense to Baal (Jer. xi. 13).

Israel had so rebelled against God that He said He would cast them and their families out *in the Streets of Jerusalem* (Jer. xiv. 16).

Wherefore God's anger was upon them *in the Streets of Jerusalem* (Jer. xlv. 6).

Also He said that He would cause to cease *from the Streets of Jerusalem* mirth and gladness (Jer. vii. 34, ix. 21).

What a contrast *in the Streets of Jerusalem* there was in the days of Nehemiah, when God granted a reviving. The people were gathered *as one man* to hear the reading of the Law of God (Neh. viii. 1). Notice in verse 3 "from morning until mid-day." What they found written in the Law they did (verses 14 and 16). "And there was very great gladness."

And God says that, in the future *in the Streets of Jerusalem* there shall be joy and gladness (Jer. xxxiii. 10, 11).

Also there will be old men and old women dwelling *in the Streets of Jerusalem*, and boys and girls playing in the streets thereof (Zech. viii. 4, 5). What a contrast to Jer. vii. 17, 18. Shall we not continue to pray for Jerusalem, and to long for the time when Jerusalem will be a praise in the earth (Psa. cxxii. 6; Isa. lxii. 7)?

### "IF THE LORD WILL."

Bible Gatherings, 61, Upton Lane, The Lord's Day, 11 and 6.30, Mon. 8, Thurs. 8, Sat. 7. 2, Coborn Road, Bow, The Lord's Day, 6.30; Wed. 8. 43a, The Broadway, Waltham Green, The Lord's Day, 11 and 6.30; Thurs., 8.

### SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—December, 1910.

	Leviticus	Acts	Leviticus	Acts
1	xix. 11-17	xii. 20-25	17 xxiii. 33-44	xv. 36-41
2	xix. 18-25	xiii. 1-5	18 xxiv. 1-9	xvi. 1-7
3	xix. 26-34	xiii. 6-12	19 xxiv. 10-16	xvi. 8-15
4	xix. 35-xx. 8	xiii. 13-24	20 xxiv. 17-23	xvi. 16-24
5	xx. 9-27	xiii. 25-31	21 xxv. 1-7	xvi. 25-32
6	xxi. 1-8	xiii. 32-37	22 xxv. 8-17	xvi. 33-40
7	xxi. 9-15	xiii. 38-43	23 xxv. 18-24	xvii. 1-9
8	xxi. 16-24	xiii. 44-52	24 xxv. 25-34	xvii. 10-15
9	xxii. 1-7	xiv. 1-7	25 xxv. 35-46	xvii. 16-23
10	xxii. 8-16	xiv. 8-18	26 xxv. 47-55	xvii. 24-34
11	xxii. 17-25	xiv. 19-28	27 xxvi. 1-8	xviii. 1-6
12	xxii. 26-33	xv. 1-5	28 xxvi. 9-13	xviii. 7-11
13	xxiii. 1-8	xv. 6-12	29 xxvi. 14-20	xviii. 12-17
14	xxiii. 9-14	xv. 13-21	30 xxvi. 21-26	xviii. 18-23
15	xxiii. 15-22	xv. 22-29	31 xxvi. 27-35	xviii. 34-28
16	xxiii. 23-32	xv. 30-35		

Learning "by heart," if the Lord will, Ps. cvi. 1-31.

How great is the privilege of knowing, in any measure, the mind and will of God. His Word is to instruct the redeemed that they may live to His glory: oh how sad then is the neglect of it. May we be humbled, and brought to search in the spirit. Any imitation of this study will fall short, and lead to little profit. We do not want to merely increase mental information; we need food and guidance.

### SUGGESTED STUDIES FOR THE LORD'S DAY, FOR ISOLATED AND OTHER SAVED ONES.

Who can estimate the privileges of salvation? Of fellowship with God? Of brotherly love in a Scriptural assembly? Oh how we fall short, and how ungrateful we are. What tenderness, too, should those more manifestly encouraged feel for those isolated on account of truth! And should they not ask themselves if their lack of isolation may not be through lack of love to Him?

