

"DRAW ME, WE WILL RUN AFTER THEE: THE KING HATH BROUGHT ME INTO HIS CHAMBERS:
WE WILL GLAD AND REJOICE IN THEE, WE WILL REMEMBER THY LOVE MORE THAN WINE:
THE UPRIGHT LOVE THEE." Song 1. 4.

Thoughts from The WORD of GOD.

Volume xvi, 1916.
(BY THE GRACE OF GOD).

"NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT, SAITH THE LORD OF HOSTS"
Zech. 4. 6.

Meeting Rooms of Believers : Correspondence welcomed—61, Upton Lane, Forest Gate, E,
43a, The Broadway, Walham Green, London, S.W. Also "Rosemond," Bede Burn Rd,
Jarrow-on-Tyne.

"These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation : but be of good cheer : I have overcome the world." John 16. 33.

A Word of Introduction.

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

Dear Fellow-Believers,

The days pass quickly, and there is much to sadden, but *rather let us speak first and foremost of our beloved LORD*. Great grace has been granted, and the precious promises remain. The LORD is not slack, as some men count slackness (2 Pet. 3. 9). Our light affliction is but for a moment (2 Cor. 4. 17, 18), and even in the house of our *pilgrimage* we have songs, and these songs *His own statutes* (Ps. 119. 54). In the daytime will He command His lovingkindness, and in the night HIS song shall be with us (Ps. 42. 8), until the day break and the shadows flee away, and we enjoy the song of Rev. 15. 3 mid surroundings of perfectness. CHRIST will not lose the purchase of His blood, and so, upheld by the HOLY SPIRIT, we would press toward the mark, praying that many may be delivered from Christendom's snares (2 Tim. 2. 26), and drawn together in loving, manifest oneness, and many likewise quickened from a ruined world, to wait for the LORD from heaven, conscious of the working of our TRIUNE GOD.

Yours in the LORD JESUS CHRIST, all by grace,
Percy W. Heward.

"Be patient therefore, brethren, unto the Coming of the LORD. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient : stablish your hearts : for the Coming of the LORD draweth nigh." Jas. 5. 7, 8.

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THOUGHTS FROM THE WORD OF GOD

A MONTHLY
HERALD OF
THE TRUE
MESSAGE.

Thy Word is Truth
John 17:17

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FREE.

By the grace of God, a magazine of believing testimony, to encourage His people away from the things which are not His Will, and to help in the spiritual pondering of His weighty words of truth, instruction, blessing, and power, that He may be glorified.

EDITED BY
PERCY W. HEWARD.

"And He said unto me, son of man, can these bones live? and I answered, O Lord God, Thou knowest." Ezek. xxxvii. 3.
"Who is sufficient for these things? . . . Our sufficiency is of God." 2. Cor. ii. 16, iii. 5.
"Without Me ye can do nothing . . . If ye abide in Me and My Words abide in you, ye shall ask what ye will, and it shall be done unto you,

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Herein is My Father glorified." John xv. 5, 7, 8.
"We had the sentence of death in ourselves, that we should not trust in ourselves, but in God Which raiseth the dead." 2 Cor. i. 9.
"Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of? Seek ye the Lord." Isa. li. 22, lv. 6.

For Financial Arrangements note Aug. issue. The manifestations of God's gracious will as He enables is a priceless privilege. When we realise something of His love for us, how gladly should we give up our time, strength, abilities, money, reputation, comforts, opinions, everything for Him. But how every believer falls short. The forgiveness of our Heavenly Father is wonderful.

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, Waiham 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.

"According to your faith be it unto you" (Matt. ix. 29). Again and again the Lord illustrated this principle, and His people find it so in daily life. Their fears come upon them, but whoso trusteth in the Lord, happy is he (Prov. xvi. 20). It is a great privilege to be able to trust One Who is altogether Trustworthy. These pages are not sent forth simply to provide alternative reading in days of much unsatisfactory literature. They are a continual reminder of the enabling of the Living God. Apart from His grace the issues would long have ceased. To His glory, amid the indifference of a religious world, have they been sent forth. And to help His people by telling of what He is, and appoints, and how we should trust Him, we rejoice to send forth yet another issue.

Thus far, what the Lord has granted, and it is in His goodness that the testimony has been preserved from so many snares of false doctrine. But we claim no infallibility, no inspiration of our own, no human glory. The truth is the Lord's, the failures are ours.

THE LIVING GOD.

How vain the idols of each heathen race,
How real the contrast when we know God's grace!
The Living God will meet our constant need,
And to His people's cries will yet give heed.

How vain the trust of man in man must prove,
The things of earth will crumble and remove;
The Living God is all in all alway,
And we can trust Him each and every day.

How vain it is in self to find our rest,
When in the Lord we are of all possessed;
Sufficient grace must banish every care,
The Living God will answer humble prayer.

"The Living God," Who lives to watch and keep,—
No shepherd guarded thus his treasured sheep:
"The Living God" will never leave His own,
We trust in Him—IN HIM—IN HIM ALONE.

Our needs are great, His grace is greater still!
Redeemed ones, will He not His words fulfil?
Did He His Son in mercy for you give?
How can His living people cease to live?

The Holy Spirit to our hearts makes known
The power of God, Whose daily love we own,
And we rejoice, with living praise each day,
He will not, WILL NOT, WILL NOT CAST AWAY.

WORDS OF ENCOURAGEMENT.

"With It is refreshing to remember that the thee." Living God is ours. We may not be rich or great in the world's estimate, but, if we have the Living God, we pity those who pity us. Our trials are fewer than His mercies. Our strain is less than His sufficiency. To Moses the encouragement was granted, "I will become with thee" (Ex. iii. 12); and the "Who am I?" of the preceding verse—which was also David's question (1 Chron. xvii. 16) was graciously more than answered, and is, by His fulness of love and power. "Before thee" and "with thee" are words of stimulus in Deut. xxxi. 3, 6, and to Joshua the same thought of the Lord's presence was emphasized by the Lord Himself (Jos. i. 9). In the case of Gideon the promise made to Moses was repeated (Jud. vi. 16), and our God is still *Living and Almighty*, nor is such a message only suited to days of outward victory. We have a real wrestling with evil powers, and need a true victory within. In times of perplexity we can rejoice if the Lord is with us. And of Him Who was with Hananiah and his friends in the burning fiery furnace we may well say, "He careth for you." Yes, troubled believer, the Lord's promise in Matt. xxviii. 20 (linked with 18, 19) is *not out of date*. Be obedient, in the power of the Holy Spirit, and take Him at His Word,

PRECIOUS THOUGHTS IN 1 THESS!

DEAR FELLOW BELIEVERS,

All Scripture is given by inspiration of God and is profitable": how often are we reminded of this in our *experiences*. God sometimes causes a verse, from His words of truth, to come with unexpected and decisive power in our lives, and we give and should give Him the glory. Such a passage lays hold of us, and lives especially in our memory. Yet must we beware of having favourite texts, if these compel others to be *less* valued. "All Scripture is given by inspiration of God," and we do well to read it THROUGH with spiritual concern, lest we overlook any of our Heavenly Father's will. It is not only "profitable" to compare portions with similar wording (1 Cor. ii. 13), not only right to go forward in concordance-study, we should also take a chapter, or a section, or a book, and seek, by grace, a bird's-eye view of some of its wondrous and unending instruction.

The epistle now before us was probably the first written through God's servant Paul. Timothy had apparently *just now* come (iii. 6) from the Thessalonians, whom the Apostle had evidently not seen since he was privileged to lead them to Christ. A glance at Acts xvii. will show that he was not long in Thessalonica, and that these were, therefore, young believers. Thanks be to God, they *were* believers: they *were* actually born from above, and

herein was the strength for the trials by which they were surrounded (ii. 14). The Holy Spirit encourages those who *are* children of God, but, if there is *no life*, the rocky ground hearer "falls away."

The address of the first verse to these *young* children is stirring. They were a called-out assembly. Grace had wrought wonders, and separated them from the world with a precious "in," and, therefore, we have a glorious "from." Happily could the apostle with his co-workers and co-praisers (Ps. xxxiv. 3) give thanks. Is it not written as a word of command, "In *everything* give thanks," and shall we excuse disobedience? But how full is the stimulus to give thanks when we see the effects of *omnipotent* grace. And then we read, "Making mention of you in our prayers." The somewhat similar beginning of other epistles might be helpfully studied. 'Tis not enough to look back and say "God has worked." We want to look forward, and to trust Him for His present and future work. Last week's manna will not suffice. Faithfulness to-day does not prove faithfulness to-morrow. "Exhort one another *daily*" is the message of Heb. iii. 13, and in like manner should we pray. If petitions without praise are not complete (Phil. iv. 6; Col. iv. 2)—I had almost said "not allowed"—the converse is equally against the mind of the Lord. Growing up with a view to Christ in *all* things, we need to beware of any onesidedness which will mar our testimony, and so dishonour His worthy Name.

Verse 3 goes on from 2, but also prepares for 4. The work of faith and labour of love and patience of hope proved, and still prove, a Divine inworking. Unloving labour is unlovely, but that which is toilsome and continued gladly for Christ is a wondrous evidence of heavenly birth, and thus of eternal election. Hereby all boasting is shut out. God chose from the beginning (2 Thess. ii. 13). If we serve Him, it is His mercy. By nature we willed and ran *against* Him. Our faith is the faith of God's *elect* (Tit. i. 1, 2). Many there be who would remove this choice word of God's choosing, but surely they understand not His counsels. Justice condemns *all*, and election can *only* bless. If it were not for election, none would be saved.

Verse 5 has another binding word, "For." *Why* did the Gospel come to us in power? Because God determined this. Acts xiii. 48 is inspired. If it were not for His sovereign grace, precious truth would come to us *in word only*, and we should still see no beauty in Christ to desire Him. All our salvation—in its conception and completion—is to the praise of the glory of God's grace.

The work of the Holy Spirit is joined with "much assurance"—*i.e.*, a full bearing along. Nor can we forget Rom. viii. 16. The knowledge of salvation is appointed (Luke i. 77). And this knowledge is a most gracious encouragement.

Next we read "As ye know what manner of men we were (became) among you for your sake." The Lord Himself quickened: but He was pleased to use the instrumentality of *godly* servants. If we do not live in accord with the Gospel, we undo our testimony. Election is not frustrated by a preacher's failures, but he is responsible for the logical results of sin, even though God prevents them.

The marvellous salvation, which is "in Christ Jesus," was not only *theoretically* received by these dear Thessalonian believers, they became "imitators" of those who ministered truth to them. Christian parents and workers need to realize how often, sometimes with a measure of unconsciousness, they are "imitated." Happy the believer who can enter into 1 Cor. xi. 1, though he acknowledges much limitation—nor would he wish any to copy him except as he copies Christ.

Receiving the Word in *much affliction*, with joy of the Holy Spirit, these children of God were a contrast, as we have seen, with the rocky-ground listeners of Matt. xiii. May we be too! Any other joy will fail, but this joy lasts. Hence, in the power of the Holy Spirit, *young* Christians became *examples*. If any are without troubles for Christ, they are the reverse of examples. It is written "All that will live godly in Christ Jesus shall suffer persecution" (2 Tim. iii. 12). And how important that we should live "godly." The faith of the Thessalonians spread—first in *their own* district (cf. Mark v. 19), and then further abroad. Let us not advertise ourselves, but so live that men may see our good works, and glorify our Father Who is in Heaven. "What manner of entering in" there was, by grace, at Thessalonica. "How" markedly these turned to God (positive—first), from idols (negative), to keep on serving. A living union with a living Saviour means an entire change of life. Believers should not even seek to *hide* their relationship to Him. And *serving* is accompanied by *waiting* for our personal Lord from Heaven. This will not make us dreamy but holy (1 John iii. 23). Thus, moreover, we shall be kept from despondency, with a heavenly citizenship, heavenly treasures, and a heavenly hope.

Yours in the Lord Jesus by grace,

PERCY. W. HEWARD.

SUGGESTIONS FOR PRAYER.

"Wait on the Lord." Ps. xxvii. 14.

1. For an attitude of expectancy before the Lord."
 2. That believers may enter more fully into the privileges of devoted worship.
 3. For those recently brought from darkness to light, that love may be in the truth, and the truth realised in love, and that there may be a growing up unto Christ in all things.
 4. For the children of Christian parents.
- "Thus saith the Lord God, I will yet for this be enquired of." Ezek. xxxvi. 37.

"IF THE LORD WILL"—(James iv. 15).

SOME MEETINGS AT 61, UPTON LANE, FOREST GATE, E.
It is always a joy to meet with those who love the Lord, and want to please Him, also with any who realize their need of eternal salvation.

1st, 8th and 15th, 7 p.m.—Outlines of the Book of Numbers.

- (1) The serpent on a pole.
- (2) Sihon and Og.
- (3) Balaam.

Acts xxv. 13-xxvi. 32.

- (1) Herod's family.
- (2) Superstition or faith.
- (3) Paul's plain and earnest witness to Agrippa.

6th and 13th, 8 p.m.—Gen. xviii. 5-22.

- (1) The history of Manasseh and Ephraim.
- (2) "Guiding his hands wittingly."
- (3) "The Angel."

1 Corinthians.

- (1) Warnings.
- (2) The cup of blessing.
- (3) One loaf.
- (4) The table of the Lord and the table of demons.

22nd and 29th, 7 p.m.—Outlines of the Book of Numbers.

- (1) Further thoughts on Balaam's history.
- (2) His prophecies.
- (3) His closing words recorded.

Acts xxvii. 1-6.

- (1) Further thoughts on Chapter 26.
- (2) We should sail into Italy.
- (3) Scripture centurions.

20th and 27th, 8 p.m.—Gen. xlix. 1-12.

- (1) The last days.
- (2) Reuben, Simeon, Levi.
- (3) Judah and Messiah.

1 Corinthians.

- (1) "For conscience sake."
- (2) "The earth is the Lord's."
- (3) "Imitators of me, even as I also am of Christ."

A cordial invitation to—

(1) The Lord's Day gatherings at 61, Upton Lane (also Mondays, 8 p.m.), and 43a, The Broadway, Walham Green, S.W. (likewise Thursdays, 8 p.m.).

(2) Bible Study Meetings, in various parts, on Wednesdays, particulars gladly given.

(3) Bible expositions at 65, St. Mary Axe, E.C., Tuesdays, 6.30 p.m., for believing men. Also Greek and Hebrew classes for spiritual knowledge of the Scriptures. All other acquaintance with God's truth is vain. We need the working of the Holy Spirit.

Correspondence to God's glory, and helping in the loving fellowship of His blood-bought people, away from things that dishonour Him—EVER WELCOME:—Percy W. Heward, 61, Upton Lane, Forest Gate, London, E., or J. E. Hill, "Rosemond," Bede Burn Road, Jarrow-on-Tyne.

LOSE.

"Whosoever shall lose his life for My sake, shall find it" (Mark viii. 35).

"Whosoever shall give to drink . . . a cup of cold water . . . in the name of a disciple . . . he shall in no wise lose his reward" (Matt. x. 42).

"Look to yourselves, that ye loss not . . . but that ye receive a full reward" (2 John 8, Rev. iii. 11).

"If any man's work shall be burned, he shall suffer loss (1 Cor. iii. 15).

The Lord Jesus said "This is the Father's will . . . that I should lose nothing (John vi. 39, see John xvii. 12.)

THE CHILDREN'S COLUMNS. EARTH'S CONFUSION.

IT is easy to talk about all that is happening in these days, and yet not to be affected by the many sorrows which surround us. Sin has so hardened, that there is little deep feeling about the sadness which has entered into many homes. It seems strange that multitudes can go on, yes, even with their pleasures, and be unmoved by the dreadful confusion sin has brought into this world, which God, in wondrous love and wisdom, made beautiful, even as He made man upright (Eccl. vii. 29). If we turn to the first book of the Bible we read how that God made man in His own image, and placed Adam and Eve in such a lovely garden (Gen. i. 26). In this chapter we have the oft-repeated words "And God saw that it was good." In Deut. xxxii. 4, we read "His work is perfect." All that God does is perfect. To think otherwise is, indeed, sinful, for God is so holy, and He is the Mighty God, Who will perform all that He hath spoken. Though everything was so beautiful, *sin* soon spoiled all, and in Gen. iv. we find that strife entered into the home of our first parents, and Cain slew his brother, because his offering was accepted by God—and Cain's was refused. Why? Because Abel saw that he could not come to God without the shedding of blood, see Gen. iv. 4. Verse 3 tells us that Cain brought of the fruits of the ground, which was cursed, because of sin: he did not have a sacrifice! Then in Gen. vi. we are told that wickedness was very great in the earth—so great that in verse 6 God said how it repented Him that He had made man on the earth, and "*grieved Him at His heart.*" Such words express deepest feeling, and ought to show us what a dreadful thing sin is. But, alas, few hate sin as they should, in view of God's great mercy. We know how that, because of the wickedness then, God sent the flood. But He saved Noah and his family, a type of sinners saved now, who are in Christ, the ark being a picture of Christ. Such is God's love to poor sinners, who deserve nothing but His righteous wrath.

Then we reach Genesis xi., which brings before us great wickedness again, even after the dreadful flood. So we see how that the judgments of God do not alter sinners. His mercy alone can accomplish His work of saving. How those who are, in the grace of God, saved long for many, both young and old, to be brought to see what confusion sin has brought not only in the world, but into the heart of every one born in this world. If we read the first few verses in Gen. xi., we see how men wanted, even as Cain, and many now, to reach to heaven their own way. But there is only *one* way whereby sinners must be saved (Acts iv. 12) that is, by the death of *Another*, even the Lord Jesus, Who gave His life a ransom for many (Matt. xx. 28).

The proud men of Gen xi. talked among themselves saying, Let us build us a tower, whose top may reach unto heaven. They wanted also to make themselves a *name*. See the last words of verse 4. Then we read in the next few verses how the Lord saw. He sees and knows even the thoughts of the heart, nothing can be hidden from God. He is so wonderful. But He is also a dreadful God, and it is a fearful thing for sinners lost to fall into the hands of the living God. His wrath against sin is terrible, and should make sinners of all ages to tremble. But, alas, few are troubled about their sins. To return:—The Lord heard these men talking together, then the people all spake one language, and there God confounded the language, and there was such confusion, and they could not understand one another, so they left off to build. The very thing they wanted to prevent God brought upon them (see verse 8). When God works, "none can stay His hand." What a contrast there is in Acts ii., when the Holy Spirit came down in mighty power upon believers. There was the absence of confusion, though they spake in many languages. It is sin which brings confusion, in the nations, in the homes, and in the hearts of the people. If we read the Scriptures from beginning to end, we shall find how that sin spoils all. At the present time we look around, and everywhere there is strife. It is terrible to blame a holy and righteous God for that which is brought about through sin. We are thankful that the world will not always be as it is now. For, in God's time and way, the Lord Jesus will come again, first for His saved ones, then to set up His Kingdom on earth, as we read in many parts of God's truth, which will all be fulfilled in His appointment. But ere that glorious reign of peace on earth, there will be wars, as Christ told His disciples, in Matt. xxiv. 6. Hence while His people sorrow at all that is happening, and seek to pray much that many even among those who read these messages, as well as others, may be, in God's mercy, saved, they look beyond all of earth, to that time when there will cease all earth's confusion, and there will be *peace on earth*. Oh that not a few of my dear young readers, as well as those older, may even now see their need of God's full and free salvation, through the poured-out blood of His Beloved Son on the cross of Calvary.

The world is full of sorrow, both hearts and homes are sad,
Yet boastful of to-morrow, and in gay garments clad.
The world is now forgetting Christ Jesus crucified,
With sinful pleasures setting the truth of God aside.
The world is in confusion, through sin, and doubt, and fear;
It has a false delusion though judgment draweth near.
The world is not improving, but going on in sin,
Though God is oft reproving,—for evil reigns within.
The world is now rejecting earth's coming King, and Lord,
Then we must be expecting more troubles soon outpoured.
The world is ever seeking man to exalt on high!
And of Jehovah speaking in terms that make us sigh.
The world is full of sadness, both hearts and homes have grief,
Yet still, in sinful madness, finds only false relief.

The world is onward hastening, to God's great dreadful day,
When He in wrath, *not* chastening, *His* enemies will slay.
The world reveals no token of sorrow for its *sin*,
God's laws are ever broken, e'en mid the pain and din.

"LORD, TO WHOM SHALL WE GO?"

WORDS TO YOUNG BELIEVERS, AND OLDER ONES.

The grace of God is beautifully set forth in Scripture and realized in the lives of His people. Marvellous, indeed, is His lovingkindness. None can understand its fulness who have not felt it. An outside view of grace is very imperfect, and unsatisfying. Necessarily it is *one* sided, yet many who only have this boast as if they knew all. Those who are "in Christ Jesus" have the *true* understanding of His love. How privileged are they. *Nothing* can compare with their privileges. The things of earth are so small compared with what we *have*, and shall *have*, in the Lord.

But He Who said "My peace I give unto you" also said "In the world ye shall have tribulation." In like manner we possess not only "exceeding great and precious promises" in the words of Truth, but also many an utterance which to anything apart from unquestioning faith must prove "an hard saying" (John vi. 60). The Scripture is plain when the heart is right (Prov. viii. 9, Hos. xiv. 9), but sin ever makes a veil, and so we feel our inability to grasp the fulness of Truth. And we see through a glass darkly while still in this body of humiliation. The complete light of the secret things which belong unto the Lord our God, and of the glory which shall be ours (1 John iii. 2), would be too dazzling. And so we have the privilege of walking by faith not by sight. "Why is this?"—"Why is that?"—Our Heavenly Father has made known to us His way—as to Moses:—Yet only the parts of His ways, for His footsteps are not known. Shall we doubt Him on this account? Shall we distrust Him, and rather trust the doubts of our untrustworthy hearts? Nay, if He tests our affection, as He tested the disciples of old, and if by trials and problems the question is put "Will ye also go away?"—the slightest parleying with it we would judge as sin, and with rejoicing would reply "Lord, to whom shall we go?" Can human systems and arrangements meet our needs? Can anything apart from Christ satisfy us? If we have tasted that the Lord is gracious, are we not drawn to Him by ties of unbroken and unbreakable love?

There are many voices in the world, and not a few claim to represent the Lord. One cries forth this doctrine, and another that theory. The young believer may be perplexed. "They all claim to be led by the Spirit of God and appeal to the Scriptures." Here is a test:—Be quiet before God. The doctrine of Christ—as a precious whole—is for His people, and it is important to

be sufficiently humble to receive His will. "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." But better still not to be thus turning, on the contrary to be so walking with God, as Enoch, that the word will not be behind us, but that the message of Ps. xxxii. 8 will be precious fulfilled,—"I will instruct thee and teach thee in the way which thou shalt go; I will guide thee *with Mine eye*." But for this we must enter into the wondrous utterance of Ps. xxvii. 11 margin, or, as it may be pointed "To Thee said my heart, my face sought Thy face, O Lord, I am going on seeking." Let us pray for this holy attitude and continued determination. Let us beware of the voice of strangers, however fair may be their speeches. Let us seek, with much humility, to be led of the Lord in the holy path of His holy will, and to be preserved amid all which would distract, so that in His light we may see light, and follow on to know Him. Without humility, without spirituality, it is so easy to be led astray either to worldliness, or to the many doctrines which are not the pure doctrine of Christ.

TALKS ABOUT PRESENT-DAY NEEDS.—1.

A REALIZATION OF GOD'S SOVEREIGNTY AND PURPOSE.

GOD is sovereign in all that He appoints, and permits—Thus the great king Nebuchadnezzar had to admit, after he was deposed, and reinstated in his kingdom. For of God, the proud "head of gold" said "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). But, alas, in these days, it is easy to question God, because most are failing to realize His terrible greatness. It is only as His people bow before Him, and humbly acknowledge His sovereignty, that He will be exalted in their lives. Such, whom God, in wondrous love and mercy, has saved according to His own purpose and will (2 Tim. i. 9), should ever have this object. God's ways are past finding out (Rom. xi. 33-36). Have you never wondered why God chose the nation of Israel for His special people, and left all other nations? Have you never marvelled at God's wonderful and condescending love, in that He gave His beloved Son to die for sinners? And has it not at times surprised you, that God chose *you* in Christ, before the foundation of the world? The cost of your redemption,—has not *that* made you pause and wonder. It is marvellous that God should save any, in view of what we *were*. We can only bow to God's will, and seek for grace to live according to His purpose for us, see Eph. i. 4, "That we should be holy." Israel were som-

manded to be holy, because God was holy. Oh that we may ever keep in view God's purpose in saving His redeemed people (1 Pet. i. 15, 16). The end of all things is known to God from the beginning, He is so wonderful. We fail to grasp the truth, as we should, of *His Eternal Purpose*, "which He purposed in Christ Jesus our Lord" (Eph. iii. 11). How encouraging is Rom. viii. 28 "All things work together for good to them that love God, to them who are the called according to His purpose." Oh what rest at all times, and under all circumstances, such words should give to the believing heart. There will thus be no questioning of God, but a bowing to His will in all that He permits. He is too great and marvellous for us to understand all His ways, but we acknowledge His Sovereignty, yes, even in days like these, when so many are being cut down, as we say, in the midst of life, and in many cases unprepared for eternity, which is indeed solemn, and should cause every child of God to be intensely earnest, and unworldly, amid all that surrounds us. But, as children of God, we can find rest and comfort in knowing that God is over all, and He *does* over-rule, and His eternal purpose must stand—and that for ever. We see God's sovereignty in that some are preserved, while all around multitudes are killed, we know not why. But God knows, and the trustful mind can leave all with Him, and say, even at the present time, "Shall not the Judge of all the earth do right?" (Gen. xviii. 25). To question God, and to blame Him, in any measure, is sinful. God has His purpose not only in grace, but also in wrath. He is the mighty God, sin is terrible, and the loftiness of man must be brought low, and the Lord alone exalted. And while we praise and adore God for His purpose of grace toward us, let us be bowed before Him, so that we may plead for others like his servant of old (Gen. xviii. 23—33). "If we walk in the light, as He is in the light," not only will the precious blood cleanse and keep on cleansing from all sin (1 John i. 7), but we shall see the truth of God more and more clearly (Psa. xxxvi. 9). This will humble us, as we behold the wonders of His grace to poor, lost, hell-deserving sinners. For such we all *were* by nature. It was in His purpose alone that we were chosen out from a fallen race. Oh what lives ours ought to be in view of such marvellous love. For we were, even as others, "dead in sins." But God chose, and set His love upon us, because He *would*. There was nothing lovable in us. Well may we marvel and say, "Why, oh why, such love to me?" It is all of grace, and as grace-saved sinners may we seek to live in these perilous times as 1 Thess. i. 8-10 sets forth. In view of the present day conflicts, are we not reminded of the words of our beloved Lord to His disciples in Mark xiii. 7, "these things *must needs be!*" Again let me say, we dare not question the wisdom of God, even

when we cannot understand *the needs be*. He is Sovereign, and we would, and should, humbly bow before Him, and be rightly sad at all that sin has brought into this world, and seek to hide God's words in our hearts, that we may be kept from sinning against Him (Psa. cxix. 11, xxxvii. 31). Though it is solemn in view of all that God hath spoken to know that His purpose must stand, to the trustful heart this is a source of comfort and encouragement. Surely children of God should be earnest as they meditate on the following passages, Isa. xiv. 24, 26, 27, xix. 12, xlvi. 11. We might read Isa. xxiii. 9 with Isa. ii. The inhabitants of the earth shall yet know that though there are many devices in the heart of man, nevertheless the counsel of the Lord *shall stand* (Prov. xix. 21). God is not a man that He should lie; neither the son of man that He should repent, hath He said, and shall He not do it? or hath He spoken, and shall He not make it good? (Num. xxiii. 19). These words were spoken by Balaam, who wanted to curse Israel, and could not: see what he said in verse 8. There is the same teaching throughout the Scriptures. That which God hath purposed, and has said—*must stand*, for though heaven and earth shall pass away, His words shall not pass away (Matt. xxiv. 35). The time will come when all flesh shall know that God is sovereign (see Jer. xlv. 28, 29, *Their words or Mine*). Oh that those who know somewhat of the eternal purpose of God, may in these last days, be more godly solemn and earnest in view of the present confusion, and all that *must needs be*, ere our beloved Lord comes for His own, and *then* to take the Kingdom and reign over this earth, and before His ancients gloriously.

"FOR WHAT IS YOUR LIFE?"—(James iv. 14).

The question is asked, and the answer is given in the same verse of "the Scripture of Truth." But, alas, multitudes fail to see the shortness of their stay on earth, contrasted with the life hereafter, which is for ever and ever. The Scriptures throughout tell us that man is of few days. Listen to their words, "As for man, *his days are as grass*" (Psa. ciii. 15, 16), which in the East grows up in the morning, and hot winds pass over it, so that in the evening it is withered (Isa. xl. 6—8). Alas, man boast of *their* strength, and forget how frail they are—though the words are plainly written, "Boast not thyself of *to-morrow*; for thou knowest not what a day may bring forth" (Prov. xxvii. 1). Man is of the dust and will soon pass away. For do we not read how the earthly life is "even a vapour, that appeareth for a *little while*, and then vanisheth away." In Gen. v. when the life of man was much longer than now, we have the oft-repeated words "*And he died.*" The brevity of life is emphasized! Man is said to be of *few days*. The days pass away very quickly, and so do men.

SUGGESTED DAILY READINGS.
 "IF THE LORD WILL"—January, 1916.

Day	Ezekiel.	Luke.	Learning	Explain
1	xxxvi. 1-5	xvi. 9-18	Ezek xxxvi. 25	Ezek. xxxvii. 1
2	xxxvi. 6-12	xvi. 19-24	" 26	
3	xxxvi. 13-20	xvi. 25-31	" 27	
4	xxxvi. 21-28	xvii. 1-6	" 28	
5	xxxvi. 29-35	xvii. 7-14	" 29	
6	xxxvi. 36- xxxvii. 3	xvii. 15-22	" 30	
7	xxxvii. 4-10	xvii. 23-30	" 31	
8	xxxvii. 11-17	xvii. 31-37	" 32	
9	xxxvii. 18-23	xviii. 1-6	" 33	Ezek. xxxviii.
10	xxxvii. 24-28	xviii. 7-13	" 34	28
11	xxxviii. 1-7	xviii. 14-21	" 35	
12	xxxviii. 8-13	xviii. 22-30	" 36	
13	xxxviii. 14-18	xviii. 31-37	" 37	
14	xxxviii. 19-23	xviii. 38-43	" 38	
15	xxxix. 1-7	xix. 1-6	Luke xix. 12	
16	xxxix. 8-16	xix. 7-14	" 3	Ezek. xxxix. 9
17	xxxix. 17-22	xix. 15-21	" 4	
18	xxxix. 23-29	xix. 22-27	" 5, 6	
19	xl. 1-7	xix. 28-34	" 7	
20	xl. 8-16	xix. 35-40	" 8	
21	xl. 17-23	xix. 41-48	" 9, 10	
22	xl. 24-31	xx. 1-6	Luke xix. 39	
23	xl. 32-38	xx. 7-13	" 40	Luke xxi. 17-18
24	xl. 39-47	xx. 14-18	" 41	
25	xl. 48-xli. 4	xx. 19-26	" 42	
26	xli. 5-12	xx. 27-38	" 43	
27	xli. 13-21	xx. 39-47	" 44	
28	xli. 22-28	xxi. 1-7	" 45	
29	xlii. 1-8	xxi. 8-15	" 46	
30	xlii. 9-14	xxi. 16-24	" 47	
31	xlii. 15-20	xxi. 25-33	" 48	

The words of God enjoyed in the heart are spiritual food, but merely studied mentally, they will not bring spiritual profit. If the mind is to rightly co-operate, there must be a new mind, in healthy exercise, and the love of the Lord with all the mind.

SUGGESTIONS ON MEMORIZED VERSES.

Ezek. xxxvi. 25-32.

Has God ever fulfilled this? Is He fulfilling it? When we look on poor Israel, we must at once say "No." What then? *He will carry every word out*: His promise is unbroken. "From all your filthinesses," cf. Tit. ii. 14, 1 John i. 9. Israel collectively will be given a new heart, see xi. 19, cf. Acts iv. 32, and, concerning individuals, 2 Cor. iv., "fleshy tables of the heart." The stony heart never receives with meekness the engrafted word. How important that the redeemed should illustrate the blessings of the new covenant now, "cause you to walk": one part of the Hebrew verb is causative, and implies empowering (e.g., 33), but the expression here is still stronger: here is a Divine making. The word "do," at end of verse is the same: I do and ye do" is the Divine order of this grace. 28, The land blest with the people, etc.

Notice the oft-repeated words, *our days*, in Psa. xc 9, 12, 14, and, in verse 10, "*The days of our years*," showing forcibly the shortness of life. In Psa. xxxvii. 10 we read "yet a *little while*, and the wicked shall not be." Verse 35, "I have seen the wicked in great power, and spreading himself like a green bay tree, yet he passed away, and lo, he was not" (verse 36). Again in Luke xii. there is the parable of the rich man, who thought only of this life, and said within himself "What shall I do, because I have no room where to bestow my fruits?" Then we are told what he said he would do. But in verse 20 God speaks to him, and says, "Thou fool, *this night thy soul shall be required of thee*, then whose shall those things be, which thou hast provided?" How solemn to think of this brief life only, and to go on without any thought as to what will be afterwards, see Heb. ix. 27. We read how a servant of God said "Thou hast made *my days as an hand-breadth*; and my age is as nothing before Thee; verily *every man, at his best state, is altogether vanity*" (Psa. xxxix. 5). And in verse 4 he said, "Make me to know mine end, and the measure of *my days, what it is, that I may know how frail I am*." But few wish to remember that they are dust, and altogether *vanity*, though this is true physically of every one born into the world however strong they may appear physically. And the time will come when the watchers shall say "he is dead"—Have you never wondered, dear reader, what the next life will be for you? Is it not strange, that in view of God's truth, concerning the shortness of man's life on earth, so few are troubled about the future life which is for ever and ever? Those who are saved, through the poured-out blood of Christ, and desire to live unto Him, often say "So teach us to number *our days that we may apply our hearts unto wisdom*" (Psa. xc. 12). And such have a deep longing to bring the solemn and certain truth of God concerning the brevity of this life before those who are at present taken up with fading things of earth, and who are ignorant as to the days of man being but few. Oh that God may in His mercy work, and cause many to be concerned about eternal realities and the brief period spent in this world. May the words sound forth "*For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away*." The rich man in Luke xii. said, as we have seen, "*What shall I do?*"—referring to his treasures on earth. What a contrast is the one in Acts xvi, 30, who, being brought to see his lost condition, said "*What must I do to be saved?*" Then he was told to believe on the Lord Jesus Christ. We can add nothing to that which is finished. Salvation is the free gift of God to helpless sinners, caused by grace to see, and feel, and tremble under this helplessness!

Lev. xxvi. : contrast the heavenly promises respecting *this* dispensation, but "the meek shall inherit the earth." 29, Repeated stress on uncleanness: grace shines out on the dark, dark background of sin, so Rom. v. 16, 31, Boasting is shut out: and, wondrous fact, God says, "I will remember their sin *no more*" (Jer. xxxi. 34). What do we really think of ourselves? Do we confess our worthlessness and Christ's worthiness? Mark the repeated "your." It is well to be rightly ashamed (2 Chron. xxx. 15), then (another inspired word) we shall *not* be ashamed (Ps. cxix. 6, 80)

Ezek. xxxvi. 33-38.

How wondrous to be cleansed: an unclean one could not come near to God, *even though a priest*. "The desolate land shall be tilled": God's agricultural blessings are emphasized in Mic. iv. 3, Zech. iii. 10. etc.: "Like the garden of Eden": by the first Adam, Eden was lost: through the last Adam, even "the desert shall rejoice and blossom as the rose" (Isa. xxxv. 1), not merely with roses, but as if one vast rose, so beautiful. 36, The life witness: for God is most important: He has saved *us* (if so be we are His) to the praise of the glory of His grace: do men know that He is the Lord by our godly contrast with others? Do they see the evidences of a new creation which *cannot* be natural? God's promises include the prayer that grasps the promise. 'Tis not only "I wish to be inquired of," but *this shall take place*. Prayer is *part* of the promise: He, Who appoints the end, causes and controls the means. Of old Israel made a house of prayer to become a den of thieves, but there shall be poured upon them "the Spirit of grace and of supplications" (Zech. xii. 10). "Like a flock," in wondrous unity, and dependence on the loved Shepherd. 38, How different the flock of Jerusalem assembled for a feast just before Titus attacked the city, how awful the factions among the Christ-rejecting nation. Truly their sin brought an alarming end, "the end thereof are the ways of death."

Luke xix. 1-10.

Another blessing even at Jericho. Rahab, blind men, and the tax-gatherer Zacchæus could, and can, indeed praise, for *grace*. And have not we also received *grace*? Were we not in the Jericho of judgment? Did not grace meet us *there*? 3, The Lord can overrule curiosity; neither "judge," nor trust to a man's *motives**; if *God* records motives, praise Him for working with or without them, and always beyond them, *as He pleases*. "I must" "*cf.* He must needs go through Samaria" (John iv. 4). Priests lived at Jericho, but the Lord passed over all *their* houses. "Received Him

* "By their fruits ye shall know them" comes in the context of "judge not." And it is right to pull out the mote from a brother's eye, *after* dealing with one self. The *spirit* of "ruling judging," and proud claim to see motives are condemned.

joyfully" *cf.*, they that *gladly* received His word were baptized (Acts ii. 41). 8, Zacchæus sought to defend *himself*, by referring, it would seem, to his *usual* practice. But the Lord would not allow such language. Self-righteousness must be laid quite low. "To-day"—*not* before—"is salvation come to this house." But the murmurers *also* must be rebuked, "Forasmuch as he also is a son of Abraham." Here is a position of dignity, but, physically possessed, does it confer salvation? Nay, "For (mark all the linking words) the Son of Man is come to seek and to save *that which was lost*." (10) Oh how wondrously grace meets the sinner *where he is*, so was it with the ruined man on the road to Jericho in Luke x. 30—37. How beautifully the Lord answers every statement, thought and feeling.

Luke xix. 39-45.

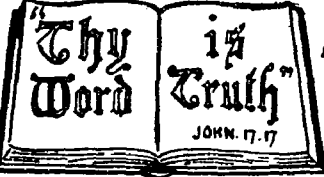
Christ entered triumphantly, to fulfil Zech. ix. 9, but *not* on the horse of conflict; *that* belongs to His Coming the second time (Rev. xix. 11). "Thy disciples": some used such words slightly in John ix. 28; but how precious to be a disciple, and a praising one, *on this account*, 40; *cf.* Psa. xxix. 9 marg.: and contrast Hab. ii. 11. The Lord's *living* stones do show forth the praises as 1 Pet. ii. makes clear. Amid the rejoicing, He wept, *cf.* 2 Cor. vi. 10. Christ was never hard, never careless, His love to Israel is lovable, but for His love they were His enemies (Ps. cix. 4). Then it was "the day" (42) because the Light was there; but the Light was to be withdrawn, and the authority of darkness was manifest (xxii.-53, John xii. 35, 36). Hence contrast "dayS" of 43. These words came literally true in the awful siege of Titus. Was not the Lord Jesus a true Prophet? Yet was He more. He died for sinners, and many who mocked Him have found by grace He died for them. "The time of the visitation" (Luke i. 68, noted *added* word there): how wondrously everything is appointed by God at the right time. Can we not trust Him more?

Luke xix. 45-48.

"A den of thieves": the despising of the Lord involves iniquity to fellow creatures; hence these men even devoured *widows'* homes. Prayer is made as much a contrast with stealing as a man's house with a den. The den suits animals, because of a contrasted nature. The unsaved are contrasted with the Lord's blood-bought people. How holly we should live! "Daily," note with "day" and "days" in 42, 43. What wondrous compassion shown right up to the last. Yet the very chiefs sought to destroy Him, and he was the Saviour of those who were destroyed (same word "lost," by sin). The common people were attentive, yet how few believed. "It is the Spirit That quickeneth." What a need for the opened heart of Acts xvi. 14. Has this been our experience?

THOUGHTS FROM THE WORD OF GOD

A MONTHLY
HERALD OF
THE TRUE
MESSAGE.



Vol. xvi. No. 2
Feb., 1916.
FREE.

A magazine, by the grace of God, testifying His truth. Mercy and truth have, indeed, met together in the finished work of the Lord Jesus. We can, therefore, preach a free, full, and finished Salvation for poor, guilty, helpless, hell-deserving sinners, and encourage God's dear people to walk worthily of their high calling, in the power of the Holy Spirit.

EDITED BY
PHOENIX W. HOWARD.

"As new born babes, desire the sincere milk of the Word that ye may grow thereby." 1 Pet. ii. 2.

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

"When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God.

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... strong meat belongeth to them that are of full age." Heb. v. 12-14.

"Let us, therefore, as many as be perfect, be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you." Phil. iii. 15.

"Their brethren . . . very able men for the work of the service of the house of God." 1 Chron. ix. 13.

For Financial Arrangements see Leaflet.* The manifestations of God's gracious will as He enables is a priceless privilege. When we realize something of His love for us, how gladly should we give up our time, strength, abilities, money, reputation, comforts, opinions, everything for Him. But how every believer falls short. The forgiveness of our Heavenly Father is wonderful. "Hitherto hath the Lord Helped us": Free on Application.

Meeting Rooms, &c. All arrangements, "If the Lord Will," 61, Upton Lane, Forest Gate, London, E.—The Lord's Day, 11, 6.30; Mon: 8; Thurs: 8; Sat: 7; 43a, The Broadway, Waltham Green, S.W.—The Lord's Day, 11, 6.30; Thurs: 8; East London Testimony, adjoining 35, Cambridge Road, E., and 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.

"The Word of our God shall stand for ever." We do not accept opinions: they are vain thoughts. What has God spoken? Let God be true, though every man be thereby shown as a liar. Man is full of evil, and 'tis only by grace that anything acceptable to God can be rendered in the Name of the Lord Jesus. We would, therefore, desire, by God's power, in this magazine to set forth the authority, beauty, truthfulness, simplicity, and present application of God's own words. There is nothing in earth to satisfy the soul. Those who have tasted that the Lord is gracious can say to others, "O taste, and see that the Lord is good." The world is in a sad state. Evil abounds. Truth is fallen. But the Lord liveth, and His people need to be holy contrasts as their lives make manifest Whose they are, and Whom they serve. Hence we would emphasize practical holiness, but NOT by "human" effort, even AFTER Divine quickening. "We all with unveiled face, beholding as in a glass THE GLORY OF THE LORD, ARE CHANGED INTO THE SAME IMAGE."

TRUE WORSHIP.

'Tis wondrous that we can draw near,
Released from guilt and slavish fear,
Approach our gracious God on high,
In CHRIST redeemed, in CHRIST made nigh.

We were as others, dead and lost,
He paid our ransom's priceless cost,
For us He died, for us He lives,
And all to us He ever gives.

So now in Him alone we come,
As saints we dare not hence be dumb,
Praise flows from hearts that know the Lord,
Brought into humble, deep accord.

True worshippers our Father seeks,
And to our hearts this Scripture speaks:
Are we true worshippers, or not?
Have we our privilege forgot?

When we remember what we were,
And how, since saved, we dared to err,
Surely we should despond indeed,
Did we not know the grace that freed.

In Christ accepted, how can we,
Despairing, fail God's love to see?—
In Him, our Father, we draw nigh,
Thyself to praise and glorify!

WORDS OF ENCOURAGEMENT.

"One soweth and another reapeth."
John iv. 37.

This was dispensationally true at the time the Lord Jesus used the words.

How wondrously too was it exemplified in Stephen's history. He was soon cut off, apparently, but his ministry was continued by Paul a servant of Jesus Christ. We must not be impatient for results: the husbandman waiteth for the precious fruit of the earth (Jas. v. 7). We must not be occupied with seeing the Lord's hand, but with the Lord, and pleasing Him. Any saved by grace have been affected, in God's providence, by many circumstances, and, perhaps, many persons. And in building up saints, one can do background, or even underground work, UNTO THE LORD. Paul planted, Apollos watered: the great thing was that God deigned to use them, and He gave the increase, without which ALL would have been a failure. Let us delight to be MERE INSTRUMENTS. Here is our privilege. Any human arrangement, to give prominence to men, is sinful. If we want to be more than instruments, we become less, and cease to be useful in the power of the Holy Spirit.

"UNTIL I WENT INTO THE SANCTUARY OF GOD; THEN UNDERSTOOD I THEIR END."

PS. LXXIII. 17.

DEAR FELLOW BELIEVERS,

The complaint of Asaph, and the way God led him out, are graciously recorded for our instruction, our help and our warning. As we look round on a very sinful world, we may feel alarmed, and Satan seeks to encourage the spirit of fellowship therewith or of despondency thereby. We have so many strains and difficulties, such great problems and trials. Who is sufficient for these things? The Lord is ALL-sufficient, can we doubt? Dare we murmur? Hath God forgotten to be gracious? Nay, His plan is hidden, but it is real, and He will more than compensate all His redeemed for all their losses on His behalf (Matt. xix. 29). It almost seems presumption to speak of "our losses"; for we had nothing at all, and have no natural rights. Everything is by grace, and it is a small privilege to have difficulties for the Lord's sake, which He more than meets by His continual spiritual blessings now, apart from the glorious and certain future (1 John iii. 2). Asaph's dissatisfaction was quite removed and quickly judged in the Sanctuary, and I believe that we shall be helped if, as to everything, we seek a Sanctuary realization, a heavenly attitude (Isa. xxvi. 3). I want, the Lord enabling, to take the words of the verse in front of us, and to see how widely they apply. In the Sanctuary there is Divine teaching

as to all, and the words of Ps. xxxvi. 9 are fulfilled, "In Thy light shall we see light."

Scripture lays much stress on a Sanctuary. Ex. xv. 17 is forceful: the Lord Himself appointed, and appoints, yea He Himself is the Sanctuary to His redeemed (Isa. viii. 14, Exek. xi. 16). But there was, and is, a responsibility upon His people. Hence the words of Ex. xxv, 8, "Let them make Me a Sanctuary; that I may dwell among them." It is wonderful that the High and Lofty One should thus condescend, but Scripture, history, and experience unveil the fulness of His GRACE. He still looks to the humble and contrite, even to such as are brought to tremble at His Word (Isa. lxvi. 2), though they also rejoice therein with the Psalmist (cxix. 111, 162) and with Jeremiah of old (xv. 16). The Lord has ever emphasized reverence as to His Sanctuary (Lev. xix. 30, xxvi. 2). And even in these days of vast privilege in the heavenly calling, so wondrously made known, we need to seek grace, whereby we may serve God acceptably, with reverence and godly fear (Heb. xii. 28, 29, see iv. 16). We cannot be too lowly, though it is well to be ever thankful for the height to which we are raised "in Christ Jesus."

There was a horror to the Psalmist when the heathen attacked "the Sanctuary," and Jeremiah and Ezekiel alike refer sorrowfully to the profaning thereof (e.g., Lam. i. 10). The Sanctuary was the place of God, and associated with His chosen people's worship. We by grace have a spiritual parallel, and should dread every attempt to blend the world and its religion with our Sanctuary? Further, do we want a blessing at our meeting? Let not this be the great object. In 1 Tim. ii. we have a Divine stress on prayers and thanksgivings first. We must not, as Eli's sons, put self first: we must not be as Israel in the days of Haggai. Let us be gathered to worship, and God will supply our food. He will bless true worshippers abundantly. This was always manifest as to Israel's priests, and always in this order. Therefore as we would understand more of His truth, to His praise, let us go into the Sanctuary, and, while we worship, we shall receive from His hand. Yet we must not emphasize a personal claim on Him by our obedience. All encouragements are in Christ. Our fullest service is imperfect. Speculative knowledge, even of the very words of God, is dangerous. All "helps" to Bible study may be misused. Satan is very subtle. We do not want to be "clever." We long to understand, to discern (as the word implies), and to separate the precious from the vile, that we may treasure the precious alone, even God's instruction, for there is nothing vile in His words, but much in human misinterpretation. Then let us go into the Sanctuary. The Scripture is perfect, but it is so easy to mix the chaff of our opinions (of Mark vii. 13). Let all our private and united Bible study be linked more with

praise, lest the vile dross of self's thoughts contaminate. Let us *acknowledge* the Lord in all our ways. Let us confess our own weakness. Bodily and mental exercise alike only profit for a little while: we would emphasize that which is spiritual. Then let us go into the Sanctuary, away from earth's anxiety, and pride, and turmoil; so shall we learn more quickly, and appreciate more fully, yet the *object* must rather be the glory of God than our own resultant blessing. We would not seek to bargain with Him, and indirectly make self the centre.

Asaph in Ps. lxxiii. is particularly referring to the present and future of the unsaved. The world looks attractive unto a natural man. Oh that we may have a Sanctuary view of all its gilded glare, and thus be held back from every form of worldliness: And if we would tell those who know not the Lord of their peril, we need to go into the Sanctuary. It is vain to speak of hell fire unless we have the tender and solemn concern, yet unflinching boldness, which spring from communion. Not only that we may comprehend, but that we may speak and act aright, in the guidance of the Holy Spirit, WE NEED MORE OF THE SANCTUARY ASPECT. Such fellowship will not make us selfish or neglectful of saints or business, but as the bustle of this age is against it, we shall need to seek from Him a due proportion. Everything would draw us away from the Lord; even professed drawing near:—but He still invites **POWERFULLY!** Oh that it may be our privilege to be quiet before Him, INDIVIDUALLY AND COLLECTIVELY, at definite times, and THEN also in the midst of daily duties shall we be made more conscious of His loving presence and direction and will. Thus shall we actually have more time for true service, and thus will the added words of the psalm express more accurately our condition and delight:—"Thou shalt guide me with Thy counsel, and afterward receive me to glory. Whom have I in heaven? And there is none upon earth that I desire beside Thee! My flesh and my heart faileth; but God is the Strength of my heart, and my Portion for ever" (24-26).

Yours in the Lord Jesus by grace,
PEBOY. W. HEWARD.

A WORD CONCERNING THE LORD'S WORK.

It is refreshing to see all the way the Lord has led us, or rather to see part, for He alone is acquainted with all the needs and dangers through, and beyond, which He has enabled. If we say little about His "work," in this sense, it is not that we have little to say. His care for His people physically is real, and we could tell of His loving interest, even in obtaining the very paper on which the messages are printed. Often in these expensive times has He prevented some extra expense. Nor can we forget the service among Israel. How long we prayed, and looked, for classrooms near

the heart of the Jewish neighbourhood, and He at last granted 1, DARLING ROW, CAMBRIDGE ROAD—at last, but not late. He had much to teach, and open air witness was thereby specially emphasized. And He has given sufficient fellow helpers for some open air and restaurant labour, and classes among lads the same evenings (Tuesday and Friday). Yet would we realize that "except the Lord build the house they labour in vain that build it." And we feel our personal unworthiness and weakness, and count on Him, and value the prayers of His praying people. Nor are we content with any *thing*, only satisfied with Himself. If He should grant further workers, how we could praise Him, but we long to see fellowship in worship before fellowship in witness. A right attitude before the Lord is primary. Oh for more devotion unto Him.

We can likewise tell of encouraging letters regarding the literature, some "after many days." One "isolated" family in Canada writes "I have not forgotten you, and your work for the Lord Jesus Christ, how very good you have been with the magazine year after year. You have continued to send them, although you have not heard from me. The love and faithfulness thus evidenced toward me cannot easily be forgotten by me. I have read your papers as they have continued to come to hand, and have received help on many points, for which I am thankful to my Heavenly Father." We cannot *boast* because of thus sending, but we feel these words may encourage some dear children of God who have been posting to others, without any *apparent* response. All the while there may be a response to Him. But I would add that an encouragement to the one sending is very real (Prov. xiii. 12). Perhaps this may reach the eyes of some who can help us by a letter telling of the Lord's blessing through the magazine. To Him ALONE be the glory, but it is a joy to be refreshed by fellow pilgrims. Nor are we unmindful of the Lord's goodness in the meetings. This little message stands instead of the (hitherto) usual list of SOME SUGGESTED SUBJECTS, but we believe that has been a blessing, and we would ever welcome His dear people, and enquirers, to gatherings, even though we cannot find room to tell of all, or of all His mercies therein. We should rejoice to see more Christian men still, at 65, St. Mary Axe, E.C., Tuesdays, 6.30. "Is anything too hard for the Lord?"

There are trials, there are difficulties. Some appear to "run well," and then become cold. Some seem concerned, and then become careless. Not a few whom we meet are callous to the things of God. But we would look above circumstances, above sorrows, beyond problems, beyond the reviving which the Lord has promised, and would say from the heart, "Even so come Lord Jesus." May "that blessed Hope" be our joy and rejoicing, as we seek to walk worthy of the heavenly calling, in the constant power of the Holy Spirit.

THE CHILDREN'S COLUMNS.

THE LONG-SUFFERING OF GOD.

NOT a few, in these sad times, are speaking against God Who is so holy and just. Some even dare to blame God for what *sin* has brought into this world. But God is not the Author of confusion. His work is perfect. *Sin* spoils every thing. Death entered through sin. So as we look around and see trouble everywhere, we should say, "Look at what sin has caused." It is marvellous to behold God's long-suffering, in view of all that His creatures say against Him. Surely things are upside down when the creature speaks evil of the Creator. Yet God hears it all, and in His wondrous mercy, He still waits, and waits to be gracious to poor, lost sinners. If we look into the Scriptures from the beginning of Genesis to the last verse in Revelation we notice the *long-suffering* of God. In the days of Noah when the people were very wicked, we are told how "*the long-suffering of God waited*" (1 Pet. iii. 20). God is still waiting. He is "*slow to anger and plenteous in mercy*" (Psa. ciii. 8). In another part of God's revealed truth we read "The Lord God, merciful and gracious, *long-suffering*, and abundant in mercy and truth" (Ex. xxxiv. 6). To speak otherwise of God is indeed sinful, and shows how blind and dead the sinner is. "God is love." But God is also Judge, and "shall not the Judge of all the earth do right?" (Gen. xviii. 25). Those whom He has, in wondrous mercy, made His own, reply "Yes," and they can look beyond all earth's confusion to Him, of Whom the great king of Babylon said "All the inhabitants of the earth are reputed as nothing; and He doth 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 heavens do rule," whatever God's creatures say or think. God is too great and too holy to be questioned by those who are of the dust. The wonder is that God is so silent, in view of all that is said against Him. This only magnifies His *long-suffering*, and shows us more and more how every word of His is true. We look back to the time of the flood, and see God's with-holding of Judgment till wickedness was so great that He said it repented Him He had made man, and it *grieved Him at His heart* (Gen. vi. 6). The mercy of God is so great. We see this as far back as Gen. iii. concerning our first parents. Then when God's servant Abraham pleaded for Sodom, God said He would spare that city, if there were 10 righteous in it. But there were not even 10. And in these times, with all the privileges of an open Bible, and the revelation of the precious fact that Christ, Who was God manifest in the flesh, and really lived on this earth, and died for hell-deserving sinners,—yet there are not nearly so many righteous ones as may be imagined. Oh how solemn is this. God is

holding back His judgments, thus His long-suffering is wonderful. We see in the past how often Israel sinned against Him. Yet when in their distress they turned unto Him, He forgave them. But there is a limit to God's forbearance. We behold this in the fact that out of all the *strength* of Israel which came out of Egypt, only two entered Canaan. All the rest died in the wilderness (see Heb. iii. 10, 17). It is marvellous, in these times, that God allows so many to go on in their sinful ways, blaspheming and cursing Him, without sending judgment upon them suddenly. Here again we are impressed by the wonderful forbearance of a righteous God. Yet this is being forgotten, even as God Himself is being forgotten. But He does not forget, He remembers all. And though young and old alike think they can go on in their sins, and that God will not punish sinners, He will, for He is righteous, and therefore He will reward all according to their works. God's long-suffering will not be for ever. Those who are saved dare not hide God's truth from any. God told Samuel He would send judgment on the house of Eli because of sin. "Samuel told him every whit" (1 Sam. iii. 11—18). Oh how I long for my dear young readers, as well as others, to know that God is LONG-SUFFERING, and that now He waits in mercy to save helpless sinners, through the shed blood of His beloved Son! Waits, to raise them up out of the horrible pit of sin, Psa. xl. 1—3, and to give them all spiritual blessings, in Christ Jesus in heavenly places (Eph. i. 3), and the hope of future glories. The time is short, now is the day of Salvation—the acceptable year of the Lord. Afterward cometh the wrath of God on all who have despised Him, and the shed blood of Christ. As God's forbearing love is seen now, so will His wrath be seen then. Oh that many more may be saved, in God's mighty mercy, in these dark days, while the long-suffering of God still patiently waits!

God's forbearing love is great—greater than we know,
 To rebellious ones He gives life from endless woe,
 God's forbearing love is still shown to sinners lost,
 Such are bought by precious blood, bought at greatest cost.
 God's forbearing love still shows mercy to His foes,
 Brings such near to Him by blood, whom in Christ He chose,
 God's forbearing love should make those redeemed, for aye,
 Full of gratitude and praise, cause them not to stray.
 God's forbearing love is seen in His wondrous grace,
 In that He in mercy saves, saves from Adam's race,
 God's forbearing love makes known His long-suffering still,
 As He works in sovereign love, works His perfect will.
 God's forbearing love still waits, waits lost ones to save,
 For poor sinners, dead and lost, Christ His life-blood gave,
 God's forbearing love will cease to be thus made known,
 When in wrath God will arise, work His will alone.
 God's forbearing love has been from the days of old,
 But it will not always be, as we are foretold,
 God's forbearing love will cease when His wrath shall be
 Poured on all rebellious ones, for eternity.
 God's forbearing love is vast, vaster than we think,
 Thus He saves poor sinners, lost, on hell's awful brink,
 Raises them with Christ on high, in the Holy Place,
 Where they can in covenant love ever seek His face.

"THE TREES OF THE LORD ARE FULL."

