

**"If Thou, LORD, shouldest retain iniquities, O LORD, who shall stand? But there is forgiveness with Thee, that Thou mayest be feared. I wait for the LORD, my soul doth wait, and in His Word do I hope."**

**Ps. 130. 3-5.**

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# **Thoughts from the WORD of GOD.**

**VOLUME XI.**

**"TO THE PRAISE OF THE GLORY OF HIS GRACE."**

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**The LORD JESUS said:—**

**"As many as I love, I rebuke and chasten: be zealous therefore and repent." Rev. 3. 19.**

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**"Ye were made sorry, after a godly manner, that ye might receive damage by us in nothing." 2 Cor. 7. 9.**

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**“The LORD is my Portion, saith my soul: therefore will  
I hope in Him.” Lam. 3. 24.**

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## **A WORD OF INTRODUCTION.**

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

Dear Friends,

Another year has passed : “the acceptable year of the LORD is still with us. He *still* welcomes lost sinners, and lovingly waits for His people to come to repentance (2 Pet. 3. 9). His love to us is wonderful. When we think of what we *were*, and how we *come short* even now, we abhor ourselves, and say from the heart “It is of the LORD'S mercies that we are not consumed (Lam. 3. 22). To help believers to *praise*, and to encourage an obedient *awe* of GOD'S Word, is this Magazine sent forth, and we would pray unto Him to use it, in His condescension, as a means of real reviving. Nor would we forget those who are “without CHRIST.” May some such be brought to see salvation while they read these pages. “The LORD'S hand is not shortened.”

Commending redeemed ones to GOD and the Word of His grace, we would again plead for a drawing together of those who are His, a practical uniting in the SPIRIT, that our Triune GOD may be exalted, and that we may enjoy the *heavenly* calling,

Yours in His love, and because of “the precious blood of CHRIST,”  
and in hope of His Coming,

Percy W. Heward.

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“GOD is greatly to be feared in the assembly of the saints.”

Ps. 89. 7.

“We love Him because He first loved us.” 1 John 4. 19.

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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. xl. No. 1.**  
**Jan., 1911. 1d.**

*A Magazine of Scriptural Testimony "that God in all things may be glorified through Jesus Christ, to Whom be praise and dominion for ever and ever" (1 Pet. iv. 11). Realizing the purification by "obeying the truth" (1 Pet. i. 22), those who have the responsibility for this service, "unto the Lord" would hold fast, and hold forth, the faithful Word, praying that He may be pleased to own and use an effort which is not to man's glory, but to His. If any have tasted the Lord is gracious, and desire the sincere milk of the Word, they may be refreshed by a loving emphasis on that Word.*

EDITED BY  
**PERCY W. HEWARD.**

"Their backs toward the temple of the Lord." Ezek. viii. 16.

"They have turned their backs unto Me and not their faces." Jer. ii. 27.

"Thou hatest instruction, and castest My words behind thee." Ps. i. 17.

"Thus saith the Lord, What iniquity have your fathers found in Me, that they are gone far from Me, and have walked after vanity, and are become vain?" Jer. ii. 5.

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"I have witholden . . . I have smitten . . . yet have ye not returned unto Me, saith the Lord." Amos iv. 7-9.

"O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity." Hos. xiv. 1

"Seek ye the Lord, while He may be found." Isa. lv. 6.

"Seek ye first the Kingdom of God, and His righteousness." Matt. vi. 33.

"Looking off unto Jesus, the Author and Finisher of our faith." Heb. xii. 2.

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## A WORD OF INTRODUCTION.

**A** GAIN, or it may be for the first time, you light upon this Magazine. Dear reader, it is our heart's desire that it may be a means of directing your attention "unto the Lord." If your only thought is "I like it," the object is not reached. 'Tis the Lord's Word we would bring before you, and the Lord's glory we would humbly seek. In what attitude, may it be asked, do you commence the perusal? Do you only want to use up a little time, or to gain information, or to help yourself in "Christian Work," or are you willing, by grace, to hear what God the Lord will speak, through any part of His Word brought before you? If your desire is not flattery but humbling, not support in popular belief as to an easy life, but a bowing down before God, and a preparation for that Day, may He deign to use this little help, and to show us how much we have to unlearn and to learn, how much to undo and to do, that we may be acceptable unto Him, and like unto the Lord Jesus, being led by the Holy Spirit.

## GATHERED SAVED ONE'S BESEECHING THE LORD.

**P**RAYING fervently, our Lord—  
We Thy graciousness record,  
Now receive our worship here,  
Welcome prayer, and vanquish fear.  
Praying, for Thy will we trust,  
Thou art merciful and just,  
Thou dost love, and Thou hast said—  
'Tis enough, we shall be led.  
Praying, we our weakness feel,  
Humbly now our hearts would kneel,  
Meet our need, our need so vast,  
On Thyself—Thine own are cast.  
Praying, we expect Thy hand,  
Grant us what Thyself hast planned,  
For Thy will our will is now  
We unto Thy purpose bow.  
Praying, we would seek to be  
In a closer unity,  
For additions would we pray,  
And more godliness each day.  
Praying, we our Lord would own  
As our Righteousness alone,  
Merits none, in self, have we,  
But Thy grace is full and free.

## WORDS OF ENCOURAGEMENT.

It is a great privilege to know that **The Lord Himself** *the Lord Himself* is our Saviour—**“He Himself is our Peace,”** **“He gave Himself for us.”** We do not rest on a mental *creed*, though we do rejoice in all the Word of God. We do not deal only with principles and facts, though we praise God for these. Beyond *things* we trust in a *Person*, and being “in Christ” we cannot too often remember our relationship to *Himself*.

Sentiment may utter the words, “Lord, Lord,” till we, in fear lest we be linked with those who only *say* they abide in Him, and who speak glibly of Him, fear to mention His Name with the godly frequency of an overflowing heart. Failure of others must never be used to make us unscripturally forgetful of *the Lord*, or neglectful of speaking of Him. If many talk about “Himself,” only to put aside “His Words,” shall we put aside “Himself” for “His Words”? Does He not say “Me and My Words”? Can we separate what God has joined together? Shall we, in revolt from emotionalism, cultivate a barren orthodoxy, and limit ourselves to the mental study of the Scriptures?

Precious is the promise “The Lord Himself shall descend from heaven.” We look not merely for a change, but for the Lord Himself. How little we realize this. How often, though we strive against it, the Lord becomes more to us a Power and an Influence than a Person: and His Coming seems rather a grand event than a real meeting with Himself. Let us, by grace, confess the sinful state of heart thus revealed, and, seeking the glory of God, let us “Sanctify the Lord of hosts Himself” (Isa. viii. 13) and think more of Him (Mal. iii. 16), until He presents us to *Himself* (Eph. v. 27, Tit. ii. 14).

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

### “ASSOCIATION” AND “CONTACT.”

DEAR FELLOW BELIEVERS,

The grace of God is the *cause* of our salvation (1 Cor. xv. 10), and boasting is shut out. Hence proud Pharisaiism as to others is *most* unbecoming. What have we which we did not receive? The Lord condescended to us in our *low* estate, and saved us for His mercy’s sake, that we might go softly all the days of our life. Know that it is of His mercies we are not consumed. The self-righteousness which despises others God hates. Those who have been brought out of the world cannot *look down* on the world, in which they would still be but for God’s election and quickening.

Nor can we, who are thus privileged, deal harshly with those who profess the Name of Christ, even when such sin against us, for we have been forgiven a much vaster debt. Very subtle is pride. It can say “God, I thank Thee,” and parade as jealousy for the truth. It can tell of the failures of others with mock mournfulness. It can speak of ruin only to make a personal pedestal.

But if we know something of Christ, we shall seek not to be ignorant of the devices of the world, and the flesh, and the devil. “Wherefore come out from among them, and be ye separated, saith the Lord, and touch not the unclean thing” (2 Cor. vi. 17). “If a man therefore purge himself away from these, he shall be a vessel unto honour” (2 Tim. ii. 21). “He that biddeth him rejoice is partaker of his evil deeds” (2 John 11). “With fear . . . hating even the garment spotted by the flesh” (Jude 23).

These passages present humbling and difficult teaching from God. The principles are *clear*, but how can we, as blood-bought ones, *apply them* in the Holy Spirit? It is plain that we are in the world, and that business transactions, as distinct from partnerships, with the ungodly are, as in *Nehemiah’s day*, right. But there must be no friendship, no frivolous talking, no mixing with those who hate the One we love, and who would hate us if we were like Him (Jas. iv. 4). We are chosen out of the world, and can only go into it from an outside position. The attitude of one who would please God toward those openly opposed to him is thus comparatively easy, but how about *contact* with those *who profess Christ*, and with religious systems not according to His Word? We have already partly considered this subject, but further prayerful study may help further obedience. It is well to have a tender conscience, and to feel how one’s own weakness and sins incapacitate (Matt. vii. 5). We must not be less sensitive than even the Pharisees of John viii. 7-9 in this matter. If we excuse our sin, we cannot deal with other’s sin. But there is a difference between casting a stone with undispensational, unappointed, and proud authority, and purging oneself away from evil, wherever found. “Are there not with you, even with you, sins against the Lord your God?” (2 Chron. xxviii. 10)—is a question that should ring in our ears when a religious self asserts itself, but it in no way opposes godly separatedness. Our failures are no reason why we should mix with evil, and fail more. The full words of Matt. xxiii. came appropriately *only* from the lips of One without sin, and the underlying thought will make us guarded in dealing with the iniquities of real and professing Christians alike. But we have no warrant to excuse and have fellowship with sin because we have sin. Undoubtedly a Scriptural stepping forth does, as

Noah's building of the ark, condemn; but we are not taking a judicial position. Individual responsibility and God's glory are concerned. We are not attempting to separate wheat and tares, in the *field*, when we seek to follow righteousness, faith, charity, peace *with them that call on the Lord out of a pure heart*. Wherever sin is we must hate it, and dread defilement, because we fear the Lord.

Figures fall short, but sometimes illustrate. No thoughtful person would welcome a plague-stricken one to ordinary friendship, nor would one unpurged from a plague-stricken house be regarded as safe. If *help* could be rendered, the Lord might be trusted for grace amid the most dangerous contagion. "Ah," says one, "it may be; but the one from a contaminated house would be recognized, if personally purified, even though returning later." But if, spiritually, there were a willingness to return where would be the proof of purification? This parallel has an additional measure of force because of the Lord's type of *leprosy*, and because sin is a disease. But the *direct* Scripture, above and after, is evidence: this is only corroboration. Moreover, Scripture must decide degrees of contagion, if there are any. Self can be allowed no freedom, no authority.

Some fail to emphasize the awfulness of tolerating contact with the *unjudged* evil of Christendom, because they say, "All evil is the same, and a perfect church cannot be obtained." A half-truth is very dangerous. We are to follow after *perfection* individually—and collectively.† Sin, being dealt with and excused, must be distinguished—though *both* are sinful. Not every disease was evident leprosy. But every departure from the Lord has in it, as the reference to leaven in Matt. xiii., 1 Cor. v., Gal. v. suggests, the germ of *apostasy*. The tiniest sin must either be stopped, or it leads on and on to exclusion, even after cautious admission to an assembly (see Matt. xviii. 15-18; Rev. iii. 5 extends the principle). This thought is most humbling, and shows us it is not enough to be once separated from systems of man: there is a *continual* separatedness from evil *in* an assembly and in oneself, that there may be the removal thereof (2 Thess. iii. 14, 1 John i. 2).

But it may be said the position is too high. Shall our failures change our Father's Word? But, perhaps, the difficulty with some is *real*—though we all need to guard against the snares and wiles of the devil in this matter. What is *fellowship*? The word signifies "a having in common," and its *application* increases as we grow in grace. Moreover, "the fellowship" is seen in Acts ii. 42. It is difficult for a young believer to

\* Welcoming to fellowship before *repentance* and *recognition* of the truth, and *recovery* out of the snare of the devil would seem definitely against 2 Tim. ii. 25, 26, and ruinous in its results to all.

† We are to make the principle, not our partial application, the standard, *i.e.* to accept God's standard.

draw the line between fellowship with and witness to. But it is not easy to be "too careful." In times of emergency we must be very cautious (Ezra ii. 62, see iv. 1-3). We cannot lower assembly laws to meet a new class only just beginning in days of 2 Tim., *i.e.*, seeming believers outside a Scriptural church. 2 Tim. ii. 23-26 rather implies that saved ones generally should *not* seek to deal with such. It is so awful to overlook sin. Only when there is some repentance can there be right fellowship in powerful prayer. Christ went to the synagogues because they were *not* dispensationally put aside then. It is a grievous sin to prostitute prayer. Oh how the ruin makes us cry out "Wilt thou not revive us again?" and, looking beyond, we say "Come, Lord Jesus."

The thought of personal and assembly purity has been hitherto prominent, *i.e.*, care for oneself and linked brethren. But we must not forget the moral influence on those in error: mistaken kindness is cruel. Nor must we make secondary God's own honour. Lepers were removed from the camp, as Num. v. shows, that they might not defile *where He dwelt*. In 1 Tim. iii. 15 the apostle emphasizes the need for godly behaviour in that which belongs to a Living God. The words of Heb. iii. 6 are very solemn. We cannot tolerate evil if the Lord is in the midst. This seems also suggested in Matt. xviii. The reason for purging out in 1 Cor. v. is joined with *His* precious Name and work (7). And 2 Tim. ii. 19 says, "Let him that nameth the Name of *the Lord* depart from iniquity." The possibility of *twisting* this argument to refuse any weak in the faith must not be made a plea for self-varying looseness. We have enough failures without pleading for them. If we have broad principles, we shall have broader practices. Association with any evil is never *permissible*. The spirit wars against the flesh. A gathering must be a special sphere of this holy warfare. And "contact" with any who set this thought aside will ever widen, till the spirit of the age finds its climax in Antichrist, who at first will find room for *everything*, except *the truth*.

Yours earnestly in Christ Jesus, by grace,  
PERCY W. HEWARD.

## PEACE.

(Eph ii. 14, Col. i. 20, Rom. v. 1.)

Peace through the Saviour's poured out blood,  
Peace, perfect peace, through Christ, with God.  
Peace in the heart, and holy joy,  
Peace which the world can ne'er destroy.  
Peace for His own the Lord hath made,  
Peace as the mind on God is stayed.  
Peace, peace, amid earth's noise and din,  
Peace rules and reigns, God guards from sin.  
Peace evermore, peace to increase,  
Peace through the Lord, Who is our Peace.

## THE CHILDREN'S COLUMNS.

## FIRE.

I AM not going to write, dear boys and girls, about ordinary FIRE, neither of the tongue, which is said to be a FIRE (James iii. 6), but about GOD'S FIRE. Right the way back in Gen. iii. 24 we read that God, when He had sent Adam and Eve out of Eden, placed a FLAMING SWORD, which turned every way, to keep the way of the tree of life. Oh, how sad to think of what sin has done, and is still doing, even in boys and girls. And sinners, whether young or old, are not afraid of God, though they, like Adam and Eve, have disobeyed Him. If they only knew God's greatness, they would tremble before Him because of their sins. When the Angel of the Lord appeared to Moses "IN THE FLAMES OF FIRE, and when God spoke to him out of the burning bush, Moses was afraid of God's presence. It was so terrible, for God is so holy. We are told that though the bush burned with fire it was not burnt up (Ex. iii. 2-6). This shows God's greatness and power. Then later on we read that when God was going to give Moses the ten commandments He descended on mount Sinai IN FIRE, and God told Moses not to let any of the people come near the mount, lest they should die (Ex. xix. 18-21, Deut. iv. 11, 12). Yet many, in these times, think little about God's majesty.

I expect you know something about the wonderful tabernacle which God, in grace, told Moses to make, when the children of Israel were in the wilderness. This was God's tent, so that He could dwell in the midst of His people. There was a wonderful bright light over the ark, which was a symbol of God's presence. We read in Ex. xl. 34, "A cloud covered the tent of the congregation, and the GLORY OF THE LORD filled the tabernacle." Then, in verse 38, we are told that THE CLOUD WAS ON THE tabernacle by day, which would shade them from the heat of the sun, and at night it was A FIRE, which would give them light at night in the wilderness. God also guided them by the cloud.

Now we are going to read of something very sad about God's FIRE. Nadab and Abihu, the sons of Aaron the high priest, offered STRANGE FIRE before the Lord, which He had not commanded, and we are told there went out FIRE FROM THE LORD, and they died before the Lord (Lev. x. 1, 2). God is so holy, and He will not accept what any one offers Him, if He has not commanded it. Yet many seek to do this. Sinners must come to Him in His way, through the shed blood of the Lord Jesus. And saved sinners must serve Him as He appoints.

Now we turn to 1 Kings xviii. Many of the children of Israel had forsaken God's commandments, and they worshipped Baal. God's servant Elijah was grieved at this, and he told the prophets of Baal to build an altar on Mount Carmel, and to

kill a bullock and to lay it on the wood; but they were to have no fire under it. And they were to call upon their god, and he would call upon his God. And in verse 20 he said "And the God that answereth BY FIRE, let him be God." And all the people agreed. So the priests of Baal called upon their god, and Baal was the sun-god, but no answer came. Then Elijah took twelve stones and built an altar, and made a trench round it; and he told them to put water upon it, for, though they could not get water to drink while there was the great drought because of no rain, they were near the sea and thus could get plenty of salt water. Then Elijah called upon the Lord, and we read, "Then the FIRE OF THE LORD fell" and burnt up the sacrifice, the wood, the stones, the dust, and licked up the water in the trench. And when the people saw it they said, "The Lord, He is the God" (verses 31-39).

And we must always remember that though God's FIRE is a blessing sometimes, as it was on the tabernacle at night, it is also dreadful, as in the case of Aaron's two sons; and in Ps. xcvi. 3 we read, "A fire goeth before Him and burneth up His enemies" see too Isa. lxvi. 15, 2 Thess. i. 8. Then we read of "THE LAKE OF FIRE" where Satan will be sent, and be tormented day and night, for ever and ever. And not only will Satan be sent there, but all who are unsaved, whether young or old. This is very solemn (Rev. xx. 12-15). Oh, how I want my dear young readers to be saved, and to serve God.

We are also told in God's Word that the earth is stored with FIRE, and that it will be burnt and all that is therein 2 Pet. iii. 7, 10-12. That will be dreadful time. And, in closing, I should like you to remember what Scripture says about the eyes of the Lord Jesus: they are as "a flame of FIRE" (Rev. i. 14, and Heb. xii. 29). Yes, "GOD IS A CONSUMING FIRE. It is a dreadful thing to be under His anger. I do trust that our little talk about God's FIRE may be blest to the salvation of some of those who read.

The Lord IN FIRE appeared, in days of old,  
To chosen ones whose lives His Word controlled;  
To Moses in the burning bush we see  
How God showed forth His awful majesty.  
On Sinai's Mount IN FIRE the Lord appeared,  
The mountain shook, the people trembled, feared,  
But oh, how soon God's Law they disobeyed,  
And were not humbled, nor of God afraid.  
The cloud was on God's Tent, Israel to lead.  
A symbol of God's Presence, and, we read,  
It was by night A FIRE to give them light;  
The cloud did guide and guard them, day and night.  
Aaron's two sons before the Lord did sin,  
They brought STRANGE FIRE to offer unto Him,  
But FIRE came out from God Whom they denied,  
And there, before the Lord, those two men died.  
Then, on Mount Carmel, when the priests of Baal  
Called on their god, Elijah did prevail—  
That God was God—THE FIRE from heaven would show,  
And FIRE came down, the Scripture tells us so.

Before the Lord a FIRE will surely go,  
To burn His foes, who would His truth o'erthrow,  
And all who do not of their sins repent,  
Will to "THE LAKE OF FIRE" by God be sent.

The earth WITH FIRE is stored, God's Word is true,  
All that is written He will surely do:  
Burn up this world, naught will He ever change,  
Nor any part of Scripture re-arrange.

How solemn is all this about God's FIRE,  
His glorious presence, and His righteous ire,  
May He in mercy, and in love and grace,  
Cause some, both young and old, to seek His face.

## FOOD AND WARNING FOR YOUNG BELIEVERS.

AND *older* saved ones do not get beyond their need of much spiritual food. Alas, it is possible to be old in Christian work, yet not to have grown in grace (2 Peter, iii. 18). And this sad, sad evidence of wandering from God re-acts upon younger children of God, so that they often compare themselves with men (2 Cor. x. 12) instead of humbly contrasting themselves with the Lord, and with what they ought to be, and the result is a general socialistic uprising against *Scriptural* authority, as well as against that which is *unscriptural*. It is easier to get into ruin than to realise its comprehensiveness, and then to find the way out. Oh, what a mercy if our eyes are open to behold some of the wondrous things in God's law, and to perceive the need of quiet and consistent separation from the things that are in the world.

Concerning *food*. The new life needs that which is pure, and needs it regularly. "Cease, my son," said Solomon, guided by the Holy Spirit, "to hear the instruction that causeth to err from the words of knowledge" (Prov. xiv. 27). "What is the chaff to the wheat?" said God's servant Jeremiah, when contrasting God's truth and man's doctrines (xxiii. 28). Of some we read that they fed on wind. Many young believers are spiritually starved. They rush about and they have no time for food; or they seek for the husks, which are not for the Lord's people, and then wonder at a fretful, failing life. Then comes an attempt to make the fruit good, while the root-sin is left alone. How foolish it would be to deal merely with the skin in the case of a feverish complaint. There is a cause for every effect: we should seek in the spirit to see more fully the roots of failure.

In the Lord's Supper, the Lord Jesus appointed a representative of *Himself*, and that is the *only* symbolic food given to His people. Then why should we feed on human opinions? Even true doctrine, apart from a *personal* Lord, is not enough. And though it is blessed to think of Him at the right hand of God, and of His redeemed, seated with Him in the purpose of God, we must never forget that the bread and fruit of the vine at the table of the Lord, when rightly partaken, suggest His

earthly life, which is such an example to those *first saved* by His life and death. If you would grow, dear fellow believer, feed on the Lord, and all He did. And He Himself and His Word are inseparable, as 1 Pet. ii. 2, 3 still show.

But all Scripture is not only granted as *food*: it is profitable for *reproof* (2 Tim. iii. 16). A child needs chastening. This is true both naturally and spiritually (Heb. xii. 8). A child left to himself will cause shame (Prov. xxix. 15). The Word must be received with *meekness*, and it is sharper than any two-edged sword. It is well to be warned and wounded now, rather than to suffer a real and solemn loss in that Day (Col. i. 28). And, therefore, dear friends, we would warn you, in the Name of the Lord, against admixture with the world. "Know ye not that the friendship of the world is enmity with God?" (Jas. iv. 4). "Love not the world, neither the things that are in the world." Specially may a loving warning be sounded forth at special times of festivity when it is easier to say "Yes" than "No," easier to compromise than to please God. But He did not save us to be fickle. He bought us, that we might be to His praise. He redeemed us, to be useful unto Him. Faith flourishes in the dark—naturally:—in the light of God's presence. And emergencies and trials are only opportunities for the Lord. Our heavenly relationships with God the Father are closer than our earthly ties, though all abstaining from *the mixtures of the world*, whether at CHRISTMAS or any other time, must be tenderly and graciously and in the spirit of meekness, as well as firmly and consistently, for we all were once deceived (Tit. iii. 3), and 'tis only by the grace of God we are what we are (1 Cor. xv. 10), and the Lord's mercy was not bestowed upon us to make us harsh or Pharisaic.

## "WORDS."

"In the *multitude of words* there wanteth not sin" (Prov. x. 19; James i. 19).

"A soft answer turneth away wrath, but *grievous words* stir up anger" (Prov. xv. 1).

"The *words* of the wise are as *goads*" (Eccl. xii. 11; Eph. iv. 29).

Mark them, who "by *good words* and *fair speeches* deceive the hearts of the simple" (Rom. xvi. 18).

"His *words* were softer than oil, yet were they drawn swords" (Psa. lv. 21).

"The *words* of the pure are *pleasant words*" (Prov. xv. 26).

It is written of our beloved Lord, that all "wondered at the *gracious words* which proceeded out of His mouth" (Luke iv. 22; Col. iv. 6).

Moses "was *mighty in words* and in deeds" (Acts vii. 22).

Of Samuel we read "The Lord was with him, and did let *none of his words* fall to the ground" (1 Sam. iii. 19; ix. 6).

**"PERILOUS TIMES."**

"In the last days perilous times shall come" (2 Tim. iii.). We have only to read the first few verses of this chapter, and then to look around at all that is taking place in our midst, if we would understand them; truly, we are living in the very last days. "Perilous times" *have* come. Men are selfish, covetous, without natural affection, unholy, lovers of pleasure more than lovers of God. Even the younger people, and the children, are unthankful and disobedient to their parents. Lawlessness is manifest everywhere, and amongst all classes. Verily, we are living in sad times. Many have a form of godliness, but deny the power thereof. The love of many is growing cold (Matt. xxiv. 12); evil men and seducers wax worse and worse. The world is in a terrible condition—more terrible than we are apt to think. Let us not shut our eyes to these facts, though they may be alarming. Do we feel helpless, dear fellow believers, amid all the wickedness? Let us go alone with God, and ask Him to show us His Will, let us confess our sins, and the sins of God's people, as Daniel did in his day (ix.). His prayer was heard and answered; so will ours be, if we humble ourselves, and fulfil the condition of John xv. 7. There are many things in our life which must grieve our Father and hinder blessing. His Word is neglected, private prayer is lacking, there is so much conformity to the world, resulting in great worldliness. All this must be changed ere God will work wondrously through us, by His Holy Spirit, and through us turn the world upside down. We must be true to our God amid all popular evils. He is able to make and keep His own strong, so that they may live for His glory, in these "Perilous Times." The time is short, "the Lord is at hand." He says, "Surely, I come quickly" (Rev. xxii. 20). Whilst we watch and wait for our adorable Lord, let us seek to be faithful to Him, and to all by whom we are surrounded, in order that many now in darkness may be brought into His marvellous Light, and then shine for their Lord and ours, in these "Perilous Times."

Saved ones, "perilous times" have come;  
 Then let us "watch and pray,"  
 That we may know our Father's will,  
 His blest commands obey,  
 And, by His grace and power Divine,  
 In these dark days more brightly shine.  
 Saved ones, "perilous times" have come,  
 Not only in the world,  
 For those who bear His Name to-day  
 His banner oft have furled:  
 The glorious Gospel—all God's Word—  
 In mighty power is seldom heard.  
 Saved ones, "perilous times" have come,  
 And we must stand alone—  
 If we would witness faithfully,  
 Our Master ever own.

His Grace is all-sufficient now,  
 For those who humbly to Him bow.  
 Saved ones, "perilous times" have come,  
 And Satan's power is strong,  
 But we through faith shall overcome,  
 For we to Christ belong.  
 "Fear not," we hear our Saviour say,  
 "Lo, I am with you every day."  
 Saved ones, "perilous times" have come:  
 And many go astray,  
 Who did "run well" and "grow in grace,"  
 But where are they to-day?  
 So taken up with pleasures here  
 They care not that their Lord is near.  
 Saved ones, "perilous times" have come,  
 Look at the young and fair,  
 Out on the broad highway of sin,  
 Far from the Saviour's care,  
 List'ning not to His loving voice,  
 Making the things of earth their choice.  
 Saved ones, "perilous times" have come,  
 For sinners *will* not heed  
 The Gospel of the Grace of God,  
 Which tells them of their need.  
 But we must still God's Word proclaim,  
 And tell of Christ for sinners slain.  
 Saved ones, "perilous times" have come,  
 Oh, let us faithful be,  
 In warning all the erring ones  
 From coming wrath to flee:  
 To flee to Jesus Christ to-day,  
 Who is "The True and Living Way."  
 Saved ones, "perilous times" have come,  
 Think how the drink to-day  
 Is holding men, and women too,  
 Beneath its mighty sway,  
 Dragging them down, yea, down to hell,  
 There in anguish for aye to dwell.  
 Saved ones, "perilous times" have come,  
 Yet darker days are near,  
 When all the nations of the earth  
 Shall tremble, quake with fear,  
 For Christ in judgment shall arise,  
 And He shall hold His dread assize.  
 Saved ones, "perilous times" have come,  
 A testing-time 'twill be;  
 But if we suffer with our Lord  
 His glory we shall see.  
 If now we suffer, we shall reign  
 With Christ, when He shall come again.  
 Saved ones, "perilous times" have come;  
 Then, let us daily walk  
 In fellowship with Christ our Lord,  
 And of His glory talk.  
 Thus by our lives a witness be  
 For Christ, Whom *soon* we hope to see.

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## SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—January, 1911.

|    | Leviticus    | Acts          |    | Numbers     | Acts         |
|----|--------------|---------------|----|-------------|--------------|
| 1  | xxvi. 36-46  | xix. 1-5      | 16 | iii. 40-51  | xxi. 32-40   |
| 2  | xxvii. 1-13  | xix. 6-12     | 17 | iv. 1-14    | xxii. 1-9    |
| 3  | xxvii. 14-25 | xix. 13-20    | 18 | iv. 15-20   | xxii. 10-16  |
| 4  | xxvii. 26-34 | xix. 21-27    | 19 | iv. 21-28   | xxii. 17-23  |
|    | Numbers      |               | 20 | iv. 29-41   | xxii. 24-30  |
| 5  | i. 1-16      | xix. 28-34    | 21 | iv. 42-49   | xxiii. 1-9   |
| 6  | i. 17-31     | xix. 35-41    | 22 | v. 1-10     | xxiii. 10-22 |
| 7  | i. 32-46     | xx. 1-5       | 23 | v. 11-24    | xxiii. 23-35 |
| 8  | i. 47-54     | xx. 6-12      | 24 | v. 25-31    | xxiv. 1-9    |
| 9  | ii. 1-9      | xx. 13-21     | 25 | vi. 1-5     | xxiv. 10-17  |
| 10 | ii. 10-16    | xx. 22-27     | 26 | vi. 6-12    | xxiv. 18-27  |
| 11 | ii. 17-28    | xx. 28-35     | 27 | vi. 13-21   | xxv. 1-12    |
| 12 | ii. 29-34    | xx. 36-xxi. 4 | 28 | vi. 22-27   | xxv. 13-27   |
| 13 | iii. 1-10    | xxi. 5-13     | 29 | vii. 1-89   | xxiv. 1-12   |
| 14 | iii. 11-26   | xxi. 14-22    | 30 | viii. 1-11  | xxvi. 13-20  |
| 15 | iii. 27-39   | xxi. 23-31    | 31 | viii. 12-22 | xxvi. 21-32  |

Privileged to have God's Word, let us not neglect what we should have longed for, if we had not received it. Let us not overlook His gracious gift, or forget to praise Him, while we use every part of it, remembering it is neither too long nor too short, but perfectly arranged in His wisdom to meet our need.

Learning "by heart," Ps. cvi. 32-48, Ps. cvii. 1-14.

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

To lose for the Lord is to gain; but we must not lose through our own strange actions, and then boast thereof. "Outsidedness" may be through fleshly outspokenness. There is an ungodly counterfeit of true separation, and of everything well pleasing unto the Lord. Hence the added words of Matt. v. 11—"falsely" and "for My sake." Moreover, if with "personal reasons," and with undue care for health, we live away from a Scriptural assembly, temporarily or continuously, and then mourn we have no fellowship, can we say, dear friends, we are glorifying Him? Let us be sternly honest with ourselves, as well as with others. And let us realize the all-round nature of a godly life. If we meet at the Lord's Table, 'tis a privilege, but a responsibility: and that act of devotedness is only one part of what should be a devoted life.

**Lev. xxvi. 36-46.** Judgment after judgment: the righteousness of God shown, and His hatred of sin. Here we have a key to Israel's history. "Their hearts." "A shaken leaf"—the nervous, anxious look on a Jewish face oft reminds us God keeps His Word: oh, how foolish and resultful is sin. 37, All confusion. "No power," yet see Deut. xxxii. 36. 38, Isa. i. 20. "Left," a remnant, yet still judged, but note Isa. x. 21. Fellowship in sin. Pining away: how solemn. 48, "Where sin abounded, grace did much more abound." Again. The importance of confession unto the Lord, though that makes no atonement, see 1 John i. 9. Uncircumcised: they trusted

rites. "Hearts." Punishment *accepted*: agreement with God, even good pleasure, not in sin, but in His righteous chastisement, is here before us. "I will remember," thrice, Ps. cv. 8. "Despised." "Their soul." "My." 44, Isa. xlv. 1. "I am the Lord their God," Mal. iii. 6. 45, What a climax of grace. 46, Inference—obedience. "Between."

**Acts xix. 1-5.** While Apollos at Corinth: a hint they did not meet (how sad xviii. 21), and perhaps of Apollos' quick changing from place to place; a little independence is seen in 1 Cor. xvi. 12. Finding, godly seeking. Disciplos, "learners." 2, A receiving distinct from the birth of the Spirit, see too Eph. i. 13, 14. They did not know if the Holy Spirit were poured forth (the Greek, by omitting article, shows this). 3, The teaching of baptism in water: it was with a view to baptism in the Spirit into one body, with signs following. The general ruin, and carelessness concerning this loss, and boasting of an unpossessed gift are equally heart-searching: modern pretensions humble the unprejudiced child of God. Repentance, belief, into Him. 5, When they heard, *i.e.*, when they heard John's preaching, the baptism then was into the Name of the LORD JESUS, 'twas *not* "into JOHN'S baptism." The apostle corrects their exaltation of man, even of that most humble man, John: a result of emphasizing the symbol more than truth symbolized. (A free leaflet on "The Baptism of John" will be gladly sent.) The words of Paul do not finish till end of verse 5. These had been rightly baptised in water. Then, in 6, we have baptism in the Spirit.

**Num. i. 47-54.** Levites *distinct*: God's arrangements all-important: His will ever decisive. Speaking to MOSES. 50, Not for war (see 20, etc.) but for worship. "Over": responsibility. Bear, minister: the burden and strain of service "unto the Lord." "Round about," nearness, yet Num. viii. 15, xviii. 20; xvi. 8-10. 51, Manifestation of the sin of going to God one's own way: repeated in iii. 10, 38, xviii. 7: how glorious is the Lord: and see Eph. ii. 19. 53, Godly order: cf. 1 Cor. xii. 53, Testimony: God's witness, yet they rebelled. Continual reminders of distance—first for Israel beyond the Levites: then for those Levites who could not go in as the priests (iv. 10); then for the priests, inasmuch as Aaron was alone on the Day of Atonement (Lev. xvi. 17), and the "veil" or "division" was ever between them and God; and finally for Aaron for the smoke of the incense was between him and the mercy seat in Lev. xvi. 1, that he might not die! Eternal teaching as to God's majesty, and dispensational instruction combined.

**Acts xx. 6-12.** Not at Jerusalem: not keeping Passover feast. The date, moreover, is given in accord with engrossing and truthful *historic detail*; and, to show the breaking of the bread (7) was not

merely annually. 'Tis interesting, too, to see Luke's nearness to Paul, in that he, a Gentile by birth, dates from Jewish feasts (*cf.* xxvii. 9): how love influences. Seven days—neither less, nor more, that the Holy Spirit may emphasize, it would seem, the *once weekly* "Breaking of the Bread." Disciples—rather "*we,*" saved ones, *linked in worship.* Teaching, etc., in too great relative prominence and too long: it *delayed* and then *excluded* "the Breaking of the Bread" on the "Lord's Day": even earnest love can be made a vantage ground for Satan. 8, 9, The room hot and full. What zeal. Death when error as to the Lord's Supper as in 1 Cor. xi. The Lord interrupted at *midnight*, when the Lord's Day finished. 10, Affection. 11, *Part* of the lesson learnt, but contrast "*we*" of 7 and 1 Cor. x. 16, with "*he.*" Break of day: what enthusiasm. 12, "*Child.*" A *miracle* of grace: God's mercy amid all. Praise.

Num. iii. 27-39. First the general fellowship, then we have the families, then the individuals—each one counted: thus God cares for His people now (*cf.* Ex. xii.—congregation, house, each man's counting). 28, Preparation from babyhood: a *second parallel now* is from spiritual babyhood. 29, Everything arranged: the Lord's will a sufficient reason. 30, Godly order. 31, To every man his work, Mark xiii. 34. No human devising. 32, Godly order again. 33, Similar arrangements. 36, Note the stress on their *charge*: no carelessness: even "*pins*" need attention: nothing must be lost: no service must be depreciated. Before eastward, for God's throne was in the west: *contrast* heathen sun-worship and present turning toward the East. The children of Israel, the stranger. 39, Numbered. "*All.*" The males, *cf.* Acts iv. 4, xix. 7. *Thousands* occupied with looking after worship: the seraphim's continual cry (Isa. vi. 3) suggests again the importance of glorifying God (*cf.* Rev. iv.)

Acts xxi. 23-31. "*This do,*" contrast Christ's "*this do,*" separating from Judaism and its sacrifices. "*We say.*" 24, "*These ones receive aside,*" this expression, though in sad context, helps to explain John xiv. 3. Paul paying the expenses—afterwards a *heavier* payment for compromise. To link oneself with others makes one responsible: and monetary gifts identify. "*That all may know*"—the very opposite happened. Orderly: man's ordering. 25, Jewish and Gentile believers *separated*: the fruit of Acts xv.: Paul awhile undid what he did at Antioch (Gal. ii.): oh, how powerful are a gathered company when in error. 26, No words mentioned: was He uncertain? *Next day.* 27, Everything still *looked* satisfactory: just at the end of trial God often will intervene, and at the end of disobedience its sad consequences are seen. 28, A misrepresentation, but also a testimony, and a rebuke. Paul continued Stephen's work (vi.). 29,

They knew the apostle's *love* to Gentile believers, and guessed all else. 30, 31, How easy is a riot: Jewish prejudices still show this. How God in love preserved His servant: "*in deaths oft.*"

Num. v. 1-10. Command: there is no room for human "*wisdom.*" They put out: God *could* have worked directly: He is pleased to use His people, *cf.* Matt. xvi. 19, 1 Cor. v. "*Every.*" Those defiled by *contact* with death reckoned awhile with personal *lepers.* The reason "*In the midst whereof I dwell,*" 2 Cor. vi. 14-18; holiness is not merely for our benefit, it is because of the holiness of God 1 Pet. i. 15, 16. 'Tis on this account that fellowship with a "*mixed church*" or multitude now is so grievous: we need to think more of God's *claims* in these things.\* We cannot tolerate evil and have His presence: sin is an insult to Him. As, so. "*Against the Lord.*" "*Covered*" the sin: notice how, though it is mentioned last, this fact is emphasized. 9, 10, God's care for His people: but we must never, as Hophni and Phinehas, put self first, 1 Sam. iii. 12-17.

Acts. xxiii. 10-32. Differing, yet united against God's truth. So at the death of the Saviour. 11, The night following. The Lord *times* His encouragements. The child of God must not be discouraged by opposition: doubtless, Paul was rightly concerned, as in Acts xviii. 9, because of *previous failure*: how merciful, then, is the Lord. "*Testified of Me*": the error forgiven, the service recorded. Jerusalem, Rome. Jew, Gentile, ix. 15. 12, Fellowship in sin. *May we love the Lord* more than meat and drink! 14, "*We anathematized*": they failed, and indeed the *curse* was theirs. 15, What a condition of heart: these men *knew* the religious leaders would, like Cain, be murderous and lying. 16, God overruling. 20, Agreed, alas! 20, How near he was to death: to-morrow. 22, The chief captain *trusted* Paul and His relatives, yet his after letter shows no grasp of truth! (If the Lord will, notes on Num. vii. and Acts xiv. 1-12 in next issue.)

\*The wheat and tares are together in the *field*: but Christ explains that as the *world*, the *kingdom*, not a local church.

Correspondence from any whom the Lord has graciously caused to be concerned will be *welcome*, that He may be exalted. Some may desire bound volumes of this magazine, or of "*The Student of Scripture.*" We have also been enabled to issue leaflets for letters, and free tracts on Scriptural separatedness. PERCY W. HEWARD, 61, Upton Lane, Forest Gate, London, E.

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# THOUGHTS FROM THE WORD OF GOD

A MONTHLY  
HERALD OF  
THE TRUE  
MESSAGE.

Thy Word is Truth  
JOHN 17. 17

Vol. xi. No. 2.  
Feb., 1911. 1d.

"A whirlwind of the Lord is gone forth in fury." Jer. xxiii. 12.

"Every one that is proud in heart is an abomination to the Lord: though hand join in hand he shall not be unpunished." Prov. xvi. 5.

"God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. xii. 14.

"The wrath of God abideth." John iii. 36.

A manifestation of the Word of God is still needed. His truth must not be covered up. His will must not be set aside. Unpopular it may be. Out-of-date in man's esteem it may appear. But "the Word of our God shall stand for ever." It is a great privilege to know the Lord as Saviour: but the new life of the "new creation" needs food, and has responsibilities. By the grace of God, and to His honour, we would set forth the way of salvation, suffering and service, the marvels of "that Day" for those delivered, through the precious blood of Christ, from "the wrath to come."

EDITED BY

PERCY W. HEWARD.

"But God commendeth His love toward us, in that, while we were yet sinners, [Christ died for us." Rom. v. 8.

"Christ also hath once suffered for sins: the Righteous One for the unrighteous, that He might bring us to God." 1 Pet. iii. 18.

"Herein is love, not that we loved God, but that He loved us, and sent His Son, the Mercy-Seat-Atonement for our sins." 1 John iv. 10.

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## A WORD OF INTRODUCTION.

READER, what do you desire? Do not give a formal answer, in accord with religious custom. Do not say what you *ought* to desire, but rather, considering your ways in God's light, ask yourself, thoughtfully, what you *really want*. Is the desire of your soul to the Lord's Name, and to His remembrance? (Isa. xxvi. 8). Can you say, truthfully and trustfully, "Lord, all my desire is before Thee; and my groaning is not hid from Thee"? (Ps. xxxviii. 9). If so, unto the Name of the Lord be glory; and, perhaps, you will find this Monthly a real help in such devotedness. With this object is it sent forth. And if you want to know more of *Him*, and to walk more with *Him*, will not your prayers, and ours, be answered, and the result be blessing, through contact with "one another"?

But if you want novelty, or something that lulls, or words that flatter, or merely destructive controversy, wounding others and sparing self, may the Lord, in mercy, cause "Thoughts from the Word of God" to disappoint you, and, further, lead to that self-disappointment, which turns His heart-broken people unto Himself. Then the Holy Spirit's guidance may bring us together.

"Unto Him, Without the Camp."—Heb. xiii. 13

Will He not come *within*?—Will He not waive His separatedness?—He died to save—  
To save the *lost*; therein His love we see,  
And will He now to saved ones sterner be?

The outside path looks cruel, and many fear:  
A little yielding yet might bring them near,  
And thus unitedly the war might go  
Against the common atheistic foe—

In words like these—nay, *thoughts* such words behind,  
Men plead against the way that looks unkind!  
But dare we change the marked-out "narrow" road,  
And dare we feel the Lord's commands a load?

'Tis easier far to make some compromise,  
Beyond God's Word to venture to be wise;  
But let men's theories vanish at the thought  
That Christ without the camp must still be sought.

Not all are saved who seem or claim to be,  
And if they are, sternness is charity.  
The Coming Kingdom, with reward or loss,  
Is far too solemn to ignore the cross.

Christ is outside. His will is still ignored,  
The path Himself called "narrow" still abhorred;  
Trustees and servants cannot waive His claim,  
Nor, choosing ease, forget His holy Name.

## WORDS OF GREETING.

Saved ones have a new sphere, and **Submit.** it is necessary that the flesh, and activities belonging to "men of this life," should be kept under. Some have felt this acutely at the time of political strife, but not a few who bear the Name of the Lord have yielded to impulse and pressure, and lost the privilege of testifying that they are "strangers and pilgrims." It is a mercy *afterwards* to realize forgiveness, but forgiveness is that the Lord may be feared, and He, Who desired mercy and not sacrifice, would have us avoid sin rather than repent when it is committed. But it is not easy to be quiet amid the confusion, and to stand still without seeking to reform some things. Much grace is needed to *simply submit*. Yet the Word is clear, "*Submit yourself* to every ordinance of man for the Lord's sake" (1 Pet. ii. 13), and the word there used by the Holy Spirit for "ordinance" also implies that we are to be willing for the ruling over us of all manner of persons. It is easy to be *under* some people, but quietly to "remain under" (2 Tim. ii. 12), to be trodden down, to resist not evil (Matt. v. 39), to be as the off-scouring of all things (1 Cor. iv. 13):—Is this possible? The idea is so humbling. Ah, we forget Him Who, though God over all, was mocked by frail creatures, and spit upon by those who were as nothing before Him.

And the present-day tendency toward levelling and socialism not only affects our relation to earthly government, unless we walk with God. It occasions a standing up for one's rights in daily business, which traduces the meekness and gentleness of Him we represent, and which ignores the principle underlying 1 Pet. ii. 18. Like Hagar, we find the word "*Submit thyself*" (Gen. xvi. 9) a painful one to hear. And sin is ever spreading, hence the rejection even of right authority in connexion with church arrangements, which so solemnly hinders such arrangements altogether. But a godly assembly must acknowledge Heb. xiii. 17—"Obey them which have the rule over you, and *submit yourself*." Ah, it is easy to suggest the Lord's will: oh that His Word may be received by all of us with meekness, for if we receive the *Lord's* authority aright, our attitude in every emergency *will* be correspondingly right, and to His glory. Thus will there be a reviving.

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

### SERVING GOD IN DETAILS.

DEAR FELLOW BELIEVERS,

It is by the grace of God that we can call Him Father, and hear and apply the precious utterance of Eph. ii. 8. By nature, and choice, and action, we were even as others. What have

we which we have not received? We cannot boast, except *in the Lord*. Pride is shut out. And now that we have received love that passes understanding, shall we not gladly deny ourselves, and seek to show, as well as realize, Whose we are, and Whom we serve?

### We are not our own.

Our bodies should be a living sacrifice. We should delight in bondservice "unto the Lord." We cannot contribute anything to a finished salvation, but we can make manifest our gratitude to our gracious Saviour.

To write of privileges oft *seems* more spiritual. The words "in Christ," "a heavenly calling," "born from above," "a new creation," oft have a sound of holiness, even from unholy lips, and they do, in right contexts, state glorious facts that are so real to children of God. It is hard to speak at all thoughtfully of a link with the Son of God's love without some feeling of dignity, and everything suggests a tone of godly joy. But without forgetting for a moment that we were "chosen in Christ before the foundation of the world," and that we are His in bonds of unalterable union, "blessed with all spiritual blessings in heavenly places in Christ," let us also remember that "he that saith he abideth in Him ought himself also to walk as He walked" (1 John ii. 6). The apostle said to some who were encouraged with thoughts of grace, "Furthermore we beseech you, brethren, and exhort by the Lord Jesus, that as ye have received of us how ye *ought* to walk and to please God, so ye would abound more and more: for ye know what commandments we gave you by the Lord Jesus" (1 Thess. iv. 1, 2). Nor was yet another apostle unmindful of responsibility. He said "Seeing then that all these things shall be dissolved, what manner of persons *ought* ye to be in holy conversations and godlinesses" (2 Pet. iii. 11). The Lord's redeemed are in

### A Law to Him.

Grace does not give a license to sin. A *fixed* salvation does not make us independent or careless. The mercy of God makes us realize our *duties*, and "ought" is a heart-searching word for those who rest altogether for salvation on the works of Another.

Such a view of daily life seems a problem to not a few. Many think—whether "Roman Catholic" or "Jewish" or simply "religious"—that *restful security* must mean *idleness* and *ungodliness*. The question of Rom. vi. 1 comes to mind. Fear of wrath appears to large numbers a *necessary* bar to iniquity. Salvation freely by grace is viewed as a natural cause of licentiousness. And it might be so, were it not that the Lord puts His Spirit and a new life *within* His people, as well as a robe of righteousness upon them. The wishes are changed, the heart is purified, the *power* of gratitude is felt, and so sin is seen in a new way, and the new nature shrinks from it with holy indignation. It is

true that hypocritical surroundings, a continual dulling of the perceptions, and a dressing up of the flesh as the spirit, so that it may feign godliness and then mislead,—it is true that these things may hinder in the manifestation of holiness. But

#### Hatred of SIN

is the natural condition of those born from above, and 1 John shows that a non-continuance therein is the only reliable *test* for Divine quickening. Hence that which looks strange to those who know it not is blessedly realized—a dread of grieving God more mighty than the dread of wrath, a thankfulness that draws to obedience more than a selfish seeking of personal safety.

But we would not merely emphasize the responsibility-aspect of the believing life in *general*, we would not only mention the wondrous privilege of *pleasing* God, and of *servicing* Him Who needs *no service*, and of obeying Him Whose glory makes the obedience an exaltation to the one who renders it, we would also lay loving stress on devotion "unto the Lord" in those trivial matters which are often put aside. It is often easier to be or imagine oneself spiritually minded at a meeting than in the home, and to be patient with twenty than with one. A sense of propriety may keep the flesh under when many others are present, aye,

#### The flesh may keep itself under

in order to be proud of forbearance, and to make an impression. But in little things, in background things, the true heart-state is more fully and frequently revealed. Let us, therefore, "consider our ways" in this connexion.

Such a thought must be a *comfort* to the humble child of God, who feels incompetency for that which is prominent. But the thought may arise "Is it Scriptural?" Ah, if it be not, the emphasis of that which is little may only become a man-pleasing action after all. But did not the Lord Jesus say that the one less than John, *i.e.*, more humble and devoted, was greater than he? Lest this passage be misunderstood, it should be remembered that Satan tempts more in the way of *pride* those who have *prominence*, and that seemingly equal humility of two believers, one with five talents and the other with two, would not be equal. And prominence is not necessarily pride, or a proof of pride! But yet the principle of Luke xiii. 30 remains, and it is clear that the Holy Lord does not speak exclusively in connexion with ministry, but shows the general lesson that humility leads to honour. Thus little things are brought to the front, while they are rightly kept away from the front!

The same thought is definitely set forth in the Address on the Mount. There we have a reward promised for secret praying, and similar

#### Unseen Service.

And in Matt. x. we are told of a real repayment for the small gift of a cup of *cold* water. The Lord

looked approvingly on the widow's two mites, as well as the box of very precious spikenard. Little actions reveal the heart, and in all things the gracious acceptance is according to that a man hath, and not according to that he hath not (2 Cor. viii. 12). But in this we need to beware, lest, in revolt from the overlooking of that which is small, we seek its publicity, which, according to Matt. vi., will endanger its reward. The teaching of 1 Cor. xii, moreover, is clear. One member, we are told, cannot say to another "I have no need of you." The strong must not despise the weak: *and the weak must not disparage the strong*. If a young believer pleases God in tiny, unnoticed service we shall *not* find him oft saying "Ah, it is not all your preaching, it is not public work which counts, it is the quiet godliness which tells."

#### Truth may be unspiritually stated.

Wrong motives and mixed motives are easy. The uneducated child of God will not be always saying that God does not want man's learning. One who had that learning could rightly and appropriately say, "Not many wise men after the flesh, not many mighty, not many noble (are called); but God hath chosen the foolish things of the world to confound the wise" (1 Cor. i. 26, 27). There is often a lack of spirituality in the way in which a poorer brother may emphasize smaller gifts to disparage those which are larger, particularly when his poverty may result from lack of certain activities which enable another to give more "unto the Lord." Where the believer whose social standing is somewhat improved by the fellowship of other saved ones talks glibly about giving up, and treats others with more than brotherly levelling, there is plainly an absence of spirituality; and in like manner when the believer, who is called to little things, takes advantage of God's loving welcome of them to lift up self, there is something radically wrong. But it is indeed beautiful when one born from above, who has been enabled to give up much for Him Who gave up all for the lost, when such an one, without seeking applause for it, and without the spirit of mere patronizing, and without the display of mock modesty, puts aside a stress on greater things, and refers tenderly and lovingly to

#### Those "trivial" acts of Service

which are seen by One Who seeth in secret, and to those little fruits of love which only a practised eye can detect, and for which only a wondrous affection would be grateful.

Oh that we, dear fellow believers, may seek by grace the high standard of godliness here suggested, for as *dead flies* spoil the apothecary's ointment, so do almost unnoticed failures hinder our communion with God and witness for Him. Physical breakdowns are not *in a moment*: nor are spiritual ones. Well may we plead the prayer of Ps. xix. 12, lest we *gradually* decline from His ways.

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

## THE CHILDREN'S COLUMNS.

## GRACE.

**T**HIS word of five letters, dear boys and girls, is very precious to those who are saved through the precious blood of Christ Jesus. You will find it *so often* in the Holy Scriptures and we will look at some of the passages together. But, before we do so, I wonder if you know the meaning of GRACE. The Dictionary tells us that it is "the UNDESERVED mercy of God," and this is true.

There are many who think they deserve to be blest by God. But there are none who can claim or expect God's blessings because they deserve them. Yet we see God's mercy in that He causes His sun to rise on the evil and the good; and He sends rain as well as sunshine to make the things grow, so that the undeserving (and such we are all by nature) may have food. Thus we notice God's GRACE in natural things as well as spiritual. Psalm xiv. tells us what we all are in ourselves—"There is NONE that doeth good." "All have sinned" (Rom. iii. 23), and *all* our RIGHTEOUSNESSES (our best works) before God are as filthy rags (Isa. lxiv. 6). We have *no* merits of our own whereby we can come to God. The Pharisee thought he had, as many do now, even among young people and among those who are older. But the poor, despised Publican (tax-gatherer) saw himself as the worthless one, and cried, "God, be merciful to me THE sinner" (Luke xviii. 10-14). He was saved, not because he was deserving, but because of God's GRACE to helpless ones. Those who are saved by grace, which is the gift of God (Eph. ii. 8), say,— "It is of the Lord's mercies that we are not consumed" (Lam. iii. 22). Oh how wonderful is God's grace in saving His enemies, and all are *such* till saved by grace (Rom. v. 10, viii. 7).

The writer was asked some little while since, why we put that we do this and that "by grace." It is because we have had our eyes opened to see that of ourselves we can do nothing which pleases God. And so if those who are born from above seek to live unto the Lord it is by His grace. The apostle Paul said, "By the grace of God I am what I am" (1 Cor. xv. 10). And that is just how saved sinners speak now. Such a wonderful change has taken place, and they, as well as God's servant of old, exclaim, "Where SIN ABOUNDED, GRACE did MUCH MORE abound" (Rom. v. 20). It was God's grace that CHOSE His people in Christ before the foundation of the world (Eph. i. 4). They have been CALLED BY GRACE (2 Tim. i. 9); they are SAVED BY GRACE (Eph. ii. 8); they are JUSTIFIED BY GRACE (Titus iii. 7); declared to be righteous in Christ, so that no one can lay anything to the charge of God's elect (Rom. viii. 33). And saved ones are built up, if they feed upon the Scriptures, by the WORD of HIS GRACE (Acts xx. 32). And if they are seeking to please God, all is BY HIS GRACE,

for I do want my dear young readers to understand it is only because God works and enables that any, whether young or old, are saved, and kept, and can be well pleasing unto God. And if thus blessed and privileged, though they may be tried, they will be encouraged by the words "MY GRACE is sufficient for thee" (2 Cor. xii. 9). Then God's people are told to sing with GRACE IN THEIR HEARTS to the Lord (Col. iii. 16), and when they talk it is to be WITH GRACE (Col. iv. 6). It was said of the Lord Jesus that all "wondered at the GRACIOUS words which proceeded out of His mouth" (Luke iv. 22). And those who are saved, by His shed blood, should seek to be like Him, BY HIS GRACE. Then in 2 Pet. iii. 18 believers are commanded to "GROW IN GRACE and in the knowledge of our Lord and Saviour Jesus Christ." Then we see in Heb. iv. 16 how they are exhorted to come *boldly*, but of necessity *reverently* also, unto the THRONE OF GRACE. Thus we have learnt that salvation, and all that saved sinners can do to please God, is by and through His GRACE. I do want God to work, if it be His will, through this message, and cause some of my dear young readers to see that they are undeserving ones, and, through God's wonderful GRACE, to see their present need of His present salvation for worthless sinners. The apostle Paul, writing to the saints at Corinth, said, "Ye know the GRACE of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye, through His poverty, might be rich" (2 Cor. viii. 9). Thus the GRACE OF GOD that bringeth salvation hath appeared (Tit. ii. 11).

'Twas all of grace that God did choose  
In Christ lost ones from Adam's race,  
From Gentile nations, from the Jews—  
Such shall be saved by sovereign grace.

'Twas grace that gave God's Son to die  
For sinners ruined, lost, and dead;  
'Tis grace that makes unto Him nigh,  
In Christ the Lord, their Risen Head.

'Twas grace redemption's work arranged,  
All through the Scriptures this we trace:  
'Tis all of grace, God has not changed,  
Salvation is by sovereign grace.

'Tis grace that undeserving ones  
Have now eternal life and rest:  
Through grace saved ones are called God's sons,  
'Tis by His grace that they are blessed.

'Tis all of grace saved ones may sing  
Unto the Lord Who shed His blood:  
'Tis all of grace that they may bring  
Much glory to the Lord their God.

'Tis all of grace if girls and boys  
While young, are born from Heaven above,  
And now possess eternal joys,  
The Scriptures read, and daily love.

How wondrous is God's sovereign grace  
To those who feel their sins, and cry  
For mercy, and His Word embrace—  
To him by grace *they* are made nigh.

'Tis grace that seeks and saves the lost,  
'Tis grace that makes them feel their sin,  
'Tis grace that bought them at great cost,  
'Tis grace that gives new life within.

By grace do you now feel your need—  
Of God's salvation, through His Son?  
May some who now this message read  
Believe redemption's work—*once done!*

#### TO YOUNG BELIEVERS.

Do you read the suggested portions? Do you study God's Word every day? Are you going through it, by His grace? The notes below, written for the last Lord's Day in Jan., and those on pages 15, 16, will, in His mercy, help you.

