

“The Grace of our Lord was exceeding abundant.”

1 Tim: 1. 14.



**THOUGHTS FROM
The WORD of GOD.**

BY THE GRACE OF GOD.—VOLUME XIV. 1914.



*“Not unto us, O LORD, not unto us, but unto Thy Name give glory, for Thy
Mercy, and for Thy Truth's sake.” Ps: 115. 1.*



1 6 NET.



London:

**Believers' Meeting Rooms, 61, Upton Lane, Forest Gate :
43a, The Broadway, Walham Green.**

Also “Rosemond,” Bede Burn Rd, Jarrow-on-Tyne.

Correspondence with concerned believers, and enquirers, valued.

A Word of Thanksgiving.

1 Thess: 5. 18.

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

FIRST we would praise GOD for His enabling. His words are NOT popular : and we are NOT sufficient of ourselves to think anything of ourselves (2 Cor. 3. 5) but by the grace of GOD we are what we are (1 Cor. 15. 10), and by the grace of GOD this labour will not be in vain (1 Cor. 15. 58).

And in His lovingkindness, which we would mention (Isa. 63. 7), it is a joy to *emphasize* forgotten parts of His precious truth. An everlasting salvation for worthless ones, *all* by the merits of CHRIST, is not among the doctrines that please man. Let him contribute but human faith, and he will often be content, but the gospel stains the pride of *all* human glory.

And the believer's path of simple obedience is "outside the camp," but it is first, "unto HIM" Whom we love (Heb. 13. 13) and herein is its pleasantness (Prov. 3. 17) and the power of the HOLY SPIRIT is very real. Does not the LORD Himself attract His own, away from systems, to seek a house of GOD (1 Tim. 3. 15) that He alone may be glorified! This is our longing, and correspondence with His exercised people is a joy, while watching for His Coming.

Percy W. Heward.

INDEX.

	PAGE		PAGE
After This Life	47	That Great Shepherd	33
As New Born Babes, 1 Pet: ii. 2	53	Walking with God	57
Children's Column:— 4, 12, 20, 28, 36, 44, 52, 60, 68, 76 84, 92		Work and Labour of Love	65
Consciousness after Death	13	Preface 1, 9, 17, 25, 33, 41, 49, 57, 65, 73, 81, 89	89
End, The	76	Promises of God, The	20
Forgetting God	34	Psalm 10. 16	34
Gifts of God, The	20	Sad Desires	72
God's Mercy	4	Sayings of Sinners	87
Holy Scriptures, The	36	Suggested Readings, and Notes on Memorized Verses:—	
Jottings, 3, 15, 22, 29, 38, 42, 45, 47, 55, 63, 66, 78	78	Psalms, 2 Corinthians	7
Letters to Saved Ones:—		Galatians, Psalms	15
Adorning the Doctrine	91	Galatians, Ephesians	24
All Things Work Together for Good	35	Exodus, Jeremiah, 1 Corinthians	31
Attitude of Unbelief, The	50	Isaiah, Colossians	40
Dan: 3. 27, 28, Dan: 6. 23	58	Proverbs, 2 Thessalonians	48
Manifested	43	Ecclesiastes, Song of Solomon	56
Meaning of Matt: 28. 18-20, The	2	Jeremiah, Daniel, Luke	64
Meekness and Gentleness of Christ	11	1 Kings, Isaiah	71
Philippians 3. 8-14	75	Isaiah, Mark, Luke, John	80
Satisfying of the Flesh, The	66	Isaiah, Matthew	88
Study of the Truth, The	18	Isaiah, Jeremiah, Numbers	95
Testimony to the Jews	82	Talks about Present Day Needs:—	
True Preaching of the True Gospel, The	26	Faith in God	22
Little While, A	80	Godly Contentment	5
Man	6	Godly Examples... ..	46
Mistaken	94	Laying Up	78
No Place of Repentance	39	Mind Stayed upon the Lord, The	14
No Profit under the Sun	62	Overflowing Love to the Lord	70
Our God is a Consuming Fire	30	Reviving, A	86
Peace, Peace—No Peace	23	Righteous Lips	38
Pleasures	44	Separation	94
Poetry:—		Shut Door, The	30
Better	21	Tender Conscience, A	54
Brought... ..	69	Walking in Wisdom	61
Call to Saved Ones, A	85	Two	55
Every One That Doeth Righteousness	81	Unchanging God, The	79
Forgiveness	73	Wars	68
God is with Us	77	Why?	92
Gospel of the Grace of God, The	17	Words of Encouragement. 2, 10, 18, 26, 34, 42, 50, 58 66, 74, 82, 90	58
He Endured	49	Words to Young and Older Believers Alike:—	
In Everything Give Thanks	39	Condescension of God, The	85
In Vain	9	Grow in Grace	53
Is it Time for You?—Hag' 1. 6	41	How Do You Read Zech: 4. 7?	61
Let Us, Heb: 1—13	45	I will Hear what God the Lord will Speak	45
Peace with God	34	Jesting	69
Separated	90	Nothing, John 21. 2	37
Show Me Thy Way, Thy Glory	89	Plea for Simplicity, A	13
Spirit Helpeth Our Infirmities, The	1	Talking about Others... ..	92
Submit	25	Their Heart, Thine Heart	29
		Then Mary Took a Pound of Ointment	77
		Wise unto That Which is Good	21

THOUGHTS FROM THE WORD OF GOD

A MONTHLY
HERALD OF
THE TRUE
MESSAGE.

"Thy Word is Truth"
JOHN 17, 17

Vol. xiv. No. 1.
Jan., 1914. 1d.

A Monthly of Bible witness, not published in the interests of human organisations, but linked with a desire to know more of Christ, and of His arrangements for His people in these dark days. Hence we long that plans which are of the flesh among us, and among others alike, may be removed, to God's glory.

EDITED BY
PERCY W. HEWARD.

"If ye be willing and obedient, ye shall eat the good of the land." Isa. i. 19.
"If ye abide in Me, and My Words abide in you, ye shall ask what ye will, and it shall be done unto you." John xv. 7.
"If we ask anything according to His will, He heareth us." 1 John v. 14.

SOME OF THE CONTENTS.		PAGE.
<i>I am Not Ashamed of the Gospel</i> ... ..	...	2
<i>The Meaning of Matt. xxviii. 18-20</i> ... ..	...	2
<i>God's Mercy...</i> ... ..	...	4
<i>Godly Contentment...</i> ... ..	...	5
<i>"Man"</i> ... ..	...	6
<i>Suggested Studies for Isolated and Other Saved Ones</i> ... ..	...	7

"If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin." 1 John i. 7.
"If ye know these things, happy are ye if ye do them." John xiii. 17.
"If ye, through the Spirit, do mortify the deeds of the body, ye shall live." Rom. viii. 13.

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A WORD OF INTRODUCTION.

SOME dear reader, a child of God, and, in measure, longing to please him, may read the words above—"Not published in the interests of human organisations," and may think—"But they have Meeting Rooms." Yes, for it is commanded that the Lord's own should gather together (Heb. x. 25). "Ah," the thought may be, "then you regard your arrangements as Divine." Beloved friends, it is not that we would exalt ourselves. Rather we would say, "We wish Divine arrangements to be ours." But we are conscious of shortcomings, and although we meet in the Name of the Lord Jesus, we dare not boast, except of Him. But we do not know of sectarianism in the warp and woof of our testimony: if there be anything which grieves God's Holy Spirit visible to another, let him lovingly point out. But mutual suspicion, and proud separatedness, and careless indifference, and contentment with "the best we can find," are alike incompatible with a fulness of longing toward the Lord. May His Name be exalted in the drawing together of His own.

"THE SPIRIT HELPETH OUR INFIRMITIES."

How great the grace of God made known
To those who sought their will alone;
Born of the Spirit, they can tell
The sovereign love they know so well.
The Holy Spirit deigns to guide,
And in God's people to abide,
Nor can our hearts forget that prayer
Is now an object of His care.
We know not *what* we ought to say,
We know not *how* we ought to pray;
But our infirmities are less
Than God's almighty love to bless.
And so the Spirit leads our thoughts,
And oftentimes wandering wishes thwarts;
Shows us our need, and makes us seek
Within the will of God to speak.
Then if we faint, He strengthens still,
And with deep longing deigns to fill;
Yes, more than this, He intercedes
For saved ones—in their weakness pleads.
Who can His groanings ever learn?
Who can the depth of grace discern?
Our Saviour—Advocate above,
One with the Spirit in such love.
And thus we go from day to day,
Have blessings more than we can say,
Prove sovereign mercy and rejoice,
And now would raise our thankful voice.

WORDS OF ENCOURAGEMENT.

"I am not ashamed of the Gospel." How often these words have rung in our ears.

The very mention of them is heart-searching, for why should we be ashamed? God has given His truth, and given a wonderful salvation, and shall we dare to be ashamed thereof, because a few men of this world, who are like grass, dare to object? It is heart-searching to find the possibility suggested.

By the grace of God we acknowledge Christ at various times and in various ways, but are we *ever* ashamed of the Gospel? It is easy to confess Him to-day, and to deny Him by works and by friendships to-morrow. Spirituality is regular, and consistent, and earnest. May this be the spirituality which we have.

Again, the words may signify, "I am the reverse of ashamed." Ah, here is a helpful encouragement. Paul, saved by grace, was enabled to have a holy boldness, and to boast in the cross of Christ (Gal. vi. 14). Let it be ours to imitate him in this, and to make manifest in our daily life that we value the Gospel, and would make it known at all times. Not that all can preach on platforms. Publicity is not the only service. Quiet life-testimony may show a rejoicing and confidence in God's gospel, as clearly as anything else.



THE MEANING OF MATTHEW XXVIII. 18—20.

DEAR FELLOW SAVED ONES,

By the grace of God we have passed out of death into life, if we are indeed *saved*. And now it is fitting that we should know more of Him Who hath saved us, and should live obediently, unto His glory, in the midst of a crooked and perverse generation. We want, by grace (even the grace of Him Who quickened us, though and when we were dead), to enjoy our possessions, now that we are alive, and that all may see in us the devotedness which alone brings glory unto our Heavenly Father (Matt. v. 16).

"All Scripture is given by inspiration of God, and is profitable." Our hearts realize this with regard to the latter part of God's Truth, as well as concerning its earlier portion, and, therefore, we may *expect* to find innumerable blessings and messages of guidance wrapped up in every verse. May we, in the Holy Spirit, have *ears* to hear and eyes to see, otherwise mental reading and mental knowledge will only increase our nominal acquaintance with Truth, and, thereby, our responsibility, and our loss at the real Judgment Seat of Christ.

When the Lord Jesus was about to leave His disciples, in one sense, He gave very definite in-

structions *to guide* during His mysterious absence: and some of these are before us here. Have we sought, by grace, to understand them, and to carry them out, if within our sphere and privilege?

The opening words are striking—"There was given to Me all authority in heaven and on earth." Our beloved Lord does not speak of His Deity, for, as God, He was essentially over all (Rom. ix. 5). The word "given" brings before us His award as the Perfect Servant of Jehovah. Satan had vainly offered Him part of this gift (Matt. iv. 9) for awhile, but the Lord of glory received the whole from the Father—and this authority till *heaven and earth* should pass away, not to mention His eternal glory in the new heavens and new earth, which is rather linked with His Deity (1 Cor. xv. 28). We may surely compare Luke xix. 12, remembering Dan. vii. 13, 14. 'Tis well to realize that even now "the Most High ruleth in the Kingdom of men, and giveth it to whomsoever He will" (Dan. iv. 32), and though Christ now *waits* till His enemies be made His footstool, soon shall He be manifested, soon shall He reign, Whose right it is (Ezek. xxi. 27). How earnestly should we be looking for His glorious exaltation in the earth where He was despised, and from the very Jerusalem where He was crucified by, and for, guilty sinners.

The word "authority" is a precious one. We read of "the authority of the darkness" (Luke xxii. 53, Col. i. 13), and of "the authority of Satan" (Acts xxvi. 18). But though these sad words are still applicable in various ways, God is not surprised, or disappointed, or thwarted. Christ *shall* see of the travail of His soul, and authority is His. The word "power" should be so rendered in John xvii. 2. How grand will be His Coming: contrast with His reception by Israel in days gone by: how glorious an opposite to the dark times in which we live. "The Lord alone shall be exalted *in that Day*."

But the word "authority" is here a background for an earnest message to His own. Dear friends, if we have been saved by grace we owe everything to the Lord, and should own the Lord in everything. Oh what manner of persons we should be: what holiness of *life* should characterize us: what devotedness to His will should be our daily expression of heartfelt love! Hence a command aptly follows—"Go ye, therefore." The *principle* applies to *all*. We recollect the words of the centurion (Matt. viii. 9). We cannot *all* do the same service, but we should all render the same unhesitating, cheerful, daily obedience. Furthermore, the words in this context imply a triumphant confidence in the Lord's exaltation and activity accordingly. We need, by grace, more of this. We may be despised, and are not warranted in despising, but a wondrous dignity belongs to a

child of God, and we should not be *ashamed* of Christ. We must not apologize for the truth of God!

"Make disciples of all the nations." How great is this bidding. The Lord would not perpetuate a Judaism. Nor would He approve the display of *human authority in a human way*. 'Tis "make disciples," not slaves, nor captives. His great authority is awhile to be shown without the sword. "Go, disciple," not "Go, exterminate," or even "Go, conquer." Nevertheless, there is a stress on His *authority*. The tense implies this. We *claim* disciples from all the nations, and dare not approve half-hearted hesitation. Some "pleading" with sinners is Scriptural, but much that exists to-day forgets Christ's authority. If we have the gospel we go forth to enemies, and cannot speak in a way that degrades the Lord's *commanding truth*.

How precious is the thought that those on whom His Holy Spirit lays hold are "discipled." Ah, it is *ours*, now that we are born again, to LEARN, and the term used suggests the dependence and humility of those who are drawn to Him. We are not above our Lord: we are not to decide our own paths. Nor are we to preach a gospel of independence. The Lord quickens that those quickened may be *His*, manifestly *His*. *He* must have the honour. No mere man would thus have spoken.

"Baptizing them." Here is an initial test of discipleship. So we find it used in The Acts. Satan has sought to obscure this, but baptism actually sets forth personal nothingness and death to all natural standing and legal hope. Here we have a holy separation from *Judaism*, and every human "ism." Are we surprised then by the added words "Into the Name of the Father, and of the Son, and of the Holy Spirit!" "Into the Name," not the NameS; we think of *the Name* (Ex. vi. 3). The Triune nature of *God* is, therefore, implied, and the passages which simply speak of baptism into the Name of the Lord Jesus are not contradictory, as they would appear if the plural "names" was used. Furthermore, let us remember that we do not find here a ritualistic formula, but a Divine stress on a change of *position*—including the denial, as it were, of one's own name. The "into's" of baptism are suggestive—Matt. iii. 11, Acts ii. 38. 1 Cor. xii. 13 refers definitely to the closely-linked baptism in the Spirit. But that is surely not the primary thought in Matt. xxviii., for the servant's instrumentality is so emphasized.

"Teaching them to observe (to keep on observing) all things whatsoever I commanded you." The words of John xv. 14 come to mind. Baptism is not the goal of an obedient life. Holy continuance is a mark of grace (Heb. iii. 6). And this

passage cuts at the root of the idea that the commands of the Lord Jesus are rather to be given to a Jewish remnant in a distinct position from ours. Oh that we may heartily recollect this message, and the precious thought of John xiv. 15. Let us not pick out *parts* of the Lord's will, but seek to acknowledge His "Whatsoever." Doubtless, the Address on the Mount, for example, deals plainly with *all* hoarding of earth's treasures, and *all* share in earth's politics, but, dear friends, it is better to *please the Lord*, and to be despised, than to suffer loss "in that Day."

Finally, we read, "AND, behold, *I* am with you all the days, unto the end of the age." How often we leave out this "and," even as the "and" of 1 John i. 7. But the Holy Spirit has joined *obedience* with many blessings, and shown many conditions. And we see here the encouragement to faithful ones is not merely by *things*, even though they be *blessings*. "*I* am with you." Emmanuel—God with us! The words may be as mysterious as those of Matt. xviii. 20, but can we not trust *our Lord*? And how wondrously by these closing words, in the only gospel which explicitly mentions the Church, does our Saviour explain that "*the age*" refers to His own of the present disposition. Thus we have a key to Matt. xxiv., and a bright hope through "*all the days*," and amid all the turmoil—even the hope of His Coming to bring in the Day of the Lord, in the judgments of which we shall not share, but in the glories of which we shall be displayed and exalted *with Him*! May the Holy Spirit's application of this passage to our hearts be indeed fruitful, and fruitful at once.

Yours in the Lord Jesus, by grace,

PERCY W. HEWARD.

THE PRIVILEGE OF SERVICE.

WHO can rightly estimate the privilege of pleasing the Lord? It is wonderful that we, by nature so small, by practice so wicked (before we were born again), and by grace so dependent, should be permitted to glorify Him, and to do His will. The tiniest act is not menial, if done unto Him. There is a dignity in everything that is wrought in the Name of the Lord Jesus. Now that our bonds have been loosed, let us *rejoice* to be the Lord's servants, aye bond-servants, with a holy devotedness, never desiring a holiday from this occupation. How blessed to be delivered in measure *from the tyranny of self*, but oh, that we may know this victory over the flesh more and more, that our God and Father may be glorified, as we manifestly live by the Holy Spirit's power.

THE CHILDREN'S COLUMNS.

GOD'S MERCY.

It is so easy to receive all God's blessings as quite natural, and to forget that God, in His *mercy*, gives them. His gifts are wonderful. If only His creatures had eyes to see all God's goodness to those who are His enemies! But, alas, Satan has blinded their minds that they cannot see (2 Cor. iv. 4). Yet there should be gratitude to God for the food He gives, and for many other natural blessings. The very air we breathe is God's gift, *in mercy*, to those who have rebelled against Him. In view of all this, how sad to see so many unthankful, even among young people as well as those who are older. God is being forgotten more and more, and yet, in His *mercy*, He still sends the rain and causes the sun to shine, and makes food to grow out of the earth (see Matt. v. 45). For God is so good; He is *merciful*—yes, *full of mercy*. Yet many are unthankful. We are told in Psalm ciii. 17 that God's *mercy* is from *everlasting to everlasting*. In Psalm lxxxvi. 5 we read that He is *plenteous in mercy*. And those who, in God's goodness, have had their eyes opened to see their sinfulness and the Lord Jesus, Who, in God's *mercy*, came down from heaven to live and die for sinners, behold in the Holy Scriptures God's tender *mercy* from the beginning to the end of His wonderful Book—the Bible. The *mercy* of God is written on every page.

We see God's *mercy*, in a beautiful type, to Adam and Eve, when they had disobeyed Him. We read His wonderful promise of One Who should bruise the head of Satan. Then, in *mercy*, He clothed them with coats of skin—they could not clothe themselves. The animal was killed, and they were clothed with the skin; a picture of the Lord Jesus, Who, in *great mercy*, came to live and die for sinners. We have also an evident picture of God's *mercy* in the ark which God commanded Noah to build. This was a type of Christ. We see thereby His *mercy* to Noah and his family, showing how safe saved sinners are "in Christ." But God also makes clear His wrath against sin. Though God is *merciful*, He is also righteous. He cannot excuse sin. Hence we read, "*Mercy* and *truth* are met together, righteousness and peace have kissed each other" (Psalm lxxxv. 10). God, in His *mercy*, gives natural blessings to all; but spiritual blessings are given to sinners saved, because the Lord Jesus bore the righteous wrath of God for them. It is not easy to see that we *deserved nothing*, not even natural mercies. There are many, alas, who imagine they ought to have many things which they do not possess. Oh that even young people, as well as those older, may see that all we have, is given by God in wondrous *mercy*.

You will perhaps remember, that when God told

Moses to make the ark in the wilderness, He commanded him to make a *Mercy Seat*, and on it blood was to be sprinkled. There was also a wonderful light, showing God's presence there; and God told Moses that *there* He would meet him and talk with him (Ex. xxv. 17, xx, 22). And now all who come to God must come through Christ Jesus, Who shed His blood for poor lost sinners. The *Mercy Seat* in the Tabernacle was a picture of Christ (Rom. iii. 25; propitiation, a *mercy seat*). If we read in Jonah ii. 9 that "Salvation is of the Lord," we are told in Psalm lxii. 12 that *mercy* belongs unto the Lord, and it is in His *mercy* than any are saved, and can truly say "It is of the Lord's *mercies* that we are not consumed" (Lam. iii. 22). Oh, God's tender *mercy* is indeed wonderful. Yet how few thank Him, but rather murmur—though they deserved nothing. The Psalmist tells us that the earth is full of God's *mercy* (Psa. cxix. 64). Those who are saved see this more and more. There are so many gracious promises to those who, in God's goodness are brought out of darkness unto His marvellous light. *Mercy* shall compass them about (Psalm xxxii. 10). Furthermore, "The eye of the Lord is upon them that *hope in His mercy*" (Psalm xxxiii. 18). Then there is the promise in Psalm xxiii. 6 that *goodness and mercy* shall follow those who trust in the Lord, *all the days of their life*. Oh how I long for many, of all ages, to know the *mercy* of the Lord, which is from *everlasting to everlasting upon them that fear Him*. But though God's *mercy* is so great, let us again remember He will punish sin, and His day of wrath is drawing near. In His *mercy*, He saves helpless sinners still through the precious blood of the Lord Jesus, Who, *in mercy*, died on Calvary.

The *mercy* of God is ever of old;
Thus sinners are saved, and kept, and controlled.
The *mercy* of God, so wondrously high—
'Tis seen all around—both in earth and in sky.

The *mercy* of God brought Christ from above
To live and to die—how wondrous such love.
God's *mercy* we see in sending the rain,
And making the sun shine brightly again.

The *mercy* of God now o'errules all the earth,
Though famine He sends in judgment, and dearth.
God's *mercy* is shown to unworthy ones,
For rebels He saves, and makes them His sons.

The *mercy* of God brings lost ones to see
Their helpless estate, and Christ as their plea:
God's *mercy* makes known salvation by blood,
Brings ungodly sinners nigh unto God.

The *mercy* of God was shown Adam and Eve,
Providing a robe, though Eden they leave;
God's *mercy* throughout is seen in His Word,
His people behold it—their spirits are stirred.

The *mercy* of God reached Israel of old—
Though oft they rebelled, and grieved Him, we're told.
In judgment at times His face God would hide,
But *mercy* was shown, when for *mercy* they cried.

The *mercy* of God in grace is made known
To those who for sin are troubled and groan.
God's *mercy* to-day is still as of old
To those who repent, and His *mercy* behold.

The mercy of God is seen all around,
His goodness and grace are wondrously found
By those who are feeling their lost state, and see
Their hope is in Christ, Who hath died on the tree.



"IF THE LORD WILL."—(James iv. 15).

Doubtless many dear people of the Lord will be glad to be acquainted with the subjects on our hearts and minds. Desiring to be guided by Him we anticipate the following subjects at

THE MEETING ROOM OF BELIEVERS,
61 UPTON LANE, FOREST GATE,

and all who love His Name will be welcomed. Such are asked to come prayerfully. Waiting on God should mark all gatherings together.

1st and 8th at 8 p.m.—

Early Chapters of Genesis (con.)—vii. 17-viii. 8.

- (1) The fact and effects of the flood.
- (2) "Noah only," "they that were *with him*": the reality of grace, and types of Christ.
- (3) "God remembered": a Bible Study.
- (4) The *threefold* wording of viii. 2.
- (5) "The Mountains of Ararat": the wisdom of God in details.

Ecclesiastes and The Song of Solomon.

- (1) Their Divine Authorship.
- (2) The human writer whom the Lord did use.
- (3) A general outline of Ecclesiastes.

3rd and 10th at 7 p.m.—

Some Prayers of Scripture.

- (1) The nature of prayer.
- (2) The privilege of prayer.
- (3) Difficulties as to prayer.
- (4) Prayer in the book of Genesis.

8 p.m.—Acts vii. 1-7.

- (1) The attitude of God's servant.
- (2) "The God of Glory": "the Glory of God" (55).
- (3) Mesopotamia and Haran: with heart searching lessons.
- (4) "Yet He promised": the sure Word of God.
- (5) 400 years: appointed times, see Heb. x. 37.
- (6) In this place.

15th, 22nd and 29th at 8 p.m.—Gen. viii. 6-20.

- (1) Days, in connexion with the flood.
- (2) A raven and a dove: suggestive types.
- (3) "No rest": comparison of Scripture with Scripture.
- (4) "An olive leaf."
- (5) The face of the ground was DRY: wrath removed: other uses of the word.
- (6) The lessons of verses 16, 17.
- (7) Animals in the ark.
- (8) Sacrifice: the preciousness of shadows of Christ.

Ecclesiastes and The Song of Solomon.

- (1) Outline of Ecclesiastes continued.
- (2) A few thoughts on the Song of Solomon.
- (3) Some comparisons and contrasts between the books.

17th, 24th and 31st at 7 p.m.—

Some Prayers of Scripture.

- (1) The prayers of Moses and Aaron.
- (2) Prayers in relation to Samuel.
- (3) Saul's empty prayers, with thoughts on failure now.

8 p.m.—Acts vii. 8-17.

- (1) Covenants in Scripture.
- (2) Envy—a rottenness of the bones.
- (3) "God was with Him": the privilege of fellowship.
- (4) A dearth, and God's use of it.
- (5) "The second time."
- (6) 75 souls.
- (7) Death and burial: the exactness of Scripture.
- (8) "The time of the promise"—God's fulness of time, cf. Gal. iv. 4.

Particulars of the Lord's Day Gatherings for those in the neighbourhood, and of usual Monday meetings (8 p.m.), with various Bible subjects, likewise of those on Wednesday at 38 Campbell Road, Bow, and of Friday studies at 65 St. Mary Axe, E.C. (8.30 p.m., conversation, 6—the last-mentioned only for Christian MEN), gladly sent. The object is God's glory by the right knowledge, and real love, and true use of His precious truth. Hebrew and Greek classes are with the same end: earthly cleverness is a miserable thing. "That I may know Him"—said one of old. Any correspondence welcome. Percy W. Heward, 61 Upton Lane, Forest Gate, E.



TALKS ABOUT PRESENT-DAY NEEDS.—1.

GODLY CONTENTMENT.

Not only the Lord our God would be glorified, if His redeemed people possessed godly contentment, but they themselves would be spared numerous needless disappointments, as well as much worry. How we, as saved ones, fail to realise that oftentimes we bring troubles upon ourselves, and then complain that there are so many things in our daily life to hinder our spiritual progress in the heavenly race. Let us ever bear in mind that all complaining and murmuring arises from discontent, however slight. Let us take heed concerning the Solemn Warnings from Israel's history of old. Ex. xvi. is a sad chapter, see also Psalm lxxviii. 19. The people were not content with the manna, which is described as angels' food in verse 25. "They tempted God in their heart by asking meat" (v. 18), and then we are immediately told that "they spake against God." We little realize how one little sin, as we may call it, leads on to further sinning against God. Let us beware, for Satan is still subtle, and surely every form of discontent is from him. Oh that we, who are redeemed with Christ's blood, may show in our daily life godly contentment, and thus be such a contrast—with those still "far off," and "dead in trespasses and sins." In view of Rom. viii. 32, where there is the promise of *all things* being given freely to

those in Christ, what lives ours ought to be. But, alas, how we fail. May we seek to keep our hearts with all diligence (Prov. iv. 23), for discontent begins there first, then it is manifest. Do we not feel at first that we are wrong to complain? Oh that we may be more watchful, for if we murmur we not only grieve God, and suffer for it, but we cause others to be dissatisfied. And we all know how quickly murmuring spreads. Are we not humbled before God at all our complaining in view of His wonderful love, and such words as we find in Tim. vi. 6-8?—"Godliness with contentment is great gain!" May we seek to possess this great gain. For God, Who has saved us, in His beloved Son, will, with Him, *freely give us all things*. What more do we want, dear fellow saved ones? Surely all of earth is but vanity, and will soon fade away. Let us be content with what God gives, and permits, and in everything may we learn to give thanks (1 Thess. v. 18). If we do this, we shall be kept from murmuring which is so unbecoming for those saved by grace. Why do we not seek to obey 1 Tim. vi. 8. "*And having food and raiment, let us be therewith content.*" Alas, we imagine we need so much more than this, and so we worry, and murmur because others possess what we do not. Surely Heb. xiii. 5, should rebuke us. "*Be content with such things as ye have; for He hath said, I will never leave thee, nor forsake thee.*" Oh how such words should stir our hearts with love and gratitude to our beloved Lord, Who willingly died for us. God's servant Paul was enabled by grace to say, "*I have learned in whatsoever state I am, therewith to be content*" Phil. iv. 11-12. Oh that we may learn the same lesson. We shall not find it naturally easy, for Satan will seek to hinder. But the God That enabled Paul the Apostle, in view of all his trials (2 Cor. xi. 23-33) thus to live to Him, He will enable those now who desire for His glory so to please Him. In this connection, Matt. vi. 25-34 is full of instruction and encouragement. We are often too concerned about our food, and raiment, but God, Who clothes the grass of the fields, will look after His people, as they trust in Him, and seek to live simply. Alas, we all think we want more than is necessary. It is oftentimes the unnecessary things that bring worry and lead to discontent. Oh that being chosen out of the world, and saved eternally, we may, by God's grace, be such a contrast to those still of the world, which is full of unrest and discontent:—even the children show this. May we be kept from every form of complaining, and daily rejoice in the Lord, and look forward to the time, when saved ones will meet their Lord in the air, and be fully satisfied with His likeness (Psalm xvii. 15). In the time of Israel's blessing there will be no complaining in the streets (Psalm cxliv. 14). May we seek by grace, to illustrate now that future day, spiritually and individually to God's glory.

"MAN."

IN the Holy Scriptures the question is asked, "What is man, that Thou art mindful of him?" (Psalm viii. 4). Are we surprised at such a question, in a different context, when we remember the sinfulness of man? We are told in Rom. v. 12 that "by *one man* sin entered into the world, and death by sin." And, ever since, man has, even as Adam, disobeyed God, and exalted himself against God, Who is the Creator of all mankind. Thus we see God's mercy, in His wonderful love to those who are His enemies (Rom. v. 10, viii. 7). Let us always remember that man is sinful, and that the imaginations of the thoughts of his heart are only evil continually (Gen. vi. 5). Man was so sinful in the days of Noah that it repented God He had made man, and it grieved Him at His heart (Gen. vi. 6). What this means we cannot fully understand, but we do well to be humbled. Then let us notice what this wickedness brought upon the human race. Has man changed since those days? By no means! The heart of all born into this world is sinful and rebellious against God. At the present time, according to the Holy Scriptures, iniquity abounds and man will not improve but become worse and worse, as 2 Tim. iii. 13 emphasizes. The only hope is in God's grace whereby a man is created anew. Here is a wondrous work within, which is the work of God, through the death of His beloved Son, Who was God as well as Man (2 Cor. v. 17).

Man, by nature, is not only sinful but his days are few. Hence, we read, "As for man, his days are as grass" (Psalm ciii. 15, 16). The fact of the shortness of the days of man upon earth is impressed in the Scriptures—Isa. xl. 6-8—"All flesh is grass." Furthermore, we see that man at his best is but vanity (Psalm xxxix. 5), and all his *goodness* is as the flower of the field. In contrast with man we are told that the Word of God shall stand for ever. In view of such shortness of life on this earth, and the everlasting existence in the future, of unsaved sinners who will be for ever sent away from God (2 Thess. i. 8, 9), how dreadful is the exaltation of man, in these days of increasing wickedness. The *natural man*, we read, "receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them" (1 Cor. ii. 14). But God, in His mercy, gave His beloved Son to die for poor hell-deserving sinners, and those who humbly trust in His finished work on Calvary, can, by His Spirit, understand the things of God. Not till God begins His gracious work do any truly seek Him. All from beginning to end is God's marvellous work. Oh how little is man, except in his own eyes. May God, in wondrous grace, work and cause many to see and feel their sinfulness, and lead such to cry for mercy (Luke xviii. 13).

(To be continued, God willing.)

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—January, 1914.

Day	Psalms	2 Cor.	Learning	Weekly Questions
1	cxv. 1-8	iv. 1-4	Hosea 10. 14	
2	cxv. 9-18	iv. 5-10	Hosea 11. 1	
3	cxvi. 1-9	iv. 11-14	" 2	
4	cxvi. 10-19	iv. 15-v. 1	" 3	Explain
5	cxvii.-xviii.5	v. 2-8	" 4	2 Cor. v. 10.
6	cxviii. 6-18	v. 9-13	" 5	
7	cxviii.19-29	v. 14-17	" 6	
8	cxix. 1-16	v. 18-21	" 7	
9	cxix. 17-32	vi. 1-5	" 8	
10	cxix. 33-48	vi. 6-12	" 9	
11	cxix. 49-64	vi. 13-18	2 Cor. 5. 17	Show "the
12	cxix. 65-80	vii. 1-5	" 18	love of the
13	cxix. 81-96	vii. 6-11	" 19	truth" from
14	cxix. 97-112	vii. 12-16	" 20	Psalms cxix.
15	cxix.113-128	viii. 1-6	" 21	
16	cxix.129-144	viii. 7-12	2 Cor. 6. 1	
17	cxix.145-160	viii. 13-17	" 2	
18	cxix.161-176	viii. 18-24	Psalms 122. 1	What are the
19	cxix.	ix. 1-5	" 2,3	Songs of
20	cxix.	ix. 6-11	" 4	Degrees?
21	cxix.	ix. 12-15	" 5	
22	cxix.	x. 1-6	" 6,7	
23	cxix.	x. 7-11	" 8	
24	cxix.	x. 12-18	" 9	
25	cxix.	xi. 1-4	Isa. 11. 1	Why do not
26	cxix.	xi. 5-10	" 2	we suffer as
27	cxix.	xi. 11-17	" 3	God's servant
28	cxix.	xi. 18-23	" 4	Paul?
29	cxix.	xi. 24-27	" 5	
30	cxix.	xi. 28-33	" 6	
31	cxix. (a) cxix. (b)	xii. 1-5	" 7	

Study what God has said, not merely that you may know it, but that you may do His will, and worship. How important that our practical growth should keep pace with our mental progress in the things of the Lord.

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

Again, enabled by grace, we can suggest some thoughts to the Lord's own. And often in this paragraph we have spoken of "ISOLATED ONES." A Patmos experience is painful, and a self-made counterfeit of it is VERY SINFUL. Come out, beloved readers, from all things seen to grieve God, and receive persecution which follows as well as leads to this, but do not suffer for eccentricity's sake, do not make a sect of your own, do not delight in isolation. Judge sin arrayed as godliness, judge righteously in the light of the Lord.

Psalms cxvi. 10-19. How deeply the psalmist suffered and felt. 11, "Haste" may be rendered "affright." 11, 12, *Man and God* contrasted. How many benefits we freely receive: daily are we loaded with blessings, and yet we often reduce praise to a very poor minimum, and even murmur. 13, This psalm was used at the passover, and,

doubtless, at other Jewish Feasts: we may apply not only in connection with "the cup of blessing" at "the Breaking of the Bread" but with holy remembrance at all times that Christ took the Cup of Wrath for us (Matt. xxvi. 39). "I will take and call": the Lord *has* done great things and is pleased that we should *ask for more*. 15, We may render "Precious in the sight of the Lord is THE Death, belonging to His saints," even that death of Christ for His dear people: how precious it should be to us. 16, Freed—to serve: personal devotedness "I" emphatic. 17-19, We do not have animal sacrifices, we do not have vows; but we have the sacrifice of praise, and we have devotion, in the Holy Spirit.

2 Cor. iv. 15-y. 1. Verse 13 quotes from the very psalm just pondered. 15, Affection to the Lord's people, cf. Col. i. 4. *Beyond* affection, the thought is, "may God be glorified." The words "grace" and "thanksgiving" are from the same root, and so are the realities of which they tell! 16, cf. 1, see Gal. vi. 10. Let us *continue* in prayer and service: let us rest in the Lord's sufficiency: our outward man is not the most important part of us: oh that we may be more concerned as to the food and clothing and health of the inward man (Rom. xii. 1-3, Phil. ii. 26-30). The application is real, yet it is light compared with the weight of glory; and it is "but for a moment" compared with the eternal weight. 18, The thought is that a reward is being laid up (Col. i. 5 lit.) while we keep on looking to the Lord cf. Col. iii. 1-4. V. 1, Holy confidence: the resurrection body will not wear out.

Psalms cxix. 49-64. Remember 49, 52, 55: God's remembrance and ours, see Psalms cv. 5, 8. Do we know a real *hope* in the Lord's utterance? How happy the children of God should be, even amid "affliction," John xvi. 33, 1 Thess. iii. 3-5. History tells of God's working: Bible history needs more emphasis in *this* connection. Faith is stimulated by the pondering of His marvellous works. 53, The psalmist shows no bitterness, but intense feeling: it is easy to argue, but oh that we may know this holy horror, the word is primarily used for a terrific scorching wind. 54, Yet amid all—songs! The servant of God did not only sing of promises: he valued statutes. "Pilgrimage," cf. 19. "I am a stranger in the earth." 56, Does "this" suggest that the law of the Lord came with power to him as a real possession—or that he had all the blessings just enumerated because of spiritual obedience?—The thoughts are related, are we able to enjoy them?

2 Cor. vi. 13-18. A recompense: will you not reward, as it were, our earnest affection to want you? The Corinthians boasted of their broadness (1 Cor. v. viii.), but they actually were narrow, as this verse and vii. 2, imply. Thus in Jas. iii. iv., those who were friendly with the world had wars among themselves: so is it ever. Fellowship with

unbelievers is ever an unequal yoke, *cf.* that forbidden in the law, Deut. xxii. 10, one animal sacrificial. The added five questions are very definite and striking. Do they apply to *us*? It is easier to be ensnared than we imagine, and it is not easy to get out of a snare, although the Lord *is* gracious. 16, How vast the privileges here suggested, and Scriptures are precious entwined to encourage loving confidence in the Lord, and *prompt* obedience. "Touch not," contrast man's "touch not" in Col. ii. 21, 22, and see Num. xvi. 26.

Psalm cxix. 161-176. Evidently the writer was well known, 23, 46: it is easy to say what we *would* be willing to do and bear in *other* circumstances: oh, that in our present position, we may simply please the Lord. Standing in awe and rejoicing are linked. *Lying* is the opposite of God's *law* (John xvii. 17): do we hate the doctrines of man? It is easy to point at their errors, but holy *hatred* is needed (Heb. i. 9). 164, "Seven" suggests completeness. Praise is associated with righteous *judgment* in 7, 62: herein we see the will of God: a complaining spirit is very sinful, "in everything give thanks," see 1 Thess. v. 16. 165, "Great peace," not only a temporary restfulness. But there must be "the love of the truth," contrast 2 Thess. ii. 10. 167, *Loving* and *keeping*—together, as in John xiv. 15: some are apt to *over-emphasise* "love": we need a holy *proportion*. 171, "Who teacheth like Him?" 173, Isaiah xli. 10, 11. 174, Intense longing for "that Day," so in Gen. xlix. 18. 175, "The dead praise not the Lord." 176, Shortcomings ever FELT.

2 Cor. viii. 18-24. We sent, holy fellowship, and authority. "Whose praise," not glorifying man, but glorifying God for His work (Luke i. 1-4, understanding "from above") and *encouraging* His faithful instrument, see word "praise" in 1 Cor. xi. 17. 19, By the churches, fellowship: assemblies of God appear to have *chosen* for such service, but not for teaching, Eph. iv. 11, 12. 19, The great object in all: but as the *second* command was linked with the *first* so here the ready mind of the saints was helped forward by that which *first* exalted the Lord. 20, It is deeply important to be led in a plain path because of those who observe Psa. xxvii., 11: the glory of God is in question. 22, Always earnest, but *now more so*; may this ever be our history. Oh, to have loving confidence in "one another." 23, The glory of Christ, *i.e.* to His glory and also His representatives, see Psalm xvi. 9, with Acts ii. 26.

Psalm cxxvi. The Lord turned: no human boasting. "Like them that dream": the miracles of God sometimes seem *too good to be true*: that we should be made to sit in heavenly places in Christ Jesus, that our Heavenly Father should watch over

us, and open doors when all seem closed; but they are true: how marvellous is His loving-kindness. Contrast the sad dream of Isaiah xxix. 7, 8. Next we behold the time rejoicing of God's "Isaacs," the children. According to the promise. And praise manifests itself: oh that our whole *attitude* may testify to the unsaved among whom we are. "The Lord magnified to do with us": and as a result He shall be magnified, contrast the "great things" of Jer. xlv. 5, Joel ii. 20, note 21. Are we thus *glad*. 4, Praise leads to further prayer: entwining of all that pleases God. 5, Are we willing for the strain of serving and the pain of reaping? Let us not alter or mix the Lord's "precious seed."

2 Cor. xi. 1-4. "To God," *added* by our translators: the wisdom of such experiences seem very doubtful, see Matt. v. 37 (*cf.* "God forbid" which is not a correct rendering: it is very sad to see such language in careless, ejaculatory use to-day). The apostle speaks ironically: irony may be powerful for the Lord, see Isa. xlii. 20, but how thoughtful should we be lest we grieve Him thereby. A godly zeal (contrast Rom. x. 2) and jealousy, have we this, in view of Christendom's ruin, and of young believers being ensnared therein? "To One Husband," how sad a parody we have in Rev. xvii. (2). Satan still *beguiles*: he is not always as the roaring lion, being frequently disguised as an angel of light, 2 Cor. xi. 14. Subtily lit: "all working"—the *clever* devising of the evil one is before us: we shall be outwitted and deceived and taken alive (2 Tim. ii. 26. margin): but *the Lord* is able to guide: let us trust in Him with *all* our hearts, and lean not unto *our own* understandings. "Simplicity with a view to Christ"—oh for *one* object, *one* devotedness: thus shall we live looking for that Blessed Hope. 4, The apostle does not mean that such "bearing with" evil is well, but that the Corinthians *would* do this in a "beautiful" way, make known their "charity." Is there not much of this to-day?

Correspondence from any concerned to know God's salvation, or to know and do His gracious will, ever welcome. P. W. HEWARD, 61 Upton Lane, Forest Gate, London, E.

SUGGESTIONS FOR PRAYER.

"Praying in the Holy Spirit."—(Jude 20).

1.—For the Lord's gracious work among all classes of men. 1 Tim. ii.

2.—For His own people, that they may be filled with the knowledge of His will (Col. i. 9, 10).

3.—For gospel testimony to Israel, that our Heavenly Father may bring vessels of mercy, if it be His will, across our path.

4.—For the work at Forest Gate among the boys and girls, that souls may be saved, and that results may be seen in the Day of Jesus Christ.

"I will hear, for I am gracious."—(Ex. xxii. 27).

"He heareth us."—(1 John v. 14).

THOUGHTS FROM

A MONTHLY HERALD OF THE TRUE MESSAGE.

THE WORD OF GOD

"Thy Word is Truth" JOHN. 17. 17

Vol. xiv. No. 2.
Feb., 1914. 1d.

A Monthly, as the Lord's enables, of quiet testimony to all His counsel (Acts xx. 27), as far as understood and realized, that He may be exalted in the midst of the ruin which characterizes the last days, and beyond which "we look for the Saviour."

EDITED BY
PERCY W. HEWARD.

"Take heed, therefore, unto yourselves, and to all the flock." Acts xx. 28.

"Take heed unto thyself, and unto the doctrine." 1 Tim. iv. 16.

"Brethren, if a man be overtaken in a fault, ye, which are spiritual, restore such an one in the spirit of meekness; considering thyself." Gal. vi. 1.

SOME OF THE CONTENTS.

	PAGE.
"Ye are My Friends, if"	10
"Meekness and Gentleness of Christ"	11
"According to"	12
A Plea for Simplicity	13
The Mind Stayed upon the Lord	14
Suggested Studies for Isolated and Other Saved Ones	15

"Be clothed with humility." 1 Peter v. 5.

"First cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." Matt. v. 5.

"If a man think himself to be something, when he is nothing, he deceiveth himself." Gal. vi. 3.

"Who am I, O Lord God?" 1 Chron. xvii. 16.

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A WORD OF INTRODUCTION.

"ANOTHER month" may be the thought in some reader's mind. Yes, time is rapidly passing by, and how little we "occupy" for our coming Lord, even though we are His, seeking in measure to please Him. Many notice the years, and emphasize good resolutions when each begins: but every day opens a new year, and every day is solemn to a child of God.

With a desire that He may be honoured and exalted, we would send forth these meditations, and, as part of this desire, we long that some of His own may be drawn aside from the worldliness and contentment with disobedience to-day, that they may honour our Heavenly Father in a path of separated fellowship, with those who would seek to illustrate 2 Tim. ii. 22. *This is not schism, but everything else, however united, really is.* Oh for devoted love unto the Lord. He alone is worthy of our fullest love. He alone should be exalted. How vast is the privilege of doing that which is acceptable unto Him.

IN VAIN.

In vain the boldest men are set
Against the Lord, and Him forget.
All human might shall falter yet.

In vain upon the hills we gaze,
Beyond earth's height are God's sure ways,
Salvation He alone displays.

In vain the house man's strength shall build:
Beyond his might, however skilled,
All must be as the Lord hath willed.

In vain the rider trusts his horse,
And urges madly on his course;
God is alone of power the Source.

In vain men heap up riches here,
And set their mind on treasures near,
And God the Lord forget to fear.

In vain Egyptian help is sought,
And gain by earth's sad friendships thought,
For hand in hand, man's might is nought.

In vain do men to God draw nigh
With lips of love, yet Him deny,
And on self righteousness rely.

But not in vain the Lord's own grace,
A passport to a heavenly place,
Nor vainly do we seek His face.

WORDS OF ENCOURAGEMENT.

Many, in one sense, are the unconditional promises and works of God. **"Ye are My Friends, if"** The gift of eternal life is absolutely free, and those who are saved by the precious blood of Christ will for ever be with Him in matchless glory. Yet our Heavenly Father works by means, and often the enjoyment of promises is conditional on a quiet and stedfast walk with Him. Lot in Sodom received no promises, though he was spared, in wondrous compassion, "the Lord being merciful unto him," (Gen. xviv. 16). Abraham is the example of those who, "through faith and patience, inherit the promises" (Heb. vi. 12). And many promises are not *only* given and impressed within Divinely appointed limits: *they apply to faithful believers, and to none else.* God's "ifs" are very real. We cannot have the friendship of Christ if we would also have the friendship of the world. "Ye cannot serve God and mammon." How can we expect that He will alter His righteous arrangements to excuse our sin, or to approve of an unholy compromise? Oh that we may value the **CONDITIONAL** promises made, and patiently fulfil the conditions, in the Holy Spirit, to the glory of our Heavenly Father.

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—February, 1914.

Day	Psalms	2 Cor.	Learning	Weekly Questions
1	cxxxiii., cxxxiv.	xii. 6-11	1 Cor. 15. 50	What is sin?
2	cxxxv. 1-9	xii. 12-17	Heb. 2. 14	
3	cxxxv. 10-21	xii. 18-21	1 Peter 1. 18	
4	cxxxvi. 1-12	xiii. 1-6	1 Peter 1. 19	
5	cxxxvi. 13-26	xiii. 7-14	Ex. 12. 13	
6	cxxxvii.	Gal. i. 1-5	Ex. 34. 25	
7	cxxxviii.	i. 6-8	Deut. 12. 23	
8	cxxxix. 1-12	i. 9-11	Lev. 17. 11	What is salvation?
9	cxxxix. 13-24	i. 12-14	Heb. 10. 1	
10	cxl. 1-5	i. 15-19	Heb. 10. 14	
11	cxl. 6-13	i. 20-24	Heb. 9. 18	
12	cxli.	ii. 1-5	Luke 22. 20	
13	cxlii.	ii. 6-10	Zech. 9. 11	
14	cxliii. 1-6	ii. 11-16	Heb. 12. 22	
15	cxliii. 7-12	ii. 17-21	Heb. 12. 23	What is saintliness?
16	cxliv. 1-8	iii. 1-6	Heb. 12. 24	
17	cxliv. 9-15	iii. 7-11	Acts 2. 28	
18	cxlv. 1-10	iii. 12-16	Rom. 3. 25	
19	cxlv. 11-21	iii. 17-22	Rom. 5. 8, 9	
20	cxlvi.	iii. 23-29	Eph. 1. 7	
21	cxlvii. 1-11	iv. 1-5	1 John 1. 7	
22	cxlvii. 12-20	iv. 6-11	Rev. 12. 11	What is service?
23	cxlviii. 1-8	iv. 12-16	Rev. 5. 9	
24	cxlviii. 9-14	iv. 17-20	Acts 2. 19	
25	cxlix.	iv. 21-25	Acts 2. 20	
26	cl.	iv. 26-31	Isaiah 34. 6	
27	Prov. i. 1-5	v. 1-7	Isaiah 63. 3	
28	i. 6-10	v. 8-13	Rev. 19. 13	

"IF THE LORD WILL"—(James iv. 15).

Outlines of some Bible Studies at the Meeting Room of Believers, 61 Upton Lane, Forest Gate. Prayerful heart-preparation deeply important.

5th and 12th at 8 p.m.—

Early Chapters of Genesis—(con.) viii. 21-ix. 4.

- (1) A savour of rest.
- (2) viii. 21 compared and contrasted with vi. 5, 13.
- (3) God's control of the seasons.
- (4) ix. 1, 2 compared and contrasted with i. 28.
- (5) Lessons from food.

Ecclesiastes and the Song of Solomon.

- (1) Fuller outline of the Song of Solomon.
- (2) Some thoughts on the structure of Scripture, and God's manifold works, all made in wisdom.

7th and 14th at 7 p.m.—

Some Prayers of Scripture.

- (1) The Prayers of David and their climax (Psalm lxxii. 19, 20).
- (2) "Ask what I shall give thee": the Lord's dealings with Solomon.

8 p.m.—Acts vii. 18-29.

- (1) "In which time."
- (2) Moses and Daniel, and the believer's separation to-day.
- (3) "It came into his heart," and "he supposed."
- (4) Moses compared and contrasted with Christ, 26 with Luke xii. 14.
- (5) Fleeing of God's servants: was it His will?

19th and 26th at 8 p.m.—Genesis ix. 5-15.

- (1) The preciousness of human life, Psalm xlix.
- (2) The image of God.
- (3) An established covenant.
- (4) The token of the covenant.
- (5) "I will remember." See Heb. x. 17.
- (6) "No more" (15).

Ecclesiastes and The Song of Solomon.

- (1) Some difficulties in Ecclesiastes.
- (2) A true view of life.
- (3) The results of a wrong standpoint.

21st and 28th at 7 p.m.—

Some Prayers of Scripture.

- (1) Some little-noticed prayers, and their answers.
- (2) Prayers when straitened.
- (3) Thoughts on self-trust and the sin of Asa.
- (4) "O give thanks unto the Lord."

8 p.m.—Acts vii. 30-36.

- (1) The glory of God in a bush.
- (2) "Wondering" and reverence. A plea for trembling.
- (3) "I have seen": a Bible meditation.
- (4) They refused—God sent.
- (5) Forty years.

Further particulars gladly given. It is well for children of God to gather, that they may ponder and obey, in the Holy Spirit, their Father's words

A LETTER TO THOSE WHO OWN THE LORD.

"THE MEEKNESS AND GENTLENESS OF CHRIST."

DEAR FELLOW SAVED ONES,

The world has *its* customs and its expectations. A parade of greatness and grandness is well pleasing in the sight of unwise men. But the Lord Jesus came *not* with outward display. Born *outside* the inn of Bethlehem, He was brought up at Nazareth in Galilee of the *Gentiles*, despised and rejected of men. Thus He lived: thus He died. Yes, He who was rich for our sakes became poor, that we, through His poverty, might be rich. Such wondrous loving-kindness is without any equal, and we would admire once more, and always, "the meekness and gentleness of Christ."

The earlier Scriptures prepare us, if we are in the Holy Spirit's guidance, for this trait in His matchless character. They commend the meek and not the self-assertive. Psalms xxii. 26, xxv. 9, xxxvii. 11, lxxvi. 9, cxlvii. 6, cxlix. 4, must not be forgotten. And "the man Moses was very meek" (Num. xii. 3). Even in a dispensation of law, God made manifest that His people were to be willing to suffer amid this sinful world. It is natural to seek great things for *oneself* (Jer. xlv. 5). It is easy to desire outward prosperity, and exaltation. But God has always marked out the ruin of earth, and its unsatisfying insufficiency. Moreover, He has brought before us that if we stand up for our rights, we shall naturally do this in a way that is not good. Psalms xxxvii. and lxxiii. alike deal with the wicked prospering, and call on the Lord's redeemed to wait His perfect time of perfect alteration. He sees, He knows, He cares. Can we not be trustfully meek?

But in the present dispensation this stress on meekness is *intensified*. The Lord Jesus appointed contrasts with human arrangements among His own (Luke xxii. 25, 26). "Dearly beloved, avenge not yourselves, but rather give place to *the* wrath" *i.e.* God's wrath (Rom. xii. 19). He never acts too late, and will assert Himself. Faith can trust Him in the dark, and be patient unto the Coming of the Lord. And there is music in the encouraging promise "Blessed are the meek: for they shall inherit the earth" (Matt. v. 5). He Who seeth not as man seeth, Who beholdeth in secret, esteems "the ornament of a meek and quiet spirit" (1 Pet. iii. 4). Shall we undervalue that whereof our Heavenly Father says it is "of great price!"

Furthermore, our beloved Lord Himself has set, as we have seen, a wondrous example of meekness. The types failed, and even Moses said, "Hear now, ye rebels," impatiently smiting the rock twice. But Christ never failed. He, Who was the Truth said, "I am meek and lowly in heart" (Matt. xi. 29)—there was no affectation—nor can we forget

the precious words of Matthew xxi. 5, quoting from Zech. ix. He came not on the conquering horse, but on the patient ass. He came not to war, but to show Himself as the Perfect One, to bear witness to the Truth and yet to be rejected by sinful men (note Psalm xlv 4). Yes, dear friends, here is *the* meekness set before us, and how we fall short!

What advantage is it to gain the world, and lose one's soul? What gain is it for a believer, to be exalted *now* and to lose reward *then*? "Now," in this sense, is "but a moment" (2 Cor. iv. 17). Let us "seek righteousness, seek meekness (Zeph. ii. 2, 1 Tim. vi. 11). 'Tis part of the fruit of the Spirit (Gal. v. 23), and only in "the spirit of meekness" can we please God (Gal. vi. 1). The words of Tit. iii. 2 are very comprehensive: the twofold "all" is not to be put on one side (*cf.* Eph. iv. 2). We may yet be brought before unholy tribunals, for the Lord's sake. Persecution may soon break over this earth—openly and devastatingly. Amid it all, we are to "give a reason of the hope" that is in us "with meekness and fear" (1 Peter iii. 15). And other Scriptures urge to this quiet representing of our beloved Lord. Jas. i. 21 beautifully leads to Jas. iii. 13. May it be ours to "put on meekness" (Col. iii. 12), to "be clothed with humility," that men may see our good works, and glorify our Father Which is in heaven.

What if we are now turned aside from our right (Amos ii. 7)? We have already seen that Christ *will* "reprove with equity for the meek of the earth" (Isa. xi. 4). Well may we, in holy anticipation, increase our *joy* in the Lord (Isa. xxix. 19), and realize that there are indeed, good tidings to the meek (Isa. lxi. 1). Oh that this part of God's truth may so lay hold of our heart, that looking, upon things from His standpoint, we may not count our sorrows with anxiety and murmuring, but remember His uncounted loving-kindnesses, which are new every morning. Then shall we say, "Bless the Lord, O my soul, and all that is within me, bless His holy Name (Psalm xxxiv. 1). Trouble and anguish may take hold of us, but His commandments will be our delights (Psalm cxix. 143). We cannot right the world, but we can live soberly, righteously, and godly in this present world, shining as lights amid the darkness, until He shall come Whose right it is to reign, and for Whom we watch, with earnest desire, because He, in love, has made us His very own.

