

*"HOW PRECIOUS ALSO ARE THY THOUGHTS UNTO ME, O GOD!
HOW GREAT IS THE SUM OF THEM!" Ps. cxxxix. 17.*

Thoughts from THE WORD OF GOD.

Volume xiii, 1913.
(BY THE GRACE OF GOD).

*"IN THE MULTITUDE OF MY THOUGHTS WITHIN ME, THY
COMFORTS DELIGHT MY SOUL." Ps. xciv. 19.*

Meeting Rooms of Believers, and Bible Study Centres:—
61, Upton Lane, Forest Gate, London, E,
38, Campbell Road, Bow, E,
43a, The Broadway, Walham Green, S.W,
Also "Rosemond," Bede Burn Rd, Jarrow-on-Tyne.

**"NOT UNTO US, O LORD, NOT UNTO US, BUT UNTO THY NAME GIVE GLORY."
Ps. cxv. 1.**

A Word of Introduction.

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

Dear Friends,

Again spared, and enabled, and praiseful, we would send forth this testimony unto Him Who hath done great things for us, whereof we are glad. O that His glory may be our object, embracing all objects. We shall never regret that we have praised Him too much. And may His own dear people be occupied with their LORD, in these days, and not only with work for Him. Then will the latter be His work, and with His beauty upon them, this will be established (Ps. xc. 17), as they go forth unto Him without the camp, bearing His reproach (Heb. xiii. 13).

*Yours in His ever-continued love,
Percy W. Heward.*

"THAT NO FLESH SHOULD GLORY IN HIS PRESENCE." 1 Cor. i. 29.

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THOUGHTS FROM

A MONTHLY HERALD OF THE TRUE MESSAGE.

THE WORD OF GOD

"Thy Word is Truth" JOHN 17:17

Vol. xiii. No. 1.
Jan., 1913. 1d.

A Monthly—as the Lord enables—to make known more of Himself, and His will for His blood-bought people, that there may be individual and united devotedness unto Him, and glory unto His Name. Also to testify to poor lost sinners that "Christ Jesus came into the world to save sinners."

EDITED BY
PERCY W. HEWARD.

"If with the tongues of men I speak, and of angels, but love I have not, I have become sounding brass, or a clanging cymbal! And if I have prophecy and know the mysteries—all (of them)—and all the knowledge, and if I have all the faith, so as to remove mountains, but love I have not, *nothing* am I! And if I shall bestow all my goods to feed, and if I have given up my

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body that I might be burned and love I have not, *nothing* am I profited! Love is long-suffering, is kind; love is not jealous; love doth not vaunt itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, imputeth not that which is bad; rejoiceth not in unrighteousness, but rejoiceth together with the truth."—1 Cor. xiii. 1-6.

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A WORD OF INTRODUCTION.

ENABLED by God's grace, it is a joy to tell of His loving kindness. "Who can utter the mighty acts of the Lord?" Truly, praise is comely for the upright: God's free gift of an eternal salvation causes shame at any sinful silence. "What shall I render unto the Lord for all His benefits toward me."

It is our desire that this magazine may ever be an expression of gratitude unto Him: a help to worship as well as to study, and all that His Name may be exalted. What other object can be found?

If any long for spiritual encouragement amid a ruined world and much of fruitless profession, it may be God will draw them apart to Himself through the ministry of this literature. Correspondence for any experiencing His grace, in this direction, will be valued.

"IF THE LORD WILL."

Bible Gatherings at the Meeting Rooms may help many of God's dear people. Specially, too, would we welcome enquiries from parents in various parts of London who desire definite Bible Education for their children, as well as for themselves.

THIS IS THE LORD'S DOING.

"This is the doing of the Lord,—"
Said one of old in praise,
And we His mercies still record
Through all our pilgrim days.
"This is the doing of the Lord—"
We ever may exclaim,
When, of eternal life assure I,
We magnify His Name.
We did not choose, we did not seek,
We did not save at all;
Of God's eternal love we speak
That saved us from the fall.
What wondrous mercy has been shown,
We cannot but rejoice;
Then let us boast in God alone,
And lift up heart and voice.
Begone self-praise; we turned away,
We chose the path of sin;
But God His mercy would display,
And would the work begin.
"This is the doing of the Lord,"
Redemption is His plan,
Oh that He may be now adored,
No praise belongs to man.
Eternal love and poured-out blood,
The Holy Spirit's call!
Give praise unto our Triune God,
To Him alone for all.

WORDS OF ENCOURAGEMENT.

Thus *was* our beloved Lord named. **"He That Cometh."** and thus is He still named. We are not *left* without a hope. There is a real prospect, and "He," not merely "it," should be ever before our eyes. The days are dark: that Day is near. All the ruin and the signs of the time only direct our eyes away from them to *Him* (see also Heb. xii. 2). Daily business, and even "Christian work," may be misused to cause a "settling down," but the Lord is pleased when His own are looking for Him. How ungrateful it is to forget Him. How sad it is if we need to be often reminded. Oh that our hearts may feel that, just as now we have *Christ*, and not only *Christianity*,—so our future is not only *glory*, but BEING WITH HIM. Let us not be engrossed even with blessings. We need a living hope in a living Lord, and thus gracious help will be afforded, unto His own glory. The Scriptures close with the promise of Christ's return. Shall we forget?

MOCKING.

- The priests of Baal had, we know, mocked at God, and Elijah, we are told, mocked them (1 Kings xviii. 26, see 2 Kings ii. 23).
- Israel mocked the messengers of God and despised His Words, and were punished (2 Chron. xxxvi. 16, see xxx. 10).
- The soldiers and governors mocked the Lord Jesus (Matt. xxvii. 29-31).
- The chief priests likewise mocked Him (Matt. xxvii. 41).
- The men that held the Lord Jesus mocked Him (Luke xxii. 63). Also Herod with His men of war mocked Him (Luke xxiii. 11).
- When God's servant Paul spoke about the resurrection, some mocked (Acts xvii. 32, ii. 13). But the day is coming when God will mock, as the fear of the ungodly shall come (Prov. i. 26, see Psalm ii. 4).
- How solemn are the words of Gal. vi. 7—"God is not mocked." May we take heed to this and other clear warnings of the Scriptures. God is so holy and righteous. Let us beware.
- Jeremiah the prophet said "I sat not in the assembly of the mockers" (Jer. xv. 7, cf. Psalm i. 1). Let us be watchful, for God will fulfil His Word.

Some Requests for Prayer and Praise.

- "Continue in Prayer." Col. iv. 2.
- For the Lord's work, wherever it is, for He is sovereign.
 - For the Lord's people, wherever they are, for He is gracious.
 - For a realization of 1 Tim. ii. 1-2.
 - For the enjoyment of Eph. vi. 19, in testimony of Jew and Gentile alike,
- "He will fulfil the desire of them that fear Him," Ps. cxlv. 19.

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

THE SOVEREIGNTY OF GRACE.

DEAR FELLOW SAVED ONES,

"Grace, mercy and peace" be yours, and be "multiplied." Thus some Divine letters begin, and it is well to feel our continual dependence on GRACE. Surely the Word of God is written to hide pride from men. As creatures and sinners we were nothing, and, now that we are saved, *always* we need the Lord. Boasting is quite shut out, except in the Lord (1 Cor. i. 31).

Such thoughts should be in the heart of each one, as we approach the theme of "The Sovereignty of Grace," for a bare mental alertness may be most harmful, after salvation, in the study of the Scriptures. Doctrinal exactness is only "orthodoxy" (i.e., a right *opinion*) unless, by grace, we enter into the meaning of the truth, and enjoy it in our hearts. To think of God's salvation, and man's condemnation, apart from communion with Him Who has revealed both, is but to foster pride and indifference. "Calvinism," and every other mere "ism," must be spiritually withering. While we can and do praise God for His working in the 16th Century, through men like Luther and Calvin, we would neither take their "names" nor their "systems" as a *mental* asset. The Word of the Lord is unlike human schemes. It cannot be rightly received apart from *spiritual* realization and assimilation. Verbal accuracy may be linked with *less* perception of "grace" than *some inaccuracy*, though the latter *also* is sinful, and we need to understand the truth. Our brains are *part* of the living sacrifice (Rom. xii. 1). We should bring them unto our Heavenly Father, but they can never be isolated from our hearts and our affections, without serious consequences. Hence we may, and should, search and try our ways and objects before Him. Then, desiring the instruction of God, we may approach the subject which, I believe, He has appointed for us now to consider—

"THE SOVEREIGNTY OF GRACE."

It is, perhaps, said by some "Where is *Sovereign* Grace mentioned in Scripture?" The question is fair, *if* the heart is humble. We cannot too often realize that, as God was pleased to give us His revelation in another language, the translation of His words, and the exact thoughts wrapped up in these words, is very important. Moreover, Satan has always been using men to alter the meaning of words, that we may be confused. If "Grace" were still always understood in English as God explains it in Rom. iv. 4, 16, xi. 6, our title might almost be shortened thereto. But *many* who bear the Name of the Lord Jesus have confused *many* others, so that a majority of

professing Christians now *actually* believe that *something in a sinner prepares for grace*. Against this thought the term "sovereignty" has been used in English, and it does not seem necessary to vary for the sake of varying, particularly when we read of "grace reigning" in Rom. v. 21.

Humanitarianism exalts man: Scripture exalts God, and, in so doing, brings before us that He, before the ages, elected *His people*, not on account of, but with a view to their holiness before Him (Eph. i. 4). Everything was "to the praise of the glory of His *grace*" (Eph. ii. 7). Works of merit are entirely ruled out (Eph. ii. 9, Titus iii. 5). Now such a wondrous plan must either involve universalism or sovereign selection. The former is plainly against *all* Scripture: Rev. xiv. and xx. may be solemnly instanced. The only alternative is the loving, quiet, humble acceptance of the Lord's own revelation, and, with it, the pouring forth of praise and gratitude. "Even so, Father: for so it seemed good in Thy sight" (Matt. ii. 26). At first there may be a *natural* struggle against so wondrous an unveiling of God's right to do as He pleases, but, if there is a spiritual acquaintance with Himself, surely this must be *judged as sin*, for "Hath not the Potter power over the clay, of one lump to make one vessel unto honour, and another unto dishonour?"—see Rom. ix. 21 in its context. The apostle is there led of God to state this in the most definite way, without laying primary stress on man's lost condition, because God's *right* is irrespective of this. Any belief otherwise will criticize God's wisdom in permitting Gen. iii.,—and that chapter is surely a test for *faith*—one of the strangest facts being a *natural* man's seeming acceptance of it. Truth repels any but those in whom the Holy Spirit is working, when it is, in any measure, *grasped*. Returning to Rom. ix. 21 it may be added that since the *change* is Scripturally viewed as taking place for those *saved*, and yet all are of the *same* lump, men are regarded here as "dead in trespasses and sins": hence their lost condition is, *secondarily*, before us. This is important, for many who seem to know, in their own hearts, something of grace, speak as though man sometimes steps toward God of himself, and as though electing love would involve a denial for those *condemned*:—as though God would then turn back from a company of enquirers a vast majority to the sins they wish to avoid! How different is the teaching of Scripture. "We have turned *every one* to his own way": "there is *none* that seeketh after God." But for grace there would be *no hope*.

The sovereignty of grace, rightly acknowledged, encourages worship, and draws back from the use man-appointed methods in "Christian work." "For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness: but unto them which are called, both

Jews and Greeks, Christ the Power of God, and the Wisdom of God" (1 Cor. i. 22-24). Thus the practical effects are *real*, and the object in view becomes, in some measure, *anticipated* (Eph. i. 4) unto the glory of God.

"Experience" is sometimes brought to bear against God's precious truth. This is dangerous. But, truly considered, history and experience testify His absolute sovereignty in mercy. The history of *Israel* is mentioned in Rom. ix., and *nine* quotations are then given, *all* concerning that nation, in past and future, and setting forth God's complete right (Gen. xxv. 23, Mal. i. 2, 3, Ex. xxxiii. 19, ix. 16, Hosea ii. 23, i. 10, Isa. x. 22, 23, i. 9; verse 33 plainly alludes to several Scriptures). "I took your father Abraham" is the wondrous statement of Jos. xxiv. 3, and we cannot forget Deut. vii. 7. The history of *Israel* is one of ELECTING LOVE, and that nation, now despising, shall be brought (*via* bringing low and reducing to a remnant) unto Him Who died with a view to the fulfilment of Rom. xi. 26 (see John xi. 51). Again, at the present time, why is it permitted that in distant lands many have only the heavens declaring the glory of God, and any workings He is pleased to grant, as Rom. i., ii. suggest, whereas the land in which we live is favoured with an open Bible? God does not give account of His matters: His way is perfect, and He is over all. May not "experience" come closer home? Have you not known, dear fellow saved ones, respectable men who have lived and died far off from the Lord, whereas outcasts have been suddenly drawn unto Him? And, finally, let us meditate before God on our own experiences. Why did *we* seek Him? If we reply "circumstances," Who was pleased to overrule them? Ah, but such a reply only covers pride, or hinders true heart-searching. If, by grace, we are really in Christ Jesus, can we say we were better than others, and that if they had received the same grace they would not have believed, but we were well disposed so to do? If we dare thus to dishonour Christ, we ourselves claim some of the glory for salvation, and deny Rom. iii. 9, and, yet more definitely, Eph. ii. 3. We were "even as others." The prayer of the Pharisee is of one who refuses to confess "sovereign grace" (Luke xviii. 11).

It is blessed to feel the wondrous love of God. His grace is still reigning, and in all arrangements for our life, and spheres of service, there is His sovereignty (1 Cor. xv. 10). But for grace—a continual supply—we should utterly fail: but God never fails, and in the ages to come eternal grace will call forth eternal praise (Eph. ii. 7), which we may well anticipate, in the Holy Spirit, even now (Rom. xi. 33-36).

With earnest wishes in His lovingkindnesses,

Yours because of Him,

PERCY W. HEWARD.

THE CHILDREN'S COLUMNS.

RUNNING.

WE are all accustomed to seeing both young people and older ones running in the streets, and if we see many running together we may wonder whither they are hurrying. Some, we may see, are running to catch their train, others, because there is an accident, to obtain help, or out of curiosity. Others, when there is a fire, to give an alarm. Also with many other objects we may find people *running*. And another running is taking place. There are multitudes of all ages daily running after earthly pleasures, which never really satisfy. Yet such eagerness exists about the things of this world that few stop to think what will be the *end* of all their *running*. All are aware that there is an end to this life, and yet they will not consider what is hereafter, though they know that all running has a goal. There are two ways mentioned in the Bible, and all, to begin with, were *running* in the broad road which, God tells us, leads to destruction (Matt. vii. 13). But God in His love and mercy, gave His beloved Son to die for sinners, and now there are those who are saved, and in the narrow way which leadeth unto life (Matt. vii. 14). Once they were even as others, *running* further away from God; now, being saved, they are *running* in His ways and toward Him. What a wonderful change! How those who are forgiven should long for others to be blest with God's so great and eternal salvation (Heb. ii. 3).

Among the things which God mentions in His Word, we find "feet that be swift in *running* to mischief" (Prov. vi. 18). Yet how many, even among young people, run to do evil, though God hates it. Oh that some who read these lines may soon know this, and, in God's grace, be brought to hate sin, instead of loving it. In Jude 11 we are told about those who go in the way of Cain, and run after earthly riches, forgetting what the end will be. Cain thought he could come to God his own way—without blood. Many are like him now. May some of my dear young readers, as well as others, have their eyes opened to see that it is through the shed Blood alone, that they can draw near to God.

We have also a sad running in 2 Kings v. 20, 21. You know the solemn story of Gehazi, Elisha's servant, and how that he *ran* after Naaman, who was cured of leprosy, to tell him a lie, just to get some presents, which God's servant Elisha had refused; and the leprosy came upon Gehazi for his sin. What a dreadful running was this! All who continue to run in their own way, will find at the end it will be terrible (see Rom. vi. 23).

Now I want us to look at some *good runnings*. If you turn to 2 Thess. iii. 1 (margin), you will

find that it speaks about God's Word *running*. And the Holy Scriptures are read now in so many languages. "His Word runneth very swiftly," we read in Psalm cxlvii. 15.

Numbers can read about God's wonderful love to poor lost sinners all over the world. Then, in 2 Chron. xvi. 9 we read about the *eyes* of the Lord, which *run* to and fro throughout the whole earth, to help those who trust in Him, through Christ's finished work on Calvary. God not only saves sinners, but He watches over those who are saved, and keeps them by His power; and they love to *run* in His commandments (Psalm cxix. 32), and with joy they can run and speak to others about God's wondrous love and His gracious promises (Zech. ii. 4, Matt. xxviii. 8). Those who really want to please God, look up, saying, in the words of S. of S. i. 4, "Draw me, we will *run* after Thee." It is wonderful that God should save poor sinners, and cause them to *run* after Him. Those who spend time in enjoying God's Word and waiting upon Him, will be enabled to *run* in the heavenly race, as they keep looking off unto the Lord Jesus (Heb. xii. 1, 2), and they will not become weary (Isa. xl. 31), as, by His grace, they seek to press on toward the heavenly prize. But those who are still in the broad road *cannot* run in the ways of God. They must be saved in His mercy first.

In closing, I want to bring before my dear readers the solemn words of Amos viii. 12. The time will come when some "Shall *run* to and fro to seek the Word of the Lord and shall not find it." How dreadful this will be! I do hope many of you will seek to read God's Word now, and, by His grace, run in His precious commandments.

Running in the ways of sin, in destruction's road,
Never thinking of the end, nor of grieving God,
Running swiftly, doing ill, for the heart is wrong,
Led by Satan day by day, ever borne along.

Running in the way of death, seeking pleasures here,
Heeding not God's gracious Word, nor His judgments near,
Running heedless of "That Day" and "The Great White Throne,"
Where the lost before God stand, all their sins made known.

Running in the way of Cain, scorning outpoured Blood,
Thinking sinners may come near, as they please, to God;
Running after earthly gain, seeking earth's reward,
Christ the Lord, Who died for sin, being still abhorred.

Running further from the Lord, heedless of the end,
When God's wrath outpoured will be, on this earth descend;
Running on, forgetting God, in their lost estate,
Are both young and old to-day; sin they do not hate.

Running swiftly is God's Word, telling of His love,
To poor sinners, dead and lost, mercy from above;
Running throughout all the earth are the eyes of God,
Helping those who trust in Him, through the precious Blood.

Running not with sinful ones, if now saved by grace,
Seeking things which are above, running in faith's race,
Running now to speak of Him, showing we are His,
By thus running, in His ways, to eternal bliss.

Running in the heavenly road, looking to the Lord,
Who for sinners shed His Blood, keeping to His Word,
Running in God's precepts now, every day and hour—
If now saved, my dear young friend, God will give the
power.

Running, making haste to do, with both heart and hands,
By God's wondrous grace alone, all that He commands,
Running, never looking back, pressing on alway,
Looking up, and, in God's will, watching for "That Day."

A FEW WORDS WITH YOUNG BELIEVERS AND OLDER ONES TOO.

THE SUFFICIENCY OF GRACE.

THE other testimony from God's precious Word, concerning HIS GRACE, to be found in this issue, might be prayerfully read in connexion with our present subject. A word, in passing, as to reading, will not be out of place. Some children of God desire help in the Word, yet do not really read the helps which He brings across their path. I do not mean the literature of to-day; but if, dear friend, God has led you to have this magazine, He will use it to His glory, not *instead of*, nor to the neglect of the Scriptures, but in *connexion therewith*. There is too much rush, too little true labour and energy to-day.

Grace is a wonderful topic. We deserved nothing, NOTHING AT ALL. Eternal judgment was our merit. The goodness of man is nothing before our glorious God. The "but" of Eph. ii. 4 ascribes to *Him* all the glory for salvation, and if we fail to do this, all our life will be full of failures.

Many a young believer finds the thought rising up—"Shall I be able to stand in such and such circumstances?" Now it is well first to realize that we must not run into temptation, and then ask our Heavenly Father not to lead us there, or to preserve us therein; but if we seek to walk *with Him*, then no circumstances He permits will be beyond His presence and His power. God is able to make all grace abound. Some are led by Satan to draw back from the confession of Christ, because they feel they will soon falter. But this is a dishonouring view of His love. It is right to doubt ourselves, but our Father does not save to lose. He Who begins a good work will perform it, until the day of Jesus Christ (Phil. i. 6). Faith as a grain of mustard seed, living and active, will expect great things from our great God after the great work of a "new creation" (2 Cor. v. 17). No temptation is almighty (1 Cor. x. 13), but *He is*. We may be surrounded by those who war against Him we love, but He has set us apart for Himself, and communion is possible amid that which would seem to make it impossible, for the Lord's hand is never shortened, and He hears the feeblest prayer. He promises special communion amid trials (see Isa. xliii. 2, Acts xxvii. 23, 24).

And the very word "sufficient" is used in connexion with God's wonderful grace. Paul, a bondservant of Jesus Christ, went through much strain for His Lord, though gladly confessing that it was all but light affliction, and only for a moment, compared with the glory (2 Cor. iv. 18). In the strain that was *really felt*, he knew what it was to cry unto the Lord. Especially he cried thrice concerning a thorn in the flesh, an angel of Satan, continually buffeting him. The wise and loving answer of the Lord came back—"My grace is *sufficient* for thee: for My strength is made perfect in weakness" (2 Cor. xii. 9). Difficulties are never too great for an adorable Lord; they are but opportunities for the further display of Himself; and we may therefore thank Him, and take courage. Sufficient grace for all physical needs, sufficient grace for all trying "little circumstances," sufficient grace to support through all the persecutions that may happen:—Our God will grant *SUCH GRACE*. Let us, therefore, be not faithless, but believing: confident in His love, His care, His wisdom, His might, His all. Let us come boldly to the throne of grace (Heb. iv. 16). If we think He fails, 'tis because we fail to trust Him, and to receive the supplies that He holds waiting for His people, though He will not always "force" such mercy on them.

LIKE THE TROUBLED SEA.

HOW often, when some are at the sea-side, there has been the going out to look at a rough and angry sea, and while many have felt sorry and concerned about those on the waters, nevertheless there has been the admiring of the foaming waves, dashing fiercely against the breakwaters. Yet how few, when looking at such a sea, have seen in it a picture of their own sinful hearts? For God, Who cannot lie, and Who knows every thought of the heart of His creatures, has said, in His sure Word, that "the wicked are like the troubled sea, WHEN IT CANNOT REST, whose waters cast up mire and dirt" (Isa. lvii. 20, 21). But, alas, men do not like God's truth concerning them, for it NEVER flatters. But it is better to see oneself now than in the future, when it will be too late to be changed. God, in righteousness and in mercy, gives us many descriptions of what ALL are like by nature. Let us look at the words of our heading in Isa. lvii. 20. "THE WICKED," are brought before us. All are "wicked" to begin with and against God (Rom. viii. 7). "There is NO PEACE, saith my God, to the wicked" (Isa. lvii. 21). "NO PEACE!" How dreadful to be in this sad condition. Yet many imagine they have peace, and some say "Peace, peace, when there is NO PEACE" (Jer. vi. 14). The Lord Jesus came to give peace to poor, restless sinners, through His death (Gal. i.

20, Rom. v. 1). Those saved by Him have peace in Him, Who is their Peace. But all those who are still unsaved have NO PEACE, and they are LIKE THE TROUBLED SEA, when it CANNOT REST. So the wicked not only have NO PEACE, but they have NO REST. The Lord Jesus gives true rest to those who trust in His finished work on the cross (Matt. xi. 28). Those who come to Him are those who feel the BURDEN of sin. Hence they hasten FOR REST, and He never disappoints.

Then, in the verse we are considering—Isa. lvii. 20, we have a description of the doings of the wicked. They are like the troubled sea . . . whose waters cast up MIRE and DIRT—two things which are harmful. So that what a sinner does is likened to MIRE and DIRT. This is not what one would naturally desire to be told. But God's Word is true, and always gives a true picture of a sinner. The ungodly are likened to many other things in the Word of truth. We read in Psalm i. 4 that the ungodly are like THE CHAFF which the wind driveth away. That which is worthless is here before us. Yet it is so easy for sinful ones to think a lot of themselves. But if God's Word was read, more would at least see that those who are "dead in trespasses and sins" (Eph. ii. 1) are quite deceived when they think anything of themselves. May the Lord, in His mercy, cause many to look into that true Word, that they may, by the work of His Holy Spirit, behold themselves as they are, before Him in Whose sight the heavens are not clean. Oh that some, who are now like the troubled sea, may learn their need of rest and come to Him, Who said "Come unto Me, all ye THAT LABOUR, and are HEAVY LADEN, and I will GIVE YOU REST" (Matt. xi. 28).

TALKS ABOUT PRESENT-DAY NEEDS.—1.

GODLY LIVING IN VIEW OF CHRIST'S NEAR RETURN.

WE so often fail to realize all Christ's Appearing involves. It is so easy to speak of the Coming again of the Lord Jesus without any depth of feeling. But if we, as sinners saved by grace, lived in view of that Day, and thought more about the solemnity of the future, there would be holy trembling as we meditated upon the words of our beloved Lord, repeated three times in the last chapter of the Word of the Living God. There is no doubt as to His Coming again. He came the first time, as it was written. Then He came to live as the Righteous One, and to put away sin by the sacrifice of Himself (Heb. ix. 26). Oh what condescending love! If saved and made near to God in His Blood (Eph. ii. 13), what lives of loving devotion ours ought to be. But, alas, we fail to

enter into all it really means to be saved from eternal wrath. Hence our love is cold, and our lives are not what one would expect in view of such marvellous love. There is a lack of deep heart-feeling and of gratitude to God for His wonderful salvation; and this prevents our understanding more about the Coming again of our beloved Lord, first for His people, and then to execute speedy judgment upon the ungodly. If we would know more concerning the near Return of Him Who said three times in Rev. xii.—"Behold, I come quickly" (verses 7, 12, 20). We must be less worldly. Oh that out of hearts filled with love to Him we may say, not in mere natural emotion—"Even so come, Lord Jesus." If we would have hearts burning with reverent affection toward Him, for Whom we humbly and solemnly wait, we must be more lowly before Him, and dwell much on His wonderful love to poor lost sinners. We see His love, in that He Who was God came down to this world, to live and die for worthless sinners. We notice the manifestation of His love throughout His earthly life. Though the worlds were made by Him, when He came man despised Him, and He Who was God was so patient. We should think of His life much more. On one occasion, to a man who said that he would follow the Lord wheresoever He went, the answer was made "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay His head" (Matt. viii. 19, 20). Yet we are oft times unmoved by such a statement. Why? Because our love is cold. We need to realize that our sins were *many*, and that much has been forgiven us; therefore we should love much (Luke vii. 47). Let us seek to live as those saved from wrath; then we shall have a clearer view of the Coming of Christ and what it means to His people and to the ungodly. Again let it be repeated—Christ is coming: this is certain and He says that He is coming quickly. Rev. i. 7 tells us "*every* eye shall see Him," even those who pierced Him. Yes, they will behold Him. How solemn it all is. Can we speak glibly about such an event as we think of all it involves? But there is real joy in the prospect. We are told in 1 Thess. iv. 18 to comfort (exhort) one another concerning this glorious portion of truth. Yet it will be with solemnity, if we seek to know all it suggests.

If, in God's mercy, we are among the called of Jesus Christ, we have nought to boast, for it is of the Lord's mercies that we are not consumed (Lam. iii. 22, 23). We are saved by grace that we should be holy—holy in our daily life. But, alas, how we have failed, though God has plainly said in His changeless Word that worldliness will bring loss at the Judgment Seat of Christ (1 Cor. iii. 15). How we should fear lest we should be shamed away when Christ comes, though in His presence (1 John ii. 28). Further, can we speak lightly

of Christ's Coming with all it means to ungodly ones, who, because we are so like them, are not troubled about the future? If we do not live as those to whom Christ's Coming is a true but solemn fact, we are unkind. It is easy to be selfish even in the things of the Lord, and we have thought of our future bliss with Christ, and overlooked all His Return means to the unsaved. If we trembled more in view of all, and were different to unsaved ones, God would use this to cause concern to many, and He would be exalted by His people. God is long-suffering, but His Day of wrath is coming! Therefore, knowing, in God's mercy, that Christ is coming (and He saith *quickly*), and remembering all this involves, what manner of persons ought we to be in all holy conversation and godliness (2 Peter iii. 10-14). Perilous are the times, but the Lord is all-sufficient. "Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of Him in peace, without spot and blameless."

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—January, 1913.

Day	2 Chron.	Mark	Learning	Weekly Questions
1	xxxvi. 1-8	vi. 7-11	2 Chr. 36. 14	Give lessons from
2	xxxvi. 9-13	vi. 12-16	" 15	
3	xxxvi. 14-20	vi. 17-23	" 16	2 Chr. xxxvi. 22
4	xxxvi. 21-23	vi. 24-29	" 17	
Ezra				
5	i. 1-6	vi. 30-36	" 18	Explain
6	i. 7-11	vi. 37-44	" 19	Mark vii. 23.
7	ii. 1-35	vi. 45-52	" 20	
8	ii. 36-63	vi. 53-56	" 21	
9	ii. 64-70	vii. 1-5	" 22	
10	iii. 1-7	vii. 6-13	" 23	
11	iii. 8-13	vii. 14-23	Ezra 1. 5	
12	iv. 1-6	vii. 24-30	Jer. 31. 31	Show God's watchful care in Ezra.
13	iv. 7-16	vii. 31-37	" 32	
14	iv. 17-24	viii. 1-9	" 33	
15	v. 1-6	viii. 10-21	" 34	
16	v. 7-17	viii. 22-26	" 35	
17	vi. 1-7	viii. 27-33	" 36	
18	vi. 8-12	viii. 34-38	" 37	
19	vi. 19-22	ix. 1-10	Mark 9. 1	Write notes on the Transfiguration.
20	vii. 1-10	ix. 11-18	" 2	
21	vii. 11-20	ix. 19-29	" 3	
22	vii. 21-26	ix. 30-37	" 4	
23	vii. 27-viii. 14	ix. 38-50	" 5	
24	viii. 15-23	x. 1-6	" 6	
25	viii. 24-36	x. 7-12	" 7	
26	ix. 1-7	x. 13-22	" 8	Write notes on prayer from Ezra ix.
27	ix. 8-15	x. 23-31	" 9	
28	x. 1-8	x. 32-40	" 10	
29	x. 9-14	x. 41-45	" 11	
30	x. 15-22	x. 46-52	" 12	
31	x. 23-44	xi. 1-7	" 13	

It is written "The entrance of Thy Words giveth light." How precious to enter the Lord's Words, and to find them entering us.

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

As we would ever emphasize, separation must be simply and only "unto the Lord," else it is a mere imitation, and worse than an imitation. If, by grace, we have been brought to know the loving-kindnesses of the Lord, what manner of persons ought we to be, by our whole life adorning the doctrine of God our Saviour. But ARE we thus pleasing Him?

Ezra i. 1-6. "And" begins the book: God continues His own work. "First": for the Lord's hand was in this, and nothing can be late in His purposes, see too 2 Chron. xxix. 3 (types of Christ). The Lord's stirring up in verse 1 leads to the raising up (same word) of verse 5: pride is allowed no place. 2, Compare and contrast Matt. xxviii. 19, Zech. vi. 13. 3, "His people," "with Him," "go up," "build": the right people, in the right fellowship, at the right place, with the right energy and object. 4, Co-operation. Heartiness. Costly obedience. Stress on free will offering as something extra: how niggardly we are toward Him Who became poor for our sakes (2 Cor. viii. 9 leads to ix. 8). They "rose up" because "awakened," as "raised" literally means. How often we lie down *idle* (Eph. v. 14). 6, God's hand in and over all.

Mark vi. 30-36. The right gathering place, but do we not need rather to hear *Him* (Luke ix. 35), than to speak much of what we have done?—see Luke x. 20. Christ invites us to come apart when we are full of "our" work, and draws us to work when we are wanting "our" rest (35-37). 33, Christ was so popular with many, yet they never seem to have believed on Him; are we deceived by appearances? 34, But though we should discern the hollowness of much profession, we should also manifest true affection for poor, lost sinners. If our "logic" prevents this, it is not the wisdom of our Lord. 35, 36, He is equal to emergencies. He thought of giving: the disciples of buying. Salvation is free.

Ezra iv. 1-6. Satan hates the Lord's blessing. "Building" for the Lord means "adversaries," but He is sufficient: why should we not trust Him? 2, An adversary will not always call himself thus: Satan is disguised as an angel of light (2 Cor. xi. 13, 14). 2 Kings xvii. concerning Samaritan mixture. Evil fellowship is very dangerous: "be ye separated." Notice that we must not take people on their *profession*. 3, Fellowship in refusal, and "we ourselves together" emphasizes loving *unity* again. "We," "unto," "as"—spiritually suggestives. 4, Tactics varied, object the same. 5, All the days—continuance.

Are we willing to be misrepresented for the Lord? —see Matt. v. 11: the word “falsely” needs much stress (Jer. xxxvii. 13, 14).

Mark vii. 24-30. Even as He “must needs go through Samaria”: no part of the eternal purpose of mercy shall fail: oh what confidence in our unfailing Lord is afforded. Quietude is blessed, but Christ was never impatient as to those who disturbed it. See too Mark ii. 1, S. of S. i. 3. Was only *one* family blessed by this journey? Apart from the disciples, we do not know of others, but *one soul is priceless*. 27, Rom. xv. 8, John xii. 20-24. Jonah went to NINEVEH after being “raised”: God overruled his sin to give a type. “The little dogs” who were welcomed by the peasant children into their homes: Christ’s wording, with the mention of *children* was to suggest the reply of faith, yet He graciously honoured it (29). *Seeming* refusals are sometimes full of help. 30, Faith acted.

Ezra vi. 13-22. What a wonderful change, see v. 3: even a Tattenai’s heart is in the Lord’s hand: do we trust *Him*? The wrath of men shall praise Him, and the remainder of wrath He will restrain. “Speedily.” “Elders,” godly order sought, but men fail, Neh. iii. 5, xiii. 4. “Builded and prospered”: both words used of Christ, Isa. liii. 10, Zech. vi. 13. “Through the prophesying”: the power of a word in season. These two prophets seem always in fellowship: even in days of ruin and “remnant days” there is a beautiful emphasis on fellowship. 14, 15, Finished: this word is used of types of Christ and of His work, e.g., the Tabernacle, the First Temple: contrast the Tower and City of Babel. “With joy,” 1 Chron. xxix. 17. 17, Twelve, remembrance of *all*: so should we feel for all the redeemed now, though in Christendom’s ruins: moreover, we see faith (Rom. xi. 26). 18, Arrangement, obedience. 19, Fellowship. 21, Separation before eating: is not this *always* Scriptural? 22, The joy of following the Lord.

Mark ix. 1-10. “Some.” He chose as *He pleased*, so on other occasions. “The Kingdom of God *having come*,” i.e., in type, see 2 Pet. i. 16, 17: how many are the types, and how closely identified with the Antitypes. “Transfigured”: He Who had taken the form of a servant (Phil. ii.) was pleased thus to reveal something of the glory of John xvii. 5. May John i. 14 refer to this, as well as to His moral glory? 3, Earth fails, Psalm li. 7. 4, Fellowship of dispensation. 5, “Us”—a sad emphasis. 6, Speaking because of *ignorance* is common: oh for more knowledge of the Lord’s will. 7, A Divine interruption. 8, “With.” 9, All blessings on the basis of death and resurrection.

Ezra ix. 1-7. After encouragements, often trials, see Gen. xxii. 1. *Vice versa* also true. Lack of separation seems the failure in remnant times, cf. vi. 21, Neh. xiii. 3, vii. 23: is it not so now? Oh for more holy zeal and concern. 2, Responsible ones leading astray: so “leading men” to-day urge federation: will not *the Lord’s own*, who sigh and cry for abominations, step out from denominations full of many evils? Is *His* reproach too much? 3, Intense feeling: we should not simply talk about evil. 4, A hint as to fellowship now (Isa. lxvi. 2). 5, Prayer resting upon the offering to the Lord. Rending, to suggest unrighteousness, see John xix. 23, 24. Falling down, humility. Spread hands. Confession, and praise, and laying hold of God’s promises. “My God.” 6, 7, Has there not been a parallel captivity?

Mark x. 13-22. Christ never refused those who seemed worth so little to the disciples: so now He saves the lost (Psalm cii. 17, 20). 15, We must be brought to *nothing*, and “a new creation” (John iii. 3). 16, Love manifested: what a witness against “infant baptism,” and what a testimony that little ones can be blest, without this counterfeit of the Lord’s gracious will for those brought to intelligent faith in Himself. 17, He viewed Christ only as Teacher, and thought *self* could do something. 18, Either the Deity of the Lord must be acknowledged—He is God—or He is not good:—“We are all as an unclean thing.” How fully this passage emphasizes the ruin of all *humanity*. This young ruler thought our Lord had made *himself* good, and therefore wanted to *do likewise*. 20, Self-confidence through ignorance of sin (see Rom. vii. 9). 21, The principle applies to *all*. The heavenly calling.

SPIRITUAL ENTHUSIASM.

Spiritual enthusiasm is *deeply* important. Need it be said that it must be linked with spirituality? The flesh can counterfeit many things, and zeal often looks well when it is not according to knowledge, and not according to the Lord. It is easy to be deceived. Jehu, who took no heed to walk in the law of the Lord God of Israel with all his heart (2 Kings x. 21), could speak of the heart being right, and advertize his zeal for the Lord (2 Kings x. 15, 16). *Fleshly* energy is worthless for the flesh profiteth nothing. Oh that our love may be able to detect that which is not the mind of the Lord.

Correspondence from any enquiring ones concerning the precious and authoritative Word of God, ever welcomed. FRANK W. HEWARD, 61, Upton Lane, Forest Gate, London, E.

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

THOUGHTS FROM THE WORD OF GOD

A MONTHLY
HERALD OF
THE TRUE
MESSAGE.

"Thy Word is Truth"
JOHN 17:17

Vol. xiii. No. 2.
Feb., 1913. 1d.

A Monthly, as the Lord enables, to show forth His loving kindness and His faithfulness, holding forth the Word of Life, without confidence in the flesh, in the midst of a crooked and perverse generation. (Christ is the Attraction to) His blood-bought people. The socials, concerts, amusements and novel-reading of Christendom are only a delusion, and an evidence of lack of love to Him. Will not more seek unto Him apart from these?

EDITED BY
PERCY W. HEWARD.

"And Moses took the tabernacle and pitched it without the camp, afar off from the camp, and called it the tabernacle of the congregation. And it came to pass that every one which sought the Lord went out unto the tabernacle of the congregation which was without the camp. . . . Moses went out to the tabernacle. . . . And the LORD spake unto Moses face to face, as a man speaketh unto his friend." Ex. xxxiii. 7-11.

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"Let us go forth, therefore, unto Him, without the camp, bearing His reproach, for here we have no continuing city, but we seek one to come." Heb. xiii. 15, 16.
"Ye are My friends, if ye do whatsoever I command you." John xv. 14. "Command the children of Israel that they put out of the camp every leper." Num. v. 2. "He is despised and rejected of men." Isa. liii. 3. "Bearing His reproach." Heb. xiii. 15.

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A WORD OF INTRODUCTION.

"THE grace of our Lord Jesus Christ" (2 Cor. ix. 8, 1 Tim. i. 14). Who can measure this? Do we sufficiently realize His love? No believer, who is spiritually thoughtful, will dare to answer "Yes." Do we follow His Will as implicitly as we should, with loving cheerfulness and earnest enthusiasm? No godly ones will dare to say "We do." Surely there is a need for humbling of ourselves under the mighty hand of God, for true confession of sins, knowing that "He is faithful and righteous, to forgive us our sins, and to cleanse us from all unrighteousness." Then shall we be enabled, by the Holy Spirit's teaching, to follow on to know the Lord. That believers may be helped in this painful—yet blessed—path, is this magazine sent forth, and correspondence from any who would please Him, and would know Himself and His Word, will ever be welcome.

Bible Courses—If the Lord will—at Bible Study Centre, 61, Upton Lane, Forest Gate.
Thursday, 8—GENESIS AND REVELATION.

ATTRACTION.

Christ will prove the True Attraction
When a sinner feels his need,
When he sees in every action
Nothing in God's court to plead.
When a sinner, judgment knowing,
Wants a Saviour Who can save,
Then, from human efforts going,
For free mercy will he crave.
Christ will prove the True Attraction,
He will save the sinner lost!
Law demanded its full action,
But the Saviour met the cost.
Wondrous mercy now outshining,
Shows redemption's work is done,
And no more in death repining,
We are welcomed in God's Son.
Christ is still the One Attraction,
To each child of God made nigh.
Other names and schemes cause faction,
How can we on men rely?
His the Name, Himself the Centre,
His the glory when we meet,
In Himself by grace we enter,
Where there is the Mercy Seat!

WORDS OF ENCOURAGEMENT.

Let us, therefore, **come boldly.** Heb. iv. 16 shows the wondrous nearness of children of God, and who can realize this enough?

Christ has passed *through the heavens*. He is at the right hand of God. We are welcomed in *Him*, and the Holy Spirit takes of the things of Christ, and applies this precious part of truth unto us. A heavenly calling involves a heavenly enjoyment. Salvation is not a myth. We are indeed brought *nigh*, and there is now *no veil*. Our position is Divinely marked out, and if we talk about being in the Lord's *courts*, we are missing our privileges. We are put in the tabernacle itself, and the two rooms are made one, now that the middle wall of partition has been rent and taken down. All legalism is unbecoming: we are no longer "miserable sinners" doubtful of mercy, but if "in Christ Jesus" we are as welcome there as He is, for John xvii. 23 is the truth.

A "national Christianity" must ever widen where God has narrowed, to include ungodly ones in "public worship" and it must lower where God has exalted, bringing down true believers to lose the enjoyment of their heavenly position, that there may be a meeting of all parishioners on one common level. In another way, a worldly nonconformity has *levelled*, and forgotten the distinctness which our Lord has made. It is, therefore, *doubly urgent* on His dear people without any hesitation to step forth from *admixture in worship*, that He may be exalted in the grateful acknowledgment of the position which He has really made ours. It is never true humility to doubt a precious promise of our Heavenly Father. Let us walk *in the light*, and come *boldly* to the Throne of Grace.

This epistle is full of encouragements. It spurs on those who have once been made *nigh*. The first sending forth of this precious part of God's Truth was when some Hebrew believers were fearing the counterpart of the heavenly calling, even an outsideness on earth, and when some were being attracted to a gaudy ceremonial and ritual, as Judaism without Christ had become.

We must never interpret one part of Scripture against others. Boldness is not familiarity. We need to ponder Heb. xii. 28, 29. Nor does our heavenly standing make the earthly path smooth. While we realize the privilege of acceptance and access, we should walk as our Lord walked, even despised of men. Purged worshippers are also called to be without the camp, bearing Christ's reproach (Heb. xiii. 13). The added reference to the "city" is important (14). "Here" is emphatic, see Rev. xiv. 12. *We have no earthly temple*. In the *court* of our heavenly temple our

beloved Lord was rejected (Rev. xi. 2, 8), and it has not been cleansed yet, and any fellowship in the world's worship ignores this. It is awful to contemplate professing children of God uniting even with rabbis of Israel in religious work. We cannot combine the tabernacle and court to-day. As to *earth* there is *no* place for us at all, in the court—to choose it is perilous:—then the *only* place that remains is "without the camp." Quiet suffering for Christ makes the Throne of Grace more precious, for *there* we find grace to help in time of need.

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

THE SWORD.

DEAR FELLOW SAVED ONES,

It is a joy to realize that grace is free. Where should we be, but for grace? The sinner has no merits, none at all; and if God demanded in the gospel the tiniest preparatory work, that would be enough to exclude us all and altogether and always from His presence. But *everything* is by grace: there is no admixture: that *no flesh* should glory in His presence—that all *boasting* should be definitely shut out.

The study of Scripture in the power and gracious guidance of the Holy Spirit, is a priceless privilege. Those who enjoy it most will acknowledge how little they enter into the fulness of their possessions. Indeed, it is usually manifest that those who know the Lord most talk little of *their* knowledge. A parade of godliness is ungodliness. "Perfectionist" theories can only flourish when there is a shallowness of experience. In the study of the Truth it is sometimes profitable to take one word, and to search through many passages with a Concordance. (Often it may be profitable to try to make a Concordance for the one word, from memory). Shall we now seek the Lord's teaching in connection with some Scripture references to a sword?

The first occurrence is well known. Adam and Eve sinned. To many the action would now seem *small*, but it was not so before a Holy God. The *principle* of disobedience is very serious. In wondrous righteousness, God showed severance from Himself at the very time He deigned to clothe with a *sacrificial robe*, prefiguring His righteousness. He said "The man became as one *away from Us*," and then He drove out the man. There was no hesitating weakness, though there *was* such a rich display of grace. And then at

Eden's *one* door was placed a flaming sword, that would turn to thrust through any having the hardihood to approach. Thus Scripture begins, immediately after sin, with the sword of the Lord. But this does not come before us again till the second book. Yet there, in connexion with a gracious deliverance from Egypt, we have the awful alternative. "Let us go . . . and sacrifice unto the Lord our God; lest He fall upon us with pestilence, or with the sword" (Ex. v. 3). The deliverance was secured. Then the enemy sought to draw *his* sword (Ex. xv. 9), but there was a Greater One Whose drawn Sword is seen in Joshua v. 13. In Ex. xxxii. 27 and Lev. xxvi. 25 we have further indirect references to the Lord's weapon, though He was and is pleased to use *means* to accomplish His perfect purposes, that He may be rightly honoured.

Num. xxii. 23, 29 must be prayerfully considered. There we have Balaam without a sword, and wishing for one, and we have the sword of the Lord's representative *against him*, because the way of the self-seeking prophet was independent and perverse. After this, Num. xxxi. 8 follows very solemnly. The "sword" in the life of Balaam must surely cause God's dear people to think.

Only mentioning Deut. xxxii. 41, 42 and xxxiii. 29 in passing, as well as the stress on the edge of the sword in Joshua, a Divinely appointed contrast to the parallel book (Acts xii. 2), we come to Judges. There the sword of the Lord is beheld against Midian, though the warriors had *none* in their hands (vii. 20). Cakes of barley bread can cast down tents, and empty pitchers are full of power, when the Lord is with them. Faith is not self-confident, but it is God-confident. Oh that we may trust Him more in that warfare wherein our weapons are not carnal, but mighty, through God, to the pulling down of strongholds. Through God we shall do valiantly, but we ever need the *whole* armour of God, including the sword of the Spirit (Eph. vi. 17).

1 Chron. xxi. may next be brought before us. There we have boasting as to men that drew sword (5), and then comes a Divine warning as to the sword of enemies (12), and afterwards we behold the Lord's sword (16, 27, 30), yet sheathed in grace, and in connexion with a sacrifice. The repeated use of this word in the *same* chapter draws us from pride, and reminds us of the holy anger of our righteous God against sin. It is true there is *no* wrath against those in Christ Jesus, but sin is not made better on this account. It is rather known to be more hateful.

The prophets are filled with references to a sword. We must not imagine because grace reigns now that our Father has changed His attitude, nor that the earlier Scriptures are "less civilized." Dispensational teaching has been twice misused.

Romanism has ignored it, and many have discarded those parts of the precious record which tell of God's holy dealings in other days. To prevent mis-interpretation, our beloved Lord emphasizes the sword of His mouth in the very *last* book of Scripture (Rev. i. 16, ii. 12, 16, xix. 15, 21). In His earthly life, swords are strikingly shown in *another* way. Matt. x. 34 sets forth that His real people should be suffering ones, and, as is frequently the case, we have the illustration of this appointment in connexion with Himself, the Example of His own (Matt. xxvi. 47, 53). On that occasion He interpreted His revealed will, and commanded His impetuous disciple to sheath a sword (Matt. xxvi. 52), because another sword had been awakened against Him (Zech. xiii. 7), and He had not come to judge, but, in wondrous love, to be judged. *Each* gospel records Peter's use of the weapon as a warning, and the words of Rev. xiii. 10 combine with Matt. xxvi. 52 to make clear the disciples' attitude. We are never told of apostles having swords after Pentecost. Surely Romans viii. 35 is suggestive. We are to be like the suffering ones of old—some escaping, some being slain (Heb. ii. 34, 37), but all trusting Him. It is blessed to commit to One That judgeth righteously. God will avenge His own elect. Therefore it is written "Avenge not yourselves." What a sad commentary on man's iniquity is the history of this age. Nominally Christian nations are seen using the sword, and there seems *no thought* as to the plain words of Christ. Alas, every believer in "the Church of England" holds to "Articles of Religion" which deny them (37). And this is linked with a mistaking of Rom. xiii. 4, where we have the sphere of God's general government of earth contrasted with that of His heavenly people. How many, alas, take their position in earth, and thus lose the enjoyment of a heavenly calling.

Yours earnestly in Christ, by grace,

PERCY W. HEWARD.



SUGGESTIONS FOR PRAYER.

"Ask ye of the Lord" (Zech. x. 1): how important to pray at the right time for that which the Lord is pleased to bestow.

1. For the Lord's people who have lost in this world through loving Him, and are perplexed.
2. For some of Israel who have been concerned, and are seeking to escape from what seemed to be God's working.
3. For saved ones in business in foreign lands, that they may be kept, taught, strengthened and used by the Lord.
4. For any missionary service which pleases God, and for native believers—equally dear to Him with those whom we know in this land.
5. Praise for all God's gracious enabling and working amid the ruin is earnestly urged.

"He heareth us"—1 John v. 14.

THE CHILDREN'S COLUMNS.

.SAVED.

WHEN a vessel is in danger at sea, how excited and eager are the people on that ship to be saved from a watery grave, and rightly so. Then again, when a house is on fire, those in it are not careless about being burnt to death, all want to escape, and we should think it strange if it were otherwise. The death of the body is solemn and sad, and thereby we are often reminded of what sin has brought into this world (Rom. v. 12). But there is something far worse than the death of the body—the death of the soul and body—which is called in God's Word the *second death*. All who are born into this world are sinners, and though they have physical life, all are *dead* in trespasses and sins (Eph. ii. 1). Then, as I have already mentioned, in the last book of the Bible we read about the second death (Rev. xx. 14). But those who are saved will not be hurt by the second death (Rev. ii. 11, xx. 6). Yet few are really *concerned* about being saved from their sins, and that second death which is so dreadful. To begin with, all are alike lost. But, in wondrous love and pity, God gave His beloved Son to die for *sinners*. He willingly came on earth to seek and to save that which was lost (Luke xix. 10). The Lord Jesus gave His life a Ransom for many.

In John iii. 17 we are plainly told that Christ came that the world (Jews and Gentiles) through Him might be saved, and those who truly believe on Him are saved (John iii. 16). We read how the rulers, the priests, and the soldiers mocked the Lord Jesus when He was on the cross, saying "He saved others, Himself He cannot save" (Matt. xxvii. 42). They did not know the truth of their statement. If Christ had not died, all would have been lost. But God, in His mercy, had arranged all to make us His. What wondrous love! Now, through the death of Christ, poor sinners are saved from God's righteous wrath, saved through the precious blood of His beloved Son. You remember the story of Rahab, and how, when the walls of Jericho fell, she and her father's house were saved through the scarlet thread in the window (Joshua ii. 18). That was a picture of the blood of the Lord Jesus. There is only one way of salvation for Jews and Gentiles, whether young or old, rich or poor (see Acts iv. 12). In Eph. ii. 8, we see clearly that those who are, in God's mercy, saved, have *nothing* whereof to boast, for such are His by grace, not by anything they have done. Those who are brought to feel their need of God's wonderful and eternal salvation, ought to be so humble, as they remember their many sins, and all it cost the Lord Jesus to save His people from their sins. He bore willingly the wrath which they deserved. Oh, what love! (1 Thess. i. 10). We think how wonderfully God saved Noah and his family when the wrath of God came down upon this earth. The flood came indeed upon the Ark, but

Noah was safely shut in. The Ark was a picture of Christ, upon Whom God's wrath came that He might rescue His people. How thankful saved sinners ought to be, and surely such will not speak lightly of God's salvation, through the death of Christ, but be full of gratitude to Him for such mercy to poor lost sinners. I am sorry to say that many boys and girls, and even older people, have been taught to think they are saved, when they are still dead in trespasses and sins. It is not enough to say one is saved. Salvation is a work of God *within*, and it will soon be seen in the life, even of young people. I know God saves tiny children, for we read in Mark ix. 44, that the Lord Jesus when on this earth spoke of the little ones that *believed* in Him.

But how can we be saved? The jailer, we are told in Acts xvi, to whom Paul and Silas said "Believe on the Lord Jesus Christ and thou shalt be saved," was *concerned*, and asked tremblingly what he could do to be saved (see verses 29-34). If you are really troubled, you too are welcome to Christ. Yes, if any who read this message are anxious and concerned about their sins, whether young or old, and call upon the Name of the Lord, He will hear and answer such true prayer (Acts ii. 21) and save from eternal wrath. I do hope, in God's mercy, that many of my dear young friends will even now feel their sins a burden, and come to God, in the Name of the Lord Jesus, saying, "God be merciful to me, the sinner" (Luke xviii. 13), and thus be set free, and then enabled to seek to please Him daily. But it will be terrible for those who live and die unsaved (Rev. xx. 12-15).

Saved by God through blood outpoured,
Through the death of Christ the Lord,
Saved from wrath, from death and shame,
To revere His holy Name.

Saved through precious blood alone,
This God's saved ones gladly own;
Saved to walk in all His ways,
And Himself alone to praise.

Saved from sin, and endless woe—
Such should seek God's truth to know;
Saved when lost and without hope,
Not in darkness now to grope.

Saved from death's eternal gloom,
From hell's dark and diabolical doom;
Saved by grace, though sin enslaved,
In God's mercy, blood-bought, saved!

Saved to keep Christ's precious Law,
In the heart His Words to store,
Saved to please the Lord by grace,
Evermore to seek His face,

Saved by God in early youth,
Him to love—to walk in truth,
Saved—the Lord alone to please,
Who each thought and action sees.

Saved to serve the Lord Who died,
In Himself to still abide,
Saved by God, in love untold,
Endless mercy to behold.

Saved, and kept, my dear young friend,
If redeemed, let praise ascend!
If unsaved, through sin oppressed—
Welcome now to Christ for rest.

A FEW WORDS TO YOUNG BELIEVERS AND OTHERS.

CARELESSNESS.