**Num. vii. 1-89.** The repetition is *not* vain. The Lord delights in the giving of His people. Notice how, in verse 1, we see God's gracious work first manifested—a finished work: must not gratitude ever flow from this? Consider (a) the responsibility of those in authority, (b) the stress on "before the Lord," (c) the Lord said, *Take it.* Every arrangement was from the Lord, 7-9. Verse 9 comes into peculiar and humbling prominence in connexion with David's sad *variation*, and Uzza's death, 2 Sam. vi. Oh, to notice His details, Matt. v. 19. The Lord shows the privileges of saved men by the Kohathites *bearing*: He would emphasize that the ark, and other vessels, were pictures of a Living Person. Moreover, we are warned against imagining we can all be alike in service: but the differences appointed do *not* justify differences of belief, and man-chosen methods. Sin offerings are prominent throughout the chapter: the *link* of offerings, as in Lev. i-v., is very striking. In verse 89 we have the climax—more fellowship with God. When we go in to speak unto God—in *quiet* separatedness (Matt. vi. 6) happy are we, if we hear His voice in His Word: 'tis from the Mercy Seat, and through the Sprinkled Blood.

**Acts 26 .1-12.** An opportunity. "Concerning thyself," but he would speak concerning the grace of God to himself (2 Cor. iv. 5). "Happy," Matt. v.: same word "blessed." 4, Early zeal. Gal. i. 14. "A Pharisee"—separated—now "separated unto the Gospel of God," Rom. i. 1, see Phil. iii. "Now," emphatic: for the Pharisees "believed" in resurrection. The *Hope* alludes to this, and to Christ, see 1 Tim. i. 1, Tit. ii. 13. 7, "God" in *italics*, see Heb. viii. 5. 8, Agrippa, like other Herods, evidently held Sadducee belief: how *definite* then was this preaching to the king. 9, "I thought," Isa. lv. 8, 9. "The Name." "I did." "Many." Saints: those whom Paul first regarded as sinners he was brought to recognize as saints, and the position, for which first he used to pray, he came to see to be anathema ("I used to wish," Rom. ix. 3). Grace makes a wondrous change. "Authority." "Oft." "Every." "I was compelling," the imperfect tense denotes an *attempt*. We are *not* told the believers gave way. "Authority." Oh, how wondrous the mercy that reached such an one (1 Tim. i. 14, 15). Let us continue in prayer, and watch in the same with thanksgiving.

## WHENCE ALL EARTH'S SORROWS?

"By one man Sin entered into the world and Death by Sin." (Rom. v. 12).

**H**OW many in these days question God's justice and righteousness, and say, Why does God allow all the wickedness, pain and death? But such reasoning is from beneath. and brings before us the words in Rom. ix. 20—"Nay but, O man, who art thou that repliest against God?" Again in Dan. iv, 35 we read "None can stay His hand or say unto Him, What doest Thou?" God "worketh all things after the counsel of His own will" (Eph. i. 11). And all that He permits is in righteousness, (Rev. xix. 2). Solomon, to whom God gave such wisdom, said "God hath made man upright, but they sought out many inventions" (Ecc. vii. 29). Right back in Gen. ii. 8 we read "And the Lord God planted a garden eastward in Eden and there He put the man whom He had formed." It was **THERE** amid all the lovely surroundings that man sinned and disobeyed God and thus sin, sorrow and death came into the world. And how was this ruin brought about? Who was it that tempted Eve? Satan, who came in the form of a serpent, (Gen. iii. 1), and the woman did what multitudes are doing now. She believed his subtle lie. All through the ages he has carried on his evil work. Satan has a wonderful power, he is a REAL PERSON, not a mere influence as many who are deceived by him, imagine. He is able even to transform himself into an angel of light, and so his helpers can disguise themselves and appear in this form, which they are doing in these last days, and for a short time Satan **WILL** soon have yet more power and through his agents even do miracles, see 2 Cor. xi. 13-15, Rev. xiii. 3-4, 12-18. Thus he will further deceive many, and people love to be deceived: but **THEY** are accountable.

It is through men following the devil that sin, sorrow and death has come into this world. God permitted it, but He is not the Author of evil, and if people when looking round would say, look at all the evil which yielding to Satan has brought about, it would be true, but to blame God is false. Satan is called by many different names in Scripture, one being **THE SERPENT**, so subtle is he. You may remember that when the children of Israel sinned God **SENT FIERY SERPENTS**, and the people were bitten and many died. Here we have a reminder of Satan's work. But God, in His mercy, commanded Moses to make a **SERPENT** of brass and put it on a pole, and all who looked were healed. This serpent was a picture of the Lord Jesus, who was lifted up on the Cross to die for sinners, for we read that He came to destroy the works of the devil, 1 John iii. 8. And He said "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth on Him should not perish, but have eternal life,"

John iii. 14-15. Oh, how wonderful is God's love to poor, lost hell-deserving sinners. But, alas, so many are blinded by Satan, 2 Cor. iv. 4, that they do not see their lost condition, till God, in His mercy, opens their eyes; then they cry to Him to save them from their sins, and the power of the evil one. If, dear reader, you were to read the passages in Scripture about the Devil you would see how he has always tried to oppose God and is trying this still, and will so continue his wicked work till he is cast into the Lake of Fire, Rev. xx. 10, where he will be tormented day and night for ever, with all those who continue to believe his lies and follow him, Rev. xx. 12-15. For God must punish sin.

Oh, that some who read this message, may no longer speak against God for all the sin and sorrow but have their eyes opened, in His grace to see that all is through man's choice of Satan's evil work. For though the TEMPTER brought the temptation, through one MAN sin came, and death by sin. To blame God is dreadful, to blame Satan ALONE is to excuse self, to judge oneself is the right thing, yet none ever do this till they are brought to feel their sinfulness before Him Who is of purer eyes than to behold evil.

This Bible Reading may be had, with verses, as 4 pp. leaflet. Prayerful circulation valued.

## TALKS ABOUT PRESENT-DAY NEEDS.—2. GODLINESS.

THERE are many exhortations in Scripture as to the daily life of God's redeemed people, which need to be emphasized in these last days, when it is easy to be influenced by the ungodliness on all sides. Doubtless many are exercised as to the lack of GODLINESS in those who profess the name of Christ. Oh that we may take heed to the words, "Let every one that nameth the name of Christ depart from iniquity," (2 Tim. ii. 19). May we seek to be "denying ungodliness and worldly desires," that we may live soberly, righteously, and GODLY in this present world (Tit. ii. 12), looking for Him Who shall come, and will not tarry (Heb. x. 37). Surely we should "consider Him" (Heb. xii. 3), and how He walked when on this earth. He was "separate from sinners" (Heb. vii. 26). If we would be more GODLY we must be "without the camp" with Him (Heb. xiii. 13). We shall be more like Him as we seek to be *with Him*. Godliness is likeness to our beloved Lord, and it will be manifest in our life if we spend *time* with Him and learn of Him. For we read concerning Peter and John "they took knowledge of them that they had been *with Jesus*" (Acts iv. 13). Our manner of life is to be in keeping with the Word of God, if we are born from above. It is not what WE SAY that is most telling, but what WE ARE. Oh how solemn; because if we LIVE as ungodly ones

how terrible is our influence, and how we shall lose peace and joy now, and also lose reward "in that Day."

In view of the Judgment Seat of Christ every *thought, word, and deed* are solemn, for all will bear fruit; and how heart-searching are the words "whether it be good or bad" (2 Cor. v. 10). Oh that we lived more in the light of "that Day." Then there would be more GODLINESS and solemnity before God, and trembling at His Word. "They that FEARED the Lord spake often one to another" (Mal. iii. 16). 'Tis not enough to speak about Him; we must *fear* the Lord, and seek to walk humbly *before* and with Him (Micah vi. 8). We must not forget that the Lord Jesus said "MY and MY WORDS" (Mark viii. 38). It is as we seek to know the Lord through His Word that we shall be more like Him—more GODLY. Oh that we, as saved ones, were more concerned as to our daily life before God. If we WALK in His light, we shall have fellowship with Him (1 John i. 7). And fellowship with Him must lead on to more GODLINESS. We pray for GODLY homes to be raised up and saved families, but are we seeking to be more godly ourselves? By all means let us seek to be right in doctrine, but let it be coupled with GODLINESS of life. Thus it will be well pleasing unto God, and a witness for Him. But if we are right in doctrine and ungodly in our daily life, God is not glorified. Let us examine ourselves before God in the light of His Word, and we shall see where we fail. It is comparatively easy to do a *few* acts of obedience: the test is in a life of obedience. It is easy to run well for a little while, but to continue amid all the trials is the difficulty and the proof of salvation. "If ye CONTINUE in My Words, said the Lord, then are ye My disciples indeed, and the truth shall free you"—away from sin (John viii. 31). If there is growth in grace there will be more GODLINESS of life (2 Pet. iii. 18). There are many exhortations as to the practical life of believers in the Epistle to the Ephesians (iv. 1, 17; v. 2; viii. 15; see also Col. iv. 5). Let us bear in mind the words "bodily exercise profiteth little, but GODLINESS is profitable unto all things, having promise of the life that now is, and of that which is to come" (1 Tim. iv. 7, 8). There are two things which are not easy, hence the words—"GODLINESS WITH CONTENTMENT is great gain" (1 Tim. vi. 6, see verse 11). There are many who have a FORM OF GODLINESS, but deny the power thereof (2 Tim. iii. 5). May we from such turn away, and seek to be a contrast, in our LIVES. If, by grace, we seek to be GODLY, and to serve God acceptably with reverence and godly fear (Heb. xii. 28), others will see, and, in His mercy, be influenced thereby. And in view of God's love to us, and of the future, what manner of persons ought we to be, in all holy conversation and GODLINESS (2 Pet. iii. 11). And let us remember that not all saved ones

are specially set apart by God for Himself and His friendship, but those who are **GODLY** are thus favoured. For it is written "The **LORD HATH SET APART** him that is **GODLY** for Himself" (Ps. iv. 3). Oh that we may be **GODLY** ones, that God may be well pleased in our lives. See also 2 Pet. ii. 9, Ps. xxxii. 6. **GODLY** ones can pray, and are delivered; though all that **WILL LIVE GODLY** in Christ Jesus shall suffer persecution (2 Tim. iii. 12).

**SUGGESTED DAILY READINGS.**

"IF THE LORD WILL"—February, 1911.

|    | Numbers         | Acts          |    | Numbers     | Romans      |
|----|-----------------|---------------|----|-------------|-------------|
| 1  | viii. 23-ix. 5  | xxvii. 1-10   | 15 | xiv. 20-30  | iii. 1-8    |
| 2  | ix. 6-14        | xxvii. 11-20  | 16 | xiv. 31-39  | iii. 9-18   |
| 3  | ix. 15-23       | xxvii. 21-30  | 17 | xiv. 40-45  | iii. 19-26  |
| 4  | x. 1-10         | xxvii. 31-44  | 18 | xv. 1-16    | iii. 27-36  |
| 5  | x. 11-28        | xxviii. 1-10  | 19 | xv. 17-31   | iv. 1-12    |
| 6  | x. 29-36        | xxviii. 11-20 | 20 | xv. 32-41   | iv. 13-25   |
| 7  | xi. 1-9         | xxviii. 21-31 | 21 | xvi. 1-11   | v. 1-11     |
|    |                 | Romans        | 22 | xvi. 12-22  | v. 12-21    |
| 8  | xi. 10-15       | i. 1-7        | 23 | xvi. 23-30  | vi. 1-11    |
| 9  | xi. 16-23       | i. 8-15       | 24 | xvi. 31-40  | vi. 12-23   |
| 10 | xi. 24-35       | i. 16-23      | 25 | xvi. 41-50  | vii. 1-8    |
| 11 | xii. 1-16       | i. 24-32      | 26 | xvii. 1-13  | vii. 9-25   |
| 12 | xiii. 1-29      | ii. 1-12      | 27 | xviii. 1-7  | viii. 1-9   |
| 13 | xiii. 30 xiv. 5 | ii. 13-20     | 28 | xviii. 8-19 | viii. 10-18 |
| 14 | xiv. 6-19       | ii. 21-29     |    |             |             |

Learning "by heart,"—Ps. cvii. 15-43.

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

**Num. x. 11-28.** God guided: His people simply called to obey. Mention of "testimony" suggests link of guidance with acknowledgment of His authority, and with remembrance of poured-out blood. 12, The Lord does not always call to journeying:—we must sit before the Lord (Deut. xxxiii. 3, 2 Sam. vii. 18, Luke x. 39, see Isa. xl. 31). 14, Judges i. 1, 2, 1 Chron. v. 2: God keeps His plan, arranges with a view to *Christ*. "Over": godly arrangement. 17, Again order. 18, *Centre*: cf. position in camp: Sanctuary, set apart, *holy* place: how *holy* is God, how *this* is ever emphasized, lest and because we forget. To the end, and in every part, Divine planning. "Their armies"—how graciously the Lord multiplied into hosts; yet ungrateful: aye, each tribe had a host.

**Acts xxviii. 1-10.** Escaped, "saved through": result of their disobedience (xxvii. 10, 11), loss of possessions, not of life, see 1 Cor. iii. 15. "Every one." The king's and barbarian's hearts alike in the *Lord's* hand. Personal kindness from heathen, but we cannot ask them to help God's work. Cold, contrast *doubly* the faithful one's *welcome* in "that Day": consider ending of John (xxi.) with this. Cold, several weeks after the Day of Atonement (Acts xxvii. 9, 33), perhaps Nov.:—interesting in

connexion with Luke ii. 8: "Christmas" a pagan festival, nothing to do with the birth of Christ, or its real time. 3, Amid all, Paul's earnest interest in others, absence of pride, and care for *little* things: the Lord remembers sparrows, cups of cold water, and bundles of sticks, contrast Num. xv. 32. 4, Man's influence: how Paul must have felt (Acts viii. 1), though conscious of Mark xvi. 18, and of forgiveness. 6, Man fickle. 8, Such miracles unmentioned for some time: but, amid increasing ruin, God granted a witness, and gratitude for kindness. 10, The Lord undertook: blessings through *His* servant. Necessities met.

**Num. xiii. 1-29.** 1, The Lord tested, also taught godly arrangement. 2, Every tribe should *possess*. A ruler—no more haphazard choice: authority and order. 3, Deut. i. 22, 23 shows how God worked: what harmony, yet . . . ! (cf. 2 Sam. v.). Note Caleb of *Judah*, Joshua of *Ephraim*—both parts of the afterwards-divided nation represented. 16, Stress on the Name of the *Lord*. 19, 20, Moses doubtless thought to stimulate faith, and to show God's trustfulness. 20, The *time* arranged. 21, Prompt obedience. 22, Difficulties. 23, Encouragement. 25, Testing *period*, as under Mount Sinai. 27, God is faithful. How we need to rejoice in this. How real are the glories—the fruits—of the Millennial Kingdom:—and of heavenly fellowship with the Lord now. Blessings rightly put first, yet failure. 28, 29, Difficulties *greater* length. Hence murmuring (30), *sin* leads to *sin* (31).

**Rom. ii. 1-12.** "Therefore": inference from i. 18 ("all"), and from i. 32 (all sin of same character), fellowship with sinners identifies. 2, No favouritism. How solemn God's truth. 3, Easy to criticize: a need for *personal* judgment *to-day*. 4, To take "advantage" of forbearance is to despise: God's goodness leads to repentance, not carelessness: His grace causes repentance (Acts xi. 18). "After," "according to." Hardness, Jer. xvii. 1. "Unrepentant heart," "the Lord looketh on the heart." 6, Every man—Jew and Gentile—see iii. 9. How then are we to understand verse 7?—(1) It may be, like much of the Law, and Ezek. xviii. 31, to humble *pride*: cf. Christ's attitude to the young ruler in Luke xviii.: (2) There is a reference to saved *Gentiles* (27-29), and *characteristic* obedience of the redeemed (Heb. v. 9, 1 John iii. 9): cf. Matt. xix. 29. 8, The awfulness of contention. 8, 9, *Four* words to emphasize God's judgments. "Every," Jew and Gentile. 10, What a wondrous description of life, note viii. 6. "Every." 11, No favouritism in God's law-court: He can electingly save from the law-court, by Another taking our place. The apostle is dealing with national pride particularly: how dangerous is every form of *pride*. 12, Real judgments for all unsaved, but diverse for those differently situated—according to works; according to knowledge, etc. This meets case of heathen: cf., too, Mat. xi. 20-24.

**Num. xv. 17-31.** 17, Oft stress on the *Lord's* Word: fear independence of every kind. 19, Gratitude, putting God first, see Lev. xxiii. 14. 21, "Unto the Lord." 22, Link with previous context is striking. When, by grace, we emphasize the Lord's will, we feel our own failures: the *many* applications of His *many* precepts make sphere of *seen* disobedience larger: note same thought in order and relation of offerings, Lev. i.-iv. "All." 24, Ignorance *never* excused, Lev. v. 17, Ps. xix. 12. "A sweet savour": sin over-ruled, turned into a background for manifestation of preciousness of Christ. Atonement, then forgiveness, Heb. ix. 22. "For it is ignorance," cf. 1 Tim. i. 13: the "for" shows gravity of *every* sin, implies that sins *not* of ignorance could not be thus removed: that a redeemed one should deliberately sin seems a thing too dreadful to contemplate. "All": so sin-offering for *all* on the Day of Atonement: all pride humbled. 27, The individual lovingly remembered. Note emphasis on "ignorance." "Before the Lord." One *law*. Sin "with a high hand" received no forgiveness—a stranger could not plead His position: the Lord is *so* high. No atonement, then cutting off. 31, *God* and His *Word* linked.

**Rom. iv. 1-12.** The apostle has been emphasizing justification freely by *grace*: history of Abraham illustrates, though it *also* shows responsibility of of those thus justified (Jas. ii.). "Our father as to the flesh" or "hath found as to the flesh"?—Rather latter: did circumcision in the flesh help to justify him? 2, If *one* case of salvation by works found, the *principle* is established (cf. Rom. xi. 1, 2). But even Abraham has no boasting toward God, for Scripture shows us he too was blessed *via* faith, and the *law* is not of *faith* but works. Gen. xv. is *before* Gen. xvii. Works, and reward and debt are alike contrasts with *grace* (xi. 6). 5, Faith rests on the work of Another. "Is being counted," still, see 24. 6, 8, Not to impute sin is to impute righteousness: then sin is not only manifest activity, but every falling short of perfect righteousness. What blessedness to be forgiven! 10, *National* Israel linked with Abraham *secondly*. 12, Not rites only, walking with God also. One family, one way (iii. 30).

**Num. xvii. 1-13.** Again the Lord spake "Saying, speak": not directly addressing Israel: thus principle of a Mediator recognized (Ex. xx. 19), and, as ever, general godly authority also. Israel, all privileged, yet . . . ! 3, No separate rod for the other Levites: how decisive was God's dealing with Korah's rebellion. 5, Ps. lxxv. 4. "Blossom," we think of the Living Lord, of the Branch in Isa. iv. and xi., of the Tender Plant in Isa. liii. God hates murmuring. Aaron himself had murmured ere this, in measure (Num. xii. 1):

how humbling was the grace shown to him. God hates murmuring. "Before the Lord." God's "witness." 8, Flowers *and* fruit, cf. Ex. xxviii. 33, 34, type of Christ, an example for us. 10, A token, cf. sign of xvi. 38. "Children of rebellion": God can and does speak plainly: *we* must beware (xx. 10): a wrong motive and feeling can do much harm (Matt. v. 22). "And Moses did": ready obedience. "So did he": renewed emphasis on this, cf. Matt. xviii. 18: what a blessed thing to be *commanded by the Lord*. 13, More fear than reverence: more dread of death than of sin. How slow we are to rest in God's will: even David opposed to breach on Uzza: we have too low thoughts of the greatness of our God.

**Rom. vii. 9-25.** "Alive" in experience, and estimation of self. "Without the law": *though* a student of law: had never come with convicting *power*:—Is it not possible to illustrate this, even after we are saved, in the searching of God's precious Word? Sin against *authority*. 10, To life *via* obedience: a *good* man would have earned law's award: 'tis sin we feel uprising against God's wishes. Sin deceived, promised life and enjoyment, in *my own way*. Slew (Rom. vi. 23). 12, No blame to law. its very holiness showed up my sin. 13, Not fault of good: *sin* worked death: *sin* seen as exceeding sinful. In preceeding verses Paul describes his quickening from above: oh, for *deeper* conviction and sorrow to-day. From verse 14 we have *present* tenses, in which "tiny failures" and "heart errors" are viewed in God's light, and thus a believer's falling short is vividly and humbly portrayed. 15, Not *selling* myself as Ahab, but having been sold, through Adam, still having a fleshly nature. No *plea* for sin, an emphasis on the fact that *God* is not to be blamed for it, and that when we walk most closely with Him we see, like a skilful artist, the nigh involuntary coming short of the wondrous "Copy" before spiritual eyesight: here is the key. 18, Physical frame unwilling to do all enthusiastic spiritual service we would do: we sleep, or give way to other indulgences, *as right things are when at the wrong time*. 22, 23, Conflict and agony, leading to strong confidence in God, and the future of 24, 25: how sad is forgetfulness of Christ's return *through lack of holy warfare*. Any who use Rom. vii. to excuse sin know not the agony sin should cause a growing saved one; they realize not responsibility to call evil by right name: that which many call *holiness* is a solemn departure from God, with lack of spiritual perception. Oh that we may be humbled and look for "that Day."

Correspondence from any concerned, by the gracious working of God, heartily welcomed. PERCY W. HWARD, 61, Upton Lane, Forest Gate, London, E.

# THOUGHTS FROM THE WORD OF GOD

A MONTHLY HERALD OF THE TRUE MESSAGE.

"Thy Word is Truth" JOHN. 17. 17

Vol. xi. No. 3.  
Mar., 1911. 1d.

A Magazine sent forth by the grace of God, and to the glory of God, in the midst of a world that knows not God, and to bring before the children of God His good and acceptable and perfect will. Yes, we would emphasize the Lord in these dark days; although conscious that our lives never emphasize Him enough, and that He needs not our emphasizing, yet, with a measure of humble devotedness to Him, we would seek to present a contrast with the religion of humanity, and services for the people, and the exaltation of man, that God alone may be magnified, even as He alone shall be exalted "in that day."

EDITED BY  
PERCY W. HEWARD.

"A great God, a mighty and a terrible." Deut. x. 17.  
"All nations before Him are as nothing; and they are counted to Him less than nothing, and vanity." Isalah xl. 17.  
"They that are in the flesh cannot please God." Romans viii. 8.  
"That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit." John iii. 6.

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"The wages of sin is death, but the gift of God is eternal life, in Jesus Christ our Lord." Rom. vi. 23.  
"Christ died for the ungodly." Rom. v. 6.  
"By Him all that believe are justified from all things." Acts xiii. 39.  
"Herein is love." 1 John iv. 10.  
"The wrath of God cometh on the children of disobedience." Col. iii. 6.

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## A WORD OF INTRODUCTION.

44 IN the Name of our God we will set up our banners," said the Psalmist in Psalm xx. 5. The thought is striking in a kingly context. Self-trust is set aside. The Lord is shown as the Centre, and to Him is given the glory. And have not we also a need to trust in Him more, and a call to praise Him more? Has He not done great things for us, whereof we are glad? And shall not we make known His doings, and make His praise glorious? If this Monthly simply aims at outward unity, or even at the edification of God's dear people, it falls short, although these are desirable parts of its witness. The Glory of the Lord must be the object, and all other things that are worth having are not other things, but included therein. If any child of God feels a desire to worship more—as Israel in separation from Egypt—we believe he will find the teachings and exhortations helpful. But if there be the seeking of something fascinating or of compromise, we hope there will be a true disappointment. The Word of God is too solemn to allow of pleasing man. As all around leads up to the climax of iniquity, in the lawless one, it is peculiarly incumbent on the redeemed of the Lord

to emphasize His authority, His greatness, His will, His honour, and meditations thereon will only appeal to those who, in the Spirit, would humble themselves to "walk with God" (Mic. vi. 8).

### "A New Creation."—2 Cor. v. 17, Gal. vi. 5.

God's grace has granted a further creation.  
Saved ones are quickened, by grace, from above!  
Here is the summons to deep adoration—  
How we should praise for unmerited love.  
Nothing sufficient but this new creation!—  
All man's improvements would never avail,  
God has provided a wondrous salvation,  
Nor will His mercy or purposes fail.  
From everlasting the worthless esteeming—  
Why did he choose us, the ruined, the lost?  
Why did Christ pour out for us blood redeeming?  
Why did He gladly bear all of the cost?  
Ah! 'twas His mercy—and we are created,  
Now born again, and the glory is His!  
We were far off, and the Saviour we hated,  
None can discover a love like to this!  
Chosen in Christ, we are ransomed for ever,  
Old things are passed, and new things have come in!  
Nothing can alter, and nothing can sever,  
God will complete what He deigned to begin.  
Here is a summons to godly obeying:  
Self is not master, the world has no claim,  
God is our God, and His goodness displaying,  
We would praise on, to the praise of His Name.

## WORDS OF ENCOURAGEMENT.

"With all Lowliness."—Eph. iv. 2.

"With all Humility of Mind."—Acts xx. 19

It is well to realize the *high* standard of godliness brought before the redeemed from among men. If grace were not granted, there might be alarm, but the Lord *giveth more* grace, as there is more need—and a sense of need. He *giveth* grace unto the lowly, and thus, again and again, children of God are exhorted to imitate and walk like Him Who was lowly and meek in heart. Our failures never make a fresh standard. But if we confess, as we should confess, our sins, our Heavenly Father is faithful and righteous to forgive us our sins, and to cleanse us from *all* unrighteousness. (1 John i. 9).

The "all's" of Scripture must not be overlooked, we are to walk worthily of the Lord unto *all* pleasing (Col. i. 10), but God is able to make *all* grace abound (2 Cor. ix. 8), that we may do this with all prayer and supplication (Eph. vi. 18). With such precious "all's" the verses at the head of this message agree, and he must be wandering who is *satisfied with himself* in view of such words. Oh, it is well to be humbled, but we must also leave the *sins* for which we do well to be humbled. Mere acknowledgment is insufficient "He that covereth his sins shall not prosper; but whoso confesseth *and forsaketh* them shall have mercy." (Prov. xxviii. 13.)

It is beautiful to notice that the apostle illustrated what he commanded. All other teaching borders on hypocrisy. And there is no boasting allowed in the statement. The parallel is somewhat veiled because our translators have rendered the same word in different ways. Paul the apostle was naturally of a strong will, and decisive: nor did he fail to show these qualities when redeemed; but there was "all lowliness," and such a contrast with the headstrong *self-confidence* that *might* have been expected. Grace affects everything. A similar illustration of what was appointed we find in 1 Thess. i. 3 with v. 17, the primary reference again being to those who had received authority from the Lord. But the principle ever applies. Oh that we may not only have a "Bible Study," dear friends, but "grow in grace" through our meditation, and our waiting on God—and all unto His glory.

We shall be so grateful if any children of God will soon let us know of *manufactories* and *works*, in any part of London, where numbers of *men* are employed, and hours of starting, dinner, and leaving, with a view to tract service, etc., and God's glory therein and thereby.

"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.

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

GODLY ACCURACY.

DEAR FELLOW BELIEVERS,

The Gospel of our Salvation reveals a purpose of infinite grace, in which every part beautifully fits and agrees. There is no defect in God's mercy. The Lord Jesus met all the law's demands, and also the *application* of His finished work to the guilty sinner is wondrously provided. God does not begin a building to leave it in the middle. There are no logical, historic, or practical flaws in His arrangements. His Word is the only accurate book in the world, and there is no primer of reasoning that can be compared with it. Those who are saved by grace, and who, as a result, rightly enter into its study, find a true education by the Holy Spirit within this Divine encyclopædia. Again and again the Word of God checks all manner of inaccuracy, and rebukes that careless, off-hand examination which imagines contradictions because of self-assumptions, and because of indifferently reading.

And even apart from this, (though the thought cannot be parted), salvation by grace is itself a protest against inexactness. The bounty of God, which has made us His, makes the lowest feel dignity, yet withal humility. The *honour* that belongs to the Lord is, in measure, entrusted to His people, and when they behold, with almost-moistened eyes, or at least an adoring heart, the everlasting love He had and has to them, they feel their only desire is to please *Him*, and to conform to *His* requirements. A rush of activity, a self-appointed sphere, and such acts of pride seem altogether inappropriate. The flippant one becomes staid, even as the uncouth is made gentle, by the in-working of the Holy Spirit. The result must be a wondrous accuracy of life, an absence of excitement and confusion—an attitude of *praiseful* submissiveness, and subordination unto Him Whose we are and Whom we serve.

Yet the flesh will ever seek to turn even the grace of God into lasciviousness, and the devil, disguised as an angel of light, will try to produce a rigid and almost frigid orthodoxy *without* vitality. We must be solemn, but not sanctimonious; accurate, but neither trusting in, nor proud of, our accuracy. *Mere* preciseness is often a fleshly display, and one may check a burning heart (Luke xxiv. 32) by a false fear of being "beside oneself." Zeal without knowledge is bad, but so is knowledge without zeal. If we are "growing in grace" the fruitful boughs will reach over the wall, and out of the abundance of the heart shall we speak, till men accuse us of madness, and we feel that, like David, we must, in their esteem, be yet more vile. The danger of both

*extremes* is much manifested in this connexion. We need to let our eyes look right on (Prov. iv. 25). It is a mercy to hear a voice behind us when we begin to turn to the *right* hand, or to the *left* (Isa. xxx. 21).

Accuracy is needful in the very quotation of Scripture. The devil added to God's Word, by implication, in the garden, and took from it in the wilderness (Matt. iv. 6). If we value the Words of the Lord, we shall dread any parallel with such sins. We shall not talk of our making peace with God (see Col. i. 20, Job xxii. 21). We shall not speak of "the truth, as it is in Jesus," and half imply there is truth elsewhere. Nor shall we say the Lord commanded the Lord's Supper "as often as ye will," nor shall we, with proud doubt, omit the word "thinketh" in 1 Cor. x. 12, or, socialistically, the words "love of" in 1 Tim. vi. 10, or, with fleshly confidence, "My Son," in Prov. xxiii. 26. We shall not refer to believers as now crucifying the flesh, we shall not charge "a moment" to "any moment" in 1 Cor. xv. 52 (though *ever* looking for "that Blessed Hope"), we shall not alter the present tenses of Rom. vii. to past tenses, nor leave out the "if's" of verses like to 1 John i. 7, and simply claim the promises at the end. These things may *seem* little, but every Word of God is pure gold, and we cannot esteem too much His perfect and exact utterances.

Accuracy in prayer is most important. Though all born from above should, *when* not regarding iniquity in their heart, come boldly, by the blood of Christ, unto the Throne of God, prayer is no light and easy amusement. God's servant of old *sought* prayer (Dan. ix. 3). He Whom we worship is in heaven, glorious in holiness, fearful in praises, doing wonders, and we need *grace* to serve acceptably with reverence and godly fear, for who are *we*? It is of the Lord's mercies that *we* are not consumed. Hence, though we thankfully remember that our heavenly Father knoweth our frame, knoweth the heart, and understandeth our thoughts afar off, we should (however long we have loved His Name) be diligent, and examine ourselves, lest we ask anything not according to His Will, and thus grieve the Holy Spirit—or perhaps receive our request, with leanness into our soul. The solemnity of prayer may be also realized in connexion with a gathering of the Lord's redeemed. If we would bring the desires of others before the Lord, and not prevent their "Amen," we must avoid *confusing* the Persons of the ever-glorious Triune God, and avoid any lightness, or any seeking for that which is *against* the Word of God. The *first* inference from meditating upon this may be "Who is sufficient for these things?" But the remedy is not silence. Our need is not beyond the power of God. If we walk with Him, communion will involve a similar *standpoint*, an understanding

of the mind of Christ, and an *accuracy* of asking according to His Will. The consequence will be that, to His own glory, it will be said of each one of us, "God granted him that which he requested."

And, dear friends, *all* these portions of "accuracy" necessitate prayerful study, and thus are, and become, doubly helpful. Never must we be taken up with an exactness that is only *verbal*. There must be *consistency* in the life, as we partly saw at the outset. This can *never* be too frequently emphasized. The world see in us reminders of Christ, or disgraces to Him. And do we *thus* requite the Lord, as a foolish people and unwise? Shall we fail to return unto Him for the benefits which are so numerous—aye, more than can be numbered, and for *all* of which we know not what to render? How can we make obedience a matter of indifference? How can we break a least commandment? The precious blood of Christ, which is still cleansing, was not poured out that we might continue in sin, and say "Grace abounds." Rather should gratitude draw forcibly from the world, and to the Lord. We are not to be misled by misuse, or change of meaning, as to English words. We are to "take no thought" in an *anxious* way, and to be "without carefulness," but we are not to be careless. Rather let us seek to keep our heart with all diligence, to mortify the deeds of the body, and to *imitate* Christ, walking as He walked, with the holy accuracy of intense spiritual love, and in the Spirit.

Yours by the wondrous *grace* of God,

PERCY W. HEWARD.

## COMPASSION.

- "I will have compassion on whom I will have compassion" (Rom. ix. 15, Dan. iv. 33).
  - "His compassions *fail not*, they are *new every morning*" (Lam. iii. 22, Mark i. 41).
  - "*His Father* had compassion on him (Luke xv. 20, God the Father).
  - "When He saw him, He had compassion on him" (Luke x. 33, God the Son).
  - "The Lord of that servant was moved with compassion, and loosed him, and forgave him" (Matt. xviii. 27, Rev. i. 5).
  - "When the Lord saw her, He had compassion on her" (Luke vii. 13).
  - "So Jesus had compassion" (Matt. xx. 34, Heb. v. What a contrast we have in Matt. xviii. 28-30).
- The apostle Paul could say of some "Ye had compassion of me in my bonds" (Heb. x. 34, 1 John iii. 17).
- May we have *compassion* (Jude 23).

## THE CHILDREN'S COLUMNS.

OUR SINS, OUR THOUGHTS, OUR HEARTS,  
OUR PRAYERS, OUR DOINGS, OUR WAYS.

I WANT you to see, dear boys and girls, from God's Word, that we are all, to begin with, *sinful*, and thus all we think, say, or do, is wrong in God's sight. No one can do anything to please God till saved by His wonderful *Grace*. I do want many who read this message to see that they are sinners, and needing God's so great salvation (Heb. ii. 3).

Now shall we look in God's word to see what He says about "Our Sins." There are many people now who tell us that there is something good in everyone. But the Scriptures, which are all true, tell us that *all are* sinful, and sinful altogether, and though it is so true, young and old alike, do not wish to hear about this. We read in Luke vii. 47 about MANY SINS, and Simon too had these, but did not know it, and every day more are being added by each one. Oh how sad. Then in Amos v. 12, God speaks of MANIFOLD transgression and it is true that our sins are not only MANY, but manifold, that is, there are many kinds of sins. Then, in this same verse, we are told of MIGHTY SINS. This is indeed solemn, and, day by day, sin becomes stronger and binds people so that they cannot get free. God alone can set them free from sin, and this He does in His love, when, by that love, they cry to Him for mercy (Luke xviii. 13-14). We are told in Luke xiii. 16 who binds: it is Satan, and even boys and girls are so bound by him that they love their sins, and are not sad about them.

But there are some, even among young people, as well as older ones, who know that their sins were laid on Christ (Isa. liii. 6), and that He died for their sins 1 Cor. xv. 3, 1 Peter ii. 24, and God says that "If we confess *our sins*," He will forgive, and remove them as far as the east is from the west (1 John i. 9, Psa. ciii. 10). Oh how wonderful.

Then see what God says about the THOUGHTS of sinners—"Only evil continually" (Gen. vi. 5), and "They are an abomination to Him" (Prov. xv. 26). But saved sinners should want to please God, even in their thoughts (Psa. xix. 14). As to the heart of every one born into this world God tells us that it is incurable, as the words "desperately wicked" mean (Jer. xvii. 9). But God in His grace gives a new heart to sinners saved through the death of Christ.

We have seen what God says about *our sins*, our thoughts and our hearts. Now what does God say about "our prayers" before salvation, see Prov. xxviii. 9; prayer from those who turn away from hearing God's Law is an abomination to Him. You remember the Pharisee's prayer in Luke xviii. 11-12. God does not hear *such* prayer. I expect the apostle Paul had often said prayers before he was saved, but they were not acceptable before

God, and one of the things God told Ananias when He sent him to Saul of Tarsus was "Behold, he prayeth" (Acts ix. 11). The first prayer that sinners, whether young or old, can pray, must be like the taxgatherer's—God be merciful to me, a sinner (Luke xviii. 13). I hope, by God's grace, you will be able to *really* pray to God.

Now we will see what God says about *our righteousnesses*, the best things we can do, (Isa. lxiv. 6). They are in God's sight as FILTHY RAGS. Yet people think they can please God by doing what they call "good works." Whatever we do, while unsaved, is evil in God's sight; but when sinners are saved they can, by God's grace, please Him, (Heb. xi. 6, Prov. xx. 11). Now we turn to that well-known and oft repeated verse, Isa. liii. 6—Our own way leads further and further away from God, and leads to *our own place* (Acts i. 25). Our own way, which we all love by nature, is so sinful (Zech. i. 4). Our own way is the *broad* road which leads to *destruction* (Matt. vii. 13), and our own place is hell; but sinners who have their sins forgiven are in God's way, which leadeth unto life (Matt. vii. 14). Then, in the future, saved ones will keep on praising the Lord, saying "Unto Him That loveth us, and loosed us from OUR SINS in His own blood." It was when Adam and Eve sinned they were afraid of God, and they were sent from His presence; and we read in Isa. lix. 2, that it is sin that makes God hide His face from sinners. I do hope that, "If the Lord will," many of my dear young readers will be soon saved, and then seek to please God in their hearts and lives.

*Our sins are mighty*, in God's Word we read,  
Yet to the Scriptures very few take heed;  
*Our sins are many*, this should make us sad,  
But oh, alas, lost ones in sins are glad.

*Our thoughts* are nought but evil God hath said,  
For all, by nature, in their sins are dead,  
*Our thoughts* God hates, He sees the heart within,  
Which is incurable and full of sin.

*Our hearts* are sinful, and sin's power is strong,  
Thus all we think, or say, or do is wrong—  
Till God in mercy saves, then by His might  
Saved sinners want to think, and do the right.

*Our prayers* are not received by God on high,  
Till for our sins we grieve, and mourn, and sigh,  
*Our prayers* can never reach God's Throne of Grace—  
Till, born again, we humbly seek His face.

*Our doings* are as filthy rags, God saith,  
Till, in His grace, He saves from sin and death:  
*Our thoughts, our deeds* to God are known, and seen,  
And in His sight they're sinful and unclean.

*Our way* is wrong, and to destruction leads,  
Sinful and wrong are all our words and deeds,  
Till God doth work, and we are born again,  
Then thoughts and deeds please God, and grace doth reign.

And some can say "Our sins were on Christ laid,  
He bore God's wrath," by Him our peace was made,  
Though we, as others, were by sin enslaved,  
Now in the Lord we are for ever saved.

"Our sins are blotted out, by God forgiven,  
Now we are blessed, made heirs of God and heaven,"

Your sins—Are they forgiven, or do you say—  
"My sins I love,"—and further from God stray!

## A MESSAGE TO YOUNG AND TO OLDER BELIEVERS.

"They consider not in their heart that I remember all their wickedness."—Hos. vii. 2, see viii. 13, xi. 9.

"I will remember their sin no more."—Jer. xxxi. 34.

GOD is forgotten. His name is oft uttered, and there is the semblance of piety, but He is not exalted. In accord with this sin, man is honoured, and sin is not noticed. There is a levelling of the creature and Creator; and the High and Lofty One, Who inhabiteth eternity, is viewed as if, in many ways, such an one as ourselves, and as if forgetting the sins that are committed against Him. "There is no fear of God before their eyes," said the Lord's servant of old. And the fear of God was, perhaps, never more absent:—at least there is a marked throwing off and trampling down of His authority. The *present-day* tendency, the spirit of the age, even among those who seem to love the Lord, to emphasize that which is called the "love" rather than the justice of God, may be largely responsible for this sad denial of Him, Whom angels, greater than man in power, humbly adore, and before Whom all nations are as nothing, less than nothing and vanity. Theories of an "indulgent" nature are common, and the independence and majesty of Him, Who is from everlasting to everlasting, are thus with subtlety attacked. Men forget, moreover, in their craze for pleasure, that He remembers all their wickedness and iniquity. The words of Psa. xc. 5 seem almost altogether ignored, but they remain—"Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance." And so the majority go on "treasuring up unto themselves" wrath against the day of wrath, and revelation of the righteous judgment of God, Who will render to every man according to his deeds (Rom. ii. 5, 6), Who "shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil" (Eccl. xii. 14).

But you, dear fellow believers, are not in darkness,—you know the books will be opened at the Great White Throne, to show God cannot be set aside. And the fact emphasizes that your friendship should be limited to those who "call upon the Lord out of a pure heart." You know that God does not slumber, and that He sees the heart, and that when the wicked say "God hath forgotten" (Psa. x. 11), He heareth and will yet break the silence. You also rejoice that He will forget not the humble (Psa. x. 12), and that He does not forget to be gracious. And, accordingly, we do desire that this little study together may not only be used of God the Holy Spirit to draw you from the world, and from popular and sentimental ideas of the Lord, but that the background of wrath may show His wonderful

grace, Who remembers *our* sins no more, if we are indeed the called of Jesus Christ—as He will do for Israel, in the same new covenant when He returns. Yet there is no contradiction in the Scriptures brought forward. Our sins have been *righteously* atoned, and therefore are blotted out (Isa. xlv. 22), cast into the depths of the sea (Micah vii. 19), and removed as far as the east is from the west,—to use some of the wondrous Scriptural expressions which set forth the fulness of grace. Thus *both* parts of our subject are a plea for godly living on the part of those who are saved, and blood-bought to the praise of the glory of His grace. 'Tis not that the glory may be theirs, though the *privileges and preciousness* are, in the Lord's wondrous mercy, freely indeed given to the undeserving to be enjoyed by them.

## TALKS ABOUT PRESENT-DAY NEEDS.—3.

### GODLY ENTHUSIASM.

WE are told in Ex xxxv. 20-35 that the hearts of both men and women were *stirred*, and they were willing hearted. Further, their zeal was such that they had to be *restrained* from bringing for the service of the Tabernacle. Mark the words "The people bring *more than enough*" (Ex. xxxvi. 5), and in verse 7 of this same chapter, we read that there "was *sufficient, and too much*." Oh, how zealous were God's people then. But, alas, in these days there is so much indifference and settling down, that the Lord's work is neglected, even as in the time of Haggai i. 1-9. May we lay these things to *heart*, and *seek*, by grace, to have a holy enthusiasm.

There is a *vast* difference between sentimentalism and enthusiasm. May we have grace to detect what is real jealousy for God, and what is mere energy of the flesh. We want, if we are to please the Lord, a *godly zeal* which comes from fellowship with God, *through* the study of the Scriptures. God will stir our hearts, if we seek to hide His Word in our hearts, that we may not sin against Him (Psa. cxix. 11). What zeal for the Scriptures God's servant Job had, for he *esteemed* God's word more than his *necessary food* (Job xxiii. 12). And Jeremiah, who often wept, said: "Thy words were found and *I did eat them*" (Jer. xv. 16). Then we see how David *thirsted* and *longed* for God (Psa. lxiii. 1; xlii. 1, 2). What a gracious promise there is in Matt. v. 6 for those who thus *thirst* for God. The writer of Psa. cxix. said, in verse 30, "I have *stuck* into Thy Testimonies," and in verse 31, "I *will run* the way of Thy commandments." But in these perilous times the Holy Scriptures are not *loved* and *delighted in*, hence the sad lack of enthusiasm. There must be a reviving of love for the Word of the Living God,

ere there can be true *zeal* for the Lord, inasmuch as God works through His Word, by His Spirit. We are not surprised that Abraham's servant prayed as he did, and received God's gracious answer, when we read of his *earnestness*, in Gen. xxiv. 33. Here he said to Abraham's relations, who invited him to their home, and set meat before him: "I will not eat until I have told mine errand." Do we wonder than he could say "I being in the way, the Lord led me" (verse 27)? Moses was very privileged, for God made known *His ways* unto him (Psa. ciii. 7); but Heb. xi. 24-27 shows what *zeal* he had for the Lord, how he was willing to suffer, and to lose in this world, that he might please God and not suffer loss in "that Day." We are also told of Elijah's *zeal* for God on Mount Carmel (1 Kings xviii.), and it is written for our encouragement "Elias was a man subject to like passions as we are, and he prayed earnestly" (James v. 17). If we are intensely interested in the Scriptures, and find our delight in them, our prayer will be *earnest* and fervent. Matt. vii. 7-8 shows us the heart *zeal* there should be in our prayers—"Ask, and it shall be given you, Seek, and ye shall find, Knock, and it shall be opened unto you." Notice the certainty expressed by the three "shall's." Oh that we may thus pray, as led by the Spirit. The Lord Jesus said: "The zeal of Thine House hath eaten Me up" (John ii. 17); and in Tit. ii. 14, we are told that He gave Himself to redeem His people from all iniquity, and that they should be "Zealous of good works." Was our beloved Lord *zealous*? So ought His people to be!

The apostle Paul was full of spiritual fervour (Phil. iii. 7-14), and, when surrounded with trials and difficulties, he could say by grace, "None of these things move me" (Acts xx. 24). May God give to many in these dark times like enthusiasm, that the world may see our affection is set on things above (Col. iii. 1-3). The same apostle said to the Christians at Corinth "Your zeal (enthusiasm) hath provoked very many" (2 Cor. ix. 2). If we, by grace, seek to be *zealous*, others will be influenced thereby. But, alas, how often we fail. Let us heed the solemn warnings of Scripture concerning these last days (Matt. xxiv. 12). Because of iniquity, the *love of many is waxing cold*. How heart-searching are the words of Rev. iii. 15-16 "*Neither cold nor hot*"—"lukewarm"—do not these descriptions characterise the *present* time? Oh, that we, dear fellow saved ones, may be a *contrast* to those who are lukewarm, a contrast through meditating in the Scriptures, and by fellowship with God, that we may have *godly earnestness* for the Scriptures (Psa. cxix. 136-139), and be able to say "Does not our heart *burn* within us as the Lord talks with us?" It is *easy* to be lukewarm; may we be watchful and prayerful—unto His glory.

## SIX CONDITIONS OF BLESSING.

1. The Lord HATH SET APART him that is GODLY FOR HIMSELF (Ps. iv. 3, xxxvii. 23, Titus ii. 12, 1 Tim. iv. 8).
2. The SECRET of the Lord is with them that FEAR HIM (Ps. xxv. 14, Gen. xviii. 17-19, Ps. ciii. 7, Dan. ii. 17-19).
3. No GOOD thing will He withhold from them that WALK UPRIGHTLY (Ps. lxxxiv. 11, Rom. viii. 28, Ps. cxii. 4, cxiv. 4, Prov. xv. 8, Prov. xi. 3).
4. GREAT PEACE have they which LOVE THY LAW (Ps. cxix. verses 165 marg., 77, 97, Ps. xl. 8, Isa. xxvi. 3).
5. They that WAIT upon the Lord SHALL RENEW their strength (Isa. xl. 31, Ps. xxvii. 14, xxv. 5, xxxvii. 34, lxii. 5).
6. They that TRUST in the Lord shall be AS MOUNT ZION which CANNOT BE REMOVED (Ps. cxiv. 1, Isa. xxvi. 4).

The *godly ones* are set apart by God  
To live for Him, to walk the heavenly road,  
His will to do, and for Himself are they,  
As godly ones they fear lest they should stray.

The *godly ones* fear God, His secrets know,  
In fellowship with Him they onward go,  
So near to Him they live, His Will they trace,  
In all His works and ways they see His grace.

The *godly ones* uprightly walk always,  
And what is good God gives, in these dark days,  
Upright in heart, their prayer is His delight,  
As godly ones they love to do the right.

The *godly ones* the Scriptures love, possess  
Great peace, they stumble not, but onward press,  
God's righteous law within their hearts they hide,  
As godly ones they in the Lord confide.

The *godly ones* all sin abhor and hate,  
And to renew their strength on God they wait,  
Upward they mount, and in God's precepts run,  
They walk and faint not, till the prize is won.

The *godly ones* trust God, acknowledge Him  
In all their ways, His Will and Word esteem,  
And He directs their paths, as He hath said,  
As they, by grace, the heavenly pathway tread.

The *godly ones* fear God, uprightly walk,  
They love His law, and of His wonders talk,  
They wait on Him for strength and guidance too,  
And trust in God for grace to will and do.

As *godly ones* may we be set apart,  
Fear God the Lord, and upright be in heart,  
The Scriptures love, and kneel before His Throne,  
Trust in the Lord, and live for Him alone.

May we pray, "Let the words of my mouth, and the meditations of my heart, be acceptable in Thy sight, O Lord, my Strength, and my Redeemer" (Psa. xix. 14).

"For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. xii. 36, 37).

## SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—March, 1911.

|    | Numbers         | Romans        |    | Numbers      | Romans          |
|----|-----------------|---------------|----|--------------|-----------------|
| 1  | xviii. 20-24    | viii. 19-25   | 17 | xxii. 31-41  | xii. 17-xiii. 4 |
| 2  | xviii. 25-32    | viii. 26-32   | 18 | xxiii. 1-13  | xiii. 5-14      |
| 3  | xix. 1-8        | viii. 33-39   | 19 | xxiii. 14-24 | xiv. 1-9        |
| 4  | xix. 9-13       | ix. 1-12      | 20 | xxiii. 25-30 | xiv. 10-18      |
| 5  | xix. 14-22      | ix. 13-24     | 21 | xxiv. 1-9    | xiv. 19-xv. 4   |
| 6  | xx. 1-6         | ix. 25-33     | 22 | xxiv. 10-14  | xv. 5-12        |
| 7  | xx. 7-13        | x. 1-7        | 23 | xxiv. 15-19  | xv. 13-21       |
| 8  | xx. 14-21       | x. 8-15       | 24 | xxiv. 20-25  | xv. 22-39       |
| 9  | xx. 22-29       | x. 16-21      | 25 | xxv. 1-9     | xv. 30-33       |
| 10 | xxi. 1-6        | xi. 1-6       | 26 | xxv. 10-18   | xvi. 1-7        |
| 11 | xxi. 7-16       | xi. 7-14      | 27 | xxvi. 1-27   | xvi. 8-20       |
| 12 | xxi. 17-30      | xi. 15-23     | 28 | xxvi. 28-56  | xvi. 21-27      |
| 13 | xxi. 31-xxii. 4 | xi. 24-32     |    |              | 1 Corin.        |
| 14 | xxii. 5-14      | xi. 33-xii. 2 | 29 | xxvi. 57-65  | i. 1-8          |
| 15 | xxii. 15-21     | xii. 3-8      | 30 | xxvii. 1-11  | i. 9-17         |
| 16 | xxii. 22-30     | xii. 9-16     | 31 | xxvii. 12-23 | i. 18-25        |

To know the Will of God is more than to know all else. That good and acceptable Will is revealed in His Word, and if any, by grace, will to do His Will, and are not conformed to this age, they shall know His doctrine, and walk with Him.

Learning "by heart,"— Lev. xxvi. 1-31.

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

If, by grace, we know the Lord, it is a joy to meet with His people. But if we cannot find those who seek Him aright, if we must needs grieve Him to please them,—and if we are in our right place—*isolation with Him is not merely isolation. It involves choice communion though Satan's effort to turn separation into pride, and independence of Christendom into fleshly independence, emphasizes prayerful watching.*

**Num. xix. 14-22.** Law: God's arrangements are very decisive: sin, of which physical uncleanness and death are ever to remind us, cannot be lightly put away. "Ali," "Every," "Whosoever." One touch, seven days. A bone was only a part, a grave was only in contact—yet defilement. "Holy, Holy, Holy is the Lord of Hosts." 17, Ashes speak of wrath transferred, ("burnt") then water of the cleansing Word: so the laver was reached via the altar. 18, Gal. iv. 1, Hyssop: Ps. li. suggests (a) the Passover and Israel's repentance, (b) this passage and believer's repentance now. Tent—home affected. 19, Shall sprinkle, but also purify himself. Third, seventh, a process, a Divine testing. 20, Sin excused involved cutting off, Matt. iv. 25, xviii. 17. 21, Jude 22, 23. "Unclean," the word rings out as in connexion with the leper: oh for a deeper sense of sin, and a corresponding love unto the righteous Lord Who loveth righteousness.

**Rom. ix. 17-24.** Constant reference of Scripture. Two classes. The hatred is often hated, but rather

should the love be loved: *that* is so wonderful: we have done nought to deserve it. 15, Man has no claim on God. Sovereign mercy is passing human understanding: God is what He is, and loves because He loves, and has compassion on whom He has compassion! Man's will and running—man altogether—wrong: neither Jacob's will nor Esau's running influenced God: there is no merit, all is of God. 17, God's glory also in judgment, yet men rebel. 18, Mercy softens. 19, The apostle is not afraid to state human reasoning. 19, 20, But there is no parleying with such reasoning: no verses show more clearly the sin of curiosity, and of boasting logic. "God has given us a mind, we cannot help thinking"; say some:—Is not the mind damaged by sin?—Should not every thought be brought into captivity? (2 Cor. x. 5). 21, Two classes. 22, God shows wrath and power as well as glory. Fitted to destruction, but He prepared unto glory. 23, Two goals. A vessel of mercy—yes, filled with undeserved mercy. Called out of literally, cf. 1 Pet. ii. 9. Can we praise enough? Boasting is excluded.

**Num. xxi. 17-30.** 17, After verse 5; the mercy of God is indeed wonderful. Praise in connexion with grace. 18, Fellowship: God gave the well, yet responsibility to dig. The "staves" prepare for reference to journeying: how real was God's provision for over 2,000,000 travelling in the wilderness: can we not trust Him more?—But He never excused or approved laziness. 22, 23, No love to a neighbour. 24, God's overruling: if a difficulty comes, let us rather think "What is God about to teach concerning His mercy and power?"—So we shall ever sing Ps. cxxxvi. A "strong" border was as nothing to the stronger Lord. 25, "All." 29, The people linked with their god, Judges xi. 24, 1 Kings xi. 7: how solemn a contrast have we, linked with the Lord. 29, So it was a victor who was vanquished: the lofty looks of man brought low.

**Rom. xi. 15-23.** Israel at present cast away! Life from the dead, see Eph. ii. 1, cf. Ezek. xxxvii. 16, Those received must be brought to holiness. Christ the Firstfruits, Christ the Root, His people like Himself. "Some." "Being," i.e. essentially. We were wild. Root and fatness: life and blessing: how many mercies have we in Christ. 18, Boast not against the branches, nor of self as a branch, but in the Root: "he that glorieth, in the Lord, let him glory" (1 Cor. i. 31). 19, "That," see 11: the object was not merely our blessing: pride is judged. "Because of unbelief," not caprice. Faith is not highminded; see Hab. ii. 4 with its solemn contrasts. Fear, Phil. ii. 12, 13. 21, 22, A wrong "assurance" condemned! 22, Mercy and truth manifested together. 23, "God is able": not "their faith is able." Shall we not plead for "that Day"?

**Num. xxiii. 14-34.** "Seven." Such preparations, yet! 15, "The Lord" italics: *He* was unmentioned. 16, *Not Balaam* but the Lord. 17, Intense anxiety—how solemn to realize possible parallels now with this seeking to bring the Lord to man's opinion. 19, God cannot change, Isa. xlv. 10, Mal. iii. 6. 20, How blessed to be saved by such a faithful God! 21, So, in the purpose of God, and the person of Christ, we are *now* seated in heavenly places, Eph. ii. 6. *His* presence linked with removal of sin. 23, Shall demons alter God's plan? "To the praise of the glory of *His* grace." 24, The Lion of the tribe of Judah hinted. 26, Yet no *love* to the Lord: accuracy is not enough, 2 Thess. ii. 10. 27, A *third* attempt, cf. threefold attack of Satan on the Lord Jesus: but what a wondrous contrast *He* presented. 29, Still hoping to gain by "persuading God," as it were (Gal. i. 10): how blasphemous was this attitude. Sacrifices, acquaintance with God's Word, yet . . . Ah, Balaam *loved* the wages of unrighteousness (1 Pet. ii. 15, 1 Tim. vi. 10).

**Rom. xiv. 1-9.** Him—individual care. Not *strong* in unbelief. 'Tis easier to reason than to receive aright: the thought is *not* "Be careless," but "Be gracious": not "Be indifferent," but "Be tender to those who are *over-scrupulous*." 2, The *weak* one is *not* a broad one, but very narrow. No despising nor judging: the *kind* of judgment judged is thus made clear: see too James ii. 6, 12, iv. 11. 3, "For God," cf. 4. He stands or *falls* now: He *shall* be kept from falling: what a prospect for the *humble-minded*: but let us never excuse any falling. 6, Some were not clear as to dispensational arrangement of the Sabbath, but in an *appointed* time the truth was more fully revealed (Col. ii. 16): cf. as to meats the teaching of 1 Tim. iv. after Rom. xiv.—only to eat herbs *now* would be *more* sinful. God's forbearance is wondrous. The *nature* of "differences," affecting a scrupulous conscience, is oft misunderstood, and this passage twisted to defend broadness. We, *i.e.*, saved ones: if not "unto the Lord" are we saved?