Yours sincerely, by His grace,

PERCY W. HEWARD

A christian widow is able to receive ladies desiring a brief or long period in this district, especially with a view to Bible study opportunities. Bed and sitting rooms (or bed-sitting room). Arrangements can also be made for two or more little girls who would enjoy Bible School advantages. Heartily commended by the Editor. Terms moderate. Mrs. Perry, 8 Studley Road, Forest Gate.

THE CHILDREN'S COLUMNS.

ACCORDING TO.

GOD, in wondrous mercy, when Adam and Eve sinned against Him, promised a Saviour, and plainly showed, by clothing them with the skin of an animal, how it was, namely through the death of another, that sinners could be saved, and thus come to God in prayer. Oh how merciful is God, and yet so many speak lightly about sin, in view of all it cost to redeem lost sinners from all their iniquity! Hence we see how God *according to His promise*, in Gen. iii. and throughout the earlier Scriptures, in the fulness of time sent His beloved Son into this world to live and die for sinners. If we read the many prophecies concerning the Lord Jesus in the earlier Scriptures, and then look at His life recorded in the Gospels, we see that *according to His life* He shewed plainly that He was the One Whom God promised, for He lived *according to all that was written of Him*. Nevertheless, few believed on Him, because men's minds were blinded by Satan, and so are many blinded by him now (2 Cor. iv. 4).

In Isa. liii. we read much about Christ's life on earth, also His death for sinners, and future blessings for those who are saved through His shed blood. How blessed to be able to say to one another, "Christ *died for our sins according to the Scriptures*, and that He *was buried*, and that He *rose again the third day according to the Scriptures* (1 Cor. xv. 3, 4). Moreover, according to that which was written He ascended up on high, where He ever liveth to make intercession for those saved by grace. (Heb. vii. 25).

There are some who imagine that they can do good works which will help to save them. But Isa. lxiv. 4 tells us plainly that the best anyone can do, before salvation, is as filthy rags before God, Who is so great, and so holy. Therefore those who are born from above humbly say not by our own works, "but *according to His mercy He saved us*" (Titus iii. 5, see Lam. iii. 22). And it is *according to His goodness* that He keeps His people day by day, in His fear. But for His gracious working for and in them, they would soon wander from Him. In Eph. i. there are six verses with the word "according," will you read them, 4, 5, 7, 9, 11, 19? God chose His people *according to His own will and purpose*, none can say to Him, "What doest thou?" For God is Almighty and so great. Moreover He works all things *according to His mighty power*. God has a wondrous plan, which He is working out. God's servant Job said, when writing about God's works in the earth, "Lo, these are *parts of His ways*; but how little a portion is heard of Him" (Job xxvi. 14). Also God's servant David said, when thinking how everything is known to God, "such knowledge is too wonderful for me" (Psalm cxxxix. 6). Yet there are many now living who speak lightly about God, while He dwells in

light, which no man can approach unto (1 Tim. vi. 16). But though God is so great, and working all things according to His own counsel, and as revealed in His Word, yet He saves poor lost sinners through the death of His beloved Son, and wonderfully provides for them, according to His Word unto them (Psalm cxix. 76). *It is according to His riches in glory* by Christ Jesus that He supplies their every need, if they seek to walk in His way (Phil. iv. 19). We cannot imagine what God's riches in glory are. Oh how wonderful is His love to those who see that they are lost and "dead in trespasses and sins." So we see how saved sinners are blest now, and all things are by God's *grace*. But let us now look at the future blessings for saved ones when Christ shall come for His people. In a moment they will be changed, the dead in Christ will be raised, and the living saved ones caught up together to meet the Lord in the air—then they will be like Him, for they will see Him as He is (1 John iii. 2). And it will be *according to the working of His power* (Phil. iii. 20, 21). Oh what joy for saved and faithful ones. But how sad will be the future for sinners unsaved, whether young or old. It will be dreadful, and according to what is written in God's truth (2 Thess. i. 8, 9). For they will be for ever sent away *from God*. Do you wonder that we are concerned about those who are still without God, and that we long to bring God's truth before many? I do trust that God in His mercy will cause that many of my young readers will be brought to see their need of God's salvation even now, and also many others who may read these messages. For as we look, *according to God's promise, for new heavens and a new earth wherein dwelleth righteousness* (2 Peter iii. 13), we earnestly ask that many may be saved from God's righteous wrath, being made alive now by His Holy Spirit, and thus fitted to share the glories of the future for those redeemed by the precious blood of Christ.

FOR BELIEVING CHILDREN

According to the Scriptures God works in sovereign grace,
To save rebellious sinners from Adam's fallen race;
According to the Scriptures Christ came from heaven above,
To live and die for sinners in His redeeming love.
According to the Scriptures Christ lived upon this earth
He was "a Man of sorrows," amid its hollow mirth;
According to the Scriptures He died on Calvary,
He suffered there in mercy for sinners like to me.
According to the Scriptures, the third day Christ arose,
As God He was victorious o'er death and all His foes,
And now He is in Heaven, He ever intercedes,
For those He died to rescue, and meets their every need.
According to God's mercy sinners are saved and blest,
Without their aid or working, for sinful is their best;
According to the Scriptures our sins on Christ were laid,
For He became our Surety, our peace with God He made.
According to God's purpose His words shall be fulfilled,
Not one shall be forgotten that God Himself hath willed;
According to His goodness, God works His perfect way,
For all His chosen people, as they His truth obey.
According to His riches in glory, thus we read,
He will His faithful servants, supply with ev'ry need;
According to His riches no want have they while here,
For God will keep His promise, and they have nought to fear.

According to His power the Lord His own will raise,
 And change their mortal bodies, Himself alone to praise,
 For they will bear His image when they behold and see
 The glory of His Person—like Him, His own shall be.
 According to God's promise we look for the new earth,
 Wherein uprightness dwelleth, true holiness and mirth;
 No sin, nor death shall enter to mar the earth again,
 For Christ the King of glory for evermore shall reign.

EARNEST WORDS WITH YOUNG BELIEVERS and OLDER ONES TOO. A PLEA FOR SIMPLICITY.

DELIVERANCE from the wrath of God, and Divine quickening are very wonderful. To know the Lord is beyond *all* earthly knowledge. But great privileges are an argument and opportunity for great obedience—quiet, definite, constant obedience in the Holy Spirit.

We cannot, in a few lines, enumerate *all* that obedience includes. Attention to prayer and praise, thoughtful following of the Lord's assembly arrangements, a putting aside of worldliness and self-exaltation, a holy hatred of sin, even in its more "refined" forms:—these things are comprehensive *parts* of that "*whole*," which was illustrated fully in the life of Christ *alone*. But if we bear His Name, and would walk as *He* walked, surely we desire to be told (a) what He wants, and (b) where we fail. Such prayerful study should be continued, and each portion of His will should be lovingly pondered. On this occasion, shall we think of "simplicity," and the mind of the Lord concerning it?

The English word occurs in 2 Cor. xi. 3, where we have a devotedness of heart toward the absent loved one, a contrast with duplicity and Babylonianism. There is too much exaltation of the feeling that believers must not be too "singular." Enoch was singular when He walked with God, and though we are the world's rejected, it matters little if we are in harmony with Him. Why should we wish, as Israel of old, to be like the nations? Doubtless, true simplicity includes *much*. Many *little* things show the heart-condition. Let us consider *symptoms* with prayerful concern. A spiritual disease is more dangerous than that which is physical. Among the "little things" are some that the word "simplicity" soon suggests. Why should we have grand houses, and ever be seeking a *change* of clothing? Why should we desire luxuries, and so forth. "Having food and raiment (coverings), let us therewith be content." "Like all the nations" (1 Sam. viii. 5)—ah, how much of this tendency is to be found. Display of human titles and learning is parallel. Many wish to use ornamental language, for which they are quite unfitted, because they are too proud for "simplicity." Beloved friends, be simple: *simple* in every way, yet not with the simplicity of 2 Sam. xv. 11. True wisdom is linked with *true* simplicity. Do not aim at "greatness" of any

kind in this world. "Seekest thou great things for thyself?—Seek them not" is surely the Lord's message still. And if any are parents, let them be thus exercised before God concerning their children, and not set the mind on earth's vain attractions and prestige for them.

A SAD CONSCIOUSNESS AFTER DEATH.

HOW many overlook the solemnity of the future after this life. Multitudes are so deluded by Satan that they imagine all will be well, though they have despised God and His precious Truth. Sinners who are saved tremble as they think of the dreadful hereafter for ungodly sinners. Yet we dare not hold back the solemn truth, because it is unpopular. There are *two* places for the souls of those who pass away from this earth, even as there are *two* ways on this earth. The solemn words spoken by the Lord Jesus, in Luke xvi. 19-31, should impress all. But, alas, sinners are so blinded by Satan (2 Cor. iv. 4), that they do not see their lost condition, and being "dead in trespasses and sins" (Eph. ii. 1) they are without feeling.

The Lord Jesus said, in the passage at which we will now look, "There was a certain man"; there is nothing to imply this is only a parable, as some call it. Only let this record be read as it stands, and surely some will tremble at the solemn truth. This man lived and he died. He was rich on earth, but that did not secure him a place in heaven after he died. No! we are plainly told in Luke xvi. 23, "And in hell he lifted up his eyes," mark the words, "being in torments." Notice how often in this passage the word *torment* is repeated—verses 23, 24, 25, 28. Surely this should cause many to be solemnized by such a dreadful statement. Then in hell, we are told, he prayed; but it was too late for prayer, see verses 24-26, though he said "for I am tormented in this flame." Then in the following verses we are told about his concern for his brethren, lest they should come into "this place of torment." Oh how solemn is all this, specially in view of the present-day teaching that after death *all* are better off, for they are free from their earthly sufferings. But with this vivid portion of God's truth before us we tremble, as we see that the sufferings after death are more terrible, and unending—2 Thess. i. 8, 9. Because of the fulness of this unveiling by the Lord Jesus Christ, many have sought to tone down the truth; but none can alter God's Words—they are for ever settled in heaven. May He, in wondrous mercy, cause that this warning message may lead some to look into the Holy Scriptures, and be enabled, by God's grace, to acknowledge that all is true, and sinners are saved, and safe, only through the shed blood of His beloved Son, Who gave His life a Ransom for many.

TALKS ABOUT PRESENT-DAY NEEDS.—2.

THE MIND STAYED UPON THE LORD (Isa. xxvi. 3).

AND

THE AFFECTION SET ON THINGS ABOVE (Col. iii. 2).

HOW important it is in these days of bustle to have the mind stayed upon the Lord. What restfulness and calmness there would be in the daily lives of God's people, if the mind was truly on Him, Who never changes (Mal. iii. 6), and Whose mercy is from everlasting to everlasting upon them that fear Him. We little know how easy it is for the mind to be distracted. Doubtless, we have often prayed, "Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my Strength and my Redeemer" (Psalm xix. 14). God will enable, because nothing is too hard for Him. If we seek to be watchful, and simply use the things of earth without having our minds set on them, how blessed will be our experience. We fail so often because the mind is not fixed. If we would be kept in "Peace, peace," the mind must be constantly on the Lord. God will fulfil His Word, if we, by grace, obey Him. Those who are thus privileged and blest will not be anxious, but in everything praiseful, and the peace of God will guard the hearts and minds of any who thus trust Him (Phil. iv. 6, 7). In this connexion Rom. xii. 1-2 will help us. If we present our bodies a living sacrifice unto God, by His grace (and what else is reasonable, if saved by Him?) we shall find that the mind is stayed upon Him. This is only as we are not conformed to this age. Notice the words "Be ye transformed, by the renewing of your mind"; thus we shall understand more and more the perfect will of God. We need to be *spiritually minded*, which, we are told in Rom. viii. 6, is *life and peace*. The carnal mind is enmity against God (Rom. viii. 7). Oh that the saved mind may be constantly fixed upon Him, Who chose us in His beloved Son before the foundation of the world (Eph. i. 4), and has saved us with an everlasting salvation. This will not be naturally easy, but let us look up; God's grace is sufficient for those who trust alone in Him.

Oh that our affection may be set on things above (Col. iii. 2 marg., "mind": these ideas are very closely linked). The Lord Jesus told His disciples that where their treasures were, there would their hearts be also (Matt. vi. 21); and we feel by experience that it is so. Oh that our thoughts may be more fixed on things above. It seems strange that any saved one should be otherwise than *spiritually minded*. But, alas, we realize how often we fall short in this, and thus it is that we are oft-times disturbed and irritated in our mind, when there should be quietness and such calmness. We are frequently distracted by the things which are seen. We may want something

which God, in His wisdom, withholds. This craving will greatly hinder the peace of one's mind. Wherefore, let us seek to set our affection henceforth on things above (Col. iii. 2). How sinful to have our thoughts on the empty shadows of earth, when we have been chosen out of the world. Let us look at things eternal (2 Cor. iv. 17, 18). If the mind is stayed upon the Lord, and we delight to have our treasures in the heavens, we shall be kept from many worries, for if the mind is restful it will help wonderfully in the heavenly race to which we are called by God, in His love. We shall, if the mind is calm, find time to serve God more and more, however busy we may be, and that with *humility of mind* (Acts xx. 19). The mind will also be *willing* (2 Cor. viii. 12), and *sound* (2 Tim. i. 7). We shall, as the mind is set on things above, give unto the Lord of our substance, for we shall want little here, when we are so blest by God, see 1 Chron. xxix. 3. We can, I believe, learn many lessons from the words in Ruth i. 18; when Naomi saw that Ruth was stedfastly minded to go with her, she left off speaking to her.

Oh that those about us may see that our mind is stayed upon the Lord, and that our affection is set on things above by a quiet restfulness, in whatever God permits. Thus we shall, in our daily life, show forth the praises of Him, Who hath called us out of darkness into His marvellous light (1 Pet. ii. 9). The world is *restless* and like the troubled sea. What a contrast saved sinners ought to be, and a witness of God's gracious inworking by peacefulness of mind and heart, and all by His grace.

GATHERED TOGETHER—

In His Name (Matt. xviii. 20).

To ask help of the Lord (2 Chron. xx. 4).

For prayer (Acts xii. 12).

When the Lord came and stood in the midst (Luke xxiv. 33-36).

To serve the Lord (Psalm cii. 22).

MAN—(concluded).

"AS FOR MAN, HIS DAYS ARE AS GRASS"
—(Psalm ciii. 15).

IN closing, let me remind you that the day is surely coming when the lofty looks of man shall be humbled and the Lord alone shall be exalted (Isa. ii. 11-17). Now is man's day (1 Cor. iv. 4, marg.), but the Day of the Lord is quickly coming, and it will be dreadful for unsaved ones—as we see from Rev. vi. 13-17. The time is short, and after death there is the Judgment (Heb. ix. 27). Oh that God may work in wondrous grace and mercy, and save many from all classes, all races, and all ages, in this His time of gracious forbearance and waiting (2 Cor. vi. 2).

“WHAT MANNER OF.”

The word only occurs six times and is always rendered in the same way.

MARK XIII. 1—“What manner of stones.” A natural thought, but showing a forgetful heart (read with xii. 41-44).

1 JOHN III. 1—“What manner of love.” It has no equal. But how can God thus save sinners? Through the finished work of His beloved Son. Hence we may further realize—

MATT. VIII. 27—“What manner of Man.” Yes. He, the Lord of Glory, was *unique* in every way. He became a Man to die for men. And who are those whom He saves?—Poor, helpless, worthless sinners! We turn to

LUKE VII. 39—“What manner of woman . . . a sinner.” Sin abounded in us, but grace has abounded to the lost, with everlasting effects, and our gracious God encourages his people, as in Luke i. 28 (see margin).

LUKE I. 29—“What manner of salutation” is His greeting to His own. Well may they rejoice, *graced* in the Beloved (Eph. i. 6, same word). But there are new responsibilities *after*, see

2 PETER III. 11—“What manner of persons ought ye to be.” How holily the redeemed of the Lord should live, in the midst of a crooked and perverse generation, to the praise of the glory of His grace.

GROANINGS.

“God heard their groanings” Ex. ii. 24, iii. 7, 8, vi. 5, Judges ii. 18.

“My groanings are not hid from Thee” Psalms xxxviii. 9, vi. 6, cii. 5.

“We ourselves groan within ourselves” Rom. viii. 28, 2 Cor. v. 2, 4.

The Spirit Himself maketh intercession for us, with groanings which cannot be uttered, Rom. viii. 26, 27, Jude 20.

He (the Lord Jesus, because of unbelief) groaned in spirit, John xi. 33.

Till He comes, the whole creation groaneth, Rom. viii. 22, cf. Isa. lv. 12, 13, xi. 6, 9.

SUGGESTIONS FOR PRAYER.

“Praying always”—(Eph. vi. 18).

1.—For all who bear the Lord’s Name, that there may be more concern as to dishonouring that Name.

2.—For more spiritual obedience to the words of Luke xi. 2, 1 Tim. ii. 2.

3.—For the Lord’s gracious work among the children of those who are manifestly His, that godly homes may be granted.

4.—For wisdom and tact and earnestness, in testimony to Israel and the Gentiles alike.

“To pray, and not to faint”—(Luke xviii. 1).

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

The arrangements of notes below is somewhat distinct from that usually adopted: may it be helpful, by grace, and above all to the Lord’s glory.

Psalm cxxxiii, cxxxiv.

These psalms suggest the wondrousness of *unity*. We do well to notice that following thoughts with prayer:

(1) Real pleasantness follows from goodness, but goodness must be emphasized *first*.

(2) Only *brethren* can rightly dwell in oneness, John xvii., 2 Cor. vi., and James iv., show the evil of fellowship with *the world*.

(3) Scriptural unity comes out from Christ to His people: the High Priest pictures our beloved Lord, cf. Eph. iv. 16. There is nothing apart from Him.

(4) The Holy Spirit graciously works in this way: He is typified by *oil*, and will not mix with evil. He quiets and binds, and marks off the Lord’s redeemed. (Prophets, Priests, Kings, often anointed).

(5) Spiritual fellowship is far reaching in its effects, both as to place and time (Ps. cxxxiii, 3).

(6) True harmony leads to true praise. (Psalm cxxxiv).

2 Corinthians xii. 6-11.

Shall we specially ponder before God the words of verse 9? The apostle had been praying: it is *well* to pray. Why had he been praying? Ah, he prayed over *all* things (Phil. iv. 6), but here we are told of a *special trial*, one that was *very painful*. It is well to feel trials, and to be *exercised* by all chastisements. (Heb. xii. 11). But the words of the Lord came to stop his request in *this* matter, and hereby we learn:—

(1) *The Lord’s Wisdom*. To receive *our wish* is not always a blessing. (Psalm cvi. 15).

(2) *The Lord’s Tenderness*. Each word suggests it: “*my*,” “*grace*,” “*is sufficient*,” “*for thee*.” The *first* in Greek is “*sufficient*,” a similar term to that of Deut. iii. 26, but there is a *contrast*. Yet Paul was equally silent,—except in praise.

(3) *The Lord’s Power*. Trials are weaker than His might. If we have large outlays, we have a larger income. We are often too strong to know His strength.

(4) *The Disciple’s Acquiescence*. This must be cheerful. Oh for more faith in our Lord’s choice for us, and more *real* thankfulness.

Psalm cxxxix. 1-12.

This psalm, like xxix, cxxxi, etc., brings before us our littleness contrasted with God’s greatness. Yet He has deigned to bless the worthless in Christ—what manner of persons ought we to be! Notice:—

(1) God’s wondrous knowledge. (Psalm cxix. 168, see this illustrated in Christ’s life, John ii. 24, xvi. 19).

(2) His *personal* interest in His people *individually*. "Thou hast searched me." This note is throughout the psalms, verses *cf.* 17-18, lxxvi. 16; ciii. 12, etc., etc.: Surely we may still plead thus—"search me, O God, and know my heart" (verse 23, read with 1).

(3) Our ignorance of the extent of God's glory (verse 6). It is well to be *humble*: our Heavenly Father gives grace to the lowly. Are we lowly enough and empty enough to receive His supplies of blessing unspeakable? "Self-possession" is very dangerous: the psalmist was amazed.

(4) These realizations are the comfort, and warning alike, of those who are His, and need continual heart application, in the Spirit.

Galatians i. 9-11.

The Galatians were indeed wandering, and *quickly* had they left their confession of Christ *alone*. There is much similar backsliding etc. to-day, and we can well understand how the apostle questioned if many were only rocky or thorny ground hearers after all (iv. 11). There was no compromise in his language, there was no excusing of sin. This thought is deeply important. Our manner should be very tender towards those overtaken in a fault (vi. 1) but there must be no conciliation towards evil. These Galatians had accepted *another* gospel which was not *another*. Far *different* words are employed. The first means "of another kind" (used in Acts viii. 34, xvii. 7, Rom. vii. 3, etc.), a gospel of another kind is not another *gospel* at all. Oh that we may be more zealous for the *whole* truth, and lovingly emphasize *free* grace.

Psalms cxliii. 7-12.

These verses bring before us many earnest and personal petitions:—

(1) "Hear me speedily." The word "hear" suggests *answering*, *cf.* 1 John v. 15. God never fails.

(2) "Hide not Thy face from me." See Isa. lix. 2, John xiv. 22, Num. vi. 24-27.

(3) "Cause me to hear Thy loving kindness in the morning." Men are *naturally* deaf, and though we have heard the voice of the Son of God (John v. 24, 25), it is possible to *sleep*. How important is the "morning," (Isa. l. 4).

(4) "Cause me to know the way." It is not in man that walketh to direct his steps (Jer. x. 23, see Prov. iii. 5, 6). Do not choose.

(5) "Deliver me." How weak saved ones are: enemies would swallow up, but for grace. "I hide me with Thee." See Psalm cxxxix. 18.

(6) "Teach me." "So foolish was I and ignorant." Oh for disciplinelike willingness to be instructed.

(7) "Lead me." It is easy to wish to lead, rather than to be led. (Rom. viii. 17).

(8) "Quicken me." *cf.* Psalm cxix.

(9) "Bring my soul out of trouble." We may expect trouble, but the Lord is greater, see verse 10.

Galatians ii. 17-21.

Here we have further stress on one emphasized thought of this precious epistle:—salvation is *by* grace *alone*, and *no man is ever saved on any other terms*. If salvation is partly by works, grace is vain and superfluous. Verse 17 signifies, "when we first believed, we set forth our *ruin*, but if we can do anything legal, we were not so ruined; we were sinful to leave the law, and to rest absolutely upon the work of another." In verse 20 notice:—

(1) The *truth* of God concerning grace and holiness. Poor lost sinners are counted with Christ; they are born again; they are caused to realize the flesh has been *judged* that they may live representing Him Who represented and represents them, and *in Whom they have life*.

(2) The *tenses*. "I have been crucified" (perfect). "I live" (present). Holy continuance because of a finished work.

(3) The *tone of triumph*. God's precious teaching should be enjoyed. Every word seems thankful, rightly bold.

Psalms cxlvii. 12-20.

It is well to remember that the psalms were largely used in connection with the temple. God's purposes for *Israel* were *not* broken (Israel xiv. 1), hence Jerusalem is prominent in the Scriptures (Psalm cxxii). Here we have reasons for praise, or rather holy arguments: the great reason is the exalted Lord Himself. We behold His protection, blessing, peace, supply of food. How important that those who are redeemed should be thankful even for *ordinary things*. Not one thing is by chance, or apart from grace to one who deserves nothing, yet receives everything from a Father's hand (Matt. vi. 9-13). Mark too the stress on His universal power as to nature—it is well to see His hand in all. And then again the words sound forth concerning Israel with which He has dealt, and will deal, so wondrously, as with us too. (20).

Galatians iv. 6-11.

Believers have been wondrously privileged. By nature, no one deserved anything at all. We were all "children of wrath, even as others." But "in Christ" we have all things and abound—aye, beyond "things," He Himself is ours! And there are many dispensational anticipations of final glory which were not granted to the heirs when viewed as infants under the law (1). Verse 6 is very definite:—

(1) Saved ones are not only in the family of God, but treated as *sons*, a term of dignity (see context).

(2) They have received *not* only the quickening of the Holy Spirit *but His indwelling*, *cf.* Rom. 8.

(3) The result should be a *continual* recognition of nearness. "Keeping on *crying*." (Earnestness too).

(4) Jewish (Abba) and Gentile (Father) believers are one in Christ.

THOUGHTS FROM THE WORD OF GOD

A MONTHLY HERALD OF THE TRUE MESSAGE.

"Thy Word is Truth" JOHN 17:17

Vol. xiv. No. 3.
Mar., 1914. 1d.

A Monthly, SEEKING, by God's grace, to exalt Him. He only is worthy of exaltation. What are men and systems, compared with Him? His precious grace and precious truth are needed by His dear people, and most manifestly in these days, when so much LEAVENED MEAL is offered them.

EDITED BY
PERCY W. HEWARD.

SOME OF THE CONTENTS.

	PAGE.
"David encouraged himself in the Lord his God"	18
The Study of the Truth	18
The Promises of God	20
Wise and Simple	21
Faith in God	22
"Peace, peace, when there is no peace"	23
Suggested Studies for Isolated and Other Saved Ones	24

"By nature, the children of wrath." Eph. ii. 3.
"By grace, are saved." Eph. ii. 8.
"Herein is love." 1 John iv. 10.
"What manner of persons ought ye to be!" 2 Pet. iii. 11.
"Who is sufficient for these things?" 2 Cor. ii. 16.
"Christ, which strengtheneth me." Phil. iv. 13.
"He ever liveth." Heb. vii. 25.

"What shall we then say to these things?" Rom. viii. 31.
"In everything give thanks." 1 Thess. v. 18.
"That God in all things may be glorified through Jesus Christ." 1 Peter iv. 11.
"O give thanks unto the Lord; for He is good: for His mercy endureth for ever." Psalm cxxxvi. 1.

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A WORD OF INTRODUCTION.

THE grace of God has been exceeding abundant. If there were no grace, there would be no Scripture, no salvation, nothing but judgment ahead. How grateful should the Lord's people be for the loving kindnesses which they have received. How gladly should they put aside the flattering embraces of a world which crucified their Lord, not merely because they "must" or "ought" so to do, but because *the love of Christ constrains them*. To help those who have been born from above, that they may walk worthily in the Holy Spirit — worthily of their high calling — is this magazine sent forth, and the prayerful co-operation of those who desire simplicity of worship, and united obedience, will be valued.

AN EARNEST INVITATION—To the more DEFINITE study of God's Truth. The Hebrew and Greek classes are NOT to aid human cleverness. Believers who would KNOW THEIR LORD MORE are asked to ponder opportunity.

Christian men IN THE CITY, etc., welcome (God willing), 65 ST. MARY AXE, E.C., FRIDAYS, 6.30; a BIBLE EXPOSITION, preceded, if business permits (5.45-6.15) by a NEW HEBREW METHOD, emphasizing the Scriptures.

THE GOSPEL OF THE GRACE OF GOD.

Wondrous is the loving kindness
Of our condescending God,
Shown to foes, in nature's blindness,
Now redeemed by priceless blood.

Nothing *would* the sinner offer,
Nothing *could* the sinner give;
But our God did more than proffer,
He hath caused the lost to live.

Here is grace without an equal,
Grace unmerited and free;
And it hath a glorious sequel—
Saved ones would His servants be.

Christ, Who died for us, now liveth,
For His own, untiring, pleads;
And the Father ever giveth
Grace to meet their constant needs.

Now the Holy Spirit, dwelling
In the people of the Lord,
Doubt and pride so often quelling,
Causeth joy and true accord.

We have prospect far exceeding
Earth's vain glories at the best;
To His glory God is leading,
There to be for ever blest.

WORDS OF ENCOURAGEMENT.

“David Encouraged himself in the Lord his God.”
(1 Sam. xxx. 6).

The outlook was very dark. The trial was very real. Everything seemed gone. Nor was the loss only outward: David's own *family* was missing. His helpers, who had long stayed with him, were *discouraged*, and, with surprising bitterness, spake of stoning him whom they had followed in a time of trouble and rejection. What could *David* do? Ah, he felt his need, and doubtless his sin, which had, at least partly, led up to this sad issue. But there is forgiveness with our gracious *God*, and His humbled servant could seek unto *Him*. In like manner had Moses and Aaron fallen on their faces before *Him*. No circumstances could be unknown to *Him*, or a matter of indifference to *Him*. Thus they felt, and thus they acted; and God honoured *faith*.

Is our path dark? Do trials abound? Do those in whom we have hoped disappoint us? Nothing is by chance; let us bear the rod, and Who hath appointed it. Let us not despise the chastening of the Lord, but, learning His lessons, avoid self-scheming, and rest in His wisdom, and power, and love. He will not fail. How wondrous, indeed, are the encouragements God grants His own.



A LETTER TO THOSE WHO OWN THE LORD.

THE STUDY OF THE TRUTH.

DEAR FELLOW SAVED ONES,

It is a wonderful privilege to be “*in Christ Jesus*”; but some are inclined to view the beginning of a new life as if it were the goal. They are glad to think themselves *safe* for eternity, and there is a tendency to forget the *responsibilities* and the prospect of the Kingdom, to which a Divine quickening at once introduces. I would not desire to draw one believing heart from the contemplation of the *finished* work of Christ. Herein is all our salvation. All knowledge of the truth, all obedience to the truth, must result from salvation. Grace is first. Boasting is shut out. “We love—because He *FIRST* loved.”

Nevertheless, there is a real ingratitude in the state of heart which forgets *obedient* devotion “unto the Lord,” and which thinks more of personal freedom from wrath, than of *His* glory and His joy. That we should realize the fullness of *grace*, that we should meditate upon our holy expectation, I would earnestly emphasize. But “every one that hath this hope on Him *purifieth himself*.” We are called to *adorn* the doctrine of

God our Saviour in all things, and we dare not say “What a weariness is it!” or venture to draw back from pleasing Him, Who loveth us, and gave Himself for us. Oh what mercy have we received—to be faithful (1 Cor. vii. 25).

“The Lord hath made all things for Himself.” We are quickened that we should be to “the praise of His glory.” *His honour is more important than all else*, and, if we really love Him, we shall *FEEL* this *increasingly*. In “service,” the attitude is, indeed, resultful. If we are occupied with Him, and with His work because it is *His*, the labour will be more abiding than if the *part* takes the place of the *whole*, and our absorbing thought becomes the *salvation* of poor sinners. Much “gospel witness” seems rather humanitarian than *God-glorifying*, if the condition of heart of those who engage in it be rightly detected from various circumstances. But if we see this, and confess our sins, there is forgiveness with our gracious God, that He may be feared.

“But what has all this to do with the study of the truth?” Much, dear believing reader. God has given to us *His truth*, and that truth is in the Scriptures, which the Holy Spirit deigns to impress and apply. Now it is unquestionable that acquaintance with His words will often *take time*, and that something else will necessarily be left out. Is this warrantable?

I cannot feel that the “something else” should *at once* be viewed as a portion of daily work. That some of God's dear people voluntarily choose long hours is *very* sad. There is too much unwillingness to trust God as to physical needs: there is too real a tendency to copy the customs of the ungodly. A child of God has no warrant for entering a situation which will hinder from that which is well pleasing unto Him. Heb. x. 25 should ring out as to week-day gatherings. It is alarming that very few think of necessary arrangements in this matter before entering upon a solemn contract as to daily toil. “Be anxious for nothing, but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God” (Phil. iv. 6), is the Divine appointment. Is it surprising that the neglect of God's comprehensive word “everything” is coupled with the *loss* of His gracious removal of anxiety? *We often make our trials, and then complain of them*. Oh that there may be humbling before God.

But laziness as to daily employment is not *His* will. Rather should the believer find both in this and in necessary home arrangements (as distinct from foolish “decorations,” etc.), that a heart in harmony with God, which puts the things of God *first* is able to do *MORE* of useful earthly labour than others can accomplish. Much time is wasted through disorder and lack of communion!

Nevertheless, probably a portion of time weekly will be required from *something*, if God is to be

honoured in the spiritual study of His truth, and feeding thereon. How precious it would be if many who bear the Name of Christ could see that much of their activity is worse than *hay and stubble!* There is too much *work*, there is too little *service*. Speakers run unspent, and the truth is misrepresented, and if God deigns to grant a blessing, His overruling is made an excuse for our sinning. Beloved friends, this ought not so to be. Wait to know the Truth before you profess to teach it (James iii. 1). Do not think the Holy Spirit will encourage you in idle ignorance.

"Oh," some one will reply, "I know what you mean, namely, that children of God should come to Bible Meetings, study Greek and Hebrew, and become clever." Many of the cleverest men, I would reply, aye, and Greek and Hebrew scholars, are in hell. Glorification of "learning" in the esteem of the world, and pride, ill become the disciples of our humble Lord. But something is wrong when those who profess Christ, really urge ignorance of the Scriptures, and emphasize *human* translations of the Bible to the lowering of the *Divine* originals. The sin may be one of ignorance, but it is, nevertheless, a sin.

Furthermore, what is more harmful to-day—except it be other practical inconsistencies—than the *different* judgment of those acknowledging Scripture? Can we not be bowed down before God as to this, and spend a little time, that in answer to true prayer, we may be drawn nearer together in the understanding of the infallible truth? He will honour *faith*.

I do not plead for unspiritual and unfeeling knowledge and accuracy. Satan ever seeks to lead to a sinful extreme, but God is *all-sufficient* for emergencies. We insult Him if we imply that the more diligent searching of His truth, and the more thorough knowledge of His words *must* take away spirituality. It is true the more educated believer may be invited to one phase of pride, but the ignorant will be dragged toward another; it is certain that the Holy Spirit can work wonders with the aged cottager who can neither read nor write; but these things are no argument against the *prayerful* study of God's own language, whenever possible. In nothing else would carelessness be so tolerated. The man who handled matters of life and death, in an earthly sense, with such lack of concern for exactness, would be utterly condemned. Thousands of sins are being committed because believers rush on, in copying others, and in activity, instead of patiently seeking, with the guidance of the Holy Spirit, to know the revealed will of their Lord. Welcoming correspondence, and valuing the privilege of helping any who would follow Him more fully,

Yours sincerely and earnestly by His grace,
PERCY W. HEWARD.

"IF THE LORD WILL"—(James iv. 15).

Outlines of some Bible Studies at the Meeting Room of Believers, 61 Upton Lane, Forest Gate. Prayerful heart-preparation, and loving enthusiasm in passing on truth obeyed, and in making known, to God's glory, are deeply important.

5th and 12th, 8 p.m.—

Early Chapters of Genesis—(con) ix. 16-29.

- (1) Repeated words.
- (2) Noah's failure, its holy record, its profane misuse.
- (3) "Cursed be Canaan."
- (4) Prophetic words of blessing.

Ecclesiastes and the Song of Solomon.

- (1) Eccl. i. 1-11 and the structure of the Book.
- (2) "I gave my heart."
- (3) The sad conclusion (i. 18).

7th and 14th, 7 p.m.—

Some Prayers of Scripture.

- (1) The prayers of Asaph.
- (2) The prayers of Jehoshaphat, Hezekiah and Manasseh.
- (3) Our own prayers, or prayerlessness.

8 p.m.—Acts vii. 37-43.

- (1) Deuteronomy xviii.
- (2) "Would not obey."
- (3) "Their own hands."
- (4) "God turned."
- (5) Amos v.

19th and 26th, 8 p.m.—Genesis x. 1-20.

- (1) All Scripture profitable.
- (2) Divine arrangement.
- (3) The sad story of Nimrod.
- (4) Thoughts on the Canaanites.

Ecclesiastes and the Song of Solomon.

- (1) I said in mine heart, and sought in mine heart (ii. 1, 3)
- (2) The sad conclusion (ii. 11).
- (3) "One event" and "after me" (ii. 14, 18).

21st and 28th, 7 p.m.—

Some Prayers of Scripture.

- (1) The prayers of Jonah.
- (2) Further thoughts on the Book of Psalms.
- (3) Jeremiah's pleading.

8 p.m.—Acts vii. 44-53.

- (1) "The tabernacle of witness."
- (2) "The God of Jacob."
- (3) Isaiah lvi.
- (4) The meaning of verse 51.
- (5) Prophets persecuted.

Further particulars gladly given.

MAY WE—

LOVE the Scriptures (Psalm cxix. 165).

LOOK often in them (James i. 25).

EARN the Scriptures (Deut. v. 1, Psalm cxix. 71, 73).

LIVE in them (Titus ii. 10, Psalm cxix. 11).

THE CHILDREN'S COLUMNS.

THE PROMISES OF GOD.

It has been said that there are more than 30,000 promises in the Bible; but I think there are more than any one can count. How wonderful that God, Who is so great and holy, should condescend to give to poor lost sinners, who are saved by the precious blood of His beloved Son, so many "great and precious promises" (2 Peter i. 4). Although Adam and Eve disobeyed God, Who had made for them such lovely surroundings, at once, in His mercy, He promised a Saviour (Gen. iii. 15, 21), and showed forth the sacrificial work of Christ by the animal slain, and by clothing them with coats of the skin. Those who have been saved by the death of the Lord Jesus, know how wonderfully this promise *has* been fulfilled. Then we have that wonderful promise given to Noah, after God had taken care of him and his family in the Ark (Gen. ix. 15). Notice the gracious words, "I will look upon it that I may remember" (verse 16). We have another *promise* which we do well to remember, and of which we are reminded *every day*, in Gen. viii. 22. We know that this promise is always being fulfilled, and will be, all through the Millennium, for it says, "While the earth remaineth." Next we might look at the promise to Abraham (Gen. xii. 2); and God promised Abraham a son, and it was through Isaac that the nations were to be blest. Hence Christ became flesh in this family. Abraham believed God's promise, and we are told that it was counted to him for righteousness (Rom. iv. 20-22). Then we read in Genesis xxii. that God told him to offer up his son Isaac; see what God said in verse 2, "Whom thou lovest." Abraham trusted God, and in faith, offered up his only son; but we know how the angel of the Lord called to him, just as he was about to slay Isaac; and the ram died instead, and Isaac was raised up. Isaac and the ram combine to give a faint picture of the death and resurrection of the Lord Jesus. Oh how wonderful is God's love in giving His beloved Son, Who really died for sinners. Now let us turn to Ex. xii. 13 for another promise which was so wonderfully fulfilled as to Israel, and is still fulfilled in the case of sinners who are brought to be "in Christ." "When I see the blood, I will pass over you." All thus blest were perfectly safe through the shed and sprinkled blood. The blood of Christ has been shed, but not all are saved; it needs to be applied by the Holy Spirit to the hearts of saved ones who are "in Christ." God said to Joseph, "Thou shalt call His Name Jesus, for He shall save His people from their sins." What a wonderful promise is here. The Lord Jesus said, in John vi. 37, "All that the Father giveth Me shall come to Me, and him (or her) that cometh I will in no wise cast out"; and in Matt. xi. 28 there is the promise

of rest to those who are "heavy laden" with their sins. Not only does God save sinners through the blood of Christ, but there is the promise that they shall *never perish* (John x. 28). Oh how wonderful are *all* the promises of God to those who are truly born from above, and seek to walk humbly in His fear. I cannot tell you how, in times of great trial, His people have been strengthened in their faith, and comforted, by the promise in Heb. xiii. 5 "I will never leave thee, nor forsake thee" (see verse 6). Those who have been brought out of darkness into God's marvellous light (1 Peter ii. 9) long for others to know the joy of God's salvation, and His many promises. The Lord Jesus knew that His people would be tried in this world, for He knows everything. So before His death, when they were troubled because He had told them He was about to die, and to leave them, He gave them such a promise of comfort in John xiv. 2, 3, where He said, "I am going away to prepare a place for you," but He added, "*I will come again.*" This promise has cheered multitudes of saved ones, both young and old. Then, in Rev. xxii. 20, He again says, "Surely I come quickly." But we must not forget that the Coming of Christ will mean Judgment to some. There are many promises of God concerning His wrath, and all will be fulfilled (see 2 Cor. i. 20); in this connexion Joshua xxiii. 14, 15, should be read. Not one thing shall fail—all the promises of blessing and all the judgments will surely be fulfilled. Oh that many, young and old, may, in God's mercy, see their need of His wonderful salvation even now, and rest upon *all* the promises of God for salvation and all present and future blessings "in Christ."

The promises of God are for "His own," by grace, Who in His goodness seek His doctrine to embrace, No want have they, He saith, who in His fear abide, God's *every* word is sure—all needs shall be supplied.

The promises of God for sinners saved from hell, The fulness of God's truth, no mortal tongue can tell; The promises of God, so clear on every page Of God's sure written Word, our thoughts should oft engage.

The promises of God—their number all untold— Should comfort sinners saved, and strengthen young and old, For faith should firmly rest upon each promise sure, And trust in God alone—and patiently endure.

The promises of God, for those for ever blest, Will brighten weary days, and cause the heart to rest On God, Who never fails, Whose words are fixed for aye; No good will He withhold from those who near Him stay.

The promises of God will cause the heart to glow With love to Him Who died, to save from endless woe; For He will never leave, never "His own" forsake, But keep them by His grace, and for them undertake.

The promises of God "in Christ" are "Yea, Amen," Though they are oft denied by sinful, doubting men; But sinners saved by grace, through faith in God the Son, Believe each promise now and praise for every one.

The promises of God, fulfilled "in Christ" Who died, Call forth our gratitude, as we in Him abide; And *all* will be fulfilled in God's appointed way, On earth as saints obey, and in that glorious day.

A Few Words with Believers Recently Brought to Know Salvation.

"WISE UNTO THAT WHICH IS GOOD, AND SIMPLE CONCERNING EVIL."—Rom. xvi. 19.

IT is a wonderful privilege to be born again. Not by works of righteousness have we been saved, for we were unrighteous: the dead cannot quicken themselves, and we were dead. But now that we have been *caused* to live, we have new powers, and thus *new responsibilities*. It is ours to be devoted to the Lord, and to grow in grace and in His knowledge continually. The Scripture is full of food—spiritual food. The Holy Spirit wondrously applies this. We have guidance for *all* circumstances. May it be ours to *feel* this increasingly. Truth felt is truth used, and truth mighty in our lives. Much of God's teaching is only learnt by head: oh, that we may learn it by heart.

In the verse before us, we have a precious desire of God's dear servant for the saints of that day. He asked them to be wise with a view to the good. Merely natural cleverness is not here brought before us. "The *fear* of the Lord is the beginning of *wisdom*. The *wise* are contrasted with the *wicked* in Dan. xii. 10, and we recollect the message of Hos. xiv. 9. "Who is wise, and he shall understand these things,—prudent and he shall know them?" Are we *wise* in deed and in truth, or only in our own *conceits*? It is well to be humbled "before the Lord" in this matter.

The expression "with a view to the good" is important. It also occurs in xiii. 4, xv. 2. We must not only seek acquaintance with good, but also seek that our wisdom may result in good: this *object* should ever be in view. The apostle wished the saints to keep on being wise, knowing that the Lord would grant many gracious blessings in this connection.

But there is *another* part of this verse, "And simple," or rather "But simple," for we have a holy contrast. It is a privilege not to know the deep things of Satan. To walk with God in the light is His people's opportunity. Let the world despise them, let the world look down upon their failure to be "up-to-date," why should they be troubled—except for the poor world? Believers are often afraid of "the reproach of men" (Isaiah li. 7), but they should rather be afraid *not* to have it. Oh the sinfulness of conforming to this age (Rom. xii. 2.)

And the Holy Spirit emphasizes separatedness in the word used. Literally it is "unmixed," as in Matt. x. 16, Phil. ii. 15. This is one *old* idea of "simplicity." It is not for us to be "on good terms" with those who crucified the Lord of glory. We are to live peaceably, but never in fellowship toward those who despised our Saviour. We are to show grace, but not friendliness. Nor are we

to seek after a mingling with all knowledge, lest we be thought peculiar. If we value "wisdom," we should definitely put aside its sad counterfeit.

"With a view to the evil." Ah there is not only the thought—"Do not mingle with evil." The Holy Spirit also suggests that *if* we identify ourselves with the ungodly, and their theories, we shall have a tendency toward evil, and more than a *tendency*. The *result*, the *goal*, the *effect* will be evil, for turned thitherward will our faces be. Here is a holy wish that we may avoid such a sin. Surely our hearts must say unto our Father, "Lead us not into temptation, but deliver us from the evil."



BETTER.

"Thy loving kindness is **BETTER** than life"
(Psalm lxiii. 3).

"Behold, to obey is **BETTER** than sacrifice"
(1 Sam. xv. 22).

"How much **BETTER** is it to get wisdom than gold" (Prov. xvi. 16).

"Thy love is **BETTER** than wine" (S. of S. i. 2).

Better far is cov'nant grace,
Than earth's greatness to embrace;
Better than the choicest gold
Is God's mercy from of old.
Better than the world's increase
Is God's gift of joy and peace;
Better now to know the Lord
Than to have an earthly hoard.
Better is God's love than wine—
Than the best that men design;
Better is a day with Him
Than a thousand with earth's din.
Better in God's house to be
Than earth's gaudiness to see;
Better is true quietness
Than the mirth which some possess.
Better to be slow to speak
Than earth's mighty power to seek;
Better in the Lord to trust
Than in man—who is unjust.
Better far to watch and wait,
For the Lord will compensate;
Better to have Christ in view
Than great things to say or do.
Better ever to obey
Than to choose our sinful way;
Better is a little here
Than much wealth, without God's fear.
Better now to suffer shame
Than deny Christ's wondrous Name;
Better now to suffer loss
Than to fail to take our cross.
Better have rejection, scorn,
Than to lose in that glad morn;
Better are the things above
Than applause, and this world's love.
Better is that country fair—
For no sin shall enter there;
Better is the heavenly life
Than earth's greatness, with its strife.
Better far with Christ to be—
From all sin and sorrow free;
Better is that city bright,
Where God's glory is its Light.

TALKS ABOUT PRESENT-DAY NEEDS.—3.

FAITH IN GOD.

HAVING been saved by grace *through faith* in the finished work of Christ (Eph. ii. 8, John xix. 30), what lives of faith in God ours ought to be. But, alas, how often might the words be applied to us, "O thou of *little faith*, wherefore didst thou doubt?" (Matt. xiv. 31). We may always know that when we are doubting, then it is our faith is small. We so soon become anxious when tried, though we have the exhortation "In nothing be anxious" (Phil. iv. 6, see Matt. vi. 30-33, xvi. 8). At another time the Lord Jesus said to His disciples, "How is it that ye have *no faith*" (Mark iv. 40). If we look into our own lives we shall see how often we have failed to *have faith in God*.

Surely this should humble us, as we think about *God's faithfulness* toward those whom He has, in His love and mercy, saved. If we *faint* in the day of adversity, truly our *faith and strength* are alike small (Prov. xxiv. 10). We wonder sometimes why there are not more results in our life. May it not be that we have *little faith*? To the blind men the Lord said, "According to your faith, be it unto you" (Matt. ix. 29). These men *had faith*, and they were blest accordingly. Let us take those words to heart. If our faith is small, can we expect great things? Faith is the gift of God—every blessing comes from Him (James i. 17). But God uses the Holy Scriptures, and we are responsible to obey and take our privileges. We often bring before the unsaved Romans x. 17; but surely the verse has a fuller application to those saved. It may be that our *faith* is small because of neglecting the Scriptures. If faith cometh by the Word of God, surely our faith will grow, if it is *living faith*—and grow exceedingly (2 Thess. i. 3) as we seek to hide the truth of God in our hearts (Psalm cxix. 11) and to illustrate this in our lives. The Lord Jesus said to His disciples, "Have faith in God"; and then He showed them the results of such faith (Mark xi. 22, 23). True faith in God will accomplish more than we can conceive. Stephen was a man *full of faith*, and he could speak boldly in the Name of the Lord, and also patiently suffer, and say (like his Lord and Master) when they were stoning him—"Lay not this sin to their charge" (Acts vii. 60). *Faith* can see amid persecutions the glory of God, and look beyond this life (verses 55, 56). If we have *faith* in God we must not expect an easy time; Heb. xi. might be read in this connexion. Myriads have been stirred and encouraged by this chapter. Oh that we may be—in these days when there is so little real *faith*—in Him Who never fails His redeemed people, as they trust alone in Him (see Psalm cxxv. 1, Prov.

iii. 5, 6). Let us believe God against circumstances. We cannot always judge by what we see, but *faith* trusts and says "God can"; while unbelief says "Can God?" (Psalm lxxviii. 19). Oh that we may have faith in God at *all* times, and it will be manifest in our daily life, for faith without works is dead (James ii. 17-26). Surely Mark ii. 5 is comforting—"When Jesus saw *their faith*, He said unto the sick of the palsy, Son, thy sins be forgiven thee" (note James v. 15). *Faith* can plead for others (Matt. xv. 22-28)—"O woman great is thy faith, be it unto thee even as thou wilt." In Matt. viii. there is another record of one who had great faith. The centurion said to Christ, "Speak the word only" (8); oh, what *faith*. We often want to see; but we must *believe first*, then see. This is God's order (Heb. xi. 1). *Faith* is the *substance* of things hoped for—the evidence of things *not seen* (cf. John xi. 40). Yet how solid and real is true faith. Without faith it is impossible to please God (Heb. xi. 6). Therefore, little faith cannot please our God, when He has in Christ given *all* spiritual blessing and the promises of future glory with Christ. The Lord knows. He sees if we have faith in Him. Faith, conscious of His "purpose," can say, "all things work together for good to them that love God" (Rom. viii. 28), when in sorrow, or persecuted. The world looks on, dear fellow saved ones, and wonders at our little faith in Him, Whom we say we know and love. May we humbly confess our want of faith in our faithful God, and ask that we may henceforth, by grace, live as those who say that they trust in the Lord, for all spiritual and temporal blessings. Why should we doubt our unchanging God (Mal. iii. 6)! He has saved us; and amid all our failures (which should humble us) He has preserved us. Oh that our lives may be more to His praise, by making manifest that we *have faith in God*. Who chose us in Christ before the foundation of the world (Eph. i. 4), and has saved us with an everlasting salvation, through the poured-out blood of His beloved Son.

"EXALT YE THE LORD OUR GOD."

(Psalm xcix. 5, 9).

WE cannot think too much of God. How great and wondrous is He, and yet He condescends in tender and wonderful affection to *own* us as His *own*. What spiritual obedience should we show. It is never a waste of time to *really* praise God. We call to mind the harmonious worship of heaven. The seraphim do not tire of saying "Holy, Holy, Holy is the Lord of Hosts" (Isa. vi. 3). How tenderly, and humbly, God said to Israel of old, "Thou hast not called upon Me, O Jacob; but thou hast been weary of Me, O Israel" (Isa. xliii. 22). Have we had anything of the same sin? O that it may not be so!

“Peace, peace, when there is no peace.—(Jer. vi. 14).

THERE are many now, even as in the days of Jeremiah, who say, “Peace, peace, when there is no peace”; for, by nature, *all* have rebelled against God. “The carnal mind is enmity against God” (Rom. viii. 7); all are enemies to Him (Rom. v. 10). In Isaiah, similar words occur twice—“There is no peace, saith the Lord, unto the wicked” (Isa. xlvi. 22, lvii. 21). The wicked are those who despise God and His Word. There are multitudes who are deceived, though they be religious; yet they have no peace, no rest. But they often *imagine* all is well with them. How can there be peace when there is fighting against God? What a change there is between the state when two nations are at war with each other, *and* when peace is declared. There is now a terrible war against God, led by Satan; and many are so blinded by him that they fail to see their dreadful condition (2 Cor. iv. 4). The devil, too, can give a false peace, and not a few are thus resting upon a false hope for the present, as well as for the future. We often hear the sad words about some who have gone from this world without any clear testimony—“They passed away peacefully”; yea, though their lives proved they were not saved! How solemn in view of eternity is the state of poor sinners, who know not God and have no true peace. Let it be repeated:—There is a false peace, even as there is a false hope. Oh that many who read these messages may, in God’s mercy, have their eyes opened by Him to see that they are still rebellious against Him and at war with Him. It will be terrible for all who remain in this sad condition, when God shall arise in His righteous Judgment. Remember, dear reader, that Satan is a liar; and yet multitudes believe his lies, and hate the truth of God. Be warned by the solemn words of God “When they say peace and safety, then sudden destruction cometh.” Sudden destruction! Oh how dreadful! Yet, with all this plainly written, many are trifling their time away, forgetful of eternity, vainly hoping all will at last be well with them, though they know not the Lord and have no peace. The wicked are said to be like the troubled sea, when it cannot rest (Isa. lvii. 20).

How solemn that so few believe God’s declaration. Nevertheless it is true, and we would lovingly and earnestly once again warn those who have no peace. There are *many* saying “Peace, peace,” when there is no peace; and not a few are willingly following them who love to hear smooth things, though they are all false. But it will be dreadful for all who have proclaimed a peace of their own, and who have no peace and no place of safety, when God shall stand up in Judgment. Such will find that “It is a fearful thing to fall

into the hands of the Living God” (Heb. x. 31). Oh that many may even now tremble as they read these words, and be concerned about having no peace.

But not all in this world are without peace, though everyone, to begin with, *was* in this sad condition. Now, in Christ Jesus—Who made peace through the blood of His cross (Col. i. 20)—those who trust in His finished work have peace, “Peace in Him, Who is their peace” (Eph. ii. 14). In Matt. viii. 24-26 we have a picture of what saved sinners were once—like the troubled sea; but the Lord Jesus has rebuked the sea and there is a great calm—there is peace. They have *peace with God* through the Lord Jesus (Rom. v. 1), Who keeps His own in peace, peace as their minds are stayed upon Him (Isa. xxvi. 3). Amid all the trials of this short life they have true peace and rest. How wonderful to be thus blest in the Lord, Who died for unworthy sinners—and such were all by nature. Now to those whom He saves He says, “My peace I give unto you” (John xiv. 27, see also John xvi. 33).



SUGGESTED DAILY READINGS.

“IF THE LORD WILL”—March, 1914.

Day	Proverbs	Galatians	Learning	Weekly Questions
1	i. 11-19	v. 14-18	Mal. 2. 4	What is ruin?
2	i. 20-27	v. 19-21	„ 5	
3	i. 28-33	v. 22-26	„ 6	
4	ii. 1-6	vi. 1-5	„ 7	
5	ii. 7-12	vi. 6-10	„ 8	
6	ii. 13-22	vi. 11-15	Mal. 3. 1	
7	iii. 1-8	vi. 16-18	„ 2	
8	iii. 9-20	Eph. i. 1-4	„ 3	What is righteousness?
9	iii. 21-29	i. 5-9	„ 4	
10	iii. 30-35	i. 10-14	„ 13	
11	iv. 1-7	i. 15-17	„ 14	
12	iv. 8-17	i. 18-21	„ 15	
13	iv. 18-27	i. 22-ii. 3	„ 16	
14	v. 1-7	ii. 4-8	„ 17	
15	v. 8-14	ii. 9-13	„ 18	What is remembrance of Christ?
16	v. 15-23	ii. 14-18	Mal. 4. 1	
17	vi. 1-8	ii. 19-22	„ 2	
18	vi. 9-15	iii. 1-6	„ 3	
19	vi. 16-22	iii. 7-13	„ 4	
20	vi. 23-29	iii. 14-19	„ 5	
21	vi. 30-35	iii. 20-iv. 3	„ 6	
22	vii. 1-5	iv. 4-10	John 12. 20	What is redemption in its finalfulness?
23	vii. 6-17	iv. 11-16	„ 21	
24	vii. 18-27	iv. 17-21	„ 22	
25	viii. 1-7	iv. 22-26	„ 23	
26	viii. 6-16	iv. 27-32	„ 24	
27	viii. 17-23	v. 1-5	„ 25	
28	viii. 24-31	v. 6-10	„ 26	
29	viii. 32-36	v. 11-16	„ 27	
30	ix. 1-6	v. 17-21	„ 28	
31	ix. 7-12	v. 22-27	„ 29	

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

As ever, we would desire, by grace, to encourage God's dear people in the deeper study of His truth, and in the painful yet blessed path of separation from things which grieve His Holy Spirit. But, as ever, may not a word be lovingly added against self's isolation? There is no holiness in being aloof from the systems of to-day unless the aloofness is for SPIRITUAL reasons, and with SPIRITUAL power. Sin is never more dangerous than when it assumes the garb of godliness. May our heavenly Father draw us back from that which is not of Him, though at first sight it may appear so to be.