PS. CIV. 16.

HELPS FOR YOUNG BELIEVERS, AND OLDER ONES.

It is a mercy to recognize and realize the glorious hand of God in creation. He is indeed, the God of all wisdom and power, and our hearts may well say "O Lord, how manifold are Thy works! In wisdom hast Thou made them *all*: the earth is full of Thy riches" (verse 24). Much of this psalm brings before us the operation of God in nature, and His own questions to Job in chapters xxxviii.-xli. impress us with the importance of being humbled, before the display of His majesty in creation and its mysteries. I do not mean that every child of God is to be a scientist, but surely there is a need for godly "considering" of the heavens, as Ps. viii. words it, that we may praise the more heartily for the personal love to us of One Who is so infinite, and yet so condescending. Unbelief and anxiety are alike banished in the light of God's unchanging power! There are no mere "possibilities" and "contingencies" with Him: there are no accidents. *All* His works shall yet praise Him (Ps. cxlv. 10): the mountains and hills shall yet break forth into singing, and the trees clap their hands (Isa. lv. 12). But, just now, shall we ponder the spiritual suggestive view of the trees which Ps. civ. 16 contains? There is no emptiness with God. He cannot fail. As the river of God is *full* of water (Ps. lxxv. 9), so the trees which He hath planted are *full* of sap. Nature is not by any means so marred through sin that we cannot see this literally. God has permitted much to abide in everything physical which will teach us the primeval beauty of His work. So is it even with the frame of man, though *morally* He is only evil continually. And if sin had not entered how "full" would all God's erect and extended "cedars" be. As it is, we are preserved from famine and dire need, times without number. Nature is His instrument. So common are mercies, that they are the more despised, and the creature dares to complain of the absence thereof.

But our minds must also meditate on a *spiritual* parallel. "Those that be planted in the house of the Lord shall flourish in the courts of our God" (Ps. xcii. 13). If we are, in God's grace, like the tree of Psalm i. planted by the rivers of water, it should be our privilege and joy to *know* much of the fulness which is "in Christ," and ever available. The Holy Spirit takes of the things of Christ and reveals them unto us. Our Heavenly Father does not intend a mere emptiness for His children. He has planted us that we may be *fruitful* as well as *fixed*, and that our God-glorifying fruit may remain. John xv. 16 em-

phasizes both aspects. We are not to be content with an up-and-down, half-and-half, wavering spiritual witness. There should be a fulness, an overflowing, a richness of fruit, since a constant supply, because the living Lord is willing to meet every need.

It is true that we have, and shall have, troubles. But these do not affect the *fulness* which God has graciously appointed. We should *never* be withered. The winter should be past in our experience, and there should be the freshness of perpetual and vigorous life in the gracious enabling of the Holy Spirit Himself because of the ever-availing blood of our now exalted and soon-coming Lord Jesus.

"Blessed are they that *dwell in Thy House, they will be still praising Thee*" (Ps. lxxxiv. 4).

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

"My praise shall continually be of Thee" (Ps. lxxi. 6).

We still have cause for praise, whatever may betide, In these our pilgrim days, as we in Christ abide, God's truth will yet endure, and never pass away, His covenant is sure, His Word will stand for aye.

We can in Christ rejoice, though sorrowful as well, As we obey His voice, since saved from wrath and hell; We can look up on high with dangers all around, For God the Lord is nigh, in Christ is safety found.

We still have cause for praise, though Satan would annoy, When walking in God's ways, naught can our peace destroy, Though sorrows may increase, God will, for His Name's sake, Give faithful ones His peace, and for them undertake.

We still have cause for praise, for God's abounding grace, In these last evil days, as we His goodness trace, His Word shall never fail, but all shall be fulfilled, And over all prevail, just as our God hath willed.

We still have cause for praise, though men God's truth deny, Mid all that would amaze, we can on God rely; He is the faithful God, and God alone is He, When 'neath the chastening rod, still praiseful we can be.

We still have cause for joy, for God is ever near, Praise should our lips employ, as we walk in His fear, Yet still our hearts are sad, and we should show this too, As those in sackcloth clad, earth's judgment have in view.

We shall have cause for grief, if we our Lord forget; We find no real relief, if we complain and fret, We shall "in that day" lose, be shamed from Christ away, If we earth's treasures choose, and suffer "loss" for aye.

We still have cause for praise, for Christ our Lord shall come, Our songs of triumph raise—let not our praise be dumb; We soon shall see His face, and hear His loving voice, Dwell in the holy place, and evermore rejoice.

SUGGESTIONS FOR PRAYER.

"Pray ye, therefore." Matt. ix. 37, 38.

1. That believers may value God's promises, commands and encouragements, and use them in expectant prayer.

2. For simple Gospel testimony, without man-pleasing attractions, among Jews and Gentiles, that God in all things may be glorified.

3. For true blessing on booklets and leaflets sent forth in the Name of the Lord Jesus, and that more who love that Name may correspond, concerning Himself and His will. "Continue in prayer, and watch in the same with thanksgiving," Col. iv. 2.

TALKS ABOUT PRESENT-DAY NEEDS.—2.

WATCHING.

SURELY in these solemn times there is a great need for saved ones to be *watchful*. How frequently the people of the Lord are exhorted to *watch*. Christ said to His disciples, "*Watch and pray, lest ye enter into temptation,*" Mark xiv. 38. Notice the words in xiii. 37 "*What I say unto you, I say unto all, Watch.*" Satan, our adversary, is ever on the alert, to draw away from God. Psa. xxxvii. 32 should cause us to take heed, for the *wicked one* is still subtle, and tries to hinder the people of the Lord in seeking to press forward. The enemies of the Lord are many. God's servant Nehemiah knew this, and so we read how the servants of God then *prayed unto God, and set a watch* (Neh. iv. 9). To pray without watching is not enough—we must do both, if we would be kept faithful, and please the Lord in our daily life. How easy it is to fail by being careless. Habakkuk the prophet said "*I will stand upon my watch. . . and will watch to see what He will say unto me, and what I shall answer when I am reproved*" (ii. 1). May we, in these perilous times be thus earnest. Watching takes time and strength. But if we fail to be watchful, we shall become spiritually weak, and lack discernment (Heb. v. 14). Mark the words, "*Let us watch and be sober* (1 Thess. v. 6 see 1 Pet. iv. 7). Do we not need, dear fellow saved ones, to heed such an exhortation as that given in 1 Cor. xvi. 13? Every word should be emphasized, "*Watch ye, stand fast in the faith, quit you like men, be strong.*" What wonderful results there would be, if the blood-bought people of the Lord thus lived to His glory, by His gracious inworking. For He is still the mighty God. Oh for more faith in Him Who never fails, never disappoints those who seek to walk in His fear. Nahum ii. 1 brings before us what those in an earthly warfare do, and how they are equipped. We have a real spiritual warfare. May we know how to guard against the enemy of souls. The words of the Lord *in the heart* will keep from sin (Psa. cxix. 11)—also bring joy to the heart (Jer. xv. 16). Are we not exhorted to *keep* our hearts with all diligence (Prov. iv. 23 see margin)? Let us heed the words in Rev. iii. 2, spoken to the messenger of the church, "*Be watchful, and strengthen the things that remain, that are ready to die.*" What a sad condition of things:—may we be warned by the many warnings of "the Scripture of truth."

God's servant Timothy was commanded to *watch in all things* (2 Tim. iv. 5). We must ever be on the alert, if we would be kept from grieving and dishonouring our God. Let us feel the force of the solemn and heart-searching statement in Matt. xxiv. 12, "*Because iniquity shall abound, the love*

of many shall wax cold." We see how this Scripture is being fulfilled rapidly, for iniquity does indeed abound. And is not the *love of many waxing cold*? It would seem so, when we see the terrible worldliness among those who profess the Name of the Lord, and the little devotion there is unto Him Who gave Himself for His people, that He might redeem them *from all iniquity*. Let us take heed, for it is far easier than may be imagined to wax cold, even while deploring the sin of others.

Not only are believers to be on their guard lest they be turned away from the truth, and thereby their love to the Lord becomes cold, but they are commanded to *watch for Him* Who said "Surely I come quickly." A *true waiting* for God's Son from heaven (1 Thess. i. 9, 10) will prevent coldness of heart. Note the words of our beloved Lord to His disciples, "*Tarry ye here, and watch with Me*" (Matt. xxvi. 38). While we tarry on earth, there is watching with Him (Heb. xiii. 13) as well as for Him. Blessed indeed is such a life. See how He reproved in verse 40 "*Could ye not watch with Me one hour?*" The watching is only for a *little while*. Alas, it is "natural" to become weary of *watching*. Let us beware, for Satan is still active. But God is still the same Almighty God, and He will enable, as we look alone to Him. There must be a *daily watching* (Prov. viii. 34), and at His gates. Those who seek to live near the Lord will find His grace sufficient, and realize the blessedness of His continual presence. The words of Luke xxi. 36 are full of deep teaching. It means so much to *watch* rightly. We know not the hour when our Lord shall come, but we are commanded to *watch* (Matt. xxiv. 42-47). Let us rejoice in the saying, "*Blessed is that servant whom his Lord when He cometh shall find so doing*" (see xv. 13). There are many evils all around, the days are indeed dark, Satan's power is becoming manifestly greater, for he knows that his time is short. How all these things should spur us on to more *watchfulness*, and to look spiritually into the Scriptures. May we be praying always, and watching too with earnestness (Eph. vi. 18). The Lord is coming, and coming soon. Let us seek to be among the ready ones, of whom it is said "*Blessed is he that watcheth, and keepeth his garments*" (Rev. xvi. 15) Oh that we may be more watchful in our daily life, as we look for Him Who "*shall appear the second time, without sin (or a sin offering, because once offered) unto Salvation*" (Heb. ix. 28).

In gospel testimony to Gentiles, we have much cause for praise. It has been a joy to speak to many soldiers of our precious Lord Jesus, and to give away thousands of "The Gospel of the Grace of God" in its 22-23 issues (by His Grace). For "open doors" we praise Him, and would look only to Him.

THE BLOOD.

The night when God, in wondrous mercy, brought the children of Israel out of Egypt, *the blood was not only to be shed, but sprinkled*. In this was their only safety, as we read in Ex. xii. 13. That night, we are told, there was a great cry in Egypt. And why? For there was not a house in the land of Egypt, that was without *blood*, where there was *not one dead* (Ex. xii. 30). The lamb needed to die, or else the first-born in every house was found dead! In the later Scripture we read "without shedding of *blood* is no remission"—no forgiveness (Heb. ix. 22). For, returning to the earlier Scriptures God said "It is *the blood* that maketh an atonement for the soul" (Lev. xvii. 11). Throughout God's written Words, *the blood* is emphasized. Abel saw that he could not come to God without *shedding of blood*, hence he brought of the firstlings of his flock, and God had respect to his offering (Gen. iv. 4). Yet *the blood* of bulls and of goats could not take away sins. Heb. x. 4 tells us this, but they were all types of the Lord Jesus, Who, in wondrous love and mercy, shed His own blood to save poor guilty sinners. As there was no safety for any Israelite on that solemn night—which they were ever to remember,—so now there is *no safety* for any lost sinner, *except through the blood* of the spotless Lamb of God—the Lord Jesus, Who was God manifest in the flesh, and Who shed *His blood* on the cross of Calvary. But, alas, in these perilous times, multitudes despise the Son of God, and count the blood of the Covenant, wherein He was sanctified, an unholy thing. Oh what dreadful punishment awaits all such, as Heb. x. 29 brings before us. That God may work, by His Spirit, and cause many to see their need, and to trust in the poured-out blood of Christ for ruined hell-deserving sinners, and thereby be saved and safe for ever, is our heart-prayer, and that of many saved ones.

COMFORTED.

Ruth the Moabitess said to Boaz, "Thou hast comforted me" (Ruth ii. 13).

Israel will yet say, "Though Thou wast angry with me, Thine anger is turned away, and Thou comfortedst me" (Isa. xii. 1, Isa. xl. 1, 2).

"Sing O heavens . . . for the Lord hath comforted His people" (Isa. xlix. 13, Zech. i. 17).

"I, even I, am He That comforteth you" (Isa. li. 11-16).

"As one whom his mother comforteth, so will I comfort you" (Isa. lxvi. 13, John xiv. 18).

"Blessed are they that mourn, for they shall be comforted" (Matt. v. 4, Luke xvi. 25).

"Fellow workers, which have been a comfort to me" (Col. iv. 11, 2 Cor. vii. 6, 7, 13).

"Walking in the fear of the Lord, and in the comfort of the Holy Ghost" (Acts. ix. 31).

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—February, 1916.

Day	Ezekiel.	Luke.	Learning	Explain
1	xlili. 1-9	xxi. 34-38	Luke xxii. 1	Luke xxii. 20
2	xlili. 10-17	xxii. 1-6	" 2	
3	xlili. 18-27	xxii. 7-13	" 3	
4	xliv. 1-4	xxii. 14-18	" 4	
5	xliv. 5-10	xxii. 19-23	" 5, 6	
6	xliv. 11-16	xxii. 24-30	" 7	Luke xxii. 24
7	xliv. 17-26	xxii. 31-38	" 8, 9	
8	xliv. 27-31	xxii. 39-46	" 10	
9	xlv. 1-6	xxii. 47-53	" 11	
10	xlv. 7-14	xxii. 54-62	" 12	
11	xlv. 15-22	xxii. 63-71	" 13	
12	xlv. 23-xlvi. 3	xxiii. 1-7	" 14	
13	xlvi. 4-11	xxiii. 8-12	" 15	Luke xxiii. 26
14	xlvi. 12-18	xxiii. 13-19	" 16	
15	xlvi. 19-24	xxiii. 20-26	" 17	
16	xlvii. 1-5	xxiii. 27-33	" 18	
17	xlvii. 6-12	xxiii. 34-38	" 19, 20	
18	xlvii. 13-23	xxiii. 39-45	Ezek. xlvii. 1	
19	xlviii. 1-7	xxiii. 46-49	" 2	
20	xlviii. 8-14	xxiii. 50-56	" 3	Luke xxiv. 32
21	xlviii. 15-20	xxiv. 1-5	" 4	
22	xlviii. 21-29	xxiv. 6-12	" 5	
23	xlviii. 30-35	xxiv. 13-18	" 6	
24	Dan. i. 1-5	xxiv. 19-24	" 7	
25	i. 6-10	xxiv. 25-31	" 8	
26	i. 11-16	xxiv. 32-39	" 9	
27	i. 17-21	xxiv. 40-44	" 10	
28	ii. 1-4	xxiv. 45-49	" 11	
29	ii. 5-9	xxiv. 50-53	" 12	

It is a good thing to give thanks unto the Lord. Spiritual study, with praise, is a great privilege. Merely mental knowledge is vain, and may only increase disobedience and pride and responsibility. May we be guarded, and trust the Lord!

SUGGESTIONS ON MEMORIZED VERSES.

If you are permitted to have eyesight, and a measure of time, and an open Bible in your own language, how thankful you should be! But if, beyond these blessings, you have an opened heart, and a desire for God's truth, you are, indeed, the recipient of rich mercies. Have you thankfully responded to such love? I cannot but feel that I have often failed in this respect. Do we not all take blessings as a matter of course? Oh for more gratitude!

Luke xxii. 1-14.

It is sad to see Israel's ritual without love to God (Luke xi. 42): "a form of godliness" is vain, whenever, as alas, frequently denying its power (2 Tim. iii. 5). The chief priests were, indeed, "ruling priests" desiring to exercise their wills. "They kept on seeking" to kill the Lord of Glory. They did not fear doing wrong, they only feared the

people (cf. xx. 6). How precious is deliverance from the fear of man, so that the concern of life is to glorify God. Satan's definite work in *both* sons of perdition (John xvii. 12, 2 Thess. ii. 3) is remarkable: Judas—"praise" was of the *number* of the twelve (John vi. 70), yet ever distinct. The gladness of verse 5 is very solemn. How contrasted in rejoicing in the Lord, and in His word. "He was seeking" (6) goes on from verse 2: it is evident that God prevented their obtaining of that which they kept on desiring *till* the appointed day and hour: man's weakness revealed. 7, "unleavened things": the word "bread" is not used: *nothing* leavened, or fermented (as the Hebrew word would suggest) was allowed: how helpful is the stress on a spiritual putting away of sin, which works in the dark, puffs up, spreads, and ruins. "Must," here we have God's appointed day: Christ took the opportunity, but the Pharisees delayed (John xviii. 28, xix. 14). But God, it seems overruled their sin that Christ was hanging on the cross at *their* Passover time. 8, 9, contrast *His* preparedness to be the Passover. 10, It was unusual for a *man* to carry a waterpot (contrast John iv.)* 13, As they found the ass and colt: the Lord's knowledge and timing of everything should encourage us. Can we not trust Him, and step forward with the confidence of faith? "The hour" of the Passover, and for His rejection, after Judas had partaken of His bread (see 53 John ii. 4, vii. 30, viii. 20, xii. 23, 27, xiii. 1, xvii. 1).

Luke xxii. 15-20.

How earnestly the Lord loved His people and delighted to be with them. His sacrifice was *not* unexpected: death was linked with *deep* and *intense* suffering (part of the verb "to suffer" in Greek has a similar sound to "Passover"). "Until": there are precious "untils" in Scripture, see 18 Rom. xi. 25, 1 Cor. xi. 26. The fulfilling is future, note verse 30; and also Ezek. xiv. 21 for the earth's parallel. Mark the absence of any reference to the Passover of Israel in 19, and the stress on one loaf, picturing His one perfect, unleavened body. (He humbled Himself, Deut. xvi. 3†:—There was "no puffing up," of the flesh, Col. ii. 18, in the Perfect One). In remembrance, not simply of My death, but of *Me*; let us not limit these precious words. The act without the memory is not the act which He appointed. More lit.: "with a view to my remembrance (and memorial)": the symbol is to help, in God's mercy, our thinking of Him and our devoted worship before the Father. Notice "My . . . for you" in both 19 and 20: what infinite love, and the "you" of a redeemed company, saved in the same way. Do we praise

* Remarkably water pots,—with water, however, *changed* to wine, are seen in Christ's "beginning of miracles."

† Bread of humility.

as we should, or are we content to be "orthodox," and OUTWARDLY obedient? Alas, it is possible thus to grieve God, and also possible to be INWARDLY AND OUTWARDLY DISOBEDIENT, by omitting this privilege, *i.e.*, by quite ignoring this request of our Loving Lord, or altering His own "this," to leavened bread and fermented wine. He Himself keeps out the word "wine," preventing this error. "Oh," you reply, "symbols are nothing":—Remember His commands are something. "But types are Judaism":—NOT if Christ commands them. We do not have unleavened bread because of MOSES, but because of CHRIST. Nothing else can be said to follow His appointment exactly: everything else must sectarianly exclude those who have this impressed on their heart, hence everything else involves a two-fold evil.

Ezek. xlvii. 1-7.

The future temple shall go beyond the past tabernacle and temples. Water from the Sanctuary reminds of Ps. xxxvi. 8, Rev. xxii., and of the Smitten Rock (Isa. lv. 1 follows Isa. liii.). Contrast "your house is left unto you a wilderness." Notice the stress on the ALTAR, the place of sacrifice. How wondrously the waters increase, so with blessings as they are enjoyed, and so should our love. Kingdom measurements by the thousand, see 2 Chron. i. 6, Rev. xx. How wondrous a parallel and contrast we have with the garden of Eden: there a river but no sacrifices. Babylon too had its river, diverted remarkably when captured by the Persians. Trees planted as in Ps. i. 3: if we depend on the Lord we shall be fruitful, but if we do not look to Him for supplies, our testimony will wither. "Without Me ye can do nothing." We must be near to Him.

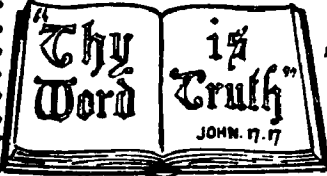
Ezek. xlvii. 8-12.

This uniting river (Zech. xiv. 8) will not be for commerce (Isa. xxxiii. 21-24): a contrast with Tyre and Babylon. The stress on fish reminds us of Christ's use for food both before and after resurrection, and condemns vegetarianism even as to the millennial days. The emphasis on *life* is beautiful (9), yet even here we read of many places not healed: so in Isa. lxxv. dust shall be the serpent's meat and in Isa. lxxvi. there will be carcasses outside Jerusalem. 'Tis only in the new heaven that there will be righteousness and righteousness only. How many and lasting are the results of sin. How solemn will be such reminders of sin: yet at the very end of the millennial peace and government of Christ (Isa. ix. 7), the nations will be readily deceived, to follow Satan (Rev. xx. 8). Such is man. 12, All blessings are linked with the sanctuary, Ps. lxxiii. 17, lxxvii. 13.

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



Vol. xvi. No. 3
Mar., 1916.
FREE.

A testimony in the Lord's Name, a testimony to the Lord's honour. We dare not tell of man's goodness or greatness, but of His love, and power, desiring that our Triune God may be exalted, and His people caused to grow in grace.

EDITED BY
PERCY W. HEWARD.

"The kingdom of heaven is like unto treasure hid in a field; the which, when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." Matt. xiii. 44.

"The Lord taketh pleasure in His people: He will beautify the meek with salvation." Psa. cxlix. 4.

"In that hour Jesus rejoiced in spirit, and said, I

For Financial Arrangements see Leaflet.* The manifestations of God's gracious will as He enables is a priceless privilege. When we realize something of His love for us, how gladly should we give up our time, strength, abilities, money, reputation, comforts, opinions, everything for Him. But how every believer falls short. The forgiveness of our Heavenly Father is wonderful.

"Hitherto hath the Lord Helped us": Free on Application.
Meeting Rooms, &c. All arrangements, "If the Lord Will," 61, Upton Lane, Forest Gate, London, E. — The Lord's Day, 11, 6.30; Mon: 8; Thurs: 8; Sat: 7; 43a, The Broadway, Waltham Green, S.W. — The Lord's Day, 11, 6.30; Thurs: 8; East London Testimony, adjoining 35, Cambridge Road, E., and as the Lord opens the door. Also "Rosemond," Bede Burn Road, Jarrow-on-Tyne. — The Lord's Day. 6.30. Correspondence welcome.

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Notes on some Memorized Verses.

thank Thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in Thy sight." Luke x. 21.

"Looking unto Jesus, the Author and Finisher of faith: Who for the joy that was set before Him endured the cross," Heb. xii. 2.

A WORD OF INTRODUCTION.

"Thoughts" are precious, if they are the Lord's thoughts (Ps. xl. 5). It is our heart's desire that none other may be approved, none other tolerated. Those who point out errors, in Christian love, are to be highly esteemed. "Faithful are the wounds of a friend." Shall I blame the remover of a splinter if he occasions a little pain? Better is it to lose opinions, and reputation now, than lose reward, and the Lord's "well done" in THAT Day. Hence we would welcome the correspondence of all who love the Lord, and are concerned as to a close, unworldly, spiritual walk with Him. This magazine stands for no man-made party. If it does not exalt Christ, it fails. If it honours any person, or thing, more highly than the Lord honours such, there is grievous and damaging error. We do not want to "please" the casual reader, but do desire that the Holy Spirit may warm the hearts of God's people in Bible meditation through the following pages. Truth is never out-of-date. The Word of God is living and inworking. Our wish is to feel its power more and more each day.

"I cannot speak: for I am a child."

"Say not, I am a Child."

"I am with Thee . . . saith the Lord." Jer. i. 6, 8.

A child can hardly speak, infants must fall,
And how can one so weak as I prevail,
The strain is more than I can bear or take!
Nay, if the Lord sustains! will He forsake?

When Moses felt his need, he backward drew,
Said "who am I?"—but then God's might he knew:
The insufficient shall sufficient be,
When in the Lord sufficiency they see.

Isaiah felt his lips were all unclean,
When he the King, the Lord of Hosts had seen;
But soon the wondrous power came as well,
He heard the message he must "go and tell."

"I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied. But if they had stood. Jer. xxiii. 21, 22.

But though 'tis right to trust our gracious Lord,
We would by grace with His own will accord,
To run unsent dishonour ever brings,
And never more than when in heavenly things.

The Lord must choose, we would indeed obey,
And forward go, or gladly dare to stay,
He knoweth best, and we His path would tread,
And long henceforth to be more fully led.

WORDS OF ENCOURAGEMENT.

"With Purpose of Heart." By the grace of God His people know Him. This marvellous acquaintance with Himself awakens heartfelt praise.
Acts xi. 23.

But, nevertheless, while living in a ruined world we are easily led astray from holy confidence in Him at all times. It becomes "natural" to doubt, to despond, to mix the things of the Lord, and the things of the world, in some small measure, and thus to dishonour Him. We need fixity and purpose of heart, a holy and sustained determination whatever is against us or around us. Circumstances are not our masters. We remember David, when the people spake of stoning him, he encouraged himself in the Lord his God (1 Sam. xxx. 6). We should seek that nothing may come in between our souls, and godly zeal, should pray fervently that the Kingdom of God and His righteousness may be sought first. The fashion of this world passeth away: we are not to use it to the full, not to live as those who partly belong to this age, but, experiencing our heavenly calling, to press toward the mark, and lay aside every weight. It is so convenient to settle down, to be less enthusiastic to-day than we were yesterday. Because iniquity abounds, the love of many waxes cold. But why should our love wax cold? The Lord calls us to be fervent in spirit, and can we not trust Him? Let us lay aside every weight, let us forget the things behind, let us with purpose of heart cleave to the Lord, and live longing to see Him. Thus will He be honoured. But any other attitude will disgrace His worthy Name.

THE WORK OF THE LORD.

There may seem much "sameness" in that which is done week by week, in fellowship with other dear children of God unto His glory. But His compassions are new every morning; great is His faithfulness (Lam. iii. 22, 23), and His presence and power give a freshness to all that is undertaken, with a pure conscience, to please Him.

We can record His goodness in still enabling "the work of our hands," though we would long to be more occupied with Him than with any "it," and confess the application of Haggai ii. 14 as well as of Haggai ii. 5. Yet "hitherto hath the Lord helped us," and we would take courage and encourage ourselves in the Lord our God. The "usual" gatherings, with worship, have afforded opportunities for realizing how good our Heavenly Father is, and sometimes additional prayer has been very refreshing. But oh that more believers may "break bread," in simplicity! Every day brings its labours, but with its needs the Lord proves Himself all-sufficient, and, therefore, any failure is our own, and not His.

Work among boys and girls has continued; it

would be a joy to see more of such in the Bible School. Do not some believers feel the importance, even of a journey by train, that their children may have Bible training? Let not earthly things be first. See Matt. vi. 33.

In the work among Israel, we have realized God's answers to prayer, in strengthening and guiding, especially at No. 1, Darling Row, Cambridge Road, and would value the prayers of His praying people, not forgetting the Jewish lads laid on our hearts.

Hebrew and Greek classes for believers are continuing, and we do want that they may ever be spiritual. Anything which we can do to help any child of God is a privilege, and correspondence will be welcome. Here it may be said that our Heavenly Father has again cheered by letters, and we would thank Him, and ask for further tokens of good. The magazines are being used by Him, but oh that more of His blood-bought people may step forth from systems and societies of men, acting in faith, like Abraham who "went out, not knowing whither" (Heb. xi. 8). The Lord did not disappoint: He is the Same to-day. There is no change, except as to ourselves: we would be strong in faith, but are often of little faith.

The service unto the Lord among soldiers, with the simple gospel of His grace, has been refreshing. Many tracts have been prayerfully circulated, but we know not which shall prosper. Among soldiers and civilians alike there is indeed a deadness, but it is the Spirit That quickeneth, and He can deign to use one word.

The magazines are sent to some libraries, including police and fire stations as well as those which are public. This is "a labour of love." We have been asked about extending this work. Not all will accept, but we are gladly ready, by grace, and local interest may be used of God.

We have no reason to regret the step as to *freeness* of the magazines and leaflets. The witness is thus made more definite, and we feel a more striking contrast with Israel's sin:—"An house of merchandise" (John ii. 16) is oft a contrast with "a house of prayer" (Matt. xxi. 13). In so saying, we cheerfully acknowledge the devotion of many who do not take the same attitude, and confess our own need for much more prayer, and thoroughness, to Him Who for our sakes died, and rose again.

SUGGESTIONS FOR PRAYER.

1. For the Lord's own glory in whatever way it pleases Him.
2. For gracious encouragement to, and in, all background worship and testimony, before His eyes.
3. For His exercised people that, like Abraham, they may enjoy the strength of God for the ventures of living faith.
4. For more intelligent hope on, and in, THE Hope. "In everything give thanks; for this is the will of God in Christ Jesus concerning you." 1 Thess. v. 18.

THE GLORY OF CHRIST IN PSALM XL.

DEAR FELLOW BELIEVERS,

All Scripture points very, very definitely to the Lord Jesus, and manifests *His* wondrous person and character. We cannot know too much of *Him*, if, by grace, we first know *Him*. Type and prophecy, history and epistle, combine to show something of His excellencies, and in His people's experience He is the One on Whom they rest, and for Whose coming they patiently, yet ardently wait.

The earliest verses of Psalm xl. show David's miraculous deliverance. The pit of sin and of trouble are both described. It is a mercy to know our gracious God is over all, and is caring for His people's smallest details (1 Pet. v. 7). Nothing happens by chance to them, because nothing happens by chance with Him. His love is never unkind, never weak. Can we not trust Him more?

In another sense, Ps. xl. 2 may, with Ps. lxi. 1, 2, depict the terrible sufferings of our gracious Lord, Who was, nevertheless, heard in that He feared (Heb. v. 7), and, on resurrection ground, leads His blood-bought people in the *new* song (Ps. xxii. 22, Heb. ii. 12). But there was no sin in His Person at any time. He, the Spotless One, actually went through the holy wrath of God in love to sinners. The way in which wrath was borne *because* He loved, and the way in which the Father loved Him, and yet loved those whose sins He hated, so that wrath must fall on Him if such were to be saved—must ever call forth, from redeemed ones, undying and untiring praise, our salvation is to the praise of the glory of God's grace. Human merit and human boasting are together shut out, and the Holy Spirit impresses this.

But when we reach verse 4 the view of Christ is yet clearer. He was the Mighty Man Who ever trusted the Father, and, in the days of His flesh, amid physical weakness and weariness, voluntarily and gladly undertaken, never drew back from the painful path of the Obedient and Perfect Servant, which He trod, that He might be the proved and manifestly Righteous One, bearing the judgment of His unworthy people, upon the cross of Calvary. Never did He respect the proud. Never did He turn aside from the Will of the Father (John viii. 29). He *was*, even as He *is*, the Truth, and we can rejoice in One Who never varied, and never varies.

The glorious plan of God is past finding out, as verse 5 shows. We remember Ps. cxxxix. 17, 18 also: Christ is revealed in that Psalm. He is the Centre of the one way of salvation, and thoughts of peace and not of evil have free course, because He so surely made peace by the blood of His cross.

In verse 6 there seems either a continuance, or a fresh section. In *either* case there is the unfolding of God's wonderful works and wonderful thoughts. But if we see David, and the redeemed in verses 1-5, there is next, without controversy, a striking

display of the Lord of Glory. The later Scriptures expressly apply this passage to Him. If the earlier verses also tell of His anguish, and His fellowship with the Father, this declaration will amplify and impress their encouraging and heart-humbling message.

The *order* in verse 6 is inspired:—God did not desire sacrifice AND offering? One who needed a sacrifice first, as *all* priests of Aaron's line, was himself a sinner. Christ offered BEFORE He *became* the Sacrifice (Heb. v. 7). "Burnt Offering AND Sin Offering, as two distinct things were not "asked," but One Who was both Burnt Offering and Sin Offering in Himself (Eph. v. 2, 2 Cor. v. 21) was graciously "given" for guilty sinners. And we would not overlook the intervening words "Mine ears hast Thou opened." He was the Obedient One, the holy contrast with Isa. xlvi. 8.* He ever heard the Father's voice.

The verb "opened" is explained in the margin as "digged," but this solemn thought, though it may suggest Ex. xxi. 6, does not fill the whole meaning. The same verb is "made a banquet" in Job xli. 6, and "prepared" in 2 Kings vi. 23. Hence the rendering of Heb. x. 5 is not merely because of the Septuagint. The "ear" suggests a body (synecdoche), and when a leper was cleansed, or a priest anointed, the ear came into prominence. We ourselves note the expression "I am all ears," and employees are often called "hands."

The Lord Jesus is mentioned in the opening of Scripture. The unrolling of the book (7) may imply this. Typified by the Tree of Life, and the coats of skin, yea, even by Adam as the bridegroom, He is also included in the plural "Eloheem" and "Let Us," and personally prophesied as the unique Seed of the woman. The One of Whom Scripture spoke, spoke of Scripture, as Matt. iv. evidences. The One found within Scripture, had the words of truth within Him. Thus verse 8 alludes to Exodus, and the ark which kept The Unbroken Law. Verse 9 aptly follows. The principle is important. Only as we obey in the Holy Spirit, can we rightly testify.

The latter verses of this Psalm tell of the humiliation of Christ, but they also bring before us the sufferings of the Lord's "poor and needy" ones, who are still (to be) rejected, till their loved Lord returns. Yet earth's refusal counts for little, if the Lord thinketh upon them. He will *not* fail. He will *not* delay. He will *not* suffer us to be tempted above that we are able. Again, therefore, are we stimulated to give thanks, well pleasingly unto the Father!

With Christian Greetings,

Yours in the Lord Jesus,

Only and all by grace,

PERCY. W. HEWARD.

* The sin of the first Adam is definitely called "hearing aside" in Rom. v. 19.

THE CHILDREN'S COLUMNS.

THEY HAVE FORGOTTEN GOD.

(See Jer. ii. 32, iii. 21, xiii. 25.)

THESSE words were spoken of Israel in days of old. But there is the same forgetfulness now, God is being *more and more* forgotten. When a nation or those in a nation, forget God there must be troubles, sooner or later. It was so with the nation of Israel, whom God, in His wondrous love, had so greatly favoured. When they remembered Him, all was well. When they turned aside after other gods, and went their own way, then they were distressed (e.g., Jud. ii. 11-19). It is even so now, though few acknowledge it. The question may still be asked "Who hath hardened himself against Him (God) and prospered?" (Job ix. 4). "Not any one," must be the reply. Yet multitudes imagine they can forget God, and yet prosper. It may seem so for a little while, but God's day is surely coming, when he will punish all those who forget Him, and seek their own pleasures. As we look around, at all the confusion of earth, we say "Look at Satan's subtle work," for sin brought all the strife and pain and death into the world. Yet so many of all ages dare to blame God. This shows how very ignorant such are of the Scriptures. For if they were only read more, there would not be such light speaking about God, Who is so great, "The Creator of the ends of the earth" (Isa. xl. 28). By Him all things were made, and without Him was not anything made. Oh, if only His terrible greatness was understood, how those who now speak against Him would tremble. The words of Psa. x. 11 are as true to-day as ever. Those who forget God, say that He has forgotten, "He hideth His face, He will not see." But God sees all, even the hidden things of darkness. None can hide from Him, nor can any say unto Him, "What doest Thou?" (Dan. iv. 35). Sometimes when God's people have been greatly tried, they have said, "Why hast Thou forgotten me?" (Psa. xlii. 9). But those who want to go their own way, and do what they like, say "God hath forgotten." When sinners continually turn away from God, and forget His written words, then it seems that He forgets them, (Hosea iv. 6), though in wondrous mercy He provides food even for such. God is ever merciful, though sinners question His mercifulness. God, and His greatness are so forgotten, that those whom He has created want to tell Him how to act. How solemn is this. On the contrary, those whom He has saved, humbly bow to whatever He permits, and say, "Shall not the Judge of all the earth do right?" (Gen. xviii. 25). Multitudes are like Israel of old, of whom it is said, "Israel hath forgotten his Maker" (Hos. viii. 14). And God is mentioned in terms that make His people tremble. Oh, if

God were only remembered, and acknowledged, how wondrously He would work. We see this in Jonah iii. But, alas, the nations, and many in them as individuals, are boastful, and such are leaving out God, and God is turned away till they are humbled. Hos. v. 15 shows that God sometimes acts thus. God sees all, and yet He is forgotten (Ezek xxii. 12, see also xxiii. 35). It is when people become proud and are exalted that they forget God, as Hos. xiii. makes clear. It is to the humble ones that God looks Isa. lxvi. 2. He also dwells with such Isa. lvii. 15. When sinners are brought low in God's mercy like the one in Luke xviii., then it is they cry to Him, saying, "God be merciful to me, the sinner" (verse 13). Such are justified, and surely those who are thus privileged, will remember Him, and seek in all their ways to acknowledge Him, and He will arrange all for them. But, sad to say, though Israel were so blest, God said concerning them "My people have forgotten Me *days without number*" (Jer. ii. 32). Yet God in mercy said He would not forget them (Isa. xlv. 21). Oh how good is the Lord God Almighty. But yet He is so despised and forgotten in these "perilous times," that not a few imagine He is such an one as themselves. How dreadful to be in this sad condition. For when God shall arise in judgment,—and He *will*, it must be terrible for all who have despised or forgotten Him, see the words of Psa. l. 22, "Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver." Also Amos viii. 7, "I will never forget any of their works." How fearful too are the words of Jer. xxiii. 39. Then Psa. ix. 17 should be read:—"The wicked shall be turned into hell, and all the nations that forget God." Such words ought to trouble even the youngest reader, as well as those who are older. Oh that God may, in His mercy, work, and cause not a few, in all nations, to see the solemnity of forgetting God, and what the end of all such will be, so that many more may be now saved through the precious death of Christ on Calvary. Oh that the nations too were humbled before the great and mighty God, so that we might expect His giving of peace in His own good time and way. But the **FIRST** and **GREAT** need is a personal salvation by God, leading to a true and everlasting knowledge and remembrance of Him.

They have forgotten God—of Israel it was said, He is forgotten still, by sinners lost and dead,
They have forgotten God, the Mighty God on high,
Who, in His wondrous love, gave Jesus Christ to die.

They have forgotten God, yet still He works His plan,
Whereby in Sovereign Grace, He saves from fallen man,
They have forgotten God, by Whom all things were made
And think they can do well, without His mighty aid.

They have forgotten God, the nations far and near,
His precious words reject, and Him they do not fear,
They have forgotten God, to Him they do not look,
So many scorn Christ's blood, despise His precious Book.

They have forgotten God, hence troubles needs must be, According to God's words, we look around and see,
They have forgotten God, and Him some dare to blame,
 For Satan's subtle work, earth's sorrows' death and shame.

They have forgotten God—sinners of every age—
 Hence are unnumbered deaths, as this sad war doth rage;
They have forgotten God, yet some are not afraid,
 Of God's Almighty power, nor do they seek His aid,

They have forgotten God—iniquities abound,
 We see what sin has brought, as now we look around,
They have forgotten God, and He is silent too,
 But He will yet arise, His words are fixed and true.

They are forgetting God, yea even more and more,
 In these distressing times of international war,
They are forgetting God, but if they would confess
 Their sin, acknowledge Him, He yet would turn and bless.

THOUGHTS FOR YOUNG BELIEVERS AND OLDER ONES AS WELL.

THE SONG OF SONGS.

"Take a psalm" is the encouragement of Ps. lxxxi. 2, and in this dispensation, since our beloved Lord has fulfilled the eternal plan, and has died and risen again, we have special causes to feel gratitude and happiness. Nor should the expression of our heart-feeling be absent. As sorrowing yet always rejoicing" (2 Cor. vi. 10). There is every reason for a dirge if we are in earthy places, away from Christ Jesus, but if we are in heavenly places, in Him, let us rejoice exceedingly. The contrast between Ecclesiastes (under the sun) and the Song of Songs is very real, and definitely marked. We should be unlike an anxious, mock-merry world. There are many who fail to appreciate this portion of Scripture. Israel, not knowing the Lord Jesus, are naturally afraid of it, but if, in mercy, we are acquainted with Him, and see Him from Gen. i. to Rev. xxii. let us expect to see Him here, and we shall not be disappointed. Christ is the Centre of Scripture, the One Whom the Father delights to honour, and if we are, by grace, brought into His family, surely we shall delight to take the standpoint of our Heavenly Father.

The opening verse not only contains an emphatic superlative (cf. "King of Kings" and "holy of holies,"), it adds "which is Solomon's." Solomon signifies peace, and thus we have a song linked with peace, as in 2 Chron. xxx. 21, 22. "Peace with God" (Rom. v. 1). Who can measure its fulness? How great are our privileges; let us not be melancholy, let us not be depressed, let us not be worldly. Rather let us seek grace, that, in the power of the Holy Spirit, we may possess our possessions, and press forward to the mark of the prize of the high calling in Christ Jesus. Believers should look like believers: gravity is the reverse of levity, not of calm rejoicing.

I have been brought of late to see fuller force in the words of verses 2 and 4, and their order. "Thy love is better than wine;" "We will remember Thy love more than wine." First, the fact is before us, then its spiritual enjoyment and realisation. How grateful should we be for the love of the Lord

Jesus (Gal. ii. 20). How much He went through for us. May we gladly go through more in devotedness to Him. The appreciation of *His love* is a thread throughout the book, and there is a continual emphasis, showing how His love surpassed that of the bride. She falls short; He never fails. Have we not proved this perfect love? Have we ever rested on the Lord and found Him a broken reed? *Never*. Oh, what joy should fill our souls as we remember His love more than all of earth, and more than any type or symbol.*

Chapters iii. and v. are heart searching. Twice, at least, the bride wanders. Mark the beginning of failures—the bed of sloth. Mere activity is nothing, but spiritual enthusiasm is deeply important. How solemn these repeated words, "I sought Him, but I found Him *not*." Do we always seek Him in the right place and the right way? If so, we shall find Him. His promise engages this. "I passed from *them*; I found *Him*." This must be our heart attitude. Human systems and religious leaders must not detain us; we belong to the Lord, and to Him would we go forth with such responsive affection that others, led by grace, may seek Him also (vi. 1).

"I think myself happy" (Acts xxvi. 2).

"Blessed is he whose transgression is forgiven, whose sin is covered" (Ps. xxxii. 1).

I think myself so happy to be among the blest,
 To be in Christ my Saviour, possessing heavenly rest;
 I think myself so happy, 'mid all my trials here,
 For I am saved for ever, to God by blood made near.

I think myself so happy to be in Jesus Christ,
 For all my sins He suffered, His death for me sufficed;
 I think myself so happy, possessing life and peace,
 The joys that are eternal, and pleasures ne'er to cease.

I think myself so happy, for I am saved for aye,
 Though troubles now surround me, I wait for that glad day;
 I think myself so happy, with all my sins forgiven,
 And glories of the future for those made heirs of heaven.

I think myself so happy, Christ gave Himself for me,
 And when He comes in glory, like Him I then shall be;
 I think myself so happy, for Christ will never leave
 Those saved in sovereign mercy; and to Himself they cleave.

I think myself so happy, though in a world like this,
 I have my Saviour's presence, and a hope of endless bliss;
 I think myself so happy, as did God's servant Paul,
 When I can give an answer about my heavenly call.

I think myself so happy, when suffering for my Lord,
 Amid all earth's confusion, His mercies I record;
 I think myself so happy, though often grieved by sin,
 For God is all-sufficient, amid earth's noise and din.

I think myself so happy, that I can walk with Him,
 Who gave Himself a Ransom, His people to redeem;
 I think myself so happy, that I am one of those
 Whom God, with wondrous mercy, in Christ my Saviour chose.

I think myself so happy, in these my pilgrim days,
 With all the Holy Scriptures to guide me in God's ways;
 I think myself so happy, all murmuring must be dumb,
 In view of all the glories when soon my Lord shall come.

* One recalls the words "This do, with a view to My remembrance," though the general term "wine" is left out in connexion with the Lord's Supper, lest there should be mistaken use of ferment. How precious is the accuracy of Scripture.

TALKS ABOUT PRESENT-DAY NEEDS.—3.

A CLEARER VIEW OF GOD'S CHOOSING.

TRULY it is wonderful that God should not only have chosen the nation of Israel as His own special people, and Jerusalem in which to place His Name, but, out from every nation, and "in Christ"; a people *for Himself*. It is well to remember that God, in wondrous grace, *chose* us before we came into being. Oh how great is our God. If only we were to meditate more upon the marvellous greatness of Him Who created all things, and Whose purpose is eternal, we should *tremble* as well as rejoice more, and rightly stand in awe of God, and His revealed truth. *God chose us*, not because there was any good in us. For it is plainly written, "*There is none that doeth good, no not one*" (Psa. xiv. 3). We can turn to many other parts of "the Scripture of truth," and everywhere we shall read of the sad condition of the natural heart (Rom. iii. 9-18). Neither did God choose us because He saw that we should have faith, and believe in Him—for we were, to begin with, even as others, "dead in sins," and our thoughts were only evil continually (Gen. vi. 5). Spiritual faith is not a natural work! But in His sovereign grace He chose us, because He loved us, even as it is written also regarding Israel of old (Deut. vii. 7-8). The epistle to Ephesian believers declares that by nature we were, even as others, the children of wrath (ii. 3). It was, and is, God's mercy alone that we are among the great multitude whom no man can number (Rev. vii. 9). There is no room for boasting, for 'tis all of grace that we are saved, and safe, in Christ for ever. Ah, dear fellow saved ones, we need to see our nothingness if we would value and magnify the grace of God, Who chose us, in Christ before the foundation of the world (Eph. i. 4). Let us, amid the rush and excitement of these days, pause and meditate on this wonderful and glorious fact. For to have been chosen in Christ, and now saved and made near to God in His precious blood, shed for rebels, (and such we were), should fill our hearts with gratitude, and cause us to exclaim, "*He loved me, and gave Himself for me*" (Gal. 2, 20). *He* brought me, "out of an horrible pit," *He* "hath put a new song in my mouth" (Psa. xl, 1-3). *He* Which hath begun a good work in me "will perform it until the day of Jesus Christ" (Phil. i, 6). Oh, what love! Let us ever have in view the *object unto which we were chosen*, that "*we should be holy*" (Eph. i, 4). We see how frequently the word "holy" occurs with reference to Israel, and the City which God hath chosen, and will yet again choose (Zech. ii, 12). Jerusalem is called the Holy City (Dan. ix, 24). The people were to be holy, for God is holy. Alas, how they failed in the past, but God's purpose *must* yet continue. These things should warn us,

and cause us to take heed, that we may, in God's grace, even now enjoy the purpose for which we have been chosen. God's choice is wonderful, and we should humbly and reverently walk before Him, seeking in all our ways to acknowledge Him, that He may direct our paths (Prov. iii. 5-6) and thereby we shall be kept from turning either to the right hand or to the left. In 2 Chron. xxix. 11 we are reminded that the Levites were specially chosen "*to stand before the Lord*" (cf. Jer. xlix. 19). Those whom God chooses, He will cause to come near unto Him (Num. xvi. 5). If we are among the personally *chosen ones* of the Lord (Israel were nationally chosen) what lives of loving devotion ours ought to be. What a high and holy privilege to be thus favoured. May it be ours to shew forth in our daily life that we are *thus* blessed by God, in our Lord Jesus Christ. How encouraging are the words concerning God's servant Moses in Psa. cvi. 23 "*Had not Moses, His chosen one, stood before Him in the breach to turn away His wrath.*" Here we have a view of what the *chosen ones can do*, if seeking to walk near to the Lord. Those who stand before God in the Person of His Son, will not be afraid even before the greatest ones of earth (see 1 Kings xvii. 1).

Oh that the words "*chosen to be holy*" may deeply impress us, and cause watchfulness, lest we become unholy by mixing with the world. The Lord can keep wherever He places, and will keep from many, many snares, as there is a continual looking unto Him, and seeking Him, and His glory first (Matt. vi. 33). Surely chosen ones should thus make manifest their holy calling. For are not the words of Matt. xxiii. 14 "*Many are called, but few are chosen*" very heart-searching? Not only are believers appointed to be holy, and to stand before the Lord, but they are *chosen for service* in His Name, to men (see Acts xiii. 2). Lest any of us might be tempted to boast, the Lord Jesus said to His disciples, "*Ye have not chosen Me, but I have chosen you, and ordained you, with the object that ye should go and bring forth fruit, and that your fruit should remain*" (John xv. 16, mark end of verse also). May we enter into what this means more fully. In the same context He reminded them that He had *chosen them out of the world* (19). Therefore, He said, the world hateth you. How can *chosen ones* live like the world, *out of which* in mercy they have been chosen? We read how that God said of Saul, afterward Paul, "*He is a chosen vessel unto Me*" (Acts ix. 15). He was *chosen to suffer for his Lord*, so are we. See 2 Tim. ii. 4. This speaks of spiritual warfare. 1 Pet. ii. 9 shows what we are, and how we should live in our daily life. How wonderful are the words of Rev. xvii. 14, "*They that are with Him are called and chosen and faithful.*" How encouraging are 1 Cor. i. 27, and James ii. 5. In view of such marvellous love toward us, shall we not be contrasts with those mentioned in Isa. lxvi.

4, and those the things that the Lord approves, and, like Mary, chose the one thing needful (Luke x. 42), to sit and hear His Word? All is by God's grace; and let it be that He may be exalted in the lives of *His chosen ones*, and since such, it is ours to ask Him to choose for us, in our everyday life, that which is for our good and His glory (Ps. xlvii. 4).

"As for God, His way is perfect."

(Psa. xviii. 30.)

"As for man, his days are as grass."

(Psa. ciii. 15.)

What a wonderful Contrast is God, so different from man. He is the "Creator of the ends of the earth." Man is of the dust, and of few days. Hence the question was asked, with reverence, by the psalmist, when he had considered the heavens, the work of God's fingers, the moon and stars which He had ordained—"What is man that Thou art mindful of him?" (Psa. viii. 4). This servant of God had a right view of man and his nothingness. But in these "perilous times" man is being exalted, and God, his Creator, is being forgotten, though in mercy, He still bountifully provides even for those who speak against Him, and who dare to say in heart, "there is no God" (Psa. xiv. 1). This verse tells us the sad condition of those who speak. It is, indeed, solemn to see sinful man rebellious against the One Who has created him, and Who gives food, and power to eat it. The very air we breathe is God's gift to His creatures, yet they are at war with Him. Surely the words "Who hath hardened himself against Him and prospered?" (Job ix. 4), should cause many to tremble. But, alas, not a few are saying even as Pharaoh of old, "Who is the Lord, that I should obey His voice?" (Ex. v. 2). But God made Pharaoh to let Israel go, and showed His mighty power in overthrowing Pharaoh's chariots and his host in the sea (Ex. xiv. 27, 28). God is *still* the same almighty God, and He will yet lay low all the pride of self-righteous and careless men. The words sound forth in Psa. xc. 2, "Even from everlasting to everlasting, Thou art God." But man is only of few days on this earth, oh how little is man, except in his own eyes. For at his best he is but vanity, and as nothing before God (Psa. xxxix. 5). If he has riches, he cannot take them with him when he passes away from this life (Ps. xlix. 17). The heart of man is against God, and his thoughts are only evil continually (Gen. vi. 5). Isa. xl. brings before us the vanity of man, but, also the greatness of God. Man is compared to grass, and all his goodness as the flower of the field (verses 6-8). The greatness of God is seen in verses 12-31. How very solemn are the words of Luke xii. 17-21. This one thought within himself what he would do with all his earthly possessions. He was reckoning, as many are in these days, without God, and God heard, and knew what his thoughts were.

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—March, 1916.

Day	Daniel.	John.	Learning	Explain
1	ii. 10-15	i. 1-10	Dan. ii. 14	Dan. ii. 43
2	ii. 16-28	i. 11-18	" 15	
3	ii. 24-30	i. 19-24	" 16	
4	ii. 31-39	i. 25-31	" 17	
5	ii. 40-45	i. 32-39	" 18, 19	Dan. iii. 26
6	ii. 46-49	i. 40-47	Dan. iii. 13	
7	iii. 1-4	i. 48-51	" 14	
8	iii. 5-11	ii. 1-6	" 15	
9	iii. 12-18	ii. 7-13	" 16	
10	iii. 19-24	ii. 13-19	" 17	
11	iii. 25-30	ii. 20-25	" 18	
12	iv. 1-7	iii. 1-6	John iv. 19	John iii. 13
13	iv. 8-16	iii. 7-13	" 20	
14	iv. 17-22	iii. 14-21	" 21	
15	iv. 23-27	iii. 22-27	" 22	
16	iv. 28-37	iii. 28-36	" 23	
17	v. 1-9	iv. 1-6	" 24	
18	v. 10-16	iv. 7-14	" 25, 26	
19	v. 17-24	iv. 15-22	Prov. xxii. 1	John v. 25
20	v. 25-31	iv. 23-30	" 2	
21	vi. 1-5	iv. 31-38	" 3	
22	vi. 6-9	iv. 39-47	" 4, 5	
23	vi. 10-17	iv. 48-54	" 6	
24	vi. 18-23	v. 1-7	Dan. vi. 16	
25	vi. 24-28	v. 8-16	" 17	
26	vii. 1-6	v. 17-23	" 18	Dan. vi. 4
27	vii. 7-12	v. 24-31	" 19	
28	vii. 13-18	v. 32-38	" 20	
29	vii. 19-24	v. 39-47	" 21	
30	vii. 25-28	vi. 1-9	" 22	
31	viii. 1-5	vi. 10-21	" 23	

"Thy testimonies are wonderful," said one of old. We can never over-value the Scriptures while we value them in the light of their Author, and walk with Him. How humble and diligent, and prayerful those saved from their sins should be.

SUGGESTIONS ON MEMORIZED VERSES.

Our Loving Lord is the Answer to His people's alarm. "It is I, be not afraid." Difficulties are nothing to Him. What are our problems if we are His, and have Him?

But it is our privilege, and it is our responsibility, to enjoy our riches in Christ. A millionaire may live in a workhouse, and a child of God may act as if he were without his marvellous heritage. Such an attitude would, indeed, be unwise beyond measure, but it is sadly possible. Scripture is among our treasures, but how many who bear the Name of Christ have never read it through! Learning the Words of Truth is a blessing not a mere task. Let us seek the right standpoint, and emphasize the right object.

Daniel ii. 14-19, iii. 13-18.

Servants of God in olden days had many trials, yet out of them all the Lord delivered. Pa. xxxiv.

has never been out of date. We notice Daniel's faith in Chapter ii. He felt sure the Lord would work. Remember Chapter i. comes *first*. There he trusted the Lord, in what seems a little thing, and gave up, in the matter of food. It is vain to excuse one sin, and *then* expect victory. But, further, Daniel's faith was not mere credulity and natural enthusiasm. *He acted wisely*, as David in 1 Sam. xviii. His courtesy toward those in authority was ever marked. He desired time. Why? He did not wish to centre everything around himself. He knew the power of prayer. He had praying friends (what is the value of others?), and he sought their fellowship. *Mercies* were desired from the God of Heaven: what a holy repose we may have in *His* all-sufficiency. What is man? God is *over* all. Are we surprised that God answered *such* prayer? Swiftly there was praise, and then the testimony to the king, which has been a blessing to countless saints in successive ages, and to us.

In Daniel iii. we have similar stalwart faith on the part of Hananiah (grace of the Lord), Mishael (who is that which God is), and Azariah (help of the Lord). Their names could be humanly altered not their faith, nor their obedience. The Living God was to them a reality. In any case, they expected a true deliverance (iii. 17) whether they lived or died (Phil. i. 20). "A better resurrection" is a precious hope. These would not yield to man, but rather yield their bodies (Dan. iii. 28). And this was before the especial privileges of the present dispensation. Are we not ashamed?

John iv. 19-26.

The poor sinful Samaritan woman wished to "turn the subject." Yet there was also a deep feeling, it would seem, as to the Glory of the One Who was so unexpectedly met. The thought of a "place" is common in the earlier Scriptures (Gen. xiii. 4, xxii. 3, 4, 9, 14, Deut. xii. 5, 11, 13, 14, 18, 21, 26, 1 Sam. v. 11, 1 Chron. xxi. 22, 25, 2 Chron. iii. 1, v. 7, 8, vi. 20, 21, 26, 40, vii. 12, 15). How wondrous is the *spiritual* counterpart. "In Christ Jesus" redeemed ones have access, and can worship. Geography centred round Jerusalem of old, and Jerusalem shall again be a praise in the earth, but *now* we enter into the holiest by the blood of the Lord Jesus (Heb. x. 19, 20). Our worship is heavenly and spiritual. Do not let this be misused to excuse him from definite obedience to Matt. vi. 6, or definite fellowship with like-minded believers. We are *not* to worship with the ungodly, not to mix ourselves with systems which leave the will of the Lord, and say "we can worship anywhere." 2 Cor. vi. 14—vii. 1 is heart-searching. Let us obey, in the *Holy Spirit*. Worship "in the Spirit" suggests Him also, the new covenant and the new nature spiritually recognized (see 2 Cor. iii.). Worship "in truth" presents a contrast with Gentile lies, and Judaistic shadows. Christ is *the Truth*. Oh

how rich is the grace of God to His people: what manner of persons we should be, and how delighted and delightful our worship *should* be. Let us expect this joy from the Lord. If God "seeks" true worshippers, in amazing condescension, shall we not seek to be such, even to-day?

Prov. xxii. 1-6.

What do we value most? Let us be honest, and willing for reproof. Brief proverbs oft bring before us the *vanity* of settling down in the world. Even great riches will never satisfy. We *have* a name, for the Lord's worthy Name is called upon us, and we have *His* loving favour. If we have found grace in the sight of the Lord (*cf.* Ex. xxxiii.) we can well afford to lose "the treasures of Egypt" (Heb. xi. 26). Have we by grace foreseen the coming evil? Surely we have, and are hidden in our adorable Lord. Then let us not be mixing up with the world. "Wherefore come out from among them, and be ye separate." "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." The contrast between Abraham and Lot in Gen. xviii., xix. is very striking. To the former the Lord came personally, food was readily partaken, fellowship was granted, a promise was given, Abraham had power in prayer, and lost nothing. Lot lost goods—and, in a very solemn way, his whole family. No one left the paths of Sodom through the example of this "just man," wrongly "dwelling among them" (2 Pet. ii. 8). We cannot improve man. *Our* methods are a failure, unless the Lord's first. The "mouth" of one's way (as 6 is lit:) must be emphasized. It implies the "edge" (so the word is translated over 30 times) or beginning. Believing parents are often too late. It is true that "too much religion" is dangerous, but you cannot have too much of the Lord Jesus Christ. If there is only "religion," one may well wonder if the parents are occupied with *it* instead of with *Him*, if they know *Him* at all?