**Num. xxv. 10-18.** And: the Lord so quickly acknowledges obedient zeal. 11, Note margin, cf. John ii. 17. Only by wrath can wrath be removed: hence Christ *died*: mercy and truth met together, Prov. xvi. 6. 12, I give: what grace. "My": God's answer to the "My zeal." "I give" leads to "He shall." How fully our beloved Lord was zealous, *and* made atonement: heart and act combined. Note, *all* sin must be covered: hence a *wrath-atonement* on the sinner, no sacrifice, cf. second goat on Day of Atonement. 14, Hence fewness of Simeonites in xxvi. 14: what an awful *influence*. It is noteworthy that God did not manifest His wrath in this way when Solomon

sinned by outlandish women, but He *is* even the Same, as Ezra, and Nehemiah, and Revelation show: He hates a *mixture*. 18, Wiles: sin is so subtle, affection, attractiveness, friendship—how many sins have been connected therewith: let us be humble and self-examining.

**Rom. xvi. 1-9.** "Let brotherly love continue": —How xvi. is linked with xv. 30-33 ("with you" twice). Phebe a *deaconess*, see 1 Tim. iii. 11 ("women": "their" is in italics). Cenchrea *near* Corinth, yet *there* a "separate" church—but Paul at *Corinth* in wondrous *closeness* to those in the neighbouring city. 2, "As becometh saints," a corresponding responsibility. "Need"—we meet one another's requirements: none can stand alone. We cannot make ourselves units. Loving reward of succouring: pay *her* your debt to *me*, cf. Philemon. 3, Greet, not "I greet," but "do you represent *me*"—fellowship. 4, Thanks for *costly* devotedness. Home fellowship. 5, No grand building. "My" applied to several of the *brethren*: What wisdom in the speaking of brethren and sisters, *though* one in Christ. "Much." 7, Itinerants, "two," fellowship. "In Christ," a description of the wondrous *change at salvation*. The fact that Paul knew many, *though never* yet at Rome, shows intercourse of assemblies. This chapter also seems to hint *several* gathering places in *one* city. What spiritual unity—yet 17, 18: beware of divisions *contrary to the teaching* (the Lord came to make *true* division), and of "fair speeches": error oft looks well, sin seems plausible, it does *not* appear sin unless our eyes are opened (Rom. vii.).

## "AFTERWARD."

- "Afterward he will let you go" (Ex. xi. 1).
- "Afterward shall the children of Israel be gathered" (Hosea iii. 5).
- "Afterward I will pour My Spirit upon all flesh" (Joel ii. 28).
- "Afterward He destroyed them that believed not" (Jude 5).
- "Afterward . . . fruit of righteousness" (Heb. xii. 11).
- "Afterward they that are Christ's, at His Coming" (1 Cor. xv. 23).
- "Afterward build thine house" (Prov. xxiv. 27, cf. Ex. xl. 2, 1 Kings vi. 7, Matt. xiii. 44, 1 John iv. 17, Eph. ii. 21, 22).

Correspondence from any really concerned will be valued.  
PERCY W. HEWARD, 61 Upton Lane, Forest Gate, London, E.

# THOUGHTS FROM THE WORD OF GOD

A MONTHLY HERALD OF THE TRUE MESSAGE.

"Thy Word is Truth" JOHN 17.17

Vol. xi. No. 4.  
April, 1911. 1d.

EDITED BY  
PERCY W. HEWARD.

"By grace are ye saved, through faith." Eph. ii. 8.

*A Magazine with a plain witness and object. There are many popular periodicals, and there are organs of societies. But, feeling our own weakness, we would definitely seek to declare "the whole counsel of God," and to invite His beloved people back to "the acknowledging of the truth which is according to godliness," even "the doctrine of Christ" unencumbered by twentieth century and traditional alterations. Let the Word of the Lord be exalted and glorified (2 Thess. iii. 1). Let us do nothing and continue in nothing against the truth (2 Cor. xiii. 8. Needed—a tender and sensitive, i.e., "a good conscience."*

"It is of the Lord's mercies that we are not consumed, because His compassions fail not." Lam. iii. 22.

"Examine yourselves, whether ye be in the faith." 2 Cor. xiii. 5.

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"Let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a Consuming Fire." Heb. xii. 28, 29.

"The gift of God is eternal life, through Jesus Christ our Lord." Rom. vi. 23.

"If any man's work abide which he hath built thereupon, he shall receive a reward." 1 Cor. iii. 14.

"I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works." Tit. iii. 8.

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## A WORD OF INTRODUCTION.

"Humble yourselves therefore under the mighty hand of God."—1 Peter v. 6.

**S**IMPLY to weep will soon become indicative of forgetfulness of godly duty. The Lord's words to Joshua need emphasis "get thee up; wherefore liest thou thus upon thy face? Israel hath sinned . . . therefore the children of Israel could not stand . . . neither will I be with you any more, except ye destroy the accursed thing from among you: up, sanctify the people" (Joshua vii. 10-13). But all are not Joshuas as to putting things straight, though all may and must seek personal separation from evil. And disproportionate meditation on "putting straight" will soon become pharisaic. There are beams in the eyes of many who see motes in the eyes of others. A ruler could detect the man who did not tithe small seeds, while he himself omitted weightier matters of the law. It is possible to strain out a gnat—and rightly—but to swallow a camel. The words ring out "Are there not with you, even with you, sins against the Lord your God?" 2 Chron. xxviii. 10.

To each of us this precept sounds to-day, If we, by grace, would tread the narrow way: Boasting and pride would wreck a work of God And ill befit those bought by precious blood.

"Humble yourselves," the message is not man's, 'Tis "hard" to be held back from all our plans, 'Tis "hard" to see our failures and repent, 'Tis natural to refuse, and to resent.

'Tis "natural":—yes, and yet since we possess A nature new, 'tis "natural" to confess, To bow before the Lord, with holy grief, And in His absolution find relief.

"Humble yourselves":—it is the Lord's own will! What can we boast!—All that we had was ill. This precept shows our duty after grace, For we must act to take a passive place.

"Humble yourselves":—no fellowship can last, That pleases God, unless we hold this fast. Rising rebellion will a Church o'erthrow, Unless this holy law His saved ones know.

"Humble yourselves":—the prospect is so bright, God will lift up, and His own time is right: Then, in the Spirit, let us now obey, And wait the exaltation of "that Day."

## WORDS OF ENCOURAGEMENT.

**Seeking the Lord.** The message of Isa. lv. 6 is very beautiful to an anxious sinner, especially when viewed in its context (verses 7, 8). Grace has abounded, and the Lord has graciously made Himself approachable, though the lost who are brought near to Him have no merit or claim or anything to suggest such loving kindness as He reveals.

But it is not only when we are first brought out of darkness into light that we should seek the Lord. In a psalm of praise for believers the words occur "Seek the Lord, and His strength: seek His face evermore" (Ps. cv. 4). Yes, it is His will that His redeemed should keep on drawing near (Ps. xxvii. 8). Thus more than once in the wondrous book of poems which, He has caused to be written, we find two contrasted seekings, yea, three. We find the true seeking unto God, and, opposed, that which is after the soul of His people to destroy them. THEN there is also the Lord's seeking (Ps. cxix. 176), which is the cause of His servant's: "We love Him, because He first loved us."

And this word is very solemnizing in the Song of Solomon (iii. 1, 2, v. 6, vi. 1). It implies affection and denotes intensity. The Lord never approves of half-hearted carelessness. We must "ask, seek, knock." We need to "seek" first the Kingdom of God and His righteousness. It is easy and natural to become dilatory. The spirit of the age and the evil one—they are closely related—suggest this, but He giveth more grace: may we, in His mercy, receive that which He gives, to His glory.

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

A CENSUS THAT PLEASED GOD AND A CENSUS THAT DISPLEASED HIM.

DEAR FELLOW BELIEVERS,

We know Christ is our Saviour, and that is a wonderful privilege. Mercy has been granted to us: there is no merit in any by nature, no works of self are worthy, and all God's blessings should therefore be seen as spurs to thanksgiving, "to the praise of the glory of His grace." Never has one been found who praised too much!

Yet as the new birth is not the end of a believing life, but the beginning, to know the Lord's love in delivering from hell is not the final knowledge of Himself. 2 Peter iii. 18, shows, there should be a growth in acquaintance with Him; and John xvii. 3 makes clear that life eternal is in order that we may know God. Oh that we may not only see the reference to Hosea vi. 2, 3 (so appropriate in our High Priest's supplication), but that we may also,

in daily life, follow on to know the Lord. That is a holy experience. The apostle after years of fellowship still desired *more knowledge* of Him (Phil. iii. 10). We cannot be satisfied with any other knowledge, and we cannot know Him too well.

Hence, we would always lay a stress on personal nearness to a personal Lord. Rigid orthodoxy, and enthusiastic activity are not enough. If we are indeed saved, we want to walk *with God*, as Enoch. In like manner we look, not for events, but for our Saviour; not for Antichrist, but for Christ. Nevertheless, we are encouraged to search the prophetic Scriptures, and to see the signs of the times; and thus we may, without losing thought of our loving Lord Himself, look deeply into His Word, on all subjects, and "improve" circumstances, to His glory. Therefore, though, in God's mercy, we would abhor the tendency to have "racy" titles of addresses *for the people*, we may, with reverence, seek to learn something more of the will of God even through a census.

General thoughts will doubtless come in many a believing mind at the time of "filling up." The stress on exactness, the unity of the nation, the recording of everything required, the responsibility of the head of the family, the noticing of an earthly birth—these things will suggest spiritual parallels; and as Christ in His parabolic teaching spoke of the fig tree's lesson, and referred to cornfields near, we may expect that everything coming across our path will be used to instruct us, if we are attentive to the voice of Him Who rules over all, and if we keep under that pride of cleverness which would force parallels.

But we would meditate just now upon two scriptural records of a census. We cannot consider at length the *many* countings brought before us in God's Word. The redeemed are a number which no man can number, but He has all their names in His Book of Life, where they have been from before the foundation of the world, and He equally sovereign in nature, telleth the number of the stars. Man is paralysed before such a census. It is well to meditate on *the majesty of God*. "Great is the Lord, and greatly to be praised, and His greatness is unsearchable."

The first passage over which we would pause is Exodus xxx. There we have in verse 10, "the blood of the sin offering of atonement," and in the succeeding context a stress on the *purchase* aspect of atonement, for various types are needed to give a faint picture of the work of our beloved Lord. We see in verse 12, *atonement* or *plague*—solemn alternatives (c.f. Num. xvi. 46-48), and in connection with a census. The thought seems to be—or rather one of many Divine thoughts—that when there is human counting, there is a danger lest human pride should assert itself, even in God's people. Surely we feel this as to statistics of a

meeting. Moreover, when an individual was reckoned, his *personality* was emphasised. It was, therefore, fitting that such an one should know his personal nothingness, his nearness to death, his need of *payment* to save from death. Not that *money* atoned, any more than *annual blood*. Pictures of Christ are before us (see Peter i. 18-19). The type fell short; God alone bare the expense of the Antitype (John iii. 16): the Lord Jesus Himself bought His people (Rev. v. 9): not even a half shekel could they contribute. "Salvation is of the Lord." "Ye are not your own: ye are bought with a price" (1 Cor. vi. 19-20). The words of verse 15 give a *true levelling*. God does not approve of the obliteration of personal, social, and authoritative distinctions, but as to the receiving of mercy, each must be brought down to feel his equality, as a helpless sinner, with others (Eph. ii. 2-3). There is only one way to heaven, and the most religious, and the most outcast alike need Christ, The *half shekel*, doubtless, brings out the thought of fellowship, and the words of verse 16, with chap. xxxviii. 25-28, show the beautiful way in which the Lord ever remembers, and further links His people, for whom atonement has been acceptably made.

And now we may sorrowfully turn to 1 Chron. xxi. The Holy Spirit gives this narrative *twice*. David felt some pride (Satan often leads to this)—"the number . . . that I may know." (2) Though warned, he persisted. The census was partly taken (6), but God was displeased, and a plague was sent. Five hundred years had not obliterated the message of Exodus xxx. *Numbers* were sought, and God reduced the nation by 70,000 men. David rightly blamed himself (17), but, it would seem, the atonement money was omitted by all, and all deserved death. But *grace* was manifested. God would not make a full end, yet grace has appointed lines of working. The sword was sheathed in connection with a *sacrifice* (26-27), and the purchase-aspect of atonement is definitely mentioned as well (24).

At such a time as this, when man glories in statistics, it is for us to be careful lest we exalt "results" and "numbers" in the service we would render unto the Lord; and also amid national pride it is for us to mourn the casting off of God, and the confidence in man—to mourn in view of coming judgments. Then, shall we rightly wait on the Lord, that His grace may be seen in causing some to feel their sins, and even to ask themselves, through this very census, if they are numbered among those who belong to the heavenly country, in wondrous relationship to Him Who is over all, God blessed for ever, the King of kings, and Lord of lords, and yet the Saviour of poor, guilty sinners by His own precious atoning blood.

Yours in such wondrous mercy, and for ever (Ps. cxxxvi.).

PERCY W. HEWARD.

## SET.

I have SET THE LORD always before me (Ps. xvi. 8).  
I have SET MY AFFECTION to the house of my God  
(1 Chron. xxix. 3).  
SET YOUR AFFECTION on things above (Col. iii. 1, 2).  
I SET MY FACE unto the Lord God to seek prayer  
(Dan. ix. 3, Rom. viii. 26).  
I have SET MY FACE like a flint (Isa. l. 7, Luke  
ix. 51).

## FIRE.

THE EYES OF THE LORD ARE AS A FLAME OF FIRE  
(Rev. i. 14).  
OUR GOD IS A CONSUMING FIRE (Heb. xii. 29).  
THE LORD WILL COME IN FLAMING FIRE (2 Thess.  
i. 8).  
THE EARTH IS STORED WITH FIRE (2 Pet. iii. 7).  
THE HEAVENS BEING ON FIRE (2 Pet. iii. 12).  
THE LAKE OF FIRE (Rev. xx. 10-15).

## WHENCE ALL EARTH'S SORROWS?

Whence all earth's sorrows, sin, and death, and shame?  
'Tis Satan's work, and man's! God do not blame;  
For Satan tempted Eve, and Adam fell,  
Satan had sinned, and then man sinned as well.

Whence all earth's troubles, and dark deeds of sin?  
'Tis Satan's work and man's, thus sin came in.  
Man hates the Lord, Who sent His Son to die,  
But man, by nature, will His Word deny.

Whence all earth's strife, oppression, hatred too?  
'Tis Satan's work and man's, such sin to do.  
Yes, man is blind, and cannot understand,  
Though Satan's work is seen on every hand.

Whence all earth's wickedness in young and old?  
'Tis Satan's work and man's,—with loss untold:—  
Yet many think and say God is unkind,  
But such are sinful, darkened in their mind.

Whence all earth's fightings 'gainst the Lord on high?  
'Tis Satan's work and man's—to deify  
The creature! Satan's force and powers  
Would ruin all in this poor world of ours.

Whence all earth's suff'rings in this life so brief?  
'Tis Satan's work and man's:—What cause for grief!  
Yet men blame God, and not that wicked one,  
For all the evil which by him is done.

Whence all earth's pangs? To God's plain Word we bow—  
'Tis Satan's work and man's, to spoil all now!  
But God in justice, and in righteous ire,  
Will cast for ever to "The Lake of Fire."

Then blame not God for sin and sorrow here,  
Nor think within yourself that you are clear,  
For if without the Lord you live and die,  
You will be lost, condemned by God on high.

It is not a light matter to have the very Word of God. How can we despise it? Let us, by grace, search it, and value it, and obey it. Let us read and follow it continually. Let us hate every sin against it—else are we turning our very advantages into sin.

## THE CHILDREN'S COLUMNS.

### TEARS.

**B**ECAUSE SIN entered into this world, dear boys and girls, and death by sin (Rom. v. 12), there is much sorrow, and many tears are shed, by young and old, rich and poor, Jews and Gentiles alike. I know that sometimes young people, and even older people as well, cry because they are angry, not because they are sad. But this too, shows what sin does. For if there was no sin people would not get cross. So every time anyone cries we are reminded of sin. The Lord Jesus when He came down to this earth to live and die for sinners, wept over the city of Jerusalem (Luke xix. 41); also He wept at the grave of Lazarus because of the unbelief all around Him (John xi. 35). How wonderful that the Lord Jesus, who was God as well as man, should shed TEARS, not for Himself, for He was *without sin*, but for sinners. Does not this show us how dreadful sin is? So whether you cry because angry, or for sorrow, I want you to remember IT IS THROUGH SIN. Oh, how people ought to hate sin, but they do not, and this also is sad. God's servant David was so troubled, that we read in Psalm vi. 6 of him saying "I water my couch with TEARS." Then in Psalm xlii. 3 we read, "My tears have been my meat day and night." In Psalm xxxix. 12, David prays to God saying, "O Lord . . . hold not Thy peace AT MY TEARS." The Lord God, by Whom all things are known and seen, looks at all the TEARS that His people shed. For we are told that when Hezekiah the king was sick, he wept sore. Then God sent Isaiah the prophet, to tell him that He was going to help him: yes, God said that He had heard Hezekiah's prayer, and had seen his TEARS (2 Kings xx. 5). How wonderful that God should take notice of even the TEARS of His people, whether young or old. In Psalm lvi. 8, God's servant David, reverently, in his prayer to God said, "Put Thou my TEARS into Thy bottle;" and he added "Are they not in Thy Book?" It is so marvellous that God, Who is so great, should thus care for His saints. Solomon the king, to whom God gave wisdom, riches, and honour, speaks in Eccl. iv. 1, of the TEARS of those who were oppressed. We are reminded of how God saw Israel in Egypt when they were oppressed, and they cried, and God heard their cry and He said to Moses His servant, "I have heard their cry . . . for I know their sorrows" (Exod. ii, 24; iii. 7). Yes, God looks at all! When the Lord Jesus was on this earth, a father came to Him, and asked Him to heal his son, and when the Lord Jesus said, "If thou canst believe, all things are possible to him that believeth . . . the father of the child cried out WITH TEARS, Lord, I believe, help Thou mine unbelief." Then Christ healed

the son! Oh, how gracious is the Lord, and always the same (Mal. iii. 6).

I expect you have heard about God's servant Job, and how God allowed him to be greatly tried by Satan, though he was upright and godly. For God had some further lessons to teach him, and also would show to Satan that His people were enabled to trust Him in all the trials. But Job had some friends, who tried him so much, and we are told that he said "My friends scorn me, but mine eye poureth out TEARS UNTO GOD" (Job xvi. 20). Job knew that God saw his TEARS. Oh how wonderful and loving is God, thus to care for His own. Then we notice how earnest God's servants should be in sowing THE SEED, which is God's law, we turn to Psalm cxxvi. 5-6, and how encouraging is this passage—"THEY THAT SOW IN TEARS SHALL REAP IN JOY," read verse 6 also: The prophet Jeremiah WEPT often because of the sins of Israel (Jer. ix. 1-18); and God encourages His servants who thus shed TEARS in His service (Jer. xxxi. 16). The apostle said to some of the Christians at Ephesus, "I ceased not to warn everyone of you night and day WITH TEARS" (Acts xx. 31). At another time he said concerning those who sought to hinder God's work, that he spoke of them "EVEN WEEPING" (Phil. iii. 18). But the glorious time is coming for saved ones, both young and old, when there will be no more CRYING. Rev. ix. 4 says, "And God shall wipe away ALL TEARS from their eyes, and there shall be no more DEATH, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away." Oh what a glorious future for those saved by grace, through the precious blood of Christ. Now there is much sorrow and weeping on this earth because of sin, but the day is near when there will be joy and gladness (Jer. xxxiii. 11); for God will yet choose Israel, and they shall mourn for their sins, and He will graciously forgive them. But what about the future for UNSAVED ONES? We are told about Esau, who despised his birthright, that he found no place of repentance, no change of Isaac's mind, though he sought it WITH TEARS (Heb. xii. 17). Yes, some will cry when it is too late. I do trust my dear young friends will not be among such, but now, by God's grace, seek to come to Him through Christ, Who died for ungodly ones, young and old. If God in His mercy works, sinners will CRY about their sins, and God, who sees all, will save them, in His great love, for His own Name's Sake.

*God sees the tears of those who are oppressed,  
And in His mercy gives the weary rest;  
Through Jesus' precious blood they are forgiven,  
For ever saved by God, Who reigns in heaven.*

*God sees the tears of sinners small and great,  
But some will weep, like Esau, when too late.  
Now is the time to mourn for sins, and cry  
To God, through Christ, Who makes His people nigh.*

God sees the tears of sick ones, gives relief,  
He comforts all His saved ones in their grief,  
He sees their sorrows, knows about their fears,  
For in His Book are all their sighs and tears.

God sees the tears which are in sorrow shed—  
The father, in Mark nine, with tears had said  
"Lord I believe, help Thou mine unbelief"—  
Christ healed his son, although his prayer was brief!

God sees the tears of those who sow *The Seed*,  
They shall have joy, and future bliss, we read,  
If now they sow in tears they soon shall reap,  
God never fails, but all His Word will keep.

God sees the tears of faithful ones always,  
Who speaks His Word with tears both night and day,  
The Lord Himself wept when on earth we know.  
And so should saved ones while on earth below.

God sees all tears, but in that future day,  
He will wipe all His people's tears away,  
There will be then no sorrow, pain, nor death,  
But holy joy for sinners saved, God saith.

God sees the tears of sinners small and great—  
Like Esau, some repent of sins too late:  
May God in mercy work, in wondrous grace  
Cause some from young and old to seek His face.

## A MESSAGE TO YOUNG AND TO OLDER BELIEVERS.

"That I might make thee know the certainty."  
(Prov. xxii. 21).

"That thou mightest know the certainty."  
(Luke i. 3, 4).

GOD does not intend that His people should be doubters. It is well that they should lack assurance if they wander (1 Pet. iii. 19-21), but it is not well that they should wander. And though self-examination may therefore sometimes bring a blessing, via a feeling of uncertainty, because of personal failure, there should never be uncertainty as to the Word of the Living God.

In earthly things men are oft experimenting and correcting themselves, but there is Divine fixity and finality in *God's Word*. This fact needs a loving, grateful, and continued emphasis among His redeemed ones, for the tendency of the times is toward variableness, and a "re-statement" of God's teaching, which is, in fact, only the manifestation of long-continued leavening of the fine meal of His doctrine. As to spiritual things the twentieth century cannot boast against the first: development and tradition have obscured, never improved, the revelation of God. We know that man is a lost sinner, and Christ, Who was over all, God, blessed for ever, laid aside His glory, took on Him the form of a servant, and humbling Himself, became obedient unto death, bearing the sin of many, that He might be the exalted One, with His many saved ones around Him, "in that Day." We know that he really died the sacrificial death to which we have referred, and that He was

really raised from the dead, and from a real grave, and that He will really come in glory to reign over this poor, sin-stained world ere the eternal judgment of the Great White Throne. These things, and those associated, are not *hypotheses*. We may not understand *why* God has graciously worked as He has worked, or *how* He will accomplish all He has promised, but revealed facts are facts and our "knowledge" is not *able* to alter, nor should we seek anything else than God's Will: trustfully do we recognize that the secret things belong unto the Lord our God (Deut. xxix. 29).

Many will strive to endeavour to persuade us that *certainty* is *pride*. They will plead for *modesty*. Is it modesty to question God, and to make Him a liar? Is it not true humility to accept His revelation, which He has brought with convicting power to our hearts? Let not the young believer be misled in this matter. A humility of *manner* and an absence of pharisaic *despising of others* are *always* appropriate, but the Word of God has been given that we, His children, may have restful *certainty*. We may be uncertain as to part of its meaning, but not as to its truthfulness, and if there be an obedience of heart, and a good conscience, and a quiet walk with God, and a seeking of Scriptural fellowship and guidance, it will be amazing (yet not amazing) how many misunderstandings of His perfect Word He will deign to prevent.

The man of to-day seeks, though not confessedly, infallibility in reason: others have looked for it in an earthly organization, or in its councils, or in its head,—but the the humble child of God finds it still in the Word of God, and if there is a true submissiveness there will not be the perversion of this by an imagination that "personal leadings" can decide everything. The *infallible* Word itself, applied by the Holy Spirit, will lead against this idea, and lead to Scriptural fellowship, Scriptural means, and Scriptural lowliness.

### "IF THE LORD WILL."—QUIET BIBLE HOURS.

"Holidays" give an opportunity for the devoted worship and study of gathered saved ones. We would earnestly invite those who love the Lord to solemn, yet, we prayerfully expect, refreshing seasons at the Throne of God, and around the Word, Friday, 14th, and Monday, 17th, 3 and 6.30 p.m., at 61, Upton Lane, Forest Gate, London, E. Particulars as to subjects, arrangements, best way of reaching Forest Gate, week end opportunities, gladly sent to any sufficiently exercised in heart to encourage us, and to glorify God, by writing. And let all be to the Lord's glory: for every other distinct aim is too small, aye, and sinful, for a *child of God*.

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.

## TALKS ABOUT PRESENT-DAY NEEDS.—4.

### A TENDER CONSCIENCE AND GODLY SORROW FOR SIN.

**H**OW often in these days *sin* is glossed over. It is so easy to excuse *sin*, even in ourselves, as well as in others. Oh, how watchful we all need to be. For we are all, more or less, influenced by the spirit of these last times. Iniquity abounds, and the love of many waxes cold (Matt. xxiv. 12). Even the children are taught at the many places of amusement to laugh at *sin*. Surely this is cause for great sadness and solemnity. But, alas, we, though children of God, oft fail to see the awfulness of *sin*, through lack of fellowship with God, and neglect of His Holy Word. If we would see the terribleness of *sin*, we must be much alone with God, and seek to live outside the things that grieve Him. It is in His light that we shall light (Ps. xxxvi. 9). We need to be much in the *Sanctuary*, and view all as in the light of that *Sanctuary* (Ps. lxxiii. 17). God's servant Asaph could not understand many things *until*, he tells us, he went into the *Sanctuary*; and we shall only see *sin* in its true character as we have a *Sanctuary* view of it. Then we shall behold the exceeding sinfulness of *sin* (Rom. vii. 13). In this chapter the apostle Paul tells us how *sin* was a burden to him, so that at the close he exclaims, "Oh, wretched man that I am! Who shall deliver me from the body of this death?" But, hopefully, he is enabled to add, reaching forward to "that Day," "I thank God, through Jesus Christ, my Lord" (verses 24, 25). To blend the two attitudes of this passage is not easy. Yet while we should be sorrowful on account of *sin*, we should also "rejoice in the Lord," and look onward to that Day when we shall be free from *sin* and *sin's* presence. Oh what bliss! If we would have and retain a *tender conscience*, we must feed upon the Word of the Living God (Ps. cxix. 11). Yes, we must hide the Scriptures in our hearts. According to God's sure Word, only those who have the *strong meat*, which is for those of *full age*, will discern good and evil. *Milk* is for *babes* (Heb. v. 12-14). If we fail to detect *sin* in its beginnings, we shall soon excuse *sin*, and think lightly of it. May God cause His people to view the awfulness of *sin*, and to have more and more hatred for it! If, by grace, we keep under the body (1 Cor. ix. 27), and spiritually mortify it (Rom. viii. 13, Col. iii. 5), we shall feel the exceeding wickedness of iniquity, and abhor it. But, on the other hand, if we indulge the flesh, we shall not realize the dreadfulness of *sin*. Do we not pray for more godly horror of *sin* (Ps. cxix. 53)? We notice in this portion of God's Word how the inspired writer had deep sorrow of heart for *sin* (verses 136, 139, 158, &c.). May we, in these lawless days, be greatly grieved, and have heart-anguish for all that is against God.

If saved, by grace, what a contrast we should be with those who only *profess* the name of Christ, "having a form of godliness, but denying the power thereof" (2 Tim. iii. 5). We know something of the awfulness of *sin* as we look at the cross, and remember all it cost our beloved Lord to redeem His people from all iniquity (Tit. ii. 14). Isa. lii. 14, liii., and many other parts of Scripture show us glimpses of His sufferings during his earthly life, and then His death for sinners, who deserved to die. Let us, then, view *sin* in the light of the Scriptures. There must be no excusing at all, but great hatred, hatred of every form of transgression, if we would be well-pleasing unto our God. The apostle John, by the Spirit, wrote, "If we say we have *not sinned*, we make Him (God) a liar, and His Word is not in us" (1 John i. 10). For God saith "all have sinned" (Rom. iii. 23). Nor must we forget the words before—"If we say we have *no sin*, we deceive ourselves, and the Truth is not in us" (1 John i. 8). But because we now have *sin*, for there is no good in the flesh (Rom. vii. 18), we are not to apologise for ourselves and say we cannot help sinning. For the next chapter goes on "I write these things unto you *that ye sin not*; and *if any man sin*," etc. And we have God's promise in 1 John i. 9. We ought to have such a horror of what is against God, and to seek, by hiding the Scripture in our hearts, and by fellowship with God, to be kept from sinful thoughts, words, and deeds. It should be our desire that all our life may please Him, amid all the lawlessness of these last days (Ps. xix. 14). The often-overlooked verses in 1 John iii. 4-10 are heart-searching and solemn, when *sin* is so excused. May God, in His mercy, so work that we may be quick to detect it, and ever abhor it, and have a godly grief for every part of it.

## SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—April, 1911.

|    | Numbers       | 1 Corin.   |    | Numbers     | 1 Corin.    |
|----|---------------|------------|----|-------------|-------------|
| 1  | xxviii. 1-10  | i. 26-31   | 16 | xxxv. 1-8   | vii. 12-24  |
| 2  | xxviii. 11-31 | ii. 1-5    | 17 | xxxv. 2-25  | vii. 25-33  |
| 3  | xxix. 1-11    | ii. 6-16   | 18 | xxxv. 26-34 | vii. 34-40  |
| 4  | xxix. 12-40   | iii. 1-7   | 19 | xxxvi. 1-13 | viii. 1-6   |
| 5  | xxx. 1-8      | iii. 8-15  |    | Dent.       |             |
| 6  | xxx. 9-16     | iii. 16-23 | 20 | i. 1-8      | viii. 7-13  |
| 7  | xxxi. 1-12    | iv. 1-7    | 21 | i. 9-18     | ix. 1-7     |
| 8  | xxxi. 13-47   | iv. 8-16   | 22 | i. 19-28    | ix. 8-14    |
| 9  | xxxi. 48-     | iv. 17-21  | 23 | i. 29-40    | ix. 15-23   |
|    | xxxii. 5      |            | 24 | i. 41-46    | ix. 24-x. 5 |
| 10 | xxxii. 6-15   | v. 1-8     | 25 | ii. 1-15    | x. 6-14     |
| 11 | xxxii. 16-27  | v. 9-13    | 26 | ii. 16-25   | x. 15-24    |
| 12 | xxxii. 28-42  | vi. 1-6    | 27 | ii. 26-37   | x. 25-33    |
| 13 | xxxiii. 1-37  | vi. 7-14   | 28 | iii. 1-17   | xi. 1-7     |
| 14 | xxxiii. 38-56 | vi. 15-20  | 29 | iii. 18-29  | xi. 8-16    |
| 15 | xxxiv. 1-29   | vii. 1-11  | 30 | iv. 1-13    | xi. 17-34   |

Learning "by heart"—Lev. xxvi. 32-46, Ps. xl. 1-17—only about one verse a day.

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

The solemn study of the Word of God in quietness alone is very precious. But so is united study. The commands of Scripture not only appoint but often assume the fellowship of saved ones. Some seem awhile hindered from this. They have not chosen isolation, but God has been pleased to place them in "untoward circumstances," as men would say, and has not been pleased to bring out from these. It may be they are on a sick bed, suffering pain, fraught with humbling blessing. It may be the needs of relatives keep them in a "lonely" village. If isolation is not sought, if independence is not illustrated, the Lord will meet the need, and, using means, He may deign to employ these messages to guide and comfort such. But we should like to hear from them, and to join in prayer with them, to His glory.

Num. xxviii. 11-31. "Seek ye first," Matt. vi. 33, cf. Ex. xii. 1. "Unto the Lord." Offerings blended, to give a fuller picture of Christ. 13, Sweet savour and fire linked: God is well pleased with wrath transferred: well may we rest. Note how thought of food is here: God deigns thus to reveal His delight in the work of Christ, and His covenant fellowship with us thereby. 18, 19, Holidays for more worship. 19, 21, "Unto you"—(1) belonging to you: let our devotion cost us something, (2) no blemish that you can see: before God every type falls short. 24, "Daily," "Besides" (no omission through the extra service), "Continual"—what intensity suggested. 26, New—a new dispensation typified. Holiness puts self's work aside: a solemn typical lesson. 30, How frequently are we humbled. Emphatic "you."

1 Cor. ii. 1-5. "And I"—emphatic, for humbling: cf. John the Baptist's stress on himself—as a voice. "Brethren," love, yet iii. 1. You—repeated, you who are so fond of wisdom now: you after the sad "conciliatory" speech at Mars' Hill (see Acts xvii., xviii.). The witness of God, not of men, whether poets or philosophers. 2, "I did not determine," as at Athens. "And This One having been crucified," i.e. Paul avoided all that would "please": the gospel is against human wishes, &c. "And I"—emphatic again. Much trembling, though an apostle: do we not take things too easily? Should we not rejoice with trembling (Ps. ii. 11), work out our salvation with fear and trembling (Phil. ii. 12), obey earthly masters with trembling (Eph. vi. 5), and preach with trembling? The words were not persuasive: Paul trusted God: "it is the Spirit That quickeneth" (John vi. 63). "But": there was room for, there was preparation for, God's work. 5, Clever preaching can make converts: but God's method quickens. Rom. i. 16. Here we have a key to many problems in "Christian work."

Num. xxxi. 48-xxxii. 5. Fellowship, order, unanimity. 49, "The Presever of all men," 1 Tim. iv. 10: contrast Joshua vii. 5, and many deaths in Judges, &c: "the wages of sin is death" illustrated. 50, Gratitude: we cannot be too thankful. 50, Atonement linked with counting: no pride allowed: we deserved nothing. Perhaps there was a failure here to grasp spiritual teaching, but there was at least acknowledgment that death was deserved, and atonement costly, and love devoted. 52, 53, Thus self was put aside. 54, Not atonement, but memorial. "Before the Lord," xxxii. 1. At once we have what looked like self-seeking, cf. Gen. xiii. how solemn. 2, Fellowship. 4, 5, Chosen according to appearances, not God's leading: was He, in measure, forgotten at the first?—These tribes afterwards went first into captivity. Let us not seek great things for ourselves.

1 Cor. iv. 16-21. Cf. xi. 1: imitations in suffering: what likeness we should have (1 Pet. v. 9). "For this cause," because of ruin among you, and to bring you a right "imitation": godly concern and use of means. "My ways which be in Christ," the ways of rejection and loss. "Every Church" needed this emphasis 18, Some, not all. Puffed up, cf. viii. 1: proud avoidance of discipline. 19, Earnest determination, yet glad submission to the Lord's will, and this must be in daily business as well (Jas. iv. 15). "But the power": if there be men of God let them show their credentials (ix.), any one can talk. 21, Love shines forth, but note weakness: a rod might seem necessary: Paul dreaded the use of severe discipline (xiii. 10): see the Book of Proverbs. The "what do you will?" refers back to 19, 20, heart-brokenly.

Num. xxxv. 1-8. An almost final command—thus from the Passover to the end of the journeying—pictures of Christ. "Command," authority. Suburbs, provision for cattle, and necessary occupation: how beautifully was everything arranged, and how God looked after those who had no tribal "earthly" possession (Deut. xviii. 1, 2): we may well trust our all to Him. 4, A city had walls. Everything measured—owned by God: no disorder: care. 6, Six—a complete work. The manslayer—singular, care individually. God's provision, yet must he flee (Heb. vi. 18): he did not make the city, but he needed to betake himself to it: there is a spiritual parallel, but such is the wondrous fulness of the Antitype, God causes us to flee, ah, causes us to feel our need. 8, Fellowship with all. Proportion. Note, the cities of refuge did not meet wilfulness or persistence (cf. sin against the Holy Spirit, and Paul's words, "I did it ignorantly"): there was safety within, but not freedom until the High Priest died (25)—so with the old-time saints: dispensational lessons.

1 Cor. vii. 12-24. "Not the Lord": no definite command found in the gospels. Given by the Lord during the days of His flesh, as in connexion

with 10. These precepts show how God deals with *all* circumstances: we must *never choose* for ourselves (39). They explain some of the *difficulties* of those saved often amid heathenism, or even *now* when saved *after* marriage. They emphasize how godly *homes* were and should be sought, and how separation should be *very clear*, unless there is the marriage tie. 14, Sanctified, set apart for *living with*: otherwise every babe, *being born in sin*, (this is implied) must be thrust out: no argument for "infant baptism," any more than that of *unbelieving husbands*. 16, "For" link with 15. "Let not there be worry or be anxiety in *such* a case, for there was no evidence or *certainty* that the unbeliever who has departed would have been saved if he remained: a sidelight on *loving concern* (1 Pet. iii. 1). 17, 18, Submission to God's guidance by *circumstances*. 20, No self-seeking. 22, A most difficult position sanctified: pride humbled. 23, All service *unto the Lord*. 24, An important limitation. The circumcized remained so, but none were to become so: in like manner none who are saved should marry unsaved ones (39), or *get into* other difficult positions (Matt. vi. 13).

**Deut. i. 29-40.** Them, the Lord your God. He shall, He did. Your eyes, thou hast seen, yet. Note, too, *singular and plural*: individual responsibility, AND fellowship. "All." "Until." "This." "Ye did not believe," Ps. cvi. 24: unbelief looks at circumstances, faith looks unto the Lord—FIRST (Matt. xiv. 30, 31). "You." *Outward* blessings did not cause confidence: many say, "If we had only lived *then*," but see Matt. xxiii. 30, Luke xvi. 31. 35, "This evil generation," ponder the Holy Spirit's application of this in Heb. iii. iv.: is not worldliness, and is not a characterizing of the Address on the Mount as unpractical, a *repetition* of Israel's sin? 36, *See*, to him will I give, John iii. 3, 5. "Fulfilled after," (margin): completeness, continuance, submission: let us *fill* the Lord's *appointed* place, in spite of *Anak and of Israel!* 37, 38, No murmuring, no jealousy allowed. "Encouraged him": cf. DAVID *preparing* for Solomon's temple. 39, I will give, they shall possess. 40, Unbelief keeps dispensationally in the wilderness, and this involved even Caleb and Joshua; and even *individually* this passage has heart-searching applications: John and Mark found it so, and have not we?

**1 Cor. ix. 15-23.** I—emphatic, so that *others* might not be *bound*. What cheerful and loving surrender of *privileges*—the key to 1 Cor. ix.—we can never give up a trust, but may give up our advantages and "rights," with a view to the Kingdom. Witness for *the Lord* more important than *life itself*. 16, What holy intensity: are we not too "easy"? 17, "Against my will" does not mean against the apostle's loving wishes to please the Lord, but *apart from his choosing* in a

*very marked way*. He does not say he preached unwillingly, but if he sought remuneration there would, in his case, have been no devotedness. He felt the reward would be for doing *more* than the Lord had "constrained": hence he would give up the labourer's hire because of "that Day": is not "that Day" often more shadowy and indistinct to us?—Let us be humbled. 18, Abuse, use to the full. "Authority." 19, "I made myself servant": here was the voluntariness for which the Lord will reward, both direct, and because it was used as a means of turning the more to righteousness (Dan. xii. 3). "Gain": Phil. iii. 7, 8. 23, All these things, *i.e.*, all these acts of *self-denial*, *not* of broadness: the spirit that would risk native food, &c., (but see 1 Cor. xiii. 3) is here before us. Partaker—"in that Day": we must lose more, if we would have a reward to God's glory.

**Deut. iv. 1-13.** Harken, do, live, go in, possess. 2, No alteration, else there would not be "keeping" (Prov. xxx. 6). 3, 4, What discrimination, what severity, what an encouragement to faith, yet. "Cleave." 5, As, so. 6, Sin is most unwise, xxxii. 6. How rich the gift of God's Word. 7, Those who have the Lord's laws have *also* power in prayer. 8, 9, *You, thyself*. *Thy soul, thy heart*: God works within. Remembrance leads to teaching: teaching emphasizes upon the memory. 10, Gathered to hear, xxxiii. 3. *Learn to fear*—it is not natural. *Real fear* will lead to godly homes. 11, Do we feel *the greatness of God?* 13, *This* was the covenant: yet man has broken *all*: religious Saul of Tarsus felt this, when he realized for the first time the law was *spiritual*, and *deeper* than human laws. "Thou shalt not covet" then had a vast meaning. Thanks be to God for the *new* covenant—the everlasting covenant from *His* standpoint (Heb. xiii. 20).

(Notes on 1 Cor. xi. 17-34 held over.)

### "WITHOUT EXCUSE."

*Without excuse* lost ones will be,  
God's works *now* show His majesty,  
The heavens above declare His might,  
The sun by day, the moon by night.  
*Without excuse*, though men may try  
God's works and greatness to deny,  
The mountains, rivers, lakes, and sea  
Are held in bounds by His decree.  
*Without excuse*—how solemn! Sad  
That sinners to their sins still add;  
Though wondrous are God's works and ways,  
Men still love sin, in these last days.  
*Without excuse* men live and die,  
Forgetting God, Who reigns on high,  
Whose works, in nature and in grace,  
Witness of Him, in every place.  
*Without excuse*, and naught to say,  
Before the Lord in that great Day,  
When lost ones at the Great White Throne,  
Too late for sins may sigh and moan.  
*Without excuse*, speechless, and dumb!—  
That awful time will surely come!—  
Oh think of this, for mercy cry;  
The Judgment Day is drawing nigh.

# THOUGHTS FROM THE WORD OF GOD

A MONTHLY HERALD OF THE TRUE MESSAGE.

"Thy Word is Truth" JOHN. 17. 17

Vol. xi. No. 5.

May, 1911. 1d.

A magazine "to testify the gospel of the grace of God,"—how that Christ died for our sins—for 'this we may know, if, by grace, we are heavy laden ones—according to the Scriptures, and that He is now at the right hand of God, soon to return to receive His people, and to have His enemies as His footstool. Man's ruin, Christ's redemption, the Spirit's quickening, the importance of godly obedience, the Judgment Seat of Christ, the eternal judgment of those who will be cast into outer darkness—these words are not merely words to those saved by our Triune God, and who would please Him.

EDITED BY

PERCY W. HEWARD.

"Nicodemus saith unto Him, How?" John iii. 4.

"Nicodemus answered and said unto Him, How can these things be?" John iii. 9.

"Then saith the woman of Samaria unto Him, How?" John vi. 9.

"The Jews therefore strove among themselves, saying, How?" John vi. 52.

"The Jews marvelled, saying, How?" John vii. 15.

"By faith we understand." Heb. xi. 3.

"If any one will to do His

will, he shall know of the doctrine." John vii. 17.

"The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them because they are spiritually discerned." 1 Cor. ii. 11.

"It is the Spirit that quickeneth." John vi. 63.

"When I thought to know this, it was too powerful for me, until I went into the Sanctuary of God: then understood I." Ps. lxxiii. 16-17.

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## A WORD OF INTRODUCTION.

"THE Word of our God shall stand for ever" (Isa. xl. 8), and it is our desire that it may have free course (2 Thess. iii. 1), through this little messenger. Pleasing man is out of the question, but we would commend ourselves to every man's conscience in the sight of God. Our longing is that He may edify His own, and draw sinners unto Himself through this herald of *His truth*. It may be that many a reader feels dissatisfied with a life of much backsliding and wandering: the food and medicine of the Word here set forth may be used to build up. But there must be no parleying with sin, no excusing of disobedience, no defence of the fear of man bringing a snare, no allowance of procrastination. Shall blood-bought ones grieve the Holy Spirit of God?

It may be that some readers are feeling for the first time a need of God. A sense of sin is being granted, a view of grace is being given too. The Spirit's quickening work is at the root.

## HOW SOLEMN IS THE THOUGHT.

How solemn is the thought of judgment near!  
The wrath of God *must* fall, and man *must* fear—  
Yet now, quite careless, many go their way,  
Unmindful of the great and coming Day.

How solemn is the thought of wrath from God,  
For those unsheltered by the Saviour's blood:  
Persistent in their path, they soon will find  
The awful end, to which they now are blind.

How solemn is the thought of conscious pain,  
Eternal torment, freedom ne'er to gain,  
Yet men would choose the vain delights of earth—  
Choose *second* death, and mock at second birth.

How solemn is the thought of wrath for aye,  
God will not take the holy curse away,  
His righteous retribution still remains,  
Men will abide in everlasting chains.

Yet now the gospel of the grace of God  
Sounds forth forgiveness by the Saviour's blood  
The lost are welcomed to the Saviour now,  
And in God's presence they may humbly bow

How free such love: how wondrous is God's plan:  
He welcomes gladly each heart-broken man:  
The proud self-righteous ones will keep away,  
But God receives the helpless day by day.

## WORDS OF ENCOURAGEMENT.

### David Encouraged Himself.

How did God's servant of old encourage himself? Trials surrounded. The people spake of stoning him. What could be done? All human ingenuity falls short in such an emergency. But David remembered the Lord his God. And then that gracious Lord, Who had righteously refused to answer Saul (1 Sam. xxviii. 6) instructed the humble enquirer (1 Sam. xxx. 8). We thus see a beautiful dependence, and a godly lack of self will. Oh that we may be enabled not only to read this history but to illustrate the simple trustfulness in God.

It is well always to search ourselves when trials come. It is well to be brought low, and to learn painful lessons. Chastisements are many, but never too many. Happy are we if we are led by means of problems to know the Lord's teaching (Ps. xciv. 12), and to feel our failure, and thus to be preserved from the condemnation of the world (Ps. xciv. 13, 1 Cor. xi. 32). It is right to heed God's reproofs: we must not make *light* of them. But we must also check any tendency to *faint* when rebuked by Him: Satan would drive us to one extreme or the other. Let us mourn *all* sin, but praise for all grace. Let us rest in the Lord, and never complain. Let us be cheerful, when surroundings seem cheerless. Let us be patient, when there is an inclination to be impatient: let us deal sternly with the beginnings of sin, and, rejoicing evermore, glorying in tribulations also, let us encourage ourselves in the Lord our God. From Him cometh our help. He will not suffer us to be tempted above that we are able.

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

THE COMING OF THE LORD; AND ITS BEARING ON DAILY AND ASSEMBLY LIFE.

DEAR FELLOW BELIEVERS,

*Truth* is very precious: to believe a *lie* is to be in a very sad condition. But *truth* in the head alone means *greater judgment*. Oh how full is God's mercy if we, undeserving sinners by nature, have received "the *love* of the truth" (2 Thess. ii. 10), and if, by the same mercy, illustrating the link between truth and *godliness* (Tit. i. 1), we know the appointed purification by *obeying* the truth (1 Pet. i. 22). It is a wondrous privilege to believe and delight in, and seek to carry out the will of *Gcd*. No earthly advantages can compare with pleasing *Him*. Nothing is equal to the honour of glorifying *Him*. Human pleasures are not only unsatisfying, they have small results, even

as Holy Scripture says that bodily exercise, for example, profiteth little. But to walk with *God* is a dignity beyond expression, to follow His directions is to do things which have tremendous and blessed consequences. The foolishness and wickedness of sin are seen more clearly, as we seek to realize in increasing measure, and by the Holy Spirit, the opportunities set before a child of God—a blood-redempted *rebel*, now a willing servant.

During the last eighty years a special stress has been laid by many on the coming again of our adorable Lord. Doubtless some saved ones all along the ages were granted heart-anticipation of "that blessed Hope," and not a few, in tribulation and distress, learned the more fully to "love His appearing." But, in condescending love, God has been pleased to illustrate Dan. xii. 4 in the last days, and to emphasize, *amid* fulfilling prophecies, that "the Coming of the Lord draweth *nigh*." He has deigned to make clear that the bright, though solemn, prospect of that Appearing is the *hope* of His redeemed, and *not death*, albeit those who sleep in Jesus will God bring with him. Many a believing heart has been comforted by the promise "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump" (1 Cor. xv. 51, 52). Not that there is, or should be to us, a "fear of death," for life and immortality are brought to light through the Gospel (2 Tim. i. 10). But the hope set on Christ, and of seeing Him, and appearing in glory with Him, is *the hope that God sets forth*, and *therefore* it is the delight of His faithful ones. Moreover, death is an enemy, and it remains a reminder of sin, and the unclothed spirit is still waiting (2 Cor. v. 4): hence there is a peculiarly comprehensive cry in valuing the joy of the Lord when the result of His atoning work shall be more manifested! Then we shall see more fully the travail of His soul, and then shall be the redemption of the body," and the swallowing up of *mortality*, so often felt in the earthly *tabernacle*, and "earthen vessel" which we now possess to use for *God*.

In connexion with this wondrous future there should be godly exultation, but Satan will ever seek to turn in some way those who know the Lord from the right attitude of deep solemnity, and often would strive to introduce a large measure of "sentimentalism." The thought of meeting the One Who died for us *should* make our hearts rejoice, *if* we love Him and are keeping His commandments, but we must rejoice with trembling (Ps. ii. 11), and *never forget* the Judgment S. a: of Christ (2 Cor. v. 10) where, as 1 Cor. iii. shows, every man's work shall be declared. "Suffering loss" is *too real* a fact to be ignored. God's righteousness, as well as His love, *must* be unveiled, and the hidden things of darkness must be brought to light. It is true that only redeemed ones will be present there, the rest of the dead being not

raised till the thousand years are finished (Rev. xx. 5). And salvation for such is and will be a settled fact (1 Cor. iii. 15), but the Divine teaching as to some being shamed away (1 John ii. 28) is heart-searching, and it rebukes any lightness. Do we not want a full reward, to hear the Lord's "well done," and to enter His joy?

Further, the Lord has in grace disclosed, through His Word, many future events, that we may discern "the signs of the times," and, in holy separatedness, wait and witness more and more faithfully. The rebuilding of Babylon, the supremacy of a personal Antichrist, the returning of many Jews to their land, and similar certainties are plainly prophesied, as preliminaries. Not that our eyes are to be fixed on them. Peter was told that he would become old and die (John xxi. 18, 19), yet the early church, and the apostle himself, had a steadfast hope in the Lord's near Coming. Love is stronger than "human reasonings," and intervening events are a check to presumption and natural faith, but not to that which is from above. Hence the revelation thereof, as in Matt. xxiv. 29, constitutes a test that children of God may be kept from a merely worldly enthusiasm or earthly expectancy. But the study of the order of prophesied occurrences has been misused to cause speculation among some, and a dangerously unspiritual forgetfulness of the Lord Himself among others. It is most important not to make the Word of God into a mere history book of past and future. We must not encourage a temperament that exalts curiosity, or a mind that simply treasures and boasts of "information." All Scripture is profitable for doctrine and reproof (2 Tim. iii. 17). In the Word of God we, like Jeremiah, must find our food (Jer. xv. 16).

Much has been said above that suggests and enforces continual spiritual use of graciously granted knowledge. All God's Word is practical. But in special reference to this subject, let the attentive and humble minded reader notice again the link of prophetic research and godly living in Titus ii., and 1 John iii. 2 Timothy demonstrates that the one who loves the Appearing of Christ will not love this present age. If we are as men that wait for their Lord, our daily life will become one solemn preparation. A lackadaisical manner will be prevented. A settling down will become an abomination. The thought of holy intensity will characterize everything. Each moment will be viewed as a solemn trust and responsibility, and the glory of God will be a real and ever present thought. Daily business will not be neglected, but it will never become an absorbing and self appointed centre. All things will be done unto the Lord, and thus there will be a manifestation of those graces, and detail acts of service which are well-pleasing unto Him. The love of money will be set aside: laying up treasures on earth will be

viewed in its true character, and the unwisdom of sin will be so apparent that the believer will be ready to say with heart-conitriteness, "Why did I not see this before?"

And may we not go further? When God in mercy works individually, He often works collectively. When Ezra wept, others were gathered. The Holy Spirit never approves of methods that make mere units, though separation from error is a godly necessity. If we are looking for the return of Him Who so lovingly took our place under wrath, shall we not seek the reviving of Rev. xii. (parallel with the temple of Joshua and Zerubbabel) to which He will come? Shall we not desire to have spiritual "households" as depicted in Matt. xxiv. 45, 46, and shall we not recollect the words of Rev. xix. 7 concerning the Lamb's wife making herself ready? How can we, in the light of the sure Word of Prophecy, tolerate an abiding in Christendom when we are looking to behold Christ? Nay, let there be—there must be—a going forth to Him without the camp, and thus the united praise of an assembly, showing forth of His death till He shall come (1 Cor. xi. 26), and an increase of gathering together (Heb. x. 25), a holding of the commandment (1 Tim. vi. 14), as to aloofness from socialism (1 Tim. vi. 3), and from politics (1 Tim. vi. 13 with John xviii. 36) and from worldliness, by remaining in Scriptural surroundings. It is in connexion with the Blessed Hope that Timothy is urged to do the work of an evangelist, including the planting and guidance of assemblies, in 2 Tim. iv. And Revelation urges church reform in chapters ii. and iii., with the holy prospect ever before the obedient reader.

Shall we not, humbly and earnestly noticing God's teaching in this, and remembering the ardent longing of old time saints for Christ's first Coming—shall we not, being awakened from sleep, live as those who are of the day, and, entering into the last prayer of Scripture (Rev. xxii. 20), seek more fervently and consistently and patiently to occupy, till our Lord shall come (Luke xix. 13)?

Yours by changeless grace, and "in Him," and in hope of "that Day," PERCY W. HEWARD.

Pharaoh said "I have sinned" (Ex. x. 16).  
 Balaam said "I have sinned" (Num. xx. 34).  
 Achan said "I have sinned" (Josh. vii. 20, xxvi. 21).  
 Saul said "I have sinned" (1 Sam. xv. 24).  
 Judas said "I have sinned" (Matt. xxvii. 4).  
 But there was no true repentance. What a contrast was David's confession of sin, when he said "I have sinned" (2 Sam. xii. 13, xiv. 10, 17, Psa. li. 4).  
 God's servant Job said "I have sinned" (Job vii. 20). And, "Behold I am vile" (Job. xl. 4).  
 The younger son said "I have sinned" (Luke xv. 18, 21).

## THE CHILDREN'S COLUMNS.

## LITTLE.

I WANT us to look, dear boys and girls, at some of the passages in God's Word where the word LITTLE occurs. We read in 1 Cor. v. 6 "A LITTLE LEAVEN leaveneth the whole lump." This makes us think of Matt. xiii. 33. We are told in a parable that a woman took LEAVEN and hid it in three measures of meal, and thus all was leavened by it. I wonder if you know that LEAVEN in the Scriptures is always a type of evil, and it works secretly and in the dark. That is how sin works, and thus it is that sinners love the darkness (John iii. 19). When God commanded Israel of old, through His servant Moses, to offer unto Him offerings, He specially arranged that some were to be without LEAVEN. These offerings were types of the Lord Jesus, Who was without sin. Yet in His love He became a perfect sin-offering for His people. You will remember too that the animals which were types of the Lord Jesus had to be "without blemish." From the work of A LITTLE LEAVEN we learn how evil spreads; as we read in Eccl. ix. 18, "One sinner destroyeth much good." In James iii. 5-8 we read about the tongue, and how, though it is a LITTLE MEMBER, it is "A LITTLE FIRE . . . and it is set on fire of hell." So we see by this how much harm a little thing can do. One spark can soon make a big fire and be very destructive. So the tongue can do such a lot of harm. Then in Song of Solomon ii. 15 we read about "LITTLE FOXES" and how they spoil the vines. We know that foxes are sly and artful. We are to learn from this how much mischief is done by little habits, but this even young people fail to realize. All these things show us the wickedness of sin. And I do trust that some of my dear young readers will, by God's Holy Spirit, be led to see their need of God's wonderful salvation.

Now I want us to look at 2 Kings v. 2. I expect you have heard about Naaman, and what a great man he was. Yet he was A LEPER. But God, through His prophet Elisha, was going to heal him. In Naaman's house there was a captive, out of the land of Israel, "A LITTLE MAID," who had faith in God's mighty power, and we know how it was through her that this great man was cured of his leprosy! So we see that A LITTLE MAID who has faith in God can be used by Him. We read in 1 Sam. ii. 18, 19, iii. 1, how that when Samuel was A LITTLE BOY he ministered before and unto the Lord, and later on was one of God's prophets. Then in the later Scriptures we are told that Timothy knew the Holy Scriptures from a child, and he grew up a useful servant of the Lord (2 Tim. iii. 15). Then in Matt. xviii. 1-6 we read how the Lord Jesus wanted to teach His disciples about being humble, for they thought sometimes

about being great. So Christ, we are told in verse 9, "CALLED A LITTLE CHILD UNTO HIM." THIS ONE BELIEVED in the Lord Jesus, as verse 6 tells us. And so this LITTLE saved one was to teach them, and others, that sinners must see that they are nothing.

In Rev. vii. 9 we are told by God of "a great multitude which no man could number," saved from all nations. It makes us so glad to know that so many will be saved. But we read in Luke xii. 32, the Lord Jesus said to His people "Fear not, LITTLE FLOCK, for it is your Father's good pleasure to give you the kingdom." So the company of saved ones, compared with sinners who go on in evil, are only "A LITTLE FLOCK," and they are despised, and rejected, if they seek to please the Lord and to walk in His ways. And among this little company of saved ones there are, I am thankful to say, boys and girls saved from the nation of Israel, as well as from Gentile nations. I do pray that many who read this message may be, if not already saved, soon brought to see their need of God's wonderful and eternal salvation.

Now I want you to turn with me to 1 Kings xvii. 9-16. I expect you all know something about this story of how wonderfully God provided for His servant Elijah, and the widow and her son, in time of famine. Verse 12 tells us that when she was met by Elijah she had only a handful of meal in a barrel, and "A LITTLE OIL" in a cruse. But she believed God's servant and did as he told her. And in verse 15 we are told that it lasted "many days." Oh how marvellously God works for those who trust in Him, and seek to obey Him. But none, whether young or old, can obey God till saved by His grace. To this end may God in His mercy work.