ARE you careless, dear child of God? Perhaps the suggestion seems unnecessary, but much disgrace is now being brought on your Lord's Name through carelessness. Scripture is beautifully arranged, and its very structure is perfect:—and when the Lord Jesus fed 5,000 He arranged all in fifties and hundreds, causing an even division. Remember it is not only in Deut. i. 15 that we have appointments of this nature. In the future the Lord will have everyone in His rank (1 Cor. xv. 23): the parable of Luke xiv. is deeply suggestive, and in the present dispensation God is not the author of confusion. The Divine reference to a human body as a symbol of the unity which redeemed ones should have manifested is surely heart-searching. There is nothing haphazard with the Lord. The Holy Spirit will not encourage disorder.

It is humbling to realize that though we have been made nigh by the blood of Christ, we often need to learn these elementary lessons more than once. Yes, we all falter; but universality of sin is never an excuse for sin. What manner of persons we should be. Children of God often waste hours through carelessness, through having put aside that which should not have been put aside. Have we not all failed thus? Again, not a few are quite careless as to promises. I do not mean that our times are in our own hands. We must ever put "if the Lord will" before every purpose, but broken promises are often through "lightness" rather than His guidance, and 2 Cor. i. 17 views this as a serious sin? Are we like-minded?

Again, is it not easy to procrastinate? "Tomorrow" is always popular. And many things may be enumerated. Is it not easy to learn Scripture carelessly, to look careless in the worship of God, to seem indifferent to the needs and desires of others upon whom our Heavenly Father has placed authority that we may cooperate with them, and, even in daily work, to do various things in a slipshod way, so that we bring disgrace upon that doctrine which we are told to adorn in all things (Titus ii. 10)? Some have peculiar temptations in this way, others in another way; but there is no room for any boasting. It is for us, by grace, to confess our sins, and to seek to manifest godly use of the time, abilities and opportunities which our Father has entrusted to our stewardship. Oh that we may be so ashamed of evil, that, awakened to-day, and led onward by the Holy Spirit, we shall show a holy diligence and earnestness and carefulness in all our daily life, unto the glory of God.

BEFORE GOD.

The earth was corrupt before God (Gen. vi. 11).

All the world is guilty before God (Rom. iii. 19).

The hearers of the Law are not just before God, but the doers . . . shall be justified (Rom. ii. 13, iv. 2).

We are told that John the Baptist's parents were both righteous before God (Luke i. 6).

David is said to have found favour before God (Acts vii. 46).

But Uzza died before God (1 Chron. xiii. 10).

God servant Paul could say before men, that he had lived in all good conscience before God (Acts xxiii. 1, see xxiv. 16).

The prayers and alms of Cornelius came up before God (Acts x. 4, Matt. vi. 2-6).

Works not perfect before God (Rev. iii. 2).

Piety in the home is good and acceptable before God (1 Tim. v. 4, James i. 27).

How solemn is (Rev. xx. 12):—The lost standing before God.

"LOOK UP . . . FOR YOUR REDEMPTION DRAWETH NIGH."—(Luke xxi. 28).

"LOOKING OFF UNTO JESUS."—(Heb. xii. 2).

"WE LOOK FOR THE SAVIOUR."—(Phil. iii. 20).

Looking up from self alway, to our God on high,
Knowing that our gracious God hears our humble cry;
Looking up when tempted, tried, in the heavenly race,
Knowing that the Lord will give more abundant grace.

Looking up to know God's Will, through His written Word,
Knowing all will be fulfilled, through our glorious Lord,
Looking up for guidance too, in these evil days,
Knowing God is righteous still, in His works and ways.

Looking up from all around, thinking of "That Day,"
Knowing all in Christ will meet, be with Him alway,
Looking up expectantly, with a godly zeal,
Knowing that His Coming soon is so true and real.

Looking up when sickness comes, or when racked with pain,
Knowing all our God permits works eternal gain,
Looking up at things not seen with these earthly eyes,
Knowing that all loss for Christ means a heavenly prize.

Looking up, from morn till night, 'mid our daily toil,
Knowing that the Lord on high seeth earth's turmoil,
Looking up, and saying too, "That fair morn is near,"
Knowing God will keep His Word, though earth's scoffers sneer.

Looking up and pressing on, in the narrow way,
Knowing that our glorious Lord soon will bring "That Day,"
Looking up and unto Him, Who will guide and lead,
Knowing that He ever lives—lives to intercede.

Looking up from self and sin, and from all around,
Knowing God His own will keep, e'en though sin abound,
Looking up 'mid sorrow, grief—waiting for our Lord,
Knowing He will quickly come, and "His own" reward.

TALKS ABOUT PRESENT-DAY NEEDS.—2.

UNITY AND DISCIPLINE IN THE HOME.

—Luke i. 6; Neh. viii. 2-3; 1 Tim. iii. 4.

EVERY thoughtful believer must feel concerned about the terrible lawlessness so apparent, in these perilous times, among all ages and classes. It has been said, and rightly so, that the children often reflect the parents and the home. We are all, more or less, influenced by our environments, though (blessed be God) *He can keep* His people wherever they are placed. Joseph was kept amid paganism in Egypt, because God had a purpose in his being sent there. It was not his choosing (Gen. xxxix. 1-6, l. 20). Daniel, too, was enabled to please God even in Babylon. Paul and Silas could praise God in prison (Acts xvi. 25). God is still the same Almighty God, even in these evil days, and His grace is sufficient for those who desire to please Him, in their homes, as well as in all else. But children are greatly influenced by the terrible indifference on every hand. Hence the especial need for Christian parents to have godly homes, that their families may grow up in godly surroundings. The homes, in these days of intense pleasure seeking, are not what they were. There is not the quieting and peacefulness which ought to be, even in the homes of those who are really God's dear people. Everything is in a worldly rush, so much so that there is, for example, no family prayer, which should be the means, in God's mercy, of binding parents and children in closer unity. But I think we can go back further still, and find that the parents themselves lack unity. There is not that fellowship in the home which should exist between husband and wife—which reacts upon the children. This is seen in the behaviour of boys and girls, not only at home, but when away from it. How watchful those who are saved need to be in ordinary things, for children are quick to detect our failings (more so than we imagine), and to reproduce our sins in themselves. It seems natural in the young, as well as others, to follow defects sooner than those actions which we desire them to copy. The daily life in the home is far more powerful than we ever think. It is not so much what we say, but what we *are*, which tells, and if children are quick to notice any inconsistencies (and they are), how many they see. Let us take heed! If saved parents were more concerned about their dear children being saved, and being clothed with the robe of righteousness, which is God's gift and will last for ever (Isa. lxi. 10), there would naturally be less time spent on the robes of earth which are ever changing and soon to fade. How much needless labour is spent on the house (misnamed the home), and adorn-

ment with clothes, which were simply meant to be coverings through sin. Let us view it in this light, and we shall not be proud of dress, but humbled as we put it on, when we remember that it was through sin God arranged for clothing of our bodies, which still bear the marks of the fall. Let believing mothers leave the fashions to the worldling, and seek to spend as little time as possible on making clothes, though Christians should always be neat and tidy! Only let this be arranged to God's glory, and there will be much more time to spend on the children themselves, and their spiritual needs. It is not what the child *has on*, but what it is, that should concern the parents. The child will live for ever—Where? This ought to cause solemnity in the home. But, alas, parents are afraid of appearing strange, and their dear children must be a little like the world. How sad. If believers are strangers in this world, the children should show it. Let us remember that even here we reap what we sow, as well as hereafter (Gal. vi. 7-9). It is easy to be careless in the home, and for children thereby to grow up without God, though in a professedly Christian home. There are few saved families and godly homes in these sad times. This should be a cause of heart-sorrow to all. The promise still stands as to early training being fruitful, in God's grace (Prov. xxii. 6). But, alas, parents imagine their children must have a little of earth's pleasures and customs, and thus they harm them, and fail before God, to fulfil the position He has given to Christians responsible for families. The *home* should be the place where God is manifestly sought and honoured. There ought to be wondrous unity between husband and wife (see Eph. v.), and then the discipline in the home must be according to God's Word, if we are to expect blessings which will result in the salvation of children in early youth. Let us think of the home of John the Baptist—the father and mother were both *righteous before God* (Luke i. 6). Timothy had a godly mother and grandmother. Oh, that God may in these evil days cause parents to be more concerned, and godly in the home, and this will result in the children being more serious about the things of God. Such godly order will not only be a blessing to them, but to others, through *their* example. Surely spiritual homes would help, in God's mercy, and by His Holy Spirit's working, to bring about a reviving for which every earnest saved one must surely pray and long, in these last evil days.

"The grace of God, that bringeth salvation, hath appeared to all men, teaching us, that *denying* ungodliness and worldly lusts (or, desires of adornment), we should live soberly, righteously and godly in this present age, looking for that blessed Hope." Tit. ii. 11-13.

LIKE THE TROUBLED SEA.

Like the troubled sea, when it cannot rest,
 Sinners always are, sinful at their best;
 Like the troubled sea, thus God plainly saith,
 Still far off ones are, in the ways of death.
 Like the troubled sea, when it cannot rest,
 Yet so unconcerned, not one whit distressed;
 Like the troubled sea, casting up its mire,
 Sinners heedless are of "The Lake of Fire."
 Like the troubled sea, when it cannot rest,
 All, by nature, are, north, south, east and west;
 Like the troubled sea, ever tempest tossed,
 Are the unforgiven, hopeless, helpless, lost.
 Like the troubled sea, when it cannot rest,
 Sinners always are, yet they laugh and jest;
 Like the troubled sea, foaming out their shame,
 Heedless of God's wrath, majesty and fame.
 Like the troubled sea, when it cannot rest,
 Mirthful, hurrying on, not by sin oppressed;
 Like the troubled sea, never, never still,
 Are poor sinners lost, doing only ill.
 Like the troubled sea, when it cannot rest,
 Many are like this, and God's truth detest;
 Like the troubled sea, going to and fro,
 Are the slaves of sin, in this world of woe.
 Like the troubled sea, when it cannot rest,
 Lost and far from God, by Him still unblest;
 Like the troubled sea, in their lost estate,
 Multitudes rush on—Christ the Lord they hate.
 Like the troubled sea, when it cannot rest,
 Is this your sad state, in God's Word expressed?
 Like the troubled sea, tossed about and driven,
 Are you hurrying on, lost and unforgiven?

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—February, 1913.

Day	Neh.	Mark	Learning	Weekly Questions
1	i. 1-6	xi. 8-14	Ps. 2, 1	
2	i. 7-11	xi. 15-26	" 2	Write what you know of Ezra.
3	ii. 1-8	xi. 27-33	" 3	
4	ii. 9-16	xii. 1-5	" 4	
5	ii. 17-iii. 1	xii. 6-12	" 5	
6	iii. 2-12	xii. 12-25	" 6	
7	iii. 13-21	xii. 26-34	" 7	
8	iii. 22-32	xii. 35-40	" 8	
9	iv. 1-6	xii. 41-xiii. 2	" 9	Compare Matt. xxiv. and Mark xiii.
10	iv. 7-12	xiii. 3-8	" 10	
11	iv. 13-18	xiii. 9-13	" 11	
12	iv. 19-23	xiii. 14-20	" 12	
13	v. 1-5	xiii. 21-25	Neh. 8. 1	
14	v. 6-13	xiii. 26-31	" 2	
15	v. 14-19	xiii. 32-37	" 3	
16	vi. 1-9	xiv. 1-9	Mark 16. 24, 25	Write what you know of Nehemiah.
17	vi. 10-16	xiv. 10-21	" 26	
18	vi. 17-vii. 4	xiv. 22-31	" 27	
19	vii. 5-38	xiv. 32-38	" 28	
20	vii. 39-62	xiv. 39-45	" 29, 30	
21	vii. 63-73	xiv. 46-54	" 31	
22	viii. 1-8	xiv. 55-62	" 32	
23	viii. 9-15	xiv. 63-72	" 33	Collect testimonies to Christ (as Mark xv. 39).
24	viii. 16-ix. 3	xv. 1-5	" 34	
25	ix. 4-10	xv. 6-14	" 35	
26	ix. 11-17	xv. 15-22	" 36	
27	ix. 18-25	xv. 23-32	" 37, 38	
28	ix. 26-31	xv. 33-41	" 39	

Faith believes, love loves: oh for reality in Bible Study.

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

Again it is a solemn privilege to remind the Lord's redeemed that there are two isolations—one away from Him, the other with Him. It is useless to separate from Christendom to SELF. The Lord Jesus must be the Attraction and the Centre, or there is only pedantry, independence, or pride.

Neh. i. 7-11. Corruptly: sin is viewed almost as inflicting pain on the Lord, cf. Eph. iv. 30. Earnest prayer is never proud: it is well to feel our own sins, and our link with surrounding sins. "Remember the Word"—how often does Nehemiah use the word "Remember": note too Psalm cxix. 49. God had fulfilled the scattering, and His dear servant made even this a plea for the fulfilment of the other part of the same prophecy: thus faith pleads powerfully, and sees arguments for prayer amid and by all. But notice the dependence on a definite utterance of the Lord: faith cannot make promises, but it may and must take them. 10, "Them." "I have chosen," "My Name"; God's own election emphasized in every way. 10, "Thy" repeated, with emphasis. "The Lord will not forsake His people, for His great Name's sake" (1 Sam. xii. 22). 11, The title of God here suggests His possession. Servant, servants, fellowship in prayer, Esther iv. 16. "This man," "the king"—to God he was but a man, to Nehemiah, one in authority. See Prov. xxi. 1.

Mark xi. 15-26. He began: He WILL finish His work: as this was after the Divine judgment of verse 14, it would seem that Christ had acted similarly on the day before (see order of events in Matt. xxi.): how quickly there was a return to sin: He gave a twofold witness, but men repented not. "My house" note (a) He claimed the temple, (b) He had not yet given up Israel, Matt. xxiii. 38. Prayer is the opposite of thieving. 18, They sought, rather, "kept on seeking"—such is man. 19, The Rejected One, cf. John viii. 1. 20, From the roots: so Israel awhile, see Hosea xiv. 5. 22, A practical lesson, as ever, cf. xiii. 4, 5. 23, Faith is mighty, but not self-evolved; yet a spiritual responsibility. 26, How we may hinder prayer.

Neh. iv. 1-6. The building foretold to Daniel (14) was being accomplished, most putting their necks to the work (iii. 5). But the "troublesome times" prophesied were also being illustrated. We may always expect these when we build, and when we seek to please the Lord. But He is all-sufficient, and what are Sanballats and Tobiahs against Him? "Feeble Jews" are strong in Him. 2, Notice stress on sacrifice: the object was plainly God's glory. They did not expect to "revive stones" out of heaps of rubbish (see verse 10), but they did trust God to revive the work, and so may

we! Oh that we may not rebuild Christendom, but remove the rubbish. 4, Even reproach made an argument in prayer. "We are despised," Christ was despised and rejected, Isa. liii. 3. 6, How praisefully was verse 6 written. Joining, *together*. An earnest people: have we a mind to work?

Mark xii. 41-xiii. 2. "How": it is not enough to give: "*how*" do we give? God loveth a cheerful giver, 2 Cor. ix. 7, and we must not sound a trumpet before us, Matt. vi. 2. "Much" is nothing when the heart is *far* removed: so with all worship, Isa. xxix. 13. *One widow* could cast in more than *many* giving large amounts—a double contrast. And the Pharisees devoured widows' houses. Do we *give* unto the Lord ourselves, and our all—gladly *giving up* that which costs us much and causes need?—see 2 Cor. viii., a most heart-searching chapter. XIII. 1, Yet some were not thinking of Christ's wondrous words: ever read on *from chapter to chapter*. Which interests us the more—spiritual buildings or natural? The glory of men shall be laid low, and the temple without the Lord is only man's glory: so with Christendom.

Neh. vi. 1-9. Sanballat *still* at work; energy against the Lord often puts us to shame. "Doors upon the gates": where God is at work there will be a godly care as to *order* and *completeness*. 2, Fellowship with the world is very dangerous. "Let us meet together": we remember Baal-peor, and Rev. ii. 14: oh for more holy separatedness. 2 Cor. vi. is not out of date. "They thought": God disappoints the thoughts of men: we often have "reasonings" against the Lord Jesus in His earthly life. 4, Obedience continues with as much persistency as men show *against* God. 6, Earnestness for the Lord will usually be mistaken for self-seeking: *how careful we need to be* to give none offence. "To preach of thee": the true servant never exalts himself, see 2 Cor. iv. 5. 9, It is wrong to be afraid: hence Nehemiah sought grace against this, see Phil. iv. 6, Heb. iv. 16.

Mark xiv. 1-9. Still seeking: but never rightly seeking the Lord, see Rom. iii. 10, 11, Heb. ii. 6. 2, Their only thought was self: if they delayed the murder it was only to avoid trouble, but God overruled their intention that it might be manifest "Christ our *Passover* was sacrificed for us." 3, Love gives: cf. the poor widow of xii. All for Christ alone, except the fragrance, John xii. 3. 4, Indignation because of devotedness: *costly* love is always unpopular: how much has our love cost us *to-day*? 5, Calculation may be clever, but love never counts up what it "loses": it is a mercy to have a holy thoughtlessness as to our expenses for Christ. 6, 7, Me, the poor. "Ye may do them good" implies with your own gifts: it is easy to be

generous with another's! 8, Christ's testimony: every opportunity taken.

Neh. viii. 9-15. Fellowship of governor and priest: Christ the King-Priest—every Ruler united (Zech. x. 4). Those who weep are told not to weep: those who do not weep are told to weep (Jas. iv. 9, v. 1): the Lord comforts those that *mourn*, but none else desire or receive comfort. Josiah rent His clothes when hearing the Words of God: have we sufficient *depth* of feeling? *The joy of the Lord* is very real in Matt. xxv. 21. 12, Not with natural merriness, but with holy, obedient gladness (cf. John xv. 10, 11), as succeeding context shows. The sending of presents affords no parallel with a heathenish Christmas, note verse 10. 13, Though they had known the Words of the Lord (12), they desired to understand yet more. "And they found written" — many things are written, but do we *FIND* them? See 2 Chron. xxxiv. 14, Jer. xv. 16 ("Thy Words were *FOUND*").

Mark xiv. 62-72. The two contrasted High Priests: from *One* the raiment was removed, but it was not rent: *He* was the Righteous One. The apparent sorrow of the Jewish leader is painful: it is possible to be religious in evil. 64, Blasphemers term truth blasphemy; but those who now reject Christ's Deity, yet verbally exalt His teaching, are less logical. "They all," unity in evil. "Some," not merely one. "Began": were they afterwards awed, though not repenting, or have we here the "beginning" that culminated in crucifying the Lord of Glory? "Beneath" in every sense: he had followed *afar off*. 67, *Warming oneself* is dangerous, see Jer. xxxvi. 22. 68, It is easy to deny when one is in a wrong place: sin leads to sin. 68, A warning, *yet* continuance: do we only judge Peter, or also feel humbled ourselves? 70, Yet he remained there: his *love* and curiosity wanted to *see* the end: how Satan takes advantage by all. 71, Progress in sin. 72, Weeping—but how late: oh to repent sooner, 2 Pet. iii. 9.

Correspondence from any exercised children of God, and enquirers, welcomed. PERCY W. HEWARD, 61, Upton Lane, Forest Gate, London, E.

REMEMBER—

From whence thou art fallen, and repent (Rev. ii. 5).
How thou hast received, and heard, and hold fast, and repent (Rev. iii. 3).
All the way the Lord leads His people (Deut. viii. 2, Gen. xxiv. 27),
The words of the Lord Jesus (Acts xi. 35).
God's servants who suffer for the truth (Heb. xiii. 3).
May we *remember* God's judgments of old, and find comfort therein (Psa. cxix. 52).

THOUGHTS FROM THE WORD OF GOD

A MONTHLY
HERALD OF
THE TRUE
MESSAGE.

"Thy Word is Truth"
JOHN. 17. 17

Vol. xiii. No. 3.

Mar., 1913. 1d.

A Magazine of Christian Witness, by sovereign grace, as the Lord shall enable, and to His honour. Not to tell of man and man's doings, but of Christ, and His doings, would we continually send it forth, realising the need for a solemn witness against the broadness and ungodliness of to-day—a witness in view of His Appearing.

EDITED BY

FREY W. HEWARD.

"Waters issued out from under the threshold of the house eastward The waters were risen, waters to swim in . . . Everything that liveth, which moveth, whithersoever the rivers shall come, shall live . . . It shall bring forth new fruit according to his months; because their waters they issued out of the sanctuary." Ezek. xlvii. 1-12.

"With Thee is the fountain of life." Ps. xxxvi. 9.

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"I will open rivers in high places, and fountains in the midst of the valleys. I will make the wilderness a pool of water, and the dry land springs of water." Isa. xli. 18.

"And He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life." Rev. xxii. 1-2.

A WORD OF INTRODUCTION.

HOW precious to tell of Christ—and to be allowed to do so again and again. Surely the words of 1 Thessa. ii. 4 should apply "As we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, Which trieth our hearts." It is a solemn trusteeship which is committed to our care. Earthly things are small compared with the gospel of the Grace of God. Let not the reader then expect human ingenuity to fit in with the ever changing times. If by grace, there is a desire towards the Lord, we believe that in this Magazine will be found food, but if there is a spiritual drowsiness, and a craving for novelty has been encouraged, or a wish for an easier path—oh that the helps to believers herewith may quite disappoint. For we would only exalt our gracious God, in Whom we have received innumerable blessings, and to Whose glory we would humbly and gladly live.

"Wait on the Lord"—Ps. xxvii. 14.

"Tis well to look for wondrous things from God,
Not to the things, nor man!
Expectant faith oft darksome paths hath trod,
But with alacrity the feet are shod—
God never breaks His plan!

"Wait on the Lord"—the trial will soon be o'er,
God never helps too late!

The grief is real, but grace is always more,
And other saints have gone this way before,
And proved His mercy great!

"Wait on the Lord"—expect against self-hope,
He will not ever fail!

Then why with earthly worry dare to grope,
The fast closed door no anxious care will ope,
But prayer will yet prevail!

"Wait on the Lord"—He gives sufficient grace,
He knows the constant strain!

He lives, He hears, He loves, none shall displace,
A blood-bought one shall see the Saviour's face,
When He shall come again.

"Wait on the Lord"—and thank Him for each cross;—
His perfect will is best!

His people need each trouble, toil, and loss,
He draws His own, to find in Him the Source
Of praise and holy rest.

WORDS OF ENCOURAGEMENT.

"I have chosen
you."

Thus the Lord said to His own in John xv. Now it is true that there is a choice with respect to privileges and positions, as John vi. 70 makes clear. But in John xv. 16 the Lord Jesus is speaking of a vital union with Himself, and it is noteworthy that the choice is not because of any antecedent work of men. "Ye did not choose me" shuts out all boasting. Furthermore, the stress on election to fruit bearing, even as in Eph. i. to holiness, takes away all glory from the creature. If, by grace, we have been thus blest, what manner of persons ought we to be! But are we so exceptional? Is there a fulness of godly spirituality which makes manifest we are "in Christ Jesus?" Let us search and try our ways, and, confessing our sins, live unto the Lord in the power of the Holy Spirit.



Strange.

WE read of Aaron's two sons, Nadab and Abihu, offering *strange fire* before the Lord, which He commanded them not, and how *fire* came out from the Lord and devoured them, Lev. x. 1, 2. May we take heed, for the Lord will not accept *strange things* from His people now. Furthermore we see in Ezra how that even the priest had taken *strange wives*, as well as many of the people of Israel, Ezra x., and before there could be blessing, there needed to be the putting away of the *strange wives*. We see another illustration of sin's result in that their children spake a *strange language*, not the Jewish language. Oh how harmful is mixing (Neh. xiii. 24).

Let us mark the warnings in the book of Proverbs, with reference to the *strange woman*—we need to beware also of false systems, which are often spoken of in the Holy Scriptures by the figure of a "woman" Prov. ii. 16; v. 3; vi. 24; vii. 5. All these passages refer to talking, may we not be enticed by fair speeches! Let us be watchful. In Hosea viii. 12, we are told that Ephraim had so departed from God, that he *counted God's law a strange thing*. May God's words never be such to us.

We read in Luke v. 26, that when the people saw the miracle of the healing of the man full of leprosy, and the palsy to walk they said, "We have seen *strange things to-day*." So they characterised God's works in grace. But in Isa. xxviii. 21, we are told about God's *strange work* in Judgment, see also Job xxxi. 3. May we remember as we think of God's holiness, and fear lest His Word should be *strange to us* through our wandering—and we should offer unto Him that which He commanded us not.

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

THE FALL OF MAN.

DEAR FELLOW SAVED ONES,

It is a mercy to be able to say that "God, Who is rich in mercy, for His *great love* wherewith He loved us, even when we were dead in sins, quickened us together with Christ" (Eph. ii. 4-5). It is a mercy to know Him Whom we have believed, and to be humbly assured of eternal life, both as a present privilege and a real prospect. But it is well to look back to the mass of corruption from which God chose us that He might make us vessels unto honour. Yes, well to look back—that we may go softly all our days, and have no confidence in the flesh. It has been our privilege recently to meditate upon "The Sovereignty of Grace." Nor can we ever forget this. The subject before us, applied by the Holy Spirit, will deepen our worship, and cause our thanksgiving to overflow yet more earnestly.

What *were* we? Ah, we were children of wrath *even as others* (Eph. ii. 3); and this thought leads us back to Genesis iii. In that wondrous history we see how "by one man sin entered into the world, and death by sin" (Rom. v. 12). There is only one Genesis iii., whereas our Heavenly Father has given to us *several* accounts of the precious death of our Lord Jesus for sinners. Yet one utterance of God is enough, and we dare not explain, nor "spiritualize,"—away. Adam was created upright (Eccl. vii. 29). But he fell, and if we were not *joined* to the Son of God we too should fall, after salvation. Angels and men have alike fallen, although God was pleased to *prevent* this in the case of some angels, by electing love (1 Tim. v. 21), and to reclaim *after* the fall in the case of men, out of all nations, and *equally by electing love*. None are safe except by His *electing, His working, His mighty power*. Boasting is shut out. There is no room for argument. Every "why?" is a daring opposition to Himself. "Nay, but, O man, who art thou that repliest against God?" With our faulty minds—injured through the very evil they try to understand—we cannot grasp all. God does not give an account of all His matters. How often we need to emphasize this. Quibblers are outside His presence, and *worshippers* within, and herein is a wondrous evidence of salvation.

The teaching of God as to the fall is saddeningly attacked to-day by those who imagine human progression and development. Evolutionary theories have *nothing* in harmony with the Scriptures. They necessarily involve a contrasted explanation of sin, and thus have no room for a

new creation. The more the fall is realized, by the work of God the Holy Spirit, the more will the character of Christ's atonement be thankfully understood. Let it be repeated. There *was* a fall, a real fall, and every attempt of man to ignore or explain it away *only illustrates it more manifestly.*

Man is fallen, and all are, by nature, born in sin (Psalm li. 5). We cannot look down on others in this connexion as some of old (John ix. 34). We were all alike. Rom. ix. 21 speaks of "*the same lump.*" Here is a fact with which civilization cannot deal. All the social, educational and moral schemes of to-day are helpless to eradicate it. They assume what they can neither prove nor accomplish—namely, some *excellency inherent in man.* Beloved friends, we must not hide our eyes from the truth of Scripture. Here is the wondrous background for the gospel of the *grace* of God, applied by God the Holy Spirit, for "*it is the Spirit That quickeneth.*"

Human depravity is not the effect of environment, nor of immediate heredity. Man is *only evil continually*, before Him Who seeth not as man seeth. The difference between popular ideas and the truth of God may be thus illustrated:—Most imagine that the black complexion is that of a coal-miner, but the Lord has revealed it as that of an Ethiopian. Evil is deeper than the skin. No surface-remedies will meet the case. But God can, —and does. Herein is love.

But the thought may be suggested that, though man is very far removed from original righteousness, and though from within, out of the heart proceed all evils (Mark vii. 21-23), yet wonderful reformatations have been known to take place, and we find those who, in their courtesy, kindness and natural morality, seem more to be admired than judged. What then? Shall our experience deny the Words of God? Nay, rather let us deny our experience. Have we not very uncertain data, apart from Scripture? Do we know in every case who are the subjects of God's *inworking*, and who are not? Can we ignore the fact that He can compel a Nebuchadnezzar to work His Will in one way, and others to serve His purpose in *various* manners? And all this leaves untouched the vast sphere of Satanic counterfeit, and the tendency of some to be religious, moral, and kindly, with *pride* for reputation's sake.

And we may go even further. Many dear children of God think that when we speak of man's ruin we imply an *absolute wickedness* TOWARD FELLOW CREATURES. Surely the Scripture unveiling of *degrees* of sin, showing it shall be more tolerable for some than other, refutes such an

*Matt. xxv. 34-40 supplies a crucial example. Many will have shown interest in the Lord's own, with no conscious desire toward Him. But they will be those whom *He* foreknew, as the fore-prepared Kingdom suggests.

implication. Some are far different toward us than others. First, we praise *God* for all of this, not men. Do we not ever pray for kings and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and solemnity? See too Prov. xxi. 1. We do not, therefore, attribute the *glory* to man, but, secondly, we do realize His own words show that these things may be manifestations of less-developed sin. Yet there is nothing, in such characters, good toward and for *Him.* *He demands perfection.* The iniquity may not be so gross, nor so defiant (not all diseases are equally malignant) but we can never attribute *positive goodness* to a poor lost sinner. He is dead, and his works are dead, at their "*best.*"

Surely we feel yet again that this is not a subject for human prying, but for quiet leaving in God's hands. Shall not the Judge of all the earth do right? His way is perfect. Transgressors have not yet come to the full; the talent of lead is still, as it were, upon the ephah; a Hazeel does not know his character till he has opportunities for evil (2 Kings viii.). Such passages indicate the danger of deciding which of men is the worse. God is not training a class of philosophers but saving a multitude of sinners, that they may be His, with loving acquiescence in His will, and delight in His purposes. Oh that we, if, by grace, among them, may make manifest that we are *new creatures* in Christ Jesus, and live to the glory of His grace—holy contrasts with a doomed world, out from which we have been lovingly chosen and redeemed. Ah, dear friends, we have misread these words of help if we feel prouder at the end than at the beginning. It is the Lord's love that we are saved, and of His mercies we are not consumed. If, like Hezekiah, we were left to ourselves, how sadly should we grieve the Holy Spirit: but, in mercy, we are being kept through faith unto salvation, ready to be revealed in the last time. Our God is not slack concerning His promise, and we shall more fully enter into the completeness of salvation when He, in Whom we are accepted, shall descend from heaven with a shout, and we, who deserved to be sent *from* Him for ever, shall be for ever with the Lord. Well may we encourage one another in these words.

Yours sincerely in Christ, by wondrous grace,

PERCY W. HEWARD.

"IF THE LORD WILL."

QUIET BIBLE HOURS during the holidays. Friday, March 21st, and Monday, March 24th, at 3 and 6.30 p.m. Many heart-searching subjects. Believers who desire to go forward in the things of God earnestly welcomed. 61, Upton Lane, Forest Gate, E.

THE CHILDREN'S COLUMNS.

TREASURES.

WE all like to have treasures, and there are many things that would be precious to some but not to others. A treasure is not always something that costs much, for its "value" may be very little, *except to the person to whom it belongs*. One will treasure up one thing, and another will count precious what some one else would call almost valueless. We are apt to think of precious stones, gold, pearls as being treasures—and so they may be to many; but there are other things greatly prized beside, and instead of, these. We read in the Scripture about the treasures of the king and his princes (2 Chron. xxxvi. 10) and we *naturally* think of kings, and great people of the earth, as having treasures. But there are many apart from such who value their possessions, and wish for more. Those who may be poor in this world often think of such riches as the only treasures. Yet, as we have seen, anything that is much valued is a treasure. And so we could talk a long time about the treasures of this earth. But these will all pass away, for nothing here will last. Some one may have plenty of money and many precious jewels, but when that one dies, all his treasures he has to leave behind him. Yet most forget about this, and cling to their earthly treasures, which are only theirs for a short time. Besides, riches do not make those who possess them happy. In Prov. xv. 16 we read "*Better is little, with the fear of the Lord, than great treasure and trouble therewith.*" Yet some who are poor seem only to wish they were rich. But I prefer to have a talk about the treasures of the Lord, which are for ever—and nevertheless are not valued as they should be. I know only saved sinners, whether young or old, can truly seek the treasures which are heavenly. I like to think of God's servant Moses: we are told that he *esteemed the reproach of Christ greater riches than the treasures of Egypt* (Heb. xi. 26). For he thought about the future—when the Lord will reward those who have counted earthly things of little value. The Lord Jesus spoke of heavenly treasure to the rich young man, who came to Him asking what he should do to obtain eternal life. Christ knew that his heart was set on his riches, for God knows every heart, and so told him to go and sell what he had, and give to the poor. It was then the Lord gave him such a wonderful promise—even treasure in heaven (Matt. xix. 16-29). In Matt. vi. 20, 21 we read that Christ told His people to *lay up* for themselves treasures in heaven, where they are so safe, and will never pass away. In Luke xii. 16-21 we find about the rich man who laid up for himself treasures on earth and forgot all about God and the solemn

future. See what God said in verse 20; and verse 21 adds "*so is every one that layeth up treasure for himself, and is not rich toward God.*" Yet there are many who still hold to the treasures of this world, and even young people do this. I know that God's work of grace must begin before sinners will really seek the treasures which are above, and only those who are born from above can lay up treasures in heaven. So we ask God to work in many who may read this message, and cause some to be saved, to know their sins forgiven, and themselves made near to God, in the blood of Christ. In one of the parables of Matt. xiii. the Lord speaks of a "*treasure hid in a field*"; and He goes on to say "*the which, when a man hath found, he hideth; and for joy . . . selleth all that he hath, and buyeth that field.*" This is a picture of the Lord Jesus, and His people are the treasure hidden and bought with His precious blood. Verse 38 tells us that "*the field is the world*" (see 2 Cor. viii. 9, Phil. ii. 8, Heb. xii. 2). God said that Israel should be His peculiar treasure, if they would keep His covenant (Ex. xix. 5, see Titus ii. 14). In Col. ii. 3 we read "*In Whom (Christ) are hid all the treasures of wisdom and knowledge.*" To those who are saved and in Christ, God gives all things freely in Him (Rom. viii. 32). There must be much earnestness about the *treasures of the Lord*. Wisdom is one of God's treasures which He gives (Prov. ii. 1-4). Isa. xxxiii. 6 tells us that *the fear of the Lord* is His treasure, and His people to whom it is given find it a wonderful treasure. Prov. xv. 6 tells us that *in the house of the righteous there is much treasure*. God's Word is a *wonderful treasure*, yet few value it as they ought (Psalm cxix. 129). We cannot count up God's treasures—they are so numerous. There are many *natural treasures* which God gives to unsaved as well as to His people. But oh, how many, and how precious, are the *spiritual treasures* for those who really seek Him and His glory first. I do hope my dear young readers, and others also, will see, more than ever, that all on earth will soon pass away, however fixed and firm things may now appear. I long for many to possess the things which are eternal, and daily to lay up treasures in heaven, where all is so safe. But we must not only remember that God has indeed many treasures which He gives to those who are saved through the Lord Jesus—His wrath is stored up among His treasures, and it will abide on unsaved ones for ever (Deut. xxxii. 34, John iii. 36, Rom. ii. 4, 5). Oh how solemn!

The treasures of the Lord are better far than gold,
Yet some, not saved by grace, to worldly treasures hold,
But when lost ones are saved, both young and old should seek
The treasures of the Lord—so wondrous, great and deep.

The treasures of the Lord are precious, lasting too,
For sinners saved by blood, who are in Christ made new;
Himself the Lord gave up for them, His treasure rare,
He bought the world (the field)—His own were hidden there.

The treasure hid away, Christ with His blood hath bought;
 He came on earth to die—lost ones He gladly sought.
 Now in Him they are blest, saved from their sin and shame,
 His treasures they should seek, and now confess His Name.
 The treasures of the Lord are for the ones God chose
 In Christ, long ages back, who first were but His foes;
 But now, by poured out blood, they are to God made nigh,
 And now they seek, by grace, their treasures up on high.
 The treasures of the world will quickly pass away,
 All earthly things will fade, soon crumble and decay.
 But heavenly treasures last through all eternity,
 And sinners saved through faith God's treasures then will see.
 The treasures of the Lord—all glorious—will be seen
 By saved ones now despised, who count earth's treasures mean.
 The treasures of the Lord are more than tongue can tell
 For sinners saved through blood—saved from the woes of hell.
 The treasures of the Lord are wisdom, knowledge, truth,
 So precious unto those saved in their early youth;
 And if, my dear young friend, you are now saved by grace—
 The heavenly treasures seek, and run the heavenly race.
 The treasures of the Lord unsaved ones do not seek,
 The things of earth they want—of treasures here they speak;
 But all will pass away, unsaved ones, young and old,
 The path of sin will lead to misery untold!

HELPS FOR YOUNG BELIEVERS AND OLDER ONES TOO.

"DEEP THINGS."

HOW many long to be thought clever. Pride is dangerous, especially when diluted with *seeming* humility. Man's love of honour has often led him on further and further in the way of Satan, who exalted himself against God. The words of John v. 44 include a warning against this sin. What a wondrous contrast was our beloved Lord, Who, though He was over all, God blessed for ever, became a Man, and took upon Him the form of a Servant. How can we seek glory in a ruined world where He was rejected? How can we think anything of ourselves, when we see our nothingness in the glorious light of Calvary?

Not a few have aimed at a reputation for hidden knowledge. Hence the ancient "mysteries," and secret societies of to-day. Just as some like to own a jewel such as few possess, so others like to have information which is unknown to the majority. Yet, all the while, the beginning of Wisdom is oft forgotten. But we are not in darkness as to these things, if so be that we are "in Christ Jesus," having been born again. In Him we find all the treasures of wisdom and knowledge (Col. ii. 3), and while men pursue a shadow, or pry into that which God has wisely hid from view, we are enabled, by grace, to find in Him a Reality, without any parallel. Oh how grateful blood-bought ones should ever be! Amid the darkness of a sinful earth they should walk in the light, and enjoy the preciousness of Him Who is their Saviour, Lord and Example.

Thus the words of 1 Cor. ii. 10 become clear. Let us notice that the *Holy Spirit* takes of the things of Christ, as the Lord Jesus explained in

John xiv-xvi. We cannot over emphasize His ministry, if, by mercy, we have a true proportion. "A true proportion," for some speak often of the Holy Spirit, and yet half forget that He speaks *much of Christ*. It is possible to talk of leading by the Holy Spirit, and to put on one side His use of *the Scriptures*. But if our hearts are balanced, by a Divine working we shall understand something of the force of 1 Cor. ii. Man, and man's wisdom, and man's eloquence, are all shut out. And we have *grace*, and that which the natural mind cannot grasp. It is not by clear thinking that we know our Lord, it is all by grace. The things of God are known by none, unless through the sovereign working of the Holy Spirit. But if we have received the Spirit Which is of God, the storehouse of truth is opened to us, the mine of Scripture is prepared for us, that we may enter and enjoy our possessions. How blessed to participate in "the deep things of God." "There is a path which no fowl knoweth," there is a wisdom which none of the princes of this world know (1 Cor. ii. 6-8), there are unveilings which are hidden from the wise and prudent, and revealed to babes. And, beloved friends, God does not call us simply to say we are saved, and that Christ died for us, vital though this is. He has an education for His own, that they may be prepared unto every good work. If He gave to Israel a good land, full of varied riches, we have a *spiritual* parallel in the Scriptures now, as well as the millennial hope. Let us not be slack nor weary; but let us go in, or, to change the figure, let us not continue, in this sense, to be babes, but become full grown ones. We never get entirely beyond milk, but milk is not the *whole* of a healthy man's diet (Heb. v. 11-14). We need to know more of the Words of God. We need to study more. A low level of "Christian experience" must result from neglect of the food. And such an attitude is a denial of the work of the Spirit of God.

In Rev. ii. 24 the very same expression as in 1 Cor. ii. 10 occurs. But how awful is the contrast. Satan throughout has his counterfeit. Oh that we may be mercifully preserved from knowing his "deep things," because in harmony with the Lord, and occupied with Him, and with all that is of Him.

SUGGESTIONS FOR PRAYER.

"Wait on the Lord"—Psalm xxvii. 14.

1.—For earnest acceptance of the plain meaning of truth among the dear people of the Lord.

2.—For quietness before God in days of excitement.

3.—That more believers may be concerned as to their own spiritual progress, and as to the salvation and Scriptural education of their children.

4.—For service in the Name of One still despised and rejected among Israel.

"With thanksgiving"—Phil. iv. 6.

"In the Holy Spirit"—Jude 20.

TALKS ABOUT PRESENT-DAY NEEDS.—3.

OTHER-WORLDLINESS.

IT was natural when we were of the world to love things belonging to it. But having been saved in God's mercy, and chosen *out* of the world, what a contrast there ought to be, in every way, as to our desires and our affections. Those who are thus privileged, and favoured, should seek very manifestly to show that, whereas they were *once* even as others "dead in trespasses and sins," *now* they are born from above, and no longer of the world, no longer of the family of Satan. How *can* it be otherwise? God has chosen such, and made them to belong to His family. How wonderful. It is because we fail to grasp the marvellous change as we should, we often forget that we now belong to the heavenly country. Oh that there were more godly manifestation of this glorious fact. What a witness God's saved ones would be in this sad world, if their daily walk were more in keeping with the Holy Scriptures. The fear of being thought strange and out of date, has caused much conformity to this age. Hence *other-worldliness*, showing the heavenly character of the redeemed, even in this life, is forgotten. When God's people see these things, and are willing to make manifest their heavenly calling, God will, we believe, work wondrously in His people, and through them. But, alas, there is so much that is like the world in His children, that the world see little or no difference between the saved and unsaved! And dear fellow saved ones, if we said all we feel on this solemn subject, we should need to acknowledge absence of the distinction between the two classes. Many despise worldliness in those who profess the Name of the Lord and who say they look for a heavenly city. "Saying" will not prove this, we need *godly living*, and honesty. Let us humbly admit the ruin. It is easy to *talk* well, but we each find the difficulty is carrying out the things of God in daily practice. Oh that we had more practical holiness, with reference to the things concerning the daily life. There must be a manifest putting-away of worldliness, if God is to be glorified in our lives; and we are told in Heb. xi. 13, that those who were not so privileged as we are "*confessed* that they were strangers and pilgrims on the earth." Oh how we have failed in thus living to God's glory! We are too silent on these matters of importance. There is a feeling in many hearts that the terrible worldliness in the homes of God's people is humbling and heart-searching. Yet there is still silence, through fear of man, or, it may be, we feel guilty ourselves; and indeed we have all shared in the absence of *other-worldliness*. The things of earth, which will all pass away, are so attractive. But they would soon lose their charm if we thought more of our

high calling, of the awfulness of sin, and the dreadful future of the ungodly. Oh how can we be worldly when we are surrounded with those who are unsaved, and hastening on to eternal judgment?

The Lord, when on this earth, was a Man of Sorrows (Isa. liii. 3). He said, too, that He had not where to lay His head, and He was God. Surely His life of simplicity should be an example for us. How grieved God must be at the worldly homes of those whom He has chosen to be His people, and the worldly adornment is saddening to those who, by grace, long for a reviving. How many homes are adorned with worldly pictures instead of the Scriptures! Surely we shall mourn over our failures and sins, in this connexion. If there were a real casting aside, in the Holy Spirit, of these, and of other things that must grieve God, there would be, what is so needed, more manifestation of our heavenly calling. Let us confess our sins, and seek to be more humble in our homes, and simple in our dress, and manner of life, that God may be glorified in His people adorning the doctrine of God our Saviour in all things (Tit. ii. 10), and thus showing their love to Him, and willingness to be rejected in this sad world. May the Lord work, in His grace, and raise up godly homes, and saved families, to His own glory.

WHERE ?

THERE are numerous questions which arise in the minds of most who are born into this world, which are seldom, or never uttered, and which are known only to "oneself." There is something within that will assert itself, and that will not always be silenced, though the questions that arise are not infrequently stifled, especially if they are concerning sin and the future after death. With a view to God's glory in the salvation of some who may read these lines, I should like, if I may, to ask a few personal questions of the greatest importance. When Adam and Eve fell through disobedience, they tried to hide themselves from God, for sin always brings fear of God. But they could not succeed, for none can hide from Him. The Lord God, we read in Gen. iii. 9, called unto Adam and said "*Where art thou?*" And may I ask *where* are you? In Matt. vii. 13, 14 we are told about *two ways*. To begin with, all are in the wrong road, but some are *now* saved through the blood of Christ, and are found in the narrow way which leadeth unto life, while *many* are still on the broad road which leadeth to destruction! —Where are *you*? The Lord Jesus came down to this earth to live and die for sinners. He Who was God became man, how wonderful is the way of salvation! In Isa liii. 6, we read that God *laid on Him* the sins of His people. I would earnestly ask *Where are your sins?* Are they still on you?

Then the wrath of a righteous God is where sins are. How solemn is your condition, and if you continue with your sins upon you, yours will be a fearful future. Have you thought about this? Hence let me pleadingly ask where you will be when God shall arise in judgment? For we are plainly told that God shall come, and shall not keep silence (Ps. 1. 3). It will be terrible then for all unsaved ones. And, later on, but unquestionably, the heavens and the earth will pass away, they will be burnt up with fire. It will be dreadful for those who are without God. 2 Pet. iii. 10-12 tells us concerning this. Will you read it?—a solemn portion of God's truth! . . .

(To be continued, God willing.)

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—March, 1913.

Day	Neh.	Mark	Learning	Weekly Questions
1	ix. 32-35	xv. 42-47	Psalm 138. 1	
2	ix. 36-x. 31	xvi. 1-8	" 2	What do you
3	x. 32-39	xvi. 9-20	" 3	know about
4	xi. 1-14	Acts i. 1-5	" 4	Luke?
5	xi. 15-36	i. 6-9	" 5	
6	xii. 1-22	i. 10-14	" 6	
7	xii. 23-37	i. 15-20	" 7	
8	xii. 38-43	i. 21-26	" 8	
9	xii. 44-xiii. 3	ii. 1-8	Acts iii. 12	Explain
10	xiii. 4-9	ii. 9-13	" 13	Acts ii. 42.
11	xiii. 10-14	ii. 14-18	" 14	
12	xiii. 15-19	ii. 19-24	" 15	
13	xiii. 20-22	ii. 25-33	" 16	
14	xiii. 23-27	ii. 34-40	" 17	
15	xiii. 28-31	ii. 41-47	" 18	
16	Esther i. 1-9	iii. 1-8	" 19, 20	Enumerate
17	i. 10-23	iii. 9-15	" 21	some lessons
18	ii. 1-7	iii. 16-21	" 22	from Esther.
19	ii. 8-14	iii. 22-26	" 23	
20	ii. 15-23	iv. 1-7	" 24	
21	iii. 1-7	iv. 8-14	" 25	
22	iii. 8-15	iv. 15-22	" 26	
23	iv. 1-9	iv. 23-30	Isaiah 62. 7	What do
24	iv. 10-17	iv. 31-37	" 8	passages
25	v. 1-8	v. 1-6	" 9	speaking of
26	v. 9-14	v. 7-14	" 10	unity
27	vi. 1-6	v. 15-21	" 11	emphasize?
28	vi. 7-14	v. 22-28	" 12	
29	vii. 1-10	v. 29-39	" 13	
30	viii. 1-6	v. 40-vi. 4	" 14	
31	viii. 7-14	vi. 5-15	Isaiah 55. 12	

God has given the Scriptures that we may use them, that we may enjoy them; but enjoyment without obedience is a counterfeit.

By the grace of God, not a few who read these lines can tell of a new birth. And this leads to a new life. Holiness of character is the evidence of grace. And part of holiness is love to the brethren. It is not such love to meet indiscriminately in unholy fellowship, nor is it to be isolated UNTO ONESELF:—here are two unholy counterfeits of spiritual privileges.

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

Neh. ix. 36-x. 31. "Behold," repeated: sin definitely realized. See Gal. v. 1; those delivered from Egyptian bondage in servitude again. "This day": though such favours had been shown by the king: Nehemiah was not ungrateful, but he never forgot God's purpose for Israel. The people and the land together. "Our bodies," not our souls, see Dan. i. 38. The very ruin made a background for devotion. Do we *feel* sin enough to ask, and to act? X. 1-27, Godly order. We do not know these names, but there is a real lesson as to God's care for His people. 28, Unnamed, but not unnamed before Him. Even the spared Gentile Nethinim, brought into Israel, "given ones," (as the word implies) are included. We cannot have the peoples of the lands and the law of God: which would we prefer? Notice stress on families, cf. Zech. xii. 12-14, Mal. iv. 6, houses of jailer, Stephanas, etc. "Having knowledge"—Scripture never approves of emotional, thoughtless, seeming spirituality. 29, Obedience, or separation—which then involved a curse. 30, A home test. 31, A business test.

Mark xvi. 1-8. The sabbath *strictly* kept (Luke xxiii. 56) and then the *sudden* beginning of the new dispensation—not only linked with Christ's death, but in *resurrection union* with Him (this is important, resurrection implies and includes death). Love spent money, but unbelief wasted it, at the same time. "At the rising of the sun": why not our Saturday *night*? Surely God was arranging that the first day should now begin at midnight. 3, 4, They said, Who?—*When they looked*, they saw that the stone was rolled away:—many times have we a like experience. Oh for less reasoning and more faith. 5, Affrighted, *because* they had forgotten the words of Christ. 6, Such graciousness, so always with angels. "That hath been crucified"—the perfect tense, as in 1 Cor. ii., implies a lasting effect. 7, A test. "And Peter"—though Peter had previously denied. 8, Fear emphasized: how much trouble we often *cause ourselves*.

Neh. xii. 44-xiii. 3. Godly arrangement. Fellowship, the service of some was the joy of others. "That stood," Jer. xxiii. 22, Ezek. xliv. 15: do we stand at the Lord's door, in one sense? In another sense, we are blessedly brought in. 46, When there is true joy there is much thanksgiving. All, every day. See Jer. lii. 34. Unto the Levites, unto the children of Aaron, fellowship. XIII. 1, Is it surprising that then, as in viii., the Lord gave further instructions? "Found written": the truth was there before, but unrealized. 2, Our God: ejaculation of praise in midst. 3, Prompt

obedience. "All." Note 1 Cor. v.: there must be separation: this is never easy.

Acts. ii. 1-8. How exact are the types: the day was *fully come*: so the Lord Jesus died at the Passover (the word here implies *fulfilment*). "In one place": rather, "on the same thing": one object is deeply important. "As of a wind," cf. John iii. as to the quickening work of God. "The Spirit *breatheth* where He *willeth*" (8, lit.); here we find something *more* than gentle breathing: note 2 Peter i. 20, 21 (moved, borne along). "All the *house*": a wideness, yet a limitation. They were sitting: this was appointed (Luke xxiv. 49, "tarry"—"sit"): then there was the power to stand (Acts ii. 14). On Christ as a Dove, but *these* failed, cf. Isa. vi., and two loaves *baken* with leaven on day of Pentecost (fire deals with leaven). "Keeping on giving them utterance." 5, Jerusalem cosmopolitan. Here the reverse of Babel (Rom. v. 20).

Esther i. 1-9. Cf. 2 Chron. xxxvi. 23: a yet wider dominion is seen in Psalm ii.: note Matt. xxviii. 19. 3, How much more glorious will be the feast when the Lord Jesus will present His people to Himself, and display the riches of His glorious Kingdom. "Seven days," contrasted keeping in 2 Chron. vii. 8, xxx. 22. 6, But His glory exceedeth all. 7, Vessels of gold, but how wondrous is the gold of the Kingdom, see also Rev. xxi. And all blessings are according to the *hand* of Him Who will yet be earth's King (7, margin). When man's freedom was emphasized, the sinful freedom of the human heart was manifest. But God overruled to give a type: Israel shall be exalted, to God's glory.

Acts iii. 1-8. We cannot say these were sharing in temple service: their *prayers* distinct (ii. 42): the temple was a rendezvous and preaching centre (ii. 46, v. 12, 20). "Was being carried," "they were placing,"—the tenses emphasize the wondrous change. 3, His expectation: the Lord's grace *far exceeds*. 4, "Look on us," but see 12. 6, A solemn and precious testimony: no self-seeking, note ii. 45. "In the Name," Matt. xxviii. 19, Phil. ii. 10. 8, Standing first, then keeping on walking, and praising: cf. the blind man, who, with eyes opened, followed the Lord in the way. Let us be more grateful.

Esther iv. 1-9. 1, Deep love to his nation, and deep realization of God's purposes (faith still flourishing, 14). Sackcloth and ashes, as in Dan. ix. 3, setting forth what we deserve from God. 2, Having in one sense, a spiritual parallel: we must have no more conscience of sins, but be clothed in the garments of praise, if we would consciously draw near; but there is also a contrast, for the prayer of Jonah, cut off, as it were, came into the Lord's temple. 4, We should at first say, a sense of security, and surroundings may soon weaken one's perception of affairs—but it would seem

Esther was ignorant of the writing (8). 7, Man's attempt to alter God's plan: so Antichrist will think to change times. 8, Mordecai saw the opportunity rather than the hindrance; Esther the hindrance rather than the opportunity (11). Oh that we may have more faith.

Acts iv. 23-30. "To *their own company*," loving fellowship. 24, The natural result of a record of grace: oh for more prayer and praise. "Lord," the *Gk.* word is not very common: it signifies *One in absolute authority*: our term "despot" is derived thus: how blessed to have faith in the all-sufficiency and absolutism of God: nothing surprises Him. "Vain things": faith speaks thus: faith loves Scripture. 26, 27, The very fulfilment of the solemn words used to strengthen faith. Jew and Gentile alike against the Lord: and Jew and Gentile wondrously blest in the Lord. 28, God over all, ii. 23. 29, The application of praise. "Now" is emphatic. How blessed to realize that He Whom we love *beholds* all threatenings and trials, see Ex. iii. 7, 1 Cor. x. 13. "With *all boldness*": it is so easy to be afraid: Paul, though seeming so bold compared with ourselves, felt this, as Eph. vi. and Col. iv. show. "Through the Name," no boasting.