Galatians v. 14-18. Without love there is no true obedience: so-called "legalism" is not so ritualistically legal as many imagine. 15, Biting and devouring, the opposite of loving: but exhorting and provoking to good works are part of loving, Heb. iii. 13, x. 24. "Walk in the Spirit": it is not enough to talk of the Spirit. Continuance leads to power (John viii. 31, 32)—"And ye shall in no wise have accomplished, or finished, fleshly desire": "sin when it is finished bringeth forth death": how mercifully are we restrained from "finishing" our sins. 17, "For": deeply important: if we walk *spiritually* it is implied that there will be a conflict, that the flesh is not eradicated, *albeit subdued*: thus there is a life of victory, not of ease; of overcoming, not of boasting. 18, Law can say nothing against all who show they are "in Christ Jesus," for it can say nothing against Him. Nor can those who are thus led be viewed as *under law's bare demands*: such obey with heart desire: cf. "I delight to do Thy will."

Ephesians i. 1-4. Mark a position of trust—apostle; and a Divine possession—belonging to Christ. God's will emphasized; contrast Num. xvi. and 1 Kings xiii. 33. Holy ones, then faithful ones: true separation unto God is followed by godly activity before men. Grace, peace: grace leads to peace, peace springs from grace. Greek and Jewish *salutations* are suggested by these precious words. Believers are not beyond the need of grace: "He giveth more grace." "All spiritual blessings": these words imply the riches of God's redeemed: they emphasize that such may be *without* "earthly blessings" (as men term them) for "no good thing will He withhold from them that walk uprightly" (Psalm lxxxiv. 11). In *earthly* places, saints may be downtrodden; but "in Christ" they are above the sun—made to sit in the heavenlies. Herein is love. How often do we intelligently give thanks?

Ephesians ii. 9-13. Grace puts aside all human

merit: no one can rightly boast (Rom. iii. 27). "For belonging to Him are we that which was made"—*poeseema* is humbly plain: we did not make ourselves at all: undoubtedly it is no accident that our English "poem" is thence derived, for how harmoniously should we now praise (Eph. i. 6). "On good works, which God before made ready, in order that in them we should walk around": Christ the Centre, His obedience a beautiful basis. In verse 11 notice (a) what we were, (b) what Jews once were—the expression "Which is called" suggests Rom. ii. 28, 29)—(c) What we now are—implied by contrast: a work not made with hands has been wrought, (d) the importance of holy remembering, Isa. li. 1, Ezek. xvi. 61: what a sad remembering too late is found in Luke xvi. 25.

Ephesians iv. 4-10. A oneness, as in Deut. vi., which opposes all different religions, theories and sects. Believers have one *hope*, even in days of ruin. Why should they be *content* to stand aloof? Fellowship in the truth is the only true fellowship: federationism is an unholy counterfeit, but satisfaction with ruin is one of the saddest parts of ruin. 7, Here a distinct aspect of "one": a true individualism, not of belief, nor of "fellowship with oneself alone," but of godly attention to the responsibility specially entrusted. Days of ruin have not altered this principle. Oh that in the Holy Spirit's leading we may illustrate its acceptance. 8, Psalm lxxviii. prophesying the *present* dispensation: notice the added words *Divinely omitted*, cf. Isa. lxi. 1, 2, quoted in Luke iv. Christ over all. Exalt Him.

Ephesians v. 11-16. "Do not keep on having fellowship together": a little rebuke: *any* mingling is evil: "the mixed multitude fell a lusting." "But rather": here is *active* as well as *passive* separation. 13, Such reproving is not with human pride: it is easy to point out sins, but to deal with them "by the light" is the *only* Scriptural method: *only* as we walk with God can we show *light*. 14, "Rise out from the dead": here is a living one *mixed with* the dead, and so missing the light, see 2 Tim. ii. 26, margin: and a precious contrast in 1 John i. 7. 15, "Keep on walking." 16, Again a present tense, continuance. How precious is the will of God!—Does our *life* say this, in the power of the Holy Spirit?

Correspondence from any exercised concerning the words of the Lord, ever valued. P. W. Heward, 61 Upton Lane, Forest Gate, London, E.

Read—but do not think reading is everything; meditate—but do not think meditation is the goal. If you are, by grace, among the Lord's own, in His Words of Truth is food to meet your need, and a lamp to guide your path. The Holy Spirit applies Scripture with power.

THOUGHTS FROM A MONTHLY HERALD OF THE TRUE MESSAGE.

THE WORD OF GOD

Thy Word is Truth
JOHN. 17. 17

Vol. xlv. No. 4.
April, 1914. 1d.

A Monthly issued, in the Lord's enabling, to set forth the glory of God, the sufficiency of His truth, the nothingness and evil of man, the preciousness of salvation, the privilege of obedience, the bright hope of the Lord's return, the certainty of eternal judgment, and, in brief, the counsel of God, as far as realized in His mercy.

EDITED BY
PERCY W. HEWARD.

"What hath God wrought?"
Num. xxiii. 23.
"They declared all things that God had done with them."
Acts xv. 4.
"He declared particularly what things God had wrought among the Gentiles by his ministry." Acts xxi. 19.
"Not unto us, O Lord, not unto us, but unto Thy Name give glory, for Thy mercy and for Thy truth's sake." Psalm cxv. 1.

SOME OF THE CONTENTS.	PAGE.
Grace and Glory	26
The True Preaching of the True Gospel	26
The Gifts of God	28
Hardened or Tender	29
The Shut Door	30
Our God is a Consuming Fire	30
Suggested Studies for Isolated and Other Saved Ones	31

"It is of the Lord's mercies that we are not consumed, for His compassions fail not: they are new every morning: great is Thy faithfulness." Lam. iii. 22, 23.
"To the praise of the glory of His grace." Eph. i. 6.
"That God in all things may be glorified, through Jesus Christ, to Whom be praise and dominion for ever and ever, Amen." 1 Peter iv. 11.

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A WORD OF INTRODUCTION.

ENABLED by our gracious God, we would still seek to set forth His Truth, yet are conscious of our many limitations. But, having received mercy from the Lord to be faithful, would seek, with a desire for His glory, not to neglect any instruction which He has given. These pages are not addressed to those who are satisfied with the societies and systems and selfish worldliness of to-day—although God may use them to awaken some. They are written for those who sigh and cry over all the abominations which are now connected with the Precious and Adorable Name of our Lord Jesus. Surely "differences of opinion," among such, show the saddening power of mere opinion, and surely those of us who would please the Lord only should cry unto Him that we may be manifestly joined together in the same mind (1 Cor. i. 10). Faithful is our God Who calleth us: not one good thing has failed or will fail of all His promises, but how little we realize the riches of Christ, and the way His love unites His own.

"SUBMIT."

Gen. xvi. 9, Eph. v. 22, Heb. xiii. 17, James iv. 7, 1 Peter ii. 13, v. 5.

'Tis natural to exalt oneself and say,
At least by actions, "I will have my way":
'Tis easy to uphold "the rights of man,"
Unmindful of God's own contrasted plan.

Man has no rights, for he has nothing right,
Wrongs are through wrong, sin darkens sinner's light:
And those redeemed are not to right the earth,
Christ is yet scorned, and they have heavenly birth.

"Submit" is God's own word, to guide their way,
Though tyrants crush, they must not self display;
God's providence is in the darkest cloud,
He who resents but shows himself most proud.

Submit to God, in His disposing wise,
Amid the gloom, He every need supplies;
The strain, the stress, the storm but work His will,
Man's wrath must praise, or be imprisoned still.

"Submit" in home, and in assembly too,
Say not "Why should I?"—self then comes in view—
Yield not to sin, but comforts gladly yield,
These clear commands have never been repealed.

Refuse one wrong to do, but not to bear,
Those who thus suffer soon will glory share;
Loss here for Christ, with Christ, is choicest gain,
For He will more than recompense the pain.

WORDS OF ENCOURAGEMENT.

**The Lord will give
Grace and Glory.**

Precious words of comfort. How many are the lovingkindnesses of our God. Grace now, glory to come: ah, and there will yet be more grace (1 Peter i. 13, with 11). And these words "more grace" suggest James iv. 6. How wonderful is God's *supply* beyond the *demand*. He pours out blessings beyond our receiving, as Malachi iii. shows. Then fruitful branches should go over the wall, and their should be some parallel with the wondrous words of prophecy fulfilled in the early church concerning "rivers of living water."

How gracious in their character and mercy should the redeemed be. Deliverance from eternal wrath calls for eternal praise. What manner of persons ought we to be! The prospect of glory more than sweetens the bitter things of earth. Let us lift up our heads, and look beyond this day with its trials and claims. "That Day" is near. He That shall come will come and will not tarry. Our light affliction is now working for us a far more exceeding and eternal weight of glory. Let us rejoice with joy unspeakable and full of glory.

THE TRUE PREACHING OF THE TRUE GOSPEL.

DEAR FELLOW SAVED ONES,

I trust the heading will not *seem* presumptuous. In case it may so appear, and with a desire, *even as to this*, to provide "honest things" in the sight of all men, I would, at the outset, disclaim a *full* knowledge of that wondrous and precious gospel in which I am saved, and acknowledge, moreover, my own weakness in setting it forth. Yet having received mercy of the Lord to be faithful, and grieved by the caricature of God's own way of salvation, one may seek to explain humbly what he believes has been taught him through the Scriptures, and also welcome correspondence from any who love His Name, but are, even in so-called "details," otherwise minded. Our God is not the author of confusion, and we should ever seek to be perfectly joined together in these matters. Nothing is unimportant, if connected with the words of the living God.

Without assuming ought, I can thankfully say that those to whom this is primarily addressed recognize the gospel as the gospel of the *grace* of God. Cheerfully their hearts can testify, "Salvation is of the Lord," and with a measure of feeling, deepened in proportion to the knowledge of Christ they can add "It is not of him that willeth, nor of him that runneth, but of God That showeth mercy," for, by nature, none of us *would* come (John v. 40), but we turned, every one to his own way (Isa. liii. 6), till, quickened and drawn by

grace, we spiritually saw beauty in our precious Saviour, and in His amazing work for us.

The true doctrine is not a doctrine of man, or of man's improvement, evolution and education. Inasmuch as "if any one is in *Christ* there is a new creation," "we preach *Christ* crucified." A gospel that places Him in the background is "another gospel"—a mirage, a dream, a worthless speculation. Beloved friends, let us speak much of *Christ*; let us ever, in our conversation, exalt *Him*, a real, and now ever-living Saviour.

The true gospel, thus laying low self and pride, and, contrastedly, honouring the Lord Jesus, should also be *very dear* to our hearts. May we, for a moment, leave the thought of testifying to *others*, and encourage *ourselves*, and one another, in the *enjoyment* of that which we have in *Him*. A merely theoretical view of truth is harmful. Some are naturally mental, some are sentimental—both classes ignore the true spiritual acquaintance with a personal Lord which must be the background of all faithful and enduring witness. Unless we walk with God, the words of a withered orthodoxy will only hinder, as far as we can hinder, the showing forth of Him Whom we should desire so to declare, that others, in concern, may long to seek Him with us (S. of S. iv. 9, leading appropriately to v. 1).

Thus we may again emphasize that it is deeply important for God's way of salvation to be rightly heralded. Carefulness in earthly business is important, but how far-reaching are the consequences of misrepresenting the mind of God. Yet many still run unsent, and hasten to popular preaching rather than to spend time in that background communion, which is ever needful. The apostles were three years with their Lord—only once are we told they were sent forth to preach. Timothy's training is remarkable. The general opinion that few can deal with earthly medical and legal "depths," but that almost any one can "preach," is a great sin. Not for one moment would we forget every believer's responsibility as to "ordinary" conversation: this forgotten ministry is *very precious*, but it is not our theme now. Let not saints be jealous of the more prominent spheres of "one another." "Let brotherly love continue." The sufficiency of Scripture must be felt in this context. God has not only explained the gospel therein, but in various ways, told us *how* to preach. Have we eyes to see, and hearts to hear? If we search for *principles* of proclamation, *e.g.*, in the address on the Day of Pentecost, we shall find those which are abidingly important. We cannot now in the *same* way refer to the death of the Lord Jesus as if just enacted (Acts ii. 22, 23), nor to the visible signs which are humbly removed (33), but the true stress on Scripture, on man's depravity, on coming judgment, and on the Lord Jesus must *still* remain.

The resurrection is too often forgotten to-day. 1 Cor. xv. 3, 4 should be noticed again. In no exemplary address of Scripture do we find the "conciliation" of man. We need spiritual conception to distinguish things that differ. The words of Acts xiv. 15-18 are distinct from those of Acts xiii. 16-41, but those at Lystra are hardly set forth as an "address." It must be remembered that God had His own people in the fold of Judaism, and preaching such as in Acts xiii. was not only for the conviction of sinners, but to call out those whom God had already made His (16, 26). But lest we should be misunderstood, the Holy Spirit has guarded, even here, against assumptions, which would be misused to treat all as if they were saved. In our favoured land to-day, many are self-righteous or defiant or careless with regard to oft-preached truth. Hence, perhaps, a greater proportionate stress on the warning of Acts xiii. 40, 41. We cannot indiscriminately speak as though salvation were accomplished for individuals and only waiting a "human" acceptance of its humanly-decorated "offers." This would be to *please men*. If our gospel is not a stumbling block and foolishness, it is *not* God's gospel. The invitations of the gospel are not to be narrowed by any human philosophy, but it is sinful to omit part of them—"Come unto Me, all ye that *labour*," "Ho every one that *thirsteth*, come ye." Satan has modified the meaning of words to hide this humbling mode of address. It was in a day when the word "sinner" had an awful sound that the utterance sounded forth, "Christ Jesus came into the world to save *sinners*," and the words of Luke xix. 10, concerning Zacchæus, must become more forceful in this connexion (see xv. 1). Satan's masterpiece is to try and turn a verbal translation into a misrepresentation, and it is only in God's grace to us that his success is limited. One of the "widest" passages is Matt. xxii. 9. Here is a valued warrant for preaching to every creature, as in Mark xvi. 15, and we would not weaken it, but would *also* read the *added* message (Matt. xxii. 11-14), and show, in the *gospel*, the denial of man's own robe of self-righteousness, or a final removal from privileges. A due *proportion* is only possible as we are led by the Holy Spirit.

But our preaching should be, as we have seen "Christ crucified"—an *objective* work for sinners *as such*. There is a *subjective* work, by the Holy Spirit (John iii. 6), which causes an appreciation of this, but we dare not trespass on His prerogative, nor do we usually preach election, except as in Matt. xxii. 14, John vi. 44, 65, when there is a denial of God's sovereignty. Christ did not utter similar words to the anxious ones who, harassed by sin, were around Him. But to Pharisees He spoke plainly, and, approving the method of His servant John in Matt. iii., said, "I came not to

call the righteous, but *sinners*" (again we think of the contempt then attached to this term). Any gospel that leaves this out only lulls the ungodly in their false security. In the days of the apostles, to speak of One dying for others was, as with Israel now, to humble the hearer to the dust. Hence *such* a message divided those who listened, and 1 Cor. i. 21 worked with 1 Cor. i. 26-29* to bring helpless ones unto their all-sufficient Saviour. But now the death of Christ is part of an official, mental, unfelt creed, and we must be in close harmony with God to expose this, yet withal to proclaim an entirely free gospel. "Come" is a precious word, and we would not seek always to explain all about the coming, and *why* it is (John vi. 44), but we must set forth Christ as the hated and crucified One, as the Good Samaritan—despised and rejected except by the heart-broken, that we may not misrepresent Him or identify Him with the perverted Saviour of Christendom's dreams. Idols of the mind are as dangerous as those visible to the eyes. Many think they have come to Christ, when they have only come to a wrong conception of Christ, even as they conceive the universal father whom they worship is our glorious God of grace and wrath, whereas John viii. 44, with 2 Cor. iv. 4, witnesses solemnly otherwise. The gospel came after the law; the "helpless" man was ready for its wine and oil. The law must be used lawfully (1 Tim. i. 8, Rom. iii. 20, vii. 9). Oh how earnest, beloved friends, should we be; not with antagonistic pride, but with that true rejoicing in our real Saviour that may itself truly set Him forth. Then our manner will be more pleading than dramatic language wherever God begins His unbroken work (Phil. i. 6).

Yours in the Lord Jesus, by grace,

PERCY W. HEWARD.

*In like manner, Romans ix. (election) and Romans x. (proclamation) are linked.

THE GOD OF GLORY—

Appeared to Abraham when he was in Mesopotamia (Acts vii. 2). Thus we see the *graciousness of God*.

The God of Glory thundereth (Psalm xxix. 3). Here we behold the *majesty of God*.

SUGGESTIONS FOR PRAYER.

"In everything give thanks" (1 Thess. v. 18).

- 1.—For the will of God to be accomplished in the gladly submissive lives of His people.
- 2.—For isolated witnesses in difficult spheres: the godless workshop may, indeed, be a foreign field.
- 3.—For those who used to pray more than they do.
- 4.—For the Lord's work among children, and for grace to discern His will in this matter.

"No good thing will He withhold from them that walk uprightly" (Psalm lxxxiv. 11).

THE CHILDREN'S COLUMNS.

THE GIFTS OF GOD.

HOW wonderful that God, in His mercy, should give so many natural blessings to those who are His enemies, and such are all by nature. Yet God sends the rain, and makes the sun to shine, and causes the earth to bring forth food both for man and beast, as Ps. cxlv. 15-16 tells us. Oh, how grateful people ought to be, but, alas, so many are unthankful, though God so wonderfully provides for them. The very air we breathe is God's gift, and likewise the power to do anything, or to eat what God causes to grow out of the earth. If God's promises are more than can be counted, and His thoughts toward His people more than can be reckoned up (Pa. xl. 5), so are His gifts, even to those who despise Him and His truth. How strange that there is so much ingratitude in this world, among all classes, and ages, when God has given so many natural blessings. Surely we see by this the sad state of the heart of unsaved ones. But not all are equally ungrateful, though they may be alike unsaved. Some are thankful in a certain way and measure to God for health or food, and many other temporal blessings. But though some may thus be more thankful than others, this does not prove they are saved, and truly and acceptably thankful in Christ. But all who have the gift of eternal life should be very very grateful to God, and praise Him for all His goodness and mercy to them. But I am sorry it is not always manifestly so, for grumbling is so easy. We read of a time, which is coming, when God will wonderfully restore and bless the nation of Israel, and then we are told (in Ps. cxliv. 14), what happy homes there will be, for surely there will be no complaining in the homes, if there is none in the streets. How different it is now. Why? Because even children are ungrateful to God, and thus they are unthankful to their parents. In 2 Tim. iii. 1 we are told that in the last days people will be "unthankful" and they will also be disobedient to parents in such days. This is becoming more and more manifest. How sad, when God, in His mercy, gives so many blessings daily—even to those who know Him not and obey not His words. If all God's gifts to rebellious ones are so great and numerous, the one great Gift of His Beloved Son surpasses all other gifts. In Lev. xvii. 11, God said to Israel, concerning the blood which was a picture of the poured-out blood of Christ, "I have given it to you upon the altar . . . for it is the blood that maketh an atonement." This brings to mind John iii. 16—God so loved the world (Jews and Gentiles) that He gave His beloved Son to die for sinners. Oh how wonderful! Yet few say "Thanks be unto God for His unspeakable Gift" (2 Cor. ix. 15). There is much ingratitude, even among saved ones. Oh how thankful those ought to be to whom God has given

the gift of eternal life (Rom. vi. 23), through Him Who, in wondrous love, gave His life a Ransom for many (Matt. xx. 28). We see that faith to believe on the Lord Jesus is God's gift (Eph. ii. 8), and those who trust in the precious blood of Christ Jesus (Eph. i. 3). And with Him, Who is the Gift of God, God freely gives all things (Rom. viii. 32). Oh how praiseful saved sinners, whether young or old, should be for the marvellous gift of God's beloved Son, Who willingly gave Himself to save His people from their sins; and we have also seen that God, in mercy, gives daily many natural blessings, for He is the Creator and Preserver. Unthankfulness is indeed sad, and thereby we find ingratitude to parents, and to others as well.

But have we realized that saved sinners should be such a contrast, and so thankful to God, and grateful for all His mercies, in the home, and elsewhere, by His grace? How we long for those who read these messages, both young and older ones, to have God's gift of eternal life. To this end, we pray and look up to God—for the work of saving, from the beginning to the end, is all His. He gives the increase (1 Cor. iii. 7). Every good giving, and every perfect gift, is from above, and cometh down from the Father of Lights (James i. 17). Oh that you may even now, dear reader, have the gift of eternal life through Christ, and not be among those who shall have the wages of sin, which is death (Rom. vi. 23).

The gifts of God to those deserving hell
Are more than we can ever think or tell;
God gives the rain, the sun, the gentle showers,
To make the earth bring forth both food and flowers.

The gifts of God—we see them all around,
Where'er we go God's mercy doth abound;
The air we breathe God gives, and all beside—
For all, both man and beast, God doth provide.

The gifts of God in nature are so great,
For sinners lost, who still His mercy hate;
God gives the strength, the power to work, to do
The daily toil—preserves from dangers too.

The gifts of God, which all around we trace
For sinners lost, of Adam's fallen race,
Should bring from such heart gratitude for all
God daily gives, to sinners great and small.

The gifts of God through Christ, the Righteous One,
By Whom redemption's work was fully done;
How great! No sinner could one merit plead,
For Christ alone met all His people's need.

The gift of life, the robe of righteousness,
The peace within which saved ones now possess,
Are given to those who now believe on Him,
Who shed His blood, His people to redeem.

The gifts of God—so wondrous, full and free,
Salvation, peace, and joy eternally,
That Blessed Hope of meeting, in the air,
The Lord Himself, His glory then to share.

The gifts of God should call forth ceaseless praise
From sinners saved, who love God's righteous ways;
But oft they fail to thank Him as they ought,
For all His gifts, in mercy—all unsought.

ENCOURAGEMENTS FOR YOUNG BELIEVERS.

"THEIR HEART WAS HARDENED" (Mark vi. 52).
 "THINE HEART WAS TENDER" (2 Chron. xxxiv. 27).

"ALL Scripture is given by inspiration and is profitable." It is very precious to compare "spiritual things with spiritual," and thus to connect various portions of God's wonderful book.

How much therein concerns the heart: it is deeply important that the Lord's redeemed should keep their hearts with all diligence. It is easy to forget this, and to be occupied rather with activity and publicity. But this proportion is not well pleasing "unto the Lord." Out of the heart proceed evil thoughts: a good man, however, out of the good treasure of his heart, brings forth good things. Oh that this may be our characteristic.

We can readily understand that Pharaoh hardened his heart even as Zedekiah, the last wicked king of Judah (2 Chron. xxxvi. 13), but it is most solemnizing to find that the disciples of the Lord Jesus had a hardness there, so that they could not perceive His utterances of infinite wisdom. How striking then is the Divine command "Receive with meekness the engrafted Word" (James i. 21). Oh that we, dear readers, may illustrate this at all times. Why is it we are often blind to the will of God? Our hearts are not tender: we do not lay aside sin in the power of the Holy Spirit. Let us, indeed, be humbled before our gracious God, and He will fulfil our desire and grant an increasing measure of revival, as we live looking for that Blessed Hope and the appearing of the glory of our great God and Saviour Jesus Christ, Who gave Himself for us, that He might redeem us from all lawlessness. Here is a "high calling": let us never seek to lower it.



IMAGE.

God, in wondrous grace, made man in His own image, Gen. i. 26. How soon sin entered, and man lost that image. cf. 1 Cor. xi. 7.

But the Lord Jesus was the Express Image of His Person, and He came unto this world to die for sinners, Heb. i. 3, 2 Cor. iv. 4, Col. i. 15, iii. 10.

God in grace chose in Christ, sinners, from Jews and Gentiles, to be saved and conformed to the image of His Son, Rom. viii. 29, 2 Cor. iii. 18.

The future glory of such is sure. As we have borne the image of the earthy, we shall also bear the image of the Heavenly One, Rom. viii. 29, Phil. iii. 20, 21.

If the Lord will. Bible Studies, 10th and 13th, 3 and 6.30. p.m. 61 Upton Lane, Forest Gate. BELIEVERS EARNESTLY INVITED.

TYPEWRITTEN TESTIMONY.

BY the grace of God, the following addresses are now ready, and may be freely borrowed for a week (postages might be defrayed) that God may be glorified. Believers are earnestly requested

(a) Not to ask for two to be sent *at once*, but they can give an alternative in case any chosen are in use.

(b) Not to retain beyond a week, without post card renewal for a similar period.

Care in handling is not unimportant. By all means let *others* be reached, in the Lord's mercy, but if there is such passing on, a caution as to preservation and punctuality may be needful. And will all who love the Lord, and sorrow for the abominations of to-day, remember before God this service unto His Name? Subjects:—

The Righteousness of God.

Types from Nature.

The Use of Words to the Glory of God.

The Unveiling of Messianic Prophecy.

Help and Guidance through God's Gracious

Hand in History (two parts).

Fellowship.

Gathering to the Name of the Lord (two parts).

Christ in the Psalms.

Types and Shadows of Christ.

Addresses to Parents (two).

The Order of Words in the Greek Testament.

Greek Cases.

"Jesus is the Christ, the Son of God."

The Coming of Christ.

The Character of the Millennium.

The Mystery.

The One Body.

"Perfection."

Supernatural Gifts.

Various Aspects of the Death of our Lord Jesus Christ.

The Believer and Funerals.

God's Appointed Method of Preaching to the Unsaved.

"Greater": Christ Exalted.

Ecclesiastes and The Song of Solomon.

2 Timothy ii. and Numbers xvi.

Lessons from the Titanic Catastrophe.

Spiritism.

The Bodies of the Lord's People.

The Personality and Work of Satan.

Religion or Christ.

Houses.

Streets.

The Name.

61 Upton Lane, Forest Gate, London, E.

GATHERED TOGETHER—

Against the Lord (Psalm ii. 2, Acts iv. 26).

And ye would not (Matt. xxiii. 37).

For the supper of the great God (Rev. xix. 17).

TALKS ABOUT PRESENT-DAY NEEDS.—4.

THE SHUT DOOR.

THE Lord's words to his disciples in Matt. 6, are full of teaching for us. If we are in a disciple-like attitude we shall see the precious and deep things which are brought before us in this chapter, and in many like portions of God's revealed truth. How much depends on the *attitude* of our hearts towards God! None can really tell the *vast* importance of this. Ps. cxix. 80, Prov. iv. 23, Ps. cxix. 11, show the need for looking well to the heart. Oh that we may seek to have our treasures in the heavens, that our hearts may be there also. (Matt. vi. 21). Then we shall see the truth of God more clearly, and we shall thereby understand the things of God by His Spirit working in us. In Matt. vi. He warns His people against the doing of anything to be *seen of men*. This is more easy than we may imagine. Wherefore the need for watchfulness on the part of saved ones. It is not sinful to do things which are seen by others, but doing them to be seen is clearly marked out as wrong. Notice the words in verses 2, 5, 16, "They have their reward." But saved ones *will* have their reward, if faithful, in the future:—How encouraging are the words "Shall reward thee." Surely this will be at the Judgment Seat of Christ: Oh that we may be, if in Christ, more solemn and earnest in our daily life. But verse 6 is the one specially on my mind now, the words of which have often-times cheered and encouraged. Prayer is real service, and will bring reward, or the lack of it will bring loss in that day. But alas, that which is seen, or even known to others is more attractive to all, more or less. We speak sometimes of background work, and how important it is. But being shut in with God cannot be described as such, for the privilege is so great, yet how easy it is to neglect that which is such an honour. Shall we look at the words:—"But thou," in contrast to those who love to be seen of men, "*when thou prayest enter into thy closet, and when thou hast shut thy door, pray to thy Father Which is in secret*"; and then comes the wonderful promise, "*And thy Father Which seeth in secret shall reward thee openly*." Every word could be emphasized. Yet how little we heed this gracious command. Hence the many failures in our Christian life, and the lack of power in united prayer in these days of excitement and hurry. Concerning the prophets of old who ran when God had not sent them, etc., He said, "*But if they had stood in My counsel . . . then they should have turned them from their evil way*." In like manner how much, in God's grace, might have been done if we had more often *shut the door* and prayed to our Heavenly Father. There would have been more quietness in our lives—more true zeal for

God, and more solemnity of manner. We little know how much is lost through failing to be shut in with God. It is when we are thus quiet before Him that He speaks, and moulds according to His word and will. Some, alas, imagine that the waiting time is wasting time. But this is because we have turned things upside down. We often waste time, in not seeking to wait more upon the Lord. This all saved ones have to admit with sorrow. If we had sat before the Lord, as David of old, we should have been more reverent, and marvelled at God's condescending love to us. "If they had stood in My counsel," the Lord hath said. If we had shut the door more often, how helpful we might have been to others. But we failed—because we thought we must be doing in man's way. If only we had waited God would have been honoured. Oh that we may thank God for the privilege of prayer. For it is wonderful that, in His Son, we can draw near to Him! And if we draw near with a true heart (Heb. x. 22). God will, as we are told in James iv. 8, draw near to us. Wherefore, let us amid all the excitement of these last days be quiet before God, and we shall find that in a wonderful way, God enables, and in that day He will reward all such service unto Him, accomplished by His grace. If, as some may say, the daily duties are neglected by those who shut the door, and wait upon God, there is something wrong. But is such a statement always true? For nothing will surely be neglected if God is first, and we desire His glory. For His people are told to be faithful in that which is least. The principle of Mark iii. 14 is still God's order for His own. If we are more shut in with God, we shall be serious, and look at things more from His standpoint. The sad condition of the unsaved will solemnize us. The world will seem a sad place to us. Yet amid all there will be such an inward rest and joy. This will be seen by others in whom God, in mercy is working. Oh may we, dear fellow saved ones, shut the door and pray to our Father, Who seeth in secret, and Who will, according to His words give a full reward to those who thus seek to obey His written will, in His Spirit, and by His Grace.



"OUR GOD IS A CONSUMING FIRE." (Heb. xii. 29).

NOT only do the Scriptures declare that "God is love," and that He made manifest His love in a wonderful way, to poor lost sinners, when He gave His Only begotten Son to die for ungodly ones (John iii. 16). Not only do they show that Christ willingly laid aside His glory and became a Man, that He might live on this earth, fulfil all God's righteous law, and give His life a Ransom for many (Matt. xx. 28). Such love is wonderful, and beyond all that one would

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—April, 1914.

Day	Proverbs	Ephesians	Learning	Weekly Questions
1	ix. 13-18	v. 28-33	2 Tim. 1. 9	Show advantages of brief Proverbs.
2	x. 1-8	vi. 1-6	1 Peter 5. 12	
3	x. 9-16	vi. 7-12	John i. 14	
4	x. 17-24	vi. 13-19	" 17	
5	x. 25-32	vi. 20-24	Acts 15. 11	What is grace?
6	xi. 1-8	Phil. i. 1-6	Gen. 6. 8	
7	xi. 9-16	i. 7-13	Ezra 9. 8	
8	xi. 17-24	i. 14-20	Acts 11. 23	
9	xi. 25-31	i. 21-28	Acts 14. 3	
10	xii. 1-8	i. 27-ii. 2	Acts 20. 24	
11	xii. 9-16	ii. 9-11	Eph. 2. 7	
12	xii. 17-28	ii. 12-21	Ex. 33. 12	Explain a heavenly citizenship.
13	xiii. 1-8	ii. 22-30	" 13	
14	xiii. 9-16	iii. 1-6	" 14	
15	xiii. 17-25	iii. 7-12	" 15	
16	xiv. 1-8	iii. 13-17	" 16	
17	xiv. 9-16	iii. 18-iv. 1	" 17	
18	xiv. 17-24	iv. 2-7	" 18	
19	xiv. 25-35	iv. 8-13	Ex. 34. 9	Write notes on Christ's twofold pre-eminence (Col. i.).
20	xv. 1-8	iv. 14-23	1 Cor. 15. 10	
21	xv. 9-17	Col. i. 1-5	2 Cor. 6. 1	
22	xv. 18-25	i. 6-11	Col. 4. 6	
23	xv. 26-33	i. 12-17	Heb. 12. 28	
24	xvi. 1-8	i. 18-23	Psalms 84. 11	
25	xvi. 9-17	i. 24-29	1 Peter 1. 13	
26	xvi. 18-25	ii. 1-7	Jer. 31. 2	
27	xvi. 26-33	ii. 8-13	Zech. 12. 10	
28	xvii. 1-8	ii. 14-19	1 Peter 5. 10	
29	xvii. 9-16	ii. 20-iii. 3	Zech. 4. 7	
30	xvii. 17-28	iii. 4-11	Eph. 1. 6	

A FEW NOTES FOR THOSE WHO WOULD KNOW MORE OF THE SCRIPTURES.

Instead of notes on some of the suggested Daily Readings, we shall this time, the Lord enabling, ponder some of the Daily "Learnings." An affectionate encouragement may be added to God's dear people who are soon discouraged, that they may persevere in this precious work.

Specially would we remember those who are isolated. Some, it may be, physically suffering; others spiritually unable to unite in worship with those who make light of part of God's truth. How many are the circumstances of His people. How graciously He watches over them all. How continually He meets their many needs. What unfeigned gratitude befits the ransomed of the Lord, and what DESIRE for FELLOWSHIP, according to 2 Tim. ii. 22, should ever accompany and be intensified.

Acts xv. 11.

Everything we have is by grace, for everything we receive in, with, and after salvation, is "in Christ." A believer can experience nothing "ordinary." He has no "happenings," as the world speaks of "chance," but should even avoid the words "fortunate" and "unfortunate." The verse before us particularly shows God's grace in the

naturally imagine. Yet this is not all of God's truth. But, at present, God's love and forbearance are also manifest in His works in nature. He reveals His mercy in providing so bountifully for all His creatures. As we read in Psalm cxlv. 15, 16, "The eyes of all wait upon Thee, and Thou givest them their meat in due season; Thou openest Thine hand, and satisfieth the desire of every living thing." Oh, the goodness of God to those who are His enemies is indeed great. Yet how ungrateful are many, although the very air they breathe is God's gift to man: also the power to work and to eat is from Him. But Satan has so blinded men that they fail to see these natural blessings are from God, Whom they despise. In Matt. v. 45, we are beautifully told how God makes the sun to shine on the evil and on the good, and sendeth rain on the just and on the unjust. We cannot imagine how terrible it would be, if God were to hide the sun from this earth, and withhold rain. The continual gift of these mercies, which are so forgotten, emphasize God's mercy amid all the ingratitude of His creatures; and, we have seen, no tongue can express the height and depth of God's love in salvation.

But if we fail to realize the greatness of God's love, we also fail and even more so, with reference to God's righteous wrath. Men will sometimes speak freely about God's love, and not a few quote John iii. 16, without understanding His righteous anger. Yea, many deny His wrath against sin, though it is clearly set forth in the last verse of this same chapter. Moreover, in all parts of the Holy Scriptures, we see that God is righteously angry with the wicked, and He will, whatever men say, punish the ungodly. What trembling there would be if many believed the words of the heading of this message and similar solemn words in God's Book of Truth. We read that Nadab and Abihu, the sons of Aaron, offered strange fire before the Lord, and there went out fire from the Lord and devoured them (Lev. x. 1, 2). When God in wondrous grace came down on Mount Sinai He came in fire (Ex. xx. 18). Listen to the words of Psalm l. 3, "Our God shall come, and shall not keep silence; a fire shall devour before Him, and it shall be very tempestuous round about Him." In Rev. i. 14 it is written, "And His eyes were as a flame of fire." We know how terrible fire is, and God's fire is more dreadful than we can imagine. Yet in view of all this, men dare to trifle about the things of the Lord, and to deny His written words. But it will be indeed fearful for all such when God shall arise in Judgment to punish His enemies; for though God is love, and His love is manifest all around, yet He is just. Yet sinners are so blind that they fail to see His love and judgment alike. To all such, dear readers, John iii. 36 is a solemn warning. God will fulfil all His written word!

salvation of those brought to believe. The beginning of salvation is grace: the path of salvation is marked by "more grace" (James iv. 6), and there is grace to be yet brought unto saints (1 Pet. i. 13), in accord with the loving kindness of the God of all grace (1 Pet. v. 10). The *whole* way of salvation is *marked* by grace: boasting is quite shut out. Hence the definite witness of Peter: Jews cannot be saved partly by works, and partly by grace. Nothing that we do *after* salvation causes salvation! The false teaching against which God's servant witnessed (and oh that the witness had been continued, see Gal. ii.) still exists. May we contend earnestly upon the faith (Jude 3).

Exodus xxxiii. 12-18.

This wondrous passage shows (as Num. xiv. 11-21) earnest, yet reverent, pleading. In both cases God's *glory* is a *climax*. Moses links grace and glory here, as we have the precious blending in Psalm lxxxiv. 11, John i. 14, Eph. i. 6, 1 Peter v. 10. To "find grace" is a wonderful experience. The expression is common (Gen. vi. 8, xix. 19, xxxix. 4, Judges vi. 17, Ruth ii. 10, Heb. iv. 16, etc.). Believers are greatly privileged. The Lord makes known His *ways* to such (*cf.* Ex. xxxiii. 13 with Psalm ciii. 7). So we can enter into the words of John xiv. 22, 23. What can be valued with the knowledge of the Lord? See Jer. ix. 23, 24. And all our blessings are "*in Christ*," to the end that we should praise and not be silent. Oh that *all* within us may bless His Holy Name.

Exodus xxxiv. 9.

The "argument" is very remarkable. The very ruin is made a plea (Psalm xxv. 11). Grace, pardon, an inheritance:—the order is very striking. Grace is the *foundation* as well as topstone of all. It is beautiful to be *God's* inheritance (Eph. i. 18). Can we thus plead for others because we have "found" grace? Oh that there may be an intense enthusiasm, that God may be exalted.

1 Corinthians xv. 10.

By grace we live, as new creatures in Christ Jesus. His grace *into* us has not become "empty": it is expressed in true activity (*cf.* the work of faith), and the end of the chapter reminds us that this too is not "empty" (verse 58). But we need a *continual* supply of grace that our work may be service. Hence "grace *into*" is followed by "grace *with*," and boasting is twice excluded, and the Lord is ever exalted.

Jeremiah xxxi. 2.

We are indeed a people consisting of those who have escaped the *sword*. Gen. iii. 24, 1 Chron. xxi. 16, 27, 30, Zech. xiii. 7 come before us. Thus we have "found grace," instead of the deserved sword. And now are we preserved amid the wilderness, being at the same time "in heavenly places in Christ Jesus." Hence true rest: "grace be unto you and *peace*:"—mark the order. "Come

unto me": "I will rest you": there is no real quietness elsewhere.

Any reference to a deliverance of the literal nation from man's sword does not exhaust this precious passage which occurs in the *very* chapter that speaks of God's new covenant. Let us enjoy our privileges more, and, in the Holy Spirit, ascribe all the honour—even of the enjoyment—unto God: for is not all "to the praise of the glory of His grace" (Eph. i. 6)!

"IF THE LORD WILL"—(James iv. 15).

Outlines of some Bible Studies at the Meeting Room of Believers, 61 Upton Lane, Forest Gate. Prayerful heart-preparation deeply important.

2nd and 9th, 8 p.m.—

Early Chapters of Genesis (con.), x. 21-xi. 9.

- (1) The family of Shem.
- (2) Unities of Scripture.
- (3) Brick and slime. Man's substitutes.
- (4) A name, and THE NAME.
- (5) Scattering, and its sad lessons.

Ecclesiastes and The Song of Songs.

- (1) The right time for right actions.
- (2) God's "gifts," and contrasted "portions."
- (3) Human strife in the light of Ecclesiastes iv.

16th, 23rd and 30th, 8 p.m.—Gen. xi. 10-xii. 7.

- (1) The line of the promise.
- (2) The family of Terah, and God's choice.
- (3) Half-way, or thoughts on Haran.
- (4) God's rich blessing and His call.
- (5) Shechem, and the Canaanite.
- (6) The Lord appeared.

Ecclesiastes and The Song of Songs.

- (1) "God is in heaven, and thou upon earth."
- (2) The soul not filled with good (vi. 3), and the contrast.
- (3) "A thousand years."
- (4) "His vain life which he spendeth as a shadow."
- (5) "The house of morning."
- (6) Passing thoughts the Lord may use.

4th, 18th and 26th, 7 p.m.—

Some Prayers of Scripture.

- (1) Prayers linked with the captivity and return, *e.g.*, Daniel ix.
- (2) Power in unity, and preciousness of individual pleading alike.
- (3) Ejaculations, and God's gracious attentiveness.

8 p.m.—Acts vii. 54-viii. 25.

- (1) "The glory of God," "and Jesus standing."
- (2) Stephen's closing prayer.
- (3) Satan's malice and God's overruling.
- (4) Samaria, and the ministry of Philip.
- (5) Simon, and the goal of pride.
- (6) The apostles, and true fellowship.

Correspondence from any exercised before the Lord, ever welcome.

THOUGHTS FROM A MONTHLY HERALD OF THE TRUE MESSAGE.

Thy Word is Truth
JOHN 17:17

THE WORD OF GOD

Vol. xlv. No. 5.
May, 1914. 1d.

A Monthly, as the Lord enables, issued in the interests of His Truth, and not that human causes may succeed, by human means. We still fall short of our object, we sorrowfully confess, but the object IS the GLORY of God, and the HUMBLING of man. Prayer-help much valued.

EDITED BY
PERCY W. HEWARD.

"He did that which was right in the sight of the Lord, but not with a perfect heart." 2 Chron. xxv. 2.

"Now after the time that Amaziah did turn away from following the Lord, they made a conspiracy against him in Jerusalem." 2 Chron. xxv. 27.

"He was marvellously helped, till he was strong. But when he was strong, his heart was lifted up to his destruction." 2 Chron. xxvi. 15, 16.

"Hezekiah rendered not again according to the benefit done unto him: for his heart was lifted up." 2 Chron. xxxii. 25.

SOME OF THE CONTENTS.		PAGE.
Grace be with you all	...	34
Rom. viii. 28	...	35
The Holy Scriptures	...	36
Nothing	...	37
Righteous Lips	...	38
No Place of Repentance	...	39
Suggested Studies for Isolated and Other Saved Ones	...	40

"Now all these things happened unto them for ensamples . . . Wherefore let him that thinketh he standeth take heed, lest he fall." 1 Cor. x. 11, 12.

"My servant Caleb, because he had another spirit with him, and hath followed Me fully, him will I bring into the land." Num. xiv. 24.

"Peter followed Him afar off." Matt. xxvi. 58.

"Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it." Heb. iv. 1.

1d. post free. 1/- per doz. post free. Quantities for prayerful distribution at special rates, for the object is God's Glory, and Fellowship with His people, and particularly His poorer ones, in any way, will be a privilege. Suggestions valued: Meeting Rooms, &c. All arrangements, "If the Lord Will," 61, Upton Lane, Forest Gate, London, E.—The Lord's Day, 11, 6.30; Mon: 8; Thurs: 8; Sat: 7; 43a, The Broadway, Walham Green, S.W.—The Lord's Day, 11, 6.30; Thurs: 8; 38, Campbell Road, Bow.—The Lord's Day, 6.30; Wednesday, 8.30. Also "Rosemond," Bede Burn Road, Jarrow-on-Tyne.—The Lord's Day, 6.30. Correspondence welcome.

A WORD OF INTRODUCTION.

BY the grace of God we would again set forth His evident lovingkindnesses. Not only do the heavens day unto day utter speech, but so is it in our lives: the Lord's mercies are new every morning, and our hearts would exclaim "Every day will I bless Thee."

It may be that some who read these pages have not yet tasted that the Lord is gracious. Tenderly and earnestly would we bring before them their lost estate, and the glories of our Beloved Lord; peradventure, by the love of Him, with Whom there is no peradventure, they may seek Him (S. of S. v. 9. vi. 1).

Others may be "in Christ Jesus," but half conscious of things allowed which are against His will. They may, like Lot, vex their righteous souls in some forbidden sphere of worldliness, even religious. To such we would earnestly say, "Come out from among them, and be ye separate": "Let us go forth therefore unto Him, without the camp, bearing His reproach."

"THAT GREAT SHEPHERD OF THE SHEEP."

(Heb. xiii. 20).

How infinite the love and grace
Of our exalted Lord to us;
That we should have in Him a place—
Were creatures ever favoured thus?
As sheep we wandered far astray,
But He, the Shepherd, sought His own,
Nor shall God's chosen fall away,
Before the world's foundation known.
His sheep He holds securely still,
And none can pluck them from His hand,
Nor change His Father's perfect will—
By grace redeemed, for aye we stand.
The Shepherd loves His chosen sheep,
He died to save them from their doom,
And now He lives to love and keep,
For each in glory is there room.
Great Shepherd of the sheep is He,
And who His greatness can explore?
We wonder at His love so free,
And find its fulness more and more.
And if we grieve Him, still He cares—
But oh that we may grieve Him not—
His glory fills our urgent prayers,
His love can never be forgot.

WORDS OF ENCOURAGEMENT.

How many books of Scripture begin, or conclude, or have at both ends, such precious words. And grace is utterly and unutterably free. Who can tell its heights and depths? How glad should the redeemed of the Lord be for His gracious work on their behalf, linking two eternities, and supplying all needs in time. Noah, we are told, found grace: let us come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need (Heb. iv. 16). It is important that our hearts should realize our daily dependence on grace. God giveth more grace (James iv. 6), to overcome the terrible onslaughts of Satan through the flesh. Let us seek to be preserved from self-confidence. The daily walk with God of His Enochs should be characterized by a drawing on His wealth of grace. We read that our beloved Lord was full of grace and truth; and are we not reminded that out of His fulness have all we received? Surely the whole work shall be accomplished as it has been begun, and the top stone shall be brought forth with shoutings of "Grace, grace unto it" (Zech. iv. 7). Therefore, let us enter into the blessedness of these frequent Scripture salutations, and seek to possess our possessions more and more, and to enjoy those promises which are "Yea and Amen" in Christ, until the day break, and the shadows flee away, and we receive the grace to be brought unto us "at the revelation of Jesus Christ" (1 Peter i. 13).

"PEACE WITH GOD."—(Rom. v. 1).

"Thou wilt keep him in PEACE, PEACE, whose mind is stayed on Thee."—(Isa. xxvi. 3).

Peace with God, through poured-out blood,
As we walk the heavenly road;
Saved are we from sin and shame,
Love to God an inward flame.
Peace with God, while here below,
Being saved from sin and woe;
Peace in Him, Who is our Peace,
Which will evermore increase.
Peace with God, and joy within,
Pilgrims have mid all earth's sin;
Quietness, true joy and rest,
Peace with God—for ever blest.
Peace with God—how sweet the sound;
Where sin reigned, grace doth abound!
All is changed, how wondrous 'tis
To have peace, and endless bliss.
Peace with God, Himself to know
With such love our hearts o'erflow;
Oh that sinners, far and near,
May behold God's works—and fear.
Once, as others, were we lost,
Peace was made at greatest cost—
Christ our Saviour died, and we
Now have peace continually.
Peace with God, and soon to share
Glory in that land so fair,
With the Lord to walk in white,
Where there is no sin, nor night.

PSALM XVIII. 16.

THIS verse contains three precious statements, all honouring God. Self is put aside, it has nothing to boast. How great the privilege of praising Him for His so great love. We cannot praise too much: we ever praise too little. "He sent from above." All salvation begins with God. We are below, and are brought to realize our nothingness. "He sent"—yes, a Saviour; and the work of the Holy Spirit has come to us. There is no instance of meeting "half-way." Every believer is accepted by God's grace alone, and in Christ alone (see James i. 17). "He took me." "I took your father Abraham" (Jos. xxiv. 3). The drowning man, who, as we shall find, is before us, cannot ascribe anything to his taking hold. How enjoyable to know that God "took" us, because He loved us even when we were dead in sins. Will He forsake His people after this? The fulness of grace is an evidence of its unchangeableness (1 Sam. xii. 22). How simple, too, are the words. Why am I among the called of Jesus Christ? Ah, "He took me."

"He drew me out of many waters." We think of Moses—"drawn out." But the scene here is more alarming. I was in the flood, and He saved me. I was doomed, and He drew me with irresistible cords of love. There was no mere offer of salvation, nor was there mechanical dragging (see John vi. 44, illustrated by 45). Grace and power combined. Invincible mercy was so gentle, yet it was never weak. How many were the waters of judgment; how dark the prospect. Yet He was not defeated.

Apparently our Lord refers to this verse in John iii., for after speaking of birth from above,* He says, "Born out of water." Thus the whole expression, "Born out of water and Spirit," will indicate a complete change of state without, and a new life within. If this has been our privilege, and is our joy, what manner of persons ought we to be. What godly living befits those who now have life in Christ Jesus. Rescued from an awful doom, by infinite love, how can they continue in sin that grace may abound? The love of God forbids this. May the Holy Spirit cause our heart-realization, more and more fully, of these wondrous facts.

Rendered "again," Greek, another.

ONCE.

The high priest of Israel went once every year into the most holy place, not without blood, which he offered for himself, and for the errors of the people (Heb. ix. 7, Lev. xvi. 34).

What a contrast was the Lord Jesus: He offered Himself once, when He came to live and die for sinners (Heb. vii. 27, ix. 12, 26, 1 Peter iii. 18).

A LETTER TO THOSE WHO LOVE THE LORD.

"ALL THINGS WORK TOGETHER FOR GOOD TO THEM THAT LOVE GOD, TO THEM WHO ARE THE CALLED ACCORDING TO HIS PURPOSE" (Rom. viii. 28).

DEAR FELLOW SAVED ONES,

The apostle said concerning this precious statement, "we know." Can we say the same? It is easy to "imagine," but true knowledge and true faith can exist in the most "awkward" surroundings. GOD is sufficient. Can we not trust HIM to the *last* moment? A ram is never caught by its horns in the thicket a moment too late.

It is important to have more than a general view of such a wondrous unveiling of God's care. Indeed, "all Scripture" needs more than passing study. Oh that we may value truth more. Let us remember that we are either honouring or *dis*-honouring our Heavenly Father by the manner in which we treat His words. And there are *many* who observe us. How clear is the fact that we are epistles, but is it equally clear we are epistles of *Christ*, a sweet savour of *Christ*, illustrating His affection for the truth, and His devotion to the Father? If not, how sad is the contrast. But there is forgiveness with our gracious God, that He may henceforth be feared.

"All things work together with a view to good." The language of the Holy Spirit implies that they do not always *seem* so to be working. But behind the apparent confusion, there is the Divine planning. There may be the chastisement, but it is from a *Father's* hand. It may *look* grievous, and likewise *feel*, but there is an "afterward." God does not unduly afflict. He knows what we can bear, and His love is very manifest in ever sustaining His own.

Further, this passage suggests that much depends on the *working together*. One kind of blessing is not sufficient. If we had uninterrupted trials, we should despond. God stayeth His rough wind in the day of the east wind (Isa. xxvii. 8, see S. of S. iv. 16). It is by this wondrous mingling of our experiences that we are trained, and caused to comfort those who are in any trouble (2 Cor. i.). We need every pang: but each would be less precious did we not receive many evident "tokens for good." Our life is made up of contrasts, and thus we learn to trust.

"With a view to good." All things are *not good*. A persecutor may be brutal, and an irritator may be unkind, but God is over circumstances. The wrath of men praises him, and that which will not subserve His purpose is restrained. This is deeply important as a continual heart realization. Everything is with a view to "that Day," and our Father's glory therein—oh, the glory of our Triune

God (1 Peter i. 7, Heb. xii. 10). The stones must be made ready for God's wondrous display (1 Kings vi. 7). The chisel and the hammer are sometimes hidden from *our* view, but they are *ever* present, and "working together." Oh how this silences our complaints. God hath not forgotten to be gracious (Psalm lxxvii.). He is the Same, and *His* years shall not fail. *He* ever liveth. We can trust *His* perfect plan *against* our imperfect fears and feelings. "All things are working together with a view to good."

But, throughout this meditation, we have assumed the encouragement is addressed to *us*. Can we, by grace, truthfully say it is so? Are we those who are *characterized* by loving God? How beautiful a name is here given, and in wondrous prominence in the original. Are we occupied with such love, though not boasting of it? If not, we cannot apply this exceeding great and precious promise. The mode of language almost hints that which God emphasizes elsewhere—the terrible prospect of those who know and *love* Him not, however religious and seemingly earnest. Ah, it is not enough to be acquainted with some of His truth (see 2 Thess. ii. 10). Do we *love* Him? The word "love" brings before us a deep *feeling*, and the tense a holy continuance. Let us not be *weary* in well doing. Our Heavenly Father, by His Holy Spirit, *will* enable: let us have more confidence in Him.

If by grace we can truthfully say we love God, we are next ready for the *added* words. Bare logic might have put them *first*, for do we not love Him because He *first* loved us? But spiritual experience is necessary before we can truly *realize* electing grace. If we say, "Ah, yes, we are born from above because of mercy, and *therefore* this promise is to us," we misuse the truth of God. Do we *love* Him? If so, we are thereby *evidencing* our reception, by grace, of His grace (1 Thess. i. 3, 4), and the precious promises are thus ours *via* obedience, though all merit is humbly removed, that He alone and He always may be exalted.

Yours sincerely and earnestly in His loving kindness,

PERCY W. HEWARD.



SOME SUGGESTIONS FOR PRAYER.

"Let him ask in faith" (James i. 6).

1.—For the Lord's own, everywhere.

2.—For perplexed and exercised believers, who are in surroundings that grieve them, but from which they hesitate to step forth unto the Lord, that He may mercifully cause the obedience of faith.

3.—For the salvation of many from among Israel, and the building up of those who from that nation have, by mercy, believed into Christ.

"Ye ask, and receive not, because ye ask amiss" (James iv. 3).

"Lord, teach us to pray" (Luke xi. 1).

THE CHILDREN'S COLUMNS.

THE HOLY SCRIPTURES.