Dan. vi. 16-23.

Daniel received a wonderful testimony (verses 4, 16): have we the like? It is wondrous to notice God's overruling. Abraham was tried to the last moment in Gen. xxii. 1-13. Joseph was brought down very low, as the stepping stone to exaltation; Job's troubles have been the comfort of saints who see "the end of the Lord"; and the history of Daniel has refreshed many. How much would he have lost, how much should we have lost, if this saint of God, faithful as a young man in ch. i., and faithful *still* as an aged man in ch. vi. had not been put into the den of lions. Let us not complain of trials: there is a "needs be" (1 Pet. i. 6), and then shall be an "afterwards" (Heb. xii. 11). We can trust God, and value the privilege of being useful to others, though not unmindful of the Lord's chastening love, refining His gold and silver, with a choice object (Mal. iii. 3, 4).

THOUGHTS FROM THE WORD OF GOD

A MONTHLY HERALD OF THE TRUE MESSAGE.

“Thy Word is Truth”
JOHN 17. 17

Vol. xvi. No. 4.
Apr., 1916.
FREE.

A magazine, as the Lord strengthens, to set forth the ruin and doom of man, and the completeness of an everlasting salvation in Christ Jesus, for poor guilty ones who are taught of God to trust in Him alone, being quickened by the Holy Spirit, that a changed life may be unto Him in all things.

EDITED BY
PERRY W. HEWARD.

“Christ . . . in Him dwell the all the fulness of the Godhead bodily.” Col. ii. 8, 9.
“Out of His fulness have all we received, and grace for grace.” John i. 16.
“And they did all eat, and were filled.” Mark vi. 42.
“For He satisfieth the longing soul, and filleth the hungry soul with goodness.” Ps. cvii. 9.
“They shall be abundantly satisfied with the fatness

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of Thy house; and Thou shalt make them drink of the river of Thy pleasures.” Ps. xxxvi. 8.
“O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out.” Rom. xi. 33.
“It is a good thing to give thanks unto the Lord.” Ps. xcii. 1.

For Financial Arrangements see Leaflet. The manifestations of God's gracious will as He enables is a priceless privilege. When we realize something of His love for us, how gladly should we give up our time, strength, abilities, money, reputation, comforts, opinions, everything for Him. But how every believer falls short. The forgiveness of our Heavenly Father is wonderful. “Hitherto hath the Lord Helped us”; Free on Application.
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, Walkham Green, S.W.—The Lord's Day, 11, 6.30; Thurs: 8; East London Testimony, adjoining 35, Cambridge Road, E., and 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.

Again, enabled by Him Who faileth not, we can tell forth something of “the unsearchable riches of Christ.” “Out of His fulness” have we received, but who can tell the glorious grace and beauty and wisdom which are in Him? Oh, the depth of the riches, both of the wisdom and knowledge of God! No flesh can glory in His presence. We can only bow the head and worship, and marvel, yet without mere mental marvelling, at such wondrous mercy, and such complete blessings made ours in Christ. We are surprised at any tendency, in ourselves or others, to seek after the things of earth. The things which are seen are temporal, and we should not spend time and money on the will of the flesh. O that the redeemed of the Lord may be more occupied with Himself and His will. That this magazine may be graciously used in such a direction is our desire and prayer. That it may check whatever grieves God's Holy Spirit, and builds up human wishes, we would likewise ask.

HIS CONDESCENDING LOVE.

We often think of all Christ is to those Who were, by nature, worthless, and His foes, *Why did He love the loveless, why redeem?* Such love must ever more than wondrous seem!
His condescending love, who can explain?
He came from heaven, and lived a life of strain,
He died to bear the awful wrath of God;—
The judgment fell: He gladly shed His blood.
His condescending love we feel the more
As we ourselves behold, ourselves abhor,
If God had left us to our sinful way,
We could not blame Him, now or in “that day.”
His condescending love has fully met
Each claim of justice, nor will He forget;
Not one redeemed shall ever lose free grace,
Not one redeemed shall fail to see His face.
His condescending love has raised us high,
To sit in heavenly places, ever nigh,
Once we were in the depth of sin and shame,
In heights of blessing now we praise His Name.
For ever and for ever He will show
Eternal love, we shall His goodness know,
Our Triune God will never change, nor lose,
He lives to keep all whom He deigned to choose.

WORDS OF ENCOURAGEMENT.

"Bought with a Price." An intensely practical verse. The whole context shows that believers are not to please themselves, but to deny themselves.

The whole context emphasizes the many varieties, and the intense dangers of self-indulgence of every kind. The body must not be our master.

It is refreshing to believe in the Lord and to have confidence as to His once finished work. It is a joy to know we shall never perish, and that no man is able to pluck from the mighty hand of our mighty Saviour. But we should ever link doctrine and practice. We should remember the responsibilities of those who are "in Christ Jesus." If the indwelling of the Holy Spirit is a fact, if we have been bought with a price, and that price the priceless blood of Christ, how can we continue in sin? The very word "price," implies honour, and we should live honourably unto God's praise.

THE DIFFICULTIES OF UNBELIEF.

Suggested Readings, Heb. xi. Gen. xxii. 1-14.

DEAR FELLOW BELIEVERS,

It has been pointed out that those who despise God's *own* unveiling of His mighty works in Scripture are compelled to acknowledge miracles, as to the origin and existence of much by which they are surrounded, but to acknowledge without allowing any adequate cause! On the contrary, those who are brought by the Holy Spirit to the simplicity of child-like faith in the Lord Jesus are enabled to comprehend, where earth's wise men falter (Luke x. 29). "In the beginning God created" is a Divine answer, and resting place. He is from everlasting to everlasting, and "through faith we understand" (Heb. xi. 3). It is a wondrous mercy to be quickened and led to this. The maze of earth must be very dark without a shining light, and we do well to remember that it is all *by grace* if we see beauty in the Lord Jesus and the writings He has so graciously given to us. There is *nothing* whereof we can boast, there is *no* "matter of course" as to salvation and spiritual eyesight. We can only praise. We cannot despise others (Luke xviii. 9). The glory of God is seen in our *miraculous* deliverance from the chains of fallen reasoning, and free will. Those who have experienced the miracle of a new birth cannot doubt miracles.

But it is not in this connexion that I would ask you to ponder the difficulties of unbelief, and its solemn goal. Even *after* we are saved by grace, the tempter will seek to sift us, and we need to *count on the Lord* alone for victory. Apart from His mercy and enabling, there must be failure. Grace does not put us in a position of ease, but of conflict, yet there is always sufficiency in and from our Lord for every need at every time. He is able

to make all grace abound (2 Cor. ix. 8). *Faith* has difficulties, and we would not hide this. But God is faithful, Who will not suffer us to be tempted above that we are able (1 Cor. x. 12, 13). He is well acquainted with our frames and our emergencies. And *faith's difficulties* strength faith, as Heb. xi. shows. Faith cannot flourish in easy and man-indulging circumstances. When glory is reached, faith will be no more needed, 1 Cor. xiii. is helpful in this respect. Note Isa. l. 10 with Mic. vi. 7, 8, as to earthly trials.

But while we recognize that the path of trust is *not* naturally smooth, we need to see the greater difficulties of unbelief; and to see them first from the standpoint of spiritual meditation and reckoning. God saw us dead in sins, and caused us to live by the death of His Son. If we go back in time, He foreknew our evil condition, yet determined to save us, and did not hesitate at any expense. Do I say, "Go back in time?" Here is an *eternal* purpose; we were chosen in Christ *before* the foundation of the world (Eph. i. 4). Grace has abounded. Is it *possible* that He will now forsake the work of His own hands? Is it *possible* that He will surrender that which was purchased at the cost of giving His Beloved Son? Surely unbelief is unreasonably absurd, and faith is truly logical. It is difficult to doubt God when we enter, in any measure, into His unspeakable love.

And, further, unbelief *brings* numberless difficulties in our experience. Out of communion, we find disappointments. "Things go wrong." Has God promised that He will withhold no good thing from those walking *uprightly*? Has He encouraged our hearts by exceeding great and precious promises, more than can be numbered? If we seek to half-obey we *cannot* claim a half-promise. Caleb *wholly* followed the Lord. Here is a test for spiritual love. How often we keep to the Lord's will enough to find difficulties, and depart therefrom enough to lose the Lord's solution of those very difficulties, and of others. If we go forward, yet are afraid to step boldly toward the Red Sea itself, let us not be surprised if Pharaoh seems too strong, and the way is unopened. Thus it was only when the priest's feet *touch*ed Jordan that the waters divided. The silent marches round Jericho were a necessary preface to the triumph. The living God brings us to whole hearted reliance upon HIMSELF. Ye cannot serve God *and* mammon, ye cannot trust God *and* the world, God *and* the flesh, God *and* human reasoning. "Trust in Him at all times" is a beautiful *command*, to be read with "Trust in the Lord with *all* thine heart, and lean *not* unto thine own understanding" (Prov. iii. 5). "I believe God," said Paul, even when on the nigh-wrecked ship, and all *did* come safely to land. We need faith till the last moment, as Abraham, with the knife in his very hand. God *has* not

failed, and never will fail. But can He approve half-heartedness? We make our own difficulties, if we shrink from complete devotion in the Holy Spirit. Faith is the only wise course when approaching One Who is so mighty and so loving (Heb. iv. 16).

In this context, we would sorrowfully remember the ever humbling message of Zedekiah, the last king of Judah, ere Christ comes,—Zedekiah—whose name meant “the righteousness of Jah,” but who was such a failure:—contrast with “the Lord our Righteousness.” The prophet pleaded with him to go forth to the king of Babylon’s princes (Jer. xxxviii, 17-20), and added precious promises, in God’s Name. But there was the sad alternative, “If thou refuse to go forth,” and he was warned that whatever he *feared* would thus actually come upon him! Yet he delayed, he chose his own path, he suffered the consequences, and was snared in the meshes of unbelief. To avoid trouble, he ran into the very trouble itself. Are we like Zedekiah?

Peter walked on the sea, but when he rather saw wind and sea, and became occupied with surroundings, there was immediate failure and distress, and the Lord’s words of loving reproof emphasize the difficulties, and the dangers of unbelief:—“Oh thou of little faith, wherefore didst thou doubt?” (Matt. xiv, 31). On another occasion the Lord Jesus asked the heart-searching question, “Said I not unto thee, that if thou wouldest *believe*, thou shouldst *see* the glory of God?” Unbelief was then arguing as to what *must* be, but there is no natural “must” with the Omnipotent Lord. We burden ourselves unduly if we do not cast *all* our care upon Him, if we do not obey the gracious command to avoid, and cast aside all anxiety for the morrow, Matt. vi, 33, 34 and Phil. iv, 6. Such worrying is among the God-dishonouring effects of mistrust among the painful difficulties of heart-hardening unbelief (Heb. iii). Oh that we may rest on the mighty God of Jacob, and humbly press forward in the power of the Holy Spirit.

Yours in the Lord Jesus,
By grace alone,
PERCY. W. HEWARD.

SERVICE UNTO THE LORD.

Our Heavenly Father has been very gracious to us in many ways and we would praise Him for unseen love and for HIMSELF as well. We desire yet more devotion, and would long for ALL manifest blessings, with which He can deign to encourage us, among saved and unsaved. But our wish is to please Him, not to please ourselves: to do His Will, not merely to have encouraging seasons. Instead of a fuller record of His good hand with us, we would now refer to service in His Name through typewritten notes. Over 80 have been issued, and can be passed on to His

glory. But readers should keep carefully and return promptly. We add the names of numbers 1-20.

1. Christ in the Psalms.
2. Christ Exalted: “Greater.”
3. The Coming of Christ.
4. The Glory of Christ in John’s Gospel.
5. Genealogies of Christ.
6. Devotion unto the Lord.
- 7-8. The Family of God (Parts i. and ii.).
9. Jesus is the Christ, the Son of God.
10. The Majesty of God.
11. Priesthood of the Lord Jesus.
12. Perfection.
13. The Promised Reviving.
14. The Righteousness of God.
15. Religion, or Christ,
16. Vengeance.
17. Operations of the Holy Spirit.
18. Doctrine of the Bible.
19. Everlasting Punishment.
20. Predestination and Election.

THE SCRIPTURES.

The Scriptures must be all fulfilled,
As God on high hath planned and willed,
For nought our God hath said in grace
A mortal man can e’er erase.

The Scriptures will for ever stand,
For Israel, and God’s chosen land,
For saved ones now redeemed by blood,
And for the lost, far off from God.

The Scriptures live, and last for aye,
When all of earth shall pass away,
The precepts and the judgments too,
Will be fulfilled before our view.

The Scriptures are for ever sure,
They tell of troublous times and war,
The heading up of lawlessness,
Iniquity, and sore distress.

The Scriptures shew, in these last days,
How God still works His sovereign ways,
And those who read them, in His grace,
His over-ruling still can trace.

The Scriptures guide the saints alway,
As they the precious truth obey,
Fear God, give honour to the king,
While hating every sinful thing.

The Scriptures are a lamp and light,
To guide our feet in this world’s night,
A source of comfort mid earth’s strife,
For those who have eternal life.

SUGGESTIONS FOR PRAYER.

“Before they call, I will answer.”

1. For all the will of God, and the glory, and that His exceeding great and precious promises may become our confident prayers.
 2. For the Lord’s work in East London, that tact and grace may be granted.
 3. For godly homes, and that many while young in years may be brought to know Christ.
- “And while they are yet speaking I will hear.” Isa. lxy. 24.

THE CHILDREN'S COLUMNS.

"SUCH THINGS MUST NEEDS BE."

(Mark xiii. 7).

THE "needs be" for these things that are taking place in these sad times, ought to cause both young and old to be, at least, more thoughtful and quiet. But, alas, multitudes are becoming more indifferent and hardened as to the sufferings of others. This is solemn in view of all that surrounds us. When we think of all that sin has brought into this world, and what the climax of iniquity will be, what trembling there should be! We see from the beginning of the Bible to the end, how that sin has spoiled everything which God, in wondrous love and mercy, made beautiful. For God's work is all perfect. Sin has brought all the strife and confusion found on this earth, and if sinners could only realise all that is surely coming upon this poor sin-stained world, there would be much alarm. But Satan has so blinded them, that they can neither see nor feel these things. Most who are ignorant of the Scriptures, imagine that after the war things will improve, and that people will be better. But even when God, in His forbearing mercy, grants a brief period of peace, the heart of sinners will be just as sinful. Even beautiful surroundings will not make people good. For it was in Eden that Adam and Eve sinned, Gen. iii. Oh, sin is dreadful, and "all have sinned" (Rom. iii. 23). "And the wages of sin is death" (Rom. vi. 23). Wherefore the "needs be" for all that is now happening, and all that will yet take place on this earth is in connection with sin. Yet not a few of God's creatures dare to speak evil of Him, and to blame Him for that which sin has brought about. But God, Who is so great, and could destroy all people and nations in a moment, is merciful amid all, even while he is being forgotten more and more, and people are so hardened against Him that they imagine they can do without Him. The Holy Scriptures are not read as they were even a few years ago. Hence many are very ignorant as to all that must "needs be" at the end of this age, before Christ comes for His redeemed people.

Nevertheless, though there is such confusion among the nations, God is working, and there are still those who sigh and cry for all evil around. But they dare not attribute Satan's subtle work to God, for God is so holy, and cannot look upon sin! And still through the death of His beloved Son, Who was "God manifest in the flesh" (1 Tim. iii. 16), He is saving those who are brought by His Spirit to see and feel their need of His wonderful salvation (John iii. 16, Acts iv. 12). Yes, God is saving sinners out from a ruined world. His mercy is everlasting (Psa. ciii. 17). If only the nations, and people as well, were bowed before God, He would work as in the days of old

(Jonah iii). For God waits to be gracious (Isa. xxx. 18). But while iniquity abounds (Matt. xxiv. 12), there is the "needs be" for many sorrows. When Israel of old turned from God, then they were troubled. When in their distress they turned to Him, He in mercy forgave them, and delivered them out of the hand of their enemies. He is the same Almighty and merciful God now, "for His mercy endureth for ever" (see Psa. lxxviii. 38). We are surely shown in Mark xiii. not only that there will be wars in these last days, like to those before the destruction of Jerusalem, but famines and earthquakes and many troubles. And again we feel "these are the beginning of sorrows" (verse 8). Oh the days that are coming will be dreadful, and I want even my dear young readers to know that these things "must needs be," for sin is so terrible, and God's creatures are being exalted, and God is being left out. Such iniquity will only bring more trouble on this earth, and all that will follow this dreadful war, only God knows. But all is known to Him, for He sees the end from the beginning, and can declare from ancient times the things that are not yet done (Isa. xli. 10). How wonderful is God, and His ways are past finding out and are everlasting. Not one word shall fail of all that God hath spoken—all shall come to pass in God's time and way. Yea, all that God has said "must needs be," will take place, and knowing this, those who are saved, through the poured out blood of Christ, should seek earnestly and lovingly to make known all God's truth—not only that which shall come to pass on this earth, but that which shall surely be after this life, for those who forget God, and pass away from this world without any hope as to the present and the future, see Heb. ix. 27. It is solemn to think of all that is coming so soon on this earth. Yet the future of the lost is far more dreadful. Oh that God in mercy may work and save many of my dear young readers, as well as others, before it is too late.

"Such things must needs be," said the Lord Jesus Christ,
And warned His own people lest they be enticed,
For Satan is subtle, deceiving always
The proud and the boastful, in these evil days.

"Such things must needs be," every word is so plain,
For sin has brought sorrow, and life is a strain,
But those in Christ Jesus, through blood which He shed,
Are kept in his presence, His pathway they tread.

"Such things must needs be," both on sea and on land,
For God is yet Sovereign, His purpose must stand,
Thus earthquakes and famine, and wars too must be,
Fulfilling God's purpose, and this we shall see.

"Such things must needs be," and we dare not say "Why?"
For God Who is Mighty still reigneth on high,
His words are all fixed, firmly settled for aye,
Not one will be changed, nor e'er pass away.

"Such things must needs be," said the Son of God's love,
To those who were chosen by God from above,
The "needs be" should humble God's people always,
And make them more solemn in these evil days.

Such things must needs be," all must yet be fulfilled.
As God in His mercy hath purposed and willed,
God surely must punish, lay low mortal man,
And this is the pathway to work out His plan.

"Such things must needs be," for sin has wrought ill,
And God is forgotten, yet merciful still.
Both nations and persons are boastful and proud,
When all should be humble, repentant and bowed.

A FEW NOTES ON THE BOOK OF JOB EVEN FOR YOUNG BELIEVERS.

I wonder if you have ever read through "your Bible." May I even call it "yours," or must I still wait before applying this precious claiming pronoun? Oh how privileged are we if, in the mercy of God, we *delight* in His words and are able to urge others forward in the study, without pride and without an untruthful feeling. *Every* word of God is pure and perfect and precious. "I rejoice at Thy Word," said the psalmist, "as one that findeth great spoil."

Many have never read through Job. It is a wonderful part of Scripture, respecting a *real* man (Ezek. xiv. 14, 20, Jas. v. 11), and we can see much of the still existing work of Satan thereby. The godly care of Job for his dear ones too is beautiful. Indeed he was a man of much devotion unto God, intensely practical and deeply troubled, when out of any enjoyment of communion with God.

Satan wished to ruin *such* a testimony, and God allowed the evil one much power to prove *His own* greater power, and that His tried servant might come forth as tested gold. The book shows clearly the following lessons, among many others:—

(a) God's ways in sanctuary and sea are past finding out (xxxiii. 14).

(b) Only God Himself can lay low the pride, hidden, even in His people (Ch. xxxviii. onwards).

(c) The presence of such a shortcoming emphasizes the need for Christ, the only Perfect One, and, rightly understood, hides pride *from* the Lord's servants (xxxiii. 17).

(d) It is easy to talk against others, and to assume, "so much sin, so much trouble," but God will not approve such argument (Job xlii, 7*), which ignores the solemn principles of 1 Cor. iv. 9, 2 Cor. xii. 7 (note 1 Cor. iv. 5).

(e) One sin often helps another, and silence is frequently better than "to go on talking." "In the multitude of words there wanteth not sin; but he that refraineth his lips is wise" (Prov. x. 19).

(f) How privileged are we in the present dispensation, now that life and incorruption have been brought to light, and what manner of persons ought we to be in all holy conversation and godliness!

* We must not infer that *all along* Job had spoken rightly of God. Many words had been stout against Him (see the summing up in xxxiv. 5, 6). The allusion is to his *repentant* words in chapters xli, xlii. When we *abhor ourselves* we speak rightly of Him. How tender was the Lord to His servant (Ps. ciii, 13-14).

(g) How important and precious is repentance, when we are humbled before the Lord (2 Tim. ii. 25, 2 Pet. iii. 9).

(h) How rich and fitting will be the reward for fixed faithfulness "in that Day." Let us not be weary in well doing, but let us remember "the end of the Lord" (Jas. v. 11), and ever realise that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us (Rom. viii. 18), if we are the Lord's suffering people, suffering for His glory, and chastened that we may be partakers of His holiness (Heb. xii. 10). Only ONE had no need for such chastening. There is a "needs-be" for *every* grief.

GOD:—And Man—(continued).

Thus is it ever. Man may plan and arrange, but God alters all. He is so wonderful, and His purpose must stand, and God will fulfil all that He has written concerning man, and all regarding this earth. God's long suffering is indeed marvellous, and He waits in mercy to save poor, lost sinners, that come to Him through His beloved Son, Who was Man as well as God, and Who gave His life a ransom for many (Matt. xx. 28). Oh that there was more realization of the awful majesty of God. It is so easy to forget that life on earth is but brief "A few days," and then the solemn future, if without God. Yet so unmindful are God's creatures, that Psa. xlix. 11 tells us "their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations, they call their own lands after their own names" yet they soon have to leave them. The next verse says "Man, being in honour, abideth not." No, his days are as grass which springs up quickly and is soon gone. Oh that many may be led by God's Holy Spirit to see their nothingness, and God's greatness, and His marvellous love to poor, lost sinners, in that He gave the Lord Jesus to die for helpless hell-deserving rebels, such, let it be repeated, are all by nature. Yet God, who is so gracious, will forgive such, humbled to trust in the precious blood of Christ, and own themselves to be nothing in His sight!

IF.

IF IN CHRIST, A NEW CREATION (2 Cor. v. 17).

IF RISEN WITH CHRIST, SEEKING THE THINGS ABOVE (Col. iii. 1, Matt. vi. 19-21).

IF WALKING IN THE LIGHT, IN FELLOWSHIP WITH GOD (1 John i. 7, Psa. xxxvi. 9).

IF WILLING AND OBEDIENT, EATING THE GOOD THINGS FROM GOD (Isa. i. 19, Jer. xv. 16).

IF CONFESSING SINS, BEING CLEANSSED FROM ALL UNRIGHTOUSNESS (1 John i. 9, Psa. cxxx. 4).

If the Lord will:—**Quiet Bible Hours**,—An earnest invitation to His people, **Friday 21st, and Monday 24th, 3 and 6 p.m.** 61, Upton Lane, Forest Gate. Come depending on the Lord.

TALKS ABOUT PRESENT-DAY NEEDS.—4.

ENDURANCE.

AH dear fellow saved ones, if we were only more like God's servant, Moses, who "*endured* as seeing Him Who is invisible" (Heb. xi. 27), what godly lives ours would be, and such would be a power against the evils of these last days. God is still the Almighty God, He never has failed, and, blessed be His Name, He never will fail those who seek Him and His glory first. We must admit, in these times when there is such a need for steadfastness and endurance, that these characteristics are sadly lacking. Oh that we may confess our failures before God, and ask Him, in His mercy, to make His redeemed people more *enduring*. If the saints in days gone by were able to endure such suffering as we read in Heb. xi, surely in these easier times, we can, by grace, press forward, and be among those who shall endure unto the end. Such prove a heavenly birth, such shall be saved (Matt. xxiv. 13). In view of the solemn warning of verse 12, how watchful we ought to be. It is easier than we imagine to fail, and thereby to lose here, and also to suffer loss in that Day. Those who know that they have in heaven a better and an *enduring* "substance" (Heb. x. 34), can count the fleeting things of earth as nothing. When we remember what we were, and what we now are by God's grace, let us seek to "possess our possessions" in Christ, and we shall find that our spiritual wealth, revealed by the Holy Spirit, encourages us to *endure*, for the things of God are eternal (2 Cor. iv. 17, 18). And though "weeping may endure for a night," there will be joy in the morning (Psa. xxx. 5). Our life on earth is very brief—let us be willing to *endure* even hardness, as good soldiers of Jesus Christ (2 Tim. ii. 3). The strain is only for "a little while" (Heb. x. 37). But if, by grace, we remain firm, amid all the sufferings of these perilous times, God will be honoured thereby, and the world will feel that there is something which believers possess, which is lacking among them. We need to be fixed, and to have the fixed heart that shall not be afraid of evil tidings (Psa. cxii. 7, 8), but can in the midst of trial trust in the Living God, Whose mercy and righteousness endureth for ever. God has not failed, He never changes (Mal. iii. 6). What a source of strength this ought to be to His people. Alas, we fail to realise the greatness of our God; hence we are soon discouraged, whereas there should be such endurance. The enduring ones receive the promise that they shall be saved in that day. If we fail and falter, it is because our strength is small (Prov. xxiv. 10). Of Abraham, who was called "*the friend of God*," this is written, "after he had *patiently endured*, he obtained the promise" (Heb.

vi. 15). Then we read "of the patience of Job." Mark the words of James v. 11, "Behold, we count them happy that endure." We think yet more of our beloved Lord, and how it was said of Him, that He, "for the joy that was set before Him, *endured the cross*, despising the shame" (Heb. xii. 2). In the next verse we are told to "Consider Him That *endured such contradiction of sinners against Himself*." Oh how much He suffered, and all because He loved us. Then the words come, "lest ye be wearied and faint in your minds." If we think more of all its cost the Lord Jesus to redeem His people from all iniquity, we shall feel how small are our sufferings compared with His. How encouraging too are the words of James i. 12, "Blessed is the man that endureth temptation, for, when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him." Surely such words will cause our hearts to overflow with love, and we shall find comfort and strength thereby to be more steadfast. The Lord Jesus said, "Labour not for the meat that perisheth, but for that meat which *endureth unto everlasting life*" (John vi. 27). If we are seeking the things of earth, and spending time on them, we shall *not endure*. Mark iv. 17, is heart-searching; of the rocky-ground hearers it is said, "And have no root in themselves, and so *endure but for a time*." Oh how solemn, and maybe there are more rocky-ground hearers than we imagine. Therefore let us take heed and seek, in the power of the Holy Spirit, to make manifest for God's glory, by enduring, that we are born from above. God, in wondrous love, chastens His people. Notice the words, "If ye endure chastening," "If ye be without chastisement" (Heb. xii. 6-10). God chastens for our profit, that we may be partakers of His holiness. How wonderful is such love. In view of all God's goodness to us, how patiently we ought to endure whatever He permits to come upon us. When we remember that "*the Word of the Lord endureth for ever*" (1 Pet. i. 25), how enduring we ought to be, and all as God Himself enables. The Lord sees if we are patient, and if we are willing to suffer rather than grieve Him. He knows if for conscience sake we endure grief, "*suffering wrongfully*" (1 Pet. ii. 19). The old-time saints endured *much* suffering, and God saw how His servants endured when greatly tried. He sees now. *Love endureth all things* (1 Cor. xiii. 7). If our hearts were burning with love to, and for our beloved Lord, the trials would seem small. God's servant, Paul, was able to say, "*I endure all things for the elect's sake*" (2 Tim. ii. 10). Therefore he could exhort Timothy, saying, "*endure afflictions*," see Heb. x. 32. Oh that we may in these solemn testing times, be *patient, unmovable*, and endeavouring as seeing Him Who is invisible, that by grace we may be among the company who shall endure unto the end, and shall, as saved and faithful ones, enter into the joy of their Lord.

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—April, 1916.

Day	Daniel.	John.	Learning	Explain
1	viii. 6-12	vi. 22-31	Dan. viii. 20	
2	viii. 18-19	vi. 32-40	" 21	Dan. viii. 25
3	viii. 20-27	vi. 41-48	" 22	
4	ix. 1-6	vi. 49-55	" 23	
5	ix. 7-12	vi. 56-65	" 24	
6	ix. 13-19	vi. 66-71	" 25	
7	ix. 20-27	vii. 1-9	" 26	
8	x. 1-6	vii. 10-17	" 27	
9	x. 7-14	vii. 18-24	John vii. 40	Dan. xi. 12 13
10	x. 15-21	vii. 25-31	" 41	
11	xi. 1-6	vii. 32-39	" 42	
12	xi. 7-13	vii. 40-46	" 43, 44	
13	xi. 14-22	vii. 47-53	" 45, 46	
14	xi. 23-31	viii. 1-11	" 47, 48	
15	xi. 32-39	viii. 12-17	" 49	
16	xi. 40—xii. 2	viii. 18-25	" 50, 51	Dan. xii. 2, 3
17	xii. 3-7	viii. 26-32	" 52	
18	xii. 8-13	viii. 33-44	53 viii. 1	
19	Hos. i. 1-5	viii. 45-51	Dan. xi. 32	
20	i. 6-11	viii. 52-ix. 1	" 33	
21	ii. 1-10	ix. 2-7	" 34	
22	ii. 11-18	ix. 8-17	" 35	
23	ii. 19-23	ix. 18-29	" 36	John x. 1, 6
24	iii. 1-5	ix. 30-38	" 45	
25	iv. 1-5	ix. 39-6	Dan. xii. 1	
26	iv. 6-11	x. 7-18	" 2	
27	iv. 12-19	x. 14-21	" 3	
28	v. 1-7	x. 22-30	" 4	
29	v. 8-12	x. 31-38	" 12	
30	v. 13-15	x. 39—xi. 4	" 13	

How wonderful to realise that God has condescended to give His own words unto us. We are creatures, we were full of sin, we can of ourselves contribute nothing to Him. He loved us. He gave His Beloved Son for us. He has granted His precious Truth to us. Well may each believer say "Bless the Lord, O my soul."

SUGGESTIONS ON MEMORIZED VERSES.

You desire help, it may be, in the study of Scripture. You feel how slack you have been, and are discouraged. We would not direct you to any "method," as if that will suffice. SPIRITUAL affection for the Truth is deeply important. But our gracious God uses diligence, and continuance, and order, and many of His dear people have found it helpful to read Scripture through, together with various studyings. It is so easy to leave out much unless one is thorough. It is natural to choose "favourite passages," and undervalue parts of the same precious book. "ALL Scripture is given by inspiration of God."

And the learning of verses systematically may be most helpful. "One each day" seems very little. Are you not gladly willing to try this? And, remember, you will soon forget and be disappointed, unless there is prayerful revision.

A few words as to isolation for the Truth may be valued. If you seem almost "alone," because you fear to grieve the Lord, **THOUGH HUMBLY CONSCIOUS OF PERSONAL FAILURE, we shall be GLAD TO HEAR FROM YOU.** But beware of proud separatedness, beware of undenominational sectarianism. Do not compromise to avoid this, but fear EACH kind of sin toward which Satan will seek to attract from the narrow, but blessed, path of the Truth. Turn neither to right hand nor to left.

Daniel viii. 20-27.

Scripture does not explain everything fully, but everything has a true explanation. It is refreshing to remember that God foresees and over-rules all history. There are no surprises to Him, and the final blessings of Christ's glory are as certain as the troubled seas of man's failure. "The Lord on high is mightier than the noise of many waters" (Ps. xciii. 4). There must be a "Hitherto shall thou come, but no further" (Job xxxviii. 11). Hence the believer need not be afraid of evil tidings. His reason is NOT careless disregard, but a fixed heart, trusting in THE LORD (Ps. cxii. 7). Dan. viii. 23 shows that the kingdom of Alexander's generals WILL BE revived (evidently four of the five on one foot of the image in Dan. ii.), and that Anti-christ will stand up THEN, and spring out from ONE of them (verse 9). His power, not his power; we think of Dan. xi, 38, and Rev. xiii. 2. How wondrous the contrast of Zech. iv. 6. The believer's power is not his own (Gal. ii. 20). His depending is on the Lord. The twofold use of the word "mighty," in 24 is striking, "are we SPIRITUALLY mighty?" Notice, for help in memory and emphasis, the English words beginning with "P" in the context (power, prosper, practice, policy, peace, Prince of princes). The stress on the HEART is solemn, cf. 2 Thess. ii. 4. "Humble yourselves therefore under the mighty hand of God that He may exalt you IN DUE TIME (1 Pet. v. 6, Luke xviii. 14). The glory of Christ is before us at the end of EACH vision. He is the exalted One, and exalted WITH HIS PEOPLE (Col. iii. 1-4). Daniel FELT the power of truth. We are often TOO ACCUSTOMED to God's solemn words.

John vii. 40-44.

The Feast of Tabernacles was full of rejoicing, and, antitypically, shall be. Much of John's Gospel, speaking of Jerusalem rather than Galilee, shows what happened at THE FEASTS of the Jews, when Christ, the Obedient One, went thither (and even John vi, with its Galilean setting, refers to Pass-over). Many at the holy city were willing to accept Christ as Prophet (40) or even as King (41), but, as those in vi. 14, 15, they did not see their need for His priestly work and precious sacrifice. Verse 42 shows the danger of part-knowledge (cf. part-quoting in Matt. iv. 6). The Lord Jesus was from Bethlehem—the Romans were over-ruled to affect

BOTH His birth AND His death, with a view to the fulfilment of prophecy. But nothing in Scripture LIMITED Him to Bethlehem; His ministry, to illustrate Isa. ix, was largely in "Galilee of the Gentiles," and THERE, and THUS, was He "despised and rejected of men." "A division because of Him," and still is it so. On the cross the two malefactors, alike by nature and practice, were Divinely divided, not AT FIRST in their own actions, but by HIM, "Jesus in the midst." So grace began a work ere grace is manifest. Some of them WOULD have taken Him (not all):—Man's will in its wickedness and its weakness, is clearly seen in (John i. 13, v. 35, 40, vi. 21, viii. 44. Contrast iii. 8, iv. 34, vi. 39, 40, xxi. 22, 23). None could touch Him before the appointed time; how refreshing to experience the power of this Divine record in one's own circumstances. Do we REST in the Lord, or have we plans and aims of our own away from Himself?

John vii. 45—viii. 1.

The return of the officers without Christ seemed a bold thing to the united Sadducean priests and Pharisees. A Greater than both had prevented. There was no merit to MAN, and we are not even told that the officers believed. The surprised leaders were soon to be CONVICTED themselves (viii. 9), and yet we do not read of repentance. A Herod may be perplexed, a Felix may tremble, an Agrippa may know the power of the witness, and yet have no SPIRITUAL change. The natural man is capable of much, as Isa. xl. 6, 7, testifies, but only that which is the working of the Word will stand for ever (Isa. xl. 8); let us not be deceived, "That which is born of the flesh is flesh," albeit religious. Verse 48 is a common argument, and believers sometimes fall into this snare. Do the leaders of religion believe this? Think of the great men who have practised "infant BAPTISM," as it has been CALLED (and a NAME is often resultful, cf. Israel's nominal "Day of Atonement"), of the preachers who have denied God's election, of the children of God who have not followed His simple "This do in remembrance of Me," but have used the leavened bread which is neither commanded nor typical as He chose, and have kept to the fermented "wine" which He never mentioned. Traditions bind, but oh that we may be drawn to the Lord and His will, and run after Him. Nicodemus, whose name would have suggested holding down, or conquering "this people" (49), advanced a word, not for them, but for Christ, yet was soon silent, and with others went to his house, though Christ had not where to lay His head (viii. 1, chapter-breaks are human).

Dan. xi. 32-45.

Those who despise God's Words can be corrupted

by flatteries. Beware of the flatterer, AND of flattery. The people that do "know" their God are ever CONTRASTED. Therefore they "do"; "exploits" is a human addition, included, but not exhausting the promise. For knowing and doing, see John vii. 17, xiii. 17, cf. Rom. vi. 6, in its solemn and practical context. UNDERSTANDING is followed by INSTRUCTION; how can we teach unless we know him and His instruction. A man may be full of talkativeness, but "the lips of the righteous FEED many." Obedience will not mean earthly prosperity till Christ comes back. "They shall fall": What does this avail so long as He is glorified, and they fall not into sin! "A little help," and thus will they show at least "a little strength." "Many will cleave to them:" Satan's other method. "Thou seest, brother, how many thousands of Jews there are which believe": the mustard seed becomes a tree, but is the Lord, or are the birds of the air, dwelling in the "branches" of Christendom? Verse 35 sets forth the blessing of tribulation for Christ, cf. 2 Thess. i. Antichrist will do according to his own will (36), the believer may suffer that which he does not physically will (John xxi, 18), but the Lord has shown the true attitude in his wondrous example (Matt. xxvi. 39). And those who are the meek, and commit themselves unto their Heavenly Father, will inherit the earth, though Antichrist shall come to his end (45), and the lofty city of man and men be laid low (Isa. xxvi. 1-4.)

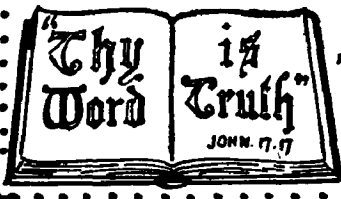
Dan. xii. 1-4.

"That time" must come. There shall be a breaking of the silence. Cf. the appeal unto God to "arise" in the Psalms. But He has a purpose in waiting, and the vision will not tarry. The time of trouble is AFTER the war in heaven of Rev. xii, it is during the twofold tribulation of God's "elect" (i.e. of His HEAVENLY people, and of Israel's remnant, not knowing Him as yet, but to be His EARTHLY people in the glorious Kingdom, in accord with His eternal and unchanging purpose). Verse 2 suggests "These," the ones raised, "to everlasting life"; "These," the ones not raised (Rev. xx. 5), "to shame and everlasting contempt." All Scripture agrees. How solemn are God's judgments. How precious is His salvation. All the redeemed will shine as the brightness of the firmament, as the sun (Matt. xiii. 43), but one star DIFFERETH from another IN glory, Rom. v. 17. Oh that we may be faithful and realise this the more, as we should do, in the time of the end, for "the Coming of the Lord draweth nigh."

Correspondence from any exercised concerning God's wondrous salvation and precious truth ever welcome. P. W. HEWARD, 61, Upton Lane, Forest Gate, London, E.

THOUGHTS FROM THE WORD OF GOD

A MONTHLY
HERALD OF
THE TRUE
MESSAGE.



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FREE.

That God in all things may be glorified would we send forth a plain testimony to His Truth, not pleasing our own fancies, nor recognizing the systems and wishes of man's day (1 Cor. iv. 3 marg :) Oh that this intention may be realized in the power of the Holy Spirit.

EDITED BY
PHOENIX W. HOWARD.

"My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." 1 Cor. ii. 4, 5.

"If I yet please men, I should not be the servant of Christ." Gal. i. 10.

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition

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of men, after the customs of the world, and not after Christ. For in Him dwelleth all the fulness of the Godhead bodily." Col. ii. 8, 9.

"The messenger spake unto him, saying, Behold now the words of the prophets declare good unto the king with one mouth: let thy word . . . be like the word of one of them . . . and Micajah said, As the Lord liveth, what the Lord saith unto me, that will I speak." 1 Kings xxii. 13, 14.

For Financial Arrangements see Leaflet.* The manifestations of God's gracious will as He enables is a priceless privilege. When we realize something of His love for us, how gladly should we give up our time, strength, abilities, money, reputation, comforts, opinions, everything for Him. But how every believer falls short. The forgiveness of our Heavenly Father is wonderful. "Hitherto hath the Lord Helped us": Free on Application. Meeting Rooms, &c. All arrangements, "If the Lord Will," 61, Upton Lane, Forest Gate, London, E.—The Lord's Day, 11, 8.30; Mon: 8; Thurs: 8; Sat: 7; 43a, The Broadway, Waltham Green, S.W.—The Lord's Day, 11, 8.30: Thurs: 8; East London Testimony, adjoining 35, Cambridge Road, E., and as the Lord opens the door. Also "Rosemond," Bede Burn Road, Jarrow-Tyne.—The Lord's Day, 8.30. Correspondence welcome.

A WORD OF INTRODUCTION.

By the grace of our God we are enabled to tell of His lovingkindnesses. To His Name be the praise. Hence these pages are to encourage His blood-bought people.

But there remaineth very much land to be possessed, and the gold of that land is good—Hence we would say to "one another"—"How long are ye slack to go to possess the land?"—Jos. xviii. 3. Here is a needs be for holy earnestness, that God's dear children may be encouraged, that there may be fervency of spirit and devotion unto the Lord. The days are evil, but the Lord's hand is not shortened, and, amid all that would distract, David encouraged himself in the Lord his God.

Some who read these lines are mixed up with much worldliness. Oh that they may be separated, and caused to look for Christ, if they are really His own. Many, however, think they are His, when they are not. May plain speaking be used by His Holy Spirit to convict, and may the beauty and sufficiency and suitability of the Lord Jesus and of His finished work, be the joy of some such.

"UNTIL"

There is a prospect bright, and we would praise,
Though conscious of these dark and evil days,
The Lord will not His chosen ones forsake,
He ne'er has failed, and never will mistake.

"Until the day dawn," we the lamp would hold,
And in His Name be confident and bold,
Though all seems black around, 'tis not on high,
And He is near, when mischief draweth nigh.

This joy, this hope, our hearts would ever feel,
For He is true, and His return is real,
Each weak, by grace, His death would we show forth,
"Until He come," and raise us from this earth.

The good confession men would snatch away,
Would make us seek the ruling of to-day;
His precept would we keep, and bear the strain,
"Until th' appearing of our Lord" again.

A darker night may yet the outlook be,
The day approaching saved ones still can see,
E'en when the evil one shall do his will*
There is a "hitherto," a fixed "until." †

Why should we doubt? The Lord is still the Same!
His promise is our trust, His praise our aim,
We know His love and power, and we can rest,
We are in Him, in heavenly places blest.

* See Dan. xi. 36. † Note Dan. vii. 25, Job. xxxviii. 11.

WORDS OF ENCOURAGEMENT.

"Quartus a Brother." We do not know much about this younger son, who had been reached by the grace which laid hold of Abel, and Jacob, and others who were not the firstborn. But God knew, and knows, ALL about him. How precious is the statement of Phil. iv. 3, "Whose names are in the book of life." The great thing is not to have earthly glory. Rejoice that your names are written in heaven, and seek to walk with God.

Does the description "the brother" seem a strange one? We little realize the dignity it implies. "Behold what manner of love" (1 John iii. 1) is ours: we have been brought into God's family, and are "brothers" there (Matt. xxiii. 8). Here is a contrast with the world's fatherhood and brotherhood. Oh to illustrate Ps. cxxxiii. 1.

May there not be a designed suggestion of the cause of failure of Erastus, who, we know, afterwards "abode at Corinth" (2 Tim. iv. 20), when it seems he should have gone forward? Erastus is brought before us with his EARTHLY office. Of high esteem among men, he lost spiritually. Do not take a share in earth's government, politics and offices of honour. You belong to the rejected Lord Jesus. Love unto Him!

"THE CERTAINTY."

LUKE I. 4.

DEAR FELLOW BELIEVERS,

Precious, indeed, are *all* God's words, because they are His, and (may we not add?) precious consciously in our experience! At least, *many* words of Truth have been thus appropriated by many of the Lord's people, and, as they walk with Him, they are welcome to this satisfying privilege. "He filleth the hungry soul with goodness." To claim that which is addressed to us, to enjoy that which is put in front of us by God Himself, to sign our prayers with the appointed Name of our glorious Lord:—these acts of faith are not presumption, unless we are mere professors, or wandering from our marked out place. Rather it is presumption to doubt *Him* who is never false, presumption to hold back from asking "according to the state of the King" (cf. Est. i. 7). There are given to us exceeding great and precious promises, and hesitation ill befits those who declare a child-like confidence in our ever-gracious Heavenly Father.

I am persuaded that we often dishonour Him by our slowness to believe (Luke xxiv. 25), and by our wavering attitude (Jas. i. 6). God delights in true and *growing* faith. We remember the beautiful words of the Lord Jesus concerning the centurion, in Matt. viii. 10, "He marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel." Alas, on another occasion, amidst Israel, "He marvelled

because of their unbelief" (Mark vi. 6). The margin of Mark xi. 23 has helped me, though I would often confess the sin of indefiniteness, of uncertainty, with lack of expectation in prayer. Oh that we may know what is God's will, and *then* ask believingly! He will never disappoint the confidence He gives (1 John v. 14). Spiritual preparation is deeply important. Prayer is not an attempt to change God's purpose. 'Tis not—I can ask for what "I" like, and receive it. My "wishes" must be brought into godly harmony with Him, through the inworking of the Spirit of God, ere I can pray with power. Otherwise, if my request be granted, there will be "leanness" in my soul (Ps. cvi. 15), and better a thorn in the *flesh*, with grace sufficient, than leanness of soul. Nor was Paul's prayer even in 2 Cor. xii. unanswered. *If* we are not clear as to the will of God we must simply be "certain" that His will is perfect, and ask for *this* with faith. At other times our "this" may be more explicit (see 1 Sam. i. 27, Ezek. xxxvi. 37). There must be no misplaced "if." We must not doubt God's gift of that which He has *willed*, when we ask definitely for *so high* a privilege. The "if" must be regarding that which may or may not be His will, never as to His will, its sovereignty and perfectness. Hence, every prayer may be answered: yea, every prayer in the Holy Spirit *shall* be answered, and our Heavenly Father will not dishonour His Word (Ps. cxxxviii. 2).

But how shall we *know*, in larger measure, the will of God? Such a thought leads back to Luke i. 4, which echoes Prov. xxii. 21. Those who read much of men's theories are apt to become "very uncertain." Those who feed much on God's truth will reach a holy restfulness. It is *not* appointed that we should be so confused regarding what He has set forth. Even the book which men call "mysterious" has been *Divinely* named "Revelation." 'Tis personal, "of Jesus Christ." In the *light of the Lord* we shall see light (Ps. xxxvi. 9). I am not pleading for dogmatism. To be "sure and positive" may be to indulge in words which transgress Matt. v. 37. Those who are most led by the Holy Spirit do not *obtrude* His leading. Humility is one of the results. The nearer that one is to perfection, the more will that which may be to others his seemingly-perfect eyesight detect sin in himself, where others fail to recognize it. Claims of sinlessness are assertions of sinfulness: defective use of spiritual eyesight is manifest, if there be a knowledge of Christ at all (1 John i. 8). But though believers are not to boast of their accuracy, they should be much more accurate. There should be no doubt in their mind as to God's own unveiling of His Triune Nature, or His eternal love of those worthless ones who are chosen in Christ, or the precious character of that work, completed by our adorable Lord, whereby His blood-bought people are, in living union with Himself, become

the righteousness of God. We ever want to learn more, but we also are ever coming into the knowledge of the Truth (2 Tim. iii. 7, note John xvi. 13, a climax).

The word used in Luke i. 4 occurs, with a striking contrast, in Acts v. 23 ("safety")* and also in 1 Thess. v. 2. How vain is *man's* confidence. The root idea includes an absence of slipping, and its adjective is *remarkably* emphasized in Acts xxi. 34, xxii. 30, xxv. 26. But in Phil. iii. 1 we have a helpful *parallel*. "Repetition" is needed that children of God may be sure of His truth. And it should not be grievous to God's servants to emphasize His teaching thus, though it is sad when any need the "first principles," (see Heb. vi. 1 and marg.): again, and again, and again, *through wandering from God*. The chapter now before us, Heb. vi., provides, however, another parallel with Luke, in verse 19†. It is wrong for believing ones to doubt eternal salvation in Christ. If we have fled to lay hold of such a fixed hope, if our security is within the veil, God will not forsake the work of His own hands. Well may we have confidence in Him.

The *adverb* also is strikingly used by the Holy Spirit. In Mark xiv. 44 we again behold man's insufficiency. But in Acts ii. 36 the evidences of God's gracious beginning of that new life, in which there is a holy knowledge as to the things of the Lord—as to the Lord of the things. It is right to grow in grace and in the knowledge of *our Lord and Saviour Jesus Christ* (2 Pet. iii. 18):—for salvation is not merely profession, nor religion, nor mental knowledge. The gospel of the grace of God does not barely involve a "name" or an "ism": there is a Divine quickening, followed by a personal acquaintance with our personal Lord Himself (2 Tim. i. 12†) and in this Enoch-like walking with God, in this appointed fellowship of 1 John i. 7, we may well enjoy that *certainty* which honours and glorifies Him!

Yours in Christ Jesus,
by grace alone,
And looking to see Him,
PERCY W. HEWARD.

IF CONTINUING IN THE TRUTH, DISCIPLES INDEED (John viii. 31, Rom. xi. 22).

IF KNOWING, HAPPY IN DOING (John xiii. 17, James iv. 17).

IF ABIDING, ASKING AND RECEIVING (John xv. 7, 1 John v. 14, 15).

IF HAVING FAITH, SEEING GREAT RESULTS (Matt. xvii. 20, 21, Matt. viii. 10).

* Cf. the failure as to the tomb where the Lord Jesus was buried. The very verb is employed in Matt. xxvii. 64, 65, 66; also, with human failure again, in Acts xvi. 24.

† Here rendered "sure." "Stedfast" may also imply a stepping on, a going forward. Faith is not at a standstill.

‡ Many other occurrences of "I know" or "we know" e.g., 1 John iii. 14, v. 13), might be helpful in this connexion.

"HITHERTO."

"THE GOOD HAND OF OUR GOD."

As to our trials, we rejoice to remember Job xxxviii. 11. Our gracious God changeth not. Respecting His mercies we call to mind 1 Sam. vii. 12. But let it be emphasized that it is of His mercies we are *not consumed*, for we have no natural merits. And oh how solemn is the thought that Ebenezer followed deep confession of sin. Are we sufficiently troubled when we grieve the Holy Spirit? Are we sufficiently grieved over our own sins? The prayer of 1 Chron. iv. 10 is beautiful.

With Ezra and Nehemiah we can record the good hand of our God (see Ezra vii. 6, 9, 28; viii. 18, 22, 31; Neh. ii. 8, 18). Should not the result be the strengthening of our hands (Neh. ii. 18b)? The order in Psa. xc. 16, 17 is suggestive.

Whether in connexion with study of Scripture (we have just commenced 1 Samuel and Micah), or in open air testimony, we have much for which to praise God. His Word is always suitable, and we would thank Him for ALL HE IS, though we know but part. "Great is the LORD, and greatly to be praised." So beyond the thought of our "blessing" we would desire *His glory*, but we must confess a falling far short of the devoted worship which Revelation mentions.

Our Heavenly Father deigns to use the printed literature and typewritten addresses. We have received many encouraging letters. These are always welcome. We should rejoice to see more, whose hearts He has touched, that they may be tender to all His Truth; and may it be applied to all of us in the power of His Holy Spirit. Again we rejoice in "opportunities" among poor, yet beloved (Rom. xi. 28), Israel. To Him be all the glory (Rom. xi. 33-36).

"AT HIS FEET."

Mary fell at Jesus feet—in trouble, (John xi. 32).

Mary anointed His feet—against the day of His burying, He said (John xii. 3).

Mary sat at Jesus' feet—to hear His Word (Luke x. 39).

The man out of whom Christ cast the demons—sat at Jesus feet, clothed, and in his right mind (Luke viii. 35).

John fell at His feet as dead (Rev. i. 17).

A sad contrast (Acts v. 10).

PRAYER SUGGESTIONS.

"The Lord is not slack concerning His promises." 2 Pet. iii. 9.

1. For the Lord's own gracious reviving among those who have long borne His worthy Name, that amid surrounding worldliness their love may not wax cold.

2. For saved households, and His answer to long-continued prayers on behalf of parents, &c.

3. For His work, as He enables, at 1, Darling Row, Cambridge Road, that He alone may have the glory.

"Trust ye in the Lord for ever." Isa. xlv. 4.

THE CHILDREN'S COLUMNS.

FEAR GOD.

It is because people, and nations do not fear God, that all the strife in the world is permitted by Him. Yet God is often blamed for that which sin has caused. If we look around, we see everywhere, that God is still being forgotten, hence earth's confusion. If only God was feared, how He would, in mercy, work. But it seems that He is silent, though in wondrous mercy, over-ruling even when He is not feared. One might have thought that amid the present conflict, with all its terrible suffering, many would have been humbled, by all that is happening. But, alas, it is not so. How sad is this. To fear God aright must bring blessing. Israel of old were commanded to *fear the Lord*. Why? Because He was the Lord God Almighty, and also it was for their good (Deut. vi. 2, 24). But lest any imagine that this command was only for the nation of Israel, let us see Eccl. viii. 12. "*It shall be well with them that fear God, which fear before Him.*" And the next verse plainly says, "*It shall not be well with the wicked.*" God's servant Job was "*one that feared God, and eschewed evil*" (see Prov. iii. 9). This faithful servant of God also asked the question "Who hath hardened himself against Him (God) and prospered?" (Job. ix. 4). And we might ask, "Who hath feared not God and prospered?" Not one in reality. For the Holy Scriptures throughout declare this. If God is not acknowledged and feared, there must be trouble—and as we look on every side we see this. God must be feared, if all is to be well. How solemn are the words of Rom. iii. 18, "*There is no fear of God before their eyes.*" Look at the verse before about *peace*. God alone can give peace, whether to a repentant sinner or to a nation. Jer. v. 22-24 should be carefully read, for both young and old are rebellious against God. Notice verse 24 "*Neither say they in their heart, let us now fear the Lord our God.*" And many are like this now. But God sees, He is so wonderful that He knows every thought in the hearts of His creatures. He knows what they *think about Him*, and He hears what they say, and knows what they do. Such knowledge is too great for us to understand, since God is so terribly great. He can do all things, can kill, and make alive (Deut. xxxii. 39). Oh how gracious is God, that though His creatures will not fear Him, but will speak evil against Him, He still lingers in mercy. And the Lord knows beforehand who among the nations will repent, and be humbled before Him, and fear Him, even as he knows all else, for He is so great. Not only is there the absence of fearing God with reverence, but sinners are not *afraid* of Him, though He is so mighty, and His judgments are dreadful. Even young people imagine that God is such an one as themselves, and speak lightly about Him, and even question His actions. Oh that my

dear young readers may not be like this, but rather be afraid of God because of His majesty. In Deut. xiv. 23 we have the words "*that thou mayest learn to fear the Lord thy God always.*" There is great need for such learning in these "perilous times." I do hope that not a few who read these messages may be taught "*how they should fear the Lord,*" but not merely as those, alas, of 2 Kings xvii. 28. We have already seen it is well with those who *fear the Lord*, but ill with those who *fear not God*. We could look at verse after verse showing how wonderfully God blesses those who rightly fear Him. Shall we look at a few? The eye of the Lord is upon such (Psa. xxxiii. 18). "The angel of the Lord encampeth round about them" (Psa. xxxiv. 7). How safe, even amid all the dangers that surround us, are those who fear God. He takes pleasure in those who fear Him (Psa. cxlvii. 11). He provides food (Psa. cxi. 5). *And there is no want* to those that fear him (Psa. xxxiv. 9), while others, who have not the fear of God before their eyes, are in real want, like the younger son in Luke xv. 14, though they may think otherwise at present. When any are saved, through the precious blood of Christ, they are to *fear God*, and not to be afraid of what man can do unto them (Matt. x. 28). And those who "*fear God*" are not to be lawless, they are plainly told to *honour* the king and those in authority (1 Pet. ii. 17). Now I should like us to turn to Luke xxiii. 39-43. Here we have something which really happened, but these two men are also pictures of other sinners—one rebuked the other, saying, "*Dost not thou fear God seeing thou art in the same condemnation, and we indeed justly, but This One hath done nothing amiss!*" He saw Christ was the Just One Who died for the unjust, and saw himself as such. He feared God, he was saved. The other pictures those who never fear God and are lost for ever—I wonder which is your picture. Oh that many, in the midst of all the confusion of earth, may be taught by God the Holy Spirit to *fear God* aright, with heavenly love, that it may be well with them.

"Fear God"—Who rules and reigns on high,
Whom men despise, and oft deny,
"Fear God" the Lord, the King of Kings,—
Not fearing Him confusion brings.
"Fear God," ye nations, all around,
Be humbled—humbled to the ground,
"Fear God," ye people far and near,
Your sins confess, and Him now fear.
"Fear God," the Everlasting King,
True fearing Him will blessing bring;
"Fear God," His greatness none can tell,
Be humbled ye that now rebel.
"Fear God," Whose love is wondrous, vast,
Whose wrath for evermore will last,
"Fear God" and of your sins repent,
Through Christ Whom God in mercy sent,
"Fear God," amid the nation's strife,
Fear Him Who gives eternal life:
"Fear God" Who will His might display,
For those who fear Him, and obey.

"Fear God," Who hath the power to kill,
 Yet He in mercy lingers still:
 "Fear God" acknowledge Him aright,
 Who can put all of earth to flight.
 "Fear God," trust not to mortal man,
 God overrules, and works His plan:
 "Fear God," Who still doth work in grace,
 And none His truth can e'er displace.

"GOOD WORKS FOR NECESSARY USES." Tit. iii. 14.

A FEW WORDS WITH YOUNG BELIEVERS AND OLDER ONES TOO.

The child of God is quite freed from His wrath. In such a position of blessing it is his privilege to please God. Boasting is, however, quite out of place. We cannot esteem ourselves, and the more we realize what we should be, the more would we confess our sins. 1 John i. 9 is meant to be near 1 John i. 7.