Esther viii. 1-6. "On that day" a prophecy of a future "that Day." The *house* of Haman destroyed, but many other Gentiles blessed *with* the Jews; so will it be. Esther's gratitude. Just as Esther took Vashti's place, so Mordecai Haman's—and Mordecai becomes, henceforth in the book, more prominent than Esther, viii. 9, ix. 4, x. 2, 3. Have we here a thought of the Lord Jesus, to be manifestly exalted on earth when Antichrist is laid low? 3, Earnestness: note how much time, etc., it took to *overrule* Haman's sin: we little realize the widespread results of iniquity. 5, There will be a wondrous reversing of man's intention when the Lord Jesus comes again: the Persian decrees were not easily changed (Dan. vi.) but nothing will hinder the Lord.

Acts v. 40-vi. 4. Man's agreement: a desire not to investigate truth that may prove self wrong. Ah, dear friends, we cannot take this attitude to the glory of God: delay is serious. 40, They commanded them, but there was no answer of agreement *here*. "Rejoicing," keeping on rejoicing, fulfilling the Lord's Word, in Matt. v.: are we glad when tried for the Lord's sake? "His Name." "Daily": continuance is important (see Rom. v. 3), and *frequency* of gathering cannot be overlooked to the glory of God, Heb. x. 25. VI. 1, Satan's attempt in *another* way, yet, as in v. 1, 2, through money: how deeply important it is to be on spiritual guard against the devices of the evil one, and to seek *guidance from the Lord* as to each one.

Any concerned as to the Way of the Lord are earnestly invited to correspond that He may be exalted. FRANK W. HEWARD, 61, Upton Lane, Forest Gate, London, E.

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

THOUGHTS FROM THE WORD OF GOD

A MONTHLY HERALD OF THE TRUE MESSAGE.

Thy Word is Truth
JOHN 17:17

Vol. xiii. No. 4.
April, 1913. 1d.

A Monthly, the Lord enabling, of Scriptural exposition, and quiet persistent testimony, urging to prayer and faithfulness, that He may be exalted, and that there may be a reviving from His presence, if He so condescend. Also of definite warning to those who are without Christ, having no hope.

EDITED BY
PERCY W. HEWARD.

"As a prince hast thou power with God, and with men, and hast prevailed." Gen. xxxii. 28.

"The effectual fervent prayer of a righteous man availeth much." Jas. v. 16.

"And Moses said unto Aaron. Take a censer, and put fire therein from off the altar." Num. xvi. 46.

"Samuel among them that call upon His Name." Ps. xcix. 6.

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"The Lord hearkened unto me at that time also . . . I prayed for Aaron also the same time." Deut. ix. 19-20.

"Moreover God forbid that I should sin against the Lord in ceasing to pray for you." I Sam. xii. 23.

"Then said the Lord unto me, Though Moses and Samuel stood before Me, My mind could not be toward this people." Jer. xv. 1.

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A WORD OF INTRODUCTION.

WHAT, dear reader, is your wish? Do you want to know how to enjoy yourself in an earthly fashion, how to succeed in this world, how to compromise and temporise, without endangering your life? If so, I do not think there is anything to encourage you in this Magazine. God's Word is too plain to allow of such iniquity, God's Love is too real to exercise such ingratitude.

But if, by grace, your wish is acquaintance with Himself and His Truth, even a real growing in grace and in the knowledge of Christ, though it include man's hatred:—if, by grace, you are concerned to walk in the light, and just want to deal with failures, in the power of the Holy Spirit, that there may be a pressing toward the mark:—if your heart longings may be thus summarised, I think our fellowship may be mutually encouraged to God's glory. Humbly, in His Name, we send forth this Monthly, as He enables, to arouse and advise His blood-bought and obedient people.

"We shall live in His sight."—Hos. vi. 2.

'Tis Israel's prospect, yet they know it not,
But God in mercy, never hath forgot,
The dead, dry bones shall feel His quick'ning might,
And Israel live rejoicing in His sight.
Surely God's ways are not the ways of man,
He knows the end, and has a perfect plan,
And in the time that ends this age's night,
His ransomed Israel shall be in His sight.
The words encourage faith, encourage prayer,
Israel shall yet their Saviour's glory share,
Soon shall that nation be His great delight,
And banished Israel welcomed in His sight.
To us the words apply in living power,
For dead ones hear Christ's voice e'en in this hour,
By nature we against the Lord would fight,
But conquered—quicken'd—we are in His sight.
What wondrous love to us has been made known,
We are redeemed by blood—'tis grace alone.
If God on us our evils should requite,
We should be ever driven from His sight.
Christ took our awful doom and we are His,
Eternal love the cause, how wondrous 'tis,
And now we would be walking in the light,
And daily conscious we are in His sight.
The Holy Spirit still the truth applies,
And thus each saved one on the Lord relies,
And praises God for rescue from such plight,
Henceforth to be for ever in His sight.

WORDS OF ENCOURAGEMENT.

"The People that do Know their God shall be Strong and Do." "Power" is not to be gained by human efforts, though the Lord's servants never have any warrant for laziness. It is well to be industrious, and to be almost overstrained in holy, not fleshy, activity for Him, Who died in our place. Yet there is a need for a humble realisation of the fact that blessings are not by might, but by God's Spirit (Zech. iv. 6). In quietness and confidence is our strength. The knowledge of God is resultful.

The added word in our translation (Dan. xi. 32), seems to exalt earthly prowess. But the Lord's emphasis is increased by the indefiniteness. "Do"—ah, what shall His own do? Let us leave the answer open for Him to fill in, as it were, sending along fresh opportunities of pleasing Him as the days go by. We only want to do *His will* when we are walking very *closely* with Him. There must be the spiritual readiness for *His* direction, or there will be failure. But if, by grace, this readiness exists, then it is our privilege to enjoy the exceeding great and precious promise before us, though we shall never feel we enjoy it enough. If we know *our God* in some measure (and there is wondrous force in the claiming pronoun) we shall desire to know Him more.

But the discouraging contrary must not be forgotten. Whence the weakness and compromising inability to serve God, which we find everywhere to-day? Ah, the source is lack of fellowship with Himself. Nothing will take the place of this, nothing will compensate for it. Let us then be humbled before our gracious God, and glorify His gracious Name.

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

"HOLINESS, WITHOUT WHICH NO MAN SHALL SEE THE LORD."—Heb. xii. 14.

DEAR FELLOW SAVED ONES,

If, in the tender mercy of our God, we have *knowledge* of salvation in the forgiveness of our sins (Luke i. 77), it becomes us to live to the praise of the glory of God's grace, for we are not our own any longer. What manner of persons *ought* we to be in all holy conversation and godliness; for God, Who is rich in mercy, has made us *alive together with Christ*, and has freely given to us, with Him, all things that pertain to life and godliness. There is no excuse for a low level of spiritual life. The Holy Spirit is real. The power

of our God is not a myth. Grace is available, and we are indeed sinful if we make light of this.

Unholiness is the mark of the world, for men are, by nature, children of wrath, and, by practice, only evil continually. In the enumeration of evil conditions solemnly brought before us in 2 Tim. iii. 2, we read the words "unthankful, unholy." Man is the *reverse* of what he should be, yet are there many apologists for fallen man.

If we rightly understand the new birth, we shall realise more God's teaching as to holiness. Salvation is not a development but a new beginning: God does not patch up—He quickens. "If any-one is in Christ, there is a new *creation*," and the result of His work should be very evident, however life-like be Satan's automata. We cannot be too definite in this matter. Though in a believing home* is will be difficult to describe the beginnings of life, because from earliest childhood God will be answering the earnest prayers of godly and consistent parents, yet in every case where one is beyond imitative infancy, when called by grace, there should be an amazing contrast with *the developments of evil seen before*. Not that all have sunk in sins of the same character. But the self-righteous one is no better than the drunkard—the proud moralist is grossly immoral before God, and it is often easier to give up, without a work of grace, iniquities manifestly abominable, than that filthiness before God (*cf.* 2 Cor. vii. 1) which, as a rule, only a work of grace will detect and judge.

The general principle holds good "By their fruits ye shall know them." Living works declare life: dead works, whatever be the profession and position, announce death within. The present tenses of 1 John iii. 9, are forceful. "Whosoever hath been begotten out from God doth not keep on doing sin, because His seed is remaining in him, and he has not power to keep on sinning, because out from God he hath been begotten." If then we behold one who keeps on sinning, must we not feel that there is something *radically* wrong? Tried by this test, how few make their calling and election sure to those who would view *all* in the light of the Lord, and weigh *all* in the balances of the sanctuary, at the same time realising that He only knoweth them who are His—as an entire company.

What is *holiness*? Two roots supply the word for noun and adjective in the later Scriptures, apart from Acts iii. 12 (reverence, devotion) and 1 Cor. ix. 13, 2 Tim. iii. 15 (a term from the same origin as "priest" and "sacred place"). In the

* By this I do not mean simply a home in which father and mother profess to be Christians. Unless there is a corresponding walk with God, the religious influences may be used by Satan to lead the child from Christ, though readily claiming His blessings with Pharisaism, and also to lower (even for years after a real salvation) the standard of godliness. A believing home is characterised by faith and faithfulness—and is very rare.

adjective, *Hosios* represents the Hebrew *Chasid*, and *Hagios* the Hebrew *Kadosh* (spelt as Young's Concordance, helping prayerful consideration for any not knowing Greek or Hebrew, but more of God's dear people could take the opportunities for these precious studies). The former root is rarer and denotes "piety," the latter lays great stress on *separation*. Isa. lxvi. 17 will illustrate this emphasis, for there we have a sanctification to evil, and in 1 Kings xxii. 46, 2 King xxiii. 7, we might read "the separated ones"—the very term "holy" is used, telling of an abominable *devotion* to evil.

Now, beloved friends, without a *right* holiness, a separatedness unto the Lord, no one shall see Him. Profession, alone, counts for nothing. The *barren fig-tree* is cursed because of its leafy condition. The nominal religionists of Matt. vii. and Matt. xxv. find a *door* between them and Him Whose Name they bear. Undoubtedly there is a *present* application. If we would now look off unto our Lord Jesus and see Him, we must be drawn *aside* from worldliness and self-pleasing. But this is by no means all. Though salvation is not because of holiness, it results in holiness, and thus is along the path of sanctification of the Spirit (2 Thess. ii. 13). We cannot emphasize this too much, if we emphasize it humbly and proportionately, Fruit does not make life, but proves it. Works without faith are dead, and faith without works is dead also. Without holiness we shall *not* see the Lord. Look at the posters of religious buildings. Behold therein laughable amusements, and the bazaars of human ingenuity. Consider the pleasant Sunday afternoons for those hastening on the way to judgment, and the Saturday evening picture displays for those who are lulled to sleep in the arms of Satan. Ponder the musical entertainments, the "sacred" ones being often the more awful, because the ungodly are taught to parade their lies before Him Who will not acknowledge any iniquity. Think of the religious prostitution to politics, so that the nominal Church is indeed in the harlot condition (Rev. xvii. 2) instead of being marked by a devotion and simplicity to Christ Himself (2 Cor. ii. 2). Weep in heart over these things in the light of Scripture, and marvel that children of God can continue *among the dead* (Eph. v. 14), and disgrace the worthy Name called upon them. Where is the holiness God appoints, *i.e.* the separatedness *with whole heartedness* which the very word implies?

But, dear friends, let us come nearer to ourselves, aye to ourselves altogether. Why is it we are so lukewarm, having received eternal life? Let us be *ashamed* of ourselves. Then there will be a holy setting apart (2 Chron. xxx. 15), and "that Day" will be more than an appropriate description of a time which is *far* from our thoughts, though hymned with complacency. Let us lay aside every weight, and the ungodliness of

mere habit, and ordinary profession, and be more concerned for the honour of our precious Lord. Surely the Holy Spirit leads to this.

But some may fear lest we overstep the bounds of brotherly love in pointing out the sins of others by standing aloof from them. Beloved friends, the Words of the Lord have anticipated and met this difficulty. "Follow peace with all men" the verse begins, and the other exhortation is to prevent the very fellowship which some have supported by thoughts on peace and brotherly love. "Peace at any price" is not God's will: we must *not* quarrel, but we dare not compromise. Let us be patient and lowly, but let us also be separate—with real sorrow—sighing and crying for all abominations (Ezek. ix.) and living devotedly unto our Lord in every circumstance, since bought by blood.

With earnest wishes in His grace,

Yours earnestly, to his glory,

PERCY W. HEWARD.



"If we DENY Him, He also will DENY us"
—(2 Tim. ii. 12).

"Whosoever shall CONFESS ME before men,
him shall the SON OF MAN ALSO CONFESS
before the angels of God"—(Luke xii. 8).

*Denying Christ, Who came in wondrous love,
To live and die for sinners—from above!
He was despised, rejected on this earth,—
Though He was God, He came of lowly birth.*

*Denying Christ, Who is our Saviour, Friend,
Who loved His own, and loves unto the end;
What wondrous love—yet He is oft denied,
Because in Him His own do not abide.*

*Denying Christ, by seeking worldly ease —
For things of earth oft-times attract and please;
Thus Satan draws by subtlety and pride,
And then it is our Lord is oft denied.*

*Denying Christ, when we should Him confess
Before the world, by our unworldliness!
Though He has said He will confess on high
His faithful ones, but faithless ones deny.*

*Denying Christ, by life as well as lip,
Then feeling sad because we oft-times slip;
Yet things of earth we love, and to them hold—
Then wonder why our love to Christ is cold.*

*Denying Christ the Lord, as Peter did,
Because within the heart we have not hid
The Law of God, but followed Christ far off,
With worldlings mixed, who at Him laugh and scoff.*

*Denying Christ—in home and business too,
By being faithless, and to Him untrue,
When all should speak of Him we now possess.
Our daily life should Christ the Lord confess.*

*Denying Christ, in view of suffering loss,—
For things that fade we fail to take our cross,
To follow Him outside the camp, to bear
Reproach and scorn, rejection, with Him there.*

THE CHILDREN'S COLUMNS.

BLIND AND DEAF.

N**A****T****U****R****A****L** blindness always calls forth pity. Have we not often said, when seeing the blind in the street, "How sad!" And so it is; and thus there is in this, and in every other form of suffering a reminder of what sin has brought into this world. For death, with all sorrow, comes because of sin (Rom. v. 12). Deafness too, is sad, and all who can see with their natural eyes, and hear as well with their ears, ought to be thankful. But I fear few are really grateful to God for the many mercies which He gives, not only to His people, but to those who are still His enemies (Matt. v. 45). All were against God, to begin with (Rom. v. 10, viii. 7). This is oft-times forgotten, nevertheless it is true, and only those whom God, in wondrous love saves, are made His children, and are no longer His enemies.

Now I want you to imagine for a moment, how sad it would be, to be both blind and deaf naturally. And none who see and hear can be too thankful for these mercies. But I am going to have a talk about a far worse blindness and deafness—that is a spiritual blindness and deafness. Yet so few are troubled about their sad state spiritually. There is much more concern about this short life, on earth, than the future life, when all will be raised and either live with Christ for ever, or be sent away from Him for ever 2 Thess. i. 9). Even young people are becoming more and more careless about the things of God, and the future life, and they speak so lightly about God, Who is so great. This is because they are blind to the things of the Lord, and so deaf that they hear not His voice speaking through His written Word. Many are so blind that they do not even see what Psa. xix. 1 tells us:—"The heavens declare the glory of God, and the firmament sheweth His handy work." All God's works praise Him, but multitudes of His creatures deny and speak against Him, so blind and deaf are they. Very few see that Christ really died for sinners, and that they need salvation through the poured-out blood of Him, Who was God as well as man. Satan, as we read in 2 Cor. iv. 4, has blinded their minds. It is sad to have the eyes blind, but how much worse to have the heart and mind blinded (Eph. iv. 18). Oh how wonderful is God's love to poor lost sinners, yet many still love their sins, and their own way. And, being blinded by Satan, they love darkness rather than light because their deeds are evil (John iii. 19). How sad, indeed, to be in such a pitiable condition. The Lord Jesus came to die for ungodly ones, and to open the blind eyes, and this He did, in beautiful types, when on earth (John ix). But He came especially to give spiritual eyesight to poor blind sinners (Luke iv. 18): which is far

more important than natural sight, though that is precious. The Lord alone can open the eyes of the blind, whether naturally or spiritually (Psa. cxlvi. 8). Note in Rev. iii. 17 God's description of poor sinners, yet they see not that they are such, till God in His mercy begins His gracious work of saving. Then they both see their sins, and hear God's voice, and live spiritually (John v. 25). And, while we are in this chapter, we might look at verse 28. The future is coming when *all* that are in the graves shall *hear* God's voice, and be raised: those who are saved will be blest eternally; the unsaved, those who lived and died blind to their sins, and deaf to God's voice, will be sent away from Him for ever. Do you wonder, my dear young friends, that I long much for you to have your eyes opened to see that you, though young, are lost, and need God's salvation? God has, in His love and mercy, opened *many* eyes, and unstopped *many* ears. Oh that He may thus bless *many* who have read *this message*, and give spiritual eyesight, and hearing of His voice through His precious Word of power (Psa. cxix. 18, Rom. x. 17).

So blind, and deaf as well, thus all by nature are,
Since Adam sinned, and fell, from God the Lord afar,—
Deaf to God's gracious voice, blind to their many sins
Till God, in sovereign grace, His saving work begins.

So blind, and deaf as well, are many on this earth.
Blind to the things that bring true joy and heavenly mirth,
Deaf to the voice that speaks to sinners saved by grace,
Through God's own written Word, to those who seek His face.

So blind, and deaf as well, their lost state is forgot,
They think not of the past, nor Satan's subtle plot,
Although God's Words are plain, their eyes still are so blind,
Their ears are also deaf, and darkened is their mind.

So blind, and deaf as well, yet seeking pleasures here,
Although God's day of wrath is drawing very near,
When young and old alike, if in their lost estate,
Will tremble, in God's day, as they their doom await.

So blind, and deaf as well, are children of the night,
For darkness reigns within, there is no ray of light,
Till God, in wondrous grace, works out His own decree,
'Tis then poor sinners lost, their sins begin to see.

So blind, and deaf as well, by Satan led away,
Thus further from the Lord they go from day to day,
For Satan blinds their mind, they cannot see nor hear,
Till God His work begins, 'tis then the Lord they fear.

So blind, and deaf as well, are many, young and old,
They neither hear God's voice, nor Christ the Lord behold,
Though Christ for sinners died, arose, and went on high,
Yet few in these last days to God for mercy cry.

So blind, and deaf as well! Are you still far from God,
Without the Lord Who died, Who shed His precious blood?
May God in wondrous love, according to His truth,
Save sinners blind and deaf, now, in their early youth.



"I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them and not forsake them" (Isa. xlii. 16).

A FEW WORDS WITH YOUNG BELIEVERS AND OLDER ONES ALIKE.

LITTLE THINGS "UNTO THE LORD."

IT is well to know what salvation means as a gift of God, to be able to tell of His loving kindness—not necessarily in public and certainly not with pride, but with humble love to Him Who loved the loveless. But the Christian life is not simply an acceptance of free grace, and a trusting to the precious blood of Christ, it involves the manifestation of God's wondrous work in a life of real and continued godliness. If there is a new creation, it should be seen, one might almost say, in everything (2 Cor. v. 17). There is too much fig-tree profession to-day. What is needed is a godly behaviour which will impress relatives and old-time friends, and business co-workers, and all in whose presence we are for any length of time. Any absence of this distinctive spirituality will more than undo many words for Christ.

We do not often meditate on the power of "little things." One desires to be a missionary and forgets tiny acts unto God's glory now. Another longs to preach holiness and is so taken up with the thought that he forgets to practise holiness. We seek "great things" for ourselves (Jer. xv. 5) and, while we seek them, the opportunities for pleasing the Lord where he has placed us slip from our grasp. It is, indeed, sinful in *this* sense to live in the future, and to forget the present.

Doubtless, publicity has its attractiveness, but the early verses of Matt. vi. are lovingly—yet plainly—stern if we do anything to be seen of men. Yet how easy is this sin. But our Heavenly Father looks at *background* obedience, and delight in Himself, when none but Himself can see; and herein we fail.

Again, not a few put aside the solemn instruction of Scripture, which, applied by the Holy Spirit, draws from *conformity* with the world, even in *seemingly* "harmless" details. The changing fashion, the golden chain, the adoption of customary "mourning," the enjoyment of some luxury, the seeking after some worldly pleasure, the putting aside of spiritual things for apparent educational advancement, may largely ruin full usefulness and hinder full reward. Shall we wait till the ungodly tell us that they despise our mixture? They will not do so quickly, for Satan would use them to lull us by *flattery*; and the fear of man bringeth a snare, and thus we are *doubly* entrapped. Hence we go on, persuading ourselves that we must not be *too* singular, and that these things are very small. If we abstain from business-lies and other manifest iniquities, we think all will be well,

but God is dishonoured because He is only acknowledged in *some* things (Prov. iii. 5, 6).

WHERE?

And now I would, with earnestness ask, if you have ever thought, or asked yourself *where you will be in God's great judgment day*, which will surely come? It will be terrible for those who stand before God at the Great White Throne, about which we read in Rev. xx. 11, 12. All those who continue in their lost estate will be there! Will you be among them? This brings me to the last solemn question which I would ask tremblingly: *Where will you be for ever and ever?* If we read of *two classes* of people in God's sure Word (though all are alike to begin with), and of *two ways*, we also find, in the Holy Scriptures, that there are two final dwelling places, not one, as believed by many, but, let it be emphasized,—there are two—the one for sinners saved through poured-out blood, and the other for sinners who have gone on their own path, and in it will be all who have despised God's Only Way of salvation. One company will be *for ever with the Lord* (Rev. xxii. 5). The lost will be *for ever sent away* from God (2 Thess. i. 9). Where will you be? Oh that many may be aroused by God the Holy Spirit, and thus see their need of God's wonderful and eternal salvation for poor, lost, hell-deserving sinners.

*Where are you now—on the broad high road,
Heedless of sin and far off from God?
Where are you now, I earnestly ask?
Christ will soon come, the lost to unmask.
Where are your sins, so many and real?
Do you not fear—their burden now feel?
Where are your sins, still on you, I ask?
Christ will soon come, the lost to unmask.
Where will you be when God shall arise?
When He will come, His foes to surprise!
Where will you be, I solemnly ask,
When Christ shall come, the lost to unmask?
Where will you be in that dreadful day,
When heaven and earth alike pass away?
Where will you be, again I would ask,
When Christ shall come, the lost to unmask?
Where will you live through eternity?
Have you ne'er thought? The end soon must be!
Where will you live for ever, I ask?
Christ will soon come, the lost to unmask.
Where are you now, and where will you be?
God's wrath is great, His mercy is free!
Where will you be, I solemnly ask,
When Christ shall come, the lost to unmask?
Where are you now—In YOUR lost estate,
Dead in your sins, content there to wait?
What will you do when death comes, I ask;—
After death, too, when God shall unmask?*

LITTLE

Strength (Rev. iii. 8, Col. i. 10, 11, Phil. iv. 13).
Reviving (Ezra ix. 8, Hab. iii. 2, Psalm lxxxv. 6).
Sanctuary (Ezek. xi. 16, Isa. xxxii. 2, Psalm xc. 1).
While (Haggai ii. 6, Heb. x. 37, Isa. liv. 7, 8).

TALKS ABOUT PRESENT-DAY NEEDS.—4.

ZEAL FOR THE TRUTH OF GOD.

MEN are so exalted in these "perilous times," that they dare to deny the Holy Scriptures, though therein is plainly written "The Word of our God shall stand for ever" (Isa. xl. 8). His revelation has stood many attacks from the enemies of truth and remains true, even as when God first gave it, and will abide for ever, though heaven and earth shall pass away (Matt. xxiv. 35). What a contrast is man to the Living God! We see this in Psalm ciii. 15, "As for man, his days are as grass." There are numberless like statements throughout the Word of God. Yet men, led on by Satan, dare to despise His utterances; and God waits in forbearance, although He is almighty and from all eternity. Hence the first words of Gen. i. 1—"In the beginning God," and His Word is for ever settled in heaven (Psalm cxix. 89). Oh that we, as sinners saved by grace, may have a zeal and godly enthusiasm for the Holy Scriptures, like God's servant of old, who were ready to die for the truth. If we quietly turn to Psalm cxix. we shall find in that one passage plenty of food for meditation on this subject. The Psalmist throughout shows deep love to God's Word, and a knowledge that the way to be kept from sinning against God was to hide the Scriptures in his heart (v. 11). God's statutes, judgments, precepts, etc., were his *delight*. Look at verse 20, "*My soul breaketh for the longing that it hath unto Thy judgments at all times*"; verse 40, "*Behold, I have longed for Thy precepts*." Then, amid all this heart-longing, the psalmist frequently asked to be quickened according to God's Word and in His way. Moreover, he said, "I have chosen the *way of truth*: Thy judgments have I laid, before me" (see verses 31 and 32). He depended on God's gracious inworking and never exalted himself. Oh that we had such deep heart longings for the truth, and desires to please God in these days of departure from the Holy Scriptures. Because of such love, and delight in the things of God, the psalmist could say that God's Law was better to him than thousands of gold and silver (verse 72, see also verse 14). It was wealth to him, and brought such joy and rest within his heart. This true servant of God tells us in verse 165 that those who *love* God's Law have *great peace* and they shall have no stumbling blocks (margin). We have the same teaching in 2 Peter i. 8-10. The Holy Scriptures in the heart, and obeyed by grace, and in the Holy Spirit, will cause the heart to burn with love to the Lord (Luke xxiv. 32), and keep from falling into sin. Yet while there will be more joy in the Lord, there will be a deep sorrow for sin—both in ourselves and in others. There will also be a trembling

before God, which is so little seen in these days (verse 120). Yes, the heart, if God's Word is there, will stand in awe of God's Word (verse 161). These things are overlooked now; hence few act rightly before God and His Word. But there is in Isa. lxvi. 2 such a gracious promise to those who tremble. In the days of Ezra, when God, in mercy, granted "a little reviving" there was trembling at His Word. This is one of the signs of God's reviving. May we not be afraid to tremble (Ezra ix. 4, x. 3). Furthermore, we find in Psalm cxix. that God's servant was deeply affected because God's Law was despised by others, and so shall we be, if His will is our delight. In verse 139 he tells us that his *zeal* had consumed him. Are we not reminded of Psalm lxi. 9—"The zeal of Thine House hath eaten me up"—in John ii. 17 applied to our Lord! In Psalm cxix. 53, the psalmist tells us that *horror* had taken hold of him, because of the wicked that had forsaken God's Law, and in verse 136 he says "*Rivers of waters run down mine eyes*; because they keep not Thy Law." And in verse 126, looking up to God, he exclaims "It is time for Thee, Lord, to work, for *they* have made void Thy Law." Oh that there may be, in these last days, more zeal as to the authority of our God and the Holy Scriptures, for even the children now openly despise God's Word. But there must be *love* to the Divine teaching by those saved by God's mercy, then this deep sorrow and godly activity will be the result, and those around us will see our concern and grief and zeal for God, and the reality of all. Let us humbly bring before the Lord verse 126, and, looking up, seek to walk tremblingly before God in these times, when men lightly dare to deny His truth.

IN THE WAY.

The blessed ones walk in the way (Psalm cxix. 1), and walk not in the way of sinners (Psalm i. 1). The Lord teaches those who are in the way (Psalm xxv. 8, 9). Abraham's servant was able to say "I being in the way, the Lord led me" (Gen. xxiv. 27). God sent His angel before Israel to keep them in the way (Ex. xxiii. 20, Deut. i. 33). The Lord guides our feet into the way of peace (Luke i. 79, see also Prov. xiii. 6). We read in Acts ix. 27 that Barnabas said of Paul that he had seen the Lord in the way, and we shall see Him by faith through His Word, as we seek to daily walk in the way.

"As for God, His way is perfect."

"We have turned every one to his own way."
Christ said "I am the Way."

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—April, 1913.

Day	Esther	Acts	Learning	Weekly Questions
1	viii. 15-ix. 4	vii. 1-7	Psalms 93. 1	Write a life of Stephen.
2	ix. 5-14	vii. 8-14	" 2	
3	ix. 15-28	vii. 15-21	" 3	
4	ix. 29-x. 3	vii. 22-29	" 4	
5	Job i. 1-5	vii. 30-36	" 5	
6	i. 6-12	vii. 37-43	Acts 11. 20	Explain Acts vii. 56.
7	i. 13-22	vii. 44-50	" 21	
8	ii. 1-6	vii. 51-58	" 22	
9	ii. 7-13	vii. 59-viii. 4	" 23	
10	iii. 1-16	viii. 5-13	" 24	
11	iii. 17-26	viii. 14-24	" 25	What do you know of Job's friends?
12	iv. 1-11	viii. 25-31	" 26	
13	iv. 12-21	viii. 32-40	Ezek. 37. 1	
14	v. 1-14	ix. 1-9	" 2	
15	v. 15-27	ix. 10-16	" 3	
16	vi. 1-13	ix. 17-25	" 4	How is Scripture most easily learnt?
17	vi. 14-30	ix. 26-35	" 5	
18	vii. 1-12	ix. 36-43	" 6	
19	vii. 13-21	x. 1-8	" 7	
20	viii. 1-14	x. 9-18	" 8	
21	viii. 15-22	x. 19-23	" 9	What do we learn from Job ix.?
22	ix. 1-15	x. 24-33	" 10	
23	ix. 16-31	x. 34-41	" 11	
24	ix. 32-x. 13	x. 42-48	" 12	
25	x. 14-22	xi. 1-10	" 13	
26	xi. 1-10	xi. 11-18	" 14	What do we learn from Job ix.?
27	xi. 11-20	xi. 19-24	Job 9. 1, 2	
28	xii. 1-11	xi. 25-30	" 3	
29	xii. 12-25	xii. 1-6	" 4	
30	xiii. 1-16	xii. 7-12	" 5	

The Words of the Lord are pure words. Why should we seek earth's dross?

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

Wherever you are, dear child of God, your circumstances are known to Him. No mistakes mar His arrangement, and if you have trials you cannot complain to His glory. But remember that it is possible to make one's own trials and crosses by following the Lord afar off, and by isolating oneself from truth and evil alike through a despondency, or a settling down, or a pride, which must dishonour His Name.

Job i. 6-12. This book is full of teaching as to God's mysterious providences. He does not give account of His matters. Job's friends applied general principles in their own time and way. God punishes sin:—"therefore," their reproofs practically said, "You, Job, have done a certain sin, and we have not." But God has a right to chasten or withhold, without a mathematical proportion: "that Day" will deal with seeming inequalities (Rev. xxii. 12). These reasoners did

not speak of God the thing that was right (xlii. 7). Nor did Job, till the utterances of xl. 3-5 and xlii. 1-6, to which the Lord refers. It is well to have an outline view of this precious book at the outset, and to see that sufferings of redeemed ones are according to the will of God (1 Pet. iv. 19). Complaints are utterly out of place from those who merited hell. In Job i. 6 we have a solemn view of Satan's activities (cf. Rev. xii. 9, 10); he hates the people of God. Zech. iii. 1 is not often realized. Where had Satan asked for the disciples (Luke xxii. 31)? Plainly before God. The earthly activities of the prince of the prince of this world are seen in Job i. 7. It is beautiful to contrast 2 Chron. xvi. 9. The sufferings of the Lord's own may be an answer to Satan's columnies (10). Is it not, then, a privilege to suffer, that God may be vindicated and magnified? This is high honour (see Eph. iii. 10).

Acts vii. 37-43. Stephen shows that Moses, the rejected one, was afterwards exalted: as with Joseph, the type is clear: hence the prophecy of of Deut. xviii. 15, 18. "Raise": how striking in connexion with the death of Christ. 38, God's teaching as to a "Church" is here seen by the type: holy unity and visibility are implied (called out). "Lively (or living) oracles" (logia): how precious and solemn are the utterances of God: the common expressions "It hath been written," and "He saith," imply the continual vitality of the Scriptures (2 Tim. iii. 16). 39, "The Lord looketh on the heart" (1 Sam. xvi. 7). 40, 41, "Make." "They made": how saddening are man's works. "In those days," emphatic: though under Sinai, though having recently promised obedience. 42, Gave up, so in Rom. i. 28, (third mention). "To Me," Zech. vii. 5. Babylon: to the neighbourhood wherefrom Abram was taken (Joshua xxiv. 2).

Job iv. 12-21. Eliphaz often spoke solemnly and truly (see e.g. v. 8-13). His fault was mis-application of truth; and by wronging the Lord's servant, he did not speak of the Lord that which was right. So God identifies Himself with His people: we remember the words "Saul, Saul, why persecutest thou Me?" 17, This verse explains the others: complaining of God's providences is to assume that man has more righteousness than the Lord Himself. 19, It is well to realize the nothingness of man: present day "humanitarianism" objects to this standpoint, and tries to make man the centre, and feels for man, rather than glorifies the Lord. May it be ours, by grace, to see how small the creature is and how great the Creator, against Whom he has sinned, and, on this dark background, to realize something more of the precious gospel. The awful state of the ungodly and the vagueness of God's people, till life and incorruption were brought to light (2 Tim. i. 10), are alike shown here.

Acts viii. 32-40. God can arrange our very places of reading: may this be our experience to-day. Note "taking away" (33, twice): yet He came to take away the sin of Jews and Gentiles alike brought down before Him. Where sin abounded, grace did much more abound. Yet what HUMILIATION. 34, Oh that we may hear similar enquiries from some who profess to keep Israel's feasts now. 35, The Scriptures and Christ ever linked, Luke xxiv. 44. 36, Knowledge aright leads to obedience. 38, No mere sprinkling with a handful would suffice: why has the will of God been altered, and the symbol of burial been taken away? Pride and Babylonianism are at the root of this sin! 39, Philip journeyed for the Lord (26): this was faith: the Lord took him back quickly.

Job viii. 1-14. Bildad, equally with Eliphaz, emphasizes God, and would show man's smallness, but there was a tendency to *brutality*, through a certain unspirituality misusing this very emphasis. A similar sin is found in some "Hyper-Calvinism," though the way of escape is *not* in Arminianism, or even in moderate Calvinism, or indeed in any "ism" at all. The man-humbling truth of God can only be held in a heart at harmony with Him. Bildad was indignant with Job, *but not with himself*, and herein was his great error. We recollect the precious words "Ye which are *spiritual*, restore" (Gal. vi. 1). Actually, Bildad, telling Job that he must not dictate to God, was *himself* dictating to God, assuming a necessary relation between sins and *present trials*. Hints may be very painful. Verse 13 implies that Job was a hypocrite, and that his sore disease was God's reply to evil which he had sought to cover.

Acts x. 9-18. God times everything, *cf.* other middays. We must not make this an excuse for natural sleepiness, which has a closer parallel with the sleep and failure in Gethsemane. In heaven first, four corners, still kept in heaven, only *one* sheet, all manner of beasts: here we have a picture of God's salvation for men of all races—in the heavenly calling: Matt. xviii. 18 equally puts *heaven* first: God's people are simply to represent Him in arranging: a wondrous privilege. 13, "Sacrifice," first a thought of acceptability to God: then "eat"—enjoyment. 15, God first, *then* the disciples' acquiescence expected. 16, Thrice, to remind of Gethsemane, and the threefold denial and equal threefold restoration in John xxi.

Job xi. 11-20. Zophar next comes before us. He too exalts God in words, and lays men low. We must not think of these friends as iniquitous. Job would not have had *ungodly companions*. Their very knowledge of truth was made *Satan's opportunity*, and so our very desire to exalt God may be perverted, though a *distinct* sin is now

more usual, in accord with the spirit of the age. Zophar implies that Job wrongly wanted to find out *why* he was afflicted, whereas all the time the one who criticized professed to *know* that which he said was past man's understanding. Hence he exhorted Job to put away *iniquity* (14) and thus to be secure and enjoy hope (18). The contrasted hopes of 14 and 18 are very solemn in general application. The principles, as before, are deeply important, see Psalm lxvi. 18, Prov. xxviii. 9, 13.

Acts xi. 19-24. "Scattered," *sown* abroad: God spread His Word. The apostles had delayed to fulfil Mark xvi. 15, but *His* hand was not shortened. "The Lord Jesus," not simply preaching a system, a theory, a doctrine: *right* doctrine is *right* in its *right* place. Faith involves a turning: for every man is turned away from God (xxvi. 18). 22, Barnabas, who was of Cyprus, who had helped in welcoming Paul (ix. 27): how graciously God arranged the man to be sent: though Peter was first in chapter x., that there might be the *order* God appointed, and another opportunity for the eleven. 23, Grace seen: no glory to man. Joy—word from same root as "grace." Next we find *continuance* and cleaving to a Person, not simply to a position, lovingly emphasized. The "adding" in like manner, was *to the Lord*, *cf.* v. 14 and right rendering of ii. 4 ("added, on to the same object").

Correspondence from any concerned as to the Lord's way amid the ruin will ever be welcome, that He may be exalted.



SUGGESTIONS FOR PRAYER.

"While they are yet speaking, I will hear"—Isa. lrv. 24.

1.—For God's gracious work among lost sinners, in all parts, whom He is drawing to His Beloved Son.

2.—For all who truly bear the Name of the Lord Jesus, that there may be a spiritual awakening of many from spiritual drowsiness.

3.—For the work of God committed to our care, that He may encourage yet more, and cause glory to Himself, by the inworking of the Holy Spirit.

4.—For an attitude of praisefulness among those who should be glad at the great things done for them, and in Him Who has done them.

"Let your requests be made known"—Phil. iv. 6.

THE LORD SAID

Because thou hast *kept* . . . I also will *keep thee* (Rev. iii. 10, Ezek. xlv. 15).

Kept by the power of God (1 Peter i. 5, 1 Chron. iv. 10).

The Psalmist could say, by grace, "I have *kept* Thy testimonies" (Psalm cxix. 22, 167, 168). Can we say this?

We are told that though Israel were so favoured in receiving the Law, they did not *keep* it (Acts vii. 53). May we be watchful.

THOUGHTS FROM THE WORD OF GOD

A MONTHLY HERALD OF THE TRUE MESSAGE.

"Thy Word is Truth"
JOHN 17, 17

Vol. xlii. No. 5.

May, 1913. 1d.

A Monthly of Bible Help, as our God shall enable — to emphasize His love, His will, His glory. By the grace of God we are what we are, and all testimony should be to the praise of the glory of His grace, and not to please MAN.

EDITED BY

PERCY W. HEWARD.

"God looked down from heaven upon the children of men, to see if there were any that did understand." Psalm lili. 2.

"The Lord looketh on the heart." 1 Sam. xvi. 7.

"The heart is deceitful above all things, and incurable." Jer. xvii. 9.

"The Lord came down to see the city and the tower, which

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the children of men builded." Gen. xi. 5.

"The Lord said, I have surely seen the affliction of My people which are in Egypt, and have heard their cry, by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them." Ex. iii. 7, 8.

"Herein is love, not that we loved God, but that He loved us." 1 John iv. 10.

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A WORD OF INTRODUCTION.

A GAIN, upheld by God's mighty hand, it is our joy and privilege to feel He will enable something to His glory to be sent forth. The days are dark, and we cannot be optimists in connexion with earth; but our God liveth, and we would be glad in Him, in His grace, in His exceeding great and precious promises — in all that He is, and has, and will do.

To utter the mighty acts of the Lord, and to show forth His praise, can never be regarded as a light or small privilege. It is our heart's desire that glory may be brought unto His Name by the exaltation of Himself, even of our Triune God.

Reader, what is your attitude to the Saviour of sinners? If you can thankfully say He is your precious Saviour, do you own—cheerfully own—His equally precious lordship over your *daily* life? What is your attitude to the Scriptures, and to His Coming Again? To help a right answer to these questions, we would humbly send forth this messenger of His truth.

"LET US LAY ASIDE EVERY WEIGHT."

—(Heb. xii. 1).

Many weights would drag us down;—

Let us lay aside!

As we seek our Lord's renown,
Weight of glory, heavenly crown,
Self must be denied.

Ah, how many things attract,
When from Christ we stray!
Earthly claims our strength exact,
And unlike our Lord we act,
Wandering far away.

'Tis not easy to keep near:
But, by heavenly strength,
Let us every failure fear,
Watching till our Lord appear—
Our bright hope, at length.

Let us lay aside each weight,
Living to His praise.
Why should we earth over-rate?
Let us, hence, its tinsel hate,
Walking in His ways.

By the Holy Spirit led,
With "that Day" in view,
Let the heavenly path be sped,
With our glorious Lord ahead;
Ne'er to prove untrue.

WORDS OF ENCOURAGEMENT.

Colossians iii. 11 brings before us **Christ, All** the exaltation of the Lord Jesus, **and in All.** and necessarily the laying low of man. The Greek cannot boast of his wisdom, nor the Jew of his religion, when both alike are saved by free grace. The proud philosopher is no greater than the ignorant Scythian: Christ is all. It is precious to realize the wondrous grace that has made this possible. The plan of salvation calls for heart-felt gratitude. All names and honours and boasts are silenced. Christ is all.

If only this was felt more fully, many "differences" would be dealt with at once. Human systems would crumble to pieces, and the Lord alone be exalted. What we need is something beyond a mental acceptance of truth; even an overwhelming sense of its power, driving out, or laying low, the sectarianism and selfishness which dishonour His Name. Mere argument will never suffice. The truth must possess us—not simply as truth, but as truth applied by the Holy Spirit. He may use reasoning out of the Scriptures to bring this about. But whether He uses means or their absence, the glory belongs unto our God, not to men.



FAITH.

SPIRITUAL faith, even the faith of God's elect, expects mountains, but in His power, surmounts them. It looks beyond trials, and circumstances, and everything *unto the Lord Himself*. He has never proved untrue: He has often wrought manifest miracles. Indeed, everything is a miracle to a thoughtful believer, and in everything he gives thanks.

How different is spiritual faith from carnal presumption, as different indeed as from equally carnal despondency. Faith trusts in promises, not surmises; in the Lord, not in self. It is not blind to difficulties, but can face them, because it is not blind to the Lord. May it be ours, by grace, to enjoy and illustrate **SPIRITUAL FAITH**.



SUGGESTIONS FOR PRAYER.

Our God hath said:—"Call upon Me in the day of trouble."
—(Psalm l. 15).

1.—For a deeper enjoyment of grace and of Christ's presence by those who already know much of this wondrous privilege.

2.—For a holy readiness to talk of the Lord, and to illustrate Malachi iii. 16.

3.—For service, by grace, among Israel and the Gentiles, that God may separate the precious from the vile, and cause us to discern His will.

"Whoso offereth praise glorifieth Me."—(Psalm l. 23).

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

"SIMPLICITY."

DEAR FELLOW SAVED ONES,

How important it is that all who have our Lord's honour at heart should be careful how they use each word. For every misleading, however small, is serious. Do not let this statement itself be misunderstood. We have been saved by absolutely free grace, and our gracious Heavenly Father is not a cruel taskmaster. Yet responsibility is very real. And so, our practical failures, and lack of consistent godliness, are most resultful in evil. Let us feel that, as children of God, we are *always* on duty, and in little things, even little words, should be faithful unto Him.

But does someone reply "Then I shall never be able to speak." If the retort have anything of impatience in it, will not the silencing be a blessing? Oh how easy it is to be impatient: may the Lord in mercy draw us back from—and keep us away from this ruinous sin. But if the utterance is with a certain feeling of despair, the despondency may be lovingly met. Dear fellow believer, it is right to feel one's own limitations, but the Lord's grace is precious, and it is made perfect in weakness. How wondrous is the privilege of casting *all* our care upon Him. The difficulty suggested as to *speaking* exists also as to *doing*. We cannot be too careful, but the remedy is *not* inactivity. The Scriptures are a reality to guide: the Holy Spirit is real to apply those Scriptures, that we may walk worthily of our high calling. Let us trust in God more. His sufficiency is greater than our insufficiency. "Trust in Him at all times" and "trust in the Lord with all thine heart" are twin commands, in precious contexts.

Scripture is not a book of mere definitions, arguments, forms and ceremonies, but if our reading of Scripture is more spiritually intelligent, our very language will gain in exactness, and we shall become accustomed to *represent* our Lord more forcibly, as well as more earnestly.

This introduction may seem a plea for the dear people of God not to be content with their ignorance, but to know Himself and His truth. And so it is, indirectly. Primarily, however, it was meant to call attention to the *twofold* meaning of the words "simple" and "simplicity" in our Authorised Version. From Prov. i. 22 we learn that men are by nature and practice "simple," and that if they go forward in their sin, the result will be scorning, and the awful state of fools (see i. 32, vii. 7, xiv. 18). But grace is wondrously condescending. Hence the invitation of the verse

before us, coupled with viii. 5, ix. 4, 5. God's providences, moreover, speak to the simple one (xix. 25, xxi. 11). But the position is peculiarly perilous (xxii. 3). The same word occurs in Psalm xix. 7 and cxix. 130 to emphasize grace to the undeserving—even to those who are easily persuaded by the cunning craftiness of the evil one. Alas, professing children of God are often hesitating in their refusal of Satan's attractions. Oh that Daniel's purpose of heart and persistency may be ours, even to-day.

In the later Scriptures the word "simple" and "simplicity" represent *three* Greek terms—Rom. xvi. 18 ("not bad"), Rom. xvi. 19 ("not mixed"), Rom. xii. 8, 2 Cor. xi. 3 (the opposite of "duplicity"—almost our "singleness of heart"). Here one can realize a very different aspect, except in Rom. xvi. 18 where we have the believer who wants to please God, but who is undecided and wavering. How blessed is the possession of an established heart. "O God, my heart is fixed," said one of old, and he was enabled to add "I will sing and give praise." In like manner, Abraham, *strong* in faith, was *giving glory* to God. We cannot please Him by uncertainty: the man of divided soul is unstable in all his ways (James i. 8).

And now, dear friends, in which of the two ways do we illustrate simplicity? Have we a *tendency* to be drawn aside readily? Does every wind of doctrine seem to shake us? Or, in other words, are we still babes? Or have we, in contrast with this, a holy and increasing simplicity toward the Lord—a singleness that will not be turned from Him—a devotedness that will not seek to blend God and mammon? It is blessed, indeed, to realize the privilege of "simply" pleasing the Lord—of being Divinely held, and upheld lest we wander from Him. Why should not this be our *daily* experience, more and more, that He may be exalted and glorified? Why should we not lay aside every weight, and, whatsoever we do, do it heartily—as to the Lord and not to men? There are heights of fellowship which we have not reached. We make our trials more, because we do not fully seek that precious communion which turns trials into stepping stones—stepping stones toward blessing after blessing—for are we not blessed with *all* spiritual blessings, in heavenly places, in Christ?

It is next our privilege to ponder some common uses of this word, and to see under which heading they come. Many a child of God says "Oh, I am just a simple believer," and adds a plea for "the simple gospel," with an intended rebuke for those who would search the deep things of God, under the guidance of the Holy Spirit. Now it is evident that some who have progressed in mental knowledge of the truth have lost in spirituality. This has been the handle for objection to a fuller

study which includes the minds that God has graciously given us. But the objection itself is misplaced. Many have become unspiritual through *neglecting* study. Satan will seek to take advantage of *everything*. 1 Cor. iii., Eph. iv., and Heb. v. show that we should not remain in a babyhood condition. Doubtless, milk is always precious, and we can always ponder again, and should feed on the *most simple* presentations of parts of God's own precious truth. But it is our privilege and duty to go on from strength to strength, and if any have progressed unspiritually, our right answer is not the absence of progress altogether, but the right advance with the right attitude and object. The Lord's truth makes wise the simple, and this implies they should *not* remain simple:—except with respect to evil, concerning which there is a gracious promise to those ignorant of the depths of Satan (Rev. ii. 24). Surely there is a need for quiet waiting upon our God that we may distinguish what we should know and what we should not know. "A simple address" may be a hindrance to spiritual growth, and an encouragement to continuance in overgrown babyhood; or it may, on the other hand, be the Lord's rebuke, through His servant, to a display of pride, and mere intellectualism, and a seeking after teachers who will, alas, please Athenian desires and itching ears (2 Tim. iv. 3).

If we have the *right* simplicity, by the working of the Holy Spirit, we shall be saved from the *wrong* simplicity, and our gracious Heavenly Father will be exalted. Is not this our longing?

Yours earnestly in our Lord Jesus Christ, all by grace,

PERCY W. HEWARD.



FEW.

There are *few* that find the narrow way (Matt. vii. 14; see also Luke xiii. 23, 24; 1 Pet. iii. 20).
The labourers are few (Luke x. 2, Heb. v. 12, 1 Tim. iv. 12).

There were only a *few names* in the Church at Sardis, of those who were faithful (Rev. iii. 4).

MANY.

There are *many*, we read, that are in the *broad way* (Matt. vii. 13).

There will be many who *will say* unto Christ in the future, "*Lord, Lord*" (Matt. vii. 22; see verse 23).

There are *many called*, but *few are chosen* (Matt. xx. 16).

There will be many who will deceive and turn away many (Matt. xxiv. 5, see also verses 10, 11, 12). May we take heed.

THE CHILDREN'S COLUMNS.

GOOD THINGS.

I DO hope that our little talk together about the *good things* of the Lord will not be merely interesting, but profitable also, causing not a few who may read these messages to see their need of God's wonderful and eternal salvation, through the shed blood of the Lord Jesus. We read in James i. 17 that "every good gift, and every perfect gift, is from above." We know that since our first parents fell the earth is under the curse, and, therefore, the "good things about which I want to write are from above. The Lord Jesus, Who died for sinners, came down from heaven. You will remember, too, that the manna, with which God fed Israel for forty years in the wilderness, came down from heaven (Ex. xvi.). It was a picture of the Lord Jesus. Mary, when she was praising God for His wonderful love, said "He hath filled the hungry with *good things*" (Luke i. 53). But notice the last words of this verse—"the rich He hath sent empty away." Before God, in His mercy, saves, He brings poor sinners to feel they are nothing. But there are many among young people, as well as those older, who imagine they do not need salvation. The Lord sends such rich ones away, and empty, while poor helpless sinners He fills with His *good things*, and all through the death of Christ Jesus. Through Him God freely gives all things to sinners saved by grace (Rom. viii. 32). In Matt. vii. 11 Christ is speaking to grown up ones, and He says "If ye then, *being evil*." All are sinners. "There is none that doeth good, no, not one" (Rom. iii. 12). Here the Lord shows that parents care for their children—how much more shall One, Who is altogether good, give *good things* to them that ask Him! So we see there is the privilege of asking God for His blessings, which are all wondrously free. Salvation must come first; asking follows—and it must be earnest and right asking. Alas, some who are saved fail through sin, and God withholds the *good things*, even as in the case of Israel of old (Jer. v. 25). In Psalm lxxiv. 11 God tells us that He will not withhold any *good thing* from those who are saved, and who walk uprightly. In Matt. xii. 34 the Lord said to some who were not saved—"How can ye, being evil, speak *good things*?" In verse 35 we are plainly told that sinners saved can bring forth *good things* out of their heart, which God gives to His people whether young or old. The one is spoken of as "a *good man*." The other as "an *evil man*." I wonder which you are. To begin with, all are evil. But those who are saved have a new life, and they are in Christ. What they say and do, by His grace, will please Him. I do want many more to have the *good things* which are for God's people. How those who know the Lord as their Saviour long for

others to hear the good tidings of *good things* (Rom. x. 15). Salvation from God's righteous and eternal wrath, and eternal blessings in Christ! What a contrast there is in Luke xvi. 25. When the rich man died he went to hell we are told, and when He asked for Lazarus to come and dip his finger in water and cool his tongue, Abraham said "Thou in thy lifetime receivedst thy *good things*," not that they were really good, but he thought so much about them, and forgot God and eternity. There are many like this, yes many living now, and such will have a dreadful future. This makes me think of Joshua xxiii. 14, 15. Will you read these two verses? Not one of the *good things* which are written in the Holy Scriptures shall fail, and not one of the judgments written therein shall fail. How solemn is this! Yet so many imagine all will be well as to the future. But God will keep His words. I do hope some will be brought to see this, even while reading these lines, and to enjoy the *good things* of the Lord now and through all eternity. For though saved ones have many trials now, they also have the *good things* (Prov. xxviii. 10) if they walk uprightly. I do hope many of my dear young readers will be thus blest by God in Christ Jesus, Who gave His life a Ransom for many.

The *good things* of the Lord are given through God the Son, Who came on earth to die, He was the perfect One Who all things did, we read, according to God's Law—Now sinners saved in Him are blest for evermore.

The *good things* of the Lord are all by sovereign grace, For those redeemed by blood, who humbly seek God's face; Old things have passed away, God's will they love and do, In Christ their risen Lord they have been made anew.

The *good things* of the Lord come down from heaven above, To sinners saved by grace, how wondrous is God's love; Not one good thing shall fail of all God's fixed decree, His Word shall be fulfilled, and this all flesh shall see.

The *good things* of the Lord are given to those who ask, With earnestness and faith, and daily do their task As unto God the Lord, each moment, day, and hour, All by His wondrous grace, and His upholding power.

The *good things* of the Lord the hungry soul shall fill, God satisfies each one who loves to do His Will, And such in Him delight, acknowledge Him always, And He directs their paths through all their pilgrim days.

The *good things* of the Lord are for the upright ones Who are in Christ the Lord, and called by God His sons, But sometimes God withholds the good things from His own, Because they wander forth—till they shall seek His Throne.

The *good things* of the Lord are more than tongue can tell— Eternal life and peace for those deserving hell, The glories of that day, when Christ shall come again, When sinners saved shall meet, and with the Lord remain.

The *good things* of the Lord are all by God assured, For those He chose in Christ, and saved by blood outpoured, Have they to you been given, are you in Christ and blest— Or are you still unsaved, without God's peace and rest?

The above, and other monthly messages, can be had in leaflet form by those who desire to circulate unto the glory of God. Particulars on application.

WORDS OF ADVICE TO YOUNG BELIEVERS AND OLDER ONES TOO.

"GROWTH AND CRISIS."

"**G**ROW in grace" is a Divine command: yes, dear friends, we are not only machines, we are *responsible* for growth. Now the thoughts which centre round the word "growth" include the following:—(a) An expression of *life*: ah, we cannot grow *into* grace; (b) A *continual*, steady progress; (c) An advance that affects the *whole* being; (d) A *visible* change; (e) A *maturity* in view.

Surely we cannot but apply these thoughts to our hearts in a heart-searching way. How little *real* growth there is. How much forcing and imitation work we find. Actions that please God are sometimes tied on, as it were, to the spiritual plant, and we are satisfied, and men are deceived, yet God is not pleased.

But it is blessedly possible to "grow in grace." We read of some that their faith was growing exceedingly (2 Thess. i. 3). Could the same words be said of us? Our Heavenly Father does not approve a dwarfed life—a perpetual babyhood. Have we *grown* during the last few weeks, and can others see this?

