

"For the mountains shall depart, and the hills be removed: but My kindness shall not depart from thee, neither shall the covenant of My grace be removed, saith the LORD That hath mercy on thee" Isa. 54. 10.

Thoughts from The WORD of GOD.

**Volumes xvii, xviii, 1917, 1918.
(ENABLED BY THE GRACE OF GOD.)**

"The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee" Jer. 31. 3.

**Meeting Rooms of Believers: Correspondence welcomed—61, Upton Lane, Forest Gate, E.7.
43a, The Broadway, Walham Green, London, S.W.6. Also "Rosemond," Bede Burn Rd,
Jarrow-on Tyne.**

The LORD JESUS said:—"HE that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My FATHER, and I will love Him, and will manifest Myself to Him" John 14. 21.
"That I may KNOW HIM" Phil. 3. 10.

A Word of Introduction.

61, Upton Lane,
Forest Gate,

London, E. 7.

Dear Fellow-Believers,

For I would address those who have obtained like precious faith (2 Pet. 1. 1). The night is far spent, but it is not fully spent, and therefore it befits GOD'S people to feel a loving concern lest they become even as others and sleep (1 Thess 5. 6). A new creation calls for a contrasted life of loving devotedness unto the LORD. To help those who have passed out of death into life, that there may be spiritual and definite obedience in the HOLY SPIRIT, and a seeking after the unity for which CHRIST prayed, are these pages humbly sent forth. Will you not seek thus to glorify your Father Who is in heaven? Oh how can there be unconcern at the worldliness and divisions among those who bear the undivided Name of the LORD JESUS? Any patched up fellowship of human compromise must fail. Love's loyalty to all His will is the only path which GOD will honour.

Yours in Christ by grace,

Percy W. Heward.

Probably some will read who know not the Salvation of GOD. It will be a joy to point them to Him, and to correspond concerning Him.

"Be not now negligent: for the LORD hath chosen you to stand before Him, to serve Him, and that ye should minister unto Him" 2 Chron. 29, 11.

"Be ye strong therefore, and let not your hands be weak:—for your work shall be rewarded" 2 Chron. 15. 7.

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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, we would give a testimony to His truth, remembering the words of His servant in Acts x. 20, 24, 25, 27, linking "the Gospel of the grace of God," "the kingdom of God," and "all the counsel of God." We do desire to exalt Christ, and Him crucified, Christ Jesus the Lord, and not ourselves.

EDITED BY
PHOBY W. HOWARD.

"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. 26, 27.

"Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength." Isa. xxvi. 4.

"Who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as

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grass; and forgettest the Lord thy Maker?" Isa. li. 12, 18.

"The Lord, He it is That doth go before thee; He will be with thee: He will not fail thee, neither forsake thee; fear not neither be dismayed." Deut. xxxi. 8.

"He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my Helper, and I will not fear what man can do unto me." Heb. xiii. 5, 6.

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.

You may be fond of reading, but of reading what? The Lord Jesus said to His followers, "Take heed *what* ye hear" (Mark iv. 24) as well as "Take heed, therefore, *how* ye hear" (Luke viii. 18). There are many who read much, but digest little, and have undecided minds because they have pondered "every man's opinions." Truth is precious, and we should be decided and firm in heart and mind and manner, if we are among the called of Jesus Christ.

These pages are not issued in the interests of any Society with man-made objects. We want to exalt Christ. In the mercy of God, the literature is "free," and we would seek grace to be kept from compromise to gain approval. If the Lord approves, it is well: if He disapproves, it is ill, however many embrace with joy, and delight in, flattering "love." "Faithful are the wounds of a friend," and we would wish to emphasize forgotten parts of truth, unpopular aspects of truth, heart-searching applications of truth, that our Triune God may be exalted.

"If any of you lack wisdom, let him ask of God, That giveth to all men liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double minded man, unstable in all his ways," James i. 5-8.

Do we to-day our lack of wisdom own,
And would we God's appointed path be shown,
Would we be wise to do our Saviour's will,
His way to walk, His precepts to fulfil?
Then let us ask: we shall not ask in vain;
God waits to bless, He knows our need and strain.
But let us come expectant to the throne,
And seek to follow out His will alone.
If we have "wishes," can we wish to stand
Simply directed by His gracious hand?
Our "likes" and "dislikes" oft come in between
Our present path, and one with mind serene.
If we are doubtful, and would guidance know,
Yet rather "choose" one favourite way to go,
Are we submissive to our guiding Lord?
Or but in part does self His will record?
"Part" guidance is not what His love will give,
We should, by grace, in full devotion live,
He waits to bless, and shall we hurry by
When we may stay, as those in grace kept nigh.

WORDS OF ENCOURAGEMENT.

"Pray for us." Hebrews xiii. 18 is still a precious message. God's servant, as in Eph. vi. 18, 19, felt his need for the prayers of other saved ones. And surely we are not more independent. It is delightful to think that at the Judgment Seat of Christ a young believer in Troas, and an aged widow in Ephesus, may receive part of the Lord's recompense for Paul's faithful testimony at Rome, since they prayed for him. Prayer is more active than we often realize. It is not always possible to do labours that have publicity, but private and assembly prayer alike are resultful. Do we remember this, and do we pray for children of God, who may be comparatively "strong in the Lord," and who may seem to need our prayers far less than we need theirs, and yet whose spiritual welfare and usefulness may partly be influenced by our godly devotedness in this matter?

It is natural to pray in emergencies, but continuance pleases God. He welcomes the ejaculatory prayer of a sudden difficulty, but only those who walk with Him can thus pray reverently. To turn supplication into an easy way out of difficulties, and a make-shift when we have brought ourselves into problems, is to ignore our real privileges, and though God may be, and IS, very gracious to His wandering people, we dare not PRESUME on His rich love.

A LETTER TO CHILDREN OF GOD WHO CONTEMPLATE MARRIAGE TO HIS GLORY.*

DEAR FRIENDS.

It is a privilege to try and help those who are in one spiritual family. Will you permit Christian interest in your welfare, especially with regard to your prayerful wish to be united in marriage, in (and not before) the Lord's appointed time?

I take it that you are alike "in Christ Jesus" (2 Cor. vi. 14), and that you long for the application of the words "in the Lord" (1 Cor. vii. 39) to every step in this important matter. May I also anticipate you will welcome "plainness of speech," that God in all things may be glorified?

Do not allow any lack of spiritual frankness between yourselves, with the vain hope all will be remedied after your marriage. Remember that though you have before you a position marked out, from Gen. ii., as a type of the link between the Lord Jesus and His people, its responsibilities are great as its opportunities, its dangers as real as its

* I do not here deal with those who are "free" from any attachment or obligation in this respect, but in the light of 1 Cor. vii., and "the present necessity," I would earnestly ask such to be very careful before any change in this matter. Let not this letter make their minds dwell on topics of earthly relationship, but upon the Lord.

possible blessings. If one partner wishes, in any measure, to settle down in the world, the effect on the home will be very harmful. We often make our own trials. Those who are "engaged" should speak *definitely*, and quickly, if there is any apparent lack of love to the Lord, and be far more concerned about this, than about lack of natural love. A Christian brother should not wait for others to tell the sister to whom he expects to be united regarding the slightest inclination toward worldliness in her clothing. A Christian sister, though her position throughout is beautifully described by the word "help" (Gen. ii. 18*), should not be silent when she sees anything in him which grieves her heart. In like manner, any selfishness which would hold back one from any privileges of service unto the Lord should be *judged*,† else the "home" will soon become an idol afterwards.