We cannot boast too much in the Lord (1 Cor. i. 31). It is well to praise Him, and to have the confidence of faith. We HAVE BEEN blessed with all spiritual blessings in heavenly places in Christ Jesus. God will NOT forsake the work of His own hands. NOTHING shall separate us from the love of God which is in Christ Jesus our Lord. Let us, therefore, live with confidence. BUT WE NEED TO WALK CORRESPONDINGLY. Those who had the passover-blood on the door, outside, required the unleavened bread (suggestive of "sincerity and truth") WITHIN the house, and often are believers encouraged, stimulated, commanded, yea and they are graciously enabled to WALK WORTHILY.

"Good works" do not save, but they evidence salvation. We note a similar stress in each epistle dealing with days of special weakness—1 Tim. ii. 10, iii. 1, v. 10, 25, vi. 18, 2 Tim. ii. 21, iii. 17, Tit. i. 16, ii. 7, 14, iii. 1, 8. And the word "good" here denotes "manifestly good." We are to ADORN the doctrine of God our Saviour (Tit. ii. 10) and to remember the whole of Matt. v. 16.

And we would not overlook the words "necessary uses" or "necessary needs." Children of God are to fill up NEEDS not mere wishes. This aspect is emphasized in Rom. xii. 13. Indulgence is out of place. 2 Thess. iii. is clear that encouragement of laziness is unbecoming. Jas. i. 27 shows the danger of worldliness in philanthropy. We should always and altogether be a separated people. Anything "partial" is inappropriate when we have been born from above. The high calling is higher than we are apt to realize.

Further, there are many spiritual needs to be filled. Eph. iv. 29 uses the same word, and we should rather render "toward building up of the need." Our very conversation should be a spiritual tonic. "The lips of the righteous feed many." Oh that our speech may be always with grace, seasoned with salt. There are real needs, and children of God should SEEK TO MEET THEM, in the continual power of the Spirit of God.

THE FUTURE.

Those who have, in God's mercy, had their eyes opened to see their need of God's wonderful salvation from His righteous wrath, through the death of Another, even the Lord Jesus, cannot be silent as to the solemn future of those who live and die without hope. The future, after this life, for saved ones is so bright. Now their sins are forgiven, then they will be with their Lord. But for the ungodly, the goal is dreadful. Yet Satan has so blinded the minds of sinners that multitudes are unaffected when told about the righteous judgments of God, concerning the life hereafter for the lost. They will not, as many, alas, imagine, be "alright," for God, Who cannot lie, and Whose words will never pass away (Matt. xxiv. 35), has declared that those who forget Him now will be for ever sent away from Him (2 Thess. i. 7-9). Oh how terrible are such words. Yet few are troubled about their sins, and will not consider what their future will be. They hope all will be well with them, so deceived are they. Rev. xx. 12-15, xxi. 8 should cause trembling. Yet few tremble. Many think of God as such an one as themselves, but He is righteous, and therefore He will keep all His Words. Naught shall fail of all that He has written. Remember, dear reader, that "it is a fearful thing to fall into the hands of the Living God," (Heb. x. 31). "For our God is a Consuming Fire" (Heb. xii. 29). Oh that many of those who are still "dead in sins," and far off from God may be brought by His mercy to see their sinfulness before Him, and that their only hope for the present life, as well as the life hereafter, is in Christ Jesus, Who willingly gave His life a Ransom for many. Those who are among the many for whom Christ died, and who are saved through His blood with an everlasting salvation, would earnestly and lovingly seek to bring the solemn truth as to the future before those that know not the Lord, and obey not His Gospel. Oh that some may see their fearful condition, and cry for mercy before it is too late.

MINE.

The words of Ezek. xvi. 8 are comforting for all saved ones, though spoken to Israel:—

"And thou becamest Mine" (cf. John i. 12).

"Thou Art Mine" (Isa. xliii. 1).

"They shall be Mine" (Mal. iii. 17, see verses 6, 16).

The Lord says in Psa. l. 12 "The World is Mine."

"The Whole Heaven is Mine" (Job. xli. 11).

"All Souls are Mine" (Ezek. xviii. 4).

The Silver is Mine, and the Gold is Mine (Hag. ii. 8).

"Vengeance is Mine" (Rom. xii. 19).

See what the Lord Jesus said to God the Father with reference to His people in John xvii. 10:—All Mine are Thine, and Thine are Mine, and I am glorified in them.

TALKS ABOUT PRESENT-DAY NEEDS.—5.

“BEARING HIS REPROACH.”

WHEN we think of all that the old time saints suffered for the truth of God, even as the record is given in Heb. xi., also in other parts of “the Scripture of truth,” we must feel that even in these “perilous times” there is *little* suffering for Christ, if compared with some of the former days. The persecutions are indeed few. But if the children of God were more faithful, there would be more opposition and rejection. It always has been so, and will be again, when God, it may be through trials, shall quicken His people to zeal for Him, and His Kingdom. The “easiness” of the times should humble us. For such a state of affairs does not betoken earnestness on the part of those for whom Christ died. We think of the contrast there should be between those born from above, and those who are still as all were once, “dead in sins”;—even as between light and darkness. The absence of this distinction makes it “easy” for believers, but nevertheless, God is not being exalted and honoured as He should be, by the lives of His people. This calls for humiliation and confession of sin. For if we were more godly, we should soon be more persecuted. If only we were willing to live in the world, as those chosen *out of it*, the world would hate us, even as it hated the Lord from heaven. See John xv. 16-21, xvi. 33. When the Lord Jesus came into the world to live and die for sinners, there was no room for Him in the inn (Luke ii. 7). And when He was grown up He said concerning Himself, “The Son of Man hath not where to lay His head” (Luke ix. 58). He was despised and rejected of men, a few wanted Him, and at last many said, “away with Him, crucify Him.” Thus did He suffer, and all because He loved us. And as we seek to follow Him, and to be more like Him, we shall suffer. The words in 1 John iv. 17, “because as He is, so are we in this world,” are full of deep and precious teaching concerning our acceptance with the Father. But there is a linked thought. Only let believers, by grace, walk, even as He walked (1 John ii. 6), and we shall not find it “easy” to bear His reproach (Heb. xiii. 13). For there is an outside position “without the camp.” This will surely bring forth the hatred of those who despise Him, Whom our soul loveth. They hated Him without a cause (John xv. 25), though he was “God manifest in the flesh” (1 Tim. iii. 16). Men saw no beauty in Him. They hated Him because their works were evil, and they loved darkness rather than light and the Light. The world has not changed, hence God’s servant said by the Spirit, “the world knoweth us not, because it knew Him not” (1 John iii. 1, John xvii. 14). The early Christians felt the power of Christ’s words as to being hated

by the world. God’s servant Paul said “I bear in my body the marks of the Lord Jesus” (Gal. vi. 17). He knew what it *was* to suffer persecution, yet he counted all things but loss for the excellency of the knowledge of Christ Jesus his Lord. He did not shrink from such suffering, see 2 Cor. vi. 4-10, iv. 8, 9, xi. 21-33, Phil. i. 13. We are told of Paul “a prisoner.” Of the Lord Jesus we read, “His visage was so marred more than any man and His form more that the sons of men” (Isa. lii. 14). Oh the anguish He went through, when He bore the righteous wrath of God. “He was smitten of God and afflicted” (Isa. liii. 4), in a way far different from men’s conception of it that we might be saved. Shall we, in view of such love, live at all as those who still see no beauty in Him, and who only hate Him? Oh that we may be willing to “bear his reproach,” and to suffer rejection! The Bride in S. of S. i. 6 said “Look not upon me, for I am black, because *the sun hath* looked upon me.” Doubtless this has reference to the suffering of persecution, which leaves marks well pleasing unto the Lord—If only we were rejected, a despised and suffering people in these perilous times, God would be honoured in the lives of His people. But, alas, we have grown up amid “easy” surroundings. Hence the absence of persecution and suffering for Him, Who gave Himself for us (Gal. ii. 20). Surely the following passages refer to Christ—Psa. lxi. 7-9, verse 20 suggests the sufferings of Christ from sinners, also Lam. iii. 30, see Heb. xii. 3. In view of all Christ went through for us, and in our stead under the wrath of God, should we not count it a privilege to be reproached for His sake? 1 Pet. iv. 14 says that those who are thus rejected are happy. May we be more like God’s servant Moses, of whom it is written, “Esteeming the reproach of Christ greater riches than the treasures of Egypt.” And why? “For he had respect unto the recompense of the reward” (Heb. xi. 26). We are not to fear the reproach of men (Isa. li. 7), but to fear God, and to honour Him at all times, and under all circumstances. His grace is sufficient. In James i. 2 it is written, “Count it *all joy* when ye fall into divers temptation”—Alas, how we fail in this respect. What a contrast were God’s servants of old (Acts v. 41, 2 Cor. xii. 10). It is one thing “just” to “bear” the reproach of Christ, and another to take pleasure in all that God permits to come upon His faithful ones. How encouraging are the words of 1 Tim. iv. 10, “Therefore we both labour and suffer reproach (possibly we should read “conflict”—a warfare with pain and strain), *because we trust in the Living God.*” Ah, those who really trust in the Almighty God, will find His grace sufficient for all that He appoints. His ways, even for His own, are everlasting, and perfect, and past finding out. God works and “none can stay His hand, or say unto Him, What doest Thou?” Those who are

willing to suffer, will find that the reproach of Christ is real. But let us even glory in tribulation, if God is thereby exalted and honoured. May we "reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. viii. 18, see 2 Cor. iv. 17, 18, 2 Tim. ii. 11, 12). The days of sore persecution may soon dawn—But even in these "easier" times, let us so live, in the power of the Holy Spirit, that the world will hate us because we are more like Him Whom they hate and despise. And let all be that GOD may be glorified in the lives of His redeemed people.

WALKING IN GOD'S MARVELLOUS LIGHT.

"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).

"In Thy light, shall we see light." (Psa, xxxvi. 9).

Walking in God's marvellous light, in His Only Son,
We have fellowship with Him, in the righteous One;
Walking in God's marvellous light, by His grace, and power,
We have fellowship with Him, ev'ry day and hour.

Walking in God's marvellous light, 'mid a world of ill,
There the blood still cleanseth us, and we seek His will;
Walking in God's marvellous light, in these evil days,
In His light we shall see light, know His perfect ways.

Walking in God's marvellous light, through the blood out-poured,

Having fellowship with Him, in our Risen Lord;
Walking in God's marvellous light, with His peace within,
We shall know more what it cost to redeem from sin.

Walking in God's marvellous light, we His purpose see,
In His light we shall see light, own His majesty;
Walking in God's marvellous light, faith will not grow dim,
For His presence is so real, as we walk with Him.

Walking in God's marvellous light, things of earth seem vain,
As we watch and wait for Him, Who will come again;
Walking in God's marvellous light, we His truth esteem,
And our light afflictions here will not "heavy" seem.

Walking in God's marvellous light! wondrous priv'lege this,
'Tis a foretaste here on earth of eternal bliss;
Walking in God's marvellous light kept from Satan's powers,
In communion with our God, such a life is ours.

Walking in God's marvellous light, we His mercy trace,
Praise Him for His goodness too, and abounding grace;
Walking in God's marvellous light, turned from earth away,
We have fellowship with Him, now, and "in that day."

THE LORD'S PEOPLE ARE—

REDEEMED with the Blood of Christ (1 Pet. i. 18, 19).

REDEEMED from all iniquity, to be around Him (Tit. ii. 14, Rev. xiv. 3-5).

BOUGHT with a price (1 Cor. vii. 23, Matt. xiii. 44, Gal. ii. 20).

BOUGHT that they should glorify God (1 Cor. vii. 20, Deut. xxxii. 6).

PURCHASED with His own Blood (Acts xx. 28, Ex. xv. 16).

PURCHASED to shew forth His praises (1 Pet. ii. 9 margin, Eph. i. 14).

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—May, 1916.

Day	Hosea.	John.	Learning	Explain
1	vi. 1-5	xi. 5-10	Hos. vi. 1	John xi. 15
2	vi. 6-11	xi. 11-15	" 2	
3	vii. 1-7	xi. 16-20	" 3	
4	vii. 8-13	xi. 21-28	" 4	
5	vii. 14—viii. 4	xi. 29-34	" 5	
6	viii. 5-14	xi. 35-42	" 6	
7	ix. 1-9	xi. 43-48	" 7	John xi. 52
8	ix. 10-15	xi. 49-54	John xi. 41	
9	ix. 16—x. 4	xi. 55.-xii. 2	" 42	
10	x. 5-11	xii. 3-9	" 43	
11	x. 12—xi. 4	xii. 10-19	" 44	
12	xi. 5-12	xii. 20-26	" 45	
13	xii. 1-8	xii. 27-34	" 46	
14	xii. 9—xiii. 4	xii. 35-41	" 47	John xii. 24-28
15	xiii. 5-14	xii. 42-50	" 48	
16	xiii. 15—xiv. 8	xiii. 1-5	" 49	
17	xiv. 4-9	xiii. 6-10	" 50	
18	Joel i. 1-7	xiii. 11-17	" 51	
19	i. 8-13	xiii. 18-22	" 52	
20	i. 14-20	xiii. 23-30	" 53	
21	ii. 1-8	xiii. 31-38	" 54	John xiii. 10
22	ii. 9-14	xiv. 1-7	Joel ii. 21	
23	ii. 15-20	xiv. 8-14	" 22	
24	ii. 21-27	xiv. 15-25	" 23	
25	ii. 28—iii. 3	xiv. 26-31	" 24	
26	iii. 4-12	xv. 1-6	" 25	
27	iii. 13-17	xv. 7-14	" 26	
28	iii. 18-21	xv. 15-20	" 27	
29	Amos i. 1-8	xv. 21-27	Joel iii. 18	
30	i. 9-15	xvi. 1-6	" 19	
31	ii. 1-8	xvi. 7-16	" 20, 21	

What is Scripture to you? Does God speak thereby to your heart? Is there a joy in His Truth, because it is His? Oh how often there is a lack of the fulness of delight because a lack of communion!

SUGGESTIONS ON MEMORIZED VERSES.

Hos. vi. 1-7.

Read on from v. 15. Israel will then want to return to the Lord, contrast Job xxi. 14. "He hath torn and He will heal": mark the order, cf. Deut. xxxii. 39, Jer. xxxi. 10. "After two days": the present dispensation, 2 Pet. iii. 8: the reference to the resurrection of Christ is likewise clear—and all blessings are attached to His finished work. "We want to know, we want to follow on (pursue) to know the LORD,"—apparently God's servant alludes to this in Phil. iii. 10, 14 ("I press" is "I pursue"). Why the latter rain first? Is there the thought of grace contrary to nature as in Rom. xi. 24? But note Joel ii. 23. The word for "former rain" also suggests a pointing out, or darting along, and thus there may be rather the thought, "the gathered rain sprinkling, or pouring down upon, the earth" (see Zech. x. 1), an arrow of mercy. The allusion to sun and rain in *one* verse suggests 2 Sam. xxiii. 4, Matt. v. 45. 4, What a

contrast with the beautiful rain of the preceding verse. The "dew" or "sea night mist" is useful: the point of resemblance *here* is "brevity." 5, cf. Jer. i. 10: the power of words from God is emphasized. The light may indicate the lightning which strikes. God's "desire" brings Psalm xl. before us: a sacrifice instead of piety was, indeed, sad (1 Sam. xv. 22): God did not want burnt-offerings. One came Who could give offering—without blood—BEFORE sacrifice, before His own ONE death. God has never said that He disapproved of this. He refused sacrifice *first*, and offering *next*, the order showing the priest himself was a sinner. Not so was it with our Great High Priest. 7, All men are seen to be "like Adam": the word "dealt treacherously" implies a *garment* (cf. Adam's fig leaves, contrast the robe of Isa. lxi. 10).

John xi. 41-46.

Faith takes away the stone: sometimes it "sees" the stone taken away (Mark xvi. 4): unbelief demurs as to both. Oh for grace to trust God against appearances, expectations, fears and possibilities. He is the Living God. 43, There is a spiritual parallel, John v. 25. Further, "I have called thee by thy name: thou art Mine." 44, Though raised, Lazarus showed *whence* he had been brought (Isa. li. 1). If any are quickened, by grace, it is the responsibility of fellow believers *at once* to loose all the grave clothes, that children of God may be quite *unlike* the world. That which is sought by men of this age should be a bondage to them. 45, 46: many, some: amidst encouragements there are discouragements, but the Lord liveth. Even the man blest in John v. "departed" without any recorded word of gratitude (15); a great contrast with the once-blind man of John ix. How often is 2 Cor. ii. 16 illustrated. Knowledge and privileges without salvation mean added weight of doom, as for Capernaum.

John xi. 47-54.

Man's reply to God's grace (Ps. cix. 4). If only they had asked the question, "What shall we do?"—see Acts ii. 37, xvi. 30. They could not deny the miracle (Acts iv. 16), they would destroy its Author. But the wrath of men *must* praise God, and become a background for the display of His Grace, in the victorious death of the Lord Jesus. These Pharisees only thought of human expediency, likewise when they were asked the question respecting the baptism of John. They were concerned about "results," not as to truth: does not this speak to us? In another sphere, the idolatry of results is very real. Their place (the temple, not only their position) and nation were dear to them, as in Acts vi. But He, Who made the place holy, even He Who chose the nation, was forgotten. Beware of the emphasized "our" (cf. "us" Mark ix. 38). 49, Caiaphas, as Balaam, inspired. The human intention of these words *seems* clear—"Do not hesitate, destroy Him, rather than let the

nation be lost." The Divine intention was that He should bear the sin of many (Isa. liii. 12): a remarkable example of God's power of words, and verbal inspiration, when there was the reverse of thought-inspiration. *Because* of atonement we shall NOT perish. Christ's twofold work, cf. the bullock AND goat on the Day of Atonement and 1 John ii. 2: now the children of God are being "gathered" (the family of the High Priest: then the nation shall be blest, and many Gentiles will be joined with Israel, Isa. xlv. 5). Israel will be the first saved *nation*, Isa. xlv. 17, lx. 21: may we look forward more heartily for "that Day." 54, His hour was not yet come: His people are warned against recklessness, though they are not to count their lives dear *unto themselves* (Acts xx. 24, Phil. ii. 30). His will should be our treasure.

Joel ii. 21-27—iii. 18-21.

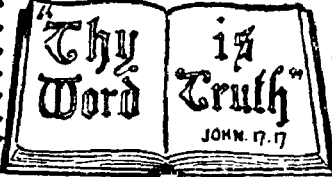
The end of Joel ii. is well known. Is this earlier part? God's blessing to the *land* often emphasized, cf. Lev. xxvi. 43. The beasts, tame in Paradise, and in the Ark, quieted in the wilderness when Christ was tempted, will be wondrously blest in "that Day." The fruit—including the fig, that Adam misused before the flood, and the vine, that Noah misused after the flood—will share the blessing, and yield their strength (see Gen. iv. 12, Isa. lv. 13). God's teaching by the rain is often before us (cf. Zech. x. 1): let us not become unduly used to "common" mercies (Jas. i. 17). 24, The land was one of corn and vines: both used in the type of the Lord's Supper: believers now have *many* spiritual parallels with Israel's earthly blessings. 25, How gracious God is: how often He does better to us than at our beginnings, although we have grieved His Holy Spirit. 26, "satisfied," see e.g., Lev. xxvi. 26, Mic. vi. 14 (contrast), Ps. xxii. 26, xxxvii. 19, lxxiii. 5, lxxv. 4, lxxxi. 16, Isa. lviii. 11, lxvi. 11. "Satisfaction" leading to praise: note failure in Deut. viii. 11-14. "Ye shall know," Ezek. xxxix. 22. "Never be ashamed" repeated, see Isa. xlv. 17, 24, Rom. ix. 33. In Chapter iii. we have the last great conflict ere Christ shall have dominion from sea to sea. Do we believe the prophecies? How many others *know* that we believe? Godliness should be manifested, not boasted. Faith should be evidenced, not advertised. 18, How rich will be the blessings to earth in the year of God's goodness (Ps. lxxv. 11, marg.). The fountain will be opened spiritually (Zech. xiii. 1), and opened literally (Ezek. xlvi. 1), because of *the* blood of *the* covenant: note, in a two-fold contrast, the blood implied in verses 13 and 21.

MAN'S IF (2 Kings vii. 19), GOD'S IF (Mal. iii. 10);
MAN'S IF (Mark ix. 22), GOD'S IF (Mark ix. 23).
IF GOD BE FOR US, WHO CAN BE AGAINST US?
(Rom. viii. 31).

Correspondence from any exercised regarding the Salvation of the Lord, and the will of the Lord ever welcome.—Percy W. Heward, 61, Upton Lane, Forest Gate, London, E.

THOUGHTS FROM THE WORD OF GOD

A MONTHLY
HERALD OF
THE TRUE
MESSAGE.



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FREE.

A magazine as our Gracious God permits, and strengthens, to tell of His Truth, while conscious of His love, that His people may walk to His glory, and some who know Him not be quickened by the Holy Spirit, and caused to flee from "the wrath to come," whence we have been so freely and fully delivered.

EDITED BY
Percy W. Howard.

"Thus saith the High and Lofly One, That inhabiteth eternity, Whose Name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. lvii. 15
"If a man love Me, he will keep My words; and My Father will love him, and We will come unto him, and make our abode with him." John xiv. 23

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"But 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.
"Enoch walked with God." Gen. v. 22, 24.
"Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Pet. iii. 18.

For Financial Arrangements see Leaflet.* The manifestations of God's gracious will as He enables is a priceless privilege. When we realize something of His love for us, how gladly should we give up our time, strength, abilities, money, reputation, comforts, opinions, everything for Him. But how every believer falls short. The forgiveness of our Heavenly Father is wonderful. "Hitherto hath the Lord Helped us": Free on Application.
Meeting Rooms, &c. All arrangements, "If the Lord Will," 61, Upton Lane, Forest Gate, London, E. — The Lord's Day, 11, 8.30; Mon: 8; Thurs: 8; Sat: 7; 43a, The Broadway, Waltham Green, S.W.—The Lord's Day, 11, 8.30; Thurs: 8; East London Testimony, adjoining 35, Cambridge Road, E., and as the Lord opens the door. Also "Rosemond," Bede Burn Road, Jarrow-on-Tyne.—The Lord's Day, 8.30. Correspondence welcome.

A WORD OF INTRODUCTION.

"Christ died, for our sins, according to the Scriptures" (1 Cor. xv. 3). In this threefold testimony we rejoice, and desire, by grace, to make Him known. We have not human theories but Divine facts, not our own opinions but God's revelation. That we often fail to realize the fullness of His Revelation we sorrowfully acknowledge, but His Truth is our desire and delight, and this Magazine is not in the interests of a sect or society, but because, in mercy, He has caused us to have His interests at heart. We accept the Scriptures entirely, we confess the death of Christ with all involved as to our natural ruin, God's righteous judgment, and the need for a new birth. If, dear reader, you have been led to the same standpoint and wish to know more of His unfolding of His will, in the Scriptures, possibly fellowship in study—prayerful, obedient study—will be our privilege. But if you want novelty, or something beyond Christ, do not look to these pages for encouragement. They will disappoint, we hope, all whom, alas, He disappoints.

"CHRIST JESUS . . . Wisdom and Righteousness and Sanctification and Redemption." 1 Cor. i. 30.

What wisdom had we in ourselves at all?
For human wisdom chooses but to fall:
Away from God the sinner vainly speeds,
Unholy in his words and thoughts and deeds.
Christ is True Wisdom! If we know Him not,
All else we know may well be quite forgot.
But knowing Him, all knowledge fits aright,
And in His wisdom we may well delight.
There is no wisdom in the way of ill,
Unwise, the sinner seeks his worthless will;
The future all unknown, his "chance" is nought,
His hope is vain, all blessing vainly sought.
No righteousness apart from Christ can be,
His perfect merits ours, by grace, we see,
The Righteousness of God we have been made,
In Him our Lord, what wondrous love displayed!
Unholy in himself the sinner stands,
'Tis not he merely fails in some commands,
He does much wrong, but more,—himself IS wrong;—
Made holy we would praise in thankful song.
Redemption—needed—Christ hath fully wrought,
And we shall share this fulness, since blood-bought,
Body and soul and spirit praise our Lord,
His love for aye, for aye we shall record.

WORDS OF ENCOURAGEMENT.

**"My Name upon
the Children of
Israel."**

The High Priest's blessing in Num. vi. 22—27 reminds us of our spiritual blessings, *all* spiritual blessings in heavenly places in Christ Jesus. Our

Great High Priest has passed through the heavens, and now appears in the presence of God for us, and when He appears we shall be glorified with Him, being presented to Him. Oh how wondrous is the grace of God, which has made this not only possible but certain.

As in Matt. xxviii. 19 the word "Name" is singular, though (*cf.* Isa. vi. 3) we have a three fold mention of "the LORD" just before. There are many indirect allusions to our Triune God, and we cannot be too thankful for the privilege of knowing His Name (Ps. ix. 10, see lxxxix. 15, 16). It is a real blessing to be acquainted with Him in Whom are all blessings, and to have His Name *called upon us* (see Jer. xxxiii. 16 with Jer. xxiii. 6, *cf.* Jas. ii. 7), is unspeakably precious. We have run into this tower of safety (Prov. xviii. 10), and our actions should be all "in the Name of the Lord Jesus." Shall we not seek for this manifestation of grace increasingly and unceasingly? Shall we not wait on God that we may walk more worthily of our high and heavenly calling, since by the grace of God we are what we are? Oh that there may be a continued and continual reviving, to His exaltation.

"YE HAVE NEED OF PATIENCE."

HEB. X. 36.

God's dear people must be the opposite of grumbling Israel. It is so easy to murmur. And we must never forget, lest we become proud, that *they* went through the strain, and sometimes were suffered to hunger (Deut. viii. 3), and actually lacked water. We have been abundantly privileged: let us not be self-confident. We have need of patience, that little things may not irritate. God is never behind with His work. His grace is never overdue. The context in Hebrew x. would show that many were impatient. Nor have times changed. But if we would inherit the promise, and long that no man may take our crown, we should be willing to wait God's time. James v. 7, 8 will surely refresh the people of God. The husbandman does not see fruit at once. He has long-suffering. We are not to expect to see *all* the fruit till the Coming of the Lord! Then let us be ready to leave results with Him. The good seed brings forth fruit with patience. Christ shall see of the travail of His soul. The Holy Spirit does not work in vain.

If the Lord will:—Quiet Bible Hours, Monday, June 12th, 3 & 6.30 p.m. Believers earnestly invited.

A LETTER TO THOSE WHO LOVE THE LORD JESUS. THE GIFTS OF GOD.

DEAR FELLOW BELIEVERS,

We cannot think too much of the grace and glory of God. *All* His majesty makes a wonderful background and basis for His lovingkindness, of which we ever have *so many* tokens. It is *like* God to *give*, but, if we did not know His grace, we should rather think of His commands and demands, because He is "greatly exalted," and has a right to all.

The natural gifts at His hand are *very* precious. He maketh *His* sun to shine on the evil and good, He sendeth rain on the just and unjust. Ps. civ., with cxlv. 15, 16, emphasizes His general workings, which are often overlooked. Nature is one *vast* and continuous miracle. It is sad, indeed, to see men unmindful of His bounty, and of His providence, and esteeming their own *works*, and when they honour *His*, often to the exclusion of their glorious Cause. The heathen worshipping the sun, and the scientist boasting of nature, are alike in their saddening rejection of the "Only True God." Oh that we may be more thankful for *little* things and *common* things. The air we breathe and the food we eat are *from the Lord*. Let us never murmur, but be grateful at all times and for all things, and pray the fervent prayer of Matt. vi. 11. It is more than a form of prayer!

But in the sphere of the new creation, and in connexion with that wonderful work which made the new creation possible, we see yet more fully "the gifts of God." We *were* nothing and *had* nothing; 1 Cor. iv. 7 is very definite. We were children of wrath even as others (Eph. ii. 3). We turned *every one* to his own way: there was no one truly seeking after God. *All* salvation is from Him alone (Jon. ii. 9), and therefore a gift. "God *so loved* that He *gave*" (John iii. 16). Love is always expressive, and expensive, and "the Son of God *loved and gave*" (Gal. ii. 20). Well may our hearts say "Herein is LOVE." *Such* love is the groundwork of *all* that we have received. But for *such* love we should still be "dead in trespasses and sins." We did not prepare ourselves, we did not even incline ourselves: God is the Author of all the goodness we have received, and now manifest. We do not often enough ponder the words "Who hath first given to Him?" (Rom. xi. 35). They suggest "How can such an idea come into the mind?" All through the Christian life our gifts are by His gifts: our actions are because of His sovereign acts.

We shall, by grace, find it helpful to *classify* a few more verses concerning God's gifts. First, we have those like to John iii. 16 (already noticed), *e.g.* Lev. xvii. 11 ("I have given it upon the altar"), Rom. viii. 32 ("He *gave* Him aside for us 'all'"). Here we have not so much the thought

of giving to us, but that wondrous mercy in giving up for us, which makes this gift possible. Hence we have the manward aspect secondarily—salvation given to us, because of Christ's death—John x. 28, Eph. ii. 8. And such an unveiling of love reminds us of the eternal gift of John vi. 37 which is the other part of the Divine basis. Again we say, all is from God: how thankful we should and would be.

And, with Christ, all good things are, and will be, bestowed (Rom. viii. 32). Our Father will not withhold one good thing from those who walk uprightly. The Spirit of God has been given (1 John iii. 24), and thus we have understanding as well as life (1 John v. 11, 20). Of old, Eve wished for sinful and forbidden knowledge, but now we have the knowledge of God! see Col. i. 10. And the fulness linked with the Holy Spirit cannot be over-estimated (Luke xi. 13), even in these days of ruin when His wonderful uniting work, and outpoured power, are less manifest. We may enumerate some of the many good things we have in Christ—e.g. "Peace" (John xiv. 27, notice the word "My": is this peace ours?),—the Word of the Father (John xvii. 14),—power for individual service (1 Cor. iii. 5, note Luke xix. 15). How comprehensive is Jas. i. 5: let us ever ask in faith. Nor let us forget 2 Tim. ii. 25: it is a great privilege to be allowed to repent and return, if we have in any way wandered from the Lord. Verily we are crowned with lovingkindnesses, and tender mercies, and there are future gifts (e.g. Rev. ii. 7, 10, 17, 28), that all within us may bless God's Holy Name, and that, like David of old, we may say "of Thine own have we given Thee" (1 Chron. xxix. 14). May our Father deign to use this little Bible meditation to this end, and to Him shall be all the honour, for we deserve and wish nothing of the praise to be unto self (Ps. cxv. 1).

Yours in the Lord Jesus,

by free grace,

PERCY W. HEWARD.

IT IS WELL TO REMEMBER—

What we were. See Eph. ii. 1, 3, 12; 2 Cor. iv. 4, Rom. viii. 6, 7. Even as Israel of old (Deut. vi. 21, xv. 15, Ex. xxiii. 9). It is so easy to forget this.

What we are. A new creation (2 Cor. v. 17), quickened (Eph. ii. 1), clothed (Isa. lxi. 10). Cf. Luke viii. 35, Eph. iii. 15, 1 John iii. 1.

What we shall be. Changed (1 Cor. xv. 51), like Him (1 John iii. 2, Phil. iii. 20, 21).

Where we shall be, With Him (2 Tim. ii. 11, 12, Rev. xxi. 27). *In glory* (Col. iii. 4). Around Him (Tit. ii. 14, Psa. cxlviii. 14, see 2 Tim. ii. 19, 22).

What we shall do. Serve and worship God perfectly (Rev. xxii. 3, 5), sing praises (Rev. xix. 5), follow the Lamb, if faithful here (Rev. xiv. 4). In view of such grace and future glories, what lives ours should be! 1 Cor. iii. 15 ought to make us watchful.

"They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever." (Psa. cxxv. 1.)

"They that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles: they shall run and not be weary: they shall walk and not faint," (Isa. xl. 31.)

"They that seek the Lord shall not want any good thing." (Psa. xxxiv. 10.)

They that trust in God, the Lord, can be restful, calm, Nought that mortal man can do, need God's own alarm, For He is a God at hand, ever, ever near, Those who trust in Him alone, now have nought to fear.

They that wait upon the Lord, shall their strength renew, For His truth is fixed for aye, every word is true; God is still the Strength of all walking in His light, No good thing will He withhold, as they walk upright.

They that seek the Lord, their God, and His words embrace, Will be kept in quietness, as they seek His grace, For the Lord will keep His own in His perfect peace, As their minds are stayed on Him, till this life shall cease.

They that know the Lord, their God, shall be strong, and do, As they seek the things above, keep that Day in view, They that fear the Lord aright, fear not Satan's rage,— God remains our Refuge still, in this sinful age.

They that follow Christ, their Lord, leaving things of earth, Will now prove His faithfulness— His eternal worth, For He is the mighty God, Who came down to die That His purchased ones might be ever to Him nigh.

They that go without the camp, suffer with Him there, Will refuse all earthly gain, His reproach to bear, For the things "unseen" are real, all are shadows here, 'Tis outside the camp, with Him, that God's truth is clear.

They that watch and wait for Christ, will unworldly be, As they seek the things above, live in unity, For the hope of seeing Him, being like Him too, Will refine and purify, with that Day in view.

They that mind the things of earth, and its fashions choose Give up blessings here on earth, in that day will lose, Oh, that all God's own elect, in these evil days, May, by His abounding grace, walk in all His ways.

POOR.

In spirit, and happy, Matt. v. 3, Luke vi. 20.

Not forgotten, Matt. xi. 5, contrast the professed interest of xxvi. 9.

The sinner by nature, Luke xiv. 13, 21.

"This poor widow," Luke xxi. 3.

"The poor saints," Rom. xv. 26.

Poor yet rich, 2 Cor. vi. 10, Jas. ii. 5.

Rich yet poor, Rev. iii. 17.

SUGGESTIONS FOR PRAYER.

"He prayed earnestly . . . he prayed again." Jas. v. 17, 18.

1. For those who once seemed to "run well" and have been "hindered."

2. For children of God caused to stand aloof from many others who profess the same Lord, that their separation may be for His sake, and apart from the allowing of pride.

3. For open-air testimony on the lines of God's will, that it may be with the power of His Holy Spirit, and whether men will hear or forbear.

4. For saved families, and that believing parents may be more exercised before God as to their responsibilities regarding their children.

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

THE CHILDREN'S COLUMNS. GOD WORKS, AND OVER-RULES.

AMID all the confusion of earth, and the sad conflict among the nations, it is a comfort to God's people, who were once even as others, "dead in sins," but now are saved, through the blood of Christ, to know that God is working in, and over, all that is happening, and that His purpose must stand, and stand for ever. For God cannot be hindered in any thought of His (Job. xlii. 2). Do we not read in Heb. i. 10 that the heavens are the works of God's hand? By Him all things were made (John i. 3, see Prov. xvi. 4). We read God's works are manifold, and that in wisdom He made them all (Psa. civ. 24.) The works of God are great (Psa. xcii. 5). God is terrible in His works (Psa. lxxvi. 3). This is often overlooked, specially in these times when God is spoken about so lightly, that some dare to say, "If there is a God, why does He allow such things to take place?" They would not speak thus if they knew God's terrible greatness. It is ignorance of God which brings such words to be spoken, by His creatures, who are of the dust. He is great in might, He can kill, and He can make alive. None can do so but God, yet He is not feared, but rather spoken against, and this only adds to the sins of those who dare to act thus. For God hears all that is said against Him, and against His people, and knows all that is done—nothing can be hidden from Him, as Heb. iv. 13 tells us. God is wonderful, and His workings are marvellous. How sinners would tremble, if they only knew the terrible greatness of God, and His works. He can turn the fruitful place into a wilderness (Jer. iv. 26, see Psa. cvii. 33-35). God can do *everything*, and *nothing* is too hard for Him. But He cannot lie, and He will not go from His written words (Tit. i. 2). We are told about God's work in Gen. i., after sin had brought about such confusion, Gen. ii. 2. Then we read in Isa. xxviii. 21 about God's *strange work*—His work of judgment. We remember the flood and how God then worked in judgment. Isa. x. 12 tells us about God performing *His whole work*. When the Lord Jesus came down to live and die for sinners, He said to God the Father "I have finished the work which Thou gavest Me to do" (John xvii. 4). God will finish His strange work of judgment also, in His time and way. Of this so many are ignorant. God will also complete His work of grace (Phil. i. 6). That which God begins He will surely finish. It may be thought now that God is not working, but "the heavens do rule," and He is *over-ruling*—though, in measure, at the present time, He is *silent* (Psa. l. 3). Listen to the words of the great king Nebuchadnezzar, which he was constrained to say by God's power:—"All the inhabitants of the earth are reputed as nothing; and He (God)

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). In the book of Esther the *name* of God is not mentioned. But had God forgotten His people Israel? No, He was working behind all that was happening, and over-ruling. It is the same now. God can, and does restrain, He is working in, and over, all the affairs of the nations His purpose—Prophecy shows that there is a "needs be" for that which is going on, however solemn and saddening it seems. If only God's people were more earnest, God would restrain many evils. For He is ever merciful, and this must be remembered. It is sin which brings death, and all sorrows into the lives of God's creatures. I should like my dear young friends, as well as others, to read Jonah iii. When God sees that there is true repentance, He works in merciful forbearance, even with nations. God is not unmindful of all the sorrows at the present time—But He waits, and waits to be gracious to those whom He is still drawing to Himself. We see in the Holy Scriptures God's marvellous workings, and over-rulings in the past. History also shows this. The Lord Jesus when on earth was moved with compassion as He saw the sufferings. He is not heedless now. But He is also the Mighty God, and sin which brings its own reward must be punished. God's ways, however strange, are always perfect (Deut. xxxii. 4). So many, even among young people, think little about God's greatness, and speak of Him in terms that must bring more trouble upon the earth. We know that God is working. Look at His wonderful display manifest in nature at the present:—all the trees, which a little while since, looked dead, are now full of life. Who can explain the wonderful change apart from God's working? Ah, whatever people say, God's work goes on, and in the future His work of grace will be finished when there will be the new heavens and the new earth, wherein dwelleth righteousness. But God's strange work of judgment will also be finished, when the lost will be outside for ever. How solemn. Where will you be my dear young reader? With Christ, or sent away from God for ever? How terrible to be *outside* God's work of grace.

God works and over-rules in earth, in all on high
He is the mighty God, Whom sinful men deny,
But over all is seen God's wondrous power and might,
For God, the Judge of all, does what is just and right.

God works and over-rules in kingdoms, nations too,
Among all peoples of the earth, His Will to do,
And none should question God, the God Who reigns above,
Nor say to Him, "What doest Thou?"—in wrath or love.

God works and over-rules, His purpose to fulfil,
For in, and over, all God works 'mid all earth's ill,
Though Satan's power is great, God can, and does restrain,
For all the powers of earth and hell are but in vain.

God works and over-rules, He knows the thoughts of man, Yet none can hinder Him, nor change His wondrous plan, His purposes shall stand, and He alone shall be Exalted in "that day," and this all flesh shall see.

God works and over-rules, all flesh to Him shall bow, For God in judgment will arise, though silent now, He will His foes surprise, and they His might shall own, For then it shall be seen that God is God alone.

God works and over-rules, and this calls forth much praise From those redeemed by blood, who love God's perfect ways, For they acknowledge Him, and know His Will is best;

God works and over-rules:—in this His people rest.

God works and over-rules, in every land and place, He does His sovereign will in nature and in grace, And over this sad earth, when Satan shall be bound, God's glory shall be seen, His praises shall abound!

"A STRANGER THERE."

Ex. xviii. 3 (margin).

SUGGESTIONS FOR YOUNG BELIEVERS, AND ALSO THOSE WHO ARE OLDER.

The margin often helps, especially when the words "Heb." or "Gr." are prefixed: the error in Ex. ii. 22 however reminds us that we must not rest on human comments. But such a mistake is exceptional, and we would thank God for our translation and its accompaniments, though praiseful for all His children who are exercised as to the spiritual knowledge of a little Hebrew and Greek themselves. Mental glories must never be sought. The object of life should be the exaltation of the Lord. It is a privilege beyond privileges to please Him. It is a failure beyond estimate to grieve and displease Him.

The faith of Moses was fervent *before* Gershom was born. Hebrews xi. encouragingly shows this. With Enoch the case seems to have been different (Gen. v. 22). God can use one crisis in one life, another in another, or speak with "a still small voice." He is never at a loss for means: may we trust Him. But though Moses believed when he forsook Egypt, doubtless his faith was strengthened and deepened when he named "Gershom" thus. Each act of faith helps faith. The two sons of Joseph seem somewhat parallel, and the very *order* of meaning there is striking, just as with Gershom and Eliezer.

Faith is not only verbal and official. It must come into the home, it must affect every action of daily life. We must live up to our living faith. Moses was willing to be *accounted* strange, as Jeremiah, when he paid seventeen shekels for the apparently worthless field, in a besieged and nigh-conquered land. Beloved friends, how much has the hope of Christ's coming cost you? Ofe pities the believer, even though a *young* believer, who has not lost something because he believes the Lord. "Lost something?" Ah, there is "the recompense of the reward." Our gracious God will *not* be our debtor. He enables and He rewards, and there is a hundredfold when we give up for Him, even *here* (Mark x. 30). It is foolish and unwise to boast. Paul, a servant of Jesus Christ, shows in Phil. iii. how the best earth can give is "refuse,"

compared, or rather, contrasted with "the excellency of the knowledge of Christ Jesus *my* Lord."

The *definiteness* of the faith of Moses is often overlooked. "Shom" means "there," by no means "here," and thus the name was *inappropriate* while its bearer remained in Midian. It was given with a view to Canaan! In the land of promise its fitting character would be, indeed, felt, whereas "a stranger *here*" would then have become most unsuitable. The question comes with earnest fulness—Is our faith in the living God somewhat wavering: do we confess ourselves strangers *here*, but fail to live with the holy buoyancy and confidence of those who obtain promises (Heb. xi. 33), yea embrace them afar off (Heb. xi. 13), and show they have no doubt as to that Day? I want for you, and for myself, a *true* anticipation of the blessed Hope. Before the wilderness, Moses looked back as it were on the wilderness. One of the tenses used in the later Scriptures may have a similar thought. We read "when He shall have come" as if we are enabled to regard the fact as both future and accomplished. I do not mean accomplished in history, but indubitably certain. "God hath spoken in His holiness; I will rejoice" (Psa. cviii. 9).

To Moses the land of Palestine was a goal. We look for the city which hath the foundations. A heavenly hope is ours. Hence everywhere in the earth are we strangers (Ps. cxix. 19).

"THERE IS NONE UPON EARTH THAT I DESIRE BESIDE THEE."

PSA. LXXIII. 25.

It is well to be brought to this position. The Lord is the Portion of His people. But oftentimes we must sorrowfully acknowledge our sad loss, because we are so slow to learn the lesson. Things of earth attract, human props are sought, and we are not willing to follow the Lord fully. I am quite aware that many think they are thus following Him. But if He is honoured, His Words will be honoured too. Furthermore, it is, alas, possible to misuse the attitude of dependence on Him, and to aim at independence of brethren in Christ. The figure of a "body" was God's own answer to this attitude. Let us not proudly assume that when we are apart from others we are wholly unto the Lord. Such isolation is not His will, and when we are thus apart, *the flesh remains*. It is so easy to assume "I am led by the Lord," and "I" comes into such unholy prominence.

But though truth can be perverted perversion does not alter truth. The possibility of sin in one direction is no argument for the certainty of sin in another. We need grace to have our eyes turned away from beholding vanity, that, occupied with the Lord Jesus, we may seek the things above, where Christ is, and, show, without boasting, a holy unworldliness, in the power of the Holy Spirit, as we await that blessed Hope.

TALKS ABOUT PRESENT-DAY NEEDS.—6.

RESTFULNESS.

HOW comforting are the words to "heavy laden" ones, spoken by the Lord "Come unto Me. . . and I will give you rest" (Matt. xi. 28). If God in mercy has given rest, and the knowledge of sins put away for ever—(because Christ bore the righteous wrath of God for us)—what lives of *restfulness* ours should be! But, alas, it is so easy to be *restless* in a world of confusion, and thereby to dishonour God, Who, in wondrous love, has done so much for us. His grace is sufficient at all times, *why* then should His people be troubled even amid all that surrounds them? God is *still* the Mighty God, and does He not say to His people now, even as to His servant Moses of old, "My Presence shall go with thee, and I will give thee rest!" (Ex. xxxiii. 14). How we fail to realize that the Lord is with us, even unto the end of the age (Matt. xxviii. 20). It is so wonderful that God should care for His own in the way He does. We remember that nothing can touch us, unless permitted by Him, and have the knowledge that the hairs of our head are all numbered (Matt. x. 29—31). How *restful* should every child of God be, even amid all the trials of these dark and perilous times. God knows the end from the beginning. His eyes are ever upon His people, and His ears are open to their cry (Psa. xxxiv. 15). Wherefore should we be confused and alarmed, when God so wonderfully watches over us, and supplies every need? Let us trust God more fully, and He will give such *restfulness* of mind, and this will soon be seen in our daily life. *The world is full of restlessness.* The believer is to be a contrast—How can we say that "*We have peace with God,*" through the Lord Jesus, and yet be easily disturbed (Rom. v. 1). Is it not because, like Israel of old, we forget our *Resting Place*? See Jer. i. 6. When Noah was in the Ark, which was a picture of the Lord Jesus, He had rest, although the waters of wrath were round about him. For the Lord had shut in him, and he was perfectly safe. So are believers now, in Christ. To realize this more, in the Holy Spirit, will bring *rest and quietness.* It is amazing that hell-deserving sinners saved by sovereign grace, should have such a *Resting Place* as Christ Jesus. To seek to live near, and to abide in Him, will give *quietness.* It is wandering from Him that brings trouble. How suggestive is Gen. viii. 7—9. *The raven* "went to and fro" in the earth, but "*the dove found no rest for the sole of her feet,*" and she returned, and Noah took her into the Ark. We can find rest only as we abide in Christ, and His words abide in us (John xv). How heart-searching and solemn are the last few words of Isa. xxx. 15:—"And ye would not." There was the same sin in Jeremiah's time,

when Israel were exhorted to ask for the old paths, and they were told to walk in them, and that they should *find rest unto their souls* (Jer. vi. 16). But they refused. It is easier to be like them than we imagine. Matt. xi. 29, 30 is full of teaching. The verse before says that the Lord will *give rest.* But in verse 29 He says, "*Take My yoke up you, and learn of Me . . . and ye shall find rest unto your souls.*" The yoke will be easy as we walk in fellowship with the Lord, and learn of Him (*cf.* 1 John v. 3), "For who teacheth like Him?" The Scriptures from beginning to end speak of rest. God rested on the seventh day from all His works (Gen. ii. 2). The Ark *rested* in the seventh month on the mountains (Gen. viii. 4). The nation of Israel often had *rest from their enemies* round about them, when God in mercy blest them. God appointed that even the land should have rest (Lev. xxv. 5, see also Jer. i. 34). How wonderful are the words of Psa. cxxxii. 8, 13 and 14, 2 Chron. vi. 41. It is surprising that, with so many promises, and the Lord's continual presence among His people, we are not more *restful*, even amid all that is happening in these solemn times: "For when He *giveth quietness,* who then can make trouble?" (Job xxxiv. 29). Why are we disquieted within ourselves? See Psa. xlii. 5, 11, xliii. 5. The fixed heart will not be afraid of evil tidings (Psa. cxii. 7, 8), but will sing praises unto God (Psa. cviii. 1), even as Paul and Silas in prison (Acts xvi. 25). It is wonderful what those who have *rest* can do, and all by God's abounding grace. Surely at such a time as this the redeemed people of God should desire to make manifest their heavenly birth, by *restfulness* in a ruined world, out of which in mercy, they have been chosen. What a witness it would be for God if His people were *quiet, calm and restful,* with firm confidence in God. Alas, many have wandered from their *Resting Place.* We have all done this in measure. Shall we humbly say in the words of Psa. cxvi. 7, "Return unto Thy Rest O My Soul: for the Lord hath dealt bountifully with thee!" Our God has indeed blest us abundantly. Yet our lives often fail to show forth His praises in our daily walk. If only we possess *quietness,* and *restfulness* of mind, our actions will be resultful to His glory. We little know how we hinder others when we ourselves are disturbed within. But if our minds are stayed upon God, He will keep us in "*peace, peace*" as we trust in Him (Isa. xxvi. 3, 4). "*We which have believed do enter into rest!*" (Heb. iv. 3). May we seek to live as those who are thus blest and privileged, that God alone may be exalted and honoured.

"Trust in the Lord with all thine heart." Prov. iii. 5.

"Trust in Him at all times." Ps. lxxii. 8.

"I will bless the Lord at all times." Ps. xxxiv. 1.

"ALL HAVE SINNED."

(Rom. iii. 23).

There is no exception, and there is no getting away from the fact, so plainly written in "the Scripture of truth," that *all* born into this world are sinners. But the Lord Jesus, Who was God manifest in the flesh, said, "the Son of Man is come to seek and to save that which was lost" (Luke xix. 10). To the Pharisees, who *thought within themselves that they were righteous*, Christ said "I came not to call the righteous, but sinners to repentance" (Matt. ix. 13). And if any see themselves as such they can come to God, even as the one of whom we read in Luke xviii. 13 saying, "God be merciful to me the sinner." Such are justified, made righteous, through the death on the cross of "The Lamb of God," Who willingly shed His blood for ungodly ones. But, alas, it is so easy to be self-righteous, and to imagine oneself not so bad as others. We have a picture of what a sinner is like before God in Mark v. This man was possessed with demons, and Satan now works in unsaved ones even as of old. He had, we are told, his dwelling among the tombs, as all sinners are "dead in sins." "No man could tame him:" they tried but it was useless, so it is now, for sin is so strong in the heart of every unsaved one. We are shown that he would cut himself with stones—Thus we see how cruel sin is, and the sinner does harm to himself. But many will say, as one said to the writer some years since, "I am not like that." I know it is humbling to own that we are by nature in such a sad condition before God. But there are other portions, of the Holy Scriptures, which are equally humbling as to what a sinner is (see Rom. iii. 10-18). Sin is dreadful. Yet few are troubled about their sin. But when God in His mercy begins His saving work, then it is that sinners see the fearfulness of sin, and cry to God for mercy. It is the Spirit of God Who convinces of sin (John xvi. 8, 9). When any are thus aroused to feel their lost condition there is a true trembling, and a crying out "What must I do to be saved?" (Acts xvi. 30). And such are told that they can do nothing, for the work has been done, by Christ Who on the cross said, "It is finished." Sinners can "only" rest, by grace, (but what a big "only" this is), in what the Son of God has done for them. He bore the sin of many, that the "many" might be saved, and in Him for ever. Oh that God the Holy Spirit may, in mercy, work in not a few who may read these messages. For time is short, and the future for those without God is indeed solemn. There is a verse in 1 John i. which reads thus, "If we say that we have not sinned, we make Him (God) a liar, and His Word is not in us" (10). For God, Who created all, knows what is in man, and He says "all have sinned."

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—June, 1916.

Day	Amos.	John.	Learning	Explain
1	ii. 9-16	xvi. 17-24	Jon. iii. 1, 2	John xvi. 33
2	iii. 1-8	xvi. 25-33	" 3	
3	iii. 9-15	xvii. 1-6	" 4	
4	iv. 1-8	xvii. 7-12	" 5	John xvii. 17
5	iv. 9-13	xvii. 13-17	" 6	
6	v. 1-9	xvii. 18-26	" 7	
7	v. 10-15	xviii. 1-5	" 8	
8	v. 16-23	xviii. 6-11	" 9	
9	v. 24—vi. 2	xviii. 12-18	" 10	
10	vi. 3-11	xviii. 19-27	John xix. 19	
11	vi. 12—vii. 3	xviii. 28-37	" 20	John xviii. 36
12	vii. 4-9	xviii. 38— xix. 3	" 21, 22	
13	vii. 10-17	xix. 4-12	" 23	
14	viii. 1-7	xix. 13-18	" 24	
15	viii. 8-14	xix. 19-24	John xx. 19	
16	ix. 1-6	xix. 25-30	" 20	
17	ix. 7-15	xix. 31-37	" 21	
18	Obad. 1-9	xix. 38-42	John xxi. 15	John xx. 17
19	" 10-16	xx. 1-10	" 16	
20	" 17-21	xx. 11-18	" 17	
21	Jon. i. 1-10	xx. 19-25	" 18	
22	i. 11-17	xx. 26-31	" 19	
23	ii. 1-10	xxi. 1-6	" 20	
24	iii. 1-10	xxi. 7-14	" 21	
25	iv. 1-5	xxi. 15-19	" 22	John xxi. 18,
26	iv. 6-11	xxi. 20-25	" 23	19
27	Mic. i. 1-9	Acts i. 1-5	" 24	
28	i. 10-16	i. 6-14	" 25	
29	ii. 1-6	i. 15-22	Ps. cxxxiii.	
			1, 2	
30	ii. 7-13	i. 23-26	" 3	

Continue prayerfully reading the Scriptures. You will never know too much of the mind of God graciously revealed there. But do not become one-sided, "mental," "argumentative," selfish students. "Pray and obey"—the Lord will honour these true accompaniments of study.

SUGGESTIONS ON MEMORIZED VERSES.

Again a reminder of, and an encouragement to, learning the Scriptures. God's words are worthy of more than our fullest study. They are more precious than gold, more beautiful than ornaments, more refreshing than cold water to a thirsty soul, more sweet than honey. We little realize how much children of God often lose because they neglect what He has graciously provided for them. He never fails to meet every need, and will not lose His own, but many encouragements in the pilgrim path are conditional. May we possess our possessions more and more.

Will a word regarding separation be esteemed out of place? So many believers are afraid lest they should cause division, and they forget the added limiting words of Rom. xvi. 17. It is a sin to be mixed up with things that openly grieve God and excuse, yea defend, such iniquity. If we see arrange-

ments contrary to His will, and there is no repentance, only one path is possible, but it must be in spiritual humility.

Jon. iii. 1-10.

This *historical* book, concerning Jonah the prophet (Matt. xii. 39), not only reveals the power of God, and His forbearance, not only contains a type of the Lord Jesus, it is also a solemn witness against the men of "this generation." Surely many have been privileged somewhat as Capernaum (Matt. xi. 23), yet how sadly God is ever forgotten, and how little do we find of natural and national repentance. "There is no fear of God" before the eyes of many (Rom. iii. 18). The conversation overheard*, the pleasure-loving manifested—hardly interrupted by solemn international strife—the business devotion of not a few, all illustrate that "God is not in all their thoughts." Great Nineveh, the city of Nimrod (Gen. x. 11), repented *more than* London. Fasting and sackcloth were evident, and God gave a prolonging of the tranquillity (Dan. iv. 27). How hateful to Him must pride and self-confidence be. How important that children of God should spiritually *repent* (2 Tim. ii. 25, 2 Pet. iii. 9). Oh for more confession of sin (1 John i. 9). When Job confessed, God said that he had spoken rightly of Him.

John xix. 19-24.

The words of Christ had doubtless "impressed" Pilate (John xviii. 36). He could see there was no rivalry with Cæsar (Matt. xxvii. 18). But, like Herod and Felix, he repented NOT, weakly he gave way (Matt. xxvii. 24), yet would still take the opportunity of *reproaching* the Jews whom he seems to have despised (*cf.* John xviii. 39). Nevertheless, behind and over all, God was working out His purpose. Messiah the Prince was manifested, twice, during this eventful week (see Zech. ix. 9, Dan. ix. 25). The title bore a testimony. As the words of the chief priests, in Mark xv. 31, there was truth exceeding man's thought (*cf.* John xi. 49-52). The glory of God shines out in all the accompaniments of the sacrificial death of His Beloved Son. The different wording in different gospels does not only remind of languages (through Christ there shall be one language: He died for sinners *out* from all nations, Rev. v. 9†). We should notice the exact wording "The superscription of accusation" (Mark xv. 26) need not be the complete writing: omission is *not* denial. Note the stress on Nazareth: He is despised and rejected of men (Isa. liii. 3, John i. 46, 2 Cor. viii. 9): truly He humbled "Himself." How wonderfully the seamless robe (*cf.* Ex. xxviii. 31, 32, Isa. lxi. 10),

* Should we not prayerfully seek more of the deafness of Isa. xlii. 19? Contrast Isa. i. 4, 5.

† What a contrast with Babylon, and an anticipation of Acts ii. The languages were those of ritual, culture and power. Greek and Latin belonged to the world-powers AFTER conclusion of Hebrew Scriptures.

pictures the meritorious obedience of Christ, and the fourfold parting of His garments tells of *world-wide* blessing (see Gen. ii. 10).

John xx. 19-21.

The disciples' fear was graciously overruled. They were within and together (fellowship is a privilege), but yet did not know the wondrous gathering, of which, during the Lord's day evening, believers, on resurrection ground, should have a type (11 in Luke xxiv. 33, not 11 *apostles*: was Matthias included in advance, in Acts ii. 14, where still the word "Apostles" is omitted?)

When the Lord comes, it is "into the midst" (see Heb. ii. 12, contrast Rev. iii. 20). Do we not desire that He should be exalted? His *first* word "Peace" (note other first words, *e.g.*, John xx. 13, Matt. xxviii. 9, "Rejoice") would suggest to us:—

- (a) Peace only through the blood of His cross (Col. i. 20).
- (b) The Lord's love to His people, and His gracious allaying of their fears.
- (c) The *spiritual* use of ordinary language, for this was, and is, the common Eastern form of greeting!

Moreover, He said "Peace" again, *cf.* "peace, peace," in Isa. xxvi. 3, etc.: So we have "rest" *twice* in Matt. xi. 28-30. "Peace" with God is followed by the peace of God. "Peace" as a fact leads to "peace" as an experience, and He ever repeats His displays of mercy to us. Hence to the second "peace" we have the added mention of *sending*, which is likewise not at the *beginning* of John xvii. Oh for preparation to serve!

