

"YEA, I HAVE LOVED THEE WITH AN EVERLASTING LOVE." Jer. 31. 3.

Thoughts from The Word of God.

VOL: XII, 1912.
(BY THE GRACE OF GOD).

"MY SPIRIT REMAINETH AMONG YOU: FEAR YE NOT." Hag. 2. 5.
"BEHOLD, WHAT MANNER OF LOVE THE FATHER HATH BESTOWED UPON US, THAT WE SHOULD BE CALLED CHILDREN OF GOD: THEREFORE THE WORLD KNOWETH US NOT, BECAUSE IT KNEW HIM NOT." 1 John 3. 1.

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Also "Rosemond," Bede Burn Rd, Jarrow-on-Tyne.

"Redeemed . . . with the precious blood of Christ." 1 Pet. 1. 18, 19.

PREFACE.

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

Dear Friends,

Enabled by our gracious GOD, we again tell His lovingkindnesses (Isa. 63. 7), and long that these meditations may be used unto His glory, among His dear people. It may be, too, that He will draw lost, helpless, broken-hearted sinners to *CHRIST* thereby. Amid dark surroundings (2 Pet. 1. 19), and trials, the Truth seems doubly precious : may we take heed in our *hearts*, and oh that the *HOLY SPIRIT* may *apply* in power. Then will there be results in our lives, and *living* results, simply unto the honour of our *TRIUNE GOD*.

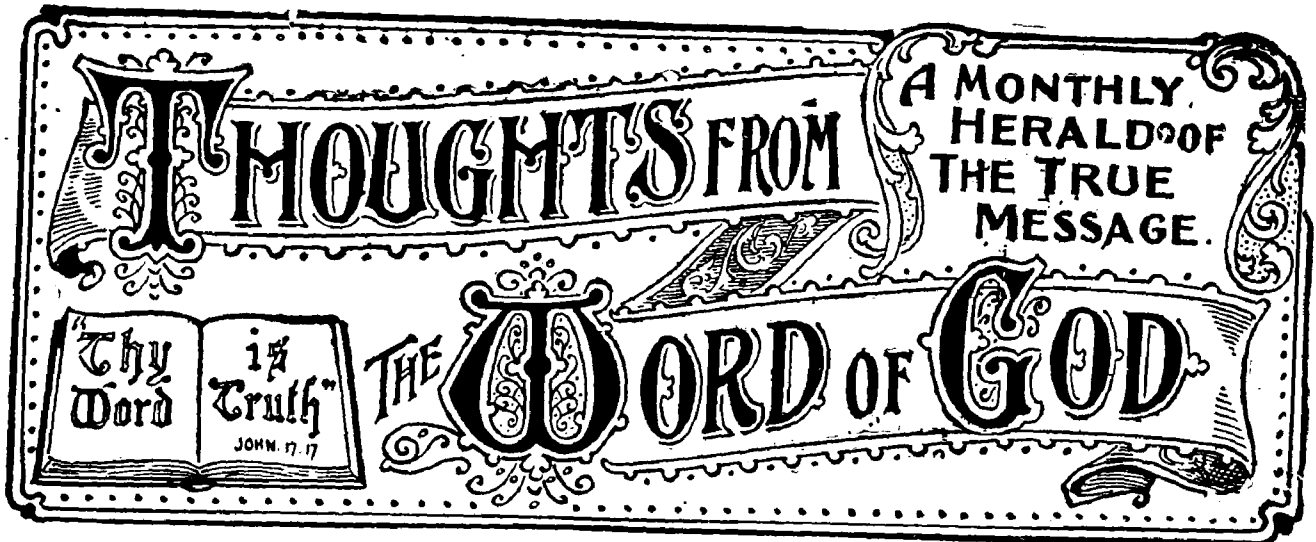
Yours in *CHRIST*, by grace,

Percy W. Heward.

"To the praise of the glory of His grace." Eph. 1. 6.

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A Monthly, as the Lord enables, to warn and teach (Col. i. 28), in view of His love, His Word and His Judgment Seat; to remind of grace and to tell of wrath; to seek the gathering of His people, and a holy separatedness from the world, that He may be honoured, that He may be exalted in and by everything.

EDITED BY
PERCY W. HEWARD.

“He bare the sin of many, and made intercession for the transgressors.” Isa. liii. 12.
“Who is He that condemneth? It is Christ That died, yea rather, That is risen again, Who is even at the right hand of God, Who also maketh intercession for us.” Rom. viii. 34.
“I pray for them.” John xvii. 9.
“Neither pray I for these alone, but for them also which

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shall believe in Me through their word.” John xvii. 20.
“Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.” Heb. vii. 25.
“Because I live, ye shall live also.” John xiv. 19.
“I have prayed for thee, that thy faith fail not, and when thou art converted, strengthen thy brethren.” Luke xxii. 32.

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A WORD OF INTRODUCTION.

HOW quickly the weeks pass, and how real is “that Day.” Yes, the Lord Jesus Christ is coming again, but are His people getting ready? It is easy to appear religious one day a week, but are we showing at all times our godliness, if we call ourselves His? Many say “Lord, Lord,” who know not His commandments. He ponders the heart and the actions, as well as the seeming devotion of the lips.

To help those who are born again, in the humble study of the Word, is this Magazine issued. When any are helped we shall be thankful to hear from them, and if any have difficulties, we shall be glad to try and meet them from the Word.

Nor would we forget unsaved ones who may read these lines. To such, Christ is only a wondrous Character in history. Ah, dear friends, it is a mercy to know Him as our own Saviour from an eternal hell.

“Eternal Judgment.”—Heb. vi. 2.

The ancient truth of God is clear and sure,
No other doctrines can for aye endure;
Eternal judgment is no myth of man,
But part of God's amazing, righteous plan.

He saves the lost; He is the Judge as well,
And He will cast the wicked down to hell,
He will not change, will never modify
His perfect Word, nor grant the devil's lie.

Eternal judgment—'tis a solemn thing,
Eternal fire from th' eternal King,
Eternal punishment, eternal shame,
For God will stand, for evermore the same.

Eternal judgment—how can we declare
What all ungodly ones will share?
Words fall short, yet Scripture must be told,
And God will soon His plan of wrath unfold.

It pleases men some other thing to say,
But only leads them on destruction's way,
'Tis right to tell the truth, and then to show
The Saviour, Whom, by grace, we joy to know.

WORDS OF ENCOURAGEMENT.

The texts on page 1 remind of *Him*, and we cannot be too often reminded of so precious a Saviour. His intercession is such a comfort to His people when they feel ashamed of their falling short. It tells us that, though He *never* repeats His offering (for all was perfectly finished), He *ever* works on the basis of that glorious atonement. Yes, if any believer fails, before the sin is realized, our Advocate is going on with His work (1 John ii. 1). How can we be praiseful enough?

Moses affords a striking type of our Lord Jesus. Deut. xviii. 15, 18 shows that the *mediatory* office of the former in Ex. xx. 18, 21 was not complete. Christ is the one Mediator. How forcible then is Deut. ix. 18, 19, 20. "I fell down before the Lord . . . the Lord hearkened unto me at that time, also . . . I prayed for Aaron also the same time." Thus our Saviour is an unfailing Intercessor. He ever lives to meet our need. Again let the question be asked, "How can we be praiseful enough?"

The "*much* incense" of Rev. viii. 3, with the prayers of the saints, is symbolic of our beloved Lord's praying for us. We recollect, too, how Israel's high priest, on the day of atonement, had a censer *full* of burning coals, and hands *full* of sweet incense (Lev. xvi. 12). There is a wondrous fulness in all that our One High Priest has accomplished, and still accomplishes for us. How foolish, how sinful are doubts and fears—how sad that we can be careless as to sin, when He is so loving.

EZEKIEL XLIII. 12.

EZEKIEL is often overlooked: yet it is Scripture as much as the Gospels, and the Book of Revelation often alludes to it. Moreover, there is not only prophetic unveiling but much practical instruction in this as in every portion of God's Word. The verse before us seems peculiarly striking. To be fulfilled in the future concerning Israel, it has an application to ourselves now. Wherever there is, spiritually, a house of God, there should be (a) a law, (b) a heavenly height, (c) a marking off, (d) an intense holiness. These four things need emphasis. Spirituality is not lawlessness: a mountain is often linked with the giving of commands. We think of Ex. xx. and Matt. v. The idea of a limit suggests inclusiveness and exclusiveness: indefiniteness as to these things is sin against God—we must not be "broad" to please men. The stress on "holiness" or "a holy of holies" must humble us—are we not often *indifferent* to the majesty of our God and His will?

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

TABERNACLE TYPES.

DEAR FELLOW SAVED ONES,

We rejoice that though the law was given by Moses, grace and truth have come by Jesus Christ (John i. 17). He revealed a wondrous tabernacle (John i. 14) and temple (John ii. 21), and in the days of His flesh there was a real anticipation of Rev. xxi. 3—yet vain men saw no beauty that they should desire Him. We rejoice, moreover, that we do not need to take the position of God's dear servants before Calvary. Christ has come, an High Priest of good things to come, and we are glad. Through Him we understand something of a greater and more perfect tabernacle: not made with hands, that is to say, "not of this building" (Heb. ix. 11). Light is now shining forth—we have the reality unveiled, and not only the shadow. What shall we render unto the Lord for His many benefits? Our salvation, and the knowledge of it, cannot be too highly valued. Many prophets and righteous men desired to see the things we now see (Matt. xiii. 17); and those who wrote the Word could not find the meaning of that which, long before we were born, they ministered for our spiritual benefit (1 Pet. i. 11, 12). So gracious is our God, so wondrous is His plan. But though we do not go back to the types, either to lose the fulness of the *Antitype*, or to carry *them* out again in this dispensation, we do well to humbly recollect that "*all* Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. iii. 16, 17). Can we not see more beauty in the Lord, as we prayerfully look into the Scriptural types of Himself and His work? If, instead of gazing at irreverent, man-imagined correctness of that wondrous form, we spend time over *these* "pictures," we shall not fail to receive a blessing—unless we be out of harmony with the Lord, and the effort be merely mental.

The Divine stress on exactitude is very important (Ex. xxv. 40). *Detail*-obedience does not hinder real spirituality. Love to the Lord will ever be exact, yet not merely exact, and never exacting in its manner. But we would refer to this absolute adherence to a Divine plan, not only to urge practical godliness, but also to suggest how definite will be the teaching of these types, unless we follow the opinions of "men," and undervalue symbols. To read in the Scripture what is not there is sinful, but not to see what is there may be equally sinful.

Shall we first consider tabernacle types with reference to salvation by blood? Not only were

all the door-curtains, of the *three* successive veils, mainly blood colour (Ex. xxvi. 33, 36; xxvii. 16) but, as soon as the court was entered, the altar met the eye—and that altar always had blood, never was all the blood removed. Antitypically it is the blood which has opened our way to God. Moreover, within the holy place, the altar of incense was always surrounded by blood, on each horn the blood was placed (Ex. xxx. 10); and, before the veil, on the ground, the blood was sprinkled, and never taken away. In the holiest of all, whither none dare intrude, and where the high priest stood but *once* a year, there was blood both upon the mercy seat, and before the mercy seat (Lev. xvi. 14). The very garments of the priests, although so beautiful, were sprinkled with blood (Lev. viii. 30). No day passed without a sacrifice (Ex. xxix, 38, 44), and no feast arrived without extra sacrifices. Besides, there was the continual pouring out of blood for individual sins. And such events as purification of the leper called for the shedding of blood. Thus the blood was not only in court, in holy place, and in the most holy (*i.e.*, in all parts of the tabernacle), and on the one direct path to the presence to God, but it was emphasized in such a manner that only grace-taught ones can appreciate. Such are *caused to praise*.

Shall we think next of tabernacle types concerning unity? There were never *two* tabernacles. There was only one gate. The many sacrifices—manifold pictures of our one Saviour—were offered at one altar. There was but one mercy seat, and the two cherubim came out from that one mercy seat, even as the twelve loaves rested on one table, and the six branches of the lamp-stand were one with the centre shaft, itself called the lamp-stand—from which they had their beginning, their upholding, and their supply. Further, the curtains were beautifully looped together that there might be a oneness (Ex. xxxvi. 13, 18). Nor must we forget the middle bar passing through the midst of the tabernacle boards (Ex. xxvi. 28). And there was only one high priest at a time, though he was not suffered to continue by reason of death, unlike our beloved and glorious Lord, Who, *via* death, made one salvation, and continues in resurrection, His priestly work for us, His unworthy people.

And shall we now ponder tabernacle types as to worship and service? A coming near; aye! a coming within, was a primary necessity. Worship was only possible in view of the blood. But there was and is need for something beyond the legal removal of sin. Isaiah required the *live coal* from off the altar, *i.e.*, there was the burning as well as the *atonement*. We must experience the Lord's cleansing, and practical godliness, if we would be useful servants unto Him. In accord with this, we find that Israel's priests were expected to wash at the laver, which stood in the *midst* of their service,

that, whichever way they turned, whether toward the Lord or the people, they might be clean first. It is sad to see the present-day tendency to rush into activity, and then to call it service. May we, by grace, be ever on our guard.

And, lastly, though the subject is inexhaustible, shall we meditate on tabernacle types as to glory? The cherubim were cherubim of glory, for not only was the wondrous glory of the Lord revealed in the tabernacle, but the rich blessings in store for His own. It has been said by the Spirit of God that the redeemed are viewed by Him even now as glorified (Rom, viii. 30). Let the *exact* words sound forth: "Whom He justified, them He also glorified." There is no contradiction with other powers which tell of the body of our humiliation. We still have that, and still fail. But the purpose and promises of the Lord are sure, and we shall be His for ever. So the cherubim were in the light, and linked with the mercy seat itself, one beaten work of pure gold, as Ex. xxv. 17, 22 shows. Surely we may enter, in some measure, into the praiseful language of 1 John iii. 2.

And now, dear fellow saved ones, let not this be merely a study, nor even merely a preparation for helping others. Let us seek to enjoy our privileges in Christ, and to live, enabled by the Holy Spirit, to the praise of the glory of the grace of our God in holy worship and continued obedience, until we shall reach the glorious future for which we wait, until we shall see Him, Whom, having not seen, we love.

Yours in Him, by grace,
PERCY W. HEWARD.

Jas. iv. 8-17. After resisting the devil, we can draw near to God (*the flesh and the world* are also considered in *preceding* context). To God: what a blessed privilege: He is so holy. Promises linked with obedience: the first promises depended on Christ's obedience for us. "Double minded"—"a divided soul" (i. 8): God looks within. 9, Those who wander from God are oft *filled with laughter*: the earnest believer is rightly sorrowful, yet always rejoicing (2 Cor. vi. 10, Isa. liii. 3). 10, Another command and promise. 11, As we humble ourselves, we look after others (see Luke xviii. 9). "To speak evil" is proud iniquity, and it questions God's righteous law in sparing the one concerned: we need grace to rule *our tongues*. We are so small: let us leave more in God's hand, and judge nothing before the time (1 Cor. iv. 1-5). 13, Man scheming, place and time mentioned. 15, God's people arranging (we are not to be haphazard), note "if the Lord will" first, then "we shall live," then *without* time-statement, "*this or that*." 16, 17, Boasting in one's own way: knowledge increases sin: unless we humbly obey to the Lord's honour.

THE CHILDREN'S COLUMNS.

EARS AND EYES.

WE have only to read, dear boys and girls, Gen. iii. to see how soon both *ears* and *eyes* were turned away from God, and, ever since, Satan has been leading astray by using the *ears* and *eyes* of all born into this world. Shall we read Gen. iii. 1-10? The whole chapter is sad, because it tells us how SIN has brought all sorrow pain and death into this world. Yet few are warned by this and other portions of the Holy Scriptures, as to the terrible result of disobedience against God. Young people, as well as those who are older, are so ready to forget that Satan is still, as in the days when God created Adam and Eve, *subtle*: see Gen. iii. 1. Even now he makes sin to look attractive. I want you to remember that Satan is a real person, and that he has great power, but, though Satan is strong, God is stronger, for He is ALMIGHTY. We see, in Gen. iii., how the devil came to Eve with a *lie*, and we are not surprised at this when we read John viii. 44. Here we are told that he is the father of lies. Yet even boys and girls are ever ready to listen to him, and thus they use their *ears* wrongly, like Eve. How sad that we should have believed Satan, and disobeyed God, Who is faithful, and Whose Word is *truth*. Then we see in Gen. iii. that when Eve had listened to the devil's lie, and her *ears* were turned away from God, the next step was that her *eyes* were turned aside, and then she saw, as she thought, that the tree, was good for food, and pleasant to the *eyes*, and took of it and did eat the fruit thereof, and gave some to Adam, and he also eat of it. Then in verse 7 we read that the *eyes* of them both were opened, and they saw something of the sad result of disobeying God. We know what followed and how they were afraid when they heard the voice of God (verse 10). Then we read how trouble came into this world, and they were sent by God out from His presence, and, ever since, "all have sinned" and are, by nature, far off from God. Yes, all, by nature, listen to Satan's lies! What a number of lies are believed now! Satan says that God will not punish the sinner, and multitudes believe this and many other of his lies, while God's Word, which is ALL TRUE from beginning to end, many, VERY MANY, deny (Psalm cxix. 160). I do want my dear young readers to remember that not only did Eve use her *ears* and *eyes* wrongly, but that all have done so, and those who are saved through the precious blood of the Lord Jesus, have to be very watchful, for it is so easy to listen to Satan, and then to look at things which are wrong, and thereby grieve God. We could find many in the Scriptures who were thus deceived by Satan. Lot looked at the plains of Jordon, and saw they were well-watered and a good place for cattle, and very sad was the result of his choosing for himself (Gen. xiii. 10, see also

xix. 16-28). Then in Joshua v. we read about Achan. Notice verse 21—"I SAW among the spoil a goodly Babylonish garment." He took this, and we know how Israel were troubled, for God had said they were to destroy all, and the Scriptures tell us that he with all his family were stoned to death (verses 21-26). These things should warn *us*. On the other hand, we read in God's Word of those who USED both their EARS and EYES RIGHTLY. We have not space to mention them all, but we might just read Gen. xiii. 14. How different to Lot was Abraham, see too Gen. xxii. 4. Abraham lifted up his EYES and SAW THE PLACE which God had appointed. Then in verse 13 he LIFTED up his EYES and saw the RAM which God had provided, to be offered up instead of Isaac, his only son. Abraham had listened to God's voice, and used his eyes aright, and in verse 18 he was told that because he obeyed God, all nations should be blessed in him! Oh that many of my dear young readers may be led, by God the Holy Spirit, to see their lost condition, and to behold the Lamb of God, Who died for ungodly ones. Then, surely, they will not be like those of Isa. vi. 10, with heavy ears and shut eyes, but will seek to listen to God's voice, through His Word, and, therefore, to look often into that wondrous Book (see Psalm cxix. 18, 37).

Both ears and eyes were wrongly used—
The truth of God was quite refused—
By Eve, in Eden's garden fair,
And Adam sinned against God there!

Eve listened to that dreadful lie
Of Satan, who was subtle, sly;
Then to the tree she turned her eyes,
And thought it good, to make one wise.

Both ears and eyes were led astray
By Satan, in that sad, sad day,
While ever since both young and old
Have followed Satan, we are told.

Our natural ears and eyes as well,
Are used by Satan, sad to tell;
Not one, till saved, will use the eyes
To look on things beyond the skies.

Lot by his eyes was lead astray,
He turned from God and went his way,
He looked at Jordan's watered plain,
And chose the place for earthly gain.

But oh, how much his choice did cost,
For 'twas in Sodom all he lost,
And those who seek the things of earth
Will find at last they have no worth.

Again we see how Achan used
His eyes for gain, God's Law refused;
He looked, then took "th' accused thing,"
And suffered greatly for his sin.

While many since have used their eyes
To look on things that should surprise!
Their ears have listened to the wrong,
With all earth's sinful, sinning throng.

The eyes of some are brought to look
Into God's wondrous, Living Book,
Their ears have listened to His voice,
And in His ways His own rejoice.

Saved ones, by grace, should daily pray—
Lord, turn mine eyes from sin away,
And let my ears attentive be
To all that Thou shalt speak to me.

Oh, how we long for young and old,
The Lamb of God to now behold,
That ears may hear, and eyes may look
Into God's Everlasting Book.



A MESSAGE FOR YOUNG AND OLDER BELIEVERS ALIKE.

"SEEK YE FIRST THE KINGDOM OF GOD."

MATTHEW vi. 33 is not antiquated. God's Word is living (Heb. iv. 12). We must not simply apply the Scriptures to *other* people—that is easy. The Lord's commands, as well as His promises, are for us, if, by grace we are His; and we cannot be too obedient. Loving devotion is distinct from, and far better than, slavish fear; but *that* is not real devotion which ignores the law of Christ, and which avoids one of the apostle's favourite words—and an *inspired* word—"bond-servant." We are saved to serve, not to be lawless. It is a privilege to do anything for the Lord: it is a responsibility to put Him first. Everything else is unmindfulness of the command. "Thou shalt worship the Lord thy God, and Him *only* shalt thou serve." Moreover it is actually serving God *and* mammon. How terrible is such sin! And the character thereof is more fully seen when we notice that Satan is nominally willing to be *second*. It is "God and mammon," not "mammon and God." Here is a terrible subtlety, against which we need to be on our guard at all times.

"Seek ye *first* the kingdom of God." As to daily arrangements: do not put the Word of God in the background till the evening. Do not rush through breakfast to business—forgetting the Lord. How can you, if you are His? "Seek ye *first* the Kingdom of God" in daily toil: do not aim at making money, fear to do evil. A business lie is a lie. A child of God must not be consumed with the cares of this world. Money is not your idol: at least it should not be. "Seek ye *first* the Kingdom of God" as to adornment: do not decorate self while you neglect the Lord's work—it is better to wear clothes longer than you had intended than to rob Him. Changing dress reveals an unfixed heart. These practical hints, earnestly and lovingly set before the Lord's redeemed, will show how far reaching is the principle before us, and how easy it is to disobey. Dear fellow saved ones, in these dark days, we cannot be too careful, lest we grieve our heavenly Father by any approximation to the world. It is so "natural" to emphasize self, that we do it almost unconsciously, and the absence of godly reproof enlarges the sphere of sins of

ignorance, but such sins are, nevertheless, grievous before Him Whose Name we bear.

And now, *not* seeking for an answer to me, but pleading with you, dear reader, to deal truthfully with yourself; and directing you to the Lord, I would ask, "Is the Lord first in *your* life? Is sin in the flesh more mortified or less mortified than a little time ago? How can you, henceforth, seek first the Kingdom of God *more definitely*? Men will call you peculiar if you love Him very definitely—but are *they* your masters, or is He? Do not, I beseech you, allow the fear of man, which bringeth a snare, to rob you of the privilege of seeking first the Kingdom of God, and His righteousness, with the many attendant blessings, both now and when the Lord Jesus shall soon come back.



NO THOUGHT OF GOD.

No thought of God, but going on in sin,
'Mid earthly pleasures, and its noise and din,
Forgetting God, Whose judgments are so real,
And sinners will His righteous anger feel.

No thought of God, nor of the future life,
In this sad world of sin, and ceaseless strife,
But simply pleasing self, from day to day,
Though all on earth will quickly fade away.

No thought of God, within the evil heart,
Not even when with loved ones called to part,
No thought of God, nor seeking Him aright,
Forgetting God, His majesty and might.

No thought of God, though all His works display
His wondrous love and grace, from day to day;
Food He provides, yet men the Lord deny,
God over all, Who reigns beyond the sky.

No thought of God, men think themselves so wise,
And God they hate, and Jesus Christ despise,
But soon God's dreadful day of wrath will come,
When sinners will before His Throne be dumb.

No thought of God, but going on each hour
In Satan's ways, held by his mighty power,
Without a thought of future bliss, or woe,
And where the lost beneath God's wrath will go.

No thought of God, nor of that solemn day,
When sinners, in destruction's awful way,
Will be arrayed before the Great White Throne,
When all their past and future will be known.



ENCOURAGED.

- "In the Law of the Lord" (2 Chron. xxxi. 4, Psa. xix. 7).
- "In the ways of the Lord" (2 Chron. xvii. 6, marg., Psa. xviii. 30).
- "In the service of the House of the Lord" (2 Chron. xxxv. 2, Hag. i. 8).
- Amid trying circumstances (Judges xx. 22, Rom. viii. 28).
- "In the Lord," our God (1 Sam. xxx. 6, Rom. viii. 31).
- Thus we shall be able to encourage others (Deut. i. 38. See contrast v. 28),

TALKS ABOUT PRESENT-DAY NEEDS.—1.

TREMBLING.

WHEN the prophet Isaiah saw the Lord sitting upon a Throne, high and lifted up, and heard the seraphim cry one to another "Holy, Holy, Holy, is the Lord of Hosts," and noticed the posts of the door moved at the voice of him that cried, he said "Woe is me, for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts" (Isa. vi. 1, 7). Likewise spake the Psalmist "My flesh trembleth for fear of Thee, and I am afraid of Thy Judgments" (Psalm cxix. 120). Again, in Psalm cxix. 161, we read "My heart standeth in awe of Thy Word." But, alas, in these days God's awful majesty and terrible greatness are forgotten. Hence the absence of the right kind of *fear* and of true *trembling* before Him. Yet it is to those who tremble at His Word that God, in mercy, deigns to look. The words of Isa. lxvi. 5 are addressed to those who have trembled before Him. "Hear ye the Word of the Lord, ye that tremble at His Word." Those who fear and tremble before God, and humbly seek His glory, are in the attitude to hear God's Word more fully. What words of comfort, too, for those who thus stand in awe, of the Holy Scriptures, are found in this verse. Hear what the prophet Daniel said concerning Nebuchadnezzar, that men trembled before him (Dan. v. 19). If they thus trembled before an earthly king, how much more should saved sinners tremble before the High and Lofty One That Inhabith Eternity, Whose Name is Holy (Isa. lvii. 15). What a view of God's greatness God's servant Job had (Job. ix. 1-19, xxvi. 7-14). And thus when the Lord answered Job out of the whirlwind, as we read in chapters xxxviii. and xxxix., he was so impressed that in chapter xl. 3, 4 "Job answered the Lord and said, Behold, I am vile, what shall I answer Thee? I will lay mine hand upon my mouth." We are also told that Daniel trembled when He saw the greatness and majesty of the Lord (Dan. x. 5-12).

Coming to the later Scriptures, we see how Saul of Tarsus fell to the ground when the Lord met him and spoke to him (Acts ix. 2-9). Also John, the apostle, when he saw the Lord, fell down at His feet as dead (Rev. i. 17). There is much in Holy Scripture to make us tremble, but, alas, we fail to see that God is a dreadful God, as well as a God of love. His holiness ought to make us rightly afraid, but in these saddening and perilous times it seems natural to speak of God with familiarity! If we would be more humble, and stand in awe of God and His Word, there must be a holy meditating upon the wondrous gloriousness

that is His. To think of God as such an one as ourselves is terrible, and such a thought makes us think little of sin. On the other hand, if we have high thoughts of God, and fear lest we should speak lightly of God, we shall see, with anguish, the awfulness of sin, and this hatred of evil is so rare now.

Though we have been made near to God, in the blood of His beloved Son (Eph. ii. 13), and while we can through Him draw near to Him in prayer (James iv. 8), let us *fear*, lest we ever become familiar. There should always be a holy dread of this. There is not, in these perilous times, even a reverence when the Holy Scriptures are opened, nor when they are being read. The Word of the Living God is handled even by the children without care. Surely this should humble every saved one, for have we not all failed to aid reverence for the Scriptures, through the careless way we have used them? May we *confess* our sins, and humbly seek henceforth to be amongst those who *tremble* before God, and to daily stand in awe of His Word (Ezra ix. 4, x. 3). Let us see what the Lord said to Israel in days of old, and may we be warned thereby (Jer. v. 22). We know that, in the future, God will make the earth to *tremble* (Psalm lx. 3), and also the peoples (Psalm xcix. 1). Oh that we may tremble now, and thus cause those around us to see that God is terrible, although so gracious. Let us work out our salvation with *fear* and *trembling* (Phil. ii. 12, 13), and serve the Lord with *fear* and rejoice *with trembling* (Psalm ii. 11). Let us be afraid to speak glibly of the Lord, and long for a holy reverence and trembling that will cause others to see God's awful majesty, in this flippant age.

PURPOSE.

Daniel purposed in his heart, and was kept (Dan. i. 8, cf. Dan. vi. 17).

David purposed in his heart to build an house for the Lord (1 Kings v. 5. See viii. 18).

Job speaks of broken purposes (Job xvii. 11; but see Psa. lxxxiv. 11).

Paul the apostle purposed, but was hindered (Rom. i. 13, Dan. x. 12, 13).

What a contrast is the purpose of God, which will stand for ever, whether in grace or judgment?—

In grace (Eph. i. 9-11, iii. 2; Rom. viii. 28).

In judgment (Isa. xiv. 24, 26, 27, xlvi. 9-11; Jer. iv. 28, xlix. 20).

What grace in Jer. xxvi. 3, xxxvi. 3.

Correspondence from any concerned about the Will of God ever welcome. Percy W. Heward, 61, Upton Lane, Forest Gate, London, E. The Lord appoints fellowship.

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—January, 1912.

Day	1 Samuel	James	Learning	Weekly Questions
1	xxii. 1-8	v. 1-4	Ps. 130. 1-2	
2	xxii. 9-16	v. 5-8	" 3-4	
3	xxiii. 17-23	v. 9-11	" 5	Why does God forgive?
4	xxiii. 1-12	v. 12-16	" 6	
5	xxiii. 13-29	v. 17-20	" 7	
6	xxiv. 1-8	1 Pet. i. 1-3	" 8	
7	xxiv. 9-22	i. 4-9	1 Pet. 2. 1	
8	xxv. 1-13	i. 10-12	" 2-3	
9	xxv. 14-31	i. 13-16	" 4	What is the inheritance reserved?
10	xxv. 32-44	i. 17-21	" 5	
11	xxvi. 1-12	i. 22-25	" 6	
12	xxvi. 13-25	ii. 1-4	" 7	
13	xxvii. 1-12	ii. 5-8	" 8	
14	xxviii. 1-14	ii. 9-12	" 9	
15	xxviii. 15-25	ii. 13-17	" 10	
16	xxix. 1-11	ii. 18-21	" 11	Do evil spirits still work among men?
17	xxx. 1-15	ii. 22-25	" 12	
18	xxx. 16-31	iii. 1-4	Gen. 2. 17	
19	xxxi. 1-13	iii. 5-9	" 5. 4-5	
20	2 Sam. i. 1-16	iii. 10-16	Rom. 5. 12	
21	i. 17-27	iii. 17-22	" 14	
22	ii. 1-11	iv. 1-5	" 21	What do you know of coming Judgment?
23	ii. 12-24	iv. 6-10	" 6. 23	
24	ii. 25-iii. 6	iv. 11-15	Eph. 2. 1	
25	iii. 7-21	iv. 16-19	" 2	
26	iii. 22-39	v. 1-4	1 Tim. 5. 6	
27	iv. 1-12	v. 5-9	Isa. 53. 12	
28	v. 1-12	v. 10-14	Rom. 5. 8	Give a brief history of Jerusalem.
29	v. 13-25	2 Pet. i. 1-4	Rev. 20. 12	
30	vi. 1-11	i. 5-8	" 13	
31	vi. 12-23	i. 9-12	" 14-15	

The readings in the later Scriptures, and the learning, should be taken by the boys and girls. Grown up believing friends should do all. Any help in Bible study gladly given, to the glory of God. How precious is His Word: how gracious His GIFT of it.

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

And why, dear friend, are you isolated? Is it for the Lord? Then you may be sure of His merciful enabling. He is gracious, and it is wonderful how He blesses. The faith of lonely fellowship is full of lovely fellowship, but that of self-centred discontent is a sad counterfeit. Beware of becoming a self-sect. Let us each seek the Lord. Let us go forth unto Him!

1 Sam. xxiv. 9-22. Men ever tell lies (Num. xxiii. 19), men ever confuse. 10, The Lord God's guidance of every providence noticed by David: have we similarly opened eyes? "The LORD's anointed," cf. Matt. xxiii. 2, Jude 9. "Thou huntest my soul": the psalms afford parallels: we have an easier time, but are we correspondingly dependent on God? "The LORD judge": David committed himself to Him That judgeth righteously. "Mine hand": we must never take matters into

our hands, see xxvi. 10, failure in 2 Sam. xv. 34. It is sin to wait when God commands action, but it is equally sinful to act before the time. 13, Matt. xii. 34, 35. 14, David felt his nothingness, till God should raise him up. 16, Saul was emotional: is not this the key to his stony-ground earnestness at first? 19, Such acknowledgement of God sounds well, but see xxiii. 21. 20, So the Pharisees knew Christ was the Heir: yet they said (ah, therefore they said), "Come, let us kill Him": this was wilful iniquity. 21, David's truth, 2 Sam. ix. 22, Home or the hold: see John vii. 53, viii. 1: David could not trust Saul—the Lord's people must ever have a hard life.

1 Pet. i. 4-9. Unto (into) a goal. Added words to emphasize: how bright, yet solemn; the believer's prospect, Rom. viii. 17. For (into) you who are being kept: God's personal love and care awaken, or, rather, deepen praise. In the power of God, Phil. iv. 13. Through faith into salvation. Ready, see iv. 5, at present not revealed, Heb. ii. 8: faith is sufficiently in the light not to fear the dark. 6, "In which," or "in Whom." A season, if need be—a doubly encouraging limitation, Lam. iii. 33. "In variegated temptations," but there is also variegated grace, iv. 10, see Heb. iv. 16. 7, That—the object: into praise, and honour, and glory—several words to cheer. 9, "Into whom ye rejoice." Now, "Glorified": reflecting the glory, see Rom. viii. 30. 9, Faith receives the end, so believers, who walk with God, are called "end ones," sure of the end—living in the light of that day ("perfect," Phil. iii. 15). "Souls," the body salvation is future, Phil. iii. 20, 21.

1 Sam. xxviii. 1-14. Gathering against God's people. Yet David with the Philistines: unbelief (xxvii. 1) brings us into sinful and dangerous positions. 2, David was so trusted: the more truthful we are the more terrible and resultful anything of an untruth must appear and be. 3, Lamented him, yet not with love to the Lord. Put away, zealously "obeying" the law, but see xv. 23. "All Israel," but David absent. "Afraid," sin causes fear. 6, How solemn that such a man could think to pray: it is only the prayer of the upright which is God's delight. God's threefold refusal, Ps. lxxvi. 18. 7, In extremity, the child of God cries more earnestly, and searches self, the hypocrite leans to his own understanding. "By night," contrast, Nicodemus' visit, John iii. 1, 2. 10, "As the Lord liveth," yet he was rejecting and out of fellowship with the living Lord. 11, No sense of sin: nor with the woman. 12, The woman was surprised: hence we learn (a) God actually sent Samuel, (b) spiritists do not deal with departed believers, despite their profession, but with demons who lyingly personate them, 1 Tim. iv. 1. How wondrous are God's workings! How

terrible are those of Satan! Bowing, yet not in heart before God.

1 Pet. ii. 9-12. But: a Divine contract. Ye—emphatic, humbling, encouraging. “A chosen-out generation”: thus *no* boasting is allowed. Note the four two-fold descriptions (8 is a resurrection number), to make clear a wondrous counterpart with Levitical and other types: Melchisedec’s priesthood was kingly. “That ye should”: God has an object; self must never be exalted, Isa. xliii. 21. Called out—the word “Church” is from this root. Into, not merely up to. His *marvellous* light is a call to praise: the holiest of all—why are we so praiseless? 10, Contrast, not as in 9, with others, but with ourselves, naturally: we were once darkness, now are we light; once far off, now made near—do we value our privileges enough? 11, The inference. Strangers, away from the house, but see 5. Abstain: there can be no compromise to God’s glory. *Fleshly desires*—self must never be pampered, contrast Ps. cxlv. 19. Your conversation, manner of life—a believer must be an all-round testimony. “As.” The object: God’s glory, Matt. v. 16, how the Lord’s servants loved to refer to the words He had used, Acts xx. 35.

2 Sam. i. 17-27. 18, The *Song* of the Bow. David, by teaching this, would show his hatred of *all* malice and revenge, in like manner he genuinely lamented for Abner. Have we a similar fear of bitterness? 20, A dread of the boasting of the ungodly: let us not tell them *unwisely* of the ruin *now*, lest they turn this against God: David was mercifully delivered from his Philistine fellowship in 1 Sam. xxviii. 1, 2. 21, The anointed unanointed, cf. Rom. ii. 25. 22, Jonathan first. 23, Jonathan second, *because* the loveliness was his subjection, though Satan used this to keep him from the fullest fellowship with the rejected David. 26, A love that put self aside (1 Sam. xviii. 3, 4): do not we know a wonderful love, which many waters could not quench (S. of S. viii. 7), which no man or woman can equal, which has met us in our ruin—the love of Christ that passeth understanding? And He will never fall, never perish (27)—how precious is our eternal Saviour: may we meditate more on Him.

1 Pet. iii. 17-22. Better: one of the better things, Heb. vi. 9. “If the will of God”—everything must be according to His will, iv. 19—are we not willing to suffer to bring God glory? But we must not rush into suffering, as we think: the vanity we expect may *not* be the will of God. 18, For Christ hath suffered, (a) hence we may expect this, (b) hence we ought *not* to suffer for evil doing. “That He might bring us to God: note our condition, His power, His object. 19, In which Spirit:—His eternal Spirit, for He was the Lord, Heb. ix. 14. He went and preached

to some, *when* the long suffering of God waited in the days of Noah. These are *now spirits in prison*, hence do not be surprised if *you*, too, are rejected by men, dear fellow saved one. They were not spirits in prison *when* he preached (cf. language in Gen. xii. 8, with xxviii. 19), for they were not in prison in the days of Noah, but God threatened *the end of all flesh*, and thus men would become imprisoned *spirits*. Contrast “eight souls.” 21, Baptism a type. 22, He is not rejected there.

2 Sam. v. 1-12. All, fellowship. The Lord caused them to come: David did not go: Hebron means “fellowship.” They spake: He waited, to test their love. 2, A tried servant of God. The Lord’s call, the greatest reason. Yet, knowing this, they had drawn back. 3, All. A league *before* the Lord: contrast Judg. ii. 2. “They anointed,” see 1 Sam. xvi. 12, 13: happy are we if we follow the Lord, cf. Matt. xviii. 18: how long David had waited: God is never too late. 4, 30+40=70: Israel oft tested for 40 years, e.g., in the wilderness, Judg. ii. 11, after Christ’s death. Hebron then Jerusalem: the Lord leads forward when we are willing to wait, and willing for smaller things first—but we must not be *idly* content with incompleteness. 6, Going forward, *not* waiting in this matter. 7, God’s power: so will the greater David do. 8, The Jebusites *thought* a garrison of lame and blind could keep *their* strong city: *man’s* pride—how strong is the position of Jerusalem!

2 Pet. i. 1-5. A hearing one, a stone, a bond-servant, one sent forth: a beautiful succession of words. *Obtained, grace.* “*Like* previous faith,” though *not* in high office, etc., etc. Multiplied, John x. 10: God has *such* wonderful privileges for us—shall we not possess our possessions? 3, All things given. Toward life and godliness (reverence): it is not enough to rejoice in salvation, we must be holy, 1 Pet. i. 15. “Knowledge”: how many blessings linked therewith, iii. 18: not merely mental. 4, Gifts again, Jas. i. 17. “That”: God has an object. “Corruption in the world in a desire”: Eve’s *desire* and Adam’s *love*—desiring his wife more than the Lord—are clear in Gen. iii.; and now sin is oft associated with desires, see Isa. lv. 6. The climax command on Sinai was, “Thou shalt not *have* a desire.”

It is a wondrous privilege to have an open Bible. It is a terrible sin to neglect it. Merely mental acquaintance therewith is not enough. The Lord’s servants of old knew Him through the Word. Hence their deep reverence, the absence of which is at the root of all the sects and systems of to-day. Only as God is exalted, and man humbled, and there is a holy carefulness to stand in awe of and tremble at His Word can we expect a reviving, and the removal of the saddening hindrances to unity. Let us all be humbled for our share in the confusion.

THOUGHTS FROM THE WORD OF GOD

A MONTHLY HERALD OF THE TRUE MESSAGE.

"Thy Word is Truth" JOHN. 17. 17

Vol. xii. No. 2.
Feb., 1912. 1d.

A Monthly Magazine, if the Lord will, seeking to set forth His loving kindness, and His Will, "for the fitting together of the saints," and also to bring before unsaved ones their awful condition, peradventure God may use the witness to give faith in Himself and in His one and wondrous salvation. Hence we would not be pleasing men, "but God Which trieth our heart."
(1 Thess. ii. 4.)

EDITED BY
PERCY W. HEWARD.

"Jeroboam, who did sin, and who made Israel to sin." 1 Kings xiv. 16.

"There was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up." 1 Kings xxi. 25.

"He also walked in the ways of the house of Ahab, for his mother was his counsellor to do wickedly." 2 Chron. xxii. 3.

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"My son, if sinners entice thee, consent thou not." Prov. 1. 10.

"Such an High Priest became us, Who is holy, harmless, undefiled, separate from sinners." Heb. vii. 26.

"Let us consider one another to provoke unto love and to good works." Heb. x. 25.

"Your zeal hath provoked very many." 2 Cor. ix. 4.

A WORD OF INTRODUCTION.

BY the grace of God we are what we are, and, by that wondrous grace, we desire to make known the grace we have received. Hell is not a myth, eternal punishment is not an imagination, salvation is not a dream, the blessings of God are not bare theories. Realising realities, and knowing Whom we have believed, we would make known the Word of our God which shall stand for ever. There are some, in all parts, who seek to call on the Lord out of a pure heart, but who find surroundings, they themselves have chosen, a hindrance. A desire to get on in the world sometimes takes one to an unappointed neighbourhood. A fear to stand alone makes one do evil that good may come, by alliance with some human system. Away with compromise and convenience, dear fellow saved one, if you really love His Name, and there will be blessing. The Lord hates Laodicean half-heartedness. Correspondence welcome.

"He that glorieth let him glory in the Lord."
1 Cor. i. 31; 2 Cor. x. 17.

"Redeemed by the precious Blood of Christ."
1 Pet. i. 11-19.

What have we whereof to glory—
In salvation, or in toil?
Youngest saint and saved one hoary
From all boasting should recoil.
We were nothing, nothing owning,
'Tis by grace that grace we know!
Ne'er should we be self enthroning,
Nought to self but war we owe.
If we preach we cannot glory;
'Tis a privilege to be
Heralds of a gracious story,
Which, by grace alone, we see.
And all service is not preaching,
Details still our Saviour please;
Hid from man, our Master reaching—
And we cannot boast of these.
No, there should be no rejoicing
In ourselves, or man at all,
All our praise His love be voicing—
Love, His love, must still enthral.
Let our pride and boasting vanish,
Self be humbled very low;
All but gratitude we banish
When Christ's fellowship we know.

Bible Courses—if the Lord will—at Bible Study Centre, 61, Upton Lane, Forest Gate.
Thurs., 8—BIBLE DOCTRINE. Sat., 8—LEVITICAL TYPES

WORDS OF ENCOURAGEMENT.

"I will Gather,
I will Bring,
I will Give."
Jer. xxxii. 37, 39.

God's loving kindness on the background of His wrath is truly marvellous. He first points out the utter ruin of man, and then shows what man deserves, and, after all, reveals His mercy to meet the terrible desolation. Let us realize that He has no need of us, and that we have no claim on Him. But for uninfluenced and sovereign love, heaven would have none of the sons of Adam within it, and hell would be peopled with them all, and for ever. We have earned nothing but death. It is only as we seek to grasp this that we value Christ, with something more than mere sentiment. It is only as we meditate on this that we can praise, with some anticipation of "that Day." While any thought of personal merit is harboured, thanksgiving is defective, and love is weak. We were *only* criminals, yet God saved us, and the priceless cost was the death of His beloved Son. "Herein is love." We pause and admire.

It is thus that God deals with sinners in Jer. xxxii., and with many individually, who are brought beyond "impression" unto Himself. The wound is too often *slightly* healed: ah, the healing is applied *before* there is a wound—in man's ministry. But God first shows the destitution and doom, and causes anguish of soul. Then His words "I will" sound forth wondrously. His future workings with poor Israel are pictorial of His workings in His elect at all times. "I will gather," "I will bring," "I will give," He says: and our hearts, enjoying the present realization of such love, praise in view of the time when the remnant of Israel shall be likewise saved, to the praise of the glory of His grace.

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

THE PLACE OF PRAISE.

DEAR FELLOW SAVED ONES,

The Lord has been mindful of us, and *what were we?* By nature we were children of wrath, even as others, and deserved nothing beyond eternal anger! And *what are we?* For He is *still ever* mindful, even mindful of us. We are saved ones, saved by grace, who are *being kept* in the power of God (1 Pet. i. 5), and it is of the Lord's mercies that we are not consumed (Lam. iii. 22). What shall we render unto the Lord for *all* His benefits? Boasting is shut out. No *flesh* can glory in *His* presence. We can only "worship God in the Spirit, and rejoice in Christ Jesus, and

have no confidence in the flesh" (Phil. iii. 3). "Praise waiteth for Thee, O God," should ever be the joyful utterance of our *hearts*. We cannot give too much thanksgiving: in *everything* with thanksgiving, we should let our requests be made known unto God (Phil. iv. 6).

It is probable that we all agree as to this, and yet mourn the lack of that fulness of praise which we find *breaking forth* in so many of the Scriptures. We wish we praised more. We are ashamed of ourselves. We often take God's love as a matter of course, and become used to benefits beyond number. When we kneel down to pray, our *needs* fill too large a portion of that special time before the Lord. Praise is too spasmodic, too occasional—both in these definite seasons, and in the midst of daily life. As to the theory of thanksgiving we have no doubt: as to our duty we are quite clear: it is in our practice we fall short, and we feel that this is one of the most common sins, needing fullest confession.

May it not be well to search our hearts before the Lord as to the *source* of such marked failure? Does He not still say to us "Consider your ways"? We shall often find the root of sin in an *unexpected* place. Much of our praiselessness is, doubtless, because we think too highly of ourselves: we have never experienced, in any measure, the hell we deserved—and, it may be, we even think too highly of ourselves in the matter of service (Rom. xii. 3). Let us ever feel that many torments indescribable would be too light a punishment for us, and we shall give gratitude for tiny blessings. The hungry man is glad of a crust: he has felt the gnawings of hunger. Brought up in a nominally Christian country, and in the "refined" 19th century, we have not understood the awful doom whence we have been rescued, as brands from the burning (Zech. 5).

But a vast amount of our praiselessness is also caused by the rush of to-day. Not that we do too much: we do very little: but we do it in the wrong way, and this means a rush. We have not time to *meditate* on the Lord and on His Word (Joshua i. 8). We are continually in the turmoil of missed fellowship, and so the time when we could ponder slips by unused, and we seek physical strength therein by *doing nothing*, and the spiritual need is partly forgotten. The sin is not wilful. We do not manifestly waste time, but the odd moments of travelling, etc., pass by without a realization of the so great love we receive every moment of our life. It is well to be busy, it is well to live at high pressure:—to misuse this message to slacken down service would, indeed, be sinful. What we need is grace to *concentrate* heart and mind more, that they may have as long a day as our body, that our praise may be unceasing, because we see and value and think of the good hand of our God.

It may be well, too, to lay stress on the place of praise in a Scriptural assembly. In Heb. ii. 12 we find the Lord Jesus leading the thanksgiving *there*. What a contrast is presented with the concerts and musical instruments of this worldly age. The Lord's presence is not only to give to us; but to give to the Father acceptable worship. And so we find the Holy Spirit's emphasis on thanksgiving whenever the redeemed come together. It is seen in the hearty petition of Acts iv., and in the definite language of 1 Cor. xiv. 16. In view of Calvary our beloved Lord gave thanks. Should not we be ever thankful? The breaking of bread without the giving of thanks would be very incomplete. In connection with *both* the bread and the fruit of the vine, this is Divinely prominent.

Here a loving word of caution may be given to those who would simply please the Lord. The giving of thanks at the Lord's supper is not an ordinary prayer. It should be a definite, and affecting (not affected), expression of praise. To ask for all kinds of merciful enablings may be indeed a privilege, and is, but not *then*. Truth out of proportion becomes error, and petition out of proportion hinders praise. As at our own meals we are thankful before partaking, so at this special meal, and the thankfulness should be just expressed in hearty, real, and appropriate language. The thought of saying as much as we can *then* is just the opposite of that which the Lord would suggest. We need to meditate on amazing love, in view of tremendous wrath.

This thanksgiving, while it recognizes a *Triune* God, and rejoices in the work of *Christ* in the days of His flesh, should surely be copied from His, and be unto the *Father*. "Through Him we have access in one Spirit unto the Father" (Eph. ii. 18). Little points like these are not mere ritual, but will enable us, in the Lord's mercy, to enter more fully into the wondrous workings of our Triune God, and into the precious, and present, mediatorial and intercessory work of the Lord Jesus.

Praise, moreover, is linked with the very *beginning* of a meeting in 1 Tim. ii. 1, 2. We want more of this holy gratitude *at every outset*. The idea of bringing it in by the way is *unseemly*. It would appear that we cannot rightly do anything till we have put praise in its right position, and the appointed disciples' prayer has the same thought of remembering our God and His glory first. Oh that these Divine warnings against *selfishness* may have a due effect in our daily life, that He may be exalted more and more.

Yours in His love and mercy, through the priceless, poured-out blood of Christ,

PERCY W. HEWARD.

EYENING BIBLE COURSES at BIBLE STUDY CENTRES.

"Thy Words were found, and I did eat them," said one of old (Jer. xv. 16). Is this attitude out of date? Surely *not*; at least *not* from the Divine standpoint, and *not* in the experience of those who would "KNOW THE TRUTH" (John viii. 32).

To help those who, being born again, long to grow in grace is our desire, but *how* to reach them all is our difficulty. Yet prayer, and prayerful energy, of *others* as well, may be used of God to accomplish much, and the linking up of all parts of London, by train and tram, makes WEEK-DAY BIBLE FELLOWSHIP *much easier*.

And how about *you*, dear fellow saved one, and *your friends*? Would you not value careful guidance in the *deeper, thorough, spiritual STUDY OF GOD'S WORD*? You answer "Yes." Then what will you give up for this? We do not mean that there are *few*, but some *activities* and some *forms of idleness* must needs be put away, if one would "KNOW THE TRUTH." We append—

PRESENT ARRANGEMENTS—

"If the Lord will."

Wed.,	8.30 p.m.	Methods of Bible Study	(Bow)
Thur.,	7.30	Hebrew	(Forest Gate)
"	8.0	Bible Doctrine	
"	8.45	The Book of Revelation	(Walham Green)
"	8.0	Various Studies	
Sat.,	7.0	Prophets of the Captivity	(Forest Gate)
"	8.0	Levitical Types	(Walham Green)
Alternate Saturdays,	6p.m.	Greek	

Further *Hebrew* and *Greek* Studies are before us, and those who want to "Know the Truth" are encouraged *not* to delay.

THE BIBLE STUDY CENTRES

are situated thus:—

FOREST GATE—61, Upton Lane.

(Near Forest Gate, G.E.R.; Seven Kings and Ilford Trams and Buses from all parts pass the end of Upton Lane.)

BOW—38, Campbell Road.

(Stations near—Bow, N.L.R., Bow Road, G.E.R. and Underground. Trams and Buses pass end of road.)

WALHAM GREEN—43a, The Broadway.

(Almost adjoining Walham Green Station, on the Underground.)

May we not hope to hear from *you*, dear reader?—Psalm cxix. 60. Any class may be *visited* without taking up the course, to see if it would be helpful. Correspondence to Percy W. Heward, 61, Upton Lane, Forest Gate, E.

PRECIOUS IS THE—

Poured out blood of Christ (Psalm cxvi. 15—the death belonging to His saints, Luke xxii. 20).

Resurrection of Christ (Psalm. xvi. 9-11, 1 Cor. xv. 17-20).

Eternal salvation through Christ (John x. 28, Heb. v. 9).

Covenant of grace and peace (Heb. xiii. 20, Isa. liv. 10).

Indwelling of the Holy Spirit (John xiv. 17, Rom. viii. 9).

Ornament of a meek and quiet spirit (1 Pet. iii. 4, 1 Sam. xvi. 7).

Unchangeableness of God (Mal. iii. 6, Heb. vi. 18).

Scripture of Truth (Dan. x. 21, Psalm cxix. 89).

THE CHILDREN'S COLUMNS.

"BETTER."

IN the Epistle to the Hebrew Christians, dear boys and girls, this word "*better*" occurs many times, as well as in other parts of the Holy Scriptures. So I trust God will bless our little talk together on the subject. We cannot now look at all the places, for they are too many to go through at one time. Shall we turn to some of them and see what lessons we can learn, as God enables? In Heb. i. 4 we are told that the Lord Jesus was made *so much better* than the angels, for He was God as well as man. Now if we turn to Heb. vii. 19 we read that the Law made nothing perfect, but the bringing in of a *better* Hope did. The difference between the Law given in old times, and the Gospel, shown since the coming of the Lord Jesus Christ, is plain, if we read the Scriptures carefully. The Law of God was perfect, but it was the minister of death, as we are told in 2 Cor. iii. 7. For it said "*Do and live,*" but disobedience meant death, and we know that no one ever kept God's righteous Law. But the Lord Jesus came on earth, and that which man could not do (because man was fallen) Christ did—He alone could keep the whole Law of God; and now, through His finished work on Calvary, saved sinners are forgiven. It is not now "*Do and thou shalt live,*" but rather "*Live and then do* by God's grace the things that please Him, through His beloved Son." See, in this connexion, Heb. vii. 22. We read in Heb. ix. that the blood of animals could not make any one perfect, though they were pictures of the Lord Jesus, Who died to save sinners. In Heb. vii. 6 we are told that Christ is the *Mediator* of a *better* covenant. A mediator is one who comes in between, and the Lord Jesus did this, that He might bear the wrath of God for His people. He, in wondrous love and pity, took the sinner's place, and now those who trust in His finished work are saved, and blest in Him for ever. You will see in Heb. ix. 23 the words "*with better sacrifices than these.*" This plural of majesty means The *Great Sacrifice* of Christ, of which it is said (in contrast to the many sacrifices) "*But now once* in the end of the world hath He appeared, to put away sin by the sacrifice of Himself" (Heb. ix. 26). How wonderful is such love! Yet few love the Lord Who died for ungodly ones, and though it is far *better* to be saved than ought else, few are troubled about their sins. Even young people do not trouble, but go on in their sin, forgetting the dreadful future for sinners unsaved. We read in Rev. xx. 5, 6 of two resurrections. The people of God gladly suffered in days gone by, that they might obtain a *better* resurrection (Heb. xi. 35). Surely this is the *first* resurrection which God's servant Paul desired (Phil. iii. 11). Then we read of some, who loved God, who did not settle down in this world. They

thought most of that *better* country about which we read in Rev. xxi., where there will be no need of the sun, for the glory of God will lighten it, but the last verse tells us plainly that only those whose names are written in the Lamb's Book of Life will be there. I trust many who read these lines may be there, through faith in Christ's finished work for the lost. There will be no sin in that *better* country. How lovely for those saved by grace. Now shall we turn to the Book of Proverbs viii. 11—" *Wisdom is better than rubies,*" "*better than gold*" (Prov. xvi. 16, viii. 19, Psalm cxix. 72). Then we are told "*Better is little with the fear of the Lord, than great treasure and trouble therewith*" (Prov. xv. 16). Earthly treasures always bring trouble! Yet how many, even among the boys and girls, want to be rich—I long for them to desire the true riches (Prov. xvi. 8, Psalm xxxvii. 16). The psalmist said, in Psalm lxxxiv. 10, that "*a day in God's courts was better than a thousand.*" I suppose he meant a thousand away from God's courts. He so loved God that it was his greatest joy to be in His presence. Now shall we turn again to Prov. xvi. 32? God says that those who are *slow to anger* are *better than the mighty*; and he that *ruleth his own spirit* than he that taketh a city. Oh how hard it is to rule ones-self. There are many other passages we might look at, but we have not space. Paul the apostle said that it was *far better* to be with Christ than to live on this earth (Phil. i. 23), but only those who are saved will live with Him. This makes me long for my dear young readers to seek the *better* things of which we have been speaking, through the Great Sacrifice of God's beloved Son, Who died for sinners, both young and old.