Do not be in a hurry. It is so easy to be *impulsive*. Unless you are both deeply exercised *first*, you will become colder afterwards. Some years of painful experience impress this solemn thought. It is always easy to be less earnest after a long-anticipated crisis. Unintentionally, "other" things will keep back from many spiritual responsibilities and seemingly good reasons will be found. Remember the flesh is more subtle than we realize, and Satan's devices are many. He would ever draw us away from Christ. The first year of married life is critical—spiritually. Deut. xxiv. 5 is suggestive in this connexion. Though it does not belong to a present dispensation contexts, and gives no countenance to idle and selfish "love," its true interpretation contains an important, and still applied, principle. There are very real dangers consequent on the entire change of occupation for a sister, and few are spiritually strong enough to resist these. But the Lord is mighty. Let not His will and power be forgotten. His infinite resources are available. He waits to be gracious.

Some time ago the writer, speaking to a brother just married, or to be married, recollects saying even then that the *usual* tendency, or rather actual experience, was a "going back spiritually" after marriage. This may seem a bold and wide statement, but without any wish to "forbid to marry," or to discourage those who feel they have this responsibility (1 Cor. vii. 7), I would earnestly repeat it now. The added words were to this effect: "I want you to be an *exception*." Oh that there may be such exceptions. But 1 Cor. vii.

* Not "an helpmeet" but "an help, meet for him" i.e., suitable to him, his counterpart, so close should the "cleaving" be. Different "standpoints" are most harmful.

† Naturally a sister has the heavier strain in this matter, because the brother is engaged in witness for the Lord, but he must equally approve of her Christian fellowship with sisters who can help her by heavenly conversation. To be "wrapped" in "one another" exclusively is most harmful for children of God during engagement.

shows it is not easy to be victorious over the special temptations. Dear children of God are apt to imagine they will have "deliverance" from certain sore and present trials in a home of their own, and such wonderful opportunities for putting the things of God first. But they are often *mistaken*. Trials refine.

Beware of settling down. Let the very furniture be plain from the first, is a word of loving advice I would give to a brother on the verge of this step. And may there not be brought before all, yet once more, the far reaching principles of unworldliness, in the power of the Holy Spirit? It is so natural to be affected by surroundings. Let your love to one another be wrapped up in your love to Him, or all will be a God-dishonouring failure.

I would not now deal with all the circumstances after marriage. Care will be needful that unsaved relatives may not be welcomed to talk of ordinary topics, and even that professing Christians may not gossip. Going out to tea, and inviting back, will often involve in unnecessary problems. The Lord must be so exalted that conversation is concerning Him, and that time is well used for Him. Care as to all business arrangements may become a witness: the child of God should avoid the sin of debt (Rom. xiii. 8), and of irregularity. "Little things" may speak of Christ, and "little things" dishonour Him.

But my immediate concern must ever be "*now*"; that those who are engaged may *now* be going and growing (2 Sam. v. 10), and that there may be no resentment of loving advice from any who would serve the Lord thus. 'Tis better to forgive a manner which pains than to refuse the jewel of reproof, but those who reprove should seek for a gracious manner. Thus will there be a mutual blessing, and humbling to all concerned.

Finally, and yet not finally, for the word of the Lord is always full of fresh heart-searching power, let us be concerned to be spiritual in all things, and to "grow in grace," as the dark age hurries on to its awful climax. Married children of God should remember the message of 1 Cor. vii. 29, and "engaged" brethren and sisters likewise, and, indeed, all, for however bright the glorious future will be, never shall we again have the privilege of living for God, "as strangers and pilgrims," and of suffering for Christ's sake, as we wrestle against evil around and within, looking for that blessed Hope, in the enabling power of the Holy Spirit.

Desiring to help in any way I can, and all by God's grace.

Yours sincerely in the Lord Jesus Christ.

PERCY W. HEWARD.

Prov. iii. 5, 6.
Phil. iv. 6, 7.

THE MIND.

Before salvation the mind is enmity against God (Rom. viii. 7).

It is blinded by Satan (2 Cor. iv. 4).

But when God saves, there is a *right mind* (Mark v. 15), what a wonderful change salvation makes. Believers should seek to experience, and show, a *spiritual mind* (Rom. viii. 6, and 1 Cor. ii. 13, 14).

A *renewed mind* (Rom. xii. 2, Eph. iv. 23).

A *fixed mind* (2 Thess. ii. 2, Heb. xiii. 9, Ps. cxii. 7, 8).

A *sound mind* (2 Tim. i. 7, Tit. ii. 1, Ps. cxix. 80).

A *willing mind* (2 Cor. viii. 12, Ex. xxxv. 21, 22).

A *ready mind* (Acts xvii. 11, 2 Cor. viii. 19).

A *stayed mind* (Isa. xxvi. 3, 4, cf. Ruth i. 18).

A *lowly mind* (Phil. ii. 3, Eph. iv. 2).

A *fervent mind* (2 Cor. vii. 7, Rom. xii. 11, James v. 16).

A *mind to work*, in view of God's love, and "That Day" (Neh. iv. 6, Hag. ii. 4, Gal. vi. 9).

"I will greatly rejoice in the Lord, my soul shall be joyful in my God, for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness" (Isa. lxi. 10).

"The garment of praise for the spirit of heaviness."—Isa. lxi. 3.

In garments of Salvation, God's people now are clad, So, 'mid all earth's confusion, in Christ they can be glad, For they are all accepted in Christ the Righteous One, He gave His life to save them, the work by Him was done.

In garments of Salvation, and in His robe as well, Covered with heavenly garments since saved from endless hell. With sins all now forgiven, and blest in Christ for aye, They seek not earth's attractions, but watch for that glad day.

In garments of Salvation, spotless and pure and clean— That God may be exalted, these garments should be seen; And nought should ever hinder His wondrous work of grace, Man's worldliness and comforts suit not the Holy Place.

In garments of Salvation, so wondrous is God's love, That we should have such clothing, since born from heaven above,

And in such priceless garments may we our God revere, That others may our Saviour be brought to know and fear.

In garments of Salvation, in these our pilgrim days: "Within," the quiet spirit; "without," the robe of praise; And, evermore adorning the doctrine of our Lord, Each may be such a witness, through precious blood outpoured.

In garments of Salvation we need to watchful be, That others may Christ Jesus more fully in us see. For, clad in heavenly garments, which tell of heavenly birth, How can we mix with worldlings, and join their sinful mirth?

In garments of Salvation we should be trustful, calm, For God is ever with us, and nought can do us harm. May we in heavenly garments our Saviour's name confess, And show by godly living the robe of righteousness.

In garments of Salvation, in this sad world of woe, We shall be such a blessing while living here below. In garments of Salvation, till Christ our Lord shall come, That God may be exalted, and praise may not be dumb!

Thoughts from the Word of God

THE CHILDREN'S COLUMNS.

WHERE WILL YOU BE?