John xxi. 15-25.

The tests of love are very real (see *e.g.*, 1 John iii. 14). Yet activity is not always a proof (1 Cor. 13). And we must be concerned that the love is directly *unto the Lord*, and not occupied with His people instead of with Himself. The stress on "My" is beautiful, and gives the only true reason which can please Him. Peter was grieved because the *third* time the Lord used the *other* word for "love," the very term Peter himself had employed. Could the Lord accept the statement of one who had *thrice* denied? Everything was humbling, but love wounds. "Faithful are the wounds of a friend." Not only must there be obedience to the Lord and unselfishness to *others*: suffering in one's *own* body is a privilege (18), and it must be to God's glory (see xi. 4, Phil. i. 20). And this wonderful prophecy was not only for Peter. For our sakes it was written, that we might know *spiritual* hope is not destroyed by the right knowledge of intervening events.

As the disciples turned from the poor widow to whom Christ directed them in Luke xxi. 1-4, and spoke of buildings, so Peter, alas, changed the subject here. But the Lord still overruled, to show that, unless we are told we shall die, our hope is His Coming. May it be so (Rev. xxii. 20).

THOUGHTS FROM THE WORD OF GOD

A MONTHLY HERALD OF THE TRUE MESSAGE.

"Thy Word is Truth" JOHN. 17. 17

Vol. xvi. No. 7.
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FREE.

A magazine sent forth, as the Lord enables, to exalt Him.
Our desire is that personal and sectarian interests and objects may be subdued, and that the will of God may be humbly, yet definitely, emphasized. Those who love Him, by grace, we desire to encourage in His path.

EDITED BY
FRED W. HEWARD.

"Thou, Lord, hast made me glad through Thy work: I will triumph in the work of Thy hands." Ps. xcii. 4.
"As for God, His way is perfect: the Word of the Lord is tried: He is a Buckler to all those that trust in Him." Ps. xviii. 30.
"I will mention the loving-kindnesses of the Lord, the praises of the Lord." Isa. lxiii. 7.
"A chosen generation, a royal priesthood, an holy

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nation, a peculiar people; that ye should shew forth the praises of Him Who hath called you out of darkness into His marvellous light." 1 Pet. ii. 9.
"Things which are despised hath God chosen . . . that no flesh should glory in His presence. But of Him are ye in Christ Jesus . . . that, according as it is written, He that glorieth let him glory in the Lord." 1 Cor. i. 28-32.

For Financial Arrangements see Leaflet." The manifestations of God's gracious will as He enables is a priceless privilege. When we realize something of His love for us, how gladly should we give up our time, strength, abilities, money, reputation, comforts, opinions, everything for Him. But how every believer falls short. The forgiveness of our Heavenly Father is wonderful. "Hitherto hath the Lord Helped us": Free on Application.
Meeting Rooms, &c. All arrangements, "If the Lord Will," 61, Upton Lane, Forest Gate, London, E.—The Lord's Day, 11, 6.30; Mon: 8; Thurs: 8; Sat: 7; 43a, The Broadway, Waltham Green, S.W.—The Lord's Day, 11, 6.30; Thurs: 8; East London Testimony, adjoining 35, Cambridge Road, E., and as the Lord opens the door. Also "Reasoned," Bede Burn Road, Jarrow-on-Tyne.—The Lord's Day, 6.30. Correspondence welcome.

A WORD OF INTRODUCTION.

It is our prayer (and we value the prayer of all who have the right of way to the Throne of Grace) that God may be pleased to keep out "vain thoughts" (Ps. cxix. 113) from these pages, and grant the humble setting forth of His own love and will. Especially would we ask Him to enable the right emphasis on oft-forgotten parts of the truth, e.g. the believer's appointed bearing, unworldliness, the privilege of saints, as to the Lord's Supper, with simple worship every Lord's Day evening. Yet we would neither be, nor seek to appear "one-sided." Our wish is that He may direct, and enable, and thus glorify His Name, by declaring "all the counsel of God." The reader who wishes to walk near the precipice of worldliness, and who is unwilling to be separate from customs which are not part of the heavenly calling, can hardly expect to be of "one mind."

Christ is Coming. Rev. i. 7, xxii. 20.

Vain the hopes of man in man,
Perfect is God's glorious plan,
Thus from man we turn aside,
On God's love and will relied.
Christ is coming; we can rest;
God knows all; His way is best.
Earthly darkness will be dark,
Yet we seek no human spark,
God's own lamp we still would hold,
And rejoice with joy untold
Christ is coming as the Light;
God knows all: His time is right.
Doth iniquity abound?—
Love grow cold in most around?
'Tis so sad on earth to gaze;
Everywhere we see a maze!
Christ is coming:—this faith's view:
God knows all: His Word is true.
Praise befits a ransomed throng,
Truth must be our pilgrim song;
Murm'ring will not satisfy,
On our Lord our hearts rely.
Christ is coming:—glad are we,
God knows all: His will must be!

WORDS OF ENCOURAGEMENT.

"Behold
He Cometh."
Rev. i. 7.

The prospect of our Lord's Coming must be viewed *very* differently by various persons, if there is any realization of what it means. Here is a poor, suffering child of God, lying on a bed of pain, with earnest desires after His will. "Poor," did I say? No, "rich in faith." How bright is the hope to such a believer. Here is another, "occupied" with activities, religious and semi-religious, yet not walking manifestly with God. One almost doubts the reality of love to Christ, though there is no doubt as to the reality of "zeal." How can Christ's Coming be the hope? Here is a third, evidently a servant of God, and in measure devoted as well as accurate in doctrine, but *somewhat* self-satisfied, *somewhat* too much engaged "proportionately" in public "Christian service." Where is real quietness before God? Where is the fragrance of worship? Will there not be the burning up of some of this labour? Oh let not another who "naturally" loves solitude, plead for separation from holy activities on this account. Let us *all* seek grace to live *above* our temperaments, in fellowship with God.

And what will the Coming of Christ mean to those who are quite unmindful of Him? How awful is the day of vengeance of our God! How heavy will the wrath of God be! Are we not often forgetful of this, and so actually misleading those around us? Christ will not appear to the joy of all (see Isa. lxvi. 5). Some will cry to the mountains and rocks to fall on them. The hope of His people is the terror of His enemies (Ps. cx. 1). "The morning cometh, and *also* the night."

And what does the Coming of Christ mean to you? Is it, dear reader, a real joy in your experience? Are you, by grace, entitled to this joy? Do not assume all will be well. Remember the *surprise* of the foolish virgins, and be humble before Him Whose Name you bear. Seek grace to show you are His. The Spirit of God takes of the things of Christ, and glorifies Christ, and He will direct our eyes rightly to the Coming of Christ, that we may not be shamed away from Him, in His presence. Let our hearts *now* respond to His loving promise in the words of the *closing* prayer of Scripture, "Even so, come, Lord Jesus." He longs to have His people received unto Himself, and shall we be so engaged in "our work"—professedly for Him—that we forget Him?

Any God—Dan. vi. 7-12.

His God—verses 10-23.

Thy God—verses 18-20.

My God—verse 22.

The Living God—verses 20-26.

The God of Daniel—verse 26 (see page 53).

Correspondence ever welcomed from any exercised concerning the grace and will of our gracious God. PERCY W. HOWARD, 61, Upton Lane, Forest Gate, London, E.

A LETTER TO THOSE WHO LOVE
THE LORD JESUS.

DEAR FELLOW BELIEVERS,

Luke xix. 4, 5, and John i. 49, came before me suggestively *together*. I think the Lord graciously meant some instruction and blessing which I trust may be for others also. There was a great "natural" contrast between the *Jericho* taxgatherer and the devout Nathanael. But God, in grace, puts aside *all* human distinctions, and makes manifest His infinite power to save the "unlikely," and to bring the unlikely together "in Christ Jesus." As Gal. iii. shows, Jew and Greek are one in *this* new sphere (verse 28); I do not mean unsaved Jew and unsaved Greek. There is a unity of the human race, but that is in the first Adam, and under judgment. The brotherhood of man is a most awful fact, with a universal fatherhood often unrealized (John viii. 44). Socialism affords a caricature of the family of grace, and attempts to do God's work apart from God's power (Rom. i. 16). There is no acceptable relationship unless "in Christ Jesus." Let us *never* take any other stand-point. The fraternities, the friendly societies, the brotherhoods, the co-operative societies, the partnerships, the ballots, the governments, the systems, the glories of the world have no room for a child of God who would *simply* follow His will, nor can such an one spiritually seek these God-dishonouring fellowships. I know it is said we must be "charitable," but is it real love to amuse men on their way to judgment in "pleasant Sunday afternoons;" is it heavenly love to treat the unsaved as though nothing were the matter when everything is wrong? *Holy* and *humble* separation must be the path marked out, nor should we take the step, or the after steps, half-heartedly or mournfully. But to return:—Col. iii. 11 emphasizes how grace unites *natural* contrasts. The cultured Greek, the religious Jew, and the semi-savage Scythian *alike* and *equally* needed a new birth, and *when* "born again" they were *brothers*, however different their past history, and racial associations. Nothing can change the brotherhood of believers *only*, throughout the world (1 Pet. v. 9). Times have not changed. If anyone is "in Christ Jesus," there is "a new creation," there is a heavenly position, and a *Christian* love is to be felt and shown, in the power of the Holy Spirit.

And thus the Lord Himself marked out both Zacchaeus and Nathanael. Among the twelve there was Simon the *Zealot*, and there was *also* Matthew the *Publican*. In Acts we find a Roman centurion among the called of Jesus Christ, and a beggar at the temple gate, as well as the religious and clever pupil of Gamaliel. *Flesh* cannot boast. Boasting, except in the Lord, is definitely shut out. 1 Cor. i. is meant as a corrective to pride, a laying low of pride.

Further, it is beautiful to notice the stress on Christ's Deity, wisdom and knowledge, even during the days of His flesh, and to remember that He "beholds" *still*. Have we been brought to Him? *He saw us first*. He looked upon us in our blood as Ezek. xvi. declares, and when we were like the poor man on the road to Jericho (Luke x. 33). Who can measure His compassion? Who can overestimate its height and depth and breadth and length? When we had a little curiosity, by Divine overruling, as Zacchæus (contrast Luke xxiii. 8), He saw in a *very* different way, and claimed us for His own.

It is precious also to remember that, *since* we have been born from above, He sees. We remember the thought of our Father beholding in secret emphasized more than once in Matthew vi. The suggestion may come to us, "How blessed, if only viewed aright, to suffer for the Lord, and then to have His reward," *cf.* Rev. xx. 4. True, but in "little things," or during a time of comparative ease, we can live to obtain His "well done." The ignored but rewarded acts of Matthew vi. are well within our reach. Oh for more unboasted waiting on God, not selfishly, nor neglectfully of others, not with a sense of mere duty, but in devoted love!

Thus the Lord Jesus looked upon Nathanael, and granted to him the privilege of continued fellowship. If He looks on us, we shall, by grace, through faith, look on Him. In the tree and under the tree He can perceive, and He will not overlook any included in His loving purpose. Permit me, dear fellow believers, to encourage you by this solemn thought (for He also sees what grieves Him), and also to remind of the added words in John i. We are promised that we shall see "greater things" (note Jer. xxxiii. 3).

And other Scripture trees must not be forgotten. The fig tree here suggests Genesis, where Adam vainly attempted to hide himself. How contrasted were the words of the Lord unto Him. Oh that we may be unlike Adam and Eve, and like that Israelite indeed in whom guile was not, because he was viewed under a righteousness very distinct from that of fig leaves, and self (mark the *order*, and reference to "no guile" afterwards, in Psalm xxxii. 1, 2).

I am inclined to think that the sycamore, which also contains the word "fig" in the Greek, is opposed to the cedar in 1 Kings x. 27 and Isa. ix. 10, and linked with poverty in Amos vii. 14, that we may learn a similar helpful lesson. The cedars from the "white" mountain, the trees of the Lord (Psa. civ. 16) picture righteousness (*cf.* Lev. xiv. 4). Zacchæus, though, alas, he boasted awhile, even of his usual gifts to the poor, *knew* he was unrighteous, and the Lord Jesus showed that salvation had *not* come to that house *before*. To unrighteous ones the Lord gives righteousness: we cannot truly give till we have first received.

The mustard tree of the parable is saddening. The True Vine of John xv., and the Rich Olive of Rom. xi., and the Tree of Life must not be forgotten. Oh that it may be ours to compare Scripture with Scripture, but let us never put aside the need for the humbling *application* of all truth, in the wondrous power of the Holy Spirit, that we may realize *all* our salvation is from the Lord, and *all* our life is now to be *in His sight* (2 Chron. xxix. 2), *all* our service being associated therewith (Jud. vi. 14, 2 Cor. iii. 18, iv. 18).

Yours in the Lord Jesus,
by grace alone,

PERCY W. HEWARD.

"Kept by the Power of God."

(1 PETER i. 5).

(Psa. cxxi. 4, 1 Sam. ii. 9, Jude 24, Isa. xxvi. 3,
2 Tim. i. 12).

Kept by God's almighty power;
Kept by sovereign grace each hour;
Kept in "perfect peace" and rest;
Kept when we are sorely pressed;
Kept in darkness and in light;
Kept for ever in God's sight;
Kept while with the busy throng;
Kept though conflict rages long;
Kept when in the quiet hour;
Kept when Satan shows his power;
Kept in sorrow and in joy;
Kept when foes would us annoy;
Kept when we are racked with pain;
Kept amid the greatest strain;
Kept when we are called to speak;
Kept when we are faint and weak;
Kept when busy and when still;
Kept, encircled by God's will;
Kept in service, great or small;
Kept in cottage or in hall;
Kept from poverty or wealth;
Kept in sickness or in health;
Kept when sleeping and awake;
Kept by God, for His Name's sake!
Kept when we by foes are driven;
Kept when saints are called to heaven;
Kept while in this evil world;
Kept when Satan's darts are hurled;
Kept from falling, by God's grace;
Kept while we His Word embrace;
Kept when we our work pursue;
Kept when comforts are but few;
Kept when we together meet;
Kept along the busy street;
Kept from every hurtful snare;
Kept from hurry—*anxious* care;
Kept when in a foreign land;
Kept by God's upholding hand;
Kept when friends are far away;
Kept when Satan would dismay;
Kept when we with loved ones part;
Kept in peace and joy of heart;
Kept when we are sorely tried;
Kept whatever ills beside;
Kept when chastened by our God;
Kept when sorrow's path is trod;
Kept when Satan uses guile;
Kept by God, this "little while";
Kept till Jesus Christ shall come,
Kept till we are gathered home;
Kept while we are faithful here;
Kept from worry, strife and fear;
Kept by God the Holy Ghost—
In our Triune God we boast.

THE CHILDREN'S COLUMNS.

EARTH'S SORROWS.

THERE are many among all classes and ages who say "why should there be all these troubles," and some even dare to say "If there is a God, why does He allow them?" Oh how sinful it is to speak thus against God, Who is so merciful, and Who, in wondrous love to His creatures, provides so bountifully. It is not often that God is thanked for the sunshine, the rain, and all the daily mercies, which are too numerous to count up. Thus we see how sinful is the natural heart. For much gratitude is due to God as Creator and Preserver of life, yet few are thankful (2 Tim. iii. 2). And when troubles come, like the present dreadful war, with all its suffering and sorrow, God is being blamed for agonies which have sprung from the root of sin. For we see how, from the very first, trouble came through sin. For were not Adam and Eve sent forth out of Eden, that beautiful garden where God had placed them, because they disobeyed Him? Look at Gen. iii. 24. And so we see throughout the Holy Scriptures that sin brings *all* the sorrows into this world—And it is written, "sin, when it is finished, bringeth forth death" (James i. 15). And again, "the wages of sin is death" (Rom. vi. 23). No one can tell the sorrow that sin has caused. We do not wonder that concerning the Lord Jesus, Who came on this earth to live and die for sinners, it is written "*A Man of Sorrows*" (Isa. liii. 3). And no tongue can tell what Christ suffered when He, in wondrous mercy, bore the righteous wrath of God for poor lost sinners. But the Scripture saith, "His visage was so marred more than any man, and His form more than the sons of men" (Isa. liii. 14). This shows somewhat of His anguish. Oh, sin is dreadful, as the cause of all the sorrows of earth. But, alas, multitudes are without feeling—being "dead in sins," and they are so deceived by Satan, that they attribute his work to God. But God is not the author of confusion, though He is blamed for it. If only the truth of God were more read, it would be seen that evils come from beneath not from above. For it is plainly written, "Every good gift, and every perfect gift, is from above, and cometh down from the Father of lights" (James i. 17). I know that God permits the sorrows of earth. But why? As a warning, and because sin must be punished. If evil is done, we cannot expect good to come out of it. As to all that is taking place so rapidly in this land, and other lands it is surprising that so few are concerned. There seems to be, even among young people, and those who are older, such an indifference as to the suffering caused by this fearful conflict. It is sad to think how many are becoming hardened, instead of more tender with all the sorrows that surround us. They

laugh and trifle, while thousands die in pain. This shows how deadening sin in the heart is. Few are moved, and then only for a brief season, if something more alarming happens, which is soon forgotten. The Lord Jesus told His disciples that the world would rejoice when He went (John xvi. 20) and He told them that they would be *sorrowful*, in some respects till He should come. Those who are saved through the precious blood of Christ cannot help being sad as they see all the sorrow that sin has brought about. Yet even God's children are not thoughtful as they should be, when they think of all the sad homes caused through the present strife among the nations. Only think, my dear young reader, of all the suffering, the many lives lost, and what will be after the war, and all this is through sin,—sin all the time from Adam to this day. When God made the earth ready for man, He saw that all He made was good, "very good" (Gen. i. 31). All that God does is beautiful. But Satan was ready at once to spoil God's work; he is still doing his subtle work, and his power will yet be greater on this earth at the end of the age, which is rapidly hastening. Some of His people see in all that is happening a reminder that "the coming of the Lord draweth nigh" (James v. 8). Speaking of anticipations of the end of the age to His disciples the Lord Jesus said, "all these are the beginning of sorrows" (Matt. xxiv. 8). There always has been sorrow from the time Adam and Eve fell. We see how this was in their family, for Cain slew his brother, and, all down the ages, sorrows *have* been. But there is a climax.

You will remember how that God said to Moses in Ex. iii. 7 "I have seen the affection of My people . . . *I know their sorrows.*" God sees all the sorrows now of this sinful world—Oh that many may have a true sorrow for sin, and even now have the joy of God's salvation (see Prov. x. 22), in a world that is hastening onward to the fulness of sorrows.

The earth is full of sadness, so many lives are lost,
No mortal tongue can tell us what this dread war will cost,
For many will be helpless, and homes that once were glad,
Will then be full of sorrow, so lonely and so sad.

The earth is full of sorrow, more sorrow than we know,
But God, Who is Almighty, sees all earth's sin and woe,
And, in His wondrous mercy, He waits to save the lost,
For Christ the sinner's Saviour, has paid redemption's cost.

The earth is full of sorrow, we see what sin has brought,
And yet, with all the suff'ring, earth's pleasures still are sought,

There is increasing lightness about the Scriptures too,
And this will hasten troubles the world must yet go through.

The earth is in confusion, sin reigns within the heart,
While many now are scorning the Christian's Guide and Chart,
But God is in the heavens, beholding all that's done,
And He will keep His people, in His beloved Son.

The earth is in confusion, and many are oppressed,
While some for sin are sighing, and some are sore distressed,
But God, Who is all-seeing, will, in His time and way,
Make known His wondrous purpose, His might and power display.

The earth is full of evil, hence strife and war doth rage,
And troubles will be many in this the closing age,
But God is over-ruling 'mid all the sin and woe,
For all of earthly boasting by Him will be laid low.

The earth is full of sorrows, yet many boast of might,
While sinners scorn and trifle, and e'en of death make light,
And God is still forgotten, and seemeth silent too,
Yet all that He hath purposed, He will not fail to do.

A FEW WORDS FOR YOUNG BELIEVERS AND OLDER ONES TOO.

It is a privilege to know the Lord. It is a delight to find the perfect suitability of all His promises, and the history which He has graciously granted. All Scripture is profitable: may we, in the Holy Spirit, receive the profit, and glorify our Heavenly Father as a result. We want, if, by His mercy, we can truthfully say we are His, to enjoy His loving interest, and to rely upon Himself, more and more. There is a need in these solemn times, for holy devotedness, consistency of purpose of heart. Strong-will may be obstinacy, and actually weak, but strong confidence in our unchanging God, the God of Abraham, Isaac, and Jacob, the God of Daniel, Hananiah, Mishael, and Azariah—will never be misplaced. The heathen looked upon all "gods" as similar: they were blind to the precious teaching of Ps. xcvi. 5, cxv. 2, 3 (contrast "their God," contemptuously—"our God," thankfully). Hence the expression "any God." But Daniel was unmoved. His firmness was known. Indeed the decree was aimed at him on this account. So few were faithful. How sad is this suggestion. Even to the king, his determination is quite evident. Man's witness was "thy God." What a beautiful acknowledgment, even from those far off. God was in wondrous nearness to Daniel: he was in wondrous nearness to God: the relationship could not be denied.

But we also have the prophet's own declaration, "my God." He did not make a parade of faith. He did not recklessly run into danger, but he would do "as he did aforetime," for God was a reality to him, and, like Moses, he could not dare to be afraid of the king's commandment. Happy are we if our rest, upon our Resting Place, is of the same character. Thus, when Nebuchadnezzar said, "who is that God?" (Dan. iii. 15), the answer was "our God" (17). Here is the claim of trust, and "our God" will not disappoint it.

Nor would we overlook, beyond the evidence of men, and beyond the confession of Daniel, the striking statement of Scripture. This rightly comes first: "he . . . gave thanks before his God." And it is repeated: "he believed in his God." We call to mind Heb. xi. 16, "wherefore God is not ashamed to be called their God." 'Tis not, "how do I describe God?"—but "how does He describe Himself with reference to me?" Many be it noticed, have called themselves "Christians,"

and "servants of the Lord," but the disciples were called (by an oracle of God) Christians first in Antioch, and He said "Moses, *My servant*." These thoughts intensify the words of Daniel in verse 26.

Beloved friends, we belong to the Living God. How often is He thus revealed! Have you noticed with a Concordance? If not, do seek this encouragement of faith. God has not failed. If He is pleased to allow Abraham's knife to be uplifted, He can still work! When Shadrach, Meshach, and Abednego are put into the furnace, it is not too late for Him! [In the lions' den itself His hand is not shortened! "Trust in Him at all times" is a precious precept. Let us not look on the outward appearance. Let us rejoice in a true relationship unto Him, and, therefore, not be afraid of a man who shall die, or of the son of man who shall be made as grass (Isa. li. 12, 13). Oh that our attitude may ever be that of Daniel, in the constant and quieting power of the Holy Spirit.

REFRAINED.

HE THAT REFRAINETH HIS LIPS IS WISE (Prov. x. 19-21).

I HAVE NOT REFRAINED MY LIPS, O LORD, THOU KNOWEST (Ps. xl. 9, cf. Job. vii. 11).

LET HIM REFRAIN HIS TONGUE FROM EVIL (1 Pet. iii. 10, cf. Col. iv. 6).

I HAVE REFRAINED MY FEET (Ps. cxix. 101, Prov. i. 15).

THEY HAVE NOT REFRAINED THEIR FEET (Jer. xiv. 10).

The prophet said "WILT THOU REFRAIN THYSELF FOR THESE THINGS, O LORD?" (Isa. lxi. 12).

I HAVE BEEN STILL AND REFRAINED MYSELF, NOW WILL I CRY (Isa. xlii. 13-15).

WE SHALL SEE—

THE GLORY OF GOD (John xvii. 24).

THE LORD JESUS, FACE TO FACE (1 Cor. xiii. 12), OUR LOVED ONES WHO HAVE FALLEN ASLEEP IN JESUS (1 Thess. iv. 14-17).

ALL THE REDEEMED (Rev. vii. 9, xix. 7-9).

THE RIGHTEOUSNESS OF GOD (Rev. xix. 1-4).

THE NEW HEAVENS AND THE EARTH (2 Pet. iii. 13).

SUGGESTIONS FOR PRAYER.

"Let him ask in faith." Jas. i. 6.

1. For the good hand of our God beyond, and even against, natural expectations, and that we may be delivered from looking on the outward appearance, and doubting Him.

2. For grace to judge worry, and yet to be the opposite of "careless."

3. For godly homes, where the Lord's will be central, and where parents and children are together in the things of God.

4. For definite gospel witness among soldiers and civilians, Jews and Gentiles, young and old, and especially that the people of God may "adorn the doctrine," and not dishonour Him by inconsistency.

"In everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God."

TALKS ABOUT PRESENT-DAY NEEDS.—7.

FAITHFULNESS.

HOW encouraging and stimulating are the words of 1 Cor. x. 13 :—“There hath no temptation taken you but such as is common to man, but *God is faithful.*” Oh what rest there is in knowing that *God is faithful.* And the verse goes on “Who will not suffer you to be tempted above that ye are able.” The Lord knows just the trials that will bring his people nearer to Himself, and nearer to one another. We must not think it strange that extra difficulties are permitted. Have we not expected that rejection and scorning would come in these last days? Shall we be faint-hearted, because of these things? *God is faithful,* He sees and knows all. Nothing can touch His people unless allowed by Him. Let us take heed to the words of Prov. xxiv. 10, “If thou faint in the day of adversity, thy strength is small.” We are to count it all joy when God permits heavier trials than we have yet experienced (James i. 2). Now is the time for suffering—soon we shall have the glory. But suffering is first. Think of the words of Heb. xii. 2 concerning the Lord Jesus, “Who, for the joy that was set before Him, endured the cross.” What a glorious prospect the children of God have before them, and shall we be cast down because the way is trying? Let us look up more, and onward to that day, which will soon dawn, when we shall see our Beloved Lord face to face. Then we shall be like Him (1 John iii. 2), and free from all earth’s sorrows. Whatever happens, it is only for “a little while.” We are safe, for our life is hid with Christ in God (Col. iii. 3). Trials should make us more earnest and zealous for God. Do we want to hear the “well done, good and *faithful* servant” (Matt. xxv. 23)! Then we must seek to be faithful, even if fierce persecution shall be permitted by our gracious and all-wise God. His eyes are upon us, and He knows just how much we can bear. Surely Heb. xi. will encourage us to endure like those in days gone by. We have had such easy times, that now when trials are coming, we think it strange. Let us not be downcast, for the difficulties, though they be many, will strengthen our faith and make us more enduring, if we look alone to our faithful and never-failing God.

We are so apt to imagine that we have trials from which others are free. Let us think more of all that we have in Christ, and of what it cost Him to redeem His people from their sins. If our mind is stayed upon God (Isa. xxvi. 3, 4), and we really *trust* in Him, and have our affection set on things above (Col. iii. 1, 2), and our treasures in heaven (Matt. vi. 19-21), our trials will seem much lighter. We shall be able to look up and

say, “I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us” (Rom. viii. 18). Ah, dear fellow saved ones, that day is coming, and it may be sooner than we have sometimes thought. Wherefore let us look up, and seek, amid all the confusion of earth, to be faithful in that which is least. Do not let us be taken up with “our light affliction, which is but for a moment” (2 Cor. iv. 17, 18). But let us be occupied, till our Lord shall come, occupied with Him, and the things that please Him. Let us think of the myriads of God’s dear children who have suffered persecution, and were kept faithful. We think about Abel, Enoch, Noah and their surroundings, yet they were kept. Joseph, too, was sold by his brethren, and put in prison falsely, but the Lord was with him (Gen. xxxix. 1-6). This was seen not only in the house of his master, but also in the prison. God never allows His people, if their ways please Him, to be put where they cannot be faithful to Him. God tested His servant Abraham, and he was kept faithful amid the trial (Gen. xxii.). Then we think of Job, and how he was helped, and how the Scripture saith “ye have heard of the patience of Job” (James v. 10, 11). In this context we have, “Behold, we count them happy that endure” (see James i. 12). We also remember how wonderfully the three in the fiery furnace were preserved: so that not even the smell of fire was upon them (Dan. iii. 27). They were faithful, and God was with them and kept them safe. Daniel, too, was marvellously sustained in the lions’ den. God sent and shut the lions’ mouths. And why? Because His servant was faithful to Him, and could say to the king, “Forasmuch as before Him innocency was found in me, and also before thee, O king, have I done no hurt” (Dan. vi. 22). Another servant of God could say, when standing before Felix the governor, “Herein do I exercise myself to have always a conscience void of offence *toward God and toward men*” (Acts xxiv. 16). If we by grace thus live, we shall have confidence in God, and holy boldness before others. We see the end of those who were thus tried, but they had not this privilege, till they had passed through the strain. Having all the record of God’s faithfulness, and knowing that He is still the faithful God, how the children of God, in these times should trust, and have faith in God. “His compassions fail not, they are new every morning, great is Thy faithfulness” (Lam. iii. 22, 23). To fail to trust God in trying times is, indeed, sinful, with all the words of encouragement He has been pleased to give His people. He Who kept, still keeps, He neither slumbers nor sleeps. God is seeing all, He knows every thought. Oh that there may be more faithfulness among us, and greater confidence in God—Who is with us and for us (Rom. viii. 31). And “if God be for us, who can be against us?”

Oh that we may be such a witness for God in the world, out of which, in mercy, we have been chosen. The world will not read the Scriptures, but they see the lives of those who profess the name of the Lord, and if we are unfaithful we dishonour Him, and cause them to blaspheme His holy name. May we have grace, whatever God permits, to hold fast the confession of the hope without wavering for He is faithful that promised (Heb. x. 23), that God may be honoured and exalted, and all by His grace.

THE EYES OF THE LORD.

God is terribly great, the eyes of the Lord are said to be "as a flame of fire" (Rev. i. 14). God, "Who only hath immortality, dwelling in the light which no man can approach unto, Whom no man hath seen, nor can see" (1 Tim, vi. 16). sees and knows all that is in man, and nothing can be hidden from His all-seeing eye. Not only does God see the actions, but He looks at the heart and sees the inmost thoughts of all His creatures. It is written "there are many devices in a man's heart" (Prov. xix. 21), and God sees everyone. Heb. iv. 12 makes this clear. Man cannot hide from Him, Whose eyes are "as a flame of fire." Adam and Eve sought to hide themselves from God, when they had sinned against Him, but they could not (Gen. iii. 8). Nathanael was surprised when Christ, Who was God as well as Man, knew all about him, and said, "before that Philip called thee, when thou wast under the fig tree, I saw thee" (John i. 48). Oh if only sinners knew the awful majesty of God, they would tremble. But, alas, they think little of God, and even dare to speak against Him, and He sees and hears all, and He, in measure, is silent. But His day is coming (Ps. i. 1-3). How many do evil things, and imagine that no one sees them. Of God they say, "He hideth His face, He will never see it" (Ps. x. 11). Multitudes are deceived, and know not that "the ways of man are before the eyes of the Lord, and He pondereth all his doings" Prov. v. 21. Again, "His eyes are upon the ways of man, and He seeth all his goings (Job xxxiv. 21). Many there be that say, "the Lord shall not see it" (Ps. xciv. 7). But none can hide from Him, "for the eyes of the Lord are in every place, beholding the evil and the good" (Prov. xv. 3). His eyes behold the nations, and the Lord, Who said "I have seen the affliction of My people" (Ex. iii. 7), sees the sorrows caused by sin at the present time, and the Lord Jesus told His disciples that there would be many sorrows in the last days. It may be you say, "and God sees all this dreadful war!" Yes, dear reader, and He waits to be gracious to needy ones. But while sinners speak against God, and imagine they can "get on" without Him, He, as it were, hides His face, though He sees, till any are repentant. He is ever merciful, and will

welcome poor, lost sinners, whenever they come to Him, by grace, trusting in the finished work of the Lord Jesus. Oh that there might be more fear of Him, Whose eyes are as a flaming fire.

SUGGESTED DAILY READINGS.
 "IF THE LORD WILL"—July, 1916.

Day	Mic.	Acts.	Learning	Explain
1	iii. 1-7	ii. 1-6	Mic. v. 4	
2	iii. 8—iv. 2	ii. 7-16	" 5	Mic. v. 2, 4
3	iv. 3-7	ii. 17-21	" 6	
4	iv. 8-13	ii. 22-28	" 7	
5	v. 1-7	ii. 29-36	" 8	
6	v. 8-15	ii. 37-40	" vii. 3	
7	vi. 1-7	ii. 41-47	" 4	
8	vi. 8-16	iii. 1-8	" 7	
9	vii. 1-9	iii. 9-16	" 8	Nah. i. 2, 7
10	vii. 10-20	iii. 17-24	" 14	
11	Nah. i. 1-7	iii. 25—iv. 4	" 15	
12	i. 8-15	iv. 5-12	" 16	
13	ii. 1-7	iv. 13-22	" 17	
14	ii. 8-13	iv. 23-30	" 18	
15	iii. 1-7	iv. 31-37	" 19	
16	iii. 8-15	v. 1-14	" 20	Hab. i. 16
17	iii. 16-19	v. 15-21	Hab. ii. 1	
18	Hab. i. 1-5	v. 22-25	" 2	
19	i. 6-11	v. 26-32	" 3	
20	i. 12-17	v. 33-40	" 4	
21	ii. 1-4	v. 41—vi. 4	Acts iii. 12	
22	ii. 5-8	vi. 5-11	" 13	
23	ii. 9-14	vi. 12—vii. 5	" 14, 15	Zeph. i. 6
24	ii. 15-20	vii. 6-13	" 16	
25	iii. 1-6	vii. 14-19	" 17, 18	
26	iii. 7-13	vii. 20-25	" 19, 20	
27	iii. 14-19	vii. 26-34	" 21	
28	Zeph. i. 1-6	vii. 35-41	" 22	
29	i. 7-12	vii. 42-47	" 23	
30	i. 13-18	vii. 48-53	" 24	
31	ii. 1-7	vii. 54— viii. 1	" 25, 26	

It is a joy to love the Lord and to feel His love. And not only should there be delight in this heart feeling. The mind can love (Matt. xxii. 37), and realize God's goodness in the gift of Scripture: may we use it more prayerfully.

A FEW EXHORTATIONS IN CHRISTIAN LOVE.

Stand aloof from things that grieve the Holy Spirit of God, but beware lest you make self a centre. The hall mark of godliness is the exaltation of Christ. Pride can never be well-pleasing. A separate individual, with a measure of earnest wishes, can be as sectarian as a multitude. "Undenominationalism" does not preserve from "sectarianism"—without the NAME there may be the REALITY. Leave promptly all that dishonours Him Whom you love, and all that grieves you when in fellowship with Him (1 Chron. iv. 10), but do not become self-satisfied or Pharisaic. Whatever blessings you experience are a background for praise, not for self-esteem. Nothing is "deserved"—nothing at all.

In learning Scripture be more ACCURATE. Seek to use what you learn, but do not make a display. Encourage others—by your actions as well as your words. And let everything be definitely to the praise of the glory of God's grace.

Micah v. 4-8.

All Scripture points to the Lord Jesus. He is the Judge of Israel (v. 1), though He came not the first time as Judge (Luke xii. 14, John xii. 47). Hence "to become Ruler" (2): there was a fulness of time as to His birth and His death, and shall be as to His glory (1 Pet. i. 11). Meanwhile, Israel are given up (3), though there is a remnant, as from *all* nations, according to the election of grace. "His brethren" and "the children of Israel" would suggest the union of *all* tribes (Ezek. xxxvii. 16): for a type see 2 Chron. xxix. 24, Ezra. vi. 17. The standing up of the Lord Jesus is before us in 4 (*cf.* Luke xiii. 25). Now He is seated as Priest. He is ever, the Good, Great, Chief Shepherd of His people, see 1 Pet. ii. 25, Rev. vii. 17. Mark emphatic "now shall He be great": at present He is "Despised and Rejected of Men," but Ps. lxxii. must be fulfilled. "This One became Peace": we think of Isa. ix. 6, John xiv. 27, Acts x. 36, Eph. ii. 14, 15, 17, Col. i. 20, Heb. vii. 2. Christ is the contrast with the Assyrian, even as Melchisedec with the Ring of Shinar, and other types of Anti-Christ in Gen. xiv. That "the man of sin" will be judged in *Palestine* seems clear from Dan. xi. 45, and Zech. xiv.: moreover, both in Jer. li. and in Rev. xviii. he is *away* from Babylon when God sends judgments upon that iniquitous city. All Scripture harmonizes. There shall be the blessing of Israel: verses 7 and 8 give the two aspects: how graciously is grace mentioned first. But there is wrath. Do not hide this fact.

Micah vii.

The prophets did not excuse and cover up sin. They were ashamed of evil. We need more such heart-concern and true emotion, contrast, with vii. 3, 1 Tim. ii. 8. The leading men were evil (Jer. v. 5): knowledge [does not make godliness: We think of the priests and Pharisees when Christ walked this earth. Parallels with a thorn (4) seem so forceful after Gen. iii., and we may remember "the crown of thorns" (Christ took the curse, and also received the hatred of men), Isa. x. 17, lv. 13: What a mercy to be the branches of His planting, and therefore never to be rooted up (Matt. xv. 19). We are in the *True Vine*: no thorns. At the end of this book (*cf.* others) we see the glory of the Lord in *that* day. He has borne the weight and judgment of sin, as the word "pardoneth" in 18 implies: therefore the blessing. But mark, it is for the *remnant*. A Jew is not saved, because a Jew. 'Tis ever that the purpose of God according

to election stands. The words "our" and "their" may suggest Isa. lxiii. 7. How grateful should His blood-bought people be.

Hab. ii. 1-4.

The prophet felt his need for waiting (see Jer. xxiii. 21, 22), and should not we wait on our God continually? There will thus be a convicting, there will thus be a reproving. Even amid encouragement this exists (Ps. lxxxv. 8). To the angel of the church in "Philadelphia" itself there was the hint that only a *little* strength was found. Yet how freely the Lord cheers His people onward*: how gracious is His "well done, good and faithful servant." He could say—NOTHING—and yet would be right. When we read, we should obey, and run (Ps. cxix. 32, 60); the words of the Lord should be carried out (2 Chron. xxix. 3), and we also desire that His truth may run (2 Thess. iii. 1). Are not these thoughts similar? If His teaching has free course in our life, we *must* be earnest, yet not with mere energy of the flesh. 3, Never hurry the Lord: Saul illustrated the impatience of 3 and the self-choosing of 4. The soul "lifted up" is "swelling": the righteous one has fixity on God's truth, as the word "faith" implies. How vain is the bubble of empty man's (Jas. ii. 20) boasting.

Acts iii. 12-26.

These passages mentioned might be pondered before the Lord on *both* the 4th and 5th occurrences of the Lord's Day in this month.

The lame man's deliverance reminds us of John ix. 3, xi. 4. Peter would direct attention away from himself, and away from his brother in Christ. Mark "power" and "holiness" (or "godliness"): of *neither* would God's servant be proud. The God of Abraham (Luke xx. 37, 38) honours *faith*: Christ was glorified—The Holy Spirit came with this object (John xvi. 14† *cf.* xiv. 13). *God* glorified, *ye* denied: man was, and is, against God. 14, *ye* denied, *ye* desired: man is positively as well as negatively wrong. *Ye* killed, *God* raised: the same contrast repeated: so, in another context, Isa. li. 12, 13, "we are witnesses," i. 8, v. 32, x. 41: what a privilege to *know*, and to speak *the truth*. "His Name": see 1 Cor. i. 10: the withdrawing of much manifest power seems connected with forgetfulness as to *His* Name, and bringing in of human "names." 17, Ignorance not an excuse, but what a mercy that these had not committed the sin of Mark iii. 29.

* See Matt. x. 26, 28, 31, xiv. 27, xvii. 7, xxviii. 5, 10, Mark v. 36, vi. 50, Luke i. 13, 30, ii. 10, v. 10, xii. 4, 7, 32, Acts xviii. 9, xxvii. 24, 1 Pet. iii. 14, Rev. i. 17, ii. 10.

† Other verses which show what He came to do are striking, *e.g.*, xiv. 26, xv. 26, 27, xvi. 8, 13.

THOUGHTS FROM THE WORD OF GOD

A MONTHLY
HERALD OF
THE TRUE
MESSAGE.

"Thy Word is Truth"
JOHN 17:17

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FREE.

A magazine to set forth the sufficiency of Christ, and the power of the Words of Truth, applied by the Holy Spirit to meet every emergency of God's blood-bought people, as they live looking for "that blessed hope."

EDITED BY
PERCY W. HEWARD.

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee. Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength." Isa. xxvi. 3, 4.

"Trust in Him at all times." Ps. lxxii. 8.

"Who art thou, that thou shouldst be afraid of a man that shall die?" Isa. li. 12.

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"Be not afraid of them that kill the body, and after that have no more that they can do." Luke xii. 4.

"Your life is hid with Christ in God." Col. iii. 3.

"Neither count I my life dear unto myself." Acts xx. 24. (cf. Jer. xxvi. 14, 15).

"The Lord liveth." Ps. xviii. 46.

For Financial Arrangements see Leaflet.* The manifestations of God's gracious will as He enables is a priceless privilege. When we realize something of His love for us, how gladly should we give up our time, strength, abilities, money, reputation, comforts, opinions, everything for Him. But how every believer falls short. The forgiveness of our Heavenly Father is wonderful.

"Hitherto hath the Lord Helped us": Free on Application. 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, adjoining 35, Cambridge Road, E., and 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.

AND a word of exhortation (Heb. xiii. 22). We do desire that God may be pleased to glorify His Name through this publication. Unless He builds the house, keeps the city, guides the writers, directs the circulation, and blesses the readers—all must be in vain. But labour in the Lord is not in vain (1 Cor. xv. 58), and conscious of His grace hitherto, and of the unchanging nature of that grace, we would press forward, longing that in all things God may be glorified. It seems so solemn to realize that He is often dishonoured and blasphemed through His people's unfaithfulness. Devoted love to the Lord Jesus befits those who are "a new creation" in Him, and such should have unworldly separatedness from the pleasures and treasures, from the objects and systems of earth. If our love to Christ costs us nothing, we may well doubt its reality. If we are His, let us gladly lose for Him, rejoicing that in Him we have more than all earth can give.

HE FIRST LOVED. 1 John iv. 19.

Beneath the wrath of God was I,
But now, "in Christ" to Him made nigh:
No longer in the way of sin,
His presence I can enter in.

Amazing love that I should know
The grace of God to such a foe,
That I, who fought against His will,
Should now, by grace, His word fulfil.

What love that Christ alone should bear
All He deserved not e'en to share—
Had He not taken our doomed place,
In His unchanging, matchless grace.

How many now in Him rejoice
And would, with me, lift up their voice:
For countless saved ones Christ hath died,
And countless blessings are supplied.

Praise well befits a ransomed throng,
Our God we would adore in song,
And by our lives would now make known
That we are saved by grace alone.

Soon shall we see Him face to face,
And know the fulness of His grace:
Till then our hearts would thankful be
For grace unmeasured, full and free.

WORDS OF ENCOURAGEMENT.

"Because I Live." How many blessings are ours through Christ. If He is ours, John xiv. 19. God will with Him freely give us all things. He became dead, but is alive for evermore. Death hath no more dominion over Him, and we are viewed in Him, viewed in heavenly places in Christ Jesus. Here is an assurance of Salvation. Here is an encouragement to godliness. The strain may be heavy, but the Lord lives. The problems may be real but He is Real, and we shall never be overwhelmed with temptations (1 Cor. x. 13). "I live" was God's wondrous declaration in the time of Moses (Deut. xxxii. 40) to set aside all the opposition of men. Who can stay *His* hand? Therefore, if we are accepted in the Beloved Son of God, who are we that we should be afraid of dying men (Isa. li. 12, 13), or denying Jer. i. 17, Ezek. ii. 6? The Lord of Hosts is with us. Christ is our Life. The worst that earth can do for us will not touch our eternal treasures! Let us have confidence in our Living Lord, and be afraid of being afraid, lest we dishonour Him Whose holy Name we bear.

THE IMITATION OF CHRIST.

1 Cor. xi. 1.

DEAR FELLOW BELIEVERS,

It is a precious fact that Jesus Christ came into the world to save *sinners* (1 Tim. i. 15). Till we know Him as Saviour, we cannot honour Him as Teacher, Example, or Lord. The attempt of men—religious or socialistic—to choose portions of His choice words, and His wondrous life, and to apply indiscriminately, is itself sinful. The term "imitation," has, often, a sad signification, and thus, indeed, it must be employed if we speak of "imitation" Christians, trying without the power of the Holy Spirit, to put into practice His precepts, which belong to saints in a heavenly sphere, and with a heavenly hope. Alas, *we* too may have sometimes urged the ungodly to put on godliness. But, thanks be unto God, though there are many counterfeits, there is a reality in salvation, and there are those really born from above. For such are these lines written, with a heart-desire for them to adorn His doctrine and not dishonour Him.

The believer is not only *as* Christ is (1 John iv. 17), even declared perfectly righteous because in Him (2 Cor. v. 21):—there is a definite call to accompanying godliness. It is then our privilege to walk as He walked (1 John ii. 6). What does this signify? One thinks of Luke ii. 49, and John viii. 29, but to understand this aspect aright we must be in the right attitude. Hence the stress in 1 Peter ii. 21, and His explanation, "The disciple is not above his Master, nor the servant

above his Lord. If they have called the Master of the house Beelzebub, *how much more them of His household?*" Matt. x. 24, 25, means what it says. He was "despised and rejected," and we are called to "follow Him." Here is an unpopular, but precious, "imitation of Christ." Thus the words of Heb. xiii. 13, are after Heb. x. 19, 20 (note also the two "boldnesses," verse 19 before 35). Because of a heavenly welcome and acceptance we are to willingly count earth's best as dross, and to be reckoned as "the off-scouring of all things" (1 Cor. iv. 13) for *Christ's sake*. Earth is not our rest now: earth is not in harmony with our Lord, and there is something wrong, if we are "very comfortable" in it. "As strangers and pilgrims" we have a warfare: the world hateth us and knoweth us not (John xv. 19, 20; 1 John iii. 1, 2). The "imitation of Christ" is not sentimental, but largely linked with suffering, and herein we must all feel how we come short. Were it not for the cleansing of the precious blood we might despair, but because of unchanging love we may well rejoice and give thanks, and know our security. I would emphasize this aspect because such expressions as "the imitation of Christ" have been so often misused. Sentiment has been, and is still, prominent, and the solemn words of Luke ix. 57-61; xiv. 27-33, have not had their full weight. True, the "strain" is not the whole Christian life: we have pleasures and treasures for evermore. A Living Lord more than compensates for *all* the trials:—we have a hundredfold *now* in this present time, and if persecution shall break forth openly (John xvi. 33), the One Who was with Hananiah, Mishael, and Azariah in the furnace will not fail us, the language of Isa. xliii. 1, 2, is *not* a dead letter. We may trust and not be afraid (*cf.* Isa. li. 12, 13), yea, we may rejoice in the Lord *alway* (Phil. iv. 4). But it is important that we should *never* lose sight of the life our Lord led—rejected by men.

Nor would we overlook John xiii. 15: here is a beautiful view of love. He Who was in the bosom of the Father took upon Him the form of a servant, and manifested remarkable lowliness, and the *imitation* of Christ includes this. Gentleness and humility are seen in 2 Cor. x. 1, and the Lord Jesus when inviting those who proved His grace to enjoy *His fellowship*, said: "Take My yoke upon you and learn of Me, for I am *meek* and lowly in heart." And so we find again the thought of godly and loving obedience, in which all our suffering should be wrapped up, that we may never exalt ourselves as martyrs (1 Cor. xiii. speaks against this), but that we may joyfully seek to represent our afflicted Lord, at all costs. The very bread which we partake symbolically suggests the fellowship of His sufferings (Deut. xvi. 3), though the fruit of the vine is closely linked, which tells of kingdom-rejoicing! Well may we praise our

Heavenly Father for the *twofold* thought (2 Cor. vi. 10).

The word "imitator" comes in Eph. v. 1, with respect to showing the love of God, and His hatred of sin. This pleases Him, but I would not forget the hint through 1 Cor. iv. 16; 1 Thess. i. 6; ii. 14; Heb. vi. 12; as well as 1 Cor. xi. 1, that believers are to be useful and stimulating examples unto "one another" (1 Tim. iv. 12), representing Christ to "one another." Here is an added encouragement, and a solemn warning, which I trust may be applied in the power of the Holy Spirit to my own heart as well as yours. Not only does *the world* judge of Him by us (see Rom. ii. 24), His own dear people copy us. They find reasons for their actions in ours, if we are devoted many others will be more devoted. Our zeal will provoke very many. Doubtless we can all say "imitate me as I imitate Christ," but with us this *unduly emphasizes* a thought of limitation "*only as I imitate Him.*" Humility will always *feel* this in large measure. But must we not be sorrowful we are not *more like* Him, so that Phil. iii. 17 may be fulfilled in our experiences? Gideon said "Look on me and do likewise"—"as I do so shall ye do." I would not imply that *uninspired* men are to *speak* thus, but they should be concerned if they are not living thus. Oh that we may have a deep awakening, and a great reviving from the presence of the Lord! There is nothing too hard for Him. We can have confidence in His readiness to bless us with more and more, *aye, and more, beyond all we ask or think*:—surely it must displease our loving, waiting Lord that we seek and expect so little, whereas we should individually and collectively desire and receive so much, that, in the power of the Holy Spirit, we may bring Him so much, yet never boast in it, or in ourselves. One child of God, who was truly an example, spoke of himself as less than the least of all saints, nor did he speak hypocritically, but rather this was part of the very example which, by grace, he showed, so would we honour Him Whose worthy Name we bear.

Yours in the lovingkindness of the Lord,

PERCY W. HEWARD.

PRECIOUS.

Precious is the poured-out blood,
Precious are the things of God,
Precious is our new estate,
Precious promises so great,
Precious is the gift of faith,
Precious all that Scripture saith,
Precious is faith's trial too,
Precious is that Day in view,
Precious is the seed to sow,
Precious is God's work below,
Precious fruits in grace are given,
Precious are the gifts of heaven,
Precious thoughts of God on high,
Precious is Christ's coming nigh!

"As sorrowful, yet alway rejoicing" (2 Cor. vi. 10).

"Verily, verily I say unto you . . . the world shall rejoice: and ye shall be sorrowful, but **your sorrow shall be turned into joy.**" (John xvi. 20).

As with sorrow, yet rejoicing, in a world of sin,
For in Christ we are forgiven, peace now reigns within,
And our Saviour ever liveth—lives to intercede
For all those who know God's mercy, and Christ's merits plead.

As with sorrow, yet rejoicing—in a world of ill,
While rejoicing in Christ Jesus, loving all God's Will,
How our hearts should praise, and worship, God the Lord on high,
Mid the trials that surround us God is ever nigh.

As with sorrow, yet rejoicing, in our pilgrim days,
In a world of dire confusion, we our Father praise,
For He giveth daily mercies—blessings numberless,
And in Christ, Who died to save us, all things we possess.

As with sorrow, yet rejoicing, in a world like this,
For we have God's presence with us—foretaste of our bliss,
Mid the trials and the dangers, though the path is steep,
God will never fail, nor slumber, but His own will keep.

Sorrowful for all the sorrow brought by sin about,
Yet rejoicing in Christ Jesus, Whom we cannot doubt,
Knowing that His will and purpose is all-wise and best,
In whatever God permitteth, His redeemed can rest.

As with sorrow, yet rejoicing, as we look around;
Though the world is full of sadness, grace doth still abound,
And we would be, while rejoicing in our Lord always,
Sorrowful for all the troubles of these evil days.

As with sorrow, yet rejoicing, in God's sovereign grace,
As we think of God's longsuffering, and His mercy trace,
We would praise Him, ever praise Him, for redemption's plan,
That through precious blood He rescues—saves from fallen man.

As with sorrow, yet rejoicing, may we seek to be,
More like Christ, "the Man of Sorrows," since from sin set free,
For our Saviour said so plainly that His own would mourn
In a world that would be merry, till that Day shall dawn!

SUGGESTIONS FOR PRAYER.

"LET HIM ASK IN FAITH."—Jas. i. 6.

1. For a sense of need, and of power, and of wisdom, that we may ask rightly for right things.
2. For the Lord's own work among Jews and Gentiles, young and old:—especially we desire that those connected with this testimony for Him may be *more faithful*.
3. For encouragement amid trials, and, if need be, sufferings, that the blessed Hope may shine more brightly in our experience.

"Then came the word of the Lord unto Jeremiah, saying, Behold I am the Lord, the God of all flesh, is there anything too hard for Me?" Jer. xxxii. 27.

FURTHER TYPEWRITTEN ADDRESSES.

We give thanks to God for enabling—

- No. 90. Genesis i. and ii. (Part II.).
No. 91. The Deity of the Lord Jesus set forth in the earlier Scriptures.
No. 92. Israel and Babylon.

THE CHILDREN'S COLUMNS.

WHO ?

THERE are not a few, even in these days, when God has so wonderfully privileged the people in giving the Holy Scriptures, who dare to say, as did Pharaoh of old, "Who is the Lord, that I should obey His voice?" (Ex. v. 2). How terrible to speak thus of God Almighty, Who is "the Creator of the ends of the earth" (Isa. xl. 28). Pharaoh was brought to see that God *must* be feared and obeyed. You know how God punished him. And all who continue to question God will find, sooner or later, that "it is a fearful thing to fall into the hands of the Living God" (Heb. x. 31). God is so great, and so holy, therefore He will punish all who speak lightly of Him. When He called to Moses out of the burning bush, "Moses hid his face for he was afraid," and when God told him that He was about to send him to Pharaoh, and that he (Moses) should bring the children of Israel out of Egypt, "Moses said unto God, *Who am I*" (Ex. iii. 4, 11). We read also how that David the king, when he sat before the Lord, said, "*Who am I, O Lord God?*" (2 Sam. vii. 18). What a contrast are these two servants of God to Pharaoh!

Now shall we turn to Ex. xv. 11, and see what Moses said about God:—"Who is like unto Thee, O Lord, among the gods? Who is like Thee, glorious in holiness, fearful in praises, doing wonders!" Ah, God's servant Moses knew somewhat of the greatness of God—yet none can describe, nor even know, *all* God's terrible majesty. Then, in Jer. xlix. 19, God says "*Who is like Me?*" Notice the four questions beginning with the word "Who" in this one verse. The Lord Jesus, Who, though He was, and is, God, became a Man, alone fulfilled this prophecy. Of favoured Israel it is said, "*Who is like unto thee, a people saved by the Lord?*" (Deut. xxxiii. 29, see Psa. cxlviii. 14). Thus God, in wondrous mercy, blesses those whom He chooses, and they acknowledge that there is none like unto Him, nor blessings like unto His. How sad are the defiant words of the enemies of the Lord, which they will say of Antichrist, "the man of sin," yet to be revealed (2 Thess. ii. 3), and who will exalt himself against God. Many, alas, will cry, "*Who is like the beast (antichrist)? Who is able to make war with him?*" (Rev. xiii. 4, see 2 Thess. ii. 8). The Lord can conquer, and subdue all, even a Saul of Tarsus. He can bring down in mercy or in judgment. Here we read that when the Lord appeared to Saul, and spoke to him, Saul said "*Who art Thou, Lord?*" (Acts ix. 5). See what the Lord said to Israel of old, "*Who art thou, that thou shouldst be afraid of a man that shall die And forgettest the Lord thy Maker*" (Isa. li. 12). Oh that young and old might alike realize God's wonderful greatness. On the

day when the Lord entered into Jerusalem, riding on an ass, that the Scriptures might be fulfilled, we read that "all the city was moved, saying, *Who is This?*" (Matt. xxi. 5, 10). In S. of S. it is said of the bride—the people of the Lord—saved by His grace, through His shed blood, "*Who is this that cometh up from the wilderness, leaning upon her Beloved?*" Mark the words, *coming up, and leaning*. The Lord always leads His people upward, as they lean upon Him, and seek His glory. Shall we just look at another passage where the question is again asked, "*Who is This That cometh from Edom, with dyed garments from Bozrah?*"—Isa. lxiii. 1-6. These words bring before us the Lord coming in judgment (see Rev. xix. 13). Oh it will be dreadful for the ungodly when the Lord comes in His righteous wrath to punish them. So terrible will it be that there are very solemn questions asked containing the word "who," referring to the time of His wrath. Mal. iii. 2—"Who may abide the day of His coming?" "And who shall stand when He appeareth?" Rev. vi. 17—"And who shall be able to stand?" Oh how many will tremble in that day—the great day of the Lord (Num. xxiv. 23). But those who tremble now, because of their sin, and seek God's mercy (Luke xviii. 13), will be able to stand before the Lord, for they are redeemed, and "in Christ," saved and safe for ever. Oh that many of my dear young readers, as well as others, may be led by God the Holy Spirit to see their sinfulness, and to trust alone in the precious blood. God alone can save from sin, and cleanse from all unrighteousness (1 John i. 9). For it is written:—"Who can say, *I have made my heart clean, I am pure from my sin?*" (Prov. xx. 9). *Not one*. For God has said "*all have sinned*"; there is none righteous. I have been thinking about the words of Lam. iii. 37, "*Who is he that saith, and it cometh to pass, when the Lord commandeth it not?*" Pharaoh found his weakness, and so will all who rise against God—note Eccl. vii. 13. We see in Est. vii. 5, how dangerous it is to try to harm God's people. cf. 1 Sam. xxv. 10, 28. Very solemn is 1 John ii. 22. Oh that God may work and save many, in His own free mercy.