BETTER is the Sacrifice of the Perfect One,
Than all animals before, types of God the Son,
For their blood could not atone, nor salvation bring,
'Tis the blood of Christ alone that can save from sin.

BETTER for poor fallen man is the Covenant new—
Through the precious blood of Christ, Sinai's law, though true,
Was soon broken—there and then—by poor fallen man,
Christ the Perfect One alone could fulfil God's plan.

BETTER than all else beside is God's wondrous love,
His Salvation full and free, sent from Heaven above,
BETTER to be saved from sin, than all else beside
Through the precious blood of Christ, Who was crucified.

BETTER are the things of God than all earthly fame,
For the people of the Lord, who profess His name,
BETTER is that city fair, than the things we see,
Where the glory of the Lord will for ever be.

BETTER is a little here, with God's love and fear,
Than the treasures of the world, with God's judgments near.
BETTER is God's wisdom far, than earth's precious gold,
And the treasures of His Word are for young and old.

BETTER in God's House to dwell, than with wicked ones,
With the people of the Lord, Whom He calls His sons,
BETTER suff'ring for the right, than for doing wrong,
God will keep his people safe, in His fortress strong.

BETTER be in body weak, in this world of ours,
Than be strong, and suffer loss, through our earthly powers,
BETTER than the mighty ones are the self-controlled,
By the grace God gives His own, both to young and old.

BETTER to be poor on earth, and to know the Lord,
Than to have much treasure here, and earth's great reward.
BETTER suff'ring with the Lord, if now saved by grace,
Than to have an easy time and His Name disgrace,

BETTER suff'ring loss on earth, Christ's reproach to choose,
Than in that day suff'ring loss, His "Well done" to lose!
Choose the better things by grace, if through blood outpoured,
You are saved and nigh to Him—Saviour, Strength and Lord.

A MESSAGE TO YOUNG AND OLDER BELIEVERS ALIKE.

"MY TRIBULATIONS," "YOUR GLORY,"
(Eph. iii. 13).

TRIBULATIONS! Afflictions! We are *appointed* thereunto (1 Thess. iii. 5). The Christian who does not endure hardness, who does not suffer persecution, is *not living* the Christian life (2 Tim. iii. 12). It is more *pleasing* to have the world's "Well done," than its sneers and contempt and hatred, but how small earthly things will appear in the light of the Lord's "Well done," *soon* to be given to His faithful ones. It is foolish to purchase comfort now at the expense of loss then. It is more than foolish: it is sinful. Beloved friends, you humbly call yourselves children of God: do you value His friendship more than all else?

Scripture makes very clear that *if* we remain under we *shall* reign (2 Tim. ii. 12). We are joint-heirs with Christ, *if* so be that we suffer together (Rom. viii. 17). In proportion to our painful and whole hearted obedience will be the *Lord's* own compensation. He cannot reward for devotion which does not exist. He cannot commend suffering that has never been suffered. There are no lies at the Judgment Seat of Christ. As we sow we shall reap: there is a real proportion, though He gives a wondrous fulness. The few (2 Cor. iv. 17) brief years of service now will have a lasting effect. The moments that hurry by will bring consequences. We cannot live one minute and say "That is gone for ever." It will have a result. The wasted moments, the ill-used seconds are not mere trifles. The time spent 'n bed when there should have been activity, the meal-time squanderings of "only a half-hour," will not bring recompense when Christ returns. Life is so real, so solemn; and we cannot have any time back again to live it, and use it once more. We shall only have the fruit of it, and *what* will that be?

True, the Lord is gracious, and hears repentant prayer, and restores years that caterpillars have eaten, spares life and gives wondrous opportunities. But nothing will make a vacuum a fulness, for He is not unrighteous.

All this we can realize, but the verse before us does not say "My tribulations, my glory," but "My tribulations, your glory." We little feel how closely we are linked in the Lord Jesus, and how

can we bring one another blessing or loss (1 John ii. 28). The apostle knew that it was his privilege to be in the forefront of the battle receiving the hardest blows, for which younger saved ones were not prepared (2 Tim. ii. 10, *cf.* Col. i. 24 sufferings linked with Christ) and thus he was *helping them*. Had he not gone through much to bring the gospel to them? Ah, how blessed it is to be useful to others, and all unto the glory of our gracious God. May this be our experience—and yours—if, in mercy, we are alike redeemed by the precious blood of Christ, and born and indwelt of the Spirit. Wondrous privilege: how can we praise enough!

"Where two or three are gathered together in
My Name, there am I in the midst of them."

Matt. xviii. 20.

"The Lord is at hand: be anxious for nothing."

Phil. iv. 5, 6.

When we meet with one accord,
Pray according to God's Word,
In the Name of Christ our Lord,
He is near.

When, with other saved ones, we
Talk of sovereign grace so free,
And God's perfect, fixed decree,
He is near.

When in sorrow or in pain,
When our labour seems in vain,
'Mid the daily task and strain,
He is near.

When the way is "rough" and steep,
When our eyelids cannot sleep,
When for sin we sigh and weep,
He is near.

When before God's Throne we wait,
For relief in trials great,
And we "think" the answer late,
He is near.

When the daily duties press,
When our strength is getting less,
And we feel our loneliness,
He is near.

When God chastens, and removes
Daily comforts, and reproves
Those whom He in mercy loves,
He is near.

When we seek, by grace Divine,
For our God to live and shine,
And we follow His design,
He is near.

When the hour is come to die,
Or to meet our Lord on high,
In His grace beyond the sky,
He is near.

The Word of the Lord meets the needs of His people. Are they tried? He comforts them thereby. Are they wandering? The Scripture is used by the Holy Spirit to lead them back "unto the Lord." Therein we find guidance as to all problems, but opened eyes and obedient hearts are a spiritual necessity ere we can use Scripture aright.

A MESSAGE OF TRUTH.

"ALL FLESH IS GRASS."

THROUGHOUT God's sure Word we are told of the frailty of man. For instance, in Job xiv. 1 man is said to be "of few days and full of trouble." Then he is shown to be "like grass which groweth up, in the morning it flourisheth . . . in the evening it is cut down (Psalm xc. 6). Compared with eternity, life on earth is spoken of as "a moment" (2 Cor. iv. 19). Then the question is asked in the Scriptures—What is your life? The answer is also given. "It is even a vapour, that appeareth for a little time, and then vanisheth away (James iv. 14). What a contrast is the Lord God Jehovah, the Creator of the ends of the earth (Isa. xl. 28). He is from everlasting to everlasting. We see this great contrast in Psalm ciii. There the Psalmist says, in verses 15 and 16,—"*As for man his days are as grass; as a flower of the field, so he flourisheth. For the wind passeth over it and it is gone.*" From verse 17 we see that God and God's mercy are from everlasting. In the East, the grass does grow up in the morning, and through the hot sun and the hot winds which they have, it may be dried up in the evening. Man's life is compared to grass, for so short is his life. It may look well, even as the flowers of the field, but death comes, and, though some persons may live seventy or eighty years, we would repeat that it is but a moment compared with eternity. Yet man boasts of his strength; but not those who truly read the Holy Scriptures, for therein it is plainly and often written how short man's days are. We might notice 1 Peter i. 24. It reads thus:—"All flesh is grass, and the glory of man (man at his best) as the flower of the field" (short lived); this the next few words show—"The grass withereth, and the flower thereof falleth away." If, as we read in Isa. xl. 17, all nations before God are as nothing, "less than nothing and vanity," how little is one poor, fallen man! But, alas, many boast of their greatness and live as though there was no hereafter. Listen, dear reader, to the words of God's servant of old concerning his short life on earth "Behold, Thou hast made my days as an *handbreath*, and mine age as *nothing* before Thee; *verily, every man at his best state is altogether vanity*" (Psalm xxxix. 5, 6). Look, too, at verse 7 and the prayer of verse 4, "That I may know *how frail I am.*" Alas, poor fallen man does not like to be reminded that *his days are but few*; but we must speak. There is a future for all, whether saved or unsaved. Those saved through the shed blood of Christ will dwell with Him for ever, but the unforgiven will be sent away from God for ever. *Where will you be, dear reader?* Remember your sojourn on earth is short, and eternity is for ever and ever.

TALKS ABOUT PRESENT-DAY NEEDS.—2.

REVIVING.

I AM convinced that all God's dear people who are in any measure concerned about the condition of things in these dark days, agree that there is a great need for God's *reviving*. Man may try to work up a revival, but it will not last. What is needed is a *revival from God*. Whenever God, in His love and mercy *revives* even an individual, it is seen in that one being more devoted unto the Lord, and separate from the world, and from things that grieve God. There is also more love for the Holy Scriptures, and reverence for them (Psalm cxix. 120, 161), and there is a deep longing to please God in the little things of daily life, and a desire to meet with fellow saved ones to hear more of the Word, and to worship the Lord. The prayer meetings are attended, and many other things show clearly God's gracious inworking. While the work of *reviving* is God's, there is nevertheless a preparation for such a manifestation of God's work, though even the preparation is, indirectly at least, through as well as from Him. If God *revives one* and it is so seen, how much more manifest will be a *reviving* of a number of saved ones! When man attempts to work up a *revival*, there is not a deep love for the Holy Scriptures, as in the days of Ezra and Nehemiah (Ezra ix. 8, 9). The prayers then were a proof of *God's* gracious inworking. We read that Ezra was ashamed to look to *God* because of the wandering from *God* (Ezra ix. 6). How different are many "prayers" in these days when sin is not abhorred. Then in Nehemiah viii. we see that the Scriptures were very definitely sought and read not merely for a few moments but for a fourth part of the day, and another fourth part they confessed and worshipped the Lord (Neh. ix. 3). In Nehemiah viii. we are told that whole families came together. The children as well as the older people attended the reading of God's Law (verses 1-3). The whole chapter could be read more than once with much profit, by those who long for a *reviving from God*. We have also the record of how those who were concerned determined to put away things which were wrong, so that God might be worshipped. Thus we see that when the Scriptures have their right place, other things are put in order by God's grace. It is the same in the later Scriptures. When Paul the apostle was preaching at Ephesus, we read that many believed, and as a result of God's wonderful inworking they brought out their wrong books and burnt them (Acts xix. 18, 19). What clearing and giving up there would be now if there should be, in God's mercy, a *reviving from Himself*. To this end let many of His dear people seek to meditate in His Word, and to pray and labour on. The

days are dark, but God is Almighty, and He is working. Let us be watchful, and wait continually upon our God. He will, in His own good time, give us "a little reviving" even as of old (Ezra ix. 8, 9). We need more sorrow for sin and confession — more humility. The humble and contrite ones God will in mercy *revive* (Isa. lvii. 15). The psalmist said in His prayer to God, "Thou wilt *revive me*" (Psalm cxxxviii. 7). May we have such God-given faith. Then we have the prayer in Psalm lxxxv. 6 "Wilt Thou not *revive us* again, that Thy people may rejoice in Thee?" There is a lack of true rejoicing in the Lord in these sad times. May we seek for grace to humble ourselves before God. May there be no attempt to work up a *revival*, but a mourning over the sin and ruin, and a seeking to hide the Holy Scriptures in our heart. When God's Word has its rightful place, God will, in mercy, *revive* His people. May we earnestly (James v. 16) and humbly pray, as did God's servant of old "O Lord, *revive Thy work* in the midst of the years . . . In wrath remember mercy" (Hab. iii. 2). May we ask the Lord to search us, and may we search our own hearts, and willingly give up that which hinders, as far as it can, God's manifest working in these last days.

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

Reading the Word to profit must be linked with godly obedience. Love for the Lord is very real. Devotion is not a mere form. Ceremonies and duties without delight in Him are poor things. Oh that His dear people may enjoy Himself and His Truth, even in isolation and amid spiritual problems. We shall be thankful to hear from any so situated.

2 Sam. vii. 25-29. And now—Faith is definite: God's gracious quickness, Dan. ix. 21, 23. Establish the Word: God is so truthful, Psalm cxix. 49, cxxxviii. 2: may we trust more: faith does not plead because of doubting, but because of believing. "Let Thy Name be magnified": "Hallowed be Thy Name": "Father, glorify Thy Name": the object in prayer. "Thy servant David" comes second: so in the "disciples' prayer" daily bread for them is second: the Lord looked after the priests' food as they honoured Him: Hophni and Phinehas put self *first* (1 Sam. ii. 15), see result in 1 Sam. ii. 36. 27, Marg.: by nature our ears are closed and covered: here we have an uncovering, cf. "revelation" in Eph. iii. God's promise provides language for prayer, Rev. xxii. 20. Prayer found in the *heart*, as we meditate in the *Word*. "Found." "And now." "That God." "Thy Words be true," Psalm cxix. 160: how important to rest more on such verity: what a privilege to possess Scripture. "Now." (a) Continue, (b) for ever (c) before Thee. "For Thou"—"Thou" emphatic. "Thy." "Again." "For ever": what love.

2 Pet. ii. 4-7. God "*spared not*" twice: what wondrous love in Rom. viii. 32: where *also* the word "delivered." *Angels* not excused. Casting down to "Tartarus," a special part of hell, it would seem. How wondrous is God's real wrath. "Being kept *into* judgment": no escape: judgment not yet, 1 Cor. vi. 3. 5, *Old world*—hence "*went and preached*," in 1 Pet. iii. 12, to those who were spirits in prison when Peter wrote. "Upon." "A *world* of irreverent ones." "An ensample," yet men do not repent: how hard is the human heart. 7, "And"—grace abounds. Vexed: he was weighted *down* with evil, yet stayed in it: so is it with many in Christendom, etc., to-day. *Day by day* Lot mourned, he tried to reform, sitting in the *gate*, he was personally pure, yet . . . "Godly," "reverent." "To keep the unjust *being* punished": i.e., *now*: consciously, as the great one of Luke xvi., and see Matt. xxv. 46.

2 Sam. xii. 16-23. David suddenly left, to realize the bitterness of sin, see Psalm xxxii. Prayer and fasting. 17, *Manifest grief*: there needed to be a humbling, 1 Tim. v. 20. "Neither

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—February, 1912.

Day	2 Samuel	2 Peter	Learning	Weekly Questions
1	vii. 1-11	i. 13-16	Psalm 133. 1	
2	vii. 12-17	i. 17-21	" 2	
3	vii. 18-24	ii. 1-3	" 3	
4	vii. 25-29	ii. 4-9	Ezek. 37. 20	Give the history of Balaam.
5	viii. 1-18	ii. 10-14	" 21	
6	ix. 1-13	ii. 15-19	" 22	
7	x. 1-19	ii. 20-22	" 23	
8	xi. 1-13	iii. 1-4	" 24	
9	xi. 14-27	iii. 5-8	" 25	
10	xii. 1-14	iii. 9-12	" 26	
11	xii. 15-23	iii. 13-18	" 27	God is Light—explain this.
12	xii. 24-31	1 John i. 1-4	" 28	
13	xiii. 1-14	i. 5-7	Ezek. 38. 23	
14	xiii. 15-29	i. 8-10	1 John 1. 1	
15	xiii. 30-xiv. 3	ii. 1-4	" 2	
16	xiv. 4-20	ii. 5-8	" 3	
17	xiv. 21-33	ii. 9-14	" 4	
18	xv. 1-12	ii. 15-18	Ex. 19. 1	Show Absalom is a type of Antichrist.
19	xv. 13-23	ii. 19-23	" 2	
20	xv. 24-31	ii. 24-29	" 3	
21	xv. 32-xvi. 4	iii. 1-5	" 4	
22	xvi. 5-19	iii. 6-10	" 5	
23	xvi. 20-xvii. 14	iii. 11-15	" 6	
24	xvii. 15-29	iii. 16-20	" 7	
25	xviii. 1-17	iii. 21-24	" 8	God is Love—what does this mean?
26	xviii. 18-33	iv. 1-6	" 9	
27	xix. 1-15	iv. 7-10	" 10, 11	
28	xix. 16-30	iv. 11-16	" 12	
29	xix. 31-43	iv. 17-21	" 18	

did he eat bread *with them*: sorrow must be costly: *fellowship* is a real joy. 18, "Seventh day": God gives a season of waiting to deepen right hatred of evil. 19, "David" repeated: the "beloved" one brought, through this trial, to holy shame. 20, Worshipped: God hates a complaining spirit: confession of sin leads to worship. 22, What solemn teaching as to our urgency for *souls* while God still spares them: but after death there is no change. 23, The quiet logic of a humbled and forgiven heart.

2 Pet. iii. 13-18. "But": a glorious hope. *His promise*. "New." Heaven and earth. "In which"—now hell is in the earth. "Dwelleth"—what a wondrous fixity. "Wherefore," the inference of love. Do we really look for such things, with godly intensity? "Be diligent," zealous—otherwise we shall fail: we can never rightly allow a little sleep. Plural—fellowship. "Without spot," see 1 Pet. i. 19, contrast 2 Pet. ii. 13. Long suffering is salvation, *i.e.*, God waits, that all His redeemed may *repent*: we must never say "My Lord delayeth His coming": He will come to a *revived* people. Paul likewise then did not preach an *immediate* rapture, though we are ever to live in the *light* of that Day, in the light of the Lord. Reading and yet wrestling: may we rest on Scripture! "Therefore." "Guard yourselves." Falling out of steadfastness possible. The only preventative—growth, *cf.* 14. Grace, knowledge. A personal Saviour and Lord. "One." Glory to Him the climax.

2 Sam. xv. 1-12. "Absalom"—"father of peace" making war. Everything "prepared": no haphazard sin: so with Antichrist. 3, Flattery. 4, Self-exaltation. So to-day, those who attack God's judgments pose as the deliverers of humanity. 5, Familiarity and socialism entirely against Scripture. "All." "The hearts." Satan works in the heart. 7, Sin dressing up as godliness, *cf.* 1 Sam. xxiii. 21. So with Antichrist. 9, David unsuspecting. "Peace," same root as "Absalom." "Hebron" means "fellowship": there is an evil fellowship *to-day* also. "All." The trumpet: contrast God's trumpet on Sinai in Ex. xix., and in "that Day," also 1 Kings i. 29: will not Antichrist counterfeit everything? 11, Simply "called," and unknowing: let us beware of helping evil in our "simplicity." David's counsellor, used to sacrifices, yet as the high priests of Christ's day, rebellious. Evil will *increase* until the Lord returns.

1 John ii. 15-18. 15, An exhortation to all classes in Christ: none too young, none too old: how solemn. To be characterized by love of the world proves lack of salvation: shall we not keep far from this precipice? "All." "The *desire*." Flesh, eyes, life: Satan works by that which is

physical, as in Eden. 17, How foolish to seek what passes away, and to forget 2 Cor. iv. 18. "He that doeth the will of God": the contrast with loving the world: Christ illustrated this, Heb. vii. 26, x. 7. "Little children," affectionate concern. "There is a last hour, even according as ye heard, because Antichrist is coming, and now, etc"—This translation is not only possible but striking: oh that we may ever be awake. Antichrists show us Antichrist is near, and every hour anticipates the *last*.

2 Sam. xviii. 1-17. 1, Thousands still followed the rejected king. Godly *order*. 2, Jewish and Gentile captains: suggestive of fellowship "in Christ." 3, Love felt and expressive, see Song of Songs v. 10. 4, Loving fellowship. 5, Concern for Absalom, though Absalom was so ungrateful. "All," twice. 7, Sin brings *death*, even among Israel: David *lost* through the rebellion which was linked, *via* Amnon's sin, with his own. 9, Absalom's beauty: Antichrist the glory of men. Beauty often leads to a snare. 12, Love obeys, though it seems to lose. 14, That heart which had stolen the hearts of the men of Israel. 16, No indiscriminate slaughter. 17, Man's hero laid low: the stones were to show what he deserved as the rebellious son, Deut. xxi. 21:—and also pictured the *weight* of wrath, John iii. 36.

1 John iii. 21-24. "If our heart knows (anything) against us": do not excuse sin, or have we a good *conscience*?" Scripture lays a great stress on this, note Psalm lxxvi. 18: see "*conscience*" in Concordance. God knows more against us than we think! 21, What an encouraging contrast. Would we have *boldness* in prayer?—Here is the path: we often stand in the way of our own privileges. "We have." "Toward," same word as "with" in John i. 1, 2. 22, "And." We keep on asking, and keep on receiving: a life of fellowship. His commandments are the things pleasing in *His* sight: not man's idea, beloved friends. 23, Christ, His people: Note order. "As." "His commandments." "Him." "Hereby we know": not otherwise. The Spirit, the spirit.

The daily learning is a real privilege.

Correspondence from any exercised ones ever welcome.
Percy W. Heward, 61, Upton Lane, Forest Gate, E.

DEEPER BIBLE STUDY.

Are there not some children of God who feel that they have more activity than service, and that some time might be wisely spent in *deeper and prayerful Bible Study*? Such we long, by grace, to help, and would ask their thoughtful consideration of Page 11. Moreover, we shall be pleased to send copies of *Syllabus of Evening Bible Courses*, and to answer any questions as to the methods laid on our heart. A belief in inspiration surely suggests concern as to these things. God did not give His Word in vain.

THOUGHTS FROM THE WORD OF GOD

A MONTHLY HERALD OF THE TRUE MESSAGE.

Thy Word is Truth
JOHN 17:17

Vol. xii. No. 3.
Mar., 1912. 1d.

A Monthly of loving witness in the Lord's Name, that He may be exalted—witness both to His people and to those who know Him not—witness concerning Himself and concerning the exceeding sinfulness of sin—witness (it is hoped, humbly and gratefully) to YOU, my friend, if you love His Name.

EDITED BY
PERCY W. HEWARD.

“Redeemed . . . with the precious BLOOD of Christ, as of a lamb without blemish and without spot.” 1 Pet. 1. 19. “The BLOOD shall be to you for a token upon the houses where ye are; and when I see the BLOOD I will pass over you, and the plague shall not be upon you to destroy, when I smite the land of Egypt.” Ex. xii. 13.

“It is the BLOOD that maketh an atonement.” Lev. xvii. 11.

1d. post free. 3/- 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. All arrangements, “If the Lord Will,” 61, Upton Lane, Forest Gate, London, E. The Lord's Day, 11, 6.30; Mon: 8; Thurs: 8; Sat: 7; 43a, The Broadway, Waltham Green, S.W. The Lord's Day, 11, 6.50; Thurs: 8; 38, Campbell Road, Bow. The Lord's Day, 6.30; Wednesday, 8.30. Also “Rosemond,” Sedge Burn Road, Jarrow-on-Tyne. The Lord's Day, 6.30. Correspondence welcome.

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“And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it, for this is My BLOOD, of the new covenant, which is shed for many for the remission of sins.” Matt. xxvi. 27, 28.

“God set forth a Propitiation, through faith, in His BLOOD.” Rom. iii. 25.

“Being now justified by His BLOOD.” Rom. v. 9.

A WORD OF INTRODUCTION.

“BLESSED be God” was, it would seem, again and again the utterance of God's servant Paul. We connect the words “Hallowed be Thy Name.” In both expressions there is the thought of the majesty and exaltation of the Lord. A lack of this is at the root of Bible neglect, and of unholy indifference to-day. We want more and more a sense of the glory of Him Who has deigned to save undeserving lost ones. We need to be saved from taking grace as a matter of course, if we are among the called of Jesus Christ. That our Heavenly Father may use this issue, and this magazine always, to set forth His honour and man's nothingness is our desire. Yes, man's nothingness or worse than nothingness, though we would not forget man's accountability and the wondrous responsibility of the redeemed.

Bible Courses—If the Lord will—at Bible Study Centres, 61, Upton Lane, Forest Gate.
Thurs., 8—BIBLE DOCTRINE. Sat., 8—LEVITICAL TYPES.

“JUSTIFIED FREELY”—Rom. iii. 24.

Wondrous words to ruined sinners—

“Freely justified by grace.”

Grace is free, we are not winners
Of our God-appointed place.

Saved from endless condemnation,
Endless life we have received:—

What a marvellous salvation,
’Tis by grace we have believed.

Every thought of pride is fearful
When we view God's wondrous love,
All of “self” must make us tearful,
Joy is linked with things above.

Yet, by grace, we find a gladness
In the work of grace within:
But we know a mingled sadness,
Through some falling short and sin.

Yet while we, our failures hating,
Seek by grace to grow in grace,
We, though weak, are meditating
Our assured and heavenly place.

Since ’tis free, our great salvation—

“Freely justified” are we—

Low we bow in adoration,
Drawn, by grace, to holy be.

WORDS OF ENCOURAGEMENT.

Thanksgiving. "Oh give thanks unto the Lord," said one of old, and the Lord inspired him to say this, for the Lord is not as man: He exalts Himself, and rightly so, in His wondrous Word.

We need more thanksgiving, if we are born again. We have no cause to *murmur*, no right to murmur. Wondrous love has abounded to us in Christ Jesus. When we were dead in sins, we were quickened with Christ: and there is in Him a fullness out of which we have received, and from which we can ever receive more. "In nothing be anxious, but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God" (Phil. iv. 6) is God's command. Gratitude is, therefore, at once a privilege and a precept, spiritually natural and spiritually encouraged. "Praise is comely for the upright," and anything else is disgraceful. When Israel murmured they were caused to wander in the wilderness, and still the principle of that Word of God is true—"The rebellious dwell in a dry land." We need to meditate more of the preciousness of Christ, and we shall appraise our light affliction aright. The only thing to cause dissatisfaction is SELF. It is well to be disappointed as to *that*, but to be sufficiently disappointed to *mortify* the deeds of the body, that our Lord may be exalted in a life of loving obedience henceforth.

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

PARADOXES.

DEAR FELLOW SAVED ONES,

As believers, we have a strange yet blessed life. The world cannot understand us (1 Cor. ii. 15). How true, in our experience, is the Divine message "The world knoweth us not, because it knew Him not" (1 John iii. 1). But if we rejoice in Christ, and realize the watchful care of our Triune God on behalf of us unworthy ones, we can quietly, though sorrowfully, receive the world's contempt, and seek, by grace, to imitate Him the One Who was despised and rejected of men.

It will be to the Lord's glory, I believe, to consider before Him some of the paradoxes that mark our heavenly life. The word signifies "Things contrary to opinion." It is a mercy we have been brought to our wit's end, and to see that we have no right to our own opinion, and that human reasoning is one of the most striking evidences of the fall when it deals with the things of God. "Contrary to opinion"—ah, in one sense

everything that concerns salvation is a paradox. Who would have conceived that wondrous plan of our gracious God which embraces us in an eternal embrace, whereby the Son of God in love took the criminal's place, and bare the sin of many. Well may our hearts say "Herein is love"—beyond understanding, even as beyond parallel—and to the praise of the glory of His grace, for boasting is quite shut out,

When at first any are brought, in mercy, to know themselves lost, they *feel dead*. There is a striking paradox in this. A dead man does not *feel* his deadness. It is only when there is the beginning of life that this is possible. In the flesh dwelleth no good thing. Somewhat similar was Jonah's position when he said "I am cast out of Thy sight; yet will I look again toward Thy holy temple." When the prodigal came to disown his sonship he said "Father." There is a real contrast with human logic in these things. Who can fathom the deep experiences when God takes a lost one in hand to save with an everlasting salvation? Ah, we do not want merely to investigate the science of salvation, as if it were human philosophy: let our hearts break forth into singing unto Him by Whom and in Whom we are now accepted. "Oh give thanks unto the Lord; for He is good; for His mercy endureth for ever."

After we are brought to know, to some extent, what it is to be "in Christ Jesus," we have many paradoxes. When we enjoy the communion of God, and mount up with wings as eagles, we are low down at our Lord's feet. Isa. vi. illustrates this, and when Abraham walked with God, he felt himself "dust and ashes." Accordingly, when we are sinning least, we may feel sin the most: not that we argue from this that our failures prove our godliness. By no means. When we are most in communion with the Lord, we are more sensitive of sin, not more sinning. A grain in my eye troubles me more than dust on my hand: there is more feeling. Oh to be entire contrasts with those of whom Scripture says that they are past feeling (Eph. iv. 19). When Paul the apostle grew in grace he beheld a law in his members, bringing him into subjection, and he viewed the beginnings of sin as full of iniquity, and cried from the heart "O wretched man that I am." Few have ever reached this part of Romans vii., though they may profess to have stepped out of it.

In like manner is it with *tribulation*. The threshing instrument is painful, and crushes down. Yet, in another sense, it lifts up. Accordingly, we find that the Lord "*calleth us alongside* on all our tribulations" (2 Cor. i. 4), and Heb. xii. 1-3 shows us that our precious Saviour looked down on the shame, as it were, while He remained under a cross, and that we should run, with remaining under, the race set before us! Herein is a

paradox, but a real enjoyment to those who would please Him. His *strength* is "made perfect in weakness" (2 Cor. xii. 9). 2 Cor. vi. 8-10 is full of similar expressions. Our rejoicing is with trembling (Psalm ii. 11) and while the love that He gives casts out the fear which hath torment. There is no contradiction in working out salvation with fear and trembling: and we do this the more as we know we can do nothing. It need hardly be added that there is an apparent paradox in the *hatred* of those who are characterized by *love*—"Ye that love the Lord, hate evil" (Ps. xcvi. 10).

In connexion with the Coming Again of Christ there is an attitude which is contrary to human thinking. "Looking for that Blessed Hope" we are to live in the light of that Day. "Ah," it has been said, "any knowledge of *intervening* events must involve a looking for Antichrist." It would do so, if faith were *natural*. But God has not called for a natural expectancy, and such knowledge did not hinder Peter in the Divinely appointed path (John xxi. 18, 19). Faith looks beyond valleys to the mountains, even as it was with those who awaited the "first" Coming of the Lord Jesus. Thus it is possible for us to accept Matt. xxiv. 29 in its simple and evident application to a heavenly people, and yet to love the Lord's appearing, and to be as men that wait for their Lord, not knowing the day nor the hour. Any argument otherwise would make it impossible for those who are alive when Antichrist begins his work to live expectantly, but we see they will do so.

There is also an apparent paradox in the preaching of the gospel. While we do not trust to our words, while we realize the Spirit of God quickens His elect, we would preach the gospel to every creature, *even* as we are commanded, knowing that God works thereby unto His own glory. Faith in Him and distrust of self—these blessings we need more, and oh that our lives may thus have deeper understanding of the truth, through the inworking of the Holy Spirit.

Yours by the grace of God,
PERCY W. HEWARD.

GREEK TESTAMENT CLASSES.

By the *grace* of God, we are privileged to help some of His people in the study of Greek. The object is His glory: His Word is, indeed, surpassingly precious. Christian men in *any* part of London might enquire. Corresponding classes, and individuals in the country, can also be aided prayerfully. No fees: only free-will offerings of those who love the Lord welcomed. The days are dark: the Truth needs more emphasis.

Do you STUDY GOD'S WORD?

This question sounds strange, when addressed to those who bear the name of Christ, and who sing and speak of the value of the Scriptures. But is it unnecessary? The strain of daily toil, and of apparent Christian work, is often Satan's opportunity. *Food is neglected*, and gray hairs increase unknown (Hosea vi. 9). A true reviving must emphasize the Word of God. *Then His Kingdom will be sought first* (Matt. vi. 33), and there will be a holy dread of all that may "choke the Word" (Matt. xiii. 22). Oh how solemn is that Divine expression! And, dear reader, does it in any way refer to you? If, in mercy, any desire Bible help, they may be thankful to be urged to write *soon* for Syllabus, etc., of Bible Study Courses at the Bible Study Centres—61, Upton Lane, Forest Gate; 38, Campbell Road, Bow; 48a, The Broadway, Walham Green. All arrangements, "If the Lord will." The work belongs to the Lord, and therefore His people's concerns and spiritual needs are gladly considered as He enables.
Percy W. Heward, 61, Upton Lane, E.



US.

- "God *loved us* when we were sinners" (Rom. v. 6-8. 1. Thess. v. 10).
- "God *chose us* in His Son before the foundation of the world" (Eph. i. 4).
- "God has, in His mercy, *quickened us*" (Eph. ii. 1, 4. 5).
- "God has, in love, *blessed us* with all spiritual blessings in Christ" (Eph. i. 3, Rom. viii. 32).
- "God has *given to us* exceeding great and precious promises" (2 Peter i. 4, 2 Cor. i. 20).
- "God has *delivered us*" (1 Thess. i. 10). "He doth *deliver us*" (Psa. xxxiv. 19, Dan. iii. 17). "He will yet *deliver us*" (1 Cor. v. 56-57).

We can say therefore—

- "If God be for us, who can be against us?" (Rom. viii. 31).
- "Who shall *separate us* from the love of Christ?" Rom. viii. 35-39.

Wherefore *let us*, being saved by grace, *fear* lest we fail through unbelief. "*Let us labour.*" "*Let us hold fast.*" "*Let us come boldly* unto the Throne of Grace" (Heb. iv. 1, 11, 14, 16).



What we want, in God's mercy, many of the boys and girls to be, who come to the

BIBLE SCHOOL.

- Born again** (John iii. 5-8, 1 John iii. 9).
- Inheritors** (Eph. i. 11, 1 Peter i. 4, 5).
- Blessed** (Psa. xxxii. 1, 2, Eph. i. 3).
- Learners** (Matt. xi. 29, Rom. xv. 4, 1 Tim. v. 4).
- Examples** (1 Tim. iv. 12, Tit. ii. 7, 1 Thess. i. 7).
- Separated** (2 Cor. vi. 17, Psa. iv. 3, Heb. vii. 26).
- Changed** (2 Cor. iii. 18, 1 Cor. xv. 51, Phil. iii. 21).
- Humble** (Isa. lvii. 15, Luke xviii. 13, James iv. 6).
- Obedient** (1 Peter i. 14, Isa. i. 19, 1 Sam. xv. 22).
- Overcomers** (1 John v. 4, 5, Rev. xxi. 7).
- Lights** in this dark world of sin, by God's gracious inworking (Phil. ii. 15, Matt. v. 16).

THE CHILDREN'S COLUMNS.

ONE.

I WANT to have a little talk, dear boys and girls, about some of the passages of Scripture where the word *one* occurs. I cannot at one time take all, but we will look at some of them. Rom. v. 12 tells us about the fall of Adam. "As by *one man* sin entered into the world, and *death by sin*;" and (so the verse goes on) "so *death* passed upon *all*, for that *all* have sinned" (see Rom. iii. 23, vi. 23). Yes, we have *all* done again and again what Adam and Eve did, disobeyed God, and loved our own way. This should make even young people sad, but it does not, till God in His grace begins to work in those whom He is going to save. Oh how wonderful is God's love, and so if Rom. v. tells of death and sorrow brought into this world through sin, it also tells of the *One* who was both God and Man, Who gave His life a Ransom for many, Rom. v. 19. "So by the *obedience* of *One* shall many be made righteous." Phil. ii. 8. shows how Christ was *obedient unto death*, even the death of the cross." There is only *one way* whereby sinners must be saved, that is, through the shed blood of Christ (Acts iv. 12). And all who are thus blest are *one family* (Eph. iii. 15). To begin with, all belong to Satan's family through sin. But those who are born again, whether Jews or Gentiles, young or old, belong to God's family, and they will *all* be gathered together in the future (John xi. 52, 1 Thess. iv. 16-17). How those who belong to God's family should hate sin, and seek to please Him day by day. Then we read in Psa. lxxxvi. 2 that God's servant David said that he was *one whom God favoured* (See marg.) Those who are thus privileged can draw near to God (Psa. lxxv. 4). When the Lord Jesus was on earth, there were *little ones* who believed in Him, and we see His interest as to *His* little ones in Matt. xviii. 1-10, where He warns people not to cause to stumble *one* of the little ones that believe in Him. In Luke xv. 7 we read that "there is *joy in heaven* over *one* sinner that repenteth." I do hope many who read this message may, in God's grace, bring joy to be in heaven, through their being saved from sin. We see God's care of those who would rather die than sin against Him in Dan. iii. 25. These three had been put into the fiery furnace because they would not worship the image which Nebuchadnezzar had set up. When the king looked, he saw four, *One* like unto the Son of God. How wonderfully God cares for His saved people.

Now we come to a verse which tells us about the harm that sinners do, Eccl. ix. 18, "*One sinner destroyeth much good.*" How solemn this is. We have seen even in a meeting, how much harm one naughty boy or girl can bring about.

But when any, even younger ones are saved, they should seek to help, and not to hinder God's work.

Then, as to the future blessings for Israel, we find the word *one*, we are told that the day is coming when they will be sorry for their sins, and God will forgive them, through the death of Christ, whom they now despise, and so do the Gentiles. God is so merciful, and He will save those brought to see they are sinners, whether Jews or Gentiles. When Israel as a nation, know this, Rom. xi. 26 will come true, and "they will be *One Nation*, they will have *One King* and *One Shepherd*" (Ezek. xxxvii. 22, 24). God will, in His own time, bring all that He has written to pass, for "*one jot or one tittle* shall in no wise pass from the law, till all be fulfilled" (Matt. v. 18). This causes those who are saved to rejoice, but unsaved ones have need to be sad, for God will punish sinners and do as He hath said. I do hope that this little talk will be used of God to cause many of my dear young friends to learn their need of God's wonderful and eternal salvation, through the shed blood of His beloved Son.

One man in Eden fell, through sin,
Ane death and suffering entered in.
But *One Who was both God and Man*,
Came down to earth, in God's own plan.

And He, to save from sin and death,
Died on the cross, the Scriptures saith:
By *one* came death, and *sinful strife*,
By *One* came *peace*, and *endless life*.

One way alone whereby the lost
Can now be saved! Christ's blood the cost.
One family redeemed, forgiven,
Are sons of God and heirs of heaven.

One sinner saved, by grace made nigh,
Will cause much joy to be on high,
Then if by grace the life is right,
God will in such an *one* delight.

One favoured by the Lord, while here
May, in His grace, to Him draw near;
One little child, whom grace enrolled,
Is safely kept, within God's fold.

One like unto the Son of God
The fiery furnace also trod;
For God His faithful ones will keep,
As they His kingdom love, and seek.

One sinner can much good destroy,
Cause saved ones grief, and oft annoy;
But sinners saved should seek to be
From envy, lying, hatred—free.

One flock, *One Shepherd* in "that day,"—
For God will work His Sovereign way;
Them faithful ones as stars will shine,
According to God's Will Divine.

One Nation Israel will be then,
And sought by many sons of men:
One King will reign in Christ the Lord,
Who will by Israel be adored.

One jot or tittle shall not fail
From God's own Law, which men assail,
Each tiny word shall be fulfilled,
As God Himself hath planned and willed.

THOUGHTS FOR YOUNG AND OLDER BELIEVERS ALIKE.

FEEDING ON GOD'S WORD.

SALVATION is of the Lord, and leads to obedience. Love to Him will surely not be hidden. The more intense our devotion is the more faithful shall we be. Part of obedience, and a help to obedience, we shall find to be the *right* study of the Word of God.

The believer is in the *Lord's* family, and the family was the primitive *school* (Deut. vi. 7), and should be, as to spiritual things at least, even now. He does not merely learn lessons, and not only from a wondrous *Person* (Matt. xi. 29)—he learns that glorious Saviour Himself (Eph. iv. 20). Mental effort is quite insufficient for this. There must be a *healthy spirituality*, the growth of a Divinely given life, and then there will be encouraging progress.

The Word of God cannot be treated as an *ordinary* book. It is so different, because of its inspiration. In *one* sense, believers need to be urged to treat it thus, for the present-day tendency is, as it were, to build it a sepulchre, while seeking to kill its teaching, *i.e.*, to emphasize its greatness only to make it mean something distinct from that which it plainly says. But, in *other* usages of the expression, we need to beware of regarding the Bible as "common." Like its Author, it is beyond man, and altogether glorious.

Moreover, we cannot profit by a bare reading of Scripture. If we are the Lord's own we must find in it our food, as definitely as our body partakes of daily bread. The Word of God emphasizes this figure, which is more than a figure. We remember how the psalmist spoke of God's utterances as being sweeter than honey and the honeycomb (Ps. cxix. 10). We recollect that Joreemiah said "Thy words were found, 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" (Jer. xv. 16). Ezekiel, moreover, was instructed to eat the roll of the book (Ezek. iii. 1, 2), an act suggestive of receiving with the heart (Ezek. iii. 10), which is stressed beyond hearing with the ears. A similar responsibility was laid on John the apostle (Rev. x. 9). All God's dear people are urged as new-born babes to desire the sincere milk of the *Word*, that they may grow thereby, if they have tasted that the *Lord* is gracious—for Himself and His Word cannot be separated (1 Pet. ii. 2, 3). The thought is, plainly, that the Word must become part of ourselves, that we must receive with meekness what He engrafts (James i. 21), manifesting our reception by a godly *life of obedience*.

The same teaching is before us in 1 Cor. iii. and Heb. vi. where we have the milk and the strong meat of God's Word. In the parable of the leaven, sound doctrine is likened to *fine meal*, which the woman of Christendom corrupts. And in this connexion, we should not forget Deut. viii. 3 with Matt. iv. 4. Bread is but a type of that which feeds us, from the mouth of God, and for this as well we ask in the disciples' prayer (Luke xi. 3). Earthly bread perishes, and the heavenly remains, even as the *true* riches are not those which we see. Material things are comparatively shadows: we look not at the things which are seen.

This encouragement to godly enjoyment of the Scriptures underlies such a passage as 1 Tim. iv. 6. There, in a context dealing with food, we read of being "*nourished* up in the words of faith," and the Lord Jesus, the Living Word, spoke of Himself as the "Bread of Life," and a parallel suggestiveness is found in His wondrous giving of the *water* of life. May it be ours, by grace, to *feed* on the Word of God at all times.



"ALL FLESH IS GRASS."

- "*All flesh is grass*,"—the goodness of man
Will quickly pass, before God's righteous fan,
"Man," at his best, before the Lord on high
Is vanity, his end is surely nigh.
- "*All flesh is grass*,"—which soon will pass away,
For all on earth will crumble and decay,
God's Word alone shall stand—it will prevail,
But mortal man, though lifted up, must fail.
- "*All flesh is grass*,"—man's sojourn here on earth
Is not for long:—what are earth's treasures worth?
Yet men, deceived, of this world's pleasures drink,
While standing on eternity's dark brink.
- "*All flesh is grass*,"—men think that they are strong,
Their days are few, this life is not for long,
Yet mortal men go on in "their own way,"
Forgetting God, and His dread Judgment Day.
- "*All flesh is grass*,"—the longest life is short,
Earth's brightest things will fade and come to naught,
What is our life? A moment, 'tis so brief,
Then, if unsaved, an endless end of grief!
- "*All flesh is grass*,"—the prophet had to cry,
His message came from God the Lord on high;
But few gave heed, God's Word is still the same,
For mortal men make earth their only aim.
- "*All flesh is grass*,"—men's days are few, and yet
With this in view, the future they forget!
All after death is seldom in their thought—
What folly 'tis to spend one's strength for naught.
- "*All flesh is grass*,"—the Word of God is clear,
But men go on, with all God's Judgment near;
Forgetting Him, to Satan's lies they list,
And blindly run into the future's mist.
- "*All flesh is grass*,"—which quickly fades and dies,
Yet everyone will from the dead arise,
Some to heaven's bliss with Christ for aye to be,
But some to shame through all eternity.

TALKS ABOUT PRESENT-DAY NEEDS.—3.

BELIEVERS WHO ARE STRONG IN THE LORD.

AFTER the death of Moses, when Joshua was chosen of God to lead His people Israel into the land, he was commanded to "be strong" (Joshua i. 1-8). Surely verses 7 and 8 give us the key to strength. Joshua was told not to turn from God's Law, either to the right or left (see Prov. iv. 25-27). Then the Book of the Law was not to depart out of his mouth, but he was to meditate therein day and night; and, moreover, he was to observe to do according to all that was written therein. Then we are told that Joshua would be prosperous, and have good success. Not only was the command to be strong given to Joshua, but to many of God's servants in the earlier Scriptures. For when David was telling his son Solomon that God had chosen him to build the Temple he said "be strong and do" (1 Chron. xxviii. 20, see verse 7). Then what comforting words, as well as the command to be strong, were given to Asa, the king of Judah, in 2 Chron. xv. 7; and in Isa. xxxv. 4 Israel were told to be strong, for the Lord God would come with vengeance, and He would save them from their enemies. Also God's servant Daniel was commanded to be strong, and the added words "Yea, be strong," emphasize the precept. When God stirred up the spirit of Zerubbabel to rebuild the Temple, the command was given, and again emphasized by being repeated to Joshua the high priest, and to all the people of the land, as well as to Zerubbabel (Haggai ii. 4). Those who are faint-hearted cannot do much, they will rather hinder in the service of the Lord by causing others to be faint-hearted too (see Deut. xx. 8). We have the same command in the later Scriptures. God's servant Paul, at the close of his first Epistle to saints at Corinth, said "Watch ye, stand fast in the faith, quit you like men, be strong" (1 Cor. xvi. 13). Again, to Timothy he said "be strong" (2 Tim. ii. 1)—and is not the command still for saved ones in these dark days? But, alas, instead of saints being strong in the Lord, and steadfast, we find weakness, and a sad lack of steadfastness. Surely this should trouble us. God has given His Word which, if hid in the heart, will keep from sinning against Him (Ps. cxix. 11). The words are clear in 1 John ii. 14—"I have written unto you young men, because ye are strong." Then we are told why they were strong—"The Word of God abideth in you, and ye have overcome the wicked one" (1 John ii. 14). Where are such young men now? Notice Eph. vi. 10-18. It is the Word of God that gives strength—and obedience to it. There must be the keeping of the Scriptures, as well as reading, if we would be strong (Deut. ix. 8). Ezra ix. 10 is solemn: and have not we forsaken the Scriptures? Hence the general weakness, so manifest every-

where. The strong meat is neglected, and do we wonder there is so little steadfastness, and discerning of good and evil (Heb. vi. 12-14)? If saved ones would be like Abraham, the friend of God, who was strong in faith, there must be more meditating in the Scriptures. For if faith cometh by hearing, and hearing by the Word of God (Rom. x. 17), great faith will come through much spiritual reading, and obeying of the Scriptures (Rom. iv. 20). Those who are thus strong will be able to help others, even the weak ones (Rom. xv. 1). These strong ones will also be the humble ones and say, even as Paul the apostle, "When I am weak, then am I strong" (2 Cor. xii. 10). Those who seek to grow in grace will know the Lord's will more fully (1 Pet. iii. 18), and like the children of Issachar have understanding of the times, and know what ought to be done (1 Chron. xii. 32). A lack of knowledge of the truth of God is the great cause of weakness, and thus many are led into error. Oh that God may, in His mercy, humble His people, and raise up, in these sad times, believers who are strong because the Word of God abides in them. Thus they will bring Him glory, and be able to guide and encourage others aright.

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—March, 1912.

Day	2 Samuel	1 John	Learning	Weekly Questions
1	xx. 1-13	v. 1-4	Isa. 50. 2	
2	xx. 14-26	v. 5-8	" 3	
3	xxi. 1-14	v. 9-15	" 4	What is
4	xxi. 15-23	v. 16-21	" 5, 6	" Love is
5	xxii. 1-8	2 John 1-4	" 7	" Truth?"
6	xxii. 9-16	5-8	" 8	
7	xxii. 17-23	9-13	" 9	
8	xxii. 24-33	3 John 1-4	" 10	
9	xxii. 34-43	5-8	" 11	
10	xxii. 44-51	9-14	2 Sam. 23. 1	What is
11	xxiii. 1-7	Jude 1-4	" 2	Satan said
12	xxiii. 8-17	5-8	" 3	to seek?
13	xxiii. 18-29	9-15	" 4	
14	xxiv. 1-4	16-21	" 5	
15	xxiv. 5-14	22-25	" 6	
16	xxiv. 15-19	Rev. i. 1-6	" 7	
17	xxiv. 20-25	i. 7-11	Rev. 3. 1	How is
	1 Kings			Adonijah
18	i. 1-14	i. 12-18	" 2	a type of
19	i. 15-27	i. 17-20	" 3	Antichrist?
20	i. 28-40	ii. 1-7	" 4	
21	i. 41-53	ii. 8-11	" 5, 6	
22	ii. 1-11	ii. 12-17	" 7	
23	ii. 12-25	ii. 18-23	" 8	
24	ii. 26-35	ii. 24-29	" 9	Explain
25	ii. 36-46	iii. 1-6	" 10	" wisdom."
26	iii. 1-9	iii. 7-13	" 11	
27	iii. 10-15	iii. 14-23	" 12	
28	iii. 16-28	iv. 1-5	" 13	
29	iv. 1-21	iv. 6-11	Rev. 4. 11	
30	iv. 22-34	v. 1-6	Rev. 5. 5	
31	v. 1-12	v. 7-14	Rev. 5. 9, 10	

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

"The Lord liveth," and His isolated people rest in Him. He never makes a mistake when He leads to Patmos, but there is a danger lest we imagine a Patmos of our own. Isolation for the truth is a going forth to Him without the camp, and an outside position without Him is a poor counterfeit, and, more than this, is a dishonour to Him Whom we love, and Whose Name we bear. Correspondence from any who would know the way of God more perfectly, and please Him more unreservedly, ever welcome, and more than welcome in the ordinary use of the word.

2 Sam. xxi. 1-14. God remembers and punishes sin: how blessed is Jer. xxxi. 34. How one sin may effect others. Joshua ix. shows Gibeonites wrongly spared, but Israel were Divinely bound to the result of their own way. Saul's zeal, not according to knowledge (Rom. x. 2), is illustrated by those who would transgress Matt. xiii. 29 (the field is the world, not a local assembly). 3, Atonement, to remove a curse, by death. 5, They showed an evil attitude, so their irony in 6. 7, Mephibosheth a fit picture of a helpless sinner, saved because of love, saved from judgment. "The Lord's oath": there would have been wrath on David had he broken this: herein was Saul's sin (Joshua ix. 19, 20). 9, "Before the Lord." Barley first (Ex. ix. 31, 32), our spring, a long time till rain (1 Sam. xii. 16-18). 10, Love's energy and selflessness. 12, To show there was no personal malice. 14, Prayer on the basis of wrath satisfied: so in "that Day" for the land.

1 John v. 9-15. The witness of God that Jesus is the Christ, and see verse 11: yet men deny ("witness" four times). Believing *into*: a leaving and denial of self. "Has in himself": a conscious present, and a real continuance (Rom. viii. 16—the Spirit is the Witness: true knowledge is not "merely mental"). Not to believe God seems terrible, and it is: are we sufficiently sad over this? Not to believe the witness is not to believe God: to reject Scripture is alarmingly serious (Luke xvi. 31). Lit.: "He hath not believed *into* the witness": so our attitude to God and His Word must be similar: they are inseparable: the Word of God is *living*, He speaks therein. The wondrous gift is denied, in measure, by every trusting to works: hence self-righteousness makes God a liar. 12, Only two classes. The word "hath" implies a possession and a holding: how great the condescension making this possible. Hath not: plain and stern language. 13, Believers *should* "know" by the tests which this book contains, not by dreamy feelings. "Into the Name"—each "into" emphasizes the worthlessness of self. "Have,"

again. Not only must the "anything" be "according to His will," the man asking must be: moreover, "according to His will He heareth us." "We have" again. Petition S. What grace.

2 Sam. xxii. 44-51. My people, the heathen: a two-fold sovereignty, to be fulfilled in Christ. The strivings of Israel are illustrated in 2 Sam. ii. 8, iii. 1, xix. 9: but out of all God delivered: His purposes sometimes seem slow, but He is never late: so as to Christ. The Lord Jesus the Head, not only in Eph. i. 22, but in contrast with Antichrist (Ps. cx. 6, 7). "I know not": ignorance is not suggested, but absence of covenant relation and recognition, when we apply to Christ, see Isa. lv. 5, lxv. 1: this usage may give light on Mark xiii. 32. 45, To be manifested in that Day: the margin is very solemn: it accounts for Rev. xx. 7, 8. 46, We must not forget a temporary application to David, and thus this psalm is a manifestation of praiseful confidence. 47, "The Lord liveth": surely we should bless and exalt Him: inference from faith. "My." 48, "Peoples." "The violent man," first Saul, then Antichrist—a man of violences. "Therefore I will give thanks": we can never praise too much. "Thy." "His." "His Anointed": plainly an allusion to the Messiah. "For ever": we know of Christ's everlasting seed (Ps. xxii. 30): praise will never cease.

3 John 9-14. The called-out church, but Diotrephes: man instead of the Lord. "Loving pre-eminence": see Col. i. 18, consider John the Baptist (John iii. 30). "Us": fellowship with the brethren. Works, with words (Matt. xii. 36, 37). Casting out of the called-out church. "Do not imitate the bad" (1 Peter iii. 13). Living food shows a Divine truth: boasting is shut out. Only two classes. The truth—the Spirit is Truth: this servant of God was a commentary on the Word of God which *thus* bore witness to him. "We also": affection, and realization of responsibility. Writing and seeing both blessed, but conversation gives more opportunities. "The friends," word from same root as "loveth pre-eminence": contrast this loving of "one another," and see suggestion of godly narrowness in days of ruin (John xv. 14).

2 Sam. xxiv. 20-25. David found sin costly—in time, persons, everything. God's mercy in overruling to humble us, and teach others, must never be made an excuse for sin. The simple obedience of verse 19 led to the blessings of verses before us. 21, Mark David's intensity. An altar, the plague: wrath, and God's sword, can only be removed by a sacrifice (*cf.* 25), though God showed this was only a typical sacrifice by *actually* sheathing the sword first. 22, A thought of the awfulness of sin is before us in the prompt giving up of that which was more costly: there is no picking of cheaper wood. 23, Araunah may have been of the Jebusite kingly line, and is a type of

saved Gentiles. "Accept": the word implies pleasure: God never "barely accepts." "A price": we have been bought with a price. The different amount in Chron. deals with an extended purchase—"the place"—see 1 Chron. xxii. 1—thus the temple always reminded of sin, and of wrath satisfied. Prayer on a sacrificial basis. "Israel."

Rev. i. 7-11. This unveiling of *Jesus Christ* exalts *Him*: it does not only announce events. "Behold": oh that we may keep our eyes looking for Him. Every, they which pierced (Romans alluded to as well as Israel): all tribes of the land (Jewish people) Zech. xii. We are not told that all will wail: how solemn: some will gnash teeth. 8, The Lord exalted: do we think more of His greatness? 9, The contrasted "I." "Your brother," no boasting, although godly authority was held. "Because of the Word of God," oft leading to trials (Matt. xiii. 21, John xvii. 14, Rev. xx. 4). "I became"—a Divine change to cause readiness to hear and understand: though we are not prophets we need a deep Divine working: see Ezek. viii. 1-4: an immediate change of place, not of time, in both places. Trumpet—was there some distance for the Lord? One book—fellowship of assemblies: even when *such* rebukes were concerned.

1 Kings ii. 26-35. Jeremiah of Abiathar's city: herein a contrast: mercy. It is so sad that Abiathar should have failed after being with David in exile: we must never rely on past godliness, or the appearance of it. 27, How wondrously God works *long after*. Turned, sin is *self-choosing*. The horns of the altar did not protect from results of wilfulness (Num. xv. 30, 31, xxxv. 32). 31, Sin brings death. 32, Joab's envy: it is important to notice that even David seemed almost *afraid* of his nephew (Prov. xxix. 25). 33, Blood or peace: how strikingly we have peace by *the blood*! May we be more praiseful, if we are in mercy born again, and are we? "In the wilderness," fit picture of doom. 35, No empty place, nor in "that Day."