It is so easy to deny the words of the Living God, and to say, as many do now, "I don't believe them," but whatever God's creatures say cannot alter what He has said.

Those who are saved through the shed blood of Christ, know that *all* the Holy Scriptures will be fulfilled in God's own time and way. When God, in the past said that He would destroy Sodom, because of its wickedness, He did so, and He will not fail in the future, either as to glory or as to judgment (Zeph. iii. 5). "Hath He said, and shall He not do it?" (Num. xxiii. 19). These solemn words should silence many. But, alas, the natural heart is so set against God, and Satan has blinded the minds of them that believe not (2 Cor. iv. 4), that they dare to say "I don't believe God will do this and that," though He has said He will. He hears all that is spoken against Him, and His words will stand for ever, and never pass away (Matt. xxiv. 35). We know how, through sin, Adam and Eve were sent out of Eden and away from God, and, ever since, all have been born away from God. That is *where* sinners are at the present time, unless saved by the precious blood of Christ. *But where are you, my dear young reader?* You are either far off, or made near to God. Which is it, I wonder? It is so important that you should know where you are. But I want just now to have a talk about the future and where you will be then.

When the Lord Jesus shall come again for His people we read that two shall be in the field together, and one shall be taken and the other left (Luke xvii. 34-36). Scripture also says that two shall be even sleeping together and one shall be taken and the other left. How solemn to be the one left. Some many imagine that this will never take place, never come to pass, but it will, for God has said so! When Christ comes, those who have fallen asleep in Him, will be raised, and those who are living will be caught up together to meet the Lord in the air (1 Thess. iv. 15-18). *Where will you be then?* If saved, in God's mercy, you will be amongst His people (John xiv. 3), but if unsaved you will be left, and oh, it will be dreadful for all such, since God's judgments are very real, even as His love is real. Those who are saved from their sins will be with Christ for ever, where sin shall never enter, and where all will love to do God's will and delight in the things that please Him. The heavenly Jerusalem will be so beautiful, for there will be no sin there. For God made the world beautiful. We read in Rev. xxi. about the future dwelling place, for those who trust now on the finished work of Christ. Will you read this chapter through, and then ask yourself if you will

be there? And, remember, that only those saved from their sins will be in that lovely city. How I wish more were concerned as to *where* they will live for ever. They would be if they read the Scriptures, for these tell us plainly that there are *two places*, not only one, as so many imagine. But if there is the heavenly Jerusalem, where all the redeemed will dwell with Christ eternally (and it is a glorious fact), there is also the place prepared for the devil and his angels, see Matt. xxv. 41, also verse 46. Oh how dreadful will such a place be. But there are many who say "I don't believe in such a place." Doubtless there were many in the days of Noah who didn't believe the flood would come, but God had said it, and the flood came, and His Word must stand. Oh how concerned those who are saved are, or should be, about those who are careless as to where they will be after this life, which is so short compared with eternity. We read that man is of few days, and the present time compared with eternity is but a moment. Yet few trouble themselves as to the life hereafter. Thus we see how Satan deceives them. It seems so dreadful to talk about those who will be for ever sent away from God. But since it is so true, we dare not be silent, not even to those young in years, for they need God's salvation, as well as those who are older, and they will live somewhere, for ever and ever, and, I would repeat it, there are two places, not only one as so many like to think. The solemn fact remains, and all born into this world, from Adam and Eve right on to the end, will either live with Christ for ever, because of His finished work on Calvary, or with the devil and his angels away from God for ever. Do you wonder that I am concerned about you, my dear young reader? I am surprised that I am not more so, in view of the solemn truth plainly written in the Word of the Living God which is settled in heaven for ever. In closing, I would again ask you *where are you now?* *Where will you be in the future?* Rev. xx. 12-15 is true, even as 1 Thess. iv. 16, 17. Oh that many who read these lines may be among the great multitude about whom we read in Rev. vii. 9.

When saints shall meet their risen Lord,
And live with Him in one accord,
Through precious blood He once out-poured
Where will you be?

When sinners, saved by sovereign grace,
Shall meet their Saviour face to face,
And dwell for aye in His embrace,—
Where will you be?

When saved ones are in glory bright,
Dwelling for ever in God's light,
Walking with Christ in robes of white,—
Where will you be?

When God shall bring His Judgment Day,
His righteous wrath and might display,
When heaven and earth shall pass away,
Where will you be?

When Christ the Lord shall come again,
And over all this earth shall reign,
Fulfilling all God's words so plain,—
Where will *you* be?

When God His righteous work will do,
And make the heavens and earth anew,
According to His promise true,—
Where will *you* be?

When sinners stand before God's throne,
And all their sinful deeds are known,
When they God's righteousness must own,
Where will *you* be?

When sinners lost, in that great Day,
Shall be for ever sent away,
Because they did not God obey,—
Where will *you* be?

THOUGHTS FOR YOUNG BELIEVERS AND OLDER ONES ALIKE.

RENDERING AGAIN.—2 Chron. xxxii. 25.

To be in Christ Jesus is an inestimable privilege, to be delivered from the wrath of God, and fully prepared for time and for eternity, because of His finished work, is wondrous indeed. Those who are redeemed may well say, "Bless the Lord, O my soul," and it is sad if they ever forget to say this, sad if their lives and faces afford any contrary impression. Grace has super-abounded to the lost, and praise should overflow, in the Holy Spirit.

But salvation leads to all manner of obedience. And we should not only give thanks in words and manner, but also ever walk obediently as we realize all that our Heavenly Father has done for us. Godly obedience is a responsibility. Every answered prayer means something given to us that we may give something more unto our God. The words ever apply, "Of Thine own have we given Thee." Sometimes our Father removes a trial before it has "wasted" our time. He *might* have permitted a far greater strain, and we *might* have lost "hours." How about the hours gained? Do we not often use them in that which is actually self-indulgence, at least to some extent? Let us remember that Satan will not always present sin to believers in its grosser forms; he will try to persuade them they are living for God when they are pleasing themselves. Again, have we not at times been graciously preserved from a "near accident," and caused to feel God gave His angels charge concerning us? We *might* have been lying for weeks in a hospital bed. How do we use the time and money "saved," through His protecting care? Another illustration may be forceful. Some homes have been wrecked of late through a "terror by night." God has watched over ours. Have we rendered accordingly? And this thought leads to another. There are myriads of *unseen* dangers, and *unseen* deliverancies. How can we praise our gracious God enough. Oh how foolish is the tendency to take things for granted and as a matter of course, when they are a matter of grace, and, individually and unitedly, a call to walking with Him.