*Who is like to God the Lord, fearful in His praise,
Glorious too in holiness, wondrous in His ways,
Great in power and majesty, dwelling in the light,—
God, Almighty over all, will His foes requite,
Who is This, with garments dyed, covered o'er with blood,
Travelling in His majesty, He the Mighty God?
Who shall not fear Thee, O Lord, glorify Thy Name,
Worship and adore Thee too, evermore the same?
Who can say that they have made clean their sinful heart?
Not one sinner thus can say to his sins "Depart,"—
But the Lord, Whom none is like, will lost ones forgive,
Cause poor sinners, dead and lost, through Christ's death to
live.*

*Who can say what will take place in this sinful age?
None can prophesy at all how long wars will rage.
Who can rest mid all earth's cares, saying all is well?
Only those saved by the blood—saved from death and hell.*

Who can say that they will be with the Lord alway?—
 Only those who know God's love, and His words obey:
 Such can say when tempted, tried, and in sorrow's school,
 That they know all—all is well, for the heavens do rule.
 Who art thou, a race once near, favoured, now oppressed?—
 God will soon bring Israel back, to their land of rest,
 For His promises must stand, all will be fulfilled,
 None can stay God's mighty hand, nor what He hath willed.
 Who shall stand when He appears, God exalted high?—
 None who scorn the poured-out blood, and His truth deny,
 All God's foes will be surprised, in His judgment day,
 When from Him, for evermore, such are sent away.

THE PARABLE OF LUKE xviii. 1-8.

A WORD WITH YOUNG BELIEVERS AND OLDER ONES TOO.

Italics often hinder the meaning, as in Ps. l. 8, Eph. ii. 14. Sometimes ordinary type is used when the wording is not in the original Scriptures. So is it with the word "men" in Luke xviii. 1. This passage reads on from Christ's address to disciples (xvii. 22). Such are called to pray, and it is refreshing to know that their supplications are heard. Yet they must not be impatient (Col. iv. 2). The answer may seem to "tarry," even as God's promises (Hab. ii. 3, 2 Pet. iii. 9), but we need the holy persistence of God's servant Daniel, who waited quietly three weeks (ch. x.), and was more than rewarded. Let us not faint in prayer, nor be weary in well doing (Gal. vi. 9).

This parable contains, as Luke xi. 5-8 and xii. 37, certain contrasts. There are similarities, but, even as it is with types, the contrasts are equally full of teaching from the Lord. The widow cried to an unjust judge. The believer, rejoicing in the position of bridal relationship to Christ, and in the precious words "I will never leave thee," cries to a God of truth and without iniquity. How pleasant to remember His continued and unfailing interest in His people. Why are we of little faith? Why do we doubt? Why are we discouraged? Who are we that we should be afraid of dying men? The Lord Jesus is alive for evermore. May we have more confidence in our Heavenly Father's love and care, and in the present work of the Holy Spirit.

I do not want to limit our thoughts to this helpful aspect. We notice, in general, that if God is not feared (Rom. iii. 18), man is not regarded. The two commandments "Thou shalt love the Lord thy God, and thy neighbour as thyself" are like one another, and in the right order.

Further, the power of consistency and of persistency in a right course is set before us. Let us not be variable. Let men see our determination and "purpose of heart." This is not unimportant. Many make their trials more by holding out and then yielding, instead of standing firmly, perhaps in connexion with unsaved relatives, at first. Quiet, yet courteous fixity of mind pleases the Lord, and honours Him.

But to return to the contrasts. It is true we have an adversary (1 Pet. v. 8, Rev. xii. 10), nevertheless we do not look for earthly vengeance. We do not seek redress by human force, nor by civil action. Our case is in God's hand. This may seem "strange," but His children are strangers and pilgrims in the earth. The Lord will repay: Romans xii. 19 shows a double antithesis, first with our repaying, secondly with a present retribution. Now there is the forbearance of God, and our hearts would realize this and our lives accord.

The unjust judge relieved the widow for his own sake. God looks after His people because He loves them, albeit they are worth nothing apart from His love. Hence the argument of verse 7. But though He is the Righteous One, it is well pleasing that we should show a parallel intensity with that of the widow. May I suggest a clearer translation?—"He is long suffering upon them. I say to you that He will make their righteous vengeance in speed! Nevertheless will the Son of Man having come indeed find the faith on the earth?" That is to say, though the redeemed shall be gloriously caught up from this scene of confusion, those who are not His, left on the earth, will not repent, but in that last hour, manifest that wickedness of men which Rev. xvi. portrays. Truly Gen. vi. 4 is illustrated: what a mercy it is to be a new creation "in Christ Jesus" (2 Cor. v. 17).

THEY KNOW NOT.

Alas, how many there are in all parts of the world who know not the Lord. Hence they speak of Him in terms which must bring trouble not only to themselves, but also to others. If only God's creatures knew Him and His terrible greatness, what trembling there would be. For God, although He is gracious, merciful and long-suffering, is also the great and dreadful God (Dan. ix. 4). Those who know not the Lord imagine that He is such an one as themselves, and, like Pharaoh of old, they say "Who is the Lord, that I should obey His voice?" (Ex. v. 2). But Pharaoh felt the power of God's righteous wrath, and so will all who speak thus of Him, Whose majesty is terrible. Those who know not God do not understand His ways, they walk on in darkness (Psa. lxxxii. 5), and know not at what they stumble (Prov. iv. 19). The way of peace they know not (Isa. lix. 8). Those who are "dead" in trespasses and sins, know not their sad condition, nor things which are surely coming upon this sin-stained world. Sinners know not God's ways, neither His thoughts which are very deep (Mic. iv. 12). But all the thoughts of men are known to God, even as all their ways. It is not pleasing to the flesh to acknowledge ignorance. But oh, how ignorant is the natural man regarding the things of God. For, as the Scripture saith, "The natural man receiveth not

the things of the Spirit of God; for they are foolishness unto him, *neither can he know them*" (1 Cor. ii. 14). It is only when God, in mercy, works, that any see and feel their need of His wonderful Salvation, through the death of His Beloved Son on the Cross of Calvary. Then it is that sinners *begin to know* the mighty power of God and His terribleness. The Lord Jesus said to some when He was on this earth, "Ye do err, *not knowing the Scriptures, neither the power of God*" (Matt. xxii. 29, Mark xii. 24). How many are in this sad condition in these solemn times, and all such are "*without excuse*," for they can read the Scriptures. Christ said to those who were religious that they *knew not* God (John vii. 28). There are many now who profess to worship God, who *know Him not*. The man who was born blind said to the Jews who hated the Lord Jesus, after that wondrous Saviour had opened his eyes, "whether He be a sinner or no, *I know not: one thing I know, that, whereas I was blind, now I see*" (John ix. 25). Such knowledge, together with the removal of the ignorance he confessed, God still gives, when in mercy He opens the blind eyes of sinners, for all are born *spiritually* blind. When Christ came to live and die for sinners, John the Baptist said "there standeth One among you, *Whom ye know not*" (John i. 26). Oh how few *know Him as their Saviour* in these evil days. Solemn indeed is the future for those who know not God, and the Lord Jesus, Whom He sent, Who gave His life a Ransom for many. He will say to all such, however religious they may have been "*I know you not*" (Matt. xxv. 12), "*Depart from Me*" (Matt. vii. 22, 23). How dreadful, dear reader, to be without the knowledge of Salvation (Luke i. 77).

THE DEW.

(Summer Night-mist.)

The *dew* is classed among the precious things of heaven (Deut. xxxiii. 13).

Isaac said when he blessed Jacob, "the Lord give thee of the *dew* of heaven" (Gen. xxvii. 28).

We read about the *dew* in connexion with the manna (Num. xi. 9).

Concerning Israel it is said, "his heavens shall drop down *dew*" (Deut. xxxiii. 28).

We know how Gideon asked that he might know God would save Israel by his hand by the *dew* being on the wool, and then only on the ground (Judges vi. 36-40).

Surely Prov. xix. 12 has reference to *The King*, Whose "*favour is as the dew upon upon the grass.*"

Deut. xxxii. 2, "My doctrine shall drop as the rain, my speech shall *distil as the dew.*"

When Israel shall be turned to the Lord, and His anger shall be turned from them, God says: "*I will be as the dew unto Israel*" (Hosea xiv. 5).

Then, as a precious result of His grace, the remnant of Jacob shall be in the midst of many people *as a dew* from the Lord (Micah v. 7, see Zech. viii. 12; Ps. cx. 3; cxxxiii. 3; cf. Hosea vi. 4).

TALKS ABOUT PRESENT-DAY NEEDS.—8.

DISCERNMENT.

"WHEN the Lord appeared to Solomon in a dream by night," and said, "ask what I shall give thee," he said, "Give Thy servant an understanding heart . . . that I may discern between *good and bad*" (1 Kings iii. 5-9), and the Lord was pleased with his request, and gave him more than he asked (see verse 11 also 27, 28). If there was a closer walk with God in these "perilous times," there would be more discernment among God's dear people, and the things that grieve God would quickly be put aside. For the truth of God is clear, and, in His light, we shall see light (Psa. xxxvi. 9). We need to walk near unto the Lord, for Satan is subtle—let us not be ignorant of his devices (2 Cor. ii. 11), for he can, and he does transform himself into an angel of light (2 Cor. xi. 13-15). We remember how Isaac was deceived by Jacob, so that he *discerned* him not (Gen. xxvii. 23). The words of verse 4 may explain much, "Meat, such as I love." If we *love* the things of earth, and are not willing to deny ourselves, we shall fail to distinguish the things that grieve God. The flesh must be kept under, if we would judge rightly between *good and evil*. When we seek, by God's grace, to be spiritually minded, we shall more readily discern between the clean and unclean (Ezek. xliv. 23). Surely every child of God must mourn over the absence of discernment in these evil days, and sorrow also that there is not more manifest spirituality among those who profess the Name of the Lord. The Lord knows who are His, but they are to be known to one another by their departing from iniquity (2 Tim. ii. 19). Do we not sometimes feel doubtful as to some who say they are born from above? Do we not long that, both in ourselves, and in others, the new birth may be more manifest by the life, so that there may be no difficulty in discerning those who are in Christ. If we are spiritually minded, there will be more light as to the things that differ. For the things of God are spiritually discerned—hence the words "he that is spiritual judgeth all things" (1 Cor. ii. 13-15). We read about spiritual gifts which were given to the early church in 1 Cor. xii., and among them there is the gift of discerning of spirits (verse 10). But now we have not all these *gifts* manifested, for pride soon entered in, and so privileges were withdrawn. But God has not taken away the *grace* to discriminate, only the means must be used whereby we may discern that which is the will of the Lord, and that which

SUGGESTED DAILY READINGS.
 "IF THE LORD WILL"—August, 1916.

Day	Zeph.	Acts.	Learning	Explain
1	ii. 8-11	viii. 2-8	Hag. ii. 1	Acts viii. 21
2	ii. 12-15	viii. 9-13	" 2	
3	iii. 1-6	viii. 14-19	" 3	
4	iii. 7-13	viii. 20-25	" 4	
5	iii. 14-20	viii. 26-33	" 5	
6	Hag. i. 1-11	viii. 34-40	" 6	Acts ix. 15, 16
7	i. 12—ii. 3	ix. 1-6	" 7	
8	ii. 4-9	ix. 7-14	" 8	
9	ii. 10-17	ix. 15-22	" 9	
10	ii. 18-23	ix. 23-31	Acts xii. 1, 2	
11	Zech. i. 1-6	ix. 32-38	" 3	
12	i. 7-11	ix. 39-43	" 4	
13	i. 12-17	x. 1-8	" 5	Acts x. 15, 16
14	i. 18—ii. 2	x. 9-16	" 6	
15	ii. 3-9	x. 17-23	" 7	
16	ii. 10-13	x. 24-29	" 8	
17	iii. 1-5	x. 30-35	" 9	
18	iii. 6-10	x. 36-43	" 10	
19	iv. 1-6	x. 44-48	" 11	
20	iv. 7-14	xi. 1-10	" 12	Acts xi. 18
21	v. 1-4	xi. 11-18	" 13	
22	v. 5-11	ix. 19-26	" 14	
23	vi. 1-8	xi. 27--xii. 5	" 15	
24	vi. 9-15	xii. 6-12	" 16	
25	vii. 1-7	xii. 13-19	" 17	
26	vii. 8-14	xii. 20-25	" 24, 25	
27	viii. 1-6	xiii. 1-5	Acts xiii. 1	Acts xiii. 13
28	viii. 7-12	xiii. 6-13	" 2	
29	viii. 13-17	xiii. 14-19	" 3	
30	viii. 18-23	xiii. 20-25	" 4	
31	ix. 1-8	xiii. 26-33	" 5	

We have the Scriptures, but are they speaking with us (Prov. vi. 22), i.e., are the messages of truth brought to bear upon us, in the power of the Holy Spirit? Earnestly should we urge one another to remember the thought—"What the Spirit SAITH." God's utterances are not dead!

Haggai ii. 1-8.

The history of Israel has much encouragement and reproof for God's people to-day. We behold His infinite love, and the repeated failure of men. We note His truthfulness (2 Chron. xxxvi. 22, 23), but not all wished to return with Zerubbabel or even with Ezra. There are always heavy difficulties along the path of pleasing God (Ezra. iii. 3, Neh. i. 3). But, amid all, He grants His own blessing (Ezra. v. 1). How beautifully Haggai and Zechariah worked together. This message was wondrously timed (Hag. ii. 1 with Levi. xxiii. 34). There will yet be a true, antitypical feast of tabernacles (the name "Haggai" suggests a feast). The absence of dating in many letters of the later Scriptures is suggestive. "The Word of the Lord became": we think of Him Who is the Word, and of John i. 1, 14. Verse 3 implies that a humbled people are cheered, but a proud people must be laid low. Do we confess the weakness and failure which exist to-day? Do we recognize how small

grieves Him. How solemn and heart-searching are the words to the Hebrew believers in Ch. v. 12-14 "When for the time ye ought to be teachers, ye have need"—what a sad need was, and is, this—"that one teach you again which be the first principles of the oracles of God, and are become such as have need of milk." Milk is good, but it is for babes (1 Pet. ii. 2). And Heb. v. 13 goes on, "For every one that useth milk is unskillful in the word of righteousness, for he is a babe." And babes cannot discern between their right hand and their left (Jonah iv. 11). It is a mercy when any are born into the family of God, but the baby is not to be always little, it grows. How concerned a mother would be if her infant remained such. This would be unnatural—How much more troubled should those be who are not growing. Alas, some are not ashamed to call themselves babes in Christ when they have professed salvation for years. There is often more concern about the physical than the spiritual—Do we wonder then at the absence of discernment in these days? But discrimination is so necessary. Strong meat is for those of full age, and those who feed upon the words of God will not only find that they are kept from sinning against God (Psa. cxix. 11), and that the Scriptures bring joy into the heart (Jer. xv. 16), they will have wisdom to detect the things which are not in keeping with the truth of God. We read that the Word of God is quick and powerful (inworking) . . . and a discernor of the thoughts and intents of the heart (Heb. iv. 12). The Scriptures applied by the Holy Spirit, in the heart, will bring every thought into captivity to the obedience of Christ (2 Cor. x. 5). How strange that we should read, and meditate upon the Word of the Living God, which He has graciously given, so little. It is indeed solemn, as 1 Cor. xi. 29 shews, not to discern, and judge evil, as connected with the things of the Lord. If we are wise in heart we shall not lack discernment, as we read in Dan. xii. 10 "the wise shall understand." The Lord Jesus said to Pharisees and Sadducees, "ye can discern the face of the sky, but ye cannot discern the signs of the times" (Matt. xvi. 3). We can often understand natural things more than spiritual. Why? Because we are not spiritually minded. Eliphaz said to Job "I could not discern," (Job. iv. 16). Have we not often failed to see God's truth as we should. It is so easy to say, "I cannot see that the Scriptures mean this and that." If only we seek to feed upon the strong meat, the deep things of God, we shall find that the words of God are plainer than we have thought. Oh that God may, for His own glory, lead His people on to deeper spirituality, that there may be a discerning of the things that differ, and thereby may His own be brought nearer in their experience to Him, and nearer to one another, seeking after the oneness for which the Lord Jesus prayed in John xvii.

is our faithfulness? "A little reviving" is a cause for praise, "a little strength" is still noticed by the Lord, but in comparison with the power seen in the United Church, when the Holy Spirit first baptized believers into one manifest body, must we not say, "In comparison . . . as nothing?" This thought does not dishonour God. He has not failed. In Hag. ii. 5 we are reminded of the unchanging Word, and the remaining of the Spirit of God. So is it now. But where is the first glory? "We see not our signs" (Ps. lxxiv. 9). God's dear people are scattered in all sects, as Israel in all lands, and only a few express a wish to return to His simple, yet precious, will. "Yet now be strong." We must "work" if we would please our gracious God. How can we work? Human strength is not sufficient. Listen to the powerful reason. "Be strong . . . and work, for I am with you, saith the Lord of Hosts," Zech. iv. 6. "We are not sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God." If He commands, we may expect enabling. Hence the oft repeated command, "Fear not" e.g., Gen. xv. 1, Num. xxi. 34, Deut. i. 21, Jos. x. 8, Isa. viii. 12, xli. 10, 13, 14, xliii. 1, 5, li. 7, Jer. xxx. 10, Zeph. iii. 16, Rev. i. 17.

Acts xii. 1-17.

This chapter brings before us the privilege of suffering for Christ, but amid all a realization that He can at any time, lift awhile the suffering for His glory. We are not all to have the same degree of "trial," though we should search our hearts to see why we are chastened if the "trial" seems severe, and why not if it seems so light (Heb. xii. 8). Have we been too much like the world? Heb. xi. 34-38 explains that some will experience remarkable deliverance, others will seal their testimony with their blood. How precious the encouragement, "Be thou faithful unto death, and I will give thee a crown of life" (Rev. ii. 10). Merely dying, even for profession of Christ, is no proof of faithfulness: "*faithful unto death.*" Acts xii. 1, "to vex," same word 1 Pet. iii. 13: man's object *must* fail if we trust the Lord. When we lose all, we lose nothing, but gain more. "From the church: "Satan's object is, ever, to destroy God's appointed unity. "It pleased the Jews" cf. xxiv. 27, xxv. 9; how important the attitude of Gal. i. 10; How harmful is pleasing man. 3, Why is the very time mentioned?—Possibly to show us the learner and servant is not above his Lord, Who suffered *then*. Further, we see the disciples separated by God from Jewish feasts. Again we notice the iniquity of Israel amid religious profession (John xviii. 28). The symbolic teaching that the redeemed are distinct from the world is clear. If we hate the leaven of wickedness, we shall suffer. 4, Peter and Saul alike had a *certain relation* to soldiers, for Christ's

sake, but they themselves were *His* soldiers. "Peter therefore (man's intention) *was being guarded* in the prison, but prayer *was becoming*, in a stretched-out way (1 Tim. ii. 8) by the called out church, (the world cannot pray; note fellowship) toward God concerning him" (definiteness, cf. Eph. vi. 18, 19). 6, "The same night," cf. Est. vi. 1: can we not trust God up to the last moment? We remember Abraham in Gen. xxii. Peter was sleeping (anything else would have betokened anxiety), many were gathered together praying (12, anything else might have implied indifference.) Mark that no prayer is *recorded* as to verses 1, 2. 7, His chains fell off, but he must bind on his own sandals: the iron gate opened, but the believers must open Mary's door (16): thus the Lord raised up the paralysed man, but he was bidden to carry his own bed, cf. Mark v. 42, 43, John vi. 9, xi. 43, 44. The Lord desires to use us, though He does not need us, and can do all—much beyond *our* labours, and often does. 11, All power belongs to Him. 13, 14, "A natural" action; 15, "Natural" unbelief, they were astonished (16): "let him ask in faith, nothing doubting. "To the brethren," only women (Mary, Rhoda) mentioned: was this a sisters' prayer meeting? Scripture shows a right sphere for everything, and the prominence of brethren ("males") in "mixed" meetings (I do not mean "mixed" meetings of gospel testimony, for such prayer and praise belong rather to gatherings of saints, or in which the building up of believers, after worship, is emphasized: is it not preferable to have *prayer* first *among children of God*, and then at a street corner, for instance, to go on *preaching* the Word at once?)

Acts xii. 24—xiii. 5.

The Word of God is living: hence the "growth": no glory to man. Barnabas and Saul, contrast order in xiii. 13, 50, etc.: The Lord re-arranges: the humility of Barnabas is encouraging. "Took with them John": it is well to train younger brethren in *fellowship*, not human colleges, cf. Acts xx. 4, and particularly the privileges of Timothy. xiii. 1, how wonderfully grace dealt with such as "Niger," and with one brought up beside Herod, but separated from him. So grace distinguished the two thieves. And "Saul" reminds us of a similar victory when we remember viii. 1, ix. 1: the Lord's hand is not shortened. These ministered *to the Lord*, and *thus* were guided, and sent to men from Him. The Holy Spirit's Personality and Deity are shown. "Fasting" on both sides of the gracious guidance (ii. 3): self-denial, and dependence, and occupation with the Lord. Service is *work*: there is no room for laziness. To what have we been "called," and what is of the flesh? O for true devotedness in the Holy Spirit.

THOUGHTS FROM A MONTHLY HERALD OF THE TRUE MESSAGE.

THE WORD OF GOD

Thy Word is Truth
JOHN 17.17

Vol. xvi. No. 9.
Sept., 1916.
FREE.

A magazine to "testify the gospel of the grace of God" (Acts xx. 24), in its wondrous fulness, as He graciously enables, that His blood-bought people may exalt His worthy Name in simple whole-hearted obedience, and that sinners may be converted unto Him. (Ps. li. 13.)

EDITED BY
PERRY W. HEWARD.

"Forever, O Lord, Thy Word is settled in heaven." Ps. cxix. 89
"Thy Word is true from the beginning." Ps. cxix. 160.
"Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever . . . the Word of the Lord endureth for ever. And this is the Word which by the Gospel is preached unto you." 1 Peter i. 23-25.

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The Lord Jesus said: "Sanctify them through Thy truth. Thy Word is truth." John xvii. 17.
"Holding fast the faithful Word." Tit. i. 9.
"Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine." 2 Tim. iv. 2-3.

For Financial Arrangements see Leaflet.* The manifestations of God's gracious will as He enables is a priceless privilege. When we realize something of His love for us, how gladly should we give up our time, strength, abilities, money, reputation, comforts, opinions, everything for Him. But how every believer falls short. The forgiveness of our Heavenly Father is wonderful. * "Hitherto hath the Lord Helped us": Free on Application.
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A WORD OF INTRODUCTION.

It is our privilege to know that God has spoken. Men may misunderstand, they may attack, but God has given His testimony, and it is perilous to forget or deny this. How reverent His people should be regarding His truth. How solemnly they should make it known. How spiritually they should live, rejoicing in the fact that He Who caused Scripture to be written knows all their trials and circumstances, and will not fail to deal with every one. We are often of "little faith," when we would and should, illustrate the words, "Great is thy faith: be it unto thee even as thou wilt" (Matt. xv. 28). To encourage believers in the path of faith and faithfulness, we are thankful to say that the Lord has enabled this little messenger of His Truth for years. Nor would we doubt Him now. Never was there a greater need for spiritual earnestness. It is so easy to be conformed to this age (Rom. xii. 2), so easy to settle down. But saved ones are "strangers and pilgrims."

"When ye see these things come to pass, know ye that the kingdom of God is nigh at hand."
Luke xxi. 31.

Why should we disappointment know
When on the path of faith we go?
Our God will never change or fail,
Why should we fear, or doubt, or quail?
The Living God is still the Same,
And we would glorify His Name.
Troubles are still our lot below,
But God His wondrous power will show:
He yet can change each human plan,
Reveal the strengthlessness of man:
The "worst" that men can do is small,
When God in Christ hath giv'n us all!
The darkness we behold around
Will only make true faith abound,
Or, rather, God will use the strain
To deepen hope mid all the pain,
Our glorious Lord will soon appear,
We know that His return is near.
'Tis now the time of heavy stress,
But still our Lord we would confess.
"Lift up your heads," the Word is clear,
And soon our Saviour will be here,
Then, perfected, we shall behold
His glory and His grace untold.

WORDS OF ENCOURAGEMENT.

"Behold
I am the
Lord."

This was the beginning of God's answer to Jeremiah in xxxii. 27. The verse continues "The God of all flesh, is there anything too hard for Me?" How precious it is to have opportunities for ventures of faith, and how wondrously God honours faith. When we *look* to men and circumstances, and when we *fear* men or circumstances, we are *against* exalting Him. God can work through means, or apart from, yea and against means. Appearances and likelihoods are nothing to Him. We would trust in the Lord with *all* our hearts, and obey Him, even though the action may seem foolish, even as the purchase of the field by Jeremiah. Why should we act like *ordinary* people, when God has given us an *extraordinary* position in Christ? Through faith mountains have been removed, yet we dread the mountains, and are afraid of difficulties becoming sufficiently acute to display the majestic power of our God. True there is an encouragement when hillocks are swept aside, but greater problems and darker outlooks may bring God glory, and shall we shrink from this privilege? Do we live as those who believe that our Heavenly Father is Jehovah, the God of all flesh? Do we take Him at His word? Do we fear unbelief, however disguised? It is not for us to murmur. It is not for us to be distrustful. Our *only* responsibility is to please God, and to leave all results with Him. If He gives us our request, there may be leanness for our soul, whereas the heavy strain—"our light afflictions," as the apostle beautifully describes it—may cause our faith to grow, and encourage many others of His children. Let us not choose for ourselves, but in this respect also remember the words of Ps. xlvii. 4 "He shall choose our inheritance for us." Thus shall we live brightly, yet withal solemnly, as we look for "that Blessed Hope." "He That shall come will come and will not tarry." The longest life is short compared with eternity. Let us do all to the Glory of God, and seek to "rejoice with joy unspeakable, and full of glory."

LESSONS FROM CAMELS
IN SCRIPTURE.

Gen. xxiv. 10-64. God's control of everything.

Lev. xi. 4. Unclean.

Job i. 3, xlii. 12. A double portion from the Lord.

Isa. lx. 6. Future blessing for Israel.

Zech. xiv. 15. Judgment on God's enemies.

Matt. xix. 24. An impossibility. Such is salvation—except with God. The proud, unclean sinner must be brought to nothingness.

Matt. xxiii. 24. "Strain out a gnat." The enormity of sin even when one is religious. What a need for God's gift of eternal life, by the blood of His beloved Son.

WONDERFUL.

GOD'S NAME IS WONDERFUL (Isa. ix. 6, Judges xiii 17, 18 margin).

GOD'S LOVE IS WONDERFUL, beyond all natural love (Jer. xxxi. 3, 2 Sam. i. 26, John iii. 16).

GOD'S WORKS ARE WONDERFUL (Psa. xl. 5, lxxv. 1, Acts ii. 11, Matt. xxi. 15).

GOD'S TESTIMONIES ARE WONDERFUL (Psa. cxix. 129, see verse 18).

GOD IS WONDERFUL IN COUNSEL (Isa. xxviii. 29, xxv. 1).

The Temple at Jerusalem was WONDERFUL GREAT (2 Chron. ii. 9, see 1 Chron. xxii. 5).

God is so wonderful, that His servants of old said that some things were too WONDERFUL for them to know (Job xlii. 1-3, Psa. cxxxix. 6).

So WONDERFUL IS GOD that when the Angel of the Lord appeared to Moses in a flame of fire, he WONDERED at the sight, and he trembled (Acts vii. 31-33, Ex. iii. 2-6).

How solemn are the words of Judgment in Deut. xxviii. 58-59 "THEN THE LORD WILL MAKE THY PLAGUES WONDERFUL." Such is God's wrath against sin (cf. Jer. v. 29-30 see Rom. ii. 5).

"YET A LITTLE WHILE, and He That shall come will come, and will not tarry."
(Heb. x. 37).

"Surely I come quickly." (Rev. xxii. 20).

"A little while" and Christ our Lord shall come again Then all His faithful suffering ones with Him will reign, Behold the glories of that Day, from sin quite free, For they shall see Him as He is, and like Him be.

"A little while" and He will come, our risen Head, He will not tarry, but come quickly, He hath said, May we look up and watch for Him, ourselves deny, Lift up our head, for our redemption draweth nigh.

"A little while," and then for ever near to Him, Who came on earth to die, His people to redeem;— With such a glorious hope our hearts should burn with love For Him our Saviour, God, Who waits in Heaven above.

"A little while," the Coming of the Lord draws near, That Blessed Hope, in pilgrims days, our heart doth cheer, As we look up and think of Him Whom we shall meet, With all redeemed by blood, and one another greet.

"A little while," the troubles here are not for long, Soon we shall be with Christ, and all the ransomed throng, Then we shall walk, if faithful now, with Him in white, With bodies fashioned like to His, in marv'lous light.

"A little while," the time is short to witness here, For Christ our quickly coming Lord, Who brought us near, Near to our God by precious blood, and saved for aye, A people for Himself and near to Him alway.

"A little while" on earth, to suffer loss and shame, To magnify the Lord, and to exalt His Name, "A little while" and then for aye to dwell above, And see more fully there the wonders of God's love.

"A little while," our sufferings here on earth are few, Compared with all the glories of "that Day" in view, When Christ shall come, we shall with Him abide, And in His likeness be, for ever satisfied.

A LETTER TO THOSE WHO LOVE THE LORD JESUS. THE WAY.

DEAR FELLOW BELIEVERS,

God has graciously caused the Holy Scriptures to be written for His people's continual spiritual profit. Every word, tense, omission, and arrangement are perfect. "Bless the Lord, O my soul, and all that is within me, bless His holy Name." We cannot over-praise God, but we can easily over-murmur. Indeed the *minimum* of murmuring is sin, and though the maximum of praise on earth from believing hearts contains some falling short, true praise is ever acceptable "in Christ," and with His intercession (Rev. viii. 3). Let our thanksgiving ever include more gratitude for the words of the Lord.

How often do we read in Scripture of the "way." When Adam sinned, he was expelled from the garden, and cherubim, and a flaming sword, kept "the way of the tree of life." *Man was shut out.* So it is ever. "Your iniquities have separated between you and your God" (Isa. lix. 2). Soon we read of man's "way" on the earth (Gen. vi. 12): truly it was corrupt.

Yet God was not defeated, not disappointed as to His plan of salvation. Though the way of transgressors is commonly emphasized in Scripture (Prov. xiii. 15), and though we read of a way that seemeth right unto a man, but of which the end is so solemn (Prov. xiv. 12, xvi. 25), though the majority go madly on in the broad way of Matt. vii. 13, yet God has a perfect "way" which includes the bringing many into the way of life, and He will not fail, nor be discouraged in this perfect covenant arrangement.

It is remarkable that Ex. xxxiii. 13, which emphasizes the prayer of Moses to know God's way (Ps. ciii. 7), leads up to the unveiling of God's Name in connexion with the ark (which fully "kept" the law), and respecting the covenant which is marked, not by man's doing, but by God's own promise, "I will do" (Ex. xxxiv. 10). But who can sound the depths of His love? It is well to recognise our ignorance, yet to praise for all He has taught us. We remember one who said, "Lo, these are parts of His ways: but how little a portion is heard of Him" (Job xxvi. 14). His way is ever in Sanctuary and sea (Ps. lxxvii. 13, 19) but may not we go more often, and definitely, into the Sanctuary (Ps. lxxiii. 17), and, albeit we see through a glass darkly, do not the things which are revealed belong unto us? Has not God showed us His way of mercy, whereby we ourselves are delivered from merited wrath, through the merits of Him Who is Himself the Way (John xiv. 6), and in Whom we stand—accepted? Ps. lxxvii. 2 may hint this reference to Christ Jesus our Lord, and we rejoice in Heb. x. 20,—the more noticeably after Heb. lii. 10, ix. 8 (see Acts xix. 23). 1 Cor. ii. reminds of our privileges, beyond measure, in Christ.

When any are saved by grace, their *whole* course is changed. Being a *new* creation—they have *new* desires. The new robe, new wine, and new skins are together in Luke v. Children of God crucified the flesh, with its passions and desires. A believer should be a marked man! And it is the privilege of all in Christ Jesus to seek God's own direction of their whole path, for they would be at all times in His way. Note Ps. xviii. 21, 30, 32. It is profitable to compare the emphasis in other portions of Scripture, e.g. Psalm xxv. 4, 8, 9, 12, xxxvii. 5, 7, 23, 34, cvii. 4, 7, 40; nor can we overlook cxix. 3, 5, 14, 26, 27, 29, 30, 32, 33, 37, 59, 168. We find a clear testimony as to wondrous leading in Gen. xxiv. 27, 40, 42, 48, 56. If we trust God more, He will not fail, but we must be very careful lest we excuse any sin, for this will make us more than liable to misunderstand and misrepresent His guidance. How important that the people of the Lord should not choose for themselves (Ps. xlvii. 4) but go forward in His own appointment, and feel the privilege of honoring Him as to *all*, that He may direct in each part (Prov. iii. 6), cf. the principle of 1 Cor. iv. 6. Let us cease from our own wisdom (Prov. xxiii. 4), and ask our gracious Heavenly Father for His gracious control, in the Holy Spirit, that we may go along a plain path, and experience joyfully the fulfilment of 1 Thess. iii. 11. Let us not turn to the right hand nor to the left, but look straight onward (Prov. iv. 25, 27), looking off unto Jesus, the Author and Finisher of faith, confident He will yet meet our every need (Heb. iv. 16).

It is solemn to realize once more the sad position of those without Christ. We think of Prov. iv. 19. How awful to be stumbling at the Rock of offence, on which the redeemed rest so securely! And we can *still* proclaim that Christ is *still* a Precious Saviour, welcoming any brought to trust in Him! But only to such! Without Him, multitudes are in the way that necessarily leads to a Jericho of the curse (Luke x. 30), hurrying along in the way of Cain (Jude 11.) which was religious at first,* but we know its goal! Should we not be more earnest, and warn many, that, in answer to our prayer, some may be stopped, as Saul of Tarsus, by the Lord in the way (Acts xxvi. 13). So wondrously He dealt then with a "chosen vessel," to bear His Name, and He is the Same to-day:—the Living God!

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

* Cf. Antichrist's prophesied religiousness, and acquaintance with God's truth (Ps. l. 16).

SUGGESTIONS FOR PRAYER.

"Pray without ceasing" 1 Thess. v. 17.

1. For the Lord's own work and glory as and where He pleases, and that our petitions may be more definitely on the line of His Will.
2. For young believers, that they may be kept faithful to their Lord.
3. For Gospel testimony to those of all ages, races, and conditions: the people of Israel are much laid on our hearts.
4. For godly homes, in which the Lord will be honoured whenever others enter.

THE CHILDREN'S COLUMNS.

NOTHING.

WHEN we look around at all the confusion, and the suffering, and the sad homes, we see how that sin has spoiled everything, which God, in His wondrous love and mercy made. But those who are saved, through the shed-blood of Christ on the cross, can look beyond all of earth to God, Who is over all, and Who will, in His time and way, fulfil all His written words. Not even ONE TINY WORD will God overlook. This is indeed a joy to those who were even as others "dead in sins," but are now new creatures in Christ Jesus (2 Cor. v. 17). It is well for all such to meditate on the greatness of God, before Whom ALL NATIONS ARE AS NOTHING, AND THEY ARE COUNTED TO HIM LESS THAN NOTHING, AND VANITY (Isa. xl. 17). Surely this shows how wonderful God is. Then, in Dan. iv. 35, it is plainly written "ALL THE INHABITANTS OF THE EARTH ARE REPUTED AS NOTHING." If you read all the verse you will see how that NONE can resist God's power—He can do everything, and NONE can say unto Him "what doest Thou?" I can imagine some will say, "Well, if God can do everything, and NOTHING IS TOO HARD for Him, why does He allow this awful war to continue?" We might go farther back and say, as some dare to put it, "Why did God allow sin to come into this world? But God is too great to be questioned by those whom He has created—we are so ignorant and should think of the words of Rom. ix. 20, "O man, who art thou that repliest against God? Shall the thing formed say to Him That formed it, 'Why hast Thou made me thus?'" (see also verse 21, 23). God is so wonderful that people, whether young or old, should lay their hands upon their mouths rather than utter things against God, which will rise up in judgment against them—for NOTHING is hidden from God. He sees all (Heb. iv. 13), and NOTHING IS COVERED that shall not be made known (Matt. x. 26, see 1 Cor. iv. 5, Eccl. xii. 14). It is easy to forget some things said and done, but all is remembered by God, and written in His books. It is not, I know, pleasant to hear about the coming judgments of God,—but I feel that His servants should be like Samuel the prophet. When God told him that He would punish Eli, and his house, because he had not restrained his children, and they had grown up wickedly, we read that "Samuel told him every whit, AND DID NOTHING FROM HIM" (1 Sam. iii. 18). Those whom God, in mercy, has saved must tell all the truth of God, however solemn it may be. But they tell also, lovingly and earnestly, of God's wonderful love, and His eternal salvation to those who are like the debtors in Luke vii. 41, 42,—who had NOTHING TO PAY. These were forgiven by the one to whom they owed the money! This pictures how lost sinners are freely forgiven, because

the Lord Jesus paid the debt Himself with His precious blood. Thus we see how wondrously free is God's salvation. But those who are born from above, say, like God's servant David, because of all He has done for them "I WILL NOT OFFER UNTO GOD THAT WHICH COSTS ME NOTHING" (cf. 2 Sam. xxiv. 24). It is, indeed, blessed to give unto the Lord, but we can only bring to Him that which we have first received from Him. Oh how I long for many of my dear young readers to be saved, so that they may serve God. We see in Ex. xvi. 18 how wonderfully God works for those whom He saves. Israel were His chosen people, and He will again choose them. Notice the words "NOTHING OVER," and "NO LACK." Then we see in Neh. viii. how kindness is to be shown to others. Selfishness in any is sinful. Those blest were told to send portions to those for whom NOTHING WAS PREPARED. That was to Israel a great day of gladness, and when any are saved, they want others to have joy in the Lord Jesus.

I should like now to turn to Job xxvi. 7. God, it is said, "hudgeth the earth upon nothing," oh how wonderful is God, He can do everything, and NOTHING IS TOO HARD FOR HIM. God can give eternal life to whom He will. See what the psalmist said in Psa. xxxix. 5, "MINE AGE IS AS NOTHING BEFORE THEE; VERILY EVERY MAN AT HIS BEST STATE IS ALTOGETHER VANITY." He felt that he was as NOTHING for God was so great. And however rich people may be in this life when they die they can carry NOTHING OF EARTH AWAY (Psa. xlix. 17). See what 1 Tim. vi. 9 says. How sad to have one's possessions all HERE! There are those who say as we read in Rev. iii. 17 that THEY HAVE "NEED OF NOTHING." Oh how many are so blind that they do not see their greatest need is salvation, from God's righteous wrath, through the blood of Christ. What a contrast is Luke xxii. 35. When Christ said to His disciples "LACKED YE ANYTHING?—THEY SAID, NOTHING." I wonder to which you are like. Oh that you may even now possess the free gift of God for which there is NOTHING to pay, it is without money and without price!

*Nothing is too hard for God, all things He can do—
Saves poor sinners lost and dead, in Christ makes anew;
Nothing can a sinner do, all his works are vain,
'Tis the precious blood alone saves from sins dark stain.*

*Nothing can a sinner pay for eternal life,
For it is God's gift alone, and it saves from strife;
Nothing can a sinner do, e'en when saved by grace,
Without God the Lord on high, saved ones seek His face.*

*Nothing can a sinner hide from God's piercing eye,
For by Him all things are seen, He knows every lie;
Nothing is too small for Him, nor is ought too great,
He, the righteous God on high, every sin doth hate.*

*Nothing that a sinner does, while of Adam's race,
Is well pleasing unto God, until saved by grace:—
Nothing that a sinner does, for God's truth is clear,
'Tis by poured-out blood alone, lost ones are made near.*

Nothing sinners know aright, for their minds are wrong,
Hence they often-times blame God, though forbearing long:
Nothing can this world put right, it is doomed through sin,
When in Eden Adam fell, sin then entered in.

Nothing is by God forgot,—deeds and thoughts as well,
Are all written in the books, sin must lead to hell:
Nothing can deliver those, in the day of wrath,
Who have sought to please themselves, while they lived on earth.

Nothing is too hard for God, all things He will do,—
Bless His people, Israel save, make the earth anew:
Nothing written in God's truth will He overlook,
Every word shall be fulfilled in God's Holy Book.

A MESSAGE TO YOUNG BELIEVERS AND OLDER ONES TOO.

"O YE OF LITTLE FAITH." *Matt. viii. 26.*

"O WOMAN, GREAT IS THY FAITH."

Matt. xv. 28.

There is, often, every material reason for unbelief, but yet it is without a true reason, when we know God. There might be every natural reason for a man to tremble if he looked only to cash in hand, and bills due, but a banking account might meet the latter a thousand times. So with the believer. He has in the Lord every cause for faith. The Lord has not failed. The Lord will not fail. If God permits emergencies, as to the disciples, in the storm, He knows the end from the beginning, and nothing shall disappoint Him.

We are, it may be, amid certain trials, but God is faithful. This is our resting place, this is our trust. Why then should we be of little faith? Why should we only believe as to some things, as to a few circumstances? With God all things are possible, and all things are possible to him that believeth.

It is noteworthy that, after rebuking the disciples, the Lord stilled the winds and sea. Sometimes we experience a deliverance from difficulties even when there is much unbelief. But may there not be a blessing in the difficulties remaining larger, that we may trust our Heavenly Father when the tempest seems at its height of heaven-given faith?

We turn from the disciples to the Syro-phenician woman. She was possibly in error at first in addressing Christ as "Son of David," for this was not His relationship to her need. But when He answered not, and afterwards answered with respect to "the lost sheep of the house of Israel," she accepted the correction, yet her faith and intensity were not diminished one whit. She longed for crumbs of blessing which many of Israel were despising. How encouraging is the way in which the Lord blessed her, and spoke to her. It would seem as if true faith was resistless, and that our gracious God delights in that which lays hold of His mercy, and will not take a refusal. This is the reverse of presumption, the opposite of self-confidence.

We must be willing, as Moses and Paul, for His all-wise "No," but may we not learn that they

should, in such a case, have asked with yet more definite stress on the appointed limitation.—"If the Lord will!" Have we not a record of the actions of His people that we may avoid their errors? True intensity is never out of place, never disallowed because of its fervour. Jacob was marvellously honoured when he said, "I will not let Thee go, except Thou bless me" (*Gen. xxxii. 26*). Thus we read "He blessed him there" (*29*). When there was "instant and earnest prayer" (*Acts xii. 5 marg.*), the Lord opened EVERY closed door against His people. The iron gate was nothing to Him (*10*). He is omnipotent still; we trust in the mighty God.

To sum up. The Holy Spirit gives the contrast in Matthew between Jewish-born disciples, and a Gentile woman, that we may see how dangerous it is to rely on privileges or environment. We are encouraged to have the faith of the woman, and to look ONLY unto the Lord. The reasonings and surmises of unbelief fall to the ground. We can see this after, but need grace to realize it at the time. If we expect the way out BEFORE the trouble (note the beautiful language of *1 Cor. x. 13*), where is our faith? If you are a YOUNG believer, dear reader, seek, by grace, to manifest that you ARE a BELIEVER, not only as to eternal salvation but as to all its present accompaniments. Believe God against all appearances. Believe God amid difficulties. Believe God, and lay low all anxieties. God is able, God is faithful. He will not suffer you to be tempted above that you are able. He sits as a Refiner and Purifier, and will not let His gold and silver be wasted. He will not allow the fire to go beyond the need. His way is perfect, and He chastens that you may be a partaker of His holiness. "Trust in Him at all times." "Trust in the Lord with all thine heart; and lean not unto thine own understanding." (*Prov. iii. 5*).

"WITHOUT MONEY AND WITHOUT PRICE." (*Isa. lv. 1*).

Such is God's "so great salvation" for those that see themselves, even as the thief on the cross, who saw that he deserved the punishment inflicted upon him (*Luke xxiii. 41*). Speaking to the other thief, he said, "We receive the due reward of our deeds." But, referring to Christ, he said, "This Man hath done nothing amiss." He was the Spotless One, Who became a sin-offering, that He might save sinners away from their sins, He paid the price, which was His poured-out blood, for hell-deserving ones. And such are all by nature. Alas, how few see this, and none really turn to God, Who, in His love and mercy, begins His own gracious saving. God said of old, that Israel had sold themselves for nought, but then come the wondrous words of grace from a merciful God:—"But ye shall be redeemed without money" (*Isa.*

lii. 3). All are sold "under sin," by nature (Rom. vii. 14), and none can redeem himself. Money can purchase many things, but not salvation. It is the *absolutely free gift* of God to rebels. Redemption is through the blood of Christ. The price has been paid by the Lord of glory, oh, what love! But Satan so deceives that there are multitudes who imagine either that they can do something to obtain salvation, or that they can do without it. But God has said that "without shedding of blood is no remission" (Heb. ix. 22). Remember this dear reader,—every one without exception, deserves the righteous wrath of God. But, in wondrous mercy, Christ bore the wrath of God for guilty ones. He was the Just One Who died for the unjust.

It is terrible to think that any gift of God can be bought with money. See what God's servant Peter said to one who thought money could buy the special gift of the Holy Spirit (Acts viii. 20-23). Those who are saved in God's grace, are "not redeemed with corruptible things as silver and gold . . . but with the precious blood of Christ" (1 Pet. i. 18-19). The Lord Jesus said on the cross, "It is finished." He began, and also completed, the work of salvation, and those who are brought to see their need of salvation, will, like the tax-gatherer in Luke xviii. 13, cry to God simply for *mercy*. Do you think it strange that salvation is free, and that it is "without money." Are there not numbers of things which money cannot buy? The sunshine—the rain—the very air we breathe are all free. Money cannot purchase these, neither can money buy love, no, not even human love (Song viii. 7), how much less the love of God. Neither can health be bought with money. We little know how much God gives in His forbearance even to those who hate Him. But beyond all earthly blessings is God's salvation for helpless sinners, which is perfectly free, and lasts for ever. And it is "without money and without price" for those brought to see themselves, like the thief, deserving nothing but wrath! To such God will, through the shed-blood of His beloved Son, grant forgiveness of *all their sins*. He gives such eternal life (Rom. vi. 23). Oh that God's Spirit may work with many who read these messages, and save for His own Name's Sake.

TALKS ABOUT PRESENT-DAY NEEDS.—9.

REVERENCE.

HOW perilous is the increasing irreverence, so manifest everywhere in these evil days, not only among those who simply profess to be Christians, but, alas, among "true" children of God there is not the reverence for Him, as in years gone by. How heart-searching is this, amid all the privileges we have in Christ, and the glories of the future

brought before us in the Holy Scriptures, to sustain and encourage us in these our pilgrim days. But the heavenly calling is often forgotten, and so God is not revered as He should be, and this among His blood-bought people! Surely every earnest believer can see how sinful such neglect is, and the terrible influence it has upon the children growing up in an atmosphere of lightness. There is not the consideration for God's glory in the home, as in former days, hence there is not even the respect for parents, and for those in authority that Scripture commands. Children are told to honour and to obey their parents (Eph. vi. 1, 2). The apostle, writing to the Hebrew believers, said, "We have had fathers of our flesh, which corrected us, and we gave them reverence" (Heb. xii. 9), and then he goes on to show how much more should God be revered. It may be that there is not true and wise *correction in the home*, and this leads to the absence of respect for parents in these lawless and perilous times (2 Tim. iii. 1-5). There is such a need for standing in awe of God in such days when He is talked about so lightly. Some are afraid of being too serious, and also of seeing their children serious. If only we were afraid of being too light, this fear would be more helpful both to ourselves and to the young people about us. The absence of deep reverence for God in the home, and in the gatherings of His people has been ruinous. The "reaction" from setting forth any respect for buildings where saints of God have been accustomed to meet for worshipping Him, has been, and is growing, most harmful, to the generation growing up. We do not wish to exalt a mere building, but wherever God's presence is, there should be solemnity, for He is so holy. When God appeared of old to Jacob, he said, "Surely the Lord is in *this place* . . . and he was afraid, and said, *How dreadful is this place*" (Gen. xxviii. 16-19). Again, when the Lord God appeared to Moses, and spake to Him out of the burning bush, "Moses hid his face, for he was afraid" (Ex. iii. 2-6). Moreover, we are told that when the Captain of the Lord's Host came to Joshua, He told him to loose his shoes from off his feet, saying, "for the place whereon thou standest is holy" (Josh. v. 15). It is the presence of the Lord that makes the room holy, wherever His people are. We need to remember this, and like the psalmist to say, "My flesh trembleth for fear of Thee, and I am afraid of Thy judgments" (Psa. cxix. 120). We need to fear God more, and to realize His terrible majesty. There should be thoughtfulness and heart-preparation, in coming together to worship God. For "God is greatly to be feared, in the assembly of the saints, and to be had in reverence of all them that are about Him" (Psa. lxxxix. 7). Let us think of the solemn words spoken by God, through His servant to Israel of old, "Where is My fear?" Mal. i. 6.

Oh dear fellow believers, words such as these might be addressed definitely and very earnestly to us, for we have not feared, and revered God as we should, either in the home, or in the gatherings for worship. What shall we do? Shall we repent, or continue grieving God, and thereby lead others to disregard Him, Who is to be feared, and that greatly? We read in Psa. cxi. "Holy and reverend is His Name," and, in the prayer the Lord Jesus taught His disciples, we have the words "Hallowed by Thy Name." God's Name is great, and also to be feared. There must be deep respect for all that is connected with God. He must be held in more than the highest esteem, if we would glorify Him. The reverence due to God is beyond all human expression. Only as the hearts of His people have a deep sense of His holiness, will they rightly revere Him. Even the world would speak differently about God, if His saints revered His holy Name, and also stood in awe of His Word (Psa. cxix. 161). The Bible, which sets forth the words of the living God, should be handled reverently. When we open it we should fear lest we fail to esteem Him rightly. It is so wonderful that God should have given us His truth. We need to have this constantly before us. We have failed to reverence the words of God! Oh that we may confess our sins, and seek for mercy, and grace to have deep respect for every Word of God. The children, too, should be trained from babyhood to think much about the Scriptures, they should be taught to fear using them "roughly." It should be emphasized that we have God's Book, and that He is so great, and He sees how they handle it. This may be viewed as a small matter, but children are trained up by little things. If they were brought up in homes where there was always a deep reverence for the Holy Scriptures, they would naturally think much about the Bible, and there would be a right kind of fear in using or reading the Bible. If the children saw that words of God were highly esteemed by father and mother, and time was spent thereon with the little ones, we should see great results. Habits, whether good or bad, are powerful, and influence the young ones. Let the little ones be taught to take care of their Bible, because it is God's Book. Let the Bible be kept tidy, even more so than the frock. This will tell, and will lead to respect for what God has written. Failure in these things has done, and is doing much harm. Oh that we were more concerned about the irreverence in the children. Surely we should seek outward reverence for God and the things of God, rather than no reverence. The infant should be taught to shut its eyes when the parents are praying to God, or giving thanks at meal times. It is heart-searching to see how careless many young children, and those growing up, are as to prayer in meetings. There should be

a deep solemnity in coming to God, and the children should be trained to feel this. Oh that we may be more concerned, and prayerful about such things, so that we may not hinder, but help toward reverence—and all that God may be exalted in the home, and in the gatherings of His people, and thereby glorified.

SUGGESTED DAILY READINGS.
 "IF THE LORD WILL"—September, 1916.

Day	Zeeh.	Acts.	Learning	Explain
1	ix. 9-17	xiii. 34-41	Mal. ii. 4	
2	x. 1-6	xiii. 42-49	" 5	
3	x. 7-12	xiii. 50- xiv. 7	" 6	Acts xiv. 27
4	xi. 1-6	xiv. 8-18	" 7	
5	xi. 7-14	xiv. 19-26	" 8	
6	xi. 15-17	xiv. 27-xv. 5	" 9	
7	xii. 1-8	xv. 6-12	" iii. 1	
8	xii. 9 xiii. 1	xv. 13-21	" 2	
9	xiii. 2-9	xv. 22-31	" 3	
10	xiv. 1-7	xv. 32-41	" 4	Acts xvi.
11	xiv. 8-15	xvi. 1-7	" 13	16-18
12	xiv. 16-21	xvi. 8-15	" 14	
13	Mal. i. 1-7	xvi. 16-24	" 15	
14	i. 8-14	xvi. 25-32	" 16	
15	ii. 1-7	xvi. 33-40	" 17	
16	ii. 8-17	xvii. 1-9	" 18	
17	iii. 1-6	xvii. 10-15	" iv. 1	Acts xvii.
18	iii. 7-12	xvii. 16-21	" 2	32-34
19	iii. 13-18	xvii. 22-31	" 3	
20	iv. 1-6	xvii. 32- xviii. 5	" 4	
21	Gen. i. 1-8	xviii. 6-11	" 5	
22	i. 9-19	xviii. 12-18	" 6	
23	i. 20-28	xviii. 19-28	Acts xviii. 4	
24	i. 29-ii. 3	xix. 1-10	" 5	Acts xx. 6-7
25	ii. 4-14	xix. 11-20	" 6	
26	ii. 15-20	xix. 21-27	" 7	
27	ii. 21-25	xix. 28-34	" 8	
28	iii. 1-7	xix. 35-41	" 9	
29	iii. 8-15	xx. 1-6	" 10	
30	iii. 16-24	xx. 7-12	" 11	

"I rejoice at Thy Word, as one that findeth great spoil," said the psalmist. Our attitude should be the same. Knowledge of Scripture without love and obedience is very incomplete. May our hearts be aroused, and, in the power of the Holy Spirit, may we love our Lord more.

SUGGESTIONS ON MEMORIZED VERSES.

The passing days—and past years—make one see the solemnity of life more, if there is any true solemnity before God. When we remember that, it may be, years ago we were graciously brought to the knowledge of Him Who is the Truth, and that we have been permitted to read the Scriptures through, and more than once, it must be heart-searching to realize how little we grasp the whole counsel of God and how we fail as to whole-hearted

and prompt separation. These notes are not given to take children of God away from their Bibles, but to urge a prayerful study of those Bibles more than ever, to encourage learning "by heart," and to cheer, moreover, any who are in any measure isolated because of some love unto the Lord. From such, and indeed from any believers, it will be a joy to hear, nor let them feel afraid to write lest they seem to claim superiority to other professing Christians near. Humility will be manifest in a godly letter, and the attitude will not be misunderstood, though it is ever well to be on guard against this subtle form of sin.

Mal. ii. 4-9.

The covenant with Levi is seen by Ex. xxxii. 26, Num. xviii. 1, 2, xxv. 10-13, Deut. xxxiii. 8-11. Life and peace are together in Prov. iii. 2, Rom. viii. 6 (so we have "joy" and "peace" united): a word is often understood by its companions (cf. "faith and love"). "I gave them to him": how precious are God's gifts: "I give unto them eternal life," "the gift of God is eternal life." "The fear of the Lord is the beginning of wisdom": a contrast with merely natural and tormenting dread. "My Name"—three times in i. 11, also i. 14: let our hearts, and lives, ever say, "Hallowed be Thy Name." 6, The lips and walking in the right way are linked: so evil use of the mouth and the wrong way reproved in Ps. i. 1 (words and works associated) "With Me": "Enoch walked with God," cf. Mic. vi. 8, 1 John i. 7. Fellowship with God precedes turning others from iniquity: Jer. xxiii. 22 is clear as to this, and Ps. li. 13 is after 12. Israel's priests were Israel's teachers, cf. Deut. xvii. 9, 2 Chron. xvii. 7-9, and Ezra's position. Why was this? They were viewed as drawing near and in harmony with God's will: the high priest had the Urim and Thummim. Is there a parallel? Yes, for if we (as ALL saints) are in the royal priesthood of 1 Pet. ii. 9, and approach God we should be able to tell His words to others. 8, a sad contrast: how sad to cause any to stumble. 9, see margin: untruthfulness marked out: oh for a holy sternness against all sin: see Jude 16. Let us avoid all flattering, all pleasing of men.

Mal. iii.

My messenger, note ii. 7, John was of the priestly family: further the word "Malachi" means "my messenger": is there any prophet, of whom God tells us, between the two? "Ye seek," "ye delight in"—yet rejecting, see Isa. lviii. 1, 2, Amos. v. 18. 2, The glory of the Lord is marvellous: He hates all sin. Fire and soap suggest Num. xxxi. 23. "He shall sit": no hurry, no carelessness, much personal attention: the gold and silver are His own, cf. John x., and contrast

the disregard of the hireling, "whose own the sheep are not." We cannot bring anything acceptable unto the Lord unless we are, by grace (a) in the sphere of righteousness, and (b) purified cf. "He purgeth it, that it may bring forth MORE FRUIT." 4, It is a great privilege to be pleasant unto Him, S. of S. vii. 13. The subsequent verses set forth the sad state of affairs among Israel. All evils were and are linked with not fearing God (5). So the unfearing judge of Luke xviii. did not regard men. See also the testimony of Rom. iii. 10-18. How beautiful is the contrast when we have "the fear of the Lord" which "is the beginning of wisdom." In Mal. iii. we behold—going away from God's ordinances, robbing Him in a twofold way, speaking stoutly against Him, calling the proud happy etc. But there was a remnant. Those that feared the Lord did not speak against Him, but of Him (16). They did not complain of walking mournfully (iii. 14 note i. 13), but delighted in the Lord (Ps. xxxvii. 7): may we be such. The contrast between "now" in 15 and "then" in 16 has helped me: the people who emphasize "now" in this way seek earthly comforts: but those who live in the light of that Day often view troubles as if already past, and their pilgrim life as if it had become a grace enabled "then" not a burdensome "now" (cf. the faith of Moses, in naming "Gershom"—a stranger THERE, taking the stand point of Canaan not of Midian). "My jewels": God treasures His own, see Matt. xiii. 44-46.

Mal. iv.