A LITTLE LEAVEN works much ill,  
A type of evil it is still,  
The little things oft lead astray,  
Turn young and old from God's own way.  
A LITTLE FOX the vine can spoil,  
Cause sorrow, labour, and much toil,  
A little thing much harm will work,  
When evil in the heart doth lurk.  
A LITTLE FIRE will quickly spread,  
The tongue is this, God's servant said,  
And it is set on fire of hell,  
The harm it does no tongue can tell.  
A LITTLE MAID can useful be,  
As in the Scripture we can see,  
Can trust in God, and in His might,  
And live for Him, in this world's night.  
A LITTLE CHILD, when saved by grace,  
Can serve the Lord, and seek His face,  
For Samuel, when a little boy,  
Served God obediently with joy.  
A LITTLE FLOCK, saved through Christ's blood,  
Both young and old made nigh to God,  
He calls them sons and daughters too,  
Through precious blood they are made new.  
A LITTLE OIL a widow had,  
But God to it did daily add,  
And so it lasted "many days,"  
For God is wondrous in His ways.

ARE YOU amongst God's numerous host?  
 Though young now saved, with nought to boast?  
 OR ARE YOU still far off from God,  
 Still going on destruction's road?

### “WITHOUT EXCUSE.”

HOW solemn are these two words, so clearly written in the Holy Scriptures (Rom. i. 20). It is easy now to make excuses, but the Day is coming when they will all be useless. Yet we are told in the parable of the marriage supper that, when all things were ready, “they all with one consent began to make excuse.” What an insult to the one who had bidden them. They were occupied with their own things, and thus they disregarded the invitation. Do we wonder that the one who had invited them was angry, and sent his servants forth to bring in the poor, the maimed, the halt, and the blind? Neither are we surprised that he said “None of those that were bidden shall taste of my supper” (Luke xiv. 16-24). The teaching is plain. This is a picture of God's wonderful message and how men despise Him and His Word. But listen to some other solemn words of God—“Because I called and ye refused . . . ye have set at nought all My counsel, and would none of My reproof, I also will laugh at your calamity, I will mock when your fear cometh” (Prov. i. 24-28). Yet, in view of such a statement by God, men trifle, and go on in their sins, unmindful of the dreadful future. For if God's love is great so is His wrath (Ps. xc. 11). And “it is a fearful thing to fall into the hands of the Living God” (Heb. x. 31). The Lord Jesus, when on this earth, said of some “If I had not come and spoken unto them, they had not had sin.” Not that they were not sinners, for it is written “All have sinned” (Rom. iii. 23), but they were holding to and adding to their sins by rejecting His witness. Hence the verse goes on “But now they have no excuse for their sin” (John xv. 22). And every one is, we are told, “without excuse.” Not only has God, in His mercy, given His written Word, through which He works by His Spirit (John xvi. 8, Rom. x. 17), but “the heavens declare His glory and the firmament showeth His handywork” (Ps. xix. 1, 2). Yet men are so blind that they say in their hearts “There is no God” (Ps. xiv. 1). They are so proud and boastful, saying, “with our tongue we will prevail; our lips are our own, who is Lord over us?” (Ps. xii. 4). Thus they go on and imagine all will be well. They forget that God sees and God hears all. Nothing is nor can be hidden from Him, Whose eyes are as a flame of fire. Though sinners may make excuses now, what will they do when they stand before God, the Righteous Judge of all the earth, Who will righteously punish sin? We have a solemn picture of what will happen in Matt. xxii. 1-14. There we have an unveiling of those who

imagine they will be in heaven without being born from above, and without the robe of righteousness which the Lord gives to sinners saved by grace! In verse 11 we are told that the king came in and he saw there a man *without a wedding garment*, “And he saith unto him, Friend, how earnest thou in hither, not having a wedding garment?” What excuse did the man make? None! for we read, “And he was speechless” (verse 12). There is the same thought in Rev. xx. 11-15. When unsaved sinners will be raised, and stand before God at *The Great White Throne*, they will have nothing to say, for they will be *without excuse*! Their own works will condemn them, and they will be silent before God. Oh, how solemn is all this. Yet few are concerned and solemnized by the awful, yet righteous facts of God's sure Word. May God, in His mercy, incline at least some to read the Scripture for themselves, to see if these things are written in God's Word, which is for ever settled in heaven! And oh that some may be brought to behold their need of God's wonderful salvation, through the blood of His beloved Son (Acts iv. 12).

“Who hath believed?” (Isa. liii. 1, Matt. xi. 25).  
 “Who can bring?” (Job xiv. 4, Isa. lxiv. 6).  
 “Who can say?” (Prov. xx. 9, Jer. xvii. 9).  
 “Who can make?” (Eccl. vii. 13).  
 “Who knoweth?” (Ps. xc. 11, John iii. 16, 36).  
 “Who shall lay anything to the charge of God's elect?” (Rom. viii. 33, 34).  
 “Who shall separate us from the love of God?” (Rom. viii. 35, 39).  
 “Who shall stand when He appeareth?” (Mal. iii. 2, 1 John iii. 2).

**1 Cor. xi. 17-34.** 17, Blessings may be twisted into real dangers. “For.” “First,” see 1 Tim. ii. 1. *Divisions* LEADING TO *heresies*, or self-choosings and party-spirit, that make meetings *unprofitable*. God's overruling brings out those “approved” (19). 20, 21, Not . . . for: the Lord's, his own. 22, A Church of God is *very* solemn: let not indifference be the revolt from man's ritual. 'Tis not a mere home, with familiarity, &c. 24, “My body which is for you”: what a contrast with *their* self-seeking. 25, Not after remembrance of *self's* pleasures. 26, “This bread”: not a *leavened* substitute. The two Comings linked. 27, The greater the privilege the greater the danger. 28, Examine, not gratify *himself*. 29, Literally, “For he that eateth and drinketh judgment to himself, eateth and drinketh not thoroughly *judging* the body,” *i.e.*, his own body: self must be kept under: fleshly desire of food was terrible in Eden and the wilderness (see Matt. iv.). 31, A solemn principle, applying *also* to the Judgment Seat of Christ. 32, Mercy. 33, Test patience and love. 34, Margin. Reputation of “fasting communion.” All should be in order: *love to Christ does not mean confusion*.

## TALKS ABOUT PRESENT-DAY NEEDS.—5.

### “TREASURE IN HEAVEN.”

THE Lord Jesus, Who knew the heart of man and the snare of earthly possessions, said to His disciples “*Lay not up for yourselves treasures upon earth . . . but lay up for yourselves treasures in heaven . . . for, where your treasure is, there will your heart be also*” (Matt. vi. 19-21). We see in these verses also how that treasures on earth are fading, and others can rob us of them. But if in heaven, they are secure, and for evermore. Thus the Lord Jesus encourages His people to live in the light of that Day, and so he exhorted the rich young ruler; but that one was unwilling to give up his riches, and therefore we are told that he went away sorrowful! Yet Christ had said “*And thou shalt have treasure in heaven*” (Matt. xix. 21). Alas, how easy it is to have and hold *treasures on earth*. How solemn are the words in Luke xiii. 16-21 concerning the one who laid up treasures *for himself here*. Those who store up for themselves on earth are really poor. But those who, by grace, *lay up* treasure in heaven are indeed *rich*. Oh that we may be wise and esteem the reproach of Christ, greater riches than the treasures of earth (Heb. xi. 26). It is not wrong to *lay up*, for Scripture commands this. But what are saved ones to *lay up*? Let Scripture answer! *God's Word in the heart* (Deut. xi. 18, Job xxii. 22, Prov. vii. 1, x. 14). We read about the fear of the Lord being treasure (Isa. xxxiii. 6). If saved ones, by grace, seek to *lay up* God's Law in their hearts, surely this will lead to true *laying up* for that Day. Solemn are the words of 1 Cor. iii. 10-15. May we take heed lest we “suffer loss.” It is easy to be *taken up* with earthly things, and to trust in our treasures here. If the Lord's people were more contented, and restful, what a testimony there would be to the people of this age (1 Tim. vi. 6-8, verses 9, 10, 17-19). Oh that we may not only lay up treasures in heaven once, but keep on *laying up* such a store (1 Tim. vi. 19). Thus shall we be a contrast to those of James v. 3. We are reminded how Hezekiah failed in showing off his treasures to those who came from Babylon (2 Kings xx. 13). Surely there is need in these dark days to be watchful, for Satan is still subtle. The Lord, in Matt. vi., gives the reason why His people should *lay up* for themselves treasures in heaven, as we read in verse 21, “*For, where your treasure is, there will your heart be also.*” Do we not want in these times, saved ones whose hearts and minds are on things above (Col. iii. 1-2)? God's Word is such a wonderful power that, if it is hidden in the heart, it will keep from sinning against Him (Ps. cxix. 11). And surely it will lead to seeking the things which are above.

Where are *our* treasures, dear fellow saved ones? Are they on earth? Then according to God's sure Word our hearts will be there also. May we not be deceived, neither let us deceive ourselves, as to where our possessions are. God says that what we each sow we shall surely reap (Gal. vi. 7, 8). And if we have our treasures here they will fail, and soon pass away. Oh that we may be warned and humbled, ere it is too late. We see, by Matt. vi. 21 how the *heart* is affected by our possessions, whether they be few or many. Hence the need to keep our hearts with all diligence (Prov. iv. 23), and to have no treasures on earth. The pilgrim attitude is necessary in this connexion (Heb. xi. 13, 1 Pet. ii. 11), for we are easily ensnared by earthly things. The pleasure seeking and worldliness of many who profess the name of Christ shows where the heart is. Also the conversation is a test (Mal. iii. 16). God's Word *in the heart* will influence the life, as well as “bringing into captivity every thought, to the obedience of Christ” (2 Cor. x. 5). And thus, and thus only, will the heart be on things *above*. May we confess our sins, and humbly seek to *lay up* for ourselves treasures in heaven. And may it be manifest that our heart is there also, that God may be glorified in all.



“*In the last days perilous times shall come*”  
(2 Tim. iii. 1-5).

“*Many false prophets shall rise, and shall deceive many*” (Matt. xxiv. 11-12).

“*Take heed that no man deceive you*” (Matt. xxiv. 4).

In these evil days, God is oft denied,  
May we watch always, in the Lord abide,  
On the Scriptures ponder, walk with God always,  
That we may not wander, in these evil days.

In these evil days, may we ne'er grow cold,  
But, by grace, always keep within God's fold,  
Near to Him abiding, though in this world's maze,  
Safe in Him confiding, in these evil days.

In these evil days, saved ones *must* beware  
Of Satanic ways, speeches smooth and fair,  
Teachers false are leading further from God's ways,  
Many such are heeding, in these evil days.

In these evil days, saints *must* watch in prayer.  
Satan's plan's amaze, sin is everywhere,  
But God will not alter His sure Word and ways,  
Let us never falter, in these evil days.

In these evil days, suffer saved ones *will*,  
But God works always, overruling ill:  
For His great salvation, let us humbly praise,  
Bow in adoration, in these evil days.

In these evil days, by God's sovereign love,  
Nought our souls dismays, seeking things above!  
Till the Marriage Supper, when on Christ we gaze,  
We shall surely suffer, in these evil days.

In these evil days, let us look on high,  
Trust in God always, Christ our Lord is nigh,  
Glory we shall enter, free from sin always,  
Christ Himself the Centre, in that day of days.

**SUGGESTED DAILY READINGS.**

"IF THE LORD WILL"—May, 1911.

|    | Deut.       | 1 Corin.   |    | Deut.           | 1 Corin.   |
|----|-------------|------------|----|-----------------|------------|
| 1  | iv. 14-24   | xii. 1-7   | 17 | x. 1-7          | xv. 39-45  |
| 2  | iv. 25-34   | xii. 8-14  | 18 | x. 8-16         | xv. 46-52  |
| 3  | iv. 35-40   | xii. 15-21 | 19 | x. 17-xi. 7     | xx. 53-58  |
| 4  | iv. 41-v. 3 | xii. 22-27 | 20 | xi. 8-21        | xvi. 1-9   |
| 5  | v. 4-15     | xii. 28-31 | 21 | xi. 22-32       | xvi. 10-18 |
| 6  | v. 16-26    | xiii. 1-7  | 22 | xii. 1-12       | xvi. 19-24 |
| 7  | v. 27-vi. 9 | xiii. 8-13 | 23 |                 | 2 Corin.   |
| 8  | vi. 10-21   | xiv. 1-12  | 24 | xii. 13-22      | i. 1-7     |
| 9  | vii. 1-8    | xiv. 13-22 | 25 | xii. 23-32      | i. 8-17    |
| 10 | vii. 9-16   | xiv. 23-28 | 26 | xiii. 1-11      | i. 18-24   |
| 11 | vii. 17-26  | xiv. 29-35 | 27 | xiii. 12-xiv. 2 | ii. 1-8    |
| 12 | viii. 1-9   | xiv. 36-40 | 28 | xiv. 3-21       | ii. 9-17   |
| 13 | viii. 10-20 | xv. 1-7    | 29 | xiv. 22-xv. 6   | iii. 1-8   |
| 14 | ix. 1-6     | xv. 8-20   | 30 | xv. 7-18        | iii. 9-18  |
| 15 | ix. 7-17    | xv. 21-28  | 31 | xv. 19-xvi. 8   | iv. 1-9    |
| 16 | ix. 18-29   | xv. 29-38  |    | xvi. 9-22       | iv. 10-18  |

It is a privilege to have the Word of God. But if we misuse it, or misuse it, what is the profit? Oh that we, if born again through the Word of God, may "search the Scriptures daily," and, like Jeremiah, find food and joy therein, to the honour of the Lord.

Learning "by heart"—1 Cor. i. 1-31. A verse daily.

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

Those who can Scripturally meet with others are much privileged. Those who cannot should yet be thankful to Him—but withal sorrowful, for ruin is a call to solemn contriteness of heart. The notes below will help patient students: "rush Bible searching" is neither reverent nor profitable. Activity may seem more pleasing, but it is equally important, and wonderfully precious, to sit at the Lord's feet, and receive of His words (Deut. xxxiii. 3). Oh that we may realize something of lost privileges, and now, with confession of sin (1 John i. 9) seek to possess our possessions, with personal blessing, and unto the glory of our God.

Deut. v. 27-vi. 8. Felt need of a Mediator, cf. xviii. 15-19. "We will hear and do": it is easy to promise, cf. Ex. xix. 8, John xiii. 37: we do not know ourselves. "Well said": but no obedient continuance. "Heart," vi. 5, see Jer. xviii. 9. All. For ever. All. Teach, do. As. To the right hand or to the left (Isa. xxx. 21): seeming contraries equal sinfully: some sin looks the opposite of sin, but it is sin. All. Live, well, land—people and land blest "in that Day"—see too Isa. liii. 10. VI. 1, Do, possess, Isa. i. 19. Your, thy. Fear, keep. Link of the Lord and His Word. All, twice in verse 2. As. 4, Note repeated stress on hearing. God, plural; Lord, singular. 5, And—mere knowledge is not enough, godly obedience must be linked. Heart-love. Might-love follows. 6, And. WordS. "Thine heart." A godly home, godly conversation. Consider margin: how much dulness, spiritually, etc.,

to-day. Thine. Eyes, Ps. cxix. 37. 7, Appropriate, when the Lord's will loved, and the heart, hand and home in harmony with Him. Gates: city aggregate of homes—spiritual parallel now: Scriptural order. Contrast with this passage the common ruin—almost a heart-breaking parody, if only we felt more.

1 Cor. xiii. 8-13. Love will continue through eternity: nothing of hatred, jealousy and pride then: imperfectness removed: how bright the prospect: is it ours? Prophecies and tongues preparatory. Prophecies will come true\*: part-knowledge will be followed by that which is complete. Child, rather "infant": we ought not to remain infants, but be full grown, spiritually (1 Cor. iii., and Heb. v.): yet compared with our eternal position that of the most godly and advanced child of God is infant like (cf. Phil. iii. 12, 15: twofold use of word "perfect"). 12, We see darkly—the apostle included himself: the most Scriptural saved ones of the present dispensation have not approved contrary boasting: we know not what we shall be: wonderful surprises. We must expect mysteries now, God's Word is beyond us. What a glorious "then": cf. 1 John iii. 1-3 13, Even as, cf. John xvii. 14. Emphatic "now"—contrasted with "then." Greater than these, because abiding (cf. xii. 31) and inclusive.

Deut. ix. 1-6. "Hear" again. Thou, unity. Greater—self confidence rebuked. Faith looks at difficulties: there is no faith in boldness through indifference or chosen ignorance: faith is tested. The Lord thy God—greater than the Anakim—and what are our difficulties before Him? Consuming fire, Heb. xii. 29, but this thought solemnizes us also. Thou shalt drive: we must act, though God's working is first. "As." Thine heart, beginning of sin, note Prov. iv. 23. 4, If we have received blessings, all are by grace: if judgments are given, all are deserved. What full wickedness, Gen. xv. 16. 5, How this repetition suggests naturally tendency to boast. "Perform the Word": yes, the Word of our God shall stand for ever: the gifts and calling of God are without repentance. 6, A further repetition: grace ever humbles, cf. vii. 7, 8. How stiff-necked is man by nature: there is no bowing down: saved ones should be a holy contrast: what manner of persons ought we to be.

1 Cor. xv. 8-20. Born anticipatorily of the spared remnant of Israel, 1 Tim. i. 16: how miraculously will they be saved when the Lord appears in glory: ah, all salvation is a miracle. 9, Sins before salvation (a) affect memory, (b) influence ministry, (c) can be graciously overruled. 10,

\*1 Pet. i. 11, 12, 2 Pet. i. 21 show how "prophecies" imply incompleteness: in eternity the redeemed will ever speak absolute truth without a special impulse: all by grace.

Grace for salvation and for service—grace into, grace with—boasting shut out. Not in vain, 58. 11, So *i.e.*, (a) by grace, (b) emphasizing the resurrection. Fellowship in ministry. "Some," Gal. i. 7: Satan always seeks to overturn God-appointed *unity*. 14, 15, The consequences of a lie: holy plainness to rebuke. 17, Christ's resurrection the prophesied evidence of sacrificial *acceptance*: yes, for us. 18, Another dire consequence—tabulate these, *cf.* Christ's method, John viii. 35. 19, Pitiable, deluded ones: this passage, though holly ironical, suggests incidentally how saved ones *should* suffer. 20 All preceding verses make a background for the triumphant, praiseful declaration (*cf.* Rom. iii. 4, 6), the apostle's joy shines throughout the chapter: oh for more gratitude and expectancy. Christ is risen: may we live as those alive, and look for "that Day."

**Deut. xi. 22-32.** Note preceding context with ch. vi. Diligently keep—the word twice in Hebrew, *cf.* dying thou shalt die: oh that *we* may keep, inwardly and outwardly, the Word of the Lord. *All. Them, the Lord. Do, love, walk, cleave.* 23, The blessings of simple obedience, yet we must not bargain with God. 24, God gives, faith claims. "Your." "As He hath said," Ps. cxxxviii. 2, 2 Sam. vii. 25. 26, Two, only two, alternatives. 27, 28, What a contrast: how real is God's curse: how blest are we, if Christ was made a curse for us, Gal. iii. 13. 29, *Continuous* reminder. Two mountains, both blessing and curse heavenly, from the Lord. 31, Thus the very word of warning and the naming of mountains included a promise of getting into the land. Ye shall pass, the Lord your God giveth, ye shall observe. All: modification is a terrible sin, xii. 32: are we sufficiently concerned as to *all* the Word of the Lord?

**1 Cor. xvi. 10-18.** Timotheus: one who "honoured God." Note *loving care*. Timothy fearful, 2 Tim. i. 4: God can use. The work of *the Lord*. "As," Phil. ii. 20-22. 11, *Tendency* to despise, 1 Tim. iv. 12. I look for him: close fellowship: ever keeping in touch, 2 Tim. iv. 2, Tit. iii. 12. Brother—affection, specially manifest in connexion with Apollos. "His will," holding back. 13, Holy enthusiasm. We cannot *stand* unless we *rise*, as the word "watch" signifies: may the Lord in mercy keep us from spiritual sleeping, 1 Thess. v. 6. 14, Strength, in 13, does not hinder love. House, fellowship. Firstfruits, tested. Ministry: evidently caring for manifold needs: what loving interest unveiled, *cf.* Rom. xvi. 23, etc., etc. 16, Recognition. "With." Labourer, 1 Thess. v. 12, 13, 1 Tim. v. 17. 17, Holy gladness in meeting, *cf.* arrival near Rome, Acts xxviii. 15. 18, Holy refreshment: ah, this had been *lacking*, 17. "Acknowledgement." "Such" — samples, principle *still* applicable: do we remember this?

**Deut. xiv. 22-xv. 6.** "Truly tithe": "tithing thou shalt tithe": the heart must act before the hand: actions twofold. All: no deceit can be allowed, Acts v. "Thy," yet the Lord's. And thou shalt eat, blessing and joy linked with obedience. *Fellowship* with God implied by eating, and by the mention of a *place chosen by God*. "That thou mayest learn": each act of real submission brings further teaching: so the Lord's Table (to take a parallel eating), if *rightly* partaken, brings real blessing: but if *wrongly* partaken, there is judgment even on a believer (1 Cor. xix. 29 marg.): thus in everything notice stress on *God's* choice. 26, *Lusteth*, old English, longeth. "Before the Lord." *Thus* rejoicing. 27, *Cf.* 1 Cor. ix. 14: peculiar service unto the Lord *off* means a peculiar giving up. 29, Love taught: selfish giving to those who could recompense, or unwise giving to the idle, not commanded. "That": further blessing. XV. 1, A week of years. 3, Emphasizes Eph. ii. 12, 19. 4, Marg.: and Ps. lxxii.: how the poor and needy will be blessed in "that Day." 5, Only—warnings everywhere. Commandments. "This Day," in the wilderness, before in the land: the Lord's abiding Word: *immediate* stress on loving obedience (Ps. cxix. 60) etc.

**2 Cor. iii. 1-8.** Are we beginning, *i.e.*, in ii. 16, 17. 2, Ye are the evidence of our work, we do not need an "introduction" to you: a loving rebuke. 3, *Christ*: self-boasting not allowed even in this context. *The Spirit*: another lesson against pride. Tables: how we should *love* God's law and will: how important to have His arrangements in our *hearts*. 4, *But* such a confidence is not through you, or through self, it is through Christ: the Corinthians did not seem to be such "letters" before all: a gracious reproof. 5, Further help to humility. 6, Sufficient: the rendering "able" loses the stress, and may also suggest pride to some. Not of the letter—the law: but of the Spirit—the new covenant. *The law kills*: *cf.* Gal. iii. 21: man is *such* a failure: how wondrous is grace. *Maketh* alive: then men are dead! 7, Another name of the law, so in 9: God's works are glorious, but how solemn is this sidelight on man's ruin. *May* we be humbled to God's glory. *A misinterpretation* attacks the *literal* meaning of Scripture, and thinks spirituality is "fear": here is pride: the context, and the words "giveth life" (6), and a godly walk refute this sinful teaching, which equally lays hold on verse 17 (see Jude iv.).

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

# THOUGHTS FROM THE WORD OF GOD

A MONTHLY HERALD OF THE TRUE MESSAGE.

“Thy Word is Truth”  
JOHN. 17. 17

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Unto the Lord's glory would we make known the Lord's Word. "The Lord knoweth the thoughts of man, that they are vanity" (Ps. xciv. 11). "Every wind of doctrine" may be blowing awhile, but "the Word of our God shall stand for ever," and the "doctrines of men" shall be, even as unsaved men, "like the chaff which the wind driveth away." For ever is God's Word settled in heaven. No times and circumstances can change that. Covenant-salvation for lost sinners by the precious blood of Christ from eternal judgment must be emphasized, in the Holy Spirit.

EDITED BY  
PERCY W. HEWARD.

"If thou doest not well, a sin-offering leeth at the door" (i.e. the one way, into God's presence, for sinners) Gen. iv. 7.  
"The door of the ark . . . Noah entered . . . the Lord shut him in" Gen. vi. 16, vii. 13, 16.  
"The Lord will pass (pause) over the door" (only where the blood was) Ex. xii. 23.  
"The door was shut" Matt. xxv. 10.

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"The altar that is by the door of the tabernacle of the congregation" Lev. i. 5.  
"A door of hope" Hos. ii. 15.  
"Then said Jesus unto them again . . . I am the Door; by Me if any man enter in, he shall be saved" John x. 8, 9.  
"Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of Glory shall come in" Ps. xxiv. 7, 9.

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## A WORD OF INTRODUCTION.

THE Scripture is the text-book of God's believing people. They do not want man's addition or tradition. The precious Word He has given is enough; His arrangements need no modification. Scripture is a beautiful answer to the prayer of Ps. xxvii. 11, "Lead me in a plain path." Concerning His utterance, the Lord of all wisdom says "All the words of My mouth are in righteousness; there is nothing froward or perverse in them: they are all plain to him that understandeth, and right to them that find knowledge" (Prov. viii. 8, 9, see Hos. xiv. 9). Across the Book of God it may be written "The secret things belong unto the Lord our God: but those things which are revealed unto us and to our children for ever, that we may do all the words of this law" (Deut. xxix. 29). And again "If any one will to do His will, he shall know of the doctrine" (John vii. 17). With a desire that God may lead many of His dear children to study His Word reverently, and without pre-conception or prejudice, simply having a longing

to please Him, is this issue sent forth:—and that sinners may be saved, and both these blessings be unto His glory.

## "The Gospel of the Grace of God" (Acts xx. 24).

GREAT is the grace of God to sinners shown,  
Great is the grace of God by saved ones known:  
He chose the worthless, made the lost His own.  
Nought good in "self" can any saved one see,  
God's sovereign grace was all—entirely free,  
How full of praise His own elect should be.  
Christ died for sinners—all deserving hell—  
Not one had righteousness whereof to tell,  
Truly He hath in love done all things well!  
The Holy Spirit quickens sinners dead,  
Dead in their heart, by Satan gladly led,—  
Since 'twas for such His blood the Saviour shed.  
Here is a call to humble praisefulness,  
God chose in love and deigned the lost to bless,  
And in His grace they everything possess!  
How can the people of the Lord delight  
In pleasing self? Nay, His by glorious right,  
They must obey, with joyfulness and might.

## WORDS OF ENCOURAGEMENT.

Deuteronomy xxxiii. contains many messages that *cheer* the believing heart. It is there we read of "the beloved of the Lord," and of Naphtali "satisfied with favour, and full with the blessing of the Lord." Nor are we surprised to find the outburst of praise at the end "There is none like unto the God of Jeshurun. Happy art thou, O Israel; who is like unto thee, O people saved by the Lord" (verses 26-29). The wondrous love of God to the people He chose has a wondrous counterpart. In *grace* He has His eternally elected and spiritually saved people *now*, and if we, heart-broken and humbled, have fled to the Lord Jesus, we are among them. Nothing can compare with the blessedness of everlasting salvation, to "the praise of the glory of His grace."

And Deut. xxxiii. comes after Deut. xxxii.—the words written *against* the nation (xxi. 26). The Lord's love is so amazing: but it is never against His holy righteousness. He cannot contradict Himself. Yet He loves. The history of Israel is difficult to understand unless we are humble-minded, and patiently thoughtful, and led by the Holy Spirit, because at times we see the nation saved out of Egypt and afterwards destroyed, as a type of professing believers (Jude 5): at other times we have before us those eternally redeemed. As a *people* Israel were everlastingly elected: *individually* many of them had temporary and outward privileges. In both connexions "love" is explained—whether directly or indirectly—and if *we* are the Lord's loved ones, knowing this by desires after Him, let us love Him, ever love Him, because He first loved us (1 John iv. 19).

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

### TRUE BROADNESS.

DEAR FELLOW SAVED ONES,

In the tender mercy of our God, we call Him Father, and seek to worship Him in spirit and truth, delighting in that good and acceptable Will of God. Raised from the dungeon and grave of sin, brought near by the precious blood of Christ,

**our life's concern is to please Him.**

For doing this He has not only quickened us, but granted unto us the working of His Holy Spirit, and the food of the Word, that we may, in every way, be equipped to bring Him glory in this dark and sinful world. If we fail, how we need to be humbled. If we did not fail, we should only do our duty and reach the *goal* of bringing *Him* glory, and therefore glory for self would *still* be unfitting.

Thus too, any measure of spiritual success and prosperity is simply "to the praise of the glory of His grace."

### Boasting is shut out.

What manner of persons ought we to be? The more one meditates what we were, *and* what we are:—the more one longs to realize what we deserved, *and* what we have received (and what we shall receive):—the more does the redeemed heart long after a high level of godliness, and everything else seems unreasonable, and wicked, yea unbearable, and almost impossible.

Yet there are *many* attractions away from the Lord against which we need to carefully guard ourselves, *by His grace*. One of the most successful, alas, is in connexion with *broadness*. This may appear to be of two varieties—(1) in doctrine, (2) in practice. It is for us to have our senses exercised to discern good and evil, and thus to detect, with loathing,

**this sin of separation from God,**

even when it comes in dazzling disguises. Let us not be deceived, "for Satan himself is transformed into an angel of light" (2 Cor. xi. 14).

It is *unpleasant* to be called narrow-minded. The epithet is a blow to *pride*. But why should it be unpleasant? If a madman calls us mad, do we pity ourselves or him? *Who* call us narrow-minded? Do not those who take the position of enemies of God? It is well to be rejected with Him. Is not this part of the reproach of Christ? Was there not something of this in days gone by?—"How knoweth this man letters, having never learned?" (John vii. 15)—"Have any of the rulers or of the Pharisees believed on Him? But this people, who knoweth not the law are cursed" (John vii. 48-49)—"Thou wast altogether born in sins, and dost thou teach us?" (John ix. 34)—"They perceived that they were unlearned and ignorant men" in Acts iv. 13, implies that there was a tendency

**to treat the apostles of Christ with contempt.**

The world has not improved in this: still the world by its *wisdom* knows not God. There may be an advance intellectually in some ways, but He is not sought, hence His people are despised and rejected of men. The servants are not above their Lord.

The true breadth of thought is that which *includes*, that which is *governed by* the unchanging thoughts of God. "The counsel of the Lord standeth for ever, the thoughts of His heart to all generations" (Ps. xxiv. 11). On the other hand, "the Lord knoweth the thoughts of man, that they are vanity" (Ps. xciv. 11). Is it not

**a real breadth**

to behold His *everlasting* purposes, and to rejoice in His ways, which are past finding out? How

*narrow* is the atheism which shuts God out of that which He has created. How *narrow* is the thinking which puts Him in a secondary place. He upholds all things by the Word of His power, He can do everything. The breath of all is in His hand. His power and His laws are seen in the miracles and the laws of nature; and when we come to the doctrine of salvation, how narrow is that scheme which has no room for the Lord's planning, the Lord's providing, the Lord's applying, the Lord's exaltation. The child of God can afford to bear the scorn of those who know Him not, and to feel tenderly sorry for such.

Particularly does the charge of narrowness assert itself when one *denies*

#### the Kaleidoscope Criticism of the Bible.

The opinion of scholars (like the consensus of the fathers), is a shifting sand: yet men invite us to leave the *terra firma* of "Thus saith the Lord." They can demonstrate *no* error in the original Scriptures, but, nevertheless the human mind, which likes nothing greater or surer than itself, rebels, and it is considered a mark of education to *keep on changing*. From every standpoint, except that of sin, the foolishness of man is seen. The iniquity which does not like to retain God in knowledge (Rom: i. 28), has refined illustrations to-day. It is for us to mourn over these things, but we dare not yield to those who have not yielded to the Lord's authority, nor accept

#### their stone in place of His bread.

Somewhat similarly, we are specially accused of narrowness in connection with the comparative study of religions. All systems are viewed by many as portions of truth. But the humble heart must sorrowfully assert—"The things which the Gentiles sacrifice, they sacrifice to *demons*" (1 Cor. x. 20). The schemes of men may contain perverted relics of truth, and refer to ancient facts like the flood, or be sugared with parts of Divine revelation to gain more deluding acceptances, but God has given one word, and

#### "No lie is of the truth."

Men by nature walk in a way that is not good—after their own thoughts.

And now, humbly grateful that the Lord has chosen us out of the world, we come to consider true and false broadness as to manner of life. Men actually plead for "Christian Wordliness," and for a mixing of *all*. Not a few who profess the name of Christ forget the command "Come out from among them, and be ye separated." They altogether ignore the Lord's own statement as to the *narrow way* in Matt. vii. 13, 14. The world is *not being converted*. The prophecies of the Lord Jesus indicate that His people ought to be

#### A Suffering Minority.

Why should we seek to alter *His will*? If, by grace, we take the path He has marked out for us,

in another sense, we have the *true* broadness. Yes, for His commandment is exceeding broad, (Ps. cxix. 96), affecting *every detail* of daily life and thus we have *many* companions (Ps. cxix. margin). Can that be a right or real broadness which embraces the world, and shuts out the Lord? But He will not permit this friendship unless there is obedience (John xv. 14). Hence the narrowest are indeed the broadest, for they have more of His communion, more knowledge of *Him*—

#### Who is worth more than all others and all else.

If we identify ourselves with those who are against Him, joining their societies, and seeking their favours, can we be said to love Him, or to have a tender conscience, and a jealousy for His honour?

In this connexion, we might refer to godly and lowly separation from the denominations of today. The thoughtful, prayerful reader will grasp the suggestion. The more we value the Lord, the more shall we know what to do. Failures are because

#### we forget what He is.

Oh that His Word may reach, and rebuke our hearts, and that we may not, as some in Malachi's day, complain of His service, and walk mournfully before Him, but rather esteem the reproach of Christ greater riches than the treasures in Egypt, because we have respect unto the recompense of the reward.

With earnest desire "in Christ," and *welcoming correspondence*,

Yours sincerely by the Grace of God,

PERCY W. HEWARD.



#### It pleased God—

To bless Israel (Num xxiv. 1, xxii. 12, xxiii. 8).

To make them His people (1 Sam. xii. 22, Deut. vii. 6-8).

To bruise His beloved Son (Isa. liiii. 10, Zech. xiii. 7).

That in Him all fullness should dwell (Col. i. 19, ii. 9).

By the foolishness of the preaching to save them that believe (1 Cor. i. 21, 23, 24).

God set the members, every one of them in the body as it pleased Him (1 Cor. xii. 18, Eph. i. 9-11, see Dan. iv. 35).

God was well pleased with His beloved Son (Matt. xvii. 5), and He alone could say "I do always those things that please Him" (John viii. 29, see 1 John iii. 23).

We resume a little record of some gifts "unto the Lord"—April 15th to May 15th—H.B., 4/22; J.R., 8/24; T., 4/6; H., 4/6; R., 21; P., 21.

## THE CHILDREN'S COLUMNS.

## GLADNESS.

THIS, I thought, dear boys and girls, would be a good subject for our little talk together, especially when the nation of England is *rejoicing* at the crowning of its new king. But every time there is the crowning of *another* king it speaks to us of death, as we think of the late king; and death first came into this world through sin. Oh, how solemn! Yet, amid all, men have a certain *gladness*, though all on earth passes so quickly: and this quickness you younger ones know, as well as those of us who are older, for the pleasures to which you look forward are soon over, and nothing lasts here. But I want to tell you, my dear young readers, about the *true joy* and *gladness*, which lasts for ever, and which God gives to saved sinners. There is so much in the Bible about *gladness*, but only those who have their sins forgiven, through the precious blood of Christ, can know *real joy* and the pleasures which are for evermore. God's servant David could look up and humbly say to God "Thou hast put *gladness in my heart*" (Ps. iv. 7). In Prov. xv. 13 we read "A merry (*glad*) heart maketh a cheerful countenance" and in verse 15 we are told that a good heart gives a *continual feast—it satisfies*. Then in Prov. xvii. 22 we see that a *glad heart* doeth good like medicine. Again in Ps. xvi. 9 we read how the Lord Jesus said "Therefore *My heart is glad*, and *My glory* rejoiceth." From Acts ii. 26 we notice that "*My glory*" means "*My tongue*." So if the heart is glad with a God-given *gladness* the tongue will rejoice. Of the precious Saviour, Who came down to this earth to live and die for His people, we read that He was "A Man of Sorrows" (Isa. liii. 3). Yet in Ps. xlv. we are told that God anointed with Him "the oil of *gladness*," and He will, in that future day, *rejoice* when His people are for ever with Him (Isa. liii. 11). Saved ones too will indeed be joyful then, with holy and everlasting gladness.

Even now, amid all that tries them the people of God can rejoice, though at the very *same* time they are sorrowful because of sin, and the sad condition of those who are still dead in their sins. Those who are unsaved, who love sin, do not feel their sins. How few, even amongst young people, are sorry for their own way!

Now I want us to look at 2 Sam. vi. God had commanded the priests to *carry the ark*, but in verse 3 we read that David put it upon a *new cart*, and God was righteously angry. He must be obeyed, and when Uzzah put forth his hand to touch the ark, because the oxen shook it, God smote him so that he died. Then David was afraid (verse 9), but when he brought the ark as God had commanded there was *gladness* (verses 12, 13). Then again we read of *gladness* when

Solomon the king was anointed (1 Chron. xxix. 22), and verse 3 shows why there was such rejoicing—God's servant David had set his affection on the House of God. Then again in the days of king Hezekiah there was much rejoicing, because of obedience to God (2 Chron. xxix. 30, xxx. 21). Israel were made glad in the days of Esther also, when God so wonderfully preserved and spared the nation (Esther viii. 16, 17, ix. 17, 19), but oh how the Jews misuse the remembrance of this time.

Now we will turn to Neh. viii. In this chapter we read how whole families were gathered together to hear the Word of the Lord read. It was in the open air: such a big meeting, and they listened attentively. Yes, even the children listened while God's Word was read, and though they wept as they heard God's Law they were soon made joyful, and there was *great gladness*. We are shown why, in verse 17, *i.e.*, because when they heard God's Law they were obedient; and in the future, when Israel shall be saved, there *will be great joy and gladness* (Isa. xxxv. 10). But they will be brought to feel and see their sins first. Then there will be such happiness. The earth, because of sin, is now full of sorrow, though it may appear to rejoice, but there will be such delights for those who are spared in that Day.

I do want some, at least, of my dear young readers to see their need of God's wonderful salvation, and thus to have *real joy and gladness* now, which will also last for ever. While we are told some will enter into the joy of the Lord, we also read that some will be in outer darkness, where there will be weeping and gnashing of teeth (Matt. xxv. 30). I wonder where those who read this message will be! Think of this, my dear young reader, amid all the rejoicing and excitement of these times, and do not *rest* while you are unsaved.

*Gladness* God gives to sinners saved,  
Though once they were by sin enslaved;  
Now gladness in the Lord have they,  
Who love the Lord, His Word obey.

*Gladness* :—because Christ Jesus died,  
He was for sinners crucified;  
Now in the Lord saved ones are glad,  
Though oft for sin they must feel sad.

*Gladness* :—though in this world of sin,  
God's joy His own have now within;  
Their sins are covered, they are clad  
With righteousness, which makes them glad.

*Gladness* God puts within the heart.  
His wondrous grace He doth impart,  
Such gladness too, and holy mirth,  
God gives to those of heavenly birth.

*Gladness* God gives the young and weak,  
Who by His grace His kingdom seek,  
Gladness of heart, which lasts for aye,  
But earthly joys soon pass away.

*Gladness* God's servant David had  
When he obeyed, then He was glad;  
When Israel too obeyed God's voice  
Before Him they did much rejoice.

*Gladness* God gives, mid all earth's tears,  
Till Jesus Christ Himself appears;  
Then saved ones with Him will be glad,  
With naught of sin to make them sad.

*Gladness* God gives to sinners saved,  
Though lost they were—by sin depraved!  
*Have you this gladness*, in God's grace,  
Through Christ Who took the sinner's place?

## A MESSAGE FROM GOD'S WORD FOR YOUNG BELIEVERS ESPECIALLY.

"A Witness for Me."

A Witness against thee."—Deut. xxxi. 19, 26.

**G**OD'S Word is not written to amuse. How frivolity can flourish in the light of His solemn truth is incredible:—ah, it does not flourish in that light, but only where there is the nominal acceptance of the salvation and revelation of God. The real, holy, serious and reverential joy of blood-bought believers must be carefully distinguished from the sensationalism and excitement of this flippant and shallow age.

God's Word is not written to amuse. We would repeat this. He is the God of all *grace*, and His wonderful love is therein revealed, but *judgment* is also brought before us. The Lord is a God to Whom vengeance belongs: He will by no means spare, nor excuse one sin. He is a God of truth, Who cannot lie. Hence in His goodness and forbearance He has given *many* preparatory warnings in the Scriptures, warnings often linked with invitations. The word "Beware" is not merely a word, when He utters it. But the present tendency is to make light of these things. Such sin God must hate, for He will bring *every* work into judgment.

For our own *spiritual profit*, if we have indeed passed out of death into life, and as a testimony to *others*, we need to emphasize *this*. Let us seek God's standpoint, for every other position involves separation from Him and real sin. Yes, all sin is real, and one of the *greatest* needs of to-day is a deeper sense of sin. When the Psalmist said his iniquities had gone over his head, and the apostle exclaimed "Oh wretched man that I am!—who shall deliver me from the body of this death," there was the expression of heart-feeling. Is there not something wrong when we can sin without a grievous pang, and can confess our sin in an almost off-hand way? What is *sin* before God? What did *sin* cost the Son of His love? How can we excuse and tolerate sin?

The words of our heading concern Deut. xxxii., a chapter to be taught to Israel. The *learning* of Scripture is a thing to be emphasized. God thereby witnesses concerning *Himself*, and such a witness must be against *man*, for whenever God is glorified, man is humbled. The pride and exaltation of man

to-day involves a fearful attack on the Lord, and *His* majesty, and *His* glory. "For *Me*—against *thee*": let these words ring in our ears.

If we look at Deut. xxxii. we shall see yet more the force of the Divine statement. There we have the Lord revealed as the Rock, a God of Truth, and the Most High. We read of His greatness, His making, His dividing, His finding, His leading, His scattering, His rendering of vengeance in a still future day. And we behold men—a perverse and crooked generation—waxing fat and kicking against His will, unmindful, trusting in idols, in anything except the Lord. The allusion of the Holy Spirit through Isaiah to this passage (i. 2, 4) intensifies our realization of its humbling instruction. Oh that we may not merely study and obtain a mental grasp of the passage but that our hearts may be brought down before the Lord. What a mercy that, when God gives a witness against men, at present He tells of salvation as well! Yes: to the ruined when, broken in spirit, they know their power is gone (Deut. xxxii. 36), and are at their wit's end (Ps. cvii. 27). Still He welcomes the lost, for "when we were without strength Christ died for the ungodly. But "the Day of the Lord cometh," and then shall He speak in His WRATH. Let us *not* forget *this* word.

## TALKS ABOUT PRESENT-DAY NEEDS.—6.

### QUIET WAITING UPON GOD.

**T**HERE is great need in these days of excitement not only to *be silent before God*, that He may mould us, but also to *wait* patiently upon Him, that we may be strengthened by Him (Isa. xl. 31). This we shall do, by God's grace, if, like those of Thessalonica, we have turned "to God *from idols*, to *serve* the Living and True God, and to *wait* for His Son from Heaven" (1 Thess. i. 9-10). It is not easy to be *quiet* with so much restlessness on every side. Believers need to be very watchful amid all the present excitement and enthusiasm of our nation. Let us beware, for if ever there was a need for more quiet waiting upon God, it is now. May the Lord graciously incline and enable. There will be much activity this year, and appropriately so from an earthly standpoint, for a nation should rejoice at such a time. But all are reminded of previous death, by the crowning of the present king; and death first came into this world by sin. Alas, how few realize this: but as redeemed ones we should remember this, and seek humbly to *wait before and upon* our God. It is His will that we should pray with real earnestness *for kings, and for all in authority*, that we may lead a *quiet and peaceable life* in all godliness and solemnity (1 Tim. ii. 2). But at this time we need

to be such a contrast with the emotional and superficial world, and thus we shall witness for our soon coming Lord, and the coming King of Israel and of the world, Who is verily "King of kings, and Lord of lords" (Rev. xix. 16). Oh that we, as those chosen out of the world (John xv. 19), and made nigh to God in the blood of Christ (Eph. ii. 13), may show that we are not of the world (John xvii. 14), though we rejoice to honour the king and powers whom God places therein. We are more easily influenced by the world's "festival-enthusiasm" than we imagine, hence the need for much *quiet waiting* upon God, that we may be kept in "peace, peace" (Isa. xxvi. 3, margin). Amid all the gaieties of this year, and this age, Satan is still subtle:—may we not be ignorant of his devices (2 Cor. ii. 11). There must be the absence of rush, if we would please our God. During national holidays let us take heed, for these are, more or less, times of temptation, even for saved ones. May we *wait quietly before and upon God*, that they may be holy-days. If we fail in this, we shall also fail in witnessing to the world. If God, in His mercy, *leads*, and by His Spirit, through His Word, teaches, surely we shall *wait* on Him day by day (Psa. xxv. 5); and those who *wait* on Him will not be put to shame, Psa. xxv. 3, lxix. 6. Of old, God said to Israel, "*Wait thou upon Me*" (Zeph. iii. 8. In Hosea xii. 6 we read, "*Wait on thy God continually*;" And we *must* do this if we would be kept, and guarded, and useful in these solemn times. We have many encouragements and blessing for those who *wait for God* (Isa. lxiv. 4, Lam. iii. 25). Yes, God will greatly bless those who *wait upon Him*. The Lord Jesus wanted His disciples *with Him* before He sent them forth (Mark iii. 13-14), and we must be with God—Shut in with Him (Matt. vi. 6) if we would know His Will, and receive strength for our daily duties, which should *all* and *always* be unto Him (Rom. xi. 33-36). May the Lord not only condescend to incline us to *wait upon Him* now, that we may be kept *quiet* amid the world's excitement, but to *wait upon Him* henceforth continually—that we may please Him. The Lord, speaking in Prov. viii. 34, still seems to say to us—"Blessed is the man that *heareth Me, watching daily at My gates, waiting at the posts of My doors*." Oh that we may thus live, unto His glory. It will not be easy, but let us take heed and obey the command "*Wait on the Lord*" (Psa. xxvii. 14). Then we shall surely *wait* for Him, who saith, "Surely I come quickly." Let us so love Him that with our hearts we may and shall say "Amen, even so, come, Lord Jesus" (Rev. xxii. 20).

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## MANY.

IN the Word of the Living God we read of *two ways*, and *only two* (Matt. vii. 13-14). From the beginning of life all go their own way (Isa. liii. 6) and love darkness rather than light because their deeds are evil (John iii. 19). But God, through the death of His beloved Son, Who gave His life a Ransom for many (Matt. xx. 28), in His love and mercy has brought many sinners out of darkness into His marvellous light (1 Pet. ii. 9). How such *should* praise Him, and seek to walk in the way "which leadeth unto life (Matt. vii. 14). Oh how solemn and terrible is the verse before, where we read of "the way that leadeth to destruction," and the last words in this connexion are heart-rending, "*Many there be which go in thereat*." These two statements should cause sinners to tremble; but, alas, most are so familiar with the words that they heed not the dreadful reality they declare. May God in His mercy cause *some* to be concerned as to their present and future condition before Him, Who is of purer eyes than to behold iniquity. It is indeed sad and solemn to be in the broad way that leads to destruction. In Matt. vii. 14 we are told that few find the narrow way, we have seen that *many* are in the wrong path. Then, in Matt. xx. 16, we have the solemn words "for *many* be called, but few are chosen," we might also notice Matt. xix. 30, "*Many that are first shall be last*." We see too, in Matt. vii. 22, that *many* who appear religious will be deceived by Satan, *right till the last*. For the Lord Jesus spoke thus—"Many will say to Me in that day (the future), Have we not prophesied in Thy name . . . and in Thy name done many wonderful works?" Listen to what He will reply to them—"And then will I profess unto them, I never knew you: depart from Me ye that work iniquity" (21). Should not such words cause *many* to tremble, to consider their ways, and their carelessness?

Then we are told in Luke xiv. 16-24 of a certain man making a great supper, and he *bade many*, but when all was ready, they *all* with one consent began to make excuse—what an insult! When the servants told their Lord, He was angry, and sent and called in the *poor*, the *maimed*, the *halt*, and the *blind* (21). This, a picture of what God does; for in 1 Cor. i. 26 we read, "*Not many wise men after the flesh, not many mighty, not many noble are called*," and we see why in 29. God saves those who are without strength (Rom. v. 6)—ungodly ones. Alas, *many* imagine they are fairly good, and thus go on, heedless as to that Day!

In 2. Pet. ii. 1-2, and Matt. xxiv. 5 we see that there will be *many false teachers* in these last days, who will deceive *many*, and *many* will follow them. God in His wonderful love has given His Word, but if *many* will not read it they must expect to be

wrong, and to follow wrong. And "the ways of evil," are ways of destruction, as the word "pernicious" means. What shall the end be of them that obey not the gospel of God?

Before closing let us turn to John i. 12, where we read of a *large number*, though the word used is different—"As many as received Him," i.e., many are brought to believe on the Lord Jesus! Yes, those who feel their sins are saved. Acts xiii. 48 says, "As many as were ordained to eternal life believed." We remember Mark vi. 56, "As many as touched Him were made whole." The blood of the Lord Jesus was shed for many (Matt. xx. 28, xxvi. 28), and in Dan. xii. 2 we are told that "Many of them that sleep in the dust of the earth shall awake, these to everlasting life (such as are in the narrow way). But the verse adds, referring to the rest of the dead (Rev. xx. 5), "These to shame and everlasting contempt." Oh how solemn! May God, by His Spirit, deign to work, and cause many to trust in Him, in these sad times.

**S**AVED BY GRACE  
(Eph. ii. 8).  
**S**TABLISHED WITH GRACE  
(Heb. xiii. 9).  
**S**EAK TO GROW IN GRACE  
(2 Pet. ii. 18, Heb. xiii. 9).  
**S**PEAK WITH GRACE  
(Col. iv. 6, Prov. x. 20).  
**S**ING WITH GRACE  
(Col. iii. 16, Eph. v. 19).  
**S**ERVE BY GRACE  
(1 Cor. xv. 10, Heb. xii. 28).

**SUGGESTED DAILY READINGS.**

"IF THE LORD WILL"—June, 1911.

|    | Deut.           | 2 Corin.    |    | Deut.         | 2 Corin.      |
|----|-----------------|-------------|----|---------------|---------------|
| 1  | xvii. 1-13      | v. 1-8      | 17 | xxv. 1-16     | xi. 10-17     |
| 2  | xvii. 14-20     | v. 9-15     | 18 | xxv. 17-      | xi. 18-30     |
| 3  | xviii. 1-8      | v. 16-21    |    | xxvi. 11      |               |
| 4  | xviii. 9-22     | vi. 1-10    | 19 | xxvi. 12-19   | xi. 31-xii. 8 |
| 5  | xix. 1-10       | vi. 11-18   | 20 | xxvii. 1-8    | xii. 7-14     |
| 6  | xix. 11-21      | vii. 1-8    | 21 | xxvii. 9-26   | xii. 15-21    |
| 7  | xx. 1-9         | vii. 9-16   | 22 | xxviii. 1-14  | xiii. 1-6     |
| 8  | xx. 10-18       | viii. 1-8   | 23 | xxviii. 15-27 | xiii. 7-14    |
| 9  | xx. 19-xxi. 9   | viii. 9-17  |    |               | Galatians     |
| 10 | xxi. 10-21      | viii. 18-24 | 24 | xxviii. 28-42 | i. 1-5        |
| 11 | xxi. 22-xxii. 8 | ix. 1-8     | 25 | xxviii. 43-53 | i. 6-10       |
| 12 | xxii. 9-30      | ix. 9-15    | 26 | xxviii. 54-64 | i. 11-17      |
| 13 | xxiii. 1-14     | x. 1-6      | 27 | xxix. 1-9     | i. 18-24      |
| 14 | xxiii. 15-25    | x. 7-13     | 28 | xxix. 10-18   | ii. 1-6       |
| 15 | xxiv. 1-9       | x. 14-18    | 29 | xxix. 19-29   | ii. 7-13      |
| 16 | xxiv. 10-22     | xi. 1-9     | 30 | xxx. 1-10     | ii. 14-21     |

It is a greater privilege to have God's Word than to have money. Yet we do not prayerfully study as we should. What a need there is for being humbled before God as to our distaste and misuse of His precious revelation.

Learning "by heart":—Deut. xxxii. 1-30. A verse daily.

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

Deut. xviii. 9-22. Love and responsibility. Learning sin. Do, viii. 1 &c. 10, Yet 2 Chron. xxxiii. 6, even a king thus sinned. "Found" judicial searching. 12, Friendship with demons an awful thing:—it led to the flood, and to the driving out of Canaanites, and "as it was in the days of Noah" it will be again: then judgment will fall. 13, so Noah, Gen. vi. 9. 14, What wondrous grace to "thee." 15, Christ the Contrast with 10, 11: how terrible the sin of Matt. xii. 24. "Of thy brethren," see xvii. 15: the Lord needed to become a Man to fulfil this. 16, Israel only heard the Ten Commandments directly (v. 22): then they pleaded for a mediator (v. 24-28). Moses here acknowledges that he was *not* the great Mediator-prophet. 17, "Well," a sense of sin is well. "Like unto thee," xxxiv. 10, Isa. lv. 4, giving a law. 19, I will require: a hint that the Messiah would not carry out *personal* judgments when appearing as the Prophet. 20, Two kinds of sin—(1) presumptuous, assuming of a message from God; (2) deliberate rejection of God:—these sins *together*, the former is very popular, Jer. xxxiii. 17. Die, note judgment in xvi. 19: God's Word is very solemn: it is amazing how a believer can be flippant. 22, How much is done "in the Name of the Lord," without a Scriptural warrant: much "Christian work" transgresses thus: let us be humbled.

2 Cor. vi. 1-10. "Workers together" i.e., in holy fellowship with one another: see i. 1, cf. 1 Cor. iii. 9: "We are God's workers together": harmony in work for the Lord most important. "Beseech you, not with a result that is empty, to have welcomed the grace of God": i.e., if you are, though saved, wandering (v. 20 addressed to believers), you will *not* have a full reward, nor shall we (2 John 8.): there is a solemnizing reference to suffering loss "in that Day," see 1 Cor. xv. 5, 8, Phil. ii. 16, 1 Thess. iii. 5: the apostle felt keenly his responsibility and how he might lose through their lack of being reconciled to God and His will: alas, many saved ones murmur against God: we need His standpoint only. 2, Because of Christ's intercession. 3, While beseeching you, we would give no offence OURSELVES. There must be a holy fear of the Lord's *blaming*. Omission of "and" in this list (a) leads on to a climax, (b) shows the link of all trials and all parts of godliness. Do we live like the apostle—in view of that Day? It is well to fear more lest in anything we give offence: the Christian life is no "sinecure," but we can cast our care on the Lord: He will enable: He faileth not.

Deut. xxi.-xxii. 8. 22, Not a usual Jewish mode of punishing, except for foreign leaders

(hanging after death)—Jos. x. 26, 27. Therefore written with a view to Christ: He took the punishment of those worthy of death. How partially exact the Jews in John xix. 31, yet they saw not the reference to Christ. Note margin, and Gal. iii. 13. XXII. 1, Hint of the result of the Lord's death—brotherly love. To hide oneself sinful, cf. Num. xxx. 14: how broad is the Lord's Word. 3, 4, "Thou mayest not hide thyself": *repetition*—sins of omission and indifference very wicked before God: "the law is spiritual." 5, How often transgressed in the licentious amusements of all ages: "all that do so are abomination": this is not only "Jewish." 6, 7, Thoughtfulness, self-control, kindness, and absence of "grasping" inculcated. 8, Thoughtfulness again: we are responsible for results of carelessness: contrast present traffic and other arrangements with indifference as to life.

2 Cor. ix. 1-8. "Into the saints." "Forwardness," holy readiness is well. The apostle stirred saved ones by *one another* (cf. viii. 1): of that every activity of a true believer may not make us jealous but zealous. 3, As I kept on saying. 4, The servant of God must be wise, and careful in arrangement: there was *no* deceiving of the Macedonians: Paul had spoken *truly*—but he feared lest delay in collecting had weakened love, and might make his words *appear* false, to God's dishonour. Oh to be *ashamed* of lethargy and all sin. Bounty, *blessing*—praising God and blessing His people. Covetousness, "having a fulness": giving must cost us something: a mere "surplus" is a poor gift. Reap, in *that Day*: Gal. vi. 6, 7 has a *similar* context: our gifts will affect position in the Kingdom: are we unmindful? 7, "Heart." No part of service must be grudgingly or of necessity: let us apply to all, and search ourselves. 8, Present as well as millennial blessing. That ye may abound: blessings are with the object of *use*. Note "all" and "every."

Deut. xxv. 17-xxvi. 11. "Remember," note 19, see viii. 2, xxiv. 9. 18, Cruelty to men linked with not fearing God. 19, The *Lord's* working twice emphasized. Yet responsibility shown. We must not *forget* to do His will. XXVI. 2, Appropriately following judgment of Amalek, a type of the flesh. The Lord's giving, the Lord's choosing. "His Name there": what love. 5, Natural nothingness: a sense of sin and of grace ever important in connexion with realization of God's wrath on any "Amalek." 7, "Our." 8, 9, "Us." 8, 9, "And." 10, "Of Thine own have we given Thee," 1 Chron. xxix. 14, 16. Worship linked with giving, and joy too. Fellowship. Stranger—saved Gentiles suggested.