Without controversy, our new birth was a Divine crisis—and apart from *our* effort. God, Who is rich in mercy, stopped us on the way to judgment. Ah, dear fellow saved ones, we cannot understand all this means, but we know, in measure, Him Whom we have believed, and, realizing His grace, and the precious blood of His Beloved Son, we feel we owe all to Him. But often we misuse His mercy, in the past, to *depend on* crises. There are, I am sure, many crises in a believing life:—to some, believer's baptism involves a great change in manifest discipleship:—others feel a portion of the truth laying hold of them, perhaps in a gathering of saints, and an ensnaring habit is graciously broken. Never would we undervalue such tokens of the Lord's love. The commands of Scripture imply they will be granted, for God often uses a tense which signifies "Do this at once, and definitely." But we mistake His gracious method if we *trust* to such events, and forget *daily* godliness and *daily* walking with Him, as Enoch walked of old. Sporadic spirituality is often linked with "ups and downs," which dishonour Him Whose Name we bear. It is our privilege to *continue* in prayer, to *keep on walking* as Christ walked, to *keep on pressing toward* the mark for the prize of the high calling. Crises are rather medicinal: growth may be associated with the partaking of food. Sad indeed will be the condition of the man who depends on crises and medicines and stimulants. See 1 Pet. ii. 1, 2.

It may be, dear reader, you feel this, but ask "How may I *grow*?" The words above are not intended to suggest an *isolation* which ignores God's working and crises working through others. The flesh is so subtle that this must be stated. It is often possible to receive more food in quiet Scriptural gathering together than when alone. Nevertheless, this will never do *instead* of a personal daily walk with God, amid earth's turmoil, waiting on *Him*, and using even odd moments very definitely, in the Holy Spirit, unto the Lord.

FAR OFF.

WITH wondrous care, God placed our first parents, Adam and Eve, in a beautiful garden, where everything was lovely, and they were near to God, for they were in His presence. But though their surroundings were such, they soon disobeyed God, and thus sin entered into this world. When they had sinned, then it was that they were afraid, and tried to hide themselves *from the presence* of the Lord God (Gen. iii. 8). They could no longer remain in His presence in their fallen condition. So we read, in Gen. iii. 23, that the Lord God sent them forth from the garden of Eden, and placed a flaming sword there, which turned every way, to keep the way of the tree of life. Thus through sin they were shut out from God's beautiful garden, and His gracious presence, and ever since, *all* by nature have been far off from God (Eph. ii. 18), "*for all sinned*" (Rom. iii. 23). And not only are all sinners and far off, but Satan hath *blinded their minds* (2 Cor. iv. 4). Yes, the understanding of all is *darkened*, and there is blindness and hardness of heart, as we are told in Eph. iv. 18. Furthermore, all by nature are "*dead in trespasses and sins*" (Eph. ii. 1). But, alas, few see their lost condition!

There is only one way whereby sinners can be saved, that is through the poured-out blood of the Lord Jesus. By His blood, saved sinners who were once—even as others—"far off" are made *nigh* unto God (Eph. ii. 18). But, alas, many know not their lost condition, nor feel the awfulness of sin. The natural man, we are told in 1 Cor. ii. 14, "*receiveth not the things of the Spirit of God, for they are foolishness unto him,*" and the verse goes on, "*neither can he know them, because they are spiritually discerned.*" Hence we learn that God begins His work of grace before any see and feel their need of His eternal salvation. Oh that God may, in wondrous love and mercy, cause many more to realize their lost condition, and to cry for mercy, ere it be too late. The future will indeed be dreadful for all

who continue to live without God, and die far off from Him. Concerning such we read, in 2 Thess. i. 9, that they will be sent away from the presence of the Lord into *everlasting* destruction. And on such the wrath of God abideth (John iii. 36).

Surely Cain is a type of lost sinners who despise God's way of salvation—through the shed blood of His beloved Son. Gen. iv. 16—"And Cain went out from the presence of the Lord." But before God sent Adam forth from Eden, He promised a Saviour (Gen. iii. 15), and all who trust in the finished work of Christ are saved and are even now in Him—near to God—and in the future life such will live with Christ for ever. But all who live and pass away in their sins, being "far off," will be raised in their sad state to be sent away from God's presence for ever and ever, as Matt. xxv. 46 so solemnly brings before us. Oh how dreadful is eternity for ungodly ones. Yet few are troubled, though, as we have seen, the wrath of God will abide on them for ever (John iii. 36). God's love is indeed great, but His wrath also is great, and the great day of His wrath is approaching, when many will call to the mountains and rocks to hide them from God's anger. Surely the question should be asked by each one—Will this be *my* sad condition in the solemn future?

Far off from God since Adam fell,
Beneath God's wrath, deserving hell,
With darkened minds, and dead in sin,
Without a ray of light within.

Far off from God, yet not distressed,
By nature ne'er by sin oppressed—
By Satan led, by him enslaved,
Yet not concerned, though still unsaved.

Far off from God, and without Christ,
By subtlety and sin enticed,
Seeking earth's pleasures more and more,
Unmindful of God's righteous Law.

Far off from God, and working ill,
Though God will all His words fulfil,
His Judgment Day is not far off,
For those who still deride and scoff.

Far off from God, self pleasing too,
With all God's righteous wrath in view,
Heedless and boastful, caring naught
For all the evil sin hath wrought.

Far off from God and without hope,
Thus many now in darkness grope,
Without the Lord men live and die—
Yet hope for mercy by and by.

Far off from God, how sad is this—
To have no hope of future bliss;
Contented with the things of earth,
And all its empty, hollow mirth.

Far off from God will lost ones be
Throughout the long eternity!
Sent from the presence of the Lord,
According to His written Word.

Far off from God, Who loved and gave
His only Son, His own to save!

Far off from God, are you, dear friend?—
God's wrath on lost ones ne'er will end!

TALKS ABOUT PRESENT-DAY NEEDS.—5.

FERVENT PRAYER.

IF we seek, in God's grace, to hide the Holy Scriptures in our hearts, and to meditate upon them, we shall also find that we have more time for earnest prayer. God's truth is so wonderful (Psalm cxix. 129), that those who love it are enabled to do more directly for Him in their daily life, as well as to perform all their many "earthly" duties unto Him, as in His sight. The Word of God is Living and Life-giving. It not only enlightens (Psalm cxix. 130), but it quickens and enlivens and makes those who delight in it more capable. Those who neglect it are not only unskilful in the Word of righteousness (Heb. v. 12-14), but often hindered in other things. Yet this condition is solemn. Hence the lack, in these perilous times, of those who are able to teach others. Surely preparation for effectual prayer and witness is meditation in the Word. God's servant Ezra, we are told (in chapter vii. 10), prepared his heart to seek the Law of his God. Then, in chapter ix., we have the record of how he prayed unto his God. There was trembling with humility in verses 4-6,—with confession of sin. Then followed separation. In Dan. ix. we have the same order. In verse 2 God's servant said that he sought to understand about the years of captivity by books, plainly the Scriptures. Then he set his face to the Lord his God to seek prayer (verse 3). In verse 4, and onward, we have the record of his prayer with confession of sin, with a deep sense of God's greatness, which is often so absent in prayers now. Though we are exhorted to come boldly unto the Throne of Grace (Heb. iv. 16), we need constantly to remember that God is in heaven, and we are upon earth (Eccl. v. 2). Oh to realize our nothingness more and more, and how we are to draw near to God in prayer (Heb. x. 22). Prayer must be in the Holy Spirit (Jude 20), and according to God's will (1 John v. 14, 15). If God's Word has its rightful place, there will be more fervent prayers. Surely James v. 17 is written for our encouragement. We must be diligent in seeking to know the Holy Scriptures, then diligent in keeping them (Psalm cxix. 4); then our prayers will be more in accord with God's will. How often we find in the Scriptures encouragement from God concerning prayer. For example, Matt. vi. 6 refers to private prayer, which will bring reward in that day. Furthermore, in James v. 16, we read, "The effectual *fervent* prayer of a *righteous one* availeth much." Godly living will surely lead to fervency of prayer. While we seek to have much prayer alone with God, we must not neglect united prayer (Acts i. 14, iv. 31). Moreover, we must take heed to the words "pray without ceasing" (1 Thess. v. 17),

and remember the *attitude* which pleases God. Then, in Luke xviii. 1 we are told that men ought always to pray, and *not to faint*. It is so easy to become slack in meditating in the Scriptures and then to forget to pray *always*. Hearts which burn with love to the Lord will surely pour out the heart's desire before God (Luke xxiv. 32), and be able to look up saying "Lord, all my desire is before Thee, and my groaning is not hid from Thee" (Psalm xxxviii. 9). There must be great faith, in God, before we can humbly claim the wonderful promise in Matt. xxi. 22 (see v. 21 and James iv. 3). It is easy to ask amiss. Oh that God will, in these last days, when fervent prayer is sadly lacking, raise up godly ones to pray in faith, and to look up, expecting an answer in God's way and time. Surely worldliness is a great hindrance to effectual praying. Let us humble ourselves before God, confessing our sins, and the sins of His people, and ask Him, in mercy, to revive us in these dark days (Hab. iii. 2). Then there will be love for the Scriptures, godly living, and prayers that will be according to God's will, which will be, by His grace, effectual unto His glory.

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—May, 1913.

Day	Job	Acts	Learning	Weekly Questions
1	xiii. 17-28	xii. 13-19	Job 9. 6	
2	xiv. 1-12	xii. 20-25	" 7, 8	
3	xiv. 13-22	xiii. 1-4	" 9	
4	xv. 1-14	xiii. 5-8	" 10	Write what you know of Barnabas.
5	xv. 15-25	xiii. 9-13	" 11	
6	xv. 26-35	xiii. 14-20	" 12	
7	xvi. 1-11	xiii. 21-25	" 13	
8	xvi. 12-22	xiii. 26-33	" 14	
9	xvii. 1-16	xiii. 34-39	Acts 13. 16	
10	xviii. 1-10	xiii. 40-43	" 17	
11	xviii. 11-21	xiii. 44-49	" 18	Explain Job's references to science.
12	xix. 1-14	xiii. 50-xiv. 2	" 19	
13	xix. 15-29	xiv. 3-7	" 20	
14	xx. 1-14	xiv. 8-13	" 21	
15	xx. 15-29	xiv. 14-18	" 22	
16	xxi. 1-18	xiv. 19-23	" 23	
17	xxi. 19-34	xiv. 24-28	" 24	
18	xxii. 1-17	xv. 1-5	" 25	Was the "Council" at Jerusalem God's Will?
19	xxii. 18-30	xv. 6-11	" 26	
20	xxiii. 1-17	xv. 12-18	" 27	
21	xxiv. 1-20	xv. 19-22	" 28	
22	xxiv. 21-xxv. 6	xv. 23-29	" 29, 30	
23	xxvi. 1-14	xv. 30-35	" 31	
24	xxvii. 1-10	xv. 36-41	" 32	
25	xxvii. 11-23	xvi. 1-5	" 33	What do you know of Timothy?
26	xxviii. 1-12	xvi. 6-13	" 34	
27	xxviii. 13-28	xvi. 14-18	" 35	
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31	xxx. 16-31	xvi. 35-40	" 39	

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

"Separation" unto the Lord must be consistent, or it will become, as well as appear, hypocritical. Devotional love to Him must be seen in daily business as well as on the Lord's Day. Half-heartedness can never please Him Who gave Himself for us—for us the unworthy. Surely everything in the gospel calls for holy thoroughness of life, that God in all may be glorified. And surrounding evils only intensify this solemn and heart-searching thought, when rightly viewed under the guidance of the Holy Spirit.

Job xv. 1-14. Eliphaz again illustrates the danger of pride amid right principles. He sternly rebukes Job, as if he were personally a far better man: God revealed otherwise: Gal. vi. 1 is very important in our dealing with sin. 4, Thus Job's self-defence appeared: let us beware lest we misrepresent our heart's condition in a like manner. 6, This was true, but was Eliphaz qualified to say so?—Contrast God's tender dealings, Psalm ciii. 13, 14, Mark xiv. 37, 38: though sin is *never* excused. 9, Notice pride: "us." 13, Job had seemed to speak against God: Psalm lxxiii. is suggestive: we need to pray "Set a watch, O Lord, before my mouth: keep the door of my lips" (Psalm cxli. 3). 14, A right sense of human depravity needs careful handling. Truth, in wrong surroundings, is a dangerous weapon.

Acts xiii. 5-8. Towns specially sought: so beginning from Jerusalem. Simply "the Word of God": why should we deviate? Synagogues in one city: said to be over 400 once in Jerusalem. Minister, "under-rower": God trains by little things and in subordinate positions, cf. xix. 22: this principle is often overlooked. A Jew, with a good name, but a sorcerer: type of Israel, rejecting Christ, indwelt by evil (Matt. xii. 44, 45), and left for a season (11). 7, Jew and Gentile together: Gentile believers—typical, and beginning of fulfilment of ix. 15, for Sergius represented the Roman Emperor. Earnest desire implied. Only "the Word of God": how often this precious, God-honouring expression. 8, See 1 Thess. ii. 1. "Seeking" from same root as desire in 7. "The faith." Man's attempt against the Lord fails: He is Sovereign, Almighty, Gracious and Glorious. May we hold the faith with faith.

Job xviii. 11-21. Doubtless, Bildad's insultingly cruel words (for he said "his," but plainly meant "thy") seemed to the speaker a just attack on man's defence of himself. It is possible to think one is doing God's service when pleasing the devil (John xvi. 2). Saul of Tarsus thought it his *duty* to do many things against Jesus of Nazareth, which also he did. What a need for grace have

we to know the mind of Christ, and to speak a word in season (Isa. l. 4): it is very easy to disobey Col. iv. 6. Note Mark ix. 50. "A word fitly spoken is like oranges of gold in pictures of silver." 16, The Holy Spirit applies this very figure to the ungodly (Mal. iv. 1). Bildad *spoke the truth*, but *assumed* that Job knew not God. What an awful condition. How blessed to know Him. (John xvii. 3).

Acts xiii. 44-49. Many interested, yet . . . ! Still "the Word of God": oh, that we may be more fixed upon *His* truth: it is a wondrous blessing to have God's teaching: why are we not more praiseful? 45, Man's answer to God's working: 1 Thess. ii. 16 illustrated *again*. "Filling" first, then speaking; out of the abundance of the heart the mouth speaketh. 46, The effect upon God's servants: everything only used to stir them up yet more: may we be likeminded. "Necessary," Acts i. 8, Rom. i. 16: God's grace is shown. Still "the Word of God": nothing else. "Put it from you," same word in Rom. xi. 1, 2; thus sin works, see John iii. 18, 19: man chooses judgment: how wondrous when, in God's mercy, we judge ourselves now (as one Hebrew word for "prayer" signifies), and, ascribing glory to God, are brought to *rest on Him* Who took our judgment. His work *weighs* ("worthy") *everlasting life* for us. "We turn," not, are silent: only another door opened, Rom. xi. 48, Sovereign grace the cause of faith and joy. 49, General proclamation.

Job xxii. 1-17. Eliphaz continues in the same strain, having a zeal for God but not according to knowledge. Job appeared to his friends to make out that he was useful to God: such an idea they rightly rejected, but failed to separate the precious from the vile. It is easy to make sin worse while rebuking it. They hurried to conclusions, and *esteemed themselves*. How impossible it is to restore a brother from the pinnacle of pride. See James v. 16. The Ephesian angel judged *evil*, but he had lost his first *love*. Israel's high priest was to have *compassion* on the ignorant: pride is never permissible. 9, The cruelty of these statements is clear: Job's *desire* to please God is manifest in that he was troubled by them. But Satan took advantage to cause self-exaltation. Not till Job said "I am vile" did God declare he had spoken right. Herein we see one object of trial, and of this book.

Acts xv. 1-5. When God is at work, Satan will seek to annoy, and he oft uses "certain men." "Kept on teaching": these were very earnest with error: let us be more earnest with truth. Their "gospel" was one of works. "After the manner of Moses," see Col. ii. 11. "No small dissension": holy zeal: they could not yield for

an hour (Gal. ii. 5). "They determined": the apostle explains in Gal. ii. how he felt this to be the Lord's will also, else would not have gone: our gracious God guides by circumstances, but we must always look to *Him* beyond circumstances. 3, God's overruling to refresh *many* of His dear people. Brethren in Samaria. 4, A holy welcome. "What things God had done with them": boasting is shut out, *cf.* xiv. 27, xv. 40. 5, "But." "Some." "Needful"—same word "must" in John iii.: what a contrast.

Job xxvii. 11-23. Job's parable continued (1). He is ready to acknowledge that God is great, and giveth no account of His matters, ready to acknowledge the judgment of wicked men, though wrath sometimes seems to tarry; but personal sufferings appear a greater mystery than he can bear, and to be regarded as *ungodly* by old-time friends, a cup of misery almost overflowing. This passage brings before us the brevity of earthly riches and wishes: the vanity of heaping up treasures. James v. is forceful. Oh that we may lay up for ourselves the contrasted treasures concerning which Job xxviii. goes on to speak (the chapter-break hides this): "treasures in heaven" are very precious. Do we value them aright? See Matt. vi. 19-21. Everything in Job speaks to our hearts as to "that Day," and living in the light of it.

Acts xvi. 1-5. Towns near one another associated: so often in Christian work: see Col. iv. 13, 16. "A disciple": one must be a learner before he can witness: Timothy had a long preparation from babyhood (2 Tim. iii. 15), and did not come into prominence when with Paul for a long while: a work of God cannot be rushed, though *He* is Almighty. 2, Well-reported: see this principle in 1 Tim. iii. and 1 Tim. v.: it is deeply important to say the good we can say of fellow saved ones, but truthfulness is ever necessary. 3, "Paul willed": doubtless waiting on God; Timothy not the first to choose. "Because of the Jews," not because of Jewish *believers*: but was this action in accord with the mind of God?—See how this is dealt with afterwards in "Galatians." 5, The results of the compromise at Jerusalem—allowing Jewish believers to remain Jewish—not fully seen at first: truly God, in grace, blesses abundantly and daily, even though we fail.

Correspondence from any concerned as to the salvation and doctrine of God will be welcomed. PRACY W. HEWARD, 61, Upton Lane, Forest Gate, London, E.

"IF THE LORD WILL."

BIBLE MEETINGS, Mon., May 12th, 3 & 6.30 p.m. 61, Upton Lane, Forest Gate. Prayer-Fellowship of Heart-Exercised Believers Valued.

THOUGHTS FROM THE WORD OF GOD

A MONTHLY HERALD OF THE TRUE MESSAGE.

"Thy Word is Truth" JOHN. 17

Vol. xiii. No. 6.
June, 1913. 1d.

A Monthly, as the Lord shall enable, of quiet testimony unto Himself and His truth, seeking to set before those who are His their heavenly calling and attendant responsibilities, that He may be glorified by lives of consistent spirituality, in view of the near Coming of Him Who for our sakes died and rose again.

EDITED BY
PERCY W. HEWARD.

"And the Lord turned the captivity of Job, when he prayed for his friends." Job xlii. 10.
"Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye." Col. iii. 13.
"Not unto us, O Lord, not unto us, but unto Thy Name give glory." Ps. cxv. 1.

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"I prayed for Aaron also the same time . . . I prayed therefore unto the Lord, and said, O Lord God, destroy not Thy people, and Thine inheritance, which Thou hast redeemed." Deut. ix. 20, 26.
"Confess your faults one to another, and pray one for another, that ye may be healed. The effectual (unwrought) fervent prayer of a righteous availeth much." Jas. v. 16.

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A WORD OF INTRODUCTION.

PRIVILEGED again to make known something of the truth, we would seek to realise something of the grace which makes this possible. We have been spared, and it is of the Lord's mercies that we are not consumed. It is of God's good pleasure that we will His will (Phil. ii. 13). Again, what wondrous loving kindness has made the way of salvation and obedience concerning which we are privileged to tell. "Bless the Lord, O my soul, and all that is within me bless His Holy Name." With an earnest desire that our God may use to His own glory is this literature humbly sent forth, and correspondence with the same object will ever be welcome, and prompt correspondence especially.

The HEARTY prayerful interest of the Lord's people in the Bible studies also, which we are enabled to arrange, may be a real blessing to them, as well as an encouragement to us, in the path of helping His own to a fuller realization of their treasures in Christ (Col. ii. 3).

"THE WORD OF THE TRUTH OF THE GOSPEL."—(Col. i. 5).

How wondrous is the perfect truth of God,
Unveiled to those redeemed by precious blood:
He never builds our hopes on shifting sand,
The Word of God for aye shall firmly stand.

The gospel tells of mercy well secured,
Eternal life for saved ones now assured:
God loves with loving kindness deep and strong,
His changeless love is now our joy and song.

The promises of God will never fail,
The precious blood of Christ must still avail—
The cov'nant stands; in vain the pride of man
And Satan strive to move God's perfect plan.

How we would praise for all the truthful Word,
Which in our hearts has now by grace been heard;
What lives of faith the Lord's redeemed should live,
And all their all to Him most gladly give.

The Holy Spirit to each mind makes clear
The wondrous truth, and to each heart makes dear;
And we rejoice as more of truth we know,
And, looking upward, in God's way would go.

How bright the prospect! Christ's return is near!
In glorious glory He will soon appear,
And we shall see Him, near His side shall stand,
More fully than the truth to understand.

Thoughts from the Word of God.

WORDS OF ENCOURAGEMENT.

Barnabas, Acts iv. 36. This dear servant of God was named "the son of consolation," or "exhortation" and "encouragement," so earnest was he to lead and cheer forward those in Christ Jesus. Do we manifest the same zeal? A home, which in many ways suggests an assembly, involves blaming when blame is necessary, but it could not go on, as a home, without manifest affection and encouragement. Oh that we may have more true, real, deep, resultful love. The words of Acts xi. 23, 24, wondrously illustrate. It is easy for some to obey part of Scripture, or at least to seem to obey it, while omitting other parts. In other words, one-sided godliness is often mere temperament, and not godliness at all. Let us couple with the Ephesian angel's inability to bear those who were evil, a true interest in the dear people of God that, in the Holy Spirit's working, will spur them onward, having that blessed Hope in view.

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

ON DIFFICULTIES AND TRIALS.

DEAR FELLOW SAVED ONES,

Your privileges are larger than they seem, and your difficulties smaller. Having Christ, you have all—not merely all things, but all spiritual blessings, which are inseparable from the Person in Whom they are. Such abounding grace—and our Heavenly Father *always* gives a fulness—such abounding grace must surely make us ashamed of our unbelief, and of our half-hidden murmuring. We remember the words "All things are yours . . . and ye are Christ's" (1 Cor. iii. 21-23). Why should we not possess our possessions (Obad. 17), and live more fully up to our spiritual income, for out of Christ's fulness have all we received (John i. 16), and there is, as in Zech. iv., a continued supply! And we find a wondrous contrast, moreover, with earthly things. If we, by grace, use our spiritual possessions more, and enjoy them, we are all the while investing much more rapidly in that best of banks, concerning which it hath been written, "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through, nor steal" (Matt. vi. 20).

Can we be surprised if, amid *such* blessings, we have trials. Satan is annoyed at our riches, and would seek, as in Zech. iii., to wrest us away from the Lord. But an eternal election shall never be undone, an almighty hand shall never be unclasp'd (John x. 28). Therefore, the evil one whose purpose is defeated, and who accuses

in vain day and night—in vain because of the Blood of the Lamb (Rev. xii. 10, 11)—would seek to draw us away from the realization of our Lord and His gifts, and to cause us to stumble, that so, albeit in Christ Jesus, our reward may be made less glorious. Having Scripture, and *the Holy Spirit to apply Scripture*, we are not ignorant of Satan's devices, and therefore may wait on our God continually, and come boldly to the Throne of Grace, that we may obtain mercy and find grace to help in time of need. The Lord is *not* slack concerning His promise. He will not fail. Abounding grace shall be ours, and we shall be enabled to enter into victory more and more, if we expect so high a privilege.

But if Satan is thus, through the inworking of the Holy Spirit, hindered a second time, he will manifest "great wrath," and will occasion yet more difficulties, as far as he is permitted so to do. Therefore, while all believers have difficulties, those who walk with God, the more closely, will, in this connexion, experience the most; yet will know His gracious solution, making even the problems a cause for praise. Faith flourishes in the dark: we little enjoy the fulness of our Lord till we are cast upon Him. Anything that draws from self to Himself is turned into a real blessing, and this is as wondrous a turning as those of Gen. i. 20 and Deut. xxiii. 5.

We have just noticed that such trials are by God's *permission*. It is a privilege to feel this, that we may not fret ourselves because of evil men, nor be envious against the workers of iniquity. We remember that Satan was allowed to exercise his power most manifestly upon *faithful* servants of God, as Job and Paul. In other words it was given to them not only to believe but to suffer for their God, in peculiar measure. Yet to the one were the striking words uttered, concerning the waves which picture man's wrath and Satan's spite, as well as God's anger,—"Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed" (Job xxxviii. 11). There is a "needs be" for every trial, and a "hitherto," for God never fails, never makes a mistake. Not only shall the wrath of men generally either praise Him or be restrained, but Antichrist himself shall be compelled to act as the instrument of God, like Nebuchadnezzar was. Nor can Satan be free from this authority. God's wisdom is seen in His overruling of all. That which seems a tangle is only the *reverse* side of a pattern. "Greater is He That is in you, than he that is in the world" (1 John iv. 4) is ever a Divine truth. And, in accord with this, the second of the two dear children of God, whom we have mentioned, said, by inspiration, to the encouragement of others, the precious words of 1 Cor. x. 13, and in his own ears—yea, in his own heart—the wondrous promise sounded, "My grace

is sufficient for thee, for My strength is made perfect in weakness." It is true we are *appointed* to afflictions (1 Thess. iii. 3), and should endure hardness as good soldiers of Jesus Christ. Our Father sees that a *real* strain is well for us. But we are not appointed to be left alone. The promise "I will never leave thee, nor forsake thee" is never out-of-date to the Lord's redeemed. All Scripture is full of this refreshment. God knows exactly the weight of every trial, and the strength of every saved one. Can we not rest in *our Father* to decide? Surely the words come to us with new power, "Trust in the Lord with *all* thine heart, and lean *not* unto thine own understanding." The Lord is wise in *all* He permits. Difficulties and trials are to prepare us for glory. The stones in Solomon's temple were made ready before they were brought thither (1 Kings v. 18, vi. 7), and we need much hewing, unlike the whole stones of the altar of Exodus xx. which pictured Christ, the Perfect One.

It is blessed to remember, in this context, that though He was the Glorious and Sinless One, He went through trials as our Example. He was in all points tempted like as we are, yet without sin. If we are without heavy trials, we are *unlike* Christ, we are *losing* certain privileges, we are marked out as weaklings or wanderers. The light affliction, which works for us a far more exceeding and eternal weight of glory, is part of the legacy wisely left us — "In the world ye shall have tribulation; but be of good cheer, I have overcome the world" (John xvi. 33). The earlier part of the verse says "These things I have spoken unto you that *in Me* ye might have peace." The *order* of the words is striking; nor must we forget that this is the very end of the address—yes, Christ *ends* it with tribulation. Shall we undervalue *His* legacy? "In Me" is a very precious word: and it definitely limits as well as directly encourages. Yes, beloved friends, it implies that there will *not* be peace in the world. If we are popular, we are *not* like Christ. He said "Love your enemies," suggesting we should have, not make, enemies—not that we hate, but we are hated, even as it was said by Him, "For My love they are My adversaries, but I am a prayer" (Psalm cix. 4).

Then let us gird up the loins of our mind, and, in the Holy Spirit, live this "little while" patiently and brightly, looking for that blessed Hope, and receiving the precious blessings wrapped up even in our painful trials.

Yours in Christ, by grace,

PERCY W. HEWARD.

Future Openings—

The seals (Rev. vi., viii. 1).
The bottomless pit (Rev. ix. 2)
The books (Rev. xx. 12).

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—June, 1913.

Day	Job	Acts	Learning Acts 13. 40	Weekly Questions
1	xxxi. 1-12	xvii. 1-4	" 41	Is the address on Mars' Hill an Example or a WARNING? Prove.
2	xxxi. 13-28	xvii. 5-9	" 42	
3	xxxii. 29-40	xvii. 10-15	" 43	
4	xxxii. 1-11	xvii. 16-21	" 44	
5	xxxii. 12-22	xvii. 22-28	" 45	
6	xxxiii. 1-11	xvii. 29-34	" 46	
7	xxxiii. 12-22	xviii. 1-6	" 47	
8	xxxiii. 23-33	xviii. 7-11	" 48	What do you know of Elihu?
9	xxxiv. 1-11	xviii. 12-17	" 49	
10	xxxiv. 12-25	xviii. 18-23	" 50	
11	xxxiv. 26-37	xviii. 24-28	" 51	
12	xxxv. 1-16	xix. 1-7	" 52	
13	xxxvi. 1-14	xix. 8-12	Isa. 43. 1	
14	xxxvi. 15-25	xix. 13-17	" 2	
15	xxxvi. 26-xxxvii. 6	xix. 18-22	" 3	Say what Acts xix. 9 suggests.
16	xxxvii. 7-17	xix. 23-28	" 4	
17	xxxvii. 18-24	xix. 29-34	" 5	
18	xxxviii. 1-15	xix. 35-41	" 6	
19	xxxviii. 16-38	xx. 1-5	" 7	
20	xxxviii. 39-xxxix. 12	xx. 6-12	" 8	
21	xxxix. 13-25	xx. 13-16	" 9	
22	xxxix. 26-xl. 9	xx. 17-21	" 10	Show God's method of dealing with Job.
23	xl. 10-24	xx. 22-27	" 11	
24	xli. 1-12	xx. 28-32	" 12	
25	xli. 13-24	xx. 33-38	" 13	
26	xli. 25-34	xxi. 1-6	" 21	
27	xlii. 1-7	xxi. 7-11	" 22	
28	xlii. 8-17	xxi. 12-17	" 25	
29	Psalm 1	xxi. 18-24	Isa. 44. 22	
30	Psalm 2	xxi. 25-29		

"As for God, His Way is perfect." Our trials lead us to Himself, and then we find more fully the preciousness of His Words to suit all our circumstances, when applied by the Holy Spirit.

"MY SOUL."—Psalm cxix.

BREAKEETH (20); see Psalm xlii. 1-4, lxiii. 8. Deep feelings after God and for His truth.

CLEAVEETH unto the dust (25). Let us be watchful, and ask, even as this child of God, to be *quicken*ed (Isa. xl. 31, Col. iii. 1-3).

MELTETH for heaviness (28). The psalmist asked God to strengthen him (Col. i. 11, Eph. iii. 16).

FAINTETH for God's salvation. Do we thus long for that day, when Christ will come and our bodies be changed? See Phil. iii. 20, 21, Rom. xiii. 11.

IS CONTINUALLY IN MY HAND (109). Yet, amid danger, he could be trustful (2 Cor. xi. 23-28).

KEEPEETH THEM—God's Testimonies—(139, 167). What a testimony amid *all* the trials. Can we say that we keep God's Word (John xvii. 6, 2 Tim. iv. 7)?

Let my soul live and it shall praise Thee, and Thy judgments help me (175).

THE CHILDREN'S COLUMNS.

LYING.

GROUPED together in Prov. vi. 16-19, there are seven forms of sin, which, we are told, the Lord hates, and one of them is "a lying tongue." I know that God hates all sin, for He is so holy. But we have specially brought before us in many parts of the Bible the sin of lying. Yet so many, I am grieved to say, trouble very little about these many warnings. And in these last days, when varied forms of evil are becoming more manifest, and truthfulness is decreasing, I desire, in God's mercy, to warn those who read this, both young and old, to be watchful, and to hate falsehoods. This kind of evil, we have said, is often reprov'd in the Holy Scriptures. For God hates lying. God loves righteousness, and no liars will go unpunished, if they continue in their sins. Shall we just look at Rev. xxi. 2? In this chapter we read about the new heaven, and the new earth. If you turn to 2 Pet. iii. 13, you will see that in the new earth righteousness dwelleth. Now, there are many who are false—love to tell lies, I am sorry to add. But *then* no one who will dwell in the new earth will tell falsehoods. That will be beautiful indeed, and those who are saved in God's mercy, through the precious blood of Christ, look forward with such joy to that time. For all these have a new life, to hate every form of sin. Now if we turn again to Rev. xxi. 27, we are definitely told that no sin shall enter into the heavenly city, which is new Jerusalem (2). Will you read verse 27 very carefully, and notice the words "neither whatsoever worketh abomination or maketh a lie!" Do you wonder that those who love God, and hate evil, long for that glorious time? I should be surprised if it were otherwise. So we have seen that no liar will be in the new earth, nor in the heavenly city, whereas sinners saved by grace will live for ever with the Lord Jesus, Who died for their sins. Where then will unsaved ones be? The Bible tells us about their future, but many do not know, because they despise God's warnings. Most are so deceived and blinded by Satan that they believe his lie (2 Cor. iv. 4), and hate the truth of God. Satan, we are told, is "a liar," and the father of lies (John viii. 44). So we know with whom all lying agrees. Oh that those who read this message may tremble as they think of these things, and also I would hope that some who are still "dead in trespasses and sins" (Eph. ii. 1), may have their eyes opened to see their sinfulness, and what the end will be of those who obey not the Gospel of God (1 Pet. iv. 17). It will be dreadful for all who live and die without God, yet many believe Satan's lie that it will be well with them. Shall we see what God says in His unchanging word? If you turn with me to Rev. xix. 19, 20, where we are plainly told that the beast

(Antichrist) and the false prophet will be cast alive into *The Lake of Fire*. Then in Rev. xx. 10 we read about Satan being cast into *The Lake of Fire*. Oh how dreadful, yet so few tremble about the future. But sinners saved must be truthful, even in telling of this terrible state, though with much trembling they do so. For all God's word is true. Now will you read Rev. xxi. 8? How solemn is this verse, yet we must bring it before others, not merely to frighten them, but praying that God may cause them to see what the end will be for unsaved sinners, whether young or old. In this verse we have the sad words "And all liars shall have their part in The Lake, which burneth with fire and brimstone, which is the second death." Where will this be? Not in the new earth, but outside, see Rev. xxii. 15. In these days when lying is spreading, and even children can tell falsehoods without blushing, I do long that God, in wondrous grace will open the eyes of many to see their sinfulness, and the need of His wonderful and eternal salvation by the blood of Christ, and then to hate every form of evil, by His grace.

A lying tongue the Lord God hates, we read,
Yet many to this warning give no heed,
But use their tongues for saying things untrue,
And what God hates they love, and daily do.

A lying tongue will cease, 'tis not for long,
Though Satan's power is subtle, deep and strong,
God is Almighty, He will never fail,
But Satan's doom will come: God must prevail,
All lying words God hears, and they are kept
By Him 'gainst those who ne'er for sin hath wept,
God's Judgment Day will bring all thoughts to light,
Then sinner lost will tremble in His sight.

All lying words are written in a book,
This all may see, if they will only look
Into the Holy Scriptures now, and read
Of That Great Day, for those who take no heed.

All lying lips against the Lord God speak,
His mercy they despise, their own way seek,
And such forget that God remembers too
All that is done, and what is said untrue.

A lying tongue is vanity God saith,
For liars there is judgment after death;
If unforgiven poor guilty sinners die,
They will be sent away from God on high.

No liar will be in that city bright—
(Where sinners saved will dwell in dawning light)—
Nor in the new earth, but for aye outside,
For on the lost God's wrath will e'er abide,

Where will you be, I wonder, in That Day,
When some from God are surely sent away?
Take heed, for God's sure Word is true,
All that is written there our God will do.

Correspondence from any enquirers ever welcome, unto the glory of God. P. W. Heward, 61, Upton Lane, Forest Gate, London, E.



"The lip of truth shall be established for ever: but a lying tongue is but for a moment."
—(Prov. xii. 19).

A FEW WORDS WITH YOUNG BELIEVERS AND OLDER ONES TOO.

"AS CHRIST"—Col. iii. 13.

IT is wondrous to realise in any measure the free mercy we have received. We were only evil continually: our works, words, and wishes, were alike against God. But grace has abounded—God has made us His, and never will lose those purchased by the blood of His dear Son. We are *new* creatures in Christ Jesus, and into our hearts the Holy Spirit has been sent crying, "Abba, Father." What *manner* of persons ought we to be. "Surroundings" should not affect us more than Christ! The *general* opinion of to-day favouring a low level of "Christianity" (only in *name*) should not influence us, as it has hitherto. If thousands who bear the worthy Name of Christ are lax, this is not the *slightest* excuse for our laxity. Do we *want* to be lax, and find an argument for wandering in the failures of others? Then we may well doubt if we have ever been quickened from above. The evil seen everywhere should pain us, not encourage us to be evil also. All the iniquity of to-day should not have any power to change our standard. We should not be in the "many" of Matt. xxiv. 12. Yet we should not, if we reach forth toward this standard, *despise* others who have another idea, their own "opinion." We cannot call them "Christians" when there is persistent and careless departure from our Lord, but, nevertheless, we cannot *despise*. It is *not for us* to pronounce the christianity or unchristianity of all the individuals we meet, but it is *ours* to walk with God.

Beloved friends, *Christ* is our Example. "He that saith he abideth in Him ought himself also to walk even as He walked" (1 John ii. 6). These are not my words, but the words which the Holy Spirit teacheth, and they are not mere words, but spirit and life. We may compare 1 Pet. i. 16. What holiness should be ours. The text before us in Col. iii. emphasizes this. Having received mercy, we should act like unto Christ. Being in Christ, we should show forth Christ. No other standpoint, no other standard is admissible. But what if *all* men deny this? "Let God be true, but every man a liar." "As Christ" is to be our *continual* thought. This is far removed from the "What would Jesus do?" of a sentimental familiarity, levelling Him to a ruined world. That is Satan's parody of the true attitude. Those who belong to Christ *are* His representatives, and, as such, need to make manifest wondrous patience, gentleness, lowliness, meekness, quiet communion with the Father. If we are "In Christ" *here* is our privilege—*here* is our responsibility. And our Heavenly Father uses this thought to check, and train, and discipline, so that, by the Holy Spirit's in-dwelling and in-working, we may bring forth much fruit to the praise of the glory of God's grace.

TALKS ABOUT PRESENT-DAY NEEDS.—6.

A REALISATION OF GOD'S MAJESTY.

THE very first words of Scripture show the greatness of God, "In the beginning, God" (Gen. i. 1). There is no introduction nor explanation. Simply the majestic statement. Oh that we could enter more fully into all that these few words mean. We have not grown up with great thoughts of God; if we had, how different would be our lives in view of such greatness. The Scriptures from beginning to end are full of God's terrible majesty, yet, alas, we have failed to realise His loftiness. But the time will come when God alone shall be exalted, Isa. ii. 11. In verse 10 we read about "the glory of His majesty." How little of His glory and dignity is realised, even by those saved, in these perilous times. We have grown *accustomed* to think little of God's terrible power; all around us men speak lightly of God, and we are (sad to say) influenced by this. Oh that we may dread to think little of God, Who is Almighty, and righteous in all His works and ways. Nature speaks of God's greatness! Specially just now do we see the wonderful working of our God. All life and growth is marvellous, but we look upon things as "natural," and thus we fail to see the greatness of our God. If nature shows forth God's mighty power, how much more so does the creating of man, and then the *new* creation through the finished work of Christ. It is *all* wonderful, and if our hearts were right, and full of gratitude to God we should behold, and also tremble at His mighty power. Gen. i. tells of God's greatness, also chapters ii. and iii. In these we see, too, God's righteousness. He made man upright (Ecc. vii. 29), but man soon sinned—therefore in mercy he was sent forth from the garden of Eden, as well as to show forth God's righteous wrath. Again, the terrible flood, in the days of Noah, brings before us the greatness of God, and also His wrath against sin (Gen. vi.-vii.). We read on a little further, and behold the terrible glory of God in the destruction of Sodom (Gen. xix.). Yet in each case there is the manifestation of grace. Thus we see through the Scriptures wrath and grace so closely linked. In connection with our subject Ex. xix. might be read and considered. The wondrous majesty is seen in Israel being brought up from Egypt, and in the overthrowing of Pharaoh and his host (Ex. xiv.). Furthermore, we behold God's greatness in providing for the nation of Israel when, through their sin, He allowed them to wander forty years in the wilderness, to humble, and to prove them (Deut. viii. 1-4). God, Who is so great and marvellous, is also long-suffering toward His people. But let us take heed for He is all the time a God of Judgment. Does not this bring to our minds the words of Ps.

xc. 11—"Who knoweth the power of Thine anger? Even according to Thy fear, so is Thy wrath." We always need to remember this, and to tremble before God, lest we sin against Him. God's servant Ezra shows us in his prayer (chapter ix.) that he felt the greatness of God was terrible. Hence there was trembling and humility before God, with confession of sin. There is the same realisation of God's awful majesty in Daniel's prayer (chapter ix., see verse 4). The prophet is not afraid to pray, but he comes reverently and prays thus "O Lord the great and dreadful God." What a contrast are many prayers in these last days, when there is a saddening familiarity in speaking to God. Oh for more trembling before Him—"Which shaketh the earth out of her place, and the pillars thereof tremble" (Job ix. 6). God is terribly great and we have forgotten this. When there is more real love to God, and delighting in His word, there will be more reverence for Him (Psa. cxix. 150, 161). When we open our Bibles, let us remember that it brings to us the Word of the Living God, and if we are in a right attitude of heart, we shall feel that it is solemn to listen to God's voice speaking through His Words. Everything is so hurried now, that we forget God's greatness. We need to remember Eccl. v. 2,, 1 Tim. vi. 16, Heb. x. 22. In days gone by there was preparation before coming to God. It is so easy to draw near irreverently. Let us seek to be more solemn in our manner, and careful as to our words in prayer, or when speaking of God. We see sad results of the absence of the realisation of God's greatness in the way the children use, or rather misuse the Bible, even some who are brought up in Christian homes. The unsaved, whether young or old, speak lightly of God, and we, dear fellow saved ones, have had a share in leading on to this. May we be humbled and confess our sins, and ask God for grace to be more solemn and godly. For instead of even outward reverence there is now much open defiance of God. May our lives henceforth check this, by God's grace.



SUGGESTIONS FOR PRAYER.

"Prayer was made without ceasing."—(Acts xii. 5).
(Rather "stretching out.")

- 1.—For those who are in Christ Jesus amid godless surroundings.
- 2.—For the Lord's work through odd words spoken in odd moments, yet never to be viewed as haphazard (Col. iv. 6).
- 3.—For gracious enabling in the Greek and Hebrew classes, that deep spirituality and study may bring God glory.
- 4.—For those who are, in the Holy Spirit's leading, feeling their way out of systems of man which they used to regard as instruments of God; that they may be patient yet prompt, humble yet determined, self-distrusting yet confident in the Lord.

"Lifting up holy hands, without wrath and doubting."
—(1 Tim. ii. 8).

AFTER DEATH.

IMAGINATION is an easy way of putting aside the truth of God, at least for a time. But truth must stand, while all error will fall. Yet man is so deceived by Satan, and bound by him, that he goes on, in his short life, without any real knowledge as to what will be in the future, after this life ends! Oh what folly not to be concerned regarding that which will surely come after death. God's unveiling plainly tells us, but sinners will not look into the Holy Scriptures, hence their minds become more and more darkened. *We do not imagine this*, for we read it in the words of the Living God see 2 Cor. iv. 4, Eph. iv. 18. To begin with, all are, by nature, dead and blind to the things of God. But, *through the death of the Lord Jesus*, some have been, in God's mercy, brought out of darkness into God's marvellous light (1 Pet. ii. 9). Are you surprised that such are concerned about those who are still in ignorance as to their lost estate, and that which is after death, for all who live and die unforgiven? Heb. ix. 27, is very plain, "It is appointed unto men once to die," "Oh yes," some will say, "we know that all people die." But there is the last part of this verse about which few care to know, or they try to imagine it means something else, "*But after this (that is the death of the body) the Judgment.*" Alas how many are so blinded, and led by Satan as to believe him, of whom the Lord Jesus said, that he was a liar, and the father of it (John viii. 44).

There are multitudes who believe the lies of the devil, and deny the truth of God. Why? Because God, in mercy, brings before sinners their lost and depraved state by nature, while Satan flatters them, and human nature loves flattery. But so surely as people die and pass away from this earth, so surely will there come the Judgment after death, of which so many are willingly ignorant. It is clearly written in the Scriptures, and we must earnestly warn. Would you, dear reader, be so wicked as to allow anyone to go along a road which you knew had a precipice at the end, over which that one would surely fall—and, though told so to do, not strain every nerve to warn him? How can you expect sinners saved be so wrong as to allow others to go on the broad road which leadeth to destruction without doing all they can, in God's mercy, to tell of this, and also, humbly and faithfully to seek to warn them? We turn to Matt. vii. 13, there are many this verse tells us, in the broad way. The death of the body is solemn, and shows what sin has brought into this world (Rom. v. 12). But after the death of the body there is the Judgment for ungodly ones, and then the *second death*, which will be dreadful.

(To be continued, God willing.)

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

"Isolation" is again our theme. We remember how, in the days of Ezra and Nehemiah there was a separation from the people of the land, and a PARALLEL NEED EXISTS TO-DAY. But the separation must be in the Lord and unto the Lord. An ungodly method and a proud feeling are MOST DAMAGING. Beware of SELF when it pleads for "unsectarianism" as much as when it pleads for "sects."

Job xxxi. 1-12. The eyes important, Psalm cxix. 37. Verse 2 signifies that evil would have involved a foolish choice of a worthless, earthly inheritance—and what would then have been Job's portion from above? 3, Faith in God's providential wisdom. 4, How blessed and yet how solemn to realize this. "My." Walking wrongly, see Psalm i. 1, xvii. 4. God's weighing, 1 Sam. ii. 3, Prov. xvi. 2, Isa. xxvi. 7. The heart should not walk after the wandering eyes, cf. Isa. lxx. 2: rather should the eyes be where the heart is Divinely placed, Prov. iv. 25-27. 8, Acknowledgment that sin deserves punishment. 9-12, The plain speaking of God's servant of old compares with Proverbs and 1 Cor. v., and contrasts with the sentimental euphemisms of to-day. Wickedness is encouraged by a human mode of dealing with it. The Address on the Mount is very definite.

Acts xvii. 1-4. How important then to know where to stay, and when to journey on: how important now to know when and where to start and conclude even a conversation. "As his manner," holy continuance: may we never be discouraged: let us not be weary in well-doing, Gal. vi. 9. "Reasoned," i.e., conversed and met their difficulties, no mere appeal to "reason," no mere controversy. "Out of the Scriptures," Isa. viii. 19, 20. Opening, Luke xxiv. 32, 45. "Alleging"—placing beside, i.e., comparing Scripture with Scripture, as well as putting the truth very definitely near to them; how graciously God puts it inside—we cannot do this. "Must," cf. John iii. 14: there are no "happenings" with God. Notice threefold testimony, first as to character of the Messiah, and then proving the Lord Jesus the Messiah. "Some," the word is both precious and solemn—it suggests more than one, but less than all.

Job xxxiii. 23-33. "If": we know there is One, Who became a Messenger and Interpreter—an Ambassador: see John i. 18. "One"—no other can compare with Him Who stands out from all, see Eccl. vii. 28, Song v. 10. Christ made clear God's uprightness: here is His prophetic ministry toward men, and the real conviction of sin, which is ever linked with salvation. "And He will be gracious to him" i.e., the work is not completed

by simply convicting of sin: there must be a manifestation of grace, and grace on the line of atonement (marg.): thus we have Christ's priestly work, not toward man, but toward the Father, and the order here exactly fits His life and death, and set forth, too, the order in which God works with a poor sinner. 25, An evident regeneration suggested: we think of John iii. and Naaman. 26, Prayer comes in rightly now. 26, "Even the righteousness of God by faith of Jesus Christ." 27, What a contrast with Saul and Judas. A sense of sin deeply important, but never atoning. Life and light, 28, 30. 32, 33, Christ, Righteousness and Wisdom to us, 1 Cor. i. 30, 31.

Acts xviii. 7-11. Holy definiteness marked. Justus worshipped God: evidently a proselyte: a man of real reverence. "Joined hard," no fearful running away. 8, "But Crispus": when the apostle stepped forth, did God own the message yet more? At any rate, Crispus' faith is not mentioned till after. Why? To show us we should trust God, and leave results to Him. Holy horror at blasphemy will sometimes shut doors, but be used by God to open hearts. "With all his house": though salvation is individual, a parent's responsibility cannot be easily over-estimated, 1 Tim. iii, Titus i. "I cannot save my children," says one, but this forgets that God chastens for laziness and inconsistency, by appointing that children who will not believe shall be born into the family: He knows eternity before birth, and can give children who will be saved. Baptism: belief leading to quick obedience. 9, Gracious and timely encouragement. 10, The reason for boldness. "Much people": belonging to the Lord before claimed. 11, Margin, persistency.

Job xxxvi. 26-xxxvii. 6. We need more reverence for God and less self confidence. The little things God works are very wonderful. There are many things we cannot do because we are too great—an insect could accomplish them! But our Father can do the smallest as well as the greatest: He has no limitations. "He spreadeth His light upon Him," Psalm civ. 2, is a possible and suggestive rendering. XXXVII. 1, It is well to think much more of God's greatness, so as to feel our own nothingness (Isa. xl.). Yet now we have a fuller, dispensational enjoyment than Elihu, that this God is ours, and so we cannot but rejoice in Him in view of His majesty! 3, Divine order: He is not the author of confusion. 6, Psalm xxix.: do we look on thunder simply as a natural phenomenon? The tendency is dangerous. Laws of nature are not simply nature, they only show the appointments of the God of nature: He speaks just the same as if there were no "laws": His wisdom is not diminished by its continuance.

Acts xix. 18-22. "Many": then how sad had been the history of many of those to whom afterward Paul first sent "Ephesians." Where sin

abounded, grace did much more abound; cf. 1 Cor. v. 10, 11, and what were we? Showed their practices—common practices, perhaps their businesses, yet saved from them, at great loss—apparently: what a contrast with Demetrius were these dear children of God. 20, No glory to man: "the Word of God was growing and prevailing." Oh that we may realize more and more the effect of the truth in our lives, John iii. 30. "But as these things were fulfilled": a Divine arrangement. Mark the apostle's holy consistency. Timothy and Erastus could not preach, nor could they guide, to the same extent as Paul, but they could help in little things. Never despise these.

Job xxxix. 26-xl. 9. How many are the questions the Lord asks, to humble His servant. If we cannot understand God's ways in nature, how should we expect to comprehend all in providence, etc.? There is perfect wisdom in both, but our knowledge is twice faulty. We are so accustomed to think of our wisdom: beloved friends, God could alter all our calculations and still be consistent with Himself. If we know anything of His ways, it is His grace. 30, This became a proverb of judgment. Matt. xxiv. 28, Luke xvii. 37—the eagles of wrath will swoop down on the travesty of the "Body of Christ." XL. 2, Oh how reverently we should speak to God: every "why" is a proud criticism: we should have absolute faith in His perfect wisdom. 3, 4, The beginning of confession, yet we shall find God deepens the work before encouraging at all His loved servant. 5, Do we not feel ashamed of ourselves, that, after and amid so many privileges, we fail so much. 6, The whirlwind still. 7, Job humbly takes up these words. In subsequent verses, the Lord calls on His servant to do certain actions, which are impossible, before defending himself.

Acts. xx. 17-21. The elders: several in one assembly, fellowship. 18, "When" — "as," suggesting earnest speaking almost the moment they arrived. "After what manner": the manner of every action is deeply important. With you, but serving his Lord, Rom. xii. 11. With lowliness of mind, many tears, temptations:—wondrous accompaniments, which men do not naturally wish. It is a privilege to serve God even amid and through tears, cf. Phil. iii. 18. I kept back, see Heb. x. 37-39. "Profitable," i.e., bringing together. Showing and teaching, publicly and along the houses (primarily the gathering places, cf. ii. 46, v. 42). Jews AND Greeks, repentance AND faith. "Toward," rather "into": repentance and faith are both living and resultful, not in oneself!

Psalm i. We know this psalm, in one sense, but do we live in it? The first psalm of the first book (i.—xli.), it is introductory to all, and plainly full of teaching, as many psalms, as to Christ. Note "The Man" in 1. A threefold abstaining: a suggestion, too, that sin progresses. 2, 'Tis not enough to read, we must be in the Truth: and even these words are not sufficiently strong—"His delight is in the Law of the Lord" (Psalm xl. 7, 8, Psalm cxix.). Have we this delight? Otherwise we shall not meditate! Psalm cxix, 97 is a heart-experience: is it ours? Meditation is beyond mere study. How often some wish and expect to be in verse 3 without verse 2. Planting right (roots), then fruit, then leaf (word-testimony): note the order. 4, An awful and entire contrast—"not so," not "fixed," as the word may also suggest. 5, Shall not rise then, but one thousand years later, Rev. xx. 5, 6. How blessed will be the congregation of righteous ones! 6, Two classes and only two: in which are we?

Acts xxi. 18-21. Everything had seemed so encouraging (17), but on this following day, though the greeting and record of grace were alike refreshing, there was soon an addition. Quickly some said, practically all, with a certain boasting, that there were myriads of believing Jews. This was exalting the work of others against that of Paul, instead of exalting God for all. Then there was the hint that Paul, some thought, increased his numbers by setting aside the law. Here was the fruit of the council in Acts xv., which claimed the Holy Spirit's warrant for separating Jew and Gentile in Christ, and is recorded as a warning. Note James' perhaps unappointed prominence in both Chapters. 21, This verse plainly shows that these believed in Jewish privileges still: they did not realize the heavenly calling. 23, "That we say": how sad, Jos. ix. 14. 24, See Gal. ii. The results show how compromise dishonours the Lord: may we be kept faithful, else the very world will see (28).

OPENED.

- The eyes to behold the wondrous things in God's law (Psalm cxix. 18, Eph. i. 18).
- The understanding that we may understand the Scriptures (Luke xxiv. 45).
- The heart to attend the things of the Lord (Acts xvi. 14, Psalm cxix. 11).
- The door of faith to the Gentiles (Acts xiv. 27, 1 John ii. 2), Jews and Gentiles (John xi. 51, 52).
- The Scriptures (Luke xxiv. 32. 1 Cor. ii. 9, 10).
- The door of service (1 Cor. xvi. 9, 2 Cor. ii. 12).
- The door in Rev. iii. 8 which no man can shut.