Rev. ii. 24-29. You—the rest: God has a remnant: a heart-searching setting aside of others. "As many as": an individual matter. The deep things of Satan, contrast 1 Cor. ii. 10. "Burden": the Word of the Lord is a precious but real "burden" (e.g. Mal. i. 1): to saved ones His commandments are not grievous (1 John v. 3): there may be the thought—"as they speak," i.e., they talk about the Lord casting burdens on His redeemed, or the words "as they speak" may refer back to boastful characterizing of sinful doctrines as "deep things,"—"mysteries." 25, The right thing, treated in the right way, with the right object. He that overcometh: a warfare, an

individual strain. "Unto the end" (Matt. xxiv. 13). "Authority" (Matt. xxviii. 19). 28, The heavenly part of the two-fold blessing. *Have* we ears to hear? The Spirit still "saith." Each word to each assembly was for all: all Scripture is profitable.

1 Kings v. 1-12. Gentile and Jew linked as to the Temple: as in 2 Sam. xxiv. 30-35: so "in Christ." 3, 1 Cor. xv. 24, 27. "Rest," "I purpose to build": may we have a spiritual parallel. "Unto the Name." "As." "He shall build"—assurance. "My Name." Lebanon—the white mountain, suggestive of exalted righteousness. 7, And yet we do not know that Hiram believed: how far a man may go! 9, Food for the building, so is it spiritually: our meat should be to do the Lord's work (John iv. 34). Wheat and oil—symbols of blessings: are we not *blest* in service? "Pure." "Year by year," continuance. 12, A greater gift. "As." Peace and a league: truly we have the covenant of the Lord's peace (Isa. liv. 10).

Rev. v. 7-14. Our beloved Lord distinct from all others. "The four living ones." "Fall down": how "time" is spent in worship in the glory: are we humble enough?—Surely our hearts say "No": then let us remember 1 John i. 9. Praise and prayer mingled with worship. Only "saints" can truly pray (viii. 3). "New": belonging to the new covenant. The persons—*out of* every kindred, not all: the manner—by Thy blood: the object—to God: well may we give thanks. Redemption suggests reigning: grace is never incomplete (Rom. v. 17). 11, How glorious is the throne of God, how numerous His angels: we are so poor and needy, yet the Lord thinketh on us!—Herein is love. 12, Heb. i. 6, margin. 13, A four-fold description from creation. 14, Wondrous harmony, and holy humility. There is no discord, there is no boasting in heaven.

Correspondence from any concerned ever welcome.

Particulars of Greek Testament Classes, and Syllabus of other Bible Courses, gladly forwarded. Any who desire to know the truth should not delay.

Are you, my friend, a child of God? All your religion is not enough. Your "Christian work" proves nothing. Are you in Christ Jesus? If not, you are lost, and your acquaintance with Scripture, and perhaps boasted "attendance on the means of grace," will only sink you to lower judgment. It is better to be broken now than in "that Day." Oh, be humbled, if you feel in any way lost: Christ died for ungodly ones, and they are ever welcome to Him.

"The grace of God that bringeth salvation hath appeared." "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the Propitiation for our sins."

THOUGHTS FROM THE WORD OF GOD

A MONTHLY HERALD OF THE TRUE MESSAGE.

"Thy Word is Truth" JOHN 17:17

Vol. xii. No. 4.
April, 1912. 1d.

A Monthly, seeking to give Scriptural emphasis on the "good and acceptable and perfect will of God," that He may be exalted, in the midst of a crooked and perverse generation—part of which we should all remain, were not God rich in mercy. Hence we would not preach of ourselves, but Christ Jesus the Lord.

EDITED BY
PERCY W. HEWARD.

"That which is born of the Spirit is spirit." John iii. 6. (No mere improvement.)

"The words that I speak unto you, they are spirit and they are life." John vi. 63. (How solemn is Scripture.)

"To be spiritually minded is life and peace." Rom. viii. 6.

"If a man be overtaken in a fault, ye which are spiritual restore such an one, in the

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spirit of meekness, considering thyself, lest thou also be tempted." Gal. vi. 1.

"As many as are imperfect by the Spirit of God, they are the sons of God." Rom. viii. 14.

"My Spirit remaineth among you, fear ye not." Hag. ii. 5. (A message to those concerned about the work of God, and graciously revived.)

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A WORD OF INTRODUCTION.

"Ye have not chosen Me, but I have chosen you."—(John xv. 16).

LOVED to love—grace is wondrous and free. Then what manner of persons ought saved ones to show themselves in the Holy Spirit! That God may be glorified in faithful lives is this messenger sent forth. Those who find it according to the Word are asked to circulate. Those who object to its emphasis on certain portions of truth, while rejoicing in other portions, are earnestly asked to ponder before the Lord. Those who think they are saved, and those who know not grace and care not for it, are affectionately warned. Correspondence concerning the Lord is ever welcome from those who would be disciple-like, and prayerfully united with others who want to live godly in Christ Jesus, amid men, and in a day of small things, looking for "that Blessed Hope."

How wondrous is the grace of God,
Made clear when Christ earth's pathway trod,
A changeless purpose to fulfil;—
Eternal love our hearts must thrill!

We did not seek salvation's bliss,
We did not even know of this,
Our hearts were turned against the Lord:—
His choice, not ours, we would record.

Beneath a doom for ever vast,
We all deserved that God should cast,
But He has chosen us to be
Trophies of grace eternally.

Before the world He planned it all,
And still He loved, despite the fall,
And still He loves His once-loved own,
Nor did Christ fruitlessly atone.

The choice was His—but now, made nigh,
Our faith and love to grace reply,
We only choose since He us chose,
Else we should still the Lord oppose.

All pride must therefore be shut out,
All praise shut in!—Nor can we doubt
That He Who loved, His grace will give,
That we with praise henceforth may live.

Bible Courses—If the Lord will—at Bible Study Centre, 61, Upton Lane, Forest Gate.

Thurs., 8—BIBLE DOCTRINE. Sat., 8—LEVITICAL TYPES.

WORDS OF ENCOURAGEMENT.

It is a precious thing to be **"Ye shall Know the Truth."** *certain.* But the nature of the knowledge is *likewise* important. Scripture was

written that we might "Know the *certainty* of the words of *truth*," as Prov. xxii. 21 shows. Here is the right matter with the right manner. But John viii. makes clear that spasmodic study will not suffice. If we would know the truth, there must be *continuance*, and this must be *in the Word*. God honours holy energy and never approves laziness. Is there not a need for deep, spiritual acquaintance with the Word? Is there not a need for more careful diligence? Are we content to be ignorant of the truth, as to go on as hitherto. The Bible Study Centres that we are privileged to use for the Lord, are intended to help *believers* in this connexion. We believe that many would like to take advantage, but do not know the character of the studies. Some are afraid they are too hard. Others fear that Greek will make them unspiritual. Yet others are wrapped up in activities which hinder Biblical depth and even worship. But would it not be well to ask for further particulars? We feel that the Lord has called us to help His people, and therefore would emphasize this now.


 UNITED BIBLE STUDY.

BELIEVERS need to be encouraged in this matter. Individually they can and should enjoy the truth; but God never saves His people that they may be simply "individuals." Satan takes advantage of out-of-proportion *personal* study to cause oneness and pride, though the good intention may remain—namely to be guided by the Holy Spirit.

Hence we would emphasize in the Lord's fear, the Bible Study Courses, which He has graciously permitted us to arrange, unto His honour. *They* will not do instead of personal meditation and worship. *They* are not "guaranteed" to "make" any one a Bible student or spiritually-minded, nor would we extol them in the advertising spirit of to-day. We *know* that God has led to such work; we *know* that He has blest it; we feel a debt to His people; we sorrow over the Scripture-neglect of to-day. Hence a hearty invitation to any who would be helped in loving fellowship, and definite use of the precious Word of the Living God. Further particulars will be gladly given. Copies of Syllabus for prayerful distribution will be readily forwarded, and any aid will be cheerfully rendered, as the Lord shall equip, that *He* may in all things be glorified.

Correspondence to PERCY W. HEWARD, Bible Study Centre, Corner of Studley Road, Upton Lane, Forest Gate, E.

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

"WHERE THE SPIRIT OF THE LORD IS."

DEAR FELLOW SAVED ONES,

By *nature* we were even as others (Eph. ii. 1-3), and *now* we must not even *praise* with self-consciousness. The Pharisee *said* "God, I thank Thee." Salvation and illumination alike are from Him, and we need to go softly all our days; peradventure the Lord may be exalted even by us. How high this privilege; and every *privilege* reminds us what we *were*, and of the depths from which we have been freely saved, and eternally rescued.

With some consciousness of our natural condition and deservings, and with some heart-realization that we have been born of the Spirit (John iii. 6), and, *moreover*, that God hath sent forth the Spirit as the Spirit of sonship into our hearts, in Whom we cry "Abba, Father" (Gal. iv. 6), shall we consider before the Lord an oft-misused passage in 2 Cor. iii. 17, and some important teaching linked with the real presence of the Spirit of God? Let us remember, further, that *all* teaching is important and related, and that if we would understand the wondrous workings of the Holy Ghost, we must be in an attitude of exalting *Christ* and His precious blood. The Spirit of God came in dispensational power, when Christ ascended, to glorify *Him*, and though sin has marred the manifestation of this dispensational power, the Divine *object* has never changed.

"Where the Spirit of the Lord is":—how wondrous the expression! That *we* should be with the Spirit of the Lord! And Scripture is *full* of such encouraging statements. Worldliness seems amazing in view of revealed blessings. We can well afford to leave the unsaved in undisputed enjoyment of their trivial, empty pleasures:—oh how solemn *their* position—how lovingly, how earnestly, how consistently, and how humbly should we warn them.

"Where the Spirit of the Lord is":—the context shows that this is *not* among Israel as a nation, though it once was (Haggai ii. 5). Blindness has happened to *them*. Albeit, God *still* has a remnant according to the election of grace. *Where* then is the Spirit of the Lord?—2 Cor. iii. 16 suggests the answer—*Wherever there has been a true turning to the Lord*. In such a blessed position there is no longer a veil, but an unveiled face (18, literally). Moses personally anticipated

the privilege, and Deut. xxxiv. 10 with Num. xii. 6-8 shows *how wondrous* his experience was. And in Christ *we*, too, are made nigh; *the veil is rent*, and none other added, and *we* have received the Spirit of sonship. What manner of persons ought we to be? 2 Cor. iv. 6 emphasizes, in connexion with iii. 18, our parallel with Moses, and we should feel ashamed of the partial way in which we enjoy and live up to our many spiritual endowments and opportunities.*

In 2 Cor. iii. the special word before us, to show the work of the Spirit, is LIBERTY. Desiring to grasp, more fully, whatever the Lord deigns to hold out for us, we would ponder His Word again to see in some and increasing measure *what* this involves. The exact word comes, for example, in Rom. viii. 21, Gal. ii. 4, v. 1, 13, and we can notice a Divine contrast with *bondage*. This is plainly the teaching of 2 Cor. iii. Where the Spirit of the Lord is, the ministration of *death* is removed. There is freedom from the letter killing, *i.e.*, the law laying the law-breaker low. The Spirit of God works on the basis of atonement, and where He comes to indwell there may be a conscious enjoyment of deliverance from judgment and from fear of death (Heb. ii. 14). As Rom. viii. 2 puts it—"The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." "Made free" is the *verb* from the same root as the noun "liberty." It also occurs in John viii. 32, 36, Rom. vi. 22, viii. 21, Gal. v. 1, and the *adjective* in Matt. xvii. 26, John viii. 33, Rom. vii. 3, Gal. iv. 22. The various English renderings hinder the Divine stress, especially in such a passage as Gal. v. 1—"The *freedom* wherewith Christ freed us." In *every* passage we have a contrast with *bondage* and *servitude*. And there is the twofold thought of deliverance from the *penalty* and from the *attitude* linked with the *old covenant standing alone*. By faith, some of the old time saints embraced promises *afar off*, so that in the earlier Scriptures we find *anticipations* of present mercies, but the *aspect* of the law was clear, and it involved a *temporary* relationship (John viii. 35) and a *prison* (Gal. iii. 23).

Now, where the Spirit of the Lord is, there is the removal of *restraint*. We have boldness with respect to the holiest (Heb. x. 21). Otherwise the new covenant would only be a new edition of the

old; but it is something more. It tells of a finished work. There is freedom from condemnation. There is freedom from a veil, there is freedom in prayer (Ex. xxxiii. illustrates, with Ex. xxxiv.), and we are not enslaved against our will to something outside us, but made willing to delight in that law which is put in our heart, as the tables were in Moses' hand. We are thus brought to the true imitation of Christ (Psalm xl. 8).

But in us there is still *the flesh*. The passages we have considered show that this should be *reckoned* legally dead, and *mortified* accordingly. But Satan subtly leads to a fellowship with *it*, and *then* to use the word "liberty." "I am free from judgment," some say, and excuse sin *done*. Others say "I am not under *law*," and excuse selfwill to *be done*. Against such criminal "assurance" is Jude 4 directed. In mercy, we may be preserved from the *fruition* of such evil thoughts, but we need to guard against the *beginning* of sin. Hence the expression "*law* of the Spirit of life" in Rom. viii. 2, and the wondrous teaching of 1 Cor. x. 29, Gal. v. 13, Jas. i. 25, ii. 12, 1 Pet. ii. 16. 2 Pet. ii. 19 is very solemn: in all these places the *same* word occurs, and the method of the evil one, even in apostolic days, is laid bare. He always seeks to overstate truth, and thus to lead gradually into depths of sin. Or we may describe his plan as *mis-application*. Some he leads to imagine there is judgment for believers, and they fail to enjoy sonship. This is giving the law to the new creation—and of *wrath*. Others apply the privileges for the new nature to the whole individual, including the *flesh*. A right realization of our *dual* condition, spiritually, is very important and humbling. Let it be remembered that the *flesh* is *ever* under law—its demands or its penalty—and only as it is kept under the penalty can we spiritually enjoy "freedom." Moreover, the Scriptural teaching as to the Judgment Seat of Christ has a heart-searching power in this connexion.

May it be ours, by grace, to enter into these things, dear friends, in such a manner that the Lord may be exalted in lives of communion.

Yours sincerely by, and in, His lovingkindness,
PERCY W. HEWARD.

"IF THE LORD WILL."

*Moses is beautifully shown as a type of Christ the Mediator in the context in Ex. xxxiv.—though a type ever falls short. Our blessings are in Christ: hence the appropriate allusion. In accord with the figurative teaching we find that on this occasion Moses had the *unbroken* law in his hand—the only occasion when a man thus held it and "kept it." Moses sacrificing for Aaron, and his personal absence from the two typical sacrifices on the Day of Atonement (he was of God's house, not Aaron's, Num. xii. 7) are very striking: he anticipated the blessings of the new covenant in a marked way.

Seeking the teaching of God, we hope to gather on the "Holidays," April 5th and 8th—"Good Friday" and "Easter Monday" as they are usually called—for worship, heart-searching, and study of the Word. Any who love Him, Who loved the lost, and Who still loves, will be very welcome, 8 and 6.30 p.m. The gatherings will be at The Bible Study Centre and Meeting Room of Believers, corner of Studley Road, Upton Lane, Forest Gate. Any concerned are invited to suggest subjects that trouble them, and to write for further particulars, and to make known, that GOD may be glorified.

THE CHILDREN'S COLUMNS.

TRUE.

GOD is in contrast, dear boys and girls, with all *the gods* of the various nations, for we are told in 2 Kings xvii. 29, that "every nation made gods of their own." He is the Lord, "*the true God*" (2 Chron. xv. 3). The Lord Jesus, in His wonderful prayer to God the Father, concerning His people, prayed thus, "That they might know Thee, *the only true God*" (John xvii. 3). Then God's servant Paul tells us how that those who were saved at Thessalonica, "turned to God from idols, to serve *the living and true God*" (1 Thess. i. 9, 10). We must not forget that *all* nations are still heathen, yes, even so-called Christian England. And many idols are worshipped here to-day, more than anyone can number. I do hope, in God's mercy, many of my dear young readers will be like those who, by grace, through God's gracious in-working, of old "turned to God from idols." When reading 1 John v., one notices how often the word *true* occurs. "*We know Him That is true.*" Saved sinners are *in Him That is true.*" Then we have the statement, "*This is the True God, and Eternal Life*" (20). Now, if we turn to Psa. cxix. 160, we shall find the psalmist said concerning the Holy Scriptures, "*Thy Word is true from the beginning.*" Moreover, God's servant David said that *God's words were true* (2 Sam. vii. 28). Then in Rev. xxi. 5, we find the Lord proclaiming to His servant John "*These words are true and faithful.*" In Neh. ix. we see that when the people were gathered together to confess their sins, to read God's law, and also to worship Him, the Levites spoke in prayer about the Lord giving on Mount Sinai "*right judgments and true laws*" (13). Then the apostle John tells us, in Rev. xvi. 7, that he heard one from "out of the altar (in Heaven) say . . . *Lord God Almighty, true and righteous are Thy judgments.*" Again, in Rev. xxii. 6, we are told that the *sayings* of God are *faithful and true*. See xxi. 5. Oh how wonderful is *God*, and His Word is also wonderful:—yet how many despise and speak against God's Book. How sad this is. But even young people, in these sinful times, think lightly of God and of the Holy Scriptures, though all, from beginning to end, *is true*. Yes, even the dreadful judgments of God are *true*.

Now, I want you to turn with me to John i. In verses 4 to 9 the word "*Light*" occurs seven times. Concerning John the Baptist it is said "he was not that *Light*, but was sent to bear witness of that *Light*" (8), and verse 9 goes on "*The True Light* which lighteth every man," meaning the Lord Jesus, Who in wondrous love and grace came down to this dark world to die for sinners of all races. In John viii. 12, we are told that Christ said "I am the *Light* of the world; he that followeth Me shall not walk in darkness,

but shall have the *Light of Life.*" But those who are unsaved, and even young people, *hate* the *Light*. John iii. 19 tells us why. Will you read it?

The Lord Jesus is so wonderful, that it needs many picture-words to describe Him. Hence He is not only the *True Light*, but in John xv. 1, He saith "I am the *True Vine*," and those who are *joined to Him have life*, and bear fruit to God's glory. How I long for many who read this message to be thus blessed, "if the Lord will," while quite young. Further, those who have eternal life, need *food for the new life*, so we read in John vi. 32, the Lord Jesus said to the people who were speaking about the manna which they had in the wilderness, "Moses gave you not *that bread from heaven*; but *My Father giveth you the True Bread* from heaven, and the next verse tells us that the *True Bread* is the Lord Jesus. Saved sinners in a wonderful way feed upon Christ. *The New Life* is fed by the Word of God, and communion with *Him*. How wonderful it is to be saved, and joined for ever to the Lord Jesus!

In contrast with the things of earth, I should like you to notice Luke xvi. 11. There we read about the *true riches*, which come from "*The Living and True God*" (see Prov. x. 22, Luke xii. 16-21). To know that *God and His Word, and His blessing, are all true* is joyful to saved sinners whether young or old. But for unsaved sinners it is very sad. Do you ask "why?"—We have read God's *judgments are all true* (Jer. x. 10, 11), and "*just and true are all His ways.*" Hence God will not only bless His people, but punish the ungodly. Oh that some of our young readers may feel they are sinners, and say as did one of old "God be merciful to me a sinner," and be linked to the Lord Jesus, and caused to feed upon His Word.

True is the Living God on high,
Who made the earth, the stars, the sky;
The gods of earth are false, untrue,
Yet men their idols like to view!

True is the Lord, true are His Words,
His judgments too, which He records,
True are His statutes, and His laws,
The Scriptures have no faults or flaws.

True is the Lord, His sayings all
Are faithful, righteous, ne'er to fall;
The Scriptures are, from first to last,
As true to-day as in the past,

True is the Lord, His ways are right,
And God the Son is that True Light
Who gives true light to all His own,
And makes them for their sins to groan.

True is the Lord, and faithful too—
In all things God is just and true,
Christ is the True and Living Bread,
And those who feed on Him are fed.

True is the Lord, righteous and just,
True worshippers in God will trust,
And trembling, will to God draw near,
With a true heart, and godly fear.

True is the Lord, His blessings too,
 Are riches lasting, real and true,
 While things of earth will all decay,—
 So quickly fade, and pass away.
 True is the Living God, Divine,
 Christ is the True and Living Vine;
 If sinners saved in Him abide,
 Then nothing good shall be denied.
 True is the Lord, and true His joys,
 For sinners saved, dear girls and boys;
 But true are all God's judgments, too,—
 For sinners lost, His Word is true!

A MESSAGE FOR YOUNG AND OLDER BELIEVERS ALIKE.

"WHEREFORE, MY BELOVED BRETHREN, LET EVERY MAN BE SWIFT TO HEAR, SLOW TO SPEAK, SLOW TO WRATH."—(James i. 19).

THE Word of God is very practical. It is important to be *plain*. Covering up the truth by words is an entire misuse of the wondrous gift of language. Here we find *children of God* exhorted—"beloved brethren"—and they are urged onward in a way which suggests *their failure*. Not that we are to approve failure, or even excuse it. To make "sin" a common accident, that need not trouble us, is a great sin. Our tendency to evils should be checked ere it is manifest. Hidden mortification is painful, but it is spiritually manifest before the Lord in a way which honours Him.

Shall we seek, as God shall enable, to consider and apply the three exhortations before us? We are told to be *swift to hear*. We cannot be too alert to hear what God the Lord will speak (Psalm lxxxv. 8). We call Samuel to mind. To be occupied with the things of earth is a resultful sin: it will mean that we shall have to ask the Lord for guidance the *second* time, as it were, whereas we ought to be *waiting* for His every hint. Do we not recollect now that when Moses went in to speak with God, he heard God speaking unto him (Num. vii. 89)? It is well to be interrupted in our "service" and in our "everything," that the glory of the Lord may be felt, and that the teaching of the Lord may be known. The ungodly are like the deaf adder stopping her ear, but we should be holy contrasts, that the Lord may be exalted. Sometimes we speak about Divine leading as future, when it is already found in the pages of Scripture. We ought to have been swift to hear.

The second exhortation is likewise a *reproof*. Talkativeness is a common sin, because we proudly fail to HEAR. Believers should be more meditative. It is easier to preach than to wait before God—for some temperaments. It is more pleasant to speak, than to be silent with heart-searching. But, if we realize the need for communion with God ere we *represent* Him, it will become natural, though painful, to carry out this Divine command. Words are so momentous. To say a selfish word

may bring loss years after. To pass on an error as truth may be to mislead numbers, and, in any case, it is serious, even though the sin be unconscious, to say lies in the Lord's name. Let every man be slow to speak.

Then we have *another* hint of rebuke. If we do not keep our hearts with all diligence, we shall sometimes be *angry*, when we ought to manifest the soft answer which turneth away wrath (Prov. xv. 1). It is right to feel grieved, but hasty indignation will call for much repentance. And is it not better to be sorry *first*? It is easier to stop a fire than to put it out. We cannot be too careful in this matter. To say an impatient word may bring loss years afterward, as Moses found. The Holy Spirit knows our condition, and this solemn passage is a needed warning. And this command is *linked* with the one before, as we obey the two *together*.

And now, what shall be *our* response to this Bible study? Shall we merely pass it on to others, or shall we not rather wait on the Lord, quietly and reverently, that He may speak to us? Then shall we think *less* of our speaking, and *less* of ourselves altogether, and thus will the pride be mortified which makes it easy to get "cross" with a brother, and thereby to emphasize "oneself."

WALKING IN DARKNESS, AND TO WHAT GOAL?

THE Word of God is so clear as to man's lost state by nature and the *only* way of salvation (Acts iv. 12), through the shed *blood* of the Lord Jesus. Besides, "*The heavens declare the glory of God and the firmament showeth His handywork*" (Psa. xix. 1). So that man is said to be "*without excuse*" (Rom. i. 20). God has given, in this land, His Word, which is living and abiding for ever, and all His works praise Him. Man alone is unthankful, and loves to go his own way, and to follow his own counsel. But he is all unmindful of the goal, and the road in which he is *walking*, although the path of evil is *plainly* described in the Holy Scriptures. Unsaved sinners are not only *darkness*, but the way in which they are *walking* is darkness—as we read in Psa. lxxxii. 5 "*they walk on in darkness.*" See Eccl. ii. 14, John xi. 10. Man, by nature, even *loves* darkness and hates the light, because his deeds are evil (John iii. 19). It is the same now as it was with Israel of old—sinners still *walk* after the *imagination* of their own heart (Jer. ix. 13, 14). And like Israel *they walk after vanity* and become vain (Jer. ii. 5). Then we are told of those who *walk in lies* (Jer. xxiii. 14). Multitudes believe a lie now, and are *walking* in the "way of lying" (Ps. cxix. 29). The devil, we are told, is a liar from the beginning (John viii. 44, see Gen. iii. immediately after

man's creation). And how many are *walking* in his ways. Have you seen the solemn words of Psa. lxxxi. 12? Here God says "I gave them up, they *walked* in their own counsels." God even now gives people up, if they will go their own way, and thus they are left to believe the lies of Satan. How solemn, for man, as we have seen, is without excuse. Those who rebel against God still *walk* in a way that is not good, and simply after *their own thoughts* (Isa. lxxv. 2). We read that in the last days there will be mockers who will *walk* after their own ungodly desires (Jude 18), who will scoffingly say, concerning the Lord's second coming, "Where is the promise of His coming?" (2 Pet. iii. 3, 4). But even such are without excuse!

To what goal are all these tending? Matt. vii. 13 tells us plainly, so that none need be mistaken. All who continue *walking* in the ways of sin—in their own way—will go at last to their own place, even as Judas, who betrayed God's beloved Son (Acts i. 23). To begin with, *all walk* in the ways of sin, as we are told in Eph. ii. 2, but, in wondrous love, the Lord Jesus came down to this earth to *live* and die for sinners. Hence we read in Matt. vii. 13, 14, of two ways. And you dear reader, are either still *walking* in the broad and frequented way which leadeth to destruction, or in the narrow way which leadeth unto life. Will you notice the solemn words in verse 13, as to the wide and inviting path?—"Many there be which go in thereat." But concerning the narrow way we read, "few there be that find it." So then, most living in this world are *walking* in their own sinful ways. Thus they are going on deceived and led by Satan. May God in His mercy awaken some even now to see their awful condition, and cause not a few who read this message to cry, as did the poor taxgatherer of old, "God be merciful to me, the sinner" (Luke xviii. 13).

*Walking on in darkness here,
Heedless of God's judgments near—
Is this your sad state, dear friend?—
Solemn then will be your end.
Walking in your lost estate!—
But God's mercy still is great,
And all those who feel their need,
Can Christ's merits humbly plead.*

TALKS ABOUT PRESENT-DAY NEEDS.—4.

GODLY FERVENCY.

WHAT a contrast is Haggai i. 1-8 to Psa. lxxix. 8. The Lord Jesus said "THE ZEAL OF THINE HOUSE HATH EATEN ME UP" (John ii. 17). Alas, in these days we are more like those of Haggai's time. May the Lord, in mercy, humble and revive His people, that there may be a manifest ZEAL for HIS HOUSE and HIS KINGDOM. That He may take pleasure in His people's service, and that He may thereby be glorified in their

obedience to His Word and will. To this end may we be revived. Let us "be ZEALOUS, therefore, and repent" (Rev. iii. 19). For the time of service, and suffering, for our beloved Lord is drawing to a close. Christ gave Himself for us. Oh what love! Should not we therefore seek earnestly to be "ZEALOUS of good works" (Tit. ii. 14)? What FERVENCY of love there ought to be to Him Who died for our sins. If we can say "THE SON OF GOD, WHO LOVED ME, AND GAVE HIMSELF FOR ME," how devoted we should be unto Him. If there was real FERVENT love to God, there would also be FERVENT love toward one another (1 Pet. iv. 8). Our beloved Lord said, "As the Father hath loved Me, so have I loved you; CONTINUE ye in My love" (John xv. 9). How we fail in this, and in many other things through lack of love to the Lord. Intense love to God would solve many of our problems. When, by grace, His people are "FERVENT IN SPIRIT" (Rom. xii. 11), His service will be their chief delight, and things which are irksome now will become a pleasure, Ex. xxxiv. 21-26, xxxvi. 5-7, show what happens when God graciously stirs the hearts of His children. See also 2 Cor. vii. 11. May we have godly sorrow, which leads to burning zeal for the Lord, and His glory. Then the prayers of God's people will be EARNEST, FERVENT, and EFFECTUAL (2 James v. 16). And, like God's servant Epaphras, we shall know what it is to AGONIZE in prayer for others, and we shall have a godly zeal for their growth in grace, as well as for ourselves (Col. iv. 12, 13). But, alas, in these last days it is easy to wax cold (Matt. xxiv. 12) and to become Laodicean and lukewarm. Let us take heed, and search our own hearts, to see what hinders the ARDENT PASSIONATE love there ought to be, for God and His glory. The words of our beloved Lord to Simon, in Luke vii. 47, are humbling. This woman, whom Simon despised, had such deep feeling of gratitude to the Lord, that she brought an alabaster box of ointment, and anointed His feet. The ointment was COSTLY, even as that of which we are told in Mark xiv. 3-9. But verse 47 explains such love and devotion: "HER SINS, WHICH ARE MANY, ARE forgiven," said the Lord to Simon, and then added the evidence and that which led to such enjoyment, FOR SHE LOVED MUCH." Then He went on to reprove the Pharisee saying, "but to whom LITTLE is forgiven, the same LOVETH LITTLE." It was not that Simon was better than this woman, only he thought he was, and the Lord knew what was in his heart. . May be this is why we love so LITTLE, Oh that we may realise the AWFULNESS of our sins, and all it cost the Lord to redeem His people from eternal wrath. This will quicken and intensify our love and devotion to Him. Then we shall count all things here as valueless, compared with spiritual blessings, and thereby make manifest that we REALLY LOVE Him, Who gave Himself, for us.

It is comparatively easy to SAY WE LOVE GOD, and to TALK OF HIS GREAT LOVE to poor lost sinners. But the test of our love to Him is seen in our willingness to suffer the lose of earthly things. Paul the apostle showed His love to God in this way (Phil. iii. 8, 9). Oh that we may, by God's grace, likewise reckon all here as nothing in view of that Day. We read that Jacob served Laban seven years for Rachael, and they seemed but a FEW DAYS for the love he had to her (Gen. xxix. 20). If natural love is so great, what intense love ours should be to Him Who died to save us from eternal punishment! But, alas, we LOVE LITTLE, because we fail to realise the great cost of our redemption, and that indeed our sins were many. Oh that we may be those who LOVE MUCH, because, though our sins were many, they are forgiven, and we are among the called of Jesus Christ. Having hearts burning with love to our beloved Lord, may we seek to live faithfully in these dark times, that those around may see that we not only say we love God, but show it daily in our real devotion to Himself, and His service.

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

If you love the Lord, you should love His Word, dear reader. If you love His Word, you will want to search it, and to obey it. These "Helps" may be used of God, especially if there is some isolation because of a desire to please Him. But do not lazily rest in isolation. If the exhortation may be put so plainly, do not choose isolation for its own sake, nor for your own sake. And do not be so "isolated" that you omit to write, if any blessing is received through this literature, or if we can encourage you still further, to know the Lord and His Word.

1 Kings vii. 8-22. "Like work," nothing careless. That which was for the Lord's people, for Himself, and for His bride alike—typical teaching. Costly stones, 1 Cor. iii. 12:—Are we building thus?—Nothing of small value. 14, Jew and Gentile united, as with Timothy (Acts xvi.) typical. These pillars were for beauty, and being made of brass suggested strength: note names in 21, marg. Contrast heathen pillars and 2 Sam. xviii. 18. Have we here the Lord's people, upright and fixed? The number two is suggestive. Note flowers and fruits and compare lampstand (Ex. xxv. 31-39), and Aaron's rod (Num. xvii. 8). "So was the work of the pillars finished": thus the tabernacle, contrast unfinished tower of Babel, and in Luke xiv. (In general prayerful study of Temple-Types, consider exact wording, and do not forget the continual stress on the Lord's glory, and that He is entitled to that which costs us much. Do not simply think of the facts, but learn the spiritual lessons.)

Rev. viii. 2-6. VIII. 1 belongs to vii. 17. Another account of the "seal" period begins: cf. four gospels. The seven angels, a new section. "Seven": all arranged: nothing over, nothing short. Trumpets, warning, suggestive of war. 3, Linked with the altar of incense, and thus with prayer, cf. vi. 10. Note the incense of Christ's intercession with the prayers: how fragrant that is, and the word "incense" comes from the word "sacrifice." "Before God": He will plead the cause of His people. 5, Wrath is holy. What judgments will soon be poured out. Yet the "world" indulges in pleasures, and the "religious" world caters for such. Surely no one can believe in heart, and understand the Book of Revelation, and provide "Concerts," "Pleasant Sunday Afternoons," etc. 6, Everything "ready." All seem to prepare at once: quick succession as Rev. i. 1 may imply. When God begins, He will make an end (1 Sam. iii. 12).

1 Kings viii. 44-53. "Thy people," a plea in prayer. Thou shalt send: we must neither war (spiritually), nor preach, without Divine warrant (Rom. x. 15). Prayer rests on God's will and

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—April, 1912.

Day	1 Kings	Revelation	Learning	Weekly Questions
1	v. 13-18	vi. 1-6	1 Kings 8. 22	What do you
2	vi. 1-10	vi. 7-11	" 23	know of Scrip-
3	vi. 11-22	vi. 12-17	" 24	tural seals and
4	vi. 23-30	vii. 1-4	" 25	sealings?
5	vi. 31-38	vii. 5-10	" 26	
6	vii. 1-7	vii. 11-viii. 1	" 27	
7	vii. 8-22	viii. 2-6	" 28	What does
8	vii. 23-37	viii. 7-13	" 29	1 Kings viii.
9	vii. 38-51	ix. 1-5	" 30	teach as to
10	viii. 1-11	ix. 6-11	" 34	true prayer?
11	viii. 12-21	ix. 12-21	" 35	
12	viii. 22-32	x. 1-7	" 36	
13	viii. 33-43	x. 8-11	" 37	
14	viii. 44-55	xi. 1-7	" 38	Explain
15	viii. 56-66	xi. 8-14	" 39	Rev. xii. 10, 11
16	ix. 1-9	xi. 15-19	" 60, 61	
17	ix. 10-23	xii. 1-6	" 62	
18	ix. 24-x. 9	xii. 7-11	" 63	
19	x. 10-28	xii. 12-17	" 64	
20	x. 24-xi. 8	xiii. 1-5	" 65	
21	xi. 9-26	xiii. 6-10	" 66	What do we
22	xi. 27-43	xiii. 11-18	Rev. 7. 9	learn through
23	xii. 1-11	xiv. 1-5	" 10	Jeroboam's
24	xii. 12-24	xiv. 6-11	" 11	history?
25	xii. 25-33	xiv. 12-16	" 12	
26	xiii. 1-10	xiv. 17-20	" 13	
27	xiii. 11-22	xv. 1-8	" 14	
28	xiii. 23-34	xvi. 1-6	" 15	
29	xiv. 1-16	xvi. 7-14	" 16, 17	
30	xiv. 17-31	xvi. 15-21	Rev. 8. 1	

Prayerful study by believers urged; and systematic learning. Help gladly given as to Hebrew and Greek, "if the Lord will."

choice, but there is *further* teaching: this was not *mere* ritualism—the city was not *thus* emphasized *till* it had the temple, the house of *sacrifice* (2 Chron. vii. 12). “In heaven”: Solomon realized God’s greatness beyond dwelling in the temple. 46, Humility, not excusing of sin. Recognition of God’s *righteousness* and *anger*—a part of prayer. 47, Margin: prayer begins in the heart, 2 Sam. vii. 27: Daniel ix. illustrates the whole verse. 48, Returning with the *heart* emphasized. Repentance not dependent on surroundings. “Against Thee,” Psalm li. 4: do we love God sufficiently to understand something of what *this* means? 51, A powerful plea. 52, Condescending love. 53, A powerful plea. Notice final words, so emphatic: *as* the beginning, “Lord God,” 23. Prayer leads to *praise*, 56. Blessing the people, blessing the Lord: cf. Gen. xiv. 19, 20, Eph. i. 3. “All.”

Rev. xi. 1-7. Contrast Solomon’s temple, etc. The temple, altar, them that worship: God will not approve Israel’s *literal* temple at this time (Isa. lvi. 1): is not this to be understood spiritually? How else could worshippers be measured? (2 Cor. iii. 17). Here we have the redeemed in holy fellowship—and *right attitude* before God—in the last days. 2, The “court” typical of an earthly people, with *brass*, not *gold*, in tabernacle, suggestive of Israel, as the *added* words about the *holy city* show: the climax of the Times of the Gentiles: God not yet claiming (measuring) Israel. 3, At this period saints will obey Matt. xxiv. 16-20: hence *He* will bring other witnesses (how wondrous), and as they are to show judgment they are *not* saints of *this* dispensation (see Mal. iv. 5, 6). “My.” “The two olive trees,” (Zach. 4). 5, Man’s will. “Thus it is necessary,” Rev. xiii. 10. 6, As Moses and Elijah of old. “Smite,” see Mal. iv. 6. Elijah seems to be one of these: is Enoch, or is Moses, the other? *We* must not decide.

1 Kings xi. 9-26. 9, Even with Solomon: sin can NEVER be excused, Deut. iii. 26, ix. 20. “Which had appeared”: the fact of blessings aggravates our faults. “Twice.” 10, A special command, yet . . . ! 11, Stern rebuke. 12, Wondrous grace. 13, Unchanging truth, and yet we see how much may be *lost* without the promises being broken: so with us, we may lose *much*, even though salvation is blessedly secure “in Christ.” 14, The Lord uses means. 15, 17, God’s preparation long before. 23, “Another.” 25, The very victories of David increased the hatred, and necessitated a *continual* walking with God, that there might be continual blessing. 26, Punishment from one still nearer to him. Yet Rehoboam afterwards did not learn the lesson. But have we? The history of Israel’s kings is meant to search our hearts. No Bible Study is merely mental.

Rev. xiii. 6-10. Man’s mouth should be his glory, only fulfilled in Christ, Psalm xvi. 9 with Acts ii. 26, note Matt. v. 2. His name, His

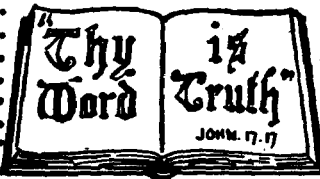
tabernacle, and “those who *tabernacle* in the heaven.” The Lord’s people *linked* with Him, see description of xi. 1. Notice stress on *heavenly* calling, cf. xii. 4 with Dan. viii. 10. “With the holy ones.” World-wide authority, four-fold description: yet only for a season: God does *not* delay. “All.” “Who have *their house* on the earth,” contrast 6. *One* book. The names from eternity. Election and redemption joined, that boasting may be shut out. “If anyone has an ear”: heart-searching. 10, A contrasted “if”—primarily concerning Antichrist, but also to teach *us* not to use the sword. “Here,” i.e., in the present dispensation and on earth: there will not be opportunity for patient remaining under, and for faith in the Kingdom. Only *saints* are *patient*: how precious the name: we belong to the most holy place: should we not be holy in all manner of conversation?

1 Kings xiii. 23-34. Only a “little” sin, only an action which concerned *necessities*—eating and drinking—no *general* wickedness. We think of the sin of Adam and Eve as to eating, and Israel’s when joined to Baal-peor: it is easier to sin than *we* imagine. Eating *together* in the east meant fellowship: it is easier to have fellowship with evil than we think, 2 John 10, 11. Do we ever break God’s will when we *cannot see the reason* for obedience, or through the advice of others, with a fear lest we are too singular, etc.? 24, The lion was *not* hungry. 26, Unmoved. Notice how the word of the Lord does not contradict the Word of the Lord. 28, The lion still there, and it did not touch those who sought the dead body. 31, Cf., in measure, Balaam’s wish, Num. xxiii. 14. How often the term “Man of God” comes, but *how he failed*: yet the failing would have seemed small to us, *did we not see, in this case, its end*. 33, No repentance. “Whosoever would”: contrast 1 Cor. xii. 11—man always exalts man. 34, A stern word of judgment, cf. Gen. vi. Sin cannot be excused,

Rev. xvi. 1-6. “Another sign”—God emphasizes His judgments. Marvellous, contrast 1 Pet. ii. 9. “Seven,” repeated number. “Last”—evidently linked with the last hour, and though *parallel* in character with the trumpets (1st on earth, 2nd on sea in both cases), apparently subsequent and briefer. “Pour out.” God has wrath. 2, Yet men will go on with *their* worship. 4, As literal as in Egypt of old: do not let us “explain away” Scripture. 5, Special angels having different spheres: God is not the author of confusion. “Thou art righteous,” all to God’s glory. 6, Exact retribution, cf. the *indulgent* man seeking *water* for his tongue, no refreshment available, in Luke xvi. Scripture is *not* a book of amusement, but intensely solemn

Correspondence from any really concerned, in any measure, is welcome. Help gladly given, as God shall enable, in the study of His Word, and to His glory.

THOUGHTS FROM A MONTHLY HERALD OF THE TRUE MESSAGE. THE WORD OF GOD



Vol. xii. No. 5.
May, 1912. 1d.

A Monthly of definite and humble Bible Witness, seeking to emphasize "all the counsel of God," including His own teaching as to man's utter ruin, and salvation, by the Blood of Christ, from eternal and consciously felt wrath. Moreover, seeking to set forth the life of unworldliness, primitive simplicity, and godly fellowship, which befits Scriptural doctrine, to the glory of our Triune God.

EDITED BY
PERCY W. HEWARD.

"Be ye also patient; stablish your hearts; for the Coming of the Lord draweth nigh." James v. 8.
"Our God shall come, and shall not keep silence." Ps. l. 3.
"Behold, He cometh with clouds; and every eye shall see Him." Rev. i. 7.
"But who may abide the Day of His Coming? And who shall stand when He

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appeareth? For He is like a refiner's fire, and like fuller's soap." Malachi iii. 2.
"The grace of God . . . hath appeared . . . teaching us that . . . we should live . . . looking for that Blessed Hope"—(Please read ALL the Verses. Titus ii. 11-13).
"He Which testifieth these things saith, Surely I come quickly, Amen. Even so come, Lord Jesus." Rev. xxii. 20.

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A WORD OF INTRODUCTION.

IT may be, dear friend, you are looking for guidance as to the things of God. Conscious of a new birth (John iii. 3), even a new creation (2 Cor. v. 17), and longing to "grow in grace" (2 Peter iii. 18), concerned about the worldliness of to-day, you may be waiting on God for guidance. If this magazine shall help to this end, may He be glorified. We would not issue for our honour, but for His, and though everything linked with man is not perfect, yet we would humbly direct the Lord's own from the systems and worldliness of man unto Himself and His ancient paths, revealed in the precious Word. When many, alas, deny inspiration, the Deity of the Lord Jesus, substitutionary atonement, and eternal punishment in its plain meaning of consciously endured wrath, etc., it is important to be "cautious": hence we would welcome enquiries, and seek to answer frankly before the Lord.

"ETERNAL LIFE."—1 John v. 11.

What wondrous love hath God on us bestowed,
Though nought to us—nought to the lost He owed,
Amazing grace that He Whom men refuse
Should deign of old a host of men to choose.

Christ died that sinners might have life for aye,
And still God welcomes sinners lost to-day,
Eternal life He grants to such in grace,
Born of the Spirit, giv'n a heavenly place.

Eternal life:—a present joy we own,
The more that Christ Himself, the Life, is known;
And having life to enter life we long,
The future consummation is our song.

Eternal life:—let all earth's offers fade,
In Christ we have what cannot be gainsaid;
Begone all pride, be humbled worldly care,
Since we in Christ the highest riches share.

Eternal life:—saved from eternal doom,
For we deserved unending wrath and gloom;
How can we praise, and live as we should live?
How can we give to God as we should give?

WORDS OF ENCOURAGEMENT.

"An Everlasting Love." Such is the love of the Lord to His people (Jer. xxxi. 3). We were chosen in Christ before the foundation of the world (Eph. i. 4). Here, indeed, is a resting place for faith, and a holy spur to praise. All present circumstances, however humbling, cannot combine to alter such a love. God loved in full foreknowledge of our nothingness, and though we dare not excuse *one* falling short, and should feel more intense sorrow over every sin, it is blessed to realize that there is forgiveness with Him Who loved us in spite of ourselves.

"An everlasting love"—human reason cannot fathom this. We are small in mind, as well as in all else. But our perception of truth is not its measure. God understands His own affection, and He has described it in words which amaze, but which are perfectly true.

And when eternity shall arrive—that endless end—God will still love. He will not change His purpose in "the ages to come." Never shall we, if we are His, be shut out from His presence. "Thou art Mine" will be His language "for ever and ever." Who can grasp such love—to creatures—to worthless creatures—to sinners?

What manner of persons ought we to be? How definitely our lives should manifest such mercy. Oh that it may be so, at all times, unto His glory, both now and for ever.

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

THE DISCIPLES' PRAYER.

(Matt. vi. 13, Luke xi. 2-4).

DEAR FELLOW SAVED ONES,

If we are truly made nigh to God in the precious blood of Christ—and *we are*—prayer is at once a privilege and a responsibility. But do we not feel our weakness even in this? Rom. viii. 26 shows that though we are in heavenly places, and blest abundantly, we know not *what* we should pray for, *as we ought*. The Spirit of God, however, not only intercedes for us, but leads us, through the Word He has inspired, to a right supplication. Moreover, He causes us to cry "Abba Father" with holy *confidence*, and to experience a longing for that which it is fitting we should have, that which God has promised. Thus the matter and manner of prayer alike should be unto His glory.

In the days of His flesh our Lord Jesus met the need of His disciples in this connexion by the simple words mis-called "The Lord's Prayer." And ere He left this world He commissioned His own to teach other disciples, from *all* nations,

whatsoever He had commanded (Matt. xxviii. 19, 20). Hence, unless we have a direct dispensational alteration (*e.g.*, Matt. x. 6 with Matt. xxviii. 19) we should carry out *all* the precepts Christ gave, which the "Another" of John xiv. 16, Who is like to Himself, brought to the apostles' remembrance and has caused to reach our hearts, as well as our eyes and ears.* In view of this, how solemn are the words "If ye love Me, keep My commandments," and again, "Ye are My friends, if ye do *whatsoever* I command you" (John xiv. 15, xv. 14).

The methods of the enemy are subtle, and he has *particularly* attacked the necessary parts of *collective* worship, because thereby the unity he hates must be "broken" awhile. Hence the *alteration* of symbols at the Lord's Table, effectually preventing participation together by those who would emphasize and those who overlook the full force of the "*this do*," in relation to *unleavened* bread, symbolizing the Unleavened and Contrasted One. In accord with this subtlety, we find the saddening and sinful misuse of the Disciples' Prayer, by a mixed multitude of nominal worshippers. This must occasion holy severance, if there is an unprejudiced realization of what it means before Him. On the other hand, we behold a reaction, and the *non-use* of this prayer by many who would please the Lord, but who, by this "little" action, shut out others who cannot conscientiously omit their Lord's appointment.

It is sometimes thought that the silence of Scripture as to apostolic use of the petition may decide against its utterance now. But we do not find it *said* that they used it during Christ's life, albeit He plainly commanded. Moreover, *if* they omitted, we know how slow they were, even to obey the law concerning witness to the Gentiles. *Practice* can explain a precept, but its omission can never negative. Further, how few apostolic prayers in an assembly† are recorded. And the Divine instruction of Matt. xviii. 15-20, plainly for the present dispensation, is never brought before us as definitely carried out, with respect to the sin of verse 15. God has only recorded a little: He has chosen in wisdom. It is likewise regarding commands to Israel of old. The historical books do not refer to them all. It is enough that we should have the revelation of His perfect will. It is ours to obey.

Some have thought that John xvi. 24 militates against the use of the prayer; but this would then exclude *all* earlier prayers. Surely the passage deals with a *mode* of asking, and there is nothing to hinder the wondrous requests of Matt. vi. being made manifestly in the worthy Name of Him Whose link with us, and Whose linking of ourselves

*Hence, for example, Matt. v. 34 still stands. Indeed everything, unless repealed by God.

†"Pray ye," not simply "thou."

with Him, is now so graciously reached and revealed. Oh that we may ever *thus* pray. Then will our gracious God be exalted.

The language too has been regarded as applicable to others, rather than to ourselves. I am persuaded this is a mistake. The name "Father" is peculiarly emphasized in the *present* dispensation (Rom. viii. 15), and the added words "Which art in heaven" only reveal His majesty. They do not sever us from Him, else how should we explain Matt. xviii. 35 when the Son of God Himself says "My Heavenly Father"? Nor can we overlook Eph. vi. 9, repeated in Col. iv. 1.

The petition "Hallowed be Thy Name," showing us God's glory *before* our need, is very heart-searching, and, to an intelligent and unprejudiced believer, it surely suggests what has been said to be absent from the prayer—a recognition of atonement. In passing we may notice that such an absence would deny *all* future use, for all salvation is in Christ. Our hearts recollect how the Lord put His Name in the chosen city (Deut. xii. 5, 11, 21). He caused it to *tabernacle* there in connexion with the holiest of all. The temple was built for the Lord's Name (1 Kings viii. 16, 17, 18, 19, 20), and the ark, with the blood sprinkled mercy seat, being the centre of all, was called by His Name (2 Sam. vi. 2). The word "hallowed" is from the same root as "holy" and "most holy place." There is thus an allusion to God's revelation of His love, and fellowship, in relation to the blood which covered sin.

The supplication for daily bread always befits believers. We are never independent of God. Our labours are in vain unless He shall bless. Gen. iii. 19 seems to suggest the ruin sin has brought more forcibly, when we consider the two passages together. There is doubtless a further reference to the manna, and we are pilgrims.

The request for "forgiveness" has been misunderstood—first in its essential character, then as to its "reason." The word signifies "send away." Surely we must at all times acknowledge that though our sins have been forgiven us (1 John ii. 12) and are legally removed, yet in many things we offend. And sin leaves a *mark*. We need the *Father's* sending away of the sin that veils communion. God as Judge has dealt with our iniquities once and for ever, if, in mercy, we are made nigh unto Him in Christ. But it has been suggested that if we confess, God *will* forgive; therefore we need not and should not *ask* for this. The underlying thought that He never fails is very precious, but those who speak thus would, I think, considerably limit their prayers if they only asked for what was *not* promised! Is not Scriptural prayer in past (2 Sam. vii. 25, 27, 28), present (Rev. xxii. 26), and future (Ezek. xxxvi. 37), a

definite pleading of *promises*, because of a heartfelt knowledge that God keeps His Word? Hence, if He has promised to forgive, may I not say, should I not say—"Do as Thou hast said"—and rejoice in the fulfilment of this and of all other exceeding great and precious promises?

It is sometimes thought the omission of recorded prayer for forgiveness, by the apostles, determines otherwise, but where do we have their recorded confession of sin? The epistles refer to this holy attitude—we know it was not forgotten—but where is the exact wording revealed, or anything to guide thus in this matter? We must beware lest we unwittingly determine what the Lord should hand down to us in His perfect Word. Arguments from silence need much prayerful pondering. Nor do the added words—"As we forgive"—obliterate free grace. If they did so, they would *never* be appropriate to any. The thought is that of Matt. xviii. 35, where in teaching which springs out of a "*church*" passage the Lord shows that our relation to our brethren affects our relation to Him. Matt. xviii. 34 does not mean the giving back of the pardoned debt, but the righteous settlement of the *fresh* debt, through sinning against a brother. Our hearts *feel* the force of this. If we regard iniquity therein, the Lord will not hear (Psalm lxi. 18). If we are unkind to a fellow saved one, do we not sometimes pass through a tormenting chastisement, whereby the Lord draws back to Himself? It is only as we are in communion that we can *enjoy the continuous cleansing* of the blood (1 John i. 7). There is nothing more against free grace in this than there is in the Divine instruction regarding the Judgment Seat of Christ, where we are told of *suffering loss*. *Legally*, our sins have been met, nor will God lose or leave those whom He chose "in Christ," but *present failures* may hinder the delight in present blessings, and temporarily put a veil where our Heavenly Father has put none.

The desire not to be led into temptation, though always appropriate, as we feel our need, seems peculiarly fitting in view of the promise of Rev. iii. 10. May it be ours, by grace, to live in the light of the Day soon to dawn.

Trusting that our God and Father may graciously own this letter; and always welcoming the difficulties of His beloved people,*

Yours sincerely in our precious Lord Jesus,

PERCY W. HEWARD.

* We shall be glad, if the Lord enables, to have a Question and Answer Section in this Monthly.

Believers desiring help in the quiet, spiritual study of Hebrew and Greek are asked to write concerning classes. Hebrew first and third Saturdays, 6 p.m.. *If the Lord will*—at 61, Upton Lane.

THE CHILDREN'S COLUMNS.

WITHOUT THE BLOOD.

HAVE you ever thought, dear boys and girls, that as soon as Adam and Eve sinned, God made a sacrifice? It was with the skin of the animal that God clothed Adam and Eve (Gen. iii. 21). If we turn to Lev. xvii. 11 we read "It is *the blood that maketh an atonement*" (a covering). There is the same word in Gen. vi. 14 where God said to Noah "thou shalt *pitch* it (cover it) *within and without with pitch.*" Thus we see that the finished work of the Lord Jesus provides a covering for His people, as well as that which met their sins. Concerning the latter Psalm xxxii. 1 says—"Blessed is he whose transgression is forgiven, whose *sins are covered*"—covered with the precious blood of Christ, for there can be no forgiveness *without the shedding of blood* (Heb. ix. 22). If any are saved, it is through the shed blood of God's beloved Son, Who died on the cross of Calvary. Now if we turn to Isa. lxi. 10 we find the words "for He hath *clothed me* with the garments of salvation, He hath *covered me* with the robe of righteousness." I wonder how many of my young readers can *truthfully* say this. It is easy to repeat words, but I do long for salvation to be a glorious fact in the life of many who read these lines. There is so much in God's Word, from beginning to end, about "*the blood.*" Think of all the animals slain for the many sacrifices which God appointed to Israel, and which were all pictures of the Lord Jesus, Who is called "The Lamb of God" (John i. 29). You remember the words of God's servant Abraham, when Isaac asked his father about the lamb for the burnt offering, he said—"My son, God will provide Himself a lamb" (Gen. xxii. 7, 8). He did, indeed, in the Person of His beloved Son, the Lord Jesus. We see how from all eternity God arranged the plan of redemption, for in Rev. xiii. 8 we read of the Lamb slain from the foundation of the world, and in Eph. i. 4 we are told that God chose His people "*before the foundation of the world.*" Oh how wonderful is God's love to poor, lost, helpless sinners, and such we all were. To begin with, we were *without Christ, without God, and without hope*, as Eph. ii. 12 tells us. Yet verse 13 goes on, "But *now*, in Christ Jesus, ye who sometimes were *far off* (going our own way) are made nigh, by the *blood of Christ.*" What a marvellous change! Yet not all are thus blessed, for many, we read, are in the broad way of sin, still *without God*, whose sins are not covered with the blood of Christ. I wonder if *you* have been "made nigh" to God in the blood of Christ, or whether *you* are still "*far off.*" 'Tis solemn to live, and die, without God. We are told the portion of such, after they pass away from this world, and it is terrible. But the blood

has been shed for sinners. The Lord Jesus really died nearly two thousand years ago. We remember how Ex. xii. 7, 13, 22 show that not only was the Lamb killed, but the *blood* was to be put on the door posts and on the lintel. *Thus* those in the house, where the blood was sprinkled, were perfectly safe. It is so now. There must be the Holy Spirit's applying of the work of Christ. Those who are safe must have their sin covered with the blood, and they themselves must be clothed with God's righteousness, or else the future will be dreadful. For there is the Judgment after death for those who *live and die "without the blood"* (Heb. ix. 27). What solemn words are in Luke xvi. 23, 24. Here the one who had died without God said "I am tormented in this flame." How awful, yet how righteous! Then in Rev. xx. 12 we read of the "*small and great*" under judgment—not only old people, but young ones as well, see verse 15 and Rev. xxi. 8. Are you surprised that we are concerned about unsaved sinners, both young and old? I do trust God will, in His mercy, save many who may read this message, for it is so solemn to die without the blood.