HOW wonderful that God, in His love and mercy, should give us the Holy Scriptures, which are *all*, from beginning to end, written by Him: For we are plainly told in 2 Tim. iii. 16 that "all Scripture is given by inspiration of God," i.e., God-breathed. How marvellously, too, God has preserved them, though many have hated, and still do hate, the words of the Living God, and would like to destroy them. But God's Word is for ever settled in heaven (Psalm cxix. 89), and it will abide for ever; for we read how Christ said, "Heaven and earth shall pass away, but My words shall not pass away" (Matt. xxiv. 35). And have you ever thought of the many books that have been written about the Bible? Even this may remind us somewhat of its greatness, and that the Bible is not merely a human book but Divine. Again, myriads of saved ones, all down the ages, have been blest and enabled to endure sufferings of all kinds by believing the Lord, and through constantly reading the Holy Scriptures, as they have been applied to the heart, by the working of the Holy Spirit. Those who are redeemed through the precious blood of Christ, and who want to please God, are never tired of reading the precious words of God, for they are living words, and inworking (Heb. iv. 12). The Holy Scriptures are a Lamp, and a Light unto the feet of those who are born again, in this dark world of sin (Psalm cxix. 105). Saved ones who, by God's grace, feed upon the truth of God, are built up in their spiritual being, for the Scriptures are food to the new life which God has given them. God's Word is said to have *milk* (1 Peter ii. 2), and also *strong meat* for those who are growing older in the Christian life (Heb. v. 14). The Words of God are *indeed* wonderful, see Heb. iv. 12. God still works by His Word, and that which we read in Rom. x. 17 suggests this—"Faith cometh by hearing, and hearing by the Word of God." Yet though the Bible is such a wonderful Book, and written by God, I am sorry to add *few* read it in *any* way as they should. How foolish this is and *sinful*. The Scriptures tell us how sin entered into this world, and how it brought death and all pain and sorrow, and how, ever since Adam and Eve fell through sin, *all* are sinners (Rom. iii. 10-12). But they also tell of Him Who came, in love and pity, to live on this earth, and to die for sinners on the cross (John iii. 14-18). God's servant Paul was able to say to others who were saved, "*Christ died for our sins* according to the Scriptures, and . . . He was buried, and . . . He *rose again the third day* according to the Scriptures" (1 Cor. xv 3, 4). Oh what love! Yet how *few* are thankful to God for the wondrous Gift of His beloved Son, Who gave His life a Ransom for

many (Matt. xx. 28). And how *few* really love to read the Scriptures, though *all* therein is so marvellous and will never pass away. But there are *some* who love God and delight to read the Bible: We are told in Acts xvii. 11 that in the days of the apostles those who were blessed at Berea "*searched the Scriptures daily*." And now in these days those who are saved, by grace, would not only lovingly urge saved sinners to read the Bible daily, but bring this before those who are still unsaved. For God has given His words not to be put on one side but to be read; and He works through the Scriptures, by the Holy Spirit, Who, through them, convinces of sin. Oh how I long for my dear young readers, as well as others, to *read* and also to learn the Words of the Living God. We read of one of God's faithful servants that from a child (a babe) he *knew* the Holy Scriptures (2 Tim. iii. 15). We are not surprised that Timothy grew up to be useful to Paul the apostle, and was helpful in the Lord's service. I do ask God in His mercy to raise up *many* like him, who are taught the Holy Scriptures from babyhood. How helpful such would be if, in God's goodness, they were saved while very young, and really *loved* the truth of God, and desired to hide the Scriptures in their hearts then, that they might be kept from sinning against God. When the Lord Jesus was on earth He said to some who denied the resurrection of the body, "*Ye do err, not knowing the Scriptures, nor the power of God*" (Matt. xxii. 29). And there are multitudes in these times who deny the Scriptures, and turn others away from them because they do not know them. What a contrast with God's servant Timothy, who valued the Holy Scriptures, which were, and are, able to make wise unto salvation, *through faith which is in Christ Jesus*. Oh that many who read these lines may be thus taught by God (John vi. 45), saved and blest for ever from God's real wrath. For the Scriptures not only tell of God's love to sinners, and how they are saved through Christ's blood, but also of God's anger against sin, and of eternal punishment for those who despise Him, and His Words, and who die *in* their sins.

All the Holy Scriptures God-breathed are, and they Will abide for ever, never pass away:
And the Holy Scriptures point the lost to Him Who, in wondrous pity, came down to redeem.

In the Holy Scriptures God the Lord hath said,
None are good, nor righteous, ALL in sins are dead:
But the Lord of Glory came from heaven above,
To redeem poor sinners, in His marvellous love.

READ the Holy Scriptures, READ them, girls and boys,
All that God hath written—wrath, as well as joys:
Every word is precious, lamp, and light as well,
To direct saved sinners from the paths of hell.

LEARN the Holy Scriptures, LEARN them day by day,
Think, too, of God's greatness, and His might alway,
Of His love in giving His beloved Son,
For rebellious sinners—ALL by Him was done.

Thoughts from the Word of God.

STORE the Holy Scriptures in your mind while young. They will help your studies, and restrain your tongue, For they are so wondrous, living is God's truth, Store them in your memory—now in early youth.

SEARCH the Holy Scriptures, for they speak of CHRIST, Who for laden sinners by His death sufficed: All the "heavy laden" come to Him for rest, And, in Him abiding, are for ever blest.

LOVE the Holy Scriptures which the LORD hath given, They are fixed, and settled, evermore in heaven: Love to read and learn them, and may GOD, in GRACE, Cause you, in His mercy, now to seek His face.

"IF THE LORD WILL"—(James iv. 15).

Outlines of some Bible Studies at the Meeting Room of Believers, 61 Upton Lane, Forest Gate. Prayerful heart-preparation deeply important.

7th and 14th, 8 p.m.—

Early Chapters of Genesis (con.), xii. 8-xiii. 9.

- (1) Bethel, its meaning and history.
- (2) Famines of Scripture, and Satan's purpose.
- (3) Absolute truthfulness alone acceptable.
- (4) "Out of Egypt."
- (5) "At the beginning," "at the first."
- (6) A strife.

Ecclesiastes, and The Song of Songs.

- (1) "Oppression." Eccl. vii. 7.
- (2) The meaning of Eccl. vii. 16, 17.
- (3) The fact of the fall. vii. 29.
- (4) The reality of death. viii.
- (5) Lessons from ix. 5, 6.

2nd, 9th and 16th, 7 p.m.—

Some Prayers of Scripture.

- (1) Prayer in the later Scriptures.
- (2) The prayers of Christ, their fulness and power.

Acts viii. 26-ix. 2.

- (1) "As for God, His way is perfect," i.e., thoughts on "Which is desert."
- (2) The Ethiopian—a person and a type.
- (3) Isaiah liii., and God's use of Scripture.
- (4) Baptism, and its present neglect.
- (5) "A persecutor and injurious": notes on ix. 1, 2.

21st and 28th, 8 p.m.—

Early Chapters of Genesis (con.), xiii. 10-18.

- (1) Lifting up the eyes (10, 14).
- (2) Choosing. See Psalm xlvii. 4.
- (3) "In the cities." "Toward Sodom."
- (4) "The dust of the earth."
- (5) Hebrew, its meaning and history.

Ecclesiastes, and The Song of Songs.

- (1) Eccl. ix. 10 with Col. iii. 23-25.
- (2) Seeing. ix. 11, 13.
- (3) "One sinner," "A little folly."
- (4) Social problems in the light of Scripture, rather than in the darkness of human philosophy.
- (5) Bread cast upon the waters, xi. 1.

23rd and 30th, 7 p.m.—

Some Prayers of Scripture.

- (1) Prayers to Christ.
- (2) "In My Name."
- (3) Prayer in the Acts.

Acts ix. 3-9.

- (1) "Near Damascus." "When it pleased God" (Gal. i. 15).
- (2) Paul—the reality and typical teaching of God's gracious work in him.
- (3) Eternal things first. ix. 9.
- (4) A review: "His ways past finding out" (Rom. xi. 33). Correspondence from any who would please the Lord earnestly welcomed.

ENCOURAGEMENTS and WARNINGS TO YOUNGER AND OLDER BELIEVERS ALIKE.

"NOTHING."—(John xxi. 3).

OFTEN God uses one word to impress one of His ever needed lessons. The word "nothing" may become very heart-suggestive. We could meditate upon the "finding nothing" of Matt. xxi. 19, upon the "eating nothing" of Luke iv. 2, upon the "flesh profiting nothing" (John vi. 63), upon the self-confidence of those who are nothing (Gal. vi. 3), and so forth. But just now the Lord will be glorified, I believe, if we ponder the striking narrative of John xxi.

There does not seem to have been any definite prayer about the action before us. It is easy to arrange, and to ask God's guidance and blessing *afterwards*, but this is not well-pleasing. Let us beware of that which is not commenced in true communion with our God.

Doubtless, there appeared many reasons for the fishing. The disciples were not wealthy. A man's cheerful interest in his daily work is *right*, and may leave effects long after. These fishermen may have felt they understood this work, and in the time of uncertainty as to the future, it was "natural" to occupy a night thus. And herein was the error. Was there not the returning to the nets which had been "left"? Was there not some forgetfulness of the Lord's own words, "I will make you to become fishers of men" (Mark i. 17)? Such turning back could never be acceptable with Him Who desires the whole heart. "No man having put his hand to the plough, and looking back, is fit (well placed) for the Kingdom of God."

Moreover, before greater blessings, we all must be taught our greater weakness. The night was the *opportune* time for these experienced men, and *this* sea was *well* known to them. But "that night they caught nothing." Ah, it is well to be brought more fully to an end of ourselves, and even of our planning, that we may be ready for the Lord's own pouring out of a blessing, which we shall not see *till* we trust Him, in the *dark*, as men say. He is the true Light. Peter had learnt this lesson once before, but the memory was too faint (see Luke v.).

Ah, dear friends, let us trust God with our circumstances. Let us be glad for Him to arrange. Let us seek that He may be exalted. Without Him we can do nothing, obtain nothing, are nothing: through Him we shall receive "153 great fishes," nor will our nets break. He faileth not. Oh for more living faith in our living Lord.

How wonderful is the grace of God. So free and so full. Who can measure it? The dawning-kindness of our God to those made night is like

TALKS ABOUT PRESENT-DAY NEEDS.—5.

RIGHTEOUS LIPS—(Prov. xvi. 13).

THE Book of Proverbs is very practical on this subject, as well as in all else which concerns the daily life. Oh that we heeded more fully the exhortations of God's revealed truth in these sad times when Satan is so busy and one is quickly turned aside. May we, by grace, be more and more watchful as to our words. Have we not often been grieved that we were not more careful in this matter? If saved, in God's mercy, through the precious blood of Christ, it is wondrous that we can *please* Him in our conversation when we meet with other saved ones, and also in our words with unsaved ones. But let us ever remember that by our words we can do much harm, hindering others in the Christian life. How solemn is this. The psalmist felt the need of having his lips kept by God (Psalm cxli. 3). Do not we likewise? In view of James iii., what care there should be with regard to the tongue, which no man can tame (v. 8). But God, Who is Almighty, can keep the door of our lips, and He will, if we trust in Him and are spiritually watchful. We little know how much harm even *one wrong word* does. In the light of Matt. xii. 36, 37, conversation is indeed solemn, and we need to pray that we may be kept from sinning against God with our lips. The Scriptures in the *heart* will guard against this (Psalm cxix. 11). It is not always *what* we say, but also how we say it. Hence we should heed the exhortation, "Let your speech be alway with grace, seasoned with *salt*" (Col. iv. 6). Every word here might be emphasised, and meditation upon every word is ever precious. Have we not often-times been sorry about something we have said, and wished we could recall it? The tongue is indeed a little member, but it can do much harm, even as "the *little foxes* that spoil the vines" (S. of S. ii. 15). May we be *slow to speak* (James i. 19). For, as we read in Prov. x. 19, "In the multitude of words, there wanteth not sin"; but the Divine message goes on "he that refraineth his lips is wise." May we, by grace, be *wise* in this, that God may be exalted and honoured by our conversation. Oh how encouraging are the words of verse 20, "*The tongue of the just is as choice silver*"; then verse 21, "*The lips of the righteous feed many.*" Surely this brings before us Col. iv. 6, where we are exhorted to speak *alway with grace seasoned with salt*. May our words indeed be as spiritual *food* to others, and thereby saved ones will be built up, and not hindered in their spiritual life. But, alas, how easy it is to pull down, rather than to build up. May we take heed and think before we speak. It was said of our beloved Lord when on earth, "Never

man spake like this Man" (John vii. 46); and again, "All bare Him witness, and wondered at the *gracious words* which proceeded out of His mouth" (Luke iv. 22, see Psalm xlv. 2). Alas, how unlike our beloved Lord are we, His followers, in our speaking. Let us confess our sins, and be humbled, asking for grace to be more watchful—for we have all failed in this. The words of Psalm xix. 14 are easily uttered, but to illustrate them is difficult. But "God can" enable, and He will, if we really seek for grace, which is all-sufficient. There needs to be a holy determination in this (Dan. i. 8), if we are to possess the lips of the righteous, which will feed many. God's servant of old felt this, and said, "I will take heed to my ways, that I sin not with my tongue" (Psalm xxxix. 1). Oh that we may take diligent heed, for have we not often realized within a few minutes, or even less time, that the words spoken have displeased the Lord? The *quick mischief* that is done by the tongue should make all God's redeemed people sad and humble, for how often God has been, and is being dishonoured by the wrong speaking of His own dear people. How sad to grieve Him in this way when He has done so much for us. God, Who knows our hearts, will forgive and grant strength for victory in the future if there is confidence in Him, and a holy hatred of *every* form of sin. May we also take heed as to what we *hear*, for we can often check others by refusing to listen to that which is not to the glory of God. Oh that we may be careful as to all our members, and being slow to speak, except of the Lord and His goodness to us, we shall have *much* whereof to tell. Let us seek to edify one another more, and there will be no time for idle words and no wish to speak them. May Mal. iii. 16 be often in our minds, and may we ever seek to remember Eph. iv. 29. Thus shall we speak with grace, that God may be glorified in our conversation; and our words will bring reward and not loss in "that Day." The world is looking on, and how often we cause sinners to blaspheme by our misused tongues. Wherefore, let us take heed and be watchful.

HOLY.

"Holy, Holy, Holy, Lord God Almighty" (Rev. iv. 8, Isa. vi. 3; see also Rev. vi. 10, xv. 4). The holy angels (Rev. xiv. 10). Holy apostles and prophets (Rev. xviii. 20, xxii. 6). The holy Jerusalem (Rev. xxi. 10). Sinners saved were chosen, that they should be holy (Eph. i. 4). Let us heed the exhortation, "As He which hath called you is Holy, so be ye holy in all manner of conversation—Because it is written, Be ye holy, for I am Holy (1 Peter i. 15, 16).

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—May, 1914.

Day	Proverbs	Colossians	Learning	Weekly Questions
1	xviii. 1-9	iii. 12-16	Col. 4. 5	
2	xviii. 10-20	iii. 17-23	" 6	
3	xviii. 21- xix. 7	iii. 24-iv. 4	" 7	What is faith?
4	xix. 8-15	iv. 5-9	" 8	
5	xix. 16-23	iv. 10-14	" 9	
6	xix. 24-29	iv. 15-18	" 10	
7	xx. 1-8	1 Thess. i. 1-4	" 11	
8	xx. 9-20	i. 5-8	" 12	
9	xx. 21-30	i. 9-ii. 2	" 19	
10	xxi. 1-8	ii. 3-8	" 14	What do you know about
11	xxi. 9-16	ii. 9-13	" 15	Christ's
12	xxi. 17-24	ii. 14-17	" 16	coming soon?
13	xxi. 25-31	ii. 18-iii. 3	" 17	
14	xxii. 1-9	iii. 4-8	" 18	
15	xxii. 10-16	iii. 9-13	Isaiah 31. 1	
16	xxii. 17-29	iv. 1-8	" 2	
17	xxiii. 1-12	iv. 9-13	" 3	Make a list of
18	xxiii. 13-22	iv. 14-18	" 4	passages in
19	xxiii. 23-35	v. 1-6	" 5	Isaiah
20	xxiv. 1-9	v. 7-13	" 6	not
21	xxiv. 10-19	v. 14-21	" 7	understood.
22	xxiv. 20-27	v. 22-28	" 8	
23	xxiv. 28-34	2 Thess. i. 1-4	" 9	
24	xxv. 1-9	i. 5-9	Isaiah 33. 13	How would
25	xxv. 10-19	i. 10-12	" 14	you urge
26	xxv. 20-28	ii. 1-5	" 15	others to
27	xxvi. 1-9	ii. 6-10	" 16	study
28	xxvi. 10-19	ii. 11-14	" 17	Scripture?
29	xxvi. 20-28	ii. 15-17	" 22	
30	xxvii. 1-8	iii. 1-5	" 23	
31	xxvii. 9-18	iii. 6-12	" 24	

What manner of persons ought redeemed ones to be. What holy zeal should mark their lives. God has given Scripture. Let His dear people use it, in the Holy Spirit, to His abounding praise.

NO PLACE OF REPENTANCE.

THESE solemn words are spoken concerning Esau, who is a picture of lost sinners that despise God's way of salvation, through the shed blood of His beloved Son. This precious Saviour came on earth to live and die for sinners; yet is He forgotten and hated! But hatred is not always open. Esau, we are told, despised his birthright, and sold it for one morsel of meat (Heb. xii. 16, 17); and we read, "Afterward, when he would have inherited the blessing, he was rejected, for he found no place of repentance, though he sought it carefully with tears." It was too late. Alas, how many who now despise God's truth will find at last that sorrow is too late. The rich man in Luke xvi. affords a solemn warning to those who imagine all will be well for unsaved sinners who die in their sins. This man, though rich on earth, found no place of repentance, no change of God's mind, after death (see verses 20-31). Oh

what anguish and despair. Yet multitudes go on in their sins, without being moved by God's warnings, so blinded are they by sin.

The Lord Jesus, Who was God as well as Man, said to the self-righteous Pharisees, "I came not to call the righteous, but sinners to repentance" (Mark ii. 17). The Pharisees, like many in these days, thought they had no need of repentance (Luke xv. 7); but all have sinned, and only those who, brought by grace to repent, are saved by God through the poured-out blood of Christ, will be eternally with Him. We often read in the Holy Scriptures of those who repented not (see Matt. xi. 20). When God's Judgments are poured out upon this earth, we are told of those who, amid all their sufferings, will not repent (Rev. xvi. 9, 11). Mark the words in Luke xiii. 3—"Except ye repent, ye shall all likewise perish." Oh how dreadful will be the future for those who pass away from this earth without repentance. Such will find no place of repentance on God's part hereafter. "For God is not a man that He should lie, neither the son of man that he should repent (change His mind); hath He said, and shall He not do it?" (Num. xxiii. 19). Every word of God will be fulfilled in His time and way, and the testimony is plain—"After this (the present life), the judgment" (Heb. ix. 27). May God in mercy cause many to repent and turn to Him, before it is too late.

"IN EVERYTHING GIVE THANKS."

(1 Thess. v. 18).

In everything we would give thanks to Thee,
Our gracious God, for mercy full and free;
Born from above, may we, by grace Divine,
Now give Thee thanks for all, since we are Thine.

"In everything give thanks"; let praise ascend
To Him Whose love will never, never end,
Who freely gives all things in Christ, His Son,
By Whom redemption's work was fully done.

"In everything give thanks," for all is given,
In wondrous grace, from God, the Lord of heaven,
For we had naught but sinful thoughts within,
And all our deeds were marred and spoiled by sin.

"In everything give thanks" to God on high,
For Him Who came in wondrous love to die;
Such marvellous love surpasses human thought,
That worthless ones are to His banquet brought.

"In everything give thanks"; the words are plain,
Such gratitude to God is not in vain,
For praise is comely for the upright ones,
Who are redeemed by blood and called His sons.

"In everything give thanks"—God never fails:
Why murmur then? His mercy still prevails.
God works in all His purpose to fulfil,
And sinners saved should love His perfect will.

"In everything give thanks"; what'er betide,
Look up to God, and in His will abide.
Ingratitude should find in us no place,
Since we are saved by free and sovereign grace.

"In everything give thanks" to God always;
'Mid all, our Triune God adore and praise,
For He is good, and chastens in His love,
Preparing us for our bright home above.

NOTES FOR ISOLATED ONES, AND OTHERS WHO LOVE THE TRUTH.

The definite STUDY of Scripture needs prayerful emphasis. Bare reading is not sufficient. It is easy, moreover, in perusing a magazine to meditate on the SUBJECTS, and overlook NOTES that may look "dry" to those in any measure influenced by the theory that dry bones exist in Scripture. Nay, all is MILK OR MEAT, and the Lord's loved ones should love His truth. Oh that He may be exalted—ever exalted.

Colossians iv. 7.

How great the privilege of a Tychicus. He did not send forth epistles, like Paul, but he could be the bearer. His life seems to have been uniformly faithful. We find him under training in Acts xx. 4, and then always useful (Eph. vi. 21), even in days of ruin (Titus iii. 12), and in the last epistle, when so many, even the Demas who greets in the very chapter which starts our meditation, had wandered (2 Tim. iv. 12). It is a blessing, indeed, if we are *reliable*: I do not mean that men should rely on us, but irregularity and a variable experience are not to the glory of God. We notice here

(1) Relationship. "The beloved brother."

(2) Devoted service. "And faithful minister (a term suggesting humility) and co-bondsman in the Lord" (the right sphere). Notice how *service* suitably succeeds *life*, and a spiritual relationship.

(3) Interest in the saints. Verse 8. Do we love the Lord's people with the Lord's love?

Colossians iv. 14.

Luke never obtrudes himself. Well educated, and consistent to the end (2 Tim. iv. 11), he had human qualities and spiritual qualities which would seem to some reasons for man-made prominence. But it is not so. If 2 Cor. viii. 18 refers to this dear child of God we learn how others esteemed him very highly for his work's sake. But even in the Acts, he does not particularly mention himself; we only discover his presence by the pronouns used in the *plural*. Such indirect humility, as of John (the disciple "whom Jesus loved") is deeply impressive. Self is a dangerous leader.

But what shall we say concerning Demas?

(1) He promised well. Fellowship with the apostle, even at Rome, and the close link with Luke imply this. It may be said "Why is he alone among the saints *undescribed*?" The interpretation that there were seeds of wandering may well search our hearts, but is it not probable that Tychicus did *not* write an epistle (at Paul's dictation) which referred so definitely to his own faithfulness, but that Demas, whose name is mentioned so "barely" (*cf.* Rom. xvi. 22), was the amanuensis, and his name is appropriately last.

(2) He finished—as far as we know—ill. The silence of Scripture as to any repentance is heart

solemnizing. The two "loves" of 2 Tim. iv. 8, 10 are striking. We do not decide about his salvation, but we see that having put his hand to the plough he looked back (Luke ix. 62). Let us be warned, and, in the Holy Spirit's power, be more faithful.

Isaiah xxxi. 3.

All Scripture is given by inspiration of God and is profitable. Apart from primary historical interpretation, this passage applies to us very definitely. How vain is confidence in self. Let us seek to learn the Lord's lessons. "Men" and "flesh" *must* fail. "Not by might, nor by power, but by My Spirit, saith the Lord." If He stretches out His hand to save, none can hinder: if He stretches out His hand to hinder, none can overturn His will (Dan. iv. 35). Is there anything of trust in the Egyptians amid our life? We have many problems. Do we seek human solutions? If so, God is not glorified. "Have faith in God."

Isaiah xxxiii. 13.

It is well to learn more and more of Scripture, though merely mental learning is worse than insufficient, when God has, in His mercy, made us *His own*. The many passages which call attention to God's greatness need emphasis. How wondrous is His might!

(1) God's message to *all* classes. See Isa. xlv. 22, lvii. 19, Eph. ii. 17; also, in *another* connexion, Rev. xiv. 6, 7.

(2) God's wondrous works. We think of Psalm xxii. 31, but must not forget Isa. xxviii. 21.

(3) The *privilege* of "hearing" and "acknowledging." Do we thus glorify His Name? Let us not *glibly* answer.

Isaiah xxxiii. 24.

(1) This passage is distinctly prophetic, and is not to be explained ("spiritualized") away.

(2) God's gracious blessings for Israel will deal with physical and sinful "evils" alike. The spared nations will be blest together. But though the leaves of the tree of Ezek. xvii. will be for healing, Zech. xiv. 18 reminds us that definite disobedience must be righteously punished. The connexion between sin and sickness is marked throughout Scripture: not that sickness is sin, or in *proportion* to sins, but it is the result of sin, and often among believers either to chasten for sins (*including* the carelessness which is often called by men disregard of natural laws of health) or to draw back from sin (*cf.* Paul's thorn in the flesh).

(3) The contrasted state of Israel *now* should be realized. *Not* a united people, *not* dwelling in God's land, *not* forgiven.

(4) The spiritual anticipation of this in Christ is precious. We should be *overcoming spiritually*. We should not be spiritual *invalids*, nor should we excuse *our* wandering.

Correspondence from any concerned, by the gracious working of God, ever welcome. Percy 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. xiv. No. 6.
June, 1914. 1d.

A Monthly, the Lord enabling, of plain witness to His Truth, that He may be exalted in the quiet and continued obedience of His blood-bought people. Spasmodic emotion is not spiritual power. Great things are not always great. "Be silent to the Lord and wait patiently for Him" (Psalm xxxvii. 7, margin) is a lesson for all His own.

EDITED BY
PHOENIX W. HEWARD.

"Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Eph. v. 14.

"Let us not sleep, as do others; but let us watch and be sober." 1 Thess. v. 6.

"And He cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with Me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." Matt. xxvi. 40, 41.

SOME OF THE CONTENTS.	PAGE.
"Be silent unto the Lord"	42
"Manifested"	43
Pleasures	44
I Will Hear	45
Godly Examples	46
After this Life	47
Suggested Studies for Isolated and Other Saved Ones	48

"And that, knowing the times that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light." Rom. xiii. 11, 12.

"Awake to righteousness." 1 Cor. xv. 34.

"The night cometh when no man can work." John ix. 4.

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A WORD OF INTRODUCTION.

ONCE again are we privileged by the Lord to seek His enabling in the preparation and sending forth of something from His Truth. This magazine is not a substitute for the Bible, but intended, in the Lord's mercy, to remind His blood-bought people of their blessings in His Book, that they may meditate therein (Joshua i. 8). Truth is not popular, but God is the Living God, and His living people cannot be satisfied with the husks of literary criticism or eloquent sermonizing. They need Christ and His words. This is not a time for self-complacency. The Name of the Lord is dishonoured by those who bear His Name, and it is needful to step forth, with confidence in Him, from the systems of to-day, that He alone may be honoured in simple obedience. Still His loving words ring out with their gentle, yet compelling, tones, "Ye are My friends, if ye do whatsoever I command you" (John xv. 14). Will they fall on deaf ears? Shall we not rather, in the power of the Holy Spirit, Whose fellowship is a fact (2 Cor. xiii. 14), go forth unto Christ without the camp (Heb. xiii. 13).

"Is it time for you, O ye, to dwell in your ceiled houses, and This House lie waste?" (Haggai i. 4.)

Have we God's interests at heart,
And are God's objects ours?
From evil would we now depart,
Or rest in worldly bowers?

The pilgrim's staff, earth's dens and caves,
Have parallels to-day;
All worldliness the mind enslaves,
And keeps from God's own way.

"It is not time to seek the Lord,"
The sinner would aver;
"It is not time" is off our word—
His will we would defer.

Is it not time to rise from sleep,
And lay aside each weight?
Is it not time o'er sin to weep,
And every sin to hate?

Our houses ceiled are not for aye,
Our bags with holes will waste,
Why should we not our Lord obey,
With reverent, cheerful haste?

He gave us all, He gives us all—
To Him our all should be;
For strength to serve on Him we call,
And trust Him gratefully.

WORDS OF ENCOURAGEMENT.

These precious words, from Psalm xxxvii. 7, on the front page, need continual emphasis. It is easy to have excitement and rush, and, if this be in nominal Christian work, to mistake it for spiritual activity. Laziness is never commendable, but our Father desires His people's worship, and if we stood in His counsel, the time would not be wasted. Elijah's strain on Carmel was not more important than the quieting in the desert. We are apt to overlook the Lord's teaching when He uses the still small voice. We are all easily occupied with our plans for Him, rather than with Him, and His plans for us. It is not easy to be quiet before the Lord. The flesh resists this. But if we seek that Gal. ii. 20 may be illustrated in our life, we must wait on the Lord, nor will the Holy Spirit be wanting in our need—He enables.

A false interpretation of the passage to help idleness, or slowness in obedience, is very grievous. Psalm cxix. 60 is deeply suggestive. Oh that we may never excuse sin for one day. The Lord's will is never a matter of indifference. Grace will be granted, more grace, for is not our God the God of all grace?

THANKSGIVING.

PRAISE comes from a heart of love unto our gracious God. All murmuring shows wandering. We read, "In everything give thanks." Again, "In everything by prayer and supplication, with thanksgiving, let your requests be made known unto God." Our Heavenly Father means what He says. It is easy to imagine our position is more difficult than that of others, easy to complain—but that which is easy is often wrong. If saints of old were commanded and encouraged to give thanks for persecutors (1 Tim. ii. 2), why should not we?

And praise is more than verbal. God speaks of "the garment of praise" (Isa. lxi. 3). It is our privilege to illustrate praise in the whole of our daily life, that onlookers may see how we receive everything from our loving Father's hand. There is a "needs be" even for trials, and we should, by the power of the Holy Spirit, "in everything give thanks."

For our privileges we, by nature, did nothing. All mercies are in grace, and have continued, though we have failed even since born from above. A privileged people, indeed, that no flesh should glory, but that we should praise!

God has given to His people eternal life—that life is in His Son. He has given to them His Word also: oh, that we may live by every word which proceeds from His mouth. Everything from God is precious.

"IF THE LORD WILL"—(James iv. 15).

Outlines of some Bible Studies at the Meeting Room of Believers, 61 Upton Lane, Forest Gate. Prayerful heart-preparation deeply important.

4th and 11th, 8 p.m.—

Early Chapters of Genesis, xiv. 1-16.

- (1) Scripture History.
- (2) The shortlived greatness of man.
- (3) God's warnings.
- (4) Abram, and faith's daring.

Ecclesiastes and the Song of Songs.

- (1) Observing the wind (xi. 4).
- (2) The young man and his joys (xi. 9).
- (3) Old age.
- (4) Death, and what it means.

6th and 13th, 7 p.m.—

Some Prayers of Scripture.

- (1) Prayer in the Acts (continued).
- (2) The prayers of God's servant Paul.

8 p.m.—Acts ix. 10-22.

- (1) Names and their meanings.
- (2) Authority - chosen.
- (3) "My Name's Sake."
- (4) Promptness.
- (5) Christ—the Son of God.

18th and 25th, 8 p.m.—

Early Chapters of Genesis, xiv. 17-xy. 1.

- (1) The King of Sodom and the King of Salem.
- (2) A twofold blessing.
- (3) "A thread even to a shoelatchet."
- (4) "I am thy Shield and thy Exceeding Great Reward."

Ecclesiastes and The Song of Songs.

- (1) The summing up of Ecclesiastes.
- (2) "Goads and nails."
- (3) A weariness of the flesh.
- (4) The parting words and their meaning to us.

20th and 27th, 7 p.m.—

Some Prayers of Scripture.

- (1) Faith and its answers.
- (2) Prayer in the Epistles of Peter.
- (3) Prayer in Revelation (a).

8 p.m.—Acts ix. 23-43.

- (1) Preserved.
- (2) Barnabas and the privileges of fellowship.
- (3) How the Lord trains.
- (4) Lydda, Saron, Joppa—the Lord's mercies to all classes.

Prayerful correspondence valued, unto the Glory of God.

SAT.

As David sat in his house, he was occupied with God's House (1 Chron. xvii. 1). What a contrast is Haggai i. 4. May we take heed.

When David sat before the Lord, he felt his nothingness and God's greatness, and said, Who am I, O Lord God, and what is mine house (1 Chron. xvii. 17)!

Mary sat at Jesus' feet and heard His Word (Luke x. 39, see S. of S. ii. 3).

Those who as they sit in their house thinking of the things of God will sit before Him, and such will sit with Him in the future on His throne (Rev. iii. 21); and all by His grace (Psalm i. 1).

A LETTER TO THOSE WHO LOVE THE LORD.

“MANIFESTED.”

DEAR FELLOW SAVED ONES,

How precious is the manifestation of *the Truth*—and our beloved Lord is also *the Way* and *the Life*. We read “The Life was manifested” (1 John i. 2). Yes, in the fulness of time, it pleased God to unveil the thoughts of peace which He ever had toward us, and so “Christ Jesus came into the world to save sinners.” Our hearts may well respond, “Herein is love.” How faulty our love seems, in view of His. May we be humbled indeed.

The first letter of John emphasizes the thought before us: the word so rendered being from the same root as “Light.” Hence we may compare 1 John iii. 5, 8, iv. 9 with John i. 4, 8, 12. Nor must we forget John xiv. 21, 22, for this manifestation is not barely physical to physical eyes. The natural man, who receiveth not the things of the Spirit of God sees *no* beauty in Christ that he should desire Him. Thus the Altogether Lovely One is still despised and rejected of men. If we behold His glory (John i. 14), blessed and happy are our eyes (Matt. xiii. 16). Flesh and blood hath not revealed to us His excellencies (Matt. xvi. 17). The foundation of our salvation and topstone of our salvation are alike by grace. It is of the Lord’s mercies we know the Lord’s mercies. Boasting is more than subdued—it is locked out: for no *flesh* can glory in *His* presence (1 Cor. i. 29).

The fact that the Manifested Lord was only realized by His people seems prominent in John i. 31, and part of the key to John iii. 21. Christ came to be manifested, but John expressly says that *he* saw, implying the people did not, for had they not gone away? Though they did not openly reject this part of the counsel of God (Luke vii. 30), they *waited* not for His counsel (Psalm cvi. 13), and thus they were not privileged, as God’s dear and faithful servant, who spoke of the Lamb of God. We recollect how Daniel alone saw the vision, and how it happened to those journeying with Paul. The God Who called Abraham *alone* (Isa. li. 2) is ever sovereign. And we have no claim on Him. It is all in mercy—let the thought be emphasized—that we are taught of God to go unto Christ (John vi. 45).

Together with the manifestation of the Lord Jesus personally, we have a Scripture emphasis on the manifestation of God’s Name and His dealings with men, and sound doctrine. We might notice John xvii. 6, Rom. iii. 21, xvi. 26, 2 Tim. i. 10, Titus i. 3. How wondrous are our privileges, now that Christ has come into this world, and now that redemption has been accomplished as well as foretold. What manner of persons we ought at all

times to be. Oh that we may not flatter ourselves, but humble ourselves under the mighty hand of God, for “not he that commendeth himself is approved, but whom *the Lord commendeth*” (2 Cor. x. 18).

It is our responsibility now to *manifest* Whose we are and Whom we serve. 2 Cor. v. 11 is very suggestive: may it be individually heart-searching! There should be a holy frankness with children of God. We should shine as lights and light-bearers in the world, holding forth the Word of Life (Phil. ii. 15, 16, cf. Titus i. 3). 1 John iii. 10 is decisive. Thus shall we present a contrast with the solemn unmasking of 1 John ii. 19, and ever be manifesting the Truth (2 Cor. iv. 2). The earlier part of this latter verse should be noted. We “have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully.” We cannot please *men*, we speak to the *conscience*. Truth is not always palatable, but it is always to be our topic. Not that we are to have an unholy bluntness which, despising others, says, “I am holier than thou.” There must be meekness of wisdom, that we may in all things please our gracious Lord.

Nor must we overlook a future manifestation. It is found in both Col. iii. 4 and 1 John iii. 2, though veiled in the translation. A time is coming when we shall be made manifest, and our works too (1 Cor. iii. 13). Are we living in the light of this? It is easy to settle down. It is easy to appear like the world, but, if we have tasted the Lord is gracious, how different we should be. A new *creation* is an argument for an entire contrast. Let us not “tone down” the definite testimony of God’s Word. To explain away truth is very sinful. Let us be manifest now as God’s dear people, and then we shall understand John iii. 21 when our Lord comes back.

Ah, His Coming is our Hope, and for Him—not merely events—we look. “He That shall come, will come, and will not tarry.” Then shall judgments, long held back, be manifest (Rev. xv. 4): but ere that “hour” shall the Lord’s own be with their own Lord. “Wherefore, comfort one another with these words,” but also be concerned that, even conversation, and attitude toward others, may show his people accept God’s own declaration as to His mighty wrath.

Yours in the changeless lovingkindness of our Lord,

PERCY W. HEWARD.

IF THE LORD WILL.—The holiday again presents an opportunity for prayerful gathering. Quiet Bible Hours at 61, Upton Lane, Forest Gate (easily reached), Monday, June 1st, 3 and 6.30. Do not let “other things” hinder, beloved Christian friends.

THE CHILDREN'S COLUMNS.

PLEASURE.

"Lovers of pleasures, more than lovers of God"
(2 Tim. iii. 4).

WE have not to look far, to see how this portion of God's revealed truth is being rapidly fulfilled in these last days. The many places of amusement which are seen everywhere, and which are ever increasing, are one of the many signs of the days in which we are now living. God, Who knows everything from the beginning, said it would be so. Nevertheless, it is solemn to see how this is taking place. It is by these means that Satan, who is still subtle, is seeking to lead both young and old further and further away from God and His Truth. There are so many pleasures in these days of excitement, that people do not want the Scriptures; they are said in God's Word to be "*choked . . . with pleasures*" (Luke viii. 14), so that they have no room for God or the Holy Scriptures. Hence multitudes are becoming more and more ignorant of God's truth, which will, nevertheless, stand for ever, and which will surprise all who neglect it in the future after this life. The Bible is being put aside for earthly pleasures; no wonder we find confusion and lawlessness in the homes and everywhere, for when God is being forgotten by a nation there must be trouble. It has always been so, and will be. God has told us that in the last days many will not only be "lovers of pleasures," but "unthankful." Yes, unthankful to Him Who has created all things, and Who provides so wonderfully for all His creatures—though they hate Him. There are many who *love pleasures*, but hate God. How sad! For all the pleasures of earth will soon pass away, and they never really satisfy, for people always want more. But God, Who is so good and merciful, they despise. How terrible is this in view of the future, when God will arise in judgment to punish His enemies. All *earthly* amusements, since they "forget God," are said to be "pleasures of sin"; and they are only "for a season" (Heb. xi. 25), they are soon over. In this same verse we are told that God's servant Moses, who had and could have had many worldly advantages, refused them and chose to suffer affliction with the people of God rather than to "enjoy" the things of earth. We are told *why* in verse 26—he thought about the future after this life; for *that* life will last for ever. But *so many* now, amid all their excitement and amusements, "forget God," and do not want to be reminded that there is after this life the judgment. Indeed, multitudes are so blinded by Satan, and choked with pleasures, that they still *imagine* all will be well with them after they pass away from this world. In view of all the solemn

truth revealed by God, few are concerned, and most are content to go on seeking more and more the amusements of earth. But not all are so foolish. For though "all have sinned," and, to begin with, *were* far off from God, and "dead in trespasses and sins," yet, through the precious blood of the Lord Jesus, Who died for sinners, *some*, in God's mercy, are saved *from* their sins, and all by His grace. *Now* they have a new life, which is from heaven—even the gift of God, which is eternal (Rom. vi. 23). *Now* they find their pleasures in the things of God. And for them He has provided *pleasures for evermore* (Psalm xvi. 11), which both increase as they seek to please the Lord on earth, and also last for ever—even when heaven and earth shall have passed away (Matt. xxiv. 35). Those who know that their sins are all forgiven, and will be remembered no more, delight in Him Who gave Himself for them, and they find their pleasures, or should do, in seeking to please Him. God's servant Paul said that he took pleasure even in his infirmities, so that Christ might be exalted in his daily life (2 Cor. xii. 10). I know the world cannot understand about the many *real pleasures* which God's people have, for they know not the Lord. Oh how we long for many others to be saved by Him, and to enjoy the pleasures of nearness to Him which are for evermore. What a contrast are *all* the pleasures of this world which will, like the world itself, pass away. For all here are but shadows. Oh how unwise to be occupied with things that so soon pass. In Psalm xxxvi. 8 we read concerning God's people that they shall be satisfied with the fatness of His house, and that He will make them to drink of the river of His *pleasures*. Oh how wonderful to have the pleasures of the Lord, and to daily delight in the things which are for evermore. But how sad to be *taken up* with pleasures which are sinful, and only for a season. May God, in His mercy, work, by His Spirit, and cause many, both young and old, to be troubled about their sins, and as to the future for those without God, where there will be no pleasures, but gloom and sadness for ever.

The pleasures of the Lord will never pass away,
While all that is of earth will vanish and decay,
But joys for evermore have sinners saved by grace,
Who know the Lord on high, and ever seek His face.

The pleasures of the Lord will evermore increase
For those who are forgiven, through Him Who is their Peace.
Eternal joys are theirs, mid earthly noise and din,
As they look off to Him Who died to save from sin.

The pleasures of the Lord for sinners saved from hell,
The inward joy and rest—no mortal tongue can tell,
'Tis everlasting bliss they have in Christ the Lord,
As they abide in Him, and with His will accord.

The pleasures of the Lord will last for evermore,
In Him saved ones delight and find the Scriptures sure,
While on this earth they live, Christ is their Saviour, Friend,
And His eternal love will never change nor end.

The pleasures of the Lord, their number all unknown,
Are freely given by God, through Christ to all His own,
As they delight in Him and watch for His return,
He satisfies their souls, and makes their hearts to burn.

The pleasures of the Lord—they satisfy always,
For they are lasting, real, unto eternal days,
While earthly pleasures fail, and oh so quickly glide,
For all that is of earth can never long abide.

The pleasures of the world are shadows at their best,
And leave an empty void, and cause the more unrest,
While heavenly pleasures give to saved ones, young and old,
Abiding peace and rest, and more of heaven unfold.

A FEW WORDS, ESPECIALLY REMEMBERING THOSE RECENTLY BROUGHT TO KNOW THE LORD JESUS.

"I WILL HEAR WHAT GOD THE LORD WILL
SPEAK" (Psalm lxxxv. 8).

WE cannot be too concerned to please God. It is sinful to be *occupied* with the things of earth. It is also sinful to be so active in nominal service unto God that we really omit His service. Dear fellow believers, we need more spiritual *hearing*. The words of James i. 19 should be prayerfully emphasized—"Let every man be swift to hear, slow to speak, slow to wrath."

Not that we should *only hear*. The very passage which urges attentiveness also says "If any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass" (James i. 23). "A forgetful hearer" is not to the glory of God. Hearing must be *followed* by spiritual earnestness, to carry out His revealed will. If this is recollected, there is wondrous force in the words, "Who hath ears to hear, let him hear" (Matt. xiii. 9).

Nor are these words unnecessary. They humble by suggesting that grace enables us to hear. Man, by nature and practice, is sorrowfully pictured in Matt. xiii. 15, and then we have the contrast, "Blessed are your eyes, for they see, and your ears, for they hear." And, further, though God has "planted the ear" in us, His blood-bought people, in accord with a new creation, we need encouragements to exercise our privileges that our Heavenly Father may be exalted. As we have already seen, it is easier to rush forward than to wait, but Jer. xxiii. 21, 22 is full of the Lord's instructions for to-day.

Returning to Psalm lxxxv., we find a precious encouragement. God continues to speak as we continue to hear. "He wakeneth, morning by morning," but the "still small voice" of those wondrous words of truth which are yet speaking (Prov. vi. 22), will not be heard amid the din and confusion of worldly excitement and self seeking. But if we are silent unto God, He will not fail us. He will speak words of *peace* and encouragement to His saints. "Peace, peace," is the message of

Isaiah lvii. When the Lord Jesus appeared among His own, after His resurrection, He at once said "Peace"—the very word He had particularly used in connexion with leaving them (John xiv. 27). How often we rob ourselves of blessings because we do not wait.

The conclusion of the verse is heart-searching. Every Divine refreshment brings a responsibility. Let us not return to our own way when our Father so graciously leads us in His. Human thinking and scheming are folly; God speaks that, in the Holy Spirit, His own may obey.

"I WILL MENTION" (Isa. lxiii. 7).

IT is well to *remember*, and well to *mention*, what the Lord has granted to us. "Come and hear, all ye that fear God, and I will declare what *He hath done for my soul*" (Psalm lxvi. 16). Let us not keep our blessings to ourselves, while we make our trials widely known. "Great is the Lord, and *greatly to be praised*." Let us seek to tell of *His* love by life and lip, that others may say, "The Lord hath done great things for them" (Psalm cxxvi. 2, 3). We shall fail to tell *all* (Psalm cvi. 2), but let us, at least, *begin*.

LET US—(Heb. i.—xiii.).

Let us fear lest we should miss
Blessings in that day of bliss;
Let us labour to be there—
For eternal joys prepare.
Let us come with confidence
To the Throne of Grace, and hence
Come more often, that we may
Be by grace sustained away.
Let us to our God draw near near,
With true hearts and godly fear;
And with actions pure as well,
All by grace, since saved from hell.
Let us seek another's good,
Think of others as we should;
Thus provoke always to love,
As enabled from above.
Let us hold the things of God,
As we walk the heavenly road,
With fixed faith in God on high,
Who is faithful, ever nigh.
Let us lay aside each weight,
As for Christ we humbly wait;
That we may, by grace, always
Keep in view that coming day.
Let us run with patience too,
Keep Christ's Judgment Seat in view,
When He will His faithful ones
In His Kingdom place as sons.
Let us seek for heavenly grace,
Serving God in every place;
That we may, with godly fear,
Please our God while living here.
Let us unto Him go forth,
Unto Him Who saved from wrath,
Bearing His reproach and shame,
With His glory as our aim.
Let us by Him offer praise,
Unto God in pilgrim days,
Giving thanks to God on high,
Thus Himself to glorify.

TALKS ABOUT PRESENT-DAY NEEDS.—6.

GODLY EXAMPLES.

HAVE we not, dear fellow saved ones, often forgotten the privilege as well as the responsibility of being *examples* in our daily life? It is easy to speak about what believers should be; but to seek for grace to be *patterns* of godliness is what is needed always, and especially in these days when Satan is so busy. If we would bring glory to Him, Who gave Himself to redeem us from all iniquity, our lives must be in accordance with His will, and thereby we shall be *examples* and we shall help, and not hinder, those who seek to copy—nor misrepresent our Beloved Lord. Oh that we may take heed and remember we influence others more by *what we are* than by our words, however spiritual they may appear. It is so in the home, hence the need for godliness there. Parents mould their children more by what they are than by what they say. Our defects and our failures are much more readily copied and reproduced in others, than our godliness. This is solemn, and we should seek for more holiness that we may be *examples* to others of what believers should be, and all by God's grace. Not only is there the need for parents to be more watchful, but we each should seek to be alone with God, so that He may mould us. We shall be blest, and others will be helped, if we spend more time with God, and in truly searching the Holy Scriptures. Oh what need there is for *patterns* of godly living in these days of worldliness and excitement. Having been saved through the precious blood of Christ, and being blest with all spiritual blessings in heavenly places in *Christ* (Eph. i. 3), what manner of persons ought we to be, in all holy conversation and godliness (2 Peter iii. 11). May we be more concerned regarding our daily life, and what we are before God. With respect to suffering for the Name of Christ, it is written "Christ also suffered for us" (see Heb. xii. 3). And 1 Peter ii. 21 goes on, "Leaving us an *example*, that ye should follow His steps, Who did no sin, neither was guile found in His mouth" (verse 22; notice also Rom. xv. 5, margin). The Lord Jesus set before His disciples an *Example* of humility in John xiii. 15. Oh that we may *thus* follow Him, Who was in every way the Perfect *Example* of His people. Not only are we told to consider Him Who suffered at the hands of sinners (Heb. xii. 3)—but also to remember how the prophets endured suffering, and were patient (James v. 10, 11). Moreover, let us recollect the children of Israel, and how they provoked God to anger with their murmurings in the wilderness, so that He overthrew many. These things are to be sad *examples* to us, so that we should not grieve Him, but be warned (1 Cor. x. 6, 11). Oh that we may be humbled at our shortcomings and

marvel at God's mercy ever abounding toward us. God's servant Paul exhorted Timothy to be a *pattern in good works* (Titus ii. 7). And in 1 Tim. iv. 12 he said, "Be thou an *example of the believers in word, in conversation, in love, in spirit, in faith, in purity.*" Oh that we may seek thus to live to God's glory, and all by His grace. Those whom God calls to any special oversight should be *examples* of godly living (1 Peter v. 3). But not only such—all saved ones ought to be *patterns* that they may humbly represent their Lord Who is absent, but Who is quickly coming to reward His faithful servants (Rev. xxii. 12). We are definitely told that the Thessalonian believers were *examples* (1 Thess. i. 7). Verses 9 and 10 show us their attitude, and if we thus live we shall be *patterns*. Oh that we may be thus glorifying God in these last days. The world is so ignorant of His truth, and we, as believers, have *not* been *examples* of godliness and unworldliness, and thus the Name of God has been blasphemed among the ungodly. We read that saved ones are *epistles* (2 Cor. iii. 2, 3), but if we have failed to be godly, our lives have not declared the truth of God, and thereby He has been dishonoured by unspiritual epistles. How solemn and heart-searching are our failures. May we humbly confess our sins, and seek to walk in newness of life, and near to the Lord, and away from the things that grieve Him. Whether we realize it or not, others about us are copying our lives, and if we fail to be *godly examples* we cause them to stumble. Let us grasp this solemn fact, and surely our lives will be more in keeping with the Scriptures. But what is needed to make us *examples* is more love and devotion to Him Who willingly gave Himself for us. Thereby our lives would be changed, and we should be useful to others in helping them on in the Christian life, whereas now we often hinder. Even if we read the Holy Scriptures more, others will copy. If we neglect them, others will do so. If we are more quiet before God, others will be. Oh that in view of God's great love to us, we may seek to be *examples* of the believers by godly living, that God in all may be glorified, and we may not draw back other saved ones, but help them, and all by God's own love and power.

“EVEN SO, COME, LORD JESUS.”

HOW bright, yet solemn, is the Hope of our Lord's Coming. His people may *well* look. Any other attitude shows lack of love to Him, and even suggests lack of relationship. His last promise concerns His Coming. Shall not this become our continual prayer? Gratefully, reverently, humbly, expectantly, let our hearts say "Come." He will not disappoint faith. His love to His own is very real. How sad when their love to Him is so small and so wavering, and their pilgrim life so veiled.

AFTER THIS LIFE.

"It is appointed unto men once to die, but after this the Judgment" (Heb. ix. 27).

I SUPPOSE every one believes the first few words of the verse above. We see death takes place daily, and in this case what men see they believe. But if the first part of the verse is true, and a solemn fact before our eyes, why not the last part? There is a judgment after death. It is solemn that multitudes are so blinded by Satan that they only believe what they think they can understand from the Holy Scriptures. What foolishness. All is certain. Men cannot deny what the Scriptures say about death, for it is so often brought before their view. There are many solemn reminders of the shortness of this frail life. Yet most are usually heedless about the future, and because they cannot see they—willingly ignorant—refuse to believe anything about it, though at times the thought may come, "What IS after?" And then, alas, the thought is driven from the mind. But God has, in mercy, been pleased to give us the Bible, which was written by the Holy Spirit through human agencies. It matters not with regard to the Holy Scriptures whether men believe or not: truth still stands and is unchanging. But it is so foolish for God's creatures to question Him and His authority. The great Gentile king Nebuchadnezzar said concerning the Lord God, "None can stay His hand or say unto Him, What doest thou?" (Dan. iv. 35). But now even children, through hearing others, speak lightly about God. How solemn is this. Oh that God may, in mercy, work and bring many, both young and old, to see that after death *there is the judgment*. Remember, dear reader, that Satan is a liar, and those who believe him are deceived by his lying. How fearful is this in view of God's revealed truth concerning the future beyond the present life. *We were, even as others, once deceived and led astray by the devil, but God, in His mercy, has saved us; and now we are concerned about those who are still held, and led, by the one who persuaded our first parents to disobey God, and to choose their own way. But though God has, in wondrous grace, given the Holy Scriptures, multitudes prefer their own way, and hence they are servants of sin; and the wages of sin is death (Rom. vi. 23). It is through sin that there is the death of the body. Though that is solemnizing and should cause concern, there is the death of the soul, too, which is called in the Scriptures "the second death" (Rev. xx. 14, xxi. 8). And "the second death" means a state of distance from God—for ever and ever. Yet with all this, multitudes are content to believe Satan's lies, both as to the present life and the future. What an awakening there will be for all such if they continue in their sinful condition. All that is*

written by God in His revealed Word will surely be fulfilled, *as it is written*. Are you surprised that sinners saved through the poured-out blood of Christ are in earnest about the unsaved around them? The wonder is that they are not more in earnest, for *all* is so real, and this saved sinners know. Oh that God may use this message to arouse some at least to look into the Scriptures to see if these things are so. But, above all, we long for poor lost sinners to be brought out of darkness into His own marvellous light, and all by His gracious working, through the shed blood of His beloved Son, Who gave His life a Ransom for many, that such may have no judgment after this life, but be with Him for ever (John v. 24).

PRIVILEGES.

HOW many are our privileges in Christ. No man will ever count them. Chosen and redeemed in Him, we are blest with *all* spiritual blessings, made to sit in *heavenly* places, clothed with the first robe, caused to have an understanding, ever welcomed to the throne of grace, instructed by and fed on God's own precious words (Matt. iv. 4), indwelt by the Spirit of sonship, and enabled to look for "That Blessed Hope."

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—June, 1914.

Day	Proverbs	2 Thess.	Learning	Weekly Questions
1	xxix. 19-27	iii. 13-18	Jer. 8. 6	What is a Free Gift?
2	xxx. 1-6	1 Tim. i. 1-4	Rev. 9. 20	
3	xxx. 7-14	i. 5-11	Rev. 16. 9	
4	xxx. 15-20	i. 12-17	Luke 16. 23	
5	xxx. 21-28	i. 18-ii. 8	" 30	
6	xxx. 29-33	ii. 9-15	" 31	
7	xxxi. 1-9	iii. 1-7	Luke 13. 2	What is a Reward?
8	xxxi. 10-17	iii. 8-16	" 3	
9	xxxi. 18-25	iv. 1-9	Matt. 11. 20	
10	xxxi. 26-31	iv. 10-16	" 21	
11	Ecd. i. 1-7	v. 1-8	" 22	
12	i. 8-14	v. 9-15	Matt. 3. 1	
13	i. 15-18	v. 16-25	" 2	Explain "the Judgment Seat of Christ."
14	ii. 1-11	vi. 1-6	Matt. 4. 17	
15	ii. 12-17	vi. 7-12	Matt. 21. 28	
16	ii. 18-26	vi. 13-16	" 29	
17	iii. 1-9	vi. 17-21	1 Kings 3. 47	
18	iii. 10-15	2 Tim. i. 1-6	" 48	
19	iii. 16-22	i. 7-12	" 49	Distinguish the "Great White Throne."
20	iv. 1-12	i. 13-18	Job 42. 5, 6	
21	iv. 13-v. 2	ii. 1-6	Acts 3. 19	
22	v. 3-8	ii. 7-14	" 20	
23	v. 9-17	ii. 15-21	Acts 8. 21	
24	v. 18-vi. 2	ii. 22-26	" 22	
25	vi. 3-12	iii. 1-5	Luke 15. 7	
26	vii. 1-6	iii. 6-13	Rev. 2. 5	
27	vii. 7-13	iii. 14-iv. 2	" 16	Rev. 3. 3
28	vii. 14-22	iv. 3-8	Rev. 3. 3	
29	vii. 23-29	iv. 9-16	" 19	
30	viii. 1-5	iv. 17-22	Luke 15. 10	

A FEW THOUGHTS ON MEMORIZED VERSES FOR ISOLATED AND OTHER BELIEVERS.

The privilege of learning Scripture is very real, yet many unwisely persuade themselves they cannot do this, and so encourage ignorance of God's gracious and precious will. Oh that there may be a holy awakening, that He may be glorified in the obedient earnestness of His people.

And a word about "isolation" may be His message. There is so much to GRIEVE God's dear people in the worldliness of to-day that one is surprised so many can remain attached to systems honeycombed with this. But separation to self is no remedy. A new sect is no remedy. To be occupied with the evil is no remedy. The will of the Lord is set forth in Scripture. May His own use their spiritual eyesight, and act in loving fellowship with others on the same path. The PART-FAILURE of God's servants known as "Brethren" is no argument against a yet PLAINER path of SIMPLER obedience, in the power of the Holy Spirit.

Luke 13.2 For 7th. "God is not a man that He should lie, nor the son of man that He should repent" (Num. xxiii. 19, see 1 Sam. xxv. 29). The need is that man should repent, should change (Gal. i. 10). But, in the other sense of the word, Scripture unveils the Lord's intense feeling and grief (e.g., Gen. vi. 6, 7, Jonah iv. 2): how this should call His people to grief in view of the way men persist in evil. By nature there is general defiance. National repentance, as of Nineveh, though not saving, averts national doom. Yet even this is largely absent now: man's attitude is that of Pharaoh—"Who is the Lord, that I should obey His voice?" (Ex. v. 2). How striking are the words, "Pharaoh's heart is hardened, he refuseth to let the people go" (vii. 14); "If thou refuse to let them go" (viii. 2, ix. 2); and, "As yet exaltest thou thyself against My people, that thou wilt not let them go" (ix. 17). The message of Luke xvi. is deeply solemn. "The natural man receiveth not the things of the Spirit of God." One—a Greater than Lazarus—has arisen from the dead: yet men repent not. And when judgments come, there will be the awful climax of Rev. xvi. 10, 11.