THOUGHTS FROM THE WORD OF GOD

A MONTHLY HERALD OF THE TRUE MESSAGE.

"Thy Word is Truth" JOHN. 17. 17

Vol. xlii. No. 7.
July, 1913. 1d.

A Monthly of definite testimony as the Lord enables, emphasizing the authority of "all Scripture," and the preciousness of taking God at His Word, and standing aloof from evil, as He graciously makes it clear, through the inworking of His Holy Spirit. Hence no PERFECTION is claimed, but a desire to follow on to know the Lord that He may be exalted.

EDITED BY
PERCY W. HEWARD.

"Then David said, This is the house of the Lord God, and this is the altar of the burnt offering for Israel." 1 Chron. xxii. 1.

"And Abraham lifted up his eyes and looked, and behold, behind him a ram, caught in a thicket by his horns: and Abraham went and took the ram and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place Jehovah-Jireh." Gen. xxii. 13-14.

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"As for God, His Way is perfect." Psalm xviii. 30.
"In all thy ways acknowledge Him, and He shall direct thy paths." Prov. iii. 6.
"I being in the way, the Lord led me." Gen. xxiv. 27.
"The LAND of Moriah ... one of the mountains." Gen. xxii. 2.
"And He, bearing His cross, went forth into a place called the place of a skull, which is called in the Hebrew, Gethsemane: where they crucified Him." John xix. 17, 18.

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A WORD OF INTRODUCTION.

AGAIN and again are we permitted, and privileged, to tell of the loving kindnesses of the Lord. It may be, dear reader, you have often read these brief messages, and like so to do, and yet are still unsaved! I will not say "irreligious" but "unsaved." How solemn is the passing by of time. Your earthly life cannot be for ever: will you trust in religion without the Lord Jesus? You cannot know how dangerous this is. There is no hope apart from Him.

Or it may be you have often read, as a believer, by infinite grace, the helps in the study of Scripture which are issued. How important it is to walk in the way God has marked out. Surely there is a need for godly devotedness, as well as for godly repentance, that henceforth he may be exalted!

"The Coming of the Lord draweth nigh."

He cometh soon! We know He will not change,
No tarrying can there be, to re-arrange
The wondrous purpose of our gracious God,
The hope of sinners saved by precious blood.

He cometh soon!—Time's fulness soon must be,
And Him we love in glory we shall see;
Made like to Him, beside Him we shall stand,
And know more fully what His love hath planned.

He cometh soon!—Unknown to us the day;
And yet the fact is sure, and we would say,
"Lord Jesus, quickly come, Thy promise bring,
And reign in glory as the glorious King."

He cometh soon!—We look beyond earth's glare,
To be with Him, His glories then to share,
How empty is the loud applause of earth,
How trivial are its treasures and its mirth.

He cometh soon!—And we prepared would stand,
Through quickly passing ills held by His hand;
Events and signs soon come and go away,
We look for Him and for His Coming Day.

WORDS OF ENCOURAGEMENT.

I will Controversy has centred around the
Come Blessed Hope, but there is something
Again. wrong when we are content with con-
troversy. To a believer the prospect
of seeing the Lord should be real, increasingly real,
and everyone that hath this hope on Him purifieth
himself. It is, indeed, impossible to hold truth
rightly without being deeply affected by it. We
little realize how fully *we should be affected*, for
there is a certain lasting and manifest result when-
ever a portion of truth grasps hold of us, by the
working of the Holy Spirit.

The Lord's gracious promise to come again
surely encourages us amid the ruin of a ruined
world. We cannot put earth straight. We have
our responsibilities, and should seek to glorify our
God by loving care for His people, and by seeking
to bring the gospel of His grace before lost sinners,
whenever He really opens the door for these privi-
leges. But we cannot put earth straight. The
majority are going on their own way. But it is
not ours to reform or convert the world. We see,
in the very evil, an illustration of Divine fore-
knowledge, and our hearts are cheered that He
will do what we cannot do, though the prospect of
judgments when He comes back is very solemn,
and may be used to solemnize us yet more, in holy
and definite spiritual activities.

And how bright is the hope in connexion with
our own needs. We want to be perfect. We
want to please our Father without any selfishness.
We are often ashamed of ourselves. Ah, but Christ
is coming, not that we may be careless now, but
that our loving efforts to walk worthily, and to stir
up His dear people as to unity, may be very
earnest, but, nevertheless, blessedly eclipsed by His
wondrous working when He shall appear.

Again, are we suffering in measure for Christ's
sake? It is well. The pain is real, but He
knoweth all. We have a Father Who is acquainted
with our frame, and a High Priest Who is touched
with the feelings of our infirmities. The Holy
Spirit impresses this on our sorrowing hearts, and
we can rejoice, amid the trials, with "that Day"
in view. We need not despair. It is sinful to
despond. Are we down-trodden? Our Lord said
we should be. What matters it if in the world we
have tribulation, provided we have peace in Him?
We should not be moved by afflictions. We are
appointed thereto. Here is Christ's legacy. But
suffering is only for a little while. He That shall
come will come and will not tarry. Should we not
be patient?

THE LEARNING OF SCRIPTURE.

Many things are only a "little work," but if they
are omitted there are serious results, and if,
on the other hand, they are accomplished, in God's

gracious enabling, the value quickly accumulates.
Just as the *continual* dropping of water can wear
away a stone, so is it with other things. Regular,
systematic, prayerful reading and *learning* of the
precious Scriptures are used by God, the Holy
Spirit, to cause a thorough acquaintance therewith.
We know how the putting aside of a shilling each
week would "tell up" in 30 years. And there is
a far more important putting aside. How many
children of God have known Him for 30 years, and
yet are still very ignorant of the Book of Instruc-
tions which He deigned to give. Let a verse be
learnt *each* day, and the week's verses be revised
each week, and there will soon be a precious
accumulation. The forming of character, moreover,
through *continual* diligence, is valuable.

One word more. Many who bear the Name of
Christ spend half an hour daily on newspapers:
in other words they devote two or three weeks
(156 hours) of working days to this study. How
time tells up. And it belongs unto the Lord!



"I AM A STRANGER IN THE EARTH."

"I AM A COMPANION."—(Psalm cxix. 19).

"I AM THINE." "I AM THY SERVANT."

(Psalm cxix. 63, 94, 125, 141).

I am, Lord, a stranger here, in this world of woe,
But I long to love Thee more, and Thy precepts know;
Now to walk in all Thy paths, Thee to serve always,
In Thy mercy and Thy grace, Thee alone to praise.

I am, Lord, a stranger here, and as such would live,
Keep me in the narrow way, worldliness forgive,
Turn away mine eyes I pray, from the things of earth,
That I may, by grace Divine, show my heavenly birth.

I am, Lord, a stranger here, but companion too,
With all those who fear Thy name, and Thy precepts do,
And Thy law is better far than earth's choicest gold,
For Thy Word will stand for aye, never, Lord, grow old.

I am, Lord, a stranger here, to Thy Word I cleave,
All the things which pass away, I would gladly leave;
Thou art, Lord, my Hiding Place and my Shield as well,
All the wonders of Thy love I delight to tell.

I am, Lord, a stranger here, yet, in mercy, Thine;
And I would in Thee delight, by Thy grace Divine,
Tremble, too, and be afraid of Thy judgments, Lord,
Stand in awe, as one of old, of Thy wondrous Word.

I am, Lord, a stranger here, but Thy servant too,
And as such I would make haste Thy commands to do:
Over those who leave Thy Law, I would mourn and weep,
As, by grace alone, I would all Thy statutes keep.

I am, Lord, a stranger here, in this world of sin,
But Thy Word is my delight 'mid earth's noise and din,
Though afflicted and despised, yet Thy love is great,
In Thy testimonies, Lord, would I meditate.

I am, Lord, a stranger here, but Thou hast dealt well
With Thy servant day by day, more than tongue can tell,
And my soul for Thy Word longs, fainteth for "That Day,"
When these bodies shall be changed, and no more decay.

I am, Lord, a stranger here, but Thy Word I love:
Thou art near, O Lord, to guide, sometimes to reprove,
Let Thy mercies come to me, teach me day by day,
Blessed art Thou, O my Lord, keep me in Thy way.

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

A RIGHT SPIRIT.

DEAR FELLOW SAVED ONES,

Those who are, by grace alone, rejoicing in the free mercy of God, should *live lives* that are unto His glory. But it is impossible to put right the outside, even *after* salvation, unless there is careful and prayerful attendance to the continual needs of the inside. It is by the love of our God that we are able to please Him at all, and we should be very watchful as to the beginnings of sin. Rom. vii. emphasizes this. Sin is far more subtle and more powerful than we are apt to realize, and there is a need for David's prayer "cleanse thou me from *secret* faults." We must be purged from all filthiness of flesh and *spirit*, if we would be perfecting holiness in the fear of God. It is not enough to be outwardly godly, or to keep back evil words and actions. These are not the only manifestations of the flesh which should be mortified. Every thought must be brought into captivity to the obedience of Christ. Sin works in the heart, as leaven in *secret*, *before* it produces visible results. Accordingly we shall have manifold failures unless we deal with sin at the outset, by the gracious enabling of the Holy Spirit. The words of David, as taught by God, come before us, and may they be with power—"Create for me a pure heart, O God, and renew a *right spirit* within me." Further, the word "right" means "established." The "foot" or "base" of the laver is described by a word from the same root. We remember the wondrous testimony of Ps. cviii. 1, "my heart is fixed." And the term there used is the same. A fixed spirit is the opposite of the wandering thoughts which bring so many evils in their train. If we have our minds set upon things above, we shall not have room for so many other things which come in our way, and hinder our spiritual progress. Doubtless God's servant of old, felt that this was the root of many ills in his own experience. Had he not been *unoccupied* when he tarried at Jerusalem, and was not this uncertainty, this laziness, Satan's opportunity? We know the terrible and long-testing results. An established spirit is not seeking after Athenian newnesses, but is happily content with the eternal and present blessings that are in Christ Jesus our Lord. Why do fashions and pleasures change so often, and so wickedly? Man is *away* from his place (Prov. xxvii. 8), he is a ship without an anchor! Continually the efforts of the evil one are being varied, to keep the masses away from even thinking of God and eternity; and the sinful heart is willing to be so seduced. "There is no peace to the wicked," i.e. not only

are the ungodly away from peace with God, they are also restless within. Their merriness is hollow, their joys are unsatisfying, they want what they have not, and have what they want not. Intoxicated with things of earth, they feel at times the vanity, yet they enter into the awful experience of Prov. xxiii. 35.

But I desire further, the Lord enabling, to take our heading in its common usage to-day. A right spirit is a kindly, holy, loving, godly attitude toward others. We are in large measure separated from many who bear the Lord's Name. Let us be careful that this is not *our* fault. Let us not glory in speaking of their shame, but rather tell weeping as the apostle in Phil iii. If we point out errors, let us do this with a *right spirit*. Pharisaism more than undoes accuracy of doctrine and practice. Rivalry, contempt, mental interest in the reproof of others by mere logic—these things are disgraceful, yet ever seeking to lay hold of those who would honour the Lord with all which He entrusted to their care. If we know more of truth than others, we have had more privileges, and are doubly full of failure if we do not show more of grace. Truth sanctifies, unless it is prevented. How deeply important that we should adorn the doctrine of God our Saviour in *all* things.

Let us ever search our hearts and examine ourselves, in the light of the Lord, as to these matters. Have we a right spirit toward those who sin against us, and in every way seek to irritate? Is not grace stronger than their antagonism? Can we not trust our gracious God to more than meet our needs? Why should we not be patient? The very trials are a blessing, being an opportunity for the manifestation of His love. Let us seek after a right spirit in all things: this is only possible as we are led by the *Holy Spirit*. He guides those who are in Christ Jesus. Let us desire such precious direction that we may honour our Heavenly Father (Mal. i. 6), at all times and in all places.

The world expect much from us. Believers who think we are too narrow expect much from us. Shall we put aside our responsibilities, and only think of our privileges? It is well to be practical. We cannot be too godly. We cannot walk too closely with our adorable Lord. We cannot bring Him too much glory. It is so easy to betray a wrong spirit, an unkind and selfish, and self-satisfied attitude. But our Father hears definite prayer that we may walk worthily of Him unto all pleasing, and, if we walk in the light as He is in the light, the blood of Jesus Christ His Son cleanseth us from all sin.

With earnest desire for continual growth, and progress in grace, to the praise of the glory of His grace.

Yours sincerely in His love,
PERCY W. HEWARD.

THE CHILDREN'S COLUMNS.

SUMMER AND WINTER.

GOD has, in His love and wisdom, appointed all the seasons of the year. In Gen. i. we read how that God said, in verse 14, "Let there be lights in the firmament of the heaven . . . and let them be for signs and for seasons, and for days and years." How wonderful is God, and His love to man is also wonderful. Yet by so many He is forgotten and despised. How terrible is this. And we must never forget that, to begin with, *all* by nature hate God. When any are saved, how such should praise Him, and seek to live unto His glory, both in summer time, when all nature speaks of life and when there is brightness; and in the winter too, when the trees look so dead,—and in the "winter" of troubles. God has lessons to teach His creatures in all His works and ways.

We find the first mention of summer and winter in Gen. viii. 22. This was after the dreadful flood in the days of Noah, when people were so wicked. God's long suffering is great, but He *will* punish sin. You well remember how graciously God took care of Noah in the ark which he had been told to make. The ark is a picture of Christ and shows how those in Him are *perfectly* safe from God's wrath, because the Lord Jesus bore this wrath for them, to save them from it altogether (1 Thess. i. 10).

The flood had come! God said He would send it. All His words are true (Num. xxiii. 19). And when Noah and his family came out of the ark all was fresh, and Noah, we are told, builded an altar unto the Lord (Gen. 8. 20). Then in verse 21 the Lord told him that He would *not again* send a flood. Then verse 22 follows, in which God said, "While the earth remaineth, seed time and harvest, and cold and heat, and SUMMER AND WINTER, and day and night shall not cease." So that every day we are reminded how God keeps His promises. There are many lessons to be learnt in every season of the year, but how few seek to learn. We could talk a long time about this one verse from the Holy Scriptures. But I want us to think specially now about SUMMER and WINTER and the lessons to be learnt thereby. I can imagine some saying, I like the summer time, when the sun is bright and the fields and the trees are so fresh and green. It is a very pleasant season of the year. Yet I often feel that though all nature then so manifestly speaks of God, and of His wonderful power, and of His love to man (Psa. xix. 1), He is oft-times more forgotten, for the earth looks so attractive, and its pleasures are sought and much time is spent on them. Summer time speaks of life, yet so many are dead spiritually—"dead in trespasses and sins" (Eph. ii. 1). Thus they are more like the winter than the summer, and even more dead than the trees then! But sinners saved should show many signs of spiritual life in their actions

and words. We read in Isa. lviii. 11 about some being like watered gardens, so fresh and refreshing to those who come into them. How lovely to go into a watered garden, after the heat of a summer day, in the cooler evening, and those who are saved *should* be like this.

In Psalm lxxiv. 17 we read that God made the SUMMER and WINTER. How wondrously and bountifully God provides for His creatures. He sends the rain and causes the sun to shine, and thus He makes the things to grow out of the earth. Yet how ungrateful many are. See what Psalm lxxv. 9-13 says. How sad that most, both young and old, are taken up with pleasures of earth, and they forget Him Who gives them life, strength, and so many mercies.

But if sinners love their pleasures in the summer, they themselves are the same all the year round, in winter as well as summer. So while God is working out His plan and purpose in every season of the year, Satan is very busy too; and sin is the same in one season as in another, though it may show itself in different forms. Oh how we long for sinners, young and old, to be saved and then to seek, in SUMMER and in WINTER too, just to please the Lord in all they say and do.

As to Israel's future, when God in mercy saves them, we read in Zech. xiv. 8 of living waters flowing out from Jerusalem, in SUMMER AND WINTER. The people will then be blest and be a blessing. There is a very solemn verse which, in closing, I want to bring before my dear young friends, as well as others. Jer. viii. 20—"The SUMMER is ended, and we are not saved." Now is God's day of grace, but His day of wrath will surely come. May many who read this message be born from above and *now* possess eternal life through the death of the Lord Jesus Christ. Unsaved ones have a dreadful future where sorrow will be for evermore!

In summer and in winter, too, God works His Will,
The seasons, as they come and go, His words fulfil.
In summer time the sun shines bright, the light is clear,
All nature speaks of God the Lord, Whom men should fear.
But many God on high forget, earth's pleasures seek,
While often of our God above they lightly speak.

In summer and in winter, too, God seeth all;
But sinners are so blind and dead, both great and small,
That, even when all nature speaks of God on high,
The Holy Scriptures, firmly fixed, some dare deny:
Though things in earth and heaven above declare God's might,
Both young and old their own way love—and hate the right.

In summer and in winter, too, God's truth is sure,
Though all of earth will soon decay, God's words endure.
The summer comes, but soon 'tis gone, like all of earth—
Its gold and silver, precious stones, have little worth.
Our life is but a vapour here, for soon 'tis o'er,
But all God's blessings, through His Son, last evermore.

In summer and in winter, too, God's works are seen,
The summer time speaks, too, of life—the trees are green;
But in the winter they look dead, all nature's changed,
Yet God, in wondrous love and grace, hath all arranged.
The lessons we should learn from this are in God's Book,
Which, though so wondrous, all God-breathed, most overlook.

In summer and in winter, too, sin doth abound ;
Yet in God's mercy, every year the earth is crowned.
The food we eat all comes from Him, Whom men now hate,
So merciful is God the Lord, though wondrous great.
He makes His sun to shine on all, saved and unjust ;
But those who have eternal life in Him now trust.

In summer and in winter, too, God works His plan,
The seasons, as they come, and go, show love to man ;
Yet many, young and old, delight in their own way,
The Holy Scriptures they reject, and disobey.
Are you in nature's darkness still—or saved by grace ?
If born from heav'n, through *all* the year God's mercy trace

A FEW WORDS WITH YOUNG BELIEVERS AND OLDER ONES TOO.

GRIEVING THE SPIRIT OF GOD.

WE are apt to forget the glory of our Triune God, and then if, in mercy, we recollect this, to forget that though He is so great, He has entrusted so much to us. We are saved by grace, and our eternal life is simply a gift. All boasting is shut out, and all doubting with it. We know we are safe, and that nothing can undo the work of our adorable Lord, in Whom we are. But we may falter, and lose additional blessings, may suffer loss at His Judgment Seat ; and who can easily measure *that*, or regard it lightly ? In like manner, God is altogether beyond us, and His counsel shall stand. Yet we may omit to please Him, and, though we be so small, actually grieve His Holy Spirit (Eph. iv. 30).

It is not for us to criticise this unveiling of love and interest. We cannot bring down the actions and feelings of our God to our faulty logic and analysis. Surely we humbly recognize the Scripture ? Then it is possible to *grieve* the Holy Ghost !

Does not this search our hearts ? We are those who are blessed in heavenly places. God has been very good to us, and has sent the Spirit of His Son into our hearts, crying, "Abba, Father," and, moreover, He maketh intercession for us with groanings which cannot be uttered. Shall it be said that we are careless as to such precious manifestations of affection, and that we care not as to *how* He feels ? Nay, let us be broken down in heart if we have been wandering. Let us ask ourselves concerning the actions of daily life, whether they are well pleasing to the Lord, or grieving Him Who bears so patiently with us, and leads so tenderly, and causes us to rest (Isa. lxiii. 14).

The added words of Eph. iv. are helpful. They plainly indicate a preservation till redemption's day, but *security* only makes a thankful heart more pained at any ingratitude. And the next verses, as well as those preceding, show *what* will grieve God's Holy Spirit :—indeed, we must continue to v. 2. Unless we "walk in love," unless we imitate Christ, we are sadly grieving Him !

GOD'S LOVE.

God so loved that He gave His Son to die for His enemies (John iii. 16, Rom. v. 8).

God's love is everlasting (Jer. xxxi. 3, John xiii. 1).

God's love is wonderful (2 Cor. viii. 9, Eph. iii. 19).

Whom God loves, He chastens (Heb. xii. 5-11, Rev. iii. 19).

The love of God is shed abroad in the hearts of saved sinners (Rom. v. 5, John xv. 9, 1 John iii. 14).

A saved one can say, by grace, "I live by the faith of the Son of God, Who loved me, and gave Himself for me" (Gal. ii. 20).

WALKING WITH AND BEFORE GOD.

Enoch walked with God (Gen. v. 22, Heb. xi. 5).

Noah walked with God (Gen. vi. 9).

To Abraham God said, "*Walk before Me, and be thou perfect*" (Gen. xvii. 1, margin : xxiv. 40).

"If we walk in the light, as He is in the light, we have fellowship one with another." Fellowship with God as we seek to walk with Him (1 John i. 3, 7).

The Lord Jesus said of those who were faithful, amid all the deadness in the Church at Sardis, "They shall walk *with Me in white*," and He graciously adds, "*for they are worthy*" (Rev. iii. 4). May we walk with Him now, by His grace.

LEARNING CHRIST.—Eph. iv. 20.

We do not take lessons in a religion to pass an examination. Christianity is more than an "ism" : one would even question the word "ChristianITY" : Scripture emphasizes CHRIST. Knowing Him as Saviour first, we next learn of Him as Lord, and learn Him as Example. He is our Text-Book, and we should walk as He walked. But do we thus please our Heavenly Father ? It is well to search our hearts, that He may be exalted by confession of sin, and fuller devotion unto Himself.

SUGGESTIONS FOR PRAYER.

"He heareth us."

- 1.—For all in Christ Jesus, because dear unto Him.
- 2.—For gracious enabling in work committed to our care, that strength be given by Him and used for Him, unto His glory.
- 3.—For the Bible School among boys and girls, and that believing parents may be brought to realize their privileges in the training of their children *for God*, and not for the world.
- 4.—For the gracious blessing of our heavenly Father on all work that He can in any measure bless—for He can work where we cannot, and even use preaching that is of strife and contention to lead souls to the Saviour they need.
- 5.—For kings and all that are in authority, amid the evils of the "last days."

"In everything give thanks."

TALKS ABOUT PRESENT-DAY NEEDS.—7.

STIRRED HEARTS.

We all know how much depends on the state of the heart, even physically. Solomon said, a **SOUND HEART IS THE LIFE OF THE FLESH** (Prov. xiv. 30). Hence the psalmist concerning spiritual things said, "LET MY HEART BE SOUND IN Thy statutes, that I be not ashamed" (Psalm cxix. 80). But, alas, we are often more anxious about the physical condition of our bodies than our spiritual life. Those who have a natural weakness of heart cannot run, like those who are strong; so we find the same servant of God said in Psalm cxix. 32, "I will RUN the way of Thy commandments, when Thou shalt ENLARGE MY HEART." Throughout this Psalm there is much emphasis on THE HEART. The writer tells us that, to be kept from sinning against God, he hid God's law IN HIS HEART (11). Oh that we may look well to our hearts, and heed the exhortation of Prov. iv. 23—"Keep THINE HEART with all diligence, for out of it are the issues of life." Let us remember that the state of the HEART is seen in the *life*. If our love to the Lord is waxing cold, the HEART is wrong; and we need to take heed, in these days when it is so easy to wax cold (Matt. xxiv. 12). How different our lives would be if OUR HEARTS burned with love to Him, Who so loved us that He gave *Himself* for us (Luke xxiv. 32). Surely we mourn over the prevailing coldness and long to have our own *hearts* STIRRED by God. We read in Haggai i. 14 that the Lord STIRRED UP THE SPIRIT of Zerubbabel. Joshua and the remnant of the people, and they went to work in the House of the Lord. The Lord was with them, and they were commanded to be strong (Hag. ii. 4). Then in Neh. iv. 6 we read how, amid much opposition, the work of building the wall of the city continued, "FOR the people had a mind to work." When God, in His grace, stirs the HEARTS of His people, there is a willingness to serve Him, amid *all* the difficulties and persecutions. If God in His mercy grants a reviving in the last days, then His servants will be quickened in His way, and willing to suffer for the Lord Who died for them. When God works and stirs the hearts of His people, we see, according to the Holy Scriptures, hatred from the enemies of the Lord. It was so in Ezra's time and Nehemiah's. We have the same in Acts xiii. 50. But, amid all, *God's* works go on.

When the Tabernacle in the Wilderness was being prepared, God, in His wondrous grace, stirred many HEARTS, and the result of His gracious inworking is seen in the willingness to give up for the Lord. In this connexion Ex. xxxv. and xxxvi. might be read thoughtfully:—xxxv. 21, "EVERY ONE WHOSE HEART STIRRED HIM UP, AND EVERY ONE

WHOM HIS SPIRIT MADE WILLING." In these chapters we are told that both men and women were stirred, and, as a result, they were wise and WILLING HEARTED. Indeed THE HEART is mentioned *many* times. And we need in these days of indifference to have our HEARTS *quickened*. The people could do the work when their spirit was stirred; and we find in chapter xxxvi. that they had to be restrained from bringing for the service of the Tabernacle. In verse 5 we are told that they brought so abundantly that there was more than enough. Then in verse 7 they had *sufficient* for all the work to make it, and too MUCH. Stirred HEARTS will never hold back from the Lord, but will render unto Him all. What a sad contrast is Hag. i. 2-6. Verses 7-11 remind us how God can and does withhold blessings when the HEARTS of His people are full of other things. Oh that the Lord in His grace may STIR OUR HEARTS, and cause them to burn with love. Then He will be exalted, sinners will tremble, and there will be no lack to carry on His work in these last days, when iniquity abounds. If, in God's wondrous grace, we are thus quickened by Him and our hearts are stirred, what manifestations of loving devotion there will be unto Him. The world will then see the result of God's gracious inworking, and there will be a real grief over those who forget God's law (Psalm cxix. 158). Worldliness and pride will be hated, and love to His will and Word will mark off His people from corrupt Christendom. May we humbly confess our sins, and look up with faith in our faithful God.



LOVETH.

- Whom the Lord loveth He chasteneth (Prov. iii. 12, Job i. ii., Heb. xii. 5-11).
- The Lord loveth judgment (Psalm xxxvii. 28, Micah vi. 8, Matt. xxiii. 23).
- The bride, in the Song of Songs, speaks of the Lord thus, "Whom my soul loveth" (i. 7, iii. 1-4).
- The Father loveth the Son (John iii. 35, v. 20). He that loveth Me shall be loved of My Father (John xiv. 23, xvi. 27).
- God loveth a cheerful giver (2 Cor. ix. 7). How saved ones ought to give, in view of 2 Cor. viii. 9.
- Those who think they are forgiven only a little, love little (Luke vii. 47).
- "He that loveth father or mother more than Me," said the Lord Jesus, "Is not worthy of Me" (Matt. x. 37). How heart searching are such words.
- He that loveth his life shall lose it (John xii. 25, Acts xx. 24, xxi. 13).
- He that loveth God love his brother also (1 John iv. 21, iv. 7, ii. 10).

AFTER DEATH.

(Conclusion.)

Now, in this life, people hope that all will be well in the next life; then they will not have even a false hope, but despair and anguish. Furthermore, we are plainly told in Rev. xx. 5, 6, that sinners saved through the shed blood of Christ will be raised *before* the thousand years of Christ's reign on this earth. *The ungodly will not be raised* till the thousand years are finished. This is solemn, and should cause concern. Then when raised they will stand before *The Great White Throne*; and they will be judged according to their works (Rev. xx. 12) and their own works will condemn them. Then they will be sent away from God for ever (2 Thess. i. 8, 9) into The Lake of Fire which is the Second Death (Rev. xx. 14, 15, xxi. 8). Oh that God in mercy will cause many to see their lost condition, and to cry for mercy before it is too late (Luke xviii. 13). For after death there is no gospel preaching—only the Judgment for all who die in their sins. Though most imagine otherwise God's Word is for ever settled, and not one thing shall fail, whether in blessing for saved ones, or in wrath for unsaved sinners (Joshua xxiii. 14, 15).

After death!—

How solemn is God's truth for those
Who live for self, His words oppose;
God's day of wrath is drawing near,
When sinners will before Him fear.

After death!—

There is the Judgment, though men boast,
With earthly pleasures are engrossed.
Forgetting God they onward go,
Headless of death, and endless woe.

After death!—

This solemn truth we dare not hide,
Though multitudes God's truth deride;
Without the blood lost ones will be,
Sent from the Lord eternally.

After death!—

We tremble as we think of all
God's Judgments, which will surely fall
On sinners who, without the blood,
Now live, and die far off from God.

After death!—

Yet many now believe a lie
As to God's Judgments great and nigh,
Deceived by Satan, blinded too,
They heed not all God's Judgments true.

After death!—

The Scriptures are decisive, plain;
Many will in their graves remain,
The thousand years Christ rules on earth,
Because they had no heavenly birth.

After death!

How dreadful will the future be
When sinners raised their doom will see;
What anguish there will be for those
Who vainly hoped for heaven's repose.

After death!—

There is the fearful Second Death,
The Lake of Fire, the Scripture saith;
This truth we tell with holy awe,
For all God's Word is fixed and sure.

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—July, 1913.

Day	Psalms	Acts	Learning	Weekly Questions
1	iii.	xxi. 30-36	Isa. xl. 1	Explain Psalm iv. 4.
2	iv.	xxi. 37-xxii. 2	" 2	
3	v.	xxii. 3-10	" 3	
4	vi.	xxii. 11-21	" 4	
5	vii. 1-7	xxii. 22-30	" 5	
6	vii. 8-17	xxiii. 1-9	" 6	What do you feel about Agrippa?
7	viii.	xxiii. 10-18	" 7	
8	ix. 1-10	xxiii. 19-25	" 8	
9	ix. 11-20	xxiii. 26-35	" 9	
10	x. 1-10	xxiv. 1-9	" 10	
11	x. 11-18	xxiv. 10-17	" 11	Show structure of Psalm xv.
12	xi.	xxiv. 18-23	" 12	
13	xii.	xxiv. 24-27	" 13	
14	xiii.	xxv. 1-8	" 14	
15	xiv.	xxv. 9-13	" 15	
16	xv.	xxv. 14-19	" 16	Give typical lessons of the apostle's shipwreck.
17	xvi.	xxv. 20-27	" 17	
18	xvii. 1-9	xxvi. 1-7	" 18	
19	xvii. 10-15	xxvi. 8-14	" 19	
20	xviii. 1-10	xxvi. 15-23	" 20	
21	xviii. 11-19	xxvi. 24-32	" 21	
22	xviii. 20-30	xxvii. 1-6	" 22	
23	xviii. 31-39	xxvii. 7-12	" 23	
24	xviii. 40-50	xxvii. 13-20	" 24	
25	xix. 1-6	xxvii. 21-29	" 25	
26	xix. 7-14	xxvii. 30-36	" 26	
27	xx.	xxvii. 37-44	" 27	
28	xxi.	xxviii. 1-10	" 28	
29	xxii. 1-13	xxviii. 11-19	" 29	
30	xxii. 14-24	xxviii. 20-24	" 30	
31	xxii. 25-31	xxviii. 25-31	" 31	

By the grace of God we are what we are. Shall we not seek to live as becometh the gospel of God? How can we thus "grow in grace" unless we feed on His truth?

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

Separation unto the Lord is not a professional display, but a humble walk. There is nothing gaudy in living for the Lord, but though men despise this it should be our continual, prayerful attitude and He gives grace to make this possible, and thus, moreover, draws the isolated ones together in communion with Himself, and prayerful interest in one another.

Psalm vii. 8-17. Peoples. The plea "judg me" only claims perfection when a Psalm is taken in a Messianic way; concerning believers it suggests that holy transparency of action which honours our Father and desires to be brought away from all sin, cf. Psalm cxxxix. 23-24. We should feel surrounding evils. The Just One—righteous—same words. Defence, Shield: we *should* need a Shield: if we are popular, our hearts are wandering. 11, Do we realise this aspect of God's perfect

character? 14, Jas. 1-15, Sin leads to sin. 15, Rom. 6-23, 17, Rev. xix. 1-4, Whatever God does is well His way is perfect. "The Name," lxxxiii. 18.

Acts xxiii. 1-9. Earnestly beholding, God's servant looked upon these among whom he would still have been, but for grace. I have lived, a word from root of "city," "citizenship," see Phil. iii. 20. and Heb. xi. 10. The high priest—leading as against the Lord Jesus (Matt. xvi. 24) three Ananias' of Acts a solemn study. 3, Truth was spoken, God will smite, but was this the time for thus testifying? Was not Christ often *silent*?—at least there is the hint of a warning. 4, How sad to find the name of "God" dragged in (John xvi. 2). 6, United against the Lord. See xxiv. 21: the apostle suggests how cautious we should be as to gaining a temporary agreement of some still dead in sins. 9, And yet they never confessed Christ, cf. Gamaliel in v.

Psalms xli. "Help," "Save": it is well to be brought very low, cvii. 9-19. The godly man ceaseth, Isa. lvii. 1. How few faithful ones are to be found now. "With a heart and a heart": do we realize the importance of the *whole* heart?—See also lxxxvi. 11, Jas. i. 8. 3, Flattery is wicked and dangerous, Prov. ii. 16, etc.:—never flatter any one, never be flattered. For God's judgments, cf. Psalm ci. 4, cf. Antichrist's great voice, Jer. li. 55, Rev. xiii. : so Pharaoh boasted "I know not the Lord," 5, "Now," emphatic. 6, "The words of the Lord are pure words (no dross) as silver tried in a furnace: [words of] earth (human language, but) purified seven times: do we value God's *exact* words? Contrast "them" and "this generation": how different xxii. 30, xxiv. 6. The last verse may mean the wicked will flee when He Who is outcast by men is exalted. Bright hope indeed. Christ is almost everywhere in the Psalms.

Acts xxiv. 24-27. Felix, "happy" by name, but without the Lord, and without true happiness. Drusilla, thus Jew and Gentile together. Faith into Christ—faith is always living, denying self, and finding a real resting place. 25, The apostle would not flatter nor gain the temporary agreement of Felix: he would not speak of "the faith unto Christ" as the governor wished, from an argumentative standpoint. Oh that we may emphasize *sin*. Trembled, cf. Mark vi. 20, yet . . . ! A convenient season—it arrived, but he was yet more callous, *he kept on sending for Paul*, hoping to get money. For two years God gave space for repentance; for two years, moreover, God's dear suffering servant would not bribe, nor excuse sin!

Psalms xviii. 1-10. "Love" is not only the verbal expression, etc., of "love": you cannot have love without deep feeling. The repeated "my" tells of a blessed personal experience: is it ours? 3, Calling upon the Lord is a continual

privilege, Rom. x. 13, 2 Tim. ii. 22. We must expect enemies, yet must not be at enmity, but love them, and not only with the spirit of "must," but *readily*. 4, "What time I am afraid I will trust in Thee," lvi. 3: this is not carelessness and daring but quiet hope in the Lord, *in full view of* many difficulties, but in fuller view of His grace. 6, My, cf. Jonah. 7, Thus *will* our God answer the people's prayers: see Rev. vi. 10-17. Here we have a view of glory and majesty and wrath, and the cherub contrasted with the cherubim over blood-sprinkled Mercy Seat. Note "His Word runneth very swiftly."

Acts xxvi. 15-23. His first new words acknowledge Christ as Lord!—The after-life illustrated *such* devotion to a personal Saviour, even as it illustrated the solemn words "Why persecutest thou Me?"—Christ and His people linked, see Ephesians.—We little know the consequences of one sentence. "To make thee: the word implies the Lord's taking in *hand*, cf. xx. 21. "A minister," the inspired word suggests *submission*, a lowly position; grace ever humbles pride. "Keeping on delivering," daily grace. I send forth (apostle). 18, Man's awful condition by nature shown. How blessed our position. A contrast throughout. From God (22): we must not boast. Scripture daily, obediently shown. 23, Three precious points.

Psalms xx. Hear, rather "answer." "In the day," not only after: God always times His blessings. "Out of the sanctuary": how definitely many Scriptures show that *all* our blessings are because of the poured-out blood: does not this corroborate? Let us go into the sanctuary more, lxxiii. 17. 3, Marg:—acceptance of Abel's sacrifice, possibly in this way: notice costliness of acceptance. 4, If we are after the Lord's heart (Acts xiii. 22), He will give us according to *our* hearts. 5, *In*—the sphere as well as cause of rejoicing. "All" repeated. "His right hand," strength and interest graciously shown, Ex. xv. 6, Psalm cx. 1. 7, Foolish yet natural: oh that we may be more than natural, even spiritually minded enough to trust the Lord against circumstances. 8, Millennial application. 9, *The* King, even the Lord Jesus.

Acts xxvii. 37-44. The Lord counted His people: gratitude records the number. 38, When the Lord saves, there is often an earthly loss. And in spiritual progress it is the same. 39, Human ignorance, human reasoning. 41, God would bring them yet lower. 42, Here we see how prisoners were left to the soldiers, yet the Lord preserved His servant through all. 43, The Lord gave encouragements as to several centurions, note too Prov. xvi. 7. 44, ALL escaped safe: so will it be "in that Day," but oh that we may have an *abundant* entrance into the everlasting Kingdom.

THOUGHTS FROM THE WORD OF GOD

A MONTHLY HERALD OF THE TRUE MESSAGE.

"Thy Word is Truth"
JOHN 17. 17

Vol. xlii. No. 8.

Aug., 1913. 1d.

A Monthly, to bring before God's dear people the privilege, and responsibility, of a close, and consistent, and cheerfully obedient walk with Him. Hence, united with stress on sound doctrine, a holy emphasis on godly living, that He may be exalted and glorified.

EDITED BY

PERCY W. HEWARD.

"Cease, my son, to hear the instruction that causeth to err from the words of knowledge." Prov. xix. 27.

"It is written in the prophets, And they shall be all taught of God." John vi. 45.

"Who teacheth like Him?" Job xxxvi. 22.

"He wakeneth morning by morning, He wakeneth mine ear to hear as the taught ones." Isa. i. 4.

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

Ps. cxix., 97.

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"When He, the Spirit of Truth, is come, He will guide you into all truth; for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come." John xvi. 13.

"Be not carried about with divers and strange teachings." Heb. xiii. 9.

"The commandments and teachings of men." Col. ii. 22.

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A WORD OF INTRODUCTION.

"THEY shall be Mine, saith the Lord." Herein is an exceeding great and precious promise. But how few lay hold of the wondrous words wherewith Scripture is stored. "Other things" enter in, and there is a choking, and a consequent unfruitfulness. It is our desire, as the Lord may enable, to stir up His blood-bought people to live looking for that blessed Hope, to live with their minds on things above. This Magazine does not stand for any traditions, and we would seek grace to keep them out, that there may be the exaltation of the Lord Himself, and the encouragement of His own to a correspondence with their high calling. And may a word be spoken to those who know Him not? Oh, dear readers, you little can guess your loss,—you cannot know your peril. And yet poor sinners are as welcome as ever to all that is "in Christ Jesus." Do not put aside this earnest message in His precious Name.

"Teach me to do Thy will: for Thou art my God."—Ps. cxliii. 10.

"Teach me," the trusting saved one cries,
And on His gracious God relies:
"That which I know not, teach Thou me,"
And may I more obedient be.

"Teach me":—the words are plain and clear,
Befitting those by grace made near,
Each morn His own should know His voice,
And in His precious will rejoice.

"Teach me":—ah, is this now our prayer
That we God's teaching now may share?
Or are we occupied with earth,
Unmindful of a heavenly birth?

"Teach me":—for those thus trained are led
To Christ, their glorious risen Head.
For none instructed by our God
Would undervalue poured-out blood.

"Teach me":—we read of some thus taught,
To love as brethren were they brought:
'Tis Satan teaches to divide
Between the saints for whom Christ died.

WORDS OF ENCOURAGEMENT.

"Nigh unto
all them
that call
upon Him."

Psalm cxlv. 18 is true. God never leads us to believe a shadow. It is precious to know that there are no false hopes in Scripture. Beloved friends, do we feel the preciousness of sovereign grace making us "nigh," not only in Christ, but also consciously? We cannot be too happy in the privileges we have so fully received, though at the same time we may, and should, walk very humbly, and even sorrowfully, because we possess our possessions so little, and because so few are delighting in His way, and will, and communion, and power.

In this verse is God's answer to our anxiety. Have we trials? Ah, they are not too great for our God. He knows our emergencies. He knoweth our frames. He will not suffer us to be overtempted. The trial is but His opportunity of proving to our hearts His infinite love. Yes, He is nigh; may we not accordingly.

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—August, 1913.

Day	Psalms	Romans	Learning	Weekly Questions
1	xxiii.	i. 1-7	Rom. 1. 1	
2	xxiv.	i. 8-14	" 2	
3	xxv. 1-11	i. 15-19	" 3	Write out as many Psalm verses as you know.
4	xxv. 12-22	i. 20-25	" 4	
5	xxvi.	i. 26-32	" 5	
6	xxvii.	ii. 1-5	" 6	
7	xxviii.	ii. 7-16	" 7	
8	xxix.	ii. 17-24	" 8	
9	xxx.	ii. 25-29	" 9	
10	xxxi. 1-8	iii. 1-8	" 10	Explain Romans 4. 25.
11	xxxi. 9-24	iii. 9-18	" 11	
12	xxxii.	iii. 19-25	" 12	
13	xxxiii. 1-11	iii. 24-31	" 13	
14	xxxiii. 12-22	iv. 1-5	" 14	
15	xxxiv. 1-10	iv. 6-12	" 15	
16	xxxiv. 11-22	iv. 13-19	" 16	
17	xxxv. 1-16	iv. 20-25	" 17	Show how many Psalms refer to Christ.
18	xxxv. 17-28	v. 1-11	" 18	
19	xxxvi.	v. 12-21	" 19	
20	xxxvii. 1-11	vi. 1-7	Psalm 36. 1	
21	xxxvii. 12-20	vi. 8-14	" 2	
22	xxxvii. 21-31	vi. 15-23	" 3	
23	xxxvii. 32-40	vii. 1-6	" 4	
24	xxxviii. 1-14	vii. 7-14	" 5	What lessons are contained in Rom. viii. 5?
25	" 15-23	vii. 15-21	" 6	
26	xxxix.	vii. 22-viii. 2	" 7	
27	xl. 1-8	viii. 3-9	" 8	
28	xl. 9-17	viii. 10-17	" 9	
29	xli.	viii. 18-25	" 10	
30	xlii.	viii. 26-32	" 11	
31	xliii.	viii. 33-40	" 12	

To the praise of the glory of God's grace, it is still our privilege to ponder His truth. Oh that we may learn it more by heart—in two ways.

A LETTER ABOUT PRIDE.

DEAR FELLOW SAVED ONES,

Amazing is the love which has been freely bestowed upon us; not by works of righteousness which we have done, but, according to His mercy, God saved us. Apart from His grace we should still be dead in trespasses and sins, and still the children of wrath even as others. There is nothing in salvation which we can attribute to ourselves. It is all of the Lord (Jonah ii. 9). And, since we were brought to know His Name, it is of the Lord's mercies we are not consumed, for His compassions fail not, although we fail, and fall short of His glory. Infinite love has marked all God's dealings with us: like as a father He pities, yes He is our Father, and we are treated with such wondrous care. Surely goodness and mercy shall follow us all the days of our life, and we shall dwell in the house of the Lord for ever; and since we have been loved with an everlasting love, our gracious God will love unto the end, He will not forsake the work of His own hands, but will perform that good thing which He has begun in us.

Why should we thus ponder our exceeding great and precious privilege, and speak so fully in this context of the electing mercy, and redeeming mercy, and sustaining mercy which we have received? Our hearts need these reminders. Oh that the record of the lovingkindness of the Lord may never become merely historical narration. Our hearts, in view of His goodness, should become more fixed, that we may sing and give praise, being more fully and earnestly, throughout life, to the praise of the glory of God's grace. Indeed He has made all things for Himself, and brought and called us out of darkness that we should show forth His virtues. Bounty has been granted, that we may in everything give thanks. This is the will of God in Christ Jesus concerning us. And what shall be our response to His will? Shall we undervalue our privilege of praising? Shall we live the up-and-down experiences of those who do not possess their possessions? Or shall we, as those saved by infinite grace, seek to fulfil His purpose, in the power of the Holy Spirit? If we are thus minded, humility will flourish with praise, and pride will be more and more shut out (Rom. iii. 27). Boasting is forgetfulness of grace. Hence the relation of this theme to that which is now before us.

Ordinary concern for that which is respectable keeps not a few from the grosser forms of pride, but, knowing something of the exceeding sinfulness of sin, we should guard against its disguises. Beloved friends, the Lord looketh at the heart, and it is there that we fall. He watches the thoughts, and though the pride we have may not be manifest to men (Eos. v. 5, vii. 10), yet a secret pride lurks which may even conceal itself dressed as a righteous disregard of men's opinions, but which is not th

exaltation of the Lord, being rather the exaltation of *ourselves*. Undoubtedly the fear of *men* bringeth a snare, but the true remedy is not honouring *one's own ideas*. We should criticise ourselves, and value *such* stern criticism, but we should never esteem *self's* approval of self.

Again, it is possible to be proud of "sound doctrine." How amazing is this, for sound doctrine tells us that we were *given* to Christ, and *caused* to believe by an invincible work, though by nature, "even as others." "How can I be proud that I know the Lord?" Should surely be the thought of one who has received the free gift of eternal life! And all after-instruction is in mercy. "Blessed are your eyes, for they see; and your ears, for they hear (Matt. xiii. 16). Have we been drawn out of sectarianism to exalt the precious Name of the Lord Jesus? We cannot boast even over this, our privileges have been great. One of old said "I have not departed from Thy judgments, for *Thou hast taught me*." Who teacheth like Him? If God condescends to lead us by His Spirit, we cannot say that others have as many privileges. "That Day" will reveal. It may be that *proportionately* we have been less faithful than many whom we have almost dared to despise. "Unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more" (Luke xii. 48). Thus God said to Israel of old "You only have known of all the families of the earth, therefore I will punish you for all your iniquities" (Amos iii. 2). The thought is heart-searching. Oh that the Holy Spirit may apply it with power, *Whatever* part of truth we see is a trust, a stewardship, a responsibility!

Finally, let us not only speak of this, but spiritually beware of *every* form of pride, seeking grace and, the Holy Spirit's guidance, to detect it. We may easily become proud of true encouragements kindly given to us by our brethren; we may be made proud of a reputation for humility itself; we may be turned to self-satisfaction by almost *all* circumstances. There are few things, if any, which Satan cannot use as a temptation. Let us, indeed, be concerned, for his devices are so subtle and so many. Let us seek to lay aside every weight, knowing that the truthfulness of our God must deal with our pride, and that the Judgment Seat of Christ will involve solemn surprises. The Divine principle ever stands, "A man's pride shall bring him *low*" (Prov. xxix. 23). As our beloved Lord said, "every one that exalteth himself shall be *abased*," but the gracious words were added "he that humbleth himself shall be exalted." (Luke xviii. 14).

PERCY W. HEWARD.

GOD TALKING WITH HIS PEOPLE.

We read, in Gen. xvii. 3-22, about God talking to Abraham—also xviii. 33.

The Lord, in wondrous grace, said to Moses, "I will come down and talk with thee there" (Num. xi. 17, Ex. xxxiii. 9, 11).

When the Lord came down on Mount Sinai, the people feared, and the Lord told Moses to say unto them "Ye have seen that I have talked with you from heaven" (Ex. xx. 22, Deut. v. 24).

The disciples marvelled that Christ talked with the woman of Samaria (John iv. 27).

It is indeed wonderful that God should talk with man. In His grace He still talks through His written Word, which is living (Heb. iv. 12).

There is a wonderful promise in Prov. vi. 21, 22 for those who delight in the Holy Scripture—"It shall talk with thee."

We see the result of God talking with His people, for concerning Moses we read that "the skin of his face shone as He talked with him" (Ex. xxxiv. 29, Acts vi. 15, Luke ix. 29).

The disciples said "Did not our hearts burn within us, as He talked with us by the way?" (Luke xxiv. 32).

When God talks with His people, the result is both felt and seen (Acts iv. 13).

Surely sinners saved should talk of God's power and of His wondrous works (Psalm cxix. 27), and His doings (Psalm lxxvii. 12).

SHEW.

The heavens declare the glory of God, and the firmament sheweth His handywork (Psalm xix. 1).

The Holy Spirit will shew to saved sinners the things of Christ and things to come (John xvi. 13, xiv. 25).

The Lord will shew His covenant to them that fear Him (Psalm xxv. 14, 1 Cor. ii. 9, 10).

The Lord will shew unto those that call upon Him great and mighty things (Jer. xxviii. 3, Psalm ciii. 7).

He will shew His people the way wherein they should walk, and what they should do, as they humbly seek Him (Jer. xlii. 3, vi. 16).

How heart searching and solemn is Psalm xviii. 25, 26.

Let us ask the Lord to shew to us His mercy (Psalm lxxxv. 7, Lam. iii. 22, 23).

Also a token for good, that those about us may see we trust in Him (Psalm lxxxvi. 17)—and to shew us His ways (Psalm xxv. 4).

The psalmist said "Thou wilt shew me the path of life" (Psalm xvi. 11, Matt. vii. 14).

Moses, the servant of the Lord, said "I stood . . . to shew you the Word of the Lord" (Deut. v. 5, Acts xx. 27).

THE CHILDREN'S COLUMNS.

LIFE.

HOW wonderful is life. As we look around we see that the trees are living; then there are the plants and flowers of so many kinds which all have life. Then there are the many animals, birds, and fish of the sea which God has created, and everything which has life is showing forth the mighty power of God. For no one can give such life except God. In Gen. i. 11-12 we read that God said "Let the earth bring forth grass," etc.; and it did so (see Gen. ii. 9). God not only created but made all things to grow. And He is the same Almighty God now. Yet how unthankful many are; though God, in love and mercy, makes food for those He has created, to grow out of the earth. So we see the many trees bearing fruit, and all the plants and flowers which cause this world to look so beautiful. But, alas, sin has spoilt everything, and brought death into this world, and all the sadness there is.

We have seen that animal and vegetable life is wonderful, but the life of man is more wonderful. No one can tell us what the life of the body really is. We know that all life is from God; and in Lev. xvii. 10, 11 we read that God showed Israel that they were not to eat the blood, for in verse 11 He said "the life (or soul) of the flesh is in the blood, and I have given it to you upon the altar, to make an atonement for your souls; for it is the blood that maketh an atonement." And so we read, in the later Scriptures, how the Lord Jesus gave *His life* a Ransom for many (Matt. xx. 28). He poured out His life blood that His own, who were "dead in trespasses and sins," might have life (Eph. ii. 1). Yes, the *physical* life which God has given is very wonderful (Gen. ii. 7), and all who are born into this world will live for ever, either with the Lord Jesus, or in the Lake of Fire. We dare not hide any of God's truth, however solemn it may be. How many are daily using the life which God has given them in simply forgetting Him, and living to please themselves. If such continue without God, and die in this sad condition, they will be, in the everlasting future, sent away from God (2 Thess. i. 9). Oh how dreadful! How I long that many who read these messages, in God's mercy, may not only have their bodily life but spiritual life. We notice both spiritual life and death brought before us in Rom. vi. 23. "The wages of sin is death." "Sin, when it is finished, bringeth forth death" (James i. 15, see Rev. xx. 15, xxi. 8). The death of the body is solemn, but the second death is more dreadful. Oh how I hope my dear young readers and others may have *eternal life*, which is the gift of God (as we are told in the same verse, Rom. vi. 23; cf. also John xvii. 3).

We have already seen that all by nature are *dead in sins*, though they have physical powers. Then in John v. 24 we read about those who have passed "*out of death into life*." Yet many who think much about the life of the body, are quite unmindful of the future life for those who live and die without Christ. Oh it will be terrible, and I am asking God that many more may be brought out of darkness, and death, into His marvellous light (1 Peter ii. 9). We often have *life and light* together in the Holy Scriptures (John i. 4). Those who have only the life of the body, we are told, *love darkness rather than light* (John iii. 19). But sinners saved love the light, and seek to walk in God's light (1 John i. 7). What a wonderful promise is here for those who have eternal life. And the Lord Jesus said concerning those whom He had chosen, "I give unto them *eternal life* and they shall never perish, neither shall man pluck them out of My hand" (John x. 28). Those who are saved are safe in Christ for ever. Life is to be *seen*, for it is active, and needs food. So when sinners are saved they need to feed upon the Scriptures, and to show that they have eternal life. I do desire that many of my dear young friends may be thus blessed. But if not saved, the future will be indeed sad.

Life is so wonderful—and yet
How many, young and old, forget
That God, in mercy, sends the rain,
And makes His sun to shine again.

Life is so wonderful—and yet
How many murmur, oft-times fret,
Though God in mercy, and in grace,
Provides for all of Adam's race.

Life is so wonderful—the ground
Brings forth the food which doth abound,
Men plant the trees and sow the seeds,
God makes them grow for daily needs.

Life is so wonderful—but ours
Is more than beasts', or plants', and flowers',
Yet all is from God's hand, we know—
How good He is to all below.

Life is so wonderful—and yet
God's goodness sinners still forget,
And grumble oft-times and complain
When God, in mercy, doth restrain.

Life is so wonderful—in all
That God has made, both great and small,
The tiny insect, or the whale,
Our human bodies, strong or frail.

Life is so wonderful, and God
Gives *heavenly life*, through poured-out blood
To those who see their lost estate,
Their evil ways abhor and hate.

Life is so wonderful—in Christ,
His death for all His own sufficed;
And all who have the heavenly life
Should seek for peace, and hate all strife.

Life is so wonderful—Have you,
In mercy, now been made anew?
Have you eternal life from heaven,
Or are your sins still unpurged?

A FEW WORDS WITH YOUNG BELIEVERS AND OLDER ONES TOO.

REPROOF.

PSALM cxli. 5 is before me, and, even more so, Prov. ix. 7-9. You can tell the *character* of any one by his attitude under reproof. If only this was more realized, there would be more godly concern not to appear ruffled and angry; and, as godly concern cannot be hypocritical—more holy desire to live with a state of mind and heart capable of receiving of rebuke aright.

May I illustrate how we fail in this matter? I am walking along the street, and a passer-by catches hold of me because I do not see some vehicle, suddenly turning a corner. Do I blame him? Do I feel insulted? Do I complain that he nearly bruised me? Nay, thanking him I go onward, and should be praising God also for His preserving care, as well as blaming myself for my carelessness. But if a fellow believer thus draws back another from greater spiritual danger, too often we find both disregard, and the reverse of gratitude.

Again, one who is injured is taken quickly to a surgeon. The injury must be dealt with and the broken limb be painfully set. Does the wounded one object that it is *insulting* to point out there is something wrong? Is he not rather thankful, even amid the pain, that the evil is not allowed to take its course, and so to bring about death? Why should we act differently in spiritual things?