We little realize the fulness of God's righteous wrath. Is there not a call to holy and solemn concern for those without Christ? Mark two classes and only two. The "proud" (1) are contrasted with those who "fear" the Name of the Lord. Not only will Christ come as the Sun, the righteous will be linked with Him, and shine as the sun (Matt. xiii. 43). "We shall be like Him." "I shall do" (3), how wondrous the work in the past (Ps. xxii. 31), the work of salvation: but God's "strange act" of wrath (Isa. xxviii. 21) is equally certain. Sin cannot be excused. Moses remembered; Elijah coming. If Israel forget the witness of Moses in that solemn time of testing, they will worship antichrist's image, and be among those who are sent away from God (Rev. xiv. 9, 10). How wondrously will He hold back many, even while they know not His matchless love, and, in accord with that love, He will next cause them to look on Him Whom they pierced (Zech. xii. 10, Rev. i. 7) and Who, when they have wept for Him, will cause them to be glad and rejoice in His salvation (Isa. xxv. 9). So the journey of Jer. xxxi. 9 begins with weeping, and ends singing (12): Joy cometh in the morning (Isa. xxxv. 10 li. 11).

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THOUGHTS FROM A MONTHLY HERALD OF THE TRUE MESSAGE.

Thy Word is Truth
JOHN. 17. 17

THE WORD OF GOD

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FREE.

A Magazine, as our Father permits and enables, to set forth the glory of His grace, and the path which has been left for His redeemed ones to follow their Saviour's steps (1 Pet. ii. 21). We cannot boast of self, we cannot tell man's goodness, but we can, and will, speak of our glorious Lord.

EDITED BY
PERCY W. HEWARD.

"This Man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God." Heb. x. 12.

"Even He shall build the temple of the Lord; and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a Priest upon His throne." Zech. vi. 13.

"To him that overcometh will I grant to sit with Me on My throne, even as I also overcame, and am set down

with My Father in His throne." Rev. iii. 21.

"And in mercy shall the throne be established: and He shall sit upon it in the tabernacle of David." Isa. xvi. 5.

"If we die with Him, we shall also live with Him: if we suffer we shall also reign with Him: if we deny Him He will also deny us: if we believe not, yet He abideth faithful: He cannot deny Himself." 2 Tim. ii. 11-13.

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For Financial Arrangements see Leaflet.* The manifestations of God's gracious will as He enables is a priceless privilege. When we realise something of His love for us, how gladly should we give up our time, strength, abilities, money, reputation, comforts, opinions, everything for Him. But how every believer falls short. The forgiveness of our Heavenly Father is wonderful.

"Hitherto hath the Lord Helped us": Free on Application.
Meeting Rooms, &c. All arrangements, "If the Lord Will," 61, Upton Lane, Forest Gate, London, E. — The Lord's Day, 11, 8.30; Mon: 8; Thurs: 8; Sat: 7; 43a, The Broadway, Waltham Green, S.W.—The Lord's Day, 11, 8.30: Thurs: 8; East London Testimony, adjoining 35, Cambridge Road, E., and as the Lord opens the door. Also "Rosemond," Bede Burn Road, Jarrow-on-Tyne.—The Lord's Day, 8.30. Correspondence welcome.

A WORD OF INTRODUCTION.

TO some we need not say that it is our desire to preach "Jesus Christ and Him crucified," even "Christ Jesus the Lord," To please man is to deny Him, and sadly untruthful to our title should we be, if pleasing stories and compromising excuses for sin were allowed. "No lie is of the truth." It is our prayerful desire to speak of truth in the light of Him Who is the Truth, and to make known the pilgrim-way of His people. Fellowship with the world, and its ideas or ideals, cannot be possible without heavy spiritual loss. The child of God is not of the world, even as Christ is not of the world (John xvii. 14, 16), and hence there should be a very distinct standpoint, a clear line of demarcation, a holy separatedness from the world's systems, and unscrupulous ways of doing business, because the believer is a heavenly citizen with the fear and love of his Lord, and having a fixed desire to glorify Him, and not to disgrace His Worthy Name.

"Of God That sheweth Mercy"—Rom. ix. 16.

When God to Moses once His Name revealed,
His wondrous goodness could not be concealed:
The servant asked, "Thy glory show Thou me."
The answer was that grace was full and free

"I will be gracious"—precious words are these,
But sovereign grace will not the worldling please;
All pride is humbled when God shews His "way,"
And how He pleases mercy to display.

We willed but wrong, we ran to sin and ill,
If we are saved, 'tis God's Almighty will,
He loved the careless, who 'gainst Him were set,
And loved with might and paid our lawful debt.
Thus are we free, nor can we boast at all,
If left awhile, at once each one would fall,
Chosen, and bought, and kept, and held, by grace,
We dare not doubt, we have an heavenly place.

All glory to our Lord must now abound,
And praise from each redeemed one gladly sound,
Since God is rich in mercy we are His,
And not of works but all of grace it is.

Our Father, now accept our gratitude,
And let not pride or boasting here intrude,
Accept, and deepen, heartfelt, loving praise,
And show us more Thy sovereign grace and ways.

WORDS OF ENCOURAGEMENT.

John xvii. unveils our loving Lord's love to His people. It is beautiful to see something of His tender interest in His own, through such a verse as 11.

The same mercy shines out immediately after in xviii. 8. He always loves to the end (xiii. 1), and He will not forsake the work of His own hands. And in accord with this we find ourselves included in His High-Priestly prayer. Nor is this strange. He fore-knew that the work of Calvary would be definite for all given to Him, and therefore spoke with a precious certainty. Nor has He changed in His lovingkindness. "He ever liveth to make intercession." How refreshing is the thought that this is His purpose. The wording is stronger than "He ever liveth and maketh intercession," although that would be glorious, in view of His dignity. But grace passes understanding: He, the Lord of all, is occupied on our behalf!

The believer who has, by Divine inworking, a sense of the covenant of grace will feel very humble, but, by no means, doubtful. Eternal life is a gift. God's plan shall not be frustrated. When Christ prayed for Peter, the disciple's faith did not fail. The assurance that He would be "converted" was at once given. We need such "conversion" whenever we have wandered, though birth from above is only once, once for ever. Oh that it may be our privilege to realize increasingly, in the Holy Spirit, the absolute sufficiency of the work of Christ, and that He did not regard "alone" those who were with Him physically when He said "This is My Blood of the New Covenant," but included us in the company of the redeemed, who show grace by gratitude, and by gracious obedience.

THE BELIEVER AND HIS EMPLOYER.

DEAR FELLOW BELIEVERS,

If we have been saved by grace it is our privilege to adorn the doctrine of God our Saviour in all things. We are not our own. Our whole life belongs to the Lord (1 Cor. vii. 23), and every action should be spiritual, that it may be to the praise of the glory of His grace. Hence a believer's business life is not unimportant, and may I suggest (in passing) how careful believers should be as to occupations for their children. To choose forms of work at least bordering on that which we know will dishonour God, to aim at earthly advantages and hinder time and opportunity for the things of God, to be regardless of the moral character of the firm and its employees,—how can this attitude please Him? More godly care and prayer are needed. Shall we be found lacking?

And now let us ponder, in the light of Scripture, the daily business of those who are believers, and who wish to be disciplelike and consistent through-

out. Let us assume that they are engaged in work which does not sadden their consciences, and that they do not cause others to stumble by their continuance. Gladly ready to give up all, for Christ, and "content" with the "bare" food and covering which He has graciously promised (1 Tim. vi. 8), rather than dishonour Him.* They feel able to abide in their calling with God. How shall they "occupy" in its duties, that they may labour well, and have to give to him that needeth (beautiful indeed are the believers' surplus and treasure store, described in Eph. iv. 28: a large banking account, which has interest, and one need not be concerned as to "how" this interest is obtained). It will be observed that we are limited to the doing of *that which is good*, and a refusal to do wrong, whatever be the cost, is implied. The child of God must be as firm as he is gracious. He cannot serve two masters: anything against the revealed will of God is to be rejected and hated.

May I first plead for the attitude set forth in Col. iii. 22? Eye-service is very unholy. We should not be diligent in an employers presence, and indolent when he is away. Untruthfulness is not only in word. Phil. ii. 12 is very precious. If we serve God, we are ever in His sight, and it is sinful to do anything slovenly and half-heartedly for Him. And, together with earnestness, let us remember respect. 1 Tim. vi. 1-5 attacks all socialistic levelling. Believers are to speak politely and to act politely. Slander of an employer behind his back is very serious. If Eccl. x. 20 gives a "human" reason against it, devotion to Christ is stronger still. It is often wrong to say even the truth. A believer having a "froward" master should not so describe him to those who know not the Lord. It is easy to "talk," but we need to have a watch set before our mouths.

Secondly, may I urge that the children of God are to suffer for conscience toward God (1 Peter ii. 19), and to be willing to be the off-scouring of all things for Him, they are not to make this an excuse for giving an employer the time which belongs to their brethren, and to fellowship in the Lord. Still more manifestly unsatisfactory is the readiness to work overtime for gain, or because of a natural delight in daily occupation. It is so easy to become onesided, and not to be led by the Holy Spirit, but this leading we should prayerfully seek and expect. Nor will God withhold such "good" from those that walk uprightly. I would earnestly ask for recognition of the Lord's rights as to the time of His blood-bought people. I know that whatsoever we do we may do it in the Name of the Lord Jesus, and it is a privilege to regard nothing as menial or unspiritual. The details of the workshop, the office, the home are not too small for prayer (Phil. iv. 6), not outside the precious

* It is not easy, it is hardly possible, to test the suitability of one's present employment if this glad devotedness is absent, or wavering.

command of 1 Cor. x. 31. But anything in *undue* proportion ceases to be done spiritually. If I cause others to do what I ought to do, because I want time even for prayer, I am stealing, and my prayer will be unacceptable! Only as we walk *with* God can there be godly discernment and "arrangement" (1 Cor. xiv. 40). The days are solemn, the times are perilous, and if believers neglect obedience to Heb. iii. 13 and x. 25, because of their daily toil, the work itself will probably go wrong, and will undoubtedly be wrong. If we please God, He will fit in our time, and can multiply the labour of a few moments as the widow's cruse of oil, and as the lad's barley loaves. And if the miracle is on a smaller scale, and less manifest, is it less real? No, by no means. Let us trust God with our time, as with our all. We are to serve *Him*. All other service must be *within* this, and if it will not take such a position we must give it up, though the faith must be personal. We must not expect others to pay for our faith, else the Name of God is dishonoured.

Another solemn point arises. We may be where the Lord would have us, and yet things which we know grieve Him may come across our path. Can we share in "the fraud of a label," or dress a window with anything we know to be untruthful? Can we receive money which we feel to involve unrighteous weighing? Can we write a dictated letter, which we see to be deceitful and incorrect? I need not say that we shall not put the world right. But the words of 1 Tim. v. 22 apply; "neither be partaker of other men's sins: keep thyself pure." We have a personal responsibility to God, and this responsibility, sometimes at least, includes warning to others also (Eph. v. 11). We are not to be inquisitively suspicious (1 Cor. x. 27), but if we have good reason for concern, we can no longer apply the thought of "asking no question." Our conscience is in suspense, and "whatsoever is not of *faith* is sin" (Rom. xiv. 23). To the one who wishes earth's success, this "theory" blights all hopes, and he fears a continual bondage. To the humble disciple, this principle is quieting and the path is clear. Every difficulty is only another opportunity for witness though the flesh is weak, and we need to cry unto God for grace to be gracious. Every problem reminds us that this is not our rest, and having now counted the cost, and set on one side the value of "everything" (Luke xiv. 27, 33)—except as a means wherewith to glorify God, we should have no further wrench that can outweigh the privilege of pleasing the Lord. I do not mean that a faithful believer is unfeeling. Reproach may almost break his heart. But respect unto the recompense of the reward is yet closer and dearer than all else, and Rom. viii. 18 has grateful reckoning.

With Christian wishes that we may all illustrate godly life (2 Tim. iii. 12).

Yours in the Lord Jesus, by free grace,
PRECY W. HEWARD.

WHAT WE SHALL DO IN GLORY.

SING PRAISES to Him Who loosed us from our sins in His own blood (Rev. i. 5, 6; v. 9; xiv. 3).

REIGN WITH CHRIST, if we suffer with Him now (2 Tim. ii. 11, 12; Rev. xx. 4; xxii. 5).

SIT ON CHRIST'S THRONE, if among THE OVERCOMERS (Rev. iii. 21).

FOLLOW THE LAMB, if faithful to Him now (Rev. xiv. 1-5, see Matt. xvi. 24; Luke v. 11; Num. xiv. 24).

EAT OF THE TREE OF LIFE, AND THE HIDDEN MANNA (Rev. ii. 7, 17, see Luke xxii. 30; S. of S. ii. 3).

GO NO MORE OUT (Rev. iii. 12).

How blessed to be shut in—how solemn to be shut out (Matt. xxv. 10).

"Thou wilt keep him in perfect peace, whose mind is stayed upon Thee, because he trusteth in Thee."

"Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength."—

Isa. xxvi. 3, 4.

Stayed upon Jehovah, peace we now possess,
God, the Rock of Ages, will His people bless,
He will never alter, nor one word erase,
But fulfil His purpose, in His sovereign grace.
Stayed upon Jehovah, we have nought to fear,
Though by foes surrounded, dangers too so near,
God will keep us safely, keep both day and night,
As we seek His glory, walking in His light.
Stayed upon Jehovah, kept in perfect peace,
Though our trials daily may yet more increase,
We can trust our Father, look to Him alone,
He will never fail us, but will keep his own.
Stayed upon Jehovah, glorious, glorious fact,
Those who trust God wholly, nought can here distract,
For the Lord Jehovah is their Strength and Stay,
He will keep His chosen near to Him alway.
Stayed upon Jehovah, heart and mind at rest,
For the Lord still worketh—worketh what is best,
Every trial sent us, in God's wondrous love,
Works a weight of glory, as we look above.
Stayed upon Jehovah, restful, peaceful, calm,
In His presence hiding, nought can there alarm,
For He is Almighty, gracious, loving, too,
All His will and purpose He will surely do.
Stayed upon Jehovah, we can rest secure,
And our light afflictions patiently endure,
Looking for the Coming of our risen Head,
Who, in wondrous mercy, suffered in our stead.
Stayed upon Jehovah, foretaste of our bliss,
When we see our Saviour; glorious prospect this!
Stayed upon Jehovah, kept in perfect peace,
Till our pilgrim journey on this earth shall cease.

SUGGESTIONS FOR PRAYER.

"Always to Pray—Not to Faint." Luke xviii. 1.

1. For the glory of God on the lines of His own promises, and in accord with the devotedness of His own people.

2. For the making known of the gospel of grace by lip and leaflet, that His doctrine may be adorned in the life and manner of those preaching and distributing.

3. For the salvation of children, and for homes where God is exalted.

4. For His wondrous over-ruling of national and international events, that His people may lift up their heads, and, rejoicing in the coming of sinners to Christ, may pray more fervently "Come, Lord Jesus."

"Before they call, I will answer." Isa. lkv. 24.

THE CHILDREN'S COLUMNS.

TWO WAYS.

THE WAY OF LIFE, THE WAY OF DEATH.

WE have brought before us in God's Word, not, as some imagine, one way, but *two ways*. It is said sometimes by those who are not acquainted with the truth of God that we are all going to one place, though by different ways. But this is one of Satan's lies. You will, it may be, remember that Christ Who was God, said the devil was a liar, and the father of the lie (John viii. 44). Yet multitudes believe him, and will not believe God, Who is the God of Truth. It matters little what people think or say, but what God says is most important. For all that He hath spoken will surely come to pass, in His own time and way. You cannot imagine that any one would be so foolish as to believe all the roads in the world lead to one place. Yet many are acting thus, as to the future life. The broad way must, as we are told in Matt. vii. 13, lead to *destruction*. But few believe this fact. If only those in the broad road would stop, and think where they are going, and what their end will surely be if they continue in the path of sin, many would, at least, feel a little *concern*. The broad way is attractive, for there are many "pleasures of sin" in it. Notice the solemn words spoken by the Lord Jesus, Who knows everything, "*Many*," He said, "go in thereat." The real sadness of this way is emphasized in the book of Proverbs, see xiv. 12, xvi. 25. These verses are alike and they say, "There is a way that seemeth right unto a man, but the end thereof are the ways of death."

We read also in Rom. vi. 23 "The wages of sin is death," James i. 15 says, "Sin when it is finished bringeth forth death." In Jude 11 we read about those who go in the way of Cain, who killed his own brother, and why? Because his own works, even as his own ways were evil, and his brother's righteous (1 John iii. 12). Thus we see right from the beginning how, though Cain and Abel were brothers, one was in the *right way*, and so his works were right, the other in the wrong way, and his works were evil. There *must* be a difference between those who are in the way of life, and those who are in the way of death. To begin with, *all are away from God*. But when any are saved, through the shed blood of Christ, not only are they new creatures in Christ Jesus (2 Cor. v. 17), but they are in a new way, and it is called "*a new and living way*" (Heb. x. 20). The Lord Jesus said "*I am the Way*" (John xiv. 6). It is wonderful to be *in Him*, and to walk in His way, which will lead saved ones to eternal joy and gladness. But the *narrow way* which leadeth unto life is not "easy," hence the Lord Jesus, Who was, and is, God, and knows the end from the beginning, says, "*Few there be that find it.*" For the broad way looks so attractive and many are going *that way*.

How dreadful is this. Surely you are not surprised, my dear young reader, that having, in God's mercy, been brought out of the broad way myself, and saved by God's grace, and in the narrow way that leadeth unto life, I long for many who read these messages to be saved, and to walk in the narrow way! For though it is not so attractive to the flesh, there are pleasures, of which those in the way that seemeth right, know nothing. It is true you cannot take "the world" there for it is too narrow. But when any are born from above, they want the pleasures that are for evermore (Psa. xvi. 11), not the pleasures of sin—which are but for a season (Heb. xi. 25). There are so *many disappointments in the broad way*, and then the end is death. And that means more sadness than any can understand, while on this earth. For though God's love is great, His wrath also is great and He *must* punish sin, and the end of the way of destruction will be dreadful. You know how Adam and Eve sinned against God, and were sent out of the beautiful garden of Eden because of disobedience—this shows us how God keeps His warnings. Mark the last few words of Gen. iii. "A flaming sword which turned every way, to keep the way of the Tree of Life." None could enter while that flaming sword was there—But Christ, in wondrous mercy, came down to this earth to live and die, the sword of God's anger came upon Him, and now only those who are saved, and in Him, will dwell with Him for ever. The way of life will lead into His very presence. But the way of death will as surely lead into the presence of the devil and his angels (see Matt. xxv. 41). How dreadful to be for ever in such a place. Oh that many more may be brought to see their need of salvation, through the blood of Christ, and brought into the *way of peace* (Luke i. 79), which leadeth unto life, in the fullest, and heavenly, sense of the word.

There is a way that leadeth unto life,
For sinners saved from endless wrath and strife,
Where with their Saviour they will ever be,
Saved from sin's curse, through all eternity,

The way of life is called the way of peace,
Where joys abound, and evermore increase,
'Tis narrow too, the world must be outside,
Since God it hates, His Son it crucified.

The way is strait, but those who walk therein
Will be sustained, mid all earth's noise and din,
Though often scorned, while on the earth they seek
To follow Him, the Bowly One and Meek.

There is another way, that seemeth well
To those far off from God, which leads to hell,
But on men go, despising God on high,
Thoughtless their souls 'neath wrath will ever lie.

This sinful pathway seemeth right to some,
Who will not, as Christ said, unto Him come,
But oh, the end! it leadeth unto death,
Where all the lost shall be, the Scripture saith.

There are *two ways*, yet one most men pursue,
It looks attractive, but has death in view,
The other still is scorned, a few there be
That walk therein, and heavenly pleasures see.

THOUGHTS FOR YOUNG AND OLDER BELIEVERS ALIKE.

SIN: ITS NATURE AND ITS UTTER WICKEDNESS.

"The wages of sin is death" (Rom. vi. 23). This is the *startling* testimony of Scripture. It allows of no "explaining away." There are no "extenuating circumstances" to reduce the sentence, though there may be aggravating circumstances (see e.g. Amos iii. 2). The present day theories of "small sins," and permissible lies, can find no countenance from the God of truth and righteousness. Nor is there any warrant for the doctrine of an "inner light," an "innate goodness," a man's better self. The glory of man is laid low. Corrupt and only evil continually before God, he is guilty of high treason, and nothing less can be said. The "smallest" sin is a great crime, and *must* involve death. It is impossible that *any* sin should be dealt with apart from death!

Even the young believer will see how this separates him from the rest of the "world." There are arrangements of men wherein lying and deceit are applauded as successful. Absolute truthfulness may involve the risk of death. A lie would preserve, it would seem, the lives of many. Is it allowable? The child of God should not hesitate to answer. "No, I cannot acknowledge evil that good may come" (Rom. iii. 8). No lie is of the truth (1 John ii. 21). However convenient, diplomatic, prudent, or strategic, a lie is of the devil (John viii. 44). This attitude causes a definite contrast with that of the majority, and prevents one who is in Christ from taking many positions. "They are not of the world *even as I am not of the world*" was His own striking utterance. Sin is never justifiable by surroundings or results, it remains "sin," a hideous and hateful rebellion against God Himself. Any system which denies this is no place for a believer.

The *absolutely* wicked nature of sin is likewise shown by 1 John iii. 4, and all attempts to view it *comparatively* are dangerous. All sin has a family likeness, and though some form may not cause so much harm, every kind is of the same nature as that which manifests its awful origin. Do not judge sin merely by the mischief it makes among men, but judge it as it is, even as rebellion against God.

Herein is the answer to the compromising iniquity, "Of two evils choose the less." Choose neither! "Ye that love the Lord, *hate evil*" (Ps. xevii. 10). If you cannot go through life on this principle, it is better to lose life, for you have eternal life, since "in Christ Jesus." Do not lower your standard to suit the wishes of any around. You belong to Christ, and His Will is your law.

We do not deny the existence of sins of *ignorance*. It was for them that sacrificial death was provided under the law, showing what even

these deserved. Do not let us talk of "venial" or "trivial" sins, but confess that while knowledge adds to the sin, ignorance does not make it small. The apostle did not mean to overlook guilt in Acts iii. 17: he was anticipating and answering the boast of some to-day, "You ought not to blame us: our rejection of Christ brought you salvation." And in 1 Tim. i. 13 Paul links himself with the one fleeing to a city of refuge, and admires the long suffering which reached him before the climax of Mark iii. 29. Let it be emphasized that sins of ignorance always needed death. How precious the death of Christ now seems! How precious it is! Unless that death met justice for me, I am lost for ever. But if Christ died for me, I am saved for ever. Blessed be God for unchanging grace.

A wrong motive can make a right action wrong, a right motive cannot make a wrong action right. Multiply one by "nothing," and you will *always* find that however arranged, nought destroys the one. Howbeit a wrong motive added to a wrong action means added sin. I dare not go against my conscience, but "conscience" *may* err, and then there is sin, though I want to please God. How important to have a conscience void of offence, a *good* conscience instructed by God to Whom it belongs (1 Pet. ii. 19). Thus though there are degrees of punishment in accord with progress in *wilful* sin, the least punishment is death.

Some will laugh, or be angry, if a believer talks of "tiny actions" when great issues are in front. And we need grace to avoid anything which looks Pharisaic. A godly manner befits a godly principle: God grants both. But Matt. xxiii. 23 gives two commands. If I am bidden to tithe cummin, I must not omit this *because* of acts of mercy. All parts of obedience harmonize. To the child of God the *SIZE* of the sin before men is *not* the primary thought, but the *FACT* of the sin before God. Is one asked to yield a little, to be identified with some society, that he may have opportunity for that which will prove helpful? He refuses. 'Tis the already-pondered point of Rom iii. 8. And others say "Look at the good you omit," or "Why do you make such a trouble over a mere form, when much weightier things are in the balance?" The answer is simple, "My conscience belongs to God, I am in the law of Christ, I cannot please men (Gal. i. 10), but want His authority for all. He can work the advantages of which you speak without me, but I shall only bring disadvantage without Him. I am only a servant of Christ. Produce my Lord's authority and I will yield, but I cannot otherwise."

Prov. vi. 10, xxiv. 33, Eccl. x. 1, S. of S. ii. 15, 1 Cor. v. 6, Gal. v. 9, see Jas. iii. 5. The danger of "little" sins, as men call them.

Ezra ix. 8, Ezek. xi. 16, Zech iv. 10. "The day of small things," compared with what God will do (see Isa. lx. 22).

TALKS ABOUT PRESENT-DAY NEEDS.—10.

UNITY.

WHETHER we consider the past history of God's dear people, or the present condition of the children of God, we see how Satan has ever sought to hinder unity among believers. But, blessed be God, HE cannot be finally hindered in any thought of His. Our beloved Lord's prayer in John xvii. *must* be fulfilled, even as every word of God. Oh that we had this prayer more in our hearts, and longed for the oneness for which Christ prayed. When the Holy Spirit came down, on the day of Pentecost, there was a marvellous manifestation of unity. Believers were *together*—"continuing daily with one accord." God was exalted, and they "did eat their meat with gladness and singleness of heart . . . and the Lord added daily." But, alas, Satan, even as in Eden, was ready to spoil this *wonderful unity*, and we have not to read far in this portion of God's truth before we see how pride entered and thus, in measure, some manifest workings of the Holy Spirit were withdrawn. Yet, in God's mercy, there were those even then, who were faithful. How solemn to see what has been lost by sin. Surely this should grieve every one saved by the precious blood of Christ. Our physical body shows the unity of the members, and how wonderfully they are fitted together, and also work together. May we be deeply concerned about the disunity, in these perilous times. It is, indeed, delightful amid all, to know that in that Day, soon to dawn, believers will be caught up together to meet their Lord in the air, and there will be such harmony then. But meanwhile, as we watch and wait for Him, Whom our soul loveth, let us seek to be more united in Him, Who gave Himself for us. As members of God's family (Eph. iii. 15), may we seek to know His Will, and to believe, and to speak the same thing. If only the Lord's dear people were "perfectly joined together in the same mind and in the same judgment" (1 Cor. i. 10), and thus speaking the same thing, what a witness there would be for Him, in these last days. May we not settle down and say it always has been so, since the early church failed. That is parallel with Israel saying "Can God?" (Psa. lxxviii 19), when God had worked so wondrously for them. Should they not have believed and said "God can,"—for nothing is too hard for our Almighty God? Ah, dear fellow saved ones, if only we had the faith of God (Mark xi. 22, marg:), we should trust Him, and, looking round at the ruin and weakness everywhere, we should be deeply exercised and revived. When God stirred the hearts of His people in days gone by, there was a coming together to seek the Lord, and to set things in order. Oh that God may quicken us in these solemn times. The disunity among believers is so harmful to the testimony of God's wonderful love

for His people. Also it affects the homes of the children of God more than we imagine. If there was unity among believers there would be unity in the homes, (and the other aspect is equally true). Here is cause for humiliation before God, for instead of unity there is lawlessness. This is heart-searching, and calls for much earnest prayer. Oh that we were more concerned about these things, and more jealous for God's glory. The world cannot understand that those who name the name of Christ are so divided. This is a hindrance, and cause of stumbling to both Jews and Gentiles. What sorrow of heart there should be concerning all this. But, alas, we have become so accustomed to it, that we are not exercised as we ought to be. When God, in wondrous love and mercy, grants "a little reviving," we shall not do the things which grieve our gracious God. Let us be bowed before Him, that He may, if it be His Will, hasten the time of this reviving. "God can," and we would look up with faith in our never changing God (Mal. iii. 6). Is it not good and pleasant for God's people to dwell together in unity (Psa. cxxxiii)? Anything less than this is sinful. We think of the unity of the past, as referred to in Job xxxviii. 7, "When the morning stars *sang together* and all the sons of God shouted for joy." When believers are more *together in the Lord*, there will be more real joy. There will be, in the glorious future, the *singing together* in wondrous harmony, when saints will no longer have their opinions, but be fully occupied with God's glory. It is strange that having been *quickened together, and reared up together, and made to sit together in heavenly places in Christ Jesus* (Eph. ii. 5, 6), we should be so divided as to the truth of God, and practical godliness (Tit. ii. 12-15). When saved ones have been made to *meet together in Christ*, surely they should *walk together* in the narrow way that leadeth unto life (Amos iii. 3, Matt. vii. 14). How they should be *knit together in love* (Col ii. 2). What *striving together there should be for the faith of the Gospel* (Phil i. 27). Thus would be illustrated the *exalting of the Lord together* (Psa. xxxiv. 3). There would not be the *forsaking the assembling of ourselves together, but the exhorting of one another* (Heb. x. 25), and this daily, lest any of us should be hardened through the deceitfulness of sin (Heb. iii. 13). What searching of heart should we thus experience, and also the putting away of many things which hinder the unity that is well pleasing to our beloved Lord, Who prayed that His people might be one—that the world might believe that He was sent from God (John xvii. 21). In view of all God's marvellous love to us, and as we wait for His Son from heaven (1 Thess. i. 9, 10), "Who delivered us from the wrath to come," may nothing satisfy us but the oneness for which Christ prayed, that God may be exalted and honoured in our daily life, till we are caught up together to meet our Lord in the air (1 Thess. iv. 17).

BROKEN.

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—October, 1916.

There is in these days of man's boasting, a forgetfulness of God's Almighty power. Not a few are ignorant as to what God has done in the past. He, Who made everything, and upholds all things by the word of His power, can also break. And God Who has in the past broken the works of man, will in His own time and way do so again. Yea, all shall be broken that is against Him. But "God is not a man that He should lie" (Num. xiii. 19). Therefore "the Scriptures cannot be broken" (John x. 35). When Moses brake the two tables of stone, on which God had written the ten commandments, because the people had broken these laws, God gave them again. This time they were put in the ark, which was a picture of Christ, Who fulfilled all God's law, for it could not be broken. Here is rest for those saved by grace, through the shed blood of Christ. But how solemn for those who despise God and His truth. We read in Job xvii. 11 of man's purposes being broken, but God's purpose will never be broken, it must stand for ever exactly as He hath purposed (Isa. xiv. 24-27). But "God can," and He will break all of earth that is against Him. The works of men shall be broken (See 2 Chron. xx. 37).

The wicked and the high arm shall be broken (Job xxxviii. 15). We are plainly told about the wicked in Prov. vi. 15, and their awful end—their calamity shall come suddenly—suddenly shall they be broken without remedy. The Scriptures, dear reader, cannot be broken, therefore all these things which should cause trembling, must be fulfilled. Alas, how few believe this. Nevertheless the Word of our God shall stand, not one jot or tittle shall fail—nor ever be broken. But the adversaries of the Lord shall be broken (1 Sam. ii. 10). There will be a terrible breaking when God comes in judgment, Rev. ii. 27 shows this, God will overthrow all kingdoms, and all who are against Him, yet He is ever merciful, and, through the shed blood of His beloved Son, "He healeth the broken in heart and bindeth up their wounds" (Ps. cxlvii. 2). There must be the wounding first. How precious are such words, to those who are brought by God the Holy Spirit, to see their need of His salvation. For Psa. xxxiv. 18 says, "The Lord is nigh unto them that are of a broken heart." With reference to Christ, it is said, "Whosoever shall fall on this Stone shall be broken, but on whomsoever It shall fall, It will grind him to powder." Yet these solemn and dreadful words cannot be broken. Oh in which part of these verses are you, dear reader?

"LITTLE."

Matt. x. 42, xviii. 6, Mark x. 14. The Lord's love.

Hag. i. 6, 9. Man's failure.

Day	Genesis	Acts.	Learning	Explain
1	iv. 1-8	xx. 13-21	Gen. vii. 11	
2	iv. 9-15	xx. 22-30	" 12, 13	
3	iv. 16-24	xx. 31-38	Gen. vii. 14	
4	iv. 25-v. 8	xxi. 1-7	" 15	Gen. iv. 7
5	v. 9-24	xxi. 8-16	" 16	
6	v. 25-vi. 4	xxi. 17-25	" 17	
7	vi. 5-13	xxi. 26-32	" 18	
8	vi. 14-22	xxi. 33-40	" 19	
9	vii. 1-10	xxii. 1-8	" 20	
10	vii. 11-20	xxii. 9-18	" 21	
11	vii. 21-viii. 5	xxii. 19-30	" 22	Gen. viii. 2
12	viii. 6-14	xxiii. 1-9	" 23	
13	viii. 15-22	xxiii. 10-16	" 24	
14	ix. 1-7	xxiii. 17-24	" viii. 1	
15	ix. 8-17	xxiii. 25-35	" 2	
16	ix. 18-29	xxiv. 1-9	" 3	
17	x. 1-14	xxiv. 10-19	" 4	
18	x. 15-32	xxiv. 20-27	" 5	Gen. x. 9
19	xi. 1-9	xxv. 1-8	" 6, 7	
20	xi. 10-26	xxv. 9-21	" 8	
21	xi. 27-xii. 5	xxv. 22-27	" 9	
22	xii. 6-13	xxvi. 1-10	" 10, 11	
23	xii. 14-xiii. 4	xxvi. 11-18	" 12	
24	xiii. 5-13	xxvi. 19-25	Acts xxii. 3	
25	xiii. 14-xiv. 4	xxvi. 26-32	" 4	Gen. xiii. 3, 4
26	xiv. 5-18	xxvii. 1-10	" 5	
27	xiv. 17-xv. 1	xxvii. 11-21	" 6	
28	xv. 2-15	xxvii. 22-32	" 7, 8	
29	xv. 16-xvi. 3	xxvii. 33-44	" 9	
30	xvi. 4-16	xxviii. 1-8	" 10	
31	xvii. 1-8	xxviii. 9-16	" 11	

The Words of God are of greater value than we conceive Their depth and fulness, who can estimate? The language of man is faulty. Human logic often misleads, and even those who would please the Lord, and make known His truth, realize their weakness. Emphasize increasingly the Words of God!

A FEW EXHORTATIONS IN LOVE.

Enabled by our gracious God, we would encourage His people to avoid systems, societies, sects, fellowships, meetings which are not simply His revealed will. We would not suggest this separation for personal comfort, or to secure a gathering "around self," but simply and solely that the Lord may be exalted. Any other object will fail, any other object must fail, any going forth that is not primarily unto Him cannot be spiritual. Secondly, we would venture to urge the prayerful reading through of Scripture. It is surprising to find that many children of God, emphasizing His truth, have failed to do this. Thirdly, the memorizing of at least a verse per day seems profitable, if there is neither boasting nor confidence in mental knowledge, but a holy desire to hold fast the will of God, that He may be exalted.

Gen. vii. 11-24.

The fact of the flood is important. Further, it suggests very definitely God's hatred of sin, and the reality of His wrath, and thus reveals something of His character. Moreover, that wondrous love in which we rejoice is not absent from Gen. vii. It is like unto God to spare a remnant (*cf.* Isa. i. 9, lxxv. 8). The days before the flood are made typical of these "perilous times"—Matt. xxiv. 37, 38, Luke xvii. 26, 27, *cf.* 1 Pet. iii. 20. And God's truthfulness to His promise in viii. 21, 22, is emphasized by Isa. liv. 9. Mark the three-fold source of water—the great deep: the windows of heaven: the rain (*cf.* viii. 2). Do not the fountains suggest reservoirs, far above the clouds, and remind of Gen. 1.7? God is not limited. Forty days are before us in the lives of Christ, Moses, and Elijah: forty years in the wilderness during times of the judges, and in connexion with the reigns of Saul, David and Solomon: forty was a period linked with warning, as Jon. iii. illustrates. 13. "The self-same day": hence the theory that Noah was taken aside seven days earlier, must fall. Eight in the ark: a resurrection number (1 Pet. iii. 20, 2 Pet. ii. 5). 14. God could have created all anew, but He would not make men careless by seemingly wasted miracles. Further, He emphasized continuity, and granted a wondrous picture of the work of Christ, as Isa. xi. and lxxv. make clear (*cf.* Rom. vii. 21). 21, 22, How solemn the stress on death: will God's future judgments be less real? 23. Noah only, and they that were with Him: how precious it is to be with Him of Whom Noah was a type. The waters prevailed, how weak is man: but where we discern prevailing wrath, there is prevailing grace. Christ took the waves of Ps. xlii. 7.

Gen. viii. 1-12.

"God remembered Noah," see ix. 16, Ps. cvi. 4, Jer. ii. 2, xxxi. 20, Isa. xlix. 16, but "their sins and iniquities will I remember no more" (Heb. x. 17). How wondrous is God's care. He hath not forgotten to be gracious, He hath not in anger shut up His tender mercies. "With him in the ark" mark this repetition: 150 days would suggest five months, in accord with years of prophetic Scripture (360 days). "The ark rested": "Noah" means "rest": "the dove found no rest": the sweet savour was a savour of rest. 4. The mountains of Ararat: God's covenant with Israel on a mountain. One window, as one door: how many unities in this connexion (one righteous man—one family). Contrast the raven and the dove (see Lev. xi.: doves in sacrifice): yet the power of the Lord is shown in that "ravenous" birds did not devour all they could find, but actually brought food to the needy prophet (1 Kings xvii. 6). Why?

"I have commanded" is the precious word of verse 4. How dependent we are on our God. How vain is every attempt against Him. Can we not trust Him more? Luke xii. 24 is very suggestive, for the raven is seen in Gen. viii. as naturally self-reliant. Symbolically does not the raven in the ark picture those who appear awhile to be God's people (*cf.* Ham)? The dove represents the redeemed who find no rest in a ruined world except in Christ! The seven days' anticipation of rest in a renewed world (11, 12) contrasts with vii. 4. How opposite, moreover, the misuse of fig leaves in Gen. iii., and the olive leaf here. How patiently Noah waited even after this: let us make haste to-day (Ps. cxix. 60), but let us not hurry God's time.

Acts xxii. 3-11.

It is well to see the way in which God has graciously dealt with various "chosen vessels." Saul of Tarsus was, by birth, a Jew, by education, scholarly, by religion, a Pharisee, by practice, a religious persecutor. Yet it pleased God to stop his career after all: see 1 Tim. 1. We should not have anticipated this, but "as for God, His way is perfect," and He will not fail. Here is an encouragement to "continue in prayer" (Col. iv. 2) against appearances. 3. The perfect manner, "accuracy," words from same root in Matt. ii. 8, Luke i. 3, Acts xviii. 25, 26, xxvi. 5. Zeal is no proof of righteousness, see Rom. x. 2. 4. Do not think that those who are unkind to God's people are hopeless: all are "hopeless" in themselves, but "the Lord's hand is not shortened that it cannot save." 5. It is a precious privilege to feel the Lord's wisdom. If Saul of Tarsus had been on an ordinary journey, the miracle of grace would have been the same, but it is made more manifest, because his object was so contrary to the very One Who met him. Truly he was apprehended (Phil. iii. 12). 6. "Mid-day," the time when darkness came over the land, and the Lord Jesus manifestly bore judgment. It is interesting to see "grace" unveiled at the third hour in Acts ii, at the ninth hour in Acts iii, as if to link all salvation very definitely with His death. Nor could one have been saved otherwise. 7. The Lord's union with His people, and deep love to His people set forth. If we go without the camp it is unto Him. "In all their affliction, He was afflicted," shall we not be patient? 8. Judas was held back from saying "Lord" when Satan entered into Him (Matt. xxvi. 22-25). Paul's first recorded words of grace contrast very definitely, and emphasize the priceless name "Lord" (see Phil. ii.). So in 10 "what shall I do, Lord?—and the Lord said." May we recognize His supreme right more and more, and live with glad obedience as we say, "Even so, come, Lord Jesus,"

THOUGHTS FROM THE WORD OF GOD

A MONTHLY HERALD OF THE TRUE MESSAGE.

"Thy Word is Truth" JOHN. 17. 17

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EDITED BY
PERCY W. HEWARD.

"And thou, Solomon, my son, know thou the God of thy father, and serve Him with a perfect heart, and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek Him, He will be found of thee." 1 Chron. xxviii. 9.

"Be strong and of good courage, and do; fear not, nor be dismayed: for the Lord God, even my God will be with thee; He will not fail thee, nor forsake thee, until thou hast

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finished all the work." Chron. xxviii. 20.

"I know also my God, that Thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy Thy people, which are present here, to offer willingly unto Thee. O Lord God of Abraham, Isaac, and of Israel our fathers, keep this for ever in the imagination of the thoughts of the heart of Thy people, and prepare their heart unto Thee." 1 Chron. xxix. 17, 18

For Financial Arrangements see Leaflet." The manifestations of God's gracious will as He enables is a priceless privilege. When we realise something of His love for us, how gladly should we give up our time, strength, abilities, money, reputation, comforts, opinions, everything for Him. But how every believer falls short. The forgiveness of our Heavenly Father is wonderful. "Hitherto hath the Lord Helped us": Free on Application. Meeting Rooms, &c. All arrangements, "If the Lord Will," 61, Upton Lane, Forest Gate, London, E.—The Lord's Day, 11, 8.30; Mon: 8; Thurs: 8; Sat: 7; 43a, The Broadway, Waltham Green, S.W.—The Lord's Day, 11, 8.30; Thurs: 8; East London Testimony, adjoining 35, Cambridge Road, E., and as the Lord opens the door. Also "Rosemond," Bede Burn Road, Jarrow-on-Tyne.—The Lord's Day, 8.30. Correspondence welcome.

A WORD OF INTRODUCTION.

We are spared in the Lord's mercies to rejoice therein and tell thereof. Reader, how do you stand before God? Are you still a child of wrath, and feeling this doom? Then to you is the word of God's Salvation sent. The precious blood of Christ has been freely poured out for unworthy—for worthless sinners. Or are you self-righteous and self-satisfied? Then I have a solemn word for you. My Saviour came not to call the righteous, but sinners. Will you not take your real place? Or are you a believer, but somewhat mixed up with arrangements which vex your righteous soul (2 Pet. ii. 8), yet spared to step forth, as Abraham, not knowing whither? Will you not have faith in the living God? It is better to be painfully misunderstood than to misunderstand the Word of the Lord. Or are you a child of God, and gratefully conscious that your heavenly Father has led you from many errors? Then humbly give thanks!

"Partakers of the Heavenly Calling." Heb. iii. 1.
"As strangers and pilgrims." 1 Pet. ii. 11.
"Walk in the Spirit, and ye shall not fulfil the desires of the flesh." Gal. v. 16.

United to our Heavenly Lord,
We glorify His Name;
And would with heavenly hopes accord,
Nor fear earth's scorn and shame.
A heavenly people are those born
In mercy from above,
From earth's ideals and systems torn,
And granted heavenly love.
We cannot take another sphere
Than that of "Christians" now,
We would adorn His doctrine here,
Nor worldly hopes allow.
The world may taunt, the world may frown,
The world may cruelly treat:—
We wait for Christ, that Day will dawn,
With all its joys complete.
Oh, for a heavenliness of life,
Outside the will of man,
Outside its boasts, outside its strife,
And in God's wondrous plan.

WORDS OF ENCOURAGEMENT.

"Sending."
Isa. xxxvi.
xxxvii.

Sennacherib aimed at success; he fully anticipated it. History and logic and power seemed on his side. He sent Rabshakeh (xxxvi. 2), and proud messages against the God of Hezekiah. But all the taunts strengthened faith. Faith does not want a hot-house. It flourishes in the dark and the cold. God is God, and faith simply owns Him. Hence the words of Rabshakeh—"Where are the gods of Hamath?"—did not terrify into sin: they encouraged in measure, for, "where were the gods of Sennacherib?" But there was intense feeling. Hezekiah was a man, and his servants were human, they rent their clothes. But soon there was another "sending" (xxxvii. 2), even to Isaiah, a man of God, a man of prayer. The wicked sending was mentioned (xxxvii. 4), and Hezekiah also prayed himself amid the strain (xxxvii. 17). As faith grew, the God of all grace encouraged yet more. xxxvii. 6 leads up to xxxvii. 21-35. God would emphasize *His* omnipotence against the Assyrian's impotence. "Who art thou, that thou shouldst be afraid of a man that shall die?" (Isa. li. 12). God has not failed. He has not forgotten to be gracious. We can trust Him against appearances, as well as beyond them. Ere leaving this portion of Scripture, we would notice the sending in xxxix. 1, and the saddening response. But thanks be unto God, Hezekiah humbled himself (2 Chron. xxxii. 26), yet failure is recorded that we too may be humble, and beware.

A LETTER TO THOSE WHO LOVE THE LORD JESUS.

CLOSED DOORS, AND SOME "KEYS" OF SCRIPTURE.

DEAR FELLOW BELIEVERS,

Perhaps we all become accustomed to precious words of truth, and use them without definite thoughtfulness. Surely we must go beyond "perhaps," and confess before God our shortcomings in this very matter. It is well to speak *accurately*, and for grace to love Scripture, and quote Scripture, we would give thanks, but it is a wondrous privilege when we can *enter into* the holy words we employ and *feed* upon them, that our spiritual lives may be robust and God-glorifying. If I but mention "grace," "atonement," "faith," "righteousness," "eternal life," "glory," every humble believer, while knowing somewhat of the meaning, and even calling verses to mind, will also feel, "O for a deeper acquaintance with the truth, *in its power* so that each time I employ each word, my heart and mind may be rightly affected." A loving hint may be given in this connexion against the *thoughtless* use of "set phrases," whether in prayer or conversation, or godly letter writing. Let us seek to do *all* to the glory of God.

The words "key" and "shut" are always, in the Later Scriptures, from the same root, and I would suggest how helpful it is to view some passages with this thought in mind. For example, the position brought before us in Gal. iii. 23 presents an entire contrast with the glorious *liberty* of the children of God. But we ask "Has there been a Key?" And the context enables the answer "Yes": the work of Christ has delivered those *locked up by law*: hence "the salvation which is in Christ Jesus is marked out as *perfectly* righteous, and "grace reigns through righteousness." Thus the redeemed are brought quite out from law into righteousness (Rom. x. 5), and in this holy enclosure they are for evermore safe. The stress on such words as "house" with regard to the people of God would imply an "inside" and an "outside," and Matt. xvi. 19 solemnly shows this. 1 Cor. v., with Matt. xviii. 15-20, illustrates: for in connexion with a work of God there must be *holy* discipline. In the aspect of "My Church" Christ is viewed as the Sole Builder, and absolute grace shines forth, because of eternal election, but the Kingdom aspect brings before us a real and personal responsibility.

Thanks be unto God, there is an appointed shutting out, and locking out of that which is against Him. "Boasting" is "*excluded*" (Rom. iii. 27). This word is from the same root. The Divinely given contrast to pride is seen in Heb. ii. 12. Oh that we may remember more the infinite love bestowed upon us, and live gratefully to the praise of the glory of God's grace. Doubtless in John xx. 19, 26, the disciples' fears are before us, but the Holy Spirit sets forth also the wondrous separation from the world, of those who, having peace with God, should enjoy, on resurrection ground, the peace of God. And, individually, this separation is brought before us in Matt. vi. 6 alluding to Isa. xxvi. 20. There should be no *parade* in prayer: the *closed* door, and the *open* window of Dan. vi., being alike suggestive, the latter indicating that there should be *nothing* between us and God (see Isa. lix. 1, 2) that we should be expectant, and that we should not be ashamed of our high privilege. If we are, in God's mercy, shut inside *His* dwelling place (the tabernacle "door" closed behind the worshipping priest, though no ordinary key was needed), we need not be alarmed at the troubles of earth during this "little while." We may find a shutting up, or rather "down" in prison, as the word is literally, as in Acts xxvi. 10, but the Lord has ever been ready to keep the minds of His trustful people upward. Let us trust Him more. Acts v. 23 is suggestive: how marvellous was the Lord's opening. The principle of Rev. iii. 7, 8 was applied, though the reference there seems specially to Isa. xxii. 22, and the *steward's* key. But we must not limit the fulness of truth. Shebna was self-confident, and had *his* place, even as Absalom (Isa.

xxii. 16), but he was caused to feel "too late," it seems, the vanity of human confidence. How definitely did God shut the city against Sennacherib, and give an open door of blessing to Hezekiah, granting access in prayer. And we may expect an open door for witness also, even though many shall oppose (1 Cor. xvi. 8, 9), for the Lord's hand is not shortened for this. The power of true prayer, as a key to unlock, is seen by comparing Luke iv. 25 (Rev. xi. 6) and Jas. v. 17, 18: oh that we may look up unto our God yet more and more. We have never relied fully upon Him.

But how solemn are keys in connexion with judgment e.g. Rev. i. 18, ix. 1,* xx. 1. Who is not solemnized by Matt. xxv. 10 and Luke xiii. 25? God has, in His love, provided a free salvation for guilty ones, and He is causing such to lean upon this loving kindness. Accepted in the Beloved, and with all His fragrance, their sins blotted out by His blood, such have everlasting life. But mere profession is vain and will falter. How many are imitation-christians, and are but like the tares, a part of Christendom? How many "think" all is well, yet like the foolish virgins they have not experienced the work of the Holy Spirit. If, in the Lord's love, we are truly His, what manner of persons should we be, and how bright is our future.

The precious testimony of Rev. xxi. 25 must not be forgotten. Yet there is a "without" (Rev. xxii. 15) of an eternal separation from Him, in everlasting punishment, and restraint, as the Divine word would suggest (Matt. xxv. 46). Let us humbly accept Scripture as it stands, and, acknowledging the truth, give thanks unto our God, that He has opened the door of the prison house for us, (Isa. xlii. 6-7), and brought us forth to the light, and will not suffer that we should be in His prison again. The glorious liberty of children of God is ours (Rom. viii. 21), and an open door (Rom. v. 2, Eph. ii. 18) of prayer and praise and service. Unto Him be the glory!

Yours in the loving kindnesses of the Lord,
PERCY W. HEWARD.

* Evil powers cannot attack the redeemed without God's permission, see Job. i.

SUGGESTIONS FOR PRAYER.

"Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God." Phil. iv. 6.

1. For all God's blood-bought people throughout the world, however young or weak in the faith, wherever found denominationally, and that He may cause a reviving of simple devotedness and hearty obedience.

2. For godly homes in which the Lord may be honoured by the children's knowledge of Him.

3. For plain gospel work among soldiers and civilians, at street corners, by tracts and in quiet conversation.

"And the peace of God, which passeth all understanding, shall keep your hearts and minds, through Christ Jesus." Phil. iv. 7.

"My presence shall go with thee, and I will give the rest." Ex. xxxiii. 14.

"The upright shall dwell in Thy presence." Ps. cxl. 13.

"In Thy presence is fulness of joy." Ps. xvi. 11.

In Thy presence there is joy, pleasures evermore,
Nought can harm those near to Thee, for Thy words are sure:
In Thy presence there is bliss, joys untold are there,
For Thy people saved by grace, saved from sin and care.

In Thy presence:—What this means, words cannot express
All Thy presence is to those who Thy Name confess,
But Thy words are clear and plain—Thou wilt bless Thine
own,

With Thy presence here below, make Thy goodness known.

In Thy presence! Oh, what grace brought us near to Thee,
In the Lord our Righteousness, mercy now we see,
And our hearts would overflow with Thy love Divine,
That by sovereign grace alone Thou hast made us Thine.

In Thy presence upright ones may for ever dwell,
In its secret are they kept, knowing all is well;
Earthly trials cannot harm those so near to Thee.
And, since saved by sovereign grace, we would truthful be.

In Thy presence, 'mid earth's strife, we are kept always
Peaceful, calm, and restful too, in these evil days,
For Thy presence is with us, there is nought to fear,
Though iniquity abounds, Thou, O God, art near.

In Thy presence, near to Thee, oh, what bliss is ours,
Though we see, on every side, Satan's awful powers.
In Thy presence we can rest—rest both night and day,
Knowing Thou wilt keep Thine own near to Thee alway.

In Thy presence, Lord of Hosts, there is lasting joy,
Joys which all the powers of hell never can destroy.
In Thy presence may we live, and in Thee delight,
By Thy sovereign grace alone, walk with Thee aright.

In Thy presence, Lord of Hosts, may Thy people walk,
Magnify Thy glorious Name, of Thy wonders talk.
In Thy presence, till we meet Christ our Risen Head,
Then in glory we shall praise—praise for blood once shed

SAW.

When Eve saw that the tree was good, and pleasant to the eyes—she took the fruit and did eat, and gave to her husband (Gen. iii. 6).

What a contrast is Gen. xxii. 4. Abraham lifted up his eyes, and saw the place chosen by God to offer up his son.

The words of Gen. xxxix. 3 are encouraging, "his master saw that the Lord was with him" (see Ps. xl. 3).

Gen. xxvi. 28, "we saw certainly that the Lord was with thee" (see S. of S. vi. 1).

2 Chron. xv. 9, "when they saw that the Lord his God was with him" (see Acts iv. 13).

"When Hezekiah and the princes saw the heaps, they blessed the Lord and His people" (2 Chron. xxxi. 8).

"When they (the wise men) saw the star, they rejoiced with exceeding great joy" (Matt. ii. 10).

When they saw the young child, they worshipped Him, and gave unto Him gifts (Matt. ii. 11).

"When he (Jacob) saw the wagons," his spirit revived, "And Israel said, It is enough" (Gen. xlv. 27, 28, cf. John xx. 29).

THE CHILDREN'S COLUMNS.

GOD SAW.

GOD is terribly great, HE is everywhere, and can see all that is done—whether in darkness or in the light. For we read that the darkness and light are both alike to Him. In Prov. xv. 3 we read "The eyes of the Lord are in every place, beholding the evil and the good." Nothing can be hidden from God—not even one thought of the heart. Oh, if only God's creatures remembered this, how often they would tremble. Not a few when they do anything wrong imagine that no one sees them. But *God sees*, and sinners are to receive the reward of all their sinful doings, unless they are brought to see, and to feel their need of God's wonderful salvation, through the finished work of His beloved Son. The sins of those who are thus, in mercy, saved, are forgiven. How we long for many to be brought out of darkness into God's marvellous light. Now I would like us to look at Gen. i. This is, as all God's Book, very wonderful, and so full of teaching. The first verse is a chapter in itself. When the beginning was, no one knows. God has not been pleased to tell us. It is one of the secret things that belong to God (Deut. xxix. 29). Gen. i. 2 is very sad because it shows us what sin did. For God's work is perfect, but the earth *became* without form and void. Satan, we are told, fell through pride, which must have taken place before God formed man out of the dust of the earth. For Satan, who is called the serpent, was ready to tempt Eve at once, and thus again, and so soon he sought to spoil God's work, and sin entered into this world, with death, sorrow and confusion. But, going back to Gen. i. I want you to notice how that regarding each day except one, when God was putting the earth ready for man, we have the words, and "*God saw that it was good,*" and in verse 31 "*very good.*" It was as to the firmament, the second day, that these words were omitted (though 31 includes all) and if we remember that in Eph. ii. 2 Satan is called the *prince of the power of the air*, there may be a solemn hint. Oh, the powers of evil are so great, and Satan's power will be yet more manifest. But God is Almighty, and His purpose will be all fulfilled, in His time and way, and Satan will be cast into the Lake of Fire for ever and ever; Rev. xx. shows this. God made man upright, and He placed Adam and Eve in a beautiful garden. And *God saw* how quickly they disobeyed Him, and believed Satan's lie. God saw that they wished to hide themselves, and to cover themselves by sewing fig leaves together. God saw all, and they were sent forth out of Eden, because of sin. How sad! Then in Gen. iv., *God saw* when Cain was angry with his brother and slew him (verses 9, 10). We notice in verse 16 how sin separates from God, for He is so holy. Thus sin brought strife and

confusion into Adam's family. And all by nature are in his family. We learn from Gen. vi. the awfulness of sin. For wickedness was great upon the earth, and *God saw* it (verse 5). And in judgment He sent that fearful flood, and all flesh was destroyed, except Noah and his family. God must punish sin.

Again we are told in the book of Jonah of the wickedness of man. Nineveh was an exceeding great city (iii. 3), and the wickedness of that city was great (i. 2). And God sent His servant Jonah with a solemn message "Yet forty days, and Nineveh shall be overthrown" (iii. 4). And the next verse shows us that the people of Nineveh believed God—and verses 5-9 bring before us their acts of repentance—and so verse 10 adds "*God saw their works that they turned from their evil way,*" and God, in mercy, turned away His anger from that city, and He did not destroy them. Oh if only the nations were like to this now, God would work, and send blessing. He sees all the confusion of earth, and waits to be gracious to those who feel their need before Him—God is not unmindful of all the sorrows caused by sin. We behold His tenderness throughout the Scriptures. When Israel were oppressed by the Egyptians in Egypt, *God saw* them, and He said "*I have seen the affliction of My people . . . and am come down to deliver them*" (Ex. iii. 7-8). Yes, and *God saw* poor sinners in their lost condition, and He in wondrous mercy gave His beloved Son to die, that hell-deserving sinners might be forgiven (Isa. liii. 5, Psa. lxxxix 19). *God sees* all the troubles of these "perilous times," and when nations, or individuals in nations, are humbled before Him, and grieved over sin, He is still the merciful and gracious God, Who does forgive and spare. When the Lord Jesus was upon earth He was often moved with compassion toward the helpless, He is still the Same now (Luke vii. 13-15). If only there was more sorrow for sin, God would bless. But He sees much pride instead of grief over sin! I do pray that many of my dear young readers, as well as others, may be saved and have *peace with God* through Christ's death, even amid all earth's disorder.

God saw when Satan tempted Eve,
His words to doubt, and disbelieve:
God saw them when they were afraid,
And hid themselves because dismayed.

God saw when Cain his brother slew,
Because His works were righteous, true,
God saw within the heart of Cain,
How sin had made him false and vain.

God saw the wickedness was great,
Yet in His mercy long did wait,
That men might of their sins repent,
'Ere He the flood in judgment sent.

God saw when Israel were oppressed,
And by afflictions sore distressed,
He brought them out of Egypt's land,
And led them by His mighty hand.

God saw the helplessness of man,
And worked Himself Redemption's plan,
To save poor sinners Christ hath died,
And in His mercy such can hide.

"God saw their works"—of some we read,—
Assyrians to His words gave heed,
The greatest of them to the least,
Were clothed in sackcloth,—man and beast.

God saw and knew their works, and dread,
And held back warning He had said,
Our God is good—f forbearing still,
To those who bow before His Will.

God sees the earth's confusion now,
Yet few before him humbly bow,
Boasting and pride abound indeed,
But still He meets the sinner's need!