Hezekiah was dying without an heir, it would seem, and comparatively young (under forty), when he prayed to the Lord, and received the wondrous gift of fifteen years (2 Kings xx. 6). The knowledge that he had such an escape, and that he had but fifteen years more should surely have made him most humbly grateful. And, doubtless he did thus glorify God at first. But a measure of carelessness came over him. Those who would pervert the object of the inspired chronicler cannot explain that 2 Chron. xxxii. 25 faithfully records the failure of a man who laid such stress on God's priestly arrangements for Israel. But those who recognise His wisdom in all Scripture will see that He draws His people away from all confidence in man, whosoever he may be. Even David and Paul fail, nor is Scripture silent as to the shortcomings of Abraham, Job and Peter; One only stands out, Unique and Perfect, and that One is the Lord from heaven. The simple words are heart-searching,—“But Hezekiah rendered not again according to the benefit done unto him; for his heart was lifted up; therefore there was wrath upon him, and upon Judah and Jerusalem.” And few can stand the strain of exaltation and blessing! Uzziah “was marvellously helped till he was strong: but, when he was strong, his heart was lifted up to his destruction” (2 Chron. xxvi. 15, 16). “When Ephraim spake trembling, he exalted himself in Israel” (Hos. xiii. 1). We cannot be too lowly. Thanks be unto God, “Hezekiah humbled himself for the pride of his heart” (2 Chron. xxxii. 26), but if even he thus temporarily failed, how *we* need, in the power of the Holy Spirit to be on our guard. The Book of Kings tells us at least part of this mistake. He showed off his treasures, and made his friendship and arrangements with the King of Babylon's princes, apparently without asking our Lord's counsel. And moreover, how Manasseh, who was born during these very fifteen years, dishonoured the Lord. We should have expected the opposite. Oh that we may render again for God's benefits and remember that our “strong points” are often our weakest, and that our Heavenly Father giveth grace to the lowly. We need “more grace.”

ACCORDING TO THEIR WORKS.

Throughout the Holy Scriptures the righteousness of God is clearly set forth, though men deny it. And God is righteous still nor will He alter the thing that is gone out of His lips (Ps. lxxxix. 34). Even with regard to the destruction of Sodom and Gomorrah, God's servant Abraham said, “Shall not the Judge of all the earth do right?” Gen. xviii. 25. He cannot do otherwise, for there is no unrighteousness in or with God (Ps. xlii. 16). The Scriptures, though given by God, and preserved

through all ages, are not read. Hence multitudes are ignorant of the righteousness, and holiness, of God, Who will render to everyone according to his (or her) works. It will be terrible, in the future, for those who despise what God has written, and who deny the work of God the Son on the Cross of Calvary for hell-deserving sinners. God will recompense to every man according as his work shall be (see Rom. ii. 6). Is God unmindful of the deeds of any? No, listen to the solemn words of Amos viii. 7. "Surely I will never forget any of their works." They are all written in God's book, and in the future every lost one will be judged out of the things which are written in the books (Rev. xx. 12-15. notice the repeated words of verses 12 and 13 "according to their works"). Though this is not believed, nevertheless it is a solemn fact. God in His righteousness will do that which is right. The words of Prov. i. 24-31 should cause trembling, but, alas, they do not. Have sinners laughed at God? He will laugh at their calamity, and mock when their fear cometh. How dreadful, too, are the words of Rev. xvi. 6, "They have shed the blood of saints and of prophets, and Thou hast given them blood to drink; for they are worthy." Again, how fearful are the words of Rev. xviii. 6, "Reward her even as she rewarded you, and double unto her double, *according unto her works*." These things will surely be, dear reader, are you unmoved by them? Can it be that you, in view of all that God has said, will yet go on in your own way, only to find at last that the reward of your doings will return upon your own head? For God is righteous, and He will give to every one according to his works (Prov. xxiv. 12). In Jer. xvii. 9, we read the heart of sinners is "deceitful above all things." Then verse 10 tells how God searches the heart, and with what object? That He may give to every one according to his ways, and according to his doings! There is the same lesson in Jer. xxxii. 19. Then, if we turn to 2 Cor. xi. 15, we have the solemn statement, "whose end shall be according to their works." Alas, many are foolishly led to imagine it will be otherwise. How surprised a farmer would be, if he sowed barley in his field, to reap wheat. In the things of earth people expect to reap that which they sow. But concerning the next world not a few are so deceived as to imagine it will be different and even dare to deny the words of truth, by saying God will not punish sinners. But "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?" If only this was remembered, God would not be spoken against as He is. Oh that those who read these messages may be aroused by the words of Gal. vi. 7, "Be not deceived, God is not mocked, whatsoever a man soweth, that shall he also reap." There is no salvation possible outside the Lord Jesus!

TALKS ABOUT PRESENT-DAY NEEDS.—1.

A DEEPER SENSE OF SIN, AND A FULLER APPRECIATION OF THE WORK OF CHRIST.

ALAS, God's greatness, His holiness, and His righteous wrath against sin, are not emphasized in these perilous times. Neither is the utter depravity of man believed, though the Holy Scriptures set this forth throughout. Hence there is little, or no sense of the dreadfulness of sin, either in young or old. Though the work of God is just as real and lasting as ever, few have the deep sense of sin which God's servant Paul had. Sin troubled him, and though he delighted in "no more *conscience* of sins" (Heb. x. 2), and in serving God, he was very humble. Thus he had an intense desire to depart and be with Christ as Phil. i. 20-26 shows, yet was willing to remain in the flesh if he could be helpful to others. "That blessed hope" was ever before Him, and he longed not to be unclothed, but clothed upon with his house which is from heaven. This servant of God had deep hatred of sin, but he could look up and rejoice in God's power to keep amid all the difficulties of the earthly life. Oh that in these days we had more of his spirituality. God is still the mighty God, and if only His blood-bought people were more godly and solemn He would work wondrously in, for, and through them. But, alas, we have failed to realize God's greatness and terrible majesty, as we should, hence we have not the deep sense of sin which should characterize the redeemed. Consequently the work of Christ is not appreciated, as it should be by those to whom God has, in mercy, been pleased to reveal His Son. We have grown up amid the spirit of the age, and have been more influenced by our surroundings than we have imagined. Thus we have become accustomed to think lightly about God, Who dwelleth in light, unapproachable by man. This neglect is solemn, and ruinous to the generation growing up. If only believers saw, and felt the exceeding sinfulness of sin (Rom. vii. 13), and recognized that there was no good in them, that is in their flesh, how they would seek to keep under the flesh, and to bring it into subjection (1 Cor. ix. 27). God's grace is sufficient for this, and the precious blood cleanseth from all sin, as we walk in fellowship with God through His beloved Son (1 John i. 7). While in this portion of God's truth we might notice verses 8-10, "There is forgiveness" with God, but let us mark the words, "that Thou mayest be feared" (Ps. cxxx. 4). Oh that we may rightly fear Him Who is of purer eyes than to behold iniquity (Hab. i. 13). Ah, dear fellow saved ones, Satan is more subtle than we imagine. It is so easy for us to excuse sin, and some seem to think that to have a deep sense of sin is not a mark