2 Cor. xi. 18-30. Divine rebuking, with Divine irony. Notice how false teachers were *proud*, and yet they had such influence and even in the days of the apostles: how man ever fails. 20, So foolish is sin. 22, We can see *how* these teachers boasted, and the *Gentile* believers exalted them, *i.e.*, the sinful acknowledgment was *not* merely what might have been expected: sin is very subtle. 21, Cf. xiii. 4, 10: Paul was mocked because he did not act with bold self-exaltation. 23, What quiet and continued endurance for Christ: yet we should know little of some of the sufferings did not such passages make the declaration necessary: this shows the humility of God's faithful ones: may we be faithful. 26, How many perils, yet pressing forward, how shameful our lukewarmness seems. 28, The *climax*: responsibility, rightly taken, is a real strain. Contrast the true bishop's care of *one* church. 29, What loving interest even in individuals. What *zeal* if any were made to stumble: have we this? 30, Not of my eloquence or success. The privilege of suffering.

Deut. xxviii. 43-53. The results of sin, the opposite of blessings. "All." "Till." "Because." God and His Word linked. 47, Mal. iii. 14, 2 Cor. ix. 7: oh that we may serve thankfully: the privilege of obedience is very real "Heart." Yoke, contrast Matt. xi. 28-30. 49, Fulfilled, and to be fulfilled again. 51, "Until." 52, "All," repeated. "Thou trustedst," Jer. ii. 37. 53, Utter destitution, selfishness and madness: yet men have gone through such experiences without turning unto the Lord: truly trouble does not save.

Gal. i. 6-10. I marvel—surprise even to God's servant who knew so many wandering ones: may we never get *used* to sin. "Grace." How solemnizing to realize that this is not a letter to *one* little company, but to churches of a district. "Another gospel of another kind, which is not another at all." "Some." "Wishing to pervert." yet unable to really alter: note man's *will*. 8, Past godliness and glorious display alike would afford no argument in favour of another gospel. "Accursed," "Anathema"—exclusion under judgment. 9, *We have said*—when *together* with you: how the Lord's servant emphasized *this* from the first. 10, Unless there is simple adherence to God's will, there is an attempt to persuade Him to change His will! *We cannot* serve God and mammon: *cannot* serve *Christ* to please *men*: what a saddening sidelight on men; we do not please men when we make known God's truth: see 1 Cor. i. 22, 23: ii. 4. This thought prepares for i. 11.

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"The Word of the Lord endureth for ever: and this is the Word which by the gospel is preached unto you." 1 Pet. i. 25.

# THOUGHTS FROM A MONTHLY HERALD OF THE TRUE MESSAGE.

THE WORD OF GOD

Thy Word is Truth  
JOHN. 17. 17

Vol. xi. No. 7.  
July, 1911. 1d.

A Magazine to declare the Word of the Living God, that His people may be edified, sinners saved, and His Name magnified. In view of the ruin around, and of the nearing Judgment Seat of Christ, it is necessary to make clear that which is not popular, not attractive, not man-pleasing. Yet the desire is not the wounding of feelings, but the avoidance of healing a wound slightly; the wish is not a spirit of Ishmaelite dissension, but a godly hatred of agreeing to differ, even a godly hatred of any imitation of Divinely appointed unity. Oh that some may be concerned for a real revival, in subjection to the Law of God (see Rom. viii. 7).

EDITED BY  
PERCY W. HEWARD.

"Bless the Lord, O my Soul: and all that is within me, bless His Holy Name" Ps. ciii. 1.

"Great is the Lord, and greatly to be praised, and His greatness is unsearchable" Ps. cxlv. 3.

"I will bless the Lord at all times: His praise shall continually be in my mouth" Ps. xxxiv. 1.

"Who is like Thee, glorious in holiness, fearful in praises, doing wonders" Ex. xv. 11.

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"Daily shall He be praised" Ps. lxxii. 15.

"Praise the Lord, all ye Gentiles; and laud Him, all ye peoples" Rom. xv. 11.

"After this I beheld, and lo, a great multitude, which no man could number, of all nations . . . stood before the Throne, and before the Lamb, . . . and cried with a loud voice, saying, Salvation to our God" Rev. vii. 9, 10.

"We will bless the Lord from this time forth, and for evermore" Ps. cxv. 18.

1d. post free. 3d. per doz. post free. Quantities for prayerful distribution at special rates, for the object is God's Glory and Fellowship with His people, and particularly His poorer ones, in any way, will be a privilege. Suggestions valued. Meeting Rooms, &c. Studley House, 61, Upton Lane, Forest Gate, London, E. If the Lord Will, The Lord's Day, 11, 6.30; Mon: 8; Thurs: 8; Sat: 7; 2, Coborn Road, Bow. - If the Lord Will, The Lord's Day, 6.30; Wednesdays 8. 43a, The Broadway, Walham Green, S.W. - If the Lord Will, The Lord's Day, 11, 6.30; Thurs. 8. Correspondence welcome.

## A WORD OF INTRODUCTION.

WHAT is your desire? On what is your mind set? What are you seeking first? It is easy for us all to quote Matt. vi. 33 and Col. iii. 1-4, but we do well to search ourselves. It is not for us to assume that we want what we know we ought to want. Let us look at our wishes, and see if we can truthfully say, "Whom have I in heaven (but Thee)? And there is none upon earth that I desire beside Thee" (Ps. lxxiii. 25). And again "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His temple" (Ps. xxvii. 4). Let us try to find out if our actions are devoted unto the Lord. They should be; but are they? Religious hypocrisy prepares for suffering loss in "That Day," and helps popular atheism in this day. Are we true? Is our hymn-singing in harmony with our life? Do our deeds get in the way of answers to our prayers? This Magazine is not only sent forth as a stimulus to Bible-searching, but to heart-searching, that the Lord may be exalted.

## "And Not Be Silent."—Ps. xxx. 12.

How wondrous is the love of God  
To those redeemed by precious blood:  
Saved from the curse, and doom of sin,  
We can God's glory enter in.

Then how can we our sins excuse,  
Our Saviour's friendship vainly lose?  
How can we murmur or complain,  
If we for aye are born again?

Much briefer mercy would suggest  
The Giver should alone be blest:  
Less all-embracing love would plead  
That we the One Who loves should heed.

But such amazing mercy shown,  
Beyond all thought, but partly known—  
Such mercy calls for endless praise,  
And walking in our Saviour's ways.

How can we ever sullen be?  
How can we live so silently?  
Praise bubbles forth as from a spring,  
And blood-bought saved ones ought to sing.

Deeper is love than fleshly zeal,  
But true affection we should feel:  
Mere words are vain, but hearts of praise  
Will not be silent all our days!

## WORDS OF ENCOURAGEMENT, To SAVED Ones.

"Ask, and it shall be given you"—Luke xi. 9.

**D**O we ask? A vague indefiniteness we all find so easy. Do we ask, seek, knock? Is there holy continuance, though not unholy impatience? The Lord's wondrous grace emboldens us, and though there must never be fleshly familiarity, we must not, in fear of this, be unwilling to pray fervently. Satan ever seeks to lead to one extreme or the other. It is most presumptuous to be doubting—if God is doubted. In like manner, a lack of right confidence is a bold denial of God's truthfulness, willingness and affection.

The words of Jas. iv. 3, 4, are heart-searching. Two alternatives that cause failure are before us: (1) "Ye ask not": (2) "Ye ask, and receive not, because ye ask amiss, that ye may consume upon your pleasures." We must seek to have godly motives. The glory of God must ever be foremost in a believer's mind. How blessed to receive from Him—to give to Him. Selfishness is ever out of place, and most manifestly so in connexion with prayer.

But if, by grace, we fulfil appointed conditions, and ask, with holy urgency, not regarding iniquity in our hearts, in the name of the Lord Jesus, and according to the will of God, we may expect answers to prayer. Our Father waits to be gracious: His wondrous interest in us has often been proved. Let us thankfully trust Him more. Do we really and truthfully feel a need? Then let us present it. We *should* not doubt: we *must* not doubt. The Lord will answer right prayer in the right time and way. How blessed it is to rest and trust in Him, and to remember that "no good thing will He withhold from them that walk uprightly" (Ps. lxxxiv. 11).

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

ON "REACHING THE MASSES."

DEAR FELLOW SAVED ONES,

It is a mercy that we can say God's love has "reached" us. Truly He showed "*long suffering*." We can only praise! In different ways were we brought to "flee for refuge, to lay hold upon the hope set before us," and at different ages. But in *one* Saviour do we rejoice, and *one* salvation have we received, and there was *one* object when the Holy Spirit quickened us—even that we should be to the praise of the glory of the grace of God. That object will *never* be changed: let us *never* forget nor strive to modify it.

And now we have eternal life in order that we may know Him (John xvii. 3), our heart's question

is "What shall we render unto the Lord?" His commandments are not grievous to those who love Him. If He says unto us "Seek ye My face," surely we respond "Thy face, Lord, will we seek." If He says "Come" or "Go" as those under the centurion we should obey. His "Do this"—whatever the "this" be—must be very precious unto us.

And realizing we live in the midst of a crooked and perverse generation, who desire not the knowledge of His ways, we are, doubtless, concerned as to walking in wisdom, lest we dishonour His holy Name. And remembering His command to some of old "Go ye into all the world and preach the Gospel to every creature," we would not put aside the thought—What can be done to warn sinners respecting the wrath to come? As creatures we might feel an interest in other creatures, but as saved ones we feel a deep concern in those who are hastening toward "eternal judgment." We were "children of wrath," even as others. "It is of the Lord's mercies that we are not consumed." How shall we reach those who are dead in sins? Their very deadness—spiritually—shows that a spiritual regard for the things of God does not exist! Mental, moral and religious awakenings are possible, but never can we, with human might, save a soul, never can we draw, or educate, or persuade one dead sinner into life! "It is the Spirit that quickeneth." How helpless we feel. There is nothing as a lever in the natural man. There is nothing which will take hold of the gospel. What can be done?

But our very weakness, rightly understood, becomes our strength: utterly at a loss we only cast ourselves on the Lord. If the unsaved were partly alive, and with a germ of goodness, or a spark of light, we might be in despair as to how we should act, but the utter ruin makes us feel the vanity of all natural scheming. "If any one is in Christ, there is a new creation." We are instruments, not creators. "Salvation is of the Lord." He deigns to use means: let the *personal* means simply adopt the other means of His appointment, and leave results with Him.

How restful, *not how lazy*, this appreciation of His greatness and our smallness, should make the children of God. He Who has in grace quickened us can save others, and will deign to do so, until the Lord Jesus shall see of the travail of His soul. "Ah," says one, "you only want to stay at home, and sing and study, believing the elect will believe." Nay, God's sovereignty in *command* prevents such a misuse of His sovereignty in *purpose*. We do not plead for indifference, but for *submission* to His Will. The believer who trusts in Him will be *most* industrious and enthusiastic. At Corinth there were some who said "The Spirit of God will lead," and thus, guided by impulse, they brought confusion.

Against such the Spirit of God solemnly witnessed through Paul (1 Cor. xiv. 14). In like manner, some conceive God's saving work makes instruments to be nothing. It is true that the glory is not theirs, but realization of the responsibility of pleasing Him is a wondrous antidote to any settling down. The Lord Jesus showed clearly the Father's quickening and drawing, but He never wasted *one moment*. And the apostle, through whom we are told that "There is a remnant, according to the election of grace" (Rom. xi. 5), also said, in Rom. x. 14, by equal inspiration, "How shall they hear without a preacher?" And he desired, too, by all means of continued personal self-denial to save some (1 Cor. x. 33). We do not urge carelessness, but let the Lord's methods be chosen, and let His plans be trusted. Add not unto His Words: do not "adapt" His Gospel, nor give attractive accompaniments, with worldly wisdom, to please men, dear fellow saved ones. It is not for us to seek crowds, and to gain applause. The Lord's "Well done" is the aim of His blood-bought people, who are really growing in grace.

And, in this connexion, another word of caution may be earnestly given. It is pleasant to see numbers, and we may, and should, search our hearts when we appear unable to reach the surging crowds on the way of destruction, lest God is putting us aside as useless vessels—as vessels to dishonour. But we must not worship numbers. "Reaching the masses" is not our *object*, God's glory must be ever in view. The Lord Jesus needed to go and sit at Jacob's well, primarily for the salvation of one. He never rejected the individual. We recollect Paul's time of quiet waiting in Macedonia: an absence of rush is not absence of activity. Let us not blend fleshly zeal with godly concern. Let us not seek that which *looks* vast, but let us be more strenuous. Often those who should stand are running, and those who should run stand still. Let us wait on the Lord. If the Lord wants us in the workshop we make a grave error if we seek the platform. Neither "position" is to be *exalted*, as though men were something in themselves. Why should the use of the tongue for Him be more spiritual than the use of the hand? Publicity is a great snare. Love unto the Lord will not be misled, but a heart of mere energy will set a high value on prominence, and others will despise spiritual energy.

And now a few words concerning witness to those who would banish God from their thoughts, and who know not our Lord Jesus Christ. In the early church these were often reached by the human voice in the open air, and the voice of the Son of God was heard as well. More and more there must be the going forth now. We do not read in Scripture of public worship, or of hymn singing, or of solos, or music in this connexion. But we do

find it clearly written that the Word was preached. Here is an inspired example—though not for all to follow *personally*, for "how can they preach, except they be *sent*?" The plain, unvarnished "gospel of the grace of God" must be testified, without "the fear of man," which bringeth a snare. The seed must be sown widely, though some will not prosper: the good soil is often near the hard ground. The Lord appointed preaching to *every creature*: man's reasoning must not set aside His will. Anecdotes and arguings must not be added, with human ingenuity, for wisdom of words makes the Cross of Christ of none effect (1 Cor. i. 17). Unless we preach that which is *foolishness* to them that perish we do not preach the Gospel of God (1 Cor. i. 18). "Excellency of speech" may *impress*, but faith that stands in the wisdom of men will not last (1 Cor. ii. 1, 5). The truth must sound forth in its glorious simplicity, and fulness, and power: *God* will use His Word, and will make the arrow shot at a venture to be resultful, if, and as, we trust Him.

But conversational witness seems Divinely approved (Acts xvii. 2). Here is a danger, unless those who witness are walking closely with God; for reasoning out of the Scriptures will soon degenerate to *mere arguing*, and a proud love of arguing, and of verbal victory, and of self-display. It is so easy to have *some* confidence in *something* of man, and to feel flattered when a crowd gathers to *hear* a discussion—and often to increase its sin!

Oh how heart-searching it is to be the "savour of death unto death" (1 Cor. ii. 16), and to know that the words spoken will rise in judgment against many in the last day (John xii. 48). Surely the Lord's people need to be solemnized, living in the midst of those who are pressing forward to "everlasting fire." Let us be more and more concerned, if, by grace, we are the children of God, that all our actions may *show* we believe His definite words about wrath, lest we lull others to sleep, and lead them to think that the One, Whom we profess to know, will not be so holily severe! If we thus sin against Him, and thus deceive them, how shall we receive His "Well done" or stand approved in that Day? Let the words of Ezek. iii. 18 ring as never before in our ears "When I say unto the wicked, thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand."

With earnest concern and welcoming correspondence,

Yours in and by the *Grace* of God,

PERCY W. HEWARD.

Received with gratitude unto the Lord, W. 2/6, E. 5/-, C. £1, B. 5/-, E. 5/-, H. 10/-.

## THE CHILDREN'S COLUMNS.

## TREES.

I WANT, dear boys and girls, to have a little talk with you about TREES, which look so beautiful at this season of the year, with their numberless leaves so fresh and green, and many in a little time will be laden with fruit. How wonderful that God should, in His love, provide thus for the people whom He has created. All nature shows forth God's mighty power. The heavens declare His glory (Ps. ix. 1-2), and all His works praise Him (Ps. cxlv. 10). But how sin spoils everything on earth: even the things that grow out of the earth suffer through sin (Gen. iii. 17, 18). Hence the TREES, which are so lovely now, will in a very short time appear so different, for all, or most of, their leaves will have withered and fallen off.

In the summer the TREES speak to us of LIFE, in the winter of DEATH; and I expect you know that DEATH came into the world through sin. Oh how even young people, and all others, *should* hate sin: but they do not. For all, whether young or old, love their sins, till God in His mercy works in them. Then they begin to see that sin is dreadful. I do hope many will be led to hate sin, even as they read this message about TREES.

If you were to look in a Concordance, you would find that TREES were frequently mentioned in Scripture. I want to talk specially about two trees before us in Gen. ii. But first I want to say a little more about trees generally. We all like trees, don't we? How lovely it is to sit under a shady tree, when the sun is very hot in summer. How different the world would look without trees. So we again see God's love and mercy in giving us TREES with their shade. You remember how thankful Jonah was for the gourd because of the heat of the sun (Jonah iv. 6-11). But God had lessons to teach His servant Jonah, so He caused a worm to destroy the gourd. God can do everything.

In Lev. xxvi. 4 God said that if Israel obeyed His law, the TREES of the field should be fruitful; but if they were disobedient the trees should not yield their fruit (Lev. xxvi. 20). Then in Matt. vii. 18 we read about A GOOD TREE bringing forth good fruit. A picture of a saved sinner, who is said to be like the PALM TREE which is USEFUL and FRUITFUL (Ps. xcii. 12-15). We have also in Matt. vii. 18 A CORRUPT or EVIL TREE, which has only evil fruit; a picture of one unsaved. I wonder which my dear young reader is like?

Now for the two special trees about which I want talk. Will you find Gen. ii. 9. God placed Adam and Eve in Eden, where all was so beautiful. The trees were good for food and pleasant to the sight. Everything was lovely; and one would have thought that Adam and Eve would be so happy and

obedient with such lovely surroundings. But, alas they soon disobeyed God, and all born into this world have done the same. Oh, how sad! In the ninth verse we read of the THE TREE OF LIFE, in the midst of the garden, and the TREE OF KNOWLEDGE OF GOOD AND EVIL. God said that though they could eat of all the trees freely, they were not to eat of the tree of knowledge of good and evil (verses 16, 17). But Satan came to Eve in the form of a serpent (Gen. iii. 1-8), and she listened to him. Then she looked at the TREE, then took of it, and *did eat* of its fruit, and gave to Adam. Then they were afraid of God and tried to hide themselves, but they could not. They had disobeyed God and were now fallen. God made man upright (Eccl. vii. 29), but sin so quickly was chosen. Adam and his wife could no longer live in Eden lest they should eat of the TREE OF LIFE, and live for ever, or get salvation in their own way. So God sent them forth out of the garden, and He kept THE TREE OF LIFE with a FLAMING SWORD (24). But in the last book of the Bible we again read of THE TREE OF LIFE, and of those who will eat from it in the future, see Rev. ii. 7—"To him that overcometh will I give to eat of THE TREE OF LIFE, which is in THE MIDST OF THE PARADISE OF GOD." No unsaved one will eat of the tree of life!

Will you turn to Rev. xxii. 2? Here again the TREE OF LIFE is in the midst, and it will bear fruit every month—no sin then to spoil the fruit. Just one more verse—Rev. xxii. 14. Adam and Eve disobeyed God. "Blessed are they (whether young or old) that DO HIS COMMANDMENTS, that they may have a right to THE TREE OF LIFE, and may enter in through the gates into the city." Oh how wonderful; but how solemn to think of those who will not enter, but be without. See, dear reader, who they will be—"Whosoever LOVETH and maketh a lie" (verse 15, also Rev. xxi. 27). All have sinned, disobeyed God, even as Adam and Eve. Christ died for *sinner*s, and God saves all who come unto Him through His beloved Son. Oh that many of my young friends may thus come to Him even now.

*The tree of life* in Eden fair God placed,  
While many other trees that garden graced,  
*The tree of knowledge* too was planted there,  
And all around was beautiful and fair.

*The tree of knowledge*, both of good and ill,  
They must not eat—this was Jehovah's will;  
If they should eat then they should die,  
Thus spake the Lord, His will the reason why.

But Eve soon listened to the serpent's lie,  
Who slyly said "Ye shall not die":  
The tree looked pleasant, it would make one wise,  
They ate of it, and opened were their eyes.

*The tree of life* they must not eat, for they  
Were fallen now, and must be sent away,  
*The tree of life* God kept with flaming sword,  
For they rebelled against His Holy Word.

The tree of life was lost, and Eden too,  
Through sin, and only evil sinners do,  
But Christ the Lord of glory lived and died,  
To save the lost God's Son was crucified.

The trees in summer look so gay and fair,  
But in the winter they are all so bare,  
Though some live long, yet at the last decay,  
The tree of life is fresh and bright alway.

So when you see the trees think of the strife  
Which sin has brought, and lost the tree of life:  
If saved by grace, hate sin and all deceit,  
That of the tree of life you yet may eat.

## A WORD WITH YOUNG AND OLDER BELIEVERS ALIKE.

### MONEY.

WE little realise the importance of what we all possess, *i.e.*, time and some measure of health. There is a natural craving, unless the mind is stayed upon God, after what one has not. 'Tis easier to seek that which is absent than to use that which is present. Money is a small possession compared with the precious moments we all have, and compared with certain physical and mental powers, and compared with blessings in Christ that are spiritual and eternal. But though it be a small thing it is a real stewardship, and the right employment of it, however little be owned, will much affect one's position in "that Day." It is worthy of prayerful notice that a revival is always linked with giving up "unto the Lord." We recollect the Tabernacle (Ex. xxxvi. 5-7), and the Temple (1 Chron. xxix. 6-9). Nor can we overlook 2 Kings xii. 9-15, xxii. 4-7, Ezra i. 6. Mal. iii. 10 is very definite, and in the later Scriptures we have Acts ii. 44-47, iv. 32. There is no thought of socialism in these passages. The tenses imply that the selling was not from mere impulse, but as there was real need (see too Acts v. 4). But though we would beware of the sin of socialism, in its many varieties, we must not forget the privilege of brotherly love, and of putting self in the background, and of becoming more lowly, more self-denying unto the Lord.

Further, we have said that our use of money will be dealt with when the Lord Jesus comes again. Nothing seems clearer in Scripture, yet nothing seems more forgotten. If this were only kept in the thoughts of God's people, at all times, there would be a salutary dread of grand rooms, and of that indulgence and love of money, which are as common among poorer professing believers as among those wealthier. But we do not want our words to have any weight, except when we and they represent the Lord, so we would seek to show this bond, between the use of money and millennial position, from several passages of His Word, to which we would ask His people to turn.

Luke xvi. 9-12 seems very definite. Verse 9 signifies "Make to yourselves friends out of the mammon linked with unrighteousness": *i.e.*, the saved one is to be the opposite of a Pharisaic Dives, he is to be self-humbling. Are we thus "Serving the Lord"?

It is in connexion with money that the Holy Spirit says in 2 Cor. ix. 6 "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." The sowing is now; "that Day" is plainly the harvest. If we spend money on self, we cannot have a reward at the Coming of Christ. He is merciful, but He is righteous. Sin may be forgiven, but it is not thereby made into obedience, to receive the Lord's "Well done." Not only of old, but now, the Lord is over against the treasury, and He beholds the manner of casting in, and also that which is retained. The widow, who gave up feelingly, gave more than the Pharisees of Jerusalem, and so is it now.

Gal. vi. 7 seems parallel with 2 Cor. viii., ix. Notice the preceding context, Gal. vi. 5. There is much "sowing to the flesh" in the use, or rather misuse, of money (8). The Lord may be silent, but He sees. He will not ignore acts of obedience, nor allow acts of disobedience to obtain a reward (2 Cor. v. 10). Ah, it is a solemn thing to look for Him.

Phil. iv. 17 is equally decisive. The apostle desired fruit to abound to the account of the redeemed. Hence he welcomed their giving up. So if there is little giving up there will be little fruit. The Account Day is surely coming, and many will find that worldly wisdom has put money in a bag with holes (Haggai i. 6), and spent it on a poor body which will need changing, ere entering the presence of the Lord. It is worthy of prayerful consideration that Phil. iv. 15 as well speaks, literally, of an account of giving (now) and receiving (then). Devotedness to the Lord is the best investment (1 Tim. vi. 18, 19), but we must not have a bargaining spirit.

And now, what shall be the result of our little study? We must act at once (Ps. cxix. 60). But indiscriminate giving, to societies not after His heart, is not acceptable in the Lord's sight. Oh that some of His people, humbled before Him, may lovingly seek to please Him in ALL things, and live the appointed pilgrim life in solemn view of "that Day."

"All things are of God"—2 Cor. v. 18.

"Kept by the power of God"—1 Pet. i. 5.

"What He hath prepared for him that waiteth for Him"—Isa. lviv. 4.

"I dwell . . . with him also that is of a contrite and humble spirit"—Isa. lvii. 15.

"I have surely seen . . . I know their sorrows"—Ex. iii. 7.

"The prayer of the upright is His delight"—Prov. xv. 8.

"He careth for you"—1 Pet. iv. 7.

God keeps His people mid their trials here,  
As they walk in His ways, with filial fear,  
No want have they, His grace doth still abound—  
To saved ones, who in Christ the Lord are found.

God works for those who look to Him, and wait  
For His beloved Son, while sin they hate.  
No tongue can tell what is prepared for those  
Whom, ages passed, in Christ, Jehovah chose.

God dwells within the High and Holy Place,  
With contrite ones who humbly seek His face;  
To this one will I look, saith God the Lord.  
Who feareth Me, and trembleth at My Word.

God sees the conflict now with sin, and strife  
Which saved ones have, in this their pilgrim life,  
He knows each thought, and weighs all actions too,  
He keeps on record all that saved ones do.

God knows the upward path is oft-times "rough,"  
But His sure Word should surely be enough,  
For those who are redeemed from wrath to come,  
How such should praise, and be to murmuring dumb.

God hears the prayers of those who keep in view  
His righteous law, and seek His will to do,  
Whate'er they ask, according to His will,  
In His own time, and way, He doth fulfil.

God cares for sinners, saved by grace Divine,  
For such He daily works out His design:  
The light afflictions are not theirs in vain,  
They work eternal glory, lasting gain.

## TALKS ABOUT PRESENT-DAY NEEDS.—7.

### DILIGENCE.

**I**F ever there was a time when the believer should seek to be diligent, it is now. For we find it so easy to be slothful. Let us beware. In 2 Pet. i. 5 we have the exhortation "And beside this," let us notice what has gone before, "GIVING ALL DILIGENCE, add to your faith virtue," and so forth. Then in verse 10 it is written, "Wherefore the rather, brethren, GIVE DILIGENCE to make your calling and election sure," and he continues "For if ye do these things, ye shall never fall." Not that our diligence procures salvation, but it is a proof of salvation, and so it makes our standing in Christ sure to us, and to others. For what proof is there of salvation when there is slothfulness? Oh for more earnestness in the things of God, that it may be manifest that we are born from above.

In view of the future, what manner of persons ought we to be? Peter, the apostle, said again, by the Spirit, "Wherefore, beloved, seeing ye look for such things, be diligent, that ye may be found of Him in peace, without spot, and blameless" (2 Pet. iii. 14). It will need spiritual energy thus to live in these trying times. We are to diligently take heed (Heb. xii. 15). It is important to have the heart right, wherefore the command "KEEP THY HEART WITH ALL DILIGENCE." Why? "FOR OUT OF IT ARE THE ISSUES OF LIFE" (Prov. iv. 23, Ps. cxix. 11). The Lord saith in Isa. lv. 2 "HEARKEN DILIGENTLY unto Me," where the thought of intense earnestness is in the Hebrew repetition of the word "Hearken." May we indeed hear God speaking through His Word. To wandering Israel God said "CONSIDER DILIGENTLY," but we may apply this precept to ourselves, and should consider diligently Him Who died for us (Heb. xii. 3). We can also find deep teaching in the words of Jer. xii. 16. Oh that we may *diligently learn the Word* and *ways* of the Lord, and *diligently obey* the voice of the Lord (Zech. vi. 15). What true enthusiasm we need. If, by grace, we are thus enabled, surely we shall seek to diligently *teach* by life and lip the Word of the Living God to our children, and to others (Deut. vi. 7). We need to be diligent lest we forget the Lord and His wonders (Deut. iv. 9). Indeed ALL service for the Lord should be DILIGENTLY DONE (Ezra vii. 23). The saints at Corinth gave liberally, and with all diligence they abounded (2 Cor. viii. 7). If saved ones, by grace, seek to be diligent in the things of the Lord, how He will be exalted and honoured. In the Book of Proverbs we read many things about the diligent:—"The diligent maketh rich," (x. 4); "The hand of the diligent shall bear rule" (xii. 24); "The substance of a diligent man is precious" (xii. 27); "The soul of the diligent shall be made fat" (xiii.

4). In xxi. 5 we read of the thoughts of the diligent; in xxii. 29 about being diligent in business (Rom. xii. 11). Then as to a widow helping in the Lord's service. We see the qualifications in 1 Tim. v. 10. and the acknowledging such an one "if she have diligently followed every good work." What a need there is for such helpers in these last days. We are to be intensely earnest in seeking God: those who thus seek Him are, and will be rewarded (Heb. xi. 6). Finally, in Heb. xii. 15 we have the exhortation as to looking diligently, lest there is wandering from God and others are hindered. Oh that God may raise up many who will *diligently* follow Him.

### MANY.

*Many* are now seeking pleasures on this earth,  
Multitudes are finding here their joy and mirth,  
God they are forgetting, and eternity,  
'Mid their many pleasures and earth's gaiety.

*Many* are now blinded, heedless of their sin,  
Dead, while they are living mid earth's noise and din,  
Multitudes are going on the downward road,  
And they are unmindful of the Word of God.

*Many* are despising God's sure Word of truth,  
Multitudes in manhood, and in early youth,  
Now reject the Scriptures, this they love to tell,  
They dispute God's wisdom, and His wrath as well.

*Many* are now living just for self alone,  
Never, never thinking all to God is known,  
That He sees their actions, thoughts as well as looks,  
All are surely written in God's solemn books.  
*Many* are now scorning God the Lord on high,  
But their judgment cometh, surely, by and by.  
Multitudes will tremble at the Great White Throne,  
When the books are opened, and their doom is known.

*Many* are now living far from Christ, from God,  
They are now rejecting Him Who shed His blood,  
God they are despising, yet they hope to be  
Where there is no sorrow through eternity.

*Many* are now hoping to have heavenly bliss!  
But the day of Judgment—they ne'er think of this:  
Satan is deceiving many in this way,  
And their minds are darkened more and more a way.

*Many* are now blinded, dead in sin as well,  
Going on the pathway which must lead to hell.  
Are you still among them? Here what Scripture saith,  
There is surely Judgment for such after death!

The Lord Jesus *pleased* not Himself (Rom. xv. 3, see verse 1).

Enoch *pleased* God (Heb. xi. 5), and sinners saved by grace should seek to *please* God (1 Thess. iv. 1, 2 Tim. ii. 4).

God was *pleased* with the prayer of Solomon (1 Kings iii. 10). May we ask for those things that *please* Him (1 John v. 14, 15).

They that are in the flesh *cannot please* God (Rom. viii. 8), for without faith it is impossible to *please* Him (Heb. xi. 6).

## SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—July, 1911.

|    | Deut.         | Galatians   |    | Joshua      | Ephesians   |
|----|---------------|-------------|----|-------------|-------------|
| 1  | xxx. 11-20    | iii. 1-29   | 16 | i. 1-9      | ii. 11-17   |
| 2  | xxxi. 1-8     | iv. 1-7     | 17 | i. 10-18    | ii. 18-22   |
| 3  | xxxi. 9-15    | iv. 8-16    | 18 | ii. 1-7     | iii. 1-7    |
| 4  | xxxi. 16-21   | iv. 17-26   | 19 | ii. 8-16    | iii. 8-13   |
| 5  | xxxi. 22-30   | iv. 27-v. 4 | 20 | ii. 17-24   | iii. 14-21  |
| 6  | xxxii. 1-12   | v. 5-13     | 21 | iii. 1-8    | iv. 1-6     |
| 7  | xxxii. 13-22  | v. 14-21    | 22 | iii. 9-17   | iv. 7-13    |
| 8  | xxxii. 23-33  | v. 22-26    | 23 | iv. 1-9     | iv. 14-21   |
| 9  | xxxii. 34-43  | vi. 1-8     | 24 | iv. 10-18   | iv. 22-28   |
| 10 | xxxii. 44-52  | vi. 9-18    | 25 | iv. 19-v. 1 | iv. 29-v. 4 |
|    |               | Ephesians   | 26 | v. 2-12     | v. 5-13     |
| 11 | xxxiii. 1-7   | i. 1-6      | 27 | v. 13-vi. 5 | v. 14-21    |
| 12 | xxxiii. 8-12  | i. 7-12     | 28 | vi. 6-16    | v. 22-33    |
| 13 | xxxiii. 13-19 | i. 13-18    | 29 | vi. 17-27   | vi. 1-4     |
| 14 | xxxiii. 20-29 | i. 19-ii. 2 | 30 | vii. 1-15   | vi. 5-13    |
| 15 | xxxiv. 1-12   | ii. 3-10    | 31 | vii. 16-26  | vi. 14-24   |

If born from above, feed on the Word. It is necessary so to do. It is a privilege so to do. Nothing else will do instead. How wonderful that saved sinners should have the will and Word of GOD.

Learning "by heart":—Deut. xxxii. 31-43; Ps. cxvii.; 1 Cor. ii. 1-13; a verse daily.

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

To be able to think over God's Word is a privilege. To be able to enjoy His presence when "lonely" is a privilege. To help, and be helped, by writings concerning the Word is a privilege. And all is unto the Lord's glory, if our hearts are His, and in communion with Him. The rushing age, and the craving for friendship rather than truth, for publicity rather than solemnity, are against a quiet use of these notes, but those who desire, in the Holy Spirit, to please Him, are earnestly asked to read, and ponder, and obey His will, as it is made known.

Deut. xxxi. 1-8. All. One hundred and twenty—three forties. No more—thus Moses felt at this time, perhaps while thinking of failure, but see xxxiv. 7. Not go. He will go. He shall go. 3, 4, As. 5, Stress on the Lord, cf. "I," John i. "All." 6, Not, nor—twice, so almost all in verse 29: thy, with, thee: courage because of God's grace. 7, Godly wisdom and order. Give, yet cause to inherit. 8, He. Thee. Before and with: see Gen. v. 22, 24; xvii. 1. Fear, when in a right place, is doubting God. The important thing is to be in a right place.

Gal. iv. 1-7. "Legal heir." "Child," rather "infant": a legal term with us too. Be, essentially. 2, "Under," a mark of the old dispensations, cf. iii. 22, 23, 25; "in" now. "Until": God's "untils" are very precious, cf. Rom. xi. 25, 1 Cor. xi. 26. The father: not the child. Bondage, in the time of the law: but, in the purpose of God, heirs: so the old time saints WERE children, and will be over

all (see 1), as we, by grace, shall be (Heb. xi. 39, 40): what an amazing privilege to be linked with the Lord over all. 4, When: nothing out of time, Acts i. 7, Gal. i. 15: let us trust more; yet not be idle, with a "logic" similar to that which, professing ultra-Calvinism, prevents weeping over the city. 4, (a) Woman, (b) law—relation to men, and Christ's position among Israel: what humiliation! 4, Sent out. Redeem out. "Receive"—a gift—from God. "Adoption," rather "placing as sons"—a manifestation. 6, Hearts—crying. Abba—Hebrew: Father—Greek: Jew and Gentile one in Christ. 7, Cf. Rom. viii. 15: the Lord's people among Israel received the same spirit, but as "the Spirit of servitude."

Deut. xxxii. 34-43. Read 34 with 35. God's treasures of wrath, Jer. i. 25, Rom. ii. 5: God remembers all evil. 35, Jer. i. 29, li. 56. Slide, Ps. lxxiii. 18. Haste. Our God shall come and shall not keep silence. 36, Ps. cvii. 27, 28. God brings men down that they may seek His face, Hosea v. 15, vi. 1. 37, 38, Jer. ii. 18, Hosea xiv. 3. 39, Not only a general statement of power, but a reference to God's mercy in smiting that He may save, see Hosea vi. 1, 2: Saul of Tarsus was struck down, blinded, slain, Rom. vii. 9. 41, 42, How different from the God Whom many sentimentally imagine and thus worship: is not their attitude idolatry? If we believe God, let us believe His own description of His wrath. 43, Mercy amid all, for Jew and Gentile in Christ. The land and the people.

Gal. vi. 1-8. "Brethren"—a tender word, so appropriate in context. "Taken": Satan's power, see Jas. i. 14. "In any falling aside"—a gentle word, but suggesting death. Restore—as a bone out of joint: there is no fitting together when sin is excused. Such an one, 1 Cor. v. 5. "Thyself," never feel thou art beyond falling: be humble. 2, A further command, prevention is preferable to restoration. "Law": if you say "No" you are lawless. 3, "For" goes with 1 especially: do not be self-confident: cf. "Without Me ye can do nothing." 4, Though there is to be fellowship with one another, there is to be a sense of personal responsibility, 1 Cor. iii. 5-8. Rejoicing—in that day. 5, Burdens, weight of glory in that day, 2 Cor. iv. 17, 18. 6, Another reference to fellowship: before it was of spiritual brethren with weaker ones: here of all believers with teachers—financially, and in all good (not causing them grief). 7, To believers, in connexion with giving to teachers, primarily: compare, as to giving, 2 Cor. ix. 6: position in the future Kingdom largely depends on use of money, and right attitude to those to whom the Lord entrusts guidance, etc. How solemn is life.

Joshua i. 1-9. After death, reminder of sin, as in Lev. xvi. 1. 2, My servant; grace shown, though

his death outside Canaan was through sin. 2, Arise, I do give: the Lord's love is never to make us idle. 2, This, twice. 3, Every. Tread upon: claiming: see Ps. cx. 1. 5, All. These, repeated. As. (a) I will *not* fail, (b) *nor* forsake—(a) be strong, and (b) of a good courage: each *twofold*. 7, *Repeated* exhortation. Strong to do, Dan. xi. 32. 7, Isa. xxx. 21. 8, Mouth, mind, hands, feet. 9, The Lord's command brings down all doubting and self choosing. *Thy*, with *thee*: personal love: what mercy we too have received.

**Eph. ii. 11-17.** Remember, Deut. ix. 9, 1 Tim. i. 13: it is well to be humbled. What a list of disabilities in 11, 12: yet we have received grace: we have *no* claim on God. "Commonwealth," "Citizens," in 19, same root. Covenants, Rom. ix. 4, with Abraham, Israel, David, etc.: 13, *But* now—what a complete change, and NOW. *In* Christ, *in* the blood (literally). Made, rather *became* near (almost a *birth*-word). 14, *And*, not only blessed Jew and Gentile, but broke down the middle wall of partition, *i.e.*, between us *and* God, see Matt. xxvi. 51, Heb. x. 19, 20 (*Hebrews* very similar to *Ephesians*: same teaching for Jewish and Gentile *believers*). 15, *In His flesh*, note each word separately, Rom. viii. 3. 15, *In Himself*. *Making* peace, *preaching* peace, 17, and He is our Peace! 16, *Unto* God, *through* the cross: object and means: no salvation without wrath on Another: the word "cross" does not indicate the *heathen* shape, but it does suggest literally a *fixed* stake, and spiritually, a real curse.

**Joshua iv. 1-9.** All, *cf.* Ex. x. 9. Clean, complete passing over: salvation is not half done. 2, Orderly arrangement. 3, Reminder of miracle, and a picture of sinners saved out of the *midst* of wrath, and claimed (feet standing) by the High Priest, through His precious atonement, of which the ark gave a foreshadowing. 5, *Cf.* 12 loaves—all Israel. Waters cut off before the ark: wrath transferred. Memorial: *cf.* the Lord's supper: we need to *remember* more: consider the words "remember" and "forget not" in Deuteronomy, especially noting viii. 2. 9, A hint of those of all tribes under wrath: "they are there": "the wrath of God abideth": there was an Ebal as well as a Gerizim.

**Eph. iv. 14-21.** 14, "That," goes on from 11: continued babyhood results from *ignoring* Christ's "gifts," see Gal. vi. 6 in last but one "study." Tossed to and fro—as a wave, or on a wave: oh for fixity *in* the Lord and the Word. "Cunning craftiness"—"all manner of working," 2 Cor. ii. 11, deviceS. Whereby, &c.,—"to the way, the method, the cross-road, linked with *the* deceit," leading on toward Antichrist (inworking of deceit, 2 Thess. ii. 11). 15, *But*. Speaking *truth*. God's Word emphasized. We must *grow* if we would not

be wavering. *Into* Him, not *into* man's way. Compacted: the thoughts of *instruction* and progress in the Lord's *way* are included: unity leads to learning. *In* working. In measure: a *part* is not the *whole*: fellowship suggested. In love—what a stress on *true* love, see xv. 17. "No longer," same word as 14, "no more." 17, 18, Mind, understanding, ignorance (of mind) *in* these, hardness of *heart*: man has no *better* nature. "Having been alienated," since Adam fell. 19, Greediness, having more: thirst for sin. 20, *But*. 21, *By*, rather "*in* Him": "*in* Jesus." Truth emphasized with love as in 2 John: can we sever?

**Joshua vii. 1-15.** "The children of Israel" all linked with Achan: beware of association. Anger: sin can never be excused. 2, No knowledge of the sin: God does not always punish at once. Apparently in 2 an omission: God was not sought: "plans" are right, but only right, when He is asked, 2 Sam. v. 3, Pride? 5, The wages of sin is death: and how *one* can trouble others: let us search ourselves: the converse is true: one can bring blessings. 6, Deep concern: how failure should pain us. 7, Sin not felt as it should have been. "Content": doubting God's Word. 9, Love to the Lord's Name, Num. xiv. 13, 14: how Moses had influenced Joshua. 10, 'Tis not enough to *mourn* ruin, deal with it. 11, Stealing from God, thus did Ananias, thus do many in time and money and all things to-day: can we be surprised at lack of blessing?—see Mal. iii. 10. 14, A solemnizing way of *rooting* out rebellion. 15, No space for repentance: sin is so terrible: confession could not bring release at such a time as this.

**Eph. vi. 8-13.** Slaves *included*: hence (a) remembered, (b) privileged, (c) responsible. With fear *and* trembling: discontent and socialism NOT of God: collect occurrences of these words. Heart, *cf.* Col. iii. 22. 6, Not, but. Men, Christ. The will of God: what a wondrous name for tiny slave-duties. 7, The Lord, men. 8, Knowledge as to the future, Rom. vi. 8, 9, 11, 1 Thess. iv. 14, 1 John iii. 2, 2 Cor. v. 10, 11. How true knowledge affects *action*, see 2 Pet. i. 20, iii. 3. 9, "Lords": not *only* slave masters. "The *same* thing," *i.e.*, the Lord's will: in *different* spheres we do the *same* things when we please Him. Respect of persons: "receiving of *faces*": He looks at the *heart*, note verse 5. 10, Be empowered, *in* the Lord, *in* the power (*keep* on being empowered, but put on, in 11, *at once*). "Wiles," "methods" as in iv. 14, see note. "Against" *repeated*. "In the *heavenlies*," see Eph. ii. 2, Rev. xii. 7-9: Satan does not desire the redeemed to have *their* heritage, but see 1 Thess. iv. 17. 13, "Whole," "All." Now it is an evil day: how can we expect an *easy* time?

# THOUGHTS FROM THE WORD OF GOD

A MONTHLY HERALD OF THE TRUE MESSAGE.

Thy Word is Truth  
JOHN 17. 17

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By the grace of God, we would tell forth the gospel of His grace, that He may be magnified in all. the "new theology" is not theology at all, and the most subtle forms of it are those most disguised, "for Satan himself is transformed into an angel of light." Compromise is never acceptable to the Lord. Euphemism for sin, and its punishment, are lying, in His sight. Our desire is to set forth His love, and the channel of that love—even the blood of Christ, and the quickening of the Holy Spirit, with resultant obedience—and also to tell of the terrible, righteous and certain alternative.

EDITED BY  
PERCY W. HEWARD.

"They, measuring themselves by themselves, and comparing themselves among themselves are not wise." 2 Cor. x. 12.  
"All sinned, and are coming short of the glory of God." Rom. iii. 23.  
"That no one of you be pulled up for one against another." 1 Cor. iv. 6.  
"Two wave loaves . . . baked with leaven; the firstfruits unto the Lord." Lev. xxiii. 17.  
"Of His own Will begat He us, . . . a kind of firstfruits." Jas. i. 18.

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"When ye pray say . . . Forgive us our sins." Luke xi. 2, 4.  
"If we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." 1 John i. 9.  
"He that covereth his sin shall not prosper: but whose confesseth and forsaketh them shall have mercy." Prov. xxviii. 13.  
"He that saith he abideth in Him ought himself also so to walk, even as He walked." 1 John ii. 6.

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## A WORD OF INTRODUCTION.

"WHAT are you seeking?" may be the question addressed to each reader. One wants novelty: another looks for support in traditional belief: another desires help in preaching; yet another is longing to know what God says in His Word, and to interpret aright, and lovingly obey. To which are you like?

Truth is so forgotten that its repetition will sometimes seem a novelty, but it is not with the wish to please itching ears that the truth is proclaimed. Nor is it a novelty which pleases that flesh which does not please God. The Word of God is too humbling to be popular.

Sometimes the Scriptures are in accord with,—are evidence for a common belief, inasmuch as truth is mixed with error in most systems of man, that more may be ensnared. But the manner of the belief becomes so different in a work of grace. What a vast difference between a mental acknowledgment and a spiritual grasp of salvation by blood! What a contrast between lip-recognition and heart-

realization of eternal "punishment." Doubtless the Bible outlines will help some to speak, but let Jas. i. 19, and iii. 1 be remembered, and oh, that God may be magnified in some obeying Him, as the result of reading "Thoughts from the Word of God."

### "If the Lord Will."—Jas. iv. 15.

Depending on the Lord, we humbly wait,  
And self's decision we would learn to hate:  
How blessed still to know God's guiding hand,  
As pilgrim Israel, trav'ling to their land,  
We dare not choose, God knows and chooses best,  
And in His will our ransomed will would rest;  
It is enough that He should choose the way,  
We would with joy and love, our Lord obey.

Why should we seek for earthly power and gain?  
Earth's riches fail, its greatest glories wane—  
In Christ we have both lasting wealth and might,  
And in His will we should and would delight.

Why should we scheme? we only cause distress;  
God will not fail His blood brought ones to bless:  
Shall He for sparrows have a tender care,  
And be unmindful of His people's prayer?

## WORDS OF ENCOURAGEMENT.

**Abased,  
Exalted.** It was not only on *this* occasion that Christ thus spoke. He, the Meek One, and Lowly in Heart, Matt. xxiii. 12. of whom Moses was a great type, ever emphasized that His disciples

were to be humble, and *unlike* the nations. The more we humble ourselves under the mighty hand of God, the greater will our reward be in "that Day." It is unwise, as well as sinful, to exalt ourselves, and let it be remembered that as a poor man may have the love of money, which is the root of all evil, so one who is *low* may have *high looks*. God beholds the wishes of the heart. Oh that we may welcome more His searching examination, and live more in the light of "that Day."

It is much easier to see faults in others than in ourselves, unless we are walking very closely with God. And it is easy all the time to imagine we see them more quickly in ourselves, that we may esteem ourselves walking with Him on this very account. We little know the subtlety of sin. How thankful should we be for the Word to point it out. What a mercy is atonement by blood. What a privilege is the guidance of the Holy Spirit, and how blessed it will be to be released from the very presence of sin when our beloved Lord comes again.

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

### OUR ATTITUDE TO THE LAW.

DEAR FELLOW SAVED ONES,

It is a mercy which no one can fully explain that we are born from above, quickened by God though naturally dead. What shall we render unto the Lord for undeserved, unasked, unexpected loving kindness? All our *gratitude* is only by His grace, and boasting is altogether shut out (1 Cor. i. 31). Let us seek to realize our high calling, and to manifest the dignity—not pride—of a *child of God*. Let our whole life be more and more to the praise of the glory of His grace. Nothing else can be well pleasing to one who wants to please the Lord.

Yet so subtle is the flesh that sin will take

### The Disguise of Holiness,

whenever it can. Sentiment will parade as spirituality, indulgence as love, self-confidence as the absence of the fear of man, the fear of man itself as humility, and even *lawlessness* as the exaltation of *grace*. We cannot be too careful concerning this, for Satan knows that open sin will not appeal to some. Hence his desire to deceive the hearts of those who are not bad, those who do not *want* to go their "own way."

Particularly would we think at this time of lawlessness. The believer's rightful attitude to all law is clearly marked out in the Word of God. He is to *submit* to those in authority (Rom. xiii. 1). The arrangements of the land where God has placed him may, or may not, curtail his privileges, but he has

### No Permission to Murmur:

in every thing he must give thanks. The law must be obeyed, until it commands something definitely against the Law of God. Then the path is plain—without striving, and without craving for a martyr's honours, the saved one must, like Daniel, do as he did aforetime, and leave results in God's hands. If punishment falls, he must continue to pray for those in authority, and to recognise that very authority in all else.

### The Spirit of Republicanism

and socialism is foreign to the Gospel (1 Pet. ii. 13, 1 Tim. vi. 1-3, Matt. xxiii. 2). The simple believer in God has faith in His providence, and to him the warfare of the ancient covenanters is a sad evidence of failure, and undispensational zeal, though he dare not exalt himself, in *easier circumstances*, as if "far better than they were." Godly loyalty is a mark of salvation, and of a willingness to wait for the Coming of Christ. "Here is the patience and the faith of the saints" (Rev. xiii. 10). It is a mercy to leave all in God's hands, not with laziness, but with faith.

Not only is there law in a state, but there is

### Law in a Home,

as the very word "stewardship" implies, and thus in a spiritual house or assembly. The believer should be known by his willingness to obey (Heb. xiii. 17). There should be nothing of allowed independence, but much of loving dependence. A true submissiveness illustrates growth in grace. In daily business there should be a like acknowledgment of a master's authority. The "froward" employer is to be obeyed, for the saved one serves the Lord Jesus Christ, Who permits such an one his authority, oftentimes for

### The Disciplining of Believers.

No action of a believer in communion with God is merely unto *man*: God's overruling is, and should be, ever recognised.

One special part of our subject needs emphasis, for clearness (by the Holy Spirit's guidance) as to this may involve clearness as to all the other parts. It is customary to hear professing children of God speak of our freedom from the law (because where the Spirit is, there is liberty), in a light manner that would almost make a *disciple* tremble. "The law was given by Moses, but grace and truth came by Jesus Christ." "We are not under the law." "The law made nothing perfect." Such verses are quoted with

### Glib Familiarity,

and sinful misrepresentation. The human heart likes liberty, or rather license, and there is a tendency to twist certain texts, and reverse others, to please the flesh. The writer recollects one who laid stress on being "Free from the law," and then showed an activity against the commandment of God and man. Nor is such a case rare. The ungodliness of the human heart is never more dangerous than when it perverts Scripture itself, seeking

### To Turn the GRACE of God

into lasciviousness of any kind (Jude 4).

If we would understand the passages that deal with law, we must realize to whom they were Divinely spoken. There were many Jewish believers, and Judaizers, in "the early Church," and these thought that salvation in some way depended on human obedience. Now such a belief was un-dispensational, and also

### Derogatory to the Glory of Christ.

Those who attributed something to self—denied the fall, or the perfection of His finished work, or both. Hence they needed plain language. They were setting up *law* against *grace*. Hence the words "Christ is become of no effect unto you, whosoever of you are justified by the *law*; ye are fallen from *grace*" (Gal. v. 4). And whenever law is used against the freeness of God's mercy, similar words may be earnestly employed. If anyone says "Except ye be circumcised after the manner of Moses, ye cannot be saved" (Acts xv. 1), we answer, "If righteousness come by the law, then Christ died in vain" (Gal. ii. 21).

But the tendency of to-day is quite distinct. There is

### Not Judaizing, but Liberalizing.

and even Judaism itself illustrates this. And so, if we would follow the method of the Scripture, we need to attack the errors *around*, though the wisdom of God so worded His precious book that *different* circumstances do not hinder its preciousness, nor its applicability. He foreknew all that would happen, and arranged that the very passages which speak of freedom, from law, emphasize true subjection to law. Are we free from the law of sin?—The *law* of the Spirit of life in Christ Jesus has done this (Rom. viii. 2). Are we "as without law"?—We are "*not* without law to God, but in a *law* to Christ." (1 Cor. ix. 21). Against us is there no law (Gal. v. 23)?—Notwithstanding we are to "fulfill the law of Christ" (Gal. vi. 2), thus the very contexts prevent a misinterpretation, unless we are "proud, knowing nothing" or "being deceived."

It is noteworthy that the later Scriptures emphasize "the commandments"—except the fourth. That is *not* addressed to a heavenly people, but

awaits millennial fulfilment. But, as to the rest, we have the repudiation of other gods, the stress on obedience to parents, "let him that stole steal no more," and so forth. If the Lord would give further arrangements, He does not mystify (Matt. v. 39; Col. ii. 16). Can we not trust Him more, and accept His Word as it stands? There are

### More Precepts, and More Threats,

in the later Scriptures, than many imagine. Though freed from wrath, we await the Bema of Christ, and there will be solemn surprises and a suffering of *loss*. Hence the words "so speak ye, and so do, as they that shall be judged by the law of liberty." (Jas. ii. 12), *i.e.* by the law linked with freedom from condemnation, yet nevertheless a *law*.

There is something radically wrong in the common attitude toward pleas for literal and exact obedience in the Holy Spirit. "We are not under law" is the response. In such a context the words are *untrue*, as untrue as if we said because believers do not come into judgment, they will not be judged as to their actions. The real meaning of the disclaimer is "I want my own way," and thus there is a ranging under the banner that prepares for "the lawless one," as anti-Christ is strikingly called (2 Thes. ii. 8). If one is urged not to cause others to stumble, but to refrain from the use of intoxicants *and so forth*, the answer implied is oftentimes "We are not under bondage." And the words are sadly true: the "we" is of the *flesh* with which the speaker *identifies* himself or herself, and the flesh is *not*, alas under bondage, for the growth of grace expressed in 1 Cor. ix. 27 is *not* realized, and, it may be, the end will be terrible

### Unmasking of a Castaway.

Oh that we not be such, but that, praying for them, we may humbly test ourselves,

Yours in and by the *Grace* of God,

PERCY W. HEWARD.



### A BELIEVER.

What is a *believer*? We use the *word* carelessly, but it is, like all other names of God's children, both solemn, and suggestive of much teaching. Those who are born from above should *believe God* (Acts xxvii. 25), whatever He says, at all costs. And the "costs" are, and appear very small, when we realize what it *cost* our beloved Lord to save us!

Further, the word "believer" signifies "faithful one." When we accept God's truth aright, we obey it. Unbelief is disobedience (Eph. ii. 2), and godly belief involves godly obedience—otherwise there is only mental assent, and God is *not* glorified. May the Lord's redeemed, who read these lines, be *strong* in faith, giving Him *glory* (Rom. iv. 20).

## THE CHILDREN'S COLUMNS.

## THE PAST, PRESENT AND FUTURE OF ISRAEL.

IT is a long time, dear boys and girls, since I had a talk with you about the nation of Israel. Abraham was the first Jew, God told him to leave his own country, and his own people, and to go into the land of Canaan. (Gen. xii. 1-4.) Moreover God told him that his descendants should inherit the land (Gen. xii. 7).—And in Deut. vii. 6-8, Moses tells the Children of Israel that God did not choose them because they were a great nation, for they were very few, but God chose them, for His own, because He loved them. Thus they were made near to Him, and so privileged. God, by his mighty hand, brought them out of Egypt, by a wonderful deliverance, He divided the Red Sea, and they went through on dry ground. Their enemies, the Egyptians, followed after them, but God caused the water to return then and they were drowned. You can read all about this in Ex. xiv. Oh how wonderful God preserved and watched over His chosen people, Israel. But though they were so blest, their past history is very sad—for they murmured against God so often. We read in Psa. cvi. 21, "They FORGAT God their Saviour, Which had done great things in Egypt." Verse 19, "They made a calf in Horeb, and worshipped the molten image." Yet God, in His mercy, forgave them so often, as we read in Psa. cvi. But they soon turned from God, and went their own way. See the sad words in Hosea iv. 17. And when the Lord Jesus came to this earth to LIVE, and DIE for sinners, we are told in John i. 11, that He came unto HIS OWN, (the earth and the nation of Israel), and His own people received Him not; and, at the end of His earthly life, the Jews delivered Him to be crucified. When Pilate said unto them "Behold your King," they cried out "Away with Him, away with Him, crucify Him." (John xix. 14); nor did they repent (2 Thess. ii. 15-16). This was their climax sin, and God has punished them—Hence they are *now* scattered amongst the nations, they are "without a king . . . and without a sacrifice." (Hosea iii. 4.) And though the Jews boast and say they are God's people, God says, "Ye are not My people." (Hosea i. 10.) For He has cast them off, because of their sins.

And though they have been so privileged, they are even, as the Gentiles, "Without Christ . . . having no hope and without God in the world" (Eph. ii. 12). And you, my dear young reader, if not saved through the shed blood of Christ, whether Jew, or Gentile, are without Christ who died for helpless sinners, deserving God's wrath. I do pray God that He may, in His mercy, save many who are reading this message.

Now we come to speak about Israel's future.

We have read how God says that the Jews are not His people now, but we are also told that God will again call them *His people* (Hosea ii. 23).—"And I will say to them which are not My people, Thou art My people, and they shall say, Thou art My God," "And the Lord shall choose Jerusalem again" (Zech. ii. 12). But before that glorious time, the nation of Israel will have a time of much sorrow and trouble, and will be brought low before God—Then they will look on HIM WHOM THEY PIERCED, and they will mourn for their sin (Zech. xii. 10). And verse 9 speaks of a *third part*: not every Jew, but all who are spared will be blest, as Rom. xi. 26 says "And all Israel shall be saved," For God will keep His covenant with Abraham. Thus the Jews will yet dwell in Jerusalem, as God promised. Then it will be that the desert shall rejoice and blossom as the rose (Isa. xxxv. 1. 10). Then "the iniquity of Israel shall be sought for, and there shall be none, and the sins of Judah and they shall not be found" (2 Jer. xl. 2). I want you to notice the last few words of this verse, God says, "For I will pardon them whom I *reserve*"—that is, not every Jew. It is the same with the Gentiles—Oh I do long for my dear young readers to know that *their* sins are forgiven through the precious blood of Christ—for both Jews and Gentiles, who die unsaved, will be for ever sent away from God, Who is righteous in ALL His works and ways.