WITHOUT THE BLOOD—for sin on Calvary shed,
There could be no forgiveness, God hath said;
Yet without God so many live, and die,
Though all His Judgments are prepared on high.

WITHOUT THE BLOOD—the precious blood of Christ,
Which for His own for ever hath sufficed!—

WITHOUT THE BLOOD the lost are lost for aye,
God's Judgments will be dreadful in "that Day."

WITHOUT THE BLOOD, and God's salvation great,
None can be saved, nor sin abhor and hate;
WITHOUT THE BLOOD, and holiness as well,
Not one will see the Lord, nor with Him dwell.

WITHOUT THE BLOOD no sinner can be saved,
For such are lost, by Satan held, enslaved;
But Christ's own blood, outpoured upon the tree,
Saves guilty ones, who make His blood their plea.

WITHOUT THE BLOOD, and without God the Son,
Dead, dead in sins, and lost, is every one:—
But, in God's grace, through precious blood outpoured,
Some are now saved, in Christ their gracious Lord.

WITHOUT THE BLOOD no one can seek God's face,
His own acknowledge now 'tis all by grace
That they are saved, and sheltered by the blood,
Free from God's wrath, as Noah was from the flood.

WITHOUT THE BLOOD no future bliss is there,
But outer darkness, hopelessness, despair:
WITHOUT THE BLOOD, God's wrath will e'er abide
On those who never have for mercy cried.

WITHOUT THE BLOOD are sinners, young and old,
By Satan led, and still by him controlled;
WITHOUT THE BLOOD, and without Christ, and hope,
They wander on, and in the darkness grope.

WITHOUT THE BLOOD!—Are not your sins a weight?
My dear young friend, sad is your lost estate;
But God, in love and mercy, waits to bless
All those who now, through Christ, their sins confess.

Those interested in simple, definite gospel testimony to boys and girls are invited to correspond. Indeed, we shall be glad to hear from any who want to please the Lord.

A FEW THOUGHTS FOR YOUNG AND OLDER BELIEVERS ALIKE.

CHRIST IN THE PSALMS.

WE cannot think too much of the preciousness of our adorable Lord. He is *everywhere* in Scripture and should be much in our thoughts. There are many passages which we might have overlooked, such as Deut. viii. 3, which are definitely applied to Him (Matt. iv. 4). He Himself said that the Scriptures testified of Him (John v. 39), and that Moses wrote of Him (John v. 46). Moreover, David spake with a view to Him (Acts ii. 25). The words of Luke xxiv. 27 must never be forgotten, and in verse 44 the Psalms are especially mentioned.

If, by grace, we know that we are "in Christ Jesus," it should rejoice our hearts to learn more of His fulness whence we have received. The toil should not be tedious, but we should feel a holy thanksgiving as we behold fresh beauties in Him, in Whom men, by nature, see no beauty. Oh that this may be the preparation for and the result of our study, and our experience even now.

Therefore, with this thought in mind, shall we prayerfully turn to the Book of Psalms? Surely the Blessed One delighting in God's Law Whom we find in the first Psalm is the same One Whom we notice in Psalm xl. 7, 8. And Heb. x. definitely links the latter passage with Christ. Psalm ii. speaks of the Lord Jesus as God's Messiah (2), as the King (6), and as the Son (7, 12). The application of Psalm xvi. has already been noticed, but is not Christ the Centre of the *preceding* poem of praise as well? Why is the *singular* "He" so manifest? As to Psalm xviii., there can be no doubt that typical and partial fulfilments only emphasize the complete reference to that Righteous One Who could speak of His own righteousness (20), and Who will return as Head of the heathen and Anointed King (43, 50). Without controversy, the King blest for ever in Psalm xxi. 6 suggests Christ, as well as those who foreshadowed Him, and the Holy Spirit has clearly mentioned our Saviour's dying use of Psalm xxii. Nor can the two following hymns be rightly understood without Him.

And so we might continue, noticing passages as Psalms xlv., lxix., cii., cx., which are quoted by the later Scriptures and there explained, but not un-mindful of more general allusions, and of Him as the One Who alone has reached the fulness of obedience to the Word, and rejoicing therein, which cxix. and other portions bring before us. Nor can we forget that He, and He only, entirely experienced the deep sorrows and anguish of solemn parts of Scripture like to the xlii. and lxxxviii. Psalms. Christ is everywhere!

And what shall be the result of our study? Shall we not praise Him more, even *Himself*, our Adorable Redeemer, Who for our sakes became a man, and went through a life of amazing fulness and wondrous grief? Shall we not seek to judge our superficial feelings, and to aim more and more at that holy intensity which alone can bring glory unto His Name? For the Psalms are not only full of Christ—they point out to us, even though there be dispensational manifestations of wrath, which we can only show against sins, and not against persons—they point out to us a high standard of godly living, whereby our gracious God will be exalted. Let us not be content with a shallow profession, let us not be satisfied with a hypocritical piety, let us seek in the Holy Spirit for that depth and reality, which all the Word of the Lord reveals, as befitting those who are redeemed and cleansed by the precious blood of Christ.



TALKS ABOUT PRESENT-DAY NEEDS.—5.

OVERCOMING ONES.

THE Christian life is a *warfare*, as 2 Tim. ii. 3-5 suggests. It is a real *conflict* with the world, the flesh and the devil. The world, with all its attractiveness, is a real power, against which saved ones have to *fight*, by the power of God. This is no mere play, but a constant struggle. In this connexion we might turn to Matt. iv. 8. When the Lord Jesus was led of the Spirit into the wilderness, we read that it was for a special object "To be tempted of the devil." But while meditating on this how blessed are the words of John xiv. 30, "The prince of *this world* cometh and hath *nothing in Me*." The Lord Jesus was the only *Perfect One*. We might also look at Heb. ii. 18, iv. 15. Yet it was a real *conflict* which our beloved Lord endured with Satan. Surely the Lord Jesus has left us an example how to meet the wiles of Satan. *To each temptation He said—"It is written."* So we have the words in Matt. iv. 11, "Then the devil leaveth Him," and angels came and ministered unto Him. In James iv. 7 God's people are told to *resist* the devil, and the words are added "and he shall flee from you." This can only be as the Word of God abides in us. For the apostle John, instructing various classes of believers in his epistle, said—"I write unto you, young men, because ye are strong, and the Word of God *abideth in you*, and ye have *overcome* the wicked one" (1 John ii. 13, 14). The Christian life is a *fight*; therefore God has given us the weapons wherewith we, may *fight and overcome* (2 Cor. x. 4, 5, Eph. vi. 17, 18). If we fail in the

daily conflict against sin, it is because we neglect the Word of the Living God, and communion with Him in prayer (Eph. vi. 10-18). God has provided the whole armour. May we have grace to put it on, that we may, in these perilous times, be *overcoming ones*.

Eph. vi. 12 shows again what a conflict the Christian life is. The Lord Jesus knew all that would take place, and how His people would be tempted. Hence He comforted by the words "Be of good cheer, I have overcome the world" (John xvi. 33). There must be living faith if we, going forward as saved ones, are to overcome the world (1 John v. 4, 5). Oh how encouraging are the words of 1 John iv. 4 "Greater is He That is in you, than he that is in the world." May we realize this glorious fact, and seek earnestly to *overcome* the world, by His grace and power. There must be intense earnestness, as Luke xiii. 24 emphasizes. Our beloved Lord said "Strive to enter in at the strait gate, for many I say unto you will *seek* to enter in, and shall not be able." Surely this is heart-searching: especially in these days when so many imagine the Christian life to be easy, and hence many call themselves God's people. But where is the proof that they or we are born from above, if there is no zeal and suffering for the Lord? See Phil. i. 29. It is through *much* tribulation that saved ones will enter the Kingdom (Acts xiv. 22). Let us search our own hearts and see if we have *life*. For it would seem that few will be *overcoming ones*. This is a solemn concern. In the seven epistles to the seven churches in Rev. ii., iii., the exhortations as to *overcoming* are addressed to *individuals*. Those who have an ear to ear (Isa. l. 4) will be the ones who are *characterized by overcoming*. What blessings in "That Day" there will be for such. But now is the testing time, and the time to suffer with our rejected Lord. He who, by grace, *overcometh*, will eat of the *tree of life*, which was lost through sin. Adam and Eve were *overcome* by Satan. Wherefore let us *watch*, and be humble before God. Further, "*He that overcometh . . . shall be clothed in white raiment,*" a *priestly* blessing for those made near. Then Rev. ii. 26-29 promises a kingly reward, and reigning. See Rev. iii. 21. How wondrous to sit with Christ on His Throne. Oh that we may meditate on these things, nay more, that we may *strive* to enter into His Kingdom! But, alas, how few seem to be concerned to be *overcomers*. It is easy to be conquered by sin. Wherefore, let us hide God's Word in our heart, that we may be kept from sin (Psalm cxix. 11), and thus by God's grace, through His unchanging Word, we shall be more than conquerors through Him That loved us (Rom. viii. 37-39).

TO HEAVY LADEN ONES.

GOD'S Word is very clear as to the sad state of *everyone* born into this world. In Eph. ii. 1 all by nature are "*dead in trespasses and sins.*" Further, they not only *love darkness* (John iii. 19) but they are *darkness* (Eph. v. 8). Moreover, all (without exception) are, at the beginning, *without God and without Christ*, having *no hope* in the world (Eph. ii. 12). Yes, such are all by nature, till God, in His wondrous love and mercy, begins His work of saving grace through His Word, which is living and inworking (Heb. iv. 12), and applied by the Holy Spirit. Then it is that sinners begin to feel their load of sin, and things which did not trouble them before now cause them to be concerned. They see their sinfulness and hopelessness. Then, realizing their need of God's salvation (Heb. ii. 3), through the shed blood of Christ, they come unto God, by Him. To such the words of Christ in Matt. xi. 28 are addressed, and oh, *what* comfort there is here for those who are *heavy laden*. 'Tis a sign of life when one begins to feel sin, for those who are dead have no true feeling as to their lost condition. But those who are awakened by God the Holy Spirit are encouraged by the words of John vi. 37. And being brought low by God, like the taxgatherer in Luke xviii. 13, they are low enough to say from the heart "God, be merciful to me, the sinner." Such are indeed justified through the poured out blood of Christ on Calvary's tree, and declared by God to be righteous in His beloved Son, the *only Righteous One*. Thus to those troubled about their sins we can not only say "Come, for all things are now ready," but add "Believe on the Lord Jesus Christ, and thou shalt be saved" (Luke xiv. 17, Acts xvi. 31). The blood has been shed, and God is ever ready to save poor, helpless sinners, who by nature were far off, but in the blood of Christ are made nigh to God (Eph. ii. 13). May He, in His mercy, bring many to see their sinfulness, and His *One, and only one* way of salvation (Acts iv. 12), and use this message for His own glory.



ONE.

In that Day there shall be *One nation, One King, One Shepherd* (Ezek. xxxvii. 22, 24).
Then Israel will serve serve the Lord with *one consent* (shoulder, margin, Zeph. iii. 9, cf. Luke xiv. 18).
Then *One Lord* (Zech. xiv. 9).
One Flock (John x. 16).
The Lord's people will be *one* (John xvii. 11, 21-24).
May we seek for more of the *oneness* now, in God's mercy (Phil. i. 27).

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—May, 1912.

Day	1 Kings	Revelation	Learning	Weekly Questions
1	xv. 1-8	xvii. 1-4	Prov. 1. 1, 2	What may we
2	xv. 9-24	xvii. 5-8	" 3, 4	learn from
3	xv. 25-34	xvii. 9-13	" 5	God's
4	xvi. 1-14	xvii. 14-18	" 6	Proverbs?
5	xvi. 15-34	xviii. 1-4	1 Kings 17. 1	Where else
6	xvii. 1-7	xviii. 5-8	" 2, 3	does God
7	xvii. 8-16	xviii. 9-14	" 4	condemn
8	xvii. 17-24	xviii. 15-19	" 5	"halting"?
9	xviii. 1-8	xviii. 20-24	" 6	
10	xviii. 9-18	xix. 1, 2	" 7	
11	xviii. 19-29	xix. 3-5	" 8, 9	
12	xviii. 30-40	xix. 6-9	Ex. 3. 15	What do you
13	xviii. 41-46	xix. 10-16	Ex. 6. 3	know about
14	xix. 1-8	xix. 17-21	Ex. 20. 24	the
15	xix. 9-15	xx. 1-3	Num. 6. 22, 23	Millennium?
16	xix. 16-21	xx. 4-6	" 24, 25	
17	xx. 1-12	xx. 7-10	" 26, 27	
18	xx. 13-27	xx. 11-15	Deut. 12. 5	
19	xx. 28-43	xxi. 1-5	2 Sam. 6. 2	Give lessons
20	xxi. 1-16	xxi. 6-11	1 Kings 9. 3	from
21	xxi. 17-29	xxi. 12-21	" 4	Jehoshaphat's
22	xxii. 1-14	xxi. 22-27	" 5	sad failures.
23	xxii. 15-24	xxii. 1-4	" 6	
24	xxii. 25-36	xxii. 5-7	" 7	
25	xxii. 37-44	xxii. 8-11	" 8	
26	xxii. 45-53	xxii. 12-15	" 9	Say what you
27	2 K'gsi. 1-10	xxii. 16-21	Matt. 6. 9	can as to the
28	i. 11-18	Matt. i. 1-11	Matt. 28. 19	Name of the
29	ii. 1-8	i. 12-17	John 17. 6	Lord.
30	ii. 9-18	i. 18-21	Phil. 2. 9, 10	
31	ii. 19-25	i. 22-25	Rev. 3. 12	

"Buy the truth, and sell it not" is an important exhortation. All Scripture is important. It is well to give up for the Lord, and to lose something to know His Word.

REQUESTS FOR PRAYER:

On the part of those who love the Lord, and would walk with Him.

- 1.—That the Lord would graciously bind many of His redeemed together in the patient, painstaking prayerful and practical study of His Word.
- 2.—That the Lord's work among Israel, week by week, and at their feasts, may have free course.
- 3.—For some who did run well, but were hindered, that the Lord may revive His work in the midst of the years.

"With Thanksgiving"—Phil. iv. 6.

A SOLEMNIZING MISTAKE.

Through an imperfect letter being marked on printer's proof, a verse of Scripture was sadly perverted on last month's front page. "Led"—in "led by the Spirit of God" (Rom. viii. 4)—was altered to "imperfect." We feel sure God's people realize our adherence to His Word, but doubtless some were concerned on seeing this: hence this mention. One lesson is gratitude for preservation from printer's errors which would dishonour God's glorious name, and another is the importance of prayer for overruling and for further preservation, unto His glory more and more.

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

Isolation with the Lord is better than isolation from the Lord, for the sake of earthly companionship. But isolation from the Christ as well as from Christendom is never well-pleasing. May it be ours to search our hearts, and see if we are in His appointed place, and, like Enoch, caused by grace, and encouraged in the Holy Spirit to walk with Him (Gen. v. 22, 24).

1 Kings xvi. 25-34. Seven days: evil enjoyments are short (Heb. xi. 25). 16, How frequently Israel's royal family changed: notice, in contrast, in accord with God's truthfulness—only one family over Judah, even David's. 11, The suicide of despair, cf. Judas, no true repentance. 19, God adds the reason: this is not merely history, but full of practical warning: evidently Zimri enjoyed these sins before he was king. 21, Sin ever brings division, as in xii. 20. 22, Death, death, death, throughout this chapter, Rom. vi. 23. 25, Progress in sin. "All," repeated. Causing to sin, provoking God: two solemn thoughts, see 1 Cor. x. 22. "Written." 29, A longer reign, yet greater wickedness, 30. Ahab a type of Antichrist, in some ways. 31, Isa. xxx. 1. Contrast the widow of Zarephath belonging to Zidon, in xv. 9, with Jezebel. 33, Yet he reigned on, but God will speak. 34, Persistency in sin, though two sons died: notice how long afterwards God's Word still comes true (Joshua vi. 26). What grace the Lord showed even at Jericho (Luke xix.): He saves us from the curse.

Rev. xviii. 1-4. How many angels, Dan. vii. 10, Matt. xxvi. 53. Yet the Lord thinks of us. Power, authority. "Babylon fell": how many falls recorded, Matt. vii. 27, Rev. xvi. 19. Habitation of demons, contrast Eph. ii. 22: this passage will be fulfilled, demons are likened to birds in Matt. xiii. 4, 19 (contrast Matt. iii. 16); here we have a prison in the Millennium, cf. Rev. ix. 14 as to a present prison. Every, all. Contrast another company in xxi. 24. Riches, merchandise, greatness and glory are not to be sought. Why should we indulge? Earthly pleasures are deluding bubbles. 4, All Scripture is practical. Because of coming judgments, let us act spiritually now. Will some believers seek Babylon's commerce to the last?—cf. Lot. See 2 Cor. vi. 17, Heb. xiii. 13.

1 Kings xviii. 30-40. "All." Broken down: sin ever breaks down God's arrangements, but He, in wondrous power, breaks down sin. 31, All the tribes represented, faith, cf. Ezra vi. 17, even in days of ruin. 31, The Word of the Lord remembered. 32, Stones, as appointed, Joshua viii. 31. 33, Contrast Gen. xxii., here God provided the fire. Water from the sea! 34, Faith. 36,

How promptly, 29: and how appropriately at this time. "All things at Thy Word," may we act thus! 37, Hear me, hear me: holy intensity. That God might be exalted: His honour is beyond all else. God turning the heart, see Ezra vi. 22. 39, "All." 40, The Divine inference. Sin must be punishment: do we misuse a day of grace to forget this?

Rev. xix. 6-9. How grand is the revelation of God's glory: everything is to honour *Him*. "Alleluia" (Hebrew) joined with "Praise" (Greek) of verse 5, joins Jew and Gentile in Christ. Thanksgiving must be not only because of God's mercy, but because of His power, because of Himself. 7, Gladness of grace. Repeated exhortation emphasizes, two or more words for "joy" sometimes linked with *the Kingdam*, note Psalm xxxii. 11, and Psalms xcvi., xcvii., etc. Grace, responsibility. Ready, Matt. xxii. 4, Luke xiii. 17. Are we becoming ready? 8, A gift: righteousness is God's award to us, because of our grace-made link with the Righteous One. Righteousness, contrast Isa. lxiv. 6. Saints, same word "most holy place": in what robes did the high-priest enter there? "Happy." "Called." "Into."

1 Kings xx. 28-43. "A man of God," (a) How many prophets God sent to Ahab, (b) What a striking name. God's own reason for giving victory—*nothing* good in Ahab. Thine, ye. The object—God's honour before *both* armies. 29, 30, How solemn is death. 32, Symbol speaking. A wrong brotherhood approved: so to-day. "A covenant with him": self always likes to do something. 36, Little things bring great results, cf. xiii. 24. All animals under God's control, Psalm l. 11, contrast man's use of lions in Dan. vi. 37, 38, A twofold disguise. 38, See 32: a contrast. 39, A parable. 43, Plain speaking: how often we see *this* sparing, cf. 1 Sam. xv. 9: misplaced mercy (1 Kings xx. 31) is a grievous thing before God. 43, Sin brings trouble, but there is not always repentance: remorse and natural grief are easy.

Rev. xxi. 1-8. *New*, now an anticipation, 2 Cor. v. 17. See Isa. lvii. 20, 21—but the words are *also* literal: let us never explain away God's utterances. (a) *Out* of the heaven, (b) *from* God: how exact is Divine language. "Prepared," see xix. 7. "Adorned," "world," from same root. "A great voice," how often in Rev.:—God's greatness shown. Tabernacle *with* men, contrast xiii. 6, note Ex. xxv. 8, John i. 14 (tabernacled). "He will tabernacle," not "dwell": let us not modify Divine emphasis. His peoples. They themselves, God Himself. 4, What tender love. How real grief is at this time: but the first things shall be removed, Heb. x. 9. Note the "no longers" of Rev.:—Do we not long for that Day?

1 Kings xxii. 45-53. Might, yet "world-bordering." 46, Faithfulness, yet failure, 48. It is a mercy if God breaks our ships when we go on our way: but it is better for us not to make them. Seeking for gold, *and* friendship with the world rebuked. 49, The lesson seems to have been learnt; see the preparatory part of the history, at solemn length, in 2 Chron. xx. 35-37. It is well to have a holy decision of character: we must even "deny" ourselves. 50, Jehoshaphat's son was *related* to Ahab, 2 Chron. xxi. 6, *and* he did wickedly: wrong fellowships affect our homes. 52, "And he did evil": how often these words come: continuance in sin. "The sight of the Lord": none can hide in secret places, Isa. xxix. 15, Jer. xxiii. 24. Father and mother alike followed in sin, *and Jeroboam as well*, 53, God is not mocked. "All."

Rev. xxii. 12-15. "See." "*I am coming*": as if already on the way: so sure is God's Word. My, Me. To *each* one: and how will *our* work appear?—Let us not boast. "I"—emphatic. The Lord Jesus plainly claims Deity: He is the Alpha and Omega of Scripture and Salvation: may He be the Alpha and Omega of our service. Are we among the "happy" ones of 14? "Do His commandments," possibly, "wash their robes": oh for a deeper sense of sin. Right, authority. Contrast "the tree" of Gal. iii. 13. *Into*, outside. There is a real outside. Note repeated "and" of 15, and the solemn climax: God looks on the *heart-love*: what we *love* we *do*.

Correspondence from those concerned ever welcome that the Lord may be exalted. Help as to practical Bible Study gladly given. Mere cleverness, knowledge, and information must not be the object. PERCY W. HEWARD, 61, Upton Lane, Forest Gate, London, E.

REMEMBER—

- God *sees* everything (Prov. xv. 3, Psalm cxxxix. 7-11, Gen. xvi. 13).
- God *knows* every thought (Psalm xxxix. 4 xciv. 11, Matt. ix. 4).
- God *loved* the world, Jews and Gentiles (John iii. 16).
- God *gave* His only Son to die for sinners (Rom. v. 6-8).
- God *saves* the lost and heavy laden ones (Matt. xi. 28).
- God *saves* sinners *now* (2 Cor. vi. 2).
- God *warns* by experience and history (Luke xvi. 19-31, Mark ix. 44-48).
- God's *Judgments* are right (Rev. xix. 2).
- God *will keep His Word* (Rev. xx. 11, 15).

THOUGHTS FROM A MONTHLY HERALD OF THE TRUE MESSAGE.

THE WORD OF GOD

"Thy Word is Truth"
JOHN. 17. 17

Vol. xii. No. 6.
June, 1912. 1d.

A Monthly, by the Lord's grace, endeavouring to emphasize the Lord's grace and the fruits of godliness, that He may be exalted. Man is, by nature and by practice, worthless and wicked; yet God saves, through the blood of His Son. Should we not sound forth such a salvation, by the power of the Holy Spirit; and what it involves?

EDITED BY
PERCY W. HEWARD.

"The Word was God." John 1. 1.
"Christ, Who is over all, God blessed for ever." Rom. ix. 5.
"Baptizing them into THE NAME—of the Father, and of the Son, and of the Holy Spirit." Matt. xxviii. 19.
"No man knoweth Who the Son is, but the Father, and

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Who the Father is, but the Son, and he to whom the Son will reveal." Luke x. 22.
"Canst thou, by searching, find out God?" Job xi. 7.
"O the depth of the riches both of the knowledge and wisdom of God! How unsearchable are His judgments and His ways past finding out." Rom. xi. 33.

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A WORD OF INTRODUCTION.

IT is a precious thing to know a precious Saviour, and to realize acceptance in Him. And those who, by grace, have passed out of death into life, may have this blessed *experience*. Yet they still have the flesh in them, and *still* need to *grow* in grace. The present time is the opportunity for such spiritual progress, and such preparation for the joy of the Lord. Hence the Divine stress on helping "one another," not only because fellowship is joyous, but because it is to the glory of God for His people to lay aside weights of sin, and to study His Word, devotedly and devotionally, with that object. Hence this magazine, by God's mercy, and if, beloved friend, you are in Christ, and want to know more of *Him*, and to please *Him*, in answer to prayer, the considering of its pages may bring blessing. Thus the Lord will be honoured and exalted, and what else do we, if His blood-bought people, desire?

LOVE UNQUENCHABLE.— (Song of Songs viii. 7).

FIRE UNQUENCHABLE.— (Matt. iii. 12, Mark ix. 48).

Love freely shown to sinners lost
Exceeds all earthly thought or cost:—
Love freely shown to those who stood
Choosing all ill, and hating good.

No man has love which can compare
With that which in the Lord we share:
We only merited His ire—
Deserved, unquenched, eternal fire.

But love unquenched met floods of wrath,
That we from such might be led forth;
The waves and billows met our Lord,
His wondrous love we would record.

Herein is love: no boasting here;
God's grace has brought us very near,
In His beloved Son we stand,
In Him received at God's right hand.

Such love, to loveless ones, so free,
Which in the cross of Christ we see,
Must make us feel how small our love,
Though we are quickened from above.

Oh for a more vehement flame,
More gratitude, more godly aim;
By those who from wrath's fire are brought,
The fire of love should now be sought.

Bible Courses—If the Lord will—at Bible Study Centre, 61, Upton Lane, Forest Gate.
Thurs., 8—BIBLE DOCTRINE. Sat., 8—LEVITICAL TYPES.

WORDS OF ENCOURAGEMENT.

Colossians frequently *refers* to glory, but only *mentions* it in *two* places. "The Hope of Glory." Thanks be unto God for the *many* "With Him in Glory." He describes the unique privileges of His redeemed, and the precious things He has prepared for them (1 Cor. ii. 9). In Col. i. 27 we are reminded of the wondrous *anticipations* of glory which the Lord has given in the present age. Language is Divinely used to bring before us something which must ever be beyond language. A living link with a living Saviour, and the realization of His life within, will afford a pledge and an advance enjoyment of "that Day." How wondrous the *condescension* of the words, "Christ in you." And they are *not mere words*. How vast the *breadth* of the words—"Christ in you." We cannot feel *all* this means: the glorious dispensational blessings which were more manifest in a united Church after Pentecost doubtless explained, as well as illustrated, this Divine statement more completely, but we are still privileged to know the leading of the Holy Spirit, and the blessings of a heavenly calling. Amid the collective failure, the Lord has not failed. And, individually, and in loving fellowship with those who call on the Lord out of a pure heart, we may all seek to enter more heartily into the blessedness of a believer *than we have hitherto*. No one has reached a climax. Surely we need a holy *balancing*, by the work of the Holy Spirit, to confess the ruin which sin has brought, yet to know the Lord as a Little Sanctuary, and to delight in Himself amid the loss of corporate position and testimony. The symbols at the Lord's table, separated there, but *united* in His redeemed, emphasize this part of heavenly teaching. Yes, "Christ in you, the *Hope* of the glory." Thus we can ever look upward and forward, for the Blessed Hope is never blotted out.

Then Col. iii. 4 brings before us a real unveiling. Faith shall be turned to sight, and the prospect shall become an enjoyment:—to-day's *future* will be that day's *present*. Christ is coming. "We shall appear with Him in glory": there is no "may be" in the Lord's plan. Certainties encourage faith. If we died with Christ and rose with Him (Col. iii. 1-3) we *shall* be ever with Him (1 Thess. iv. 17). God's love will never lose His elect. Grace is more wondrous and mighty than we can conceive. How paltry earth's attractions seem. How unworthy of fear is man's opposition. Let us, therefore, be encouraged and full of gratitude, and live each day in the light of the appearing.

But what if we are not "in Christ Jesus," if our profession is merely outward, and our religion only natural? Ah, if we are deceiving ourselves, and

have no vital *relation* to a personal Saviour, we are in a terrible condition, and our future is to be cast out—eternal shame, not eternal glory, severance from Him, and not fellowship with Him—such terrible dooms Satan has hidden from us, but they are in front. Can we be content to leave all this an "open" question? Before God it is no open question. Can we be willing that the rush of religious activity should keep us from pondering, as in the sight of God, if we are *still* among those to whom the Lord will say "I never knew you," and who will be irrevocably driven from Him? There will be many surprises in the solemn future. But *now* He *still* welcomes the lost, and now is the Day of Salvation.

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

"EVERY GOOD WORK."

DEAR FELLOW SAVED ONES,

It is a mercy to be "in Christ Jesus," and to know that God loved us *when we were dead* in sins (Eph. ii. 4, 5), and though we worked *not* (Rom. iv. 5). "Salvation is of the Lord," and "boasting . . . is excluded." No *flesh* can glory in His presence, for it is by the grace of God that we are what we are. Herein is a call to praise—to enduring praise—for, in the ages to come, we shall be to the praise of God's glory. Praise will never grow old, praise will never die out, praise will never be inappropriate, "for of Him, and through Him, and to Him are all things: to Him be glory for ever. Amen" (Rom. xi. 36).

But now that we have passed "out of death into life," and are born again, and experience repentance from *dead* works (Heb. vi. 1), it is fitting that *living* works should be manifested. God has saved us that we should simply serve Him. It is not that He needeth anything, but He has been pleased to bestow unmerited regard upon His unworthy people, and to make it possible for them to render unto Him that which He condescends to ask and desire. If the grace of God shines out in giving to us, it also shines out in His receiving from us. To man, by nature, it may seem strange that the All-glorious and Almighty One should grant powers to us that we may devote them unto Him,—that He should present us with what we next present to Him. Bare logic may express such love in a way that attempts to discredit it, or may seek to rule out a believer's real *responsibility*, but Scripture is written in a Divinely perfect way to test who *are* the Lord's own people. There is no book which is more easy to pervert. It needs *grace* to accept Scripture, if it is in any measure understood. Mind and affections must alike be bowed before the Lord.

In the later epistles, through God's servant Paul, dealing especially with ruin, though there is a stress on God's continued work because of His electing love (1 Tim. i. 9, ii. 10, Titus i. 1), we find many a suggestion that men were turning the grace of God into lasciviousness, and continuing in sin that grace might abound, or, in some of the many subtle ways Satan approves, attacking the duties of a saved one in this sin-stained world. Hence the emphasized name "believer" or "faithful one" used for a child of God, and the repeated stress on the word "godliness" or "reverence," and the frequent allusion to good works. It may have been our privilege to have pondered this before, but it will be to the glory of God if we rightly ponder it again, especially if we are thus brought, by the Holy Spirit's leading, toward a *due proportion*, that we may not preach grace against obedience, nor obedience against grace.

In 1 Tim. ii. 10 believing sisters are instructed to adorn themselves "by means of good works." Is this caution and recommendation out of date? The love of finery was then displaying itself, and, naturally, *with it*, the exaltation of what has been called "women's ministry," yet which is not ministry but proud usurpation (1 Tim. ii. 11, 12). And are these snares now removed? Dressing up and other forms of publicity—the same sin—are still sought, and believers are not always the holy contrast they should and might be. Afraid to be "singular" before the world and a worldly Christendom, they grieve the Holy Spirit, and their fellow workers, and miss their privileges, and lose reward in "that Day." The godly *reserve* which should mark saved women according to 1 Timothy, is in striking opposition with the spirit of the time. If only there was less thought of that which is *not* appointed, there would be more time for the good works which *are* appointed, in holy, background and humble simplicity (1 Tim. v. 10, twice), and which become brethren in Christ as well.

As we are going through the epistles to Timothy the above thoughts come first. There is no accident in the order of Divine words, and it is remarkable that the next reference to "a good work" concerns the solemn but equally humble publicity of a Christian brother (1 Tim. iii. 1). Yet this is not merely because he is a brother. Tested godliness is made the background for ministry of this character. Otherwise there will be a serious fall into a snare of the devil. The overseer's toil is called by the Holy Spirit a good work. God has no "sinecures." Do we realize that every opportunity brings responsibility? If, in His mercy, this is impressed on our mind, we shall be less ready to rush forward. 1 Tim. v. 25 should be read in this connexion. There we behold the trying beforehand, and the showing, yet not showing off, of a godly character, to God's honour and glory.

1 Tim. vi. 18 contains an exhortation to believers who have received rather more of this world's goods. The earlier verses of the chapter preparatively rebuke socialism. We recollect how Eph. v., vi deal with all conditions of life in mutual relationship, and so is it here. God has no words for one class of saved ones that will allow the others to feel left out or permitted their own way, or a thought of self esteem against the rest. God teaches all. Every penny we possess is an opportunity for "good works."

2 Tim. i. 9 refreshingly reminds us, in the middle of our study, that human glory is ever shut out. Everything we have is by grace. The next occurrence of the word "work" is 2 Tim. ii. 21. Here we have at least a two-fold suggestion. Separatedness now will make us useful to the Master, but the fuller interpretation embraces "That Day," when His cities will be ruled in harmony with and for Him. "That Day" will not be one of idleness, but of holy activity, and it will be the fruition of this day. As we occupy *now*, we shall receive *then*. Why are we not more earnest, more godly, more enthusiastic? Is the prospect a dream? Is not God as good as His Word?

2 Tim. iii. 17 shows that the work always depends on the Word. This passage, with ii. 21, emphasizes the preparation for real witness. We must be men of God if we would be workers *unto God*. The Bible, spiritually grasped, is our "outfit." Earthly advantages are often over-estimated: the Word is forgotten. But we must delight in "all Scripture" if we would know "all good work." Thus there is no room for the unlearned to glorify himself by degrading knowledge.

But though the primary reference of this passage may be *individual*, and even suggest Timothy, the man of God (*cf.* use of name in 1 Kings xiii., etc.), and illustrate iv. 6, is there not more instruction from our gracious God? Will not His redeemed, when their Saviour returns, have the vigour of a man unto every good work (Eph. iv. 13)? How wondrous is the Kingdom!

The added uses of this word in iv. 14, 18 are striking and intentionally contrasted. While we seek every good work and holy activity for the Lord, He will preserve from every evil work. His watchful care is true and precious. May we praise Him!

More prayerful pondering of this term in Titus i. 16, ii. 7, 14, iii. 1, 3, 8, 14 will again enforce the meditations our heavenly Father has impressed upon us, and, perhaps, cause us to value verbal study more, as well as to live more faithfully, looking for that Blessed Hope, when our *zeal* of good works will reach a holy climax, free from the presence of sin.

With earnest wishes in Christ Jesus,

Yours by grace alone,

PERCY W. HEWARD.

THE CHILDREN'S COLUMNS.

GARDENS.

SINCE so many are arranging about *their gardens*, and working in them, I thought it would be well for us to have a little talk about some of *the gardens* mentioned in the Bible. We read in Gen. ii. 8-17 about the *first garden*. It was planted by God, eastward in Eden. There was a river that watered it, which went out of Eden. God made to grow every tree that was really pleasant to the eyes, and these trees were also good for food. The tree of life was in the midst of the garden, and the tree of knowledge of good and evil as a test. All that one could rightly desire was there, and yet how soon Adam and Eve whom God placed in that lovely garden, disobeyed Him, and desired something instead of His Will. So we see that beautiful surroundings do not make people good. We are told in Eccl. vii. 22 that God made man upright, yet how soon man fell through sin. You know much about this sad, sad story. How sorrowful it should make us when we read Gen. iii. 8. It was when Adam and Eve had disobeyed God that they tried to hide themselves from God amongst the trees of the garden; and you have read, too, how vainly they sought to make aprons of fig leaves, to cover themselves. But they could not get away from God's presence, nor clothe themselves. God, in His love and mercy, clothed them with the skin of an animal. Blood was shed before they could be clothed (see Heb. ix. 22, Isa. lxi. 10). Gen. iii. 23, 24 tells us how God sent them forth from the garden, and that "He placed at the east of the garden of Eden Cherubim, and a flaming sword, to keep the way of the tree of life."

Now will you turn to the later Scriptures with me? First to John xviii. 1, 2. After the Lord Jesus had been telling His disciples that He was going to leave them—that He was going to die for sinners—we are told in these verses that He went with His disciples over the brook Cedron, where was a garden, into which He entered, and verse 2 says, "for Jesus oft-times resorted thither, with His disciples." It was in this garden the Lord prayed, and we read that His sweat was as it were great drops of blood (Luke xxii. 44). Oh how He suffered, through, and also for, sinners. It was in this *garden* that Judas betrayed Him (John xviii. 5). Then, in John xix. 41, it is written "Now in the place *where He was crucified* there was a *garden*"; and in the garden a new sepulchre, and in the tomb in this garden they laid the body of the Lord Jesus." So we have seen how that sin entered into this world *in a garden*, and the Lord Jesus *suffered and died* near and rose again *in a garden*. And because Christ died for sinners, and rose again, many are now saved, and in Song of Solomon iv. 16 they are spoken of as His garden,

and their service is fruit to Him. How wonderful is all this. Are you surprised that we long for others to be saved, through the death of Christ on the cross? I ask that many of my young readers and older ones as well may see their need of salvation, even as they read these lines.

Concerning the nation of Israel we read in Isa. lxxv. 3 that they provoked God—they *sacrificed in gardens*, and in Isa. lxxvi. 17 we are told of people *doing wrong again in gardens*. Yes, even among the flowers and trees, many sin against God. But He sees all still, like He beheld Adam and Eve when they sinned, and tried to hide from Him.

We have already seen that even lovely gardens will not help people to be good. And Gen. xiii. 10, 13 tells us this again. For though Sodom is said to have been as the garden of the Lord, the people were wicked and sinners before the Lord exceedingly. When Israel wandered from God, He said they should be "*as a garden that hath no water*" (Isa. i. 30). And unsaved sinners are always like this. While those who are saved, if they seek to please the Lord, will be like a *watered garden* (Isa. lviii. 11). I wonder which, my dear young reader, you are like. What a difference there is between a *garden without water* and one *well watered*. We all know which is the better! May our little talk on this subject cause many to think about their state by nature, and to be troubled about their sins. In the east they would know more about gardens without water than we do in England. Still, God can impress the thought, and when you see gardens needing rain, with everything dry, I hope you will remember this message, and I would ask God that it may be a blessing to many as well as to you.

In a wondrous garden, fragrant, fresh, and fair,
God placed Eve and Adam, naught of sin was there;
But though all was lovely, God they disobeyed:
Of the subtle serpent Eve was not afraid.

So from Eden's garden, they were caused to go,
For the Lord is righteous, sin brings death and woe;
Thorns and thistles followed, through the fall of man,
Yet the Lord is working, working out His plan.

Sin has ruined gardens, flowers still fade and die:
Weeds are ever growing, growing fast and high—
Pictures of the sinner's natural heart within,
Where the thoughts are evil, naught is there but sin.

To another garden, in this world below,
Once the Lord of glory did so often go,
There He prayed in anguish, there He was betrayed,
By the wicked Judas, with Satanic aid.

Yet another garden—near to where Christ died—
For poor, helpless sinners He was crucified;
There they laid the body of that Righteous One.
But His resurrection showed His work was done.

Like *unwatered gardens* Israel were of old,
When from God they wandered, in their sins so bold;
Like *unwatered gardens* sinners are to-day,
Far from God they wander, in destruction's way.

Like *unwatered gardens*, plants without a root,
Dry, and dead, and barren, without any fruit—
Sinners are thus likened to a garden dry,
Yet they do not tremble, nor for mercy cry.

Like to watered gardens sinners saved should be,
Whether young or older, from all deadness free;
Like to watered gardens, watered by the Lord,
Saints are His own garden, fruit they Him afford.

Like unwatered gardens all by nature are,
Without life and freshness, and from God afar;
An unwatered garden or one *watered well*—
Which is *your* condition?—Surely you can tell!

A MESSAGE TO YOUNG AND OLDER BELIEVERS ALIKE.

"HIS WORKMANSHIP."

EPHESIANS ii. 10 is in a context that leads to praise, and partly leads to this by *humbling our pride*. There is no room for much praise in most of our lives: we do not see our *nothingness as we should* (John xv. 5). These thoughts may seem strange. Are we not believers, and saved from a boasting that ends in death? Yes, but we are *not* perfect, and we need, by the gracious working of God's Holy Spirit, to grow in grace, that we may become *more* praiseful and useful unto our adorable Lord. Sin should be confessed more.

"We are His workmanship," or "His making," or "that which He has made." "This is true in an earthly sense, for our life is from God (Eccl. xii. 7), and our breath is in His hand (Dan v. 23). But, in a fuller degree, these words concern that spiritual life which we have received. God gave us a new life even when we were dead in sins. We did not prepare ourselves for salvation. We ought to have done everything for God, but we did nothing. Hence we must now speak of His doing, not only *for us* but *in us* (Psalm xxii. 31, Phil. ii. 13). The wondrous grace that we have received calls forth our intense gratitude. Surely we must say to our souls that *all* within us should bless the Lord's holy Name. Surely we feel the force of the Divine words "I myself will arise early; I will praise thee."

But this precious unveiling, of the glorious love we have been brought to know and feel, suggests *quietness* and *confidence* as well as praise. Will God begin a work, and take the responsibility in so marvellous a manner, and then fail to carry it out? We are His making, created in Christ Jesus, and will He allow that the blood of His dear Son should have been shed in vain? And if any fear still remains, it is checked by the Divine declaration—"He Which hath begun a good work in you, will perform it until the day of Jesus Christ" (Phil. i. 6). And He guarantees the means as well as the goal. How powerfully can we plead, with the Psalmist "Thy hands have made me, and fashioned me: give me understanding, that I may learn Thy commandments" (Psalm cxix. 73), and again, "Forsake not the works of Thine own hands" (Psalm cxxxviii. 8).

Furthermore, the encouraging words "We are His making" lead us to anticipate and seek a *high level of godliness*. For though we still have the flesh, and await the fruition of salvation, the glorious work of our glorious God is a plea for holiness. Men judge of the Worker by the work: we represent the Lord in a sinful world. Are we sufficiently jealous of His honour and glory? None of us can say we are thoughtful, concerning this, with the holy thoughtfulness we should manifest if we walked with Him yet more closely. God has done much for us: shall we not be desirous, as never before, to show unto Him abounding love, and to please Him by an increasing earnestness of life? Whether we be young believers, or older ones, we need to grow in grace.

HIMSELF (with reference to MAN).

Lev. xvi. 6, 11, 17—The high priest needed to offer *first for himself*. What a contrast was Christ Who offered *Himself* (Heb. ix. 14).

Luke xv. 17—"When he (the younger son) came to *himself*" (see Acts xii. 11).

Mark viii. 34—"Let him *deny himself*."

1 Sam. xxx. 6—David, amid all, "*encouraged himself in the Lord*" (see contrast in 1 Kings xix. 4).

Mark xii. 33—"Love his neighbour as *himself*."

Gal. vi. 3—"If a man thinketh himself to be something, when he is nothing, he *deceiveth himself*" (Note Rom. xii. 3, 1 Cor. xv. 10).

1 Cor. xi. 28—"Let a man *examine himself*."

1 John iii. 3—"Purifieth *himself*."

Rom. xiv. 7—"None of us *liveth to himself*."

Luke xviii. 14—"Everyone that *exalteth himself shall be abased*; and he that *humbleth himself shall be exalted*."

Prov. xi. 25—"The liberal soul shall be made fat, and he that watereth shall be watered also *himself*" (see Isa. lviii. 11).

1 Cor. iii. 15—"He shall suffer loss; but *he himself shall be saved*, yet so as by fire" (see also Luke xii. 47, 48).

Rom. xiv. 12—"Every one of us shall give an *account of himself to God*."

How very solemn is—

Hosea x. 1—"Bringeth forth *fruit unto himself*" (see contrast John xv. 8).

Luke xii. 17—This man "*thought within himself*" (see v. 21, Dan viii. 25, xi. 36, 2 Thess. ii. 4).

TWO OF GOD'S BOOKS.

The Book of Life (Rev. iii. 5, xiii. 1, xx. 15, xxii. 19, Psalm cxxxix. 16, Phil. iv. 3).

The Book of Remembrance (Mal. iii. 16, Matt. x. 42, 1 Cor. iii. 10-15).

TALKS ABOUT PRESENT-DAY NEEDS.—6.

HOLY WATCHFULNESS AND WAKEFULNESS.

IN the first epistle of Peter (v. 8) believers are exhorted to "be sober," temperate, not merely excited:—and *this* would surely lead on to more and more godliness. There should be a steady going forward on the part of those who are redeemed with the blood of Christ. But it is so easy to fail; and to "grow in grace" and "run well" only for a few months. How we ought to mourn over these things. Then the verse goes on "*Be vigilant.*" We should be watchful and wakeful, always on the look out, knowing that we are surrounded with evil spirits, as Eph. vi. 12 shows. It is so easy to be unwatchful; we are soon taken off our guard. Hence the need for much care. Furthermore, the verse tells us why we should be vigilant—"Because your adversary, the devil, as a roaring lion walketh about, seeking whom he may devour." Are we not, in this connexion, reminded of the words of our beloved Lord to Peter—"Satan hath desired to have you, that he may sift you as wheat" (Luke xxii. 31), but how comforting are the added words of verse 32 "But I have prayed for thee." Yet this must not make us careless as to watchfulness. Satan is not idle. See his reply to God's question in Job i. 7. Here we have his walking about again mentioned, so active is our adversary. Let us, therefore, watch, lest we are turned aside by him.

But Satan has a still more subtle mode of action, than even that which is linked with walking about as a roaring lion. He is also transforming himself into an angel of light, and he causes his servants to do likewise. This would seem the special way he is working in these days (2 Cor. xi. 13-15). We little know the extent of Satan's power, and the number of his agents. But God, in His Word, has told us sufficient to make us tremblingly watchful, and if watchful, we shall surely be wakeful. The words of Matt. xxv. 5 "they all slumbered and slept" are solemn. May we take heed, for the devil seems working specially in this direction. Hence the rousing words in Eph. v. 14—"Awake, thou that sleepest." Oh that we may awake, then we shall see things more as they really are, if awake. Believers are not to sleep; they are children of light and of the day (1 Thess. v. 5-8). Nehemiah and those that were with him were wise, for we read that they prayed unto God, and set a watch (Neh. iv. 9, vii. 3). We must do more than pray. The Lord told his disciples to watch and pray lest they should enter into temptation (Matt. xxvi. 41), and the Lord said—"What I say unto you, I say unto all, Watch" (Mark xiii. 37). Let us take heed to the words spoken to the angel of the church in Sardis, "Be

watchful," and the solemn warning in verse 3, "If thou shalt not watch, I will come on thee as a thief." The apostle, when about to leave the saints at Ephesus, said, "Wherefore, watch and remember" (Acts xx. 28-32). If there was need for such watchfulness then, how much more now in these days, when errors abound, and Satan is so active! How saved ones should seek to obey 1 Cor. xvi. 13. The days are evil, and unless we meditate in the Holy Scriptures, and, at the same time, watch and pray, we shall be led into errors of all kinds, Satan is still subtle. May we not be ignorant of his devices (2 Cor. ii. 11).

The words of our beloved Lord in Matt. xxvi. 40 are humbling and heart-searching. "What! could ye not watch with Me one hour?" The watching and suffering time is not long. Yet how soon we fail, though the Lord encourages by saying, "Blessed are those servants whom the Lord, when He cometh, shall find watching" see also Prov. viii. 34, Rev. xvi. 15. May we eagerly watch amid all, and wait for Him Who said "Surely I come quickly" (Rev. xxii. 20). If we slumber, and fail to watch, we shall not be counted worthy to escape all the things which are surely coming to pass, and to stand before the Son of Man (Luke xxi. 36). Let us beware, for the days are evil, and iniquity abounds, but the Lord is all-sufficient.

QUESTIONS and ANSWERS.

No. 1.—"I am wondering how people (professing believers) can delight in or talk about Scriptural truth, whose consciences should be uneasy through the exhortation—'Owe no man anything, except . . .,' without any attempt to make restitution."

1.—Deeply important. A balanced mind, with all-round spirituality and "self control" (Gal. v. 23) is needed. Practical godliness should be much more evident, and the principle of Rom. xiv. 21 emphasizes Rom. xiii. 8. Dan. vi. 5 should surely be true of saved ones still.

2.—Spasmodic efforts to make restitution are not enough. There must be grace-enabled diligence and patience, linked with painful self-denial and prayer. Many dear children of God need guidance in method, and there should be loving, *though firm*, encouragement to such (Gal. vi. 1, 2).

3.—The problem arises—"Should any in debt give unto the Lord?" All acknowledge such should give *some* time, and thus allow the principle. I do not think that God will usually honour the effort to remove debt if less than one of Israel's tithes be given to His witness. Abraham, before Moses, naturally took this for God, even from the King of Sodom's goods, through refusing all himself.

4.—Those who, by grace, through faith and obedience, value preservation from monetary debt, should seek, while emphasising the perfect will of God in this, to be kept from pride, and to remember their debts of time, strength, and affection, and, perhaps, of money in further giving unto the Lord—debts which may be easily accumulated and are more rarely seen, and are harder to repay afterwards. Let us lay aside *every* weight (Heb. xii. 1), and, whatever we do, glorify God (1 Cor. x. 31).

Correspondence from any desiring to know the Lord, or His Word—or rather the Lord AND His Word—welcome. P. W. Heward, 61, Upton Lane, Forest Gate, London, E.

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—June, 1912.

Day	2 Kings	Matthew	Learning	Weekly Questions
1	iii. 1-10	ii. 1-6	2 Kings 5. 1	
2	iii. 11-27	ii. 7-10	" 8	Give many lessons from miracles through Elisha.
3	iv. 1-7	ii. 11-15	" 9	
4	iv. 8-17	ii. 16-18	" 10	
5	iv. 18-28	ii. 19-23	" 11	
6	iv. 29-37	iii. 1-6	" 12	
7	iv. 38-44	iii. 7-12	" 13	
8	v. 1-7	iii. 13-17	" 14	
9	v. 8-14	iv. 1-11	Matt. 4. 1	
10	v. 14-19	iv. 12-17	" 2	
11	v. 20-27	iv. 18-25	" 3	
12	vi. 1-7	v. 1-6	" 4	
13	vi. 8-18	v. 7-12	" 5	
14	vi. 19-33	v. 13-16	" 6	
15	vii. 1-11	v. 17-20	" 7	
16	vii. 12-20	v. 21-26	" 8	Say what you can about Jehu.
17	viii. 1-6	v. 27-37	" 9	
18	viii. 7-15	v. 38-48	" 10	
19	viii. 16-29	vi. 1-4	" 11	
20	ix. 1-10	vi. 5-8	Job 26. 1, 2	
21	ix. 11-22	vi. 9-13	" 3, 4	
22	ix. 23-37	vi. 14-18	" 5, 6	
23	x. 1-14	vi. 19-28	" 7, 8	For whom is the Address on the Mount?
24	x. 15-28	vi. 24-29	" 9, 10	
25	x. 29-36	vi. 30-34	" 11, 12	
26	xi. 1-8	vii. 1-5	" 13, 14	
27	xi. 9-16	vii. 6-11	Job 28. 1, 2	
28	xi. 17-21	vii. 12-19	" 3	
29	xii. 1-8	vii. 20-27	" 4	
30	xii. 9-16	vii. 28-viii. 4	" 5, 6	

Study the Word of God, if you are His, for that is His, and a holy accord therewith will be caused. And if you know not his salvation, He may use His utterances to this end, for "faith cometh by hearing, and hearing by the Word of God" (Rom. x. 17).

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

Wherever God has placed us, God will not fail us. His hand is not shortened, His love is not straitened, His ear is not heavy. But it is important that we should consider if we are where He would have us to be. If not, we cannot expect His teaching: we are losing much from Him. While it is a joy to help isolated saints, it is a spiritual responsibility to long for a gathering together, and to feel that there should be more prayer, more correspondence, more earnestness to that end, and to His glory in it.

2 Kings iii. 11-27. Jehoshaphat wanted to be right in a wrong position: he wanted the Lord's guidance after choosing his own way (how solemn in view of 1 Kings xxii. 48, 49). "Poured water," cf. John xiii. 4-14. 12, What a mixing. 13, Plain reproof: compromise never pleases God, though not all are called to Elisha's ministry of warning,

and to have his definiteness, without his godliness, would be utter confusion. 14, 1 Kings xvii. 1, a solemn reminder. Grace to Jehoshaphat even when wandering (Luke xxii. 41), but no excuse. 17, 18, God is so wondrous, and can work without means. 20, The time reproveth them: a blessing is sometimes the most humbling reproof. 24, 25, Exactly as the Lord said, promises are not mere hyperbole. 27, The cruelty of idol-worship (Psalm lxxiv. 20).

Matt. ii. 7-10. Apparent interest: man is oft untruthful. "Diligently." "Worship": note the mockery of another Herod, Luke xxiii. 11. 9, "But they having heard"—they felt there was something wrong. "Behold"—note vividness of Scripture: we are urged to enter into it. "Went before," God always leads when we are willing: these only lost the star when their own wisdom came in, and they went to Jerusalem (ii. 1). "The young child": how wondrous the condescending love of our beloved Lord thus to become for our sakes: the beautiful simplicity of Scripture must not be misused: we should ever realize the wondrousness of salvation. 10, They joyed a great joy exceedingly: oh, for more holy emotion in connexion with our beloved Lord: true, enthusiasm is not mere sentiment.

2 Kings v. 8-14. "The man of God," 2 Tim. iii. 17. A prophet, not merely a king: God, not man, exalted. "His." 10, "The proud" God always knows "afar off" (Psalm cxxxviii. 6). Compare the humbling message to Nicodemus: here also Jordan suggests death and a new life. 11, "I said" (marg.)—man's opinion and belief never decide salvation: God works in a way which glorifies Himself. How many desire dramatic and emotional salvation to-day. Damascus versus Israel: pride ever intrudes. 18, Man likes to do, but when humbled he is told "It is finished": see Acts xvi. 31. 14, Seven times: complete ruin suggested. "According to the saying," John ix. 7, 11. "A little child," another link with John iii. The waters of wrath and of cleansing suggest the altar and the laver alike, and the Divine order is precious. God never fails to bless those who are brought low.

Matt. iv. 1-11. "Then," after baptism, and a manifestation of obedience and of the Father's good pleasure. See Gen. xxii. 1: everything is Divinely timed: we cannot decide: blessings do not bring an easy path. "Led": contrast the way we are led (Rom. viii. 14): the Lord knows our weakness, hence Matt. vi. 13. "The devil," the slanderer: here, by inference, he slandered God's wisdom: the temptation was practically the same as in Eden, questioning the arrangement of food. But how different Christ's attitude. He always answered from Scripture, it was His sword; and with an emphatic "It has been written," and from despised Deuteronomy. 5, Antichrist will

descend thus, and be accepted (Dan. ix. 27). 6, Satan can misquote Scripture, and emphasize privileges against obedience. 8, The previously mentioned temptation refers to the Lord's priesthood, this to His Kingdom, the first to His Deity and prophetic ministry. But He *never* faltered. 8, "The glory," Isa. xiii. 19: Christ would not transfer the centre to Babylon. Christ would have nothing from Satan: we can often seem to gain awhile by sin: the devil has many tempting offers and opportunities for the Lord's own. 11, The devil, angels: solemn contrast: He stood alone in the testing.

2 Kings vii. 12-20. 12, Man's own inference: so mercy is too vast for a creature to understand. 13, "Five," God overruled the suggested number, which sometimes indicates *grace*. 14, Fear reduced the number, yet God blest. 16, "According to the Word of God": He is not a man that He should lie: miracles are nothing to Him: do we trust our God sufficiently? It is so easy to doubt in the midst of a doubting world! 17, "As the man of God had said," Joshua xxiii. 15). 18, Further Divine emphasis on God's *exact* truth: prophecies are not vague, years and days and figures are not to be lightly explained away. 19, Sin remembered, the record repeated (3), that unbelief might be judged. See, but: *cf.* Deut. xxxii. 52. "He died," note how unbelief brought death in Num. xiv. So is it ever. "And he died," recurs in Gen. v.

Matt. v. 21-26. How deeply the law of Christ deals with sin. "In danger," lit.: "held in," liable, so in 1 Cor. xi. 17. I, emphatic. Anger is *so easy*, note similar teaching in xviii. 22. Raca, a word of contempt: your brother's sin does not excuse yours, dear fellow believer: we are never to imitate Adam and Eve and to blame others. "Council," the Lord takes a word to denote a higher court than that of two or three in judgment, *viz.*, a Sanhedrim: how holily stern is this message: *thoughts* are serious, *words* more serious: the *climax* sin here is a word: "acts" are left out because viewed as nigh inconceivable in this day of grace, if we have *that Day* in view. "Thou fool," rather from a Hebrew word, Rebel, see Num. xx. 10. Gehenna of fire—*outside* the city: much fuller judgment *now* than on Moses. 23, 24, Excused sin hinders all worship, Psalm lxvi. 18, Matt. vi. 12. First, then. 25, 26, How few are saved.