It is well to be much influenced by Proverbs ix. There we see that even a wise man sometimes needs a rebuke. There was only *One* Who was perfect. We desire to imitate our adorable Lord, but He stands alone. We are never beyond reproofs. Anything which leads us nearer to Christ, experimentally, is a blessing. Though it is painful to be told of a fault, it is better to be stopped in evil, than to continue.

Undoubtedly the one rebuking needs much grace. "Let your speech be alway with grace" is a precious command. Mere candour is not enough. It is possible to strike another to the ground that he may avoid a slighter bruise. No sin is unimportant, but we should neither sin ourselves, nor excite further sin by seeking to draw a fellow saved one away from a certain sin which we behold, while perhaps we are wandering from God in many ways. To reprove aright is almost more difficult than to receive reproofs. May God graciously enable us through the inworking of His Holy Spirit, and cause that communion with Himself which is inseparable from all usefulness. If we walk in the light we have fellowship, and the precious blood is cleansing, that we may please our Lord.

TALKS ABOUT PRESENT-DAY NEEDS.—8.

WISDOM IN DEALING WITH CHILDREN.

IN view of 2 Tim. iii. 2 what care there should be in seeking to train the children to be obedient. For lawlessness is rapidly spreading on every side and among all classes. The homes of God's dear people, by His grace, ought to be patterns of godliness, but, alas, it is not so, and this causes the Name of Christ to be blasphemed. May we humbly confess our sins and seek for grace and wisdom to have our homes well pleasing unto the Lord. Let us remember God's promise with regard to the training of children, as well as the exhortation in Prov. xxii. 6. We have no doubt as to God keeping His Word—have we? Oh that those who have the training of children committed to their trust may bear in mind the words "Train up a child in the way he should go." The margin puts *catechise*. The dictionary is helpful too, as to what the word means. *Training* cannot be accomplished without much labour. MORE TIME SPENT ON THE CHILD, and less on its outward adorning, would be helpful, to both parent and child. I suppose we have all thought when seeing an infant for the first time, What will this little one be and what will be its future? Alas, how soon we lose sight of this, and forget to live before children as becometh the gospel of Christ. Parents, and any who may be entrusted with the guidance of children, need much patience. It is so easy to be IMPATIENT. Then there must be LOVING FIRMNESS. How often a child is allowed to have his or her way, through lack of firmness. See Prov. xxii. 15, xxix. 15.) Oh, what grace and wisdom are needed by those who have the responsibility of *training* children. Alas, many are not *trained* in these days, hence the words of Isa. iii. 12, are sadly true now, "children are their oppressors." Parents in many cases seem to be afraid of being firm with their children, and the confidence between parents and children is not what it should be and what God intended. The children have been allowed such freedom, that they become more and more selfish. If the children had the place given them in Scripture they would be more in the background, but things are upside down now, and the children want their parents to obey them, rather than that they submit to the parent's wishes.

Let us seek, dear fellow saved ones, to have our homes more in keeping with the Scriptures, and our children will soon show this in the way they behave. We need to be much alone with God, so that we may have wisdom to live before the young people, as well as before others, to God's glory. We cannot save our children but we can train them in the fear of the Lord. Let us avoid the present-day tendency to make children imagine they

are saved, while they are still unsaved. We must not discourage any real work of grace, yet we need wisdom in this direction as well as in everything else. Let us bring before the children the solemn fact that they are sinners, and need the inworking of God's Holy Spirit. Let us seek to emphasize, by our lives, what it means to be born from above. We are largely responsible for the low standard as to what a Christian is and should be. Let us confess our sins, and seek to walk humbly before and with God. The children will soon see this, it is what we are that moulds others, not so much what we say. There is a great cause for sorrow over the children in these days, as well as over others who are older. We need to weep before the Lord, for though the Lord Jesus spoke of the little ones that believed in Him (Mark ix. 42), and this should encourage parents, and those who in any measure have to train the young, nevertheless it seems that few children are saved, though many are made to think they are.

In closing, may I suggest that we look into the Holy Scriptures on this subject, and let us remember that we have many solemn warnings as to failure in the training of children! May we be warned and seek to live godly lives in the Holy Spirit to God's glory. May I also add that if believing parents would talk to and with their children more freely, it would prove a blessing to both children and parents.

IMAGINATIONS.

WHAT folly to rest upon the opinions of mortal man, whose thoughts will die with him. Yet multitudes are doing this, and thereby being drawn further and further away from God. What value have the fancies of the human mind, however great it may be? It is blinded, by the god of this age (2 Cor. iv. 4), and its thoughts are worthless in view of eternity.

It seems almost impossible than man should be so foolish as to rest his hopes for the future on man's opinions, when God has given His Word and shown what the next experience will be for the lost, as well as for sinners saved by grace, through the poured-out blood of Christ. But, alas, men hate redemption by blood—so deceived are they. By nature, the thoughts of men are only evil continually, as the Holy Scriptures declare (Gen. vi. 5, viii. 21). Yet how many boast of their greatness, and what they think; and many believe the sayings of men and deny the truth of God. Are you, dear friend, *thus* deceived by Satan? Myriads are, and such will find, *too late it may be*, that God's truth alone will stand, while all the thoughts of men perish. How dreadful to rest one's eternity on what mortal men think and say.

The psalmist was right when he exclaimed "I hate opinions, but Thy Law do I love" (Psalm cxix. 113). There is no rest, or safety, for poor sinners, except in God's Word, which will stand for ever (Isa. xl. 8).

In Proverbs vi. 16-19 there are six things which God hates. One is "An heart that deviseth wicked imaginations." That which is contrary to the Holy Scripture is wicked.

In Psalm ii. 1 the question is asked "Why do the people imagine a vain thing?" Why? Because the natural man hates God and loves his own way. How many speak evil of God and the Lord Jesus, and thus add sin to sin. How many forget that God sees and hears all. Solomon, in Eccl. vii. 29, tells us that "God made man upright but they have sought out many inventions." Moreover, in Prov. xix. 21 we read "There are many devices in the heart of man," but the verse goes on "Nevertheless, the counsel of the Lord that shall stand." All that men think will vanish away (Psalm cxlvi. 4). Yet numbers prefer their own and other men's fancies, in opposition to God's revealed truth. God seems silent at the present time, but He knows and remembers all. Of Israel God said, "I know their imagination which they do" (Deut. xxxi. 21). Not one thought can be hidden from God (Heb. iv. 12).

Yet man continues in his sins, and speaks lightly of God, Who is Almighty, and of His beloved Son, Who died for poor, guilty sinners. How solemn! God knows, too, all that is said against His redeemed people (Lam. iii. 60, 61). But it is because the natural heart of man is against the Lord that he hates saved ones, and thinks evil against them. But Gen. xi. should be a solemn warning. God will bring man low, and all his purposes and plotting will come to naught. Not a few imagine they can get to heaven their own way, even as these people desired to build a tower that would reach to heaven. Man may think, and scheme, and seek to do, but God will make manifest His power, and none can hinder any thought of His. Matt. xxii. 12 is a warning to those who imagine they can get to heaven their own way. How solemn are the words "And he was speechless." Thus will God bring down all the loftiness of man. Let me, in closing, ask—On what are you resting? The opinions of men, however great, will not avail in the future. God's Word is the only sure resting place for poor helpless sinners. 1 Pet. iv. 17 and 2 Thess. i. 7-9 are very heart searching.

Believers who would like help in the study of Greek and Hebrew, that they may know more of the Will of the Lord, are invited to correspond now. Christian men are reminded of the Bible Reading in the City—65, St. Mary Axe—Friday, 6.30 p.m. (God willing).

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

You are still isolated it may be, dear reader, and Satan may be taking advantage of this. It is blessed to stand aloof from all known evil, and spiritually necessary, but beware of the evil one's devices to yourself. THERE IS NO SECT MORE SECTARIAN THAN SELF. Be sure that your isolation is for and unto the Lord, and in the power of His Holy Spirit; otherwise all will be a failure. Wait on Him in this matter, seeking grace not to be deceived, for it is easy to be misled, unless there is clear obedience and true communion.

Psalm xxv. 1-11. Is verse 1 *our* attitude? "My God": affection, nearness, and personal concern are set forth. "Mine enemies": a believer should be a peacemaker (Matt. v. 9), but he will have enemies and *suffer* enmity for the truth's sake, if faithful (Matt. v. 10-12): the disciple is not above his Lord. 3, "None," affection remembers the brethren. The repeated word "ashamed" looks more striking in Hebrew: no words in between: what a solemn contrast: see Rom. v. 5: how immense are our privileges. "Me" emphasized—yet in humility, not pride. Do we want God's leading, or do we enjoy our own way (Isa. lrv. 2)? 6, 7, Remember, remember not: Thy, my: there is *no* argument in self, but God's goodness is greater than our great sins. Notice the beautiful blending of pleas:—Thy goodness, Thy Name, the awfulness of our iniquity being too much for us. Mercy and truth, combined, shine forth in *atonement* (Prov. xi. 6): mercy without truth would first excuse and then lose: truth without mercy could only condemn.

Romans i. 15-19. More than "ready," the word implies a forwardness, but *not* with fleshly zeal. 16, *The* reason. Note *what* should cause shame—Psalm cxix. 6, 80, 2 Chron xxx. 15. "I am not ashamed" suggests "I am the reverse of ashamed," so the apostle speaks of *glorying* in the cross of Christ (Gal. vi. 14). Another "for." it is God's power (dunamis, "dynamite" thence derived: also "dynamics"): the gospel receives nothing from man, *it gives*. Every one; individually. "To the Jew first" was the gospel preached, to manifest, among other things, God's special grace toward special sinners. 17, Yet another "for." Faith beholds and receives and lays hold of this righteousness. 18, Another "for." The alternative: righteousness or wrath. "On to ungodliness."

Psalm xxxi. 1-8. In Thee: nowhere else, *cf.* last week's psalm. "Thy righteousness": but have we any *claim* upon God?—Yes, because of Christ, and because of the Divine promises! 2,

Me, repeated. Become Thou to me for a Rock of Strength, and for a House of Defence—for *Thou* art my Exalted Rock, etc. God's character is an argument for godly confidence, and expectation of present blessings. 4, "Thou" emphatic again. 5, Christ quoted *part* of this verse, but the omission and alteration are most suggestive: He was the Redeemer. 6, Holy hatred, holy trust. 7, Often *two* words are used together for rejoicing, so in Rev. xix. 7: what happiness the redeemed should experience. "Thou hast known," loved, approved, regarded. God does not leave us in trials: He *considers*.

Romans iii. 1-8. Objectors prayerfully answered. How much we should value the *Scriptures*. The word "commit" is from the same root as "believe," "unbelief," "faith": the oracles entrusted: some did not trust: shall their distrust (and disobedience) affect God's trustworthiness? 4, God brought into judgment by man—man's tendency and wish thus unmasked. 5, Self-defence: the objector dares to argue that his sin has only magnified God's overruling of it: so verse 7. The apostle's reply, as in ix. 20, is *more* than decisive: it shows ABHORRENCE of *man's* despising of God: oh for *more* zeal that God may be glorified. *Wrath* taken for granted: no apology. 8, It is part of the saint's trial to be "slandereously reported": Satan ever slanders: may we be very careful to tell the truth, and never to sow discord. Another important privilege—let us do *good* that good may come: looking at the *action*, not only at the *result*.

Psalm xxxv. 1-16. The psalmist felt his need, and was personal. Have we not here also a suggestion of the Lord Jesus as the Persecuted One? 3, "Say," God's *words* as well as *works*: His voice as music—real music—to His people. Emphatic "I." 5, Psalm i. 4. "Without cause," John xv. 18-25. 8, A warning and prophecy of a reality. The Lord and His salvation linked. 10, Psalm xxii. 14, 17. "Who is like unto Thee?"—*cf.* Ex. xv. 11, Micah vii. 18. The Poor and Needy One. Man's reward: contrast our beloved Lord's free gift to guilty ones. 13, *Cf.* Psalm lxix. 14, This is not a mention of the Messiah's mother, but it *combines* with the passages which carefully exclude the mention of a father: David would not have acted thus of himself. Man's joy at Christ's sufferings (contrast 9): so they mocked around the cross: such is *man*. Their feast's oft before us: see Matt. xxiii., especially verses 6 and 14.

Rom. iv. 20-25. He "staggered" not: how blessed it is to be fixed and confident: same word James i. 6. "Strong": rather "*was* strengthened *within*": thus glory is taken from man, and ascribed to the Lord. "Having given glory to God": this implies that faith honours Him, whereas unbelief dishonours Him. "Having been

fully borne along": every believer should be as a ship in full sail: emptiness of trust is Satan's opportunity. "He *hath* promised": the tense implies an action with an *effect*: none of God's promises are vain (2 Cor. i. 20). "Powerful *also* to have done," i.e., to do completely, to do without delay, on the arrival of *His* appointed time. "The ones having faith on to": the family of faith: one company, hence "*us*." Written *because* of us, delivered (given *aside*) *because* of our offences: raised *because* of our justifying: all for us: such is grace.

Psalm xxxviii. 1-14. Again we have a psalm of pain and anguish, and a *suggestion* of our Lord Jesus, though *He* had neither sin nor sins, but suffered all this grief when *He* came not only to be the Despised One, but to bear the sin and sins of many. "My bones," how oft mentioned, see xxxii. 3, 4. 9, What a background the early context gives: do we, in easier times, lay *all* our desires before the Lord? Do we delight in *His* knowledge, *His* care, *His* arrangement? See Psalm cxlv. 19. Groaning, Rom. viii. 23, 2 Cor. v. 2. 10, How small our difficulties seem: let us remember Job xi., cf. Psalm lxxxviii. 12, All the day long, Gen. vi. 5: but let us be contrasts, and bless the Lord at *all* times (Psalm xxxiv. 1). 13, Surely we behold Christ here? Note Isa. xlii. 19, liii. 7: Why should we defend ourselves, or stand up for our rights? 14, But our God *shall* come, and shall not keep silence.

Rom. vii. 7-14. Many *questions*, as in gospels, to suggest prayerful *thought*: moreover, everything leading up to viii. 31 and its attendant praise-fulness. The law is *not* sinful: far from approving sin, it shows up sin as something loathsome: but to the sinful heart *this* is made a suggestion of sin, and the bare command calls forth the "natural" wish to break it. How believers should thank God for a *new* nature. 9, You cannot tell a man *till* he is commanded against his natural will. 11, Notice the past tenses: Paul's experience of truth when broken down at Damascus: "slew me," "I died." It is deeply important to be *thus* laid low: the Lord kills and makes alive, as Hosea vi. suggests: note Ezek. xxxvii. 13, The object. 14, Change of tense—"I *am* carnal," *no* excusing, but a counting of *every* falling short as *very* serious: contrast Ahab's selling *himself* (1 Kings xxi. 25).

Psalm xliii. Closely linked with xlii., at beginning of Book 2 of the Psalms. "Ungodly," "not pious": the Lord's people have ever been in the minority. A *special* man stands out: surely Antichrist is hinted. "For," a real plea in prayer. "My strength": do we find everything in our God, and have we deep personal confidence? "Why?"—but notice later "why" in 5. The

enemy: an individual again. 3, "Thy": four times. How blessed is God's light, see xxxvi. 9. Is the Word of the Lord a lamp unto our feet and a light unto our path? The object in view here is approach unto God. "And I will go": there is not only a leading, but a willing: not only a dependence, but a holy activity. "The gladness of *My* joy": a wondrous Name for Him Who is glorious in holiness, and before Whom earth trembles. 5, Faith rejoices in view of the altar, and the four-fold mention of Himself in verse 4. "The Health of my countenance": another name: our faces—aye, and many other things—are largely affected by communion (2 Cor. iii. 18).

Rom. viii. 33-39. Triumph, in Christ. Who, whether man, or demon power? "Shall call in question," or *call in* the law court: a legal word: "church" (meaning *called out*) implies a holy contrast: moreover, "elect" means "chosen *out*," and thus there is the thought "who can negative God's decision?" "Justifieth" continues the legal thought: law has *not one word* to say against those born of the Holy Spirit. 34, Intercession, not condemnation: and a precious continuance, see Heb. vii. 25. 35, Another triumphant question: let us rejoice. We are not only legally secured, but wondrous love has been expended on us: the Lord's affection will not let His loved ones go. His own in famine are His own still, and so forth. 37, 39, "Love" still emphasized. 38, I have been persuaded: the word and tense stress fixity.

Correspondence from any really concerned, by grace, as to the truth of God, always welcome. Particularly we feel this as to the necessarily fragmentary notes above concerning Romans vii. Further literature will be gladly sent. The latter part of Romans vii. must *not* be read apart from viii. The *two* experiences are not chronological, but coincident: when we are most led by the Holy Spirit, we shall feel our " tiniest " failures most, as anything but tiny.

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



SUGGESTIONS FOR PRAYER.

"He will fulfil the desire of them that fear Him."
—(Psalm cxlv. 19).

1.—For the Lord's gracious uniting work among His people, that, as they are united in Him, they may seek more fellowship in the truth.

2.—For "incidental" service unto Him Whose Name we bear—words in "odd moments," tracts quietly passed on.

3.—For witness, that He may be glorified, among young and old; that He may grant saved families.

4.—For those who love Him at Jarrow, and for a manifest work of grace in that city.

"Wait on the Lord."—(Psalm xxvii. 14).

IF THE LORD WILL.—Bible Readings and Gatherings for Humble Worship on Bank Holiday, at 61, Upton Lane, 3 and 6.30 p.m. Believers, who desire to please God, earnestly welcomed.

THOUGHTS FROM THE WORD OF GOD

A MONTHLY HERALD OF THE TRUE MESSAGE.

"Thy Word is Truth" JOHN 17. 17

Vol. xiii. No. 9.
Sep., 1913. 1d.

A Monthly, as the Lord enables, of quiet testimony concerning the truth. His Holy Spirit applies this, and we would make known what He has done for His people, what He is, and what they should be, while looking for the Coming of their Lord.

EDITED BY
PERCY W. HEWARD.

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"Teach me to do Thy will, for thou art my God: Thy Spirit is good; lead me into the land of uprightness." Ps. cxlii. 10.
"When He, the Spirit of Truth, is come, He will guide you—with a view to all truth." John xvi. 13.

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

"Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God." 2 Cor. iii. 5.

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

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A WORD OF INTRODUCTION.

BOUNDLESS mercy has been manifested in the work of the Lord Jesus. Those who are saved are not only forgiven but also justified, not only made near, but are also "in Christ." Indeed their blessings are beyond all counting, comprehension and comparison. And what did they work to receive such a fulness? Nothing—nothing at all.

Hence, dear friends, can you wonder that it is our desire in this Monthly to set forth the glories of the Lord Jesus, and to emphasize the great grace received? On such a background, and basis, it is our privilege to urge saved ones as to responsibilities. Nor can we omit a witness to those who know not the grace of God, and fear not the wrath to come.

Therefore, believing reader, you will know what to expect in this magazine. And, if God blesses it to your soul, give Him the glory, we cannot boast. Those words of exhortation are not only from our hearts, but unto Him, and any usefulness is only because of the Lord's lovingkindness, and through the working of the Holy Spirit.

THE NEED FOR SOVEREIGN GRACE.

Hopeless, and condemned for ever,
Must the guilty sinner lie,
If but left to his endeavour—
In his sins to live and die.
Never will he choose salvation
But on "terms" of human pride,
Hurrying on to condemnation,
On a ruined self relied.
Not one sinner hath one merit,
Only judgment should we earn,
Life eternal ne'er inherit,
E'en God's words of mercy spurn.
Here God's grace is seen o'erflowing,
He does more than offer love;
All His wondrous grace bestowing,
Quickens us from heaven above.
Dying love is no delusion—
For His own, all wrath Christ bore,
And there can be no confusion,
Such shall yet His Name adore.
He shall see His soul's great travail,
He shall see His seed for aye;
Men may scorn and men may cavi',
God will sovereign grace display.
In the brightness of His glory
Saved ones will for aye abide,
Happy in the wondrous story
Of their Saviour crucified!

WORDS OF ENCOURAGEMENT.

"Greet One Another." Scripture lays much stress on brotherly love, though the Lord Himself must ever be exalted

above any of "these." Christian love is not only different in degree, but in kind from human affection. Relationship in Christ emphasises the "as" of John xiii. 34. Counterfeit love may look very pretty: it may be very expressive—possibly more so than true love at times (Zeph. iii. 17)—but there is no lasting reality in it. May we be saved from mere sentiment and mere affectation.

The "Holy Kiss" would suggest that now our very shaking of hands should be holy: the more so, as the word "Kiss" denotes, by derivation, "something made by friendship." So wisely did God select a wide word for all circumstances. How important to do little things, and common things, in the Holy Spirit, and thus spiritually.

A LETTER TO THOSE WHO WOULD PLEASE GOD.

"THE CHURCH" IN REVELATION.

DEAR FELLOW SAVED ONES,

How many who bear the Name of the Lord Jesus largely and carelessly differ. This cannot but be an object of concern to all who have His glory at heart. Not a few are settling down to the belief that differences are necessary and normal, while on-lookers blame Scripture, and Christianity, for the failures which we should deplore.

Can nothing be done? It is easy to sit still. It is easy to engage in *proud controversy*. But something quite apart from this is needed. It is surely our privilege to be bowed down before the Lord, and to seek humbly His removal of our opinions and prejudices, for contradictions cannot alike be truth, and error cannot flourish in the *light* of His communion. The Holy Spirit is real. Let us acknowledge, at the outset, that all divergences are *serious* and *sinful*, and then we shall be quieter to hear what God the Lord will speak, applying the Scriptures to our hearts.

In so speaking, I could not overlook the precious unity which grace *has* made. It is a joy to realise how much those who seem to be really "in Christ Jesus" have in common. But it is sinful to *over-emphasize* the oneness. There is *not* the oneness of judgment there should be. 1 Cor. i. 10 contains a Divine principle. And it is heart-searching to remember that as soon as any "point" is reckoned less important, differences increase. A false charity causes a carelessness about God's truth!

Particularly do we find "*various opinions*" as to the *Church*, and as to the *prophetic* Scriptures. A pamphlet lies before the writer, which says

"The Church . . . is not seen between the end of Rev. iii. and chap. xix. 7, save as in heaven, represented along with the Old Testament saints by the elders." The *latter* part of the statement has a large measure of truth. Heb. xi. 39, 40, emphasises the wondrous unity of saints in glory. But a two-fold error is seen in the earlier part:— (i) a putting aside of certain passages in Revelation, (ii) a confusion of representation and personal presence. This second point may be pondered first. *Representation is not identification*. Many interpretations assume that the personal angels of the Churches are the *members* of the Churches, though Divinely contrasted (e.g. Rev. ii. 10). And a like mistake seems to exist as to the elders. Rev. vii. 13 shows that *each* elder is a real person (cf. v. 5). Here we have beings as individual as the angels of whom Rev. xxi. 9 speaks. In Rev. xix. 4, they are plainly differentiated in person, from the Church, and we believe in vii. 13 and xiv. 13 as well: not that they are contrasted. Evidently they do *represent* the Church—the number, place and condition would suggest, with 1 Chron. xxiv. 4, a Priestly Kingdom,—but they *are not* the Church. At least, no Scripture can be brought forward to *identify*, and human theories do not become the Lord's blood-bought people.

But we would more fully ponder the suggestion that the Church is absent till we reach xix. 7. The constitution of the Church is not our chief present study, but I would earnestly protest against the usual conception of an invisible Church, as if that were mainly before us in Scripture. The omission, not only of the word, but of similar language, from the Epistles, dealing with ruin, is no accident (1 Tim. iii. 16 speaks literally of a Church, not *the* Church).

Baptism in the Spirit into the *body* of Christ was quickly made visible, and it is *never* Scripturally confused with the *new birth*, and God's invisible workings. We read of the whole *family* in heaven and earth, but not of the whole *Church*, thus: for Paradise is a place of rest, and the terms "Church" and "body" suggest not only life, but *usually* executive and activity, in the power of the Spirit of God. Never would we undervalue our present blessings "in Christ," but, beloved friends, it is right to acknowledge what we have lost since *corporate* testimony has been awhile put aside. Our riches we acknowledge, but the early saints had something *more*, shown by gifts which we cannot profess now (1 Cor. xii.). Failure cannot alter grace, nor our *heavenly* position, but it may hinder the earthly realization of our high calling, using the word "*realisation*," in its two significations. In resurrection Christ will present to Himself a glorious *Church* not having spot or wrinkle, but to speak freely of the Church now, as many do, is to deny the Holy Spirit's perfect use of language.

Returning to Rev. ii, iii. It should be noticed we do not find here the *Church*, but *Churches*. The point is not unimportant. Undoubtedly the assemblies before us existed in John's day, and it is saddening to find that some have even denied this. That believers in Christ are shown is clear, but the ruin which thirty years early had swept over Asia (2 Tim. i. 15) led to the re-establishment of Churches rather than of "the Church." Hence it would be in no wise strange if the Holy Spirit should *not mention* "the Church" at the time of the great tribulation, and yet that saints of the *present* dispensation pass through it. Moreover, the very sentence we have quoted, even itself, implies this for it speaks of the Church not only in xix 7, where the word itself is *not* used, but as represented in heaven *between* the two passages, though the word is *no more used in that part of the book as to the heavenly companies than it is as to the earthly*. Hence none can object against the existence of present-day-dispensation saints on earth because the word "Church" is omitted, for this argument would disprove their heavenly position too. Oh that our minds may be subject unto the Lord, that we may consider *characteristics* here portrayed, and see where the Lord's heavenly redeemed really are during the period of Antichrist.

It is plain that Daniel contains *parallel* prophetic histories, and Revelation must be similarly interpreted. The climax of vi. 17 cannot be taken as chronologically before viii. 2, ix. 21 (with the *months* there mentioned), nor *e.g.* xi. 15 before xii. 6. Hence it is true we see the saints in glory more than once in the chapters now pondered.*

But in ch. iv. they are not so regarded personally, nor in ch. v.: in ch. vi. we have the first personal view, and this is *before* resurrection, saints being *under the altar* of incense, in the Paradise-portico of the heavenly Holiest of All. Nor are they seen as raised, and numerically complete, till we reach vii. 9. This is the *first* personal view of exalted ones in the Book, and yet many fail to see the "Church" here, because of the added words (vii. 14). But whereas a precious promise can be found of deliverance from the hour of temptation (iii. 10), *none* can be discovered which speaks thus concerning the great tribulation.

Rev. xii. must be prayerfully considered yet more, at another time, if the Lord will. Its testimony is striking, for we have a woman in heavenly places, *yet* on earth, and the man-child is *contrasted* with the Jewish-remnant man chi'd, who has no heavenly position, and is *later*, in Isa. lxvi. 7. But some will infer a *personal* heavenly position from verse 12. That this refers to all present dispensation saints is hardly proved, but if it does why must it imply a previous bodily rapture of individuals? *How* then can we explain the woman in heaven, and *yet* on earth, *how* interpret Eph. i. 3, ii. 6, and *how* account for the non-

mention of any others on earth, except those sharing a woe? Is it not possible spiritually to *tabernacle* in heaven while on earth? Are not saints spiritually called *stars*—in advance (Rev. i. 20)? Similar thought are suggested by Rev. xiii. 6, and the 7th verse reminds us that the very saints with whom the beast makes war *are* characterized as saints of the *high places*, and stars, in Dan. vii. 21-25, viii. 10, Rev. xii. 4. Indeed the sad expression for the ungodly "those that dwell on the earth" would *almost* imply some heavenly name, for the Lord's redeemed at this period. Yet Israel's remnant will *not* be saved till its end, and *then* as an earthly people.

Undoubtedly the "first fruits" in Rev. xiv., and the multitude in Rev. xv. 2, are in a heavenly position personally and bodily, but these are seen as glorified at a time that does *not* necessitate the tribulation to be future or continuing, but rather to be past. Both contexts suggest this: why have we *never* a view of the redeemed *personally* in glory *before* the tribulation if they are to be so caught up? Why are the descriptions of those who suffer under Antichrist again and again suggestive of a *heavenly* people with a *heavenly* hope?

May the gracious work of God's Holy Spirit be felt, dear believing friends, in our study, and may our Triune God alone be exalted.

Correspondence to His glory welcomed.

Yours in His free grace, and looking for "that Blessed Hope."

PERCY W. HEWARD.

*A word of earnest protest may now be given against the saddening theory which sees in John's personal removal, in iv. 1, to see visions, a rapture of saints generally. The *sin* of imagination is a resultful sin, particularly as fanciful parallels *attract*. What if xvii. 3 should be interpreted in like manner? And this mode of dealing with Scripture is the more painful because, when the same John is personally addressed (Mark xiii. 3) in Matt. xxiv., after xvi. 18, he is said to be viewed as part of a remnant to which he never will belong.

A Series of Leaflets on "The Hour" will be gladly sent.

SUGGESTIONS FOR PRAYER.

"Ask ye of the Lord"—(Zech. x. 1).

1. For more prayerfulness, in the Holy Spirit.
- 2.—For the Lord's work among children (Matt. xxiii. 37).
- 3.—For Hebrew and Greek classes, that the object in all hearts may be the exaltation of God, and not of human learning.
- 4.—For those who are peculiarly tried, that they may doubt themselves rather than their Father's wisdom (Isa. l. 10, 11).

"The third time, saying the same words"—
(Matt. xxvi. 44).

"I besought the Lord thrice"—(2 Cor. xii. 8).

THE CHILDREN'S COLUMNS.

EARTHQUAKES.

WE have all read, or heard, about earthquakes, and felt thankful that we have not been near when they have been permitted by God. For all things are in His power, and earthquakes are indeed dreadful reminders of His greatness. There is one specially mentioned in the earlier Scriptures which seems to have been very terrible (Amos i, 1, Zech. xiv. 5).

We can hardly realize what it must be to be in, or near, an earthquake, when the earth trembles, and many buildings which looked so firm and strong fall suddenly, and, which is still more solemn, so many people are killed. Yet there are few who are afraid of God's greatness, and all He allows to come upon this world: most still go on in their sins. They forget that God is terribly great. The words of Ps. civ. 32, speak of His majesty and might,—"He looketh on the earth, and it trembleth: He toucheth the hills, and they smoke." Ex. xix. shows us God's glory. Will you also read Hab. iii. 4-6, and Job ix. 5, 6? God's anger is dreadful against sin, for He is holy. We might also look at Jer. iv. 24. We notice the last words in verse 26—"By His fierce anger." How many think about God's love, and forget His righteous wrath against sin. But God is not only a God of love, but He is also just, and therefore He must punish sin, but there are numbers who do not like to think of this. Nevertheless it is true. And there is a time coming, fixed by God Himself, when He will shake terribly this earth. Then many will be frightened, but some will even then still go on in sin. How sad is this. But there are three earthquakes in God's Word about which I want you specially to think now. Will you turn to Matt. xxvii. 51-54? When the Lord Jesus died for sinners there was an earthquake. "The Vail of the Temple was rent in twain, from the top to the bottom . . . the earth did quake, and the rocks rent," and in verse 54 we read that when the centurion, and others who were watching, saw the earthquake, they said, "Truly this was the Son of God."

Oh how wonderfully was God's love manifested in the gift of His beloved Son, Who died for ungodly sinners, whether young or old, "for all have sinned." Now if you look at Matt. xxviii. 2, you will read of another earthquake which took place when the Lord Jesus rose from the dead. Just as the Vail of the Temple was rent in twain from the top to the bottom, showing this was of God, so we read in Matt. xxviii. 2, that an angel came down from heaven, and rolled back the stone from the door of the tomb, and sat upon it. It is interesting to notice these two earthquakes together. Now I want us to look at another part of the Holy Scripture where we are told about an

earthquake which is yet future, and will come around Jerusalem, and we are told *when* it will be. Just before the Lord Jesus ascended openly to His Father, He took His disciples to the Mount of Olives, and there, while He blest them, He was taken up into heaven (Acts i. 9-12). So when the Lord Jesus comes to this earth, (He will come in the air first for His people), His feet will stand on the Mount of Olives, and there will be an earthquake then, as we read in Zech. xiv. 4. So we have seen one earthquake was when Christ died on the cross, another when He rose from the dead, and a third one will be when He comes to deliver the nation of Israel, and to be their King. We find mention several times of earthquakes in the Book of Revelation (vi. 12, viii. 5, xi. 13-19, xvi. 18). And the Lord Jesus told His disciples about others in Matt. xxiv. 7, long before those mentioned in the last book of Scripture. All warnings lead up to the time when God will shake terrible this earth (Isa. ii. 19, Hag. ii. 6, 21, 22) and overthrow the kingdoms of earth. Indeed, several of the verses in Revelation plainly speak of that climax.

Oh how much trouble sin has brought into this world. I do hope many of my dear young readers, as well as others, will be saved in God's mercy, by the precious blood of Christ, then they will be safe for ever, whatever comes upon this sinful world. It will be dreadful for unsaved sinners when the judgments of God are poured out, and after death it will be most terrible. Do you wonder that we long for sinners to be saved, in view of all God's terrible judgments, and the sad existence hereafter for poor lost sinners?

Earthquakes! They speak to us of sin,
Which, through the fall, hath entered in
To this poor world, so full of tears,
With all its pain, and death, and fears.
Earthquakes! They tell of wrath so great,
Yet few take heed, for God they hate,
Though in God's time the earth shall reel,
And righteous wrath lost ones shall feel.
Earthquakes remind us of God's strength,
And all that He will do at length,
His Word is fixed, and must prevail,
While all on earth shall quickly fail.
Earthquakes have been from days of old,
But God in grace doth all things hold,
His wondrous might we daily see,
Sun, moon, and stars work His decree.
The earth did quake when on the tree
Christ Jesus died, from sin to free;
And when He rose, no more to die,
But now to live beyond the sky.
Earthquakes will come! Of these we read
In God's sure Word, yet few take heed,
Though in this earth which seems so strong,
Earthquakes shall be, and this ere long.
Earthquakes shall be, when Christ on high
Shall come again, the time draws nigh
For God will work, and none can stay
His mighty hand, nor turn away.
The earth shall quake, God's wrath is real,
And this lost ones shall surely feel!
May God, in grace, to young and old,
His lovingkindness now unfold.

A WORD WITH YOUNG BELIEVERS, AND OLDER ONES TOO.

GIVING UNTO THE LORD.

WHAT have you given unto the Lord? For your sake *He* became poor. How have you responded to *such* loving kindness? It is well to be frank, and outspoken, that our Heavenly Father may be glorified in the humbling and reviving of *His* people. The world is looking on, and it cannot see remarkable evidence of devotion to Christ, not a few have actually gained prestige, etc., through becoming His followers. There is something radically wrong.

I do not write as a socialist. There are distinctions socially, even as mentally. I would not glibly say "You must not have this, must not have that," but I would desire to apply Scripture principles in my own experience, and that you too might have a similar gracious work of the Holy Spirit. There is something stronger than man's "must," and that is the constraining love of Christ. "Oh, but I cannot give up this" says one. Very well, if you can retain it to the glory of God, and in view of the Judgment Seat of Christ, do so, but if you cannot retain it without a qualm of heart, beware of deadening conviction. What if you do give up *too much*? What if you are *too self-denying* for your Lord? The very words make us ashamed of many of our thoughts. The right principle is that we are *nothing*, deserve *nothing*, have *nothing*; as stewards, we should be faithful.

Can we talk about love for souls, and continually change our clothing? Can we speak of bearing a cross when afraid to be peculiar? Christianity is laughed at because there is so much hypocrisy, yet such words are often sung as "Take my silver, and my gold," or again "Were the whole realm of nature mine, That were an offering far too small." Look round on to-day's arrangements. Look at the dress of "Christians." Look back over your own expenditure. Do you wonder the world mocks?

Israel gave several tenths, and some think it "legal" if "tithing" is mentioned now, perhaps because of the wish to give less. I would not propose a tithe, but less seems so ungrateful. And Israel had free-will offerings as well. The present dispensation is not meant to be one of giving little, because we are not under law. Such an idea is license, not grace. Oh that our hearts may be awakened.

But some will say "I have certain responsibilities." Yes, and it is important indeed not to get into debt, but beware what responsibilities you take; beware of selfishness dressed up as justice; God will make holes in your bags, as Haggai i. shows.

Finally, beware *how* you give. If you help systems He has not appointed, you are hindering *His* work. Love is thoughtful. Read 2 Cor. viii. ix., and act in faith beyond your power if you would please your Lord.



WHAT SHALL THE END BE?

THOUGH this question is asked in the Holy Scriptures, few are in any way concerned as to what the end of this life will really be. Yet the future is plainly brought before us in God's truth. In Matt. vii. 13 we are clearly told that the broad way leads to destruction. Furthermore, this passage tells us that *many* are in this road, and, nevertheless, they are not troubled. Again, it is written, "Sin, when it is finished, bringeth forth death" (James i. 15), and "the wages of sin is death" (Rom. vi. 23). Ah, the end of those who obey not the Gospel of God will be sad indeed. Yet multitudes are utterly indifferent and daily going their own way without any thought as to what the end must surely be! How differently people act with regard to things of this life, which, when compared with eternity, are but for a moment. If one is in a strange place, he will enquire as to where such and such a road leads, and what is at the end. Alas, it is not so with respect to things which are of the utmost importance. How solemn to be going on, day by day, without knowing what the end shall be. That there is an end to this life no one doubts. But as to what the end will be, few are troubled, for Satan has so blinded their minds, and thus they go on with little or no concern, though the Holy Scriptures are very plain. Shall we look at the next verse, from which our heading is taken, and see what it says? After asking what the end shall be of them who obey not the Gospel of God, the next verse adds — "And if the righteous (sinners saved by grace through the death of Christ) *scarcely* be saved, where shall the ungodly and sinner appear?" (1 Pet. iv. 17, 18). Yet many imagine that God will overlook sin, and that thus they will be alright. Oh how solemn it is to go on, without any concern about what the end shall surely be. God's love is great, and He gave His beloved Son to die for worthless sinners. But His wrath is also great, and the judgments of God are as real for the unsaved as His blessings are, for those who are redeemed with the precious blood of Christ. Oh that God may, in mercy, cause many to be troubled as to what the end will be after this life, for, dear reader, God will keep His Word and punish sin, for He is not only full of love but righteous and just, and the end will be terrible for all who live and die without Christ. All the Word of God must stand.

TALKS ABOUT PRESENT-DAY NEEDS.—9.

HUMILITY.

A RIGHT view of God's condescending love to poor lost sinners will surely bring those saved by grace low before Him—for the work, from beginning to end, is all His. We were altogether bad (Psalm xiv. 3). The "best" that a sinner can do before salvation is as filthy rags (Isa. lxiv. 6). Oh that we may own our nothingness more and more, that we may be humble before Him, Who is so great in power that none can stay His hand, or say unto Him "What doest Thou?" (see Dan. iv. 35). Alas, how little we understand the wonderful greatness of our God, and the vastness of His love toward those whom He deigned to choose in Christ, before the foundation of the world (Eph. i. 4). If we realized His awful majesty we should say, as one of old, "My flesh trembleth for fear of Thee, and I am afraid of Thy judgments" (Psalm cxix. 120). There is such a need, in these sad times, for more humility before God. He will look to those who are humble and who tremble at His Word (Isa. lvii. 15, lxvi. 2, 5). Those who seek to humble themselves shall be exalted while those who exalt themselves will be brought low (Luke xviii. 14). How encouraging are the words "The humble shall hear, and be glad" (Psalm xxxiv. 2). "The humble shall see, and be glad" (Psalm lxi. 32). It is not easy to be humble, for Satan fell through pride, and it is no wonder that he seeks to hinder humility in those saved by grace. Let us beware of his devices (2 Cor. ii. 11). How heart-searching are the words "God resisteth the proud," while the last part of this verse is comforting "but giveth grace to the humble" (James iv. 6). The exhortation in 1 Pet. v. 5, "Be clothed with humility," should be much in our minds in these days when man is exalted. How we fail to enter into the full meaning of much of God's truth. If we are more humble in heart we shall understand the deep things of God—"The meek will He teach His way" (Psalm xxv. 9). "The meek shall inherit the earth, and shall delight themselves in the abundance of peace" (Psalm xxxvii. 11). The Lord Jesus was the Meek and Lowly One. He, Who was the Lord of Glory, came down to *live* and *die* for sinners. Though He was rich, yet for our sakes He became poor, that we, through His poverty, might be rich (2 Cor. viii. 9). Oh what love! And though the worlds were made by Him, when He came on earth He said—"Foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay His head" (Luke ix. 58). Furthermore, we see His humility in Isa. liii. 7, Matt. xxvii. 12. When He came, though He was God, "He made Himself of no reputation . . . He humbled Himself and became

obedient unto death, even the death of the cross: wherefore God hath highly exalted Him" (Phil. ii. 6-9). Oh that we may seek to learn of Him Who was meek and lowly in heart (Matt. xi. 29), and thus humble ourselves under the mighty hand of God, that He may exalt us in due time (1 Pet. v. 6, James iv. 10). Let us be watchful, for pride is easy, but God will give grace, if we seek to be humble. We read how that for 40 years He proved Israel in the wilderness to humble them. We little know how many trials we need to bring us down before God, but He knows and in *love* chastens. May we be *soon* humbled! God will hear the cry of the humble (Psalm ix. 12). Let us remember the words "before honour is humility" (Prov. xv. 32). May we be willing to be thought foolish and not to stand up for what some may call "our rights." Let us turn to Micah vi. 8—"What doth the Lord require of thee, but to do justly, and to love mercy, and walk humbly with thy God!" Can any saved one walk with God, and be boastful and proud? Some may imagine that we can be too humble, and thus be "imposed upon." But what saith the Scripture?—"By humility and the fear of the Lord are riches and honour and life" (Prov. xxii. 4). And spiritual riches and honour are more than earthly greatness. Oh that as saved ones we may show forth our high calling in Christ Jesus by our humility, and walk even as He walked (1 John ii. 6), by God's grace and to His glory. Alas, how we have failed in thus showing Whose we are, and Whom we serve (Acts xx. 19).

"ONE ANOTHER."

"They that feared the Lord spake often **ONE TO ANOTHER.**" Mal. iii. 6, Col. iv. 6.

"They said, **ONE TO ANOTHER,** Did not our hearts burn within us while He talked with us by the way?" Luke xxiv. 32, Prov. vi. 22.

Saved ones are commanded to love **ONE ANOTHER.** John xv. 12, See verse 9. 1 John iii. 25.

And to edify **ONE ANOTHER.** 1 Thes. v. 11. See Rom. xiv. 19, 1 Cor. x. 23, Rom. xv. 2.

To exhort **ONE ANOTHER.** 1 Thes. iv. 18, marg.

To consider **ONE ANOTHER,** to provoke unto love and good works. Heb. x. 24, Eph. ii. 10, 2 Tim. iii. 17:—

"So much the more as ye see **THE DAY** approaching." Heb. x. 25.

"I SHALL BE."

"Hold Thou me up and I **SHALL BE SAFE.**" Psa. cxix. 117, Prov. xxix. 25.

"As for me, I will behold Thy face in righteousness. I **SHALL BE SATISFIED,** when I awake, with Thy likeness." Psalm xvii. 15, Phil. iii. 21, 1 John iii. 2.

"That which I see not, teach Thou me."
Job xxxiv. 32.

"Who teacheth like Him?" Job. xxxiv. 22.

"The meek will He teach His way."
Psa. xxv. 9.

What I see not, God of grace, teach Thou me,
By Thy Spirit lead and guide, constantly,
For I am so soon deceived, led astray,
Keep me by Thy mighty power, in Thy way.

What I see not, in Thy grace, teach Thou me,
That I may in daily life, live for Thee,
Turn away mine eyes, I pray, from earth's glare,
For I long to know Thy will, glory share.

What I see not, in Thy grace, show to me,
Open Thou mine eyes, alway, truth to see,
Show me daily more and more of Thy grace,
That I may Thy written words all embrace.

What I see not, in Thy grace, show to me,
All the wonders of Thy love let me see,
How from death lost ones are brought, and so changed;
What Thou hast in mercy planned, and arranged.

What I see not, in Thy grace, show to me,
None can teach Thy truth Divine, like to Thee,
As I read Thy written words let me hear,
Gracious God, Thy loving voice, now to cheer.

What I see not, in Thy love, show to me,
That I may, by mercy, praise ceaselessly,
Show me more Thy marvellous love, to the lost,
What redemption really means, and its cost.

What I see not, God of grace, show to me,
For I want to know Thy truth, and to be
Godly in my daily life, by Thy grace,
And to run with holy fear, in faith's race.

What I see not, day by day, show to me,
Keep me in these evil days, close to Thee,
Teach me through Thy written will, guard and guide,
In Thy precepts may I live, and abide.

What I see not, God of grace, show to me,
Work for me and in me too, Thy decree,
Thou hast shown to me Thy love, show me more,
That I now may worship Thee, and adore.

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—September, 1913.

Day	Psalms	Romans	Learning	Weekly Questions
1	xliv. 1-8	ix. 1-5	Amos 7. 1	How does Romans 9 oppose "mere reasoning?"
2	xliv. 9-19	ix. 6-13	" 2	
3	xliv. 20-26	ix. 14-18	" 3	
4	xlv. 1-8	ix. 19-24	" 4	
5	xlv. 9-17	ix. 25-28	" 5	
6	xlvi.	ix. 29-33	" 6	
7	xlvi.	x. 1-9	" 7	Explain prophetic application of Psalm 51.
8	xlvi.	x. 9-13	" 8	
9	xlix. 1-9	x. 14-17	" 9	
10	xlix. 10-20	x. 18-21	Psalm 46. 1	
11	l. 1-11	xi. 1-6	" 2	
12	l. 12-3	xi. 7-11	" 3	
13	li. 1-9	xi. 12-16	" 4	Show relations of Romans 9, 10, 11.
14	li. 10-19	xi. 17-23	" 5	
15	lii.	xi. 24-27	" 6	
16	liii.	xi. 28-32	" 7	
17	liv.	xi. 33-36	" 8	
18	lv. 1-11	xii. 1-3	" 9	
19	lv. 12-23.	xii. 4-8	" 10	Write notes on verses learnt.
20	lvi.	xii. 9-13	" 11	
21	lvii.	xii. 14-18	Psalm 62. 1, 2	
22	lviii.	xii. 19, xiii. 1	" 3	
23	lix. 1-9	xiii. 2-5	" 4	
24	lix. 10-17	xiii. 6-10	" 5, 6	
25	lx.	xiii. 11-14	" 7	
26	lxi.	xiv. 1-4	" 8	
27	lxii.	xiv. 5-9	" 9	
28	lxiii.	xiv. 10-15	" 10	
29	lxiv.	xiv. 16-20	" 11	
30	lxv.	xiv. 21-23	" 12	

It is a joy to know that God has given us His Book: but the FULLER knowledge we have of this fact, the greater is our responsibility to use it, in the Holy Spirit.

IMAGINATIONS.

Imaginations are but false and vain,
All man's opinions bring no lasting gain;
Man's thoughts and wishes, like himself, will fail,
God's truth alone will stand, for aye prevail.

"Imaginations"—man alone exalts;

He sees not all his sins—his many faults,
For in his heart are evil thoughts alway,
And mischief he deviseth day by day.

Imagination cannot rest the soul,
Yet men's opinions many now control;
The Truth of God is set aside by man,
Who loves a lie, and hates redemption's plan.

Imaginations seem to lift on high
Man's own opinions, which the Lord deny;
The heart of man deviseth evil still,
And sets aside God's sovereign, perfect will.

Imaginations are but sinful pride,
But naught from God can any sinner hide;
Though man by nature thinks himself so wise,
God will in Judgment soon His foes surprise.

Imaginations from the heart of man
Will quickly vanish, life is but a span;
But oh, the doom of sinners lost for aye,
Who live without the Lord, and pass away!

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

The love of the Lord sets the solitary in families: He draws His own together. Continued isolation may betoken there is a lack of faith in Him. Perhaps, dear friend, you are rather yearning for the reform of some loved denomination than simply for His will to be done. Perhaps you are living in the wrong place. Many things need heartfelt concern and our heavenly Father will graciously bless this.

Ps. xlvii. Fittingly follows xlv., in its turn after xlv., and that rightly after xlv.: here in xlvii. we see the Lord's glorious Kingdom with gathered Israel. What joy will be then: how small men's much-sought joys seem. All peoples are called to praise: God will be over all the earth, cf. Isa. xii. 4. An important principle, cf. xvi. 6: may we in all our ways acknowledge our Father's knowledge and

wisdom. 5, Union of heaven and earth. 6, Four times, indicative of world-wide blessing: hence "for" of 7. "With understanding," see 1 Cor. xiv. 15. 8, Holiness; contrast xciv. 20. 9, The peoples and the people. The *shields* of the earth will then belong to God: see xlv. 9. Do we exalt Him?

Rom. x. 1-8. Brethren, affection. "My" personal love, not pride. 2, A zeal for God, yet not a zeal *pleasing* God, John xvi. 2. Oh that all our actions may be according to knowledge of the Jer. ix. 23, 24. 3, Being, *i.e.*, remaining ignorant. "Establish," "make to stand:" man is fallen, and his righteousness will only fall, Isa. lvii. 12. "They were not arranged under the Righteousness of God"—a name of Christ, Isa. xlii. 21. "For Christ is *End* of law *into* righteousness to every one having faith," *i.e.* you cannot be in law, and be righteous men at the *same time*: the one word suggests probation, the other word—perfection. The righteousness out of faith points to *Christ's* life, death and resurrection, the last-named proving acceptability of the others. A finished work.

Ps. li. 10-19. This precious Psalm shows us not only David's feelings, but, inasmuch as it is inspired, the feelings of which our Heavenly Father approves: Oh for a deeper sense of sin (Rom. vii), though *at the same time*, the blessing of Heb. x. 2. "Create: God only can do this." "A right spirit:" *outward form* insufficient: an *established* spirit. 11, "The Spirit of Thy holiness take not out of me:" how suggestive a prayer: how blessed is the *revelation* now that *we shall not* lose the working of God the Holy Spirit: see Eph. iv, 30. 12, Joy of Salvation may be easily hindered. 13, Notice what precedes *teaching*, 15. 16, No sacrifice in the law for murder, etc. 17, Because of God's sacrifice (7) acceptable. Israel will pass through *this* experience: Their first captivity was linked with spiritual adultery, their second with the murder of God's Beloved Son. Verses 18, 19 to be fulfilled.

Rom. xi. 17-23. "Some" not all. "Being," essentially: *nothing* whereof to boast. "*Becamest partaker*:" contrast the verbs to "become" and "be," see John i. 1, 14: viii. 58. "Do not boast:" a still *needed* command. "But if thou boast," a severe rebuke, and *also* a loving suggestion—"if there is to be boasting, let it be of Christ, the Rock:" 1 Cor. i. 31 may read "He that boasteth in the Lord, let him boast, *i.e.* keep on boasting, so Rom. i. 16 means "I am the reverse of ashamed." 20, "Well," Divine irony. "Highminded:" not according to present-day meaning of word: we have nothing in self, Gal. vi. 2. 22, Two attributes. Continuance a proof, Matt. xxiv. 13: if there is no fruit on a "grafted in" branch, surely it has never been really united.

Psalm lvii. Deep feelings, as ever. "In

Thee." "In the shadow of Thy wings." 2, "Who completeth *upon* me," Phil. i. 6: it is precious to know that the Lord will not leave His work half done. 3, Believers should be reproached ones, as their Example, Rom. xv. 3. 4, Man, by nature, has a terrible character: but how glorious is God's quickening away *from* this. a new creation. 5, And all is to the praise of God's glory! 6, Retribution. 8, Personal love and earnestness. 9, Among peoples: let us not be ashamed of the things of God, Mark viii. 38, Rom. i. 16. 10, "Thy," repeated: mercy and truth are met together, Prov. xvi, 6. 11, This prayer *shall* be answered, Psalm viii.: do we love His Appearing?

Rom. xii. 14-18. Keep on blessing those who keep on persecuting. 15, Loving fellowship: are the concerns of other saints ours?—see 2 Cor. xi. 29, Phil. ii. 4. "Mind *not* high things": "seekest thou great things for thyself: seek them not!" Condescend: "being led away together with the lowly:" *away from* the proud, in holy *harmony* with the humble (Psalm xxv.): we are known by our companions. "Do not become prudent *beside yourselves*," *i.e.*, as a clique; or simply valuing *your own* company: isolation, if it be not for Christ, is desolation: if it be *with Him*, it is not isolation. 18, Never start or foment a quarrel: be meek. The meek shall inherit the earth.

Psalm lxiii. Personal faith. Early seeking befits those who have been so wonderfully blest: we have *no* example of a lazy servant of God, with anything of Divine approval: often we read of saints rising early, never of their rising late. "Seek Thee," not simply seek a thing or a religiousness. Dry, Isa. liii. 2. 2, "Thy." 3, "Thy." "My." 4, Spiritual life makes praise possible, and physical life should be filled up therewith, Psalm cl. 6. "Lift up my hands," wearying "naturally," Ex. xvii., see 1 Tim. ii. 8. 5, Satisfaction, praise. 7, True rejoicing: *every* deliverance should be a cause of praise for *ever* after. 9, 10, A solemn contrast. 11, *The King*: how many psalms Messianic.

Rom. xiv. 10-15. "Thou": emphatic, in holy rebuke. "Thy brother": as if to say, "his reproof is *thy* shame." 10, 11, These verses assert the Deity of the Lord Jesus, and the solemnity of "that Day." 13, "Let us not be judging": because it is *before* the time, 1 Cor. iv. 5. "Judge this": rather judge *actions* than *persons*, and let those actions be first your own: "judge at once," lit. 14, Conscience cannot make a wrong thing right, but it may make a right thing wrong: never overlook personal scruples, nor laugh at those of others. Love is of Christ: selfishness denies His dying affection.

Correspondence from any concerned about God's precious truth, ever welcome.

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

THOUGHTS FROM THE WORD OF GOD

A MONTHLY
HERALD OF
THE TRUE
MESSAGE.

"Thy Word is Truth"
JOHN 17. 17

Vol. xiii. No. 10.

Oct., 1913. 1d.

A Magazine, the Lord enabling, of quiet witness to believers and unbelievers, seeking to declare ALL the counsel of God, that His people may, in ALL their ways, acknowledge Him, and do ALL to His glory, and that souls may be saved by the precious blood of Christ from the real wrath to come.

EDITED BY

PERCY W. HEWARD.