Matt. 4.17 For 14th. The words of Christ regarding repentance are very plain. His gracious reference to the message of John, and that dear servant's true preparation for his Lord are alike marked by Matt. iii., iv. "Fruits meet for repentance" (iii. 8) are ever implied: not fruits that cause, but which express it. Thus repentance is a living fact. Nor is this surprising, for the derivation of the word suggests, and Acts v. 31 declares, its Divine origin ("From dead works," Heb. vi. 1). "They repented not" (Matt. xi. 20) is a solemn

verdict: the miracles tended to faith (John vi. 29, "This—miracle—that ye may believe"). "The goodness of God leadeth to repentance" (Rom. ii. 4), yet the hard and impenitent heart despised: as we have already seen, it will gnash against wrath. Nothing will suffice, nothing will save, apart from sovereign grace quickening. "If any one is in Christ, there is a new creation" (2 Cor. v. 17). "It is the Spirit That quickeneth."

Acts 3.19

For 21st. The stress on confession in 1 Kings viii. is important. The uncircumcised heart of man blames the Lord. When there is a breaking down, self is judged. Lev. xxvi. 40, 41 may be remembered. There is no returning with all the heart unless there is a genuine repentance. "Godly sorrow worketh repentance to salvation, not to be repented of" (2 Cor. vii. 10). "Ye sorrowed according to God" is a very precious description: His mercy was seen in the true grief of those before us. So is it now. Whenever real repentance is manifest, do not boast of man, Job xlii. 5, 6, with Isaiah vi., is helpful, A heart-view of the glory of God is still needed, else we shall not deal with self aright.

Rev. 3.3

For 28th. The contrast between Acts iii. 19, 20, and viii. 21, 22 is clear: one might also learn Acts xxvi. 19, 20. "Repentance" in the Acts is a solemn subject. Luke xv. 7 and 10 are full of meaning, when we recollect that repentance includes the thought of sorrow. Joy is, indeed, in heaven when one soul is saved: what joy should we, too, know in all the Lord's work, which is much more than "work for the Lord." Verse 10 speaks of the redeemed brought back, for the silver is never lost out of the house. The return of a backslider is much like to the salvation of a sinner in its blessedness. See Gen. xiii. 4—"Unto the place of the altar, which he had made there at the first." But it is better not to wander, for joy implies there has been grief. In the light of this, how humbling are the Lord's own calls to repentance in Rev. ii. iii., and 2 Tim. ii. 25, 2 Peter iii. 9 ("to youward"). May we value His love, and "be zealous, therefore, and repent" (Rev. iii. 19).



SOME SUGGESTIONS FOR PRAYER.

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

1.—For the Lord's dear people in distant lands who lack so many of our privileges: but He is all-sufficient.

2.—For backsliding believers, who pain their brethren and grieve themselves:—for one may doubt if a happy backslider was ever born of God (see Psalm xxxii.).

3.—For the Lord's work in any measure committed to the care of those privileged to send forth this literature, that it may be in and unto Him.

"And this is the confidence that we have in Him, that, if we ask anything according to His will,

HE HEARETH US" (1 John v. 14).

Printed by NORMAN, HOPPER & Co., Ltd., 2, Kings Road, Upton Park.

THOUGHTS FROM A MONTHLY HERALD OF THE TRUE MESSAGE.

THE WORD OF GOD

"Thy Word is Truth" JOHN 17:17

Vol. xiv. No. 7.

July, 1914. 1d.

A Monthly, as the Lord gives grace, of humble witness to His counsel, which it is ever easy to reject (Luke vii. 29), but which alone shall stand (Prov. xix. 21). The object is His glory, and the strength is that which He supplies (1 Peter iv. 11). Hence a desire that the flesh may not be exalted—either doctrinally or PRACTICALLY.

EDITED BY

PERCY W. HEWARD.

"A fountain shall come forth of the house of the Lord." Joel. iii. 18.

"Their waters, they issued out of the sanctuary." Ezek. xlvi. 12.

"He shewed me a river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb." Rev. xxii. 1.

"With Thee is the fountain of life: in Thy light shall we see light." Psalm xxxvi. 9.

SOME OF THE CONTENTS.

	PAGE.
The Sprinkling of Blood	50
The Attitude of Unbelief	50
Children of Wrath—Children of Light	52
As New Born Babies	53
Grow in Grace	53
A Tender Conscience	54
Suggested Studies for Isolated and Other Saved Ones	56

"He brought streams also out of the rock." Ps. lxxviii. 16.

"They drank of that spiritual Rock that followed them; and that Rock was Christ." 1 Cor. x. 4.

"Therefore with joy shall ye draw water out of the wells of salvation." Isa. xli. 3.

"In whom are hid all the treasures of wisdom and knowledge." Col. ii. 3.

1d. post free. 2/6. per doz. post free. Quantities for prayerful distribution at special rates, for the object is God's Glory, and Fellowship with His people, and particularly His poorer ones, in any way, will be a privilege. Suggestions valued: Meeting Rooms, &c. All arrangements, "If the Lord Will," 61, Upton Lane, Forest Gate, London, E.—The Lord's Day, 11, 6.30; Mon: 8; Thurs: 8; Sat: 7; 43a, The Broadway, Walham Green, S.W.—The Lord's Day, 11, 6.30. Thurs: 8; East London Testimony, as the Lord opens the door. Also "Rosemond," Bede Burn Road, Jarrow-on-Tyne.—The Lord's Day. 6.30. Correspondence welcome.

A WORD OF INTRODUCTION.

MONTH after month, it may be, you receive this magazine, and receive blessing through it. Unto God *alone* be the glory, but have you ever taken your privilege of encouraging those who send it forth, in the Lord's Name? It is a joy to hear from like-minded saved ones, who sigh and cry over the abominations of to-day, and would grow in grace and the precious knowledge of their Lord and Saviour Jesus Christ. Yea, the very sighing is a *result* of the true knowledge of Him. The darkness is *not* becoming lighter. Can we not cheer "one another" in a path of more and *more* devotedness, "looking for that Blessed Hope," and seeking to be separate from that which is grievous? But some may take up this magazine for the first time. Curiosity may be used to lead an *unsaved* sinner to read it. Vague longings after more of God's truth may invite a young believer to its pages. Oh that God Himself may work *convincingly* and exalt His Holy Name.

"HE ENDURED, AS SEEING HIM WHO IS INVISIBLE" (Heb. xi. 27).

Faith sees where sight is more than dim,
Faith knows the Lord, and trusts in Him;
Faith is not doubtful while He lives,
Faith all the glory to Him gives.

Faith has a living God in view,
And rests upon His promise true,
Conviction in the heart is wrought,
Believers are Divinely taught.

Faith is not earth's mere "make-believe,"
God has not failed, nor will deceive;
"I hope," the natural heart can say,
But faith is *sure*, and comes to *stay*.

"By faith" the saints of old went forth,
Though men would fail, though men were wroth,
Faith saw behind the veil of sense,
And held to truth with love intense.

Here is no sentiment, nor dream,
Depending on what *things* may seem;
Things are but things, and God is God,
The wildest track is not untrod.

Our Father knows the end *always*,
The darkest night shall turn to-day.
Look not to men, but to the Lord,
His wonders you will soon record.

WORDS OF ENCOURAGEMENT.

“The Sprinkling of Blood.” Heb. xi. 28 comes to mind. Nor can we forget x. 22 and 1 Peter i. 2; and the cleansing of the leper is very beautiful. It is a great thing to realize that between the believer and wrath there is the blood of the Lamb. No angel of death can touch the life hid with Christ. The blood has been sprinkled, the work has been applied. A mental acquaintance with fractions of truth is a poor substitute for this knowledge of the Lord. How precious is the salvation of a soul. How wonderful the knowledge of eternal life.

Further, we recollect that the blood was placed on Israel's day of atonement in the holiest of all. The high priest could not enter without this. Where the blood was placed, God deigned to dwell. And because His own dear blood-bought people have been accepted in Christ, there is a Divine indwelling. Gal. iv. 6 is very clear as to this. The High and Lofty One abides with the redeemed. What matchless condescension (Isa. lvii. 15). And all is granted freely in the Lord Jesus, that no flesh may glory in God's presence.

Moreover, Lev. xvi. brings to our mind (rather may it be that the Holy Spirit brings with power to our mind through Lev. xvi) the words of Heb. xii. 24. We have come to the blood of sprinkling. Eph. ii. 13 shows how near we are brought, and Heb. x. 19 is very real. “In everything give thanks, for this is the will of God in Christ Jesus, concerning you.”

A LETTER TO THOSE WHO, BY GRACE, BELIEVE.

THE ATTITUDE OF UNBELIEF.

DEAR FRIENDS,

It is a mercy to be brought *out of* death into life. By nature we had no merit, none whatever. If there is any lurking pride that we *were* well intentioned, or in any way beyond others, we disgrace the grace of God. We were *children of wrath*, EVEN AS OTHERS (Eph. ii. 3). All self-esteem is shut out from the first. Boasting befits arminianism, reasoning suits every “ism”; but humble gratitude is the portion of those who would deny every “ism,” lest they deny Christ. The foundation is grace, and the topstone of the spiritual building shall be brought forth with shoutings of “grace.”

Infidelity is not always of the same character *openly*. But it is always of the same character *inwardly*. The natural man receiveth not the things of the Spirit of God; he maketh God a liar, and this is a *crime* (1 John v. 10). Unless we have believed *into* Christ, we are truly “atheists”

(*atheos*, Eph. ii. 12). Do not misunderstand me. Some have a fear of God, and a repentance to be compared with that of Nineveh. *This* may have great present results. It may lead to the training of children with respect for the Lord Who is so glorious. It may also avert earthly fruits of defiance. But this can *never* be acceptable as “*well pleasing*” by our God, Who has a right to *perfection*. “There is none that *thoroughly* seeketh after God.” “They that are in the flesh cannot have pleased God.” These more literal renderings allow that man, by nature, may turn away from *certain* sins. But unless there is a true resting on the Lord Jesus, there is partnership *with His murderers*; and though Scripture reveals *degrees* of guilt, it never shows absence of guilt, unless blotted out by that precious blood which is so precious to the people of the Lord. Beloved friends, we *cannot* over-value Christ.

At this time, considering the attitude of unbelief, that we may search our hearts, I would desire that we should ponder Israel's history in the wilderness. For forty years did God bear with a complaining people, who tempted Him ten times and more. His verdict is summed up in Heb. iii. 10, “They have not known My ways.” And the same chapter declares, “We see that they could not enter in because of *unbelief*.” Hence they tempted God in their *heart* (Psalm lxxviii. 18), even as they returned in *heart* to Egypt again (Acts vii. 39) and always erred in *heart* (Heb. iii. 10). We rejoice in the promise of Isa. xxix. 24, but the past record of this wonderful and favoured nation is given for our present instruction. Do we not err in heart? Do we not fail to see the ways of the Lord? His ways are higher than man's ways (Isa. lv. 9), but if, in mercy, we see something of them, then we shall no longer say “Can God?” or despise His promises (Psalm lxxviii. 19, cvi. 24).

Unbelief is thus a most perilous and comprehensive form of sin. Indeed, all sin appears to have this included. How grievously we dishonour God, if we doubt Him. He has loved us, and will not lose us. He is in one mind, and who can turn Him? This becomes an exceeding great and precious promise to all who have fled for refuge and laid hold of the hope set before us. Unbelief is an attack on the very character of God. It sees the sons of Anak, and cities walled up to heaven, but forgets Him Who dwells in heaven, and Whose eyes run to and fro through the earth (2 Chron. xvi. 9). “I, even I, am He That comforteth you; who art thou, that thou shouldest be afraid of a man that should die, and of the son of man which shall be made as grass; and forgettest the Lord thy Maker, That hath stretched out the heavens, and laid the foundation of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy?”

And where is the fury of the oppressor?" (Isa. li. 12, 13).

Such a passage as that just quoted shows us how we rob ourselves of blessings by unbelief, and how we become anxious and fretful. We forget the Divine command—"Be care-ful for nothing" (Phil. iv. 6). Here is something more than a mere suggestion. We lose also the Divine promise, "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee" (Isa. xxi. 3). The believer should not be afraid of evil tidings (Psalm cxii. 7, see xxiv. 4). The words of Prov. i. 33 are not out of date—"But whoso hearkeneth unto Me shall dwell safely, and shall be quiet from fear of evil." Unbelief, therefore, not only robs God of glory, but ourselves of many privileges. Its attitude is that of Peter when he saw the wind boisterous (Matt. xiv. 30). Are we not ashamed of such lack of confidence in our unfailing Lord? We cannot but feel that we have sometimes been like those on the Galilean lake who said, "Carest Thou not that we perish?" Let us confess our sins, and prove the preciousness of 1 John i. 9.

Unbelief is also seen in the after experiences of Asa. His humble, trustful prayer in 2 Chron. xiv. 11 was out of sight, and he looked to Benhadad, and to the physicians (2 Chron. xvi. 3, 7, 12). This was natural; but the believer is to be a contrast with the world. To leave God out of the case, and to enlarge "circumstances," is to magnify things that are less than fractions, and to overlook Him Who is all in all.

We can find similar failures with other kings. God reminds us that faithful Hezekiah faltered (1 Kings xviii, 14, 15). But when there was prayerful quietness, how triumphant was the encouragement the Lord graciously gave (2 Kings xix. 21). If we have God's interests at heart, and can rest ourselves in His will, all that would distress has lost its power. And why? Will the Lord forsake the works of His own hands? Nay, He will plead our cause, for it is His, and when He pleads 185,000 Assyrians are less than nothing and vanity.

Unbelief was manifest even around the tomb of Lazarus, in a home Christ loved. Martha thought of all from the "natural" standpoint (John xi. 39). The Lord's priceless words to her should be ringing in our ears, "Said I not unto thee that if thou wouldest believe, thou shouldest see the glory of God?" We cannot see first. There must be true faith. But it is not a leap in the dark if THE LIGHT is there.

May it be ours, beloved friends, not to drink of the well of doubt, not to study the logic of unbelief, but to behold all things from God's standpoint, and, condemning presumption, to rejoice in His absolute truthfulness, and His loving kindnesses, so that we may boldly say "The Lord

is my Helper, and I will not fear what man shall do unto me" (Heb. xii. 6). "We trust in the Living God" (1 Tim. iv. 10). With earnest desires that God may be glorified,

Yours sincerely IN His Beloved Son,

PERCY W. HEWARD.



"IF THE LORD WILL" (James iv. 15).

Outlines of some Bible Studies at the Meeting Room of Believers, 61, Upton Lane, Forest Gate. Prayerful heart preparation deeply important. Please make known to those who, as Caleb, long to follow the Lord fully.

2nd and 9th, 8 p.m.—Gen. xv. 2-11.

- (1) The confidence and pleading of faith.
- (2) "Look now toward heaven."
- (3) Righteousness.
- (4) Sacrifices, and their meaning.

The Song of Songs.

- (1) Its general aspect.
- (2) "Thy love," "Thy Name."
- (3) "Black but comely."
- (4) "Mine own vineyard."
- (5) "Unto Me."

4th and 11th, 7 p.m.—

Some Prayers of Scripture.

- (1) In Revelation (b).
- (2) Revision of "if's" with regard to prayer.
- (3) "In everything give thanks."

8 p.m.—Acts x. 1-16.

- (1) The Gospel to the Gentiles.
- (2) Simon's of Scripture.
- (3) The housetop (concordance study).
- (4) The great sheet and its appropriate lesson.
- (5) "Thrice" in Peter's experience.

18th, 23rd and 30th, 8 p.m.—Gen. xv. 12-16.

- (1) An hour of great darkness.
- (2) Scripture chronology.
- (3) "That nation . . . will I judge."
- (4) The Amorites, and other peoples.
- (5) A covenant.
- (6) Hagar and Ishmael, and typical lessons.

The Song of Songs.

- (1) Emphatic pronouns.
- (2) "His shadow," "His fruit," "His banner," "His hand."
- (3) "Till He please."
- (4) "Come away"; a solemn invitation.
- (5) The eastern winter.
- (6) The little foxes and the Lord's tender grapes.

18th and 25th, 7 p.m.—

Parables of the Vineyard.

- (1) An empty vine and no fruit.
- (2) The evil husbandman.
- (3) The True Vine and His people's relationship to Him.

8 p.m.—Acts x. 17-33.

- (1) The guidance of the Spirit of God."
- (2) "Cornelius waited . . . and had called together his kinsmen."
- (3) "A man."
- (4) "An unlawful thing," and "God hath shewed me." True and erroneous applications to-day.
- (5) "Before God," "of God."

"Continue in prayer, and watch in the same with thanksgiving."

THE CHILDREN'S COLUMNS.

By nature, "CHILDREN OF WRATH."

By grace, "CHILDREN OF LIGHT."

OH how much Adam and Eve lost when they disobeyed God, and listened to Satan and obeyed him. We wonder sometimes how our first parents could so easily sin against God amid such beautiful surroundings, which spoke of God's love to them. But sin is so subtle, and lovely surroundings will not keep from sinning against God. Yet though sin has brought death and all suffering into this world, many think lightly of it. God, we are plainly told, made man upright (Eccl. vii. 29). See what God said in Gen. i. 26, "Let Us make man in Our image." Alas, how soon man lost such blessedness. When Adam and Eve sinned they lost their covering, which may have been a wonderful bright light, surrounding them. This was removed when they disobeyed God. Then they needed to be clothed, not with fig leaves, but God clothed them with coats of *skin* (Gen. iii. 21)—a picture of the work of Christ, and explaining how His people are covered with the robe of righteousness.

Adam and Eve were also sent out of the beautiful garden, that they might see that sin leads away from God's presence. To be seen by God is so different from being in His presence—near to Him. Adam lost this wonderful privilege, and, ever since, all born into this world are sinners and called "*children of wrath*" (Eph. ii. 3). This is what we all were by nature, and many are still in this sad condition. Sinners are also called "*children of disobedience*" (Eph. ii. 2), because they disobey God even as our first parents. Oh how dreadful to have God's righteous wrath upon us. Yet so few are troubled about this, and some even dare to call themselves *children of God* when He calls them *children of wrath*. Many are ashamed of this name but do not grieve over sin. Our real state is not what we say we are but what God calls us. What would you think of a ragged boy or girl saying that he or she belonged to the family of the king of England? You would at once say that such an one could not be right in the mind. But many declare that they belong to God's family, when He has clearly said they are the children of the devil (John viii. 44). It is not pleasant to be told this, but it is true; and we dare not tone down the Holy Scriptures, for they are the words of the Living God and will surely last for ever.

So we have seen what Adam lost through sin, and what all are by nature. And there is not one who can make himself or herself different, so as to be good enough for the Lord. The work of saving is God's work, through the precious blood of the Lord Jesus. Hence, when God saves His people they are no longer called by Him "*children of*

wrath," but "*children of light*" (1 Thess. v. 5). Before, they were *darkness, now are they "light in the Lord"* (Eph. v. 8); and they are told to walk as *children of light*. There is a vast difference between one who is saved and one who is unsaved. Those who are still going their own way are far from God, and His wrath is upon them because of sin. And those who continue in their sinful state will never be with the Lord, but such will be sent away from God's presence for ever. Oh how solemn is this. Yet even young people are careless about their need of God's salvation, and not a few imagine they are children of God, though they have never been born into His family (John iii. 7). I know it is humbling to be told that we are *children of wrath*, but God hath said it, and whether unsaved sinners like it or not, the fact is sadly true. If we went through the Holy Scriptures and made a list of the names given by God to sinners, we should feel more than some of us do the dreadfulness of sin. But to shut our eyes to these things is solemn. It is because many do not like the names by which God calls unsaved ones that not a few have called themselves "*children of God*." But this talking does not make them such. For all, whether young or old, *are*, by nature, "*children of wrath*," and we must earnestly repeat this. Oh that God may graciously work, and cause many who read these messages to see what their name really is, and how it describes what they are in practice (Eph. ii. 2). Only God can make sinners into His children, whom, in wondrous mercy, as we have seen, He calls *children of light*. As such all saved ones should seek to live, and all by God's wondrous mercy.

"Children of wrath," sad state is this,
Far off from God and heavenly bliss,
Deserving hell, not knowing good,
The will of God not understood.

"Children of wrath," and loving ill,
Not thinking of God's perfect will;
Without the Lord and dead in sins,
Till God His work of grace begins.

"Children of wrath,"—for such were all,
However great, however small;
For ALL have sinned, gone their own way,
The Holy Scriptures plainly say.

"Children of wrath" since Adam fell;
What sin has brought no tongue can tell.
By disobedience evil came—
Sin, death and sorrow, lasting shame.

"Children of wrath"; yet God's own love
Can reach and quicken from above;
They feel their sins, seek peace and rest,
And are in Christ for ever blest.

"Children of light" are such by grace,
Brought into God's Most Holy Place,
While in His light they humbly walk,
And of His mercy love to talk.

"Children of light"; how wondrous this—
The change from wrath to heavenly bliss.
"Children of light"; as such they seek
To be obedient, godly, meek.

Thoughts from the Word of God.

"Children of light" all glory give
To God on high, Who caused to live;
Thus showing forth His love and might,
As sinners saved from death's dark night.

"AS NEW BORN BABES."

(1 Peter ii. 2.)

DO not pretend you are older than you are in the spiritual life. But do not take pleasure in remaining a babe. "As new born babes, *desire the sincere milk of the Word that ye may grow thereby.*" It is a blessing to be a babe: but it is a failure to continue a babe. The Lord has granted life *that we may know Him* (John xvii. 3), that there may be true progress. *Prolonged babyhood is carnality* (1 Cor. iii. 1).

The words of Heb. v. 12-14 are very definite. Every believer who has been acquainted with the Lord for a long "time" (12) should be able to enjoy the strong meat, or solid food, of Scripture, and be able to *help others*. Not that a child of God ever gets beyond *some* of the precious milk which is there. The "simplest" parts of truth are *ever* blessed. But there is much solid food, and it needs *spiritual* digestive powers, though, thanks be unto God, there are no bones in His Book. Everything is to be eaten by faith, and with gratitude.

Do not be content with hearing the same thing again and again. The Lord has appointed the bringing forth of "things new and old" (Matt. xiii. 52). How many who bear the Name of the Lord Jesus are connected with mission halls where no depth can be found in the teaching, no depth in the experience. But "the Spirit searcheth all things, yea, *the deep things of God*" (1 Cor. ii. 10). Many have professed Christ ten years, and have not even read their Bibles through. If you speak to them of God's election, they know nothing about it. If you explain the spiritual heights of Rom. vii., all seems mysterious. The spiritual life (assuming it to exist) has been starved. Ah, dear readers, "desire the sincere milk of the Word, *that ye may grow thereby.*"

But do not pretend to be older than you are. Do not start teaching when you have hardly begun learning. Be quiet. Stand in God's counsel. The platform may be attractive, but "the Lord hath set apart him that is godly *for Himself,*" and this comes *first*. The very word used by the Holy Spirit for a "babe" signifies "not speaking." "Let every man be swift to hear, slow to speak" (James i. 19) is a still needed exhortation. We remember how it was said of some, "I have not sent these, yet they ran; I have not spoken to them, yet they prophesied" (Jer. xxiii. 21, note verse 22). We can easily fall into the sin here rebuked, without professing to be prophets. Let there be a quietness before God. Pretensions are out of place, and *prominence ruins a babe.*

One thought in closing—"Beware lest you are receiving that which is not milk." If all milk—oft diluted—is not sufficient as you grow in grace, and if with the absence of milk there will be no progress, with poison instead of milk, your life will be only preserved by a miracle. "Cease . . . to hear the instruction that causeth to err from the words of knowledge" (Prov. xvii. 27).

"GROW IN GRACE."

Encouragements to Young Believers.

YOU cannot grow into grace, but if you have really been brought to believe in the precious and worthy Name of Christ, you are "in grace" already. Do not accept the deceitful notions, alas, so popular and attractive, which *imply that man co-operates with God in causing salvation.* Your deliverance from judgment was only by grace—unmerited grace, absolute grace, free grace. But for the Lord's working you would only have chosen evil (Gen. vi. 5). You cannot think too highly of His love, nor too "lowly" of yourself. Ah, dear young Christian, here is an argument for true "lowliness." There was *nothing* in you to recommend you to God, but whereas men hated the Lord Jesus *without a cause*, He loved such *without a cause* in the sinner. It pleased the Lord to make us His people (1 Sam. xii. 22). Boasting is shut out (Rom. iii. 27).

If, therefore, we can truthfully, thankfully and trustfully say we are in Christ, we are in a *new* sphere altogether, and in *this* it is possible to grow. Hence the command to those who have received *new* powers, even spiritual powers, for the prayerful and continual exercise of which they are responsible, in view of the Judgment Seat of Christ.

The word translated "grow" suggests the *manifestation* of life. It may also be rendered "increase": here is a stress on progress." The believer is Divinely encouraged to overcome, to go on from strength to strength, not to look for "ups and downs" of failure. That which is the branch of God's planting (Isa. lx. 21, contrast Matt. xv. 13) is expected to bear fruit. The young branch is small, but if there is a continued smallness, there is a stunted growth, and God is dishonoured. The Lord's own emphasis on fruit is seen in John xv. Nor can we forget Psalm xcii. 13, 14—"Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing."

It is well for us to look into our lives—not in a way that forgets looking off unto our precious Saviour, not in a manner that is occupied with self, but very definitely that we may see if there is real and true spiritual progress. If we are *in this* sphere it is important to *grow*. But any growth

outside is worse than vain. And, doubtless, we have here the Divine suggestion that the redeemed of the Lord should become *more gracious* in manner. Each day we should walk more worthily of Him Whose Name we bear. And such growth is inseparable from true acquaintance with *Himself*. Hence the added words, "And in the knowledge of our Lord and Saviour Jesus Christ." If we "learn of Him," the Meek and Lowly One, we shall be tender and gracious, though not excusing sin. Moreover, we shall appreciate the grace which makes it possible to grow in grace more and more fully. May our heart-longing be toward the Lord, that, awakened and encouraged, we may be more and more useful to Him, showing by a life of godliness, rather than by a badge in the coat, and rather than by a talkative tongue, "Whose we are, and Whom we serve."

TALKS ABOUT PRESENT-DAY NEEDS.—7.

A TENDER CONSCIENCE.

TH**ERE** is a vast difference between a weak and a tender conscience. A believer, growing in grace, would not desire to have a weak conscience or to be weak in any way concerning the spiritual life, but on the contrary to be "strong" in the Lord and in the power of His might (Eph. vi. 10). It was with reference to *bodily* infirmities that Paul the apostle said, "When I am weak, then am I strong" (2 Cor. xii. 10). The thought is that if Christ's power could thus be more manifest, he was ready to suffer. But no doubt the wording goes deeper, and implies that when we are nothing in our own eyes and feeling our weakness, then it is that God displays Himself more mightily, and His working is thankfully seen. Oh for such self-abasement in these days of the exaltation of man. Let us, dear fellow saved ones, take heed, lest in any way we cause our conscience to be wrongly "quieted." For do we not all know, by sad experience, how easy it is to excuse sin and thereby to silence our inmost thoughts, and thus to grieve the Holy Spirit and hinder our spiritual growth. We need to be watchful, for we can quickly dull our conscience. May we have grace to be more like God's servant Paul who said that he *exercised* himself to have always (not "now and then," but *always*) a conscience void of offence toward God and man (Acts xxiv. 16). God first, then man. We need in all things to remember the God-ward and man-ward aspect of the believer's life. It is easy to be "one-sided." Oh that there may be a right carefulness in this respect. We need to *exercise* ourselves, if we would please God and walk in wisdom toward them that are without (Col. iv. 5). Our beloved Lord could say, "I do always those things that please Him." Oh that we may seek to follow the Lord in this, and all by God's

grace. To this end let us keep our hearts with all diligence (Prov. iv. 23). If we would be guarded from sinning against God, we must prayerfully take heed that we do not think lightly about stifling our conscience. We are exhorted in Heb. ix. 22 to draw near to God with a *true heart*, having our hearts *sprinkled* from an *evil* conscience. There is deep teaching in this verse, even as in all parts of God's truth, and we shall feel its power if we are solemn and earnest. If one's conscience is "evil," one's actions will be likewise; while, on the contrary, if we have a *good conscience*, our deeds will be in keeping with the Word of Truth, and there will be such watchfulness, and the conscience will be tender and quickly grieved at the slightest thought of turning aside. How quickly then we should detect sin in ourselves, ere it were noticed by others, and grace would be given to overcome, and we should be strengthened thereby in our Christian life. Why is it that we fail so often to *see* that some of our actions are wrong? The reason is that we have weakened our conscience, and have not exercised ourselves enough with reference to *little* things of *daily* life unto the Lord. Oh that we may beware, and be enabled to say, as Paul, the apostle, "We trust we have a good conscience, in all things willing to live honestly" (Heb. xiii. 18). Let us be watchful about anything of which we may wonder. We all know that there are times when we have been doubtful about some actions. Let us be careful, for if we silence our conscience once, we shall do so more easily on another occasion. Some may imagine that it shows a weak conscience (which is not at all desirable) to be so watchful. But it would strengthen the conscience in a right sense, if we yielded more to the Lord's hints and reproofs. Oh that all God's dear people may seek to have a tender grief at grieving God and to keep the conscience tender. Then there will be such godly living, and all by God's grace. Heb. ix. 14 brings before us the primary need for the conscience to have been purged from *dead works*, that we may serve the Living God. Purged, that it may be *pure* (1 Tim. iii. 9), also *good* (1 Tim. i. 5). Believers in this appointed condition will need to lose, and suffer too (1 Peter ii. 19); but the Lord more than compensates, and, if we seek to have a good conscience, we shall show this in our manner of life, and thereby some of those who falsely accuse us will be ashamed (1 Peter iii. 16). Oh that we who are saved may be more watchful, and detect the slightest turning aside from the truth, even in the daily details of our home, business, and assembly life, that God in *all* may be glorified, and we may not in *any* way dishonour our beloved and quickly coming Lord. A tender conscience will not seek to hinder those who have a weak conscience but willingly to go without that which might cause such to stumble (1 Cor. viii.).

TWO.

TO begin with, all born into this world belonged to one family—the family of Satan (see John viii. 44, Eph. ii. 3). But God, in His mercy, has chosen in Christ a multitude, whom no man can number, who are saved through the shed blood of the Lord Jesus, Who died on the cross. Now there are *two* families on this earth, the second composed of children of God, born into His family; and such have, even now, eternal life (Rom. vi. 23), which is the gift of God to poor, lost, hell-deserving sinners. Such *were*, even as others, in the broad road; but now they not only have a new life but a new way, to walk therein. Hence there are *two ways*—the one which leadeth unto life, and the other which leadeth to destruction (Matt. vii. 13, 14). There is need to emphasize the solemn teaching of God's truth concerning the condition of the sinner now and also in the future. For if there are *two* families, and *two* ways, there are also *two* final dwelling places. Those who were once lost sinners, but are now saved through faith in Christ and His finished work on Calvary, will be for ever with Him in glory. And can such, dear reader, be unmindful of those who are still going on in the broad road which will surely involve separation for ever from God (2 Thess. i. 8, 9)? Oh how solemn is the goal of unsaved sinners. Yet multitudes are going on unconcerned, imagining all will yet be well with them. But God *will* punish sinners, He is so righteous. Isaiah xxxiii. 2 is heart-searching with reference to God. It is plainly written, "He also is wise, and will bring evil (judgment) and will not call back His words" (see Num. xxiii. 19). All God's words shall be fulfilled, in His time and way. God, in wondrous grace, has been pleased to tell His people somewhat about their glorious dwelling place for ever. But to warn, He has also described the final abode of the lost, and the painful words often come together, "There shall be weeping and gnashing of teeth." Yes, in that place of punishment, with the devil and his angels, away for ever from the presence of God, and with such a company as those described in Rev. xxi. 8. Let me earnestly and solemnly ask—Where are *you* now, and where will *you* be for ever? Now God welcomes sinners, but judgment is near.

BLESSED.

Blessed is he whose sin is covered (Psalm xxxii. 1) with the blood of Christ; while he that covereth his sins shall not prosper (Prov. xxviii. 13). Blessed is the man that maketh the Lord His trust (Psalm xl. 4); what a contrast is Jer. xvii. 5. Blessed is the man that feareth the Lord (Psalm cxii. 1).

BROUGHT.

Brought up out of an horrible pit (Psalm xl. 2). Then the best robe is brought, and we are clothed (Luke xv. 22, 23, Isa. lxi. 10). Brought into God's marvellous light (1 Peter ii. 9). Brought into His chambers, into fellowship with God (S. of S. i. 4, 1 John i. 7). Brought into His Banqueting House (S. of S. ii. 4) where there is plenty. Brought hitherto (1 Chron. xvii. 16); and we *shall* be brought to our desired haven (Psalm cvii. 30). Being thus blest, may we be like the woman who brought that which was costly (Luke vii. 37, see verse 47). We read of some who brought there books, which were wrong, and burnt them (Acts xix. 9). How solemn are the words of one who wandered, "I went out full, but the Lord brought me home again empty" (Ruth i. 21, see Gen. xix. 16).

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—July, 1914.

Day	Eccles.	Titus	Learning	Explain—
1	viii. 6-11	i. 1-6	Heb. 8. 1	John iii. 5
2	viii. 12-15	i. 7-12	" 2	
3	viii. 15-ix. 3	i. 13-ii. 6	" 3	
4	ix. 4-6	ii. 7-10	" 4	
5	ix. 7-12	ii. 11-15	" 5	Acts xiii. 46
6	ix. 13-18	iii. 1-7	" 6	
7	x. 1-4	iii. 8-11	" 7	
8	x. 5-11	iii. 12-15	" 8	
9	x. 12-17	Phil. 1-6	" 9	
10	x. 18-20	7-12	" 10	
11	xi. 1-6	13-19	" 11	
12	xi. 7-xii. 2	20-25	" 12	S. of S. v. 2
13	xii. 3-7	Heb. i. 1-6	" 13	
14	xii. 8-14	i. 7-14	Eccles. 10. 1	
15	S. of S. i. 1-4	ii. 1-8	" 2	
16	i. 5-7	ii. 9-15	" 3	
17	i. 8-11	ii. 16-18	" 8	
18	i. 12-17	iii. 1-6	" 9	
19	ii. 1-4	iii. 7-11	" 10	Dan. xii. 2
20	ii. 5-7	iii. 12-19	" 11	
21	ii. 8-13	iv. 1-5	" 12	
22	ii. 14-iii. 1	iv. 6-11	" 13	
23	iii. 2-5	iv. 12-16	" 14	
24	iii. 6-11	v. 1-6	" 15	
25	iv. 1-7	v. 7-14	Matt. 25. 1	
26	iv. 8-15	vi. 1-8	" 2,3	Heb. ix. 27
27	iv. 16-v. 1	vi. 9-14	" 4,5	
28	v. 2-8	vi. 15-20	" 6,7	
29	v. 9-16	vii. 1-4	" 8,9	
30	vi. 1-3	vii. 5-11	" 10,11	
31	vi. 4-9	vii. 12-19	" 12,13	

The Words of the Lord are meant to be His people's food. Merely speculative acquaintance with the Truth will not suffice. "That I may know Him," said one of old; nor must we take this passage out of its context, for he was willing to give up for this holy object, not to give this object up!

SUGGESTED STUDIES FOR ISOLATED AND OTHER BELIEVERS.

"ISOLATION" is again before us, because of the DESOLATION, but the Lord liveth, and troubles only show forth His preciousness. Let us seek, too, the fellowship of others who bear the Name of Christ, but never at the expense of Truth. ("Buy the truth, AND SELL IT NOT.") If we cannot please them and exalt Him by the same action, our right attitude is clear. But let us ever beware of pride dressed up as "separation."

Ecclesiastes ix. 7-12.

The standpoint of Ecclesiastes is clearly stated (i. 3). Yet many forget this, and quote its record of uncertainty regarding the "future," as if this showed there was unconsciousness after death. From the standpoint of "under the sun," there must be ignorance, confusion, and despair. But if we are made to sit in heavenly places in Christ Jesus, our Father hath revealed wondrous things to us by His Spirit: let us follow on to know Him and His will. Ecclesiastes ix. 7 deals with man in the flesh. He can go his way, and eat and drink if there is nothing beyond. Let him be occupied with food and clothing, and let him enjoy his days of vanity. But "in Christ Jesus" there is no vanity. 1 Cor. xv. 58 is a choice contrast. "Your labour is not in vain in the Lord." The argument in Col. iii. 23, 24 also gives another wondrous contrast with Eccl. ix. 10. We look for Christ, not to die. We do not work hard because this is the time of labour to be followed by the silence of an unseen world of mystery, but to be followed by rest and reward. We long to honour our Lord by building that which will stand the test of His fire (1 Cor. iii.).

Ecclesiastes xi. 7-xii. 2.

Vanity is still evident, and earthly joy is seen with its limitations. "The light is sweet." There are attractions in this earth. How manifold are God's works in nature, and He causes His sun to shine on the evil and on the good. A child's view of life is naturally joyous; but the "wise" man—I mean one regarded as possessing wisdom, if it were possible, without Christ, and, secondly, one who has any logical view of a ruined world—must be despondent. "Oppression maketh a wise man mad" (Eccl. vii. 7). If this life is all, ignorance of much will lead most quickly to more merriness! But it is not all. God will bring unto judgment (xi. 9, xii. 14), and the laughter of the foolish is the crackling of thorns! Again the believer's contrast is before us: "He that followeth Me shall not walk in darkness, but shall have the light of life" is our Lord's precious promise (John viii. 12). Again, we read of "joy un-

speakable and full of glory," and of "pleasures for evermore." A collection of such passages, showing the glorious opposite, for sentence after sentence in Ecclesiastes, would be spiritually profitable.

Song of Songs ii. 1-4.

"The Song of Songs" (Divinely so entitled) presents a real antithesis with Ecclesiastes. The bride is satisfied with no one, and with nothing, but the Bridegroom. And He, too, Who, unlike the bride, never falters, has a wondrous delight in her. Hence the interchange of words of affection expressing a heart of affection. The mutual joy is very refreshing, but do we not feel our shortcomings? Oh that Christ may become more glorious to us. Surely He is more than the Golden One, as the orange among the trees of the rough and rugged wood, all others being as nothing to Him. We must sit under His shadow if we would enjoy His fruit. Excitement never wraps up the Lord's fullest blessings. Wait! What a personal note is before us. "His fruit was sweet to my taste." May it be so.

Song of Songs iv. 8-15, and vi. 1-3.

How the Lord delights in His people. It is wonderful that He should speak thus. His affection makes us ashamed. But let us go beyond this, and give thanks unto Him for His comeliness upon us, so that we are made like Him and likened to "a well of living waters" (iv. 15). Without the continual work of the Holy Spirit this cannot be true in our experience.

If we recommend Christ by our affection (see ch. v. 10-16), others will be led by the Lord to desire Him Who is altogether desirable. How often we lead men from Christ through lack of love. Not that we can save, or the reverse, but are responsible for the tendency of our attitude, as well as for our actions. "His garden" is His people (see iv. 16, v. 1). Oh that we may have "all manner of pleasant fruits" laid up for Him (vii. 13).



SOME SUGGESTIONS FOR PRAYER.

"I will hear; for I am gracious" (Ex. xxii. 27).

1.—For those who vex their righteous souls by remaining in that which grieves God's Holy Spirit, and pains them.

2.—For believers physically laid aside, that they may rejoice in God's lessons as to quietness, and be enabled to trust Him more and more for all things.

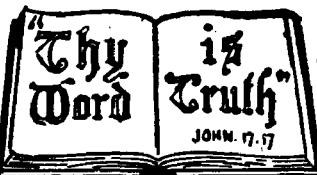
3.—For the Lord's work in East London committed to our care, that the right streets may be chosen on the right evenings for open-air witness, and that all may be to the praise of the glory of God's grace.

"In everything give thanks; for this is the will of God in Christ Jesus concerning you" (1 Thess. v. 18).

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THOUGHTS FROM A MONTHLY HERALD OF THE TRUE MESSAGE.

THE WORD OF GOD



Vol. xiv. No. 8.
Aug., 1914. 1d.

A Monthly, the Lord enabling, to sound forth His Truth, as He graciously impresses the same, that He may be honoured and exalted. Oh that writers and readers may have attentive obedient, thankful hearts.

EDITED BY
PERCY W. HEWARD.

God hath said:
"BOW DOWN thine ear, and hear the words of the wise." Prov. xxii. 17.
"The MEEK will He guide in judgment; and the meek will He teach His way. All the paths of the Lord are mercy and truth unto such as keep His Covenant and His testimonies." Ps. xxv. 9, 10.
"After the fire, a still small voice." 1 Kings xix. 12.

SOME OF THE CONTENTS.		PAGE.
<i>Then and Now</i> ... ..	...	58
<i>Believing</i> ... ..	...	58
<i>A Little While</i> ... ..	...	60
<i>How do you read Zech. iv. 7?</i> ... ..	...	61
<i>Walking in Wisdom</i> ... ..	...	61
<i>No Profit under the Sun</i> ... ..	...	62
Suggested Studies for Isolated and Other Saved Ones ... ..	...	64

"The words of the wise are as GOADS and as NAILS fastened by the masters of assemblies, which are given from ONE Shepherd." Eccl. xii. 11.

"I will hear what God the Lord will speak: for He will speak peace unto HIS people, and to His saints: but let them not turn again to folly." Ps. lxxxv. 8.

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A WORD OF INTRODUCTION.

EACH printed testimony to God's truth reminds us of the passing away of time. Oh that the people of God may be people that know their God (Dan. xi. 32). The stress on "their" reminds us of Dan. iii. 28, vi. 23. It is blessed to be able to say, and to say truthfully, "This God is our God for ever and ever." But can all who read these lines thus bear witness? "Church Membership" and "religious activity" do not prove relationship to Christ. To emphasize godly *reality* that He may be honoured, and that His dear people may not be in careless fellowship with those who know Him not, and that unsaved ones may not be lulled to a false security, are these pages prayerfully sent forth. Oh that He Who enables may deign to hear us, that all things may be done with a single eye to His glory, and that many may be privileged to stand aloof from evil, and to walk with God.

"IF THE LORD WILL."—QUIET BIBLE HOURS, Monday, August 3rd, 3 and 6.30 p.m. Believers earnestly welcomed. Will you not put *aside* the world's pleasures? 61, Upton Lane, Forest Gate, London, E.

"WALKING WITH GOD." (Gen. v. 22-24, with Heb. xi. 5).

He "walked with God," thus Scripture clearly saith,
Of one mid ill;
We, too, may, in a world of sin and death,
Walk humbly still.

He "walked with God," 'tis easier far to talk,
Instead of "live";
But if, by grace, with Him we seek to walk,
Grace will He give.

He "walked with God," amid home duties found,
And strains were known.
And we may prove how grace doth *still* abound,
For ever shown.

He "walked with God," and thus "pleased" God indeed,
And so may we;
From earth's magnetic thrall, *more strongly freed*,
Continually.

He "walked with God," doubtless 'mid mocking throngs,
But what were they?
As with the psalmist, statutes were his songs—
And ours to-day.

He "walked with God," and, hated, was not found,
From earth set free;
Received, translated, soon he shall be crowned—
And so would we.

WORDS OF ENCOURAGEMENT.

The "Then" and the "Now" People. Mal. iii. 15 and 16 are definitely contrasted. In one verse we see those who are discontented; in the other we behold the trustful, happy, patient people of God. All can notice the con-

trast, but it is a privilege to seek to find the root of the difference, that we may search ourselves, lest, at any time, we approximate to those who dishonour Him.

Undoubtedly, *the* root is sin in the heart, "An evil heart of unbelief." Those who nominally bear the worthy Name of the Lord, yet are not acquainted by grace with Him, seem before us in verses 14 and 15—an outwardly privileged people, but not possessing a spiritual life and standpoint. Yet, since many who are His hide their relationship and lie down among the dead (Eph. v. 14), it is deeply important that we should ask *how* does a child of God often *begin* to become *like* an unbeliever? Surely the key to failure is a wrong *attitude*. The complaining ones were *occupied* with the *present*: hence their emphatic "now." Those who feared the Lord were enabled to live in the light of "that Day"; thus the word "then," as if there present experience was already *past*—not that "carelessness" and "dreaminess" are desirable or illustrated, or that there is the sin of 1 Cor. iv. 8, but, on the contrary, faith's cheerfulness amid all that would distract because of the complete attraction of Christ!

A LETTER TO THOSE WHO, BY GRACE, BELIEVE.

"The fire had no power, nor was an hair of their head singed . . . God . . . delivered His servants that trusted in Him" (Dan. iii. 27, 28).

"Daniel was taken up out of the den, and no manner of hurt was found upon Him, because he believed in his God" (Dan. vi. 23).

DEAR FELLOW SAVED ONES,

It is a precious thing to know that God is over *all*; not only to know this as a part of "orthodox theology," but in the heart, and in the life, and in the *daily* experience which He permits His own loved ones. We cannot be *too* thankful for a relationship with Himself, whereby we can truthfully say "Father." It is more than ordinarily wonderful to be able to draw *near* to God. It is a privilege beyond human estimate to count on His *daily* supply of all needs. He loadeth us with benefits. All things come of Him: if we have food and raiment, and in Christ, all things are ours.

It is of His mercies we are not consumed; and He changes not, thereby we shall not be consumed. Entirely dependent on Him, and conscious of His care beyond our consciousness, our expression of

praise should *ever* be, "Bless the Lord, O my soul, and all that is within me, bless His Holy Name." He never slumbers, never sleeps, in His gracious oversight. Day unto day uttereth speech, and night unto night sheweth knowledge. We cannot be too trustful in the God of all grace. *No* good thing will He withhold from them that walk uprightly.

The words above, from the inspired book of Daniel, are very encouraging. We are not in exactly the same position as some of old, but we have exactly the same God. There is a striking parallel between Dan. iii. and vi., and between both and Rev. xiii., soon to be fulfilled. In all, we find the wicked *worship* of that which is against God. In all, we find the *earthly* danger of *refusal*. But the believer's path is ever plain in such an emergency. There must be no parleying with evil. "I made haste, and delayed not, to keep *Thy* commandments." We are not to be governed by consequences, or by "likelihoods." Indeed, what is "likely" when we have the *living* God? It is ours to cast all our care upon Him, and to trust in Him at all times. The temptation will be of *man*, but *God* is faithful, Who will not suffer us to be tempted above that we are able (1 Cor. x. 13).

It is easy to sit down in ceiled houses and to speak of the failures of others amid such trials. It is easy also to sing, in comfort, of the faith of those who wandered about in sheepskins and goat-skins. But do we not often stand in the way of blessing because we are *afraid* to trust our God? A **LITTLE** compromise is the seed of **MUCH** wrongdoing. We dishonour the Lord if we doubt Him at all. Shadrach, Meshach and Abednego did not give their bodies to be burned with a desire for notoriety. They did not court the evil, nor did they dare the king, with human bravado. Their attitude of deference to **authority** reminds of Rom. xiii. 1, 2, 7. We cannot overlook politeness and respect without grieving the Spirit of God. In like manner, Daniel, when the decree was signed, "Kneeled upon his knees three times a day, and prayed, and gave thanks before his God, **AS HE DID AFORETIME**" (Dan. vi. 10). There was no self-seeking of peril, but, on the other hand, there was no flinching from it. And these things happened unto them for examples. Faith looks not at circumstances but at the living God. If only we believed more, how many *mountains* of difficulty would be removed.

The passage in Dan. iii. reminds of Matt. x. 30. What can be smaller than the hairs of our head? But He Who protects "jots and tittles" of His truth (Matt. v. 18) likewise cares for the smallest part of His *redeemed*. Not only are the "little ones" who believe in Him graciously kept amid all that would ensnare, but His work shall have a glorious completeness in every way. It is **IMPOSSIBLE** for God to be careless. A numbered

people with numbered hairs, though man is not able even to number the former (Rev. vii. 9)! O what love has been bestowed on us! Let us, henceforth, in everything give thanks.

1 Tim. iv. 10 comes especially before us in this context. "We trust in (the) Living God." I am persuaded that God's omission of "the," as in 1 Thess. i. 9, Heb. x. 31, is far, far more suggestive than man's "natural" insertions of it. "We have hoped in, or rather on, a Living God." The word "a" in English brings out the stress upon His character, and the contrast with dead idols and evil spirits. *God* is God, and He is not failing. He ever liveth. Here is our confidence, and therefore we may labour, and, as men say, overstrain. There are *infinite* resources "in Christ" (John i. 16)—not that we may be careless, but that we may be saved from being "care"-full.

The verse continues, "Who is Saviour of all men, especially of those that believe." The same word is used in Scripture for spiritual saving and physical preserving or restoring. Thus we learn how wondrously the miracles of Christ on the blind, the deaf, the lame, the dead, pictured His continued workings as to the *hearts* of those caused, in mercy, to know His Name. And surely the context in 1 Tim. iv. shows this *physical* watchfulness. Bodily exercise is often man's method of restoration, coupled with medical theories of doubtful origin and value. But the Holy Spirit, having dealt with the matter of food in the early verses of the chapter, urges a holy fear of "fables," and a denial of many more popular methods, than we are apt at first to realize. Godliness is the profitable thing. If we spend our strength faithfully for the Lord, He will enable us as long as He desires us to live in this earth. God is living—He preserves. When we think of the myriads of evil influences, permeating the very air, and of the numerous possibilities of injury, do we feel the force of the words, "His tender mercies are over *all* His works," "He is the Preserver of *all* men," and such unveilings of Divine beneficence? But if we *believe*, Satan's hosts will attack us yet more. Yet our confidence must not be in human devices or plans of victory. "Except the Lord build the house, they labour in vain that build it." The Lord keeps the saint as well as the city. We do not want mere "holidays," more tonics, more talking about feelings, but more faith in God. He is ever living, and godliness is profitable in all things. The life that is to come is a glorious prospect, but for the life that now is we need, and need equally, *faith in Him*. "I believe God," said one of old, when shipmaster and surroundings had been set against him. Nor did he find God untruthful. "Circumstances" do not decide. Let us never exalt them. He can open Daniel's mouth in prayer, and shut the mouths of the lions, when man would accomplish the reverse. He can

prevent even the smell of fire, but if it be His will that His people should seal their testimony with their blood, they must not love their lives to the death (Rev. xii. 11). He has a sphere for James, as well as for John; and Abel and Stephen, long since dead, still speak. The important object in *all* must be that God should be exalted in His Beloved Son; and *all* else is small.

With Christian concern and longings that we may alike please Him more, yours sincerely in His grace alone,

PERCY W. HEWARD.

"IF THE LORD WILL"—(James iv. 15).

Outlines of some Bible Studies at the Meeting Room of Believers, 61, Upton Lane, Forest Gate. Depend on the Lord and gather with such dependence. A heart willing to obey is deeply important. Co-operation in making known, that others may be blest, will be valued.

1st and 8th, 7 p.m.—

Parables concerning Sheep.

- (1) In the earlier Scriptures.
- (2) The words of Christ, with special notes on Luke xv. and John x.
- (3) Our attitude to the Shepherd, and His use of under-shepherds.

8 p.m.—Acts x. 34-48.

- (1) The opened mouth concerning the opened way.
- (2) The facts of Christ's life, death and resurrection.
- (3) "Chosen before of God."
- (4) The "falling upon" of the Holy Spirit.
- (5) Baptism again emphasized.

6th and 13th, 8 p.m.—Gen. xvii. 1-27.

- (1) Abram's age, and God's lessons.
- (2) Changed names.
- (3) More thoughts on covenants.
- (4) Further thoughts on Ishmael as a sad type.
- (5) Born and bought.

The Song of Songs.

- (1) Seeking in the wrong place, iii. 1.
- (2) The trouble that comes through wandering.
- (3) "Who is this?"
- (4) "The day," iii. 11, iv. 6.
- (5) "Thou art fair," "Thou art all fair."

15th, 22nd and 29th, 7 p.m.—

Music in Scripture.

- (1) In connexion with the tabernacle and temple.
- (2) The position of children of God to-day.
- (3) Future music, and the glories of "that Day."

8 p.m.—Acts xi. 1-30.

- (1) "Let brotherly love continue."
- (2) They "glorified God."
- (3) God's overruling of persecution.
- (4) The work of the Lord in Antioch.

20th and 27th, 8 p.m.—Gen. xviii. 1-15.

- (1) "The Lord appeared."
- (2) Abraham's earnestness.
- (3) "Three measures of fine meal," and their typical meaning.
- (4) "Is anything too hard for the Lord?"
- (5) "Sarah denied."

The Song of Songs.

- (1) The geography of this precious book and its lessons.
 - (2) The plants named.
 - (3) Lessons from the wind.
 - (4) The repeated "my."
- "To the praise of the glory of His grace."

THE CHILDREN'S COLUMNS.

A LITTLE WHILE.

IT may seem a long time to us since God, in wondrous love and mercy, put this world ready for man, and created Adam and Eve. But when we think of *eternity*, it is a short period. For we read in 2 Peter iii. 8, "that *one day* is with the Lord as a thousand years, and a thousand years as *one day*." We understand so little about the words "everlasting" and "eternal" that we imagine a few thousand years to be such a long time—and so they are to us, but not to God Who is so great and high. We have thought, perhaps, that Adam and Eve were in Eden a long time, but it may have been that they sinned the same day in which they were created (Psalm xlix. 12). Oh how soon sin spoilt all in this world by bringing death and all that is sad. Yet how few are *troubled* about their sins. Most think so much about their short life and seldom are concerned about their eternal welfare. How solemn! Yet all will live for ever after this life which so soon ends.

We read in the Holy Scriptures that men are *exalted for a little while*, and then brought low (Job xxiv. 24). Isaiah ii. speaks about men exalting themselves in this short life and it tells us how God will bring them down, and that He alone shall be exalted "in that Day." Yes, the time is coming, and may be very soon, when all who despise the Lord, and His truth, will be brought down and humbled before Him. It seems that many who are wicked prosper now; but we read in Psalm xxxvii. 10, "*Yet a little while and the wicked shall not be.*" How dreadful will be the future of all such, for they will be *for ever* sent away from God, though now, during *this little while*, He waits in mercy.

Have you noticed how much the Lord Jesus did when He was on this earth. He only lived here about thirty-three years, and yet we are told in John xxi. 25 that if all should be written . . . even the world itself could not contain the books that should be written. This shews how wonderful He was—and is. It is not always the number of years one lives but what is *done* that counts, as to the real length of life. Some, I am sorry to say, both among young people and older ones, waste their time by spending it on things of earth; and the Holy Scriptures, which will abide for ever and never pass away, are neglected by these. We would urge all to read the words of God and to seek to learn them, for herein they have something which will never pass away (Matt. xxiv. 35).

The Lord Jesus said to His disciples, "*Yet a little while am I with you, and then I go unto Him That sent me*" (John vii. 33, see also xiii. 33). Then we have some solemn words in John xiv. 19, "*Yet a little while and the world seeth Me no more,*

but ye see me." The last time the world saw Christ was on the cross; only His own people saw Him when He rose from the dead (John xvi. 16-19). The next time the world will see the Lord Jesus will be when He comes in judgment. But ere He descends to the earth, He will come in grace to receive His own redeemed ones to Himself. The time in between His ascending up into heaven and His coming again is spoken of as "*A little while, and He That shall come will come, and will not tarry*" (Heb. x. 37). The time is all arranged by God, and at the appointed time Christ will surely come. He said, "Behold I come quickly." Oh how those who really love Him look forward to that day and seek to be patient and godly during the little while they remain on earth.