2 Kings x. 1-14. "The wages of sin is death" (Rom. vi. 23) might be written across this chapter also. Seventy, *cf.* Ex. i. 5, what a contrast in Luke x. 1. Elders *naturally* took charge in absence of those invested with more authority. 4, 5, No thought of God, or of His will, or the way, seems to have entered their minds. 6, Obedience tested: if the Lord tried our rightful

obedience in a similar stringent way, should we follow Him? — Remember Gen. xxii. 7, Self-preservation, no thought of God or of affection: an evil man may be used to carry out a Divine judgment. 10, He exalted the Lord's Word when it pleased and exalted him, but see verses 29-31; have we, in like manner, a good memory only for *some* Scriptures? Another killing: but there is a contrast—the house of David was not cut off: God keeps His Word. No Jehu, no Athaliah, no man—can defeat Him, nor unwittingly spoil His truth.

Matt. vi. 19-23. Lay *not* up, lay up: two *commands*. "For yourselves," emphatic: self is so dangerous, and the tiniest things must not be for *self*. Moth and rust disfigure (same word 16), yet men seek earthly things: how foolish is sin. Heaven is such a safe bank: heavenly possessions are so real, see Luke xvi. The *heart* follows the treasure, note Col. iii. 1-4. The light of the body from the *Lord*, no natural inner light: we must *look* to Him: the "eye" suggests all this. "Whole," God desires the "whole heart" (Psalm cxix.), and the whole life: ponder Rom. xii. 1, James iii. 2. 23, "But if," the other alternative, to humble. How solemnly this question might be put to those who think man has some light of his own. The light is darkness: how great (John iii. 19). Yet men go on, Isa. l. 11.

2 Kings xii. 9-16. 9, Only one box, fellowship. Beside the altar: giving is because of a sacrifice. On the *right* side, accessible. "As one *cometh into the house of the LORD*": only as one worships can he give aright, only as he gives aright can he worship. 10, "Much money": devotedness to the Lord should be very real. Godly order. 11, "Oversight," order again, Carpenters and builders: all tasks may be "unto the Lord": He did not grant a miracle to obviate toil. 14, Stress on repairing: during Athaliah's reign how *many* breaches. 15, Godly eagerness. Faithfulness is Divinely remembered: we should try to work more than "a bare minimum," but never shall we excel what we should do (Luke xvii. 10, Rom. xiii. 8). God's care for *all* those engaged in His work: to help one part of His service at the expense of another cannot be well pleasing.

Matt. vii. 28-viii. 4. "Ended," a wondrous completeness: probably many "structures." They were being astonished, but see Luke iv. 22: how *deep* a work of grace is needed. At, or upon His teaching. 29, How perfunctory was the work of the scribes: have they not many successors?—Do we always show authority from *God*, and burning zeal? "He was teaching": His holy continuance implied hereby, Luke xxii. 53. VIII. 1, Down: His condescension shown as well as literal history. They followed, but . . ! Christ's power, Christ's will wondrously united: so in *our* salvation. "Be clean at once." "Straightway." 4, xii. 18-20. The law still standing then. "A witness."

THOUGHTS FROM A MONTHLY HERALD OF THE TRUE MESSAGE.

"Thy Word is Truth"
JOHN 17:17

THE WORD OF GOD

Vol. xii. No. 7.
July, 1912. 1d.

A Magazine in which the exaltation of the Lord is the object; the manifestation of His gracious salvation and His precious Word, to guide His own, being linked. Any "popular" teaching to please men is sinful, and we would, by grace, endeavour not to shun the declaration of "all the counsel of God" (Acts x. 27).

EDITED BY
PERCY W. HEWARD.

Of forgotten Truth in Rom. ix.—xi.
"Christ, Who is over all, God blessed for ever" (ix. 11.)
"That the purpose of God according to election might stand." (ix. 11.)
"It is not of him that willeth, nor of him that runneth, but of God That showeth mercy." (ix. 16).

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"Christ, is the end of the law into righteous to everyone that believeth." (x. 4).
"How shall they preach except they be sent?" (x. 15).
"God hath not cast away His people which He foreknew." (xi. 2).
"How unsearchable are His judgments, and His ways past finding out." (xi. 33).

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A WORD OF INTRODUCTION.

A GAIN it is a privilege to testify the Word of God. Truth is not that which men, gladly embrace: but a great number, whom no man can number, have been brought, and are being brought to rejoice in His Word and Will. If you, dear reader, are among them, it may be that God will use this Magazine to help you. How wrong the worldliness of to-day must appear unto Him. How sinful the disunion and disorder of to-day, with all its boasted advancement, must look in His sight. Are there not some who sigh and cry for all the abominations, and who would go without the camp to Christ? Such are asked to read these pages with an open Bible, and to obey what they find there, and nothing which is without the support, rather, *the authority of the Word of the Lord.*

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

Bible Courses—If the Lord will—at Bible Study Centre, 61, Upton Lane, Forest Gate.
Thurs., 8—BIBLE DOCTRINE. Sat., 8—LEVITICAL TYPES.

FREE MERCY.

"God, Who is rich in mercy."—Eph. ii. 4.

There is nothing man can do
Which will satisfy the Lord:
But free mercy comes to view,
And all blessings are assured.
Nothing from the sinner lost,
Can be pleasing in God's sight:
All redemption is His cost,
In His mercy we delight.
Nothing did we seek but sin,
Nothing did we do at all,
God the work did quite begin,
And His work shall never fall.
Nothing can we boast e'en now,
Never should we seek for pride,
Still before the Lord we bow,
'Tis by mercy we abide.
Nothing has our Saviour left,
For His work is all complete,
Saints will never stand bereft,
Satan cannot Christ defeat.
Here we rest, redeemed by blood,
Conscious of eternal love,
Now we are the sons of God,
Quickened, guided from above.

WORDS OF ENCOURAGEMENT.

It is a mercy to know something of the greatness of the Lord, and to love Him. But a more and more comprehensive acquaintance with Himself is blessed, with a realization of the height of communion, and privilege, into which He has brought those who deserved nothing. Hence it is well to meditate on the precious and repeated words concerning our position, "In Christ." But there are others, which *must* have a slightly different aspect, for God *never* uses one word where another would do as well. Among these we notice the solemn statement "In the Lord." It occurs, for example, in Isa. xxvi. 4, Isa. xlv. 24 to show faith's resting place for the redeemed. But since Christ has come, and died, and been raised, the meaning of the "in" is yet more clear. And the name "Lord" also indicates authority. Hence we have the limitations of 1 Cor. vii. 39: there is not *only* the thought of marriage to a believer (as in 2 Cor. vi. 14) but also of definite submission to His Will, further narrowing the path. Mere earthly affection is never to control a child of God. Likewise we see simple obedience to the Lord's directions suggested by 1 Cor. xv. 58 and Col. iii. 17.

CHRIST'S ANSWERS.

When our beloved Lord was tempted, He *never* replied without Scripture. Nor did He add *many* words, though perfectly able so to do. Was He not our Example in *these* particulars? Do we not often fail in answering men, as well as the powers of Satan, because *we know not the Scriptures* (Mark xii. 24). Eph. vi. 17 particularly mentions the Sword of the Spirit, in connection with a warfare reminding of Matt. iv. (Eph. vi. 12). Doubtless human reasoning would propose some other method for its own display, but the Lord humbles our pride, and it is well. If we are led by the Spirit (Matt. iv. 1), we shall not be disobedient.

The thoughtful child of God will notice, moreover, the wondrous suitability of Christ's replies, a striking contrast with the devil's perversion of Ps. xci. Is it not clear, that if we walk with the Lord, all our problems will be met by the Word so graciously given to us? There are no "happenings," without God's foreknowledge and permission. He has provided us with a complete storehouse of weapons, and yet we unwisely neglect large portions. Let us confess our sins, and seek the *whole* hearted *whole* study of Scripture, which will bring us blessing and holy restfulness, as well as glory unto His Name.

Again, we realize the wisdom of our Lord in quoting from *one* book, even Deuteronomy, so definitely opposed to-day. May it not be, more-

over, that the devil's attack is because this book was used mightily against him? Those who are pained at the nature of so-called "Higher Criticism" will understand its source and character more fully in the light of this suggestion, and will have an increased impetus to warn others concerning a delusion with so awful an origin and goal.

And we should notice that the passages quoted are within the compass of *three chapters*, as if to hint that only a few pages contain a *multitude* of Divine arrows. Aye, and verses leading to worship and meditation on the truth prove to be pointed against the evil one. Spirituality does not hinder *right* controversy, but there is a counterfeit. Blessed are we if our "arguments" are not those of dry human treatises, but of devotional Scripture.

Lastly, we recollect how our Saviour alluded to Psalm xxii *more than once*, when on the cross. Have we not a parallel hint in Matthew iv. that *He was feeding on these precious chapters* when the tempter came? His condescension shines out more clearly. How earnestly we should ask our Father to make our daily studies not only convenient food, but power for conflict, and exactly applicable to our many trials.

Absent from the Body, Present with the Lord.—(2 Cor. v. 8).

"Absent from the body, present with the Lord!" By the Holy Scriptures we are well assured, That our loved ones sleeping are with Christ above, Waiting for His coming, in His wondrous love.

"Absent from the body!" When our dear ones sleep, We should not be fearful, God His Word will keep; If awake or sleeping, Christ will never leave Those to Him once given—why then should we grieve?

"Absent from the body"—where there's nought but Since they sleep in Jesus better far it is, [bliss; Why should we then sorrow—like the world be sad, And in mournful garments like to them be clad?

"Absent from the body," present with the Lord, Waiting for His Coming, where He is adored— Oh the joy and gladness of our saved ones dear, Let us then be joyful, till our Lord appear.

"Absent from the body," waiting with the Lord, Till the future glory, and the saints' reward, Free from sin and suffering, with the Lord they rest, Till again united, with *all* saved ones blest.

"Absent from the body," with the Lord on high— And His second Coming draweth very nigh, When we shall behold Him, and our loved ones meet, Saints no longer severed, all His Church complete.

"Absent from the body"—better far to be With the Lord of Glory, from all sorrow free, Where the saints are resting till the break of day, Till earth's many shadows flee and pass away.

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

ON WORLDLINESS.

DEAR FELLOW SAVED ONES,

It should be a joy to speak of *Christ*, if we are growing in grace. Surely we want to know more of *Him*. And the knowledge of Himself is linked with the knowledge of His Word, and with a delight in the bringing forth of "things new and old" from that precious storehouse. But it is needful sometimes to contend upon the common salvation (Jude 3), and to point out sin unsparingly. It is needful to view the *signs* of the times, including the *sins* of the times, and to have increased consciousness of the ruin, as well as of unruined and unruinable grace. It is, I believe, a privilege and responsibility for us now to consider worldliness, and to search our own hearts, lest we have been, or are, or may be, in any measure, ensnared.

"The world" is a Scriptural term for the earth (Kosmos, so named originally for its beautiful arrangement) and, secondly, for men in it. Thus we read of "the foundation of the world," and also that "God so loved the world," and of a "world" hating the Lord and His redeemed. How saddening it is to realize that *this* sinful world appears *pleasing* and *attractive*, according to the derivation of the Word, to those who know not Christ. But to those who are born again, and who are walking in His light, it is now the opposite of beauty and order, being one vast Babel and tangle, from which God is still snatching worthless ones, that they may be His for ever.

We have been saved from among such, if our confession of Christ is *real*. Then *how* unworldly we should be. Scripture views the redeemed of the present dispensation as "strangers and pilgrims" (1 Pet. ii. 11). Luke xiv. 27, 33, John xv. 20, xvii. 16, 2 Cor. vi. 14-18, Phil. iii. 8 (the whole chapter should be read), 1 Tim. v. 6. and many similar passages cut at the root of all worldliness. In Ecclesiastes we behold the height that a man can reach without Christ, and all is vanity and vexation of spirit. Solomon recorded this by inspiration, to warn us lest we should set our affections and minds on things of the earth. "Under the sun," eating and drinking, and elaborate clothing, have a prominence (Eccl. ix. 7, 8, 9), but those who are in Christ Jesus should not be anxious concerning their food or their apparel (Luke xii. 22). Twice the Lord emphasized this thought, to our knowledge—in the Address on the Mount (Matt. vi.), as well as in Luke xii., and emphasized it *at length* (verses 22-30). The repetition of *almost the same words* would suggest that He *often* spoke thus. To lay stress on earthly things is to deny the heavenly calling and the

Kingdom (Matt. vi. 33, Luke xii. 31*), and to become as unsaved "*Gentiles*" (Matt. vi. 32)! How sad, then, is it to see believers afraid to stand outside the fashion *altogether*, and influenced by the common belief that successive articles of clothing must have a fresh cut, or colour, to show they are really new. In the wilderness, God kept Israel to the same raiment, and "changeableness" is one of the most dangerously influential sins of to-day.

There are numerous other forms of worldliness: the heart knoweth its own temptations. But, as a rule, it is easier to see those which do not attract us. Some can understand Matt. vi. 19, 20, for they seem to have no possessions, but their worldliness in the use of *time* is apparent to others. In reply to the condemnation of wealth by those who have none, the earnest believer who has obtained it cannot say "I can *treasure* up for myself: others have no right to speak." Beloved friend, the Lord has spoken—*your* Lord, and not merely some fellow believer. Doubtless there is a limiting force in the words "for yourselves," but every child of God should be careful as to any interpretation which causes any uncomfortable feeling when a verse is heard. The added words in Mark x. 24 (read with 23) show the power of possessions, and human weakness. Saved ones surely should be plainer in their homes, if ever looking for Christ, and for the city which hath foundations, and knowing that their rest and glory will be hereafter. Christ had not where to lay His head: shall His disciples exalt their ceiled houses?

Many other varieties of worldliness beset us (Heb. xii. 1, 2), including politics, the lifting up of "education" with its classical heathenism, admixture among the unsaved for the sake of business advantage, the putting of earthly relationships before those which are heavenly, in defiance of Matt. x. 36, 37, xii. 50, and so forth. There is a need for much quietness before the Lord that His own will may be felt, and that others may see in us those who actually look at the things which are unseen, and who have the Blessed Hope as *our* real hope and joy.

Yours in the grace of God the Father, and through the precious blood of His Beloved Son;

PERCY W. HEWARD.

THE STUDY OF THE WORD.

It is easy to put this aside for business, rest, or "Christian work." But is it wise? Is it permissible? Is God honoured by the neglect of His Truth? Let Matt. iv. 4 be prayerfully pondered, and *spiritual* Bible study (though this will not be boasted) must result. Thus will He be exalted, and His people be blest.

*Notice the word "but"; a definite contrast.

THE CHILDREN'S COLUMNS.

SHADOWS.

YOU may think this a strange subject for a little talk together. But I hope it will not only be interesting to those who may read, but also profitable. We all know something about shadows, don't we? We have at times tried to make shadows on the wall with our hands, yet as soon as the light was put out they vanished, for they were nothing, only shadows. Then you may have seen little children seeking to run after their shadows when walking in the street, and you may have smiled, and thought it foolish. But I wonder if you have ever thought that all things on earth are simply like shadows, which so soon pass away. For even the longest life here is, compared with eternity, as a moment (2 Cor. iv. 17-18). Shall we read what God's servant David said in his prayer to God? And all who are saved and can, therefore, draw near to God, should remember His greatness, and their nothingness, whenever they pray, as we find David did, for he said, "We are strangers before Thee, and sojourners, as were our fathers; Our days on earth are as a shadow, and there is none abiding" (1 Chron. xxix. 15). God's servant Job said the same about the shortness of all earthly life (Job viii. 9). Then in Psa. cii. 11 we find the psalmist said "My days are like a shadow that declineth, and I am withered like grass" see also Psa. cix. 23. Yet how few ever think about the shortness of their life, and how many act as if they were going to stay here for ever. I do want my dear young readers, as well as those who are older, to know the truth about life here being soon over,—that they may be concerned about the future life, and be troubled about their sins even to day.

But in this world there are some shadows for which we are thankful. When God's servant Jonah was weary with the hot sun, God made a gourd to grow up quickly to cover him from the heat, and then it soon died. I know God had a special lesson to teach His servant (Jonah iv. 6-11). But God still shows people by this history how frail all on earth is, and the many changes have the same lesson. How thankful we are to get under a shady tree when the sun is hot. But how few think of God's mercy in this, as in all else that grows. Now I want us to look at the passages which tell us that the Lord Jesus is like a shadow for His people, to keep them from the fierceness of God's righteous wrath. Isa. iv. 6, xxv. 4, xxxii. 2—"As a shadow of a great rock in a weary land," this is what the Lord is to His people. And in Song of Songs ii. 3-4, we read of sitting under *His Shadow* with great delight and feeding upon His Word. How privileged, to have such a Shadow are saved ones in this world of sin and sorrow. Do you

wonder that those who are thus sheltered long for others to be saved?

Now will you turn with me to Heb. viii. 5? Here we read that all the types, which were pictures of the Lord Jesus before He came in love to live and die for sinners, were but shadows, and this we can understand, for a picture is not the real thing; is it? Look at Heb. x. 1-12. When the Lord Jesus died, all the former types and shadows were put away. He was the true Lamb of God who gave Himself a Ransom for many. And in Song of Songs ii. 17, we see that when the Lord Jesus comes again for His people all the *shadows* of earth will flee away, and it will be a morning without clouds (2 Sam. xxiii. 4).

I do ask that many young ones, as well as those who are older, may see "That man is like to vanity; his days are as a shadow that passeth away" (Ps. cxliv. 4), and that now they may also see their need of God's salvation, and of being under *the shadow* of the Lord Jesus, Who is a Shelter for His people, from eternal wrath. How dreadful it will be for those, who, whether young or old, are without Him in God's Judgment day!

Shadows! We are like to these,
So are all the things that please,
All on earth will come to naught,
Life on earth is very short.

Shadows! For the years soon pass,
This we oft forget, alas,
Think our life on earth is long,
That we are a people strong.

Shadows quickly come and go,
This e'en little people know,
Days and moments go so fast,
Nothing here will ever last.

Shadows! Thus men's lives are spent,
In this earthly frail tent,
If we walk in our own ways,
Like to shadows are our days.

• • • • •

Shadows, at the heat of noon,
Are to weary ones a boon,
Like a shadow Christ will hide
Saved ones who in Him abide.

'Neath His shade His saints delight—
Thus to sit from morn till night,
To their taste His fruit is sweet,
As they at His banquet eat.

Shadows were the types of old—
This in Hebrews eight we're told;
But when Christ for sinners died,
All these types were put aside.

Shadows soon will pass away,
In the dawning of "that Day,"
When saved ones their Lord shall meet,
Stand in Him alone complete.

Shadows are the things that please,
Yet at nothing merry seize!
Oh that when earth's shadows flee
Merry may Christ's Glory see.

"We have such an High Priest . . . a Minister of the Most Holy Place, and of the True Tabernacle, which the Lord pitched, and not man." (Heb. viii. 2).

A MESSAGE TO YOUNG AND OLDER BELIEVERS ALIKE.

THE "RIGHTS" OF MAN.

WE hear much about "man" and the exaltation of "humanity." I wonder how many imagine that this emphasis is not only a progress in civilization, but a stepping stone to Christ, and the Millennial Kingdom. It is sad to see many of God's dear people thus misled in the matter. They imagine that the removal of some social evils (soon involving others instead) will bring spiritual blessing. But the Lord Jesus said "That which hath been born of the flesh is flesh" (John iii. 6). A new creation is needed (2 Cor. v. 17). And, furthermore, the linked honouring of *democracy* is prophesied in Dan. ii. 43, 44 as the climax of man's arrangement without and against the Lord. In Rev. xiii. 18 we see that Antichrist's number is the number of "man," and Antichrist will, we know, urge the worship of *man*. Then, is not the trend of politics and of religion saddening to a thoughtful believer?

But one may say "I know little about these things: ought I to study the movements of to-day?" No, dear fellow believer, do not spend your time in the schemes of earth: use it for the Lord. You do not need to understand the theories of men to see two things—(1) Popular pleasure-loving, shown by the increasing number of semi-theatres, and by semi-religious concerts, as well as by football and carnival crowds; (2)—Associated lifting up of *man*, illustrated by the power of trade-unionism, of the labour movement, and of saddening accompaniments:—Socialism is one of Satan's counterfeits of Christianity, a nominal unity in the flesh.

Seeking that God may own all these words, I would deal with the title of our outline-study in the light of *Scripture*. Man has no "rights": he is a condemned sinner (John iii. 18). The present belief that he has some claim on God is a serious sin, for man is only evil continually (Gen. vi. 5). Rom. xi. 35 is very emphatic. The only thing that man has earned is death (Rom. vi. 23). As a covenant-breaker, he who has *not* loved God, with all his heart, only merits judgment! And any excusing of sin because God's sentence is not immediately carried out (Eccl. viii. 11) is but a continuation and increase of sin. Almost all opposition to the revealed fact of *election* (Eph. i. 4) is based on the lurking pride that man has some "rights." But, we repeat it, he has none. The Only Meritorious One was the Lord Jesus, Who, though He was God, became Man, to save worthless sinners. Outside Him, men have no "rights" before God, nothing but wrath (John iii. 36).

It may be said that the usual thought is of earthly "rights." What is earth, but an opportunity for pleasing God? The glorification of

earthly life in itself is most sinful. And the honouring of the *creature*, in things that seem most "earthly" usually sets aside the Creator, and usually embraces an attack on His providential wisdom. The one who truly realizes man's nothingness will be outside man's politics.

One word more. When a believer comes to feel his *heavenly* calling (Heb. iii. 1) he will experience a severance from the world. John xvii. is very solemn. Christ committed Himself to the Father (1 Pet. ii. 23), so should we (1 Pet. iv. 19). Both as to doing and as to suffering we are not above Him (John xiii. 16, xv. 20), if, by wondrous mercy, in Him. Oh for a likeness to Him.



RECEIVED.

"I also received." "Ye have received." 1 Cor. xv. 3, 1 Gal. i. 12, Col. iv. 17, 2 John 4.

"AS MANY AS RECEIVED HIM TO THEM gave He power to become the sons of God." (John i. 12. See marg.)

"AS YE HAVE THEREFORE RECEIVED CHRIST JESUS THE LORD, so walk ye in Him." (Col. ii. 6. 1 Thess. iv. 1.)

They RECEIVED THE HOLY SCRIPTURES as the WORD OF GOD. (1 Thess. ii. 13.)

"Remember, therefore, how thou hast RECEIVED, AND HEARD, AND HOLD FAST, and repent,"

(Rev. iii. 3.)

Some RECEIVE NOT the love of the truth, and God gives them up to believe a lie. (2 Thess. ii. 10-11.) Let us take heed.



WITH ME.

To the repentant thief the Lord Jesus said—"Thou shalt BE WITH ME in Paradise," (Luke xxiii. 43).

To overcoming ones the Lord said—"They shall WALK WITH ME in white," Rev. iii. 4-5. Then in v. 20. "I will come in with him, and will sup with him, and he WITH ME." Further "To him that overcometh will I grant to SIT WITH ME in My Throne" (v. 21).

In the prayer of God the Son, to God the Father, we have the words "Father, I will that they also, whom Thou hast given Me, BE WITH ME where I am, that they may behold My glory," (John xvii. 24). What a glorious prospect.

How heart searching are the words—"What! could ye not WATCH WITH ME one hour?" Matt. xxvi. 40. Now is the testing time. May we, by grace, watch and pray.

FAITH never grumbles at trials: they only spur on real faith. Presumption soon falters, unbelief soon complains, but a living faith trusts a living Lord, even when it is dark, for He is the Same.

TALKS ABOUT PRESENT-DAY NEEDS.—7.

LOVING DEVOTION UNTO THE LORD.

WHEN we think of all it cost our beloved Lord to redeem us from all iniquity (Tit. ii. 14), and meditate on such passages as 2 Cor. viii. 9, and Isa. liii., and consider His dying love on the cross of Calvary, surely we feel that our love to Him is indeed small. We call to mind the affection which Jacob felt for Rachel, so that the seven years during which he served for her "seemed unto him but a few days, for the love he had to her" (Gen. xxix. 20). Oh that we, being saved by the blood of Christ, and eternally blest in Him, Who willingly bore the wrath of God for us, may manifest more love and devotion unto Him.

We are told in Ex. xxi. of an Hebrew servant, who, after six years' service, said that he loved his master, and *would* not leave him, though he *could* do so. The master was to bore his ear through with an awl, and the servant should serve that master for ever. Here we have a picture of what earthly love will do (verses v. 6). But the passage is also a type of our beloved Lord, Who was the true Servant of Jehovah, Who said in Psa. xl. 6, marg., "Mine ears hast Thou digged," and He alone could say, "I do always those things that please Him," "I delight to do Thy will," John viii. 29, Psa. xl. 8. Do we, by grace, delight to do God's will, or is His service a weariness (Mal. i. 13)? Do we rejoice, or do we find it mournful to walk before the Lord (Mal. iii. 14)? Our beloved Saviour said the way was narrow (Matt. vii. 14). But if our hearts burn with love to Him, Who gave Himself for us, we shall delight to give up for Him, Who gave up all for us. Oh, how selfish we appear as we consider Him, and His dying love to such poor wretched ones as we were. Now is the time to show our love. Christ does not accept mere words of sentiment, He wants acts of affection. It is easy to sing of our devotion to Him, but to put love into practice is difficult, and the flesh shrinks from being a contrast to the world. But real love to God will be willing for anything which He has appointed, though it costs time, strength, and money. God is not unmindful of what is really done out of love to Him, He sees even a cup of cold water given to one of His, in the Name of Christ (Mark ix. 41). This is the testing time for our love to the Lord, and we ought to count it a great privilege to give up for Him, Who died for our sins. But, alas, we fail and come short in all. Jacob, we have seen, did not feel the service of those seven years a burden; why should we regard God's service as burdensome? *Love* to Him will alter many things, including our feelings. Words fail to express

God's love to us (1 John iii. 1, 2), and the only way that saved ones can truly express their love to the Lord is by glad suffering for His sake (Phil. i. 29). We can speak and sing in terms of love about the Lord Jesus, and this may be well, even as we so often read in the Song of Solomon, but there must be love in action as well, if we would make it manifest that we belong to God, who first loved us (1 John iv. 19). See what the Lord said to His disciples in John xiv. 15, 21, 23, xv. 9, 10. We should serve because we love, and lose out of love to Christ. When He comes there will be no longer any opportunity for showing our love to Him thus. Now, let it be repeated, is the time for spending ourselves on behalf of Him. The Lord sees, He looks at the heart, and if it is burning with love to Him, it will be burdensome to withhold from living expressions of living love. Nothing will be too costly to give unto Him; but if we love little we shall give up little. This is what our beloved Lord said to Simon the Pharisee (Luke vii. 37-47). Is it because our love within is so cold that our devotion to Christ is so little evidenced? It would seem by this passage that those who realize the greatness of God's love, in the forgiveness of their sins, through the death of His beloved Son, must bring unto Him that which is costly. Because God so loved, and we are saved from eternal wrath, which we justly deserved, how we ought to *love* Him, and show our devotion by giving up for His sake. God's love enjoyed in our hearts must spur us on, and how gracious are the promises to encourage, e.g., in Matt. xix. 29, Mark x. 29, 30, also Heb. vi. 10.

Love never feels a setting aside of self to be a weariness, it is when there is a lack of love that the narrow way is irksome. Oh that we may have hearts filled with love, then our lives will please Him, Whose Name we bear, and the time will not seem long ere He, our beloved Lord, shall come. May we ever live in view of that day, 1 John iii. 2, 2 Cor. v. 10.

REQUESTS FOR PRAYER.

"What will ye that I should do unto you?"—Matt. xx. 33.

1.—That the Lord would graciously make united prayer, in accordance with Matt. xviii. 19, 20 more frequent, through His own enabling to carry out 1 Cor. i. 10 more fully.

2.—That the grace of God might be *seen* in patient witness to poor Israel, if it be His will, and that, in any case, He may have the glory, and His people not be weary in well-doing.

3.—For the Lord's isolated and suffering people.

4.—That the Lord may save households, as in days gone by, with a view to the honour of His Name in holy, unworldly, obedient homes, which seem so rare at this time of departure from His Will.

5.—Concerning the various Classes which He enables, to His own glory, that both numerically and *spiritually* there may be His blessing, as He is pleased to bestow it.

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—July, 1912.

Day	2 Kings	Matthew	Learning	Weekly Questions
1	xii. 17-21	viii. 5-9	Job 28. 7, 8	Record the
2	xiii. 1-9	viii. 10-13	" 9, 10	deaths of
3	xiii. 10-21	viii. 14-17	" 11	Kings of
4	xiii. 22-xiv. 4	viii. 18-22	" 12	Israel.
5	xiv. 5-14	viii. 23-27	" 13	
6	xiv. 15-22	viii. 28-34	" 14	
7	xiv. 23-29	ix. 1-8	" 15, 16	In what ways
8	xv. 1-8	ix. 9-13	" 17, 18	did Christ's
9	xv. 9-15	ix. 14-17	" 19, 20	miracles
10	xv. 16-26	ix. 18-26	" 21, 22	witness?
11	xv. 27-38	ix. 27-31	" 23	
12	xvi. 1-9	ix. 32-35	" 24	
13	xvi. 10-20	ix. 36-38	" 25	
14	xvii. 1-14	x. 1-7	" 26, 27	What do you
15	xvii. 15-23	x. 8-15	" 28	know of the
16	xvii. 24-31	x. 16-25	2 K'gs 19. 14	Samaritans?
17	xvii. 32-41	x. 26-33	" 15	
18	xviii. 1-12	x. 34-38	" 16	
19	xviii. 13-25	x. 39-42	" 17, 18	
20	xviii. 26-37	xi. 1-6	" 19	
21	xix. 1-14	xi. 7-15	Matt. 11. 20	Who are
22	xix. 15-23	xi. 16-19	" 21	welcome to
23	xix. 24-34	xi. 20-24	" 22	Christ?
24	xix. 35-xx. 7	xi. 25-30	" 23	
25	xx. 8-19	xii. 1-9	" 24	
26	xx. 20-xxi. 9	xii. 10-16	" 25, 26	
27	xxi. 10-22	xii. 17-21	" 27	
28	xxi. 23-xxii. 7	xii. 22-30	" 28	
29	xxii. 8-20	xii. 31-37	" 29, 30	
30	xxiii. 1-7	xii. 38-45	Matt. 12. 34	
31	xxiii. 8-14	xii. 46-50	" 35	

Search, believer, what God has written. He has never written unnecessarily. His every word is perfect. If you know His grace, expect further grace, and the unfolding of His Will, which must show you failure. It is well to be ashamed before the Lord.

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

By the grace of God, it is within the privileges and responsibilities of saved ones to help one another. Any who are blessed by the Lord through these notes, and who know a measure of isolation in connection with love to Him, are earnestly asked to correspond. The days are dark, the Word is a lamp: may we walk ever in the Lord's light, and with that Day in real view.

2 Kings xiv. 23-29. A long reign in Israel did not prove a godly character: so now, earthly advantages do not show one is "in Christ," see Psalm lxxiii. "In the sight," Psalm xc. 8. "He departed not": continuance in sin: contrast continuance in obedience, John viii. 31. He restored, etc., for the Lord saw: all blessings are from God: there is no glory to man. Jonah an early prophet, and evidently a Galilean, see John viii. 52. 26. No helper: the Lord works when

men are brought to their wit's end: some present day preaching strives to prevent this: are we afraid that sinners should be brought too low? "And the Lord said not"—the thought is that He might have been expected to have said this: His grace is wondrous. "He saved them": each word intensifies. 29, A quiet death, a son succeeding, with a good name, yet he was far off from God.

Matt. ix. 1-8. "His own city," Mark ii. 1, wondrous condescension. "And, behold": the loving promptness of the paralytic's friends emphasized. "Jesus having seen"—same word as "behold": mark his gracious interest: faith not only sees, but is seen by the Lord. No good cheer, no encouragement without sins forgiven. "And, behold": another "view," a solemn contrast. "In themselves" and "among themselves": it is easy to reason. "This one," somewhat contemptuous, see John vi. 42-51. 4, The Lord saw and knew their complaining as well as the faith of the others. "Why?" Your hearts, Mark vii. 21, Which is the easier to have said?—Plainly that which had no immediate manifestation: therefore Christ said the harder second. How precious is the forgiveness, or sending away of sins, now, on earth. Thy bed, thy house: a spiritual parallel: saved ones must make clear their deliverance—hence the very bed carried, no idleness allowed—and witness begins at one's own home. They glorified God, but . . . They did not understand the One in the midst: note "men" is plural, see John i. 14. But there was a Matthew—note next verse: grace ever lays hold of individuals!

2 Kings xvii. 1-14. A good name, suggesting "Salvation," but a bad character, though not such defiance of God as with others (2): how exactly the Lord notices each man's works (Rev. xxii. 12): hence it shall be more tolerable for some. God can use Assyrians and Babylonians: how wondrous His plan. 6, At last the Divine threats were carried out. "Medes"—see Isa. xii. and Dan. v.: the places chosen suggest how the after—and yet future—deliverance was ever before God, His gifts and calling are unchangeable. 7, Though children of Israel, though brought out of Egypt—they had sinned. Feared, walked, did secretly, built, set, &c.—much sin, sins linked, God sees all. "Every." Notice the repeated name "The Lord" the Covenant Keeping One. The Lord testified, they would not hear: have we ever been like minded? A hardened neck suggests pride, opposition, unfeeling, indifference, see Eph. iv. 19. Unbelief a root sin.

Matt. x. 1-7. Christ called to, before He sent forth from Him. The manifestation of His power: how His people were to represent Him. "The names": often carelessly unknown: the Lord takes an interest in His people individually. "His brother": the Lord delights to work in homes.

Matthew reminds us he was at first a taxgatherer. Grace! "Betrayed," lit: "gave aside," though the Lord had *given* him authority (1), though he had eaten of the Lord's bread (John xiii. 18): outward advantages do not save a man. 5, Definite commands: believers are not to decide for themselves. Till Christ died, witness to Gentiles held back, see John xii. 20-22 with verse 24. Note Num. xv. 8. Everything has an *appointed* time: now is the "due time" of 1 Tim. ii. 6-7. The Samaritans were half Gentiles, note John iv. (specially verse 42), Acts i. 8 (order) viii. 5. Lost sheep: having been *destroyed*—thus this word does not mean "annihilated." Ever preaching the *Kingdom*.

2 Kings xix. 1-14. Hezekiah felt an attack on God, do we only take it for granted? He went into the sanctuary, Ps. lxxiii. We think of Ezra's rending and Daniel's sackcloth. 2, Note link of prophet, priest, and king. 4, God's glory the important thought. He will yet arise to reprove, Psalm 1, 21. The *contrasted* words of prayer: *not* reproaching, *but* trusting in *The Living God*. 6, God even answers truly earnest prayer. "Be not afraid"—the Lord deals with the heart as well as with the hand: He removes fear as well as trembling. I will send, I will cause. "And Rabshakeh returned": the *simple* record of God's carrying out of His Word is very beautiful, it is not brought before us as anything surprising, but as that which was natural—because the Lord had spoken. "Again" the redeemed must expect further difficulties even after deliverance. The mighty God was thought by Sennacherib to be such an one as others: hence his defiance—which only led Hezekiah, as all trials should lead us, to "more prayer."

Matt. xi. 7-15. "As these were journeying, Jesus began": so quickly did He take the opportunity. "Concerning John," who would not speak concerning himself (John i. 19-28): The Lord will look after our reputation in any *needed* way if we seek His glory, but see Matt. v. 11. Many of those who had followed Christ had been to John first: they went out, yet most soon left their apparent concern, Matt. xxv. 1. The servant of the Lord must be a contrast with a shaken reed and a well-dressed courtier:—no time-serving, no indulgence can be permissible to a believer. John was not in a king's palace, but a king's prison. A prophet and more—"The messenger of *Me*," said the Lord. A sent forth one prepares God's way. 11, Not only in Israel but among all nations. "He That is Less in the kingdom": primarily Christ Who humbled Himself beyond John: secondly, *in proportion* as a believer brings himself down he shall be exalted—note principle in Luke xviii. 14. Have we ought of John's humility, John iii, 30? 12, Outward enthusiasm from men of all classes, Matt xxi. 31-32. If ye are willing to have welcomed

i.e. to have welcomed Christ, this is Elias: Christ knew they would not welcome: accordingly one in the *spirit* of Elias was sent, and Mal. iv. *still* awaits fulfilment: but how solemnly man's wicked will and accountability are brought before us.

2 Kings xxi. 23—xxii. 7. 23, The wages of sin is death. 24, *Again* the same lesson. The *people* of the land made Josiah king: was there an increase of democratic power? The rest of the acts though evil, are written: none can hide himself in secret places from God: He will bring *every* work into judgment. Young when he died, see 2 Chron. xxxv. 20-22, how sad. Light—and the Lord *saw*, how precious: walked in, turned not aside: a double emphasis. Some sins look satisfactory, *i.e.* a turning to the "right" hand. 3, See heart preparation, &c. first, in 2 Chron. xxxiv. Priest and king united. Door, marg: "threshold," giving always linked with *entrance*, so the stress on the first day in 1 Cor. xvi. 1-2, delay is never approved. "Doers," "oversight": godly order, godly energy. 6, Wood and stone: contrast stress on gold and silver in the days of Solomon. 7, No excuse for carelessness, but a real spur to faithfulness.

Matt. xii. 22-30. "Then." see 16, Blind and dumb: the manifold effects of sin symbolised: how blessedly God's people see His grace and utter His praise. 23, Amazement, yet. 24, "This one", contemptuous: He was "That One" (1 John iii. 3-5), the glorious Lord: notice too the unanimity of the Pharisees. 25, The Lord's knowledge of thoughts once again, Psalm cxxxix. 26, Satan is very "*wise*" in wickedness, he never opposes himself. 27, Whatever *answer* to this question the Pharisees gave would convict themselves: *cf.* Christ's other questions concerning the tribute money and John's baptism: "never man spake like this man" (John vii. 46): ah, He was more than man. 28, The solemn alternative: the Pharisees were refusing the Spirit of *God* and the Kingdom of *God*, despite their religious words. The link between verses 28 and 29 show that these miracles heralded the kingdom: Christ was, as to some, claiming the house that Satan had long occupied. Satan was not in favour of the spoiling of his goods: this is an important thought: you cannot deal with a man's powers till Satan is bound—reformation without regeneration is a failure. Christ claims *all* when he saves. 30, No third company: the Lord ever spoke plainly to the Pharisees: unless we are identified with His will, and approving of Himself, even the Rejected One, we are against Him, and are helping forward the scattering and confusion of to-day. Attitude to a despised Saviour is all important. This passage really attacks the usual interpretation that anyone who professes the Name of Christ is with Him, for it shows *what being with Him means*, and even calls on those who have known the Lord a long while, to search their hearts.

THOUGHTS FROM THE WORD OF GOD

A MONTHLY
HERALD OF
THE TRUE
MESSAGE.

"Thy Word is Truth"
JOHN. 17. 17

Vol. xii. No. 8.
Aug., 1912. 1d.

Issued, we trust, to the glory of God, with a prayerful wish that by the quiet, simple, and definite setting forth of His precious Word (including the portions which cut at the root of of common errors, and unholy associations) He may humble readers and writers alike and bring some of His own into the position of which 2 Tim. ii. 19-21 speaks. Co-operation in prayer among those who would illustrate 1 Cor. i. 10 — much valued.

EDITED BY
PERCY W. HEWARD.

"The fear of the Lord is the beginning of wisdom." Prov. ix. 10).

"How much better is it to get wisdom than gold." Prov. xvi. 16.

"Christ Jesus, Who of God is made unto us Wisdom." 1 Cor. i. 30.

"The Holy Scriptures which are able to make thee wise

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unto salvation, through faith which is in Christ Jesus." 2 Tim. iii. 15.

"To know the love of Christ, which passeth knowledge." Eph. iii. 19.

"That I may know Him." Phil. iii. 10.

"Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Pet. iii. 18.

1d. post free. 3/- 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. All arrangements, "If the Lord Will," 61, Upton Lane, Forest Gate, London, E. The Lord's Day, 11, 6.30; Mon: 8; Thurs: 8; Sat: 7; 43a, The Broadway, Waltham Green, S.W. The Lord's Day, 11, 6.30; Thurs: 8; 38, Campbell Road, Bow. The Lord's Day, 6.30; Wednesday, 8.30. Also "Rosemond," Bede Burn Road, Jarrow-on-Tyne. The Lord's Day, 6.30. Correspondence welcome.

A WORD OF INTRODUCTION.

CAUSED to know the grace of God, which is beyond all natural understanding, we desire that others may be born again. Hence, in sending forth this magazine, we would pray that God's condescending love, might be seen thereby in the salvation of poor, guilty sinners, through the blood poured out freely for such.

But deliverance from wrath is not the object of life. It is only part of a greater object in the experience of children of God, and that object is His glory. Hence, while longing that sinners may be saved, we would be equally concerned as to those "in Christ Jesus," lest they walk unworthily of His Name. Therefore a continual emphasis on the study of Scripture, both devotionally and obediently, befits His people. And if this Monthly (the Lord enabling) is used to show some, who own Him as All in all, something of the preciousness and depth of truth, and something of the hollowness and evil of worldliness and disobedient profession, will there not be a drawing together, in conscious weakness, but also in conscious dependence, unto Him without the camp? Heb. xiii. 13-21 may well be used to test our hearts before the Lord.

AN EVERLASTING LOVE.

An Everlasting Love all thought transcends:
The love of God, eternal, never ends—
We rest upon such love, and onward go,
The more His wondrous grace by grace to know.

An Everlasting Love—quite fathomless
In wondrous depth, for God was pleased to bless
Before we chose He chose! When we chose ill,
He caused a choice according to His will.

An Everlasting Love—in full fore-view
Of all that we have been: God well foreknew,
And yet He loved, with love beyond all love,
And quickened us, lost sinners, from above.

An Everlasting Love!—Let worldlings tall
Of all their pleasures which they love so well:
Nothing shall with our Saviour's love compare,
We would not wish their empty joys to share.

An Everlasting Love!—Each changing day
Will only more its changelessness display,
A love before all time will time outlast,
And never will be less, and never past.

An Everlasting Love!—Ages to be
Will still make known 'tis to eternity!
Then let us love our Lord with love-born love,
Until, by grace, we stand with Him above.

Bible Courses—If the Lord will—at Bible Study Centre, 61, Upton Lane, Forest Gate.

Thurs., 8—BIBLE DOCTRINE. Sat., 8—LEVITICAL TYPES.

WORDS OF ENCOURAGEMENT.

"If any one is in Christ, there is a **"A New new creation"** (2 Cor. 17). The **"Creation."** words sound forth, with refreshing power, when applied by the Holy Spirit, to those who know what a new *creation* means. By nature we are dead in sins, only evil continually: improvement, education, social reform, good companionships, are all vain—*i.e.* vain spiritually. "Except a man be *born again* he cannot see the Kingdom of God" (John iii. 3). Here is the setting aside of the flesh, in a way which humbles man to the dust. There is no honour to the sinner who is saved. But for grace, he would be in hell. He was not, in himself, one whit better than many in hell. "God, Who is rich in mercy, because of His great love wherewith He loved us, *even when we were dead in sins*, hath quickened us," or, made us alive (Eph. ii, 4-5). Without controversy "we are His workmanship, created in Christ Jesus" (Eph. ii, 10).

This fact not only shuts out boasting, and shuts in praising, it goes further, and suggests a wonderful contrast with the world in a true Christian life. Salvation is not a development, not a patching up, it is such a new work that there should be an altogether new manner of living. "Old things passed away". Our desires and arrangements should seem strange to the world: are we unlike those who are unlike Christ?

And not only so. "A new creation" is the answer to our doubts. God has been pleased to make us His. If a human spark had been fanned to a flame, it might go out after a while. But there is something quiet new, in spite of our natural sinfulness. And God will not suffer a new life, which He calls eternal, to die! In this we rest—in *Him* we rest. Oh for more of the confidence of obedient faith, unto His honour and glory.

REQUESTS FOR PRAYER.

"I will yet for this be enquired of"—Ezek. xxvii. 37.

1. For God's dear people in physical sufferings and amid fiery trials, that He may be exalted.
2. For service in the Name among Israel, including the witness at Wentworth Street.
3. That our heavenly Father may use the Greek and Hebrew classes to deepen loving reverence as to His Word, and incline others to please Him by more study of the Truth.
4. For the Lord's "gold and silver," amid the "hay and stubble" of this dark age.
5. For saved ones in distant lands, and for the quickening work of God's Holy Spirit there, and here.

"With thanksgiving."

QUESTIONS—

Are ever welcome from any who desire any help from the Word of God, and all that He may be exalted amid a world full of evil, full of indifference, full of everything but truth. It is our heart's longing that God may revive *His* work, and gather His people outside the camp around His beloved Son.

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

CONCERNING THE SEVEN CHURCHES OF REVELATION I—III.

DEAR FELLOW SAVED ONES,

It is a joy to know that we have passed out of death into life, and are in Christ Jesus: and how sad it is to realize that many persuade themselves this is the case *when it is not*. But since we are among the called of Jesus Christ, we must not think that personal security and thanksgiving are the goal. It is well to know our standing, it is a good thing to sing praise unto the Lord, but we have Divine commands to be put into spiritual practice in *daily life*, and with respect to other believers, across whose paths our heavenly Father brings us. The continual walk of those born again is no mere amusement: it is not to be looked upon as a matter of secondary importance. The Lord has chosen us that we should bring forth fruit and for Him: we are left as His witnesses and representatives in a poor sin-stained world. Shall we not seek to use our privileges unto Him?

Among the many "parts" of service that He may be exalted, we find that which is usually understood by the misused expression "church fellowship", and in this relation one grieves to find dear children of God far astray, through surroundings that are not in accord with His Holy Spirit. It may not be His appointed time to write at full length concerning the awful ruin and worldliness of a political, pleasure-loving and man-persuading christendom but we should be humbled before Him on account thereof. And knowing that controversy after controversy has broken out in connection with assembly arrangements, we do well to wait on God, lest our study should be used by the evil one to foment strife among those who ought to live together as brethren. Yet peace at the price of silence is not the Lord's will. All those who humbly value His Word desire to be reproved thereby, and to learn new things which are not new to Him, that they may press toward the mark, for the prize of the high and heavenly calling, toward which, by grace, our eyes also would now look.

In Revelation ii. and iii. we have the last Scripture-view of "churches": nor can we be sufficiently grateful for the Divine unveiling that *after* the vast ruin, of which 2 Timothy solemnly tells, assemblies were again arranged by God, in Asia itself (see Tim. i. 15). But the warning of Rev. ii. 5 may give a key to *subsequent* events which we often call "*church history*." Have we authority so to do? Lampstands were, without controversy removed, nor will it seem impossible to a thoughtful believer remembering 2 Chron. xxxv. 18, that there should have been, so far as we know,

long periods in the present age, without *gatherings belonging to God*. But absence of surprise is not indifference: it becomes us to be bowed before Him with true lowliness, and, in the Holy Spirit's leading we shall see more and more of the failings of man, and of the surpassing grace of God.

The Divine teaching in Rev. ii. iii. is evidently *one city, one church*, though doubtless all did not always meet in the *same building*. (cf. Acts ii. 46, and note the houses of Acts, xx. 20). Again the true hearts of those who know the Lord must *feel pained* at the sects and divisions of to-day. Why have we, even in small towns, such complete disunion? The words of Acts xx. 30 have been so Divinely fulfilled. Man, not Christ, has been the centre: hence the confederacies of human contrivance. May the Lord save us from Jeroboam's scheming (1 Kings xiii. 26-27), and cause us, as far as Scripture warrants, to go back to the *first position* (Gen. xiii. 4)—aye, and to the *first love* as well (Rev. ii. 4).

Beyond the local and manifest unity, even after disorder, within each city, we find a true fellowship between assemblies in different towns. John, evidently realizing, by the Lord's grace a special responsibility for the district, wrote *one circular letter*. Probably the epistle to the Ephesians was a similar message, though it went to Colosse after Laodicea (Col. iv. 16): it may be that at Colosse, with its seeking toward wisdom and vain deceit, the power of evil was permitted to prevent the planting again of an assembly of God. Hence, perhaps, the silence as to that city in the Revelation. At least the Lord would seem to mean us to ponder this thought, and to be humbled, lest we fall after the same heart-searching example.

The stress upon "seven angels" cannot be avoided, nor would we wish to set aside any revelation from God. The term suggests "representation": the word appearing like a short form of "evangelist", and to such an one was entrusted a portion of the *apostle's work*, about the period when these churches were evidently formed (2 Tim. iv. 5). Moreover, the name in connection with the synagogue, even as elder in 1 Tim. v. 17, denotes an *individual*. And to regard as a symbol seems contradictory to Rev. i. 17. Stars and lampstands are symbolic, and in heavenly surroundings, but their *explanations*, angels and churches, are literal, and with reference to earthly arrangements. Further, the "angels" are distinguished from *others*, e.g., "Ye shall have tribulation: be *thou faithful*" (ii. 10). And they are made responsible for those in fellowship and in ministry (ii. 14-20), whereas some at least of the faithful believers are *not* thus regarded (ii. 24). Why should we shrink from the conclusion? We have *not* here a one-man-ministry of human planning, or to human glory, but a natural sequence from the more

individual ministry of 2 Tim.: (shown in the emphatic "*thou*")—a divinely appointed contrast with the *seventfold* inspired speaking of 1 Cor. xiv., ere the Lord chastened His people by the withdrawing of much manifest power, though doubtless "helpers" were graciously granted. Again we are bowed before Him: nor would any one seek high position, who had any knowledge of the Lord, if its tremendous accountability were brought out. Why is there boasting? Why is prominence *exalted*? The only important thing is "Am I where God has placed me?" Prayer that others may not be proud is well, but a continual fear lest such a Divine arrangement should beget pride is not only a failure to trust Him aright, but often the evidence of a natural desire to have prominence. Oh that we may all want *only the Lord's will*; then shall we help one another.

These chapters have been interpreted to prevent a stepping forth from systems and surroundings which grieve God's Holy Spirit, and where no obedient child of God should be found. Chapter iii. 4 has been particularly applied in *this way*. Is the inference Scriptural and to God's glory? There can be no contradiction in the Word, and nothing can cut out 2 Tim. ii. 19-21. Where then is the mistake? Is it not through forgetfulness that the gatherings in Rev. ii. iii. were *churches*, and recognized by God as such, being rightly planted, and not yet repudiated by the Lord. A church has a claim on a believer, *till the Lord rejects it*. Matt. xxi. 13, with Matt. xxiii. 38, may illustrate. We have something similar in 3 John (9). *Till the one in responsibility before the Lord had come*, and and there was a hopeless leprosy in the building, voluntary severance was not the mind of God. But the organizations of to-day are not a parallel. Let the redeemed go forth from them to *Christ* without the camp, and He will honour devotedness though in numerical weakness, and with a realization of personal nothingness, but of the Lord's sovereignty and strength.

Many more lessons He may grant us another time: let us be grateful unto Him.

Yours in His loving kindness,

PERCY W. HEWARD.

NOT.

- Walk not* (Psalm i. 1, Prov. iv. 14).
- Consent not* (Prov. i. 10, Luke xiv. 18).
- Labour not* (John vi. 27).
- Seek not* (Jer. xlv. 5, Matt. vi. 33).
- Turn not* (Prov. iv. 27, see verses 24-26).
- Lay not up* (Matt. vi. 19, see verse 20).
- Despise not* (Matt. xviii. 10).
- Be not carried about* (Col. i. 23, Heb. xiii. 9).
- Fret not thyself* (Psalm xxxvii. 1, 7).
- Be not faithless, but believing* (John xx. 29).

THE CHILDREN'S COLUMNS.

PRECIOUS.

WE all know what it is to prize some things more highly than others, and to speak of them as precious to us. Earthly love is precious, and many other things which God, in His mercy, has given to those born into this world. For we are told in Matt. v. 45 that God makes the sun to shine on all, and He gives rain. We all admit that these God-given blessings are indeed precious. If you turn to Deut. xxxiii. 13-16 you will find the word "precious" five times in four verses, and there are many lessons in this portion of God's Word. But I want us also to read 1 Pet. i. 19. Lost sinners are not redeemed with silver and gold "but with the *precious blood of Christ*." The blood of bulls or goats could not take away sin. It is only through the *precious blood* of the Lord Jesus, Who gave His life a Ransom for many. He was God as well as man. Yet there are those who despise the blood of the Lamb of God, though there is none other way of salvation. It is *precious* because it saves from eternal wrath: *precious* because it saves completely. Those who are made near to God in the blood of Christ love to speak of *the blood* shed on Calvary. And I do want many of my dear young readers, as well as those who are older, to be saved eternally. In the two epistles which God led His servant Peter to write the word "precious" comes six times, and other words from the same root are also there. In God's grace I want us to think about the "six" times. We have already noticed the *precious blood*. Now we come to 2 Pet. i. 1, and 1 Pet. i. 7—"precious faith" and its "precious trial." We read in Eph. ii. 8 that *faith* is part of the gift of God. All God's blessings are *precious*. It is wonderful that He should so bless those who have really hated Him. We could talk a long time about *faith*. Without faith no one can do anything to please God (Heb. xi. 6), but with faith saved ones can please God! Those who have faith believe God's Word, and trust in Him. Hence the *preciousness of faith*. Those whom God in mercy saves can say, as did God's servant of old "How *precious are Thy thoughts* unto me" (Psalm cxxxix. 17, 18). God's thoughts are *great*, high, and deep (Psalm xl. 5, xcii. 5, Isa. lv. 8, 9), and saved ones can still say "I am poor and needy, yet the Lord thinketh upon me." Now we will consider 2 Pet. i. 4. Here we read about God's "*exceeding great and precious promises*." We have been told that there are more than 30,000 promises in God's Word. I believe they are, like God's thoughts, *more than* can be numbered, and every one is so sure, and so great. How earnestly those who have faith in God, and are saved by the precious blood of Christ, should *prize these exceeding great and precious promises*. We cannot mention them

one by one, they are so numerous, and our small space will not allow; but you have Bibles. In 1 Pet. ii. 6 we read about a *Chief Corner Stone, elect, precious*. Thus the Lord Jesus is called by this Name. Stones make us think of a building, and in verse 5 God's people are said to be lively (or living) stones. Such are being prepared and made ready for the glorious future, when they will be manifestly "builded together for an habitation of God" (Eph. ii. 21, 22). Oh how wonderful to think of such a glorious prospect for those redeemed with the *precious blood of Christ*. God has given them faith, so that they trust in this finished work, and, believing in Him, they are saved and blest for ever. God's thoughts and promises must therefore be *precious* indeed to saved sinners, whether young or old. Then their future is glorious! So we have seen that all the things of God are *precious*, and should be highly esteemed by His own. Also we have especially seen that God's blessings upon the earth are precious, yet men are not thankful. The sun shines brightly upon the ungodly as well as on those saved, and the rain comes down. But I long for my dear readers, and others, to know and feel the *preciousness* of salvation, through the shed blood of the Lord Jesus. "For without shedding of blood is no remission"—no forgiveness, no future blessings, but only sorrow and darkness.