Israel God chose, in days of old,  
To be His people, we are told,  
When they were weak and few;  
And God from Egypt brought them out,  
Saved them from pestilence and drought,  
Their enemies He slew.

Israel of old, to God were dear,  
A nation blest, to Him brought near,  
In mercy and in grace;  
But they despised His righteous law,  
Rebelled against Him more and more,  
And so He hid His face.

Israel are now far off from God,  
Without Messiah's poured-out blood,  
Without the Lord on High;  
Without a Sacrifice are they,  
They wander on in their own way,  
O'er sin they do not cry.

Israel despise God's wondrous plan,  
To save from sinful fallen man,  
Through His beloved Son,  
Who came on earth to live and die,  
To make a people to Him nigh—  
By Him the work was done.

Israel will yet be humbled low  
By famine, pestilence and woe—  
God works His Sovereign will!  
Then they shall hate, abhor their sin  
See all their sinfulness within,  
Acknowledge all their ill.

Israel will have a future yet;  
God's Cov'nant He will ne'er forget,  
To Israel when so few;  
His purpose stands so firm and sure,  
'Tis written clearly in God's Law,  
Jehovah's Word is true.

Israel are now, as Gentiles too,  
Without the Lord, sin they pursue,  
Though they appear devout;  
God's Word is sure for Gentiles, Jews,  
For all who now their own way choose—  
Judgment will be poured out.

Israel in darkness blindly grope,  
And Gentiles too are without hope—  
And are you far from God?  
'Tis by His wondrous grace alone,  
Salvation is believed, and known,  
Through Christ, Who shed His blood.

## GRACE.

### A WORD TO YOUNG AND OLDER BELIEVERS ALIKE.

"Grace" is a commonly-used word; let us not lose, or half ignore its meaning, on this account. Grace is such a wondrous manifestation of part of God's altogether glorious character. He loved the loveless, and how great the cost! "God so loved . . . that He gave" (John iii, 16). "Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (2 Cor. viii. 9) Without parallel was the love. Do we praise as we should? Nay, surely we always fall short. It is so easy to take grace as a matter of course. But judgment is *the matter of course*. Everything in the way of salvation is remarkable. *Nothing* did we deserve, except wrath—real wrath—another equally holy attribute of God. Boasting is shut out. By the grace of God we are what we are (1 Cor. xv, 10). "Herein is love." There is a great need for, and there is great help by *drawing inferences* from God's grace. Plainly, as has been said, we merited hell, and now to complain at a little suffering for Christ seems so paltry and so sinful. Moreover, what manner of persons we ought to be in devoted obedience! Loved with such love, we must love, and please our ever-loving Lord. We are not our own. The grace is not on our own side. Service is nothing remarkable. Godliness is not a cause for pride. If we do all the things commanded us we are only doing our duty (Luke xvii. 10). Dear young believers, does *your life say you are saved by grace?*

And, further, present mercy is the proof of future blessedness. The Lord will not forsake the work of His hands. He gives grace and glory linked (Ps. lxxxiv. 11). Whom He justified, them He also glorified (Rom. viii. 30.) We shall be like our Lord. Our actions did not turn Him towards us, and, therefore, we may expect His continued care (is it not promised?); because the cause of His love and of redemption was exclusively within Himself.

But, in this connexion, let us again beware of the subtle flesh. Sin will ever seek to trip us up, and particularly when we want to emphasise something in God's Word. Satan would make us one-sided students. Disproportionate emphasis is an indirect attack on God's inspiration, for He has arranged

everything in His Word. In laying stress on grace, and election, and eternal salvation, we must take heed lest we turn grace to lasciviousness (Jude 4.) The direct urging to holiness given above may appear to some of God's dear people sufficient warning in this connection. But sin is so insinuating; it works gradually and in the dark. We all know how a close room, becoming more close, is oft bearable to those in it—but let another come in! Satan's ministers plot in this way, or, to change the figure, the *leaven permeates*. Let us hold all the truth. The Lord's love will keep us, but there is the judgment seat of Christ. And, not only so, if we would continue in sin that grace may abound (Rom. vi. 1), where is the evidence that we are children of God? 1 John iii. is so clear—He who keeps on sinning has not known God (6). Grace does not excuse our failures. Prayer is not an easy way of putting things straight. Oh, that we may have deeper confession and deeper feelings, and thus show our deeper thankfulness for grace, "to the praise of the glory of His grace" (Eph. i, 6.)

## DARKNESS.

*Darkness* was upon the face of the deep (Gen. i. 2). Sinners are said to be *darkness* (Eph. v. 8). Having their *understanding darkened* (Eph. iv. 18). Their *way is darkness* (Prov. iv. 19). They *walk in darkness* (1 John ii. 11). They *love darkness* (John iii. 19). When the Lord Jesus was bearing the sins of His people on the cross, there was darkness for three hours (Matt. xxvii. 45, Luke xxiii. 44, 45). Saved sinners have been brought *out of darkness into God's light* (1 Pet. ii. 9). They are now children of light (2 Thess. v. 5, Acts xxvi. 18, 2 Cor. vi. 14). God is light (1 John i. 5), but the Day of the Lord is darkness (Amos. v. 18) to, unsaved sinners, and—  
The eternal future of such is in *outer darkness* (Matt. xxii. 13).

## LIGHT.

"*In Thy Light we shall see the light*" (Psa. xxxvi. 9, John iii. 21).  
"If we walk in the *Light as He is in the Light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin*" (1 John i. 7, Tit. ii. 94).  
"He that loveth his brother abideth in the *Light*" (1 John ii. 10).

### "IF THE LORD WILL."

QUIET BIBLE HOURS—Monday, 7th, at 61, Upton Lane, Forest Gate. Any believers who desire that the Lord may be exalted, and His Word known, and loved, and done—are heartily invited. Meetings at 3 and 6.30 p.m. Further particulars gladly sent. Could not some make a godly effort to be present?

## TALKS ABOUT PRESENT-DAY NEEDS.—8.

### GODLY HOMES AND SAVED FAMILIES.

**H**OW soon sin entered this world, and marred the first home in Eden, with all its beautiful surroundings. Sin spoils all here;—how saved sinners should hate all iniquity.

Surely Enoch, who walked with God, had a godly influence in his *home* (Gen. v. 22-24). For we are told that before his translation he had this testimony, that he pleased God (Heb. xi. 5). Thus we see how God watches and weighs the actions of His people.—May we be more watchful, that we may please Him, Who gave His Only Son to die for our sins. Then we read about God's servant, Job, and his home, and how he feared God, and hated sin (Job i. 1). In verse 5 we see his concern lest his children should grieve God. He got up **EARLY IN THE MORNING** to offer burnt offerings. Alas, in these days few are likewise earnest about their children. But we see by the history of Job that those who seek to have godly homes will not have an easy time. For Satan desires to make the homes lawless, as well as the world. Let us not be ignorant of his devices (2 Cor. ii. 11). The narrow way is too difficult for most, hence our beloved Lord said "Few there be that find it" (Matt. vii. 14). And to seek for a godly home is alike difficult. Hence the failures on all sides. But God can enable, and does, if the Scriptures have their rightful place in the home. Surely Christian parents should be encouraged by 2 Tim. i. 5.; Timothy's mother, and grandmother possessed **UNFEIGNED FAITH**, and from a child he was acquainted with the Holy Scriptures, and soon he did not have merely a head-knowledge of them, but God caused a heart-knowledge (2 Tim. iii. 15). Christian parents cannot save their children, but they can teach them His Holy Scriptures in mere infancy: God will graciously bless and own all such holy service (Prov. xxii. 6). But Satan, in his craftiness, has led parents to imagine that children must not be worried about too much of God's Word—How solemn! May we beware of his subtlety. If Christian parents **LOVE** the Scriptures, their children will love them and want to learn them. This will lead by grace to godly homes, and also to the raising up of saved families. Let us look first at our own home and see what is wrong there, and by God's grace seek to put things right there. Then we shall be able to help others. How we should mourn over the condition of the homes of many who profess to be the Lord's. We have all failed in this respect; there is no room for pride, but for deep humility. We have many warnings in God's Word as to failure in the home. Let us beware, for these things are written for our admonition

(1 Cor. x. 11). Let us remember that we have **ALL** the Holy Scriptures, which saints of old did not, we are apt to remember our privileges in this day of grace, and to fail to see our responsibilities. Surely believing parents should be warned by the judgments which God sent upon Eli's family because his sons sinned, and he **RESTRAINED** them not (1 Sam. iii. 11-14). Then we have David's failure in his home through sin, and many others. These things are not recorded that we should excuse sin, but as a warning, that we should take heed—We are told what the homes of any who have office ought to be (1 Tim. iii. 1-13, v. 9, 10, Tit. 1. 6). Oh, that God may be pleased to raise up such homes in these dark days. For the lack of **GODLY HOMES AND SAVED FAMILIES** has caused the world to blaspheme God. May we look to our homes to see wherein we have failed, and, by God's Grace, amid all the difficulties, seek to have a godly home, with faithful children, where God is honoured, and others can be helped spiritually, and not hindered by worldliness, in conversation and manner of life. (Acts xviii. 26, 1 Cor. xvi. 9.)

## GOD'S QUESTIONS.

**T**HE LORD JESUS, Who was God as well as man, when on this earth, asked the following questions: "What shall it profit a man if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Mark viii. 36, 37). The answer can only be—*Nothing*, yet how many are seeking only the things of earth, forgetful of the solemn future—the day of God's wrath. In Luke xii. 13-21, we have a question asked by a self-seeking man, and a parable, which clearly shows how useless it is to store up treasures here, and to forget God. Yet, alas, multitudes are still doing this, for Satan has blinded their eyes, and their minds, so that they do not see these solemn things, which are so plainly written in Scripture (2 Cor. iv. 4). Neither do they understand them for their understanding is darkened (Eph. iv. 18). We find another solemn question in James iv. 14, "What is your life?" and the answer is given in the same verse—"It is even a vapour, that appeareth for a little time, and then vanisheth away." Yet how few are mindful of this, and the future life is often altogether forgotten, only there is a vague hope that after this life *all* are better off; but Scripture saith: "It is appointed unto men once to die, but after death the *judgment*" (Heb. ix. 27). There is a very dreadful and terrible future for *all* who die in their sins.

In the past, when God was about to bring *Judgment* upon Israel for their sins, because sin must be punished, the question was asked "What wilt

thou do?" And surely we can ask this question of those who have no hope for the future. When God brings His *Judgments* upon this earth, what will you do? Sinners will tremble when God shall arise and shake terribly this earth, because of sin (Isa. ii. 19). Moreover, there is another question asked when punishment shall come—"What wilt thou say?" (Jer. xiii. 21). Will lost sinners be able to say anything when they stand before God at the Great White Throne? See Rev. xx. 11-12. I believe Matt. xxii. 12, shows us that they will be speechless, for their own works will condemn them. Dear reader, in view of the solemn future, can you be careless and not read the Scripture, and yet vainly hope all will be well after death? May God, in His love and mercy, work and cause many to say "What must we do to be saved?" To such the answer is—Believe on the Lord Jesus Christ, Who died for helpless sinners (Acts xvi. 30-31).

God's questions are solemn, and what will you do? His judgments are coming, the years are but few. If then unforgiven, too late it will be, To seek God's salvation, and mercy, now free.

God's questions are solemn, and none can reply To God Who is righteous, Who ruleth on high: His love, and His mercy, and wrath are so great, Yet sinners despise Him, His righteous law hate.

God's questions are solemn, and what will you say To God Who is righteous, if lost in that day? The dread Day of Judgment so surely will come And sinners before Him will bow and be dumb.

God's questions are solemn, and sinners should mourn, But now they are mirthful, the Scriptures they scorn; Yet what would it profit, though earth they should gain, If under God's anger and wrath they remain?

God's questions are solemn! So foolish are men, They heed not the Scriptures, the truth they condemn: Their hearts are so sinful, in darkness they grope, Without God's salvation, without any hope.

God's questions are solemn! Oh sinners, beware, God's love and His mercy is seen everywhere, But the Day of His wrath in the Scripture is plain, And all man's excuses are useless and vain.

God's questions are solemn, in view of that day, When God, Who is righteous, His wrath will display, Then sinners will tremble, and be in despair; Oh think of the future, of Judgment beware.

### CONSIDER—

*In thine heart, God's greatness* (Deut. iv. 39, Psa. cxlv. 3).

*What great things He hath done for thee* (1 Sam. xii. 24).

*The works of God* (Eccl. vii. 13, Dan. iv. 35, Isa. xlii. 16).

*Your ways* (Hag. i. 5-7, Psa. cxix. 59).

*The lilies* (Matt. vi. 28-34. See 1 Pet. v. 7).

*The ravens* (Luke xii. 24. See Matt. x. 29-31).

*The Lord Jesus* (Heb. xii. 3. See John vi. 65-67, viii. 59, Matt. xxvi. 56).

*One another* (Heb. x. 24).

### SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—August, 1911.

| Day | Joshua.        | Philippians.  | Learning.        | Weekly Questions.                             |                                      |
|-----|----------------|---------------|------------------|-----------------------------------------------|--------------------------------------|
| 1   | viii. 1-8      | i. 1-7        | Phil. 1.6        | Say what you can as to Ebal and Gerizim.      |                                      |
| 2   | viii. 9-18     | i. 8-14       | Phil. 1.10       |                                               |                                      |
| 3   | viii. 19-29    | i. 15-21      | Phil. 1.20       |                                               |                                      |
| 4   | viii. 30-35    | i. 22-26      | Phil. 1. 26      |                                               |                                      |
| 5   | ix. 1-13       | i. 27-30      | Phil. 1. 29      |                                               |                                      |
| 6   | ix. 14-27      | ii. 1-4       | Jos. 9. 14       | Explain Phil. ii. 9-10.                       |                                      |
| 7   | x. 1-11        | ii. 5-11      | Jos. 10. 8       |                                               |                                      |
| 8   | x. 12-21       | ii. 12-16     | Jos. 10. 14      |                                               |                                      |
| 9   | x. 22-30       | ii. 17-21     | Jos. 10. 25      |                                               |                                      |
| 10  | x. 31-43       | ii. 22-30     | Jos. 10. 42      |                                               |                                      |
| 11  | xi. 1-15       | iii. 1-6      | Jos. 11. 15      |                                               |                                      |
| 12  | xi. 16-23      | iii. 7-14     | Jos. 11. 23      |                                               |                                      |
| 13  | xii. 1-24      | iii. 15-21    | Phil. 3. 20      |                                               | Give lessons from the life of Caleb. |
| 14  | xiii. 1-14     | iv. 1-7       | Phil. 4. 6       |                                               |                                      |
| 15  | xiii. 15-33    | iv. 8-14      | Phil. 4. 11      |                                               |                                      |
| 16  | xiv. 1-9       | iv. 15-23     | Phil. iv. 19, 30 |                                               |                                      |
| 17  | xiv. 10-15     | Col. i. 1-4   | Col. 3. 3, 4     |                                               |                                      |
| 18  | xv. 1-15       | i. 5-8        | Col. i. 5        |                                               |                                      |
| 19  | xv. 16-63      | i. 9-14       | Col. i. 13       |                                               |                                      |
| 20  | xvi. 1-xvii. 6 | i. 15-20      | Jos. 17. 4       | Why does not the Christian keep the 7th day?  |                                      |
| 21  | xvii. 7-18     | i. 21-29      | Jos. 17. 13      |                                               |                                      |
| 22  | xviii. 1-10    | ii. 1-7       | Jos. 18. 7       |                                               |                                      |
| 23  | xviii. 11-28   | ii. 8-14      | Jos. 18. 49      |                                               |                                      |
| 24  | xix. 1-23      | ii. 15-23     | Jos. 18. 50      |                                               |                                      |
| 25  | xix. 24-51     | iii. 1-7      | Jos. 20. 2       |                                               |                                      |
| 26  | xx. 1-9        | iii. 8-15     | Jos. 20. 6       |                                               |                                      |
| 27  | xxi. 1-8       | iii. 16-25    | Col. 3. 17       | Was the Altar of Jos. 22 right? Give reasons. |                                      |
| 28  | xxi. 9-42      | iv. 1-5       | Col. 4. 5        |                                               |                                      |
| 29  | xxi. 43-22.6   | iv. 6-11      | Col. 4. 6        |                                               |                                      |
| 30  | xx. 7-30       | iv. 12-18     | Col. 4. 12       |                                               |                                      |
| 31  | xxii. 21-34    | i. Thes. 1-10 | i. Thes. 1. 9    |                                               |                                      |

How precious to know the Word of God. How sad to neglect it. How terrible it is if that Word does not belong to us, if we are not His people, if we are not saved by the blood of Christ.

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

*Study, but do not trust to your study. Reading the Word is a great privilege, but it involves a great responsibility. If we know to do good and do it not, there is manifest sin. Oh, that believers may be more afraid of sin.*

**Jos. ix. 14-27.** Took, asked not; contrast 2 Sam. v, 19, 22; it is easy, yet dangerous, to forget God, and to be carried away by circumstances and appearances. 9, Though the Gibeonites lied, the Israelites were blamed even more, because they could have found this out. God often binds us to the results of our carelessness and our forgetfulness of Him, 21. Deut. xxix. 11, shows this was menial work. 22, A lie is never excused, even to save one's life. 27, "That day," sin promptly over-ruled. "Altar"—what a stress on sacrifice: how many

helped therewith; anticipation of saved Gentiles, we deserved no more than the Gibeonites.

**Phil. ii. 1-4.** The "if" emphasises, and is thus repeated. Loving comfort needed. Fellowship of spirit, and of the Spirit. "Fulfil, or fill ye my joy," a solemn command: if there is such a thing as consolation, the Lord's people owe it to one another, and particularly to any who have painful responsibility. Like-mindedness causes joy, contrary-mindedness brings sorrow. Strife and vain glory are together. Self is ever exalted when lowliness is forgotten. Note comprehensive words (a) "nothing," (b) "mind." 4. Also, we are not to forget our own sphere of responsibility "unto the Lord." Every one among the believers included.

**Jos. xii. 1-24.** How often the word "King." The great ones of earth as nothing before God. 6, Repetition of "the servant of the Lord": Joshua's love thus shines out, and the importance of service is seen. 8, Mountains and valleys alike taken: heathen "gods" were supposed to have special power in special places. 9, Jericho, Ai: what solemn thoughts the very names of the places suggests. 24, "Kings": so in the future the kings of the earth shall be brought down before the King of kings.

**Phil. iii. 15-21.** "Full grown" believers are still to press forward: we can never assume rightly we know all: a full grown tree grows, and we can ever learn more of the Lord. "And if," *i.e.*, only when there is this mind, can we claim the Lord's instruction. 16, Life and doctrine in agreement. 17, Love and fellowship. 18, Weeping, Jer. ix. 1. 19, How dangerous is pleasing the appetite, how dangerous is seeking *earthly* advantage. 20, Citizenship. We look for a personal Saviour, not only for the changing. 21, The body is not yet glorified, but it shall be: now it is to be used for the Lord: how sad is decorating the body in view of such a passage. "Unto Himself" (Tit. ii. 11-13.)

**Jos. xvi. 1, xvii. 6.** "The lot," dispensationally used, Prov. xvi. 33, "water," "wilderness," reminders of grace and of sin. 4, There was not only appointing but taking, Obad. 17. 2, Fellowship, contrast that of 10 when we have failure; among the Ephraimites. How often believers have a similar failure as to Canaanitish habits. xvii. 1, Manasseh after Ephraim. God keeps His arrangements. How striking, the stresses in Judah being first in Judg. i. and on the Gibeonites being preserved still in 2 Sam. 21. 4, The Lord commanded, therefore He gave according to the commandment: prompt and exact obedience pleases the Lord.

**Col i., 15-20.** How many names Christ has to show (a) His relationship to the Father, (b) His love to, and work for us. "Firstborn," a title of dignity, Ps. lxxxix, 27: there is a similar name of

authority as to the *new* creation (Rev. iii. 14). "All," 17, 18, and "He Himself," twice *Firstborn* as to His redeemed, not only in creation, *cf.* Acta. xiii. 33. Our beloved Lord's two spheres, John xvii. 2. *All* fulness, ii. 9, how vain is wandering from Christ. 20, What humiliation—love. *Not* the things under the earth—though these will bow to Him, Phil. ii. 10.

**Jos. xxi. 1-9.** "The heads": *arrangement*, as ever. Eleazar and Joshua, *cf.* Joshua and Zerubbabel, a twofold type of Christ. Shiloh, Jer. vii. 12: As in xviii. 1, all the plans were rightly made in the fear of the Lord: only as we *worship*, can we rightly *appoint*. "The Lord commanded": always the prominent thought, "Out of": fellowship suggested: and the need the others had of the Levite teachers, etc. 8, (a) Israel gave, (b) as the Lord commanded, (c) by the hand of Moses: how much instruction! With suburbs. Fulness of blessing, so spiritually.

**Col. iii. 16-25.** There is no power to *teach* without the Word. "In." Singing without grace has no harmony or melody before God. 17, and: there must be daily obedience in all details as well as singing. Do all, giving thanks: *cf.* "In every way give thanks," 1 Thess. v. 18. All classes exhorted: (a) God saves in all classes, and (b) we cannot get away from special responsibilities. 23, "Whatsoever": the believer is never off duty. 23-24, Do, knowing. 25, Encouragements are often linked with such reminders: the Judgment Seat of Christ must be as righteous as the Great White Throne. "God is not mocked." *How solemn it will be to stand before our Lord.*

## REMEMBER—

What the Lord did to Pharaoh (Deut. vii. 18).  
All the way the Lord led thee (Deut. viii. 2).  
The Lord giveth power (Deut. viii. 18).  
That thou wast a bondman (Deut. xv. 15. See Eph. ii. 2, 3).  
What the Lord did to Miriam (Deut. xxiv. 9. 1 Thess. v. 12-13).  
Lot's wife (Luke xvii. 32. See xvi. 25).  
Our state by nature (Eph. ii. 11-12).  
How thou hast received, and hold fast (Rev. iii. 3).  
The Lord is great and terrible (Neh. iv. 14. See Dan. ix. 4).  
God's Word (John xv. 20, Num. xv. 40).  
Them which have the rule over you (Heb. xiii. 7, 17).

Correspondence from believers, who want to please the Lord, and from anxious enquirers, ever welcome, unto His glory. PERCY W. HEWARD, 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. xi. No. 9.  
Sep., 1911. 1d.

A Magazine of Bible Witness, to direct attention to the Lord. Hence setting forth the finished work for lost sinners, saving now from eternal wrath, and unto eternal service. Present godliness, in the light of the coming of the Lord Jesus, must be emphasized, including obedience in business as well as in baptism, daily meals as well as in breaking bread. If any are enquiring the way of salvation, or longing to be gathered Scripturally, as the Lord has said, correspondence will be welcomed.

EDITED BY  
PERCY W. HEWARD.

"Him hath God exalted with His right hand to be a Prince and a Saviour, for to give REPENTANCE to Israel, and forgiveness of sins." Acts v. 31.

"Father, forgive them; for they know not what they do." Luke xxiii. 34.

"Surely after that I was turned, I REPENTED; and after that I was instructed, I smote upon my thigh: I was ashamed." Jer. xxxi. 19.

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"I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee: wherefore I abhor myself, and REPENT in dust and ashes." Job xlii. 5, 6.

"Godly sorrow worketh REPENTANCE." 2 Cor. vii. 10.

"In meekness instructing those that oppose themselves, if God peradventure will give them REPENTANCE to the acknowledging of the truth." 2 Tim. ii. 25.

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### A WORD OF INTRODUCTION.

EVERY reader knows something of his or her own heart (1 Cor. ii. 11), and, doubtless, not a few are troubled, at times, because there is not an intense longing for the things of the Lord, and a holy dread of everything that grieves His Holy Spirit. How can these sins be removed? The Word of God is used by God to make His people earnest for truth and sorrowful for iniquity, and it is our wish to help His people by that Word. But there must be no parleying with evil. "Blessed is the man that walketh not in the counsel of the ungodly." If we excuse one wrong, we thereby do another, and shall soon do a third. This messenger is not sent forth merely to wage doctrinal exactness, but also practical godliness, to the praise of the glory of God's grace. Any who are pained by transgression around, and failure within, are earnestly ask to ponder in the light of the sanctuary, and to seek the narrow way of fellowship with the Lord—none other befits His blood-bought ones!

### "God That Giveth the Increase."—1 Cor. iii. 7.

Away with boasting: what were we?—  
Sinners who sinned continually!  
And 'tis by Grace that we are saved,  
No longer now by sin enslaved.

Away with boasting: what are we?—  
God deigns that we His slaves should be:  
Chosen, blood-bought, and quickened too,—  
His love and power by all we view.

When service occupies our strength,  
And when the toil has fullest length,  
No merit can we claim at all,  
'Tis Grace that God doth still enthrall.

And when the utmost work we do,  
'Tis since we have been made anew,  
And all things will quite fruitless be,  
Unless His instruments are we.

And even then the planting fails,  
Except He grants that it avails,  
To Him for all "increase" we go,  
And praise for more than we can know.

## WORDS OF ENCOURAGEMENT.

### To SAVED Ones.

"All these things shall be added unto you." The Word of the Lord is full of "reproof, correction, and instruction that is in righteousness." If one turns over the pages of the prophets, one finds rebuke after rebuke. Nor did the Lord Jesus flatter His people. He gave them an opportunity to go away (John vi. 67) because His words seemed so "hard" to be understood and obeyed. The epistles contain many warnings, but yet the Scriptures give more encouragement than any human book, if we are in the right state of heart to receive them. We must not have eyes that pass over censures, but the contrary sin is possible. We may become so used to a sense of duty that we overlook privileges, blessings and encouragements. What we need is a spiritual mind to accept everything in its context, and to thank God for all He says. Matt. vi. 33, like Matt. xxviii. 19, 20, is twofold. Often a promise is joined to a precept in the Word of the Lord. He has not promised us luxuries, but necessities, if, but only if, we seek His Kingdom *first*. If we put Him *second*, He may chasten us, by putting us aside, even though He earnestly remembers us still (Jer. xxxi. 20). If we look after our health, the Lord may leave it in our hands. If we see to our rights, He may permit us to defend ourselves, and we shall make a sad failure. But if, not out of carelessness, but out of love to Him, we disregard our souls, He will meet our every need, for Phil. iv. 19 is not a mere thought of man, but a message from God.



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

"THE LETTER KILLETH, BUT THE SPIRIT GIVETH LIFE."—2 Cor. iii. 6.

DEAR FELLOW SAVED ONES,

To be reckoned among those who are "in Christ Jesus" is a wondrous privilege: nothing else will compare with it. What manner of persons *ought* we to be. Often the world must think our pleasures cannot be so great, because we seek *theirs* as well. All unholiness, *i.e.*, all unseparatedness, implies hypocrisy, and it is cruelty to others. Many things are done with the profession of kindness, and an endeavour to attract others, which, at the root, are essentially *self-pleasing*, which is the more serious when it is disguised. Oh that we might live with the dignity of believers, that God might be exalted and magnified in all.

If we would thus serve Him, we must feed on His Word, and be governed and guided by *all* that

He says. Nothing is more dangerous than any attempt to break the bands of God's commandments (Ps. ii. 3). Though we are, in mercy, made free from the law of sin and death, we are *in* a law to Christ (1 Cor. ix. 21); and anything that cuts at the root of obedience should be hated with perfect hatred. The human will likes to be unfettered—the very name "freethinkers" expresses a tendency in man generally, though much so-called freedom is the slavery of sin, as the Lord Jesus shows in John viii., and as we see in 2 Pet. ii. 19. It is a good thing to bear the yoke (Lam. iii. 27), to have our gourds blasted and our plans crossed, and to be taught, even painfully, self-control, or rather self-denial, and the Lord's control. It is sad to see the grasping at interpretations which suggest more liberty, and the setting aside of those parts of God's precious Word which search the heart, and call for loving subjection at all times. Surely if we are the Lord's blood-bought ones, we, like Paul the apostle, should delight to be His bond-servants, and should say, with the Psalmist, "O Lord, truly I am Thy servant; I am Thy servant, and the son of Thine handmaid; Thou hast loosed my bonds." That which is against the will is irksome, and, therefore, when we find the Lord's commands tedious we may be sure our will is wrong, and not in harmony with His (Mal. i. 13).

The passage before us has been often mis-used to tolerate sin, and to flatter oneself that free-will and self-pleasing may yet be very spiritual. "Ah," it is said, "the letter killeth," and the idea conveyed is that literal *following out* of God's Word is unsatisfactory. The expression "dead letter" suggests a similar thought. Now I believe we shall find it profitable to seek, in the Holy Spirit, to find what *this* saddening explanation involves, and then what *God* means. The first study will, indeed, prove humbling, and the second will also call forth our loving and dutiful praise unto Him *Who made us alive* when we were dead in sins.

The usual "application" of these words indicates that the law of the Lord is like human laws—not perfectly expressed, and that we must simply "obey" its general tenor or purport—"the spirit of the law," as people say. But can we allow such a thought *concerning God*? Is not *God's* Word perfect? How can we really obey His will if we modify it? He has meant what He has said, and has said what He has meant.

Further, the error we are considering conveys the thought that diligent attention to the *exact* language of Scripture is positively harmful. Are we prepared to acknowledge this? Surely by the grace of God we answer "No!" Is it dangerous to be lovingly conformed to God's definite requirements without mystifying them? Oh how solemn is the power of iniquity to suggest this.

In this connexion we need to be humbled to the dust, not only because of the failures of others, but because Satan has often used a "mechanical obedience," and a strictness as to *certain acts*, apart from corresponding all-round godliness, to awaken a disgust at strictness altogether. Thus one sin becomes the parent of another, though "entirely distinct" in the eyes of men. How often a literal accuracy has been linked with a lack of spirituality, and it has been easier to see the faults of Christendom than one's own failures. But the *true* revolt from this failure is not spirituality without literality, (even if that were possible), but the two combined. Only thus can glory be brought to the Name of the Lord.

But what if the verse before us has a totally different intention and force? And any unprejudiced reader of *all* 2 Cor. iii. must surely come to the conclusion that it has. The contrast *there* is plainly between the law and grace, between the first covenant (which made nothing perfect) and the second covenant, with its better hope. The law is the letter, as Rom. ii. 29 illustrates. Now "the law worketh wrath"; it is "the ministration of death" (2 Cor. iii. 7). In other words, it killeth. Gal. iii. 21 corroborates, and the experience of the Lord's servant in Rom. vii. 9; 10, confirms. The law has never saved a soul. It is holy, but only shows up men's unholiness, as it is written, "By the law is the knowledge of sin."

"The Spirit," therefore, is the new covenant, called "the ministration of righteousness" in 2 Cor. iii. 9, and "the law of the Spirit of life" in Rom. viii. 2; and how appropriate is the description, for the Gospel works *within*, in connection with the *quicken*ing power of God the Holy Ghost. "The Spirit" could not mean "the spirit of the law," as the expression is commonly used, for how could that be said to give life? A non-literal "obedience" could not quicken a sinner, but the Word of God is graciously used by Him to this end. "Faith cometh by hearing, and hearing by the Word of God," and we are "born again, not of corruptible seed, but of incorruptible, by the Word of God, Which liveth and abideth for ever." In this way everything is clear.

How praiseful then we should be for the boundless love that has been bestowed on us in the Lord Jesus. What did we deserve? Nothing! What have we received? Everything! The law, as the *perfect* law, could only curse sin, it could not righteously overlook; but God has righteously given to us righteousness and life, that from our hearts and lives there might flow forth unceasing praise, acceptable to Him, in Christ Jesus.

The first covenant *was* first—though not in the counsels of God, for we were chosen in Christ

before the foundation of the world. It was, however, first in man's *history*, and in the more or less conscious *experience* of those who have passed out of death into life. Only when we felt ourselves heart-broken did we value "the Gospel of the grace of God." The *order* in Hosea vi. 1 is not without meaning. "He hath torn, and He will heal us; he hath smitten, and He will bind us up." This is confirmatory of Deut. xxxii. 39—"I kill, and I make alive; I wound, and I heal." Only after the man journeying to Jericho was struck down, and had lost his all, did the Good Samaritan graciously take the case in hand.

Do we *praise* enough for such mercy, and for its *enjoyment* as well as its *existence*? Not only *are* we saved, but we *know* this, and our hearts are filled with thanksgiving that makes us ashamed we do not overflow more with such love. Thanks be unto God, the Spirit still maketh alive, for "Behold, now is the acceptable time: behold, now is the day of salvation" (2 Cor. vi. 2). Ah, dear friends, let us seek to make known the message of life to the heart-burdened, that, at their wit's end, they may accept His gospel, and flee for refuge, to lay hold of the one hope set before us.

But there is another thought which we must never forget. How real and how solemn is the doom of those without Christ:—"the letter killeth." Everyone who would rely on his own acts for salvation is hurrying to judgment. Eternal fire is not a phantasy. Eternal punishment is not a myth. The unsaved will *for ever* remain unsaved. Trusting to their works, they trust to debts: resting on themselves they rest on those who are less than nothing and vanity. The law has never justified one fallen sinner. It ever kills. It is its office so to do, and only *by grace* can we be saved. Oh that we, realizing this, may be more concerned as to those who unwisely imagine they have some merit, and who boast of that which is only evil continually:

Now, dear friends, commending you to God, and the Word of His grace, I would again warn you of any interpretation that loosens the bands of obedience, and can we not unite that our meditation may be mercifully used of the Lord to make us much more grateful and much more earnest?

Yours sincerely in His loving kindness, and by the precious blood of Christ,

PERCY W. HEWARD.

---

A privilege indeed is it to hear *God's* Word, and to be His servants. May we, if bought with blood, be *ashamed* of ignorance and disobedience.

## THE CHILDREN'S COLUMNS.

## "THE FEAR OF THE LORD."

I DO hope, dear boys and girls, that many who read this message may, by God's grace, have "the fear of the Lord" in their hearts. There are two kinds of fear. When Adam and Eve disobeyed God, they tried to hide themselves from Him, and Adam said, when God spoke to Him, "I heard Thy voice in the garden, and I was afraid" (Gen. iii. 10). But there are some who sin against God, and yet they are not afraid of Him. We read that the ungodly have no fear of God before their eyes (Ps. xxxvi. 1), and even boys and girls tell lies, and do many things which they know to be wrong; and still they are not afraid, though God sees them, even as He saw when Adam and Eve sinned, for God sees and knows every thought. If only sinners would remember that God sees them (Gen. xvi. 13), this would at least hold them back from some sins.

Though some are afraid of God, Who is so holy, yet "the fear of the Lord," about which I want to talk, they do not possess. To fear the Lord means reverence for God. The Psalmist said "My heart standeth in awe of Thy Word" (Ps. cxix. 161). He had such reverence for God, such a holy fear. God is so great that His glory should make people to tremble before Him with holy love. But none do so, till God works in their heart. I am sad to say how wrong the sinful heart is. I trust many of my dear young readers may be brought, by grace, to have the right kind of fear (Ps. cxix. 120). Next I want you to read Ps. cxi. 9, 10:—"Holy and reverend is His Name. *The fear of the Lord is the beginning of wisdom.*" In Prov. iv. 7 we read, "Wisdom is the principal thing, therefore get wisdom." God's people have wisdom through the Lord Jesus, Who is made unto them wisdom (1 Cor. i. 31). There is so much in the Scriptures about wisdom. Then we are told in Prov. i. 7 "*The fear of the Lord is the beginning of knowledge.*" It is wonderful that saved sinners can know God, through His beloved Son (John xvii. 3). Then, by grace, they seek to have more knowledge of Him and His so great salvation (Prov. ix. 10). In Prov. viii. 13 we read "*The fear of the Lord is to hate evil,*" but, alas, so few seem to hate evil. Then Prov. xix. 23 tells us not only what the fear of the Lord is, but how much those who possess it are blest. They are satisfied and shall not be visited with evil. They hate evil and God keeps it from them. Notice Prov. xiv. 27:—"The fear of the Lord is a fountain of life." Not only life, but a fountain of life. Oh, how wonderful is God's love to poor, lost sinners, whether young or old, who trust in Him, through the death of the Lord Jesus. Then God's Word says, "*The fear of the Lord prolongeth days*" (Prov. x. 27). See what the last part of this verse says about those who do not fear the Lord. Then

again "*In the fear of the Lord is strong confidence*" (Prov. xiv. 26). Because those who really fear God—who reverence Him—can at all times trust in Him Who works wondrously for His people, both young and old. Prov. xv. 33 tells us that *the fear of the Lord is instruction of wisdom,* and those who rightly fear God will be humble. In Prov. ii. 1-5 we read about those who will understand what the fear of the Lord is. Then in Prov. xv. 16 we are told "*Better is little with the fear of the Lord, than great treasures and trouble therewith.*" Turn to Isa. xxiii. 6. But, as we have seen, we read in God's Word of some who do not choose the fear of the Lord (Prov. i. 29). What a wonderful contrast are any who walk in the fear of the Lord, and such are indeed blest. I do want my dear young readers to have the fear of God in their hearts, and to walk in His fear. For God, since He is so holy, will keep His Word and bless those who seek to live in His fear, being saved through Christ's precious blood, but those who fear Him not, He will surely punish, according to all His Word. Oh that God may work in His grace, and save many.

The fear of the Lord is wisdom we read,  
To happiness now God's wisdom doth lead,  
To blessedness soon in that future day,  
For all who, by grace, His precepts obey.

The fear of the Lord 'tis knowledge indeed,  
A fountain of life to those who take heed:  
To fear God aright, to walk in His ways,  
Brings joyous delight, and calls for much praise.

The fear of the Lord still tendeth to life,  
Gives peace in the heart, and keepeth from strife,  
To fear God aright His people should seek,  
The fear of the Lord will make them more meek.

The fear of the Lord is—evil to hate,  
And in His sure Word to oft meditate,  
Strong confidence too, in Him Whom they fear,  
For He is their God, a God ever near.

The fear of the Lord prolongeth the days  
Of those who delight to walk in His ways,  
Their time, talents, strength, yea all they possess,  
They give unto Him, Whose Name they confess.

The fear of the Lord—instruction it is,  
In wisdom and grace, 'tis well to know this,  
That sinners now saved may walk all their days  
Just fearing the Lord, and offering praise.

The fear of the Lord will keep back all pride,  
God's truth will be loved, and never denied,  
Examples by grace His saved ones will be,  
While fearing the Lord, His goodness they see.

The fear of the Lord some never will choose,  
But go their own way, both Gentiles and Jews,  
How solemn and sad for such it will be—  
To live without God through eternity.

## "IF THE LORD WILL."

Bible Gatherings, 61, Upton Lane, The Lord's Day, 11 and 6.30, Mon. 8, Thurs. 8, Sat. 7. 43A, The Broadway, Walham Green, The Lord's Day, 11 and 6.30; Thurs., 8.

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## A MESSAGE FOR YOUNG BELIEVERS, AND OLDER ONES TOO.

“LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL.”—*Matt. vi. 13.*

IT is a great privilege to be able to draw near unto the Lord. By nature we are all dead in sins, and only evil continually, and He cannot suffer evil in His presence. But His redeemed people, cleansed by blood and born from above, are chosen to approach unto Him (Ps. lxxv. 4), and then, though conscious of perfection in the Lord Jesus, they are exhorted to confess sin *at all times*. The Bible reader will recollect that Aaron's sons were *never* permitted to go into the tabernacle without washing at the laver first. In like manner, the prayer appointed by the Lord assumes a realization of failure *whenever* we pray together (see Luke xi. 2-4), and the same thought is hinted as to individual supplication in Mark xi. 25, 26. This is humbling, and all boasting in the flesh is shut out, though we should strive, by grace, and in the Holy Spirit, to be *more and more* obedient and holy. We can never be too godly: *all* sins should be attacked: others should be able to find no fault in us (Dan. vi. 4, 5), though we realize our coming short of the glory of God, and can and do understand Rom. vii. from the heart.

In this connexion, it is well to prayerfully consider Matt. vi. 13. There is such an acknowledgment of *weakness* in the *commanded and model* words. How we should be bowed to the dust that we are not ourselves *dependable*, but only safe when *dependent* on the Lord. “Lead us not into temptation” our hearts cry, for we know that we should fail, where our Lord stood (*Matt. iv.*).

But does the Lord ever lead *there*? Jas. i. 13 is decisive. In God there is *no sin*: He is *never* the cause of our wandering. Luke iv. 1 may give the key. God permits a place of testing as with Job, and He will permit very severe tests unless we walk with Him, and confess our nothingness. We should remember how God tried Israel in the wilderness (Deut. viii. 2, 3). Different circumstances are wondrously made to show what is in our heart. Once God left Hezekiah, awhile: and with heart lifted up, unlike the lifting up of 2 Chron. xvii. 6, he failed. 2 Chron. xviii. 31 explains how even a Jehoshaphat may, because of sin, be in grave danger. Truly we are weak.

It is useless to pray “Lead us not into temptation,” if all the while we are endeavouring to have our own way, and to go in the path where temptations abound. If a “reformed” drunkard should visit public houses, and pray to be kept, one would doubt his salvation *at once*. If a believer says “I do want to be unworldly, and to be guarded from wasting money,” and then chooses worldly friends, or gazes at the fashions of earth, where is

the honesty? If one feels the danger of some companionship or literature, yet continues therein, praying to be preserved, is there not something of mockery? We *cannot* answer our own prayers, but we must not deny them, nor get in the way of their Divine answer.

The added petition may refer to evil, or the evil one, or to both. Yes, we need to be *delivered* or *rescued*, for evil is so mighty. Here is a *further* confession of sinful weakness. Satan is going about as a roaring lion, seeking whom he may devour, and, moreover, he is often disguised as an angel of light. Greater is He That is in us than he that is in the world (1 John iv. 4), but *we* are not personally greater. Without the whole armour of God, we shall find ourselves unequal to the struggle, and instead of standing in the evil day we shall fall, and not only be personally discouraged, but bring dishonour upon the name of the Lord.

Have you not often felt that there is more failure in your life than you care to consider or acknowledge? Perhaps by “activities,” etc., you keep under the sense of defeat, but is this wise? Would it not be well to ponder all before the Lord, and to see if the solemn departures from Him are not through lack of acknowledging the Divine teaching that lies underneath this passage? Has there not been too much *self-confidence*? Has there not been too much reliance on one's own will, and one's own work? Would it not be better to be heart-broken before the Lord, and to pour out the soul before Him, and humbly to ask for His power that there may be victory amid all the trials, even though surrounded by principalities and powers. We little know the possibilities—the blessed possibilities of a quiet, lowly walk with God!

## TALKS ABOUT PRESENT-DAY NEEDS.—9.

### DRESS, A REMINDER OF SIN.

IT is not pleasing to the flesh to be constantly reminded of sin, yet God, in His love and mercy, would bring this solemn and sad fact before us. For even in our daily toil we are reminded of the fall, for is it not through sin that the earth brings forth thorns and thistles, and man (as God said) eats bread by the sweat of his face (Gen. iii. 17-19)? We know and experience this, yet we are not humbled, as we should be, by these daily reminders. We get so accustomed to such things, which seem so natural, that we forget how *much* is through sin. We know that sin brought death, and all manner of sorrow, into the world, but we are not affected by it as we ought to be, nor exercised by all these sad and solemn reminders. If we were, we should think less of things here. May we be humbled henceforth as we remember more often what iniquity has done, and what it is doing still. It will

be helpful in this connection to meditate again on Gen. iii., for we have all disobeyed, even as our first parents. This should bring us low before God, and how simply we should seek to live in this world, out of which, if born from above, we have been chosen (John xv. 19). But the thought upon which I want specially to dwell now, is that, through the fall, *clothing* is a necessity, yet nevertheless a reminder of sin. Surely this is forgotten in these days, when there is such manifest love for dress by those of all classes and ages. Oh how subtle is Satan, in leading poor, fallen creatures to dress up their poor bodies, though it has been written "The life is more than meat, and the body than raiment" (Matt. vi. 25). Even the body itself is often neglected for raiment. Oh that we, as those bought with the precious blood, may seek to adorn these bodies of our humiliation according to the *Scriptures*. When Adam and Eve sinned, they lost their glory and needed a covering, and that is what we need, nothing grander.

We have the wonderful teaching in Gen. iii. of the Lord Jesus, and the robe of righteousness with which saved sinners are covered (Isa. lxi. 10). That is more than a coat of skin, but pictured thereby. But sin also brought the need for a literal covering for the body, and so when we buy clothing, (or make the same), we should just remember this, and, feeling ashamed that sin made it necessary, should seek to please God in such an action. Surely to meditate more on these sad facts would be helpful in these sad days when so many are led astray by worldly and changing fashions. The child of God should seek to be neat and modest and such a contrast with the world, but, alas, few are thus willing.

There is much in God's Word on the subject of adornment, yet we have all failed to see the teaching, and to obey it. May the Lord forgive us, and give us grace to spend less time and thought on raiment, though through sin it is *necessary*.

Let us consider 1 Tim. ii. 9-10, 1 Pet. iii. 3-4. These passages are clear, and need no special interpretation, but grace to put them into practice, see also Heb. xi. 13, 37. If we, by grace, are willing to live as strangers and pilgrims, surely such love unto the Lord will be manifest in our adornment. May the Lord enable, and cause not a few of His dear people to be concerned about these things, and to dress as those who profess His name. Some, to prevent fashionable dressing, it may be, have chosen a uniform. But this is not appointed, and the test for growth in grace is, that each will seek to be modest and neat in his, or her, apparel, and thus be a witness against the present-day customs, which are indeed saddening, even when not demoralizing, and will lead to further development of sin. Again let it be said—may we seek humbly to be a marked contrast.

## THE GREATNESS OF GOD'S LOVE, AND HIS WRATH.

THE oft repeated verse in John iii. 16 tells of God's great love to poor lost, hell-deserving sinners. Many like to think of this verse, and it is indeed wonderful that God should thus love those who hated Him. But how few ever read, with the same care, the last verse of this same chapter, which is equally true, though so solemn. Shall we look at it? It reads thus: "He that *believeth* on the Son hath everlasting life." Oh, some will say, that is like verse 16. So it is, and it is blessedly true. But let us go on. "And he that *believeth not* the Son shall not see life, but the *wrath of God abideth* in him." Notice the words *believeth not* and *shall not*. Men do not like these words, hence this verse is not popular. But God's word remains, whether men believe it or not.

To begin with, all are *under* God's righteous wrath, but, in His love and mercy, God gave His beloved Son to die for sinners, and the Lord Jesus bore the *wrath of God* for His worthless people, who deserved to die under God's anger. How all such should praise God for such a wonderful deliverance from the *wrath* to come, through the shed blood of Christ (1 Thess. i. 10). But, alas, it is easy to forget, when so many despise the precious blood. Let us beware.

In Psa. xc. 11, the question is asked "Who knoweth the *power* of Thine anger?" Yet multitudes imagine God will not punish the sinner. But God, Who is just and righteous, will, and must, keep His Word (Matt. xxiv. 11). The last part of Psa. xc. 11 says, "Even according to Thy *fear* (love), so is Thy *wrath*." Notice the words "even according to," yes, God's love is indeed wonderful and so great; but His righteous *wrath* is also great. Oh, that God may, in His love and mercy, cause some who read this message to tremble before Him, because of their sins, and to look to Him, by His grace saying, "Lord . . . in *wrath* remember *mercy*" (Hab. iii. 2). God is merciful, but soon it will be too late to seek Him; for the day when God will manifest His *wrath* is surely coming, and it will be terrible then for unsaved sinners (see Nahum i. 2). People may have riches, but they will be useless in the day of God's *wrath* (Prov. xi. 4). For even the *kings of the earth and the great men* will call upon the mountains and the rocks to fall on them, to hide them from the *wrath of the Lamb*, when the great day of God's *wrath* will have come (Rev. vi. 15-17). How solemn is this, see also Rev. xi. 18. Yet few really believe these solemn facts of God's sure Word.

Therefore, those who, by grace, can say "God hath not appointed us to *wrath*, but to obtain *salvation*, by our Lord Jesus Christ (1 Thess. v. 9), must feel concerned for those who are still under

the wrath of God—concerned that many may be saved to His glory.

God's love is so great, and so is His wrath, And this, by His grace, we humbly tell forth, That lost ones may know God's judgments are just, And, trembling for sin, His mercy may trust.

God's love and His wrath are written so clear, Yet few for God's wrath now tremble and fear, But God will not change His own righteous law, His love will abide, His wrath too is sure.

God's love some will "own," His wrath they deny! The Scriptures are plain, His judgments are nigh, But sinners are blind, they love their own way, And some never think of God's judgment day.

God's love is proclaimed, His wrath is forgot, Men love not the truth, 'tis Satan's dark plot, His lies are believed, the Scriptures men wrest, And such in the future still "hope" to be blest.

God's love and His wrath—unchanging are they, And this will be seen in that solemn day, When lost ones will stand before the White Throne, Their works will condemn, their future be known.

God's love is so great, but what will you do If under His wrath? God's judgments are true; The future is sad, the Scriptures declare, For those who are lost—there is nought but despair.

God's wrath is so great: the Scriptures now read, God uses His Word, marks those who take heed, The blood has been shed, Christ died on the tree, The "helpless," by grace, from wrath are set free!

**SUGGESTED DAILY READINGS.**

"IF THE LORD WILL"—September, 1911.

| Day | Joshua         | 1 Thess.         | Learning      | Weekly Questions                                |
|-----|----------------|------------------|---------------|-------------------------------------------------|
| 1   | xxiii. 1-10    | ii. 1-5          | 1 Thess. 2. 4 |                                                 |
| 2   | xxiii. 11-16   | ii. 6-12         | " 2. 5, 6     |                                                 |
| 3   | xxiv. 1-13     | ii. 13-20        | Jos. 24. 2    | How did the Thessalonians show they were saved? |
| 4   | xxiv. 14-22    | iii. 1-5         | " 24. 14      |                                                 |
| 5   | xxiv. 23-33    | iii. 6-13        | " 24. 26      |                                                 |
| 6   | Judges i. 1-15 | iv. 1-8          | Judg. 1. 1    |                                                 |
| 7   | i. 16-36       | iv. 9-12         | " 1. 34       |                                                 |
| 8   | ii. 1-10       | iv. 13-18        | " 2. 2        |                                                 |
| 9   | ii. 11-23      | v. 1-6           | " 2. 16       |                                                 |
| 10  | iii. 1-11      | v. 7-13          | 1 Thess. 5. 8 | Give a list of the Judges, with lessons.        |
| 11  | iii. 12-31     | v. 14-21         | " 5. 18       |                                                 |
| 12  | iv. 1-9        | v. 22-28         | " 5. 23       |                                                 |
| 13  | iv. 10-24      | i. 1-5           | 2 Thess. 1. 3 |                                                 |
| 14  | v. 1-16        | i. 6-12          | " 1. 11       |                                                 |
| 15  | v. 17-31       | ii. 1-5          | " 2. 3        |                                                 |
| 16  | vi. 1-10       | ii. 6-12         | " 2. 8        |                                                 |
| 17  | vi. 11-20      | ii. 13-17        | Judg. 6. 16   | Give lessons from the life of Timothy.          |
| 18  | vi. 21-32      | iii. 1-5         | " 6. 27       |                                                 |
| 19  |                |                  |               |                                                 |
| 20  | vi. 33-40      | iii. 6-11        | " 6. 34       |                                                 |
| 21  | vii. 1-8       | iii. 12-18       | " 7. 2        |                                                 |
| 22  | vii. 9-18      | 1 Timothy i. 1-5 | " 7. 15       |                                                 |
| 23  | vii. 19-26     | i. 6-11          | " 7. 20       |                                                 |
| 24  | viii. 1-17     | i. 12-17         | 1 Tim. 1. 17  | Write all you can about Gideon.                 |
| 25  | viii. 18-35    | i. 18-20         | " 1. 19       |                                                 |
| 26  | ix. 1-15       | ii. 1-7          | " 2. 1, 9     |                                                 |
| 27  | ix. 16-29      | ii. 8-15         | " 2. 8, 9     |                                                 |
| 28  | ix. 30-45      | iii. 1-7         | " 3. 5        |                                                 |
| 29  | ix. 46-57      | iii. 8-16        | " 3. 16       |                                                 |
| 30  | x. 1-18        | iv. 1-6          | " 4. 1        |                                                 |

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

Those who desire to please God value "fellowship"; but not fellowship at the expense of truth, for love must be in the truth. If isolated for, and with, the Lord, such will welcome any links with others who would "grow in grace," and sigh and cry for all abominations, within and without, seeking to mortify self and sin more and more. These notes may be used of God to form, encourage and aid such links, and all to His glory.

Jos. xxiv. 1-13. All. Shechem — central. "And," repeated. "To the face of God." 2, Humbling. 3, I look, 1 Cor. xv. 10. God led, multiplied, gave. 5, How wondrously emphasized is the work of God, and His continuance. 7, When they cried, cf. Ex. iii. 9: how gracious is God: He always hears the sinner's heart-broken cry now. Darkness and the sea, fit emblems of eternal wrath, 2 Pet. ii. 4, 5. 10, God's refusal. 11, They fought, I delivered: trials are only opportunities for the display of grace, and thereby we have great victories, not possible otherwise. 12, Not, Deut. ix. 4, 5, 6: it is well to be humbled. 13, Not. Then afterwards we have the inference from grace, and have we not received love that we may be obedient? When we disobey, we deny the Lord's love.

1 Thess. ii. 13-20. 13, Illustrating i. 3, v. 17. Two words for "receiving": the latter is "welcoming": oh that we may value God's utterances more. "Inworketh," Rom. x. 17, Heb. iv. 12. 14, For—the proof of inworking. Note the fellowship and sympathy suggested. "Like things": the human heart is the same everywhere and at all times: Jew and Gentile alike hate God's Word. "Your own countrymen," Matt. x. 36: let us see to it that our rejection is for Christ, and not through personal pride, unkindness, or eccentricity. 15, What an awful description of the way in which sin is linked with sin. 16, The climax, Matt. xxiii. 13, Acts xiii. 8. Come upon them: wrath is heavy, John iii. 36. What shall the end be?—1 Pet. iv. 17. 17, But. Not. Satan is mighty, but the Lord is almighty: He permits trials, but always wisely. 19, What affection: and how closely is the glory of one joined with the glory of another: it is a solemn thing to have any influence for the Lord, Jas. iii. 1. His presence emphasized even beyond the crown.

Judges iii. 1-11. 1, Not all, only some. To prove, Deut. viii. 2. 2, God teaches much by trials. 3, How often mentioned after, e.g., 1 Sam. iv. 4, If we did not have evil around, we should not be tested: how we ought to be on our guard: it is always easy to find something to do instead of the Lord's will—the tree of knowledge of good and

evil was *near* the tree of life. "Hand," verbal inspiration as written. 5, Among. "And." 6, Failure: how often "love" and the "home" have ruined everything. 7, Did evil, forgot, served: sin leads to sin. 8, Contrast Isa. xliii. 3: they despised the Lord's service, and He permitted them to have a hard service, 2 Chron. xii. 8. 9, They cried *again*. "The Lord raised up": herein is love: note emphasis on the name "Lord." "Rest." "Died."

1 Thess. v. 7-13. The world is asleep, and drunken before the Lord. 8, "But": a believer should be a *great* contrast. "*Being* of the day." "Having put on," once and for ever: we should never venture unarmed. Faith, love, hope—associated. "For"—the blessedness of grace is used to spur to godly obedience. "Obtain," literally "a making around." 10, Died for us—herein is love. "That": here is the object of the Lord's love. "Together," *cf.* iv. 17, Rom. viii. 29: we recollect the Lord's prayer in John xvii. 11, The inference of faith. Stress on present tenses. "One the one": a beautiful stress on individual edification. "As ye do"—*yet* exhortation needed. 12, "But" rather than "and": a fresh section, dealing with guiding brethren: love to such is because of love to the Lord Who works through such. Verse 14 begins with "but," and instructs these guiding brethren.

Judges vi. 11-20. *After* the humbling message of verses 8-10: note the "cry" of 7. Wheat by winepress—hidden: contrast blessings, in prosperity, in the land of corn and vineyards. 12, "Mighty man of valour," *after* mention of the Lord's *presence* and enabling. 13, "Thee" changed to "us," see Ps. lxxiv. 9. 14, The Lord *looked*: there was power in His look, as there is in His Word: oh, that we may depend on *the Lord* more. "Have not I sent thee?"—Isa. vi. 8, and compare equipment of Moses in Ex. iii. and iv. 15, 'Tis well to be lowly. 16, The answer of *grace and might*. 18, Condescension. 19, *Unleavened*, not only more quickly made, but *naturally* offered to heavenly ones, leaven a type of sin. 20, Exact obedience appointed: the believer must neither question nor delay: then there will be the manifestation of the Lord's gracious working as there was here: how often we disobey and then expect a blessing!

2 Thess. ii. 13-17. 13, How helpful a "but": the contrasts of God's Word are very precious. "Are bound": the duty of gratitude. "God chose you"—man chooses sin. From, unto and through (or "in"): all is of the Lord (Jon. ii. 9). 14, Into which, into the obtaining (a making around linked with glory): how bright a prospect and goal we have: what manner of persons *ought* we to be:

hence the "therefore" of 15: God's love is always an argument for obedience. Notice "through." Stand *first*, then hold. *Our* epistle, contrast verse 2. 16, The Lord's grace needed as well as exhortation: notice too how suggestively these words come after "our epistle." 16, 17, *In* grace, *in* EVERY good word and work. Grace never excuses idleness: we must work, because saved.