"The Gospel of the Kingdom." Matt. iv. 23.

"Preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ." Acts xxviii. 31.

"The Kingdom and Patience of Jesus." Rev. i. 9.

"His Kingdom and Glory." 1 Thess. ii. 12.

A WORD WITH YOUNG SERVANTS OF GOD—AND OTHERS.

Older believers as well as those who are young in the faith need loving and definite instruction as to the nature of the Gospel, and as to the position which is given to those who are "in Christ Jesus." His choosing and calling out of the world must mean very much more than the majority think (John xv. 19). He has said, "They are not of the world, even as I am not of the world" (John xvii. 16), and any attempt to alter this is an attack on His love and wisdom alike, a denial of the heavenly calling (Heb. iii. 1) with its precious fulness and accompaniments. We are made fellow citizens with all saints, when born from above (Eph. ii. 19), hence we are no longer "strangers and foreigners" in *this* sense, but, in the earth, we have at once become, and remain, "strangers and pilgrims" (1 Pet. ii. 11). A higher citizenship draws us away from exercising the functions of one that is infinitely lower. We can no longer settle down in this world: we are called to be out of harmony with it, even as our Lord. The kingdoms of this world are not heavenly ones. For conscience sake we pay taxes and render honour, not *because* we are earthly citizens, but *because* our Lord has told us to do so. Being in His kingdom, we wait, as those quite outside earth's arrangements, for Him to come (1 Thess. i. 10). We need His authority for everything; and our activities, in a world where He is internationally as well as individually rejected, are limited by His revealed will. We pray fervently for those in authority. We thank God when He inclines them to show consideration toward those whom our Lord Jesus will soon claim as His brethren, but we dare not resist them if governmentally or economically they trample us

down. We have no earthly rights, we have no glories here. Our Lord suffered, we are unrighteous if we resist (Jas. v. 6). Our citizenship is in heaven, and, as believers, we are members of the holy nation of 1 Pet. ii. 9, yea of its *kingly* priesthood, and, as such, are *aliens everywhere on earth*. Man lives by nature at enmity with God, and we cannot be friends with His enemies! "What part hath he that believeth with an unbeliever?" is the solemn question of 2 Cor. vi. 15 (lit.). This aspect, and Divine prophecy, cut at the root of all attempts to reform the world, God is graciously saving a people *out of* the world. Social improvement can only *pave* and beautify the way to hell: "If any one is in Christ, there is a *new* creation," not a reconstruction. The ideals of men are not the ideals of a Christian, though, alas, Christians sometimes appear to adopt them. But if we would walk worthy of our high calling, we need to own a *suffering* brotherhood. Not one which is universal (1 Pet. v. 9), but a suffering brotherhood for which glory is future (verse 10). Tribulation is now linked with "the kingdom and *patience*" of our adorable Lord (Rev. i. 9). The sons of God are *not yet* manifested. Their true position is marked out in 1 Cor. iv. 8-13. Any thought of "getting on" in the world, or of putting the world right, is a grievous attack on the testimony of truth. We sorrow over sin, we love poor sinners, we would spend and be spent in telling them of Christ (oh, for grace to be more faithful), we would expect God's gracious work, but it is spiritual, not social or political. Reformed conditions are external: the axe of truth is laid at the root of the corrupt tree of man's ways, not merely to lop off a few branches. *Every* scheme of man is too small for a child of God, too weak, too transient in its effects. "Will a man leave the snow of Lebanon?"—and shall we forsake the Fountain of living waters for the broken cisterns of man's improvement of man? God does not patch up the garment of self-righteousness. Human attempts to get rid of certain sins usually substitute others (see Matt. xii. 43-45, xxiii. 15)! There is only one true position. We have gone forth to Christ without the camp (Heb. xiii. 13), we have gone out to meet the Bridegroom (Matt. xxv. 1). We are precious limited by the absolute will of our ONE Lord

MY SERVANT.

God said concerning Isaac, "I will bless thee . . . for *My servant Abraham's sake*" (Gen. xxvi. 24, see xxix. 5).

Of Moses God said, "*My servant . . . who is faithful in all Mine house*" (Num. xii. 7, Luke xvi. 10).

My servant Caleb . . . hath followed Me fully (Num. xiv. 24, Luke v. 11).

TALKS ABOUT PRESENT-DAY NEEDS.—11.

"A CONSCIENCE VOID OF OFFENCE TOWARD GOD AND TOWARD MAN"

(Acts xxiv. 16).

THOSE who seek to walk humbly before God, and to have a conscience void of offence toward Him, can well stand even before the great ones of earth, and give a reason of the hope which is in them. If we go back to the earlier Scriptures we see what Elijah the prophet said when he stood before Ahab, "As the Lord God of Israel liveth, *before Whom I stand*" (1 Kings xvii. 1). How encouraging are the words, "*If our heart condemn us not, then have we confidence toward God*" (1 John iii. 21). Hence the need to be watchful, lest we, in any way dull our conscience. A weak conscience is not at all desirable—but we should exercise ourselves to have a tender conscience. We are not to forget those who have a weak conscience. How heart-searching are the words of 1 Cor. viii. 12. If we wound one who is thus weak, *we sin against Christ*. Let us take heed, for it is easy to cause others to stumble. Oh that through the blood of Christ we may enjoy the *purged conscience to serve the living God* (Heb. ix. 14). May the words of Heb. x. 2 be often remembered. Let us not take the words of 1 Cor. x. 25 ("*asking no questions for conscience sake*"), out of the context, to excuse sin. This is "natural," if we are not deeply exercised to have a conscience void of offence toward God, and toward man. We see conscience must be God-ward first, as everything else. But if one is seeking, by grace, to live unto the Lord, there will be consideration for others. If our conscience troubles us, there will be unrest within, and this will be seen in our life. But if we have a *good conscience*, then there will be quietness, and a life of restfulness. We little know how often we rob ourselves of peace and inward joy because we try to excuse some thing which we at least half feel to be wrong. See 1 Tim. iii. 9, "Holding the mystery of faith in a *pure conscience*." In 1 Tim. i. 5 we read of "*love out of a pure heart and good conscience*." We are exhorted in Prov. iv. 23 to keep our heart with all diligence. Surely we should, like God's servant Paul, seek to *exercise ourselves* concerning our conscience, that we may illustrate confidence toward God, and holy boldness before men. It is wonderful to be made nigh to God in the blood of Christ (Eph. ii. 13), and having been made near to Him, what a privilege we have, that we can draw near to Him in prayer, in His beloved Son, being taught of the Spirit. But how are we to come?—"With a *true heart . . . having our hearts sprinkled from an evil conscience*" (Heb. x. 22). Oh that we may be watchful as to this. For God looks at the heart (1 Sam. xvi. 7), and by Him also actions are weighed (1 Sam. ii. 9). If we are at any time *convicted by our own conscience* (John viii. 9) and

not exercised about it, we shall be weakened spiritually. If we excuse one sin, we shall find it easy to pass over another.

God's servant Paul did not boast when he spoke of having "*a good conscience*," for he was one who had a deep sense of sin, as Rom. vii. brings before us. He knew there was no good in his flesh, yet, by grace he could live to please his God, and so can we, if we hate sin, and deal sternly with ourselves, that we may have "*A conscience void of offence toward God, and toward man*." If only we were more exercised about this in these perilous times, God would enable, and work wondrously in, and for, His people before men. We notice how this servant of God had before him the God-ward aspect of the Christian life (Acts xxiv. 1). We need to keep this more in our view. Yet we must never overlook this man-ward aspect—God must be first, but, if we are walking in His light, and with Him, others will see this. God looks at the heart, those about us judge by our life. Let us ever remember the world expect believers to be a contrast, though they will persecute them for this. Because there is not the contrast, the world says that Christians are "hypocrites." Let us be humbled by this, and more watchful, that we may "give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God" (1 Cor. x. 32), that God may be glorified in the lives of His people. We see in 1 Pet. iii. 21 that baptism is more than an act outwardly; mark the words "but the answer (or request) of a *good conscience toward God*." We might look at verse 16 (also 1 Pet. ii. 12), "*Having a good conscience, that whereas they speak evil of you as evildoers, they may be put to shame that falsely accuse your good conversation in Christ*." Surely there is need for *such godly living in these solemn times*. If we suffer for *conscience toward God*, and bear it patiently, "*this is acceptable with God*." Notice the words of 2 Cor. i. 12 "*the testimony of our conscience*" and what follows. Likewise 2 Cor. iv. 2 "*commending ourselves to every man's conscience in the sight of God*." 2 Cor. v. 11. Here again God is first, then "*in your conscience*." Oh that we may be enabled by God's grace, to say "We trust we have a *good conscience, in all things*" (Heb. xiii. 18), so that even those that are against us because we thus seek to live, will be constrained to say we shall not be able to find any thing against them, except concerning their faith in God (Dan. vi. 5),—that He may be glorified.

MAN'S THOUGHTS.

How terrible is the fact that man's thoughts, since the fall of Adam, have ever been against God, and only evil continually (Gen. vi. 5). God not only sees all that His creatures do, but "the Lord knoweth the thoughts of man, that they are vanity" (Ps. xciv. 11). What a sad description is given of man in Ps. lxxiv. (verse 6):—"both the

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—November, 1916.

Day	Genesis	Acts.	Learning	Explain
1	xvii. 9-17	xxviii. 17-24	Gen. xxii. 1	Gen. xviii. 1
2	xvii. 18-27	xxviii. 25-31 Romans.	" 2	
3	xviii. 1-8	i. 1-6	" 3	
4	xviii. 9-19	i. 7-13	" 4	
5	xviii. 20-33	i. 14-19	" 5	Gen. xix. 22
6	xix. 1-8	i. 20-25	" 6	
7	xix. 9-16	i. 26—ii. 6	" 7	
8	xix. 17-26	ii. 7-11	" 8	
9	xix. 27-38	ii. 12-16	" 9	
10	xx. 1-7	ii. 17-29	" 10	
11	xx. 8-18	is. 24-29	" 11	
12	xxi. 1-13	iii. 1-9	" 12	Gen. xxii. 14
13	xxi. 14-21	iii. 10-20	" 13	
14	xxi. 22-34	iii. 21-31	" 14	
15	xxii. 1-8	iv. 1-8	" 15	
16	xxii. 9-14	iv. 9-16	" 16	
17	xxii. 15-24	iv. 17-21	" 17	
18	xxiii. 1-9	iv. 22—v. 5	" 18	
19	xxiii. 10-20	v. 6-15	xxiii. 3, 4	Gen. xxiv. 27
20	xxiv. 1-8	v. 16—vi. 2	" 5, 6	
21	xxiv. 7-14	vi. 3-11	" 7	
22	xv. 15-25	vi. 12-18	" 8	
23	xxiv. 26-35	vi. 19—vii. 4	" 9	
24	xxiv. 36-47	vii. 5-13	" 10	
25	xxiv. 48-56	vii. 14-21	" 11, 12	
26	xxiv. 57-67	vii. 22— viii. 5	" 13	Gen. xxv. 34
27	xxv. 1-10	viii. 6-15	" 14, 15	
28	xxv. 11-23	viii. 16-22	" 16	
29	xxv. 24-34	viii. 23-30	" 17	
30	xxvi. 1-11	viii. 31-39	" 18	

inward thought of every one of them, and the heart, is deep." Yet all is known to God. Man is so deceived, and blinded by Satan, that he thinks God will not keep all His truth. Ps. xlix. 11 gives us some human ideas:—"Their inward thought is that their houses shall continue for ever." It is because God is not in all their thoughts that sinners imagine such things (Ps. x. 4). The natural man cannot please God in his thoughts, or in his doings, hence the thoughts of the wicked are an abomination to God (Prov. xv. 26). How dreadful are the words of Isa. lix. 7 concerning the ungodly, "their thoughts are thoughts of iniquity." Those who are without God, and whose thoughts are against Him, "walk in a way that is not good, after their own thoughts." Oh how many are in this sad condition, yet every thought, even as all else, is known to God (Isa. lxvi. 18). We read of two in the book of Daniel whose thoughts troubled them, yet they were not saved (Dan. iv. 5, v. 6). Are there not some like these even now, who, as they look around, and see all that is happening, are a little troubled in their thoughts, as to "what it all means," and what the end will be? But many such are not concerned about their sins, and their inward thought is not as to their need of salvation, which is only through the finished work of Christ on the cross of Calvary. Like one of old they have their own way of "salvation," and do not see why they need the blood of Christ, though it is plainly written "without shedding of blood is no remission" (Heb. ix. 22). Naaman, the great Syrian, though he was a leper (leprosy being a type of sin), and desired to be healed, was angry because God's servant did not come out to him, but simply sent a message of what he was to do—and this was so simple. Listen to his words, "Behold, I thought (i.e. he said in his heart), he will surely come out to me, and stand and call upon the Name of the Lord his God, and strike his hand over the place, and recover the leper" (2 Kings v. 11).

How many take this attitude as to God's way of salvation, and as to many other things concerning God's plan and purpose—"I thought." But when Naaman simply obeyed the words of God's servant,—"his flesh," we read in verse 14, "came again like unto the flesh of a little child and he was clean." It is the same with God's wonderful salvation now. Those who believe God's message, and trust to His way of salvation, are born again, becoming babes in Christ. It was a wonderful change for Naaman. There is a new creation when one is saved (2 Cor. v. 17). All is changed; the thoughts as well as deeds, should be in the power of God the Holy Spirit. Man's thoughts are indeed vain and will perish (Ps. cxlvi. 4). Oh that God may, by His Spirit, cause many to see how sinful their thoughts are, and to cry unto Him for His salvation.

We can still read the Scriptures: how great is this privilege. God has preserved them hundreds and hundreds of years. The copies are in our hands; but do we store His message in our minds, and rejoice as to His truths in our hearts? The will of God is more important than all else. The words of God are a possession beyond human calculation.

A FEW EXHORTATIONS, IN CHRISTIAN LOVE.

Christ must be the centre of His people. The Holy Spirit glorifies HIM. "Let us go forth therefore unto HIM without the camp, bearing His reproach, for here have we no continuing city, but we seek one to come" (Heb. xiii. 13, 14).

Gen. xxii. 1-8.

This testing must be quite distinguished from tempting to evil (Jas. i. 13, 14). Ponder Abraham's quiet and his prompt response (cf. 1 Sam. iii.) 2, Strangely, yet not strangely, we find a definiteness ("thy son, thine only son Isaac), and an indefiniteness ("one of the mountains"), alike to increase the strain, or rather to give faith room to grow. Nor would we forget "whom thou lovest." We compare the question, "Lovest thou Me more than these?" also the words, "He that loveth father or mother more than Me is not worthy of Me; and he

hat loveth son or daughter more than Me is not worthy of Me" (Matt. x. 37). But beyond a test of faith we see an unveiling of love. God would shew Abraham what He Himself would actually do (John iii. 16, Rom. viii. 32). Only in this way can we "measure" something of the love of God. Christ indeed became the True Burnt Offering, and He died (Eph. v. 1, 2). We do not read Abraham questioned, or doubted. Not a word did he *say*, as far as we are told, but he obeyed with prompt love. The next morning, and *early*, he arose. 4, The very journey would test faith: mere impulse is not sufficient to please God: continuance is God-glorying. The third day would, moreover, emphasize the type of resurrection (Heb. xi. 19). 5, Mark the plurals, "*we* will go," "*we* will worship" (the privilege linked with sacrifice), "*we* will return": does not the thought that Abraham was full of trembling uncertainty dishonour his faith? He was not *weak* (cf. Rom. iv. 19), hence "*by faith*" he offered up Isaac (Heb. xi. 17). God looks at the heart, and accepts its activities, when the carrying out is *rightly* prevented (see 1 Kings viii. 17-19). 6, A faint prophecy of Christ bearing the cross: in many ways Isaac is a type, the first child of promise, the one who was born contrary to human expectation, the one because of whom the child of bondage was cast out, the one who represented the whole people (all Israel spring from Isaac: Christ is the true Isaac, and all the Israel of God have life from Him, on resurrection ground). 7, *The fire, the wood, the lamb*; mark emphasis. 8, Patience, faith, quietness beautifully illustrated and inculcated. "They went," no drawing back. "Together," fellowship.

Gen. xxii. 9-18.

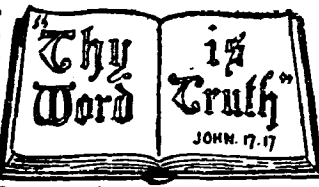
Abraham's altars, xii. 7, 8, xiii. 4, 18: note the word "*there*" in the light of this altar, see 1 Chron. xxii. 1, 2 Chron. iii. 1. The sacrifice was bound, Christ was nailed to the tree (wood). 10, Living faith must be tested to the last moment: we are often disappointed because deliverance seems late: God is *never* too late. 11, The name repeated, contrast 1: *there* we have the thought of deliberateness, *here* of intensity, so near was the knife to his son! But exactly the *same* simple answer, without excusing of worldly emotion, marks *both* verses. 12, Nothing to him—cf. John xviii. 8, 9: we are quite free, what wondrous love. 12, Love *fears*, faith *fears*, i.e. fears God, and thus receives the encouragement "Fear not": see Isa. viii. 12, 13. Do we withhold anything from our glorious God? Why should we? 1 Chron. xxix. 14, 16; 1 Cor. iv. 8. "Will a man rob God? Yet ye have robbed Me?" (Mal. iii. 8). The lifted-up eyes remind of xiii. 14, and xxii. 4: we shall always see more of Christ and of grace, as we lift our eyes (cf. Luke xxi. 28). The beautiful ram was caught by horns which set forth majesty and strength. 14, We have this encouragement (note margin) amid all

our trials; and we would also behold a prophecy of Christ—"In the mount of the Lord, He shall be seen"—and He was seen in a mountain in the *land* of Moriah (not the Temple mount, see Heb. vii. 14, we can understand the indefiniteness of Gen. xxii. 2 now). How we praise our Heavenly Father for so glorious a salvation. For "seeing," note John viii. 56. 15, Contrast John iii. 1, xvi. 18. The blessings of obedience: we must not only obey *as* we can understand, or *as* we *think*: "Thou hast obeyed My voice," not thine opinions or inclinations.

Gen. xxiii. 5-18.

Death came into Abraham's experience in chap. xxiii. But there was a removal of *some* sorrow. "These all died in faith." Howbeit the revelation of 1 Thess. iv. had not been made, and a loss is a grievous strain in this world of trials innumerable. God does not make His people into stoics. He does not encourage a lack of feeling, but He warns against a disproportion and misapplication of feeling; our feelings must share in the effects of salvation. Faith shines out in verse 4: it is interesting that the other servant of God mentioned in Matt. i. 1 had the same attribute (1 Chron. xxix. 15), cf. Ps. cxix. 19. It is well to be detached *from* things of earth, because attached unto the Lord: trials often teach us. 6, A temptation, apparently flattery, usual in the east. 7, He realized he was not among "the people of the land," he looked for the city which hath foundations (Heb. xi. 10): all his attitude is very remarkable after xiii. 15, xiv. 15, 16: Abraham would not misuse Divinely-given powers to reign before the time. 9, In Hebron, the place of fellowship, only a burying place, and that bought, seems to belong to Abraham: the silence of Scripture is suggestive: Acts vii. 17 may imply he was scrupulous to buy other fields where he erected altars: he would not give unto the Lord that which cost him nothing. We cannot say definitely how Ephron felt in this matter: an Eastern *could* speak thus, and mean nothing beyond "untruthful politeness" (real politeness is deeply important: the people of God should adorn His doctrine in little things. But we dare not doubt the power of God to work in one of Heth, as in Rahab. Nor would we forget Ornan the Jebusite. But we rejoice, in every case, to see the faithful earnestness of Abraham. He would take nothing from the children of Heth. Moreover, he paid openly, promptly, and in every way to the glory of God. Verse 16 strongly emphasizes cash transactions: seeking credit may easily become a stepping-stone to dishonesty. The believers' business dealings should be above reproach. The words "current with the merchant" would emphasize the absence of anything underhanded. May the blood-bought people of God hold His honour too high to soil their hands with doubtful business methods.

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



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FREE.

A magazine of Christian testimony, that God in all things may be glorified, that His people may walk with Him in love devotedness, and separation from things which He hates, and that many who know Him not, may be brought to experience His eternal salvation.

EDITED BY
PERCY W. HEWARD.

"God, willing more abundantly to shew unto the heirs of promise the immutability of His counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation." Heb. vi. 17, 18.

"Predestinated according to the purpose of Him Who worketh all things after the counsel of His own will." Eph. i. 11.

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"Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Acts ii. 23.

"The people . . . and the publicans justified God . . . but the Pharisees and lawyers rejected the counsel of God against themselves." Luke vii. 29, 30.

For Financial Arrangements see Leaflet.* The manifestations of God's gracious will as He enables is a priceless privilege. When we realize something of His love for us, how gladly should we give up our time, strength, abilities, money, reputation, comforts, opinions, everything for Him. But how every believer falls short. The forgiveness of our Heavenly Father is wonderful. "Hitherto hath the Lord Helped us": Free on Application.

Meeting Rooms, &c. All arrangements, "If the Lord Will," 61, Upton Lane, Forest Gate, London, E. — The Lord's Day, 11, 6.30; Mon: 8; Thurs: 8; Sat: 7; 43a, The Broadway, Waltham Green, S.W. — The Lord's Day, 11, 6.30. Thurs: 8; East London Testimony, adjoining 35, Cambridge Road, E., and 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.

How precious to have the testimony of God. We do not desire to set forth our opinions, proposals, or suggestions, but the living words of the Living God. "I think" is very dangerous. But when God has spoken, the believing heart can only say "Amen." Our wish, therefore, is to keep loyally to the words of truth, to exalt Christ and Him crucified, and to preach Him as the Lord of His blood-bought people, so that they are emancipated from the customs of the world and the traditions of Christendom. We do not want to build up a sect of man around any man, but to honour the Lord Jesus. Hence, this magazine is not to circulate pictures and stories, but Bible testimony. We may be asked, "Do you not fail?" Yes, and would own these failures, but how grateful would we ever be to any who will lovingly point them out, including any thoughts in these pages which are merely *ours*, and not according to "the mind of Christ."

"A living sacrifice . . . your reasonable service."
Rom. xii. 1.

'Tis wondrous that our Lord for us should die,
That we, so guilty, should be thus made nigh
On Him, by grace, our hearts would now rely.
On Him we rest, by Him, in Him are we,
His was the work, soon we Himself shall see,
Grace reigns, and saints are saved eternally.

How we should live to glorify His Name,
His praise, His honour, now should be our aim,
He has on us the deepest, fullest claim,
A living sacrifice His own should bring,
And serve their Lord alone in everything:
Their all is His, they to His will should cling—
Since He hath died, our life is life anew,
We are in Him, surpassing grace is true:
How can "His own," earth's wishes keep in view?

'Tis right our bodies should for Him be spent,
We shall not hence of such a strain repent:
Redeemed, by grace, we go the way He went.
Our service—worship—should be gladly done,
Since we are welcomed in the Holy One,
And, in the Spirit, would His pathway run!

WORDS OF ENCOURAGEMENT.

A Tender Conscience. The word "conscience" is commonly used, but very few—especially among those who utter it glibly and mockingly—really know what "conscience" is. To trifle with conscience is a grievous sin. The term, in Scripture and English derivation alike, denotes one's knowledge with oneself, inner knowledge (see 1 Cor. ii. 11, the verb occurs in Acts v. 2). This thought emphasizes the precious privilege of believers—a purged conscience, no more conscience of sins, hearts sprinkled from an evil conscience, a good conscience (Heb. ix. 14, x. 2, 22, xiii. 18). To know that sin is blotted out is an immeasurable blessing. Free grace has abounded. If I rest in the work of Christ how can I still recognize fears and doubts: if my sins have not been legally done away, His work has failed! But this is impossible. Hence "no more conscience of sin," before His throne of law, is the joyous birthright of His own, and they can therefore have boldness before His throne of grace (Heb. iv. 16). But, just now, I would write, as the Lord may encourage, of a *resulting* privilege, an *experience* in practical godliness. It is so easy to make light of sin, (a) through personal slowness in mortifying the flesh, (b) by reason of low doctrinal views of holiness through some "holiness" movements, (c) in connexion with the *general* denial that certain acts are sinful. A ruined world is full of commercial immorality. That which is "clever" to a worldling is sin to a believer. Most consider a lie itself to be justifiable, if in a great emergency, as, for example, to save human life. To a child of God sin is always sin, and we need a sensitive and tender conscience to detect whatever grieves His Holy Spirit.

"HIMSELF," "OURSELVES," "YOURSELVES," in 1 & 2 Corinthians.

DEAR FELLOW BELIEVERS,

It is a privilege to realise, in any measure, the oneness which our Heavenly Father has so graciously caused "in Christ Jesus." "To realize in *any* measure"—rather may we be concerned to enjoy in *growing* measure, unto the praise of the glory of God's grace! The prayer of Christ in John xvii. emphasizes the attitude. As all privileges, this involves responsibilities,—"responses," if I may so say, to the blessings bestowed. We cannot be too grateful for *all* that we have, but beyond praise for and enjoyment of God's gracious inworkings, we would also have a "*corresponding*" spiritual obedience. We would walk worthily. If we are members of Christ, and thereby of "one another," our brethren are "ourselves," and 1 Cor. vi. 7 for example, is deeply heart-searching, "Ye go to law with *yourselves*." The un wisdom and, one would have said, unthinkable sin of these men professing Christ, at Corinth, yet quarrelling among themselves, will be thus

impressed upon our hearts, that we may avoid anything similar, and remember the power and comprehensive character of our Lord's "new commandment."

The next occurrence of the same word is 1 Cor. vi. 19 "Ye are not belonging to yourselves." How wondrous is the privilege of being *owned*. Many problems are thereby solved, problems of self-planning and self-pleasing. We have but one worthy object in life—"To glorify God." We cannot serve God *and* mammon. There is much force in the Divine words "Him *only*" (Matt. iv. 10). Oh for more devotedness!

It is solemnly interesting to see the same term, in its singular form, appears in 1 Cor. x. 24, 29. We are *not* to seek our own things. Self-gratification is very grievous. We are to be willing, moreover, for limitation by the conscience of another. Even our own conscience is not to be idolized, though it is noteworthy that the Holy Spirit does not hint in this connexion, "yield to others *against* your conscience, and be broader." Rather He shows the true giving up, "Be narrower, because of the conscience of others."

This form of the word also comes suggestively in 1 Cor. xi. 28, 29. A believer is bidden to examine "himself," and, if he fails to thus obey the Lord, he eats and drinks judgment to himself. Yet the remedy is *not* refraining from the Lord's Supper. How important it is to be kept from onesidedness, and also not to please ourselves but to judge ourselves in godly self-discipline (note iii. 18), that we may not be judged. Trials are precious when they lead us to the Lord, yet they often remind us that we have somewhat walked away from the Lord. We hear, as it were, a voice *behind* us (see Ps. xxxii. 8). The words before us prepare for verse 31. "If we kept on thoroughly judging *ourselves* we should not be being judged." How easy we find it to judge *others*: how easy to hand over the stern words of Scripture to the world, and to Israel especially. But can we be surprised when we thus dishonour the Lord that the death of Uzza is illustrated? see 1 Chron. xv. 13. An unappointed action, whatever be the *motive*, is not the will of our God. Good intentions do not sanctify sin. Oh to follow God's will exactly. 1 Cor. xiii. 5, xiv. 4, 12 should be read together. The Holy Spirit shows the way in which love should be exercised in a Christian assembly. If one is bent on "edifying" *himself*, and it is possible to misuse even a gift in this way, there is an unloving and unlovely spirit. But in view of the many gifts wherewith the Corinthians were enriched, it was natural to say, "I *cannot* hold back the words of intense feeling." The apostle checked impulsiveness claiming to be inspiration. Prophets were to speak in turn: more than three possessed of tongues were not to speak at the same meeting: only *one* to be interpreter. If there was no Divine arrangement for interpretation, the gifted brother was to *speak to himself*. It was not fitting to *force*

his utterances on others. They would not be understood. They would therefore be unedifying. The great object—the glory of God—does not make edification unimportant, but involves it.

The last chapter shows the word before us in verse 2 respecting the individual desire to please the Lord, and in verse 15, as to the whole-hearted devotedness of those who, guided by their Lord, took His appointed responsibilities upon them. Their whole beings were occupied for the Lord. This subject, however, especially started through noticing in a concordance the repeated word "ourselves" in 2 Corinthians* and the repetition in one verse more than once shows the emphasis which God graciously makes prominent to draw us from "ourselves." In i. 9 this is plainly His teaching, and so in iii. 1, 5, (see v. 12). In chapter iv. we have, it is true, godly stress upon "ourselves" but in what way? We are to commend ourselves (2), and to beware of all inconsistencies. We are not to preach ourselves and yet we are to preach ourselves,—secondarily, as servants, and as pedestals for the exaltation of our Lord Jesus Christ. (The order reminds of Matt. xxii. 37-40). So John the Baptist spoke of himself as "a voice" calling attention to "the Word." Whatever be our sphere, it is our privilege thus to please our Heavenly Father.

We pass v. 15 quickly, but not its power, preparing for the contrast in v. 18, 19, and again reach the actual word in vi. 4. How earnest should we be that part of our life may not negative another part. Our whole being and activity should be unto our God (cf. viii. 5). In vii. 1 we find a helpful, and needed encouragement. The "clearing of yourselves" is not the use of this word in vii. 11. However we may notice in passing that this does not mean self defence, but holy separation from the leprosy, with godly defence of God's rights. Then we approach a precious testimony, "Ye have approved yourselves to be clear in this matter." Unless there is intensity we are by no means clear of the sin around us. How we would avoid helping others to fail. The apostolic simplicity of ch. iii. is seen once more in contrast with the pride of false apostles and workers in ch. x.:—notice verses 12-14, and then the striking singular, yet again with the word commend,† comes to our hearts through verse 18 "For not he that commendeth himself is approved but whom the Lord commendeth." May we feel and enjoy this more, in the power of the Holy Spirit. How valuable is God's testimony, as of Enoch: how precious His "well done." The only remaining verse is xiii. 5, and here we read "yourselves" three times. It is so easy to be forgetful of our

* The same plural occurs 24 times—and seven times "themselves" (specially x. 12).

† See iii. 1, iv. 2, v. 12, vi. 4, vii. 11, x. 12, 18.

personal responsibility, to walk worthily of the high calling. The Holy Spirit, through the apostle, would lead believers to know they are in Christ Jesus, for ignorance of this fact is not to be encouraged, and He would, in this connexion, urge their true testing (as in 1 Cor. xi. 28) before his arrival among them with the disciplinary power of Christ. May we too, ever show, unto His honour, this godly concern for ourselves, that whatever be our difficulties, we may gladly honour our beloved Lord, and "do nothing against the truth, but for the truth" (2 Cor. xiii. 8).

Yours in His lovingkindnesses and service,
FRANCY W. HEWARD.

THEY FORGAT HIS WORKS.

God's works are indeed wonderful, yet few remember His mighty acts. If only His works in creation were considered, many would be amazed, for so great is God in all He is, and in all He does. Yet there are not only God's works in nature to be remembered, but also His marvellous works in saving poor hell-deserving sinners, through the precious blood of His beloved Son. Then His strange work, His work in judgment, should be considered:—for what God has done, He will do again. Did God in the past destroy from all the earth every living thing except those in the ark, by that terrible flood? Yes, Gen. vi. vii. viii. declare this. Will God again do a similar work? Yes, though not with water. Listen, dear reader, to the sure words of the Living God, through His servant, "The heavens and the earth, which are now, by the same word are kept in store, reserved unto fire (or "stored with fire, reserved") against the day of judgment and perdition of ungodly men" (2 Pet. iii. 7, see verse 12). As in the days of Noah there was great wickedness, so will it be again. Yet, however dreadful it may seem, God will keep His word. In view of God's terrible, but righteous, acts of judgment, are you surprised that those whom God has, in mercy saved, are concerned about those who forget Him, and His works?

(To be continued, if the Lord will.)

SUGGESTIONS FOR PRAYER.

"Praying in the Holy Spirit." Jude 20.

1. For the continued work of the Lord wherever He has granted "a little reviving," and that He may deign to raise up gatherings in accord with His will, and give teachers and others after His own heart, "for the fitting together of the saints."

2. For definite Gospel work among Jews and Gentiles, soldiers and civilians, old and young, that other objects may not exclude the object.

3. For the Lord's blessing on this literature, humbly sent forth, that His people may be edified (built up), and that souls may be saved thereby.

"With thanksgiving." Phil. iv. 6.

THE CHILDREN'S COLUMNS.

"I CAN'T UNDERSTAND."

HOW often these words are uttered, especially in these days, when the world is in such a terrible condition, and God is being forgotten, and spoken of in a way that must bring more trouble into this poor sin-stained world. Who can expect to know and to understand all that God, in His great wisdom, permits? None should question Him. But, alas, many do, and He hears all that is said. Yet, in mercy, He waits, and does not, at once, punish those who thus speak against Him. I cannot understand God's long-suffering. For He is so holy and terribly great. Listen to the words of Isa. lvii. 15, with reference to God's greatness, and His mercy, "*For thus saith the High and Lofty One That inhabiteth eternity, Whose Name is holy, I dwell in the High and Holy place, with him also that is of a contrite spirit.*" God also looks to those who tremble at His word (Isa. lxvi. 2). But He is far from those who despise His words, and question Him, and say, as many do now "I can't understand this and that"—God is so great, and all the inhabitants of the earth are as nothing before Him, yet His creatures dare to act against Him as some are doing to-day. If the Scriptures were more read, there would be trembling in many hearts, in young and old alike. For God will do all that is written in His Word, however dreadful it may seem to those who disregard Him. It is so easy to say "I can't understand." We cannot expect to know everything, for we are so ignorant, and God is so wonderful. Even those who are saved know very little of God's marvellous working. But they know that *He is God*, and that He saves poor hell-deserving sinners, through the shed blood of His beloved Son, Who came to "*seek and to save that which was lost*" (Luke xix. 10). They know, too, that the time is coming when God *alone* will be exalted, and all of man will be laid low as Isa. ii. shows us. And even now amid all the dreadful conflict of the nations, they know that all God permits is in wisdom. They dare not blame Him for what sin has brought about since Adam fell. Besides, those who are still in darkness, and going their own way, cannot expect to understand God's wondrous works, either in nature or in grace. Though Psa. xix. 1 says "The heavens declare the glory of God," yet a number of His weak and small creatures speak against Him. This shews how sinful the human heart really is. All concerning God is so wonderful. How then can poor sinners expect to understand his ways, which are past finding out (Rom. xi. 33-36), for they are everlasting (Hab. iii. 6). A mother would be very surprised if her infant said "I can't understand this and that." How much less should God's creatures, who are so ignorant of their Creator's greatness,

imagine they can explain *His* wonders. God is so wonderful, and so terrible that those whom He has created ought to lay their hand upon their mouth rather than speak lightly about the Lord God of Heaven. See what God's servant Job said when God spoke to him (Job xl. 4). In chapter xlii. 3 he added, "I uttered that I understood not; things too wonderful for me, which I knew not." When God was specially making known to His servant Daniel things which would take place in the future, even Daniel said "I heard, but I understood not" (Dan. xii. 8). What a sad contrast are many now who know not the Lord at all, and therefore cannot understand His ways, yet, being ignorant of God, and His majesty, they speak evil of Him, and say "I can't understand why God allows this, and that, to take place." They cannot understand, for God's thoughts and His ways are higher than man's (Isa. lv. 8, 9). And the Scriptures tell us plainly that natural men (unsaved sinners whether young or old) cannot receive the things of God, for they are foolishness to them, neither can they know them (1 Cor. ii. 14). If God is forgotten, and is being "left out," then all will be confusion, and will only become worse and worse, till He is acknowledged, and sinners confess they are wrong. Yet amid all, God, in wondrous love and mercy, still saves poor lost sinners, through the poured-out blood of Christ. Oh how I long for my dear young readers, and others as well, to see and feel their need of God's full and free salvation, and to be able to say, as one of old, "Shall not the Judge of all the earth do right?"—Gen. xviii. 25.

*I cannot understand why God, at such a cost,
Redeemed, with precious blood, poor sinners, dead and lost,
That He, in sovereign grace, saves from poor fallen man :—
Redemption's work—throughout—was God's eternal plan.*

*I cannot understand why God, in wondrous grace,
Allows poor sinners lost, to ever seek His face,
For He is great in power, the Holy, Glorious Lord,
Yet He in mercy works, and saves through blood outpoured.*

*I cannot understand why God should save from hell !
Such love and matchless grace, no mortal tongue can tell ;
But this I know, God's love surpasses human thought,
And sinners, saved by blood, shew what their God hath wrought.*

*I cannot understand why those whom God hath made,
Can speak against the Lord, and never be afraid :—
For God will yet arise, His judgment draweth near,
When He will punish those, who will not Him revere.*

*I cannot understand God's mercy, and His love,
Nor His long-suffering too, shewn forth from heaven above,
For He is God alone, He works and none can stay,
His mighty hand controls, His sovereign power has sway.*

*I cannot understand the mighty acts of God,
And how, as God the Son, this sinful earth He trod,
But, this I know, He came, in wondrous love, to die
For those who were far off, to God to bring them nigh.*

*I cannot understand God's sovereign perfect will,
But this I know—through blood He saves the helpless still,
For Christ hath died to save, and now salvation's free,
And those who trust in Him, are saved eternally !*

"If the Lord will"—Quiet Bible Hours, 61, Upton Lane, E.,
December 25th & 26th, 8 & 6.30. Believers earnestly welcomed.

A FEW WORDS WITH YOUNG BELIEVERS AND OLDER ONES TOO.

"CHRIST IN YOU, THE HOPE OF GLORY."—Col. i. 27.

You rejoice in the fact that, though you were far off from God, He has made you near. You are confident, not because of human works, but because of His grace, and His words, which faith simply accepts, that your eternal life is both present and future. You can say that you are a new creation "in Christ Jesus." Great privileges have you received, great responsibilities are now yours. You need to show *Whose you are*. But are you sufficient for these things? Certainly not in yourself, but God does not leave His own to themselves. With infinite love, He watches over them, and grants them grace needed to please Him day by day. Do not count your "duties" apart from counting on your Saviour. You will have problems, and you have great "expenses," but a *greater income*. "Trust in the Lord with all thine heart, and lean not unto thine own understanding,"

The apostle in Gal. ii. 20 shows that crucifixion with Christ means a new life in His power. Faith realizes this reality. In other words, if He took my sins, I am reckoned as having died—legally. But I am alive—then this must be a new, resurrection living in the Lord Jesus. Physically I am the same person: spiritually I am quite different. As Rom. viii. 23 puts it I have "the first fruits of the Spirit," and this is the pledge that I shall be glorified—body, soul and spirit (1 Thess. v. 23), in that Day. "That which hath been born of the Spirit is spirit," and this is a call to restfulness. Such an aspect seems partly before us in Col. i. 27. Its heavenly counterpart is in Col. iii. 3, 4. The Lord's people are linked with Him, and this union, mysterious to the world, is regarded as a spiritually revealed "mystery" to them, and hereby is their assurance of eternal salvation, their encouragement to present godliness. "The hope of the glory" is very real. Christ cannot fail of ultimate glory, nor can I, if I am His, and He is mine. This is not the confidence of self-trust or presumption, but the confidence of faith. And the dignity of a saved one must surely be emphasized in this connexion.

We would not deny that in the early church when all believers were together, and sects and systems of man did not exist, there was a fuller application of these words. In a very wondrous way, those who were in the Lord Jesus were linked as a manifest body, and that body was filled with the power of the Spirit of God, representing the Lord Jesus. But even in a local collective sense, these words may have a wondrous meaning now, if we seek to be outside things of earth, and gathered according to the mind of the Lord.

The Lord Jesus still delights to illustrate Heb. ii. 12: Matt. xviii. 20 is not a dead letter. Hence those who are born from above should, both individually and unitedly, illustrate hope and true happiness, a contrast with the merriness and gaiety of the world. They have the hope of glory. The future is for them bright beyond description.

And we may also notice the words of John xiv. 23. Obedience ever brings blessing. Oh that we may rightly emphasize the "and" of Matt. xxviii. 20. It is so precious to be in a condition to appreciate and experience the presence of the Lord. As a naughty child stands in the way of his own advantages, for you cannot treat him as you would, so disobedient children of God hinder His manifestations of love and friendship. They cause a measure of distance where He delights in a wondrous nearness. The Lord's fellowship is very gracious, but He will not excuse our sins. We have been called into fellowship (1 Cor. i. 9), but must walk in the light if we would know what it means (1 John i. 7).

"Let us run with patience the race that is set before us" (Heb. xii. 1).

"Lay up for yourselves treasures in heaven . . . there will your heart be also" (Matt. vi. 19-21).

"He that endureth unto the end, the same shall be saved" (Matt. xxiv. 13).

*Let us run with patience, in the heavenly race,
Since we are forgiven, in God's sovereign grace,
Looking to Christ Jesus, Who for us hath died,
Till we reach the glory, and with Him abide.*

*Let us have our treasures safe in heaven above,
Where our Saviour liveth, Whom our soul doth love,
There our heart's affection should be ever led,
Since we are united to our Risen Head.*

*Let us be enduring, 'mid earth's strife and din,
Till we meet our Saviour, glory enter in,
Nothing here can hinder, as we onward press,
Till we our possessions—every one—possess.*

*Let us trust God wholly, look to Him alone,
For our precious Saviour did for sin atone,
Now He is in glory, interceding there,
For His people ever are His love and care.*

*Let us love the Scriptures, hide them in our heart,
Seek to know them fully, as our Lamp and Chart,
For they are so wondrous, words of life and power,
Written by Jehovah, still our strength and tower,*

*Let us live as pilgrims in this world of woe,
Shewing that God's goodness and His truth we know,
For we have been chosen, in God's wondrous love,
Made a new creation, born from heaven above.*

*Let us be more earnest in our daily life,
In a world of ruin, 'mid the nations' strife,
Let us seek to witness for our coming Lord,
Seek to be united, live in one accord.*

*Let us be more godly, righteous, solemn too,
Looking for our Saviour, with "that Day" in view,
Evermore rejoicing, sorrowful as well,
Till we see our Saviour, and in glory dwell.*

*Let us be a contrast to the world outside,
Live as those forgiven, and in Christ abide,
Evermore preparing for that day of days,
When we shall, in glory, worship God and praise.*

TALKS ABOUT PRESENT-DAY NEEDS.—12.

A FIXED HEART, AND A MEEK AND QUIET SPIRIT.

WHAT a need there is in these perilous times for fixity of heart, since Satan is seeking to cause "unrest" everywhere, even among the redeemed:—let us not be ignorant of his devices. If only we had more faith in our faithful God, and would rest in Him knowing that all He permits is well, what a witness there would be for Him, Whom our soul loveth, because He first loved us (1 John iv. 19). Let us heed the exhortation of Heb. xiii. 9 "Be not carried about with divers and strange doctrines, for it is a good thing that the heart be established with grace" (see verse 8). God is always the same (Mal. iii. 6), and His love and His words never change, nor vary. Oh that we, His people may be more settled, more fixed in heart, that we may not so easily be turned aside. How encouraging are the words of Phil. iv. 6, 7, "The peace of God . . . shall guard your hearts, and minds through Christ Jesus." What quietness there will be if grace and peace fill the heart, and keep it. If there is God-given rest within, nought that is without can disturb. "For when He giveth quietness, who can then make trouble?" (Job xxxiv. 29). The world is in confusion, and restlessness is manifest on every side. What a contrast the redeemed people of God should be. How can we be otherwise, with all that we possess in Christ. The fixed heart will not be afraid of evil tidings, because there is trusting in the Lord, and when the heart is established, there is no need for fear (Psa. cxii. 7, 8). The fixed heart can sing praise, even as Paul and Silas in prison (Ps. cviii. 1, Acts. xvi. 25). If the heart is set on things above, it will be kept from wandering. Of Israel it is written; "Their heart was not right with Him, neither were they steadfast in His covenant" (Ps. lxxviii. 37). Again, "They set not their heart aright, and their spirit was not steadfast with God" (verse 8). It is said of Ruth that she was "steadfastly minded," and therefore, she could not be turned back (i. 18). If there is the fixed heart, there will be the fixed purpose. May we take heed to the words "stablish your hearts, for the Coming of the Lord draweth nigh" (James v. 8). In view of "that Day" how we should seek to keep our hearts with all diligence (Prov. iv. 23). If the heart is not established, there will be wandering. God's servant Daniel had a fixed heart, and that which he purposed in his heart, was granted unto him. We little know how much we lose when we fail to be steadfast in our hearts. All that surrounds us calls for a firm trust and confidence in God. He never has failed, and, blessed be His Name, He never will! What a

guarded heart God's servant Job must have possessed. We read in i. 22, "In all this Job sinned not, nor charged God foolishly," and in ii. 10, "In all this did not Job sin with his lips." We see too in i. 5 Job's care about his children, lest they should have cursed God in their hearts. If parents are blest, and are steadfast in their hearts, they will be deeply concerned as to their children, and also for others. If our minds are stayed upon God, He will keep, and give peace within, which will be seen in the daily life (Isa. xxvi. 3, 4). If the heart is steadfast in the things of God, surely we shall desire the "meek and quiet spirit which is in the sight of God, of great price" (1 Pet. iii. 4). It is spoken of as an ornament; then the words come "the hidden man of the heart." We cannot over-estimate the importance of looking well to the heart, for if the heart is not steadfast, the life will not be (Heb. iii. 12). It is far easier than we imagine to depart from the Living God—wherefore let us take heed. The Lord Jesus was meek and lowly in heart (Matt. xi. 29). If we have in any measure failed, there is forgiveness with God, that He may be feared. May we return to Him, and find rest within. Isa. xxx. 15 says "In quietness and confidence shall be your strength." Oh that we may thus seek to live, that God may be exalted and honoured. How we need, in these solemn times, true "meekness of wisdom," (James iii. 13). Mark the words of 1 Pet. iii. 15, If God the Lord is sanctified in the hearts of His people, how wisely they will give an answer to those who ask the reason of the hope that is within them, and they will do it with meekness and fear to God's glory. For 'tis all of grace that sinners have been saved. Surely such should seek to be meek, and to possess the meek and quiet spirit. The life will show this graciousness, and the words too will be gracious. We all know how easy it is to speak impatiently, and thereby to grieve God, and to hinder others. But if the heart is established, and God's peace reigns and rules within, the manner, and all else, will be well pleasing to Him, and others will be helped, and, it may be, rebuked even by the quiet spirit, without any words. Oh how we all have to confess our failures. But God in mercy forgives, that He may be feared! In the midst of a ruined world, with unrest everywhere, let us seek to have our hearts established with grace, and to possess the meek and quiet spirit, that we may show forth Whose we are and Whom we serve, that God may work wondrously, and that His Name may be glorified in the lives of those whom He, in mercy, has saved, that they might be holy and without blame before Him in love (Eph. i. 1-4).

"Whoso hearkeneth unto Me shall dwell safely, and shall be quiet from fear of evil" (Prov. i. 33).

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—December, 1916.

Day	Genesis	Romans.	Learning	Explain
1	xxvi. 12-19	ix. 1-8	Gen. xxviii. 10	Gen. xxviii.
2	xxvi. 20-31	ix. 9-17	" 11	12
3	xxvi. 32-xxvii. 5	ix. 18-26	" 12	
4	xxvii. 6-17	ix. 27-33	" 13	
5	xxvii. 18-29	x. 1-9	" 14	
6	xxvii. 30-36	x. 10-17	" 15	
7	xxvii. 37-46	x. 18—xi. 4	" 16	
8	xxviii. 1-9	xi. 5-14	" 17	
9	xxviii. 10-15	xi. 15-21	" 18	
10	xxviii. 16-22	xi. 22-29	" 19	Rom. xi. 29
11	xxix. 1-8	xi. 30-36	" 20	
12	xxix. 9-20	xii. 1-5	" 21	
13	xxix. 21-30	xii. 6-14	" 22	
14	xxix. 31-xxx. 18	xii. 15-21	Rom. x. 1, 2	
15	xxx. 14-30	xiii. 1-7	" 3	
16	xxx. 31-43	xiii. 8-14	" 4	
17	xxxi. 1-7	xiv. 1-9	" 5	Rom. xiv. 13
18	xxxi. 8-16	xiv. 10-18	" 6	
19	xxxi. 17-24	xiv. 19-xv. 3	" 7	
20	xxxi. 25-35	xv. 4-12	" 8	
21	xxxi. 36-46	xv. 13-21	" 9	
22	xxxi. 47-55	xv. 22-33	" 10, 11	
23	xxxii. 1-12	xvi. 1-9	" 12, 13	
24	xxxii. 13-23	xvi. 10-20	" 14	1 Cor. 1.
25	xxxii. 24-32	xvi. 21-27 1 Cor.	" 15	9, 10
26	xxxiii. 1-11	i. 1-8	" 16, 17	
27	xxxiii. 12-20	i. 9-17	" 18	
28	xxxiv. 1-14	i. 18-25	" 19	
29	xxxiv. 15-24	i. 26-31	" 20	
30	xxxiv. 25-31	ii. 1-8	" 21	
31	xxxv. 1-8	ii. 9-16	xi. 1.	

It is in the mercy of our God we have any Bible at all. How many blessings might have been kept away, or might be now taken away from us. Yet we often fail to realize this or to use them rightly. If we are led by the Spirit of God surely we shall appreciate more the words of the Spirit of God, and, appreciating, we shall study, learn, obey, and make known by lip and life.

A FEW EXHORTATIONS, IN CHRISTIAN LOVE.

It is not possible, with natural wisdom, to write a message suitable for all readers. Some are saved, some are unsaved. Some are, in measure, concerned as to fellowship with societies and systems which are not of God, but not all can say this. Some have a natural temperament toward isolation, others toward companionship. It is our heart's desire that God the Holy Spirit may use the Scriptures, and these meditations thereon, to awaken many of His people from spiritual sleepiness, and stimulate that whole hearted devotedness unto the Lord, which will glorify Him. If we are His, we need grace to rise above circumstances, temperaments, customs, difficulties, natural wishes—and to honour and please Him. May a word of encouragement be given as to the learning of Scripture verses. The

heart is not dependent on the memory, but Rom. vii. 1 speaks of the whole body. Nor would we forget Ps. ciii. 1, and the words of truth remembered may be fruitful in godly meditation, to the praise of the glory of His grace.

Gen. xxviii. 10-15.

So Abraham started from Beer-sheba ("well of the oath") in ch. xxii. 11, Alone, see xxxii. 10: his difficulties were brought through unbelieving attempts to secure the appointed birthright, but were wondrously overruled to display God's mercy and power. "A ladder," contrast Babel's tower: the ladder was not of earth, not built up on earth in an earthly way, but yet (wondrous mercy) it was set up there: its very name may suggest something raised ("highway" from same root). The Lord Jesus showed that this ladder pictured Himself (John i. 51). Only in Him, and by His work, is there a joining of earth and heaven. The Lord stood above it, as upon the rock in Ex. xvii. 6. Mark the emphatic "I" (13); how often God graciously emphasizes Himself to lay low His people's fears and doubts. And how tenderly He spoke—and speaks through the words of truth even to-day. "To thee will I give it, and to thy seed"; the guarantee is the wondrous "I": notice, not only to thee, not only to thy seed, but to thee "and" to thy seed as distinct, hence we cannot explain away: the resurrection of Jacob himself, as of Abraham, to possess the land is assured. But did not both Abraham and Jacob own certain portions? Yes, but not as a gift (see Acts vii. 5). They bought necessary fields, but nothing in a way that denied God's gift of all. 14, a renewing of the promise: its complete fulfilment is future, but sure. 15, another emphatic "I." The Lord's presence involves the Lord's helping (Ps. cxxi.) "All places": can we not have faith? (see Ps. xc. 11). "I will not leave thee until I have done that which I have spoken to thee of": "I the Lord have spoken, and I will do it" (Ezek. xxxvi. 36). God's promises are as firm as His performance thereof. Christ will not "leave off to build" (see Gen. xi. 8) the church of which Matt. xvi. 18 speaks. How beautiful is Isa. xlii. 6: there are no unfinished works with God: His beloved Son shall see of the travail of His soul and be satisfied. Nothing shall separate from His love (Rom. viii. 35, 39).

Gen. xxviii. 16-22.

Jacob's awaking reminds of others. Gen. xli. 4, 7; 1 Kings iii. 15. God's power as to sleep is wondrously seen in Ps. iii. 5, iv. 8, cxxvii, also in such passages as Dan ii. 1, vi. 18, Est. vi. 1; but notice, sadly, the disciples sleeping in Gethsemane. Rising up early as in xix. 2, xxii. 3, Ex. viii. 20, ix. 13, xxiv. 4, xxxiv. 4, Jos. iii. 1, vi. 12, etc., how important true earnestness is. Are we energetic spiritually? Luz being changed to Bethel the place

of turning aside (Isa. xxx. 12) perverseness (from same root) changed to a house of God. So graciously does God work in the experience of His saved ones: we were, by nature, the children of wrath, even as others, we were part of a crooked and perverse generation, but have now been made nigh, and caused to live, that God may dwell with us, and make His abode with us. And a gathering of believers should have the same characteristic (see 1 Tim. iii. 15). Jacob's bargaining (22) was *natural* but not exemplary, we owe *all* unto the Lord.

Rom. x. 1-10.

In a context which speaks of God's election, and the iniquity of men's replying against Him (ix. 20), the apostle is inspired to emphasize also the power of prayer (x. 1), the reality of affectionate concern for lost sinners (ix. 2, x. 1), and the importance of godly preaching (x. 14, 15). The natural man sees a "contradiction," and the humble believer rejoices in the harmony of all truth. 1, True desire leads to heart-felt prayer: a sense of need. Zeal does not prove salvation, cf. ix. 31, Acts xxvi. 9: sincerity and religiousness do not necessarily indicate a heart in harmony with God's Word. Ignorant of God's righteousness, (a) ignorant of the height of His demands, (b) unconscious of His righteous wrath, but chiefly, (c) not knowing Him Who is thus named (cf. Isa. xlii. 21, Jer. xxiii. 6, Luke ii. 30). "Submitted," "been arranged *under*": self-righteousness is *insubordinate*, those who believe are humbled, and brought into holy subjection and *order* (cf. 1 Cor. xiv. 33). "For righteousness"—rather "*into* righteousness," i.e. quite a new sphere. Law is settled. The child of God is not in law, judgment or probation. "Innocency" is not "righteousness." God bestows more than Adam lost. Hence "no more conscience of sins." 5, How this cuts at the root of all boasting: only a *complete* work can be counted righteous. Why then did the *Obedient* Lord Jesus die? There is only one answer: He took the place of others. Then salvation is not a mere possibility, but a security for all who believe into Him. 6, "Do not have said," i.e. at all, do not let such a thought have a moment's abiding. 6, 7, 8. Christ has come down (His life), Christ has been raised (His death and resurrection). Nothing can be added to this work: therefore the *Word* is nigh thee. "The spoken word," as in 17: this suggests John v. 25: it is a privilege for us to talk of Christ; but, oh, that sinners may hear Him: "It is the Spirit That quickeneth." 9, We may translate, "Believe in thine heart *because* God raised Him": mark how faith depends on a *finished* work and all confidence in mental faith is set aside: "with the heart man believeth." 10, "Righteousness" is particularly before God; "Salvation" is emphasized as before men. Two confessions, Rom. x. 10, 1 John i. 7.

Rom. x. 11-21.

11, *Believeth*, a state because of a new *life*. Not ashamed, i.e. glorified, see i. 16, v. 5, ix. 33. How bright is the prospect of the redeemed. Is it *yours*? 12, "Rich": then salvation is a *great* gift, cf. Eph. ii. 7, "the riches of His grace." 13, "Shall be saved," read with 11: two aspects: the calling upon again refers to the mouth, though this calling may be in the heart, and must be there first. 14, 15, Mark change from singular to *plural*: the passage implies they *cannot* believe without *One* Who heralds, and that it is *usually* the privilege of *heralds* to represent the Lord in the power of That One (see Matt. xxii. 10 with Luke xiv. 23). 16, It would also be grammatical to translate, "But none obeyed the gospel," i.e. the natural man *always* refuses an outward proclamation, "They all with one consent began to make excuse." 16, "Who?"—as if to say "None"—where can one be found? Jew and Gentile are alike an utter failure, but grace REIGNS. 17, "Therefore, the faith is not from hearing, but *the* hearing through a spoken Word of God." 18, Words do not save, the outward (singular) testimony of God in nature and in the gospel would not bring *one* to the knowledge of Christ, were there not a quickening: compare "hands" in x. 21, and "the hand of the Lord" Acts xi. 21. How humbling is the way of salvation, yet how precious and safe. "A foolish nation" is made into the "holy nation" of 1 Pet. ii. 9, and includes from all nations (Rev. v. 9). 20, Grace reigns, that flesh may not boast, but that sinners saved may boast in the Lord (1 Cor. i. 31).

Rom. xi. 1.

Contrast "*His* people" with "*a* people" in preceding verse: the chapters are linked: divisions are human. "Did God cast away?"—the outlook was very sad, but herein was the background for grace. His purposes seemed nearly broken more than once, but there was ever the thread of promise (e.g. 2 Kings xi. 2). "I also am an Israelite": the name suggests "a prince of God"—"the Israel of God" (Gal. vi. 16) are a royal priesthood. "The seed of Abraham," physically in Paul's case, and spiritually (Gal. iii. 29).

Be still and know that the Lord is God (Ps. xlv. 10, Isa. ii. 11).

Sit still to know His workings (Ruth iii. 18, see Isa. xxx. 7).

Stand still and see God's salvation (Ex. xiv. 13, Jonah iii. 9).

Stand still to hear what God has commanded (Num. ix. 8, Jer. xxiii. 22).

Stand still to be shewn the word of God (1 Sam. ix. 27, Acts xviii. 26).

Stand still to consider God's wondrous works (Job xxxvii. 14, Psa. lxxiii. 2).

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