We have some solemn words in Haggai ii. 6. The Lord here says, "Yet once more, *it is a little while*, and I will shake the heavens and the earth and the sea and the dry land (see Heb. xii. 26). This will be a terrible time when God comes in judgment. Psalm i. 3 says He *will* come, and Rev. vi. 12-17 should cause many to be concerned, especially as it will only be *a little while* before all these things come to pass. Those who are saved through the blood of Christ will be for ever with Him and Israel will be blest, after they look on Him Whom they pierced and mourn for their sins (see Isa. xxix. 17, 18). Listen to the words of the prophet. When speaking to God he said, concerning their land, "*The people of Thy holiness have possessed it but a little while*" (Isa. lxiii. 18). But soon they will dwell there and possess their possessions, not for a little while but for a thousand years. Thus the Lord Jesus *in a little while* will bring blessings to saved sinners, raised from the dead, and to saved Israel; but wrath will come upon the unsaved. Oh that my dear young readers, and others too, may be brought, in God's mercy, to see their need of His wonderful and everlasting salvation, through the blood of His beloved Son, even now, that during *this little while* they may live to please Him Who delivers from the wrath to come.

*A little while, and Christ the Lord
Will come, according to His Word;
The days and moments quickly fly,
His Coming draweth very nigh.*

*A little while God waits, in grace,
For sinners lost to seek His face,
Through Christ the Lord, Who died to save,
For helpless ones His life He gave.*

*A little while, and saints will be
With Christ their Lord eternally,
Through precious blood for ever His,
With everlasting joy and bliss.*

*A little while, and God on high
Will come, though men His truth deny;
But all God's Word shall be fulfilled,
Just as He purposed, planned, and willed.*

A little while, and men may boast,
And think themselves a mighty host,
But God will bring them low, and they
Will tremble in His Judgment Day.

A little while, and God will shake
The heavens and earth, and Israel make
A blessing in that future morn,
When for their sins they deeply mourn.

A little while, and all will see
God's righteous wrath and majesty.
Shall not the Judge of all the earth
Do what is right, in grace and wrath?



HOW DO YOU READ ZECH. IV. 7?

A Word with Young Believers, and Older Ones too.

GRACE has been *wondrously* manifested by the Lord. It is wonderful to realize His sufficiency. Our trials may abound, but our encouragement aboundeth in and through Christ. We ever need to "take courage" if so be we have tasted that the Lord is gracious. "Why art thou cast down, O my soul?" Rather, "Bless the Lord, O my soul."

How much depends on a right *attitude*. It is possible to rejoice in tribulations *also*, from a right standpoint. But if we *assume* we should have an easy life, everything seems SO painful. Likewise with the will of the Lord. "What a weariness is it," said some of old. But faith replies, "His commandments are not grievous."

Zech. iv. is, indeed, stimulating. In it we find the precious words, "Not by might, nor by power, but *by My Spirit*, saith the Lord." The topstone of God's work will always suggest a contrast with Babel, and it shall be brought forth with shoutings of "Grace, grace unto it." "The day of small things" shall not be for ever. The *continual* supply from trees of oil betokens God's continued care for His own; and there shall be spiritual results, both now for us, and for Israel in that happy time when Hosea xiv. shall be gloriously realized.

But verse 7 is at present specially before us with its heart-searching question. The writer has heard it read thus—"Who art thou, O great mountain, before Zerubbabel? Thou shalt become a plain." And one feels that there is a vast difference in this mode of encouragement from that which is (rightly) found in our translation. It is easily possible for many dear children of God to become those who say, "O great mountain before Zerubbabel." It is blessedly possible to be brought to the position of those who rather put it, "O great mountain! *Before Zerubbabel—a plain.*" We must be occupied with the Lord and His working rather than with our difficulties. It is easy not only to despond but to take a wrong view of the troubles of *daily* life unto the Lord. "I have *this* to do, and *that* to arrange, and then

there are *all these* difficulties." While you count them, you might meet them in the Lord's Name. Many make their work twice as heavy by talking about it and mis-arranging it. What are difficulties? They are opportunities for the display of grace. We remember our beloved Lord's allusion to this *very* passage in connexion with faith *as a grain of mustard seed*, even faith which groweth exceedingly. Let us see, in our trials, backgrounds and milestones: let us not meditate on them, but on Him. Let the "plain" be before us rather than the "mountain": let us have confidence in the Living God, Who never has failed and never will fail, but Who wants the quiet trustfulness of His people—not spasmodically, not doubtfully, but in His Holy Spirit, and at all times.



TALKS ABOUT PRESENT-DAY NEEDS.—8.

WALKING IN WISDOM.

WHEN we were "dead in sins" we "*walked*" according to the course of this world, according to the prince of the power of the air" (Eph. ii. 2). But God, Who is rich in mercy, saved us; and now we are to walk in His ways and in wisdom. To this end we need the Word of Christ to dwell in our hearts (Col. iii. 16). For the Holy Scriptures will control the inner life, and thus there will be the walking in newness of life (Rom. vi. 4). We should by grace walk spiritually (Rom. viii. 4) and circumspectly, not as unwise but as wise (Eph. v. 15). There should be more concern as to our daily walking, even in the tiny details of our every day life. How blessed to be able to say, "The Lord before Whom I walk" (Gen. xxiv. 40).

We read that Enoch, Noah, and some others *walked with God* (Gen. v. 24, vi. 9). If we seek to walk in His light, we shall not only see the truth more clearly (Psalm xxxvi. 9) but we shall be enabled to "walk in wisdom toward them that are without" (Col. iv. 5). This is important, for are we not exhorted to "Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God" (1 Cor. x. 32). But we shall fail to obey this command if we fail to walk humbly before and with the Lord. Let us ever seek to bear in mind the words, "As ye have therefore received Christ Jesus, *so walk ye in Him*" (Col. ii. 6). The standard is high, for believers, "*even as He walked*" (1 John ii. 6). Have we not fallen short of entering into such a life of nearness to the Lord? Thereby we have caused many to stumble. We have excused our sins, instead of judging them and confessing them to Him Who is ever ready to forgive, and to enable when there is true repentance. God chose us in Christ and saved us through His shed blood, that we should be holy

and without blame before Him in love (Eph. i. 4). Alas, how often we have grieved our God, and others have been hindered in their Christian life through words and actions that are contrary to the Holy Scriptures. Yet we are not humbled as we ought to be, for we continue to walk more and more "like blind men" (Zeph. i. 17), than as "children of light" (Eph. v. 8). Let us be warned by the solemn words of Phil. iii. 18: notice "*enemies of the cross . . . who mind earthly things.*" May we seek, by grace, to walk worthy of the vocation wherewith we are called (Eph. iv. 1). "Worthy of the Lord unto all pleasing, being fruitful in every good work and increasing in the knowledge of God" (Col. i. 10). If we continually have the Scriptures with us (Psalm cxix. 98) and in our hearts, we shall walk more and more according to their rule, and our daily life will correspond with them, as applied by the Holy Spirit. We are to be careful that we walk not as unsaved ones. There should be such a contrast, for we are in the narrow way and all is now changed. Alas, how little we make manifest the wonderful change God has, in mercy, wrought in us.

In these days it is not easy to tell who are the redeemed of the Lord, for though He has put a difference yet the likeness to the world is ever increasing. Thus many have a wrong impression about God and His truth; and we have helped to hinder those who may have been more concerned about their sad condition, being ourselves like the world. Oh that we may be rightly troubled about this, and seek to leave the things of earth to those who are of the world. Let us, dear fellow saved ones, seek *first* the Kingdom of God and His righteousness, and all that is necessary God Himself will add; and those about us will see that we love the truth of God, and love to walk in His ways. Herein should be our delight.

May we ever bear in mind that it is not so much what *we say* (though our words should shew our love to the Lord) but *what we are*. Wherefore, let us take heed, and walk humbly before the Lord our God and according to His truth (3 John 6). Thus we shall walk in wisdom toward them that are without, and also honestly in front of them (1 Thess. iv. 12); and all by God's grace. In view of God's love and all His gracious promises, what lives ours ought to be—for no good thing will He withhold from them that *walk uprightly* (Psalm lxxxiv. 11, Isa. xl. 11).

REQUESTS FOR PRAYER.

- 1.—For that which the Lord has promised and appointed.
- 2.—That He may be praised by life and lip and manner.
- 3.—For the children of believing parents.
- 4.—For a spiritual stress on Rom. x. 1, as on all Scripture, to the glory of God.
- 5.—For the work of God through this magazine, that His will may be known and loved and done.

"NO PROFIT UNDER THE SUN."

SOLOMON, who was so wise, and to whom God gave great riches and honour, says "I looked on all the works that my hands had wrought, and on the labour that I had laboured to do, and behold all was vanity and vexation of spirit, and there was NO PROFIT UNDER THE SUN." (Eccl. ii. 11.) The Lord Jesus said "WHAT SHALL IT PROFIT A MAN, IF HE GAIN THE WHOLE WORLD, AND LOSE HIS OWN SOUL?" (Mark viii. 36.)

It is well to think about such a subject as this, for multitudes are spending their time and strength on the things of earth, which cannot bring lasting profit. Money may seem profitable now, but whatever men treasure up on earth, when they die they have to leave it all. "RICHES CANNOT PROFIT in the day of wrath." (Prov. xi. 4). One may labour very hard, but the day will surely come when all here has TO BE LEFT. We are told in Isa. lvii. 12 that the BEST WORKS A MAN CAN DO SHALL NOT PROFIT HIM. For there is NO PROFIT in ANY thing under the sun. Yet few believe this, but seek the things of earth and treasure them up—simply to lose, and leave them to others. Even the very things which many delight in most shall not bring them advantage (Isa. xlv. 9). Jeremiah the prophet, said to Israel of old, "Behold ye trust in lying words, which shall NOT PROFIT YOU." (Jer. vii. 8). Not a few are trusting to Satan's lies, and they will surely find that all his lies will fail them, even as all falsehoods, in the day of death, and after death. How many there are now, ever as of old, who walk after things that do NOT PROFIT, and nothing is profitable under the sun, for all will surely pass away! What folly to spend all one's strength and time on that which only lasts, at the longest, for a few years. (Jer. ii. 8., Matt. xxiv. 35). We read in Jer. xii. 13, of those who put themselves to pain, but there was NO PROFIT to them in so doing. There are many now who will work night and day to treasure up wealth—but all to NO PROFIT. For men must soon leave all. Oh that many may look at the things under the sun, and see how nothing will profit them if they continue in their sins, and simply live to please themselves. May some, at least, who read this message be brought to see the vanity of all earthly things, which CANNOT PROFIT nor deliver. (1 Sam. xii. 21).

What a contrast are the Holy Scriptures, which are PROFITABLE, and which the Holy Spirit uses so that they work wondrously in, and for those who love them, as the words of the Living God. Not only is a portion of God's truth profitable to those who love God, being saved by Him through the blood of Christ, but ALL SCRIPTURE IS PROFITABLE. (2 Tim. iii. 16).

In Heb. iv. 2, we are told of two classes, those whom the PREACHING OF THE GOSPEL PROFITED, and those who were not thus affected. It is the

same now. The Scriptures are profitable, but what is needed is true faith, which God gives to helpless sinners.

Moreover we read in 1 Tim. iv. 8, that GODLINESS IS PROFITABLE unto all things, having a promise of the life that now is, and of that which is to come. Then we read in Eccl. x. 10, that "WISDOM IS PROFITABLE to DIRECT." The fear of the Lord is the beginning of WISDOM. Oh that some, even while reading these lines, may see the vanity of earthly things, and turn to the Scriptures which are all PROFITABLE, and will last when even heaven and earth shall have passed away. But, let me repeat it, here can be NO PROFIT, nothing of earth really satisfies—and the treasure of wickedness cannot profit in the day of death—Let me conclude with a question from Eccl. iii. 9, "What PROFIT hath he that worketh in that wherein he labourerth?" May the two words of our title be impressed on the minds of some who are forgetting God, that, called by grace, they may no longer live only for earthly vanities.

WELL.

It shall be WELL with those who fear God. (Eccl. viii. 12).

How often the words come in Deuteronomy "That it may be WELL WITH thee." (iv. 40).

Well with them and with their children (v. 29, vi. 3).

Obedience always leads to blessing, and affects the home more than we may think.

Faith can say amid trials, "IT IS WELL." (2 Kings iv. 26).

Thou hast DEALT WELL with Thy servant (Psa. cxix. 65).

It is ALWAYS WELL WHEN we obey the Voice of the Lord. (Jer. xlii. 6).

Further, IT SHALL BE WELL (Psa. cxxviii. 2), in that day when faithful believers hear the WELL DONE of their Lord (Matt. xxv. 21), and they serve Him without sin, and sin's presence (Rev. xxii. 3-4).

But with the wicked it is NOT WELL (Eccl. viii. 13) and never will be, for all unsaved ones will be sent away from God for ever (2 Thess. i. 8, 9).

How full of teaching is Gen. iv. 7—"If thou DOEST WELL, shalt thou not be accepted?" The law said, Do this and thou shalt live. But only ONE DID WELL—the Lord Jesus, Who was the only Perfect One, Who was God as well as Man.

Mark the next sentence in Gen. iv. 7—"If thou DOEST NOT WELL, a sin offering lieth at the door." The Lord Jesus was made a Sin Offering for sinners (2 Cor. v. 21).

And now IT IS WELL for those who trust in Him, but for those, like Cain, who despise God's way of salvation, IT IS NOT WELL, and never will be (Luke xvi. 19-31).

SO GREAT.

"Who is so great a God as our God?" (Psalm lxxvii. 13, Dan. iv. 35).

"What nation is there so great as Israel?" (Deut. iv. 7, 8), of whom Solomon said, "Who is able to judge this, Thy so great people?" (1 Kings iii. 9).

God's mercy is so great to them that fear Him (Psalm ciii. 11).

His salvation is so great (Heb. ii. 3).

His people are delivered from so great a death (2 Cor. i. 10, 1 Thess. i. 10).

The Lord Jesus said, "I have not found so great faith, no, not in Israel" (Matt. viii. 10).

We read that we are "Compassated about with so great a cloud of witnesses" (Heb. xii. 1).

In view of what others have been enabled to endure and to do through faith, what lives ours ought to be—and all by God's wonderful love and grace.

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—August, 1914.

Day	S. of S.	Hebrews	Learning	Explain—
1	vi. 10-11	vii. 20-24	Luke 4. 14	
2	vi. 12-13	vii. 25-28	" 15	Heb. iv. 1.
3	vii. 1-6	viii. 1-5	" 16	
4	vii. 7-13	viii. 6-10	" 17	
5	viii. 1-5	viii. 11-13	" 18	
6	viii. 6-14	ix. 1-5	" 19	
7	Isa. i. 1-4	ix. 6-10	" 20	
8	i. 5-9	ix. 11-17	" 21	
9	i. 10-15	ix. 18-23	Jer. 30. 18	Heb. iv. 11.
10	i. 16-20	ix. 24-28	" 19	
11	i. 21-27	x. 1-4	" 20	
12	i. 28-31	x. 5-9	" 21	
13	ii. 1-5	x. 10-14	" 22	
14	ii. 6-9	x. 15-18	" 23	
15	ii. 10-17	x. 19-23	" 24	
16	ii. 18-22	x. 24-29	Jer. 31. 1	Heb. iv. 16.
17	iii. 1-8	x. 30-35	" 2	
18	iii. 9-15	x. 36-39	" 3	
19	iii. 16-26	xi. 1-6	Dan. 1. 17	
20	iv. 1-6	xi. 7-10	" 18	
21	v. 1-7	xi. 11-16	" 19	
22	v. 8-17	xi. 17-23	" 20, 21	
23	v. 18-25	xi. 24-29	Dan. 2. 16	Heb. vi. 1.
24	v. 26-30	xi. 30-34	" 17	
25	vi. 1-4	xi. 35-40	" 18	
26	vi. 5-8	xii. 1-6	" 19	
27	vi. 9-13	xii. 7-11	" 20	
28	vii. 1-6	xii. 12-17	" 21	
29	vii. 7-9	xii. 18-22	" 22	
30	vii. 10-13	xii. 23-26	" 23	
31	vii. 14-19	xii. 27-29	" 47	

By grace, the Lord's redeemed love Him, and all their knowledge of truth must be valued as a *privilege*. May it be ours to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, and thereby to understand the words of God in His light (Psalm xxxvi. 9).

A FEW NOTES ON SUGGESTED VERSES for PRAYERFUL LEARNING

Learning of Scripture is NOT a bare duty, but a real and precious "opportunity." A right standpoint is important and godly regularity befits those that honour Him Who is not the Author of confusion. And, possibly, those in measure—in increasing measure—isolated FOR THE LORD'S SAKE will find these helps peculiarly ENCOURAGING. If so, it would be a joy to correspond with such, that He may be honoured therein and thereby.

Luke iv. 14-21.

Our beloved Lord was God (John i. 1), and over all (Rom. ix. 5); yet He had taken upon Him the form of a servant, and, as such, we have a wondrous stress on His humility. This is emphasized—and likewise the fellowship of our Triune God—by the mention of "the power of the Spirit." His "gracious words" (verse 22) at Nazareth are very striking. The synagogue scroll was brought, and He definitely declared that Isa. lxi. 1 was with a view to *Himself*. Oh that we may see Christ in all the Scriptures (Luke xxiv. 27). This is our privilege, if we know Him in heart as the One there unveiled, Who has healed *us*, the broken-hearted (notice in Luke iv. 18 *nothing* for the self-righteous and self-satisfied, cf. i. 53). The *order* in Isa. lxi. is Divine. "The acceptable year of the Lord" (now) is before "the day of vengeance of our God"; and Christ expressly omitted the reading of the latter, not that He denied it, but because He added, "*This day* is this Scripture fulfilled in your ears" (not hearts, alas). "This day" is the contrast with "the day of vengeance." God waits to be gracious (2 Cor. vi. 2). But the Lord foreknew rejection; hence we find He went on speaking of Gentiles being blessed (Luke iv. 26, 27), and then of Israel passed over, and the appointing of mercy to those that mourn in Zion is accordingly found *after* the stress on the day of vengeance in Isa. lxi. There are no afterthoughts with God, see Rom. xi.

Jeremiah xxx. 18-xxx. 3.

In preceding notes we have seen the Lord's lovingkindness to sinners of the Gentiles. But He hath not cast off Israel, as a nation, for ever. "I will bring again" is His precious promise. Do we pray for the peace of Jerusalem? Is Rom. x. 1 a *reality* to us? Can we claim to be, spiritually, the Lord's remembrancers (Isa. lxii. 7, 8)? Perhaps we have almost forgotten that "the gifts and calling of God are without repentance," *i.e.*, without change of care and interests on His part. The word "merry" in Jer. xxx. 19 must not be misunderstood; it is from the same root as the word "Isaac." "Their nobles" (21) should be in the

singular; here is a prophecy of Christ, Who "engaged His heart," Who made Himself *surety*, as the word is, for His redeemed, and Who will be "the Glory" of His people Israel. All the tribes shall be blessed (xxx. 1). Instead of a sword—grace (xxx. 2) because of the sword of Zech. xiii. 7! Mercy is wondrous!

Daniel i. 17-21.

It is very precious to *prove* God faithful (Mal. iii. 10). He never fails His own. There is *no* broken-reed-promise (Isa. xxxvi. 6). Nor is the Lord slack concerning any of His exceeding great and precious promises. If we trust Him with *all* our hearts, and "purpose" in our hearts that we will not "defile" ourselves, He will undertake. But when we show Daniel's courtesy, there must be Daniel's unwavering faith. "He that wavereth is like a wave of the sea . . . let not that man think that he shall receive anything of the Lord" (Jas. i. 6, 7). Is not this the key to many of our failures? Notice Melzar "*gave* them pulse": "*God gave* them wisdom." Mark the *order*. Are we willing unconditionally to give up the *attractive* things of earth? If so, since there is "none like" unto the Lord (Deut. xxxiii. 26), He will grant blessings *spiritually* parallel with those of Dan. i. 19, though it is *not* His will, since the judgment of this world (see John xii. 31), that His people should hold its offices and honours.

Daniel ii. 16-23.

Again, we see faith in the *Living* God. The quiet confidence is beautifully heart-searching. Nor was Daniel an *aged* man at *this* time. Young believers should be encouraged. Fellowship in prayer is deeply important. Daniel sought praying friends. The apostles desired the same fellowship (Eph. vi. 18, 19). Moreover, linked with confidence, we find Daniel's humility. "Mercies" are desired of the God of heaven: self is entirely put aside in such a statement—that it may be more and more judged in our experience. Then shall we rejoice in manifest answers to real prayer. Notice, further, praisefulness at once. God's earnest servant was not like to the nine healed lepers; but often we thus grieve God's Holy Spirit.

Daniel ii. 47.

Here is an important acknowledgment; but in the king's mouth it *seems* to imply, "There are other gods" (Dan. iii. 28). Hence we learn how far a man may go—in word and action (cf. Mark vi. 20)—and yet know not our gracious God. May it be ours to be humbled on this account, and also to test our own hearts that we may live up to our utterances. It is easier to test others than oneself. Note, also, Daniel's absence of much common self-seeking, for though verse 48 follows, we have his gracious attitude in 49. See Matt. v. 16.

THOUGHTS FROM THE WORD OF GOD

A MONTHLY HERALD OF THE TRUE MESSAGE.

"Thy Word is Truth" JOHN. 17. 17

Vol. xlv. No. 9.
Sep., 1914. 1d.

A Monthly, by the Lord's enabling "hitherto," to exalt Him in the midst of a ruined world, and to be the means, in wondrous mercy, of turning some from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith in Christ (Acts xxvi. 18).

EDITED BY
PERCY W. HEWARD.

"Noah only remained, and they that were with him in the ark." Gen. vii. 23.
"God hath given thee all them that sail with thee. Except these abide in the ship, ye cannot be saved." Acts xxvii. 24, 31.
"Now all these things happened unto them for ensamples: and they are written for our admonition." 1 Cor. x. 11.

SOME OF THE CONTENTS.	PAGE.
"Because I Live"	66
"To the Satisfying of the Flesh"	66
Wars	68
Jesting	69
Overflowing Love	70
Suggested Studies for Isolated and Other Saved Ones	71
Sad Desires	72

"A Saviour, Which is Christ the Lord." Luke ii. 11.
"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts iv. 12.
"He became the Author of eternal salvation unto all them that obey Him." Heb. v. 9.

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A WORD OF INTRODUCTION.

TO all who love the Lord Jesus, in sincerity, would we send hearty greetings, and would seek to encourage them in that difficult, but joyous, path whereto they have been called.

This magazine is issued that His Name may be honoured. Denominational titles and ideals are not of God, but the remedy is not vague interdenominationalism. It is the privilege, and responsibility, of the Lord's own to come out from all that grieves Him, and to walk with Him. The words are clear—"Ye are My friends, if ye do whatsoever I command you." Love does not say "How little can I do?" It is not a healthy sign when believers are afraid of being too obedient and too narrow. Spirituality is *exact*, and though the saint is not under law, he should delight in the law of God after the inward man, and be more *closely* in accord with the mind and will of the Lord than if he were held to rigid ritual by mere dread. The power of the Holy Spirit always enables obedience, never *that* "liberty," which is disobedient.

"YOUR WORK AND LABOUR OF LOVE." (Hebrews vi. 10).

Sad believer, fear thou not,
God has never yet forgot;
Every act unto His Name
He beholds, though men may blame.

Great the toil, and great the stress,
But thy Father loves to bless;
Troubles, weariness and strain
Mean for thee a lasting gain.

Do not murmur; labour still—
Follow out thy Master's will;
'Tis a joy to please the Lord,
With His purpose to accord.

Other saints may fail to see,
But He looks in grace on thee;
Background service is not lost,
Nought for Him is too great cost.

He can tell the motive pure—
Thus the action shall endure;
Be not slothful; work and wait,
God's reward will not be late.

Trust in Him, press to the goal;
Thou know'st not, He knows the whole,
Knows the painful path, and He
Will uphold continually.

WORDS OF ENCOURAGEMENT.

"Because I live, ye shall live also." It is blessed to be conscious, by the Holy Spirit's enabling, of a LIVING union with the Lord Jesus Christ. He, having once died, dieth no more. "I am He That liveth and became dead, and behold I am alive for evermore"—is His own precious declaration. He is able to save to the uttermost, seeing He EVER LIVETH to make intercession (Heb. vii. 25). Hence if we are joined to Him, our life is eternal. What quiet restfulness the child of God may, and should have. The world is restless: men would destroy our peace and hope, but none can touch our eternal life. We must not fear what the creature can do. Our gracious God is Almighty.

And this precious message of love criticises self-confidence. We dare not trust to the flesh. It is only by grace we stand. The apostle said, "The life which I now live in the flesh I live by the faith of the Son of God, Who loved me and gave Himself for me" (Gal. ii. 20). Our entire salvation is built on Christ. Because He lives, NOT because of what we were, NOR even because of what we are (though there is a wondrous change, in mercy)—BECAUSE HE LIVES, we shall live. Boasting is shut out, and we recollect the words of Rom. v. 10, "Much more, being reconciled, we shall be saved by His life," His risen life. Oh that we may also know Him, and the power of His resurrection, that our life may be devotedly and continuously unto the praise of the glory of God's grace.

REMEMBERED.

- "God remembered Noah" and every living thing (Gen. viii. 1, ix. 15, 16).
- "God remembered Abraham, and sent Lot out of the midst of the overthrow" (Gen. xix. 29).
- "God remembered His covenant with Abraham" (Ex. ii. 24, Psalm cvi. 45).
- "God remembered His holy promise" (Ps. cv. 42).
- "God remembered that they were but flesh" (Psa. lxxviii. 39, ciii. 15, 16).
- "God remembered us in our low estate" (Psalm cxxxvi. 23, Rom. v. 6-8).
- "They remembered not His mercy" (Psalm cvi. 7).
- "They remembered not His hand" (Ps. lxxviii. 42).
- "They remembered not the Lord" (Isa. lvii. 11, Judges viii. 34).

REQUESTS FOR PRAYER.

- "Trust ye in the Lord for ever."
- 1.—For the gracious work of God in the hearts of those who write and who read this Monthly.
- 2.—For a measure of reviving, that may witness unto Him.
- 3.—For His saving power to be manifested among poor Israel, and in the homes of those who acknowledge Him.
- 4.—That problems and trials may lead unto dependence upon God.

"As for God, His way is perfect."

A Letter To Those Who Would Please God.

"TO THE SATISFYING OF THE FLESH" (Col. ii. 23).

DEAR FELLOW SAVED ONES,

We have received *great* grace that we may rightly learn to please God. What depth of mercy, that rebellious ones should be made *nigh*; and *all* blessings are in Christ. Now it has become our privilege to delight in our Father's will. But do we not fall short? Yet is there forgiveness with Him, that He may be feared, and joyfully may we anticipate His enabling to walk worthily of the high and heavenly calling, in the power of the Holy Spirit.

Scripture makes it clear that those who are Christ's, once "*crucified* the flesh with the affections and lusts" ("desires," Gal. v. 24). This took place when they were brought to know Him. And their *present* experience is one of *mortifying* because of a past *crucifying* (Rom. viii. 13). In other words, the flesh cannot move about as it once moved: it has been *judged*, and is on the way to a complete death (how bright is our prospect), but it is still seeking to be active, and would tear out a nail, if possible, that there might be some freedom for, and in sin: hence the need for *continual mortifying*. A believer is never said to get back the other side of "crucifixion" (salvation is lasting), but he is never said to get *beyond* "mortification" in the present life. The flesh exists, the flesh must be kept under, that a life of conflict may become in the Holy Spirit, a life of victory (Gal. v. 17-25).

But *human* methods of dealing with the flesh ever fail. The *human* idea of "improvement" is quite out of place. *Nothing but judgment* is brought before us in Scripture, nothing but holy sternness will suffice. *Believers* are not under law, but when they try to bring the flesh under grace, we have the strange admixture that means much spiritual declension.

The letter to the Colossians deals firmly with the "philosophy and vain (or empty) deceit" which were intruding, and which, doubtless, were overruled to emphasize yet more the loving prayer of Epaphras. In chap. ii. we have a reference to Judaism (16, 17), and to a kind of Gentile Gnosticism (18)*, which involved a worshipping of "emanations," who were actually *fallen angels*. In connexion with this, there was a "voluntary *humility*," and this seemed attractive, as monastic vows, to some temperaments. Moreover, "ordinances" against certain things were sent forth—"Touch not, taste not, handle not"—as if an outward and bodily "sanctification" were the method of blessing. It was not, and is not, easy to deal with *such* sins. *Fleshly indulgence* is such a power against God, that *fleshly mortification seems so desirable, at first sight*. If anything is

* A leaflet on this plague, to which, as a great evil, the Holy Spirit more than once refers, will be gladly sent.

said against it, then is made the appearance of a wish to please the physical frame. Hence the apostle says: "which things have indeed a SHEW (a word) of wisdom." Here is the danger. Error does not usually display its true character. It is able to inculcate "self-denial" but never the true denial of self.

We may now refer back to the previous verses once more. "If ye died away together with Christ, away from the rudiments of the world, why, as those living in the world are ye held by decrees!—Do not have touched, nor have tasted, nor have touched lightly, those things which are all (going) into corruption in the using—(why are ye held by decrees) according to the commands made by and teachings of men?"* 'Tis the lesson of Mark vii. 18, once more. Nor can we forget 1 Cor. viii. 8. "The rudiments (or first principles, and guide posts) of the world" (Col. ii. 8) are even dangerous. Ritualism looks reverent, monasticism looks holy, but the will of the Lord alone is right, and this should be our will.

The parenthesis, in our English version, is not always noticed. The "ordinances" are according to men: yet Col. ii. 21, has been taken as a motto, sometimes to manufacture godliness without Christ. True abstinence from intoxicants unto the Lord's glory (see Rom. xiv.) is quite distinct, and the path of blessing. How deeply important that children of God should be careful in their study of His wondrous Book. To misrepresent the mind of God is no small mistake. More humility is needed, more waiting on Him. We have all grieved His Holy Spirit by rushing forward with self-reliance. ¶ The margin of verse 23 will help us. The Romanist's penance appears to be "not sparing the body." Here is a "discipline," but is it appointed discipline? It is well to endure hardness, or, as we often say, hardships, for the Lord (2 Tim. ii. 3). God's dear servant, who wrote these words, was "in deaths oft," and he spoke feelingly of keeping under the body (1 Cor. ix. 27). There was no wish to pamper the flesh. John the Baptist's diet and clothing would have sufficed for him, if only he could thereby have saved some, as the Lord's graciously used instrument (Phil. iv. 12, 13). But painful experiences have no merit, and hair cloth has no power to make a saint. Circumstances are not God. Spirituality can exist in the home, and in ordinary life. Enoch walked with God after he begat Methuselah, and begat sons and daughters: he did not become a hermit. Pride may dress up as humility, and there may be more of this sin in our own lives than we are aware. Surely we need to pray "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting" (Ps. cxxxix. 23, 24).

Hence the apostle adds, "not in any honour," i.e. (a) the body is not placed in any honour, or (b) there is no true honour in such a course of action. And then we come to the striking words "to the satisfying of the flesh." The word "to" is literally, "toward," and denotes a *tendency*. Here is the direction of the sin, namely, the satisfying of the flesh. But can the flesh be satisfied by that which is nominally against it? Yes, or, at least, this is the *tendency*; for the flesh is insatiable! Beloved friends, are not God's words plain, and do not they appeal to our hearts? Have we not sometimes pleased ourselves by that which was apparently unto Him? Did we not want a reputation for godliness, a reputation for giving up? May there not have been something like the spirit of Ananias and Sapphira? The flesh can disguise itself, even as Satan (2 Cor. xi. 13-15). The *body* may be attacked, and all the while, the *flesh* indulged.

It is important to notice that the word "satisfying" is from the same root as "fulness" in verse 9, and "complete" in 10. There we have a contrast with the "empty deceit" of men. Everything in Christ is *full* (John i. 14-17): there is no mere shadow in Him (Col. ii. 17). Shall we leave this fulness, and seek to fill up the flesh? Shall we feed that which we crucified? We put off these things (Col. ii. 11), shall we again clothe ourselves therewith? Nay, let us find in *Christ* our All in all.

And here is the key to true holiness. Salvation does not leave us in the grave. Mortification is not the only experience. False methods of seeming godliness argue on a misconception of the Christian life. The believer feels the flesh, and he wonders, perhaps, what he can do with it; and the man-made remedy looks attractive, and he may be misled to try it, if his eyes are off the Lord. But the *true* attitude is quite distinct. There were no chapter breaks when God first gave Scripture. Read on—"If ye then (or therefore) be risen with Christ, seek those things which are above." Here is God's method of spiritual progress. "Set your mind on things above." Beloved Christian reader, often tried and perplexed, here is God's answer to your sorrow and weakness. Here is a Divinely marked out path of victory. We fail because we look off Christ; let us look off things of earth to Christ. Let us live, by the power of the Holy Ghost, in the light of His Coming (Col. iii. 4), and from such a standpoint we shall be able to mortify the members which are upon the earth (5). But every human scheme will fail, and only lead to that which it professes to oppose.

Praying that God's Holy Spirit may apply these thoughts to all our hearts, and enable us to enjoy true fellowship, while the precious blood of Christ cleanseth (1 John i. 7),

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

* See a new translation, and of Galatians, Ephesians, Philippians, Philemon, 1 Timothy, with a few notes, in booklets, 1/- post free.

THE CHILDREN'S COLUMNS.

WARS.

OH what sorrow came into this world through that one act of disobedience in the garden of Eden. Sin always brings sorrow; yet few are troubled about their sins. This is, indeed, solemn and sad. And while we are occupied with the dreadful war at this time, we must not forget that though this is very terrible, and should make even the young people somewhat quiet, yet there is a more dreadful war, about which few are concerned. Nevertheless this greater war will affect many, not only for a few years but for ever—for it is against God. Oh how many, who even feel troubled about the present war between so many nations, and so near to us, have no concern about their own rebellion against God, and what the end will be for those who fight against Him, of Whom the great king Nebuchadnezzar said, "None can stay His hand, or say unto Him, What doest Thou?" (Dan. iv. 35). There will be a solemn doom for those who continue fighting against God, and despise His righteous word and will. Every one, to begin with, is an enemy to God (Rom. viii. 7, v. 8). It was while sinners were enemies to God that Christ died for ungodly ones. There was and is only one way whereby PEACE could be and has been made, *i.e.*, through the Blood of Christ. Hence we read in Col. i. 20, "*Having made peace through the blood of His cross.*" Now His saved ones, who were even as others, enemies to God, have now PEACE WITH GOD through the blood of Christ (Rom. v. 1), even through Him Who is THEIR PEACE (Eph. ii. 14). What joy exists when nations have been at war, and *peace is proclaimed*. And what a mercy it is to have GOD'S PEACE. Only those who possess such a blessing can enter into all it means. They are kept in "*Peace, peace,*" as their minds are stayed upon Him (Isa. xxvi. 3). Yes, amid all the troubles down here, they have *rest and quietness*. But they are sad about those who are still at war against a holy God. Oh that many, in the midst of all the deadly strife of this terrible earthly war, may be brought by God's Holy Spirit to see their need of PEACE WITH GOD; otherwise His wrath will be continually upon them when they are sent eternally away from His presence (2 Thess. i. 8, 9). But sinners saved are not unmindful of the sadness and suffering of the present war. They are concerned about others and would pray earnestly for the salvation of those who are in double peril when they go to fight for their nation against the enemy. Battles are, indeed, terrible. Think of the many who are killed in them, and also how multitudes are wounded; and many of these suffer so much. Then there are the many sad homes where the father is killed, and many sons as well. And children have the painful results. Oh how

solemn: and all this trouble, and every other trouble, has come because SIN has come into this world. If people thought more about this, they would tremble because of sin: but so many wrongly blame God, instead of remembering that all is through disobedience to God. He is righteous, and therefore He must punish sin. We see how soon the effect of Adam's disobedience was manifest in his own family, for Cain killed his brother Abel (Gen. iv. 8) when he was angry. Sometimes we see men and women angry with one another, and even boys and girls "get cross." And, sad to say, brothers and sisters quarrel sometimes. All this comes through sin, and through the sin of the natural heart, which is against God. It is most terrible to fight against Him.

We have felt how sad wars are, but let me again and again remind you that the war against God is far more terrible. We would ask that many may see their sinful condition and their need of salvation, through Him Who made *peace* for helpless sinners by the blood of His cross. We long for sinners to be saved, and those who know the Lord will surely pray earnestly in these sad times of war for kings and rulers, and, above all, that many in all nations may be brought to possess *peace with God* through the precious blood of Christ. Both among high and low, great and small, there should be prayer that this war may soon cease, if it be God's will. Let saved ones also look up and forward and beyond, to the reign of peace on this earth, when Christ shall come again, and Micah iv. 3 shall be fulfilled.

'Mid all the tumults of these days,
When earthly troubles would amaze,
Those in the Lord, saved from all sin,
Should look above earth's raging din.

Saved ones should patiently endure,
And pray for those on land and shore,
For kings and rulers pray always—
For those perplexed in these sad days.

There have been wars from days of old,
Since Adam fell, oft we are told;
While men despise God's righteous laws,
'Tis hence we read of deadly wars.

Now all, of whatsoever age,
Should be *concerned* while war doth rage;
But prayer should rise to God on high
From those by blood to Him made nigh.

Both young and old should feel for those
Who go to fight their nation's foes;
And sinners saved, with godly fear,
Should pray for all, both far and near.

And think of homes that once were glad,
But now are sorrowful and sad,
Because of dear ones killed in war,
On open sea, on land and shore.

Can even children live at ease
In these dark days, themselves to please,
And not feel sad for those who go
To fight against their nation's foe?

But there is still a greater war—
'Gainst God, Whom young and old abhor;
But PEACE WAS MADE by Christ for those
Who were but enemies and foes.

Now sinners saved have PEACE WITH GOD.
PEACE, PEACE alone through poured-out blood;
Have you this PEACE, or are you still
Rebellious 'gainst God's word and will?

A WORD WITH YOUNG BELIEVERS AND OLDER TOO.

“JESTING” (Eph. v. 4).

CHILDREN of God need to be urged in *His* way. Not with merely mental legalism, but with spiritual affection. Grace teaches, trains, disciplines (Titus ii. 11, 12). It is deeply important that we should glorify God in *all our life*, if, by mercy, we have passed out of death into *life*. Godliness in small matters is a precious witness. May it be ours to illustrate this, else shall we *dishonour* that worthy Name which is called upon us.

Among the many things which hinder ourselves, and others, in the Christian life, a spirit of frivolity is prominent. It is so easy, so natural—at least for some temperaments—to grieve God's Holy Spirit in this way. There is more “foolish talking” than we imagine. How many words are idle, *i.e.*, they accomplish nothing, having nothing in them that is “work” well pleasing “unto the Lord.” *Repartee* seems clever, but it is often unspiritual. Even the things of God may be made the opportunity for some “clever” remark which does *not* minister grace to the hearers.

The writer has seen in professedly Christian literature a joke about eternal punishment, and it seems that this will *ever* be remembered. Some things are easy to forget, but others cling, and how often by a light remark we may damage others for years afterward. A word of loving caution may be given, in passing, *against* the nominal Christian writings of to-day. How often they lead a believer aside from the Bible: how often they inculcate the excusing of sin, which is an inherent part of “fellowship” apart from the truth—fellowship which “agrees to differ” and which dares to “sink differences.” Let *God's* words be exalted, even though this be esteemed “narrowness”; but let there be always the spirit of sorrowful love and unfeigned humility.

It is evident that God links the sin of “jesting,” in Eph. v. 4, with *other* iniquities, when men would regard as far more serious. In like manner He deals with covetousness (see too Col. iii. 5). Sins are in *one* family, and trifling in words is a stepping stone to *all* manner of wickedness. Grace is often granted to hold us back from the goal of our failures (James i. 15), but shall we continue in sin that grace may abound?

The term rendered “jesting” is literally “turning well.” It did not at first have a bad meaning.

Rather it suggested “wit,” for which many still desire a reputation. But life is too solemn for believers to indulge in the *world's* amusements. Not that they are miserable! In *God's* presence is fulness of joy, and He *satisfies* the longing soul, nor can His people ever rightly complain of *His* lack of loving interest. But the rejoicing of a saint is quite different from that “merriness,” which is as the crackling of thorns.

The Holy Spirit shows that there is to be more than a vacuum. We do not find merely negative commands in Scripture. There is a positive encouragement in this very verse—“But rather *giving of thanks.*” And the word used contains the same beginning and same ending (two letters in each case) as the one translated “jesting.” Thus there is a holy contrast INWARDLY. The saved one can speak forcibly, freshly, suggestively. Salvation does not produce dulness, but there is a gracious and true VIVACITY (livingness) and the speech should be always with grace, seasoned with salt (Col. iv. 6), in order to minister *grace unto the hearers* and glorify Him (Eph. iv. 29, 1 Cor. x. 31).

BROUGHT.

“He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings” (Ps. xl. 2).
“He brought me to the banqueting house, and His banner over me was love” (Song of Songs ii. 4).

Brought up and into marvellous light,
By God the Lord, from nature's night,
Brought near to Him, by blood outpoured,
Through Jesus Christ, our Risen Lord.

Brought into God's abiding place,
Where sinners saved His mercy trace,
Brought where our God to us will show,
More of His counsel here below.

Brought where we can behold and see
His purposes of love so free;
Brought into fellowship with God,
Through Christ our Lord, by precious blood.

Brought where His people love to stay,
To sit beneath His shade away;
Brought to His banquet house of wine,
By wondrous grace and love Divine.

Brought hitherto by sovereign love,
Since, in God's grace, born from above,
Brought to commune with God through Christ,
Whose death alone for us sufficed.

Brought to adore the Lord on high,
Whom men despise and oft deny;
Brought to a wealthy place, where we
Can eat and drink abundantly.

Brought to our haven, wondrous, bright—
God's glory is its glorious light;
Brought there at last, by sovereign grace,
To serve, and see our Saviour's face.

Again can we tell of infinite grace, that redeemed ones may be gracious. Oh that obedience may be gladly rendered unto the Lord, and that His truth may be more than a reading book.

TALKS ABOUT PRESENT-DAY NEEDS.—9.

OVERFLOWING LOVE TO THE LORD, AND WORDS FULL OF LOVE CONCERNING HIM.

THE many expressions of love from the Bride, in the Song of Songs, to her Beloved must make us feel how cold our love is to our beloved Lord. Oh that we had hearts burning with love to Him, How different many things would be if we had truly intense affection toward Him, which is so befitting for those saved by grace. The absence of such love has been, and is, so harmful, even in the home and amongst others. The children have not the old-fashioned deep love for their parents; there is more of a "selfish love," which is often manifest. The ever-changing fashions of this sinful world occupy the attention. Hence there would seem little time for showing love to the Lord; and the children are keen to detect this, and their natural love is lessened. If there was in the homes of God's dear people such devotion unto Him, it would affect the very "atmosphere" of the home, and the children growing up would be naturally more thoughtful and affectionate. But the general coldness toward the Lord, which is increasing in these days of rush and excitement, is working harmfully amongst the young people, who, if brought to the Lord whilst young, show so little love to God for His so great love to poor lost sinners. Oh how sad is all this. May we confess our coldness of heart, and, by grace, be more devoted to our beloved Lord and speak lovingly of Him. This will soon be felt, and natural love between parents and others will rightly be more manifest. Love to God must ever be first; if it is otherwise there will be confusion. And let it be repeated, even natural love, which is beautifully set forth in the Holy Scriptures, will not be so true.

We may not be aware of it as we should be, but if the absence of overflowing love to our gracious Lord, and of speaking lovingly about Him has largely brought about the absence of thoughtful affection amongst children, how responsible are we. We little know how harmful, in many other ways, to those around us is the absence of true heartfelt devotion toward Him, Who in wondrous love gave Himself for us. Mere sentimental love will not please our glorious Lord, neither will it be helpful to any we influence. There must be TRUE LOVE, shed abroad by the Holy Spirit, and springing out of hearts stirred by Him.

This is surely one of the great needs of these "perilous times," when many will be "lovers of pleasures more than lovers of God" (2 Tim. iii. 4), and even the love of those who seem to be saved ones is waxing cold (Matt. xxiv. 12). Let us humbly confess *our* sins and *our* failures, and seek to LIVE NEAR TO THE LORD. Oh how much

depends on nearness to Him. If He talks with us and we walk with Him *our hearts will burn* with love, and our loving words about Him will have weight. Oh that we may indeed LOVE HIM with a love that befits sinners saved by grace from *eternal* wrath. There are many expressions from the Bride in Song of Songs which can only be understood as we seek to listen to the words of Him Who so loved us (John iii. 16). If by grace we are able to say (as the Bride in S. of S. v. 16), "This is my Beloved, and This is my Friend." Surely we can speak of Him in somewhat similar terms, for is He not to us "THE CHIEFEST AMONG TEN THOUSAND, AND THE ALTOGETHER LOVELY ONE" (S. of S. v. 10)? Is not His voice most sweet to us? Listen to His words addressing the Bride in ii. 14—"Let Me see thy countenance," He says. The Lord loves to look at His people, though the marks of persecution be upon them, and the world sees no beauty in them—even as it saw NO BEAUTY in Him. Moreover, in ii. 14, the Beloved says, "FOR SWEET IS THY VOICE." The Lord loves to hear the voice of His people. Oh that we may speak to Him in His wondrous grace, and may He hear us often talking to one another about Him (Mal. iii. 16). What condescending love is shown to us! Can our hearts be cold as we remember His love to us, and meditate upon His grace? Again we notice that the Bride shows such love to her Beloved, that others desire to seek Him with her (vi. 1). And at the close of chapter viii. 14 she is so full of love to Him that she exclaims, "MAKE HASTE, MY BELOVED." Have we this heart longing to see our Beloved Lord? If so, what devotion there will be during the "little while" He waits (Heb. x. 37). The seven years which Jacob served for Rachel seemed but A FEW DAYS for the love he had to her. If earthly affection can thus endure, what ought our love to be toward Him, Who first loved us and gave Himself for us? The absence of true earthly affection, and the presence of worldliness in these last days is saddening indeed. Oh that we who are saved for ever may LOVE THE LORD with a true devotion unto Him, and may our words concerning Him Whom our soul loveth be out of a true heart, that is overflowing with love. Alas, how we have failed; but God is merciful, and with Him there is forgiveness that He may be feared. Now is the time to show our love to Him. Only a few years here, and then with Him for ever. Shall we, in view of such love, fail *now* by being occupied with things of earth, and thus dishonour our Lord *now* and suffer loss in that day? Oh that God may work and quicken us in His way and kindle our love to Him, and all for His glory.

Correspondence from any exercised before the Lord, ever welcome. Percy W. Heward, 61, Upton Lane, Forest Gate, London, E.

"IF THE LORD WILL"—(James iv. 15).

By grace we would still continue, looking to the Lord that He may be exalted. The undermentioned Bible Studies are proposed for 61, Upton Lane, Forest Gate, E., and particulars of other gatherings, including those elsewhere, will be gladly sent to any exercised before the Lord and wanting to please Him.

3rd and 10th, 8 p.m.—Gen. xviii. 16-33.

- (1) God's revelation to *His people* (Psa. ciii. 7, Amos iii. 7, Eph. iii. 5).
- (2) "I will go down now."
- (3) "Abraham stood yet before the Lord."
- (4) Pleading with God.

The Song of Songs.

- (1) The unlearnt lesson.
- (2) "My soul failed when He spake."
- (3) "More than another beloved."
- (4) Do we value Christ?

5th and 12th, 7 p.m.—1 Cor. xi-xiv.

- (1) The whole epistle.
- (2) The Lord's authority.
- (3) Thoughts on the Breaking of the Bread.
- (4) Scripture teaching as to public prayer.
- (5) Notes on ministry in the assembly.

8 p.m.—Acts xii. 1-17.

- (1) The ruined family of the Herods.
- (2) Are *we* willing to die for Christ?
- (3) God's *varied* methods, but *one* object.
- (4) Prayer meetings, and the importance of unsurprised faith.

17th and 24th, 8 p.m.—Gen. xix. 1-14.

- (1) "Two angels."
- (2) "A feast," and "they did eat."
- (3) Lot's expedients.
- (4) Angelic smiting.
- (5) "Hast *thou* here any besides."
- (6) "He seemed as one that mocked."

The Song of Songs.

- (1) Christ found.
- (2) His unchanging affection.
- (3) Some difficulties of this book.
- (4) Amminadib and the Shulamite.

19th and 26th, 7 p.m.—

Babylon in the Scriptures.

- (1) Its past history.
- (2) The present state of mystical Babylon.
- (3) The rebuilding and future.
- (4) Divine destruction and the consequence.

8 p.m.—Acts xii. 18-xiii. 3.

- (1) "I gave Egypt for thy ransom" (xii. 19).
- (2) Tyre and Sidon in Scripture history.
- (3) Blasphemy accepted, with thoughts on similar sin.
- (4) Waiting on God at Antioch.
- (5) True missionary work.

"That God in all things may be glorified."

"THE TIME IS SHORT" (1 Cor. vii. 29, 35).

My time is short (Psalm lxxxix. 47, xc. 12).

I must shortly put off this my tabernacle (2 Peter i. 14, 2 Cor. v. 1).

Our light affliction which is but for a moment (2 Cor. iv. 17-18).

Yet a little while and He That shall come will come (Heb. x. 37, Rev. xxii. 20).

May we seek to live moment by moment in the light of that Day.

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—September, 1914.

Day	Isaiah	Hebrews	Learning	Explain—
1	vii. 20- viii. 4	xiii. 1-3	Matt. 5. 38	Isaiah xii. 1
2	viii. 5-8	xiii. 4-8	" 39	
3	viii. 9-15	xiii. 9-14	" 40	
4	viii. 16-22	xiii. 15-19	" 41	
5	ix. 1-5	xiii. 20-25	" 42	
6	ix. 6-12	Jas. i. 1-8	" 43	Isaiah xii. 2
7	ix. 13-17	i. 9-12	" 44	
8	ix. 18-x. 4	i. 13-17	" 45	
9	x. 5-11	i. 18-22	" 46	
10	x. 12-19	i. 23-27	" 47	
11	x. 20-26	ii. 1-5	" 48	
12	x. 27-34	ii. 6-13	1 Kings 17. 1	
13	xi. 1-6	ii. 14-20	" 2,3	Isaiah xii. 3
14	xi. 7-12	ii. 21-26	" 4	
15	xi. 13-16	iii. 1-6	" 5	
16	xii. 1-6	iii. 7-12	" 6	
17	xiii. 1-5	iii. 13-18	" 7	
18	xiii. 6-12	iv. 1-6	" 8,9	
19	xiii. 13-18	iv. 7-11	" 10	
20	xiii. 19- xiv. 3	iv. 12-17	" 11	Isaiah xii. 4
21	xiv. 4-11	v. 1-6	" 12	
22	xiv. 12-19	v. 7-11	" 13	
23	xiv. 20-25	v. 12-16	" 14	
24	xiv. 26-32	v. 17-20	" 15	
25	xv. 1-9	1 Pet. i. 1-5	" 16	
26	xvi. 1-8	i. 6-9	Isaiah 54. 13	
27	xvi. 9-14	i. 10-16	" 14	Isaiah xii. 5, 6
28	xvii. 1-5	i. 17-21	" 15	
29	xvii. 6-11	i. 22-25	" 16	
30	xvii. 12- xviii. 2	ii. 1-5	" 17	

SUGGESTIONS AND NOTES ON MEMORIZED VERSES.

God has given us memories—to use for Him. Many who would grieve to waste a penny, waste many hours. "Waste" is not always manifest. There may be APPARENT work, and yet HALF-heartedness, that concealed laziness which is so sinful. Anything that does not glorify God is wasteful. The believer should ever remember the precious words of Scripture, "Whatsoever ye do, do it heartily, as to the Lord and not to men" (Col. iii. 23). How different the reason, found in the next verse, from that which is addressed to natural men under the sun (Eccl. ix. 10).

Matthew v. 38-48.

All Scripture is given by inspiration of God, and is profitable. And this portion is particularly addressed to those who belong to Him, with regard to a path of rejection in THE PRESENT DAY. Children of God are allowed NO self-defence, no retaliation; nor should they wish it. Their privilege is the BEARING of evil, else will they become sharing in it. The Lord WILL yet recompense (see Rom. xii.) How unwise to stand in the way of this, and to hinder our reward. But the prospect

of such a blessing must not be THE motive of life: we should do all to the glory of God. Here is the only true aim. May it be ours to be rejected, to suffer, to lose (1 Peter v. 10)—because our Lord wishes this likeness to Himself. We must not “explain away” these verses. They are clear in their context with reference to a dispensational change from Deut. xix. 15-21, and prayerful realization of this would prevent the application of Matt. v. 42 to indiscriminate charity.

Verse 44 is very definite. Kindness merely in ACTION is incomplete. There must be POSITIVE, and DEEP, and TRUE love to enemies. Yes, beloved friends, REAL love, which cannot be “made up.” How impossible for any except those born from above to obey these commands. Do we wonder at the added words of 45? Those who know grace are to do MORE than others (47); they are to manifest that which is NOT NATURAL. God giveth more grace.

1 Kings xvii. 1-7.

Elijah (the Lord, my God) appears suddenly, and boldly utters God’s words. As it is frequently, his testimony brings DIFFICULTY TO HIMSELF. But God provides, WHEN there is obedience. The prophet must go to Cherith, and in solitude learn more of faith, of regularity, of simplicity. The ravens were “unlikely” birds to BRING food, nor would one CHOOSE such messengers. God does not call His people to LUXURIES, and natural enjoyments. The sacrifices had been morning and evening; all that we receive is through Christ’s work pictured thereby. And that precious atonement seems suggested by the word “Cherith” (“cutting off”), and, indirectly, by the fact that the term “surety” is from the same root as “ravens.” Again, morning and evening were, because of sacrifices, the times of prayer: as we pray, God provides. Let us have more confidence in Him.

1 Kings xvii. 8-16.

Believers must not become ACCUSTOMED to ONE kind of blessing. Dependence on MEANS is ever dangerous: we must look to the Lord Himself. Hence a POOR GENTILE widow (thrice unlikely) is chosen to exalt the prophet’s emergency. But he must “go” to Zarephath. Christ alludes to this incident in Luke iv., showing wondrously grace to Gentiles (cf. Naaman). “A little cake FIRST”: for the Lord must be exalted, and Elijah represented HIM. Faith is seemingly foolish. “If thou wouldest BELIEVE, thou shouldest SEE”: mark the order. Matt. vi. 33 evidently alludes to this passage. We should compare with the oil of 2 Kings iv. 1-7. (“Not a few” in verse 3 deeply suggestive: we do not TRUST our God sufficiently.) The after context shows that the path of faith is never without its problems, but each is the Lord’s opportunity. Faith can sing when unbelief murmurs. Nothing is too great for our God (Jer. xxxii. 27).

Isaiah lii. 7-12.

This encouraging passage prepares for Isa. liii., WHICH ISRAEL WILL YET TAKE UP as a true heart confession. The present application of verse 9 is shown in Rom. x. 15. Everything of God is beautiful. “They shall see eye to eye”: can we not rejoice in the wondrous unity pictured? Those at Jerusalem who have looked upon Him Whom they pierced, and have mourned (Zech. xii. 10), and have had their sorrow turned to joy (Isa. lxi. 3) will welcome those who have had a SIMILAR experience on their journey “thitherward” (Jer. xxxi. 9, Isa. xxxv. 10). Then will there be blessings to the Gentiles. “All the ends of the earth shall see the Salvation of our God.” May our hearts ever say, “Even so, Come, Lord Jesus.” Thus shall we illustrate the holy separatedness of Isaiah lii. 11, 12, to which 2 Tim. ii. 19, 20 refers. The promise is in the LATTER verse: this reminds of the PREPARATION for the promise of Mat. xxviii. 20.

SAD DESIRES.