*Precious is the blood of Christ, shed on Calvary's tree,
There the Lord of glory died—died His own to free
From the awful curse of sin—from the sinner's doom,
From the righteous wrath of God, and eternal gloom.*

*Precious is the blood of Christ, Calvary's work is done,
Now the "heavy laden" ones, in that Righteous One,
Are made nigh to God above, in the precious blood,
And should ever seek to walk in the fear of God.*

*Precious is the blood of Christ, with it we are bought—
If in grace and mercy saved, from sin's darkness brought:
And our daily life should be, simply full of praise
For the wonders of God's love, and His marvellous ways.*

*Precious is the faith of God; to poor sinners given,
Whom He calls, in wondrous grace, sons and heirs of heaven,
Faith to trust in God the Son as our Saviour, Lord,
Faith to walk the heavenly road, marked out in His Word.*

*Precious are God's thoughts to those, saved by sovereign grace,
More than they can reckon up, or in Scripture trace,
Thoughts so great, so deep, and high—thoughts of peace are
they
For His own, who humbly walk near to Him alway.*

*Precious are God's promises, great, so many too,
For the people of the Lord, as His will they do:
Promises of grace and strength, comfort they will give,
All the promises of God saved ones should believe.*

*Precious is the Corner Stone—thus the Lord is named,
Those who now on Him believe shall not be ashamed:
But the disobedient ones, will have endless grief,
They will suffer for their sins, finding no relief!*

*Precious are the things of God to His own, by grace,
They believe Christ Jesus died—suffered in their place:
Have you seen your need of Him, Who, on Calvary's tree,
Died to save both young and old from sin's misery?*

A MESSAGE TO YOUNG AND OLDER BELIEVERS ALIKE.

"TO ME."

CHRIST must ever be the Centre. We must honour Him, if we would grow in grace. Creeds, systems, men, self—should become secondary, and if they are not of God should be excluded—that the Lord alone may be exalted. Though He emptied Himself of glory, and took the form of a servant, He spoke as Lord. "I say unto you" were His decisive words, and the Jews of to-day still recollect this contrast with ordinary prophets, to bring it against the Lord Himself. We can never put Christ in the background of our thoughts and affections without serious results. It is an evil thing to forget Him: some of His own last words before He went to Cavalry for His own, were concerning the remembrance of Himself (Luke xxii. 19).

But a special part of *the glorifying of Christ* is now on the writer's mind, and with a desire for the reader's fellowship (if seeking to grow in grace)—fellowship in prayer that the *subject* may be also the *object*, he would suggest a turning to Matt. xiv. 15-21. The incident is familiar, but let the Bible be opened. A magazine is not instead of Scripture, beloved friends. Thousands were with the Lord Jesus in a desert place, yet He decided they should be fed. The twelve would have sent them away. But mysteriously, yet not mysteriously, he answered "They need not depart." He knew what He would do (John vi. 6). No large purchase of bread could suffice. No human scheme could enable. There were only five barley loaves and two fishes within the disciples' reach, but Christ silenced their questionings "Bring them hither to Me"; and none departed hungry.

Again, the disciples beneath the Transfiguration Mount had failed. Christ, on descending, came to the confused crowd, and spoke in wondrous wisdom. He wished the root sin to be shown up, and hence the story was told. And He answered "O faithless generation"—ah, here was the ground of failure—and then added, referring to the afflicted one, "Bring him unto Me" (Mark ix. 19). The possessed son was bought, and the Lord soon worked a miracle that humbled His disciples, silenced the scribes, and showed His wondrous glory. Christ was the Centre.

Have we but weakness and barley loaves? Christ can use them. But they must be brought unto Him. Have we failed through lack of faith?—He has not failed. Ah, but let us take ourselves unto Him, and not only the work we should have done. The passages we have considered lay low the pride of men, and call the blood-bought people of the Lord not only to exalt Himself, but to dread lest He should *over-rule* instead of *use* them, to

bring glory unto His Name. It is well to bring our problems to Christ, with confession of sin, when we have failed, but if only we walked with Him, we should find Himself with us in meeting those problems. In any case, He will be honoured, but, oh, that we may have the privilege of working as His representatives. Then, without pride, we shall enter into 2 Kings v. 8:—not that we must be permitted similar miracles amid the ruin of to-day, but we shall be the Lord's instruments, and our gathering and our service will not be "ours," nor to our aggrandisement, but His, and to His Glory.

TALKS ABOUT PRESENT-DAY NEEDS.—7.

EVERY.

IT is interesting and helpful to go through some of the many passages of Scripture where this one word occurs. The writer was led to think of some verses when reading and meditating on, Rev. i. 7 "Every eye shall see Him". This is future, and very solemn—as we remember God's Judgments, which are surely coming, when *every eye* shall see the Lord Jesus. It will be a blessed time for those saved by grace—but for unsaved sinners how dreadful the unveiling must be. May we, as we look forward to that day, seek to be very earnest now, so that by grace our lives may declare the truth as to the future judgment of the lost—the *near future*, it may be. If we turn to Gen. vi. 5 we find the condition of sinners by nature. "*Every imagination of the thoughts of the heart only evil continually*" (See marg.). What a contrast for sinners saved we have in 2 Cor. x. 5—*Every thought brought into captivity to the obedience of Christ*. The Word of God will thus work, if we seek, by grace, and in the Holy Spirit, to hide it in our hearts (Psa. cxix. 11, Heb. iv. 12.) The Word of God is *inworking* (Col. iii 16). Now shall we look at portions of the Holy Scriptures where "*every*" is joined to the word *one*. Salvation, and the blessings of the Lord by obedience are to individuals. Hence we read in John iii. 8 "So is *every one* that is born of the Spirit" (see 1 John iv. 7). The Lord Jesus said to Pilate in John xviii. 37 "*Every one* that is of the truth *heareth My voice*" (cf. John x. 27). Furthermore, there is a special exhortation to those who may imagine when saved they cannot remain where God has placed them; in an ungodly home, etc. Shall we ponder 1 Cor. vii. 17-24? Notice the words "Abide with God". If we, by grace, seek to do this, God will make the way clear, and give all needed grace. How saved sinners should seek to live in view of eternity. But, alas, we have all failed to think as we ought, about the solemnity of the future, even for redeemed sinners. Rom. xiv. 12 should be much in our mind,

"Every one of us shall give an account of himself (or herself) to God". This is heart-searching and should make us fear lest we shall come short in that Day. For God in mercy shows us that He will deal with the details of the daily lives of His people. Mark ix. 41 plainly manifests this. May we take heed and think more of God's glory, and of that Day. Let us listen to the exhortations and warnings of God's Word more and more.—e.g. 2 Tim. ii. 19, "Let every one that nameth the name of Christ depart from iniquity". God's servant of old could say, by grace, "I have refrained my feet from every evil way (Psa. cxiv. 101, 104, 128). What a testimony. God is the same Almighty God now, and He will enable, if we have the same object as the psalmist, for he added "that I might keep Thy Word". Oh that, as saved sinners, we may "lay aside every weight", and all that would hinder spiritual progress in the heavenly road (Heb. xii, 1-2). That we may be amongst those who are "meet for the Master's use, and prepared unto every good work" (2 Tim. ii. 20-22). May the Lord enable, and give all needed grace and power thus to live unto Him, that He may be glorified in our daily lives, see Psa. cl. 6, xxxiv. 1, cxlv. 2.

Now shall we turn to Rom. iii. 19, "every mouth stopped" see Matt. xxii 12. For all are without excuse (Rom. i. 20). As we think of the solemn future for the unsaved, how earnest and godly we ought to be, if among the called of Jesus Christ. In Rom. xiv. 11 we read that every knee shall bow to God, and confess to Him. Man exalts himself now, but the time is coming when God alone shall be exalted, and the loftiness of man will be bowed down. See Isa. ii. 9-17. Every one will be caused to confess that Christ is Lord (Phil. ii. 9-11). The future is indeed awful for those who know not the Lord, and obey not His Gospel. But what blessing there is promised to redeemed Israel in the coming Kingdom of Christ when they will have looked on Him, whom they pierced (Zech. xii. 10-14). Notice the prophesied sorrow for sin, every family apart will mourn for their sins in that hour. Now poor Israel are even as the Gentiles, far off from God, having no hope in the world. May we pray and long for the glorious time when God, will, in love and mercy, fulfil the promises to the nation He once chose, when "every valley" shall be exalted, etc., and the glory of the Lord shall be revealed.

Let us conclude our little study with the following few more verses, and may God bless them all, to many of His people, and to us among them, that we may be more godly and solemn in view of the past, present and future. Prov. xxx. 5, "every Word pure," Psa. cxix. 140, xii. 6, Matt. iv. 4. See too Prov. xv. 3, "The eyes of the Lord are in every place" (Rev. i. 14). May we tremble more at God's presence, and at His law. Psa. cxix. 120, 161, Phil. iv. 6.

THE FUTURE.

HOW important to know what will really take place in the future—Not the future of this life, but the next. The Holy Scriptures tell us. But, alas, so many are eagerly seeking the things of earth, that they have no time, and no wish, to think about eternity. Multitudes are indifferent concerning the things of God, and what will be after death never troubles them. That this life is short, and uncertain, many will admit; yet what concerns them most is simply "getting on" in this world, though at the "best" earthly life is only a few years. And what then? Eternity is seldom thought of by multitudes, who are merely living for earthly pleasures. If earthly matters were treated in the same way as the things of eternity are, by many, people would say "What folly and madness." But to be concerned about what is after death is considered to be the evidence of madness and folly! How solemn is this, in view of what the Holy Scriptures reveal as to the terrible future of the unsaved. Man may try to forget, and may be silent, but God speaks plainly about the dreadful future, and for those who live and die without Christ we read of fearful torment, Luke xvi. 24, yet multitudes, young and old alike, are so deluded by Satan and blinded by him, that many see not their fearful condition before God. They are willing to believe the devil's lies, and God they only set aside. Satan, we are told, was a liar from the beginning of the Scripture record (John viii. 44). He abode not in the truth. He is called by many names to show his wicked character, and to describe his subtle working (Rev. xx. 2). Such power has Satan that he is called "the god of this age" (2 Cor. iv. 4), and "the prince of the power of the air" (Eph. ii. 2). Oh that many may be awakened by God, in His mercy, to see their lost condition, and their need of God's wonderful and eternal salvation through the precious blood of Christ. Then such will have a future with Christ. But the Word of God is clear as to the contrasted future of ungodly ones—"It is appointed unto men once to die." We know that all unsaved ones will die, but the same verse goes on "after this the judgement!" (Heb. ix. 27). Again, the day of God's wrath will surely come, even as the flood came in the days of Noah, and so great and terrible will God's anger be that many will call upon the rocks to hide them from His presence. Yet numbers are trifling as to the future. What madness!

The things of God are real. Not one word of His shall fail, all shall come to pass. Man may deny the Scriptures, but God keeps His Word, and though He may seem silent now He will not always keep silence (Psalm l. 3). God is about to arise in Judgment. He has awful majesty, and He will yet shake terribly the earth (Isa. ii. 21).

But what about the future for you—your future,

dear reader? Will you be able to stand when God shall arise? Words fail to express all the fearfulness of what will be after death for those who live and die without God (Eph. ii. 12). Will you read Rev. xx. 11-15 and 2 Thess. i. 7-9? Remember that God is so holy He must keep all His Word, and though many may imagine all will be well after this life, the Word of God says that there is the judgment after death for those who know not the Lord and obey not His gospel. May the Lord in mercy work, and use these lines to arouse some to see that they are deceived by Satan, that God is true, and they are lost.

SUMMER AND WINTER—

Shall not cease (Gen. viii. 22),
 Are prepared (Psalm lxxiv. 17),
 Future blessing for Israel (Zech. xiv. 8).

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—August, 1912.

Day	2 Kings	Matthew	Learning	Weekly Questions
1	xxiii. 15-23	xiii. 1-4	Matt. 12. 36	
2	xxiii. 24-30	xiii. 5-9	" 37	Explain each verse learnt.
3	xxiii. 31-37	xiii. 10-13	Rom. 10. 1	
4	xxiv. 1-7	xiii. 14-17	" 2	
5	xxiv. 8-16	xiii. 18-23	" 3	Why did Christ speak in parables?
6	xxiv. 17-xxv. 7	xiii. 24-30	" 4	
7	xxv. 8-21	xiii. 31-35	" 5	
8	xxv. 22-30 1 Chron.	xiii. 36-43	" 6	Why genealogies in God's Word?
9	i. 1-28	xiii. 44-48	" 7	
10	i. 29-54	xiii. 49-52	" 8	
11	ii. 1-17	xiii. 53-58	" 9	Explain Isa. lxiv. 5.
12	ii. 18-41	xiv. 1-5	" 10	
13	ii. 42-45	xiv. 6-12	" 11	
14	iii. 1-16	xiv. 13-17	" 12	
15	iii. 17-iv. 10	xiv. 18-21	" 13	
16	iv. 11-43	xiv. 22-25	" 14	
17	v. 1-17	xiv. 26-31	" 15	
18	v. 18-26	xiv. 32-36	Isa. 61. 1	Who is The Rock? Show from Scriptures.
19	vi. 1-32	xv. 1-6	" 2	
20	vi. 32-53	xv. 7-9	" 3	
21	vi. 54-81	xv. 10-14	" 4	
22	vii. 1-19	xv. 15-20	" 5	
23	vii. 20-40	xv. 21-26	" 6	
24	viii. 1-40	xv. 27-31	" 7, 8	
25	ix. 1-26	xv. 32-39	Matt. 16. 13	
26	ix. 27-44	xvi. 1-5	" 14	
27	x. 1-14	xvi. 6-12	" 15, 16	
28	xi. 1-14	xvi. 13-17	" 17	
29	xi. 15-47	xvi. 18-23	" 18	
30	xii. 1-17	xvi. 24-28	" 19	
31	xii. 18-40	xvi. 1-5	" 20	

"The Word of God." Think of what this means. We hold in our hands, we learn, and we utter God's wondrous Word. What mercy He has shown, to give it: what reverence and studious godliness should we manifest in the use of it.

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

If you are alone because like unto Christ, it is well. If you are alone because you like yourself, it is not well. Separation through and to Himself has many counterfeits, and even children of God have now to search their hearts, that He may be exalted in their holy consistency. It is a terrible thing to deceive oneself, and to imagine there is suffering with Christ, when there is nothing of this character, and little real love to Him at all.

2 Kings xxiv. 1-7. "His days," contrast Psalm lxxii. 7. King of Babylon, Jer. xxv. 9. The Lord sent, Amos iii. 6. "According to the Word of the Lord," Zech. i. 6. His servants the prophets: it is a privilege to serve God, John xv. 20, Rev. i. 1. "Out of His sight," 2 Thess. i. 9. "All that he did," Eccl. xii. 14: secret sins are in the light of His countenance. The man was forgiven, but the act remained with reference to the nation. "Written in the book": how solemn: what a contrast is Dan. xii. 1. 7, Egypt could not stand before Babylon: God hath His way among the inhabitants of the earth: all nations are as nothing. He is working out His purpose, Isa. x.

Matt. xiii. 14-17. "Is being fulfilled," so still. Hearing, yet not understanding: much of this to-day, contrast John v. 24. 16, "For": out of the heart come evil thoughts and actions. Gross, indulgence may be suggested. *Outward failure as well.* They have closed, lest. John iii. 20 shows that men do not want truth: a naturally "open mind" is a myth: we remember Lydia, whose heart the Lord opened. "And turn": man is turned the wrong way. "And I should heal": man has the leprosy of sin: only Christ can heal. 16, But, a wondrous contrast. "Blessed," "happy." 17, Dispensational privileges: yet man has remained the same amid changes of dispensation—thus Isa. vi. is quoted in Matt. xiii. (further quotation in John xii. and Acts xxviii. emphasizes this). Do we sufficiently esteem our advantages now?

1 Chron. ii. 1-17. Not meaningless genealogies: there is a special stress on the line of David, the line of the promise, as in Gen. v. and Ruth: moreover, we see the Lord's care for individuals, His remembrance of all things, and the importance of godly order. 1, Israel—a prince of God. 3, Evil in the sight of the Lord: His eyes behold, Psalm xi. 4: He slew him, the wages of sin is death: and the next verse likewise emphasizes sin, and its awful working: so in Matt. i.: where sin abounded, grace did much more abound. 7, Achar, the troubler of Israel, Jos. vii.: "that man perished not alone in his iniquity," Jos. xxii. 20: apart from his family there were those killed in attack on Ai. 16, Prince, Num. vii. 12—grace: moreover, Aaron

married Naashon's sister: Ex. vi. 23—the Priest-King hinted, yet a contrast. Boaz, Jesse, David the seventh:—how wondrously grace shines forth in the narration. 16, 17, So Joab killed his cousin: how many are the manifestations of the sinful heart, recorded in Scripture to deter us.

Matt. xiii. 53-58. When He had finished: there was no mere activity, no rush: there was no omission: all parables fit together. "He was teaching then," *i.e.*, kept on, though He knew their hardness of heart: men were and are without defence before God: truth known is truth rejected till God quickens. Wisdom, and mighty works, *i.e.*, powers, see 1 Cor. i. 24—Christ the Power of God, and the Wisdom of God. 55, Curiosity, then despising. Whence?—*cf.* Nicodemus' "How?" 57, Christ was not surprised: He Who is worthy of all honour was dishonoured, John viii. 47. And this was in the land which belonged to His Father, (Greek, *patris*) *cf.* the treatment He received in "His Father's house." 58, Mere reasoning is always unbelief: our beloved Lord is said to have marvelled at faith and at its absence, Luke vii. 9, Mark vi. 6. He did *some* mighty works: grace.

1 Chron. v. 18-26. United as to land, they became united as to other things: it is an important matter *where* we live. Able, went out to war: it is well to be *equal* for spiritual fighting, and likewise important to *actually* go out! 20, They were helped, *cf.* 22. God is over all governments and arrangements: oh that we may see His hand more in history. "Until the captivity": they were *furthest* from God's centre, having chosen a land for "comfort." Famous men (24), and they transgressed (25): in spite of blessings they sinned, and so have we. There is a need for more humbling before our gracious and glorious God. "Their fathers," sin intensified. God and the gods. The God of *Israel* stirred up the king of *Assyria*: His power universal, His ways past finding out. In like manner there was a contrasted stirring up of spirit in the case of Cyrus (Ezra i. 1). 26, "Unto this day": no return, as with many, from other tribes: but see Jer. xxxi. 7-11: do we praise the Lord as we should praise, for His mercy?

Matt. xiv. 32-36. The storm only makes an opportunity for the Lord: faith flourishes in the dark, and grows through difficulties. We must not always expect the realised presence of Christ to cause a calm, but often it is so, for the trials are to make us feel our need of Him. They worshipped, but afterwards failed to realize what this meant: let us seek something deeper than changing impulse. "Son of God," the apostle used a stronger personal expression in xvi. 16, ("The"),

and his faith was acknowledged. 35, Christ was known, so many were healed during His life, yet so few followed Him when He explained the truth (John vi. 11), and the number who, as believers, saw Him in resurrection was indeed small. 36, *Cf.* Christ's touch of the leper: thus we have a *double* touching and emphasis on *nearness* in miracles: a living faith in a living Saviour: is it ours?

1 Chron. ix. 1-26. "All Israel," Rom. xi. 26. "Written in the book," Dan. xii. 1. Carried away for their transgression, since the God of mercies is also the God of righteousness. 2, First, God's order, on return, see margin. "Nethinim," given ones, see Jos. ix. 23, etc.: grace. 3, Tribes *united* in Jerusalem, so in a coming Day. 10, Priests mentioned with *Judah*. 11, There must ever be rule and authority where God is exalted, 1 Tim. iii. 5. 13, The service of the house of God needs men of valour, even as *batle*, marg.:—service is no light matter. 19, Whenever God is honoured there are doors,—separation, inclusion. 20, Ruler, the Lord was with him, see Mal. ii. 22, Chosen, reckoned, then serving. 24, Rev. xxi. 13: God arranged all, to anticipate in different ways the future. 26, Margin: same word as truth: it is required in stewards that a man be found faithful: there are many treasures where the Lord is, Matt. xiii. 52, see Luke xvi.

Matt. xv. 32-39. "I have compassion," so as to spiritual needs in ix. 36, indeed, here He looked beyond the physical condition, though this was felt: how gracious is our Lord. 33, They only thought of self: the "forgetfulness" of unbelief is amazing. 34, Only "*little* fishes:" the disciples did not realize a *great* Lord. 35, The sitting down was *before* the breaking: godly order, and faith: *cf.* John ii. 7. 36, The Lord could have worked without means, yet He was pleased to use them: so He needed the ass, and uses us: let us be thankful. 37, More than at the first: large baskets, and each one *full* (John ii. 7): let us trust in Him. We are too much dependent on circumstances, too little on Christ.

Correspondence from any enquiring concerning the Lord, or concerning a path to please Him, ever welcome. Percy W. HEWARD, 61, Upton Lane, Forest Gate, London, E.

"IF THE LORD WILL."

Bank Holiday, August 5th—Quiet Meetings at Bible Study Centre, 61, Upton Lane, Forest Gate, 3 and 6.30 p.m. Any exercised concerning the will of God, and the sad state of affairs spiritually, are earnestly invited. Should they desire further particulars first, correspondence will be welcome, and, indeed, always concerning the Truth, and its knowledge and obedience.

THOUGHTS FROM A MONTHLY HERALD OF THE TRUE MESSAGE.

THE WORD OF GOD

"Thy Word is Truth" JOHN. 17. 17

Vol. xii. No. 9.
Sep., 1912. 1d.

A Monthly to exalt Christ—not a system, not a man, not even true doctrine ALONE, but in harmony with, and together with, a personal Christ. In Him are all the treasures of wisdom, and it is our heart's desire that the Holy Spirit, Who glorifies Christ (John xvi. 14), may use all the pages to direct attention to Him, and to cause shame for worldliness, and for all unholiness.

EDITED BY
PERCY W. HEWARD.

"So He drove out the man; and He placed at the east of the Garden of Eden, cherubim, and a flaming sword, which turned every way, to keep the way of the Tree of Life." Gen. iii. 24.

"Awake, O sword, against My Shepherd, and against the (Mighty) Man that is My Fellow, saith the Lord of Hosts." Zech. xiii. 7.

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"Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which My Father hath given Me, shall I not drink it?" John xviii. 11.

"A sword, a sword, is sharpened, and also furbished: should we then make mirth?" Ezek. xxi. 9, 10.

GOD'S WRATH IS REAL.

1d. post free. 2/6. 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. All arrangements, "If the Lord Will," 61, Upton Lane, Forest Gate, London, E. The Lord's Day, 11, 6.30; Mon: 8; Thurs: 8; Sat: 7; 43a, The Broadway, Waltham Green, S.W. The Lord's Day, 11, 6.30; Thurs: 8; 38, Campbell Road, Bow. The Lord's Day, 6.30; Wednesday, 8.30. Also "Rosemond," Bede Burn Road, Jarrow-on-Tyne. The Lord's Day, 6.30. Correspondence welcome.

A WORD OF INTRODUCTION.

BECAUSE of the Lord's mercy, there is a gospel to preach to sinners. Because of the Lord's mercy there is a wondrously complete Book, even the Word of Truth, to guide those who are born again. Because of the Lord's mercy we are not consumed. In and through everything we receive, grace is manifest.

Myriads believe this in theory, but do they—do we—show the effects of such a belief in daily life? It is easy now to say "The Word of the Lord endureth for ever," and "The Word of God is living and inworking," but do we search that Word? It is easy to speak of atonement, but do we feel what criminals we were, to need it? It is easy to tell of Christ's return, but does our dress, and do our very homes make clear that we are not of this world? Godliness in tongue, and not in deed, is an awful lie.

Bible Courses—If the Lord will—at Bible Study Centre, 61, Upton Lane, Forest Gate.
Thurs., 8—BIBLE DOCTRINE. Sat., 8—LEVITICAL TYPES.

"The Loving kindnesses of the Lord."
—Isa. lxvii. 7.

- Wondrous mercy God has given
Unto sinners ruined, lost!
Fit for hell, yet called to heaven;
Priceless blood—salvation's cost!
- Wondrous mercy—God's designing,
Man has purposes of sin:—
All would be in hell repining
Did not God the work begin.
- Wondrous mercy—earth's foundation
Recent is compared with grace!
Oh the fulness of salvation,
Nothing shall God's love displace!
- Wondrous mercy—when earth passes
Grace will never pass away:
Cov'nant love earth's love out-classes—
Love to an unending day.
- Wondrous mercy—free for ever
To all those receiving now:
God abides, He changes never,
He will never disavow.
- Wondrous mercy—much more grateful
Should redeemed ones ever be:
Pride is wicked, sin is hateful,
Saints should praise continually.

WORDS OF ENCOURAGEMENT.

FAITH.

FAITH is a reality (Heb. xi. 1) and rests on a Reality. The world is upside down, but faith looks above and beyond. Trials are very real, but faith also is real. It is not only appreciative but appropriative of the wondrous grace of our gracious Lord, Who grants it in grace. To isolated believers—isolated for the truth—it may be in distant lands,—we would say, as we say to ourselves, “*Have faith in God.*” He faileth not. Unbelief is unwise—and sinful. But do not let us confuse spiritual and obedient faith with natural interest, credulity, or presumption. It is a living enjoyment of “*Thus saith the Lord.*”

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

THE PHARISEES.

DEAR FELLOW SAVED ONES,

By the grace of God we are what we are. Nothing in a sinner saved is a theme for self-congratulation: praise shuts pride out in our experience, even as mercy shuts it out in fact. Therefore let us praise more. But Satan will intrude, disguised as an angel of light. We little know how easy it is to sin, in this and every connection. We little know how attractive sin can appear, unless we are walking very closely with our adorable Lord. In accord with these thoughts we find the Pharisee of Luke xviii. saying “*God, I thank thee,*” the words *seem* most appropriate. *God* is mentioned *first*, but *God* is made the pedestal for self. Thanksgiving is prominent, but the real object is human exaltation. Such facts are heart-searching, and it is most important that in our prayerful study of Pharisaism, we should not be Pharisaic. As soon as one idea of natural godliness is allowed, conscious communion with our Heavenly Father is marred. We need to feel our failures, we need to confess our sins all the more when we consider any part of Scripture which shows up the sins of others as well as our own. It is “*natural,*” but iniquitous, to misuse the Word of God.

Pharisaism did not *begin* with manifest rebellion against God, at least to the extent we find this unmasked in the pages of Scripture. There was a seeming reason for it. Ritual and human contrivances to ensure religious success often look godly and ensnare many. Because of the attractive basis of Pharisaism, some have, with human skill, tried to alter and attack the black account of those who opposed the Lord of Glory which is divinely given.

Such do not know how sin appears unto God. If He wrote *their* history, if He wrote ours, how different would the record read from that of man. The “*best*” Pharisees were like Saul of Tarsus, working ignorantly in sinful unbelief, and note how that man of God characterizes himself, long after his name and life had been graciously changed—“*Who was before a blasphemer, and a persecutor and injurious.*” We must not remember only the latter half of 1 Tim. i. 13, although that is really severe. Sin is more awful than we imagine; we have need for more and more humbling before the Lord. We deserved hell.

With this preface, let us see what we can learn of this famous Jewish sect simply from the Inspired Volume. The name does not occur in its earlier part; evidently the favourite sin before the captivity was the worship of idols, and afterwards we shall discover there was a swing of the pendulum to boastful orthodoxy, and showy religiousness. A distinct sin is equally sin! The meaning of the term is “*separatists,*” we may separate from *one* evil, but grace alone can separate us from all.

The Pharisees emphasized the law of Moses (Matt. xxiii. 2, Phil. iii. 5), and much true doctrine. Wrong teachings usually have some right accompaniments. Unlike the Sadducees whom they opposed (Matt. xxii. 34), the Pharisees laid stress not only on the other portions of the Hebrew Scripture (Matt. xxii. 41-45 assumes this), but on the existence of angels and spirits (Acts xxiii. 8), and, in general, on the wondrous hidden workings of God. Yet with all their accuracy, and displayed devotion, they were *without God*. In outward ritual they were exact. Matt. v. 20 suggests this (see ch. xxiii. 26). Their tithes were scrupulously paid (Matt. xxiii. 23, Luke xviii. 12), and their fastings were advertised (Mark ii. 18). They loved to be acknowledged and exalted by men, and called “*Rabbi*”; hence forced piety was often evident. Their blue ribbands (Num. xv. 38) were noticeable. They prayed at length and prominently, as Matt. xxiii. 14 shows—the whole chapter should be considered prayerfully. To this self-righteous company the Lord Jesus probably alluded, when urging His people to be contrasts in Matt. vi.—the earlier part of that chapter drawing them from Judaism, and the latter from Gentilism, and both emphasizing the heavenly calling.

Despite usual opposition, the Pharisees identified themselves with the Sadducees in hating and opposing Christ (Matt. xvi. 1), even as Pilate and Herod were thus made friends. Nor was the disciple above his Lord in being rejected in this manner (Acts xxiii. 6-9). Even the hated Herodians were welcomed and the controversy they had with the Pharisees approved, as an opportunity to try and ensnare the One Who was hated yet more, and without a cause (Mark xii. 13). We little know the depths of human sin, little grasp the clever

craftiness and ingenuity of the evil one. Yet if we have open Bibles, and hearts in fellowship with the Lord, we should not be ignorant of such devices (2 Cor. ii. 11). But though there was surface quarrelling between the rival factions of Judaism there was, as among all false religions of all ages, a hidden unity, and to this Christ refers when in Matt. xvi. 6, 11, 12, He associates the doctrines of those who despised Him. All leaven is the same in its nature and influence: all man's systems have the same fundamentals, and set aside the utter ruin of man, and the absolute freeness of absolute grace, and its amazing manifestation at the Cross of Calvary. Man honours man, and man degrades or would degrade God.

But what shall be the result of our study? Shall we simply increase our knowledge? Is it not rather fitting that we should again search our own hearts? For is it not possible that we have some Pharisaism of self-confidence? Phil. iii. may be pondered? Is it not possible that we are more godly before others, *i.e.* more godly in semblance than in reality? Is there not some pride of spirituality, and do we not "show off" some portion of that which we call service? Surely we need to take the Word of God as more than a book of instruction for the future. The washing of water to cleanse from the sins whereby we have been defiled, and which the blood has legally removed, must not be overlooked. The Holy Spirit will not make us merely mental scholars.

And how solemn it is to know that there are many *to-day* who think they are saved, and are not. They appear beautiful, as though righteous (Matt. xxiii. 27), but there is a deadness within. The wondrous grace of God can reach to modern Pharisees, as to Nicodemus and Paul of old, but how awful to live religiously and to awake in hell. Many who expect to be with Christ will be solemnly turned away. Luke xiii. 24-27 is no mere myth. The foolish virgins, surprised and ashamed are not simply to scare us. God does not deceive. Should we not be more concerned for poor, lost sinners who attend to the devotions of "their church," say their prayers, live outwardly earnest lives and yet have never experienced a new birth? "If any one is in Christ, there is a new creation," so if such have not the new creation, they are not in Christ. And though we may be called uncharitable, we must, with holy zeal, but with true and humble sorrow, warn such, whenever the Lord grants an opportunity—lest their blood be upon our heads.

The subject before us is oft misused. Because Pharisees were ritualists, we are urged to be free from all ritual; lest we trust to accuracy, we are told to be inaccurate. Yes, there is the present tendency to exalt "the spirit of the command" against its letter, linked with a misapprehension of

2 Cor. iii., dealing with the two covenants. Where the Spirit of the Lord is, there is not license. It is not well pleasing unto the Lord to be careless. God never approves of omission of detail under the guise of general spirituality. The words of Matt. xxiii. 23 are emphatic—"These ought ye to have done, and not to leave the others undone." It is foolish and wicked, to swallow a camel, but it is not commendable to refuse to strain out one gnat. Let us seek grace that by the guidance of the Holy Spirit we may be preserved for any "extreme," whereof we should dishonour the Lord. Anti-Pharisaism is often another form of Pharisaism, and anti-legalism is sometimes lawlessness.

With earnest wishes, because of new covenant mercy.

Yours in the Lord Jesus Christ and
His precious service,

PERCY W. HEWARD.

CONTINUE—

In the WORD OF GOD (John viii. 31).
In LOVE (John xv. 9, Heb. xiii. 1).
In the GRACE OF GOD (Acts xiii. 43).
In the FAITH (Acts xiv. 22, Col. i. 23).
In PRAYER (Col. iv. 2, Rom. xii. 12).
In the DOCTRINE (1 Tim. iv. 16, Acts ii. 42).
In WELL DOING (Rom. ii. 7, Gal. vi. 9).
In the SCRIPTURES (James i. 25, Acts xvii. 11).

"We must all appear before the Judgment Seat of Christ."—2 Cor. v. 10.

"If any man's work shall be burned, he shall suffer loss: but he himself shall be saved: yet so as by fire."—1 Cor. iii. 15.

At the Judgment Seat of Christ we must all appear,
If now saved, by sovereign grace, we should humbly fear,
For some there will "suffer loss," saved so as through fire;
All their works will be burnt up, all of earth's desire.

At the Judgment Seat of Christ there will be rewards,
As to tiny things for God, comfort this affords;
Yet how solemn is the fact every little thing
Will have loss, and shame as well, or approval bring.

At the Judgment Seat of Christ we shall know, and see,
What our work has been on earth, since from sin set free;
Tiny acts of love to Christ will bring sure reward,
E'en a cup of water given, for our glorious Lord.

At the Judgment Seat of Christ all things will be known,
Prayer in secret to our God, He will bless and own,
And the bearing His reproach, suffering loss, and shame,
Will bring honour in That Day, and eternal fame.

At the Judgment Seat of Christ! Solemn 'tis, and sad,
That our deeds will all appear, whether good or bad,
May we fear lest, suff'ring loss, we shall be ashamed,
All Christ's thousand years on earth feel that we were blamed.

At the Judgment Seat of Christ all is manifest,
Those who now give up for Him will be honoured, blest,
Near to Christ they will be then, though rejected here;
Then for aye approved by Him, to Him ever near.

THE CHILDREN'S COLUMNS.

IN NO WISE.

I WANT these three simple words, which mean so much, to be the subject of our little talk together. All God's Word is so certain, and yet this is being forgotten in these days, when so many are seeking the things of this world. But the Holy Scriptures remain the same as when God first gave them, and He will never change one word. To those saved, in God's mercy this brings such comfort, but at the same time sadness, because of those who are still dead in trespasses and sins (Eph. ii. 1).

Will you now turn with me to Luke xiii. 11-16? The poor woman who was "BOWED TOGETHER," a picture of a helpless sinner, "could," we read, "IN NO WISE lift up herself" (11). In verse 16 we are told that Satan had bound her. And ALL by nature are bound by him, and cannot free themselves from his power, for Satan is so strong, though few are aware of his strength. But not only has Satan bound sinners; they are also blinded by him, as 2 Cor. iv. 4 tells us.

What a pitiable condition, yet all are so dead (Eph. ii. 1), that they do not feel they are lost, and so blind are they that they do not see, that they need God's wonderful salvation, till God in mercy begins to work. Hence they like their cruel leader, and like the bondage of sins. The Lord Jesus knew all about the poor helpless woman of whom we read in Luke xiii. 11, and He Who was God as well as man, told her that she was loosed from her infirmity,—He laid His hand upon her, and immediately she was made straight. What a wonderful change. Are we surprised to be told that she glorified God? The work of saving sinners, whether young or old, is God's work, and when any are brought to see themselves helpless and lost, God is ready to save them everlastingly. To see this shall we turn to John vi. 37? Here we read that all those who are given by God to Christ shall come to Him; then we have the words, "and him (or her) that cometh I will IN NO WISE cast out." Oh what love to poor "heavy laden" sinners. I want my young readers, as well as others, to remember the whole of this verse, for many leave out the first half.

If we turn to the message of Luke xviii. 17, we shall see that those whom God saves must first be brought to see themselves as nothing; each one must be "as a LITTLE CHILD," helpless, else he shall IN NO WISE enter into God's Kingdom. It is so easy to be proud, and to think a lot of oneself. But, when God begins His work of grace, sinners feel how sinful they are, and when saved they have nothing whereof to boast. In Rom. iii. 9 Paul the apostle in speaking of some said, "Are we better than they?" And he goes on to say "No, IN NO WISE," for Jews and Gentiles are alike

under sin. So, then, those who are saved were just like others,—they were sinners who went their own way and hated God. It is of God's mercies that any are saved: how such ought to thank Him, and to seek humbly to live pleasing Him day by day.

Now I want you to turn with me to a very sad verse in God's sure Word, Acts xiii. 41. Here we are told that God will do a work, and that some will IN NO WISE BELIEVE. How solemn. God is working now, yet many do not believe. It was the same when the Lord Jesus was on this earth, the people did not believe. They were, even as sinners now, bound and blinded by Satan. But those who have believed and are saved *would have been*, if left to themselves, still like those of whom we read—they will IN NO WISE BELIEVE. There is no room for any boasting; all is by God's grace. Now I want you to turn to a verse which should make every saved sinner glad and praiseful, yet sorrowful, Matt. v. 18. The Lord Jesus said (in verse 17) "I am not come to destroy, but to fulfil" (all God's Word), and He goes on to say "For verily I say unto you, till heaven and earth pass, one jot (the smallest letter in the Hebrew Alphabet) or one tittle, shall IN NO WISE pass from the Law, till all be fulfilled." Do you wonder why I said that those who are saved should be sad, as well as joyful at this? Because of all the judgments written in the Bible, which will all come to pass, even as all the blessings. I do desire that many of my dear young readers may now see that they are sinners, and need God's salvation! Now we come to our last verse, which is in the last book of the Bible, Rev. xxi. 27. What a beautiful city this will be, there will be no need of the sun, nor of the moon, for the glory of God will be its light. There will be no night there, neither will there be any sin. The night makes us think of sin, for sinners are darkness and they are belonging to the night. But in the heavenly Jerusalem "There shall IN NO WISE enter into it anything that defileth . . . but they which are written in the Lamb's Book of Life."

Oh that many who read these lines may be amongst that glorious company, and not outside, as we read of some in Rev. xxii. 15, for ever shut out!

IN NO WISE God will sin excuse
In those He deigned in Christ to choose,
Their sins were laid on Jesus Christ,
His death for all His own sufficed.

IN NO WISE can those bound by sin,
With mind and heart all dark within,
Look up to God, or seek His face,
Till God first works in wondrous grace.

IN NO WISE will our God refuse
Those giv'n to Christ, Whom He did choose:
He will not cast them out, we read,
And they Christ's merits humbly plead.

IN NO WISE were those saved by grace
Different from all of Adam's race;
For all have sinned, and lost would be,
Had not God's mercy set some free.

IN NO WISE—God's sure Word is plain,
Will some believe, but lost remain,
This should make saved ones humbly fear,
For all God's judgments draw so near.

IN NO WISE shall the tiny jot
Be by the Lord for aye forgot,
The tittle, too, shall be fulfilled,
As God the Lord hath planned and willed.

IN NO WISE will God overlook
The tiny deeds—all in His book,—
A cup of water, in His Name,
Shall bring reward, and heavenly fame.

IN NO WISE will God's Word be changed,
Nor any judgment re-arranged;
IN NO WISE! May God's Words impress,
Cause young and old sin to confess.

IN NO WISE shall there enter in
That which defiles, and worketh sin,
Within God's city, fair and bright;
God's glory is its glorious light!

MEDITATIONS FOR YOUNG BELIEVERS AND OLDER ONES LIKEWISE.

ANSWERED PRAYER.

Prayer is a wondrous privilege. Those who are in themselves worth nothing are privileged to draw near unto God—consciously and expectantly,—and not only to hear Him speak, but actually to speak with Him. Human parallels fail, for God is so much greater than the greatest man. Yet we often omit to possess our possessions (Obad. 17), omit to appreciate and use our privileges.

The humility of true prayer in no way rules out its urgency and might (Ex. xvii. 16, marg.). "Ask, and it shall be given you: seek, and ye shall find; knock, and it shall be opened unto you." (Matt. vii. 7.) We must not speak as though we could command our heavenly Father, or bend His will to ours, but we are graciously permitted to be the means of the blessings which He graciously waits to bestow (Isa. xxx. 18); our very prayer is thus part of an eternal plan. The infidel may mock, but his mocking assumes the point he cannot prove, it assumes limitations in God's foreknowledge and authority. All things being subject to Him, He has arranged from eternity, including our prayers, and though we are, in measure, permitted to be independent of constraining, we are never outside His foreknowledge. "In *measure* independent" because sovereign grace which saved us, though we were turned away, will not suffer us to wander or fall *completely and finally*. He Who upholds all things, by the Word of His power, preserves His blood-bought people, and, in much mercy, He uses special means to lead us to pray even when we are comparatively prayerless. The Holy Spirit, Who makes intercession for us, guides us to approach unto our Heavenly Father. Prayer is a power, because it is the result of God's power. And thus there are real answers to prayer.

Several of the "exceeding great and precious promises" refer to these. Matt. vii. 7 has already been quoted; Mark xi. 23-24 must not be forgotten, God is not a man that he should lie. Abraham's servant in Gen. xxiv. asked for a specific blessing, and received it. Of Jabez it is Divinely recorded "God granted him that which he requested" (1 Chron. iv. 10). To Solomon the few but gracious words were addressed "Ask what I shall give thee" (2 Chron. i. 7). Jas. i. should be read in the light of the whole passage. Elias was a man of like passions as we are, but his prayers were answered (Jas. v. 17). Daniel and his friends desired mercies of the God of Heaven concerning the king's secret, and the dream was soon revealed unto Daniel in a night vision (Dan. ii. 17-19). Nor has the Lord changed in the present dispensation. When the apostles prayed, the place was shaken where they were assembled together (Acts iv. 31), and history again and again records that "the effectual fervent prayer of a righteous man availeth much." And has not God answered *our* prayers, and done for us more than we have asked or thought? Surely He will work yet more gloriously, as by grace we trust in Him, and expect His own fulfilment of His own precious Word, because of the finished work of His beloved Son, our Lord Jesus.

LYING.

GOD CANNOT LIE (Num. xxiii. 19, Heb. iv. 18, 1 Sam. xv. 29, Tit. i. 2).

THE VISION WILL NOT LIE (Hab. ii. 2, 3).

A FAITHFUL WITNESS WILL NOT LIE (Prov. xiv. 5).

SAVED ISRAEL WILL NOT SPEAK LIES IN THAT DAY (Zeph. iii. 13, Zech. viii. 3, 16).

PAUL THE APOSTLE SAID, I SPEAK THE TRUTH AND LIE NOT (Rom. ix. 1, 2 Cor. xi. 31).

"IF WE SAY THAT WE HAVE FELLOWSHIP WITH HIM, AND WALK IN DARKNESS, WE LIE (1 John i. 6, 8, 10. How solemn, see James iii. 14).

THE DEVIL WAS A LIAR FROM THE BEGINNING (John viii. 44).

THE PHARISEES LIED (John viii. 55).

HE THAT SAITH, I KNOW HIM, AND KEEPETH NOT HIS COMMANDMENTS, IS A LIAR (1 John ii. 4, iv. 20).

WHO IS A LIAR, BUT HE THAT DENIETH THAT JESUS IS THE CHRIST (1 John ii. 22, Rom. iii. 4).

NO LIE IS OF THE TRUTH (1 John ii. 21).

GIVEN UP BY GOD TO BELIEVE A LIE (2 Thess. ii. 10-11). How solemn are the words "Because they received not the love of the truth." May we take heed in these days when, as of old, there are such LIES, and LIGHTNESS, amongst those who profess to be the Lord's people.

TALKS ABOUT PRESENT-DAY NEEDS.—9.

HOLY SOLEMNITY.

THE ever-increasing *absence* of solemnity among the redeemed people of the Lord in these sad times, is surely a call to humility and heart-searching, which will lead to more earnest prayer as to so grievous a sin. To be "solemn" is most important, but it does not mean that saved ones are to be dull and depressed. Yet there should be such a seriousness of manner that the unsaved may, at least, feel that believers are concerned about the things of the Lord. Men may call us mournful and too quiet: nevertheless, if there is a *holy* seriousness it will impress. To be glad in the Lord, and yet sorrowful, is not easy: but in view of all the solemnity of these "perilous times" how can saved sinners be otherwise than grave! In Psalm cxii. 1-4 we read about praising God, and showing forth His loving kindness in the morning and His faithfulness every night, and in verse 3 we have the words "upon the harp *with a solemn sound*." The next verse speaks of the Psalmist's gladness. Yet amid all the joyfulness of being saved, there is ever to be a solemn seriousness. We are not to have instruments in these pilgrim days, but solemnity always befits those saved by grace, even in hymn singing. The present day "lightness" has robbed us of the deep feeling of awe which there ought to be when God's people are seeking together to praise Him. May we, if saved by grace, not be afraid of being too grave, but let us fear lest we are in any measure flippant. It is so easy to be like others. May we take heed, and seek to walk humbly before God, with holy reverence. Let us notice the words of the Lord to His servant Samuel in 1 Sam. viii. 9. The children of Israel desired a king, and God told Samuel to "hearken to their voice, howbeit yet *protest solemnly* unto them, and shew them the manner of the king" (the word is repeated to bring out the thought). How solemn saved ones should be in dealing with others. Surely God's people are still to be characterized by being grave. In 1 Tim. iii. 8 we are told that *the deacons were to be grave*, and in verse 11 that *women also were to be grave*: aged men likewise should be grave (Titus ii. 2). But, alas, in these days such exhortations are forgotten. Yet there is so much need for seriousness when the world is increasingly flippant. Truly there is a great lack everywhere of grave men and women. Can those who have been chosen out of a doomed world be light and frivolous? How can any saved sinner, while surrounded with those still "dead in trespasses and sins" (Eph. ii. 1), dare to trifle? If those saved by grace only felt the awfulness of those around them being eternally lost, what solemnity there would surely be, and the world

would notice it. Dear fellow saved ones, we do not believe the Scriptures as we ought, else there would be such depth and solemnity. But, alas, the people of God are not marked by being grave. But if God, in His mercy, grants a reviving, all lightness will be put aside as unbecoming in those saved by grace. Let it be emphasized that there is cause for solemnity in the fact that multitudes imagine they are saved, *when they are still under the wrath of God*. The "christian life" has been made so easy, that any one may be nominally a Christian. How God-dishonouring! This alteration of the gospel ought to make believers sad and solemn. Further, the dreadful Lake of Fire for the ungodly should make the redeemed tremble, for we were not different from others, but God chose to choose us. We have nothing whereof to boast, but so much to make us humble, and concerned about those around us who are hastening on to awful judgment. If we did but grasp these solemn facts, we could not possibly be light. Oh that we may rather *weep* and be *sorrowful*, than trifling and frivolous, in view of all that is so soon to fall upon this sin-doomed world, out of which we, in God's love and pity, have been saved. May those who bear the Name of Him Who was "A Man of Sorrows," seek to be more like Him, in a wicked and hypocritical world, fast ripening for judgment!

THE FUTURE.

The future is solemn, oh sinner, take heed,
The way of self pleasing to sorrow will lead,
In God's Word 'tis written, so plainly and clear,—
The day of His Judgment for sinners draws near.
The future is solemn, God's Judgments will come,
When all who despise Him will surely be dumb,
No word will they utter when hearing their doom,
When sent from God's presence to darkness and gloom.
The future is solemn, no tongue can declare
What sorrow and anguish and utter despair
There is in the future, in God's Lake of Fire,
For sinners for ever, 'neath God's righteous ire.
The future is solemn, for lost ones *no rest*,—
Yet many are heedless and hope to be blest,
Thus blinded by Satan, while walking to hell,
They think in the future that all will be well.
The future is solemn, God's wrath is so great,
Yet men do not tremble in their lost estate,
Though *all* God has written is certain and true,
His great Day is coming! Then what will they do?
The future is solemn, God's warnings are clear,
A day of great darkness for sinners is near,
God's wrath will be dreadful, and many will call
(To hide from His presence) the mountains to fall.
The future is solemn, oh sinner, beware,
For Satan is busy, lost ones to ensnare,
God's wrath is so certain, and THAT will abide
On sinners presuming the truth to deride.

"IF THE LORD WILL."

BIBLE MEETINGS FOR BOYS AND GIRLS:—

The Lord's Day, 10 a.m., 2.45 and 6 p.m. Wed., 6 p.m. Thur., 6 p.m.
Sat., 2.30 p.m. (Boys' Bible Class, Mon., 6 p.m.) Bible Study
Centre, 61, Upton Lane, Forest Gate.
The Lord's Day, 8 p.m. Thurs., 6.15 p.m. (for Girls), 7 p.m. (for Boys).
Bible Study Centre, 42a, The Broadway, Wallham Green.
Tues., 6.30 p.m. Wed. 8 p.m. (Girls, Wed. 7 p.m.) Bible Study
Centre, 35, Campbell Road, Bow.

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—September, 1912.

Day	1 Chron.	Matthew	Learning	Weekly Questions
1	xiii. 1-14	xvii. 6-9	1 Chr. xvii 16	Explain
2	xiv. 1-11	xvii. 10-13	" 17	Matt. xvii.
3	xiv. 12-17	xvii. 14-18	" 18	with
4	xv. 1-13	xvii. 19-23	" 19	2 Pet. 1.
5	xv. 14-29	xvii. 24-29	" 20	
6	xvi. 1-6	xviii. 1-6	" 21	
7	xvi. 7-14	xviii. 7-11	" 22	
8	xvi. 15-27	xviii. 12-17	" 23	Show
9	xvi. 28-36	xviii. 18-22	" 24	importance of
10	xiv. 37-44	xviii. 23-30	" 25	comparing
11	xvii. 1-10	xvii. 31-34	" 26	Samuel and
12	xvii. 11-20	xix. 1-6	" 27	Kings with
13	xvii. 21-27	xix. 7-12	1 Chr. xxi. 18	Chronicles.
14	xviii. 1-3	xix. 13-19	" 19	
15	xviii. 9-17	xix. 20-26	" 20	How is the
16	xix. 1-9	xiv. 27-xx. 1	" 21	term
17	xix. 10-19	xx. 2-7	" 22	" eleventh
18	xx. 1-8	xx. 8-12	" 23	hour "
19	xxi. 1-13	xx. 13-16	" 24	misused ?
20	xxi. 14-21	xx. 17-21	" 25	
21	xxi. 22-36	xx. 22-29	" 26	
22	xxii. 1-10	xx. 30-34	" 27	Why was it
23	xxii. 11-19	xxi. 1-4	" 28	sinful to
24	xxiii. 1-20	xxi. 5-9	" 29	number
25	xxiii. 21-32	xxi. 10-13	" 30	Israel ?
26	xxiv. 1-31	xxi. 14-16	1 Chr. xxii. 1	
27	xxv. 1-31	xxi. 17-22	" 2	
28	xxvi. 1-19	xxi. 23-17	" 3	
29	xxvi. 20-32	xxi. 28-32	" 4	
30	xxvii. 1-15	xxi. 33-39	" 5	

To study the precious Scriptures is a great privilege, yet we oft make our opportunities mere duties and even complain of the gift of grace—if actions can be said to speak. Oh that our devotion to the Lord may be really seen by our attention to His Word.

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

Fellow believers, you are isolated; but so was your Lord. Being separated from sinners He was often in a very real sense alone. Do not compromise truth for comfort, or make light of the Lord's will to please self or other men. It is enough to please Him, and all that interferes with this is grievous sin.

1 Chron. xiii. 1-14. Fellowship, and a good object, so in Acts i. 15-26, yet. Good, and of the Lord—right order? "Our brethren," Neh. ii. 20, how sinful is general and public "worship" now. "Our God." "We enquired not," it is well to realize failure. "The days of Saul," contrast Ps. lxxii. 7, Jer. xxiii. 5, 6. "All." 6, God the Lord Whose Name. 7, How sad an "and." A new cart; there was no intended evil, no apparent

carelessness: here was man's attempt to meet a difficulty, xv. 12, 13. 8, All. 9, Another "and." A natural action, how dangerous are impulses. 10, The Lord is not an indulgent Father, but righteously severe; inconsistent favouritism is unholy. 11, David was displeased: are we sometimes displeased with God's wisdom and sternness? It is important to acknowledge Him in all, and to thank Him for all. 12, Fear often follows failure and is made a stepping stone to blessing. See 1 John iv. 15. 13, Obed-edom a type of saved Gentiles, a contrast with Goliath. 14, God, the Lord. He Who kills also blesses: how unsearchable are His judgments! His love and wrath are alike greater than we can conceive.

Matt. xvii. 6-9. They feared, Christ did not, He was not an ordinary man. He touched them, see Matt. viii. 3, Rev. i. 17. No one save Jesus only: Peter had almost put Moses and Elias on a level with the Lord, hence the Divine instruction. "As they were coming down." He commanded, His authority: nor need the Lord give a reason, albeit He often deigns to tell us why. "Till"—thus the very prohibition was made an encouragement. Note humbly "Son of Man" and assurance. How plainly the Lord spoke: yet it is easy to misunderstand, because of lack of fellowship with Himself.

1 Chron. xvi. 15-27. 15, Remember, 12: do we forget the Lord's will, and remember our own? "Always." "Thousand's" of Scripture interesting. Covenant, oath, law, confirmed, "caused to stand," "the Word of our God shall stand for ever." "Will I give:" how many are God's gifts, Rom. vi. 23, Jer. xxxi. 33 (rendered "put"), Eph. ii. 8, etc. 19, The Lord often manifests that the choice is His, for men, when chosen, are the reverse of good, advantageous, etc. 21, All powers are under His power. An anointed nation, but they refused the Anointed. Kings are nothing to Him, see Isa. xliii. 3. 23, There should be real and happy praise: let it always be "unto the Lord:" this passage will be fulfilled in the Kingdom. 24, Isa. lxvi. 19. 25, Do we realize this? 26, All. 27, Glory, honour, strength, gladness; do we value the privileges of communion? His presence and His place should be our dwelling, Ps. xci. 1, 2.

Matt. xviii. 12-17. A similar expression to the Pharisees, xxi. 28, 40. Comparison with Luke xv. shows that our Lord repeated His parables with wondrous emphasis, and different details involving different aspects, always instructive. Divine care for individuals is beautiful, for what are we? A hard journey to mountains. He keeps on seeking. "That which is gone astray" also suggests "that which is being deceived" (2 Cor. xi. 3). 13, Grace finds. The joy of the Lord: do we rejoice in similar things, 3 John iv? "Not the will," in John vi. 39 "the will." Not one shall perish away John xvii. 12. Little ones are great unto the Lord

He has paid a great price for such. 15, Must be read with preceding context: His love leads to ours. Alone, thoughtfulness. True gain. A church larger than two of three: read verse 20 with 16. How wondrously everything should be done *with prayer*, else failure.

1 Chron. xviii. 9-17. 10, Welfare, *Peace*—contrast with *wars*. 11, "Unto the Lord," how unlike eastern kings was David: we have not a similar outward glory, we may think we would be very devoted if we had a tithe of it, but how do we use our *little things* for the Lord?—The test is in little things. 12, How solemn is war, how awful is *death*: the world is full of sadness, yet men are not sad. 13, All—suggestive prophetically. The Lord's preserving right through, to old age. 14, Other "all's." 15, Order: note the head of the host mentioned first; there is a designed contrast in 1 Kings vi. 1-6, concerning the man of peace, there, priestly work is first. 17, Marg.—how wickedly some after all lifted up their hands against the king. Contrast Ps. xlv. 16.

Matt. xix. 20-26. Self-confidence, through self-ignorance. What (one thing) lack I yet? "If." The Lord would test the man's claim that he loved his neighbour as himself: do we love up to our words? Treasure in heaven, vi. 19-21: how much have we really lost for Christ, alone for Christ? How much treasure have we already in heaven? Let us add to it. 21, He went away but sorrowing: he was sorrowing but he went away, it is easier to weep than to give up, yet our all is as nothing. 23, Riches of wisdom and reputation also hinder: we must feel our nothingness. This wondrous verse implies some such *shall* be caused to enter. 24. The *something* must see he is *nothing*: Salvation is all a miracle. Men are too rich, too proud to want Christ. (Note Rev. iii. 1.) 25, The disciples did not understand the power of God, Mark xii. 24. Do we? What power in prayer we should have if we rejoiced in this. God and man contrasted.