Of growth in grace. But Romans vii. is surely helpful in showing that those who seek to walk near to the Lord, will detect sin in themselves, and keep it under before it is seen by others. How precious to those who hate sin, and long to walk in newness of life, are Rom. vi. 12 and 14, *Sin shall not "reign in your mortal body . . . for sin shall not have dominion over you."* Blessed be God, He is able thus to work in His own. The power of the Holy Spirit is real indeed. Let us seek to hide God's words in our hearts, that we may be kept from sinning against God (Ps. cxix. 11). Do we not read that Job was "perfect and upright, and one that feared God, and eschewed evil" (Job i. 1)? Verse 5 shows how he hated sin, and his care for his children lest they should sin against God. How far-reachingly sad are the results when God's dear people fail to have a deep sense of sin. Even children who are brought up in homes where God is loved, have little or no sense of sin. This is heart-searching and humbling, and should cause us to be bowed before God. For we have all helped in bringing about this sad state of things among children. Oh that God, in mercy may work, and give His people grace to confess their sins, and give a deep sense of the awfulness of sin. We see somewhat of its terribleness as we think of what it cost God and His beloved Son to redeem us from all iniquity. In the garden of Gethsemane He said, "Father, if Thou be willing, let this cup pass from Me, nevertheless not My will be done, but Thine," and when He prayed His sweat was as it were, great drops of blood falling down to the ground (Luke xxii. 42-44). And then on the cross He said "My God, My God, why hast Thou forsaken Me?" (Matt. xxvii. 46). "It pleased the Lord to bruise Him" (Isa. liii. 10). And Isa. lii. 14 shows somewhat of what our beloved Lord went through that He might save us from our sins. Oh that we now valued His work more, and were greatly grieved over sin both in ourselves, and in others (see Ezek. ix. 4). May we ever deal sternly with sin within, that we may make manifest the new life. Let us remember that "the thought of foolishness is sin" (Prov. xxiv. 9). To know to do good and not to do it is "sin" (James iv. 17). The slightest turning aside is sin (1 John iii. 4). "Whatsoever is not of faith is sin" (Rom. xiv. 23). Have we not all failed to realise these solemn realities, and the terrible result? It may have been that we have never seen the depth of sin from which we have been delivered. Let us meditate on the words of our beloved Lord to Simon, who looked upon the heart-broken woman as such a sinner in Luke vii. 44-47. Those who realize how much they have been forgiven will love much, and surely such will hate sin, and be praiseful for the precious work of Christ on Calvary.

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—January, 1917.

Day	Genesis	1 Cor.	Learning Gen. xlv. 18	Explain Gen. xxxvii.
1	xxxv. 9-15	iii. 1-6	" 19	7
2	xxxv. 16-29	iii. 7-13	" 20	
3	xxxvi. 1-14	iii. 14-23	" 21	
4	xxxvi. 15-30	iv. 1-7	" 22	
5	xxxvi. 31-43	iv. 8-15	" 23	
6	xxxvii. 1-8	iv. 16-21	" 24, 25	Gen. xxxix- 2, 23
7	xxxvii. 9-17	v. 1-7	" 26	
8	xxxvii. 18-28	v. 8-13	" 27	
9	xxxvii. 29-36	vi. 1-7	" 28	
10	xxxviii. 1-15	vi. 8-14	" 29	
11	xxxviii. 16-30	vi. 15-20	" 30	
12	xxxix. 1-9	vii. 1-7	" 31	
13	xxxix. 10-23	vii. 8-14	" 32	Gen. xli. 13
14	xl. 1-8	vii. 15-24	" 33	
15	xl. 9-19	vii. 25-33	" 34	
16	xl. 20-xli. 8	vii. 34-40	" 1	
17	xli. 9-24	viii. 1-6	" 2	
18	xli. 25-36	viii. 7-13	" 3	
19	xli. 37-49	ix. 1-7	" 4	
20	xli. 50-xlii. 2	ix. 8-14	" 5	Gen. xlv. 32
21	xlii. 3-17	ix. 15-23	" 6	
22	xlii. 18-34	ix. 24-x. 5	" 7	
23	xlii. 35-xliii. 7	x. 6-13	" 8	
24	xliii. 8-18	x. 14-20	" 9	
25	xliii. 19-28	x. 21-26	" 10	
26	xliii. 29-xliv. 5	x. 27-xi. 1	" 11	
27	xliv. 6-17	xi. 2-10	" 12	
28	xliv. 18-34	xi. 11-16	" 13	
29	xlv. 1-13	xi. 17-26	" 14	
30	xlv. 14-24	xi. 27-34	" 15	
31	xlv. 25-xlvi. 7	xii. 1-7		

The Scriptures are not only pages of print, but living messages to living persons, and we would read as such and feed on as such, and enjoy to the praise of the glory of God's grace, day by day.

These encouragements to learning Scripture do not suggest there is any merit in deep mental acquaintance with the precious words of truth. 'Tis all by grace we love truth at all, and merit belongs to Christ only. But though we would never boast of our Bible study, we would seek grace to be earnest therein, that He may be exalted. Have you learnt many verses of Scripture, or have you rather confined yourself to your favourite texts, and thus caused something of onesidedness in the Christian life?

There is ever the need for a call to separation from anything and everything which is seen to grieve the Holy Spirit of God. Many societies and organisations exist—it matters little what they are called—which do not simply exalt Christ. Is our place inside them, if He has shown us the path that pleases Him? Sectarianism can never be of the Holy Spirit. Let us go forth to Him Who lives for those instead of whom He died!

Thoughts from the Word of God

Gen. xlv. 18-29.

Judah's personal history is remarkable. He suggested the cruel "business" dealing against his brother (Gen. xxvii. 26), and his further sin is marked in ch. xxxviii. The Jewish nation has been guilty of both sins, and the very word "Jew" is from "Judah," most of the returning Israelites being from this tribe, though by no means all. Moreover, Judas (of. Elias for Elijah, and Elisæus for Elisha) bears this name, and he sold his Master for silver. It is wondrous to see how Judah himself was brought down to plead with Joseph as "my lord" (xlv. 18). And his attitude toward Benjamin is such a contrast with his earlier action. Reuben appears wavering (Gen. xxxvii. 21, 22), and Jacob does not accept his offer in xlii. 37, but Judah's proposal instead. Thus Judah's decisiveness is used to give a wondrous type: Scripture is full of references to Christ and His work. Returning to xlv.—mark "as Pharaoh" (18) a true testimony, and also suggestive. The simplicity of the narrative from 19 onwards is an opposite to the scheming of ch. xxxvii. (but there are omissions as to personal guilt). How Joseph must have felt when his own words were repeated, and the anguish of heart which they had caused was made known. 28, "The one went out from me": Judah would simply record Jacob's words: does he yet feel his sin? A deeper sorrow of heart is needful, and the work of God's grace often begins by applying law to lay a man low. Have we been truly ploughed, as it were? The Jews commence a synagogue-portion with xlv. 18, and call it by the first word, "And he came near." Judah shall yet come near to the Once-Rejected but Truly-Exalted One, the Lord Jesus. He is the Rejected of men, but God hath highly exalted Him, and it is a privilege by grace even now to take God's standpoint, and to enjoy the new covenant in advance of Israel.

Gen. xlv. 30-34.

30, "The lad is not with us," see xlii. 36. "His life is bound up": a beautiful picture of inner affection, note 1 Sam. xxv. 29; but how precious, beyond measure, are the words "Your life is hid with Christ in God" (Col. iii. 3). 31, "Thy servants shall bring him down": very striking in view of xxxvii. 35; how careless and cruel, as well as untruthfully evil, had they been. 32, "The surety," see xliii. 9: the word comes from a root which suggests "identification," and also "that which is agreeable." A man is unable to be a satisfactory surety (of. prohibitions to believers regarding oaths) see Prov. vi. 1, xvii. 18, xx. 16, xxii. 26, xxvii. 13. Christ was the real Surety of His undeserving people, though He knew the cost and consequences (Prov. xi. 15); and if any were lost, the loss would be His (see John x. 28, xvii. 12—the comma and semi-colon should be transferred—xviii. 9, there is no limitation to His keep-

ing). "Bear the blame to my father for ever" is literally "I sinned to my father all the days." The Sinless One will not fail: He has taken in hand to save. It is precious to know this, An altered covenant would dishonour God: see Heb. vi. 17, 18.