"We know that the Son of God is come, and hath given us an understanding that we may know Him That is True." 1 John v. 20.

"These things saith He That is Holy, He That is True." Rev. iii. 7.

"These things saith the Amen," Rev. iii. 14.

"I am the Way and the Truth and the Life." John xiv. 6.

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"No lie is of the Truth." 1 John ii. 21.

"If ye continue in My Word, then are ye My disciples indeed; and ye shall know the Truth and the Truth shall make you free . . . If the Son therefore shall make you free, ye shall be free indeed." John viii. 31, 32, 36.

"That we . . . speaking the Truth in love, may grow up unto Him, Which is the Head, even Christ." Eph. iv. 15.

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A WORD OF INTRODUCTION.

ANOTHER messenger, by grace; yes, all is by grace. And the same truth must, by the grace of God, sound forth. John the Baptist, again and again, uttered the same words. And Paul "an apostle of Jesus Christ" told forth a willingness to write *the same things* (Phil. iii. 1). We need to have our pure minds stirred up by way of remembrance (2 Pet. iii. 1). Truth is ever fresh—and refreshing—if we are, by the working of the Holy Spirit, in a right attitude before our Heavenly Father. But though the same message must sound forth, we can never exhaust it, and, therefore, we are privileged to bring forth things new and old (Matt. xiii. 52). May you, dear believing reader, find that this is so in the magazine now before you; and if so, ascribe the glory to our God, though it may encourage some of His people if you will correspond concerning His will.

EXPECTATION.

Vain the joy without foundation
Resting on a human hope:
Those who know not God's salvation
Must in darkness ever grope.
Spiders' webs are not supporting,
Earthly expectations fail.
How should man, God's purpose thwarting,
In his sinful will prevail?
But we have an expectation,
If in Christ the Lord are we;
And we bow in adoration,
Knowing sovereign grace is free.
Our bright hope is Christ's returning,
He will never prove untrue;
Saddening signs, by grace, discerning,
We would have faith's constant view.
'Tis for Him that we are waiting;
Not for things, or times—but Him.
In His promise meditating,
Brightly shining, never dim.
Thus we have a bright to-morrow;
And, redeemed, earth's joys would ahun,
Lest, rewarded not, with sorrow
We should lose His glad "well done."

WORDS OF ENCOURAGEMENT.

"The Soul more than Meat." Our gracious Lord, in the Address on the Mount, emphasizes the foolishness of conformity to the world's customs. We have re-received life in His mercy, both physically and spiritually: shall we not trust Him for its sustaining? Why do we think so much of food arrangements and luxuries? Who can feel satisfied that he has carried out the Divine will in this matter? Ah, dear friends, we are *too much* like the Gentiles. God has saved us that we may be peculiar: we are often afraid of the scoffing of children of men, and forget Him. How unwise this is. Let us weigh everything in the balances of the Sanctuary. Let us view everything in its right position. Let us not be led astray by common opinions. What is the public voice but an expression of united evil hearts? We can surely trust the Lord against what men say and think. Our lives belong to Him: let us not be thieves.



A LETTER TO THOSE WHO WOULD PLEASE GOD.

GIVING UP FOR THE LORD.

DEAR FELLOW SAVED ONES,

"Thanks be unto God for His unspeakable Gift." Surely there is a continual need for a loving emphasis upon this. What wondrous grace have we received: we deserved nothing, yet are clothed with spotless righteousness, accepted in the Beloved, and blessed with *all* spiritual blessings in heavenly places in Christ. Oh that the tender mercy of our God may be more *realized*. That which is common or perpetual is *not* to be undervalued. The air we breathe is *not* "a matter of course," but a matter of mercy: and our spiritual privileges are daily arguments for praise. Let us, therefore, call upon one another to magnify the Lord, and let us seek to exalt His Name *together*.

In the light of His rich goodness, how can we talk about *our* "giving up?" We had rags, and the Lord gave righteousness: shall we say we devotedly gave up our rags for Him? Indeed, one cannot but fear that many are falling into Israel's much-reproved sin. The privileged people came to think that their religion almost conferred a favour upon God, and He said, "I will take no bullock out of thy house, nor he-goat out of thy folds" (Psalm l. 9). There is some pride behind the frequent expression "Giving up for the Lord."

Let us ponder this more fully. Of *ourselves* we only had evil: why should we boast of giving up *that*? It was infinite condescension on the Lord's part to pluck us as brands from the burning, and

to remove our iniquities. Since salvation, *all* that we have is a gift. To nothing are we entitled: we are only *trustees*! How can we boast of using the Lord's own for the Lord? Rather should we admire the mercy that lets us enjoy the benefit thereof. What should we think of a steward, comfortably placed in his master's estate, who objected to the owner's arrangements as to certain rooms, and the like? But it may be said that the difficulties are concerning *physical* things and so forth, which we possessed *before* salvation, and which are not part of an inheritance in Christ. How saddening a conception of the spiritual life. The worldling has a *natural* relation to God, and in forbearance he is allowed health, etc., *as a trustee*. But when salvation is made ours, we pass from the sphere of forbearance to grace, and *everything we have* is the Lord's. *With Christ* all things are freely given. The new birth is the end of an old life (Gal. ii. 20): *we* are thenceforth not our own: how can our possessions of any kind be *personal*! One almost dreads to hear believers, at any time, speak of "giving up," because of the wicked thought underlying.

But it may be replied, "Does not Christ speak of rewarding His own for their denial of self, and even for cups of cold water gladly given?" True: but we must judge nothing *before the time*, and "not he that commendeth himself is approved, but *whom the Lord commendeth*" (2 Cor. x. 18). In that Day, the Lord will say, "Well done, good and faithful servant," to one who is obedient in that which is least, but what *we* should say is rather marked in Luke xvii. 10. Christ rebuked Peter's attitude in Matt. xix. 27: the subsequent parable should be read therewith.

Our tiny "givings up" are, moreover, not worthy to be *compared* with "the recompense of the reward." Mark the ten thousand per cent. of Matt. xix. 29. Who would speak of giving up when making an investment on such terms? Have we lost money? We have spiritual gold! Have we lost friends? It is well not to be *unfeeling*, and we may well sorrow after others, but Christ's friendship is *more* than compensation (John xv. 14). Have we lost reputation? The world is full of evil and madness: why should we weep *on our own account* because those who have *madness in their heart*, and crime too, think less of us than they used to think? The words of 1 Peter iv. 13 apply: "Rejoice, inasmuch as ye are partakers of Christ's sufferings: that, when His glory shall be revealed, ye may be glad also with exceeding joy." It is *vain* to speak of "giving up," especially in these days!

Perhaps some will ask, "Why, especially in these days?" Because "Christianity" is now comfortable and respectable. Look round, beloved friend, on present-day ideas, so exactly lived out.

They are fundamentally unsound. Not many heathen would treat their idols in such an off-hand way as nominal believers act toward the Mighty God. "Freedom" is the watchword of the age. We have no tithes now, that we may spend more money on ourselves! We are free from persecution, that we may decorate our persons and our homes! Miserable freedom—freedom to grieve our God! Let us examine ourselves before the Lord. What have *we* given up for Him? A few pounds a year, a few amusements, a few slaveries to fashion, a few pictures, a few Bank Holidays, etc., and do we grudge these, and say "Must I give up some more?" Nay, there is no forcing, no mere "must." "God loveth a cheerful giver" (2 Cor ix. 7). Do not deny thyself too much, but "Rejoice, O young man, in thy youth" (Eccl. xi. 9). Take the standpoint of "under the sun" and have a share in earth's merriments. Do not "give up" because asked thus to do. Why should thy "liberty" be judged by another? Have thine own way, but be honest. Do not go and stand before God, and sing of Christ as All in All, and of devotion to His precious Name (Ezek. xx. 39). And do not be surprised if, at the last, He brings every work into judgment (Eccl. xi. 9), aye, and also says, "I never knew you." "What shall it profit a man if he shall gain the whole world and lose his own soul?"

Dear fellow saved ones, do not think these words one whit too severe. I would speak to myself as to you. Our Heavenly Father does not want press men. He is not as a slave-driver. "Must I give up a theatre?"—says one. "Must I lose my recreation, etc.?"—says another. Nay, there is no compulsion, but do not *demand* that those who know the Lord's mercy should treat you as His, when your enjoyments do not savour of Him. Do not *demand* that others should be unconcerned, and act as though nothing were the matter, when they see you putting the Lord second.

Oh for a right standpoint. In one sense, we cannot give up *anything*: In another, let us give up *all* we can, that we may please our precious Lord. He is able to make all grace abound. May we walk in the Holy Spirit, and *enjoy* the things of our God: thus will there be no vacuum for the world to fill, though there will be the continual (and victorious) warfare, even when we are blessedly occupied with the Lord, and watching for His return.

Yours in His loving kindness, with that Blessed Hope in faith's view,

PERCY W. HEWARD.

"Ye know the Grace of our Lord Jesus Christ" (2 Cor. viii. 9).

SUGGESTIONS FOR PRAYER.

"Ask in faith"—(James i. 6).

"According to His will"—(1 John v. 14).

1.—For a saving work in dark days; especially, if the Lord so please, should we rejoice to see some of Israel drawn to their rejected Messiah.

2.—For Scriptural service among children: that parents may be blest as well, and that believing parents may co-operate more and more fully.

3.—For the Lord's gracious use of this magazine, to encourage many of His people, and lead them nearer together, unto His exaltation.

"I believe God!"—(Acts xxvii. 25).



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

"Fear not; for **I** am with thee."
—(Isa. xliii. 5).

"Fear not; **I** will help thee."
—(Isa. xli. 13).

"Fear ye not the reproach of men."
—(Isa. li. 7).

"Fear not," for God—Who cannot lie—
Is ever to His people nigh;
By precious blood they have been bought,
By God the Spirit led and taught.

"Fear not," for precious, in His sight,
Are sinners saved from nature's night;
He loved, He gave, He loves them still,
And daily for them works His will.

"Fear not;" our God is near alway,
He is our Strength, our Guide, our Stay,
Created for Himself are those
Whom ages back in Christ He chose.

"Fear not," when chastened by the Lord,
For trials will bring such great reward,
If we are exercised thereby,
And look on things beyond the sky.

"Fear not," but trust God's wondrous love,
He now refines for heaven above,
Our light affliction will not last,
We praise for mercy never past.

"Fear not," but cast on God all care,
Look up to Him in fervent prayer,
For every need to Him is known;

"Fear not," but all His goodness own.

"Fear not," but all God's truth adorn,
Though men may hate, reject and scorn,
The Lord His own will never leave;
Then let us to Him ever cleave.



I SHALL NOT.

"The Lord is my Shepherd, **I SHALL NOT WANT**"
(Psa. xxiii. 1, xxxiv. 9, 10).

"I have trusted in the Lord; **I SHALL NOT SLIDE**"
(Psalm xxvi. 1, Jude xxiv).

"He is my defence, **I SHALL NOT BE MOVED**"
(Psalm lxxii. 6, xv. 5).

THE CHILDREN'S COLUMNS.

"BEHOLD."

I WANT us to look at some of the passages in the Bible where this word "behold" does not exactly mean that we are to look at any *thing*, but it calls our attention to what is *said*, so that we may think about it. When God's servant John the Baptist saw the Lord Jesus, he said, "Behold the Lamb of God" (John i. 29), and he meant those about him to look to Him as the One Who was going to die for sinners; and even now those who are saved have seen Him as "The Lamb of God." It is not enough to think about Him as such. We are to behold Him as the One Who gave Himself for our sins. Oh that some who read these messages may, in God's mercy, see Him thus as their own Saviour. This will fit in well with our first passage, about which we should think. Isa. lix. 1, 2—Some of us have often heard this verse quoted in prayer. It is so blessed to know "God's hand is not shortened, that it cannot save, neither His ear heavy, that it cannot hear." God can and does save even the worst of sinners, for He is Almighty. But Israel of old had so sinned that God had hid his face from them, as we are told in verse 2. Sin does the same now. It separates from God, and so sinners go their own way. But when a poor sinner, young or old, sees himself or herself to be sinful (and this is by God's gracious working), then God, in mercy, shows salvation to such a helpless one. We are so apt to forget what sin has brought into this world—death, and all kinds of trouble. Hence, Scripture tells us to think about the desolation God has made because of sin. We see this in Dan. ix. and in Psalm xlii. 8, where God speaks of future desolations as well, but also of future blessings for the nation of Israel.

God is so great; He is Almighty. We see this from the beginning of the Bible even unto the end of it. We know how men began to build a tower, which they wanted to reach unto heaven, and to make themselves a name. Gen. xi. tells us about this, but in verses 5-9 we read that the Lord, Who sees what is in every heart, came down and then confused their language, so they left off to build for they could not understand one another. God can do everything; nothing is too hard for Him. But how wicked men are. Surely we ought to notice the "behold" of verse 6. But before we leave this passage we should think of another *seeing*, when God again came down (Ex. iii.). But here once more we have God's greatness, in bringing Israel forth out of Egypt, and in all that He did for them. The Bible is full of God's majesty and might. Now I want you to turn with me to Isa. xl. This chapter tells us so much of God's wonderful power, and calls our attention to it. But, alas, in these sad times many despise

God, and have little thoughts about Him. But we need to remember that "their day" is soon coming. Then they will tremble before God's terrible greatness, and call to the mountains and rocks to cover them and to hide them from His presence (Rev. vi. 16, 17). We need to think about this, for all is so solemn. Now shall we turn to some of the verses in Isa. xl. I want you especially, in connexion with our subject, to look into verses 15-17. The whole chapter should be read. Mark the words—"Behold . . . all nations before Him are as nothing." Oh how great and glorious is the Lord God. Yet even boys and girls speak lightly about Him. How dreadful is this. For He is, as we are told in Heb. xii. 29, "A consuming Fire." This should be remembered. There are so many things which we are told to consider in the Holy Scriptures. I have only mentioned a few of them, but I trust God will, in His grace and mercy, cause many to be helped thereby.

There is one passage about disobedience on which I want us meditate, for obedience to God is all-important—though none can *really* obey Him till saved by grace. But there are some who imagine that their good works (so called) will be accepted by God. See what Isa. lxiv. 6 says with regard to such works! And, in this connexion, we will turn to 1 Sam. xv. 22. Saul the king had disobeyed God's message, and Samuel the prophet was told to show him how sinful was his own way; and when Samuel came to Saul, and the king defended himself, the prophet said, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." God wants *heart-obedience*. This, only saved sinners can give.

Now I have come to the last two passages which I want you to have in mind, as well as those we have considered for all God's Word is important. 1 Peter ii. 6-8. This Chief Corner Stone, Elect and Precious, is the Lord Jesus! Oh that many of my young readers as well as others may "behold" and believe on Him and be saved (see Matt. xxi. 44). Now we will look at our last verses on this subject. It is often read, but not weighed as it should be. 2 Cor. vi. 2—"Behold, now is the day of salvation." This day of God's grace will soon end. Think about this, for God's day of wrath is soon coming. Oh that many more may be saved now, through the shed blood, simply in God's grace.

Behold, God's arm is strong to save, almighty, too;
All power is with the Lord on high, His Word is true.
Behold, the nations are to Him as less than nought;
Yet few believe the mighty works which God hath wrought.
Behold, what desolations God the Lord hath made,
Because of sinful pride, yet men are not afraid;
Behold, when, in the East, men sought to build a tower,
The Lord came down and scattered them—by His own power.
Behold God's majesty and might, His righteousness;
His judgments, too, of old—so great; His holiness.
Behold the wonders God hath wrought, since Adam's fall;
Yet some have little thought of God, and think sin small.

Behold how God, the Lord, of old brought Israel forth
From Egypt's bondage by His arm, and Pharaoh's wrath;
Led through the wilderness for years, because of sin,
While only two the promised land could enter in.

Behold, the heav'ns declare His praise, the glorious Lord,
And sinners saved by sovereign grace His love record.
Behold the day of grace is now, salvation's free
Through God's beloved Son, Who died on Calvary's tree.

Behold, in Zion, God a Precious Stone hath laid;
Now peace with God, through Jesus Christ, is fully made.
Behold what marvellous love God hath bestowed on those
Who, in His Son, long ages back, in grace He chose.

Behold the glories of "That Day," the future bliss,
For sinners saved by sovereign grace—how wondrous this.
Behold God's judgments yet to come, as real are they
As all the joys in Christ for those redeemed for aye.

Behold, the day of grace is now, for sinners lost
Who feel their need of Christ—Who paid redemption's cost;
Behold the love of God, in Christ, so full and free
For all Who make His finished work their only plea.



A WORD WITH YOUNG BELIEVERS.

"NOT YOUR OWN."—(1 Cor. vi. 19).

HUNDREDS of mistakes are made through a misconception at the outset. Salvation (if, in the mercy of God, it is yours) has made a complete change in your life. You cannot compare the present with the past. The use of time, strength, money—everything has been entirely altered. You are not to regard *yourself* as your own, or belonging to *yourself*—the words of 1 Pet. iv. 2, 3 apply.

If you know anything of the *exceeding* love of Christ, you will surely be grateful for this new ownership. You can fully trust *Him*, and can only distrust self. It is better to have a precious Lord than to have your "own way"—with disappointment in the present, and judgment at the end. "Better" did I say? It is more than "better!" The two positions cannot be regarded together: they are contrasts. Outside Christ there is nothing: in Christ there is everything.

But Satan is very subtle, and soon, in the believing life, he will try to suggest such thoughts as the following:—"Why should you give up what is harmless?" "Why not continue this form of amusement and recreation? You may win others for the Lord thereby." "Do not be too narrow; you will only turn people against the truth of God." "You must not become onesided spiritually; you have a body, and need to enjoy life."

These ideas are cleverly insinuated, and if the believer is not in communion with the Lord, there will be failure. Faith will answer firmly under the guidance of the Holy Spirit, that there is wondrous joy in the Lord, and that even eating and drinking the saved one desires henceforth to be spiritual (1 Cor. x. 31), and that, as for the

privilege of "winning souls," the Lord's methods for the Lord's work are cheerfully chosen.

If the standpoint of God's *possession* is grasped at the *beginning*, there will be no allowance of the foolish questioning "Why should I give up this?" A well-trained child does not have doubting thoughts as to a parent. Love kills suspicions—I had almost said before they are born. And if we have the right *attitude*, the Lord's commandments will not seem grievous (1 John v. 3), but a yoke which it is a privilege to bear, a costly and treasured burden, more to be desired than gold—yea, than much fine gold: sweeter also than honey and the honeycomb.

Much evil to-day results from a wrong *standpoint*. Socialism ignores God's providences. Children are permitted to grow up without parental control at first, and so they come to refuse it more directly afterwards. Training alone will not save: but absence of training is very harmful, and God has promised salvation when there is, by grace, right training, for He foreknows where to place those who shall be drawn irresistibly to Himself.

At the beginning of the believing life then, seek, by grace, to be clear as to the Divine standpoint. You are "not your own." In the words of Rom. xiv. you live to the Lord. Cf. 2 Cor. v. 15. Do not listen to those who suggest *anything* else, dear Christian reader, if you value progress in the Holy Spirit, to the praise of your Heavenly Father.



MERCY.

- "The mercy of the Lord is from everlasting to everlasting" (Psalm ciii. 17, Isa. liv. 9).
- "Thy mercy, O Lord, is in the heavens" (Psalm xxxvi. 5, cviii. 4).
- "Mercy and truth are met together" (Psalm lxxxv. 10, Prov. xvi. 6).
- "According to His mercy He saved us" (Titus iii. 4, Eph. ii. 7).
- "That He might make known the riches of His glory on the vessels of mercy" (Rom. ix. 23).
- "It is of the Lord's mercies that we are not consumed" (Lam. iii. 22, 23, Luke xviii. 13).
- "The eye of the Lord is upon them that hope in His mercy" (Psalm xxxiii. 18, xxxiv. 15).
- "O satisfy us early with Thy mercy" (Psalm xc. 14, ciii. 4).
- "Surely goodness and mercy shall follow me all the days of my life" (Psalm xxiii. 6, cxix. 64).
- "Blessed are the merciful" (Matt. v. 7, Psalm xviii. 25, Micah vi. 8).
- "Looking for the mercy of our Lord Jesus Christ" (Jude 21, Titus ii. 13).
- "O Lord . . . in wrath, remember mercy" (Hab. iii. 2, Rom. ix. 15).

TALKS ABOUT PRESENT-DAY NEEDS.—9.

A RIGHT VIEW OF SIN.

FAILURE to realize God's holiness, and His awful majesty, has led often-times to the excusing of sin. The slightest turning aside, when viewed in the light of the Holy Scriptures, is terrible, and should cause sorrow of heart and trembling before the Lord (Psalm cxix. 120). But, alas, our conscience has been lulled by the excusing of *little things*, as we have called them, though nothing that is wrong, however slight, can be looked upon as small and unimportant before God. It is a sad thing to quiet our conscience, for this will only make the next wrong action easier. When we remember that *one* act of disobedience in Eden has brought death and all the sadness into this world, how sin, in every form, should be hated in those who are saved by the finished work of Christ. How can we excuse our falling short, in view of all it cost God the Father to give His beloved Son to *live* on this earth and then to *die*, bearing the wrath which we deserved.

Oh what sorrow there ought to be daily that we fail as we do. We have become accustomed to look at sin from *our* standpoint, not from *God's*. Hence sin does not trouble us as it should, for we excuse ourselves. How solemn in view of all it meant to our beloved Lord to redeem His people from *all* iniquity (Titus ii. 14).

While we praise God that our sin was laid on Christ, and that we are freed from sin by His poured-out blood, let us not think lightly of any act of disobedience, but because of such wonderful love, so undeserved, let us seek for grace to fear the least departure from God either in thought, or word, or deed. If our hearts were in the right attitude, what trembling and heart sorrow there would be in these days when sin is allowed and we are not humbled. Do we wonder that children are not troubled and concerned about sin, when they see that we think so lightly of it?

There are many forms of evil which are tolerated in these perilous times, even amongst those who profess to bear the Name of Christ. Let us grieve over these things and seek, by God's grace, to walk humbly in His fear, that we may see the exceeding sinfulness of sin, and our own weakness. Oh that we, if born from above, may lay aside every weight and the sin which doth so easily beset us, that we may, in God's mercy, *run* the race which is set before us (Heb. xii. 1). If sin is excused, it must hinder growth in grace, and spiritual progress in every way. Oh that we may look at sin from God's standpoint, and grieve over the slightest fall. Shall we notice what sin is said to be in God's unchanging Word? We need constantly to bear in mind what sin has brought

into this world, and its terrible influence even over those who are saved by grace, if they are unwatchful. We are told in 1 John iii. 4 that *sin is the transgression of the law*." By nature, we were all transgressors, and even now those who are saved by grace are *in a law* to Christ, and the least departure from His law is sin (1 Cor. ix. 21). Oh what watchfulness there needs to be, that we may be kept from sinning against God. The Holy Scriptures *in the heart* will help saved ones (Psalm cxix. 11), and, if there applied by the Holy Spirit, they will bring our thoughts into captivity to the obedience of Christ (2 Cor. x. 4, 5). Then even our thoughts, which so often wander and grieve God, will be well pleasing unto Him (Ps. xix. 14).

God, in wondrous love, has given His Truth. Oh that we may store it within our hearts. Moreover, we are told that when we *know to do good and we fail to do it, this is sin* (James iv. 17, John vii. 17). How heart searching are the Scriptures. Again, we read that "*the thought of foolishness is sin*" (Prov. xxiv. 9, cf. Eph. v. 4). May we also remember what is written as to the *foolishness* in the hearts of children, and not by any means encourage it, for it is sinful—even in the young (Prov. xxii. 15). Furthermore, how we should tremble as we read Rom. xiv. 23, "*Whatsoever is not of faith is sin*;" and 1 John v. 17, "*All unrighteousness is sin*." Oh that we may, in God's mercy, see the sinfulness of excusing sin in ourselves and in others, and seek to be watchful and to hate sin—as those saved by grace should hate it (Rom. vi. 11-14).



WHAT SHALL THE END BE?

What shall the end be? Stop, I pray,
For quickly comes God's Judgment Day.
What shall the end be? After death
There is the judgment, Scripture saith.

What shall the end be? Have you thought
How all of earth will come to nought?
What shall the end be? Sin doth lead
To endless death, yet few give heed.

What shall the end be of God's foes,
Who on this earth their own way chose?
What shall the end be?—Dark despair!
Yet few are troubled anywhere.

What shall the end be? Think of this,
For anguish is as real as bliss.
What shall the end be? None can tell
The awful doom of those in hell!

What shall the end be—loss for aye!
Yet sinners trifle in this day.
What shall the end be? Death or life—
Eternal bliss, or endless strife?

What shall the end be? God is true;
All that is written He will do.
What shall the end be? Wrath is real,
And this lost ones will surely feel.

What shall the end be? When too late
Sinners will see their lost estate!
What shall the end be—can you tell—
Of sinners lost for aye in hell?

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—October, 1913.

Day	Psalms	Romans	Learning	Weekly Questions
1	lxvi. 1-10	xv. 1-4	Psalm 77. 10	What is Sin?
2	lxvi. 11-20	xv. 5-9	" 11,12	
3	lxvii.	xv. 10-13	" 13	
4	lxviii. 1-10	xv. 14-17	" 14,15	
5	lxviii. 11-19	xv. 18-22	" 16	What is Judgment?
6	lxviii. 20-28	xv. 23-37	" 17	
7	lxviii. 29-35	xv. 28-33	" 18	
8	lxix. 1-9	xvi. 1-5	" 19	
9	lxix. 10-20	xvi. 6-10	" 20	
10	lxix. 21-30	xvi. 11-16	Isaiah 2. 1	
11	lxix. 31-36	xvi. 17-20	" 2	
12	lxx.	xvi. 21-27	" 3	What is Salvation?
13	lxxi. 1-9	1 Cor. i. 1-5	" 4	
14	lxxi. 10-24	i. 6-10	" 5	
15	lxxii. 1-11	i. 11-15	" 6	
16	lxxii. 12-20	i. 16-20	" 7	
17	lxxiii. 1-10	i. 21-24	" 8	
18	lxxiii. 11-20	i. 25-31	" 9	
19	lxxiii. 21-28	ii. 1-5	" 10	What is Sanctification?
20	lxxiv. 1-9	ii. 6-10	" 11	
21	lxxiv. 10-23	ii. 11-13	" 12	
22	lxxv.	ii. 14-16	" 13	
23	lxxvi.	iii. 1-4	" 14	
24	lxxvii. 1-9	iii. 5-8	" 15,16	
25	lxxvii. 10-20	iii. 9-13	" 17,18	
26	lxxviii. 1-11	iii. 14-18	" 19	What is Service?
27	lxxviii. 12-25	iii. 19-23	" 20	
28	lxxviii. 26-37	iv. 1-5	" 21	
29	lxxviii. 38-52	iv. 6-9	" 22	
30	lxxviii. 53-61	iv. 10-15	Isaiah 3. 1	
31	lxxviii. 62-72	iv. 16-21	" 2	

By grace we have the Scriptures: by grace we love the Scriptures: can it be said that, by grace, we live the Scriptures? Oh for more devotedness—living and earnest devotedness.

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

By the mercy of our God we are among His people, if we have been born again. EVERLASTING salvation is the free gift of GOD, and His love calls for much devotedness. Devotedness includes SEPARATION from things that grieve Him. And separation is not easy. Moreover, separation is Satan's opportunity. Let us beware lest in isolation any of us come to delight in isolation, and to enjoy SEPARATION TO OURSELVES. Self is a most evil sect.

Psalm lxxviii. 11-19. 11, Primarily women-messengers. A contrast with Judges v. 28-30: but to read public preaching into this is to add to Scripture: perhaps, in view of 17 and 18 coming after, we have here a reference to the Lord's arrangement when raised: He gave private messages to believing women first, but to men He ever entrusted gospel proclamation: His selection thus

affords a DOUBLE emphasis on the sphere of sisters, which would have been much less forceful if He had not chosen women, but men, for the journey of Matt. xxviii. 10, etc. 13, Grace, restoration. 14, Prov. xxi. 1. 16, Isa. ii. 2. God's choice decisive. 17, Two myriads (fellowship): contrast Jabin's 900 chariots: see Jude 14, 15. 18, Evidently Christ's Ascension—He is Jehovah—Eph. iv. "In the Man," i.e., in connexion with His manhood, or for His united people, viewed as one man (Eph. iv. 13). Rebellious ones may suggest Israel, yet to be blest: or saved ones in days of ruin. 19, Do we praise as we should for daily blessings? How precious the load, and the weight of glory in that Day.

Rom. xv. 18-22. It is sinfully daring to speak of self: same word as "boldly" in 15: a wondrous contrast. "Christ wrought," 1 Cor. xv. 10: boasting is shut out. 19, Our Triune God. From Jerusalem, Acts i. 8. There was a holy business-likeness in the apostle's work. "Have fulfilled the gospel of Christ:" (1) It is part of the gospel to preach the gospel; (2) A godly life "fills" out the truth, and witnesses far and wide; (3) Cf. Col. i. 25. 20, "Striving": holy ambition, "loving the honour," as in 2 Cor. v. 9. It is important not to overlap with human carelessness: the business-likeness of spirituality is seen again. We notice how Apollos failed in this connexion, Acts xviii., xix., 1 Cor. iii. But how about our position to-day? The principle of humble thoughtfulness remains, but there is no longer a united Church. Various gospels are being preached, hence there are not assembly "foundations" (1 Cor. iii. 10). Moreover, not all are called to Paul's pioneer work. 22, Through careful arrangement, in the Holy Spirit's leading: at other times Satan hindered.

Psalm lxx. Note italics: fervently shown by brevity. This psalm is full of prophecies, and Divine wishes for the Divine exaltation, which involves the laying low of the ungodly. "Turned backward"—how awful to be turned away from God. It is evil to speak mockingly, Luke xxiii. 35, 37, 39. 4, A holy contrast: what gladness saved ones will have—ah, and should have now—"Happy are ye when men shall revile you" (Matt. v. 11): 1 Pet. iv. 13 is not out of date: there is no room for complaining. "In Thee." "Let God be magnified:" He must be honoured. How often we behold a poor and needy one, an afflicted and desiring one in the psalms (xii. 5, xxxv. 10, xxxvii. 14, xl. 17, lxxiv. 21, cix. 16, 22): we must not expect earth's prestige: and how often ONE beyond all others is before us (though we need spirital discrimination). "My."

Rom. xvi. 21-27. Earnest greetings befit those in one family: how we should delight in the people of God. There is much saddening disregard of the feelings of others to-day: everyone guides himself,

and lives for himself: but Christians have learned Christ. 23, Evidently Gaius welcomed the assembly in his house: grand public buildings were not appointed by God for the simple breaking of bread: everything has degenerated. Erastus the *steward*—not of the church, but of the city: an implied contrast with Gaius: though great, he is put second, and afterwards—"Erastus abode at Corinth" (2 Tim. iv. 20). 25, "To Him That is of *Power*"—let us trust God's power more. "According to," three times. "Obedience of faith," inseparable. 27, To Whom: to the Father and to Christ, linked: Christ is God.

Psalm lxxiii. 21-28. This psalm is full of *experience*, and 73 reminds us of 37. The worldling seeks to right the world: the believer acknowledges God's perfect *providence*. Hence he should be gladly outside strikes and combinations, and outside grumbings. Undoubtedly the wicked prosper, but "that Day" is very real. We must live in the Sanctuary (17) then shall we understand, and wait. 21, "My heart fermented itself": thus the blood of the ungodly is described in Isa. lxiii. 1. 22, Holy horror at self's complaints: beloved friends, if we have risen up against the Lord's providences, if we have felt angry that we are down trodden, are we thus contrite, and caused to judge ourselves? 23, Grace, and an emphasis on the foolishness of complaint: God is more precious than money. 24, We have all things and abound in Christ. 25, Can we truthfully say this?—Hypocrisy is very grievous. 26, Trials are real, but God will not fail. 28, The thought of the Sanctuary *again*. Discontent shows distance from the Lord.

1 Cor. ii. 1-5. Notice repeated emphatic "you:" the apostle evidently refers to Acts xvii., xviii.: at Athens he had once determined to know something *beside* Jesus Christ, and though his *usual* preaching had laid stress on the resurrection (Acts xvii. 18), on this occasion he left it in the background, and to the end. But verse 32 reveals the method was unsuccessful: God in mercy, showed His servant not to please but to preach that which seems foolishness (1 Cor. i. 22, 23, 25, 27). Oh that we may keep more to "the testimony of God." 4, "Persuasive words of (man's) wisdom" ill become one who knows "it is the Spirit That *quickeneth*." What are our devices? We need the demonstration of the Spirit, else "faith" will rest in our wisdom, and such faith is natural, temporary and resultless (5). Human skill may make many converts, but only God's converts will stand. Do we work for success, or for the Lord?

Psalm lxxviii. 1-11. Ears must be *inclined* to hear. Pride will never listen. 2, This verse is

applied to the Lord Jesus: thus we have *His* people and *His* law (1): none others will heed His will. Matt. xiii. 35 suggests we might put a full stop after lxxviii. 2, and read "Things which" with "we will hide": the italicized "then" will thus not be needed, and the change from singular "I" to plural "we" will be more clear: how manifestly God uses one Scripture to explain another (1 Cor. ii. 13). 4, "The praises of the Lord," Isa. xliii. 21, 1 Pet. ii. 9: let us speak more of Him. 5, Family godliness, Deut. vi. 7. 6, Continuance. 7, The results of true knowledge. 8, Stubborn rebellion comes from the heart (Mark vii. 23: have we a prepared, fixed heart? 9, 10, Have we here the secret of our defeat in our spiritual warfare? 11, A memory for the Lord is part of spiritual progress.

1 Cor. iii. 14-18. 14, "Of any one," (a) however small he be, (b) *every* one will be tested. Solemn contrast in 15: none will be exempted because of their greatness in the religious world—if such, indeed, *are* children of God at all (2 Tim. ii. 19). 15, "But he himself shall be saved:" no unsaved ones will be at the Judgment Seat of Christ. "But thus, as through fire:" *cf.* Lot: 'tis better to endure the fiery trial *now*, than to see our works burn up with fire *then*: the escape of a man from a burning house seems depicted, not a purgatory (*works* are before us). 16, The Holy Spirit calls attention to the grievous sin of carelessness when a temple of *God* is concerned. Notice, incidentally, the Deity of the Holy Spirit: *He* inhabited a temple. 17, Ye, collectively: this is the special thought: though individually we should *experience* the indwelling of the Holy Spirit. 18, Are we deceived in these matters, and inclined to deny that saved ones will suffer such heavy loss at Christ's Judgment Seat? How *solemn* is the Coming Again of our Lord! And the principle applies even though ruin has been followed by God's chastisement, and the absence of assemblies as of old.

Correspondence from any concerned ever welcome. PRCT W. HEWARD, 61, Upton Lane, Forest Gate, E.



THE LAMB.

And he (Isaac) said, "Behold the fire and the wood but where is **THE LAMB** for a burnt offering? And Abraham said, My son, God will provide Himself a lamb" (Gen. xxi. 7-8. see verse 13, Ex. xii).
 "Behold **THE LAMB OF GOD** Which taketh away the sin of the world" (John i. 29).
 "He is brought **AS A LAMB** to the slaughter" (Isa. liii. 7).

THOUGHTS FROM THE WORD OF GOD

A MONTHLY HERALD OF THE TRUE MESSAGE.

"Thy Word is Truth"
JOHN 17:17

Vol. xiii. No. 11.

Nov., 1913. 1d.

A Monthly as the Lord designs to give strength, seeking to make known more of HIMSELF, and HIS Will for His people in these "perilous times. Why should we shun to declare "all the counsel of God," or be ashamed of the Gospel of Christ? It is deeply important we should realize and possess our possessions, if, by mercy, in Him.

EDITED BY

PERCY W. HEWARD.

"David enquired of the Lord."
2 Sam. v. 19, 23.

"In all Thy ways acknowledge Him, and He shall direct thy paths." Prov. iii. 6.

"The meek will He guide in judgment, and the meek will He teach His way." Ps. xxv. 9.

"The men took of their victuals, and asked not counsel at the mouth of the Lord." Jos. ix. 14.

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"Then Paul took the men, and the next day purifying himself with them entered into the temple." Acts xxi. 26.

"They waited not for His counsel." Ps. cvi. 13.

"Ye therefore, beloved, seeing ye know these things before, beware lest ye also being led away with the error of the wicked, fall from your own steadfastness: but grow in grace." 2 Peter iii. 17, 18.

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A WORD OF INTRODUCTION.

THE mercy of the Lord is from everlasting to everlasting. It is of His mercies we are not consumed. Our Father has, indeed, been rich in mercy towards us, and we shall look for His mercy unto eternal life. We never can say that for one hour we have been independent of mercy. In this attitude, we would send forth a printed *Messenger of the Lord's truth*. One desire is to emphasize, in the Holy Spirit, the absolute freeness of salvation, and accordingly the need for *much* manifest godliness in the lives of those who have received *such* love, and who are not their own. Delivered by sovereign grace from the wrath of God, we would live to the praise of the glory of that grace, and make known His Will. Who can say God's arrangements are *exact*, when there is a realization "I owe all to Him, and He loved me, though I was unlovely!" Salvation involves gratitude, and the more grateful believers are, the more obedient, trustful and earnest will they be.

"Grow in Grace."—2 Pet. iii. 18.

Life is by God's wondrous grace
We were only lost and dead—
Now we have a heavenly place,
Christ our Life, and Christ our Head.

And, redeemed by precious blood,
We should show this here below,
Walking ever with our God,
Seeking in His grace to grow.

'Tis amazing we are one
With the Saviour we ignored:
All Christ came to do was done,
And He is our risen Lord.

Growth depends on heavenly food,
Growth makes manifest His love,
Blest, in Him, with all things good,
We would set our minds above.

Stunted shrubs are not God's will,
Progress there should ever be,
He can our deep longings fill,
Cansting now a fruitful tree.

We can never reach the end
Of the fulness of our Lord!
He His chosen plants will tend,
We shall have a sure reward!

WORDS OF ENCOURAGEMENT.

"Possess thou the West and the South." The blessing addressed to the tribes cheer our faith, our Heavenly Father has rich spiritual parallels for us. How often we undervalue and underestimate His love, and fail to enjoy our possession. Wherever there should be a life of progress and victory there is too often almost a contentment with failure, with an expectation thereof. The *primary* meaning of this blessing is not clear on the surface, it would seem that the prophet anticipated the sin of Jos. xv. 63, Jud. i. 21, 27, 29, 30, 31 and 33, particularly, and urged the chosen people forward. Further, Jos. xvii. 11 make evident that the Lord appointed beautiful entwining of the tribes to illustrate the brothers' love which ever pleases Him and, in accord with this, xix. 34 seems to suggest that part of Naphtali reached further south than maps allow. But we may *apply spiritually*. Our Father would have us stretch out our hands and lengthen our cords. He would have us enjoy truth, and live up to our privileges. We are often in great spiritual debt, because we do not take our resources in Christ. Naphtali was to be the very *north and east* (on one side of the Jordan), and the exhortation says to our hearts—"Go forward from where God has placed you, on the lines of His will." But how little is our confidence in Him. Believing friends, this ought not to be so.



A LETTER TO THOSE WHO WOULD PLEASE GOD.

"DELIGHT THYSELF ALSO IN THE LORD."—(Psalm xxxvii. 4).

DEAR FELLOW SAVED ONES,

Here is a precious and encouraging command. I am persuaded that we fail to realize the "fulness of joy" which is in God's presence (Psalm xvi. 11). It is so easy to become used to an ordinary up-and-down, *variable* experience, and to miss hidden blessings. Why should not believers *delight themselves* in the Lord? The word implies a spiritual luxury, real heartiness and wondrous happiness. It occurs in verse 11 also, and in Isa. lv. 2, lviii. 14, and the contexts show how immeasurably blessed it is to thus enjoy the Lord. If we recollect that we *were* "children of wrath even as others," and that now *we are* children of God, how can we be anything short of thankful? What wonders our God has wrought! We are *His*, and "in Christ" have all things. Then praise should abound, and overflow. There is no room for murmuring. How can we be despondent? The believer should not only be contented with

his lot: he should be exceedingly joyful amid all his tribulation.

It is well to notice that the verse before us is definitely *preceptive*. We cannot say "Yes, this is a good and desirable suggestion, but I cannot live thus." *Such* an attitude is *sinful*. We are *bidden to obey*. The One Who said "Thou shalt not steal" also said "Delight thyself." We need grace to apply the Lord's heart searching commands more definitely. Two parallel ones come to mind:—difficult, yea, impossible to obey, except in the Holy Spirit—"Be anxious for *nothing*": "In *everything* give thanks."

The form of the word in the Hebrew implies that the individual is both to *stir up*, and to *experience* the intense delight mentioned. Our reflexive "Delight thyself" suggests this two-fold thought. It is not enough to stir up *others*, nor to be in the *state* of receiving joy from the circumstances our heavenly Father permits. We need to arouse ourselves. "Bless the Lord, *O my soul*, and all that is within me, bless His holy Name."

Again, we do well to ponder that the delight is *in the Lord*. Trials are part of a Divine appointment (1 Thess. iii. 3). There is a "needs be" for every pain (1 Pet. i. 6), but "no chastening for the present seemeth to be joyous, but grievous" (Heb. xii. 11). Yet there is an "afterward." Hence we can delight amid distresses, but our delight is not *in them*, viewed by *themselves*. 'Tis because *the Lord* lovingly permits them we can rejoice and boast in and among them (Rom. v. 3), and count it all joy when we fall into divers temptations. We must not have a merely logical interest in these instructive trials. We must not become those who are fond of suffering with stoical indifference, or with proud parade of our endurance. Everything must be valued *because* of its relation to the Lord. "Delight thyself *in the Lord*."

And it is important also to see from the same words that our foundation of delight is not in ourselves, or our companions—except in the manner in which Psalm xvi. 3 brings a precious privilege before us. If we depend on our brethren for our happinesses, when they are removed, it will decrease. The Lord must be the sole CAUSE of true joy. He may *use* means, but even if all the fig trees do not blossom, it is ours to joy in the God of our salvation (Hab. iii. 17, 18, see Job i.). We need this holy independence of circumstances. "Delight thyself *in the Lord*" should be a continual refrain. Each believing heart knows something of the way in which this thought becomes powerful to detach him *personally* from things of earth. If we have Christ and pain, Christ and poverty, Christ and loneliness, Christ and apparent

Thoughts from the Word of God.

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rejection, we are nevertheless rich—because we have *Christ*. Oh that we may not look to our blessings, but to *Him* in Whom we are blessed. There may be *little to show* for faithful service in the background. There may be *painful misunderstanding* by a religious world, but we may—and should—still delight ourselves in the Lord!

And this verse seems to me to apply particularly with regard to our *attitude* in giving up. "God loveth a *cheerful* giver," aye, and a cheerful "giver up." How thankful we should be for the *privilege* of losing something for Christ. Here is a priceless "opportunity," to *show* our affection for Him. We do not want the spirit rebuked in Mal. iii. 14. It is *not* "a weariness" to please the Lord. The believer should ever esteem Christ's reproach a treasure, and find it hard to speak of "giving up," because things surrendered are not even farthings, but in Christ we have "thousands of gold and silver."

But, it may be asked, how can this joy be harmonized with the words of Isa. liii. 3? Ah, we would be "*as sorrowful*, yet *always rejoicing*" (2 Cor. vi. 10). The world may not be able to blend the two parts of our experience, but our *hearts* surely know we have a joining of the two, whenever we walk most closely with the Lord. In His light we realize the fulness of His love, at least more fully, and likewise the enormity of sin and our own shortcomings. Can we understand the feeling of a parent on discovering at *one moment* that a dearly loved child whom he thought to be dead was living, and that wealth, which seemed to be sure, was lost? There would be *mingled* enjoyment and pain. This may present a *faint* picture of our position, and realization through a twofold knowledge.

Finally, let us notice the added words "And He shall give thee the desires of thine heart." *Promises* belong to obedient ones. Lot, clinging to Sodom, yet vexing his righteous soul, was saved thence in mercy, but Abraham, the patient pilgrim, "*obtained promises*." So to-day! Have we desires? Do we long to enjoy what our Father has for us? Do we want encouragements in the Lord's service? Let us delight ourselves in *Him*, and all things necessary and truly desirable, will be added. But if, while not thus happy in the Lord, our wishes be granted, will there not be a sending of leanness into our souls? Oh that in His grace, our Father may apply this precious commandment with promise to each believing heart, in the power of the Holy Spirit, that we may receive the fulfilment of both parts of the verse, and the appointed order.

Yours sincerely in His loving kindness,

PERCY W. HEWARD.

SUGGESTED DAILY READINGS.

"If THE LORD WILL"—November, 1913.

Day	Psalms	. 1 Cor.	Learning	Weekly Questions
1	lxxix.	v. 1-6	Psalms 81. 1	
2	lxxix 1-11	v. 7-13	" 2	Explain
3	lxxx. 12-12	vi. 1-8	" 3	Ps. xxxii.
4	lxxxi. 1-10	vi. 9-14	" 4	see Dan. x. 18
5	lxxxi. 11-16	vi. 15-20	" 5	
6	lxxxii.	vii. 1-9	" 6-7	
7	lxxxiii. 1-9	vii. 10-17	" 8	
8	lxxxiii. 9-18	vii. 18-26	" 9	
9	lxxxiv.	vii. 29-35	" 10	What does
10	lxxxv.	vii. 36-40	" 11	Scripture show
11	lxxxvi. 1-10	viii. 1-6	" 12	as to idols?
12	lxxxvi. 11-17	viii. 7-13	" 13	
13	lxxxvii.	ix. 1-7	" 14	
14	lxxxviii. 1-10	ix. 8-13	" 15	
15	lxxxviii. 11-18	ix. 14-22	" 16	
16	lxxxix. 1-12	ix. 23-27	" 17	Outline
17	lxxxix. 13-24	x. 1-10	" 18-19	Ps. xxxix.
18	lxxxix. 25-37	x. 11-17	Dan. 7. 9	
19	lxxxix. 38-52	x. 18-26	" 10	
20	xc.	x. 27-33	" 11	
21	xc.	xi. 1-6	" 12	
22	xcii.	xi. 7-16	" 13	
23	xciii.	xi. 17-26	" 14	In what way
24	xciv. 1-11	xi. 27-34	" 21	does a body
25	xciv. 12-23	xii. 1-6	" 22	picture God's
26	xcv.	xii. 7-13	" 23	people?
27	xcvi.	xii. 14-20	" 24	
28	xcvii.	xii. 21-26	" 25	
29	xcviii.	xii. 27-31	" 26	
30	xcix.	xiii. 1-7	" 27	

Spiritual faith delights in the truth, and feeds on the Scripture. Human wisdom and mental learning fail. Only children of God, growing in grace, can rightly use the Bible, but how earnestly such should use it.

"THEN"—"WHEN."

THEN shall I not be ashamed, WHEN I have respect unto ALL Thy Commandments (Psa. cxix. 6, 60).

THEN were the disciples glad, WHEN they saw the Lord (John xx. 20; see also 21, 22).

THEN returned they unto Jerusalem . . . and WHEN they were come in, they went up into an upper room (Acts i. 12, 13).

THEN they that feared the Lord spake often one to another . . . WHEN I make up my jewels I will spare them (Mal. iii. 16, 17).

(See also page 86.)

Believers who desire help in the deeper study of the Scriptures are earnestly urged not to "put off" writing about this. If there is *true* concern as to the ruin, and for the glory of God, let there be holy activity and promptness, in the Holy Spirit.

THE CHILDREN'S COLUMNS.

NO MORE.

IT was after the terrible flood, when Noah and his family were come out of the Ark, that God, in wondrous grace, made a covenant with Noah and gave him a token, which was the bow in the cloud (Gen. ix. 9, 17). In verse 15 we have the statement "And the water shall NO MORE BECOME A FLOOD TO DESTROY ALL FLESH." How wonderfully God keeps His promise. But we see that God *had* sent the flood first. What a terrible thing sin is and it will surely bring punishment, yet even in the time of the flood God promised a place of safety for Noah and his family, so now there is One of Whom the ark was a picture, and Who bore the wrath of God for poor sinners, the Lord Jesus Who died once, and was raised again, and now DIETH NO MORE (Rom. vi. 9). All in Christ are perfectly safe and free from God's wrath, for God will REMEMBER NO MORE the sins which He has forgiven (Heb. viii. 12). Not one can rise up to condemn them before Him, these sins are blotted out for ever.

We see *pro* Israel now, because of their rejection of Christ, their Messiah, cast out, forsaken by God; but in His mercy He will yet cause them to see their sins and to mourn for Him, Whom they, as well as the Gentiles pierced (see Zech. xii. 10, Isa. lxiii. 4). God will, in His time and way, gather the remnant of them, and place them in their own land. Then they will dwell in safety, enjoy His forgiveness, and NO MORE be oppressed by their enemies.

Furthermore, those saved of all nations, whether young or old, if by God's grace such are faithful to their Lord, have a bright hope of special blessings in the future, as we are told in Rev. iii. 12. They shall go NO MORE OUT, but always be NEAR TO THE LORD. What a privilege for poor sinners, saved by God's grace! And my heart's desire is that many who read these messages may be saved through the precious blood, and then live to please God, all by His grace. Now shall we turn to Rev. xxi? In verse 4 we read "THERE SHALL BE NO MORE DEATH." This is when God makes the new heaven and the new earth, see verse 1 of the chapter.

Death came into this world through sin (Rom. v. 12), and in James i. 15, Rom. vi. 23, we read about what Rev. xx. calls the second death, which is far worse than the death of this body. But in the new earth there will be NO MORE DEATH. See where death will be cast in Rev. xx. 14.

There will be no sorrow, nor pain, and no more crying where God is, for God shall wipe away all tears from the eyes of His people. But those in "The Lake of Fire" will have much pain (see Luke xvi. 24). God's wrath is dreadful, and it will abide on lost sinners for ever (John iii. 36).

Are you surprised that we feel a deep concern about sinners of all ages and all classes, in view of

God's righteous wrath against sin? If we look at Rev. xxi. 1, we shall find that in the new earth there will be NO MORE SEA. Some younger ones, who like the sea, may think it will be strange, but when told that the sea is a picture of God's wrath, and that sinners are said to be like the troubled sea (Isa. lvii. 20), I think they will agree how delightful it will be for sinners saved to be in such a lovely place, where there is NO MORE ANY REMINDER OF GOD'S WRATH.

In Rev. xx. 1, we read about "the river of the water of life" (see also Rev. vii. 17). We have trees also mentioned. All will be so beautiful, for Rev. xxii. 3 tells us that there shall be NO MORE CURSE, NO MORE ANY REMINDER OF SIN. The Lord Jesus was made a curse for His people (Gal. iii. 18). Surely those who are saved through His death should seek to please Him now by hating sin, and look to the glorious time when they will be free from sin and sin's presence. But so many are not saved, and still have NO HOPE. What about the future after this life for them? Oh, it will be dreadful. They will have NO MORE any rest, but terrible despair for ever, see Rev. xx. 11-15, 21, 8. Oh, that many who read these lines may be truly troubled about their sins, and see their need of God's wonderful salvation, now in this acceptable time (2 Cor. vi. 2), for God will fulfil all that is written in the Holy Scriptures.

God will NO MORE because of sin
DESTROY again this world we're in
By water, as in years gone by,—
But other judgments now are nigh.

God will REMEMBER SINS NO MORE
Which He forgives—His Word is sure,
But all who live in sins and die,
Will be condemned by God on high.

Israel will NO MORE BE CAST OUT
Because God's truth they hate and doubt,
For Israel shall be saved and blest,
When for their sins they are distressed.

INQUIRIES CAN NO MORE RISE
To doom saved ones beyond the skies,
SIN WILL NO MORE A BURDEN BE
To those in Christ, when Him they see.

Saints will NO MORE CHRIST'S PRESENCE LEAVE.
FOR SIN AND SORROW NO MORE GRIEVE,
When, in the many mansions bright,
They dwell in God's own glorious light.

There will be NO MORE DEATH, NOR PAIN
In the new earth—God's words are plain—
And NO MORE SEA, which speaks of strife,
But a pure stream of joy and life.

There will be NO MORE CURSE, we read,
And of the sun and moon, no need,
For God will give them light and they
Shall see, and serve the Lord alway.

But ere that glorious time begins,
All those who still are dead in sins
Will have been judged, condemned for aye,
And from God's presence sent away.

Oh, think of this, both young and old,
The anguish of lost ones is told,
That sinners may be warned and see
What all deserved eternally.

A Word with those who have only recently been brought to Know the Lord, as well as with those who are Older in the Faith.

"The Beloved of the Lord shall dwell in safety by Him."

It is wonderful to see what *affectionate* language God uses as to His people. His greatness and holiness make the affection more marked and marvellous, for we are, by nature, so worthless and so evil in His sight. Thus we see something of the fulness of grace. Benjamin, the son of the right hand, is here characterised as "the beloved of the Lord." We recollect the name "David" from the same root, and "Jedidiah"—because of the Lord (2 Sam. xii. 25). Well may we say "Herein is love." In 1 Thess. i. 4 believers are similarly entitled (see marg). Do we become used to God's gracious words:—so used that we do not value them? How important it is that there should be a holy *delight* in His perfect *delight* in us, and a holy reverential gratitude. The verse continues to tell of a "tabernacled." The same term is employed for the Shekinah glory. God was pleased to dwell with Israel, and He is pleased for us to dwell with Him. Do we realize our intimate yet humble nearness? Troubles often come along, but they cannot endanger, cannot destroy eternal life. No man, no demon power can really harm, if we are abiding in the Lord. To dwell in the secret place of the Most High is, indeed, a privilege (Ps. xci. 1), for we deserved Gehenna. Grace has changed everything.

The words "in safety" not only suggest the Lord's preservation, but His people's enjoyment of it! Confident, quiet resting is brought before us. I would earnestly ask each one "Is this *your* experience?" It is not enough for us to know what God has prepared, and what we *may* have. Are we enjoying that which His love has so freely made ready?

"By Him": more forcibly "*upon Him*," as the added words explain. We recollect the Shepherd placed the sheep on His shoulder. Thus not only by *names*, but by references to *manifestations* of loving care among us, does our Heavenly Father show what He feels toward us, and has arranged for us. There is a great danger lest we should be taken up with opportunities of "work" and forget the privilege of *being with* our Father. It is, undoubtedly, a privilege to preach, but this is not the greatest privilege. None of us can be said to lay enough stress on being with God, and on abiding in Christ. From Ezek. xlv. 15 we learn it is far more precious to be with Him than to minister to men in His Name (verse 11).