1 Chron. xxii. 1-10. David was looking for God's leading: hence the emphatic "This." Note too its praiseful humility—"This," the place of the sheathed sword, albeit the place that reminded of his own failure. See with xxi. 25, contrast 2 Sam. xxiv. 24, which only concerns the part for the altar (both mentioned in xxii. 1). "Strangers," types of saved Gentiles, and see Isa. lxi. 5, *i.e.*, an anticipation of the Kingdom. Everything prepared. So with the spiritual house: we need much hewing, unlike Christ Ex. xx. 25. Abundance, the Lord is entitled to all. Let us exalt Him. 5, David had no sullen indifference, *because he could not do all*: the way he was righteously hindered only increased his humility before the Lord. 7, 8, "In my mind,"

"The Word of the Lord." Rest, peace, quietness. "In his days." 10, "My Name," contrast "His Name," 9, and 2 Sam. xviii. 18. How wondrously this passage points on to Christ, Zech. vi. 13.

Matt. xx. 31-34. Only beggars. Needy, helpless, but brought to hear and to cry. They asked for mercy, *not* for what they merited: spiritual parallels are many. 31, The crowd will ever hinder seeking souls. Curiosity, outward religion. going with others—will cause many to hear of Christ, but when any come to Him thus, they have not really come, John v. 40, vi. 37 (with 25). Difficulties encourage real faith: is it so with us? Mark the compassion of Christ, His patient waiting. 33, A definite, humble request. 34, Inward affection. Again, the touch of Christ. Salvation should lead to following. Christ should be the Centre for those whom He has quickened in wondrous mercy. What other object in life can we rightly have, apart from pleasing the Lord, Whose we are?

1 Chron. xxvi. 20-32. Everything arranged. A house of God always has treasure. 22, Brethren in unity, Psalm cxxxiii. 24, More treasures. 26, Yet more treasures. 27, All dedicated: *do* we honour the Lord with our substance, and value the Lord more than we *did*? 30, The business of the Lord, and the service of the king blessedly linked: The Lord first, Matt. vi. 33. 31, David began to reign at Hebron, and at the end of his reign faithful Hebronites were still found. 32, God and the king: everything important, and in right and godly order. God is not the author of confusion.

Matt. xxi. 28-32. Not only a reference to solemn teaching of verses 31 and 32, but (with holy reproof) to a Jewish boast that the Gentiles were offered the law first and refused it, but that Israel "meritoriously" accepted it. Exodus xxxii. surely attacks such pride. Both sons are unsatisfactory: all men are sinners. 30, "Go" in italics: profuse devotedness suggested: "I, sir," or "Lord": "I," moreover, emphatic and self-assertive—"I," unlike my brother! The Lord questioned, to humble them, or, at least, to humble *some*, and to show up pride: do we ponder Scripture questions? 32, See from xviii. 17 how the term "publican" or "tax gatherer" was used. "Religion" will not save a man. Ye repented not, ye did not even *carefully* consider it afterwards: have we ever sinned in like manner? It is so easy to read these passages simply thinking of the Pharisees! Such pride grieves the Holy Spirit, and ill becomes saved sinners. And do any unsaved ones read these lines?—Oh that such may be awakened.

THOUGHTS FROM A MONTHLY HERALD OF THE TRUE MESSAGE.

“Thy Word is Truth”
JOHN. 17. 17

THE WORD OF GOD

Vol. xii. No. 10.
Oct., 1912. 1d.

A Monthly of Bible Studies, and urging the redeemed of the Lord to Bible Practice—for a form of godliness is nothing, and less than nothing in His sight. Amidst changing scenes and doctrines of men, we would prayerfully make known the gospel of grace in Christ Jesus, our precious Saviour, Whose Deity and Atonement are so sinfully attacked to-day.

EDITED BY
PERCY W. HEWARD.

“They continued stedfastly in the apostles’ doctrine, and fellowship, and in breaking of bread, and in prayers.” Acts ii. 42.
“And truly our fellowship is with the Father, and with His Son Jesus Christ.” 1 John i. 3.
“And the cherubim shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to

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another; toward the mercy seat shall the faces of the cherubim be.” Ex. xxv. 20.
“Have no fellowship with the unfruitful works of darkness, but rather reprove them.” Eph. v. 11.
“He that is not with Me is against Me; and he that gathereth not with me scattereth abroad.” Matt. xii. 30.
“The synagogue of Satan.” Rev. iii. 9.

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A WORD OF INTRODUCTION.

AGAIN we are privileged to speak to some of *Christ*; but numbers are not everything. If *one* poor soul desires His salvation, through the quickening work of the Holy Spirit, there is joy in heaven; and if *one* believer is wearied out from Christendom’s compromises and attempts to justify sin, into a simple adherence to the living Word—then “unto the Lord” be all the glory.

Various thoughts may be in the minds of those reading these lines. Some may be looking for mental information, others for spiritual profit—through the Lord’s reproofing and encouraging Word. Oh that He may cause a quietness before Him, that truth may be accepted, grasped, enjoyed and obeyed—to the praise of the glory of His grace.

The darkness is settling down. We pray for revival, and then put obstacles in the way as far as we can by our selfishness and pride. May there be a real humbling, in the Holy Spirit, before our Heavenly Father.

CHOSEN.—John xv. 16.

“Ye have not chosen Me”—the words hide pride from man; ‘Tis God’s own fixed decree—‘tis God’s own wondrous plan! With everlasting love He deigned to choose the lost, Christ came from heaven above, to meet salvation’s cost.

“Ye have not chosen Me”—the words are plain and clear; What mercy saved ones see—why should they ever fear? God loved before the earth, the cov’nant plan is sure, And now, by second birth, we shall for aye endure.

“Ye have not chosen Me”—how sweet the message sounds; All Scriptures quite agree, to show that grace abounds; Merit and boasting fall, true praise must lay them low, Grace is the root of all the blessings which we know.

“Ye have not chosen Me”—we love the humbling thought: It tells of love so free—unmerited, unsought! Unchosen—choosing us; unbought, but buying much; God worked in mercy thus—no other love is such.

“Ye have not chosen Me”—we joy the words to say:— In prayer grace is our plea—how can we proudly pray? And gladly grace we tell to sinners dead in sins, Since knowing very well that God the work begins.

“Ye have not chosen Me”—let this be sounded forth, To those who think that we by nature had some worth; ‘Tis all by sovereign grace that we in Christ are found, And have a heavenly place—with every blessing crowned!

WORDS OF ENCOURAGEMENT.

The Fulness of Christ. Who can tell the fulness of Christ? He emptied Himself of glory (Phil. ii. 7) when He became a man. But He was full of grace and truth (John i 14) as He went about in His wondrous work. And that fulness is made ours through His sacrificial death (John i. 16), if so be that we are the ones to whom "Words of Encouragement" can be addressed, even those who are in Christ Jesus, a new creation. Oh that we may praise the Lord more for His rich supply to meet all our needs. Oh that we may realise our emptiness, and be lowly before Him. Oh that the pride of the flesh may be humbled, and that we may be caused to enjoy grace in a way that keeps pride in prison. The Fulness of Christ to save to the uttermost is wonderful. Never can we approach our Heavenly Father in vain, if we come in the Name of the Lord Jesus. All wisdom's treasures are in Him. Everything is in Him—and He died to make it ours.

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

CHRIST AND THE POOR.

DEAR FELLOW SAVED ONES,

It is important to realize, by grace, that the Word of God guides us in every possible circumstance—when it is applied by the Holy Spirit. Perhaps we are apt to overlook its practical character. We do not search it with the intensity of a lawyer, poring over his books, to direct his actions in the case before him. We are too much inclined to want a "blessing," as the word is commonly understood, and not to want so much the instructions our heavenly Father has laid up for us. Some there are in this world who desire others to pay their expenses while they go their own path, and they object to any advice. May it not be that we have sought to treat our glorious Lord thus, and, by so doing, have brought necessary and severe chastisements upon ourselves? Let us seek, by the enabling of the Holy Spirit, to come to the Scriptures as the priests of old came to the laver, expecting the removal—painfully, if need be—of partly unnoticed sin, that God may be glorified in our unprejudiced and unquestioning acquiescence in His "good and perfect and acceptable will." No other study can be in the Holy Spirit.

The word "poor" awakens many thoughts. May it be ours to become "poor in spirit" (Matt. v. 3). Let us notice that the first beatitude is to

such. And the word "blessed" means "happy." There is no true happiness amid pride. The Lord looks to the humble and contrite (Isa. lxvi. 2), and who can describe the love and tenderness of His looking?

But there is the common use of the term also:—*physical* poverty is more considered in this age. *Spiritual* things are often overlooked. "The poor shall never cease" (Deut. xv. 11). "Ye have the poor with you always" (Mark xiv. 7). Such Divine statements are important. Nor do we anticipate, by man's socialism, to alter God's providential arrangements. Moreover, equality to-day would fail to-morrow, and in a few weeks there would be the widest divergences. Believers cannot be too careful to stand aloof from the systems of social reform, which, in the last days, are gradually developing the "clay" power of Dan. ii., and leading up to the democracy from which the "man," even Antichrist, will arise, to establish man's dark millennium, of little more than a thousand days!

What is our appointed attitude, as saved ones, towards wealth? Undoubtedly, if we love the Lord, we shall cheerfully lose in this world. We cannot esteem Him, and be taken up with the commerce of earth. If we seek first the Kingdom of God and His righteousness, all things needful will be added to us, but the Lord does not promise more (Matt. vi. 33, with 31 and 32). Satan has many snares, and prosperity will take the mind off Christ. Scheming is harmful. Cleverness may mislead. "Labour not to be rich: cease from thine own wisdom" (Prov. xxiii. 4). Luke viii. 14 is still suggestive, and if any have been granted an inheritance of comparative wealth, their dangers are tremendous. "Uncertain riches" are easily valued unduly (1 Tim. vi. 17). The prayer of Agur, in a past dispensation, seems peculiarly suggestive now—"Give me neither poverty, nor riches; feed me with food convenient for me" (Prov. xxx. 8):—nor would we refuse persecution and poverty if the Lord wills it, for amid all we could trust Him. "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation" (Hab. iii. 17, 18). "Give us this day our daily bread" (Matt. vi. 11).

It may not be that the Lord calls everyone to the immediate, heart-testing action brought before the ruler in Luke xviii. 22. Few believers have such possessions. But we all can only prove our hearts by *real losing*. If it costs us nothing to be Christians, we may well doubt if we are Christians at all. Our souls should have a true willingness to lose all—yea, life itself—for Him Who made

Himself of no reputation for us, Who became poor that we, through His poverty, might be rich with the riches that are full of blessing beyond all comparison (2 Cor. viii. 9, Prov. x. 22). Oh that we may consider our ways more attentively, and, led by the Holy Spirit, lay aside *every* weight, remembering that where our treasure is, our heart will be also.

Now another very solemn thought may be prayerfully considered. If we *have anything*, there are others poorer than we are. Do we *owe* help to such, help that will involve ourselves in trials and difficulties, almost beyond measure? It is sad to see the *claiming* spirit of to-day. Love is hindered, because every one has imaginary "rights." It is a joy to find a poor believer who, when helped, manifests real *gratitude*. Much prayer and discrimination are needed to act to the glory of God in these matters. The principle of 2 Thess. iii. 10-12 would discourage any aid that caused laziness. It is well to notice that brotherly love, in the early church, was shown in gifts, that were mainly to those who had lost heavily for Christ, and to widows, *i.e.*, apart from gifts for the furtherance of the gospel. And 1 Tim. v. suggests the important principle that a home is *primarily* responsible for its *own* expenses. Anything else will occasion confusion, and communism instead of communion. When we come to consider our responsibility to the poor of the world, still further principles draw us back from a common misuse of that which is not our own.

Believers are *afraid* to face the world's contention. "You *ought* to help us," and so they sometimes squander on seeming philanthropy that which should be given directly to the Lord's work. Gal. vi. 10 is important—and it may be added that pecuniary gifts are oft the reverse of doing good. To give a child a knife, for which he cried, would not be affection. Matt. v. and Luke vi. have been saddeningly perverted in this connexion. The Lord was showing His own that they were not to guard themselves against extortion, not to stand up for themselves, but to commit themselves unto His righteous judgment. The "giving" commanded is primarily to an enemy, as a witness against the existence of animosity and revenge. There may be a designed contrast with the underlying thoughts of the dispensational command in Deut. xxiii. 19, 20.

Finally, we are often reminded that Christ fed the poor. It is true that He did so, on two occasions, but those fed were *not* expecting this. Apart from the fact that we cannot work such miracles in to-day's ruin, this point is most important. When, as we read in John vi., the multitude came to our beloved Lord, nominally to hear Him, but actually anxious to receive a free meal, He sternly rebuked the spirit manifested,

and refused to do what was wickedly desired. Philanthropy instead of Christianity, emphasizing the body beyond the soul, and the present beyond eternity, and man beyond God is, with some, one of the vain attempts to accomplish the Lord's work by human means, and, with others, a showing forth of the longing for numbers rather than God's glory. The results are terrible. Many are, even in childhood, rendered inexpressibly callous, and hypocrisy is encouraged, till one feels how *much* sin is caused *long after* the actions which first lead to it.

May it be ours, dear fellow saved ones, while avoiding the iniquities just mentioned in the social "gospels" of to-day, also to remember the earlier part of this Bible study and to live as humble pilgrims, and never to be *afraid* of all the heart-searching messages of the Lord's precious Word.

Yours in His grace, by His grace,

PERCY W. HEWARD.

THE HEART.

God puts IN THE HEART of saved ones—
 LOVE to Himself, and to one another (Rom. v. 5, John xv. 9).
 GLADNESS, so that His people can rejoice always (Ps. iv. 7, Hab. iii. 17-19).
 PRAYER (2 Sam. vii. 27, 1 Chron. xvii. 25, Rom. viii. 27).
 RIGHTROUSNESS to be seen in daily life (Ps. xi. 7).
 DESIRES to serve Him (1 Chr. xxviii. 2, xxix. 10, Neh. ii. 10).

We should HIDE
 GOD'S WORD (Ps. cxix. 11, Ps. xl. 8, Jer. xx. 9), IN
 THE HEART.

We need to be watchful lest we
 REGARD INIQUITY IN OUR HEARTS (Ps. lxi. 18, Prov. iv. 23. God's servant Job feared lest his children had SINNED, and CURSED GOD in their hearts (Job i. 5). What godly concern. Have we such loving care for others?

Then we read of
 GIFTS for the Lord's House being IN THE HEART
 (2 Kings xii. 4).

God desires
 SERVICE FROM THE HEART (Eph. vi. 6).

When the children of Israel were
 STIRRED IN THEIR HEARTS, they brought MORE
 THAN ENOUGH (Ex. xxxvi. 5, 7). Oh that God
 may thus stir our hearts.

God's servant Paul speaks of having THE SAINTS AT
 PHILIPPI IN HIS HEART (Phil. i. 7).
 For his brethren according to the flesh he had, IN
 HIS HEART, CONTINUAL SORROW (Rom. ix. 2, x. 1).

THE CHILDREN'S COLUMNS.

SITTING DOWN.

IN the days when the Lord Jesus was upon earth, we are told about a certain man, who was possessed by demons, and who dwelt among the tombs. He was like a mad man. People had tried to put chains upon him, and bind him, but he broke the chains. He was also very cruel to himself, for He would cut his flesh with stones. But one day the Lord Jesus, Who knew all about him, commanded the unclean spirits to come out of the man, and therefore they did so, for Christ had all power. Then we are told that when the people came to where the man was, they saw one *sitting down* by the Lord, *clothed and in his right mind*, and the people were afraid of Christ because of His mighty power which had caused them earthly loss. The man was not afraid of Him, for we read that he asked to go with Christ, Who told him to go home and tell his friends what had been done for him. Now here is a picture of a sinner. You may not think you are like this man was, but you are, if unsaved. For Satan works in the hearts of sinners, and makes them so sinful, and they like to do what he says, and, as this poor man, they are really cruel to themselves. But when God saves those who are brought to trust in Him, there is such a wonderful change. They are clothed with the robe of righteousness (Isa. lxi. 10). What a change from sin's wildness. See what God says the wicked are like, in Isa. lvii. 20, 21. Now we will look at another picture of sinners—Matt. xx. 30-34. These two blind men were *sitting down* by the wayside begging. When they heard that Christ was passing they cried out, asking Him to have mercy upon them. The Lord Jesus was always ready to help the really helpless. He asked them what they wanted. They were blind and they longed to see. (Sinners are not only wrong in the mind, but they are also blind as to God, and spiritual blessings.) The Lord Jesus opened their eyes, and are we surprised that they followed Him? Sinners see no beauty in Christ, but when, in mercy, their eyes are opened, they see Him as the Altogether Lovely One (S. of S. v. 16). Now we will turn to Luke x. 39-42. Here we read about Mary *sitting down* at Jesus' feet. The Lord Jesus had saved Mary, and she loved the Lord, and delighted to sit and listen to His words. I think verse 42 shows us that Mary did her work well, for the Lord commended her for spending time with Him.

Now we come to a very sad *sitting down*. The time had come for the Lord Jesus to die for sinners. He came into this world for this purpose. Nevertheless there was wickedness in the heart of those who condemned Christ and crucified Him. As He was hanging on the cross, dying for sinners, Matt. xxvii. 36 shows us how sinners are

carelessly cruel, for we read—"And, *sitting down*, they watched Him there." How dreadful was their sin, but all sin is such. Yet young and old alike love sin. Very few are sad as they hear or read about the sufferings of Christ, and His death. The world is *sitting down* at ease; most are thinking of how they can please themselves. You can see in Lam. iii. 63 what one of God's servants said with reference, I think, to the sufferings of the Lord Jesus. Look too at Zech. i. 11. Here is a sinful *sitting*, when sinners should be troubled about their sins.

In Heb. x. 12 we have a glorious *sitting down*. Notice the words in verse 11 "Every priest *standeth daily*." But the Lord Jesus, we are told, *sat down*—showing His work was finished. And because His work of saving sinners is finished, through His shed blood, poor lost sinners are saved. Oh how those who love God long for sinners—*young and old*—to be saved, even as they are, that they may seek to please God, for none can live to please God till forgiven (Heb. ix. 22). Now we will just look at two more *sittings down*. In Neh. i. 4 we read of God's servant *sitting down* to *weep* and *mourn*, because Jerusalem was desolate through the sins of Israel. How much saved sinners have to weep over now. Next we come to a glad *sitting down* in S. of S. ii. 3. If saved, my dear young reader, I hope you will *sit down* very often to *feed* upon God's Word, which is sweeter than honey (Psalm cxix. 103) and *better* than money (verse 72). If unsaved, there will be no true *sitting down* to please God. How those who know God long for many more to be amongst those who can, by grace, *sit down* and listen to the Holy Spirit of God, speaking through His Word.

Sitting down by Jesus Christ, one who was possessed, clothed and in his rightful mind—restful, calm, and blessed; Do we wonder that he asked with the Lord to be? Yet He said—"Go home, and tell what is done for thee."

Sitting down the blind men were, by the wayside sad, When the Lord was passing by, and He made them glad, For He opened their blind eyes, Him they did esteem, Thus they left the things of earth, gladly followed Him.

Sitting down at Jesus' feet—what a wondrous choice! Martha's sister, Mary, sat, listening to Christ's voice, And the Lord commended her choosing this good part,— In His wondrous love and grace, making glad her heart.

Sitting down, they watched Him there, dying on the tree, For His vesture they cast lots, prophesied to be,— Yes, God's Word must be fulfilled, just as He hath willed, Every jot and tittle too, all must be fulfilled.

Sitting down at God's right hand, on His Father's Throne, Is the Lord, Who died to save—died to save His own; When redemption's work was done, He sat down, we read, In the Heaven of Heavens on high, for His own to plead.

Sitting down, the world's at ease, seeking sinful mirth, Heedless of God's Judgments sure, coming on this earth; "Lord, behold their setting down"—thus one prayed of old, For the people then, as now, to their sins would hold.

Sitting down beneath His shade—saved ones should delight Thus to feed upon God's Word, in His gracious sight; Young or old alike, when saved, God will surely bless, As they now rejoice in Him, and His Name confess.

Sitting down, saved, clothed, and blest, or in sinful ease?
 Seeking now the things above, or yourself to please?
 Sitting down before the Lord, or with sinners still?
 Where, my dear young friend, are you—saved, or choosing ill?

A MESSAGE TO YOUNG BELIEVERS AND OLDER ONES TOO.

INDULGENCES,

BELIEVERS should be *devoted*. Saved by wondrous grace from deserved eternal fire, they owe their all "unto the Lord." Gratitude should be stronger than mere compulsion. If we would be more earnest to avoid wrath, than we are to please God when we feel He has removed wrath, there is something seriously wrong. We are not our own: what manner of persons ought we to be, in all holy conversation and godliness! Spiritual enthusiasm should surely be *manifest*. Let the world think us fanatical—it crucified our Lord. The Holy Spirit is never in harmony with the spirit of the age. How important it is that we should lose our reputation and the world's esteem, and be counted beside ourselves, for Christ.

What is the true attitude of believers with respect to indulgences? It is so easy to persuade ourselves that *little* things do not matter, but thereby we cause much trouble—even to ourselves—weakening our whole character, and (what is more serious) dishonour to the Lord. We do not *feel* enough the Divine words—"Grieve not the Holy Spirit."

Should a saved one indulge *physically*? Nay, having food and raiment he should be content. Costly dinners, elaborate dresses, changing fashions—are quite out of place in followers of Christ. Undoubtedly it is often sinful for those who have given up a *little* to take upon themselves to rebuke their richer brethren, who have *proportionately* given up much more. But no heart-humbled believer will make the socialism of others, an excuse for the indulgence of self: and it is doubly saddening to see those who think they have little to spare for *the Lord's* work spending time and money on amusements and display—which they would not need, nor desire, if taken up with Christ. The pleasure-loving spirit witnesses that Christ does not satisfy. When a professing believer wishes to drink and smoke and attend concerts and shows and cricket and football matches—there is something wrong. We would hardly put the words of rebuke thus—"You must not do these things," to cause a mere *form* of godliness without the power: but—"When Christ is All in all, these things will lose their charm and power." If we love Him more heartily, it may be our food will cost us less, our clothes will cost us less, our time will be spent less on recreation—for

wondrously He Who giveth His beloved ones sleep can refresh them amid the strain of daily life—and to walk with Him is more mental quietude, as well as spiritual, than an ordinary holiday. Let us look to Him for our all, and realize that "indulgences" are dangerous in the pilgrim life, and linked with a real undervaluing of our precious Saviour and Lord. "In that Day" we shall not regret that we gave up too much for Him.

SUMMER.

The *ant* prepares meat (Prov. vi. 8, xxx. 25).
 The *wise* gather food (Prov. x. 5, Psalm cxix. 11).
 The unsaved will be caused to say Jer. viii. 20.
 How blessed to realize one's need before the arrival of the future Judgment of the unsaved (Psalm i. 4, Dan. ii. 35).

TALKS ABOUT PRESENT-DAY NEEDS.—10.

DAILY.

THE Word of God emphasizes the *daily* life of God's people. It is so easy to be religious one day a week, to be serious then and to appear godly. But the test is not in one day, or a few acts of obedience. It is the *day-by-day* life that proves our love to the Lord. We are thankful for the first day of the week, when we can meet more often together to worship our God, and to remember the life and death of our beloved Lord for His people in the breaking of the bread. Yet to emphasize this day, and then be worldly during the six days, is very sinful. We need, as redeemed ones, to ever bear in mind that we are not our own, and that *every day* should be lived to God's glory—in the business and in the home alike. Yes, there must be a reminder of God, and His wonderful love to poor lost sinners—*daily*. Of old there were the *daily offerings* (Ex. xxix. 38). Then we read in 2 Chron. xxiv. 11 about *gathering money for the Lord's house daily*. The Lord must be *first* in all, if we would be well pleasing unto Him—and sometimes there may be special meetings day after day. In the time of Nehemiah we are told that he *read the Law of God day by day* during the feast. What long Bible gatherings, perhaps like the one of viii. 3—"from the morning until midday" (see margin). Are we surprised that the people were obedient, and that there was "very great gladness"? In the later Scriptures we are told that the Bereans "*Searched the Scriptures daily*" (Acts xvii. 11), and this was not only during a feast. Furthermore, in 2 Chron. xxx. 21, we have the Levites and the priests *praising God day by day*. Our praise should not be only one day a week. May we seek to praise

God every day (Psalm cxlv. 2). Those are blessed, we read, who live daily watching and waiting at the Lord's gates (Prov. viii. 34). The Lord Jesus said, "If any one will come after Me, let him deny himself, and take up his cross daily and follow Me" (Luke ix. 23). God wants His people to live daily in His sight. What a witness it would be to His glory, if the daily living of those who bear His Name were in keeping with the precious teaching of His Holy Word. The taking up of our cross means suffering *daily* for His sake (Phil. i. 29). Hence God's servant of old could say "I die daily" (1 Cor. xv. 31, see also Gal. vi. 17). The same servant of God, in writing to the saints at Corinth, said, "Though our outward man perish, yet the inward man is renewed day by day" (2 Cor. iv. 16). Not merely once a week, but daily.

In the prayer which the Lord taught His disciples, we have the petition—"Give us *day by day* our *daily bread*" (Luke xiii. 3, margin). God gave to Israel the manna daily. He would have His people to feel their dependence upon Him for all—"A certain rate every day" (Ex. xvi. 4). The test of trusting God is seen in the daily life. The Psalmist said, "Blessed be the Lord, Who daily loadeth us with benefits" (Psalm lxxviii. 19). Oh how ungrateful we must appear to our God. The very air we breathe is His gift; strength to work and the power to eat are alike from Him. Yet how often we fail to remember the multitude of His mercies bestowed on us daily. We cannot count all the gifts we receive from God even in one day. May we seek to be more mindful of God's goodness to us.

If we, in His mercy, live day by day unto Him, He will wonderfully work, and we shall not be selfish Christians. On the contrary, considering one another, we shall, by God's grace, bear in mind the words of Heb. iii. 13—"Exhort one another daily" (see also Heb. x. 24, 25). The last part of the verse implies that if we fail to exhort one another daily, we may become hardened through the deceitfulness of sin. We little know the awful power of evil. Hence the need for daily taking heed, in the Spirit, to all God's Word. It is right to give prominence to the first day of the week, and to praise God for it, but to be careless six days is very sinful. If God is first in our lives, we shall be watchful every day, and seek to please Him in the details of our daily life. If only it were so, what gatherings there would be—both in the week and on the first day. There would be such unity and rejoicing, joined with deep solemnity. The inconsistencies of the daily life mar the gatherings of the Lord's people. If there were more care as to the daily life, there would be power when we meet together. May we mourn our failures, but seek to be more godly day by day. On the day of Pentecost many were blest, and we

read that these continued daily with one accord (Acts ii. 46), and the next verses tell us that "the Lord added daily." When our lives are more in keeping with the Holy Scriptures, and we seek daily to live to God's glory, He will work more manifestly to His own praise.



NO HOPE.

HAVE we not, with deep sorrow, stood by the side of our dear ones who were suffering physically? Then perhaps we listened to the words, "*There is no hope of recovery.*" Oh what pangs of sorrow filled our hearts at that statement, as we felt that we were in the presence of death, and knew that the one we loved was dying. What anguish is experienced, too, by those on a wrecked vessel, when they are told that *there is no hope* of saving the ship. What thoughts of despair must enter the minds of most when about to face death, in a watery grave. Yet, amid all, there is a lingering hope that, after all, many may be rescued. Such circumstances would cause a very solemn time: but in the absence of immediate reminders of immediate danger, how many are careless! How few ever think of that which is *after death*. For though the death of the body is indeed sad, and shows what sin has brought into this world, there is another death—which is called by God the *second* death—and which is far more terrible than the death of the body (Rev. xx. 14, xxi. 8). *This* will be the portion of those who live and die without God—having *no hope*. Let us look at Eph. ii. 12. Those who are "dead in trespasses and sins" (as verse 1 expresses it), have a dismal future; and all, to begin with, are in this awful condition. But God, in His love and mercy, gave His beloved Son to die for sinners, and now some are saved, being made near to God in Christ's precious blood, as verse 13 of this same chapter tells us. Let us consider awhile the sad condition of those who are still unsaved. They are *without Christ*, without God in this world, and all such will be sent away from God in the next world, as 2 Thess. i. 9 plainly reveals. How dreadful then to have *no hope*. Satan has so blinded the minds of unsaved ones that, though God clearly says they are lost, they think that, after all, He will not punish them. So multitudes are resting upon a *false hope*, which is really *no hope*. All who are thus living without God in the world, and having no hope, will find at last that God will keep His Word, and that there will be *no bliss, no remedy, no release*—but darkness and endless woe. Oh that God may, in His wondrous love and mercy, graciously work, and cause many to see their real condition in this world of sin, and that they indeed have *no hope* for the future. It is easy to be deceived, and to imagine all will be well.

but God is righteous, and He will surely keep all that is written in His unchanging Word.

Furthermore, those who have no hope, have no peace (Isa. lvii. 20, 21), and no rest—nothing but sin and doom. Oh how solemn to be in this sad state. Yet many are found therein, and on the broad road to destruction:—asleep to all that is spiritual, hardened in heart, and dead. Oh that God may, in His wondrous mercy, cause many to see their real condition by nature and practice, and to know that they are without hope. If only sinners felt their dreadful position, they would cry for mercy, like the one of whom we read in Luke xviii. 13, who saw that he was a sinner, and humbly said, "O God, be merciful to me the sinner": and when any poor sinner thus cries unto God, He—in mercy—saves such an one, through the shed blood of His beloved Son, The Only Hope of His people. What more can be said, dear reader, to cause you to look into the Scriptures? There you will see that those who trust in the finished work of Christ have hope in Him and eternal blessedness, while those who live and die without Christ have no hope, and are eternally lost.

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—October, 1912.

Day	1 Chron.	Matthew	Learning	Weekly Questions
1	xxvii. 16-34	xxi. 40-46	1 Chr. 29. 10	
2	xxviii. 1-3	xxii. 1-4	" 11	What is the
3	xxviii. 9-18	xxii. 5-9	" 12, 13	"Wedding
4	xxviii. 19- xxix. 5	xxii. 10-14	" 14	Garment"?
5	xxix. 6-12	xxii. 15-17	" 15	
6	xxix. 13-19	xxii. 18-22	" 16	Write what
7	xxix. 20-36 2 Chron.	xxii. 23-30	" 17	you
8	i. 1-6	xxii. 31-33	" 18	remember of
9	i. 7-12	xxii. 34-40	" 19	1 Chronicles.
10	i. 13-ii. 2	xxii. 41-46	Hab. 3. 2	
11	ii. 3-18	xxiii. 1-7	" 3	
12	iii. 1-10	xxiii. 8-12	" 4	
13	iii. 11-17	xxiii. 13-17	" 5	Show present
14	iv. 1-8	xxiii. 18-23	" 6	parallels with
15	iv. 9-22	xxiii. 24-28	" 7	Pharisaism.
16	v. 1-10	xxiii. 29-33	" 8	
17	v. 11-vi. 3	xxiii. 34-39	" 9	
18	vi. 4-11	xxiv. 1-4	" 10	
19	vi. 12-21	xxiv. 5-8	" 11	
20	vi. 22-31	xxiv. 9-13	" 12	What do you
21	vi. 32-42	xxiv. 14-19	" 13	know of the
22	vii. 1-11	xxiv. 20-24	Ma't. 24. 27	Temple?
23	vii. 12-22	xxiv. 25-28	" 28	
24	viii. 1-11	xxiv. 29-31	" 29	
25	viii. 12-18	xxiv. 32-35	" 30	
26	ix. 1-12	xxiv. 36-41	" 31	
27	ix. 13-31	xxiv. 42-47	2 Chron. 9. 5	Explain
28	x. 1-11	xxiv. 48-51	" 6	parables of
29	x. 12-19	xxv. 1-5	" 7	Matthew xxv.
30	xi. 1-17	xxv. 6-9	" 8	
31	xi. 18-xii. 4	xxv. 10-13	Jer. 23. 5	

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

Away from earth's fellowships—ah, that is well. But is there fellowship with the Lord? If not, it is ill. Let us go forth without the camp. That is not all. "Unto Him"—ah, here is the Divine encouragement that sets aside all separating of oneself which the Lord even disapproves (Prov. xviii. 1, Jude 19). In view of the rich love of our Lord let us be devoted unto Him.

1 Chron. xxix. 12-19. "Now" emphatic:—Whenever we give unto the Lord we should praise Him for power and wish alike (note Luke xxii. 19). 14, Humility is important. *Nothing* is our own. How selfish we often are, and how strange to think much of giving up to its Owner, that which is not ours: rather should we be ashamed of our poor trusteeship. Strangers, Sojourners, Shadow. 1 Pet. ii. 11 should be a *continual* realization. There is no "expectation" in earthly things: let us lay up our treasures with a view to "that Day," Matt. vi. 20, 1 Tim. vi. 19. "All." The repetition of thought is beautiful: David was impressed with his nothingness and dependence: there was not merely theatrical declaration. "Heart," twice—notice concerning David when young, 1 Sam. xvi. 7: happy are we if we *continue* true unto the Lord. Willingly. God loveth a cheerful giver, 2 Cor. ix. 7: mere "duty" is a poor thing: 'tis better than freedom in sin, but freedom in glad service is best of all. 18, "Heart," again. We need to have a Divine work to prevent changeableness. For solemn contrast see Gen. vi. 5. 19, "Heart." "All." "Thy."

Matt. xxii. 18-22. "Their" fellowship in sin, though usually opposed to one another (15, 16). Wickedness, no excusing word is used. "Why tempt ye Me?"—they desired to lay hold of Christ's utterance: they wanted to discredit Him before the people if He approved the payment (with Herodians), to accuse Him to the governor if He disapproved (as the Pharisees, at least secretly): but subtle sin was wondrously defeated. "Hypocrites," for they pretended to be earnest, and spake with seeming concern and affection toward Him Whom they hated. He asked *them* a question. Divine methods are worthy of prayerful consideration. 21, How they would have liked to avoid the answer. The Lord's solemn answer not only met them but tells us to pay tribute (Rom. xiii.), without even *passive* resistance, and to be concerned that we give unto God that which is *His*. While professing to want to do more for God, and to ignore Cæsar, the Pharisees were following *self*.

2 Chron. iii. 11-17. Great cherubim, not as others resting on the ark: for symbolic teaching

see Psalm xci. 1. "Joining": holy fellowship ever suggested. "They stood." "Faces toward the house," marg.: Ex. xxv. 20: God's centre should ever be dear to *our* hearts also. "Veil"—a division still: only in Christ done away: the outward prosperity of Solomon's kingdom would not suffice. "Wrought," see margin: the Lord's redeemed seem represented: the burnt offering was "caused to ascend," and see Lev. xxiv. 2. The pillars—7 × 5 cubits. Two, number of fellowship. "Pomegranates," fruitfulness, so on high priest's robe. 100: the tabernacle veils were all 100 square cubits. 17, Note margin: "In it," or "In *Him* is strength": these pillars remind of the establishing work of our beloved Lord, and earthly blessings to *Israel* seem typified, for these were of brass (copper).

Matt. xxiii. 13-17. The *preceding* verses need emphasis: why do children of God still seek *titles*, e.g., Rev.: Doctor of Divinity! And the verses before us now show how the Lord hates hypocrisy—perhaps we harbour some of this evil. We must not think we can speak exactly as the Perfect One: we cannot tell, as He could, who should be thus described, but we do well to search *our own* hearts and to avoid any approval of the popular belief that those who profess Christ, and preach His Word, *must be* really His. Real woe. Long prayer is not always real prayer. 16, This casuistry shows up man's delight in argument: oh for more plainness, more openness, less pleasing of man—why should we please him at all?

2 Chron. vi. 22-31. Altar, a centre of wrath, as well as of blessing. Hear, do, judge: what intense pleading and confidence in God. The man who had received wisdom felt his own weakness and ignorance. 24, "Thy people," "sinned": no excusing of sin, no forgetting of grace. "Return": prayer *amid* sin will never please the Lord. 26, "Because they have sinned." Confessing the Lord's Name linked with turning from sin; so is it now. "Thy." 28, "Whatsoever," faith makes many requests, and the Lord does not disappoint. 29, Supplication, i.e. for grace, as word suggests. Hands not holding back sin. Intensity indicated. 30, "Every," "all." 31, The object: "There is forgiveness with Thee, that Thou mayest be feared," (Psalm cxxx. 4). No real fear without obedience. "Thou gavest": grace ever emphasized.

Matt. xxiv. 9-13. Verses 4-8 deal with the "*beginning*" of sorrows, verse 7 specially mentioning the destruction of Jerusalem ("a nation on to a nation"): verses 9-14 go on *from* that period to the time of the "end." Why then have we not these persecutions? Is 2 Tim. iii. 12 a dead letter? Or have we, individually and collectively, disguised our discipleship? Oh for

heart searching before the Lord. "All nations." "Many," repeated. Iniquity abounds, and it has a *secondary* effect—lack of love among saved ones. We may hold the truth, and yet become cool, see Rev. ii, 4, but notice 2 Cor. xii. 15. 13, *A contrast*. Individual. Endure—remain *under*. John viii. 31 shows the test. "Shall."

2 Chron. ix. 13-31. 666, a suggestive number, Rev. xiii. 18: how Solomon *falls short* of the Prince of Peace. 14, Faint anticipation of "that Day," (Psalm lxxii.). 17, How wondrous will the Lord's throne be: yet when He came the first time, He oft had not where to lay His head. 19, 12 lions, 12 tribes: "lion" the symbol of Judah, Rev. v. 5. 20, What will it be in that Day?—see Rev. xxi. 22, "All," still more wondrous will the glory of the Lord be, and yet we are not sufficiently grateful for the prospect. Wisdom put in the *heart*, Matt. xii., 34, 35. 25, Deut. xvii. 18: it is easy to sin (28). 26, "From the river": there shall be a *new* river "in that Day," (Ezek. xlvi.). 29, Prophets needed to write true history. 31, So great, and yet he died, and Rehoboam, his son, in spite of the "Book of Proverbs," rebelled against the Lord's will.

Matt. xxiv. 42-47. "Therefore": all Scripture is practical—and strikingly applies to *each* heart, and to all saints together. Ignorance of the exact time is here plainly linked with the manifest Coming of the Lord Jesus (44): therefore, as *all* acknowledge, that is *after the tribulation*. Knowledge of intervening events does *not* prevent *true* watchfulness. Beloved friends, let us not yield to popular opinions: is there a coming of Christ in Scripture for His own *before* that of verses 19-21? Is not His arrival at the *last* trump? Let us be subject to the will of the Father. Are *we* ready? 45, "Who?"—as if to suggest fewness of faithful servants. But this same passage surely hints some reviving, and some godly assemblies:—"His wife hath made herself ready." "Make ruler"—make to stand, no idleness. "*Doing*." "All." The Lord notices, and He is righteous.

SUGGESTIONS FOR PRAYER.

"I will hear, for I am gracious"—Ex. xxii. 27.

1. For all classes of men, especially remembering any in authority.
2. For the Lord's own, that they may "grow in grace."
3. For the Lord's work—that it may be carried through, on the Lord's lines, simply unto the Lord's glory.
4. For the Lord's enabling, as to the Greek and Hebrew Classes, that there may be spiritual devotedness on the part of believers attending, to put into practice the further knowledge of the precious Word.

Correspondence from any believers and perplexed ones, welcome. PERCY W. HEWARD, 61, Upton Lane, Forest Gate, London, E.

THOUGHTS FROM

A MONTHLY HERALD OF THE TRUE MESSAGE.

THE WORD OF GOD

"Thy Word is Truth" JOHN. 17. 17

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A Monthly—if the Lord will—to set forth Christ as the Centre of His people, and the written Word as their food and guide book, to be practically applied, in the gracious working of the Holy Spirit, amid all the confusion and boasted development of the last days. Faith looks beyond sight, and spiritual love and hope call for a contrast with the world and worldliness.

EDITED BY
PERCY W. HEWARD.

"God is a Spirit: and they that worship Him must worship in spirit and in truth." John iv. 24.

"We are the circumcision, which worship God in the Spirit, and rejoice (boast) in Jesus Christ, and have no confidence in the flesh." Can we say this without other boasting? Phil. iii. 3.

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"They rest not day and night, saying, Holy, Holy, Holy, Lord God Almighty, Which was, and is, and is to come." Rev. iv. 8.

"O come let us worship and bow down: let us kneel before the Lord our Maker." Ps. xcv. 6.

"Exalt ye the Lord our God, and worship at His footstool; for He is Holy." Ps. cxlix. 5.

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A WORD OF INTRODUCTION.

BY God's grace, and not by self's workings, we rejoice in the wondrous salvation, which we can humbly call the gospel of our salvation. Is it surprising that we wish and delight to tell others of the undeserved love which we have received, and, but for which, we might even now be in hell? Is it surprising that we love to make known the authority and love of Him Whose Name we bear? Being bought with a price, and no longer remaining our own, we find it a privilege to proclaim the whole Word of God, in so far as He has graciously taught us, amid our weakness, and failure, and amid the blinding worldliness and traditionalism and confusion of to-day. Hence this magazine has nothing to offer to the devotee of modern literature and religiousness, but perhaps our gracious Lord will cause some of His own to hear thereby the invitation to Himself, and will deign to apply the plea for faithful godliness, by the power of His Holy Spirit.

"Let Me hear Thy voice"—*Song of Sol. ii. 14.*

"The companions hearken to Thy voice: cause me to hear it"—*Song of Sol. viii. 13.*

In wondrous grace, our gracious Lord
Delights to hear our voice,
And, if He is by us adored,
His joy makes us rejoice.
But sometimes from Himself we stray,
And praise is silent then;
We sadly pass the time away
In fellowship with men.
The Lord, forgotten, deigns to wait,
And soon we feel our sin,
And when our wandering thoughts we hate,
His presence we go in.
And then we speak—He loves to hear,
Amazing grace and love!
And causes us to feel Him near,
And lifts our minds above.
Then we delight His voice to know,
And with Him to abide,
That in His pathway we may go
Till standing by His side.
The Holy Spirit kindles more
Affection unto Him,
And thus our failures we abhor,
And earthly hopes grow dim.

WORDS OF ENCOURAGEMENT.

**A Still
Small Voice.**
*1 Kings xix.
12.*

The Lord can work, with mighty power, on a Mount Carmel. But we cannot live on Mount Carmel. Disproportion in the Christian life is often ruinous. What we need, by the grace of God, is such communion with Himself that we are able to know when it is the right time to go apart, and when to stand forth in His Name amid the din and confusion of a rejecting world. It is not easy, it is not natural to understand this, but *His* sufficiency is very real, and we have His encouragement to wait upon Himself, and to expect His guidance, and leading, and enabling.

Furthermore, we find Elijah in 1 Kings xix. somewhat depressed, and the Lord dealt with him graciously all the time (verses 6, 8, 12). We little know how often He has borne with us. Yet even in our seclusion we may need something of wind, earthquake, and fire, to prepare us for His loving whisper, and tender blessings, which we can only enjoy when brought by the Holy Spirit's working to feel something of our nothingness.

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

PRIESTHOOD.

DEAR FELLOW SAVED ONES,

We know the Lord, in some measure, *because* known by Him. But oh, how little we *realize* the fulness of Himself, and the treasures of wisdom and knowledge (Col. ii. 3). But the wondrous grace we have received is with a view to the knowledge of our glorious God, Who has become our Father (John xvii. 3), and there should be a growth in this knowledge (2 Pet. iii. 18), and all that He may be exalted.

Furthermore, the Word is given, and the Holy Spirit is inworking, with this object; and a spiritual acquaintance with the Scriptures will be resultful. Indeed, the more we realize the many names belonging to our Triune God, and the many operations of our Triune God, set forth in His Holy Word, the more shall we press toward the mark, and, living in contrast with the world, experience the blessings which our gracious Lord has obtained for us, and other undeserving ones, who are made near and born again, simply because of sovereign and electing grace, atoning blood, and Divine quickening.

The subject of *Priesthood* is very important. The first priest in the Scripture record, definitely called by this title, is Melchizedek (Gen. xiv. 18). Here we have plainly, a *type* of the Lord Jesus;

and all the Scripture suggests the same thought—Priesthoods were to give a glimpse of Himself in His loving and costly work for His own. It is remarkable that both Joseph and Moses, *types* of the Lord Jesus, rejected the first time, married into Gentile *priestly* families. The pictures fall short, but we remember Him Who is more a Prince than either, and Who will reign as King, and Who is also Priest, having a bride largely composed of Gentile believers, saved by His own precious blood.

Priesthood in connection with Israel was plainly with a view to Christ. Yet Aaron also failed, needing offerings for himself before he himself could offer (Lev. vii., viii.), and *never* offering part of himself, but, even after preparation, requiring a sacrifice for sin before all else (Lev. viii. 8). Aaron manifestly fell far short. But the *contrast* only emphasizes our glorious Lord the more. It is noteworthy that the Day of Atonement is *singled out* in the inspired Epistle to the Hebrews. Thus we see our beloved Lord as the only sacrificing Priest, the only Hope for poor, guilty sinners.

It is precious to realize this, for vain men have risen up, and, like Korah, they seek the priesthood (Num. xvi. 10). Romanism and its daughters, with an unholy succession, have made one of Satan's many attacks on the uniqueness of the Lord Jesus. But have such so-called priests of to-day *any* standing for their claims? None whatever. The Holy Spirit in the later Scriptures, while definitely adopting, from the earlier Scriptures, such words as "congregation," "table," "elder," as definitely omits, even with regard to the apostles themselves the terms "priest" and "altar." There are no accidents, no omissions with God. To argue that "priest" means "presbyter" is only verbal quibbling, inasmuch as the former term has a recognised idea, and translates *sacrificial* Hebrew words.

Whence then this bold opposition to the truth? An enemy hath done it. The pride of man has been manifested, in spite of the Lord's warning in Luke xxii. 24-27. Sin ever seeks to assert itself. It is well that we search our hearts, for it is easier to controvert sin in others, than to check by the Holy Spirit's power, its beginning—yes, the beginning of the same sin—in ourselves. The Lord has clearly caused a contrast in both baptism and the Lord's Supper, with the ritualistic "sacraments" of this Babylonian age. Again and again we find the expression "they were baptised." John alone is called "the baptizer." No one, and no office, in the present dispensation can take this title, and Paul, an apostle of Jesus Christ, writing by inspiration, emphasizes baptism, and attacks the thought of a special *person* baptising, in the very same context (1 Cor. i. 13-17). The Lord foreknew, and answered by anticipation, the "self-priestliness" of man. Jeroboam's iniquity is *ever*

being repeated (1 Kings xiii. 33) yet the Lord never excuses it. And as with baptism, so with the Lord's Table: administration is expressly made subordinate, or, in this case, practically shut out. Loving fellowship in waiting on one another, as at our own tables, is right, but we find no rightful head of this table since *the Lord* brake bread. Now it is "the bread which we break." The plural is not an error.

It need hardly be said that Aaron's sons were associated with himself, and in some respects we have a *spiritual* parallel. But, in this connection, all the redeemed are a royal priesthood (1 Pet. ii. 9), to offer up the sacrifices of praise and obedience which the epistle to the Hebrews shows to be dependent on the sacrifice and work of Christ by His own blood (Heb. xiii. 12, 15, 16). This wondrous privilege of *all* in Him is quite distinct from a class-name, and clerical functions; and it is noticeable that even in an epistle which *restricts* the ministry of the Word toward *men*, there is "open prayer,"—if I might so call it, in contrast with the "open ministry" of to-day:—"I will therefore that the males pray in every place" (1 Tim. ii. 8).

And now we may return, to rejoice yet more in the priestly work of the Lord Jesus, which *now* continues in His intercessory pleading for us (Heb. vii. 25), through having *died*; and He *dies no more*. But was He a Priest on earth? At first Heb. viii. 4 seems to say "no," and thus to contradict Heb. v. 7. But a more careful reading will show that Heb. viii. does *not* say, and expressly avoids saying, that He was not a Priest when He was on earth. Have we not a key to this difficulty in Rev. xi. 1, 2? There we learn that the court of the heavenly tabernacle and temple is *on earth*. Hence, as the Day of Atonement sacrifice was in the *court*, and burnt without the *camp*, Christ offered Himself *on earth* upon the *altar* of His spotless life, amid men's rejection outside the city. But the presentation and the entering into the holiest are connected with *resurrection*. Hence on the resurrection morning He would not at first stay with His own. John xx. 17 means, "I am ascending," *i.e.*, the Lord was on His way thither, as the Sheaf of Corn (see John xii. 24) was exalted before God on the day after the Sabbath. Heb. ix. 14 shows that through His Eternal Spirit He was Sacrificer as well as Sacrifice, and the reference to His Eternal Spirit shows Him as the *Everlasting* Priest. Thus we may see something more, (and oh that our hearts may feel something more), of the fulness of the work of Christ, so that we may praise more heartily for the entire consistency of the precious Scriptures, and live more really in the light of that Day, to which, if bought by blood and born again, we, and our hopes, alike belong.

Yours in the Lord Jesus, by grace,

PERCY W. HEWARD.

JOTTINGS.

A living Lord is more than equal to all our difficulties.

Burial through baptism into *death* (Rom. vi. 4) shows that we begin on resurrection ground in Christ Jesus. The order of Phil. iii. 10 is equally suggestive to faith.

Confidence in Him Who never fails should never fail.

The Spirit of God often closes doors to open others (Acts xvi. 7, 9).

Difficulties are precious if they become a background for the Lord's work.

Salvation is both free and making free.

Neither our failings nor our feelings can alter our Saviour, but we should be concerned about *both*, and deal with *both* in the light of His countenance.



THIEVES.

"Was he (Israel) found among thieves?" (Jer. xlviii. 27, Isa. i. 23).

"A certain man . . . fell among thieves" (Luke x. 30, 36).

The Lord Jesus was crucified in the midst of two thieves (John xix. 18, Mark xv. 27).



"WHO AM I?"—1 Chron. xxix. 14.

Who am I, Lord God of grace, that I should be saved?
When so many still remain, as I was—enslaved!
Why, O Lord, such love to me? Naught of good had I,
For I was far off from Thee, now by blood made nigh!

Who am I, Lord God, and why—should I be so blest;
In Christ Jesus have such joy, and eternal rest?
Why, O Lord, such wondrous love, to a sinner lost?
Christ my Saviour on the tree, paid the utmost cost.

Who am I?—said one of old, favoured by the Lord,
And the record there is given in God's gracious Word,
That we may more lowly be, though exalted high,
Seated with the Lord above, to Him ever nigh.

Who am I Lord, I would ask, as I look around?
Why did mercy reach to me, and Thy grace abound?
Why, O Lord, didst Thou choose me, in Thy wondrous plan,
Ere the earth's foundation stood, and the world began?

Who am I, O gracious God? Naught there was in me,
'Twas Thy love alone did choose, this by grace I see;
And the wonders of Thy love call for ceaseless praise,
From a sinner saved by grace—all my pilgrim days!

Who am I, that Thou hast said Thou wilt never leave?
One whom Thou hast saved by grace, and to Thee I cleave!
Why, O Lord, I humbly cry, why such wondrous grace,
To a sinner dead and lost—lost in Adam's race?

Who am I, that with my Lord I shall ever be,
Free from sin, from grief and pain, and Thy glory see?
Why O Lord, why favoured thus, why such blessings given
To a child of wrath, redeemed, made an heir of heaven?

Who am I, that, undeserved, blessings day by day,
Are abundantly bestowed, in the heavenly way?
"Who am I?" should be my cry, "why such love to me?"
And my daily life should prove—prove my love to Thee.

THE CHILDREN'S COLUMNS.

THE GREATNESS OF GOD.

MANY, both young and old, are forgetting the awful greatness of God, in these sad days: hence they think little about Him of Whom one said of old "There is none like unto Thee, O Lord; *Thou art great, and Thy Name is great in might*" (Jer. x. 6). Another servant of God said "Who is so great a God as our God?" Then he added "Thou art the God That doest wonders" (Ps. lxxvii. 13, 14). Yes, God is so great in all His works and ways. We read that His ways are past finding out (Rom. xi. 33), they are so great, known only to the Lord Himself. God is so glorious, and all things were made by Him (John i. 3). He said "Let there be light, and there was light" (Gen. i. 3). God made man out of the dust of the earth (Gen. ii. 7). And all that we have is from God. The very air we breathe is God's gift to man, and He provides wonderfully for those whom He has created; yet young people, as well as those who are older, think so little of their Creator, Who is so great. God sees and hears all that is said. None can hide away from Him, nor cover up their sins. Concerning one who will think he can do as he wishes, and be unpunished, God has said "These things hast thou done, and I kept silence; thou thoughtest that I was such an one as thyself, but I will reprove thee" (Psa. l. 21). There are many somewhat like this now. But God sees, and when He shall arise in judgment, it will be terrible for all such. Sinners who do not tremble before God now, will do so in the future; but then it will be too late to seek God's mercy. How solemn to speak lightly of God Who is the Almighty God. We read in Psa. xix. 1, 2, "That the heavens declare the glory of God, and the firmament showeth His handiwork." The mountains, seas, and all nature speaks of the majesty of God. Yet how few tremble at His Word, how few are afraid of Him. But men will be caused to do so in the future, if still unsaved. God is, in the right sense of the words, awfully great. He dwells in light which no man can approach (1 Tim. vi. 16). God is so great that we are told the nations before Him are as nothing. Further, Isaiah the prophet, speaking of God, saith "Who hath measured the waters in the hollow of His hand, and meted out the earth with a span?" (Isa. xl. 12-17). In Isa. xl. 26, God's servant exclaims, "Lift up your eyes on high, and behold Who hath created these things, That bringeth out their host by number; He calleth them all by name, by the greatness of His might, for that He is strong in power, not one faileth." No man can tell the number of the stars but God calls them all by name. Oh how wonderful is God.

But if God's works in nature show forth His greatness, His works in grace should likewise be

manifest. God is great, and all that He does is great. How great is His love to poor lost sinners, yet many do not thank Him. The salvation God gives to sinners saved is great (Heb. ii. 3). We read that God so loved poor sinners, that He gave His beloved Son to die for ungodly ones. Oh how great is God's love. Yet not a few, even among young people dare to speak lightly about God. They would not do this, if they knew His terrible majesty. The psalmist said, "Who knoweth the power of Thine anger? Even according to Thy fear (love) so is Thy wrath" (Psa. xc. 11.)

This brings me to our last point. We have seen that God is great in all He is, and in all He does. His love is also great, for which we, who are saved, praise Him. But God's wrath is also great and dreadful. We read about God's terrible wrath against sin in the past. Think of the flood, in the days of Noah, when only Noah and his family were saved, saved by God's great mercy. The destruction of the land of Sodom with fire and brimstone was very real. Then there were the ten plagues in Egypt, and all through the Scriptures we see God's righteous anger against sin. As to the future, we read much about the great "Day of the Lord," and "The wrath of the Lamb." We must not hide the truth, even from the younger ones. It is sinful to keep back any part of God's truth, and it is cruel to make any imagine God's wrath will not be so dreadful. And if we do not know the power and extent of God's love, to worthless ones, I am sure we do not know the fearfulness of His wrath, which will abide on lost sinners for ever (John iii. 16, *God's love*; verse 36, *God's wrath*). The future for unsaved ones will, indeed, be terrible, and I fear lest some who read these lines may still be deceived by Satan, and imagine that God, Who is so great will not at last punish sinners. But His Word is for ever settled in heaven, and will be fulfilled in His time and way. He must be exalted. May some of my dear young readers, as well as others, have their eyes opened to see God's greatness, and to see their need of His "So great Salvation," through the shed blood of His Beloved Son, Who gave His life a Ransom for many.

The Lord is great, in all His works and ways,
Saved ones acknowledge this mid all earth's maze;
God's greatness should make sinners stand in awe,
And tremble, too, before His righteous Law.

The Lord is great in wisdom, counsel, might—
All things are seen by Him, Who dwells in Light,
No thought can any hide from God on high,
Nor hide away from His all-piercing eye.

The Lord is great: the heavens show forth His strength,
The mountains, trees, throughout earth's breadth and length,
Show forth God's glory, and His majesty,
In all God's works His wondrous power we see.

The Lord is great: what wonders He hath wrought!
All nations are before the Lord as nought,
So great is God that man can ne'er conceive
His majesty and might—yet Him they grieve.