Gen. xlv. 1-8.

Joseph's love marked out; and is Christ's love less? Nay, much more. He wept in the days of His flesh. He will yet be made known to Israel. His brethren in John vii. 5, and then Acts i. 14, afford an anticipatory type. At present the Lord Jesus is unknown to the long-favoured people still beloved for the fathers' sakes (Rom. xi. 28). They cast out His name as evil, but the remnant shall yet, and soon, return to the Mighty God (Isa. x. 21). Our hearts rejoice: the Lord is not slack concerning His promise, as some men are reckoning slackness: there is "a fulness of time": He will not be late. 3, "I am Joseph": the despised name is the emphasized one. "They were troubled," and Israel will tremble when they look upon Him whom they pierced. 5, What kindness, what grace: yet also we see an appreciation of God's standpoint, and God's overruling, as beyond all else, as in i. 20. Sin is not excused by this (Acts ii. 23), but the marvellous working of God shines out the more (Ps. lxxviii. 16), and we can have confidence in the darkest night. 6, Joseph had been 9 years in honour, and was still under 40: the waiting time before he was made known to his brethren is very remarkable, but we see the importance of the type. All Scripture calls our attention to the Lord Jesus Christ, and is written with a view to Him. Do you read it thus? 7, 8, The same stress on God's standpoint: so, in another connexion, as to sin (Ps. li. 4): oh, that we might humbly enter into this aspect more and more.

Gen. xlv. 9-15.

Evidently these plans had been before God's servant. "Haste" would act as quickly as possible, when there had been humbling. Love longs for its first opportunity of manifestation. Love is not dilatory. "God hath made": all glory ever ascribed to Him, xl. 8, xli. 16: in like manner Joseph's prosperity in ch. xxxix. is twice ascribed to the Lord's presence with him. 10, A fuller nearness, see xlv. 18. 11, How wondrously will the Lord Jesus nourish and meet all the needs of Israel in that Day. And He is more than Joseph. He is not only the Gatherer, but He Himself is the Bread of Life, and is this to us now, as John vi. impresses on our joyful hearts. Do we feed upon the Bread of Life? 13, "My glory in Egypt": a contrast in words: also a type. See John xvii. 24, Zech. vi. 13: there will yet be blessing to Egypt, Isa. xix. 25. 13, Love's weeping, love's intensity, love's closeness.

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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.

A Magazine, in the Lord's enabling, to exalt Him, to set forth His love, and power, and will, to encourage His blood-bought people along the pilgrim path, so that, in the Holy Spirit, conscious of His daily care, they may cry "Abba Father," and "Even so, come Lord Jesus."

EDITED BY
PERCY W. HEWARD.

"The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost." 2 Cor. xiii. 14.

"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.

"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

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Notes on some Memorized Verses.

sin." 1 John i. 7.

"He giveth more grace. Wherefore He saith, God resisteth the proud, but giveth grace unto the humble." Jas. iv. 6.

"I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord ... that I may know Him and the power of His resurrection and the fellowship of His sufferings, being made conformable unto His death." Phil. iii. 8-10.

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.

In one sense we do not need to introduce this messenger of God's truth. We cannot, and would not, apologize for any definiteness by grace. The Words of God are all-important and all-authoritative, and in so far as, by grace, we set them forth, we must, although humbly, use "great plainness of speech." You, dear reader, may know this magazine well, you may have read it for years, and, to some extent, approved of its wilderness-witness, or rather shall I say "pilgrim-testimony," to the praise of the glory of God's grace. But, earnestly yet quietly, would I ask, "What are you doing, in the power of the Lord, to set forth His Will as to assemblies and unworldliness? Are you still linked with and building up arrangements which are not of God and which vex your righteous soul?" Many quote Rom. xvi. 17 without the added words, "contrary to the doctrine which ye have learned."

"Remember the Word unto Thy servant, upon which Thou hast caused me to hope." Ps. cxix. 49.

Upon Thy Word, O God, I rest,
In grace, with peace and safety blest,
Thou dost not change Thy changeless will,
Pledged every promise to fulfil.
Upon Thy Word I now would hope,
Nor in the midst of earth still grope,
It is enough that God is true,
What He has spoken, He will do.
Remember now Thy precious Word,
Which by Thy grace, Thy servant heard,
Thou, Thou didst cause my hope and rest,
Thou wilt not leave my soul distressed.
I dare not trust to words of man,
I dare not doubt Thy perfect plan,
I turn from self, and all, to Thee,
And still would trust implicitly.
The darkest hour leads to the dawn,
Thy people shall not be forlorn,
They may lose all, yet not be lost,
Redeemed by blood beyond all cost.
Thou hast with oath confirmed Thy Word.
That saved ones ne'er may be deterred,
Immutable Thy counsel stands,
I rest within Almighty's hands.

WORDS OF ENCOURAGEMENT.

The Whole Heart. "With a heart and a heart do they speak" (Ps. xii. 2). We remember, too, the Lord's condemnation of lukewarmness in Rev. iii. The longest psalm of confidence in God's truth emphasizes *the whole heart*:—"Blessed are they that keep His testimonies, and that seek Him with the whole heart" (2), "With my whole heart have I sought Thee" (10), "Give me understanding and I shall seek Thy law; yea, I shall observe it with my whole heart" (34) see also 58, 69, 145. We need more whole-heartedness *to-day* in the things of God. We remember our beloved Lord, Who said, "Wist ye not that I must be about My Father's business" (Luke ii. 49), and of Whom it was written, "The zeal of Thine house hath eaten me up" (John ii. 17). We little realize His enthusiasm, and what true zeal costs. "Fervent in spirit" we should be (Rom. xii. 11). It is so easy to cool down, to be affected by surroundings, by the hearts of others, by physical feelings, by the opposition of men. But we need grace to continue with holy earnestness, yet not merely energy of the flesh. The whole heart should be united (Ps. lxxxvi. 11), and whatever we do should be *from the soul* (Col. iii. 23) that God in *all* things may be glorified. We desire to overflow. A "calm carelessness" in the midst of a ruined world is unfitting, though we would have the "perfect peace" linked with a stayed mind, and a holy consciousness that God cannot be disappointed or frustrated. We want to be full of holy enthusiasm. Our beloved Lord came that we might have life, and that we might have *something more* (John x. 10)—something that abounds, something that overflows. It is quite out of harmony with the Gospel for believers to be dull, dreamy, and indifferent. The whole heart should be devoted to the Lord and the things of the Lord. This will be a witness in the power of the Holy Spirit.

SUGGESTIONS FOR PRAYER AND PRAISE.

"With thanksgiving." Phil. iv. 6.