WE are told in Gen. iii. 6, that when Eve saw that the tree of knowledge of good and evil was desirable to make one wise, she disobeyed God, and took of it, and gave to her husband. What terrible results followed that sad desire. For sin entered into this world, and Adam and Eve were turned out of the beautiful garden in which God, in wondrous love, had placed them. And ever since that time the desires of the natural heart have always been against God. Not that we can merely blame our first parents for their sin, for we have *all*, without exception, disobeyed God even as they did. Oh how dreadful is sin. We look around now, and see the results of sin so manifest in terrible wars. And *all* pain and sorrow brings before us a sad reminder of sin. The natural heart has many desires, which, if they were not restrained, would lead on to fearful ends, even in this life. But how solemn is the life hereafter, for all who live without God. There are many, doubtless, who do not express all the desires of their sinful heart, but they are shown, partly, in their lives. Yet some dare to express them in such words as we find in Job xxi. 14, “WE DESIRE NOT THE KNOWLEDGE OF THY WAYS.” Moreover they say, “WHAT IS THE ALMIGHTY, THAT WE SHOULD SERVE HIM? AND WHAT PROFIT SHOULD WE HAVE, IF WE PRAY UNTO HIM?” The natural heart of man is not changed since those days, hence we hear similar expressions now concerning God, because man is so ignorant of God and His wonderful power. Pharaoh said “Who is the Lord, that I should obey His voice?” But we see how God overthrew him and his people. God is still the Almighty God, and those who DESIRE NOT THE KNOWLEDGE OF HIS WAYS will surely find that it is a fearful thing to fall into the hands of the Living God. Oh that some may tremble before Him, confessing their sins before it is too late.

THOUGHTS FROM THE WORD OF GOD

A MONTHLY
HERALD OF
THE TRUE
MESSAGE.

"Thy Word is Truth"
JOHN. 17. 17

Vol. xiv. No. 10
Oct., 1914. 1d.

A Monthly, since the Lord has graciously enabled hitherto, and while He enables, seeking to set forth His changeless loving-kindness to poor, lost sinners who are redeemed in Christ, and caused and encouraged to live with a new life, in the power of the Holy Spirit, amidst a world ripening for judgment. "The Word of the Lord endureth for ever."

EDITED BY
PERCY W. HEWARD.

"The Lord is far from the wicked, but He heareth the prayer of the righteous." Prov. xv. 29.

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

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way . . . let us draw near with a true heart." Heb. x. 19-22.

"In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee." 2 Chron. i. 7.

SOME OF THE CONTENTS.		PAGE.
"The Joy of the Lord"	74	74
Philippians iii. 8-14	75	75
The End	76	76
"A Pound of Ointment"	77	77
Laying Up	78	78
The Unchanging God	79	79
Suggested Studies for Isolated and Other Saved Ones	80	80

"Ask ye of the Lord rain, in the time of the latter rain." Zech. x. 1.

"And therefore will the Lord wait, that He may be gracious unto you." Isa. xxx. 18.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Matt. vii. 7.

"But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed." James i. 5, 6.

"Have the faith of God." Mark xi. 22, margin.

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A WORD OF INTRODUCTION.

AN ever living God encourages His people's true confidence. In the midst of evil, they know that He cares with intensest care, and will not suffer them to be lost, or even to be tempted above that they are able. Such a bright realization affects the painful trials of the pilgrim path. And, moreover, it is possible to have respect unto the recompense of the reward. To help in such an attitude, that God may be exalted, is this magazine issued. If any really want to please the Lord, and are rather troubled about a plain path amid the worldliness, they will, doubtless, find some cheer and guidance through its pages. And, if this be so, to God would we gladly ascribe the glory. Amid the various things that would distract, it is a joy to know that there are some who want to grow in grace, and to such would we address an earnest invitation, that there may be fellowship in prayer, and spiritual earnestness to the praise of the glory of His grace.

FORGIVENESS.

Come, ye people of the Lord,
And His love to you record;
Well you know His matchless love,
Reaching down from heaven above,
Freely did the Lord forgive,
And by grace His people live,
Every sin would drive from God,
But atonement is by blood.
No remission could have been
Had He not thus dealt with sin;
Wrath, the penalty, is met,
God will not "His own" forget.
In our Saviour now have we
Full redemption—full and free—
Real forgiveness, ne'er to fade,
Once in grace for ever made.
True forgiveness quite remits,
Nothing else a saint befits;
Every "if" of doubt or scorn
Helps to evil yet unborn.
Hence forgiven ones should live
Ready others to forgive;
Pride and boasting never show
What saved sinners used to owe.

WORDS OF ENCOURAGEMENT.**"The Joy of the Lord is your Strength."**

The context in Neh. viii. must not be misused. Only sorrowing ones are thus encouraged. It is well to feel the solemnity of Truth. Till we weep we cannot be told to "weep not." Furthermore, viii. 18 must not be read apart from ix. 1—"As sorrowful, yet alway rejoicing" (2 Cor. vi. 10).

But it is deeply important that the dear people of God should ever recollect their privilege of joy. It must be the joy of *the Lord*. That which is of the world, even as the sorrow of the world, worketh death. And the joy of the Lord is inconsistent with excused disobedience.

Rightly understood, the words of this verse cheer us on to further activity. Unwilling obedience lacks power. Holy vitality is manifested when we delight to do God's will. Saved by grace, it should be our happiness to walk in the path which He has marked out for us, so that our own ideas are put aside—yea, rather, so that the Lord's will is ours, and thus there is peace, joy, rest. May this be our experience in the power of the Holy Spirit.

ISRAEL.

Time hurries by. The Lord permits a testimony to poor Israel. About the time these pages are in many hands we anticipate, if the Lord will, special witness at the sad, dark "Day of Atonement"—a day without an atonement. Brought in mercy to know Christ, we should pray for Israel after the flesh, remembering Romans xi. We would take the opportunity of encouragingly bearing record that our Heavenly Father has enabled open air service, in many streets, for about ten years now. To *His Name* be all the glory. Copies of many tracts circulated will be gladly sent.

REQUESTS FOR PRAYER.

"By the grace of God."

- 1.—For the Lord's work in East London, that it may be acceptable.
- 2.—For true service among the children, that God's objects may ever be ours.
- 3.—For heart realization of 2 Cor. x. 5.
- 4.—For the drawing together of those who would sigh and cry for all abominations, and whose love to the Lord is the cause of this, that they may be preserved from forming "individual sects."
- 5.—For the Lord's gracious work amid the terrible conflict, that His people may illustrate "peace, peace," and the heavenly calling, and that sinners may be saved from all nations.

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

"IF THE LORD WILL"—(James iv. 15).

By grace we are enabled, and would set forth the precious words of our living God, at the various gatherings. Any exercised before Him are earnestly welcomed that He in all things may be exalted. Let believers come prayerfully, and expectantly—not from us but from Him. 61, Upton Lane, Forest Gate is easily reached.

1st and 8th, 8 p.m.—Gen. xix. 15-25.

- (1) The Lord's *mercy*.
- (2) "Lest" (17, see Lev. x. 9, etc.)
- (3) Zoar, and Scripture types.
- (4) The Lord rained from the Lord brimstone and fire.

The Song of Songs.

- (1) "How beautiful," "how fair," "how pleasant."
- (2) "I am My Beloved's."
- (3) "Come, my Beloved."

3rd and 10th, 7 p.m.—**Vows, Oaths, Pledges and Promises.**

- (1) Vows and oaths in the Mosaic dispensation.
- (2) The Divine oath, and secure promises.
- (3) Believers and the heavenly calling.
- (4) A plea for truthfulness, and caution.

8 p.m.—Acts xiii. 4-13.

- (1) "Sent forth by the Holy Ghost."
- (2) Lessons from Cyprus.
- (3) False prophets and sorcerers.
- (4) Relationship to Satan.
- (5) "For a season": types of Israel's present condition.

12th, 22nd and 29th, 8 p.m.—**Gen. xix. 26-xxi. 8.**

- (1) "Remember Lot's wife."
- (2) "God remembered Abraham."
- (3) Lot's choice and failure reviewed: a warning against worldliness.
- (4) Abraham's mistakes plainly recorded.
- (5) The child of promise.

The Song of Songs.

- (1) "New and old."
- (2) The Lord's embrace.
- (3) "Till He please."
- (4) Scripture seals.
- (5) Love's nearness and love's might.

17th, 24th and 31st, 7 p.m.—The Heathen.

- (1) Their position in the olden times.
- (2) Our attitude toward them.
- (3) Heathenism of civilization.
- (4) "Shall not the Judge of all the earth do right?"

8 p.m.—Acts xiii. 14-25.

- (1) Synagogue ministry, and synagogues of to-day.
- (2) God . . . chose, God gave.
- (3) Saul and David contrasted.
- (4) "According to promise."

Further particulars gladly given to any who would please their Lord. Percy W. Heward, 61, Upton Lane, Forest Gate, E.

Let us seek to have the fixed heart and we shall not be afraid of evil tidings (Psalm cxii. 7), but shall be kept quiet from fear of evil if we hearken unto God's voice speaking through the Scriptures (Prov. i. 33).

A LETTER TO THOSE WHO LOVE THE LORD.

PHILIPPIANS III. 8-14.

DEAR FELLOW SAVED ONES,

How often has Paul's ardent desire been echoed by others who bear Christ's Name. How vast is the privilege of knowing *Him* and pleasing *Him*. The days are undoubtedly dark, and circumstances ever *invite* to worldliness; but the Lord should remain *the* Attraction of His people. He, the Chiefest among ten thousand, the Altogether Lovely One, is more to be valued than *all else*. How small is earth's knowledge compared with Him. How unsatisfying will earth's riches prove to those who seek *them*; but He never disappoints true faith (Col. ii. 3). Paul *had* possessed earthly advantages. As a Pharisee of the Pharisees, he was brought up in an intensely religious atmosphere, and had all that Judaism could offer. Moreover, advancement and reputation were his, as Gal. i. 14 shows, and Acts viii. 1 hints. These things are very dear to the human heart. And, in other relationships, he was advantaged beyond others. Free born, as a Roman citizen, he owned that for which Lysias gave a *great* sum (Acts xxii. 28). What more could a *man* have desired? In both Jewish and Gentile surroundings he had received so much which was so highly esteemed. Educated Tarsus his birthplace, orthodox Jerusalem his university! It would seem that God has made yet more clear the *utter* failure of things of earth by the record of a Solomon and a Paul, *outstanding* men in their spheres of worldly privileges.

It is refreshing when we remember that such have been brought to see ruin, and that *such* have found in the things of God a true resting place and comfort, aye, in the Lord Himself. But if this were not so—and it is not always thus, for apparently "great" intellects may be infidel—our hearts must *never* forget that the natural man receiveth *not* the things of the Spirit of God. The *mind* of the flesh is enmity against God. "Not many wise men after the flesh . . . are called," for the world by wisdom knew and knows not God, and He is pleased to manifest His love to the manifestly undeserving. How precious is this thought to troubled and weak believers. But "not many" must be distinguished from "not any." If "not any wise" were found among the called of Jesus Christ, there would be some loss of witness, and almost a hint that their wisdom was too great for His gracious conquest. Thanks be unto God, it is *not* so. The Divine plan is perfectly arranged, and we can only bow the head and worship. Whatever we were, we needed a *Divine quickening*: salvation is the same in the scholar and the child: John iii. 3 stands.

But it is important we should not only see and

repeat verbally Paul's intense desire to have Christ as his Gain, and to know Him. We must ask ourselves if, in mercy, we are *likeminded*. What *have* we counted as refuse for Christ? What *have* we lost for Him Who gave up all for us? Is He our One Object in life? Has this experience been ours TO-DAY? Can we say, without boasting and hypocrisy, "Whom have I in heaven, and there is none upon earth that I desire beside Thee" (Psalm lxxiii. 25)! These words are plainly heart-searching. How great our privilege, if we can enter into them.

Phil. iii. 10 depends on Phil. iii. 8—"I count (all things) refuse (something cast to dogs)—that I may know Him." We have received the *gift* of salvation, but we must buy the truth, and sell it not. In other words, we cannot *know* Christ if we still *seek* the pleasures and treasures of earth, or even its necessities (Matt. vi. 32, 33). As we truly give up for *Him*, we shall know *Him*. Knowledge of facts, of doctrine, and *about* Himself will never suffice. Does not our heart long to be acquainted with *Him*? "Enoch walked with *God*." "And truly our fellowship is with *the Father* and with *His Son* Jesus Christ" (1 John i. 3, note Job xxii. 21). There are opportunities beyond anything we have hitherto felt, and the Lord waits to be gracious, and to fulfil His "exceeding great and precious promises." The Spirit of God lives, and still inworks!

And the *at-once-added* words in Phil. iii. are suggestive—"And the power of His resurrection." Thanks be unto God, we are sure of the *fact* of His resurrection. Thanks be unto God, we have been raised up with Christ (Eph. ii. 6). But do we realize the *power* of His resurrection? Here is a life of victory, which, though painful, must be very blessed. "Though painful"—why should this be? Mark the very *next* statement, "And the fellowship of His sufferings." Here is the effect of spiritual friendship with the Lord of glory. "If the world hate you," He said, "ye know that it hated Me before you." Likeness to Him will constantly bring trouble, but John xvi. 33 stands. Truth is never a dead letter, while we are living with and for Christ. Let it be grasped that we have no share in His *suffering* of death for us, nevertheless His *sufferings*, as 1 Peter iv. makes evident, are the portion of the redeemed who are more and more separated from unbelievers. "All that will *live godly in Christ Jesus* shall suffer persecution" (2 Tim. iii. 12), but "He giveth more grace." We can never doubt Him!

Yours in His loving kindness,

PERCY W. HEWARD.

Correspondence welcomed from any who love the Lord, and desire to obey Him more fully; also from any concerned as to their position before Him. Percy W. Heward, 61, Upton Lane, Forest Gate, London, E.

THE CHILDREN'S COLUMNS.

THE END.

DOUBTLESS many, among all ages and classes, are wondering what will be THE END of this dreadful war. And there *should* be concern, for we see what sin has brought into this world. Yet multitudes love to have their own way, which is sinful and against God. Such are more troubled as to the manner in which an earthly war will end, than by the thought—"WHAT WILL BE THE END OF THOSE WHO CONTINUE TO LIVE IN THEIR SINS, and despise the Lord, and His way of salvation?" It is right to be affected by the terrible strife among the nations in these sad days: for it is solemn to think how many are being killed, and numbers are wounded and suffering. Then there are the sad homes. Surely these things should make even the children sorrowful and concerned, but, alas, few are truly affected. This is sad. That this war will have an end is certain, but when and how no one on earth can tell. We can only wait, and see God's hand in history. But those who are saved, whether young or old, can pray for those endangered by it, and ask God, if it be His will, to hasten His time of peace for this poor sin-stained earth. Such strife will end then, for the thousand years of Christ's reign on this earth. We read that then "nation shall not lift up sword against nation" (Isa. ii. 4). Oh how those who have "peace with God" because of the poured-out blood of Christ, long for that time and pray for it. God, Who is so great, Who had no beginning, and Whose years will have no end (Psalm cii. 27), knows all; and we read how that in the end of the ages the Lord Jesus came "to put away sin by the sacrifice of Himself" (Heb. ix. 26). What love! Yet so few really love Him. But those who are saved can trust Him amid all earth's strife, and know that they are, *now* and always, safe in His keeping. They are kept in peace, peace, as they trust in the Lord (Isa. xxvi. 3). He Who loved them when they were His enemies, and saved them, loves them still, and will LOVE THEM UNTO THE END (John xiii. 1), and THEIR END WILL BE PEACE (Psalm xxxvii. 37). They are to keep God's words and works UNTO THE END (Rev. ii. 26), and they will reign with Christ. But in Psalm xxxvii., where we read about the upright, we are also told about THE WICKED, and their end will be dreadful (38). And in Prov. xiv. 12 we see how people may be deceived and imagine their way is right—"BUT THE END THEREOF ARE THE WAYS OF DEATH." See what Eccl. x. 13 tells us about the talking of the wicked. One of God's servants of old could not understand how the wicked seemed to prosper, and have an easier time than God's people. But he says, in Psalm lxxiii. 17, that when he went into the sanctuary he understood THEIR END. Those who are saved now

do not envy the wicked, for their end will be terrible. The question is asked in 1 Peter iv. 17, "WHAT SHALL THE END BE OF THEM THAT OBEY NOT the Gospel of God?" The next verse shows it will be solemn; see also 2 Thess. i. 8, 9, Rev. xx. 12-15). In verse 10 we have God's teaching about THE END OF SATAN (see Matt. xxv. 41). The Holy Scriptures often bring before us THE END, and when we speak sometimes about the END OF THIS DISPENSATION, some imagine we mean the END OF the world is near, forgetting that at the close of this age there will follow the thousand years of peace for this earth. After this there will be, for a little season, a terrible war led by Satan against God. But after Rev. xx. we read of the new heaven and earth (Rev. xxi. 1). The disciples asked the Lord Jesus, in Matt. xxiv. 3, what the signs would be of His Coming and THE END OF THE AGE. And as we look into the Bible and around, we see the signs every where in these last days. And this should make all concerned, for things will not go on for ever. There will come THE END foretold in the Scriptures, and it must be that the end of all things of this dispensation "is at hand" (1 Peter iv. 7). But it is beautiful to know that all is known to God, Who declares THE END from the beginning (Isa. xli. 10). The Lord is so great and terrible in His works; yet many speak against Him, and despise the Holy Scriptures, which will all be fulfilled. See how some talk about the time of Christ's Coming and its nearness, in 2 Peter iii. 3, 4. But that time will surely come (Rev. xxii. 20), as will THE END OF THIS AGE, and also THE END of the earthly life of my dear young readers, as well as of those who are older. To think of this life ending is solemn but the next life has NO END—it will be for ever. Oh how dreadful to be sent away from God for ever and ever—but how blessed to be with the Lord Jesus for ever and ever (Rev. xxii. 3-5). I wonder where YOU will be, when this short life on earth IS ENDED!

This earthly life of ours will end, 'tis not for long,
Some pass away when they are young, who seem so strong,
But others live a hundred years, then pass away,
This body, which is weak through sin, will soon decay.

The end of life will surely come to great and small,
For death has come into this world since Adam's fall;
But life, eternal life, God gives, which will not end,
Through Christ Who died upon the tree, Saviour and Friend.

The end of life, life on this earth, will lead to bliss
For sinners saved, through sovereign grace—they look for this.
While on this earth they love to please and serve their Lord,
And live with other saved ones now in true accord.

The end of this short life for some should make us fear,
For God's Great Day will surely come, 'tis drawing near,
Yet many never think of this, nor of the end,
When judgments, written in God's truth, will all descend.

The end of all things on this earth will surely come,
And sinners saved from God's great wrath should not be
dumb:
But, with much earnestness and zeal, in prayer should plead,
And humbly bring before the lost their greatest need.

The end will come in God's own time—His words are true ;
 May sinners saved, both young and old, keep this in view,
 And seek to live, by grace, always with godly fear,
 Showing that God's Great Day of wrath is drawing near.

SUGGESTIONS EVEN FOR YOUNG BELIEVERS.

"THEN TOOK MARY A POUND OF OINTMENT"
 (John xii. 3).

WE need not be old in the faith to love the Lord *much*. His gracious work on our behalf is surely an argument for *much gratitude*. We are wandering from God if we think we have only been forgiven 50 pence (Luke vii. 41-47). It is delightful to notice that the believer may occupy Martha's service, Lazarus' sitting, and Mary's devotion (John xii. 2, 3) at the same time. But how often we become one-sided.

Christ is worthy of ALL. There is nothing too costly for Him. Love gives, and gives freely, to Him Who gave all. It is a poor love that puts bare tithes in the collecting box. Yet it is needful to be very careful as to giving, for much that is called His work is not His. But if we have found that which is owning *His Name*, let us not be sparing. Time, money, strength, are not our own. There is more selfishness than we realize hidden away in our hearts. It is well to see ourselves, and to confess our sins.

The devotedness which Christ seeks is not only costly, it is fragrant. We are, or may be, a *sweet savour* of Him unto the Father. This is a choice privilege. There are no dead flies (Eccl. x. 1) in Christ's perfectness: oh that we may hate such more and more.

Again, true love is not self-advertising, but it cannot be hid. "The house was filled with the odour of the ointment." In the earlier Scriptures a good name is likened to precious ointment, and if we gladly give up all to Him, there will be much more result than if we seek a platform, and choose a pedestal. God has given us one mouth, but two hands, and the mouth is not proportionately large, nor is it only meant for speaking.

But though Christ notices love, and commends it, the world hates it. We cannot expect popularity if we would honour Christ (Matt. xxvi. 8). Some Judas will ever lead opposition against that which honours Him. Philanthropy is ever exalted above Christ, but we must look for the Lord's enabling to avoid this sin.

He notices, He remembers, and it is well. We are not bidden to please men. That which is a "waste" in the esteem of some is precious in *His* esteem. And if we have not the memorial of Matt. xxvi. 13, there is the continual book of remembrance (Mal. iii. 16).

Further, the act was one of faith (Matt. xxvi. 12). Love always sees more than lack of love can

expect to see. It is easy to desire cleverness, but love has a true wisdom and a perception of the will of the Lord, and we would rejoice in this.

The narrative in Luke xii. should be noticed with John xii. As it is with the address on the mount and the address on the plain—and as with the casting out of the dishonest traders at the beginning and end of Christ's public ministry—so is it here. Man would seek to identify the distinct records and then to attack Scripture, but many events were repeated in Christ's precious life.

Have we no box of spikenard stored up? Can we not lose more for our Lord? It is very precious to put aside natural considerations. He is worthy of all honour, though we must not pervert this thought to excuse the stained glass windows, and elaborate altars, which are unappointed, undispensational, and, therefore, unworthy.

We are told in Luke xxi. 26 about men's hearts failing them for fear, and for looking after those things which are coming upon the earth; but those who are saved are exhorted to look up (verse 28). Oh that we may thus live, amid all earth's strife, for unto them that look for Him shall He appear the second time without sin unto salvation (Heb. ix. 28).

GOD IS WITH US—(Isaiah viii. 10).

God is with us, God is for us—naught can harm ;
 Those who know Him can be restful, 'mid alarm,
 In His keeping there is safety for His own,
 As His people walk before Him, peace is shown.

God is with us, we can trust Him—look on high ;
 'Mid the troubles now surrounding and so nigh,
 But our God is righteous, holy, we can rest,
 Rest in Him Whose way is perfect, and be blest.

God is with us, God is working His own will ;
 Wars and tumults 'mid the nations, but fulfil
 What is written in the Scriptures, ere the dawn
 Of the Coming of our Saviour, in that morn.

God is with us, God the Spirit is our Guide,
 God will undertake and keep us, though oft tried ;
 We shall find God's grace sufficient, as we wait
 For the Coming of our Saviour, evil hate.

God is with us, this should comfort 'mid earth's strife,
 With fixed purpose, let us serve Him all our life ;
 Pray for all men, kings and rulers, in Him trust,
 Knowing that our God is righteous, true, and just.

God is with us, this should cheer us in His way,
 He will yet, in wondrous power, might display ;
 Not one word our God hath spoken e'er shall fail,
 In and over all God's greatness shall prevail.

God is with us, God is for us, naught we lack,
 If we humbly walk before Him, wisely act :
 Many will behold and see it, brought to trust
 In the One Who died for sinners, good and just.

God is with us, God is for us, and He cares
 For His people 'mid earth's sorrows, hears their prayers,
 While they bow with heart contrition at His Throne,
 Asking that His grace and mercy may be shown:

TALKS ABOUT PRESENT-DAY NEEDS.—10.

LAYING UP.

AS God in all things should have the pre-eminence, and ever be first, shall we look at what He in wondrous mercy has LAID UP for His people, before considering OUR LAYING UP?

We think of Israel in the wilderness, and how God told them to LAY UP the pot of manna in the Ark of the Covenant (Ex. xvi. 33). In this connection, Rev. ii. 17 comes before us. God has many things treasured up for His redeemed (Isa. lxiv. 4). May our love be quickened as we think of His love to us. God's great goodness is LAID UP for them that FEAR Him (Psalm xxxi. 19). Mal. iii. 16 tells us how those who truly fear Him should and will live and speak. Then in Col. i. 5 we read of THE HOPE WHICH IS LAID UP IN HEAVEN. Also there is THE CROWN OF RIGHTEOUSNESS WHICH IS LAID UP for all that love the Appearing of our God and Saviour Jesus Christ (2 Tim. iv. 8). It is not for those who merely talk about His Coming, but WHO LOVE. Love will be manifest by devotion of life, and there will be unworldliness and simplicity in all. But though we delight to meditate on the blessings stored up for saved ones, and we should praise God for them and for His numberless blessings now, we must not forget that God has LAID UP WRATH for those who continue to despise Him and His way of salvation (Deut. xxxii. 34). In view of such a solemn passage, and other portions of God's truth concerning the future of the ungodly, how serious and godly saved sinners should seek to be. For everything is indeed solemn. God, in wondrous mercy, has saved us. May we be more humble and obedient. Our Father has given us even now blessings without number, and over and beyond all these there are the PLEASURES WHICH ARE FOR EVERMORE, LAID UP FOR US. Yet how often we fail, and are unmindful of His great love (1 Peter i. 4). Let us be watchful, for the things of earth attract—watchful, lest we are afraid to honour the Lord with our substance (Prov. iii. 9). Alas, there are many treasures laid up on earth by those who are commanded to LAY THEM UP IN HEAVEN. How wondrously gracious are the words of Matt. vi. 19-21. "LAY NOT UP," our beloved Lord said, and He gave the reason for refusing earth's riches. Again He said "LAY UP" and told His people why. Ah, we all know that if our treasures are on earth our hearts will be with them; and Christ wants the hearts of His people in heaven. Shall we seek to have them there, and all by His grace? It is a mercy not to have too much in this life, though it is as easy to hold to the little as to the much. Let us take heed, and if we want true riches IN THAT DAY, let us store them up now. They will be

safe in God's keeping, but if we seek to hold them here, we shall lose them. What a sad picture we have in Luke xii. 16-20; and in verse 21 we have the words. "So is he that layeth up treasure for himself, and is not rich toward God." There are lessons here for saved ones. We must sooner or later leave all here. Are we laying up treasures in heaven, or are our possessions here (see 1 Tim. vi. 17-19)? Let us ever be mindful of that day, when we shall receive our rewards or be shamed by our losses. It is wonderful that we can lay up treasures in heaven where they will be safe. But the words of the Bride in S. of S. vii. 13 go beyond the thought of true profit to ourselves. For she tells of pleasant fruits, new and old, "WHICH I HAVE LAID UP FOR THEE, O MY BELOVED." We think of the Beloved laying up for the bride, but she speaks of having LAID UP FOR HIM. Oh that we may be thus favoured. Sometimes we speak of GIVING UP as though we felt this hard; may we love our beloved Lord so much that we may delight to LAY UP FOR HIM. Oh how wonderful is His love in ACCEPTING from His people. If we were only taken up more with Him, the things of earth would be seen as very little and but shadows at their best. Surely in these days there is a call to LAY UP in view of that day. May we not leave for Antichrist, and his followers, our possessions, which we might have laid up for our Beloved. We all have something which we should gladly store up for the future. Oh that God may in these perilous times give a reviving, and quicken our love to Him that there may be more devotion unto Him Whom we say our soul loveth. And there will be more practical godliness if we seek to LAY UP HIS WORDS IN OUR HEARTS (Deut. xi. 18, Job xxii. 22, Prov. vii. 1). May we, in God's mercy, confess our sins and seek to walk in His fear and in His light. Thus we shall see the emptiness of all here, and how real are the blessings which God has laid up for them that fear Him. May we value the privilege of laying up for that day a good foundation, and for our beloved Lord, Who gave Himself for us.

PEACE.

- "Peace with God, through Him Who is our Peace" (Rom. v. 1, Eph. ii. 14).
 - "Peace in believing" (Rom. xv. 13).
 - "Peace, peace, for those who trust in the Lord" (Isa. xxvi. 3).
 - "Peace that passeth all understanding" (Phil. iv. 6, 7).
 - "Peace ruling in the heart" (Col. iii. 15).
 - "Peace amid all earthly strife" (John xvi. 33).
-
- "The Word of the Lord endureth for ever."
 - "God is not a man that He should lie."

THE UNCHANGING GOD.

WHEN Adam and Eve disobeyed God in Eden, He **DROVE** them out from thence, and placed a flaming sword to keep the way of the tree of life (Gen. iii. 24). God is so great, and He must be obeyed. Alas, in these times men have such little thought concerning God. But He is Almighty, and soon there will be the manifestation of His majesty. Then men will know that their imaginations concerning God have been false, for He is a dreadful God (Dan. ix. 4), and it is a fearful thing to fall into His hands (Heb. x. 31). God said that He would send the flood, and it came. "For God is not a man that He should lie, nor the son of man that He should repent; hath He not not said, and shall He not do it, or hath he spoken, and shall He not make it good (Num. xxiii. 19)? We see also that not only did God send the flood, but He destroyed Sodom and Gomorrah (Gen. xix. 28). Yet verse 29 shows us how wonderfully amid all He remembers His people who are faithful to Him. Thus, moreover, we see grace. But if we see God's grace throughout the Scriptures, there is also much about His righteous wrath, which is in these last days being overlooked. But the Lord will yet surprise His enemies. It is a fearful thing to fight against God, for He will arise in judgment, and then men will fear and tremble. Oh that even now, before it is too late, sinners would tremble before the Lord, Who is merciful and gracious; but He is also righteous, and will punish ungodly ones, who love their own way, and despise God's way of salvation. The great king Nebuchadnezzar found that God kept His word, for he was brought low for his pride—so low as to be with the beasts of the field. Listen to what he said, after he was restored to his kingdom—"All the inhabitants of the earth are reputed as nothing, and He doeth according to His will in the army of heaven and among the inhabitants of the earth, AND NONE CAN STAY HIS HAND, OR SAY UNTO HIM, WHAT DOEST THOU?" (Dan. iv. 35). The Lord God is a God of majesty. He can make men to tremble by one act of His. Think how Belshazzar the king trembled at the writing on the wall of his palace, when he had just praised the gods of gold and of silver (Dan. v. 3-5). The day is coming when God WILL shake terribly this earth, as we read in Isa. ii. 10, 19, 21. They will seek to enter into the rock to hide themselves from His presence, when the lofty looks of man shall be humbled. There is the same unveiling in Rev. vi. 15-17. Satan has so deceived men that they think and speak lightly about God, Whose majesty will yet make them to tremble and before Whom they will have NO EXCUSE, for He will reward them according to their words and their works. They have despised Him, He will despise them! They have mocked Him, He will mock them when their fear

cometh (Prov. i. 24-31). He has called, and they have refused to listen. The day will come when they shall call but He will not answer. Oh that God may in wondrous love and mercy cause many to read the Holy Scriptures, and to see these things are so, and that He may now give them repentance, if it be His gracious will, though they have opposed Him, ere it be too late to seek the mercy of the Lord; for the words are solemn and plain, "They shall seek Me early (earnestly) but shall not find Me" (Prov. i. 28). Will this be true of you, dear reader, in the day that God shall arise in judgment? Remember the words of Mal. iii. 6—"I am the Lord, I change not."

Believers who FEEL this sad time of conflict will be thankful to know that
 (1) Leaflets entitled, "Peace, A Call to Earnest Prayer," are being earnestly circulated;
 (2) TEXT tracts have been prepared to the Lord's glory. Copies will be forwarded;
 (3) A special gathering was held at Blackheath (Subject—The Present Crisis in the Light of the Prophetic Scriptures). Similar meetings elsewhere may be the Lord's opening.

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—October, 1914.

Day	Isaiah	1 Peter	Learning		
1	xviii. 3-7	ii. 6-11	Isaiah 52. 7		
2	xix. 1-10	ii. 12-16	" 8		
3	xix. 11-17	ii. 17-20	" 9		
4	xix. 18-25	ii. 21-25	" 10	Why is God's election opposed?	
5	xx. 1-6	iii. 1-7	" 11		
6	xxi. 1-5	iii. 8-15	" 12		
7	xxi. 6-12	iii. 16-22	" 13		
8	xxi. 13-17	iv. 1-5	" 14		
9	xxii. 1-7	iv. 6-13	" 15		
10	xxii. 8-14	iv. 14-19	Mark 16. 1		
11	xxii. 15-25	v. 1-4	" 2		What does Scripture teach about man's way and will?
12	xxiii. 1-8	v. 5-8	" 3		
13	xxiii. 9-18	v. 9-14	" 4		
14	xxiv. 1-12	2 Pet. i. 1-4	Luke 5. 1		
15	xxiv. 13-23	i. 5-8	" 2		
16	xxv. 1-8	i. 9-12	" 3		
17	xxv. 9-xxvi. 4	i. 13-16	" 4		
18	xxvi. 5-12	i. 17-21	" 5	How does Romans v. show the need for absolute grace?	
19	xxvi. 13-19	ii. 1-5	" 6		
	xxvi. 20-	ii. 6-9	" 7		
20	xxvii. 6				
21	xxvii. 7-13	ii. 10-14	" 8		
22	xxviii. 1-6	ii. 15-18	" 9		
23	xxviii. 7-13	ii. 19-22	" 10		
24	xxviii. 14-21	iii. 1-4	" 11		
25	xxviii. 22-29	iii. 5-8	John 21. 1	What should be the effect of such mercy?	
26	xxix. 1-8	iii. 9-12	" 2		
27	xxix. 9-17	iii. 13-18	" 3		
28	xxix. 18-24	1 John i. 1-4	" 4		
29	xxx. 1-7	i. 5-10	" 5		
30	xxx. 8-14	ii. 1-4	" 6		
31	xxx. 15-26	ii. 5-8	" 14		

The Scriptures are holy, and only holy ones can truly understand them. Hence not only have we a "family Bible" in the true sense of the words, but every progress in grace helps more than numerous commentaries. The Holy Spirit still works according to John vii. 17.

SUGGESTIONS AND NOTES ON MEMORIZED VERSES.

Again would one seek, in the Lord's loving-kindness, to emphasize that, normally, God's dear people should be TOGETHER. The Holy Spirit is not limited, and a Patmos experience may be appointed and blessed; but it is so easy to have an IMITATION of this. The remedy is NOT, however, a uniting with those who ignore part of God's Truth. But cannot believers gladly make SECONDARY their physical convenience, and seek to live near a testimony for God? "Holidays," so called, away from God are grievous, but there is at least something of the same sin when children of God persist in isolation because easier for the flesh, in its strangely exacting demands. I do not mean that there should be a careless throwing aside of earthly OCCUPATIONS. 1 Cor. vii. 24 should be remembered. But some could easily reach their place of business from another end of London. If we choose lack of fellowship with the Lord's own, can we be surprised if we lack this with the Lord?

Isaiah lii. 7-15.

This precious chapter helps us frequently to explain the next. Israel will yet utter the latter when the Lord Jesus returns. Passed over in their synagogue now, its heart sorrow and rejoicing will be theirs then. But Romans x. 15, with its striking and intentionally unfinished quotation (cf. Luke iv. 18, 19 from Isa. lxi.) shows a very precious application now. Yet in Isa. lii. 1 we have the ransomed of the Lord returning (Isa. xxxv. 10, li. 11) and met by those who at Jerusalem have looked on Him Whom they pierced (Zech. xii. 10). Thus "together shall they sing." How much rejoicing we find in redemption. "My lips shall greatly rejoice when I sing unto Thee; and my soul, which Thou hast redeemed" (Psalm lxxi. 23). Isa. lii. 11 is likewise applied by the Holy Spirit in 2 Cor. vi. and 2 Tim. ii: this implies that all departure from the worldliness of to-day is with a view to the Lord's spiritual building. Hence in one of the quotations we have at once the mention of a family, and in the other of the "how great house" of the coming Kingdom. Isa. lii. 13 shows, "in that Day," the Exalted Central One will be our precious and beloved Lord Jesus Christ. May we exalt Him now.

Mark xvi. 1-4.

Love is ever ready to give and to work. It is expressive, but not with mere words. Love comes "early in the morning," yea "very early." Delay betokens lack of love. But yet there was the error of forgetfulness of Christ's promise. Truly the Sun had first risen. How suggestive is the darkness when Christ was on the tree, and the brightness of the resurrection morning. For those in Him there is no longer the blackness of darkness for ever, nor is its dread appointed. On the

journey the women were talking among themselves. How often we forget to ask the Lord, and are occupied with ourselves. Then is it that some great stone is, apparently, before us. Yet, inasmuch as He hath not, in any sense, dealt with us after our sins, are we surprised that His grace rolls away many stones ere we reach them? "Who art thou, O great mountain? Before Zerubabel thou shalt become a plain." Nor can we forget Mark xi. 23. Let us not meet our difficulties half-way: let us not be anxious for the morrow. Let us be more praiseful. A living Lord is more than an answer to all our fears. And a fixed heart is delivered from these.

Luke v. 1-11.

The Lord's wondrous grace shines out in this passage. He would not use the ships without granting far more than payment. In one sense, we cannot lose for Him (Matt. xix. 29). It is a great privilege to have a fulness of confidence in our Lord. Furthermore, we see how blessings are ever timed. The weary night hours, the usual hours for fishing, had passed unsuccessfully. The fishermen were washing their nets. They were, doubtless, disconsolate. On such a morning, the Lord granted "a great multitude of fishes." But not at once. Even Abraham must wait till the last moment (Gen. xxii.). Do we look at things from the standpoint of seeming likelihood? We make a mistake. The living God is able and willing to deal with our needs in a marvellous way. But faith trusts first, and in the dark. "If thou wouldest believe, thou shouldest see" (John xi. 40). And there must be no bargaining. Not a word is said about the casting of the nets till after the teaching. The effect is helpful. In the glory of the Lord's presence, Isaiah says, "Woe is me." Likewise, when Job words it "Now my eye seeth thee," he abhors himself. And so Peter says, "Depart from me: for I am a sinful man, O Lord." But grace uses lowly ones, and he becomes, at Divine bidding, "a fisher of men." Christ is "followed" indeed. May we follow Him more.

John xxi.

This passage should be read with Luke v. The Lord Jesus is the same in resurrection. Moreover, we see a very tender rebuke. Self should be distrusted. Its arrangements lead to disappointment (3). It was "natural" to go back to fishing, but herein was lack of waiting for the Lord's counsel (Psalm cvi. 13). Inasmuch as here we have a picture of the Lord's redeemed in that Day, there are not two boats as in Luke v., nor is the net broken. The fishermen are seven, not four, and the fish are all counted, all large. Again the Lord emphasizes the morning. All our true success is associated with Himself. Let us seek to serve in His power, that His Name may be exalted, in the true gathering of His own blood-bought people.

THOUGHTS FROM THE WORD OF GOD

A MONTHLY HERALD OF THE TRUE MESSAGE.

"Thy Word is Truth" JOHN 17. 17

Vol. xiv. No. 11
Nov., 1914. 1d.

A Monthly (the Lord enabling) of Bible testimony, seeking to exalt CHRIST, and longing that He may be exalted in all the experiences, and daily lives of His people. Spirituality is not merely for occasions. The Word of the Lord is for each day in the week.

EDITED BY
PERCY W. HEWARD.

"Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? Let him trust in the Name of the Lord, and stay upon his God." Isa. l. 10.

"When I sit in darkness the Lord shall be a light unto me." Mic. vii. 8.

"Thou shalt guide me with Thy counsel, and afterward receive me to glory." Ps. lxxiii. 24.

SOME OF THE CONTENTS.		PAGE.
"I will have Mercy"	82	82
Testimony to the Jews	82	82
Forgetting God	84	84
"The Condescension of God"	85	85
A Call to Saved Ones	85	85
A Reviving	86	86
The Sayings of Sinners	87	87
Suggested Studies for Isolated and Other Saved Ones	87	87

"Yea, the darkness hideth not from Thee; but the night shineth as the day: the darkness and the light are both alike to Thee." Ps. cxxxix. 12.

"I am persuaded that neither death nor life . . . nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. viii. 39.

"If we walk in the light as He is in the light, we have fellowship ONE WITH ANOTHER." 1 John i. 7.

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A WORD OF INTRODUCTION.

By the Grace of God we can still testify His un-failing love. Day after day we prove His care and compassion. Not that we can say we act as the Lord would have us at all times, but He is unchangeably gracious. Such infinite mercy needs spiritual emphasis, and we would tell of our Lord that He may be exalted.

And we would please Him more. Therefore, inviting His people to praise Him, we would seek to encourage their gratitude and to urge true devotedness. And so, to the glory of our Heavenly Father, is this Monthly sent forth. Those who feel His love, and want to walk more closely with Him, who would lay aside EVERY weight, and trust in the Lord with ALL their hearts, will surely rejoice in some opportunity of fellowship and heart-searching meditation. But can we not go a step further? The disorder of to-day is not pleasing to God. Should not redeemed ones gather simply and definitely as their Lord has marked out? "Ecclesiastical history" is no argument against trusting Him.

"EVERY ONE THAT DOETH RIGHTEOUSNESS IS BORN OF HIM."—1 John ii. 29.

Here is the test; 'tis not by words of love, Obedience shows a quickening from above, None other test can be God's holy will, His truth remains, and we must seek it still.

The honied speech, of much religious sound, The active labour, seeming to abound— These things may hide a heart far off 'mid all, But true obedience shows on Him we call.

Away with boasting, and with words of pride, For they talk less who more in Christ abide, "Much fruit" is on a lowly burdened bough, Its precious load will nothing else allow.

The branch is full of fruit, and hid away, There is not room for much of self display, And righteous doing still can testify That we are Christ's, and we on Christ rely.

And are you born of Him? Think not in vain That you are asked if you are born again, Many still dream that they are safe for aye, But Scripture tests they rudely thrust away.

WORDS OF ENCOURAGEMENT.

"I will have mercy" The wondrous love of God shines forth in these words. The context *Rom. ix. 15* is very definite. Were it not for *electing* grace all would be absolutely and for ever lost. That which is opposed by many wrongs *none*, and powerfully rights *some*. The wonderful might of our glorious God is shown in His quickening mercy. The sinner is dead in sins, dead against God, only evil continually, and would never turn toward Him. But yet He saves a great number whom no man can number. Invincible love is the cause. Human power is set against the plan of salvation, but the Lord lays it low, and rescues a grace-saved throng, although they, in themselves, were worthless and wicked. But unwilling constraint would be a miserable salvation, and the mighty God gives a new will. Thus we can rejoice in the exceeding great and precious promise with which these meditations commence.

A LETTER TO THOSE WHO WOULD PLEASE GOD.

TESTIMONY TO THE JEWS.

DEAR FELLOW SAVED ONES,

Again it is our privilege to remind you of "the love of Christ which passeth knowledge," and to speak of Him Whom our soul loveth, and Who is the altogether lovely One. It is a wondrous height of blessing to serve our Heavenly Father thus, and He is *well pleased* whenever we are a sweet savour of Christ. Careful and prayerful perusal of the Scriptures will make clear to our hearts how precious that glorious One is to the Father. The manifold books of God's book centre round Him, and we cannot honour Him too much (*John v. 23*). Inasmuch as God will not give His glory to another (*Isa. xlii. 8*), it is plain Christ is *not* another, but "Immanuel," "God with us." And yet He became a Man that we might be linked with Him, and clothed with all His merits, through the awful death of the cross. Such humiliation was indeed *with a purpose*, and we cannot wonder too much at the marvellous plan of redemption, whereof we are now accepted in the Beloved. Here is a blessing beyond re-instatement in Adam's position. And the *security* is far different, for none shall pluck us out of Christ's hand (*John x. 28, 29*). We are not made merely innocent or savable, but righteous and saved! "Bless the Lord, O my soul, and all that is within me, bless His Holy Name; Bless the Lord, O my soul, and forget not all His benefits."

But there is a nation which still sees no beauty to desire *Him*, while its leaders loudly, yet vainly profess to love *God*. The Jewish people are indeed an anomaly. Although many are throwing off all bands and embracing agnosticism, and utter irreligion, there is still a large proportion

who profess much love for the Hebrew Scriptures, and yet their eyes never behold the Saviour of sinners. Day after day, Moses who spake of Him is read, but they know *Him* not (*Acts xiii. 27*). "The veil is upon their heart" (*2 Cor. iii. 15*), and thus they do not *actually* believe Moses (*John v. 45-47*).

Thousands of this scattered nation are found in our very midst. Whereas no other English city contains more than about 30,000 (*Leeds and Manchester*), London has a great multitude—must it not be approaching 200,000? To tell them patiently of Christ is one of the privileges and responsibilities laid upon our hearts. *God* has laid upon our hearts. God has brought them here that we may witness to them, and at the same time, realize, through this service, more and more fully the truth of His Word, and the incidents of Scripture.

For some reasons we wish we could bring many who read these lines face to face with this service "unto the Lord." They would appreciate the trials of those who desire to honour God in the plain witness, without parade, music or singing, and doubtless would comprehend Scripture more in the sad love of opposition manifested, and in the very modes of opposition adopted. For the people are still the same. They still delight to ask questions (*Matt. xxii. 17, 24, 36, etc.*), they still imply that the perfect One was not born of a virgin to fulfil Scripture (*John viii. 41*), they still profess to know whence He was (*John vii. 27*), they still proclaim their *own* righteousness (*Luke xviii. 11, 12, Rom. x. 3*), they still object that we should not blame *them*, because we say His death (when they rejected), caused *our* salvation (*Acts iii. 17* was uttered to refute this), they still shout wildly against Him (*Luke xxiii. 23*), they still spit upon His followers (*Matt. xxvi. 67*), and delight to laugh at Him and at the precious title "Son of God" (*Matt. xxvii. 42, 43*). Man is not improved by education, nor saved by environment. The natural man receiveth not the things of the Spirit of God, for they are foolishness unto Him. But, thanks be unto God, His hand is not shortened, and He lovingly hears the true prayers of those who cannot have a share in more public service (*Isa. lix. 1*). Prayer with a shut door is open to Him, and there must be a remnant according to the election of grace.

And for another reason would we desire that believing brethren should be brought to see something of this labour in the Lord. Many rush forth, unbidden, to spheres of responsibility. There is a need for more waiting upon God first. Ah, think not that we claim perfection in this matter. How often the people of the Lord can look back on their own failures, and would spare others; and how they feel their own *present* weakness and would claim the prayerful support of those who love Him.

It would be humbling (yet refreshing, through grace, amid all), for young men whose hearts God has touched with a desire to preach Christ, and who dread to preach Him wrongly, to come and see sad examples of what Scripture records. Not that such would be invited to publicity. Surely Scripture shows that comparatively few took part in appointed witness to the ungodly, and it also makes clear that *oneness* (of heart and mind) is necessary first. How could we welcome co-operation, in service before the unsaved, with any making light of the precious command of Christ concerning baptism, or liable to explain away God's electing love, if asked a question, or willing to excuse the fearful ruin of Christendom which Israel are quick to perceive. As to open air witness, much indifference is manifest to-day. Young believers go forth with musical accompaniment, and amid much zeal, misrepresent our precious Lord Jesus. The word "babe," Divinely used for such, signifies "not speaking."

But though the surroundings are peculiar—sometimes one could imagine an eastern city—let us remember there is but *one gospel* for Jew and Gentile (Rom. i. 16.) Nominal law-keeping is in vain. The Jew *cannot* be saved as a Jew, but as one of a ruined world. The Son of Man came to seek and to save that which was *lost*. We cannot please men, however religious they be, else we should not be the servants of Christ. There is still the offence of the cross (Gal. v. 11), but "wisdom of words" only empties the gospel of Christ (1 Cor. i. 17). *We* cannot save one soul. It is *the Spirit* Who quickens and we would emphasize that God's work must be on God's lines only thus can there be *true* success (Jos. i. 8).

Thus, whether men bear or forbear, we would continue the "service to which the Lord calls, looking for fruit in "that Day" and conscious that if we see Isa. xlix. 4 repeated, the Lord is not slack concerning His promise, nor weak to fulfil His purposes (1 Cor. xv. 58), May it be ours to have confidence in Him, and thus He will be exalted, even by the very patience which lives above trials.

With earnest desire for the prayer of those who would simply please Him, and who *feel* the debt to Israel increased through caricatures of the gospel and persecution *professedly* in the Name of Christ.

Yours sincerely in His changeless loving kindness, and looking for that Blessed Hope,

PERCY W. HEWARD.

SUGGESTIONS FOR PRAYER.

"I will hear."

1. For the Lord's own people in foreign lands, especially little instructed native believers who have not a Bible in their own language.
2. For the children of believing parents, and that the latter may be *more and more truly concerned* for their salvation.
3. For the Lord's work among Israel, that there may be more separating of the precious from the vile, in the methods of those who would please Him.

"IF THE LORD WILL"—(James iv. 15).

By the mercy of God we are permitted to continue the testimony of His truth at 61 Upton Lane, Forest Gate, and would invite in His Name, any who are by the same mercy, wanting to glorify His Name.

5th and 12th at 8 p.m.—Genesis xxi. 9-34

- (1) Notes on Gal. iv.
- (2) God heard, God opened her eyes.
- (3) "Wells" in Scripture.
- (4) Was Abraham's covenant right?

The Song of Songs—

- (1) "One that found favour."
- (2) "A Vineyard in Baal-hamon."
- (3) Names of the Lord.
- (4) The "parting" request.

7th and 14th at 7 p.m.—Patience.

- (1) Its character.
- (2) Examples.
- (3) The need.
- (4) The result.
- (5) Scriptural testing.

8 p.m. Acts. xiii. 26-37.

- (1) An earnest appeal.
- (2) "No cause of death."
- (3) Ps. 2 and its fulness.
- (4) Notes on Ps. xvi.

19th and 26th at 8 p.m.—Genesis xxii. 1-14

- (1) The test of faith.
- (2) "One of the mountains," 2 Chron. iii. 1.
- (3) Early in the morning.
- (4) God will provide.
- (5) A figure of resurrection, Heb. xi. 17-19.

Union with Christ.

- (1) The fact.
- (2) Precious types.
- (3) Faith's inferences.
- (4) Love's realization.

21st and 28th at 7 p.m.

The Wines of Scripture.

- (1) Words used.
- (2) "Varied principles used to guide.
- (3) The Lord's Supper.
- (4) Some difficult passages.

8 p.m.—Acts xiii. 38-52.

- (1) On earnest warning.
- (2) "Justified from all things."
- (3) The message of Habakkuk.
- (4) Continuance.
- (5) Jews or Gentiles.
- (6) "Ordained to eternal life."

"That God in all things may be glorified."

Wednesday, 28th OCTOBER, 8 p.m., 74 Upper St., Islington.

THE HEART.

- A discouraged heart, Num. xxxii. 7, see 1 Sam. xxx. 6.
 A fretting heart, Prov. xix. 3, Ps. xxxvii. 1.
 A lifted up heart that forgets, Deut. viii. 14.
 A deceived heart, Isa. xlv. 20, Obad. 3.
 A troubled heart, John xiv. 1.
 A hard heart, Mark xvi. 14, Eph. iv. 18 marg.
 An evil heart of unbelief, Heb. iii. 12.
 A sound heart Psa. cxix. 80, cf, Prov. xiv. 30.
 A true heart, Heb. x. 22.
 A single heart, Eph. vi. 5, Acts ii. 46.

THE CHILDREN'S COLUMNS.

FORGETTING GOD!

HOW very strange it seems that any of God's creatures should forget Him, Who has not only created them, but so wonderfully provides for them. It is God Who sends the rain, and causes the sun to shine, so that food may grow up out of the earth, and all the beautiful flowers and the trees bearing fruit—which ought to make even the children thankful (Matt. v. 45, see also Heb. vi. 7). Surely the earth is full of God's mercy (Ps. cxix. 64). All God's works praise Him, and nature is obedient to Him. Yet though, as we read in Psa. cxlv. 16, "He openeth His hand, and satisfieth the desires of every living thing." His creatures are ungrateful! It is sad indeed when children forget to thank their parents, yet they do, and some are very disobedient, and grieve those who love them so much. But to forget God is even more terrible. Yet multitudes, not only in so-called heathen lands, but all over the world are *forgetting God*. Nevertheless, God in His mercy, still provides food and clothing even for the most ungrateful. This shows how merciful God is, and how longsuffering. Luke xii. 6 speaks of God's care as to the little birds, for we read that the Lord Jesus said to His disciples, "Are not two sparrows sold for a farthing, and not one of them is *forgotten* before God?" Yet those to whom He is so wonderful and so kind, even boys and girls, as well as grown up people, speak very lightly about God, and they are *forgetting* Him, but He still supplies their wants, and in Jonah iv. 11 we see God's care for the little children and for cattle. Moreover, we behold God's love in providing *such* a wonderful salvation for poor sinners who hated Him. It is wonderful that any of God's creatures can speak lightly against Him, as many are doing. They forget that God hears and sees all. For though God is so loving, and so kind and merciful, those who are *forgetting* Him now, will find that He will punish such in the future. God never *forgets* this.

Again, He remembers the needy ones (Psalm ix. 18, xl. 17), also Israel of whom it is written. "Israel hath *forgotten* his Maker" (Hosea viii. 14). But God will not *forget* His covenant with Abraham. Therefore Israel, will, in God's time and way, be gathered by Him, into their own land, and then they will look on Him Whom they pierced and mourn over their sins (Zech. xii. 10). With reference to Israel, God said that a mother may *forget* her baby, but this is very unnatural. Yet God said that though such might *forget*, He will not, His love is stronger indeed. Yes, God will remember to do all that is written in the holy Scriptures! But many who are *forgetting* God *forget* what this means. There are many judgments in the Scriptures and God will bring them to pass, in His perfect way. It is a wonder, apart from

these warnings, that so many can forget the Lord God, from Whom they receive daily mercies which are numberless. Their action shows how ungrateful the natural heart is, in every one, whether young or old. Gratitude is due to God from His creatures, but alas, they are unthankful, receiving so many mercies, and yet, as we have seen, at the same time *forgetting* their Maker (notice Eccl. xii. 1). And instead of people turning to be more grateful, they are becoming more and more ungrateful. How sad! Yet God in wondrous mercy waits, but *His* day is surely coming, and oh, how many will then tremble, for it will be dreadful to meet God Whom men have despised and *forgotten*. The words of Psa. l. 22 are solemn, "Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver." Surely such words should cause a trembling in many hearts. What a contrast is verse 23 of the Psalm. Those who are saved, through the blood of Christ, love to remember God, and to praise Him for all His goodness to them, and to say, "Bless the Lord, O my soul, and *forget not* all His benefits (Psa. ciii. 2). Thus while many who are still unsaved never think of thanking God for their physical life, with health and strength, and the multitude of natural mercies, but seem to take all as if they had a right to them, and while they live are *forgetting* God—His people are quite different. I wonder how many of my dear young readers, as well as those older are *forgetting* to thank God for daily mercies. But, above all, I desire that they may be saved, and then they will not only first thank God for His unspeakable gift, but rightly for ALL His gifts. Thus they will be such a contrast to those who simply live to please themselves, and *forget* God, and the solemn future for unsaved sinners (Ps. ix. 17).

Forgetting God! By Whom all things were made,
Heedless of all, and not of God afraid,
Forgetting God, Who is so good and great,
Whom in their hearts, lost sinners dare to hate.
Forgetting God, and going their own way:
Thus many live, and God they disobey,
Forgetting God! Who gave His Son to die
For sinners lost, who still for mercy cry.
Forgetting God! although the heavens declare
His glorious works—His works are everywhere;
Forgetting God Who giveth food to all,
And raiment too, for sinners great and small.
Forgetting God, Whom angel hosts adore—
Despising Him, against Him raging war!
Forgetting God, yea, in their early youth,
For even children now despise God's truth.
Forgetting God, and choosing this world's gain,
Though all will fail, and be at last in vain,
Forgetting God, and hoping at the end,
God's judgments will not on their souls descend.
Forgetting God, Who works His sovereign will,
Forgetting Him, and doing naught but ill,
Forgetting God, Whom saved ones love and fear,
Because by precious blood to Him made near.
Forgetting God, Whose words are very pure,
He faileth not, His judgments will endure,
Forgetting God, without a sense of sin—
How solemn 'tis to be so blind within!