**Lev. xix. 35-xx. 8.** God's laws extend to everything—to the heart, to the details of business: well might the Psalmist say "Thy commandment is exceeding broad." "Just." Morality among men is based on "I am the Lord your God." "All." "My." Observe and do. xx. 2, man would have put "similar" precepts together, and joined xx. 6 with xix. 31, but the Lord introduces, in the middle of other laws, arrangements concerning business, (a) to oppose a two-faced life, (b) to show the relationship of obedience in various spheres; and also the way sin leads to sin—all sin is of the same family. Whosoever: no favouritism. "Strangers"—hint of saved Gentiles. Shall stone—and I will set My face: note order: when God has commanded we are not to wait for His leading. 3, Defile, profane: God's glory the great thought: how this emphasizes Num. v. 3, Matt. vi. 9. 4, The sin of ignoring, see Lev. v., Ex. xxiii. 5, Luke x. 31, 32. 6, Demons linked with idols, cf. Cor. x. 20. Set—give My face against; contrast God's Gift when Messiah was "cut off" for the worthless. 7, 8, Holiness and obedience associated. The reason—

not advantage, not advisability from man's standpoint, simply "I am the Lord." And at once the subject of home respect, and not "making light of" parents is introduced.

**Acts xiii. 13-24.** Paul and his company—not Barnabas and Paul now. Fellowship. When John returned, they pressed on. Sat down—waiting for an opportunity from the Lord. Both "Law and Prophets" read to this day: how many customs preserved which give light on Scripture: but this preservation makes the spiritual condition of Judaism still more heart-rending. Rulers. Cf. the opened door for Christ to speak in Luke iv. 16, No mock modesty, nor undue delay. "And ye that fear God," a special allusion to Gentile proselytes, cf. Ps. cxv. 9-11. God chose. God exalted when ruined (saving by the passover blood). God brought them out. Yet they failed: His glory emphasized: nothing to their credit mentioned. How graciously He bore their turnings. He destroyed. He divided. He gave. They desired. "Removed," so will Antichrist be. 22, Heb. xi. 4, 5. "According to My heart." "Fulfil all My wills." Independence does not please God. Repentance linked with a sense of wrath. Coming—Eisodus: Death—Exodus, Luke ix. 31. "All."

**Lev. xxii. 17-25.** Spake, speak—the Lord using means. Even the free will offerings must be regulated, and without any blemish allowed. 19, "For your acceptance"—same word as "It shall not be acceptable for you": how glorious is God; how jealous of types of Christ: how definite as to real devotedness. "It shall be perfect to be accepted"—and then for emphasis the same thought is repeated negatively. "There shall be no blemish therein": God's greatness demands this, Mal. i.: we must not treat Him familiarly. 22, 23, 24, How clearly God refuses that which typified failure: He will not approve sin. "Unto the Lord," thrice. 25, A hint of the need for a perfect Offerer: note too Num. xviii. 7. By nature we were all corruptions, and blemishes, and strangers—but now are we accepted in the Beloved One: what manner of persons ought we to be, and what manner of service ought we to render, because "What manner of love the Father has bestowed."

**Acts xiv. 19-28.** Guiding others in sin: yet professing God's name. How quickly the crowd persuaded: such is man. God permitted this appearance of death, to test faith, and to lead away the crowd. This may have been the time of 2 Cor. xii. 2-4. 20, Disciples lovingly continued with him amid danger. Return to city: holy boldness and strength: cf. xvi. 20-25, xxi. 32, 40: what godly determination. Departed—not presumptuous remaining. 21, Preached generally, disciplined "sufficient,"—for a godly assembly it would seem. 22, Confirming: one who has gone through trouble can better encourage. Possibly "fixing" the work in connexion with the gifts. "Souls." "Disciples":

preaching to unsaved not named on second visit. Continue, enter. Faith, tribulation. Kingdom, church. Elders *after* 22. Not church for elders, but elders in church: every word of God is instructive. Prayer and fasting at such a crisis. Even elders commended to *the Lord*: no self-power, no pride allowed. "The Word." "The grace of God." "The work." "The church." *God* had done—had opened "door" and house.