1. For the Lord's people throughout the world, that He may be exalted in and through them.
2. For grace to use time to His glory, and not to be the slaves of scheming anxiety, or of indolence.
3. For the Lord's gracious work among unsaved ones in the homes of believers.
4. For enabling at street corners, and that Christ may be preached purely and earnestly.
5. For work among the Chinese of London, laid upon the hearts of God's dear people.

"Not unto us, O Lord, not unto us, but unto Thy Name give glory, for Thy mercy and for Thy truth's sake." Ps. cxv. 1.

"The Word of the Lord endureth for ever."—

1 Pet. i. 25.

A LETTER TO CHILDREN OF GOD WHO ARE MARRIED.

DEAR FELLOW BELIEVERS,

I have been privileged, by God's grace, to write to those concerned about marriage, and have sought to remind them, in the light of Scriptures (e.g. 1 Cor. vii.) of the momentous nature of the contemplated step, especially in the "present necessity," that God may be glorified by a godly caution, and by a going forward, in the Holy Spirit, rather than a going backward, which is so "natural," but which must dishonour His Name.

And now I would desire, the Lord enabling, to say a few words to dear fellow believers who are married, especially to those who have the responsibilities of families, in which they long for the exaltation of the Lord Jesus. I know there are cases where both partners were "dead in trespasses and sins" when they married, and where one has been quickened since, and the other remains away from God's so great salvation. 1 Cor. vii. 13 shows there is no authority for denying, in *such* a case, the link with one unsaved, and thereby *implies* how definitely "fellowship" should be avoided, under other conditions, in accord with the words, "Be ye not unequally yoked together" (2 Cor. vi. 14). A yoke is more easily taken than we think, and it involves a heavy burden, which is hard to remove. Believers who are free from the solemn strain of an unsaved husband or wife need to be very grateful to God, and those who have this spiritual burden need loving sympathy, together with encouragement to mount over trials, and retain a heavenly heart-attitude, and entire separatedness of standpoint and motives. The position of the wife is sometimes, (not always) the more difficult, inasmuch as she has not the headship, yet to such an one 1 Pet. iii. 1, 2, is sweetest music. But let us now think of husband and wife united in the Lord, either alike converted after marriage (if subsequent to the growing up of a family the problem is sometimes vast, but the Lord is equal), or "in Christ," and (another delightful thought), of one mind in the Lord, before they were thus united.* Their privilege of increased devotedness must never be under-rated.

The Holy Spirit has given to us the words "Head" on the one hand (1 Cor. xi. 3, Eph. v. 23), and "Help" on the other (Gen. ii. 18), and we acknowledge His wisdom. The "natural" mind may revolt against this, but probably the stress, if rightly realized, is greater for the one whom the "natural" mind *envies*. Headship, to represent Christ, with His affection and concern for the

* This letter is not primarily for those "engaged," but again I would lovingly warn against the idea, that "little differences" and "little foxes" of worldliness on the part of one, will be removed or decreased, through marriage. Let hearty oneness of mind be first, or marriage be delayed.

Father's honour is no light matter. There is the reverse of Gentile lordship (Luke xxii. 25, 26) and the reverse of self-exaltation. 1 Pet. iii. 7 is beautiful after 1 Pet. iii. 6. Christian sisters should ponder Gen. iii. 17 ("Because thou hast hearkened" &c.). Surely they would not wish to assume a wrong position. To boast of a false gift is foolish. Unappointed prominence is a shame, a disgrace (1 Cor. xiv. 35). 'Tis not a question of man or woman, 'tis not a matter of selfish *desire*, but "what is the mind of the Lord?" Our dignity is to be where he places us, and to fulfil His purpose. 1 Tim. ii. 12-14 is deeply suggestive. It blames Adam the more, for he *willingly* went after his wife, she was *deceived*. But this hint that Christian sisters should not be *independent* is surely helpful: we do well to value every suggestion of Scripture.

I have known children of God who continue grieving their partner in life by "clinging" to some things of earth. Is not this sad? But the reader also knows of such solemn cases. Is it possible the reader is among them? Permit me in the Lord's Name, and in the Lord's love, to be simple, plain, and definite, that God in all things may be glorified.

Who would wish to disappoint, and to be a "draw-back" to a fellow saved one in the very home? The matters may seem "trivial." Grasping of certain fashions, delight of ornaments, retention of photos and pictures, unwilling attendance at Scriptural gatherings, absence of readiness for spiritual seasons in the home, undue stress on earthly duties, &c., &c. The lips of the other may be hindered in praise, and the enthusiasm which glorifies God may be weakened. Who would wish to pain a loved one through such miserable attractions as the ensnaring things of earth? "Oh," you say, "I do not see *why* I should give up." Love, love, love is to be stronger than selfishness. It may be you are the husband, and your wife would fulfil 1 Pet. iii. 6, but you make her heart ache, or, it may be you are a sister in Christ, and then by something of obstinacy (may I call it?) in these "trifles," you also deny your husband's appointed authority, and thus *endanger his reward at the Judgment Seat of Christ*, and your own. How can you be so unkind? And, perhaps, your partner has a gracious affection which avoids talking against the other, which will gradually grow till the disliked action becomes almost liked, and the victory of worldliness is more manifest. The worldly one has gained. How pitiable is the condition in such a case. "A little leaven leaveneth the whole lump" (1 Cor. v. 6, Gal. v. 9).

In the training of children much care is needed, and with it, much prayer, in the Holy Spirit. I may be permitted to mention four typewritten addresses to parents which may be asked, pondered, and returned, to the glory of God. Remember each child will exist for ever. Training begins in the

very cradle. It is not love to smile at a baby's sins. Self-will is not good because it is mingled with "pretty ways" of childhood. Do not encourage baby to think of the decoration of the body: the unwritten law of custom which emphasizes light, if not glaring, colours for little ones is full of bitter fruit. Godly self-control is part of the privilege of God's people (Gal. v. 23): to rule one's own spirit is a greater work than to take a city. Thereby it will be possible to control others. 1 Tim. iii. 4, and Tit. i. 6 have a deep message in this connexion. The theory that "boys must be boys" contains much evil; if it means they must indulge in sinful mischief, it forgets the grace which claims them for Christ *first*. Timothy from a *babe* knew "the sacred letters" (2 Tim. iii. 15). Most are too afraid of study for their children, and many begin a.b.c. when they should be able to use their time in reading simple Scriptures. Idleness is the root of many sins. An unoccupied mind is a vantage ground for evil. It may be added that "faithful" in Tit. i. 6 also means "believing." Claim your children for Christ! Quickening is not limited to youth or manhood. Expect much from the God of all grace, and emphasize upon the children the "exceeding sinfulness" of sin, and the wicked nature of anything in the absence of a parent which would be checked in the presence (Phil. ii. 12). Make them your companions, and encourage them to confide always in you. It is usually vain to try and start this when they are partly grown up. Spend time spiritually on your children, often rather than on others:—"spiritually," let me repeat: "food and clothing" often fill too much of a parent's time. It is easy to repent too late.