Judges viii. 1-17. Blessings are Satan's opportunities, and he can use even men of Ephraim. See vii. 2: the *Lord* appointed there should only be a few: Gideon did not mention this, but yet he sought to please the Lord (Prov. xv. 1). 3, No personal boasting. 4, Still the three hundred: *God* would have the glory. Faint, yet pursuing: "let us not be weary in well doing." 5, An opportunity for fellowship: little things are solemn. 7, Faith: also judgment: lack of interest in the Lord's appointed work is a very serious thing even when only a few handfuls be engaged thereon. 10, What a contrasted number. 11, Secure, self-confidence is ruinous. 14, A large city. 16, Teaching by pain. 17, How expensive it is to go against God's will,—not always, and not only in this life.

1 Tim. i. 12-17. "I have gratitude for grace." Ever *present* thanksgiving. "Empowered." "Putting into ministry," see another aspect in 2 Cor. v. 18, 19. "Giving the ministry of reconciliation to us," "putting in us the word of reconciliation." 13, Before: "What hath God wrought": 'tis *not* appointed to speak often and lightly of past sins, but 'tis well to remember *what* we were, to look to the rock whence we were hewn, that praise may *abound*. "Howbeit." 14, "And"—"but." 15, "To save completely." "Sinners"—humbling word. "Of whom a *first* one am I . . . in me first." 16, "Howbeit": every conjunction adds to praise. "That," the object of salvation. "Pattern" of Israel's remnant yet to be saved by the Lord's appearing, Zech. xii. 10, Isa. xxv. 9. 17, Description of praise: how glorious is the Lord: do we think of His glory often?

The Lord Jesus touched—the *leper* (Matt. viii. 1-3),  
Peter's wife's *mother* (Matt. viii. 14, 15),  
The *eyes* of the blind (Matt. ix. 27-29),  
The *tongue* (Mark vii. 32-37),  
The *ear* (Luke xxi. 51). *Touching* speaks of nearness. May we live *near* to the Lord, by grace, and away from things that grieve His Holy Spirit.

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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. xi. No. 10.**  
**Oct., 1911. 1d.**

*A Magazine to set forth the truth of God, that He may be exalted, His people blessed, and His elect, still dead in sin drawn to Himself. We would not "please men," nor "corrupt the Word of God," but rather, by grace, through manifestation of the truth, humbly seek to please Him. Hence, we would venture to remind His people—Christ died that they might be "gathered" (John vi. 52), not scattered and diverging (1 Cor. i. 10). But unity must be in and of the Spirit, not worldly federation.*

EDITED BY  
**PERCY W. HEWARD.**

"One God." Rom. iii. 30.  
"The Lord our God (Plural-Triune) is One Lord." Deut. vi. 4.  
"One Faith." Eph. iv. 5.  
"I pray . . . that they may be one." John xvii. 20-21.  
"That we be no more children, tossed to and fro." Eph. iv. 14.  
"Now I beseech you, brethren, by the name of our Lord Jesus,

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Christ, that ye all speak the same thing." 1 Cor. i. 10.  
"Say ye not, A confederacy . . . sanctify the Lord of Hosts Himself . . . Bind up the testimony, seal the law among My disciples." Isa. viii. 12-16.  
"Follow righteousness . . . with them that call on the Lord out of a pure heart." 2 Tim. ii. 22.

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### A WORD OF INTRODUCTION.

TO the seeker after pleasure, and something fresh, we can say but little. There is nothing of human novelty to please the flesh in the Word of God. And we would, by grace, keep to that Word amid the ruin, desiring that He Who gave it may be exalted. Any other object is too miserable—aye it is wicked—for any saved by sovereign grace from eternal wrath. Ah, it is easy to have a merely mental knowledge of God's truth, and to acquiesce in orthodoxy, but what is needed is a spiritual acquaintance with the Lord, and a practical obedience to His Will. To set this forth is this magazine sent forth, and while we realize that all, including the writers, "are coming short of the glory of God," it is our heart's desire that He will graciously use it, in some measure, "to make ready a people prepared for that Day." If any are concerned about these things, we shall indeed be thankful to hear from them, for true fellowship is acceptable "unto the Lord," and the absence of it is grievous.

### WEeping.

How can a child of God share earthly mirth?  
How live as if without a heavenly birth?  
How venture with the world to laugh and jest,  
And all the time know heavenly life possessed?

How can a child of God hold back from grief,  
Amid a world that scorns a true belief?  
How can a child of God forget to weep—  
To weep in heart—forget through sinful sleep?

How can we dare contrast with Him we name,  
Our precious Saviour, Who refused earth's fame?  
As "Man of Sorrows," He earth's pathway trod,  
And "Jesus wept," although the Son of God.

We may be held in high esteem by man,—  
If we make friendships far beyond His plan,  
If we are "pleasant" with a mirthful throng,  
And, weeping not, half join their merry song.

But how will all appear in that great Day  
When Christ, our Lord, His glory shall display?  
If we to enter worldly joys would dare,  
His joy and glory can we fully share?

## WORDS OF ENCOURAGEMENT.

This declaration comes often in "We Know." Scripture. We have received life eternal that we might know the true God (John xvii. 3). There is no humility in doubting Him, and saying this is impossible. There is no wisdom however in assuming the knowledge, if we walk unworthily. 2 Cor. iv. 18 and v. 1, are linked; as we look at the glory, we know. A similar thought is found in 1 John iii. 14. We ought to know, but can only know aright as we lovingly obey. God does not leave us to guess or to imagine. We need a loving, unpretentious and unpretentious certainty. It is a blessed thing to be able to say "we know" that we are of God, we know that the Son of God is come, and hath given us an understanding, that we may know Him That is true (1 John v. 18-20).

There are two common words "knowing" in the later Scriptures, but both imply fixity and an absence of wavering uncertainty. And there are other words which bring out the same precious teaching e.g., "I am persuaded," "I believe," etc. There are, moreover, expressions which show the sinfulness of ignorance. Mark how frequently the question comes "Know ye not?"

## TOUCHING.

Sometimes painful (Gen. xxxii. 25, Job i. 11, ii. 5, iv. 5, Isa. vi. 7). At such times how comforting are Rom. viii. 28, Heb. xii. 11, Job v. 19. God's command to Israel against even sinful touching (Ex. xix. 12, 13, Num. xix. 16-22, Isa. lii. 11).

God's command to His people now (2 Cor. vi. 17). The Lord's people need the touch of strength (Dan. ix. 21, x. 18), and the lips touched (Dan. x. 16, Isa. vi. 7).

"Let us go forth therefore, unto Him without the camp, bearing His reproach"—Heb. xiii. 13.

"Without the camp," with Christ we still would go,  
Though now rejected on this earth below,  
God would we serve, and labour not in vain,  
That with our Lord, "in that day," we may reign.

"Without the camp," through all our sojourn here,  
Till that day dawns, which draweth very near,  
When we shall see our Saviour face to face,  
And dwell with Him, for aye in His embrace.

"Without the camp," to suffer for His name,  
We would go forth, to bear reproach and shame,  
Counting all here but loss, that we may know  
Our Saviour God, and in His knowledge grow.

"Without the camp," with Christ Who for us died—  
God's only Son, for sin was crucified,  
With visage marred and anguish oft within,  
Who lived for us, and died to save from sin.

"Without the camp," with joy may we go forth,  
With Him Who died to save from righteous wrath,  
Counting all loss, that we the prize may win,  
And "in that day," His glory enter in.

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

## SANCTIFICATION: THE REALITY AND THE COUNTERFEIT.

DEAR FELLOW SAVED ONES,

Those who are born from above are wondrously privileged. Salvation is of the Lord and, therefore, gratitude and obedience should be as present as pride is absent (or *painfully* mortified). The flesh may argue from free salvation in favour of free serving, but those who know the Lord know something of the bands and bonds of His love. The outsider may think that such a gospel as that of everlasting salvation will excuse sin: rightly understood, it shows sin as most heinous and hateful. To abstain from doing wrong merely through fear of punishment is a poor "godliness." It is only as we grasp something of the fulness of mercy, and rejoice in our safety, that we can make clear that our opposition to evil is *more than selfish concern* as to our own future. "The grace of God that bringeth salvation" is then teaching us. The result will be that "*denying* ungodliness and worldly lusts," we shall live soberly unto the Lord. Oh that we may be apt pupils in God's school.

Holiness becometh God's house: He is of purer eyes than to behold iniquity! Legally sanctified for ever (Heb. x. 10) and not only ceremonially purified—finding in Christ Himself our Sanctification (1 Cor. i. 30)—we should also be practically sanctified day by day. "Those that are being sanctified" are before us in Heb. x. 14. This process is linked with pain, as Isaiah found it (Isa. vi. 6-7), but it is necessary, blessed and resultful and has an "afterward." Romans viii. shows its close connexion with *sanctification*. And the true manifestation of true holiness is a loving concern that *much* may be done to please, and *nothing* to grieve our gracious Lord.

The only epistles of Paul written after Acts (1 Tim.; 2 Tim.; Tit.) evidence the ruin. But though the baptism in the Spirit was not being granted, there was still the quickening and guiding work of the *same* Holy Spirit. And the general departure did not excuse any lowering of the standard of holiness. How is godliness described in these precious Divine booklets? We read of a "pure heart," a "good conscience," a "pure conscience," "those that call on the Lord out of a pure heart," "the truth which is after godliness," etc. We are plainly told that those who have believed should be careful to maintain *good works* (Tit. iii. 1-14). And the appointed godliness seems specially linked with right management of the home, gravity, avoidance of such "common" things as gossiping, and pilfering, and so forth. That is, we do not behold anything of sentimental

so-called spirituality, but a love to the Lord, affecting *everything* in daily life, and calling forth a simplicity of obedience. Spirituality deals with details.

But we all know that Satan has his counterfeits of God's will. Holiness is now often joined with emotionalism. *The heathen can have his ecstasies without Christ.* The evidence of self-styled Pentecostalism is not appointed by Him Who has given us the spirit of power and of love and of a sound mind (2 Tim. i. 7). God is not the Author of confusion, but of *peace* (1 Cor. xiv. 32).

Spirituality is *not* a necessary factor in being "carried away." The trance-like experiences of to-day are not promised, and they are usually associated with *no loving concern* for our Lord's "Whatsoever" (John xv. 14). It is easier to pass through "feelings," than through tribulation. It is more pleasant to be excited, than to mortify the deeds of the body. Beware, dear fellow saved of an imitation-holiness. We do not deny the *power of God*, but *testing* by 1 Cor. viv. 37, and the "commandments" of the context, and by 2 Thess. ii., as well as 1 John iv., one must be sorrowful at "movements" in a superficial day of ever-changing fashions and fancies, and which wants blessings cheaply, and for the sake of *man!*

Let us ever beware of professed godliness which ignores *God's arrangements* in 1 Tim. ii. 9, 10, 11, 12. These things may seem small. But the stress on the Lord's Will for women in 1 Timothy cannot be overlooked. The last days will be as those of Noah, and those of Lot, and, in both, women came into undue prominence. Gen. vi. is a very solemn chapter. 1 Tim. iii. goes on with the instruction, and likewise is it with 1 Tim. iv. and v.

While in this study, we should prayerfully notice 1 Tim. iv. 3. Heb. xiii. 4 is very definite. It is one of Satan's devices to make out that *ordinary* things are unspiritual. Hence "forbidding to marry" is sometimes his argument. Now we cannot ignore the saddening *spirit of flirtation* in these days, one cannot help grieving at the absence of godly homes, one cannot put away sorrow over unwisdom in the humanly-decided choices, but marriage is not in itself wrong, however, many marriages may be. Let us beware of an outward holiness, which criticizes God's methods. There is often in man's schemes a "show of wisdom in will-worship" (Col. ii. 23).

It would seem that the evil one uses *everything*, and leads believers to "extremes" that we may dishonour the Lord. These words must not be used as a cloak for worldliness, with the thought "I am afraid of being an extremist." Our frequent tendency is, alas, toward the world and compromise, and though we may *please ourselves awhile* by imaging we only want to avoid extreme "strangership" in this unfriendly world, in our hearts we feel unsatisfied with such arguings, and

dissatisfied with ourselves when we try to blend God's Will and something else. It is a dangerous thing to allow self to *quibble*, yet we are often broader because we trust ourselves to a mere thread of specious "logic." In us there is that which will go against God's Will: oh, that we may mortify it.

In accord with Satan's use of *everything* we find God's *anticipation* of this. Timothy was evidently very abstemious (1 Tim. v. 23). The Holy Spirit knew such self-denial might be misused, though the bias of the age is *temporarily* opposite to this, but there were ascetics once. Hence the exhortation. The assumption that the wine was intoxicating is gratuitous. The idea of luxury is *not* suggested. Timothy had literally confined himself to simple water, and the apostle commended just a little of *one* alternative.

One other form of counterfeit spirituality may be judged with godly decisiveness. In 1 Tim. vi. we read of "reformers," who put believing servants on a social level with believing masters. The twisting of a gathering of God into a centre for familiaring is most sinful. The solemnity of His house—the word is used in its spiritual meaning—cannot be overlooked. Let us beware of that nominal pseudo-holiness which attacks God's providential arrangements. It is usually pride which "sees" the pride of others, and wants to *bring them down* to one's self. We have many "beams" if we find it natural to take on ourselves to criticize.

Finally, may we, dear children of God, take these things to heart, and seek so to speak and act as those *about* to stand before the Judgment Seat of Christ. May we long to be "Holy in all manner of conversation" (1 Pet. i. 15), and to be preserved from the wiles of the devil, that God may be in all glorified.

Yours sincerely by His wondrous Grace, through the precious blood of Christ,

PERCY W. HEWARD.

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"IF THE LORD WILL."

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Correspondence from any who are concerned because of the gracious working of God, PERCY W. HEWARD, 61, Upton Lane, Forest Gate, London, E.

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Some may notice omission of 2, Coborn Road. This does not mean decrease of interest in poor Israel (far otherwise); but, our tenancy expiring, we are prayerfully seeking God's appointed premises. We grieve that 2, Coborn Road will be taken by a sadly contrasted religious body.

## THE CHILDREN'S COLUMNS.

## PLEASING GOD.

WE read, dear boys and girls, in God's sure Word, that without faith it is impossible to *please* Him (Heb. xi. 6). But with faith, which is the gift of God to poor lost sinners, it is possible! For, right the way back in Gen. v. 22-24, we are told that Enoch walked with God, for more than three hundred years, and in Heb. xi. 5 we read, that he pleased God, and also he knew it. You will remember that Enoch did not die, but God took him, like Elijah. These are pictures of God's people, who *will* be caught up to meet the Lord in the air. Those who seek to *please* Him, will be ready for that time, by God's wonderful grace.

But every one born into this world is, to begin with, without faith, and so *cannot please* God while in that sad condition. And so that sinners might be saved and have faith in God, and seek to *please* Him. We read in Isa. liii. 10, that "it pleased the Lord to *bruise* Him, that is, the Lord Jesus, who bore the wrath of God, instead of poor helpless sinners, who deserved to be punished. Then in Col. i. 19 we read "It pleased the Father that in Him (Christ) should all fulness dwell." So that He not only died to save His people from their sins, but all that they need is in Him. Then I would like you to notice the words in Rom. xv. 3, "Christ *pleased* not Himself." He lived and died for sinners. He alone could, speaking of God the Father, say, "I do *always* those things that *please* Him." The apostle John said, that if saved ones' hearts were right towards God, and they kept His Commandments, God would hear, and answer their prayers, because they would be doing those things that are *pleasing* in His sight (1 John iii. 20-22). But many who are saved do not seek, in *all* they do, to *please* God, I am sorry to say. We have seen that not one *can* do anything to *please* God till saved, though not a few imagine they can. But when anyone, whether young or old, is saved, that one *should* seek to *please* God. It is wonderful that we can by God's grace. *please* Him. Don't you think so? I do. Will you also read Rom. viii. 8. We have had "*impossible to please* Him." Now here we have "they that are in the flesh (unsaved) *cannot please* God." Yet even boys and girls are often taught they can do things to *please* God, before they are saved. This is sad. I do want, my dear young readers to know the *truth*, and to be concerned about their sins. Therefore we would urge all to read the Scriptures, for it is written "Faith cometh by hearing, and, *hearing by the Word of God,*" (Rom. x. 17). Now shall we read Col. iii. 20?—"Children obey your parents in all things, for this is well *pleasing* unto the Lord." Will you seek to remember this, and if you are one of God's boys or girls, try to be obedient in these sad days, when so many children

are disobedient to their parents? For if young people are saved, they are to *first* show this at home (1 Tim. iv. 4). If saved children show piety at home, God is *pleased* with such service, but how many forget this, and are naughty at home, and want to do something else, as they think, to *please* God. We are told in Isa. lvi. 4 that those who choose the things that *please* God, will have blessing now, and in the future. The heart must *first* be right, then the lips will please God, and both will be acceptable and well *pleasing* unto Him. But so many, I would say again, are mistaken and think they can *please* God before they are saved. Yet it is clearly written "It is God Which worketh in you (His people) to *will* and to *do*, of His *good pleasure* (Phil. ii. 13). I do trust some who read this message will be brought to see their *need* of salvation and then, by God's grace, seek to *please* Him, Who died for sinners, both young and old, Jews and Gentiles.

God was *pleased* His Son to bruise,  
Saving those whom He did choose;  
In the Lord, their Righteousness,  
Endless life saved ones possess.

Christ *pleased* not Himself—but died  
On the cross, was crucified,  
Saving sinners dead and lost,—  
Oh, how much salvation cost!

Enoch walked with God of old,  
*Pleasing* God, this we are told,  
Had the witness he obeyed  
*Pleased* the Lord, by glorious aid.  
None can *please* the Lord on high,  
Till by blood they are made nigh,  
Then they can, by grace Divine,  
*Please* the Lord, and for Him shine.

*Pleasing* God! How wondrous 'tis  
To live such a life as this!  
*Pleasing* God, Who is so great,  
Seeking every sin to hate.

*Pleasing* God, at home, at school,  
Walking by God's given rule,  
By His Word, so plain and clear,  
If the Lord we love and fear.

*Pleasing* God, since saved by grace,  
Running daily in faith's race,  
*Pleasing* God through all the days,  
Seeking not to leave His ways.

To *please* God both young and old  
Can still live, if in His fold:  
But, without a living faith,  
All is vain, the Scripture saith!



## FORTY YEARS.

Moses was in Midian *forty years*, being trained by God (Ex. ii. 15-25, Acts vii. 23-30).  
The Children of Israel were *forty years* in the wilderness that God might *prove*, and know what was in their hearts (Deut. viii. 2, 3).  
The destruction of Jerusalem was *forty years* after the period when the Jews rejected their Messiah.  
Thus we see the long-sufferin of God.

## A MESSAGE FROM GOD'S WORD TO YOUNG & OLDER BELIEVERS ALIKE.

### "THE PRECIOUS BLOOD OF CHRIST."

WE may be sure that there is something wrong in our experience when we do not want to "grow in grace," to search "the deep things of God," to go forward till we partake of "strong meat." But there is quite as much something wrong when we do not desire *any* milk. The simplest portions of truth are *never* childish, *never* out of date. We must not look at verses like Matt. xx, 28, John iii, 16, Acts iv. 12, Heb. ix. 22 and 1 Pet. i. 19, as texts for gospel addresses and that is all. There is, proportionately, too much public preaching with too little living, too much talking with too little walking in the ways of the Lord. And a cause—and also result—of this, we find in the common failure to enjoy the devotional study of such a verse as that which is now before us, in the mercy of our God.

It is *not* a waste of time to meditate on that which we know already. Heb. v. 12 does not obliterate 2 Pet. i. 12. Happy are we if we accept, and seek to enter into ALL Scripture. We should still ponder the death of Christ, that which is the song of heaven (Rev. v. 9), should be our song now. We shall never become so "clever" that there is nothing more to learn of Christ's atonement, never so affectionate that we do not need to think more of Him Who for our sakes died and rose again, never till "that Day," and *then* in the unfathomable wisdom and love which we shall possess, we shall delight to remember Him much more abundantly!

"The precious blood of Christ." How precious it was, in *contrast* with that of animals, and how precious in *opposition* to that of sinful men, *yet* He poured out that blood for criminals. "The life is in the blood" (Lev. xvii. 11), and He Who became man for us, laid down His life *for us*. Greater love hath no man than this. The blood of Christ reveals Divine love.

But, further, the same precious blood shows the *inflexible* righteousness of our holy God. He could not excuse nor overlook one sin, even when His beloved and spotless Son made Himself answerable for it. The punishment "was exacted and He Himself answered," and "*all*" God's waves and billows went over Him (Ps. xlii. 7). Nothing of compromise was shown. How God teaches us, by the precious blood of Christ, to hate *sin*. Sin is so terrible. We rarely realize its wickedness as we should;—never as we should, and rarely with *any* approach thereto.

But this precious blood tells of our eternal security. If Christ *died* for us, His *life* is ours. If we were lost, it would be our Surety's loss. He will not undo His done work. Righteousness is

not a state of probation: we are not merely made salvable. If God would not alter His law to save us, His law cannot now condemn us. If He had changed His law to deliver us, He might have changed His gospel to give us up, but "the precious blood of Christ" answers every fear. How trustful, yet how humble, saved ones should be.

It is well to realize that not only are we saved by the wonderful atonement of Christ, we must stand before His judgment seat. Some who will be there as saved ones will be saved so as by fire (1 Cor. iii. 15). When we think of what the Lord has done for us, shall we not strive, as never before, to do something for Him? Shall we not seek His joy (Matt. xxv. 21, 23)? And that joy will be ours (*cf.* 2 Cor. ii. 3).

The daily verses for learning are on this solemn subject. Will God's people endeavour prayerfully to learn them? The regularity of itself will be helpful. And few will fail to remember much, if their hearts are in the studies.

## TALKS ABOUT PRESENT-DAY NEEDS.—10.

### GODLY CONTINUANCE.

THERE is a great need in these days to emphasize godly continuance. The Lord Jesus said to the Jews which believed on Him, "If ye *continue* in My Word, then are ye My disciples indeed" (John viii. 31). Their continuing did not make them His disciples, but it proved they were. It is even so now. May we take heed, and, by continuing in the things of God, show that we are born from above. How many, it would seem, are like the stony-ground hearers. Such, for a while, appear saved, but, having no root, do not continue (Matt. xiii. 20-21). Then there are those who seem to run well for a time, but are hindered through, it may be, neglect of the Word and of fellowship with God (Gal. v. 17, 1 John i. 7). There *must* be the patient continuance in well doing, if saved ones are to please the Lord, and have the reward linked with honour and glory "in that day" (Rom. ii. 7). But, alas, it is easy to fail in this. May we humble ourselves before God, confessing our sins, and the sins of His people. The children of Israel will be guided (after God's severe judgment) to sever out *men of continuance* to bury the slain (Ezek. xxxix. 14, marg.). And surely in these evil days there is need for men and women who *continue* in the truth, removing that which is evil, amid all the difficulties which surround us. May we, by grace, seek to "*continue in the faith*" amid all the sufferings, and, having been saved by grace, let us "*continue in the grace of God*" (Acts xiii. 43), mindful of the exhortation "*continue in prayer and watch in the same with thanksgiving*" (Col. iv. 2, Rom. xii. 12). Let us

notice the words of exhortation to Timothy (1 Tim. iv. 16, 2 Tim. iii. 14). There are present, and future blessings, for those who *continue* steadfast in the things of God (Col. i. 23, Heb. iii. 6, 14, Acts i. 14).

It is easy to let other things enter and rule, and thus hinder our *continuing*. Wherefore, let us beware, and look into the Scriptures *continually*, for those who thus live to God's glory are blest in their doing (James i. 25). Solemn are the words and heart searching, "because they *continued not in My covenant*, and I regarded them not" (Heb. viii. 9). Surely in these last days we need to be watchful, when the Scriptures are being denied on all sides. But these shall stand, and those who seek to hide God's Word in their hearts will be enabled to *stand fast* and *continue* firm unto the end (Ps. cxix. 11, Eph. vi. 10-18). But, alas, even as in days of old, many are now *quickly* turned aside (Ex. xxxii. 8). There is not that godly continuance which should characterise children of God. The Word is neglected. Prayer is forgotten, and the service of the Lord becomes a weariness (Mal. i. 13). Do we wonder at the increasing apathy and worldliness? It is the rule, rather than the exception, for believers to soon lose their first love (Rev. ii. 4). Should not this humble us, dear fellow saved ones? Even young Christians now do not appear to have much zeal for the Word of the Lord. To continue well for many years is rare. These are solemn facts, and should cause heart sorrow. But, alas, there appears a growing coldness everywhere. Oh that God may, in His love and mercy, revive His people, that there may be such zeal for His Word, and such delighting in the Lord, with abounding in His service (1 Cor. xv. 58). We have sadly failed in not continuing in the things of God. Shall we *continue* in sin? By no means. Let us seek humbly to have godly *continuance*, for God will thereby be glorified, and we shall be a blessing to others. Oh that we may feed upon the Word, not only for a few weeks but always, and seek to walk in fellowship with God, that our love to Him may not wax cold (Matt. xxiv. 12). Let us *continue* to increase more and more, until we see our beloved Lord face to face. Nothing here *continues* (Heb. xiii. 14). May we be a contrast by *continuing* and abounding in the things of God, which shall never pass away, but continue for ever.



"They know not Me, saith the Lord."  
(Jer. ix. 3).

**T**HESE words, dear reader, are very solemn. But few are troubled and concerned about their sins, and about *not knowing God*. To begin with, all are in this sad condition, being far from

God, dead in trespasses and sins (Eph. ii. 1-12). But God, in His wonderful love and mercy, gave His beloved Son to die for sinners, and through Him, those who are saved *know God* as their Father, and the Lord Jesus as their Saviour. What wonderful knowledge is this. Yet the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he *know them* (1 Cor. ii. 14). Surely the words of Scripture are plain and clear, "No man *knoweth* the Son, but the Father, neither *knoweth* any man the Father, save the Son, and he to whomsoever the Son will *reveal Him*" (Matt. xi. 27). Again, the Lord Jesus saith—"This is life eternal, in order that they might *know Thee*, the only true God, and Jesus Christ Whom Thou hast sent." (John xvii. 3).

By nature no man can *know God*. There must be the work of God first. This is sadly forgotten in these days, so that many imagine themselves saved, and think they are all right now, and will be blest in the future. But how solemn is the real future for all such. For many will say to the Lord "Lord, Lord, have we not prophesied in Thy name . . . and in Thy Name done many wonderful works? And the Lord will say unto them "I never *knew you*; depart from Me, ye that work iniquity" (Matt. vii. 22, 23). Notice the word "*many*." Such *know not* the Lord as their Saviour now! But saved ones *know the Lord now*, and He *knows them* (John x. 14), and He will welcome them, in that day. It is written of some "They *know not the thoughts of God*" (Mic. iv. 12, Isa. lv. 8, 9). Such are ignorant of coming judgment, and imagine all will be well. Alas, how terrible. Again, there are those who "*know not to do right*" (Amos iii. 10). In Jer. x. 25, we read, too, of the *heathen that know not God*, and that *call not* upon His name. There are many like this in so-called "Christian" England, and all over the world, yes, "the Gentiles which *know not God*" (1 Thess. iv. 5). Hence many despise God, and "Speak evil of things which they *know not*" (Jude x.). John the Baptist said to the Pharisees, concerning the Lord Jesus, "There standeth One among you Whom ye *know not*" (John i. 26). To the unbelieving Sadducees the Lord said "Ye do err, *not knowing the Scriptures*, nor the power of God" (Matt. xxii. 29). It is even so now. The words are indeed solemn concerning the terrible future of all those who *know not God*, and *obey not the Gospel*." Such will be punished, with everlasting destruction *from* the presence of the Lord, and from the glory of His power (2 Thess. i. 7-9).

May the Lord, in His mercy, caused many to seek Him, even now, through His beloved Son, Who died to save ungodly ones. He died that helpless sinners might *know God* and obey His Word.

## SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—October, 1911.

| Day | Judges       | 1 Timothy   | Learning       | Weekly Questions                                                     |
|-----|--------------|-------------|----------------|----------------------------------------------------------------------|
| 1   | xi. 1-13     | iv. 7-11    | Gen. 9. 4      | Why did God forbid eating blood?                                     |
| 2   | xi. 14-28    | iv. 12-16   | Lev. 17. 11    |                                                                      |
| 3   | xi. 29-40    | v. 1-4      | Ex. 12. 13     |                                                                      |
| 4   | xii. 1-7     | v. 5-8      | " 12. 23       |                                                                      |
| 5   | xii. 8-15    | v. 9-15     | 2 Chro. 30. 16 |                                                                      |
| 6   | xiii. 1-7    | v. 16-20    | Heb. 11. 23    |                                                                      |
| 7   | xiii. 8-14   | v. 21-25    | 1 Pet. 1. 19   |                                                                      |
| 8   | xiii. 15-25  | vi. 1-5     | John 6. 53     | Give some lessons wrapt up in the Lord's Supper                      |
| 9   | xiv. 1-7     | vi. 6-11    | " 6. 54        |                                                                      |
| 10  | xiv. 8-18    | vi. 12-16   | " 6. 55-56     |                                                                      |
| 11  | xiv. 9-xv. 5 | vi. 17-21   | 1 John 5. 8    |                                                                      |
| 12  | xv. 6-13     | i. 1-5      | Luke 22. 30    |                                                                      |
| 13  | xv. 14-20    | i. 6-11     | 1 Cor. 10. 16  |                                                                      |
| 14  | xvi. 1-20    | i. 12-18    | " 11. 25       |                                                                      |
| 15  | xvi. 21-31   | ii. 1-6     | Isa. 1. 11     | Explain Rom. 5. 9 and Rev. 5. 9.                                     |
| 16  | xviii. 1-13  | ii. 7-13    | " 1. 15        |                                                                      |
| 17  | xviii. 1-13  | ii. 14-18   | Gen. 4. 10     |                                                                      |
| 18  | xviii. 14-31 | ii. 19-22   | Rom. 3. 15     |                                                                      |
| 19  | xix. 1-30    | ii. 23-26   | " 3. 25        |                                                                      |
| 20  | xx. 1-17     | iii. 1-5    | Acts 20. 28    |                                                                      |
| 21  | xx. 18-25    | iii. 6-9    | Rom. 5. 9      |                                                                      |
| 22  | xx. 26-48    | iii. 10-13  | Eph. 1. 7      | Tabulate contrasts between animal sacrifices and Christ's sacrifice. |
| 23  | xxi. 1-12    | iii. 14-17  | Col. 1. 20     |                                                                      |
| 24  | xxi. 13-25   | iv. 1-4     | Heb. 9. 12     |                                                                      |
|     | Ruth         |             |                |                                                                      |
| 25  | i. 1-17      | iv. 5-8     | " 9. 13        |                                                                      |
| 26  | i. 8-14      | iv. 9-13    | " 9. 14        |                                                                      |
| 27  | i. 15-22     | iv. 13-18   | " 9. 23        |                                                                      |
| 28  | ii. 1-7      | iv. 19-22   | " 10. 19       |                                                                      |
| 29  | ii. 8-17     | Tit. i. 1-6 | " 13. 12       |                                                                      |
| 30  | ii. 18-23    | i. 7-11     | " 13. 20       |                                                                      |
| 31  | iii. 1-7     | i. 12-16    | Rev. 5. 9      |                                                                      |

Passages in later Scriptures, and *learning*, for Boys and Girls. Answers to questions welcomed. Any who desire HELP in HEBREW or GREEK are invited to correspond.

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

To be alone for the Lord, and with the Lord, is to be in a wonderful position. But few experience this, though many may think they do. And even when it is rightly realized, not through eccentricity or carelessness, but for His glory, there is a danger. Satan will take advantage, and suggest pride, and a close walk with God is very necessary, that sin may be detected and judged at once.

Judges xi. 1-13. This passage shows Israel's sin and trouble. 3, Jephthah, the rejected, reminds us of 1 Sam. xx. 2, and of Christ, though His mother and brethren (Ps. lxxix. 8) had no reason for their action. Israel had no excuse for their wicked insinuations as to Him (John viii. 39-42). Jephthah's worthless ones teach us the natural worthlessness of those whom Christ deigns to save. 4, War and ruin—all through sin: Ammon also linked with sin. 5, Israel will yet wish

for the hated One (cf. 2 Sam. xix. 9-10). Tob= Good: suggestive spiritually. 7, A rebuke: it is well to see what sin is: sin must never be excused: often we try to help sinners too *quickly* unto Christ (contrast the wondrous wisdom of Judg. vi. 7-10, we find no *rush* there). 9, Our beloved Lord shall be the exalted Head and Captain of poor Israel. 13, Proud contempt for God's working, as well as misrepresentation (Isa. xxvi. 11).

1 Tim. iv. 7-11. "Refuse" set aside, politely, but *definitely*. The word "profane" signifies (a) not sacred, (b) easily reached: the theories outside Holy Scripture are attractive. "Exercise," a holy contrast with effeminate speculations. "Myself," personal responsibility. "To godliness," *reverence*: do not add to Scripture: those who have *day-dreaming* will not be *practical* and godly. 8, The Holy Spirit implies that Christian young men (to whom Timothy and Titus were to be patterns, see iv. 12, Tit. ii. 6, 7) must not seek earthly health as the *great goal*, nor must they seek it by the *usual exercises* which have short lived profit. But can they have some "recreations?" It is difficult to *own* the verse prayerfully with its context, and yet to indulge therein! "But how about health?"—The added verse 10 gives God's answer: amid the strain He is the Preserver, *especially* to those who have faith, *not* of those who look after their own health, and seek earthly sports and pleasures. Godliness brings blessing in the life that *now* is, though not ease. Do we find this word worthy of *all* acceptance (9)? Then let us now labour and agonize (10) in the things of God, and let others know this forgotten part of Divine teaching (11) note two words in 11: emphasizing.

Judg. xiii. 15-25. Blessings should always be followed by giving: are we generous enough? "Unto the Lord?" Knew not, see Heb. xiii. 2. 17, A right attitude: Manoah evidently felt this was a prophet: an angel as a man (6). 18, Wonderful, Isa. ix. 6: Christ appeared as The Angel of the Lord, the Messenger; so in the days of His flesh, He graciously took upon Him the form of a servant. Why then the refusal of verse 16? *Because Manoah knew not*: Scripture is plain. 19, "He did wondrously": the Lord illustrates His name. 20, Identifying Himself with the accepted sacrifice: Christ's ascensions are full of teaching: in Acts i. 9 He was wrapt in the *cloud* of Deity, moreover He cometh with clouds (see Concordance): Fell: humility is right. 23, Then the Lord is *not* pleased to kill us, Receiving and showing linked. 24, The Lord's Word true. 25, The Lord's Spirit. At times—contrast "the baptism in the Spirit" in the early Church (though then there were *special* manifestations), contrast the continual leading of the Holy Spirit (see Num. ix. 15-23).

1 Tim. vi. 1-3. Saved slaves: believers must not bargain for an easier life, or for improved social

conditions. "As many"—grace to many such. God's name is blasphemed more through unfaithfulness in business than almost anything else: His glory is entrusted to our care (Tit. ii. 10). "The benefit"—the beautiful work: *Christ's* work. 2, God condemns levelling: these practical things are to be taught: the Scripture stress on *such* instruction in days of ruin (*cf.* 1 Tim. v.) is very striking. 3, *Healthy* words. "Doting" means "sick" in 4 (marg.) "Doctrine according to godliness" (Tit. i. 1): God's word is so practical. 4, What a stern condemnation of the *spirit* of Socialism: sin leads to sin. We are not to think that godliness is gain. 5, We must *lose* for Christ (Matt. xix. 29): this is not *only* for wealthy ones saved.

Judg. xvi. 21-31. Sin brings loss: he had pleased his *eyes*, looking for beauty, and SO lost those *eyes* (see Matt. v. 29, Luke xvi. 24, the rich man had pampered his tongue). 23, How we should contrastedly give *all* glory to the Lord: are we as earnest as the heathen? *cf.* 1 Sam. v. and Dan. v.: God asserts His glory sometimes when men boast against Him. 25, Mocking at cruelty's work: surely sin has ruined man. 27, See Ex. xxxii. 28, Acts xxiv. 1. 30, Note God's *over-ruling*, to slay many, and link with verse 22:—the path of disobedience as to this had brought the ruin—there was no power in hair of itself (how we should be careful as to little things, which seem of no "importance" in themselves). 31, A judge and yet he had not judged himself, so Eli and Samuel did not judge their own houses.

2 Tim. ii. 1-6. "Therefore," in view of that Day and Onesiphorus' earnestness: we may thus provoke one another to love and good works (2 Cor. ix. 2). "In." Grace, and *the things heard*: true doctrine *linked*. These commit: not fresh theories. To faithful men—not inspired, not elders, but simply "faithful" ones. "Who shall be able," not who *are* at once able. 3, "Suffer evil together." 4, "No one": if we entangle, we stop warning, and do *not* please the Lord. 5, There must be obedience to the law: worldliness and lawlessness spoil everything. 6, "Labourer"—idling never pleases God. Fruits, in that Day, what a spur to holy activity, Phil. ii. 16, iv. 17. Are we warring, striving, labouring?

Judg. xx. 26-48. "All." Wept and sat: oh for more sorrow and more waiting (see Israel's other weepings). There was no rush. God's work of chastening Israel, while they were punishing Benjamin, was effective: we cannot engage in discipline *unless* humbled ourselves (Jas. v. 16). 27, 28, Knowledge of God's Will linked with atonement. 29, Simple, prompt, trusting, thoughtful obedience. 32, Was this *ruse* of God's appointment? Oh that we may trust Him more. 35, "And the Lord smote." How solemn are His

judgments on sin. 40, *cf.* sword and flame elsewhere. 48, How awful are the consequences of wrong-doing. Benjamin *shielded* evil (xx. 13) hence the punishment: let us never defend, nor be indirectly allied with, that which is against God (see 2 Cor. xii. 21), through "Fellowship."

2 Tim. iii. 10-13. *But.* "Didst follow alongside": trace fellowship. Teaching and manner of life linked. Purpose *cf.* Acts xi. 23. God does not seek fitfulness: that cannot please Him. 11, What a list of responsibilities: we must not expect an easy life. "What persecutions":—the thought is that Timothy knew the terrible *nature* of the sufferings: yet, by grace, he continued: "Out of all," iv. 18: God's preserving care is wonderful: Why do we not trust Him more? 12, All, not only preachers. "That will live godly": holy determination: some fail to show this, and purchase an *easier* life, but how about "that Day"? "In safety." 13, "But," amid all the witness. "And": sin brings a *linked* punishment; "deceived."

Ruth ii. 8-17. 8, Continuance: an important test (Matt. xxiv. 13). 9, Wise arrangement: Boaz saw to *everything*: thus does the Lord, of Whom Boaz was a type: and should not we be more *careful* in our "Christian Work? A stranger finding grace (Eph. ii. 12-19); well may such bow down. 11, Ps. xlv. 10. "A full reward: the Lord wondrously honours giving up for Him: how much have we given up? His *wings*, *such* care (Ps. xci. 1, 2). 13, "To the heart." Jews and Gentiles joined, so in Christ. 14, A supply of food: though she was commanded to work: thus it is now, *both* literally *and* spiritually. 15, May: Great care and caution. 17, Gleaning and beating out: a completeness of work. An ephah—enough for *three* (Gen. xviii. 6): Naomi not forgotten: when we serve the Lord we help others, and have something over.

Tit. i. 1-6. "A bond-servant," pride shut out. "An apostle," great responsibility. The faith of God's elect: all the glory is His: Paul received faith (1 Tim. i. 14). "And." 2, "On hope": how firmly fixed! 3, No *new* plan, but newly *manifested*, no longer veiled: *cf.* Rom. iii. 21, xvi. 25, 26. "Its own appointed times," God is not the author of confusion. "I was entrusted," a solemn trust. "Commandment," God's authority. 4, "To Titus a genuine child": not merely a *nominal* believer. To such an one, *grace*, &c. 5, The definite business style is *noteworthy*: the apostle's concern for godly order is clear: and these things intensify the loving words of close affection before. 5, 6, Do we seek order? Do we keep a high standard? Do we emphasize godly homes? The blood of Christ cleanses, but will not excuse our short comings.

# THOUGHTS FROM A MONTHLY HERALD OF THE TRUE MESSAGE. THE WORD OF GOD

**Vol. xi. No. 11.**  
**Nov., 1911. 1d.**

*A Monthly, as the Lord enables, to make known His precious Word, not in part, but whatsoever He has said and commanded. Hence we would not only tell of His love to lost sinners, shown by the death of the Lord Jesus, but also of His Will in details of daily life, and of assembly arrangements. Nothing is unimportant before the Lord. Spirituality is not merely hymn-singing and outward religiousness. Correspondence from enquirers welcome.*

**EDITED BY**  
**PERCY W. HEWARD.**

"There is none upon earth that I desire beside Thee: my flesh and my heart faileth: but God is the strength of my heart." Ps. lxxiii. 25, 26.  
"A day in Thy courts is better than a thousand." Ps. lxxxiv. 10.  
"Thy love is better than wine." Song of Solomon i. 2.  
"If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin." I John i. 7.

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"Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. iv. 16.  
"Ye are My friends, if ye do whatsoever I command you. Henceforth I call you not servants: for the servant knoweth not what his Lord doeth: but I have called you friends." John xv. 14, 15.  
"He was called the friend of God." Jas. ii. 23.  
"Know ye not that the friendship of the world is enmity against God?" Jas. iv. 4.

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## A WORD OF INTRODUCTION.

AGAIN and again are these words penned to attract some, not merely to the literature, but to the Lord. It is our heart's desire that He may be exalted, that He may be ever exalted by this magazine. If this is not the result, the issuing is in vain. Except the Lord's work be done, all the printing is only putting ink on paper. But, dear friend, if you wish for the "sincere milk of the Word," and also for something of the "strong meat," it may be that the Lord will grant you thereof, in and by this literature. Do not imagine that you will find something to amuse, and to glance through. Rather you will read that which may seem obscure unless you keep an open Bible—and an open heart. We would, by grace, pass on the Lord's little-known and unpopular commandments, as well as His promises, praying that He may cause some to hear, and love, and obey.

## "Hath God Forgotten?"—Psalm lxxvii. .9

"God hath forgotten," said the sceptic proud,  
And dared the utterance of his heart aloud,  
"There is no God," he boldly would proclaim,  
Unmindful of his coming doom and shame.  
"God hath forgotten"—men yet vainly say,  
But God will soon His might and wrath display,  
"Hath God forgotten?" others wrongly ask,  
As though He left a still unfinished task.  
"Hath God forgotten?"—Once the Psalmist felt  
The rise of doubt, his heart most nigh to melt!  
But soon he checked the failure, and replied  
How God His perfect way will often hide.  
"Hath God forgotten?"—wandering saved ones say,  
When every prayer seems to receive a "Nay."  
"Hath God forgotten?"—thus their question rings  
And many losses unbelief still brings.  
"He hath remembered" is the joyful shout  
Of those in mercy brought to hate their doubt,  
"He hath remembered," mid the gloom and sin,  
And Satan never can the victory win.

## WORDS OF ENCOURAGEMENT.

Unbelief flourishes when there is no meditation, but when, by the grace of God, the heart pauses to think of God's wonderful works, unbelief seems exceedingly foolish. It is not easy to meditate. A rushing world surrounds, to war against this part of devotion. But the Lord has emphasized it. "This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night" (Jos. i. 8). It is well to pause and consider what the Lord has done for us, though we have so often failed, and realization of His continual grace will cause the bursting forth of much praise. Grumbling comes through brooding, praise through holy meditation.

"I will meditate." The time will not be wasted. "I will meditate." The object must be real and definite, or we shall fail in our believing life, as witnesses. Why is there so much failure? Is it not because we do not spend time before God, but allow other things to choke this, and He is dishonoured and forgotten? Oh that it may be our heart-determination to meditate, when such an action is by no means easy. Circumstances are not a matter of course, nor a matter of chance: we need to see God's hand in everything.

Another wondrous consequence of meditation is a real increase of memory power. The concentration of the quietness involved are physically and spiritually beneficial. Oh that we may, by grace, learn to meditate, and never forget so to do.

## CHRISTIANS ARE—

*Loved by God* (Jer. xxxi. 3, John iii. 16),  
*Chosen by Him* (Eph. i. 4, John xv. 19),  
*Bought with the precious blood of Christ* (1 Cor. vi. 20, 1 Peter i. 18, 19),  
*Called out of darkness into God's marvellous light* (1 Peter ii. 9, 1 Thess. v. 5),  
*Born from above* (John iii. 6, 7),  
*A new creation* (2 Cor. v. 17),  
*Children of God* (Rom. viii. 16, Gal. iii. 26),  
*Children of light* (1 Thess. v. 5, Eph. v. 8),  
*Free from condemnation* (Rom. viii. 1, 34),  
*Sons of God* (1 John 3, 1 Rom. viii. 14, 19),  
*Saved from wrath* (1 Thess. i. 10, v. 9),  
*Made nigh to God* (Eph. ii. 13, Psalm xvi. 11).

## WHAT THEY WILL BE—

*Like Him* (1 John iii. 2, Phil. iii. 20, 21),  
*With Him* (2 Tim. ii. 11, 12, Rev. xvii. 14),  
 And they will see Him and serve Him without sin and sin's presence (Rev. xxii. 3, 4).

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

WAS THE ALTAR OF JOSHUA XXII. RIGHT?

DEAR FELLOW SAVED ONES,

It is a mercy that, born again, we want to know God's Will, not only that we may be clever, but rather that we may be obedient, and this to the praise of the glory of God's grace! It is most important to realize that God's precious Word has guidance for His people in every circumstance of daily life, and that it is, indeed, a present-day book. No circumstance can meet us as to which Scripture will give no help. If we are "in Christ," and in real communion (1 John i. 7), and growing in grace, we shall be guided by the Holy Spirit to apply Scripture, and to do the good and acceptable and perfect Will of God, that He may be exalted. Thus, led as definitely as Israel by the cloudy pillar, we shall know that path of the righteous, which shineth more and more unto the perfect day. Counterfeits and boastings must not be used by Satan to lead us away from seeking this privilege, although any who enjoy it most are least ready to assert themselves by asserting it, in like manner as those who are most acquainted with the Lord acknowledge their failure, and enter into the often-overlooked Romans vii.

With such thoughts in our mind, and not glancing at Joshua xxii. as "antiquated history," let us seek to learn the Lord's lesson for us thereby. The two and a half tribes of Israel, after faithfully keeping the servant of the Lord's appointment (Num. xxxii. 20-23, Joshua xxii. 3), have just been dismissed with loving affection, and with a holy caution to beware of sin. They have been blest by Joshua, and everything has seemed encouraging. Then a message reaches the other tribes that almost immediately these have erected a great altar (Joshua xxii. 10). Surprise fills their heart, and arrangements are made even for war, a peaceful enquiry being appointed first, that sin may be removed. To Phinehas, who was "zealous for his God" (Num. xv. 13), the oversight is entrusted. On arrival in the land of Gilead, for the two and a half tribes have at once left their altar, there is a definite dealing with the action in the name of all (Joshua xxiii. 16-20), but instead of a heated reply, we find an appeal to God, with a clear declaration that no idea of severance has been contemplated. The altar is not erected, the builders say, instead of the place which the Lord shall choose (Deut. xvi. 5, 6), but to prevent a division of the nation into two parts, and thus the altar is further explained as one of witness (Joshua xxii. 27). Phinehas, with the princes, approves of the idea (29, 30), and all Israel acquiesce (33), and everything ends peaceably. And now we ask, Was the Lord's Will behind all this?

The careful believer will frequently notice the silence of Scripture. God adds no comments here: surely because He would thereby guide us to meditate. And this silence is linked with another. Where have we any evidence of either party asking counsel at the mouth of the Lord? It is somewhat remarkable that we have a similar silence concerning the original request of the two and a half tribes, Moses' first and earnest answer in Num. xxxii. 6-15 being akin to that of Phinehas in Joshua xxii. Moreover, the words come more than once in Scripture that *Moses* gave to these their inheritance. Did he seek the Lord as in Num. xxvii. 5? We all know how *easy* it is to forget to do so, and we would not endeavour to debase so faithful a servant of God as *Moses*. Further, we would confess that others were right in accepting his decision because of his appointed position. We would readily acknowledge that the *other* side of Jordan was included in the Lord's gift, and that He appointed cities of refuge *there*, but may there not have been some failure in the enjoyment of Psalm xlvi. 4? Was there not a certain *desiring* of the land, with a certain realization of *natural* suitability (Num. xxxii. 1-5), which may not have been altogether well pleasing unto the Lord? Ah, how we need to beware lest we decide by appearances, or hastily, according to our wishes.

We cannot help feeling that *one* step in a wrong direction, and also *one* step *without* a Divine direction, make a *second* of the same kind easier. The days of *Moses* seem repeated in this incident in Joshua's life. The quick change of attitude on the part of Phinehas appears to be almost linked with a memory of *Moses'* change. Let us beware how we influence others by our example. It is important to recollect that a meek *Moses* lost Canaan through losing his temper, and *firm* Phinehas could easily have failed at his *strongest* point, and have sadly compromised.

Again coming to Joshua xxii., we find no *evidence* for the erection, no statement of God's approval. Must there not have been something of natural scheming, with an *idea* of natural suitability? Could not the Lord have been *trusted* more fully? Was there not the appearance of evil? Why must the witness be in the form of an *altar*? Were there not the twelve stones of witness, indicating that there were *twelve* tribes? See, too, Joshua xxiv. 27. The act was not only one of seeming independance as to Divine instruction, but of a distinctly dangerous tendency. Uncommanded arrangements must have a Divine principle as their reason, or they are always unsatisfactory. There was no such principle on this occasion.

Another event in Israel's later history affords a partial and ominous parallel. Jeroboam felt that God's centre would alienate the people from him (1 Kings xii. 27), hence his counsel, and the two

calves of gold (1 Kings xii. 28). We all see here something of "political wisdom," which was essentially unbelief! Does not the Lord lead us to consider these passages *together*, by making certain similarities so evident?

The after history of the two and a half tribes is, furthermore, God's commentary on self-choosing. Trouble did not come at first. Valiant men were awhile victorious (1 Chron. v. 18), but there was a quick transgression against the Lord, and these tribes went first into captivity (1 Chron. v. 26) The unity with the others which they had contrived was Divinely set aside, even as on a subsequent occasion other "bands" were broken, that man might learn the separate consequences of sin.

It may be said "Could those who had unworthy motives have addressed Phinehas as these did?" But we have no need to assume an *intention* to rebel, though it is sadly possible to link words of piety with deeds of impiety. There was at least a forgetfulness of the Lord, and have we not often found even *ourselves* planning, with the Lord almost forgotten? It is easier to wander than we imagine, and all Scripture is to humble us to the very dust.

It may be added, perhaps in reply, that the altar was *not* thrown down. Nay, the sad unmindfulness of God's appointment was general. All the others were taken off their guard by the plausibility of the argument. We can *never* assume things are altogether right because not removed. We know how godly kings allowed the high places to remain. The human heart is a mystery, but if we *only* see the failures of *others*, we misread this and every page of history.

Thus we have humbly and diligently considered Joshua xxii., and its bearing on ourselves to-day. Dear fellow saved ones, let us beware of coveting and choosing for ourselves. We should have more reverence for every "Thus saith the Lord." Oh that we, saved by grace, redeemed with the precious blood of Christ, and born of the Holy Spirit, may henceforth wait on the Lord more and more, that Psalm cvi. 13 may not be true of us.

With earnest wishes in the Lord Jesus,

Yours by grace alone,

PERCY W. HEWARD.

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"They waited not for His counsel." Ps. cvi. 13.

"The men took of their victuals, and asked not at the mouth of the Lord." Jos. ix. 14.

"David enquired again of God." 1 Chron. xiv. 14.

## THE CHILDREN'S COLUMNS.

WHAT ALL ARE LIKE BY NATURE,  
AND WHAT A CHRISTIAN IS.

**F**IND, dear boys and girls, that so many have wrong ideas about what every one is like when born into this world; and thus remain, until, in God's mercy, any are saved, and brought to see that they were indeed lost through sin. So I thought we would have a little talk together on this subject. To begin with, we read that "all have sinned" (Rom. iii. 23), and are "dead in trespasses and sins" (Eph. ii. 1). You have physical life, and can run about, and learn your lessons, but all are by nature *dead spiritually*. Further, everyone is *blind*. It is sad to be blind as to our natural eyes, and we all feel sorry when we see those who cannot look on their dear ones, nor the beautiful trees and flowers, do we not? But there is a worse blindness than this. We read in 2 Cor. iv. 4 about Satan having *blinded the minds* of them that believe not, and in Eph. iv. 18 about the *heart* being *blind*. As we go on in our study of God's Word we shall learn more and more what sin has brought about. In Gen. i. 2 we read of *darkness*, and in Eph. v. 8 we find that sinners not only love *darkness* (John iii. 19), but they are *darkness*. Oh how sad! Yet few are troubled as to these true statements of God. Now if we turn to Eph. ii. we shall find many things which should make even boys and girls concerned. Look with me at verses 12 and 13. All by nature are *without Christ, without hope, without God, being far off from Him*. Then in verse 2 God says they are *children of disobedience*, and in verse 3 *children of wrath*. Yet there are multitudes who think they are "fairly good," but *God's Word* is all so true and we read "there is none righteous, no not one" (Rom. iii. 10). If only my dear young readers believed this, they would soon be troubled about their sad condition. I do long to see both young and old feeling the burden of sin, for then it is that God is working by His Spirit, Who convicts of sin (John xvi. 8). We read too that the "heavy laden" may come to God for rest (Matt. xi. 28). Not only are all by nature, *dead, blind and lost*, but as we read in Rom. vi. 20, they are "*servants of sin*," and in Rom. iii. 19 all are shown as guilty before God. Further, they cannot understand the things of God, (1 Cor. ii. 14), and they love their own way, and, while they are in their sins, they cannot please God (Heb. xi. 6). But God, in His wonderful love, gave His Only Begotten Son to die for ungodly ones, and it is through His shed blood that sinners, whether young or old, can be saved.

Now I want to have a little talk about what a Christian is, for some think they are Christians because they are born in what is called "A Christian Country." But England is a Gentile

country, like all other "heathen lands." A Christian is one who is born twice (John iii. 7), not only *of the flesh* but *of the Holy Spirit*. Such have passed out of death into life (John v. 24), are a *new creation* (2 Cor. vi. 17), no longer dead and blind, but *alive* and they *can see*, and know the things of God. A Christian has faith and can, by grace, *please God* (Heb. xi. 6). Whereas such an one was *darkness*, NOW, as a saved one, he or she is *light* in the Lord, and ought to seek to walk in His light. I must not forget to tell you that God *loved poor sinners first*, and thus saved ones can say, "*We love Him because He first loved us*" (1 John iv. 19). Yet, not only did God love them ages back, but He chose them in His Son before the foundation of the world (Eph. i. 4). He also wrote their names in the Lamb's Book of Life (Rev. xxi. 27). Not every one's name is written in this Book (see Rev. xiii. 8, xx. 15). How solemn are these verses. Those who are chosen are, in God's mercy *justified*, and God's Word tells us they will be *glorified* (Rom. viii. 30). So that, in the future, *real Christians* will be *like the Lord Jesus* (1 John iii. 2, Phil. iii. 20, 21). They will be *with Him* (2 Tim. ii. 11, 12), *see Him, and serve Him*, for ever (Rev. xxii. 3, 4). In closing, after all that we have read concerning unsaved sinners, and also about those who are saved sinners, do you wonder that I long for my dear young readers to be brought, by God's Spirit, to see their need of salvation, and to see the Lord Jesus as the One Who died for sinners?

By nature all are blind, hopeless and lost,  
And to redeem from sin great was the cost,  
God's well beloved Son, though rich on high,  
Became a man—was poor—for sin to die.

By nature all are dead and without God,  
Children of wrath, and in destruction's road,  
Far off, unrighteous, darkness too as well,  
And in the way that leadeth unto hell.

By nature all are without God the Son,  
At enmity with God is every one,  
While their own way they love, and hate the light,  
And are by nature children of the night.

By nature without strength, servants of sin,  
With heart and mind both blind, and dark within,  
Children of disobedience, guilty too,  
Before the Lord on high, Whose Word is true.

But God, in wondrous love, lost ones to save,  
From Heaven above, His only Son He gave,  
To die on Calvary, to save from death  
His chosen ones, the holy Scripture saith.

A Christian through Christ's death has peace with God,  
Though once far off, now nigh to Him by blood,  
From darkness to God's light saved ones are brought,  
A new creation, by God's Spirit taught.

A Christian is a suffering one we read,  
But to eternal bliss the path will lead!  
The narrow way will test the faith of those  
Whom God, long ages back, in mercy chose.

Are you a Christian, born from heaven above,  
And in your heart is God's eternal love?  
Or are you still unsaved, and without Christ,  
Dead in your sins, by Satan held, enticed?

## A MESSAGE FOR YOUNG AND OLDER BELIEVERS ALIKE.

"THE SINCERE MILK OF THE WORD."—1 Pet. ii. 1.

**D**O you *love* the Word, dear fellow-saved one? You have confessed the Name of the Lord Jesus, you have said that He is yours: do you value His Word? "Rush" of business (see Isa. xxvi. 3, 4) and "other things" do not make it permissible to *neglect* the Word of truth. If you are *born* from above, you cannot *grow* without the *food* which God has appointed; *life* is His gift, but it is linked with nourishment. And if there is no seeking for food, one must assume there is no infant life! Many are not born again who think they are. The true believer may be well tested by his attitude to the Word of God. Carelessness as to that Word is so common, to-day, that this fact is often overlooked.