THE CONDESCENSION OF GOD.**FOR YOUNG AND OLD BELIEVERS ALIKE.**

God is in heaven. We are on the earth. Unless He had loved us, we should have remained "dead in sins," and have been driven for ever from His presence. Had we any right to His love? Was there any reason in the sinner? None whatever. Did God *need* us? Was our salvation requisite because of *our* greatness, and because of the injury we could do to Him? By no means. With a word He could have set us all on one side, and confined us in His prison house, and have created a new race of unfallen creatures, to praise Him endlessly. Yet He had pity, and more than pity on us. Then His love to those who are less than nothing, and vanity (Isa. xl. 17), is most marvellous. That God should condescend to save those who are "of the earth, earthy," and who had foolishly set themselves against Him, is *passing strange*. And the condescension is yet more manifest in that He gave His beloved Son to die for such. Amazing thought:—the Lord of glory has taken a crimated death for criminals: "He bare the sin of many." Could love have done more? Surely not. But love *would* not do less. If less had been done, not a single sinner could have been saved.

This condescension is seen the more fully when we are permitted to preach Christ to Israel. The humiliation of Christ is their scorn, that which betokens fullest love is their argument for unholy laughter. The prophecies were fulfilled when He was born in Bethlehem, and lived and died, despised and rejected but this very climax of grace is brought forward by men a "reason" that He could not be the Son of God! Such is human logic, and in full foreknowledge of this, was He given: herein is unequalled condescension.

But grace does not end with Calvary. *Day after day* we experience our God's unchanging interest in us. And is it not patient, and gentle and condescending? We have nothing that is really great unless it has been given. We often fail, yet our Heavenly Father deigns to care for us, to tend us, to heed our cry, to accept our tiny acts of service. If we wander, He chastens, as a father the son in whom he delighteth. Scripture is full of God's tender pleadings with His people. He does not depend on them; they depend on Him. Yet He speaks so quietly, and though we grieve Him, He does not put us aside. "O, the depth of the riches" of the condescension of God.

Again, we may well consider our subject from the standpoint of the *height* to which He raises us. "Made to sit together in heavenly places in Christ Jesus." *Nothing shall separate us* from the love of God, which is in Christ Jesus our Lord. He does not exalt Himself in such a way that we become mere menials. We are called children, yea sons,

nor is there a *mere* calling (see 2 Sam. ix. for a type)—how near to God we are. How glorious is the lovingkindness bestowed upon us. What thanksgiving should mark our steps as we press toward the mark for the prize of the high calling of God in Christ Jesus. "O, give thanks unto the Lord, for He is good, for His mercy endureth for ever."

A CALL TO SAVED ONES.

"That ye would walk worthy of the Lord Who calleth you into His Kingdom and Glory."

—1 Thess. ii. 12.

A call to godliness of life,
For sinners saved amid earth's strife,
A call to humbly walk with God
Along the path our Saviour trod.

A call to earnest, fervent, prayer,
To suffer shame, reproach to bear,
A call to fight the fight of faith,
Since saved from sin and endless death.

A call, amid earth's noise and din,
To walk with God, hating all sin,
A call to LIVE as saved ones here,
To humbly walk in filial fear.

A call to leave the things of earth,
To seek the things of greatest worth,
A call to lay aside each weight,
As for our God we humbly wait.

A call to prayer, to praise as well,
For sinners saved from sin and hell,
A call outside the things that grieve,
That we to all God's will may cleave.

A call to gather with His own—
He did for all their sins atone,
A call to separation here,
Our Triune God to love and fear.

A call to deeper depths of love,
To LIVE as born from heaven above,
A call to follow Christ the Lord,
To live with saints in one accord.

A call TO LIVE, TO SPEAK, TO ACT,
Showing salvation is a FACT,
A call to pray for saints, and those
Who are our enemies and foes.

A call to watch, to wait, to look
For Christ Who all our sorrows took,
A call to pray for peace again,
For that glad day when Christ shall reign.

FORGOTTEN.

The God of thy salvation, Isa. xvii. 10, xviii. 15,
Ezek. xxiii. 35.

God:—days without number, Jer. ii. 32, iii. 21,
xiii. 25.

God's Name, Jer. xxiii. 27, contrast Psa. cxix. 55.

God's Law, Hosea iv. 6, Neh. ix. 26.

Their Maker, Hosea viii. 14, see Eccl. xii. 1, Deut.
xxxii. 18.

Their Resting Place, Jer. l. 6.

NOT FORGOTTEN.

By His Own, Psa. xlv. 17.

When tried, Psa. cxix. 61.

The song taught by Moses, Deut. xxxi. 21.

TALKS ABOUT PRESENT-DAY NEEDS.—11.

A REVIVING.

IS not the Lord causing some, at least, of His blood-bought people to feel the deadness of their own hearts, and thus with a deep sense of their need, by grace, to say, "Revive Thy work, O Lord—yea, in our hearts!" God is working, and we are longing for Him to quicken us in His way, so that we may make *manifest* that we have eternal life and that we shall never perish. The holy Scriptures are living and life-giving. God always works through His Word by His Spirit. Hence the absence of real spiritual activity may be attributed to neglect of the Scriptures. "The Word of God is living and inworking" (Heb. iv. 12). If the words of God are in the heart there will be growth in grace, and the life of God will be seen and felt by those about us. Alas, how we have failed, and thus God has been dishonoured, and by His redeemed people. May this cause us grief of heart, and an earnest longing to be REVIVED. If the physical body is neglected, it will become weak; so is it with the spiritual life of saved sinners. God in wondrous love, has given great provisions for the new life. But it is easy to indulge in things of earth, and to forget the means of grace, whereby we may *grow* and be *lively*, in the true sense of the word. The days are evil, and our beloved Lord said that the love of many would wax cold (Matt. xxiv. 12). Wherefore, let us take heed; for if our spiritual life is feeble, love to God will decrease. May we avail ourselves of the God-given means whereby our Christian life may be vigorous, so that there may be real spiritual energy, and all by grace, and unto God's glory. It does not require much in these days to make one faint-hearted. Wherefore let us be watchful. God's servant Jacob thought all things were against him, and he was troubled, but when he saw the wagons, etc., sent by Joseph, we read the "SPIRIT OF JACOB THEIR FATHER REVIVED, AND ISRAEL SAID, IT IS ENOUGH" (Gen. xlv. 27, 28). Let us look at what God has sent to lead us on our upward path, and we shall be encouraged thereby. To see the unseen things by the eye of faith, will cause our hearts to be moved towards Him Whom our soul loveth. Let us beware of the things which deaden the spiritual life. The Psalmist said, "Turn away mine eyes from beholding vanity, and QUICKEN thou me in Thy way" (Psa. cxix. 37). In these perilous times it is difficult often to know who are born again, for the "life" is so little manifested. What sorrow of heart this should cause. It would seem, according to Psa. lxxxv. 6, that there is little joy in the Lord when the spiritual life is feeble, for the Psalmist said, "Wilt thou not *revive us again, that Thy people may rejoice in Thee.*" It may be that some are not conscious of the deadness which is so

manifest everywhere. Oh that those who have been awakened to this solemn fact, may be more earnest, and ask God, as His servants of old, to *revive us, and to give us a little reviving* (Ezra ix. 8). God does hear the heart prayers of His people. He knows their inward longings!

Whom will God revive? The humble and contrite ones (Isa. lvii. 15). It is with such that He dwells, and His presence will be manifest in the spiritual energy of His people. May we not be content merely to possess eternal life, but let us long to be continually quickened, that the life, which God has, in wondrous mercy, given, may be seen and felt, wherever He guides us. What faith God's servant had when he said, "*Though I walk in the midst of trouble, Thou wilt revive me*" (Psa. cxxxviii. 7). Oh, that we may have a deep longing to be revived, and that others too may be quickened in God's way, that there may be such a witness for Him in these last days, and all by His gracious working. Oh, that we may pray earnestly as Elijah (James v. 17), not that rain may be withheld, but that God will grant blessing to His people. See how God's servant Habakkuk prayed in chapter iii. 2, "*O Lord, revive Thy work* in the midst of the years, in the midst of the years make known, in wrath remember mercy." God is merciful, and when His people are really bowed before Him, He will revive, and they will then be *like a watered garden*, and like a spring of water, which fail not (Isa. lviii. 11). What a contrast with the deadness and dryness so apparent everywhere. All that is happening, in this sad and dreadful war, seems to appeal little to many who profess the Name of the Lord. Oh, that we may be humbled and confess our sins, and pray earnestly, asking God in His mercy to *revive many, yea, all of His people, that they may rejoice in Him, and be a witness for His glory in these dark and solemn times, that sinners may be converted, and all by His sovereign grace.*

AFRAID.

When Adam and Eve disobeyed God they were afraid, Gen. iii. 10.
Joseph's brethren were afraid, Gen. xlii. 35.
The people were afraid to come nigh to Moses when he came down from the mount, Ex. xxxiv. 30.
Saul was afraid of David, 1 Sam. xviii. 29.
Job was afraid of God, Job. xxiii. 15.
The psalmist was afraid of God's judgments, Psa. cxix. 120.
The waters were afraid, Psa. lxxvii. 16.
The king was afraid, Dan. iv. 5.
The mariners were afraid, Jon. i. 5.
The people when they saw what was done to the man were afraid, Mark v. 15.
The disciples were afraid, Mark ix. 32, x. 32, Luke viii. 25, Matt. xvii. 6.

THE SAYINGS OF SINNERS.

The man who says "there is no God" is characterized in the Holy Scriptures as foolish indeed (Psa. xiv. 1). For all nature speaks of God, and the heavens declare His glory (Psa. xix. 1). Moreover, life is so wonderful, that it is strange any of God's creatures can thus speak. But man, by nature, is wrong through and through, hence it is in his HEART that he says "THERE IS NO GOD." How dreadful is such a condition before a righteous God. Then there are those who exalt themselves, and say, "OUR LIPS ARE OUR OWN; WHO IS LORD OVER US?" (Psa. xii. 4). It is well for such to remember verse 3. God will do all that is written in His word; not one thing shall fail.

Those who say such things forget that they are the children of the devil, and that he is lord over them, for they are his subjects.

Again, Satan has blinded the minds as well as the eyes of sinners. Hence they imagine they can do so many evils which will never be seen or known, do in their hearts they say, "GOD HATH FORGOTTEN . . . HE WILL NEVER SEE IT" (Psa. x. 11). But the eyes of the Lord are in EVERY PLACE (Prov. xv. 3). God not only sees all, but every thought of the heart is known to Him. Yet men do not tremble before so great a God. See also Psa. xciv. 7 with verse 9. The Lord sees and hears *everything*. When sinners speak evil of God, He hears, and they will receive their reward in His great day. Now they despise God:—then they will call upon the rocks to hide them from His presence. "Woe unto them that seek deep to hide their counsel from the Lord . . . they say, WHO SEETH US? and WHO KNOWETH US?" (Isa. xxix. 15). We are told what Pharaoh, king of Egypt, proudly said, when he was commanded to let Israel go, "Who is the Lord, that I should obey His voice?" (Ex. v. 2). But none can fight against God and prosper. See what God's people Israel said when wandering from Him (Ezek. viii. 12). Many, in these last days, speak evil of God, but their day is surely coming, and it will be terrible for those who have spoken against God, since they shall be judged according to their words, as well as by their works (Matt. xii. 36,37), for God is so holy.

NOT AFRAID.

Of the people, Deut. vii. 18.
 Even of ten thousands against us, Psa. iii. 6.
 Of the terror by night nor of the powers of men, Psa. xci. 5, Psa. xli. 1-3.
 Of evil tidings, Psa. cxlii. 7, 8, Prov. iii. 25.
 Of the king's commandment, Heb. xi. 23.
 Because God is with us, and we trust in Him, Isa. xii. 2.

"Delight thyself also in the Lord." Attitude of heart is deeply important in the study of Scripture, that God in all things may be exalted. It is easy to read, and to learn, but to be acquainted with God should be His people's joy.

"All Israel shall be saved" Let the reader ponder such a divine declaration. God will pardon all whom He reserves (Jer. i. 20), and thus the little one will become a thousand (Isa. lx. 22). This word of comfort cheers amid labour "unto the Lord," when men of Israel now reject. The scorning and scoffing will not be for ever. Yet is there nothing in this passage to excuse careless disregard. If a Jew dies in his sins, there is no hope. Tremendous judgments will precede Christ's reign. He comes in flaming fire taking vengeance, and so only a part of the once-favoured people will be delivered. This thought seems included in the limiting words of Dan. xii. 1. Every bright prospect has a tinge of sadness. O, how wondrous to be "in Christ," but how solemn to be outside Him!

Further, this passage shows the confusion of thought when any conceive of a *saved nation* now. There will be but a "little flock" out of all nations (Rev. v. 9) till the Lord Himself shall return to save Israel. Then some out of all nations of the earth will be joined to Israel (Zech. viii. 23), but in connexion with *earth* the ancient people are ever *marked out*, and we cannot forget John xi. 52.

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—November, 1914.

Day	Isaiah	1 John	Learning	
1	xxx. 27-33	ii. 9-12	Isa. 57. 13	Why did Christ die?
2	xxxi. 1-9	ii. 13-17	" 14	
3	xxxii. 1-7	ii. 18-21	" 15	
4	xxxii. 8-15	ii. 22-29	" 16	
5	xxxii. 16-20	iii. 1-5	" 17	
6	xxxiii. 1-8	iii. 6-10	" 18	
7	xxxiii. 9-16	iii. 11-16	" 19	
8	xxxiii. 17-24	iii. 17-24	" 20, 21	Why did Christ die on the cross?
9	xxxiv. 1-10	iv. 1-6	Isa. 58. 1	
10	xxxiv. 11-17	iv. 7-12	" 2	
11	xxxv. 1-10	iv. 13-21	" 3	
12	xxxvi. 1-10	v. 1-5	" 4	
13	xxxvi. 11-22	v. 6-13	" 5	
14	xxxvii. 1-7	v. 14-21	" 6	
15	xxxvii. 8-20	2 John 1-6	" 7	How are sinners brought to believe on Him?
16	xxxvii. 21-28	7-13	" 8	
17	xxxvii. 29-36	3 John 1-7	Matt. 23. 14	
18	xxxvii. 37-xxxviii. 8	8-14	" 15	
19	xxxviii. 9-16	Jude 1-5	" 16, 17	What is the end of despising Him?
20	xxxviii. 17-22	6-11	" 18, 19	
21	xxxix. 1-8	12-16	" 20	
22	xl. 1-8	17-25	" 21	
23	xl. 9-17	Rev. i. 1-6	" 22	
24	xl. 18-27	i. 7-11	" 23	
25	xl. 28-xli. 4	i. 12-20	" 24	
26	xli. 5-13	ii. 1-7	" 25	
27	xli. 14-21	ii. 8-17	" 26	
28	xli. 22-29	ii. 18-29	" 27	
29	xlii. 1-8	iii. 1-6	" 28	
30	xlii. 9-13	iii. 7-13	" 29, 30	

HINTS ON MEMORIZED VERSES.

The Words of our God are EVER precious, but only needy ones, truly value them. It is easy to study the Scriptures linguistically, to search them for subjects about which to talk, but constant devotional and practical obedience are deeply important.

Often we are privileged to remember isolated ones, who are aloof from things which grieve God's Holy Spirit. It is not a natural thing to stand "alone," nor has God appointed such an arrangement for His dear children USUALLY. Seek fellowship, but refuse all counterfeits of that which is in the light, and which He has appointed.

Isa. lvii. 13-21

This portion of Scripture is very humbling in its context. How solemn it is to be told that all human righteousness will not profit (Isa. lvii. 12 cf. lxiv. 6). But it is on such a background that God's own grace shines out the more remarkably. He, the High and Lofty One, Who inhabits eternity, deigns to dwell with poor, lost sinners, saved by absolute grace. "To this man will I look," says Isa. lxvi. 2, and we call to mind Abel, the younger. Yet wondrous mercy never excuses one sin. Sin is ever an abomination unto the Lord. Hence, we find such a declaration as "For the iniquity of his covetousness was I wroth." So in Isa. lix. 2 we behold sin separating from God. But He hath not dealt with us after sins (Ps. ciii. 10), yet our sins have been dealt with. This is marvellous, and Isa. liii. 6 supplies the key, "The Lord hath laid upon Him the iniquity of us all." Thus is there "peace, peace," albeit God has "seen" our ways. The words, "I will heal," suggest Hos. xiv. 4, and all Christ's miracles of healing give types.

Is. lviii. 1-8.

This passage is still used in connexion with Israel's Day of Atonement, but how sadly misused and misunderstood—a Day without an atonement, and honoured instead. It is well that Gentiles also should know how God is opposed to a mere religiousness. To "seek" daily is vain, unless there be the true seeking with the whole heart (Ps. cxix. 2). What God has "chosen" (Isa. lviii. 2), we should choose; and this thought should be uppermost in our minds. Bowing the head is vain unless the heart is truly toward the Lord. For a contrasted choosing see Isa. lxvi. 4. But it may be said that these verses do not apply to believers. Oh, dear friends, are we not grieving our Heavenly Father by something of the same attitude? Do we not forget the all-round godliness which we should manifest. "Holy conversationS and godlinessES" are brought before us in 2 Pet. iii. 11 literally. It is not enough that we have been baptized and partake of our Lord's Table. Do we walk with God in the light? Do we honour Him in our daily business, and in our homes? Unless we "loose the

bands of wickedness," our profession one day a week is hypocritical.

Nor can we apply the words of verse 7 to Israel only. Undoubtedly verse 13 shows a Jewish setting, but is there not a spiritual parallel? Are there not spiritually hungry ones, and spiritually naked ones? Do we deal our heavenly bread to such? It is possible to be occupied with our own studies, and our own activities, and to forget surrounding needs (See Eph. iv. 29). Let us not "hide ourselves" (cf. Prov. xxiv. 12), but "spend and be spent" for the dear people of the Lord who are losing so much through lack of knowledge, and let us not forget the literal application of these verses, not with respect to man-made philanthropy, but in holy accord with 1 John iii. 17, 18.

Matthew xxv. 14-30.

This wonderful parable is heart-searching. The Lord is away, in one sense, but His people have been told what to do, and it is their joyous privilege to serve Him in appointed ways and spheres till He comes back. "His goods" are a marvellous trusteeship, and though we may not fully comprehend all that is suggested, since the present veiling of so many "gifts," Eph. iv. implies some will be continued till we all come into the unity of the faith. Verse 15 contains, I believe, a sad mis-translation: the Lord's gifts are not dependent on a man's ability. Rather, "to everyone according to His Own power." The Lord is sovereign (cf. 1 Cor. xii. 11), and He can use "unlikely" ones, that no flesh should glory in His presence.

It is beautiful to notice that one commendation is given to the servant who had five and gained five, and to the servant who had two and gained two. The Lord is more than reasonable (see Luke 12. 48 b). We cannot all do the same service, but the important thing is to be in the lines of God's will.

The parable of the pounds is distinct. There all receive the same amount, hence the one who brings back more receives extra words and extra cities. The two passages should be prayerfully considered together.

But are we good and faithful servants? Or are we hiding our Lord's money? Are we ashamed of Him or anxious that He should not have all the glory? The root of many a sin is seen in verses 24 and 25 "I knew" "I was afraid" and what did the slothful servant think he knew? That the Lord would have more than He deserved? Vain, wicked blasphemy! O, beware of being slothful. Laziness has many evils in its company, and in its family. The other two servants simply brought all to the Lord, and (wondrous indeed is His grace) though they said nothing of themselves boastingly, He gave them all (see verse 28).

Correspondence from any concerned as to God's precious truth ever welcome. Percy W. Heward, 61, Upton Lane, Forest Gate London. E.

THOUGHTS FROM A MONTHLY HERALD OF THE TRUE MESSAGE.

THE WORD OF GOD

"Thy Word is Truth"
JOHN 17:17

Vol. xlv. No. 12
Dec., 1914. 1d.

Enabled by our gracious God, we would again tell forth His Truth, praying that He may cause some believers to rejoice more in His Word thereby, and lead others, who know Him not, to our precious Saviour.

EDITED BY
PERCY W. HEWARD.

"No man can serve two masters, for either he will hate the one, and love the other; or else he will hold to the one and despise the other; ye cannot serve God and mammon." Matt. vi. 24.
"Have no fellowship with the unfruitful works of darkness, but rather reprove." Eph. v. 11.

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with

SOME OF THE CONTENTS.		PAGE.
Full of Grace and Truth	...	90
Adorning the Doctrine	...	91
Why?	...	92
The Imputing of Motives	...	93
Separation	...	94
Mistaken	...	94
Suggested Studies for Isolated and Other Saved Ones	...	95

darkness? And what concord hath Christ with Belial?" 2 Cor. vi. 14, 15.

"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. 13, 14.

"If Thy presence go not, carry us not up hence. For wherein shall it be known here that I and Thy people have found grace in Thy sight? Is it not in that Thou goest with us? So shall we be separated." Ex. xxxiii. 15, 16.

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A WORD OF INTRODUCTION.

IF you desire the husks of criticism, I am afraid we have nothing to offer. "Afraid?"—rather would we be thankful that our gracious God has shown us the authority of Scripture. Thereby He speaks to the hearts of His redeemed, and the precious words of truth applied by the Holy Spirit are unspeakably precious.

It may be that, by grace, you, too, are thankful for such grace, even grace which has laid hold of you, so that, as a new creature in Christ Jesus, you do not desire the theories of the world, any more than its empty pleasures. If we can thus rejoice together for grace drawing back, grace quickening, grace sustaining, what manner of persons ought we to be in all holy conversation and godliness! And does not the same love of the same Lord, received by each, invite us to more fellowship with "one another?" It is so sad that children of God are content to be apart, and willing to build up human divisions, when the Lord has so definitely prayed, and the Holy Spirit has so definitely recorded His wish, that His people should be "one."

"SHOW ME NOW THY WAY."

"SHOW ME THY GLORY."

Thus prayed a saint of old,
And we would pray the same,
Nor ask with feelings cold,
Nor seek with wandering aim:—
To know God's way, how great the gift,
'Tis thus the mist of earth will lift,

The Lord to Moses showed
The wonders of His grace,
Granting a safe abode,
The rock, a sheltered place:—
He condescended to proclaim
The marvels of His marvellous Name.

His acts the people knew,
But not His "ways" and will;
These were a hidden view,
To those drawn closer still:—
And would we not have Moses' sight,
And in such nearness now delight?

O for a holy love
Unto our gracious God,
A mind on things above,
A pilgrim pathway trod,
A heart indwelt, a life of praise,
Throughout these painful, fleeting days.

WORDS OF ENCOURAGEMENT.

Full of Grace and Truth. We can never exhaust, never come to the end of the fulness of our precious Lord Jesus Christ. And out of His fulness have all we received.

There is no shadow-blessing, no delusive mirage in the Lord. Reality, reality we find here, that we may be real. Surely, beloved friends, with so unchanging a Source of blessing, in Whom all the promises are yea and amen, we need not despair. Despondency is lack of faith in the Lord. He is all-sufficient for our every-day emergency, and no good thing shall be unkindly withheld. Do we want grace to help in time of need? It is in the Lord. Do we wonder what the morrow will bring? The answer is beautifully restful. It will bring His fulness. The shortcomings are ours, not His. We cannot trust Him too much, but easily trust Him too little. Let our hearts ponder what He is, and as we realize the meaning of the words, "Full of grace and truth," surely we shall praise our Heavenly Father hopefully, and be ashamed of our worldliness and anxiety alike.

SEPARATED.

"The Lord hath separated him that is godly for Himself" (Psalm iv. 3).

"Come out from among them, and be ye separate, saith the Lord" (2 Cor. vi. 17).

Separated from our sins, unto God the Lord,
We should seek His Kingdom first, not an earthly hoard;
Separated from our sins, we should humbly praise
God, Who, in His sovereign grace, led us to His ways.

Separated unto Him, from the things of earth,
We should seek the things above, things of greatest worth;
Separated unto Him, may we daily show
Whose we are, and Whom we serve, in this world of woe.

Separated, by God's grace, unto Him alone,
That we may Christ's glory share, sit upon His throne;
Separated, by God's grace, wondrous is such love,
May our heart be set on Him, and on things above.

Separated, blest, and kept, such a life is ours;
May we show our gratitude, serve with all our powers.
Separated, blest, kept near to our God on high,
In His well-beloved Son we have been made nigh.

Separated, in God's love, from all sinful pride,
That we should to Him live near, in His truth abide;
Separated, in God's love, to be all His own,
That we may adorn the truth, make His doctrine known.

Separated, led by grace, guided, guarded here,
As we humbly walk with God—walk in filial fear;
Separated, led by grace, searching more and more
For the deep and hidden things written in God's Law.

Separated from our sins to a life of praise,
Praise for all God's wondrous grace, and His marvellous ways;
Separated unto Him, Who on Calvary died,
That we should live unto Him, yea, in Him abide.

Separated, led away, as we look above,
By the Holy Spirit taught, guided in God's love;
Separated, kept away, by God's power Divine,
As for us He daily works—works His own design.

"IF THE LORD WILL"—(James iv. 15).

By grace we have been enabled to set forth something of God's wonderful Truth at 61, Upton Lane, Forest Gate, and would cordially invite, in His Name, any who are exercised before Him as to the privilege of Caleb-like obedience, and who, therefore, want fellowship with other children of God *thus* concerned. All glory is unto *Him* for all that has been accomplished. "The flesh profiteth nothing."

3rd and 10th, 8 p.m.—Gen. xxii. 16-xxiii. 20.

- (1) "The second time."
- (2) The life and death of Sarah.
- (3) Machpelah, and the business transactions of the Lord's people.

Backsliding.

- (1) Its cause.
- (2) Its accompaniments.
- (3) "Return unto the Lord."

5th and 12th, 7 p.m.—

David Numbering the People, etc.

- (1) The wiles of the devil.
- (2) The danger of pride.
- (3) The fruit of sin.
- (4) Grace, atonement and fellowship.

8 p.m.—Acts xiv. 1-20.

- (1) Jews and Gentiles together.
- (2) Faith's "therefore" (3).
- (3) The miracle and the message.
- (4) Persecutions and privileges.

17th, 24th and 31st, 8 p.m.—Gen. xxiv.

- (1) Eliezer and Rebekah, with thoughts on types.
- (2) Answers to prayer.
- (3) The spirit of Laban.

The Book of Esther.

- (1) God's preserving care, and hidden mercies.
- (2) Israel to-day.
- (3) The future parallel, and the Lord's exaltation.

19th, 7 p.m.—1 Cor. xiv. (continued).

- (1) Stress on edification.
- (2) Speaking and silent ones.
- (3) The unbeliever and the unlearned.

8 p.m.—Acts xiv 21-28.

- (1) True confirmation.
- (2) "All that God had done with them."

WITHOUT.

REDEEMED WITHOUT MONEY (Isa. liii. 3) with the precious blood of Christ (1 Pet. i. 18, 19).

Buy wine and milk WITHOUT MONEY and WITHOUT PRICE (Isa. lv. 1).

How shall He not with Him freely give us ALL THINGS? (Rom. viii. 32).

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

HAVING A GOOD REPORT OF THEM THAT ARE WITHOUT (1 Tim. iii. 7, see v. 10).

Walk honestly toward them that are WITHOUT (1 Thess. iv. 12, 1 Pet. ii. 12).

WITHOUT shedding of blood is no remission (Heb. ix. 22).

Usual "Holiday" Bible Gatherings, the Lord willing, 25th and 26th, 3 and 6.30 p.m. Further particulars gladly given. Percy W. Heward, 61, Upton Lane, Forest Gate, E.

A LETTER TO BELIEVERS WHO WOULD PLEASE GOD.

"ADORNING THE DOCTRINE." Tit. ii. 10.

DEAR READER,

Your heart's attention is called to the title. If you are not "in Christ," this will not appeal to you. If you *think* you are a Christian, but are content to walk *with* the world, you will hardly find the suggestions of this letter joyful. They may seem narrow and peculiar. But I am writing for those who have been brought from death unto life, and caused to know their privilege and responsibility, even a holy fellowship with God in the light (1 John i. 7).

One of the greatest hindrances as to gospel preaching is the *inconsistency* of many who bear Christ's Name. Mixed up with the world's pleasures, customs and politics, it would appear that a leading aim of life is to *hide* relationship with the Lord of glory. This is foolish, disgraceful, and dishonest. Moreover, the occasional religiousnesses, and "Sunday" observances—I omit the precious name "The Lord's Day" by intention—only give opportunity to the world to *blaspheme*. There is the appearance of hypocrisy, and all unholiness in business, and self-seeking in daily life, can thereby be made a *charge against* "Christians." Often would we feel the force of Ezek. xx. 39, and of Mal. i. 10, which is rather "Who is even among you that will shut the doors (*i.e.* a wish); and ye shall not light up My altar fruitlessly." Profession without practice is most saddening.

But if we see these things, let us be humble before our gracious God, that His Name may be exalted in holy obedience to His will. The slaves who were brought to know Christ were bidden by the apostle to adorn the doctrine of God in all things (Tit. ii. 10). This is a beautiful thought. A slave's task was neither easy nor prominent. But the *extreme case* is taken—though paid servants are included—that none may say his problems are too great.

The living power of the living Holy Spirit needs spiritual emphasis to-day. It is no small thing to represent the Lord, but He will not leave us. Grace ever sufficient is graciously supplied, and *we* may actually adorn God's doctrine. How high the honour. It is true we cannot make that doctrine more beautiful, but even as we glorify God by declaring His glory, and showing the glory of His work in us, so we may make known the beauty of truth by acting beautifully. Is this our longing? our daily longing? our longing now?

The immediate context in Tit. ii. specially mentions *truthful honesty with Scriptural politeness*. We can *never* be rude to the glory of God. And there is more dishonesty in wasting an employer's time than we realize. The three "alls" of verses 9, 10, are heart-searchingly suggestive. So are we encouraged elsewhere to grow up into Christ in ALL things (Eph. iv. 15). *Little foxes spoil the*

vines; a little folly can do much harm, and ruin the fragrant ointment.

Do you, if I may be personal, though never I hope, forgetting myself—adorn the doctrine of God in such a way that men can see more of Christ, whose apostle you profess to be, through you? Have you made manifest that you prefer Him above earth's chief good, by losing for Him to-day? Have you experienced the privilege of giving up worldly pleasures? Do worldly fashions continually lose their attracting power? Are you more susceptible to the magnetic force of the Lord's love than to that of the world's friendship? Is there anything in your life at which you are conscious men may point a finger of scorn? Do not remove the question with contempt, pride or with carelessness. The Lord's honour is concerned in your attitude as to small things.

The world cannot see the Lord Jesus. It saw Him last on Calvary. It cannot receive the Spirit of Truth, because it seeth Him not (John xiv. 17). You are your Lord's epistle before the world, written not with ink, but with the Spirit of the living God (2 Cor. iii. 3). But have you covered over some of this writing, or mixed up with the Lord's ways YOUR OWN ARRANGEMENTS, so that the letter is no longer clear and legible? Do not make light of this sad possibility. The world partly estimates Christ by you, and *every* time you sin, He is somewhat veiled. Every failure attacks *the very doctrine of God*. It may be a "little thing," but yet have grave consequences. Only as there is holy *life-agreement* with sound doctrine can you truthfully witness with your lips, and please God as Enoch of old. Surely we need to have this thought ever before us. We are either *adorning* the teaching of the Lord (and finding therein our adornment, Prov. i. 9), or the Name of God is blasphemed through us (Rom. ii. 24). Which words describe *our* present influence? Shall we not gladly cast away our own wishes and pleasures and ideas, that our Heavenly Father may be honoured? It is a marvellous thing to show we have been *with* the Lord, that many may see our good works (Matt. v. 16), not to *our* praise, but His. The Spirit of God in Scripture is the Spirit of God in the redeemed, that there may be a holy conformity, that we may be like the Word of the Lord, in such a degree that we have Daniel's testimony.—"They could find none occasion, nor fault, forasmuch as he was faithful, neither was there any error or fault found in him. Then said these men, we shall not find any occasion against this Daniel, *except we find it against him concerning the law of his God*" (Dan. vi. 4, 5). The need is still for such men and women, manifestly enabled by the Holy Spirit. Do we not desire to be among them? If we have confessed Christ, there is no *neutral* position. We either help or hinder. Oh, that it might be the former.

Yours sincerely in the loving kindness of the Lord,
PERCY W. HEWARD.

THE CHILDREN'S COLUMNS.

WHY?

THERE are many, in these sad times, who are questioning God with reference to the dreadful strife among nations. Why, they say, does God allow all this loss of earthly life? Some even dare to question God's love, which is so manifest all around us, in His many gifts to the creatures whom He has created. It IS solemn to think of so many being killed in battle, and there are the wounded, and the sad homes caused by the dear ones being killed. This should make every one solemn, yes, even young people, as well as those older. But it is wicked to question God, and yet many dare to do this—and God hears. But He waits, though there is so much murmuring against Him. In view of this, how solemn are the words of Rom. ix. 19, 20. Notice the words, "Why hast Thou made me thus?" It is dreadful to reply against God. To speak thus against God, and to question Him, is very sinful, and will bring punishment. Sinners saved, as well as sinners unsaved, whether young or old, need to be watchful, for it is so easy to speak lightly against God. Earthly wars are, indeed, fearful—but the war against God is most terrible. Yet few are troubled about this. Moreover, it is so wrong to question God as to what *sin* has brought into this world. Wars are the result of *sin*. In the future we are told that "nation shall not lift up sword against nation" (Isa. ii. 4). Why? For then Christ will reign over this earth, and reign in righteousness. But before that glorious time the Lord Jesus, Who was God as well as Man, said there would be "wars and rumours of wars" (Matt. xxiv. 6). We see how His words are being fulfilled. If sinners were only humbled by these things, this would be more according to the Holy Scriptures than complaining against God, Who is so great and holy. His judgments are true and righteous. God's servant said of old, "How unsearchable are His judgments, and His ways past finding out" (Rom. xi. 33-36). God has not been pleased to make known all His ways. But those who know Him as their Heavenly Father, through the death of Christ on the cross, know Him as the merciful and never-changing God. The great king Nebuchadnezzar, after he had been humbled by God, said, concerning God, "all the inhabitants of the earth are reputed as nothing, and He doeth according to His will in the armies of heaven, and among the inhabitants of the earth, and none can stay His hand, or say unto Him, What doest Thou?" (Dan. iv. 35). But now even children speak lightly about God and say "Why?" Surely this will bring more trouble, for none can speak against God and prosper. I think John xii. 5 shows us it is when the heart is sinful that God is

questioned. See what verse 6 tells us. God looks at the heart. He knows every thought and before words are uttered there is a wrong thought against Him. We ought rather to say, "Why does God allow all the speaking against Himself, and not punish those who are so sinful?"

The psalmist was right when, being surprised at people against God, he said, "Why do the heathen rage, and the people imagine a vain thing?" (Psalm ii. 1); think of verse 4. Oh how dreadful to speak against God, Who is so holy. In Psalm x. 1 the writer exclaims, "Why standest Thou afar off, O Lord?"—with reference to judgment against the wicked. God is so long-suffering, but His day of recompense will surely come, and those who are saved are to be patient and trust in God at all times. Even such cannot understand all God's long-suffering. But they seek for grace to leave all with Him Who will never fail those whom He has saved. In these days of complaining against God, I want my dear young readers, as well as others, to say, "Why is God so merciful with those who hate Him?" For all are His enemies, to begin with. It is His grace that changes, and gives a new heart. How thankful His people ought to be.

God, in mercy, wonderfully provides for man and beast. Let us ask ourselves, "Why such care?" (see Jonah iv. 11). Why does God give the sun to shine, and the rain to make food to grow out of this cursed earth? (Matt. v. 45). Why did God, as soon as Adam and Eve sinned, promise a Saviour? Oh what love. But this is not admired by many, though it should be. And so we ask—Why does God not punish those who speak evil against Him? Why such forbearance? Why, we may ask again, did God give the Lord Jesus to die for sinners? Why such love? The Lord Jesus, Who was God, came down to this earth to live and die for those who hated Him. Why? Because of His wonderful love. Yet so many despised Him then, and multitudes are against Him now. Yet God forbears sending judgment at once. Moreover, we might question why God has made this world so beautiful. Think of all the trees—so useful, helping to make the world look so nice, as well as giving shade when the sun is so hot. We could go on with many other natural blessings which God has given. Oh that there may be no more of this questioning as to His love and care, even for unsaved sinners. But, above all, I long for many to be born from above, and surely those who are thus blest will not question God's wisdom and overruling, but say, "Look at what sin has brought," and seek to hate sin and to walk in God's truth—near to Him.

Why did God, in wondrous love,
Give His Only Son to die?
Why did Christ come from above
To make guilty sinners nigh?

Why was Christ despised on earth
 When He came His own to save?
 Why did He bear righteous wrath,
 That He might lost sinners save?
 Why does God forgive and bless,
 Through redemption's work once done?
 Why such love and righteousness
 Manifest in God the Son?
 Why does God, in sovereign grace,
 Welcome sinners small and great?
 Why from Adam's sinful race
 Such are brought their sins to hate?
 Why does God cause fruit and flowers
 Out of this cursed earth to grow?
 Why the sunshine and the showers?
 Why such loving-kindness show?
 Why does God His wrath forbear,
 Mind the scorning of His Name?
 Why for sinful men still care,
 Though for evil Him they blame?
 Why, in mercy, does God wait
 For repentance from His own?
 Why forbear, though men still hate
 Christ, Who did for sin atone?
 Why does God provide for man
 When man's thoughts and works are ill?
 Why does God work out His plan,
 All His purpose to fulfil?

TALKING ABOUT OTHERS, and THE IMPUTING OF MOTIVES.

CAUTIONS FOR YOUNG BELIEVERS, AND OLDER ONES TOO.

Few things are more harmful than the misuse of the tongue. How blessed it is to have words of grace, words fitly spoken (Prov. xxv. 11), surely we need a watch before our mouths. Speaking evil of another behind his back is usually not only cruel and dishonest, but it brings untold loss to the one who thus speaks. We often make our own difficulties by lack of *walking* with God. It is so easy to *fall in* with usual customs, but our Heavenly Father is thereby dishonoured. Many naturally delight in scandal, and it is not uncommon for the flesh to seek to assert itself in this, but our God giveth more grace. Oh, that we may trust Him more. Alas, alas, the *evil* speaker finds *willing* hearers, the more so if the iniquity is covered up by such prefaces as, "I do feel so sorry for such and such an one," or, "It is very sad respecting so and so." We can nearly persuade ourselves that we are concerned for God's glory, and can even glibly ask prayer for the individual mentioned, *while* we ourselves transgress the principle of Matt. xviii. 15 ("Thee and him alone.") It is so much more pleasant to tell the story to one who will *agree* with you, than to reprove, with loving humbling which may be misunderstood and resented. Oh, that our Father's forgiveness may be sought, for have we not often grieved Him in this way.

At the root of much of this sin is the wish to *talk*. "Let every man be swift to hear, slow to speak"

is a still-sounding command. We should *meditate* more, and avoid the *ordinary* conversation of to-day, which wastes so much *God-given* time, even among His blood-bought people. Let us wait on Him that our speech may be alway with grace, and that our lips may feed others. Holy words of holy love unto the Lord—not merely exclamations which become a form—should mark His redeemed.

But it is not enough to abstain from slanderous language. It is true that out of the abundance of the *heart* the *mouth* speaketh. But if the mouth is silenced, a bad man in the bad treasure of his heart still has *bad* things. Let us therefore, **THINK** more on the Name of the Lord than hitherto (Mal. iii. 16). Let us be occupied with our precious Lord Jesus, and all He is to His people, and thus other things will be more and more excluded in the power of the Holy Spirit. Thus shall we realize more how precious are His thoughts to us, and how great is the sum of them.

We have seen that there is a danger even in saying the truth about a brother, but our limited knowledge often makes way for an untruth, not deliberate, it may be, but nevertheless existent, and spiritually damaging. Nor is the fact that we *think* we have the truth a great reduction of the sin. Perhaps the "thinking" is the result of another sin, even the sin of *evil surmising*. It is always easy to imagine that any whose failures grieve us have *wrong motives* behind all their actions. "By their *fruits* ye shall know them" is our Lord's own declaration, and we must never excuse our sin. But pride is never more dangerous than when dressed up as *zeal for the truth*. Many a believer makes much heart anguish by supposing *this* person intended *this*, and *that* one planned *that*, against himself or herself. True, it is possible to be deceived, and to hope for the best when the worst is present. But Scripture definitely warns against the imputation of motives, while *only God can see and judge* (1 Cor. iv. 1-5).

Brotherly love points out *sins*, but it would hope against hope, in accord with 1 Cor. xiii. 7, that the dear child of God has many undercurrents of affection to the Lord, when outward appearances are most saddening. At the same time as there is this holy guardedness against wronging others, there should be a deep concern as to oneself, that personal failure may be viewed more and more seriously, and that the tiniest beginnings of wrong may be judged with holy horror which Rom. 7 so graphically sets forth. Thus will our Lord be glorified, and what else do we desire?

How wonderful to know the Lord's loving kindness and care. How precious to be in "Christ Jesus." What can the world offer when it seeks to detach us from our blessings and to draw us up to its snares? Vain, vain, are the attractions of men, if we look off unto our Lord. But how sadly we overvalue things of earth, and UNDERVALUE HIM.

TALKS ABOUT PRESENT-DAY NEEDS.—12.

SEPARATION.

God, Who, in wondrous love, chose the nation of Israel as His special earthly people, set His love upon them, not because they were a great people, for they were very few, but because He loved them (Deut. vii. 8). It is even so with His heavenly people. His love is the cause and source of all. Even at the very beginning we see that God separated Israel from all other nations, they were to be different in every way. Many of the laws given to them set forth their separatedness. Abraham, too, was told to leave his father's house and his own country, and go to a land that God would show him. Heb. xi. 8 tells us how he went out, not knowing whither he went. God separated Israel unto *Himself*. But alas, how the nation failed, yet in mercy God continued to bless them. In Egypt we see His care for them, ere they were brought out of Egyptian bondage. Amid all the plagues they were marvellously preserved. Ex. viii. 22, and in ix. 4 God severed between their cattle and the Egyptians, see also verse 26. They were kept amid all. In chapter viii. 23, God said that *He* would put a division (redemption, margin). It is the work of redemption that separates God's heavenly people now. Paul the apostle, in the epistle to the saints at Galatia, said, "By Whom the world is crucified unto me, and I unto the world, (Gal. vi. 14, see also v. 24, ii. 20). God has put a difference between saved and unsaved ones, even as of old He did Israel in Egypt, Ex. xi. 7. They had *light* in their dwellings, while darkness that was felt covered the land of Egypt, Ex. x. 21-23). God's people now, saved through the poured-out blood of Christ, are children of light, being light in the Lord, (Eph. v. 8), having been brought out of *darkness into God's marvellous light* (1 Pet. ii. 9). What a difference is darkness from light (2 Cor. vi. 14). What a need there is now for those thus privileged to walk as children of light, and to remember that God has put a difference, and to seek to live as SEPARATED ONES. Israel were taught their separatedness even by their food (as to the clean and unclean animals), also with reference to their clothing, (Lev. xix. 19, Deut. xxii. 11.) All was to set forth that they were holy unto the Lord. We know that these laws were for Israel as an *earthly* people. But surely their principle applies. Food and clothing should show forth the separatedness of God's heavenly people. Alas, even as Israel failed, we have failed, and been afraid of being too unlike the world out of which we have, in mercy, been chosen. The line of demarcation is forgotten in these times, when it is so easy to be like others. Israel wanted a king to be like the nations around them. Thus they dishonoured God, and brought trouble upon them-

selves. It is the same now. Oh, that God may, in His mercy, cause His people to be humbled before Him, and to confess their sins, and to seek to live, by His grace, as those whom He chose in Christ before the foundation of the world, that they should be holy and without blame *before Him* in love (Eph. i. 4). To Israel of old it was said, "*Be ye holy, for I am holy*" (Lev. xi. 44). There is the same command in the later Scriptures (1 Pet. i. 15-16). Separation should mark those who are in Christ. Not only is it dishonouring to the Lord our God, to be like the world, but it is cruel to the world, because by being like the unsaved, we cause them to think lightly of God, and His wonderful salvation, and also His judgments, which will surely come upon those who live and die without God. It is sometimes suggested that our love to the Lord will guide us. But alas, our love is often in words, not in actions. God wants His people to show their love and devotion in being separated from sin of every form and kind. The separated ones will not only glorify God in their daily lives, but He will in wondrous grace *use* such. It was when Abraham was separated from Lot that God appeared to him, and gave him a wondrous view of the land. Moreover, we see how that Abraham could pray for Lot in Sodom, while Lot in Sodom lost all. The words of Gen. xix. 29 are encouraging to those who are willing to live the life of separatedness unto the Lord, Who sets apart *those who are godly* for Himself (Psa. iv. 3, Deut. x. 8). What a privilege to be thus set apart for the Lord, and to be helpful to others. May the exhortation of 2 Cor. vi. 17—"Wherefore come out from among them and *be ye separate*, saith the Lord, and touch not the unclean thing"—be impressed upon our hearts till there is a deep willingness to be obedient unto such a command. We are to be known in *all* our manner of life that we *are* separated ones (Ex. xxxiii. 14-23). Our beloved Lord was separate from sinners (Heb. vii. 26). We, by God's grace, should seek to walk even as He walked (1 John ii. 6). Oh, that we may not only perceive the command to be separate, but as sinners saved by blood, and blest eternally, may we count it a high and holy privilege to be separated from sin and unto Him, Who willingly gave Himself for us, who were enemies, that we might represent Him in a ruined world.

MISTAKEN.

It is sad to be mistaken as to the things of earth but how much more solemn concerning eternal realities. To wake up to the dreadful fact that one was deceived as to the wrath of God abiding on the lost (John iii. 36) will be terrible. Yet MANY are mistaken as to this in these "perilous times," and will not turn to the Holy Scriptures to see what is written therein. Thus they are *willingly* ignorant

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—December, 1914.

Day	Isaiah	Revelation	Learning	Explain
1	xlii. 14-20	iii. 14-22	Isaiah 49. 6	Isaiah 48. 8
2	xlii. 21-25	iv. 1-6	" 7	
3	xliii. 1-7	iv. 7-11	" 8	
4	xliii. 8-13	v. 1-6	" 9	
5	xliii. 14-21	v. 7-14	" 10	
6	xliii. 22-28	vi. 1-6	" 11	Isaiah 44. 20
7	xliv. 1-8	vi. 7-11	" 12	
8	xliv. 9-17	vi. 12-17	" 13	
9	xliv. 18-25	vii. 1-8	Jer. 32. 16	
10	xliv. 26-xlv. 4	vii. 9-viii. 1	" 17	
11	xlv. 5-13	viii. 2-7	" 18	
12	xlv. 14-19	viii. 8-13	" 19	
13	xlv. 20-25	ix. 1-6	" 20	Isaiah 46. 7
14	xlvi. 1-6	ix. 7-12	" 21	
15	xlvi. 7-13	ix. 13-21	" 22	
16	xlvii. 1-9	x. 1-7	" 23	
17	xlvii. 10-15	x. 8-11	" 24	
18	xlviii. 1-8	xi. 1-6	" 25	
19	xlviii. 9-19	xi. 7-15	" 26, 27	
20	xlviii. 20- xlix. 5	xi. 16-19	Num. 17. 1, 2	Isaiah 48. 16
21	xlx. 6-12	xii. 1-6	" 3	
22	xlx. 13-17	xii. 7-12	" 4	
23	xlx. 18-23	xii. 13-17	" 5	
24	xlx. 24-l. 3	xiii. 1-9	" 6	
25	l. 4-11	xiii. 10-18	" 7	
26	li. 1-6	xiv. 1-5	" 8	
27	li. 7-14	xiv. 6-12	" 9	
28	li. 15-23	xiv. 13-20	" 10	
29	lii. 1-6	xv. 1-8	" 11	
30	lii. 7-15	xvi. 1-6	" 12	
31	liii. 1-8	xvi. 7-14	" 13	

Continue study with prayer, and prayer with study. Merely mental knowledge will never feed the believer, but the mind is part of the whole body, which he should present as a living sacrifice, and use in the power of the Holy Spirit.

HINTS ON MEMORIZED VERSES.

At the outset, it may be well to again remind the dear people of God of the GREAT privileges they have "in Christ," and of the way in which these privileges are associated with fellowship. "One another" is a very choice word. How many Scripture commands are designedly in the plural. Isolation at self's bidding is a miserable failure, though it is our PRIVILEGE and responsibility to come out from ALL that we see to grieve our gracious and glorious God. The Holy Spirit enables.

Isaiah xlix. 6-13.

How many are the prophecies of our Lord Jesus. He is the True Israel of verse 3 when the Israel of verse 5 fail, and are scattered. So is He the Last Adam, the Priest for ever after the order of Melchizedek, the Greater than Solomon. How many types and typical characters point to Him. It is a mercy to see how grace overcomes and overrules ruin. If Israel be not now gathered, He will be glorious as the Light to lighten the Gentiles, and, finally, the Glory of His people Israel

of all that is surely coming upon those who know not the Lord, and who obey not His gospel. God has, in wondrous mercy, given the Scriptures, which tell plainly what will be after this life, both for saved sinners and for unsaved. But if men will ignore God, and His written truth, they will be judged according to their actions however they may imagine it will be otherwise. The Scriptures are for ever settled in heaven (Psa. cxix. 89), and not one word shall pass away (Matt. xxiv. 35). Being blinded by Satan, not a few are mistaken as to the present dreadful war, and what the future will be when, this solemn strife is over. Many are expecting that it will bring in a time of peace, and doubtless, according to the Scriptures there will be a brief period of outward rest—but only outward, for the heart of man will be still unchanged. Hence there will be further war, even the dreadful war foretold in the Scripture of truth. But alas, men are leaving God and His words out of their reckoning, and seeking to bring about a man-made millennium, which is utterly contrary to the written Word of the Living God, and therefore will be an utter failure. This will be made manifest in God's own time and way. For none can work against God and prosper.

Men may take counsel together but it shall come to nought (Isa. viii. 10). For God alone shall be exalted in the day that is soon to dawn, the day of the vengeance of our God. The mighty God has not failed in the past concerning judgments: we see this by Sodom and Gomorrah, and He will not fail as to the future, though men are so deceived as to believe Satan's lies. God will arise in judgment, and it will be terrible for all who are mistaken as to their lost condition, "dead in sins," and as to the final dwelling place of those who despised God and His written truth, and continued in their own way. Man is without excuse, for not only has God, in wondrous mercy, given the Scriptures, but the heavens declare His glory (Psa. xix. 1). How terrible in view of all, it is to be mistaken concerning the present and future of the ungodly. We are told in the truth of God that the way of transgressors is hard (Prov. xiii. 15), for Satan is a hard master. Then as to the end we read, "the wages of sin is death" (Rom. vi. 23).

There is the second death, about which we are told in Rev. xx. 14, xxi. 8. Listen to the solemn words, God is not mocked, whatsoever a man soweth that shall he also reap (Gal. vi. 7). Those who are mistaken as to God's only way of salvation, through the death of His beloved Son (Who was God as well as Man) on the Cross, will be surprised to find God will fulfil all His revealed truth. Hence we would humbly and earnestly seek to bring before others the truth of God's wonderful love, in the gift of the Lord Jesus Who died for sinners, and the dreadful wrath of God which will abide on those who live and die without Christ (John iii. 36). Now is God's day of salvation (2 Cor. vi. 2). Afterward will surely come God's day of vengeance.

(Luke ii. 32). 2 Cor. vi. 1, 2 plainly applies this passage to the One Who was "despised and rejected of men." In one sense we are the released prisoners of verse 9, but the primary reference seems to *Israel*, and parallel with Zech. ix. 12. There is no suggestion of deliverance of the ungodly from Hades. The *only* Scriptural bringing forth of such is for *judgment* (Isa. xxiv. 22, John v. 29, Rev. xx.). Oh what a mercy it is to be "in Christ," made near, once and for ever, by His precious blood, and never to lose everlasting life (John x. 28, 29).

Jeremiah xxxii. 16-27.

Jeremiah's faith, as Abraham's and Job's, was sore tested. He was in prison at this time, and the army of Nebuchadnezzar was around Jerusalem. Purchasing a field *then* looked like madness, particularly after his messages, but the Lord's people must heed His Word against appearances, yea and rejoice in His will (Psalm xl. 8). We should be willing to be counted as the offscouring of all things for Christ. There is still much pride, may it be laid low! The act of faith was not delayed. The declaration was bold (15). Then the dear servant of God felt the strain, but prayer came in its *right* place, *after* this *simple* obedience. I do not mean we are to omit prayer first (Neh. ii. 4). We should pray for grace to follow the Lord's plan, but there is a grave danger in asking the Lord to show us that which He has *already* shown us, or in desiring that He should do what He has commanded us to do. We call to mind how the Lord *roused* Joshua when Achan had defiled Israel.

The *character* of Jeremiah's prayer is suggestive. Do we worship, honour and exalt our God enough? He is *so* wonderful. There is nothing too hard for Him. Our failures are not too strong for Him. Shall we not trust Him more? "Trust in Him *at all times*." The prayer continued as it began. "We trust in the *Living God*." It is well to "behold the mounts," and *yet* not to stagger. It is well to be definite, though reverent, in speaking to our exalted Lord. He is not pleased when we are *afraid* of Him with human fear. How an earthly parent would be grieved if his children ran away from him, and always felt frightened of him, and were afraid to speak to him. Mark the boldness of Dan. ix. 19. The SAME epistle contains "let us come boldly" and "let us have grace whereby we may serve God acceptably with reverence and godly fear" (Heb. iv. 16, xii. 29).

The Divine answer is very beautiful. The God of *all* flesh takes up the *very* utterance of faith in verse 17, and says, "Is there anything too hard for Me?" Perhaps there was a *little* wavering, but the Lord deals *so* tenderly with His people. In this we have an example, and would remember

1 Thessalonians ii.

Numbers xvii. 1-8.

The manner in which God answers sin is very helpful. He always teaches and blesses us, even by His governmental judgments. Thus, moreover, several epistles have reached us, with precious instruction, because the Holy Spirit inclined gifted brethren to warn wandering believers. In like manner, when the Lord was asked concerning the Way, He spoke of Himself as the Truth and the Life *also*.

Israel had sinned in connection with Korah's sin, *more than once* (xvi. 41). But God would overrule this to grant a precious type of the death and resurrection of the Lord Jesus, the True, Chosen High Priest. The rod of Aaron appears first as a dead rod. But whereas others remain dead, this one Buds, Blossoms, and Brings forth fruit. Our precious Lord is the Exalted One. We remember John xii. 24 and xv. 1. We can only bring forth fruit as we abide in Him. Human methods of holiness fall to the ground. Human activities and vows are not lasting. "Abide in Me" is His unaltered command. Are we seeking so to do?

The reference to flowers and fruit (almonds) must suggest Ex. xxv. 31-40, where we have another view of Himself raised from the dead (no word of humiliation in the lampstand), and His people linked with Him, branches in Him, and receiving out from His fulness. The almond, too, suggests expectation (Jer. i. 11, 12), "that Blessed Hope."

Numbers xvii. 9-13.

The Lord would witness against those who grieved Him. Here is a sad token, bidden in the ark, picturing the now-absent but soon-coming King-Priest, *cf.* Num. xvi. 39, 40. "Children of rebellion"; oh that we may be the contrast, see 1 Peter i. 14, "children of obedience" (literally). "That they *die* not": death is always in the *law* a prospect in view: how bright should be the joy of those who *have* everlasting life. The words of verses 12-13 may suggest, in accord with surrounding history, more sentiment than sorrow. Excitement is not spirituality. Our character is best seen in the ordinary routine of daily life. Do we *therein* glorify God, and walk in the Spirit, so that we may not fulfil the desires of the flesh?

SUGGESTIONS FOR PRAYER.

"That God in all things may be glorified."

1. For the Lord's will, that *this* may be our object, and that we may be delivered from wishes and fancies of our own.
 2. For service unto our gracious God among poor Israel.
 3. For guidance in details, and willingness to trust the Lord in the little things and to make *everything* a matter of prayer (Phil. iv. 6).
 4. For God's overruling of this solemn war.
- "Not unto us, O Lord, not unto us, but unto Thy name give glory."

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