TALKS ABOUT PRESENT-DAY NEEDS.—11.

TRUE HOLINESS.

GOD, Who is essentially "holy," should be feared, and with reverence we should speak of Him and to Him. God is so great. May we not forget His awful majesty. When the Angel of the Lord appeared to Moses in the burning bush, the Lord called unto Moses as he turned to see the sight and said "Draw not nigh hither, put off thy shoes . . . for the place whereon thou standest is *holy ground*" (Ex. iii. 5). And in verse 6 we are told, "Moses hid his face, for he was afraid to look upon God." Oh that we trembled more at God's presence (Psalm cxix. 20)! In these days God is not feared, even by His redeemed people. May we fear lest we have ideas of our own as to God's *holiness*. He is holy: we know this, and yet we fail to realize His terrible-ness. Let us look more into the Holy Scriptures on this subject, and if our hearts are humble before God we shall be more reverent in all our daily life. Moses, with whom God spake face to face, said, "Who is a God like unto Thee, O Lord . . . glorious in holiness, fearful in praises, doing wonders" (Ex. xv. 11). Sinai shows the holiness and awful majesty of God (Ex. xix.). The seraphim veil their faces before Him, and cry "Holy, Holy, Holy, is the Lord of Hosts" (Isa. vi. 2, 3, see Rev. iv. 8). Isaiah, in the presence of the Lord, feels his sinfulness (Isa. vi. 5). A right view of God's *holiness* will surely lead to more godly living. We fail so much, because we understand so little about God's terrible greatness, specially in these sad days of speaking lightly about God. Oh that we may take heed! We are commanded to give thanks at the *remembrance* of God's holiness (Psalm xxx. 4). We see, too, that on the mitre worn by the high priest "Holiness unto the Lord" was engraved (Ex. xxviii. 36), and in the future, even on the horses' bells the words shall be—"Holiness unto the Lord,"—and every pot in Jerusalem and Judah shall be *holiness* unto the Lord (Zech. xiv. 19, 20). We remember, too, the *most holy place* in the Tabernacle, where the high priest went once a year, and this not without blood (Lev. xvi. 11-16, Heb. ix. 7).

God said that the nation of Israel were to be a holy nation (Ex. xix. 6). Furthermore, "Ye shall be holy, for I am Holy" (Lev. xi. 44). Oh how saddeningly they failed. And have not we failed, dear fellow saved ones? God chose us in Christ, before the world . . . that we should be *holy* (Eph. i. 4). Blessed be God, in Christ we are holy: this is our standing, but what about our state? Do we understand what *holiness* of life means, or do we excuse sin, and thus seek to set up a *holiness of our own*? This is easy. Much of the present-day teaching as to holiness is false. How many

are deceived, and imagine they are living a life of holiness—and yet sin is excused, and God's will is not being considered!

Holiness means conformity to the will of God, and horror of sin. Paul, the apostle, felt the terribleness of sin, and felt God's holiness, when he cried out, "O wretched man that I am, who shall deliver me from the body of this death?" But he could look up and praise God for the future, when, free from all sin, he would serve God perfectly (Rom. vii. 24, 25). If we understood the holiness of God, there would be such an absence of lightness, and a real dread of sin. The children who are growing up around us, with little or no sense of sin, would be impressed by our solemnity. God hath not called us unto uncleanness, but unto holiness (1 Thess. iv. 7, Rom. vi. 19, 22). Oh that we, who have been brought out of death into God's marvellous light, may serve Him in holiness, and righteousness before Him all the days of our life (Luke i. 74, 75). If our hearts are established in the truth, our lives will be more in harmony with the will and word of the Lord. Holiness is a life—not merely a profession with much talking about holiness, while we have a low standard as to God's appointment's and ignore what sin is. The more we seek after true holiness of life before God, the more serious and quiet we shall become, for we shall see our failures, and feel how hateful is sin. Surely there is need, in these perilous times, for more holiness of life, on the part of those in mercy saved, that we should be holy before Him Who chose us in Christ before the foundation of the world. God chastens that we may be partakers of His holiness (Heb. xii. 10). The verse with which we close is solemn and heart-searching—"Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. xii. 14). Those who, made holy in Christ, make manifest by a life of holiness that they are His, are thereby glorifying God.

EVERY EYE SHALL SEE HIM.

THESE words refer to the time when Christ shall come to this earth the second time. When He came, in mercy, to live and die for sinners, men saw no beauty in Him (Isa. liii. 2-3). Though He was God, He was despised and rejected of men, and at the close of His wonderful life on earth, though He had done so many miracles, and was so gracious, even the Jews cried aloud, saying, Away with Him, crucify Him (John xix. 15). Nor were the Gentiles better. Thus the last time the world saw the Lord of Glory was on the cross. Some of His own saw Him after His resurrection, but not the world. Yet the time will surely come when EVERY EYE SHALL SEE HIM. For all the Holy Scriptures will, in God's time, be fulfilled.

Though multitude deny the truth of God, it still stands firmly as ever. God is silent at the present time, but He will quickly arise in judgment, then will not only the earth tremble, but also those who now despise Him, and the Lord Jesus Whom He sent to LIVE AND DIE for ungodly ones. When, in the future, "EVERY EYE SHALL SEE HIM," Whom men rejected, it will be dreadful for those outside Him. Now they laugh and mock, but the reply to their mocking will be that God will laugh and mock when their fear cometh (Prov. i. 26), "It is a fearful thing to fall into the hands of the living God (Heb. x. 31).

Men in their ignorance think that God is such an one as themselves, but He is, though so gracious and merciful, "a dreadful God," and it will be fearful. When He shall come in His righteous anger, to punish His enemies. We are told in Rev. vi. 15-17 that when Christ appears, heralding judgment, even the kings of the earth and the chief captains and the mighty men, as well as many others, will be so frightened, that they will seek to hide themselves in dens and in rocks of the earth, and they will say to the mountains and rocks, "Fall on us and hide us from the face of Him That sitteth upon the Throne, and from the wrath of the Lamb." How vain will all their efforts be to hide themselves from Him, Who is Almighty! God is righteous, and though men seek to change His words they are for ever settled in Heaven, and will stand when all of this earth shall pass away. All the imaginations of men will not change the solemn truth.

(To be continued, God willing.)

"WHEN"—"THEN."

WHEN the work of the Tabernacle was finished THEN the glory of the Lord filled the Tabernacle (Ex. xl. 32, 34, see also verses 36, 37).

WHEN the burnt-offering began, the song of the Lord began, THEN the people brought freely unto the Lord (2 Chron. xxix, 27, 31).

WHEN I am weak, THEN am I strong (2 Cor. xii, 10, cf. Rom. vii. 18).

WHEN Jesus therefore saw His mother, and the disciple standing by, THEN said He to the disciple, Behold thy mother (John xix. 26, 27, see also xxi. 4, 5).

WHEN these things begin to come to pass, THEN look up and lift up your heads, for your redemption draweth nigh (Luke xxi. 28).

WHEN Christ, Who is our Life, shall appear, THEN shall ye also appear with Him in glory (Col. iii. 4; 1 John iii. 21).

WHEN this corruptible shall have put on incorruption THEN shall be brought to pass the saying: Death is swallowed up in victory (1 Cor. xv. 54).

WHEN I have brought them again... THEN shall they know that I am the Lord their God (Ezek. xxxix, 27, 28, xxxvii. 28).

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

Once again it is our privilege—oh that it may be more valued—to help believers in the deeper and fuller knowledge of the words of truth. And it is your privilege, if rejoicing in His love, to consider these things before HIM, and to be drawn by HIM along the path of patient obedience. Beloved friends, it may be painful to please the Lord—but it is blessed. He more than compensates for all losses: HE loves, HE cares: the trials and weeping are but for a moment, and all are known to HIM.

Psalm lxxx. 1-11. God has many descriptions: but He is beyond all, i.e., beyond every thought which we associate with each "parable name," however comprehensive: the shepherd *has* sheep and looks after them: how tenderly God cares for His own (1 Peter v. 7, in context, Isa. xl. 11). "Between," italics: God's dwelling place was *with direct reference* to the cherubim, a type of saints whom He indwells, Eph. ii. 2, A reference to the regulated march of Israel, Num. ii. 17, 18. "Come for salvation to us": "I am come down to deliver them" (Ex. iii. 8). Turn us, that we may see; and cause Thy face to shine that we may have Thy love to see. 4, Margin:—fire of anger: how blessed to be delivered from "the wrath to come": who can praise enough? 5, Bread and drink of tears: how contrasted the Lord's Supper: yet there too we have a reference to rejection—unleavened bread, the bread of affliction. We are still rejected, on earth. 7, A refrain of tender pleading: our Father is well pleased with reverent urgency. There is no salvation except in the light of the King's countenance (Prov. x. 15). 8, It is well to remember the way the Lord led us: see Isa. v., parable of Matt. xxi., and contrast the True Vine of John xv.

1 Cor. v. 7-13. Purge out, completely, at once, and together: how emphatic are the commands of God. "A new lump, as ye are unleavened ones": (a) that ye may be in experience what ye are in Christ, by grace: (b) the spirituality of a company depends on a heart-realization of the Lord's will by the "ones" who compose it. "For": the argument as to holiness in the death of Christ is very wonderful. "Our." 8, Let us keep on very wonderful. "A life of spiritual apprehension of the Lord Jesus, and our privileges in Him." "Not, but," right removal of evil does not lead to a vacuum: our emptiness is wondrously filled. 9, "Not to be mingled with." "Since ye were in debt out of the world to have come," i.e., Paul did not write commanding to stand aloof from men of earth: that was long ago settled: he meant separation from ungodly ones, however high their profession. 11 (a), "Not to be mixed with, (b) nor to eat." (See 2 Thess. iii. 10-14, only

other occurrence.) One might refuse to *minge* with a wandering brother still at the Lord's Table, but the command *not to eat* involved exclusion. The principle is heart-searching and far-reaching.

Psalm lxxxiv. How lovely and loveable! Thy tabernacles, because *Thou* tabernaclest there: to dwell with God is the joy of His people, and the fear of hypocrites (Isa. liii. 14). Longing, fainting, crying out: oh for more urgency. 4, Still praising, BECAUSE dwelling there: a variable life is not well-pleasing. 5, Cf. "Boaz," i.e., "In Him is strength." Is God's will in our hearts? We shall have the valley of weeping, but if we are rejoicing in the Lord, the tears will become a precious spring, and will only lead to a refreshing fountain. 7, Strength to strength. We have never reached a climax (Phil. iii. 12-15), but shall! 8, A sudden, personal note. 9, 'Tis because God looks on the face of *His* anointed that we are free and richly blest. Grace leads to glory (1 Pet. v. 10). 12, Not, happy is the man who has wealth: confidence in the Lord is beyond all else: is it so in our experience?

1 Cor. vii. 29-35. The whole of the chapter is intensely practical. "Homes" are dangerous, though "marriage is honourable in all." At certain times, there may be a stress on standing aloof awhile from marriage (27), but "*forbidding to marry*," on the other hand, is sinful. But how important that believers, when marrying and after marriage, should realize their difficulties and responsibilities in this connexion. They should not settle down, they should not use the world to the full extent (31). "I wish for you to be without anxiety" (32) is a wondrous message. The majority of saved ones, it would seem, hurry into married life unmindful of 33. They are soon led astray to a beautiful home, and there is not attending on the Lord (35). How many fail to "grow in grace" after marriage.

Psalm lxxxix. 1-12. Mercies and faithfulness are wonderfully blended in the new covenant. Thus God saves eternally in a way that honours His law. Mercy built up (2) suggests Matt. xvi. 18: what a contrast with Babel's vain tower. "I have cut a covenant for My Chosen One." 4, A further building. Well may we stop and think ("Selah"). 5, The heavens praise God: should not we? A congregation of saints is rightly full of thankfulness (Heb. ii. 12). 7, Fear of this kind fits with glad praise: are we, by mercy, "around" Him? Christ must ever be the Centre (Matt. xviii. 20). 8, Link with 6: questions suggest thought. 10, May not this also refer to insolent Antichrist? 11, When Christ reigns, this will be shown, see Psalm cxv. 16, Luke iv. 6. 12, Palestine ever before God: a land for which He cared, and "He exeth for you," tried believer. Trust Him.

1 Cor. ix. 23-27. The preceding verses are oft misused: the apostle does *not* commend "broadness" to gain men, but a giving up of comforts and convenience: here is a test. "For the gospel's sake" see Mark x. 29, 30. 24, The Lord's servant shows us something beyond being "saved, yet so as by fire." *There is a real reward promised to faithfulness.* Are we seeking this prize? It is for more than one, but it is only for those who strive, since the Lord will give to each one according to works (Rev. xxii. 12). The Judgment Seat of Christ has no partiality (2 Tim. iv. 8). Now we understand the early part of 1 Cor. ix.: the apostle gave up support to which he was entitled, and gladly gave up advantages, that he might be more devoted to the Lord. He wished to bring his body *under* and lead it as a slave (27): hence he could not indulge the flesh in such things as smoking, amusements, ordinary holidays, luxuries, etc. Are we like-minded?

Psalm xciii. To be wondrously and manifestly fulfilled. Now we see not all things under Him, though, even *now*, the heavens do rule (Dan. iv. 26). God's throne and Himself: we cannot conceive of Him except as the Exalted One. The floods, literally and figuratively, see Isa. viii. 7, 8. 4, "Why do the heathen rage, and the people imagine a vain thing?" 5, How beautifully we have the unity between God's majesty and God's words: we see His power in nature, and then, at once, His eternal fellowship with His people, graciously made holy in His house. The Holy Spirit's application of this to our hearts is deeply important: we cannot draw near to our Father if we regard iniquity in our hearts (Psalm lxi. 18, Luke xi. 4).

1 Cor. xi. 17-26. It is possible to come together for the worse! Contrast the word "gathered together," Matt. xviii. 20, and, though not translated, Acts xx. 7. 18, Again the word "come together": was there not a manifest absence of the leading of the Holy Spirit? "In the called out church," yet "schisms": hence there could not be God's fulness of true profit, which He delights to bestow: yet nowadays the schism *within* has increased to quite separate parties: yet many are content, or desire patched-up and human re-union. If we are excusing and helping division, how can we please the Lord? 20, The Lord's Supper is only existent when there is an unsectarian heart: note the word "come together" again. Doubtless the verse also suggests, "The result of your division is that you meet not to eat THE LORD's supper, but you have something else first and prominently, even YOUR OWN supper, and poor saved ones have nothing, while you indulge." (The drunkenness was at *this*, not by the Lord's

Supper.) 23, A wondrous contrast. Christ gave up, and will *you* indulge? "With a view to My remembrance": Christ instead of self: a definite object: ritual without the enjoyment of Christ is vain. But the enjoyment of Christ does not remove *His* appointments: carelessness is not spirituality. "As oft as ye drink it": not "as often as ye will," that is a human idea: the Lord has shown the time and manner: may our hearts respond.

Psalm xcix. Another psalm of reigning: many references to Christ's coming Kingdom in the psalms. Trembling, yet He sitteth and inhabiteth where the cherubim are: here is His love. 2, "Above all the peoples." The Name of the Lord (Mal. i. 11). 4-6, King, priest, prophet—alike acknowledging the Lord: Christ filling all three offices perfectly. Exalt ye—fellowship: the LORD our God—definiteness and relationship: and worship at His footstool—humility and nearness: for He is holy—realization. 7, Obedience remembered. 8, Answering, forgiving, taking vengeance, see Ex. xxxiv. 5-7: God can never excuse sins, never excuse *our* inventions, though He wondrously forgives us for Christ's sake. 5, 9, Zion His footstool *especially*, and see Isa. lx. 13, Matt. v. 25.

1 Cor. xiii. 1-7. 1, 2, How solemn a thought. There is no music in learning and greatness without grace. 3, Human charity is not always love: beware of pride of being humble, and kind, and loving! 4, Notice present tenses: love is marked by *continuance*: are we fickle? See what love does, AND what love omits: then seek God's further gracious application to the heart. Are we soon *puffed up*? Are we soon *angry*? Then we are out of harmony with our loving Lord. It is easy to sin, but He giveth more grace. 6, Satan ever leads to extremes: love does not impute evil, but it is *not*, on this account, careless or indifferent as to truth. Love can only rejoice in the things of God. Oh that love may be an unbroken thread in *all* our activities (Rom. v. 5, 1 John iv. 19).

Correspondence from any concerned, welcome because of the Lord and His loving kindness. PERCY W. HEWARD, 61, Upton Lane, Forest Gate, London, E.



SUGGESTIONS FOR PRAYER.

- "Casting all your care upon Him."—1 Pet. v. 7.
- 1.—For our Father's own will to be done, since He deigns to be enquired of by His own people.
 - 2.—As *part* of the preceding request, for much blessing on the work committed to our care, and that there may be heart and life *preparation* for it.
 - 3.—Yet more definitely, for the witness of Christ in the Open Air among poor Israel, and for saved families.
 - 4.—For perplexed saved ones: "The Spirit also helpeth our infirmities." Rom. viii. 26.

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

THOUGHTS FROM THE WORD OF GOD

A MONTHLY HERALD OF THE TRUE MESSAGE.

Thy Word is Truth
JOHN. 17. 17

Vol. xiii. No. 12.

Dec., 1913. 1d.

A Monthly of Bible testimony, to God's glory. Hence, among other parts of His truth, we would emphasize that "the Word was God," that "we are all as an unclean thing," that "if any one is in Christ, there is a new creation," that "if any one wills to do His will, he shall know," and that believers should "live . . . looking for that Blessed Hope."

EDITED BY

PERCY W. HEWARD.

"Suffer the word of exhortation." Heb. x. 22.

"Brethren, if a man be overtaken in a fault, ye, which are spiritual, restore such an one, in the spirit of meekness." Gal. vi. 1.

"Ye also ought to wash one another's feet." John xiii. 14.

"A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." John xiii. 34.

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"Love . . . rejoiceth not in iniquity, but rejoiceth in the truth." 1 Cor. xiii. 6.

"Thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him." Lev. xix. 17.

"Not forsaking the assembling of yourselves together, as the manner of some is, but exhorting; and so much the more as ye see the Day approaching." Heb. x. 25.

"Be very careful as to what persons 'yourselves' may mean.

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A WORD OF INTRODUCTION.

THE fulness of God's grace cannot be reckoned in a few minutes. Aye, it extends to eternity. "Who can utter the mighty acts of the Lord? Who can shew forth all His praise?" (Psalm cvi. 2). To help His blood-bought people to realize their high calling, and thus to please and praise Him, is this Monthly sent forth. Any who love the Lord are urged to ponder everything *with the Scriptures*. Unless the Word of God authorizes any belief or action, there is something wrong with it. Any who are perplexed because of the worldliness of to-day, and who would be led by Him in a plain path, are affectionately counselled to follow their Lord, without the camp (Heb. xiii. 13). He cannot be rightly worshipped in accord with man-amusing, and man-exalting. Oh that there might be true devotion among His own.

"The Blood of Jesus Christ, His Son, cleanseth us from all (every) sin."—(1 John i. 7).

How precious to be saved by sovereign grace!
For ever saved—no names will God erase.
He loves with everlasting love, we know,
And will not let His chosen people go.
And so we prove undying love each day,
His constant care along the pilgrim way,
No human power can change His sovereign will,
Nor Satan thwart the One Who must fulfil.
And we would live enjoying such free grace,
Abiding ever in the Holy Place,
Walking with God, in fellowship for aye,
And knowing sin is ever cleansed away.
The blood of Christ has never lost its worth,
We need it daily in a ruined earth,
And God applies, when walking in the light,
He cleanses ere the sin comes into sight.
If others see in us the saints of God,
We ever feel our need of cleansing blood,
And ere we feel, One Greater far than we
Sees how we fail, and cleanses perfectly.

WORDS OF ENCOURAGEMENT.

"Not unto us, O Lord." The attitude of Psalm cxv. 1 should have continual illustration. The Lord will see to our blessings: we need not fear that we shall lose if we put Him *first* (see 1 Sam. ii. 12-17, 29, 30), but we must not do this in a bargaining spirit. All glory belongs to God. If we know anything of truth, it is in mercy. There is never any room for pride: boasting was shut out (Rom. iii. 27). We stand in a new position, as new creatures in Christ Jesus, and but for grace should have *eternal judgment*, for *that* was our deserving. It is sad to take blessings as a matter of course, and thus to forget praise. But there is no "matter of course" to a believer. His Father's love, and his Father's control are seen in all. "Fate" is abominable, "chance" is unthinkable: gracious providences surround and fill our life, and in every one there is our personal God and Father, Then let us thank Him more.



A LETTER ABOUT SALVATION.

DEAR FELLOW SAVED ONES,

It is a mercy that we are still enabled to talk of the Lord,—and to *eternity* shall we enjoy this privilege, if we are among the called of Jesus Christ! And *why* is this? God's everlasting love lighted upon us and never loses its grasp! But oh, how slow we are to praise with uprightness and fulness of heart for the manifold loving kindness so freely bestowed on criminals. How readily do we forget worship, and speak, at least in measure, almost as those who are not born from above.

Shall we seek, by grace, to review once more what Salvation *really* is, asking our Heavenly Father that every thought may impress our awakened hearts and cause to give thanks unto His holy Name and to triumph in His praise, while our lives declare what we learn!

Salvation is *not* a mere education or improvement. It is *not* a bare and barren religion. These things may look well, but they are superficial and temporary; they do not deal with the root of the matter, and the glory of God. We are not, by nature, "defective creatures who want a little development," but ruined rebels, and a *twofold* work alone can deal with our condition. There must be an accepted sacrifice for us, and there must be a new creation *within* us. The work of the Lord Jesus on our behalf makes possible the work of the Holy Spirit by Whom we are quickened. Hence salvation is not an interesting theory, that men may take up and let go: it is a Divine and effectual work from beginning to end (Phil. i. 6).

We cannot emphasize this too much. Man, though capable of various activities (Jon. iii.), never produces *living* faith, never does one action that can be said to have pleased God (Rom. viii. 8).

Salvation must, therefore, be, as it is revealed in Scripture, an operation of *grace*, unmerited and unmingled *grace*. Christ did not die for those who were naturally repentant, or foreseen as such, so that *they* would make His work available. He consciously and intentionally died for *sinners* (Rom. v. 6, 8), He loved the *Church*, and gave Himself for *it*, and shall yet see the outcome of the travail of His soul. If He did not secure salvation for those *given* to Him, was not the gift in vain? Our repentance and faith are the fruits of Christ's work (Acts v. 31): the new creation is *not* preceded by the effects of the new creation. "Ye have not chosen Me" is a statement of far-reaching application. God loved us when we were dead in sins, and quickened us *then*. Salvation is not at all by words. If we degrade faith to the level of a legal act, we deny Rom. iv., and exalt man. But Scripture reveals throughout that "*salvation is of the Lord.*"

There is a present-day tendency to heal wounds *slightly* and to say "Peace" when there is no peace (Jer. viii. 11). People are persuaded they are saved when they are *still* "dead in sins," and need to be taught what salvation is. The beautiful simplicity of the Gospel (see, for example, Rom. x.) is misused in this connexion, and *here is Satan's subtlety and strategy*. In olden times, men were occupied with religious works, and thought that much devotion was a prerequisite to acceptance with God. Judaism moreover, was largely professed. Hence, partly, the stress in the Epistles on *free grace*, which is now misunderstood, so that almost any who say "I believe," are commonly regarded as the Lord's own.

But "all Scripture" is still profitable, and the stress on free grace is not to be removed, because it is turned to serve modern theories. Paradoxical though it seems, the Gospel is *not made free enough* even now, in preaching that emphasises its *easiness*. Man-accomplished easiness is a revolt from toiling activity, but it is far from free grace. As soon as a sinner shows inclination to trust to the "easiness," true freeness is evidently denied. Modern revivalism has favoured this evil. Men have been told to "get right with God," and we hear, again and again, of those who "have given their hearts to God," and "decided for Christ." The underlying thoughts are quite subversive of *the Gospel*. They betoken a *cheap* message, but God's salvation is *free*, and in view of this the testimony of John vi. 65 is timely. The words of Acts xvi. 31 are snatched from their context, and given boldly to those who manifest no exercise of soul. They are still true, but an unawakened sinner is thereby misled. He, or she, will conceive of faith as an effort of the *mind*, or a *natural action*. But "it is the Spirit That quickeneth," and true faith is inwrought (Col. ii. 12). I would not say that we are to proclaim generally the hidden and sovereign working of the Holy Spirit, as if that were the whole Gospel. Christ must be lifted up, and His work for sinners. If

our testimony is truly *objective*, the Holy Spirit will more often make it *subjective*. But it is only *right* to tear away some of the rags of man-made profession. Thus "the *law* is good, if a man use it *lawfully*" (1 Tim. i. 8), and only those who are brought to feel themselves half-dead will want the Good Samaritan. Let us preach Christ as a Saviour for the guilty, and describe what the guilty are : let us address the religious, as Peter addressed them on the Day of Pentecost, and humbly expect that God will apply His Word effectually.

Hitherto, we have spoken of "Salvation" in the general use of the word, but we must not forget the Scriptural fulness of the term thus translated. Of every believer it may be said "That one *has been saved*" (see Luke xix. 9; Eph. ii. 8), but there is a *present* salvation as Matt. i. 21, and Phil. ii. 12, would imply. Hence believers are called "the ones being saved" in Luke xiii. 23, Acts ii. 47, 1 Cor. i. 18. The Divine work is *going on* : we are being changed (2 Cor. iii. 18). It is wondrous to realize how the continual need is met by continual love. Our Heavenly Father faileth not. His mercies are new every morning, and each day leads on to "That Day" when there shall be a completed salvation (Rom. xiii. 11; 1 Thess. v. 8, 9; 2 Thess. ii. 13; 2 Tim. ii. 10, iii. 15; Heb. i. 14, ix. 28; 1 Pet. i. 5). It is remarkable *how* prominent *this* last thought is. The *futures* of Rom. v. 9, 10, must not be overlooked. Our present position, as to the redemption of the body, is seen in Rom. viii. 24. We have the *earnest* of the Spirit, and so may bring our bodies as living sacrifices, but we look for a Saviour Who shall *change* this body of our humiliation (Phil. iii. 20, 21). Thus shall our beloved Lord see of the travail of His soul. Meanwhile it is our privilege to enter into 2 Cor. v. 10, and to live looking for that Blessed Hope, making manifest, to ourselves and to others, in the Holy Spirit and without human "display," that we *have* passed out of death into life. May it be ours thereby to experience the *knowledge* of salvation, more and more fully (Luke i. 77), as we humbly work out our salvation because of God's inworking (Phil. ii. 12, 13).

Yours in His loving kindness, and through the blood of the Lord Jesus,

PERCY W. HEWARD.

REQUESTS FOR PRAYER.

"In everything."—(Phil. iv. 6, 1 Thess. v. 18).

- 1.—For foreign believers in this great city.
- 2.—For the Lord's work in the background, in tiny villages, and in the homes of His people, etc.
- 3.—For gracious guidance in details, and consciousness of the Lord's loving help.
- 4.—For the salvation of children.

"If we ask anything according to His Will, He heareth us."—(1 John v. 14).

MADE.

Nigh by the blood of Christ (Eph. ii. 13).
Accepted in the beloved (Eph. i. 6).
To sit in heavenly place in Christ (Eph. ii. 6).
Partakers of His holiness (Heb. iii. 14).
Free from sin (Rom. viii. 2, vi. 2, 11, 14).
Meet for His glory (Col. i. 12).
A kingdom and priests (Rev. i. 6).
His wife hath made herself ready (Rev. xix. 7).
They that were ready went in (Matt. xxv. 10).

SHUT DOORS.

Safety—"The Lord shut him in" (Gen. vii. 16).
Supplication—"When thou hast shut thy door, pray" (Matt. vi. 6).
Suffering—"Many of the saints did I shut up in prison" (Acts xxvi. 10, cf. Acts v. 23, see Rev. iii. 8).
Sin—"Shut up the doors of the house of the Lord" (2 Chron. xxviii. 24).
Separation from God—"The master of the house . . . hath shut to the door" (Luke xiii. 25, cf. Matt. xxv. 10).

CONTRASTED "PLACES."

No place in heaven (Rev. xii. 8); a place for you (John xiv. 2, 3).
His own place (Acts i. 25); His (God's) holy place (Psalm xxiv. 3).
This place of torment (Luke xvi. 28); this place . . . peace (Haggai ii. 9).
A lamp in a dark place (2 Pet. i. 19); the place of the lampstand, with the sun shining (Rev. ii. 5, see Rev. i. 12-16).
The place where He was crucified—His hands and His feet (John xix. 17, 20, 41); the place of My feet glorious—Christ glorified (Ezek. iii. 12, Isa. lx. 13).

QUIET BIBLE HOURS—IF THE LORD WILL.

On December 25th and 26th alike, some of His people will be gathered, by grace, to worship (and oh, that this may be in spirit and in truth), and to meditate on the precious things of God. Everything would attract away from Him : the pleasure-loving of the last days is prevalent. Surely it befits the Lord's own, on this saddening anniversary of a sinful compromise, to draw together, acknowledging the evil, and seeking from their Lord "a right way" (Ez. viii. 21), and expecting His instruction. Meetings at 3 and 6.30, 61, Upton Lane, Forest Gate, E. Further particulars on application.

Correspondence from any concerned, by God's grace, heartily welcome. "If anyone will to do His will, he shall know of the doctrine" (John vii. 17). PERCY W. HEWARD, 61, Upton Lane, Forest Gate, E.

THE CHILDREN'S COLUMNS.

NOT SATISFIED.

THOUGH God, in wondrous love and grace, made man upright (Eccl. vii. 29), and placed him in a beautiful garden with lovely surroundings (Gen. ii. 8), sin soon entered, and spoiled everything; and thus ever since man has been far off from God, and without hope in the world (Eph. ii. 12). Yet God in His mercy has given, and still gives, many natural blessings, and the heart remains "unchanged," and therefore sinners can find no *real satisfaction*, whether young or old. Solomon, the king of Israel, to whom God gave wisdom and honour and riches, tells us that nothing "under the sun" satisfies. He says, for example, "The eye is not satisfied with seeing, nor the ear filled with hearing" (Eccl. i. 8). How soon we forget that which is seen by us. There are multitudes of young people, as well as those older, who imagine that if they possessed plenty of gold and silver they would be so happy, and so satisfied. But the servant of God tells us that those who love silver are not satisfied with silver (Eccl. v. 10). "For this also is vanity." Riches cannot satisfy (Eccl. iv. 8). Those who possess great wealth in this world, if they are *without Christ, Who died for sinners*, are not really happy though others seeing them and hearing about their riches, may imagine they indeed are *satisfied*. Pleasures which are so soon gone cannot satisfy. We have not to look far to see this. For at the present time the pleasures of earth, which are but for a season (Heb. xi. 25), are increasing more and more, in such strange ways. This surely shows how unsatisfying they are. We read in the Holy Scriptures about the days in which we are living, and we are told that men will be lovers of pleasures more than lovers of God (2 Tim. iii. 4). The chapter tells us of lawlessness and restlessness, which is increasing among all classes and all ages. How I long that many who read these messages may see that *nothing* on earth can really *satisfy* or give true joy and rest. Sinners are not satisfied when they are at work, or in their resting times, or when full of pleasure. For *all* is vanity under the sun. Children are not satisfied, neither are those who are older. Hence the restlessness so manifest in the home and everywhere. We see how that anyone can enter into much pleasure and yet not be satisfied. For God tells us that, if Israel sinned, they should eat and not be satisfied (Lev. xxvi. 26).

But some, in God's mercy, are *satisfied*, because they have been saved from their sins, and are in Christ Jesus, and blest for ever. Such have pleasures which are for evermore (Psalm xvi. 11). God says they shall be satisfied in times of famine (Isr. lviii. 11, Psalm xxxvii. 19). "He satisfieth the longing soul" (Psalm cvii. 9), and He filleth

the hungry soul with goodness, while those who are "rich" (i.e., full of things of earth of any kind) He sends empty away (Luke i. 53).

Furthermore, we read in Prov. xix. 23 that those who fear the Lord shall abide satisfied. "There is *no want* to them that fear Him" (Psalm xxxiv. 9). But unsaved sinners are like the one of whom we read in Luke xv. 14—as "in want." So while those who are saved through the death of the Lord Jesus, through His poured-out blood, can look up, saying, "The Lord is my Shepherd; I shall not want" (Psalm xxiii. 1). Poor lost sinners will have to say, as I have seen it put "The Lord is *not* my Shepherd; I *shall want*"—not only want in this life but also in the future, when lost sinners will be sent away for ever from God, never to be satisfied.

How solemn is Luke xvi. 23, 24. This rich man when he died went to hell, his riches could not satisfy him then. He was in want, and asked that Lazarus might dip the tip of his finger and put it on his tongue, "for," he cried, "I am tormented in this flame." Oh how dreadful to be in want when it is too late to be satisfied. In view of this passage and many others, we long for sinners to be saved, and satisfied with God's wonderful and eternal salvation. What a contrast with those of the last are the words of God's servant in Psalm xvii. 15—"I shall be satisfied, when I awake, with Thy likeness." Are you, my dear readers, *satisfied*, or *not satisfied*?

Not satisfied with favour are sinners lost and dead, They know not Christ the Saviour, Who for lost sinners bled; *Not satisfied*, but driven by Satan day by day, Though God His Word hath given, to guide men in His way.

Not satisfied in twilight, nor in the early morn, Nor in the silent midnight, ere day begins to dawn. *Not satisfied* when weighing their actions one by one, Nor when at evening saying the daily work is done.

Not satisfied at being exalted with great fame, Nor with so many seeing the greatness of their name. *Not satisfied* when testing the "choicest" things of earth, Nor in earth's time of resting, without a heavenly birth.

Not satisfied, yet seeking earth's joys through passing days, While oft times lightly speaking of God's eternal ways. *Not satisfied*, but scorning the words of God on high, In view of judgment dawning some dare God's truth deny.

Not satisfied, oft fearing about the future life, The judgment day now nearing with endless woe and strife. *Not satisfied*, but hoping all will at last be well— Thus, in their own way groping, lost sinners walk to hell.

Not satisfied with pleasures, which but a "moment" last, For vain are all earth's treasures, when this short life is past. *Not satisfied* are sinners, though they be young or old, Though of earth's best the winners, possessing wealth untold.

But satisfied with favour are those in Christ on high, He is their loving Saviour, and they to Him are nigh. *Yea, satisfied* for ever are those who seek God's face, For nought from Him can sever, nor change His sovereign grace.

"Wherefore do ye spend money for that which is not bread? And your labour for that which SATISFIETH NOT?" (Isa. lv. 2).

THE PRINCIPLES OF 1 SAMUEL II. 29, 30.

Young Believers are earnestly urged to ponder this very definitely, before the Lord.

GOD has, in all ages, manifested His perfect right to exalt *Himself*. Indeed, anything else would appear strange to those who, by grace, recognize His glory. God is not a man, not a great creature, but the Eternal Creator, and we can only bow our heads and worship, as we think of this. There is nothing strange, therefore, in His honouring of Himself: the marvel is that He should condescend to *seek* true worshippers (John iv. 23), and to *dwell* with those of a contrite heart (Isa. lvii. 15). Surely the infinite grace of our infinite God must awaken our hearty praisefulness. It is of His love that we are able to feel this, and that we have desires toward His Name. Oh that such desires may grow abundantly.

God chooses (1 Sam. ii. 28), God arranges, God is over all, and none can stay His hand, or say unto Him, "What doest Thou?" If, therefore, we are privileged to do *everything* for Him, how highly should we esteem this privilege. We may confer a favour on a man by doing his will, but God confers a favour on us in showing and enabling us to do *His* will.

Eli's sin was not so much deliberate, personal guilt before men: his *sons* made themselves vile, "and he restrained them not" (1 Sam. iii. 13). The iniquity was *known* to him, yet he was slack, and afraid to deal with it. God regarded this as an *honouring* of his sons (see Psalm xv. 4). Mark the words "Thou honourest thy sons *before Me*." Do we value anyone or anything *before* the Lord? If so, our position is very perilous. Hophni and Phinehas began by demanding food for the priest *first*. God's order was that the offering should be unto Him *first*, and then a portion was to be given to the priest *next* (Matt. vi. 33). Ah, dear friends, do we put the Lord and His claims *second*, as it were?

And so we come to another deeply important principle. As we act toward our God, He will act toward us. Psalm xviii. 25, 26 illustrates. How solemn is the thought that only when we honour Him will He honour us. Every one that exalteth himself shall be abased. But if there be true humility, and a humbling of ourselves under the mighty hand of God, there will be His wondrous reply, both in communion now, and, more manifestly, in That Day.

Thus we learn three specially needed lessons, among others, and oh that they may be *impressed* on our hearts by the Holy Spirit:—

- (1) We are responsible for the sins we *allow*.
- (2) We are *kicking* against God's arrangements, if we look after *ourselves* prominently.
- (3) It is dangerous, as well as wicked, to despise the Lord by putting Him *second*, but a right attitude towards Him will bring a fulness of blessing.

"WHEN"—"THEN."

"WHEN I am weak, THEN am I strong."—
(2 Cor. xii. 10).

"WHEN Christ, Who is our Life, shall appear, THEN shall ye also appear with Him in glory."—(Col. iii. 4).

When I look beyond the sky,
Then my faith is lifted high.
When I muse on all God's love,
Then I look on things above.
When my faith seems weak, and dim,
Then, by grace, I think of Him.
When I am forsaken here,
Then I know my God is near.
When my foes are strong and nigh,
Then I look to God on high.
When my heart is sore with grief,
Then in God I find relief.
When most weak, then am I strong—
Then Jehovah is my Song.
When I think of that glad morn,
Then the things of earth I scorn.
When the Lord, by faith, I see,
Then I humbly bow the knee.
When God's kingdom first I seek,
Then I long to be more meek,
When God's truth in heart I love,
Then my heart is fixed above.
When with God I humbly walk,
Then of Him I love to talk.
When God works in me, by grace,
Then I humbly seek His face.
When I shut the door in prayer,
Then I know that God is there.
When I muse on that great day,
Then I long to watch and pray.
When God's doctrine I adorn,
Then I think of that glad morn.
When I shall my Saviour see,
Then like Him I too shall be.
When I see signs of that Day,
Then I should look up alway.
"When these things begin," Christ said,
"Then look up—lift up your head."
When for sin poor Israel mourn,
Then they'll look on Him they scorn.
When they in their land shall dwell,
Then they will His praises tell.
When God's mercy is thus shown,
Then His purpose shall be known.
When I think of lost ones' doom,
Then I tremble at their gloom.
When I look beyond all this,
Then I muse on saved ones' bliss.
When new heaven and earth shall be—
Then from sin earth shall be free.

EVERY EYE SHALL SEE HIM.

(Continued.)

EVERY EYE SHALL SEE HIM. Saved sinners will have no fear, for their sins were laid on the Lord Jesus, when He died for sinners, and, just before He descends in judgment, His own will have been caught up into the air to meet Him. God's servant, Job, said "I know that MY REDEEMER LIVETH . . . WHOM I SHALL SEE FOR MYSELF, MINE EYES SHALL BEHOLD HIM" (Job xix. 25-27). Yes every saved one will see the Lord in that Day.

But though unsaved ones will surely see Him, they will not be with Him. Balaam, who wanted to curse Israel and could not, for God had blessed them and will again bring them into blessing, though at the present time they are cast off for their rejection of Christ—Balaam is surely a type of lost sinners, even those who have heard much of God's truth, and received a multitude of natural blessings. Hear what he said "I SHALL SEE HIM, but not now, I shall behold Him, BUT NOT NIGH" (Num. xxiv. 17). In Isa. xxxiii. 17, we have the same thought, "THINE EYES SHALL SEE THE KING IN HIS BEAUTY, THEY SHALL BEHOLD THE LAND THAT IS VERY FAR OFF." "EVERY EYE SHALL SEE HIM." Israel will then mourn for their sins, and God in mercy will forgive them, and give them their land. But unsaved sinners will be forever sent away from the presence of the Lord (2 Thess. i. 9). Those who see no beauty in Christ now, will in the future see Him as Judge. Oh! that many may, in God's mercy have their eyes opened now to see their lost state, and their need of the Lord Jesus, the One Who died for sinners. It will be terrible to see Him when too late to seek His mercy.

"EVERY EYE SHALL SEE HIM," who for sinners died, Many still will hate Him, seek from God to hide, For His awful presence will make many fear In the day of Judgment, drawing very near.

"EVERY EYE SHALL SEE HIM," some with joy will meet Christ their Lord and Saviour, in Him all complete, But the unforgiven, who blaspheme the Lord, Will by Him be punished, have their own reward.

"EVERY EYE SHALL SEE HIM," those who pierced His side, Those who scorned and mocked Him, and His truth denied, Those who watched Him dying, hanging on the tree, All, from Adam downward, Christ the Lord shall see.

"EVERY EYE SHALL SEE HIM," Israel then shall mourn, Look on Him they hated, but no longer scorn, Then with true repentance, families apart, Mourn for their rebellion, with sore grief of heart.

"EVERY EYE SHALL SEE HIM," see God's judgments too, All that God hath written He will surely do, Lost ones then will tremble, when it is too late, For our Lord must punish sinners small and great.

"EVERY EYE SHALL SEE HIM," God's sure words are plain, All that men imagine is but false and vain,

"EVERY EYE SHALL SEE HIM," some will try to hide From God's awful presence, and His wrath beside.

"EVERY EYE SHALL SEE HIM," may these words impress Many who may read them, causing heart distress, For God's Word is certain, and fulfilled must be, As of old He purposed, by His own decree.

TALKS ABOUT PRESENT-DAY NEEDS.—12.

QUIETNESS BEFORE GOD.

IF we think more about God's awful majesty and greatness, surely we shall seek to be quiet before Him, and silent to Him, so that He may work, and, in His wisdom and might, mould us according to His will and purpose (Psalm xxxvii. 7, margin). Those who bear the name of the Lord Jesus, need to be watchful, specially in these days, when the very air seems charged with excitement and rush. Oh for more quietness before God, that He may, in wondrous grace, fit us for our daily duties. God's servant David could say, "Truly my soul is silent upon God, from Him cometh my salvation" (Psalm lxii. 1, margin). How often we should be kept from failures, if we were more quiet before God. It is so easy to be in a hurry, for we are influenced by our surroundings more than we imagine. Hence the need for more quietness—inward quietness—that the Lord's saved ones may be such a contrast with those who know not the Lord. What lessons are wrapped up for us in the words of Isa. xxxii. 17, 18, though primarily concerning Israel's blessed future. "The effect of righteousness—*quietness*." Surely the believer has a *quiet* resting place now (verse 18), even in the Lord, and before Him, Who is our Righteousness. What blessings we have through His wondrous work of saving us. May we, out of gratitude, show our heart appreciation of His great love toward us, in being *quiet before Him*. If we are more restful and quiet before God, we shall see things more from His standpoint. How needful is this, in these perilous times. Surely we need to hear the words of Isa. vii. 4, "Take heed and be quiet; fear not, neither be faint hearted." We need grace to "quietly wait for God's salvation" (Lam. iii. 26). We cannot hurry His work, neither can we alter His appointed times. Wherefore, let us be watchful. There is need to guard against indifference, lest we mis-call this a "quietness." The truly silent ones will be sent ones. Let us seek to be *still* before God (Psalm xli. 10), and we shall find that He wondrously works for those who are truly silent to Him. Such lives will be resultful, by His grace, in bringing glory to His Name.

The Lord God, Who has given salvation, will also give quietness, and when He thus blesses, "Who then can make trouble?" (Job xxxiv. 29). Moreover, God leads His people by the *waters of quietness* (Psalm xxiii. 2, margin). How needful, in these days of bustle, is the *meek and quiet spirit* of 1 Pet. iii. 4. For inward restfulness will lead to outward stillness before God, and the quiet ones will accomplish most, by God's grace; for how can we serve God if we are in a rush? Wherefore,

let us beware of being led astray by the devices of Satan—in this even as in all else. Oh what need there is, in this connexion, for godly watchfulness and deep quietness before God. Have we not to confess that oft times we have been too hurried and excited? Oh that He, Who maketh the storm a calm, and stilleth the waves thereof (Psalm cvii. 20), may cause His people to be quiet before Him. We read in Mark iv. 39 that when Christ said unto the sea "Peace, be still," there was a *great calm*. What lives of godly serving ours would be if there was more restfulness and silence before God. Are we afraid to spend much time before Him because others may imagine we are not active enough? Let us take heed, for activity is not always "service" in His sight, but oft-times energy of the flesh. We all know how much easier it is to be busy than quiet in waiting before and upon God. But God calls His people to be alone with Him. The people saw when the disciples had been with the Lord Jesus (Acts iv. 13). There is real power in being silent to God. Oh that in these days of bustle and hurry, many saved ones may see the danger of mere excitement, and then quietly wait upon God, Who will thereby stir the hearts of His people, and give a godly zeal in His Service. God's message to Israel of old in Isa. xxx. 15 may surely be applied to us—"In returning and rest shall ye be saved, in quietness and confidence shall be your strength." Oh that the last few words may not be said of us—"And ye would not."

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

The continued loving kindness of God toward His people must surely awaken their fuller praise, when, by grace, they realize it. How important that we should value the gift of the Scriptures. Therein we have perpetual guidance, for the truth is so comprehensive. But we have a need—even the guidance and enabling of the Holy Spirit. Let us, remembering this, search the Scriptures daily as never before. We can never exhaust the fulness of God's revelation,

Psalm ciii. 13-22. 13, With tenderness, authority and wisdom combined. Those who fear Him are manifestly His children. 14, Emphatic pronouns: what wondrous care for our frame is shown, and we have DAILY bread; but we must not forget Acts xx. 24, Phil. ii. 30. 15, Yet man boasts: notice man is *here* likened to that which is awhile and outwardly beautiful, yet fading: there is an attractiveness in a kindly man, a religious man, but these qualities are worthlessly incomplete, and misdirected before a Perfect God. 16, "The place thereof": man does not cease to exist: he is in *another place*. 17, A wondrous contrast, yet undervalued. 17, 18, Family faithfulness—oh,

that many may be thus trained. *Remembering* must lead to *doing*, or it is vain, and more ruinous. 19, A control now, Dan. iv. 26. 20, Obedience linked with hearkening: disobedient Adam and Eve "heard aside." 22, The humble, heart-searching climax, as verse 1. "My."

1 Cor. xiv. 27-33. No Scripture is unimportant, even though we lack these gifts: it is *well* to learn sorrowfully man's failure when they were possessed; and their misuse, to cause confusion and to display pride. 27, By two: not one alone, lest there should be self-glorification. Three *at the most*: undue proportion Divinely reprov'd. The "two's" and "three's" of Scripture very interesting. "One interpret": no *confusion* allowed. 28, Three commands as to silence, see 33 and 34. *Selfishness* is firmly rebuked in this verse. "But let prophets," etc., implies that this gift was to be more prominent. Judge, discern the will of the Lord, judge themselves, and prove lest there were a false claim to such inspiration, 1 Cor. xii. 1, 2, 3. 30, No rivalry. 31, The object, note 3-5. In the Lord's Supper we emphasize worship: ministry is *toward men*, but see 2 Cor. ii. 15. 32, No mere impulse allowed. 33, All assemblies should still be alike, but do many even SEEK AFTER assemblies pleasing God?

Psalm cv. 37-45. He brought them forth: all the glory belonged to God: so now: Jonah ii. 9. Silver and gold used for the Tabernacle, thus in the future, Micah iv. 13. 31, And yet how few of Egypt repented, if any. 39, He Who stretched out the heavens (Isa. xl. 32), could "easily" spread a cloud: how strange that any seeing *nature* can doubt *miracles*: the heart is wrong. But "easily" is hardly the word: there is no *comparative* with God: all things are possible: "He spake, and it was done." TRUST! 40, The bread satisfied; we are not told this of the quails: does "the Bread of Life" satisfy us? 41, A wonderful continuance of grace. 42, The reason, nothing in man. 43, "His." 44, "All nations before Him are as nothing." 45, The Object, cf. Isa. xliii. 21.

1 Cor. xv. 35-41. 35, It is easy to argue. Nicodemus said "How?" "With *what kind* of body are they coming?" 36, God's parable in nature: inference—one God over all. Everything is to *teach His people*. 38, How beautiful to look on God's work in *every plant*, and to see His "giving." His arranging in the *tiniest details*: nothing is left to chance: will He forget us? See Matt. x. 21-31: the thought is amazing, but blessed. "As He willed," Rom. ix. 19, John v. 21, 1 Cor. xii. 11, Heb. ii. 4. Shall we refuse the preceptive will of One so Glorious? There will be one glory of the heavenly, but even then one *star* will differ from another, though *all together* will shine as *the sun*, Matt. xiii. 43, Dan xii. 3.

Psalm cvii. 21-32. "Oh that men" seems also a prophetic statement that they shall praise, and is linked with *preceding and succeeding* verses alike.

Do we sacrifice **MANY** sacrifices of thanksgiving?—see Heb. xiii. 15. A sacrifice is costly, and must be rightly and humbly offered. 24, Everything tells of the Lord, see Psalm xxix.: some “naturalize” all: but what is nature? Is it not the action of God? Are not its laws His appointments? Oh that in everything we may see “the works of the Lord.” Psalm civ. illustrates. 25, As it was manifestly in connexion with Jonah. 27, This is spiritually true: those whom God saves are graciously laid low: none but those at their wits’ end desire Him, Isa. liii. 2. 30, And this passage further suggests the toil and strain of God’s dear people followed by rest: a suggestive type occurs in John vi. 21. 31, More praise: emphasize repeated words. 32, Two gatherings, as in Num. x. 3, 4, Neh. viii. 12, 13. Let us exalt our God more and more. What is the value of a gathering without praise? See Heb. ii. 12.

1 Cor. xvi. 17-24. Let us rejoice in the fellowship of saints. Here we have the presence (parousia) of believers after being awhile absent: how much more glorious will be the Parousia of the Lord. “That which was lacking”: this does not seem altogether in blame: not all the Corinthians could go to Ephesus: these therefore “filled up” the work, see Phil. ii. 30. But there is also a reproof in added words “For they refreshed”—as much as to say “You did not.” “Such,” so, 1 Cor. v. 5: thus the Holy Spirit generalizes the instruction, and gives continually applicable principles. 18, Unity. Not a church as a building, nor is a great and grand structure. 22, Have we holy friendship toward the Lord Jesus? Anathema, a judgment and excommunication. Maran-atha: the Lord’s coming ever in view. 23, Though there be anathemas, how beautifully 23 and 24 are linked, in right order.

Psalm cxi. The psalm begins and ends with praise: “I will praise.” The Lord looks at the heart: the whole heart is often before us, see Psalm cxix. 2, This verse may imply that God’s people find all their delights in His working, see Psalm lxxiii. 25. Oh that we may, by grace, take more interest in what the Lord does. “For ever” repeated. 5, “He will ever be mindful.” Our sins and iniquities will He remember no more, but we are, like Zion, graven on the palms of our Lord’s hands, and continually before Him. Concerning Israel, God said, “I remember thee,” “I do earnestly remember him still.” May we be mindful: one of the last arrangements of the Lord Jesus, before He died, concerned the remembrance of Himself. 9, He did all the work. 10, An explanation of much ignorance, and of foolishness. See John vii. 17, Dan. xi. 32.

2 Cor. ii. 12-17. The apostle’s journeyings ever “with a view to the Gospel,” see Rom. i. 1. 13, The word for “rest” here is not that of Matt. xi. 28-30. The servant of the Lord, doubtless, had joy in Christ, but there was a holy and enthusiastic and sad concern for His people. We must not confuse with a natural restlessness. 14, Thanks be unto God, gratitude for grace, as the word implies, amid all. We have a triumph, and we are in His triumph, His exaltation. “Every place,” even villages. Ah, the savour is of the knowledge of Christ. Unless we know Him we cannot have this, we cannot make Him known. Have we the wish of Phil. iii. 10? Notice the God-ward aspect: “Unto God”—whether men hear or forbear, whether they are saved or perish. Let our primary object—our all-inclusive object—ever be to glorify God, and souls will be saved. 17, May we not adulterate truth: else there will be no savour of Christ: many do this still!

SUGGESTED DAILY READINGS.

“IF THE LORD WILL”—December, 1913.

Day	Psalms	1 Cor.	Learning	Weekly Questions
1	c.	xiii. 8-13	Zeph. 2. 13	Explain the silence of 1 Cor. xiv. 28, 30, 34.
2	cl.	xiv. 1-6	” 15	
3	cii. 1-10	xiv. 7-12	Zeph. 3. 2	
4	cii. 11-22	xiv. 13-17	” 8	
5	cii. 23-28	xiv. 18-22	” 4	
6	ciii. 1-12	xiv. 23-26	” 5	
7	ciii. 13-22	xiv. 27-33	” 6	What figures occur in Psalms cii. and ciii.?
8	civ. 1-12	xiv. 34-40	” 7	
9	civ. 13-24	xv. 1-7	” 8	
10	civ. 25-35	xv. 8-11	” 9	
11	cv. 1-12	xv. 12-19	” 10	Notes on “Firstfruits.”
12	cv. 13-24	xv. 20-26	” 11	
13	cv. 25-36	xv. 27-34	” 12	
14	cv. 37-45	xv. 35-41	” 13	
15	cvi. 1-11	xv. 42-49	” 14	Show the link of Psalm with Psalm.
16	cvi. 12-22	xv. 50-55	” 15	
17	cvi. 23-33	xv. 56-58	” 16	
18	cvi. 34-48	xvi. 1-6	” 17	
19	cvi. 1-7	xvi. 7-11	” 18	
20	cvi. 8-20	xvi. 12-16	” 19	
21	cvi. 21-33	xvi. 17-24	” 20	
22	cvi. 33-43	2 Cor. i. 1-6	1 Cor. 15. 1	
23	cvi. 44-55	i. 7-11	” 2	
24	cix. 1-11	i. 12-16	” 3	
25	cix. 12-21	i. 17-24	” 4	
26	cix. 22-31	ii. 1-5	” 5	
27	cx.	ii. 6-11	” 6	
28	cx.	ii. 12-17	” 7	
29	cx.	ii. 18-23	” 8	
30	cx.	ii. 24-29	” 9	
31	cx.	ii. 30-35	” 10	

The wonderful freedom of God’s grace must never be misused in favour of carelessness. What holy industry and enthusiasm the Lord’s redeemed should show: nor will they find it vain.

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