The Lord is great, in love, to sinners dead :
He loved—He gave—Christ's precious blood was shed,
For sinners lost, far off, and worthless too,
But now in Christ, by grace, such are made new.

The Lord is great in *wrath* as well as *love*,
This will be seen : He cometh from above !
When God, in awful majesty, shall come,
Before His greatness many will be dumb.

The Lord is great : all things were made by Him,
Yet when Christ came, His people to redeem,
The world rejected Him, they knew Him not ;
What God had said, they wickedly forgot.

The Lord is great, saved ones acknowledge this,
And, by God's grace, they have eternal bliss,
But many still despise God's written Word,
And fail to see the greatness of the Lord.

The Lord is great ! The day of wrath draws near,
When many will before God's greatness fear !
Will you have fear ?—or are you saved by grace,
Sheltered in Christ, the sinners' Hiding Place ?

A MESSAGE TO YOUNG BELIEVERS AND OLDER ONES TOO.

SPIRITUALITY, WHERE IT IS OFTEN OVERLOOKED.

IT is a great privilege to know the Lord as one's own Saviour, but how often there is a failure to *enjoy* that which is the birthright and blessing of all who have been quickened from above. This failure is largely through unspirituality, and carelessness, as to *little things*. We are apt to emphasize that which is public and "great" in our esteem, but tiny details, which have far-reaching consequences, are almost forgotten. But as in the physical sphere, small germs and microbes can effect the whole being, so it is in the spiritual. A few practical words in this connexion may be a blessing, and, beyond this, unto the Lord's glory (1 Cor. x. 31).

I need hardly say that spirituality is *being* spiritual, and that one cannot be spiritual unless *born* of the Spirit (John iii. 6). It may, therefore, be well, dear reader, to examine yourself once more to see, if you are in the faith (2 Cor. xiii. 5), if you have really passed out of death into life. I do not mean that it is well to doubt Christ, but it is helpful to see if one is *really* resting on Him ; I had almost said "well to doubt oneself," though a subtle *pride* of this doubting, which ignores true assurance, is *not* spiritual. A word of caution may be added. Evidences of grace are blessed and encouraging, but they are never meritorious. If we see in our hearts a love to the Lord, and in our lives a consistent walking with Himself, *both* are based on His mercy, and our joy and *confidence* must not be the ground of our hope, but the Lord's love which, realized and acted on by faith, leads us to such joy and *confidence* (Phil. iii. 3).

In 1 Tim. v. 4 we read of showing *piety at home*. Is it not often overlooked *there* ? Graciousness

and gentleness of manner are not always manifest among one's own relatives. Thus God is dishonoured, for spiritual courtesy (1 Pet. iii. 8) is always well pleasing in His sight. And perhaps it will not be out of place to say a word for the Lord concerning letter writing. The character of the *epistles* emphasizes this, although Satan oft uses the post, even as he worked in the days of Nehemiah. Many dear children of God, who would consider it rude to refuse to answer a word, are quite careless about a letter. Sometimes they desire to avoid loving reproof, for when one wanders from God there is usually the profession of love in proportion to its absence. I need not say there are real cases for silence, as when our beloved Lord opened not His mouth. Yet who can satisfy his conscience that there are always good reasons even for delay ? And a word may be uttered, in this connexion, as to the selfishness of putting off. How many are the sins which follow in its train.

1 Tim. ii. is intensely practical in the matter of dress. A brother's prayers and a sister's dress are made *parallel* in their influence on a gathering. You can often tell a child of God's growth in grace by watching the thoughtfulness for others, as well as the fear of "oneself," which is manifested in neatness, and in a contrast to the changeableness of an unsatisfied world. In like manner, in another matter of self-denial, namely, spirituality as to the collection, one thing may alter the whole course of life. It is by steps that we wander, little things grow larger. The *power* of evil is very real. But the power of God is real also, and His Holy Spirit indwells the redeemed not only with a view to their enjoyment of sonship (Rom. viii. 14), but also that there may be the mortification of sin, and the holy striving after holiness, without which no man shall please the Lord (Heb. xii. 14).

SUGGESTIONS FOR PRAYER.

"Praying always"—Eph. vi. 18.

1.—For the Lord's people, because they are His, wherever they are, physically and ecclesiastically—but with a desire that more may be gathered unto Himself, in view of His glory and 1 Cor. iii. 15.

2. For the Lord's work among Israel ; especially we remember opportunities from Him, and impressed men of that nation.

3. For the children who are in believing homes, and who attend the meetings which our Heavenly Father enables.

4. For foreign Christians in trying circumstances, no longer strangers and foreigners.

"Praying in the Holy Spirit"—Jude 20.

Correspondence from any concerned ever welcomed, that God may be exalted and glorified. FRED W. HEWARD, 61, Upton Lane, Forest Gate, London, E.

TALKS ABOUT PRESENT-DAY NEEDS.—11.

FELLOWSHIP WITH GOD.

WHAT a privilege, that sinners, saved by grace, and made near to God in the blood of His beloved Son, may have fellowship with God! We fail to realize all this means and involves. But if we seek to humbly walk in fellowship with the Lord, we shall know more and more about what this blessed communion with God really is. How wonderful that God should condescend to save us, by giving His only Son to die for our sins. To think that such unworthy ones can, in His own mercy and power, walk with Him, is beyond our comprehension. The worldly man, of poor circumstances would count it a great honour to be allowed to be the friend of the king. Yet sinners saved value the privilege of fellowship with God so little. Surely this should humble us, and cause us to ask the reason of neglect of communion with Him. It is not only a marvellous privilege to live near to God, and for Him to commune with us, but it is so necessary if we would grow in grace, and be witnesses for Him. There is not a long record of the life of Enoch, but what is said has been, and is, such a witness for God. How often we have read the words "*And Enoch walked with God . . . three hundred years*" (Gen. v. 22). We may have thought, as we wished this could be said of us, that the times in which Enoch lived were easier than now. But no, they were not; for all was leading up to the great wickedness of the days of Noah, and even in those days we are told that "Noah walked with God" (Gen. vi. 5-9). Furthermore, we think of Abraham, and how he had fellowship with God, not amid pleasant surroundings (Gen. xviii. 22-33). Let us look at the words in verse 33 "And the Lord went His way when He had left *communing with Abraham*. We know how Abraham had been pleading with God for Sodom. He could leave all with the Lord, and humbly say "Shall not the Judge of all the earth do right?" This did not make him indifferent, nor unconcerned. But he knew God's ways were righteous. Was not Abraham called "*the friend of God*" because he trusted in Him, against appearances? (James ii. 23). Fellowship with God leads to trusting in Him concerning all the past, present and future. *An absence of communion with God causes doubting and questioning.* May we take heed. It is also said of Moses that *the Lord knew Him face to face* (Deut xxxiv. 10). Again, "And the Lord spake to Moses face to face, as a man speaketh unto his friend" (Ex. xxxiii. 11). David and many other of God's servants, were wondrously privileged in communion. The Lord Jesus when on this earth chose certain disciples—first that they might be *with Him* (Mark iii. 14). Do we think enough of what it means to be *with Him*?

If we are to be witnesses for Him, Whom we love because He first loved us (1 John iv. 19), we must have *fellowship with Him*. But some will say this is an age of rush, and *communion* with God takes time. So it does, dear fellow saved ones, and it is also costly. We cannot have fellowship with the world and with God. For God is light and He dwells in light, and those who seek to live near to Him (1 Tim. vi. 16, 1 John i. 7) will hate the darkness. It will be real pain for them to mix with those who are still darkness, even as we all were once. If we have *fellowship with God*, we shall surely "have no fellowship with the unfruitful works of darkness" (Eph. v. 11). Fellowship with God means separation from even friends, and from all that would grieve Him in home and business. How heart-searching is this. May the Lord raise up those in these last days, who will gladly give up all for Him, Who gave His life for us. Fellowship with God will lead to a right fellowship with other saved ones (1 John i. 3). In the light of His presence, we shall see ourselves more clearly, and hate even the garment spotted by the flesh (Jude 23). The worldly fashions will be a burden, and we shall want to have only the things that are necessary. There will be no wish nor time for complaining, and while in fellowship with God our afflictions will seem light. We shall be taken up with things that please Him, and like Paul the apostle, we shall be able to say, by grace, that we count all here as valueless, so that we may *know the Lord* and the power of His resurrection and the fellowship of His sufferings (Phil. iii. 8-10). Troubles will be real, but will not be irksome. There will be a holy delight in the Lord Himself. Surely we see the need for fellowship with God in these dark days. The absence of it has caused departure from the Lord, and there is thereby a growing coldness towards the Lord. Oh that God may graciously work, and cause not a few of His dear people to come away from the things that grieve Him, in home, and business, and amongst some who profess to bear His Name, that the Lord in all may be glorified, and that the world may see the changed lives of sinners saved by grace.



GOD'S WORD IS—

- "For ever settled in heaven" (Psalm cxix. 89, Mal. iii. 6).
- "Likened to rain, and will not return unto God void" (Isa. lv. 10, 11).
- "Living and inworking" (Heb. iv. 12, Psalm cxix. 11).
- "Sweeter than honey," and better than money (Psalm xix. 10, cxix. 103, 79).

BEAR.

To the messenger of the Church at Ephesus it was said—

"Thou canst not bear them that are evil" (Rev. ii. 2, see ii. 6, 2 John 10). May we have a holy hatred of sin.

But there are some things which the Lord's people are to bear—

"The infirmities of the weak" (Rom. xv. 1, 3).

"One another's burdens" (Gal. vi. 2).

"Their daily cross" (Luke xiv. 27).

"The marks of the Lord Jesus, suffering for His sake" (Gal. vi. 17, Phil. i. 29).

"The reproach of Christ" (Heb. xiii. 13).

"Whose shoes I am not worthy to bear" (Matt. iii. 11). Thus spake John the Baptist of Christ.

In the future, saved ones "will bear the image of the Heavenly" (1 Cor. xv. 49). Suffering now, then the glory.

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

It is well to stand alone, but if the standing be lost, and there be a falling, it is ill. Separation unto self may have the appearance of separation unto the Lord; but the contrast is not broadness. Rather is the blessing linked with confession of sin, and devotedness unto the Lord, that He may be exalted. Apart from His glory, every object is worthless. Ambitions in life without Christ are too temporary and unsatisfying. And the setting aside of the Lord is sinful.

2 Chron. xiii. 4-12. War where there should have been peace: thus sin mars all. 5, The changing families (9 in number) in Israel's kingship emphasize this preservation of Judah to David's family. "Salt," see Lev. 2. 7, Rather excusing Rehoboam, see xii. 13 (41). The Lord, the sons of David. Great, golden, gods: same initials help memory. 9, The Lord, again. A man-made priesthood as in various organizations to-day, is very serious. 'Tis easy to see other's faults. 10, Was this true love to the Lord, or was there something of pride?—See xxviii. 10: 'tis well to feel our own sins. 11, The failure of Judah saddeningly emphasized in view of all this. 12, If, by grace, we can truthfully identify our cause with that of the Lord, it is a wondrous privilege. In subsequent verses, we see Jeroboam's clever tactics (1 Kings xi. 28), but the Lord honoured faith. Let us trust Him more fully, but let us not argue that blessing proves rightness in all. Abijah's failure was not made holy when God fought for him.

Matt. xxv. 24-30. Notice *order* of servants. "One," perhaps the power of envy is suggested, which is sometimes found, not altogether mortified, in a true believer; even as here, prominently, in a false professor. "I know Thee"—how untrue. "Hard"—nay, He pitieth His children, He remembereth we are dust, and says "well done" so graciously, and rewards cups of cold water given *aright*. God could not reap good where He had not sown it (Rom. xi. 35). "Afraid." His perfect love, which casts out fear, was *not known*. The rudeness of sin. 26, Wicked and slothful—note *order* of words: but even believers are sometimes slothful. 27, The man convicted himself, for he had done *nothing*, hence he had robbed, so we find the unjust steward robbing: how about ourselves? 29, In that Day this shall be manifested. "The one that hath not,"—in a similar context we read of *seeming* to have: does this expression test our hearts? "The useless servant": see what we are to call ourselves in Luke xvii. 10, but the Lord will say "good and faithful": He is the *reverse* of "hard." "THERE shall be."

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—November, 1912.

Day	2 Chron.	Matthew	Learning	Weekly Questions	
1	xii. 5-12	xxv. 14-18	Jer. 23. 6		
2	xii. 13-xiii. 3	xxv. 19-23	" 7		
3	xiii. 4-12	xxv. 24-30	" 8	Write the life of Asa.	
4	xiii. 13-22	xxv. 31-36	2 Chr. 20. 3, 4		
5	xiv. 1-8	xxv. 37-41	" 5		
6	xiv. 9-15	xxv. 42-46	" 6		
7	xv. 1-8	xxvi. 1-5	" 7		
8	xv. 9-15	xxvi. 6-13	" 8		
9	xv. 16-xvi. 6	xxvi. 14-19	" 9		
10	xvi. 7-14	xxvi. 20-25	" 10		What happened in the Garden of Gethsemane?
11	xvii. 1-6	xxvi. 26-31	" 11		
12	xvii. 7-19	xxvi. 32-35	" 12		
13	xviii. 1-11	xxvi. 36-39	" 13		
14	xviii. 12-22	xxvi. 40-46	" 14		
15	xviii. 23-29	xxvi. 47-51	" 15		
16	xviii. 30-xix. 4	xxvi. 52-56	" 16		
17	xix. 5-11	xxvi. 57-61	" 17	Write Jehoshaphat's life story.	
18	xx. 1-12	xxvi. 62-68	" 18		
19	xx. 13-21	xxvi. 69-75	" 19		
20	xx. 22-30	xxvii. 1-5	" 20		
21	xx. 31-37	xxvii. 6-10	" 21		
22	xxi. 1-11	xxvii. 11-14	Matt. 25. 1		
23	xxi. 12-20	xxvii. 15-19	" 2, 3		
24	xxii. 1-9	xxvii. 20-25	" 4, 5	Before what "courts" was Christ brought?	
25	xxii. 10-xxiii. 7	xxvii. 26-31	" 6, 7		
26	xxiii. 8-15	xxvii. 32-35	" 8, 9		
27	xxiii. 16-xxiv. 3	xxvii. 36-40	" 10		
28	xxiv. 4-14	xxvii. 41-44	" 11, 12		
29	xxiv. 15-27	xxvii. 45-49	" 13		
30	xxv. 1-9	xxvii. 50-54	" 30		

The Word of God lives, and those who live spiritually enjoy that Word—unless they are spiritually diseased. Oh that the Lord may deepen our love to His Word.

2 Chron. xvi. 7-14: Prophets rejected. The King of Syria instead of the Lord: means *not* appointed by Him, and means *relied on*, are alike dangerous. Human wisdom brings real loss. 8, Faith does not only see a great host, but a greater Lord: have we many difficulties? The Lord is not changeable (Mal. iii. 6): let us endure, as seeing Him Who is invisible. 9, Our *heart* must be complete toward Him if we would enjoy His blessing: though the Lord *can* work beyond His promises, without excusing our sin. Foolishness, because only human wisdom (1 Cor. iii. 19). 10, Sin leading to sin twice over. How solemnly this comes in—between verses 10 and 12, see Rev. ii. 4, 5. 12, The physicians—possibly the word suggests demon-magicians—instead of the Lord: no thought of the Lord. How far the king wandered. Success is dangerous. 14, A costly funeral will not mean reward at the Judgment Seat of Christ.

Matt. xxvi. 20-25. Evening, the appointed time, yet some have dared to think that though the Lord did this, and called the meal (to which the Lord's Supper was attached) a Passover—have dared to think He used *leavened* bread:—"special pleading" oft shows a heart out of harmony with Him. "With." "As they did eat"—His guests (John xiii. 18): to eat together meant fellowship in the East. "One out from you." 22, Sorrowful, yet failing at this very time, as in the garden, see Luke xxii., etc. The question almost suggests "*It cannot be that it is I.*" "Shall," repeated future, certainty. Goeth—"leadeth under"—yes, He went under wrath for us. "It hath been written concerning Him": wondrous arrangement, no accidents with God (Luke xxiv. 26, 27). "But woe": here we see human accountability. "Good for *that* man," then punishment is worse than annihilation. 25, Judas did not ask exactly *with* the others: he used the word "Rabbi," not "Lord": Satan had indeed laid hold of this willing tool (John xiii. 25, 27).

2 Chron. xix. 5-11. Order: God is not the author of confusion in any dispensation. "City by city," cf. Acts xiv. 23. 6, Position increases responsibility: we cannot take too much heed. "With you," xiii. 12. 7, Repeated warnings. Notice how all authority was to represent Him. So in the present dispensation: hence we do not judge those who are without: grace is being manifested. God's righteousness is over all dispensations: how holy one must be for service, and there is never glory to self. 8, The judgment of the Lord. 9, Fear, faithfulness, and a full heart (the word may also suggest "peace" with God): a good conscience is deeply important. 10, Nothing to be overlooked, or excused. 11, Order: not all in the same position: no glory to Amariah, it was God's appointment that he was over others.

Notice the king's matters after those of the Lord: yet blessedly linked therewith: are our affairs thus associated?

Matt. xxvi. 57-61. "Laid hold," as if they feared His power, and as if to show theirs, and He, the Lord of glory, submitted! Assembled, gathered together (Psalm ii. 2): fellowship in evil. 58, Peter *was following*, "*afar*," "*with* the servants," "to see": all these words suggest common progress in sin, and warn us of dangerous actions, even when there are certain good "*wishes*," as men should say: and surely there was a work of *grace* in Peter: but let us not excuse the sin. 59, The *whole* council: how sad. "*Were seeking*," *i.e.*, kept on seeking: note their *wish* also. 61, "*This One*" contemplation. Christ said *they* would destroy: how sin prevents His words. Note the technical formalities—*e.g.*, two witnesses sought—yet, all the time, hearts, *religious* hearts, entirely against the Lord.

2 Chron. xxii. 1-9. "The inhabitants of Jerusalem," contrast the way in which different captains made themselves kings over *Israel*: only one year, but full of evil. Though he had seen *death* in his home, and was remarkably spared, yet was he evil: nothing saves but *grace*. The power of Athaliah. 2, Fellowship: the results of previous sins. 4, Fellowship, contrast Psalm cxix. 24. 5, "Their counsel": this seems emphasized: oh that we may be guided by the Lord. 6, No thought of God in *Israel*: Ahab's sin intensified. 7, "Of God": He works wondrously: sin must be punished. Note "with": evil fellowship again. 9, Hid, yet found: the Lord's purpose is certain. The son of Jehoshaphat, yet so sinful; and Jehoshaphat's admixture with evil *helped* to cause this: oh that we may be more separated. We little know the power of little failures. We are afraid, oftentimes, to be too "*aloof*" for the Lord.

Matt. xxvii. 20-25. Chief priests (ruling priests, Psalm ii. 2) leading the people to evil. The people needed *some* persuading, yet, it would seem, were *easily* persuaded. Barabbas, a criminal, their hero: so will it be. On the other hand, they wished to destroy—a strong word—the Lord of glory: men hate the Righteous One. 21, "Whom do ye *will*?" : man's will is wrong. "Let Him be crucified at once": the intense desire to get rid of Him reminds us that when the world is more "*free*," evil will spread amazingly: God now restrains, in measure: how blessed to leave all in His hands. 23, No reason, no concern, a madness like to that of those who cried "*Great is Diana of the Ephesians.*" 24, An outward separation, his sin was not washed away by the water. 35, All the people in unholy fellowship. Sin is infectious, yet most believers fear disease more. Notice the wondrous answer of *grace*, Acts ii. 39.

THOUGHTS FROM THE WORD OF GOD

A MONTHLY HERALD OF THE TRUE MESSAGE.

Thy Word is Truth
JOHN. 17

Vol. xii. No. 12.
Dec., 1912. 1d.

A Monthly, if the Lord will, of quiet Bible Testimony, seeking to declare all His counsel, and to urge those who are blood-bought, that they may live soberly, righteously and godly, though the world and worldliness may seek to hinder, in the power of the Holy Spirit, and in the light of the Appearing of the Lord.

EDITED BY
PERCY W. HEWARD.

"The Scripture saith, Whosoever BELIEVETH on Him shall not be ashamed." Rom. x. 11. "In Thee, O Lord, do I put my trust; let me never be ashamed." Psalm xxxi. 1. "And now, little children, abide in Him; that when He shall appear, we may have confidence, and not be ashamed before Him (ashamed away from Him) at His Coming." 1 John ii. 28.

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"Whosoever shall be ashamed of Me, and of My Words, in this adulterous and sinful generation; of him also shall the Son of Man be ashamed, when He cometh in the glory of His Father with the holy angels." Mark viii. 38. "Hear the Word of the Lord, ye that tremble at His Word . . . He shall appear to your joy, and they shall be ashamed." Isa. lxvi. 5.

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A WORD OF INTRODUCTION.

LOVE to Christ may be imitated by sentimentalism. Quick obedience may be parodied by changeableness. Desire of the truth may be travestied by curiosity. But if, by grace, you, dear reader, really long for the food of the Word, our Heavenly Father may design to use the meditations herein. If there be only an outward interest, or the semblance of spirituality, oh that He may cause anguish for sin. Of old an apostle said "If I yet pleased man, I should not be the servant of Christ" (Gal. i. 10), and therefore we cannot and dare not suit the message to the popular taste. God has spoken, and that is enough. His people hear His voice, and nothing else will do. This is an age of much superficial knowledge, and much pretension, even in religious things. What is needed is a God-sent and heart-felt revival.

Bible Courses—If the Lord will—at Bible Study Centre, 61, Upton Lane, Forest Gate.
Thurs., 8—BIBLE DOCTRINE. Sat., 8—LEVITICAL TYPES.

"BE OF ONE MIND"—2 Cor. xiii. 11.

Our Heavenly Father never chose
That each his brother should oppose;
That there should be the sound of strife,
When He had given eternal life.

Christ never died that there should rise
The pride of those who seem so wise,
With quarrelling, difference, and disdain,
When He has made the truth so plain.

The Holy Spirit does not cause
Divergent, man-exalting laws;
He leads the meek in holy ways,
And more of truth to such displays.

But we must also bear in mind
That it is equally unkind
To put strife down, and then agree
To differ, and to different be.

Truth severs first, but to unite,
It hates the wrong, but knows no spite,
Applied by God, the Word is clear,
As saved ones worship in His fear.

Truth is not careless as to love,
Nor love to truth; the mind above
Will please the Lord, seek Him alone,
And, meeting there, our brethren own.

WORDS OF ENCOURAGEMENT.

Psalm xci. 15 is very precious. "I will be with him in trouble." God has given exceeding great and precious promises. Oh that we may trust Him more, if we have been brought near, and caused to rejoice in His wonderful salvation. But how many of the Lord's encouragements are conditional, to stimulate living faith. It is such a joy to rest upon the Lord's Word; but we need to beware lest we *wrest it*, by altering the context, leaving out an "if," or in some way "applying" as we think. This passage deals with those who have fixed their desire upon the Lord. Do not we need more holy fixity, and purpose of heart, and cleaving unto the Lord? Acts xi. 23 is heart-searching to us all.

But we find even ungodly ones taking the Lord's promises to themselves. How awful is this. Self-deception is largely increased by an absence of godly plainness on the part of those who are really in Christ Jesus. The indifference of saved ones is a bulwark of Christendom, and of Christendom's laxity. The writer recollects a man of Israel, who knew little of Scripture, and nothing of salvation, stealing some words like to those before us. Can we treat this sin as a small matter? No! But let us deal first with our own stealing, and be humbled before the Lord; thus to be encouraged (James iv. 10).

"IF THE LORD WILL."

Wednesday and Thursday, December 25th and 26th, some of the Lord's redeemed will gather to think of Him, the Rejected One, and to study the Word, at 61, Upton Lane, Forest Gate, London, E., at 3 and 6.30 p.m. Subjects will include—Personal Types of the Lord Jesus; Scriptural "Houses"; Difficulties by the Way; "The Hope of His Calling." Further particulars gladly given. The earnest co-operation of those who are, by grace, in the family of God, will be much valued, that He may be exalted. Come expecting the gracious leading of the Holy Spirit, and a fuller view of the glories of Christ.

SUGGESTIONS FOR PRAYER.

"I will answer . . . I will hear"—Isa. lxxv. 24.

1.—For those who bear the Lord's Name, and want to walk with Him, yet feel so frequent defeat in warfare with the flesh, that they may enjoy victory.

2.—For a spiritual and manifest breaking down of human traditions, which separate God's own people from one another.

3.—For the salvation of many children, while they are children.

4.—For the Lord's enabling in all the work committed to our care, that it may be His—evidently and continually His.

"Verily God hath heard . . . Blessed be God, Which hath not turned away my prayer, nor His mercy from me"—Psalm lvi. 19, 20.

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

THE CHILD OF GOD AND GENERAL KNOWLEDGE AND GENERAL CONVERSATION.

DEAR FELLOW SAVED ONES,

In the tender mercy of our God we have been caused to see what no sinner has seen by nature, and to feel what no sinner has felt by nature. We have been brought to *know Christ* (Oh that we may know him more). Flesh and blood did not reveal Him to us. The world, by wisdom, knew not God. None can, by searching, find Him out. The wonders of salvation are hidden from the wise and prudent, for the Lord knoweth the proud afar off. And why were we quickened from above? There was *no* merit at all in us, and God has not saved us that we should attribute anything of His salvation to self, nor that we should use our spared life and knowledge of His sovereignty in complaining of His judgments, nor that we should Pharisaically despise "others." Nay, but He has had mercy upon us that in the ages to come He might show not us, as though there were ought in us, but *the exceeding riches of His grace, in His kindness toward us through Christ Jesus* (Eph. ii.).

But someone may ask "What has *this* to do with our subject?" Much, dear friend. The Lord has expended His costly love on us that we may be *His* now, and *His* for ever; and shall our ungrateful reply be a worldly life? Shall we despise His loving kindness, and seek *other* friendships instead of His? Shall we make light of the revelation of Himself, and set aside the knowledge of His Will for *other* studies? Shall we have our daily business, our eating and drinking, our recreation, our odd moments, and even our "Christian work" for *self*, rather than for *Him*? See Zech. vii. 5, for it is easy to be deceived as to one's object. A right *state of heart* is all important. *Actions* are but the expression. If only we rightly exalt the Lord we shall be able to deal with the varied problems of daily life. It is, I hope, not in the spirit of casuistry, nor to see how far we can step *toward* a precipice, that we are now searching into this subject, but rather with a holy and cheerful submissiveness of mind, and with a real desire that we know the Will of the Lord, and, pleasing Him, personally be also able to answer the words of truth, helping any brought across our path.

Temperaments vary, and there is both a danger and a blessing in this. It is so hard to draw the line between appointed and man-made divergences. The Lord has distinct spheres for His people, and

all jealousy is out of place. The only important thing is to be in the place that *He* has marked out. One brother is called to stand in the background, and another in the foreground; neither can despise the other, without despising the Lord. Every good gift is from above (James i. 17).

In accord with mental powers which God has granted, and spheres of daily toil to which he directs, one believer may require—for instance—a fuller knowledge of mathematics or mechanics than another, and what would be waste time for one would be in the line of the Lord's Will for another. It is not possible to make "fixed rules," but it is possible for any who are walking with God to guide others prayerfully; and the writer would earnestly caution any who guide to be sure of communion first, and any who need guidance to avoid the spirit of Rehoboam. The difficulty affords an opportunity for testing one's heart. Rigid rules would not equally do so.

A few general words may be used to suggest prayer, and thus to lead to the Lord's own gracious direction. The present-day tendency in *this* land is toward a general superficial knowledge. Many can hardly *think*, but they have *read* a great deal, and imagine they are educated, yet have a confused mind, full of changing science and reputedly-clever—but not *God-honouring*—literature. Can it be the Will of God that we should fall in with this tendency? Is there anything in Scripture to imply that believers should be acquainted with the novels of to-day, and the tragedies of yesterday, even if they be "classical," and highly esteemed among men? Have we *time*, and have we *authority*, and have we *taste* to feed upon that which is so foreign to the Word of God? Surely the *general principle* of devotedness "unto the Lord," and the inspired histories and examples of the Gospels and Acts, negative the thought of such sin. Our moments belong to the Lord, and such learning suggests 1 John ii. 16, Rev. ii. 24.

But how is it with knowledge of science, etc.? Is it not probable that we allow *something* of the fear of man to regulate our actions? We are ashamed to be "*thought ignorant*." But by *whom* (Isa. li. 12, 13)? We are afraid to bear the reproach of *Christ*. But is it not more precious than all men can give? Does not the Divine exhortation to go without the camp imply a comprehensive contrastedness with that which is of earth? Are we not to be, as it were, *beside ourselves* for our Lord. Moreover, changing science hardly invites the believer's interest and investigation. It is often one of the sad signs of the times.

Many young Christians are troubled about "*evening classes*." They realize a duty to employers, and that they have hardly emerged

from boyhood, and its schooling for the *future*, but what is a due proportion? It would seem that often a wish for success in *this* world, where our Lord was crucified, gains a certain hold, and leads to a wish for a reputation concerning knowledge. *Curiosity* also is powerful, and the encouragement of others becomes a help to the neglect of the Word and its food, and the result is a blighted and nominal Christian life. Moreover, not a few bearing the Lord's Name are attracted, by the prospect of preaching, to seek toward a present-day college education, and the Lord's own simpler arrangements for those who would please Him, amid the glamour of earthly esteem and popular traditions. He is set aside. We do not plead for ignorance, but for *real* knowledge. The Word of God is not only food for the soul, but training for the mind beyond all else.

Do not many who own Christ have too much knowledge of earthly affairs? The newspapers are read more than the Bible, and nothing is perhaps more dangerous to the spiritual life. We cannot be too careful, for we are weaker than we think, and the Lord is soon forgotten:—and this leads to a few thoughts concerning general *conversation*. We *naturally* find it easier to speak of the things of earth than of the things of the Lord, especially with those whom we *little* know, and with those we *always* meet in the home. "General conversation" sometimes wastes many a moment that belongs unto the Lord. And what *fruit* have we therein? Alas, we often speak to unsaved ones, and Christ is quite in the background. I do not mean that an employee's time is to be used for preaching, or that a religious self is to obtrude itself, but the one who most readily makes this objection surely knows what is meant by that *godly conversation* which is a sweet savour of Christ, and which reminds of Deut. vi. 7. It is easy to be afraid, and to hold back from words in the Name of Him Who held back from no suffering for us. It is easy to *think* what men will *think*, and to lose sight of the Lord. We are His, and should not be the servants of *men*, even as we are *not our own*. Oh that these meditations may be used by the Holy Spirit to make us more concerned lest we forget our Lord, lest we, in any way, undo our testimony by "*little things*," lest we become like those who surround us instead of like Christ, Who is, and should be, our Centre. Surely one of the great surprises to the ungodly awaking in judgment must be that believers knew the future of such, and lived as though they knew it not.

With earnest greetings, because of the Lord Jesus,

Yours in the bond of the peace,

PERCY W. HEWARD.

THE CHILDREN'S COLUMNS.

SEEKING.

THERE is no need to explain the meaning of this one word, about which I want to have a little talk, is there? For everyone has, at some time or another, *lost* something, and this has given much trouble to *seek to find*; and in some cases, that which has been lost could not be found. Then again there are many treasures hidden in the earth, and to *seek* for them takes time, money, and trouble. But not only do people *seek* for things which have been lost, and for treasures in the earth, and in the sea, but multitudes, both young and old, rich and poor alike, are daily *seeking* for earthly pleasures, which the Scriptures tell us are only "for a season" (Heb. xi. 25). Oh how much time, money, and strength is spent on the pleasures which never really satisfy, and are but for a moment, for they soon pass away. Nothing lasts long here—yet so many are earnestly *seeking* the things which are but shadows! I do hope, in God's mercy, that not a few who read these lines are *seeking* the things which are eternal. But before any can really *seek* the things which are above, God, in love, *seeks* them. To begin with, ever since Adam fell, through sin, all have been turned away from God, and we are told in Psalm xiv. 2 that the Lord looked down from heaven to see if there were any that did seek Him, and verse 3 tells us that there were none—no, not one. But God, in wondrous love and pity, had planned redemption before the world was made, so we are not surprised that in Luke xix. 10 Christ said of Zacchæus, when He saved him, "For the Son of Man is come to *seek* and to save that which was lost" (yes, He, Who lived and died for sinners, *seeks those* for whom He died till He finds them Luke xv. 4). The Lord Jesus, in Matt. xiii. 45, 46, is likened to a merchant man *seeking* goodly pearls. Now sinners are not in themselves worth anything. But they are precious to Him, and He gave His life to *seek* and to save them, that they might be His treasures. How much it cost Christ to save sinners from eternal wrath! It is when God, in His great grace, begins His work of salvation that sinners, whether young or old, feel their sins a burden, and then it is they begin to *seek* the Lord. In Prov. viii. 17 we read God says, "Those that *seek Me early* shall find Me." "Early" may mean "earnestly" as well. Those who see themselves as lost sinners will be earnest in *seeking* God, through His beloved Son, Who came to seek and to save—even to give His life a Ransom for many. The psalmist said "I *sought* the Lord, and He heard me, and delivered me from all my fears" (Psalm xxiv. 4). All who rightly *seek* the Lord will *truly* find Him, because He is *seeking* them. We read that Josiah, king of Judah, began to *seek* the Lord when he was young, and

also we are told that he *did* what was right in the sight of the Lord (2 Chron. xxxiv. 1-3). Those who truthfully *seek* the Lord, will also *seek* to do the things which please Him, by His grace. We are told that Israel *professed* to *seek* the Lord daily, but their actions showed that it was not real *seeking* (Isa. lviii. 2). There are many like this now, I am sorry to say. Deut. iv. 29 explains that those who *seek* and find the Lord must *seek* Him with all their heart. We are told of God's servant Ezra that he *prepared* his heart to *seek* the Lord, and to *do* and teach in Israel (Ezra vii. 10). When there is the doing which is according to God's Word, it shows a true *seeking*. Those who are thus blest in Christ, through His precious blood, will *seek* to hide the Scriptures in their hearts (Psalm cxix. 11), and *seek* the things which are above (Col. iii. 1). But those who despise God's Law—His wonderful message of salvation—will find the day will come when it will be too late to *seek* God. Though, as we have seen, God says "Those that seek Me early (or earnestly) shall find Me," He also says, in Prov. i. 28, that those who now despise His way of salvation, shall, in the future, seek Him early (earnestly) but they shall not find Him. How I long for many of my dear young readers, as well as others, to *truly seek* the Lord before it is too late, for God will keep His Word, and all who heed not His counsel will be for ever sent away from His Presence.

God looked down, but none did *seek*,
Only evil would they speak,
All were dead, by nature blind,
Far from God, with sinful mind.

In His love, Christ came to *seek*
Helpless ones; He is not weak,
For the lost Christ Jesus died,
On the cross was crucified.

Seeking God—no longer wait
If you feel your sins a weight;
Christ is *seeking*, He will save,
For the lost His life He gave.

Seeking God through Christ His Son,
For by Him the work was done;
Seeking Him while being *sought*—
By His blood lost ones are bought.

Seeking God, and early too,
That you now may keep, and do,
All that's written in His Law,
Seeking Him, to know Him more.

Seeking oft to hide within
God's sure Word, to keep from sin;
Seeking God, since saved by grace,
Running in the heavenly race.

Seeking God, before Him kneel,
That you may His presence feel;
Seeking Him with heart prepared,
That you may not be ensnared.

Seeking now the things above,
Showing 'tis the Lord you love;
Seeking God—His kingdom first,
While for righteousness you thirst.

Seeking God from morn till night,
Walking daily in His sight;
May you thus, my dear young friend,
Seek the Lord—on Him depend.

Some will seek, and will not find
God, Who waits in mercy kind;
They will seek, alas, too late,
Then God's wrath will be their weight.

A MESSAGE TO YOUNG BELIEVERS AND OLDER ONES TOO.

"HIS PRAYER UNTO HIS GOD."

(2 Chron. xxxiii. 18).

IT is a privilege to pray. We deserved a *closed* door, for we were, by nature and practice, sinners. But God, Who is rich in mercy, sent His Beloved Son to die for the guilty, that there might be "a new and living way" into His presence, and that those brought to enjoy this privilege might keep on coming boldly unto the throne of grace (Heb. iv. 16). Whenever we remember the Majesty of the Lord, we must feel it is amazing to be able to speak unto Him at all times. An earthly monarch appoints *his own* times, but our Father is *ever* ready to receive our feeble supplications, and the Spirit of God *guides* us in true prayer, as well as *encourages* us thereto; and yet are we not often slack? Must it not be because we do not realize our wondrous *privilege*, and because we are so world-like? In earthly surroundings "familiarity breeds contempt," and opportunity causes neglect, but should this find a parallel among those who are born from above?

The *beginning* of prayer is very wonderful. Concerning *religious* Saul of Tarsus, God had never said "Behold, he prayeth." But when he was brought beyond religion to heart-brokenness, that beautiful description of the manifestation of a *new* birth was Divinely given (Acts ix. 11). Likewise was it with Manasseh—the forgetful one, as his very name implies. The sovereign Lord, Who works in a mysterious way, was pleased to grant the experience of Hosea v. 15, vi. 1. Trials, of themselves, do not soften. Men will blaspheme the Lord amid the judgments which He will pour out (Rev. xvi.), and afterwards "there shall be weeping and gnashing of teeth." But when the *Holy Spirit* works through a trial, and, quickening a poor, lost sinner, enables him to see something of the wrath he deserved, and something of the mercy that God freely extends to the lost, *then* prayer begins. The taxgatherer in the temple felt something of this inworking. Have you known it? Ah, dear friend, it may be you are unsaved, though you think all is well, and think you are a "young believer":—do ponder this, *before* God. Such words are not written to question "the knowledge of salvation" (Luke i.

77) which is so graciously bestowed, but in accord with 2 Cor. xiii. 15, that there may not be vain trusting to a counterfeit.

The repeated "his" in 2 Chron. xxxviii. 18 (note also verse 19) is suggestive. How blessed to own the Lord because owned by Him. How mercy shines out that Manasseh had this wonderful deliverance. God does that which is *extraordinary*, that all glory may be His, and, perhaps, we may add He lovingly answered Hezekiah's petition (even as Stephen's concerning Paul), though He has manifested Hezekiah's failure.

Evidently Manasseh is also a type of *Israel*, to whom Hosea vi. 1 will yet, and more fully, apply. Zech. xii. 10 shows that the Spirit of grace and supplication shall be poured out upon them. Do we desire this, and are we looking, and longing, and praying unto our Father for it? The day will yet dawn when *Israel* shall know the Lord, and He will say, "They are *My* people."

TALKS ABOUT PRESENT-DAY NEEDS.—12.

MORE CONSCIOUSNESS OF THE LORD'S POSSESSION.

HOW wonderful to be saved with an *everlasting* salvation, and, if thus saved, how blest to know that we are *not our own*. Redeemed sinners belong to God, Who gave His Son to die for them. At this season of the year, when many indulge in sinful festivities, as well as always, it is well to bear this in mind. Let us remember the cost of our salvation—the poured-out blood of Christ (1 Pet. 18, 19, Rev. i. 5). To *Israel* God said, in Ezek. xvi. 8, "I spread My skirt over thee, and covered thy nakedness." It is through sin we need a covering, and this is what the word *atonement* means (see Gen. iii. 21, Psalm xxxii. 1, 2). Ezekiel xvi. adds "Yea, I swear unto thee, and entered into a covenant with thee, saith the Lord God, and *thou becamest Mine*." Let us notice it is *God's* work to make us His. See in Isa. xliii. 1—*created, redeemed, called*: then come the words "*thou art Mine*." This was said to *Israel*, but we have the same teaching concerning sinners saved from all nations in this dispensation, 1 Cor. vi. 19, iii. 23. "*My* sheep," saith the Lord, in John x. 27-29; verse 14 "*I am known of Mine*." We see in both earlier and later Scriptures how God should have the *best*, and be *first* (Ex. xiii. 1). The firstborn, *Israel's* strength, God claimed, saying, "It is *Mine*" (Num. iii. 13, Matt. vi. 33). God said that not only *Israel* belonged to Him, but their land (Lev. xxv. 23). Further, "Every beast of the forest is *Mine*." Yea, God saith, "*The world is Mine, and the fulness thereof*" (Psalm i. 10-12, Job xli. 11). How solemn is John i. 10, 11.

The world said, We will not have this Man to reign over us (Luke xix. 14, John xix. 15). The world is just the same now, people do not change. It is God Who works and saves sinners; then they are *not their own*, and, like the apostle, saved ones should say, "Lord, what wilt Thou have me to do?" (Acts ix. 6). But, alas, it is easy to want one's own way, even when saved by grace. Let us be watchful, and hide the Scriptures in our heart, that we may be governed by them. It is well we should see everything belongs to God, Who created all things (Col. i. 16, 17, Haggai ii. 8). Nothing belongs to man, but man's sins. Yet we sometimes act, even when saved by grace, as though the things which God graciously gives were our own. All our time should be for Him; our money too, and all else. If we realized this more fully, how we should watch the moments, and also be careful as to spending of any money entrusted to us, whether little or much, for we shall all have to give an account to God (Rom. xiv. 12). Oh that we may have grace to be faithful in that which is least.

It is so wonderful to *belong to God*, and to realize that, by faith, it is possible to please Him (Heb. xi. 6). In Ezek. xviii. 4 we read that God saith "All souls are Mine,"—as *all hearts* are in His power, even the king's heart (Prov. xxi. 1). "For none can stay His hand, or say unto Him, What doest Thou?" (Dan. iv. 35). But nearness in Christ is a far closer possession. We see in Isa. xliii. 1 God's great love, for, though Israel wandered so often, He said in this verse "Thou art Mine." In Ezek. xxiii. 4, 5 notice the words of sorrow "When she was Mine" (see also xxxix. 4). How easy it is to forget that we belong to God, and to grieve Him—even in His house—and to misuse His arrangements. Consider Isa. lvi. 7; Matt. xxi. 13; Jer. xi. 10; xxiii. 11; xii. 7, 8; Ezek. xlv. 7; Hosea ix. 15; Haggai i. 9; Mal. iii. 10. God emphasizes bringing unto Him, that there may be meat in His house; then blessing will result. Let us notice Mal. iii. 16, 17. Amid all the departure from God, and the difficulties, there were, and still are, those fearing the Lord and meeting together to speak of Him. Such must acknowledge they are His. Note the gracious words, "And *they shall be Mine . . . in that Day.*" Not all, but "those fearing the Lord." May we be blest in these trying times, and think on His Name. Let us bear in mind what we were by nature — sinners far from God, "dead in trespasses and sins," servants to sin, children of wrath, even as others (Eph. ii. 1-3). But we have been *bought* with blood, because chosen out of the world, and in view of all God's love and mercy how we should live as belonging to Him. He sees and knows all (1 Kings ix. 3). "Mine eyes," "Mine heart" (2 Chron. vii. 15). The gracious promise in Psalm xxxii. 8 is very real. Solemn

are the words of Isa. i. 5—"I will hide Mine eyes from you" because of wandering. Then we might notice the words in Jer. xlv. 28—"Shall know whose word shall stand, Mine or theirs" (Prov. xix. 21, Isa. xl. 8). The Lord Jesus emphasized His Words (John vii. 16, xvi. 14). In Matt. vii. 24 we have "Sayings of Mine." Finally, let us have the words of Isa. xliii. 1 much in our mind, specially in these days when it is so easy to forget that we are not our own, and to live as though not redeemed with the precious blood, and not chosen out of the world. May we seek to walk as separated ones, using our time, money, and all else, for Him, Who *created, redeemed, and called us*, and Who says "thou art Mine." Oh that these three words may be *continually* in our mind during this "festival" time, when so many dare to keep "Christmas," and when it is natural to be turned aside, and to be unmindful that we belong to God, if born from above. We should always be a contrast with the world, ever remembering Whose we are, and Whom we serve. Oh that we may be kept back from self-choosing and self-pleasing, and thus show in all that we are the Lord's (Isa. xlv. 5).

GOD'S PEOPLE SHOULD

Walk in His ways (Hosea xiv. 9, Gen. xxiv. 27, Psalm cxxviii. 1).
Watch at His gates (Prov. viii. 34, Mark xiii. 33-37).
Wait before and upon Him (Psalm xxxvii. 7, margin, Isa. xl. 31).
Willingly suffer for His sake (Phil. i. 29, Heb. xi. 13).
War against the flesh (1 Cor. ix. 25-27, Col. iii. 5).
Worship Him (Psalm xlv. 11, xcv. 6, John iv. 23, 24).
Witness for Him (Isa. xliii. 10, 1 Pet. i. 5, ii. 9).

GOD:—HIS

Words are everlasting (Hab. iii. 6), and past finding out (Rom. xi. 33-36).
Works are wonderful (Psalm xl. 5), great (Ps. cxii. 5), righteous (Dan. ix. 14), manifold (Psalm civ. 24).
Words are pure (Ps. xii. 6), and will abide for ever (Mas. xxiv. 35).
Wisdom is infinite (Job xxxvi. 5, Prov. iii. 19, 1 Cor. i. 24, James i. 5).
Will is perfect (Rom. xii. 2, Eph. i. 5, Dan. iv. 35).
Wrath is great and terrible (Rom. i. 18, John iii. 36, Rev. vi. 17).

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—December, 1912.

Day	2 Chron.	Matthew	Learning	Weekly Questions
1	xxv. 10-16	xxvii. 55-61	2 Chr. 30. 6	Write a brief account of Mark's Gospel
2	xxv. 17-24	xxvii. 62-66	" 7	
3	xxv. 25-xxvi. 3	xxviii. 1-8	" 8	
4	xxvi. 4-15	xxviii. 9-15	" 9	Make a list of Kings of Judah who served the Lord.
5	xxvi. 16-23	xxviii. 16-20	" 10	
6	xxvii. 1-9	Mark i. 1-5	" 11	
7	xxviii. 1-8	i. 6-13	" 12	
8	xxviii. 9-15	i. 14-20	Zech. 3. 1	
9	xxviii. 16-27	i. 21-27	" 2	
10	xxix. 1-11	i. 28-35	" 3	
11	xxix. 12-19	i. 36-45	" 4	
12	xxix. 20-28	ii. 1-7	" 5	
13	xxix. 29-36	ii. 8-13	" 6	
14	xxx. 1-12	ii. 14-20	" 7	
15	xxx. 13-20	ii. 21-28	" 8	Distinguish Passovers of Hezekiah and Josiah.
16	xxx. 21-27	iii. 1-6	" 9	
17	xxxi. 1-7	iii. 7-12	" 10	
18	xxxi. 8-19	iii. 13-21	Zech. 6. 12	
19	xxxi. 20-xxxii. 8	iii. 22-30	" 13	
20	xxxii. 9-20	iii. 31-iv. 1	" 14	Show how Parable of the Sower explains others.
21	xxxii. 21-33	iv. 2-9	" 15	
22	xxxiii. 1-10	iv. 10-20	2 Chr. 33. 11	
23	xxxiii. 11-20	iv. 21-29	" 12	
24	xxxiii. 21-xxxiv. 2	iv. 30-41	" 13	
25	xxxiv. 3-8	v. 1-8	" 18	
26	xxxiv. 9-18	v. 9-17	" 19	
27	xxxiv. 19-26	v. 18-24	Mark 5. 15	
28	xxxiv. 29-33	v. 25-34	" 16,17	
29	xxxv. 1-11	v. 35-43	" 18	
30	xxxv. 12-19	vi. 1-6	" 19	
31	xxxv. 20-27	vi. 7-13	" 20	

"Thy Words were found, and I did eat them," said one of old: how many might truthfully say, "Thy Words were given, and I did not even read them."

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

To be away from what is not of God is right (2 Tim. ii. 19), but it is possible to sever from one evil unto another. Yet this possibility, while it causes us to search our hearts, lest there be pride, never warrants continuance, even for a few moments, in that which is not in accord with the revealed truth of God.

2 Chron. xxv. 10-16. Faith acts quickly, and leaves consequences with God. 21, He owns trust in Himself, yet previous unbelief has results, 13: we must not infer that all the methods of warfare were God-approved (Isa. x. 6, 7, Amos i. 3). 14, Blessings are often made Satan's opportunities: Uzziah was marvellously helped, till he was strong: Jeshurun waxed fat and kicked: the "gifts" at Corinth (1 Cor. i. 5) were used to display "self." Let us seek grace to use privileges aright, and to remain humble. 15, Anger yet forbearance. The

foolishness of sin, shown also in Isa. xlv. 16, Setting aside God. Sometimes it is right to be silent (Hosea iv. 17, Matt. x. 23), sometimes to go on (Ezek. ii. 7). When man is allowed his own way, it is to his destruction (notice the word "counsel" twice—with margin—and sadly contrasted "took advice," the same word again in 17: A DEEPLY SOLEMN SUBJECT).

Matt. xxvii. 55-61. Many, yet how many rejected. We always read of "following" the Lord: His leadership emphasized. "Keeping on ministering." "The mother of Zebedee's children"—though rebuked in xx.: though her sons were there, they are not emphasized: He is the CENTRE of His people. 57, A prophecy fulfilled: there are no accidents with the Lord. He came late—perhaps in fear. A disciple, though great: we are never too advanced to learn. Pilate caused, by God, to deliver it up: the body was his, as Roman governor. Christ was treated as if a criminal, and yet He was the Righteous One, and His judges will yet appear in His law court. "New." "Rock," see Matt. xvi. 18. "Stone"—a type of the Stone of stumbling, to the ungodly. 61, Love to the Lord is so thoughtful and so energetic, but they should have known the Scriptures.

2 Chron. xxviii. 9-15. God ever gave prophets, and arranged where they should be. God can use sinners to punish sinners, see 1 Cor. v. 5. This verse illustrates note on xxv. 12 (means not always approved). 10, Blessings, "results," and prosperity are no argument that we are spiritually right ourselves: are there not with us sins against the Lord? He is sovereign: let us not be proud. 11, Now—emphatic: obedience does not delay. "Your brethren": though God had separated the kingdoms because of sin. Wrath is a real weight, John iii. 36. 12, Certain: all were not at first ready to obey. It is important to lead others by personal promptness. 14, 25; Should we not have anticipated a revival after this?—Yet the Lord's will was further rejected, as 2 Kings vii. shows. "The city of palm trees"—yet the city of a curse, 2 Kings xvi. 34.

Mark i. 14-20. The right time. "Heralding": a further suggestion of the Kingdom. "The appointed time has been filled,"—Gal. iv. 4. "The Kingdom of God has come near": men should have sought it, yet when the Kingdom came near, men despised! There is no true faith without true repentance. "In." 16, The Lord's walking to the side of the sea was timed: how much depends on little things; where and when we journey forth: daily details are not "details." "After Me": the Lord must be emphasized, or we cannot be spiritually successful. "I will make." "Straightway": faith is prompt. 19, Two together again: grace in families, stress on a spirit

of fellowship. Notice, too, the Lord did *not* choose lazy ones.

2 Chron. xxx. 13-20. "Much people": if only "divers" (11) would now come forth from the systems of men, and of self, what a powerful company in fellowship with God there would be: but many wait for others:—"I am only one." Ah, but *the Lord* is almighty, and all the "ones," guided by faith, make many. "Second month," Numbers ix., humbly, yet graciously, arranged. we must *omit* unless *God* has provided something to meet our needs: "sprinkling," instead of "immersion," "water," instead of "fruit of the vine," at the Lord's Table, are unappointed. 14, it is *never* easy to obey the Lord: many things must be removed: are we willing to lose? (Phil. ii.). 15, Better to be ashamed now than "in that Day," 1 John ii. 28, Ezek. xlv. 10: whenever there is *holy shame for sin* there will be *sanctifying* (contrast Jer. viii. 12). 16, "Their place." God is not the author of confusion. "The law": no human re-arrangement. 18, 19, A godly wish never "excuses" a *moral and spiritual* deficiency: but yet the Lord is forgiving when the heart desires (Psalm cxxx. 3, 4). The clean could pray for the unclean, see Num. xix. 19.

Mark ii. 21-28. The failure of *mixing*. Man's religion patches up man's religion: God *gives* something fresh—a new robe (Isa. lxi. 10), and the *new wine* of the gospel in *new hearts*, which will not ferment it. Notice 22 *finishes* with that which is new—the Lord leaves the *old*: that is not of *His* people. 23, A usual custom (Deut. xxiii. 25): the Pharisees forbade, because they called it work, but they had their feasting: how one-sided is man. Note the disciples had lost, for Christ! 25, Thus the Jews' own Scriptures—as they claimed—witnessed against them, for they showed God's loving stress on physical *need*. But there is a deeper thought:—the Lord does not add that David was blameless (contrast Matt. xii. 4, 5): they were willing for David to alter God's law, but unwilling for the Greater than David to alter their law. The Lord exposes their insincere religiousness. 28, *Finally*, and as a climax, He definitely emphasizes His dignity and right.

2 Chron. xxxiii. 1-10. "Twelve," yet it would seem he soon began evil. "Like": the Lord grant us grace to be *contrasts*. 3, Gal. ii. 18. Notice plurals of verses 3-5 and the "and's" of verse 6. Furthermore, "all," "both." Idolatry and spiritism (demonism) closely linked. 7, God—emphatic. Sin ever displaces *God*. Do we realize this aspect?—see Psalm li. 4. "My Name": how precious, and if this was the height of glory under the law, how great is our privilege: the Lord's Name is called upon *us*. "All," "Whole." 9, The responsibility of "influence," cf. "Jeroboam, who made Israel to sin." 10, A

climax of evil: oh for a tender, thoughtful heart, even as Josiah had.

Mark iv. 10-20. The Lord was often alone *with His disciples*: fellowship of the redeemed apart from the world, is important still. Mystery, something *revealed* to *certain* persons only: read Ephesians in light of this. Though "given" to these, they failed to possess their possessions: are we not similar? 12, Two kinds of seeing: there is a certain reproof in types, shadows and parables: note, too, Psalm ciii. 7, Num. xii. 7, 8: how great are our privileges in the present dispensation. 13, A key-parable: then the birds of the air are *not good* in the parable of the mustard seed. 15, Note Satan's promptness, and hatred to the Word. 16, Do not be deceived by appearances: how much modern "revivalism," alas, illustrates this, and *seeks* it: even when there is the faithful preaching of the Word it will exist, but how sinful to desire that which the Lord rebukes. "No root": have we a root? 19, Other things enter—often. Beware of fresh business plans, evening classes beyond measure. 20, *Only one* ground good, but, thanks be unto God, there is *one* ground!

2 Chron. xxxv. 1-11. *Obedience* leads to further *obedience*. *First* month, by grace—hence verse 18 contrasts with Hezekiah's passover. 2, Arrangement and encouraging—both important. 3, "Now," emphatic—also reads with 4: do we delay? 6, The Passover must be killed, Luke xxii. 7: what Divine stress we have on the shedding of *blood*. Preparation as well as exact ritual—if there is to be activity "according to the Word of the Lord." "All." "Willingly": "the Lord loveth a cheerful giver." 11, The blood *unmentioned* after the word "sprinkled," because all would *know* it was, *so important*. "And the Levites," fellowship. When God is at work there is *acting together*.

Mark v. 35-43. Everything timed to test faith: the Lord knoweth the way we take, and, when He has tried us, we shall come forth as refined gold. Every difficulty is a disguised blessing. 36, Fear and belief do not agree, see, also, 1 John iv. 18. "Only believe" means—do nothing else; allow no room for unbelief's questions, but be characterized by *keeping on believing*. Continuance is a test. 37, The Lord's arranging, 40, Their laughter shows the hollowness of the professed piety: professional mourning is not without its parallels now in the costly etiquette of a modern funeral: what a contrast the love of Acts viii. 2, and the hope of 1 Thess. iv. 13-15. 40, Christ's arranging again. 41, Evidently he spoke Aramaic, as a rule: hence a further stress on the dispensational teaching in the fact that the later Scriptures are all in Greek. 42, Straightway. 43, The Lord did not give the food by a miracle: it is our responsibility to feed those whom He saves—and not to forget this amid the excitement and rejoicing: cf. removal of Lazarus' graveclothes.

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