A temporary excitement may be wrongly used to make one feel an emotional regard for Scripture. "Good resolutions" may be formed, and in the "forcing house" of an emotional meeting one may express delight in the Scripture which is actually untruthful. Do not, dear friend, dishonour the Lord by deceiving yourself. In the quiet solitude of your home, while waiting quietly upon the Lord, seek to find out how you value His Word, and whether you esteem it more than your necessary food (Job xxiii. 12).

The Divine expression in 1 Pet. ii. 2 is striking. "The *sincere* milk." The Scriptures never mislead, they never make false pretensions. This milk is never unwholesome. All the Word of God is always genuine. And the term rendered "of the Word" is that from which the English adjective "logical" is derived. There is wondrous EDUCATIVE power in the Scriptures, which are said elsewhere to be able to make wise unto salvation (2 Tim. iii. 15). The ignorant believer, who attends to God's Book, will lose his bald ignorance, even as the converted ruffian becomes, if there be reality and growth, a gentleman. "Natural laws" cannot account for the trophies and miracles of grace.

The *context* is also heart searching. "Laying aside all malice and all guile," says verse 1. We cannot come to the Word aright unless we hate evil. It is the same with prayer. "If I regard iniquity in my heart, the Lord will *not* hear me" (Ps. lxi. 18). And again, "Lifting up *holy* hands, without wrath and doubting" (1 Tim. ii. 8). Unspirituality will disqualify for spiritual exercises. Passion and selfishness blind our eyes to the perception of the truth. "If any one *will* to do His Will, *he shall know* of the doctrine" (John vii. 17). The Lord will not gratify curiosity: hence the amount of misunderstanding of the plan of the Lord, to be found everywhere to-day.

And the expression "all guile" is the opposite of "sincere" (*dolos, adolos*). Thus we can well see why one who has guile is not at home with Scripture. Dear reader, have you sometimes felt out of harmony with the Word? May it not have been that there was something wrong in daily life? When sin comes to remembrance it should be confessed (Lev. v.). Evil can never be excused! And how about the *present*? Is there not some *loss* in the study of God's Law Book because of some iniquity tolerated? Physical disorder hinders the appetite, and so is it spiritually. The practical and doctrinal cannot be separated.

But if, in the Lord's mercy, you henceforth desire, yes, fervently desire, the sincere milk of the Word, on the authority of that very Word, we can tell you that you will grow thereby. It is the Lord's command that we should grow in grace (2 Pet. iii. 18), and here is the means. It is ready to hand, and so refreshing. As thirsty ones, let us gladly and frequently avail ourselves of the Lord's graciously granted privilege. Thus shall we become able to digest the "strong meat" of the Scripture, though a proud assumption that babyhood is quickly past is sinful, and the very way to continue that babyhood unduly.



### TO CHRISTIAN PARENTS.

Teach the little ones the Scriptures,  
Help them learn them day by day,  
Teach them to revere the Scriptures,  
And the Bible to obey.

Teach the little ones the Scriptures,  
Though it may much labour cost,  
Teach them all the Holy Scriptures,  
Think no time for such is lost.

Teach the little ones the Scriptures,  
Store them early in their mind,  
Teach them to believe the Scriptures,  
That *by nature* all are blind.

Teach them, too, about salvation,  
Through the precious blood alone,  
That from every tribe and nation,  
Saved ones gather at God's Throne.

Teach them all that God hath written,  
Statutes, judgments, none refuse;  
Teach them Christ, the Rock, was smitten,  
For the Gentiles and the Jews.

Teach them, too, the types so many,  
Sternest parts of truth as well;  
Teach them, too, that very many  
Now are on the road to hell.

Teach them, too, of future blessings,  
For the faithful suffering ones,  
Who eternal life possessing,  
Are now called, by God, His sons.

Teach them, too, of Israel's blessing,  
In that Day when they shall mourn,  
All their sins to God confessing,  
When they will God's Law adorn.

Teach them, too, of wrath and sadness  
(With solemnity alway),  
That the lost will know no gladness  
In God's awful Judgment Day.

## TALKS ABOUT PRESENT-DAY NEEDS.—11.

### THE SCRIPTURES IN THE HEART AND HOME.

**T**HOUGH there are thousands of Bibles printed and circulated, yet we all have, with sorrow, to admit that God's Word has not the place in the home it once had. The pleasures of this age have drawn multitudes away from reading the Scriptures. Even the homes of God's people are harmed by the pleasures of sin, which are only for a season (Heb. xi. 25). Alas, there seems little or no time for the daily reading of God's wonderful Book, through which He works, and which is the Rule for every saved one (2 Cor. x. 12, 13; Gal. vi. 16; Phil. iii. 16). How we have failed to seek earnestly to walk according to God's Rule. Hence confusion and sad indifference. If there is little time for reading God's Law, there is still less time and less desire for learning it by heart. What a contrast was God's servant of old, who said, "Thy Word have I hid in mine heart that I might not sin against thee" (Psa. cxix. 11; see Jer. xv. 16, Job xxiii. 12). If this were only true of saved ones now, what godly homes and obedient children there would be. But, alas, many of God's people have settled down in this world, and the Scriptures have by no means the first place in the heart and homes of the Lord's dear people. How we all have to confess our share in this. But true confession must lead to more love for the Word and the obedience to it. Do we wonder as we think of these sad facts, at the manifest carelessness even amongst the children? Are we surprised at the rapid spread of infidelity, and the casting off of God with both Jews and Gentiles? Surely these things should humble every child of God. It is indeed sad that Christian parents are so taken up with earthly things that they have little time to read the Scripture by themselves and with their children. God said to Israel of old, concerning His Law, in Deut. vi. 7, "THOU SHALT TEACH THEM DILIGENTLY unto thy children, and TALK OF THEM WHEN THOU SITTEST IN THY HOUSE, AND WHEN THOU WALKEST BY THE WAY, AND WHEN THOU LIEST DOWN, AND WHEN THOU RISEST UP." Do not let us put this aside, dear fellow saved ones, and say it was merely for Israel, who had more time than we have, with all the present-day rush. But let us seek to live more as "Strangers and pilgrims, and thus we shall have more time for the Word of our God, which shall stand for ever. The very strain makes us need the Word more. Let mothers put less work in their own and the children's clothing, and spend less time in decorating their homes, and they will find much more time for the Scriptures. Our beloved Lord said, "Is not the LIFE more than meat, and the body than raiment?" (Matt. vi. 25). The things which are necessary do not require so much time,

but those which are really unnecessary for pilgrims! Oh, that we saw this more, and were willing to be unlike the world in our homes and in every way. God can enable! If our minds were on things above we should love the Scriptures more, then there would be the knowledge of them. What need there is in these days for godly homes in which the Scriptures have the *first* place. But, alas, it is easy and natural for parents to want their children to "get on."

But surely spiritually-minded parents will be more concerned about the things above for their children, and often meditate on the words "Wisdom is the principal thing," (Prov. iv. 7). With such a command as we have in Matt. vi. 33, linked with such a wonderful promise, how restful we ought to be, if we seek, by grace, to be obedient.

In view of the little time spent over the Holy Scriptures in the homes of God's people, are we amazed that unsaved families do not read the Bible, as in days gone by? As a nation, too, we are casting off the Word of God, and there will be no restraint to all kinds of evil. Surely, it should humble us as we think how, through neglect of the Scriptures in the homes of God's people, the world has been led on to further sin in disregarding the law of God. May the Lord in mercy revive His people, that there may be more love to Him and more time and desire for meditating in His Word.



## FIRE.

- The Angel of the Lord appeared to Moses in a FLAME OF FIRE, the bush burned with FIRE (Ex. iii. 2).
- The Lord came down on Mount Sinai in FIRE (Ex. xix. 18, Deut. iv. 11, 12).
- The FIRE was on the tabernacle by night (Ex. xl. 38).
- Nadab and Abihu, Aaron's two sons, offered strange FIRE before the Lord, and FIRE came from the Lord, and they died (Lev. x. 1, 2).
- The God That answereth by FIRE (1 Kings xviii. 24).
- The FIRE OF THE LORD fell, and consumed the burnt sacrifice (1 Kings xviii. 38).
- A FIRE goeth before Him, to burn up His enemies (Ps. xcvi. 3, Isa. lxvi. 15).
- The Lord will come in flaming FIRE, to punish sinners (2 Thess. i. 8).
- The earth is stored with FIRE (2 Pet. iii. 7).
- We read of the heavens being on FIRE in the future (2 Pet. iii. 12).
- The Lake of FIRE (Rev. xx. 10, 14, 15).
- The EYES of the Lord were as a flame of FIRE (Rev. i. 14).
- Our God is a CONSUMING FIRE (Heb. xii. 29).

## SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—November, 1911.

| Day | Ruth          | Titus       | Learning       | Weekly Questions                              |
|-----|---------------|-------------|----------------|-----------------------------------------------|
| 1   | iii. 8-18     | ii. 1-6     | Rom. 3. 10, 11 | Why did God bless Ruth?                       |
| 2   | iv. 1-8       | ii. 7-10    | Ecd. 7. 20     |                                               |
| 3   | iv. 9-22      | ii. 11-14   | Isa. 57. 12    |                                               |
| 4   | 1 Sam. i. 1-8 | iii. 1-7    | " 64. 6        |                                               |
| 5   | i. 9-18       | iii. 8-15   | Matt. 9. 13    | How was Onesimus' debt paid?                  |
| 6   | i. 19-28      | Phil. 1-9   | Luke 15. 7     |                                               |
| 7   | ii. 1-10      | Phil. 10-17 | " 16. 15       |                                               |
| 8   | ii. 11-19     | Phil. 18-25 | " 18. 9        |                                               |
| 9   | ii. 20-26     | Heb. i. 1-6 | " 18. 10       |                                               |
| 10  | ii. 27-30     | i. 7-14     | " 18. 11. 12   |                                               |
| 11  | ii. 31-36     | ii. 1-5     | " 18. 13       | With whom is the Saviour contrasted? and how? |
| 12  | iii. 1-10     | ii. 6-10    | " 18. 14       |                                               |
| 13  | iii. 11-21    | ii. 11-18   | Rom. 3. 21     |                                               |
| 14  | iv. 1-7       | iii. 1-6    | " 3. 22        |                                               |
| 15  | iv. 10-22     | iii. 7-13   | " 3. 23        |                                               |
| 16  | v. 1-12       | iii. 14-19  | " 3. 24        |                                               |
| 17  | vi. 1-9       | iv. 1-5     | " 3. 25        |                                               |
| 18  | vi. 10-18     | iv. 6-12    | " 3. 26        |                                               |
| 19  | vi. 19-18     | iv. 13-16   | Heb. 1. 9      | Give lessons from Saul's life.                |
| 20  | vii. 1-17     | v. 1-6      | 1 Pet. 3. 18   |                                               |
| 21  | viii. 1-9     | v. 7-14     | Isa. 42. 21    |                                               |
| 22  | viii. 10-22   | vi. 1-6     | " 53. 11       |                                               |
| 23  | ix. 1-10      | vi. 7-12    | Dan. 9. 24     |                                               |
| 24  | ix. 11-20     | vi. 13-20   | Isa. 60. 21    |                                               |
| 25  | ix. 21-27     | vii. 1-10   | " 61. 10       |                                               |
| 26  | x. 1-8        | vii. 11-19  | Ps. 71. 1-2    | What do you know of Melchisedec?              |
| 27  | x. 9-16       | vii. 20-28  | " 85. 10       |                                               |
| 28  | x. 17-27      | viii. 1-7   | " 85. 11       |                                               |
| 29  | xi. 1-8       | viii. 8-13  | " 85. 12       |                                               |
| 30  | xi. 9-15      | ix. 1-6     | " 85. 13       |                                               |

Passages in later Scriptures, and learning, for Boys and Girls, also answers to questions welcomed.

Who can fathom the Word of God? How precious it is. Oh that we may value it more! Thus will the Lord be glorified—as we consistently obey.

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

If you are not isolated, but in appropriate Scriptural fellowship, the glory belongs unto God for that. If you are not isolated, but compromising for company's sake, the Lord is dishonoured, and the shame is yours. If you are isolated because of earthly comforts, etc., there is no pleasing of God thereby. And if you are isolated in the path of His Will, enjoying His communion, He will enable, and He is exalted by the position humbly taken.

1 Sam. i. 9-18. 9, At the feast, see Deut. xvi., cf. 1 Cor. xi. 31. 10, Sad prayer. The Lord Jesus wept (Heb. v. 7). 11, The Lord's remembering. "Unto the Lord." "All." 12, Marg.: Col. iv. 2: are we not often dilatory? "She spake in her heart," Rom. x. 1, Matt. xii. 34, Psalm lxvi. 18.

Holy intensity, parallel with that of Jer. xxiii. 9, Eph. v. 18. 14, Man may mistake: but how wrong for everyone to misuse a passage like this, and defend all natural, or Satanic, emotion. 15, The poured out soul: "the Lord looketh on the heart" (xvi. 7). 16, Drunkenness and self-indulgence linked with a daughter of Belial: Hannah the opposite, see 11, with Num. vi. 3. 17, "The God of Israel," how wondrous is the name. "Thy petition": the Lord's exact answer: "Ask, and it shall be given thee." 18, Faith acts: cf. the result of Christ's "go in peace," or similar words, e.g., Mark vii. 29, John iv. 50. Eating, sign of joy, see Mark ii. 19, Acts ix. 9, 19.

Titus iii. 8-15. As faithful a saying as 1 Tim. i. 15. Affirming, no uncertainty, contrast 1 Tim. i. 7. So we must preach good works, but never as the stepping stone to salvation. Grace has often been turned to lasciviousness, but grace leads to godliness, ii. 11, 12. God, men. "But": if we neglect practical teaching we shall become speculative: reasoning leads to unholiness. 8, 9, Profitable and unprofitable. 10, "A self choosing one." "Ask aside." First and second, evidently an allusion to Jewish arrangements, and to Matt. xviii. 15-20: how oft God mercifully waits. "Such an one (cf. Rev. v.) has been turned out." "Being self-judged against," "self condemned." Let us beware of keeping on sinning. 12, Not till "I send": the work must not be left. "Unto Me," fellowship, 2 Tim. iv. 9: important. 13, Two, fellowship. 13, Command to Titus personally: but "ours also" (a beautiful description of fellow saved ones) were to help. 14, "Learn." "Fruit." 15, A double greeting. "All." Beyond greeting, the Lord's grace.

1 Sam. iii. 1-10. Though a child. "Unto the Lord." Precious, rare and thus valued. 3, The Lord called soon. Not Solomon's temple: nor was Samuel in the holy place, or most holy: the reference to the ark is in connexion with God's utterance: God dwelt there (note the use of His names). 4, 5, Holy alertness, though at night, "He went and lay down," prompt obedience: such service the Lord expects. This training, even as to earthly things, is omitted to-day; homes are disorderly: can we be surprised at the absence of a Samuels? 6, Earnestness. 7, He was not yet "prophet." 8, The Lord's patience. 9, Reverential words. 10, "And stood"—what grace. "Samuel, Samuel," repeated. Samuel, with earnest concern it would appear, unintentionally omitted the word "Lord," or did it seem too wonderful for God to speak to him? Grace is wonderful! God condescends.

Heb. ii. 6-10. Scripture for everything: let us study God's Word more. Man failed, and man must have the dominion of this earth: hence the Lord Jesus became a man. 7, What condescension.

"A little while lower." 8, "He *must* reign," "Now we see not": now it is the day of salvation, not of judgment: "we see not" but "we believe" (1 Pet. i. 8). 9, We see Jesus crowned, *i.e.*, in Scripture-record, living before us, Matt. xvii., note 2 Pet. i. That this is the crowning is plain from the mention of death *after* it. "For every one" of the great family of verse 10. He *tasted* death, what mercy, and what agony; and so He would not take of that which would dull the pain: what solemn food: He had refused the cup of blessing, for He took our curse (Matt. xxvi. 27-29). *Into* glory—a sure goal. "To bring to the *end* the *beginning*-Leader, *via* sufferings." All is wonderful.

1 Sam. vi. 19-vii. 8. They had *looked*: beware of curiosity. Did large numbers come from the surrounding district? Crowds oft increase sin. Sin ever brings death. 20, Who is able?—Mal. iii. 2, Rev. vi. 17. How *holy* is the Lord: many would have spoken complainingly: we need more reverence. VII. 1, Gladness at the privilege. 2, Twenty years, so slow are some to repent: how about ourselves (2 Pet. iii. 9)? Then "all the house of Israel *lamented*": and cannot God grant a *similar* widespread revival now?—His hand is not shortened. Samuel had been receiving God's training, like Moses, in the *background*: we must never be lazy, but a lack of prominence may be God's school, and quite as important as more "resultful" positions. 3, "All." A test like Joshua's (Joshua xxiv. 14). "Him only," Matt. iv. 10: a compromise is grievous. 4, "The Lord only." 5, "All." 5, 6, Prayer linked with a deep *sense* of sin: there must be "judgment," if there is to be power in supplication. 7, At times of revival God permits a test: so to Jehoshaphat. 8, A request for prayer—continuous prayer—verse 9 shows how the prayer rested on a sacrifice: no "rush" permitted.

Heb. iv. 13-16. No *creature* can be hidden from the Creator. A humbling word. Then we cannot disguise our unbelief: Israel failed to enter in because of unbelief: shall we? "With Whom we have to do": a solemn thought, we cannot avoid the Lord: in the fulness of Scripture the expression may also mean "Toward Whom, *belonging to us*, is *the Word*," a name of Christ: while the Word pierces (12) the Word intercedes: hence the "therefore" of 13. "Who has passed *through* the heavens," *i.e.*, into the heaven of heavens. "Let us (unitedly) hold fast the confession. He did no sin, knew no sin, in Him is no sin. "Let us come": what encouragement. "The throne," glorious. "That"—an object. "We"—together, Need, Psalm xlv. 1. Do we, by grace, enter into this passage, and like Noah, find grace?

1 Sam. x. 1-8. Anointed, *but afterwards* failing grievously. Outward blessings do not save. "The Lord hath anointed": Samuel's action was simply the manifestation of the Lord's, *cf.* Matt. xviii. 18. 2, A prophecy quickly fulfilled to encourage faith. How strangely God used the loss of the asses to bring the kingship to Saul: surely He can use everything: *cf.* Christ's need of the ass. 3, Further encouragement: all circumstances are known unto the Lord: nothing happens by chance: well may we acknowledge and trust Him more. 4, Two, the number of friendship, and witness. 5, The hill of God, *yet* the Philistines were there: Israel failed all along: there was not the driving out. Prophets praising: those who know God's Word delight to praise. 6, As on Samson, yet . . . ! "Turned into another man": have we not here a key to many apparent conversions? God was *with* Saul dispensationally and temporarily: see Isa. vii. 14, Matt. i. 23, John xiv. 23. What a solemnizing biography.

Heb. vii. 11-19. "If perfecting, etc." The *need*. *Arise*, *cf.* Deut. xviii. 15, 18. 12, So closely were the priesthood and law linked: a very important argument in dealing with poor Israel: one feels restful in the Lord's arguments — if handled spiritually. 13, "On to Whom these things are being spoken"—Christ the Object. 14, "It is clear": how blind are Israel: clear in prophecy and history alike. "Sprang," His glory suggested by the word. 15, "Another Priest of another kind." 16, What *power* in His priesthood. "An indissoluble life." "Christ being raised from the dead, dieth no more": Aaron died, how clearly this is marked. 17, "It is being witnessed": Scripture *speaks*. 18, A "placing aside": then how impossible is "a Jewish-Christian church," with Mosaic ceremonies, in this dispensation. 19, "But it was the bringing in of a better *hope*," or "But the bringing in of a better *hope* did make perfect": rather the latter: though the law was a "child-leader" unto Christ (Gal. iii. 24): He is the Object!



## FORTY DAYS AND FORTY NIGHTS.

Moses was in the Mount *forty days and forty nights* (Deut. ix. 11-16.)

Elijah went in the strength of the food prepared by the Angel of the Lord, *forty days and forty nights* (1 Kings xix. 8).

Christ was in the wilderness *forty days and forty nights*, and did eat no food (Matt. iv. 2).

Correspondence from any concerned as to the Will of God—welcome. Also from any who, to know that Will, would seek, by grace, to learn Hebrew or Greek. P. W. HEWARD, 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. xi. No. 12.**  
**Dec., 1911. 1d.**

*A Monthly, if the Lord will, to set forth His Word in its simplicity and fulness, that HE may be exalted. Not for the glory of men or systems, but unto His honour would we write, and, conscious of weakness and failure, we would nevertheless seek to emphasize the doctrine according to godliness, the Lord's way in assembly arrangements, and "that blessed Hope." If any are, in mercy, concerned, we would welcome correspondence or conversation, that HE may be honoured.*

EDITED BY  
**PERCY W. HEWARD.**

"As He spake these WORDS many believed on Him." John viii. 30.  
"Faith cometh by hearing, and hearing by the WORD of God." Rom. x. 17.  
"Through Thy PRECEPTS I get understanding: therefore I hate every false way." Ps. cxix. 104.  
"The entrance of Thy WORDS giveth light: it giveth understanding unto the simple." Ps. cxix. 130.

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"Thy WORDS were sound, and I did eat them: and Thy WORD was unto me the joy and rejoicing of mine heart: for I am called by Thy Name, O Lord God of Hosts, the God of Israel." Jer. xv. 16.  
"Preach the WORD." 2 Tim. iv. 2.  
"Which things also we speak, not in the WORDS which man's wisdom teacheth, but which the Holy Spirit teacheth." 1 Cor. ii. 13.

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### A WORD OF INTRODUCTION.

"GOD hath spoken." That is enough. We do not want to declare our thoughts but His. The thoughts of men are vanity: His thoughts are high as heaven. So wonderful is the precious revelation of a perfect Saviour—even God with us—dying for the guilty. My reader, is He your Saviour? If not, your condition is indeed alarming, for we must tell "the wrath of God," as well as "the love of God." He is "A Just God and a Saviour," and will not at all acquit.

In like manner, believers need to be encouraged by meditating on their Lord representing them in glory, and to be brought to humble heart-searching as they realise they represent Him amid a ruined world, and that their actions will come up before His Judgment Seat. We have a heavenly calling (Heb. iii. 1) but also a position as "strangers and pilgrims on the earth" (Heb. xi. 13). May the Lord in mercy emphasize this upon all who know Him, and read these lines,—unto His glory.

### UNFAILING LOVE.

Loved with a love that ne'er began,  
We marvel at God's sovereign plan;  
Yet also praise, with thankful joy,  
Which every pain will not destroy.

God loved because He chose to love,  
He looked in pity from above,  
To us came down, for us did all,  
And caused our hearts on Him to call.

God's everlasting love that drew,  
(When others righteously He slew),  
Is more than we can comprehend,  
Without beginning, break, or end.

Amid the gloom we trust in Him,  
Our sight, but never His, grows dim,  
Unfailing love will never leave,  
And never falter, nor deceive.

Such love, that passes knowledge quite,  
Is now, by grace, our heart-delight,  
And we would know the love we know,  
Though much unknown remains below.

Hence we would more much loving be,  
Until our loving Lord we see,  
And then His love we shall behold,  
And more of changeless grace be told.

## WORDS OF GREETING.

**"Unfeigned"** In both 1 Tim. i. 5 and 2 Tim. i. 5 we read of "Unfeigned faith,"  
**or** and in 2 Cor. vi. 6, and 1 Pet. i. 22 of "Unfeigned love." These  
**"Feigned."** manifestations of grace were, and are, very precious. There was no hypocrisy about Timothy, and there should be none about us. Sin should be hated as well as detected, and crushed down or driven away. Oh that those who know the Lord's Name may be more and more "genuine." Thus there will be a witness which no adversaries will be able to gainsay nor resist.

Alas, the word "unfeigned" implies that a counterfeit is sadly possible, and to this Jer. iii. 10 refers. Such iniquity was existent even in the days of godly Josiah. The psalmist felt the awfulness of such sin (Ps. xvii. 1). It is easy to talk piously and to live scandalously, and the heart that is very wicked is often most subtle. Never must we forget Jer. xxii. 9. The Scripture is quite true when it says—"Out of the abundance of the heart the mouth speaketh," and ungodliness can never continue to prosper gloriously, for "he that shall endure unto the end, the same shall be saved" (Matt. xxiv. 13), and if we continue in the Word we are disciples indeed (John viii. 31), but we are not with all sufficiently long to tell if there is a work of grace, unless our senses are exercised to discern good and evil. Hence the covering up awhile to deceive. Surely this subject is heart-searching and we need to pray for grace to keep our own hearts with all diligence, and then for the Lord's watch before our own mouths, that both may be to the praise of the glory of God's grace. So shall we be enabled to warn others aright.

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

### "DISAPPOINTMENTS."

DEAR FELLOW BELIEVERS,

If we have been saved by the Lord we must not expect an easy time. Blessed it will be, full of encouragements it should be, but not easy. What child of God has found the path "naturally" attractive to the flesh? Read Scripture; every saved one endured hardness. Christ Himself has called the way "narrow" (Matt. vii. 14).

The world is against us (Jas. iv. 4), and its princes will not seek to help us. He who desired Moses' body, and the disciples' souls, is not now more kindly disposed towards the Lord's pilgrims. Their "progress" must be "through much tribulation" (Acts xiv. 22), and the temptations must be "manifold" (1 Pet. i. 6).

This word "manifold" signifies "variegated." All trials are not the same. We should then become used to them. Satan uses ingenuity to take away from us, if he can, the great comfort of seeing in Scripture how saved ones passed through similar experiences. Moreover, that which will "try" one will not "try" another. A believer who is a little careless (oh that we may not be so) will not be troubled by that which will be most painful to one who is more thoughtful and diligent. A "martyr's" crown is not the only one. Petty persecutions wear saved ones out, and make oppressed believers to humbly ask "How long?" Or rather they would wear out were it not that the Lord never fails—never leaves to ruin—His loved people. His Holy Spirit really guides and enables amid all the strain which, however, must be felt, that the trial of faith might be found unto praise and honour and glory at the Appearing of Jesus Christ.

Hence we are not surprised that our Heavenly Father permits many disappointments. They are an important discipline, and we shall discover much blessing wrapt up in them—unless we grumble instead of waiting on God. Our appointments must ever be "if the Lord will" (Jas. iv. 15), and therefore subject to His perfect "disappointment." That which looks best is often worst. A "by-way" is at first attractive to a "Christian," and if we are allowed our natural requests we shall have much leanness in our soul. It is only as we abide, and obey, that we can ask what we will and anticipate the fulfilment from Him Who sometimes lovingly answers, and in the best way, before we call, and Who hears while we are yet speaking, and Who can cause a Gabriel to fly swiftly, because no good thing will He withhold from them that walk uprightly. Oh that we may be willing for the Lord's will, as well as willing to talk about it.

It may be owned of God if we consider, by His mercy, "the advantages of disappointments," and then some Scriptural illustrations. First, the advantages. If everything "goes smoothly" we are all apt to depend on circumstance. God said to Israel of old, "When thou hast eaten, and be full, then beware lest thou forget the Lord which brought thee forth out of the land of Egypt, from the house of bondage" (Deut. vi. 11, 12). And again, "When thou hast eaten, and art full, then thou shalt bless the Lord thy God, for the good land which He hath given thee: beware that thou forget not the Lord thy God" (Deut. viii. 10, 11). A death-bed repentance would often seem a mere mockery. The dying thief, and the eleventh-hour labourer, are often misused. But, nevertheless, it is blessedly true that God uses trials to bring to Himself. Israel in their affliction will yet seek Him early (Hosea v. 15). "Disappointments" lead those in whom He is working to wait upon Him,

and not to make idols of the things which are seen, Problems are a spur to faith and prayer.

Further, "disappointments" are valuable as preparations for greater trials. If in the world we shall have tribulation, it is well to have *practice*. We know not what is in store. Evil men and seducers will wax worse and worse. Rev. xii. and xiii. make clear that the Lord's redeemed will again be pursued. It is well to become accustomed to a strain. God does not at once plunge us into deep waves of affliction, but leads us thither, and His love in time past forbids us to doubt His love in the present, or in the future. And not only are trials preparations to go through more (see 1 Cor. x. 13), they are also preparations for *glory*. The Kingdom is very real. If we have losses now, and difficulties now, we shall realize this is *not* our rest, and so we shall be encouraged to look for that blessed Hope, and the Appearing of our great God and Saviour Jesus Christ. "That Day" seems brighter as "this day" grows darker. Our attitude amid "divers temptations" will, moreover, affect our very position in the glory. We cannot be too careful, cannot be too earnest to glorify God in the fires. Tribulations are God's school, and "disappointments" are to purge away the much dross. Like Job we may say "He knoweth the way that I take: when He hath tried me, I shall come forth as gold." Oh that we might add "My foot hath held His steps, His way have I kept, and not declined, neither have I gone back from the commandment of His lips; I have esteemed the words of His mouth more than my necessary food." Then will faith go yet further, "But He is in one mind, and who can turn Him? And what His soul desireth even that He doeth; for He performeth the thing that is appointed for me; and many such things are with Him" (Job xxiii. 10-14).

Moreover, we are not units. Paul gladly endured various difficulties for the elect's sake (2 Tim. ii. 10), and we do well to see that, if we are afflicted, it is for the sake of others (2 Cor. i. 4-6). Brotherly love rejoices in learning *how* to aid others. It behoved even our beloved Lord to be made "like unto His brethren," and He went through wondrously painful experiences even *before* Calvary, and if we would cheer the children of God, we must have difficulties. If one with wealth comforts another proved believer in poverty (not through laziness, etc.) yet leaves him in poverty, the comfort is poor, and if one who has never gone through problems ventures to spur on another there is often little force behind the words. It is well then to go through "disappointments" that we may lift up the hands which hang down, and the feeble knees, and make straight paths, lest that which is lame be turned out of the way (Heb. xii. 12, 13).

Many other results of "disappointment" might be prayerfully noticed, or the results considered

above might be expanded, but, doubtless, some who know the Lord are *already* encouraged to lay their difficulties before Him, and *not* to murmur. He will not fail. Faith flourishes in the dark.

Scripture examples have already been mentioned. Job's life was, for some period, crowded with "disappointment." God *seemed* to hide His face, and the enemy hoped to extract blasphemy. And the book is written that we may see "the end of the Lord; that the Lord is very pitiful and of tender mercy" (Jas. v. 12). Moses had a "disappointment in *not* entering the land, but his last words were of blessing, and his last acts were obedience. Grumbling is never permissible. David was "disappointed" in not being allowed to build the temple, especially after Nathan's acquiescence, but, though *not making light* of the chastening of the Lord, he did *not complain*. On the contrary, he prepared, *with loving fulness*, for Solomon. Faith shines forth in *emergencies*. Nothing should crush a child of God. "Disappointment" only opens another door. *Here* is the test. We must never "give way." Let us not be weary. Acts xvi. has been much on the writer's mind. The apostle found doors closed—closed strangely. Then the way opened for Philippi, but at Philippi no man of Macedonia could be met. After waiting certain days a woman of Thyatira was blessed, but the man of Macedonia was still wanting. What a "disappointment," and what a seeming loss of time from *activity*. Ah, we must not measure things as *we* think. God led through the problem to greater problems, and then there was the way out. It is said the darkest moment is before the dawn. The valley of the shadow of death becomes more dismal till faith has had an appointed test, and the deliverance of the present anticipates the "large place" of "the Day of the Lord."

Praying that our gracious God may deign to bless His blood-bought people through these words,

Yours in Christ Jesus the Lord,

PERCY W. HEWARD.



#### "IF THE LORD WILL."

At the time of ~~man's~~ mirth, some of His people will be humbly gathered around His Word, at 61, Upton Lane, Forest Gate, E. Do you desire to be with us? If so, we shall rejoice to hear from you, and to send further particulars. We look forward to special meetings both afternoon and evening, 25th and 26th, but beyond the gathering we would wait on the Gatherer. *We* have nothing to boast, but *He* is worthy of all praise.

#### IN THE LORD'S MERCY.

By the time this reaches our readers, we hope that the new centre for Christian Fellowship and definite Bible Study will be opening at 88, Campbell Road, Bow. Any communications and addresses of those who name the name of Christ, in the neighbourhood or elsewhere—welcome. We trust to have various helps for those who want *training* in the Word that they may know Him.

## THE CHILDREN'S COLUMNS.

NONE.

I WANT, dear boys and girls, to have a talk about this one word—*None*. Rom. iii. 10 tells us what it means. Shall we read it? It has been in my mind so much lately. "There is *none* righteous, *no, not one*"; and the next verse goes on, "There is *none* that understandeth, there is *none* that seeketh after God" (verse 11). So we see that *not one* born into this world has any righteousness. Though some may be very kind to others, truthful and honest, yet God, Who is so holy, says in His Word that the best things which sinners can do are before Him as filthy rags (Isa. lxiv. 6), and the apostle Paul, who had been brought up a Pharisee, after he was saved said that there was nothing good in him naturally (Rom. vii. 18). Further, in Eccl. vii. 20 we read "There is not a just man upon the earth, that doeth good and sinneth not." How sad are such words, which are fully true, though there are many who imagine they are not so bad, and there are those in these days who even teach that people have some good in them. But God's Word is true, which saith "There is *none* that doeth good, *no, not one*" (Psalm xiv. 3). When Adam and Eve disobeyed God they were sent out of Eden, away from God's presence, and *every one* has been far off from God ever since. Yet few are sad about their sin, and so deaf and blind are sinners that they neither hear God's Voice nor see their sinfulness. Listen to what God says, through His Word, "When I called, *none* did answer" (Isa. xlvi. 4). "There is *none* that calleth upon Thy name," said Isaiah the Prophet (Isa. lxiv. 7). Again we have the solemn words, which were spoken to the nation of Israel, but are true of all, whether Jew or Gentile—"None calleth for justice . . . they trust in vanity" (Isa. lix. 4). In what a sad condition are even boys and girls while still unsaved. But God, in His love and in His mercy, gave His beloved Son to die for sinners, for those who have *no good in them*. We read in Psalm xxii. 29—"None can keep alive his own soul." Then in Psalm xlix. 7 we are told "None can by any means redeem his brother, nor give to God a ransom for him," because "all have sinned." In Psalm lxix. 20 we read about there being *none to pity—none to comfort*. This refers to the terrible rejection of the Lord Jesus, when He was bearing the wrath of God for His people. But it clearly shows us the condition in which sinners always were and always are. He was the only Just One Who ever lived on this earth, and He, in wondrous love and pity died for the unjust (1 Pet. iii. 18), that He might bring such to God, for all by nature are far off and without God. Psalm lxxxix. 19 tells how God laid help upon *One* that is mighty. The Lord Jesus was God as well as Man, and He gave His life a Ransom for many.

I wonder if my dear young readers feel their sins, and so can know they are among the many for whom Christ died. I hope they are. I want those who read this message to remember that they cannot do anything to help save themselves, nor to help to save others. God says so, and His Word is *all* true. There is only *one* way of salvation, that is *through the shed blood of the Lord Jesus*. "For there is *none* other name under heaven, given among men, whereby we must be saved (Acts xiv. 12, John x. 9, xiv. 6). We see from John viii. 44 that all the work of saving sinners is God's work, as the Lord Jesus said "No man can come unto Me, except the Father which sent Me draw him" (John vi. 44). Oh how solemn are such words. But God, Who is merciful and gracious, works wondrously still through His Word, by His Holy Spirit (Rom. x. 17, John xvi. 8), and I do long for even the boys and girls to be saved while they are young, so that they may seek to please God, Who so loved sinners that He gave His only Begotten Son, to suffer and die for the lost.

Now as to the future, so important for all. We read the time is coming when "*none* of the wicked shall understand" (Dan. xii. 10, see also Prov. xxiv. 30). We have the sad word in Isa. xlvi. 15 "None shall save them." What a contrast will Israel be in that Day when God shall have brought them down and saved them. See what He says in Zeph. iii. 13 and Jer. l. 20, "The iniquity of Israel shall be sought for, and there shall be *none*." The people will be sought by God, and they shall not be lacking (Jer. xxiii. 4). What wonderful mercy.

And then we have something beyond the thousand years Kingdom of the Lord Jesus. All God's people of every nation will be saved to eternity, for "the Lord redeemeth the soul of his servants: and *none* of them that trust in Him shall be desolate" (Psalm xxxiv. 22). Thus when "*none* can stay his hand" in wrath (Dan. iv. 35), *none* shall pluck His own out of His hand, as it is written "Neither shall any man pluck them out of My hand," and again "No man is able to pluck them out of My Father's hand" (John x. 28, 29). I do hope, my dear young reader, that you will be among those saved by the blood of Christ, and thus enjoying these blessings for ever, to the glory of God.

None are righteous, *no, not one*,  
In the broad way sinners run,  
All have sinned and gone astray,  
None by nature God obey.

None there is that doeth good,  
All are sinful, far from God,  
None are righteous, none are just,  
None in God by nature trust.

None upon Jehovah call,  
Since in Eden was the fall,  
Sinful, lost, far off, undone,  
Without God is every one.

None by nature God esteem,  
None his brother can redeem,  
None his soul can keep alive,  
Nor away God's Judgments drive.

None are seeking God on high,  
None to Him for mercy cry,  
Till they trust Christ took their place,  
Died for them, in wondrous grace.

None but Christ lost ones can save,  
For His own His life He gave,  
Precious life-blood was the cost,  
None of His shall ere be lost.

None can tell what it will be  
To be lost eternally!  
None but sinners saved from hell,  
With the Lord for aye will dwell.

None are righteous but the Lord,  
Who will keep His written Word;  
None are righteous, no, not one,  
But God's well beloved Son!

## A MESSAGE FOR YOUNG AND OLDER BELIEVERS ALIKE.

"BOLDNESS."

(Chapter references only at the end, for finding.)

"**B**OLDNESS" is a difficult word to explain.

It is like "fear" in having several meanings, and as we would lay aside the fear which has "torment," though seeking much more of that fear which is "the beginning of knowledge," so would we hate the boldness which treats God as if He were such an one as ourselves, while rejoicing in that "boldness and access" which we have "with confidence, by the faith of Him."

In a good sense, the word signifies the "all-speaking" of a believer's opened mouth before God. By nature, man is "speechless." Every mouth is "stopped" when brought into the glorious presence of the Lord. But when sin is removed the lips are "opened," and then praise and prayer pour forth. This is the boldness which pleases God. We have not received the spirit of servitude, or bondage, again to fear. Our gracious God expects us to speak unto Him with the holy freeness of loving reverence, though without the familiarity which is, alas, a common counterfeit to-day. It is, indeed, wondrous that those who in themselves deserved wrath, and nothing else, should draw near with a true heart, in full assurance of faith, to Him Who is of "purer eyes than to behold evil." Yet this miracle has been wrought by "the precious blood of Christ." Yes, we have boldness in connexion with the way "into the holiest." "Who is sufficient for these things?" "Not unto us, O Lord, not unto us, but unto Thy Name give glory, for Thy mercy and for Thy truth's sake."

Our boldness is not only in prayer now. "In that Day" we shall have "boldness" when the Lord is glorified in His saints. The dazzling glory

will not frighten us away, if we are "the called of Jesus Christ," seeking to "walk worthy of the vocation" wherewith we are called. When the Lord's redeemed stand before Him, they will not be terrified. Who can measure the fulness of that love?

There must be yet another "boldness" even before men, a boldness toward the world. We must confess Christ. We read of the "boldness" of the apostles several times in one chapter, and Paul desired that there might be boldness in his life-and-death witness "unto the Lord." The faithful deacons were expected to have much boldness. Yes, if we are obedient, we shall not have the fear of man, which bringeth a snare. But let not every reader at once assume that his or her place is a platform. God has marked out that sisters are not to teach, or to aim at publicity, and many brethren are not called to this. We must not make an idol of prominence. The Lord's will is best. "Babes in Christ" are not to lead. They are to be humbly in the background. God has need of background workers. Godliness in the home must first be shown, and then, in the appointed time, there may be some opportunity for that work which looks so attractive, but which is so solemnly resultful, and ruinous unless we are rightly called to it. "Boldness" in testifying for Christ amid relatives, and at work, and in ordinary conversation is not easy, but the Lord "giveth more grace," that His people may show Whose they are, and Whom they serve, that He may be glorified. (This meditation is mainly in the later Scriptures, but let not the earlier ones be overlooked).

REFERENCES.—1 John iv., Prov. i., Psalm l., Eph. iii., Matt. xxii., Rom. iii., Psalm li., Rom. viii., Heb. x., Hab. i., 1 Pet. i., Heb. x., 2 Cor. iii., Psalm cxv., 1 John iv., 2 Thess. i., Rom. i., Eph. iv., Rom. x., Acts iv., Phil. i., 1 Tim. iii., Prov. xxix., 1 Tim. ii., 1 Tim. v., Jas. iv., Acts xxvii., Isa. lxi.

## TALKS ABOUT PRESENT-DAY NEEDS.—12.

GODLY SEPARATION.

**H**OW privileged was God's servant Enoch, of whom it is said that he walked with God, for three hundred years (Gen. v. 22-24). We read this record, and, may be, we meditate on such a consecrated life, and imagine it must have been easier then than now to live a life of separation "unto the Lord." But we have failed to realize the times in which Enoch lived if we think thus, for iniquity abounded and led up to the awful wickedness in the days of another servant of the Lord who, amid greatest wickedness, "walked with God" (Gen. vi. 9). Have we, in any measure,

been in *such* circumstances as Noah? We may read the record of the building of the ark, but cannot enter into what Noah suffered. For daily he preached of judgment in the building of that ark, and we all know that such preaching has never been liked. Then we have Abraham, whom God told to leave *his country, his kindred, and his father's house* (Gen. xii. 1-4). In Heb. xi. 8 of him it is said, "And he went out, not knowing whither he went." Such obedience and faith is rare now, but because he believed and obeyed God he was called "*the friend of God*" (James ii. 23).

Yet we know how he failed at first, and took his brother's son, Lot, with him. But it was not till *after Abraham was separated* from Lot that God told him to lift up his eyes, and see that land which his seed should possess (Gen. xiii. 14-17). We may be surprised that Abraham failed to wholly follow the Lord, but what about ourselves in these days when there is little persecution? The Lord still calls His redeemed people to a life of separation. Alas, how we fail to make this manifest. Heb. xi. tells us of those who "*confessed that they were strangers and pilgrims.*" The word "*confessed*" would not only mean words, but the *whole manner of life* (verse 13). It was belief in God with obedience to Him which brought about the sufferings therein. If saved ones now were more *separated*, and thus unlike the world, the world would hate them. But, alas, there is such conformity to this age, that it is difficult to know who are the Lord's, though He knows. Believers can only know one another as there is the real departing from iniquity (2 Tim. ii. 19-21). The command to come out and be separate is as clear in the later Scriptures as in the earlier (2 Cor. vi. 17, 18). The *separated life* of our beloved Lord, Who had not where to lay His head, though the world was made by Him and all belonged to Him, is surely an example for those saved by His poured-out blood (Heb. vii. 26).

We know how God *separated* the nation of Israel unto Himself (Lev. xx. 24-26), and the Levites He *separated* to stand before Him (Lev. x. 8), to come near unto Him (Num. xvi. 9, 10). A type of the Lord's people now, who are made near to God in the blood of His beloved Son (Eph. ii. 13). How can we be otherwise than *separated*, if made nigh to God? But the life of separation is painful, and thus we fail. The Lord tests His people, to see if they will, amid all the strain and suffering, live the *separated life*. Hence Psalm iv. 3 suggests that not all in a special way are set apart for Him, though out of love to the Lord there ought to be a holy separation from things that grieve Him. But the verse says "the Lord hath *set apart* him that is *godly* for Himself." How wonderful is such condescending grace toward those whom He has saved. May we seek, by continual godly living, in

the Holy Spirit, to be amongst those who are thus privileged, that He may be glorified in that Day, and that we may be near to our beloved Lord, and reign with Him (2 Tim. ii. 11, 12). The very trials of separation, unto and for the Lord, will strengthen our faith, and enable us to endure. Let us be humbled at past and present conformity to the world, and, by grace, seek to be outside, with our beloved Lord. It is not easy thus to live, but whoso is willing God will enable, and in view of God's judgments which will be poured out upon this doomed world—oh, how we ought to live as those chosen out of it—witnesses, in these sad times of departure from the Lord.



### NO THOUGHT OF GOD.

WE read in God's Word that "*the thoughts of the wicked are an abomination to the Lord*" (Prov. xv. 26), and that God is *not* in all their *thoughts* (Psalm x. 4). At the present time multitudes are seeking to forget God. He is being left out of everything. As a nation, England (like the rest of the world) is manifestly casting off God. This must lead to disaster, and though God is silent now, He looks on and will not always keep silence (Psalm l. 3).

God is forgotten, and likewise is it as to everything. How sad when any one tries in home or business to forget God, and yet numbers are doing so now, in our very midst. But God, Who sees and knows all, will punish all sin, and all man's thoughts are *vanity* and they will be useless in the Day of Judgment (Psalm xciv. 11). For "*the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day*" (Isa. ii. 11). Men seek to exalt themselves now, but their destruction cometh (Prov. i. 25-31). Oh how awful to have *no thought of God*, but to be simply going *one's own way*, leaving God out of everything. Yet He Who knoweth the thoughts of man saith clearly that they only think they will continue (Psalm xlix. 11). Their day of reward cometh, an awful reward for *no thought of God*. Is this *your* condition, dear reader? Beware, for all God's judgments will come upon those who forget Him. It may appear now that all goes well with you—but leave God out and all will soon be against you (Psalm ix. 17). If the Israelites were warned not to forget God (Deut. vi. 12), so are people now. Listen to the awful words, yet righteous words, of a righteous God, "*Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver you*" (Psalm i. 22). Though God is a God of love, He is also a *dreadful God*, and will surely punish those who dare to *forget Him*. We read that God is a Consuming Fire (Heb. xii. 29), and "*it is a fearful thing to fall into the hands of*

the Living God" (Heb. xi. 31). Though you may prosper now, and Satan may even give you a false peace, God's Day of Judgment is certainly coming, and it will be terrible then for those who have now *no thought of God*. Oh how sinful is sin, and how wickedly the sinful heart of man is against God. May God, in His mercy, arouse many to see their need of His salvation, in Christ Who died, before it is "too late."

Reason, Deut. vii. 6, 8: so it has pleased Him to make us His, and what were we? 23, Carelessness is sin, forgetfulness is sin, see Psalm xcix. 6, 1 Thess. i. 3. The *praying* one can teach, Psalm li. 24, Their action could not be undone; hence it is important *now* to please the Lord in the *new* path, cf. Num. xiv., and Israel's action to the Gibeonites (Judges ix.): how solemn it is that actions cannot be undone: do we realize this? "He hath done." 25, *Ye, your king*.

**SUGGESTED DAILY READINGS.**

"IF THE LORD WILL"—December, 1911.

| Day | 1 Samuel      | Hebrews      | Learning      | Weekly Questions                         |
|-----|---------------|--------------|---------------|------------------------------------------|
| 1   | xii. 1-7      | ix. 7-12     | Isa. vi. 1    |                                          |
| 2   | xii. 8-15     | ix. 13-17    | " vi. 2       |                                          |
| 3   | xii. 16-25    | ix. 18-28    | " vi. 3       | What do we learn from Saul's character?  |
| 4   | xiii. 1-7     | x. 1-7       | " vi. 4       |                                          |
| 5   | xiii. 8-14    | x. 8-14      | " vi. 5       |                                          |
| 6   | xiii. 15-23   | x. 15-22     | " vi. 6       |                                          |
| 7   | xiv. 1-7      | x. 23-27     | " vi. 7       |                                          |
| 8   | xiv. 8-18     | x. 28-34     | " vi. 8       |                                          |
| 9   | xiv. 19-30    | x. 35-39     | " vi. 9       |                                          |
| 10  | xiv. 31-46    | xi. 1-7      | " vi. 10      | What is faith? How does it work?         |
| 11  | xiv. 47-xv. 5 | xi. 8-16     | " vi. 11      |                                          |
| 12  | xv. 6-13      | xi. 17-22    | " vi. 12-13   |                                          |
| 13  | xv. 14-23     | xi. 23-31    | Heb. xi. 1, 2 |                                          |
| 14  | xv. 24-35     | xi. 32-40    | " xi. 3       |                                          |
| 15  | xvi. 1-10     | xii. 1-9     | " xi. 4       |                                          |
| 16  | xvi. 11-23    | xii. 10-17   | " xi. 5       |                                          |
| 17  | xvii. 1-11    | xii. 18-29   | " xi. 6       | What do we learn from David's character? |
| 18  | xvii. 12-27   | xiii. 1-8    | " xi. 7       |                                          |
| 19  | xvii. 28-37   | xiii. 9-16   | " xi. 8       |                                          |
| 20  | xvii. 38-49   | xiii. 17-25  | " xi. 9       |                                          |
| 21  | xvii. 50-58   | James i. 1-8 | " xi. 10      |                                          |
| 22  | xviii. 1-16   | i. 9-15      | 1 Sam. xv. 22 |                                          |
| 23  | xviii. 17-31  | i. 16-20     | " xv. 23      |                                          |
| 24  | xix. 1-11     | i. 21-27     | " xv. 24      | Explain the Royal Law.                   |
| 25  | xix. 12-24    | ii. 1-7      | " xv. 25-26   |                                          |
| 26  | xx. 1-10      | ii. 8-17     | " xv. 27      |                                          |
| 27  | xx. 11-23     | ii. 18-26    | " xv. 28      |                                          |
| 28  | xx. 24-34     | iii. 1-10    | " xv. 29      |                                          |
| 29  | xx. 35-42     | iii. 11-18   | " xv. 30-31   |                                          |
| 30  | xxi. 1-7      | iv. 1-7      | " xv. 35      |                                          |
| 31  | xxi. 8-15     | iv. 8-17     | " xvi. 1      |                                          |

Heb. ix. 18-28. Verses before deal with a *covenant*, a *Covenanting One* (the translations "testament" and "testator" hardly bring out the force): how *fixed* is God's way of salvation. Now we have the *continuance* of this holy argument: "blood" is emphasized: we cannot value too much "the precious blood of Christ," nor easily overestimate teaching by the types. 19, Every. Hyssop, reminder of the passover. Book and people linked. "This is the blood of the covenant," see Luke xxii. 20: the Law did not put *within*: cf. tables of stone, and the writing *within* of the new covenant (Jer. xxxi.). "All." 22, "Almost in blood, etc.," i.e., so much blood was used: the separating of "almost" and "with blood" in English veils meaning. No remission: *none* at all. Necessary. Sacrifices (23), places (24): plurals of majesty. "Now" — repeated. Others, *Himself*. Die, judgment (27), bearing, salvation (28). "Men."

1 Sam. xiv. 31-46. Another anticipation of "that Day," when a Greater than Jonathan will smite. 32, Absence of self-control. 33, Yet *he* was largely the cause, though *they* could not be excused. 34, The one who *said this did not really know* the Lord. The forbidding of blood, to Noah and Israel alike, suggests our sinfulness—we need a *life* for ours, accepted by God, ere we can even eat (Lev. xvii. 11) — and also refutes "transubstantiation." 25, A solemn bearing on xiii. 9, 10, see xv. 22, 23. 36, Saul's decision: the priest's waiting on God. 38, Impetuosity again. 39, Jealousy, as of David: Saul seems to have wanted to get rid of Jonathan because of xiv. 14, etc.: he never felt the sin in *himself*. "Wrought with God," what a wondrous fellowship. 46, Saul seems annoyed, and the battle was not followed up. Thus sin hinders all: but the Lord is over all, and the preserved Philistines tested Israel (cf. Jud. ii. 3).

Heb. xi. 1-7. God defines: faith is *not* a theory, *not* an imagination—it is a ground-work, a law-court proof. 2, "For," it is something real, "for" God's servants are in Scripture *well reported* concerning it, since they *acted* on God's bare *Word*. 3, By faith we *understand*—so afterward we read of those who "*wrought* through faith": faith is not dreamy. "Science" fails. Everything fitted. Verse 3 shows that nature is not *self-evolved*: "God created." Adam strikingly unmentioned. Sacrifice (singular), gifts (plural); note order: Christ

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

1 Sam. xii. 16-25. Now—God would rebuke at once: contrast Exodus xiv. 13. "The Lord," repeated. Wheat harvest after rains (Prov. xxvi. 1). All *nature* made to teach. God's judgment before their eyes, because their sin before His sight: how solemn a view of sin. Contrast prayer of 7, 9. "That day," a type of "that Day," (Isa. ii. 11). Feared, yet repented neither fully, nor continuedly. 20, To those who *fear* the Lord says "Fear not" (collect occurrences). No excusing of sin. "All." 20, 21, Heart and feet. Vain, Jer. ii. 5. 22,

brought offering first (v. 7), sacrifice next—God sought *this* order (x. 5), but no man could ever bring it: man needed a sacrifice *first*. 5, Enoch *translated*, whereas Abel *died*—yet the same faith. 6, A twofold faith: faith in God's righteousness as to the Kingdom. 8, "By faith" . . . "not seen." *One* ark. Salvation, condemnation: house, world.

1 Sam. xvii. 1-11. The Philistines *again*: God's people must always expect attack: often by our incompleteness, when God grants a victory over sin, we bring double trouble. 4, Contrast Obededom, the man of *Gath*. Note man's number (6) in connexion with Goliath (Rev. xiii. 18). *Brass* is earthly in symbolism, and indicative of strength, and sometimes of the curse (Num. xxi.). 8, Note the pride, and the utter forgetfulness of God (Psalm x. 4, see 1 Sam. xvii. 26, 45): Psalm viii. may have been written just *after* David's contest with this type of antichrist. *The Chosen Beloved One*, the Lord Jesus, will indeed *conquer* him. 9, 10, A challenge: "*a man*" sought. The fear of Saul, and the absence of prayer, and the *unity* of the nation in *not* seeking the Lord, *day after day* (16) must be regarded as most saddening and heart-searching. Do we not thus fail? "Forty days" often a test.

Heb. xii. 18-29. Not (18), but (22): a contrast, but by *no* means excusing "familiarity" or "carelessness." 19, Intreated, asked aside: they felt need of a Mediator (Deut. xviii. 15-19). 20, Touch (2 Sam. vi. 6). 21, Not recorded elsewhere, how important is *all* Scripture. Mount Zion, not Sinai—yet three similar letters. *Heavenly* Jerusalem (iii. 1, ix. 23). General assembly, holy festivity implied. Church of firstborn ones (*cf.* xi. 28) *written* in heaven (not *personally* in heaven): the saints fallen asleep in the family still (Eph. iii. 15), but the Church an earthly executive of the of the Lord Jesus: what a responsibility—forgotten and withdrawn in *many* ways: herein is a chastisement. Let us be humbled. Have come to God: wondrous privilege. Spirits—not yet raised, but conscious (Rev. vi. 9-11). Notice emphasis on *the Mediator* contrasted with Moses "*and* the Blood": what a stress: do we value the blood as we should? "Refuse," "ask aside," *cf.* 19. 25, see ii. 3, contrast "fleeing" for refuge (same word, vi. 10). "Now," Scripture ever living. "Unshaken." Grace and *gratitude*. "Well-pleasingly." Are we reverent? "For," see Deut. iv. 24, ix. 3, *two* contexts, notice each.

1 Sam. xix. 1-11. Jealousy: sin, when it is finished, bringeth forth *death* (Jas. i. 15). Cain was very much like Saul—religious at first—compare the Pharisees: how strikingly the man would kill who was killed, another illustration of Jas. i. 15, and see Lev. xiii. 10. 2, Love acts, love

guides, love suffers. Do we thus love the Lord? 5, He, yet the Lord. "Didst rejoice": jealousy rose after. Christ *was* slain "without a cause," from man's standpoint: "They hated Me without a cause" (John xv. 25), but from the Divine standpoint "For the transgression of My people was He stricken." 9, Satan's power: how many evil spirits there are: a legion were in one man. 10, "He shall give his angels charge concerning thee": David was appointed by God to reign: He graciously sees to the means as well as to the end. 11, Saul's plan: David active—we must *not* be idle—but Michal's lie was not appointed, though the Lord's servant was preserved, as Rahab, in spite of the sin. How merciful is He!

Jas. i. 21-27. "But." Some are *only* hearers: are we? We cannot deceive *God*. Do, do, do—yet we rejoice in salvation done—ah, there is no contradiction, we *do* because of the work once *done* and finished. "Considereth": apparent attentiveness. "Himself": may we look at the Word to see the Lord, and *our* failures. The laver *reflected* the sacrifices, and the priest's *need* for cleansing, Goeth away; if we *continue* in the Word, we are disciples *indeed* (John viii. 31). The added words show the foolishness of a mere hearer, and the importance of remembering our shortcomings. 25, Stooping down and humility implied. Law—not only seeing himself, continuance *always* a test (Heb. x. 36). "Not having become (*cf.* Heb. v. 11) a hearer of forgetfulness" (made up of forgetfulness). "Happy in his doing." 26, Thinketh and seemeth. Deceiveth, Jer. xi. 17. Religion the *expression* of salvation in connexion with others: the Christian faith is more than a religion, but includes it. Visiting, yet *separated*. Beware of man's philanthropic societies. "From."

1 Sam. xxi. 8-15. An untruth, for though *he* was king by God's anointing, and though the Lord was *the* King, David wished to deceive: failure recorded to humble us. It is *easy* to sin in a matter of life and death. 9, The tabernacle was the Lord's centre, hence the reminder of the Lord's enabling *there*: let us ascribe all our victories unto Him. David felt encouraged by these words: how gracious is God. Note *absence* of weapons where the priest was: we too are not to defend ourselves (Matt. v.) 10, Fear: "the fear of man bringeth a snare." Madness *feigned*: a lie is a lie, even to save one's life, and God records to show His abhorrence of *all* lack of faith. Yet He mercifully preserved. This passage is very remarkable with xxviii. 1, 2. All failed, except Christ, but we have the record to keep us closer to the Lord.

Notes on Jas. iv. 8-17 held over till next month, if the Lord will.

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