**Lev. xxiv. 1-9.** "Commend." "The children of Israel"—a special people privileged to give. *Pure*. "Cause to ascend" margin—like the burnt or ascending offering: as incense depended on the sacrifice, and was linked therewith: so light is joined, and both *our* prayer and service go up accepted *because of* Christ's sacrifice. Without—separation dispensationally: the *greatness* of the Lord. Aaron, Rev. i. "Before the Lord": He saw through the vail. "A statute": not merely a suggestion. "Order," the shew-bread is called "bread of ordering" (literally) in 1 Chron. ix. 32, xxiii. 29: God never approves confusion. 5, Twelve tribes represented before the Lord: herein is love. "Two tenths"—fellowship in each tribe as well as among tribes. All *alike* in nature and acceptance: so with the redeemed now. 6, Two, fellowship. *Pure*: One table only—one Saviour. Again "before" or "to the face of the Lord." How *He* emphasized the types. 7, Put—give: righteousness. 8, In the *great Sabbath Israel* shall be set before the Lord. 9, The Lord's people fed as they set His glory *first*: what a privilege to sit at the Table of the Lord.

**Acts xvi. 1-7.** 1, See xiv. 20, 31: what care for those saved by grace. Derbe and Lystra linked. "A disciple"—and disciplelike. Linking Jew and Gentile. 2, Faithful at home; then known in city near: fellowship of meetings. The apostle sought younger ones to be trained for the Lord. "Because of the Jews," John xx. 19, Acts xxi. 21-26, see Gal. v. 3, "every one that is being circumcized": 'tis well to judge our past failures, even with good motives. "The opinions," see Gal. ii. 5, "Therefore on the one hand" *i.e.* by means of the godly passing through. "Daily": collect references to daily fellowship, growth, and witness in "Acts." 6, "On the other hand, they went through Phrygia . . . having been forbidden": so we have the open door and the closed door: the work among believers and among the unsaved. 7, "They were trying": but they readily accepted the Lord's hindrance. It needs grace to receive His guidance *against* our plans and hopes and tryings. The leading of the Holy Spirit is often painful. But when God closes a Bithynia He has a Macedonia, but we must not expect to see it *first*, nor at *once*, nor as we choose.

**Lev. xxv. 35-46.** A blow to prosperity by another's ruin. "Thy brother." Usury, increase—repeated words to emphasize unselfishness, and

to prevent indirect getting round the commandment: see too 37. "God," then "thy brother." 38, The great reason for godliness. God's deliverance and God's giving alike forbid self-seeking. 40, The year of jubilee prefigured "that Day." 42, See 1 Cor. vii. 23. All harshness shows a lack of fear of God: so envy, Prov. xxiii. 17: how *many* sins are linked with not fearing Him, Mal. iii. 5. 44, And even they were protected from cruelty: slavery is quite undispensational for the Lord's pilgrims now: *how* often professing Christians linked it with the owning of *lands*, which early believers sold. 46, "One another"—brotherly love taught, *cf.* Deut. xxv. 3.

**Acts xvii. 16-23.** Expecting them—loving fellowship. A stirred spirit is well: but we need to guard against Satan's attacks even when very near the Lord. Sin, even of others, should trouble us. Synagogue and market place—earnestness, boldness, daily working. Jews and Gentiles. 18, Hence we see how *faithfully* the apostle had been keeping on emphasizing the Lord and His resurrection: yet this teaching was in the background in the address on Mars' Hill, which is recorded as a warning.\* Note the ignorance of man's *philosophy*: and the fellowship of different schools of philosophy, as of Jewish sects, against the Lord. 19, Open doors are oft made great dangers. 20, 21, No love to truth: beware of curiosity, and of merely feeding it in others. 22, Too much in fear of supernatural powers. 23, Your objects of worship. "To an unknown God": it was sadly true they knew not God, but they did not worship Him *while unknown*, nor *by idolatry*: hence the Holy Spirit through Paul shows us the real fact in 1 Cor. x. 20, and thus warns us against "winning" attention by compromise and flattery: see 1 Cor. ii.

Correspondence from any concerned, by the grace of God, earnestly invited. How solemn is life. 61, Upton Laue, Forest Gate, London, E.

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\*Full inspiration was needed for such a record as well as for direct instruction. Where actions of children of God are mentioned to warn, as Abraham's lie, other Scriptures will show. Thus Gal. ii. explains the error in Acts xv. which led to Paul's vow in Acts xxi., and 1 Cor. ii. definitely alludes to the failure, and temporary "wisdom of words" here recorded, Corinth being visited next by the heart-broken and sensitive servant of God. Oh for more of holy fear and trembling, in the Holy Spirit.

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