In all these matters one feels again the need for *unity of heart*. If parents have a divided attitude, there will be peril. If one excuses and the other blames, sin will be fostered. Let parents be of one mind in the Lord: this is worth the fullest Christian prayerfulness. I feel the brevity and insufficiency of this message. I have not even spoken on regularity in the home, on giving unto the Lord, on the education of children, on "going out into the world," and many other topics, but it is my heart's desire that these loving hints may be received in the way in which written, with a longing for God's glory, and that, if there be a prayerful willingness to find out before Him things which grieve, there may be, through a right standpoint, a holy ability to know more quickly the will of God in the countless responsibilities of home life. Moreover, it will be a privilege to correspond as to difficulties, until in "That Day" our adorable Lord will own all loving faithfulness, and His comforted people will enter His joy,

With prayerful fellowship,

Yours in Christ, by grace,

PERCY W. HOWARD.

THE CHILDREN'S COLUMNS.

"THE WAY OF CAIN" (Jude 11).

"THE WAY OF LIFE" (Prov. vi. 23).

HOW solemn to think of all the trouble which sin brought into Adam and Eve's family, and into this world—Hence, to begin with, all are in the way of Cain—which was his own way—not God's. There are only two distinct ways mentioned in the Holy Scriptures. The broad way which leadeth to destruction, and the narrow way, which is God's way, and which leads to life, and endless bliss (Matt. vii. 13, 14). I would like you to notice the words "*many*" and "*few*" in these verses. And now shall we turn to Genesis iv. to see what "the way of Cain" was like? Cain was a tiller of the ground, and verse 3 says, "In process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord." Now God had cursed the ground because of sin (see Gen. iii. 17), and one thought is, God will not accept that which is sinful and under a curse. Besides, Cain thought he could come to God his own way, and without blood. How different was his brother Abel—who "brought of the firstlings of his flock and the fat thereof," and the Lord, we are told, "had respect unto his offering" but not to Cain's (see verses 4, 5). We know how after this, Cain slew his brother Abel, and the Scriptures tell us that he "was of that wicked one," and slew him "because his own works were evil and his brother's righteous" (1 John iii. 12). So we see how wrong Cain was altogether. Gen. iv. 9 tells us Cain's answer to God when He spoke to him. Those who are in "*the way of Cain*," will not speak rightly to God, or about Him, for their hearts are all wrong. It is sad to be in the way of death. I know, to begin with, we are all in the broad way of sin. But to continue there, and not to be concerned about sin is indeed solemn. In Gen. iv. 18 we read, "Cain went out from the presence of the Lord." In chapter iii. 24 that Adam and Eve, because of sin, were driven out of the garden of Eden, and sin always separates from God, and sad as it may seem, and it is so, the time is surely coming when those who love their own way, "*the way of Cain*," will be for ever sent away from God (2 Thess. i. 8, 9).

So many now imagine they can come to God their own way, and they despise the thought of coming through the shed blood of Christ. But there is only one way into God's presence, and that is through the death of the Lord Jesus, Who was God as well as Man (Acts iv. 12). We are told of Naaman, the captain of the host of the king of Syria, that he was a leper. Sin is like leprosy, and when God's prophet Elisha, to whom he came to be healed, told him to go and wash in Jordan seven times, he was angry with God's servant and said,

"I thought he would 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). Naaman wanted to be healed, but in his own way. Yet when he obeyed the prophet, he was cured (see 13, 14). Oh how many there are even now both young and old, rich and poor, who want to go to heaven, but in their own way. In Prov. xiv. 12 we read, "There is a way that seemeth right unto a man, but the end thereof are the ways of death." Oh that many who read these messages may be led by God's Holy Spirit to see that the way of Cain will surely lead to endless sorrow. Sinners can only come to God through the poured-out blood of Christ. There is no other way into His presence. Now shall we look briefly at a more enjoyable subject?—"The Way of Life," which leads to endless life, and to endless bliss (Prov. vi. 23). I have already asked that the words *many* and *few* might be considered. The many, sad to say, are in "*the way of Cain*," which leads further and further from God. The few are in "*the way of life*"—which is the narrow way, which is God's way and not man's, and only those are there who trust in the finished work of Christ. 'Tis through the blood they are in such a wonderful path (Prov. xv. 24). In the way of life there are pleasures—not of sin, which are only for a season, but—pleasures for evermore—holy pleasures. And in the way of life, the Lord is with His people, and their hearts are made glad with His presence. God the Holy Spirit works in them, and also for them, and he opens to them the deep things of God (1 Cor. ii. 9, 10).

There are only two ways, my dear young readers, the way of Cain which is the way of death, and the way of life, life now and which leads to life for ever. I wonder in which you are. We were all away from God, but Christ died for ungodly ones, and those who see themselves as such, and come to God by Him, are saved, and safe for ever in the way of life. I do trust you are there by God's grace.

*The way of Cain, who brought fruit from the ground,
(Which God had cursed), and thus rejection found,—
The way of Cain, 'twas without blood he came,
And angry was, that God should put to shame.*

*The way of Cain, so many go therein,
Forgetting God, they love the way of sin,—
The way of Cain still leads away from God,
For those therein despise Christ's poured-out blood.*

*The way of Cain is ever far from Him,
Who came to die, poor sinners to redeem,
The way of Cain goes on to endless shame,
Though some would dare God's righteousness to blame.*

*The way of Cain leads but to endless death,
For sinners lost, the Holy Scripture saith !
The way of Cain :—its awful end must be,
Away from God, away eternally.*

• • • • •

*The way of life, which leadeth unto God,
Through Jesus Christ, Who shed his precious blood,
The way of life, how blest to be therein,
Safe from God's wrath, and endless shame and sin,*

*The way of life, which leads to endless joy,
Where sin shall never more God's peace destroy,
The way of life, how wondrous is God's love,
To save from death, those born from heaven above!*

*The way of life is where saved ones rejoice,
In God the Lord, and love to hear His voice—
The way of life, which leads to bliss untold,
For sinners saved, who now God's love behold.*

*The way of life:—'tis through Christ's blood once shed,
For sinners lost, to Him in mercy led—
The way of life, whereby now saved through blood,
In Jesus Christ, they can draw near to God.*

A WORD WITH YOUNG BELIEVERS AND OLDER ONES TOO.

"NEITHER SAID ANY OF THEM THAT
OUGHT OF THE THINGS WHICH HE
POSSESSED WAS HIS OWN." Acts iv. 32.

Perhaps there are certain portions of Scripture from which you "draw back." Beware of encouraging this tendency, though it is well that there is sufficient tenderness of heart to feel "I do come short." Thanks be unto God, salvation is a free gift, but obedience as a fruit, in the power of the Holy Spirit, is a precious responsibility.

I wonder if you have ever pondered the verse now before us, and whether you have quickly concluded, "That attitude belonged to the early church alone," or, "I would do the same if I had anything which could be spared." It is so important that every passage should *grasp us*, and that all the seed of truth should have an hundred-fold applied by the Spirit of God in our lives.* It is our privilege to be humbled by all which God has caused to be written for our learning. If we think we know anything, we know nothing as we ought to know (1 Cor. viii. 2), and in like manner, if we think we obey any part of truth, we obey nothing as we ought to obey. Self-satisfaction is a sin with many harmful fruits.

To explain away Scripture is grievous. But to *stretch* its meaning may be equally sinful. I know the usual tendency is to narrow the Lord's commands, but "socialism" fastens on such verses as the one before us, to cause children of God unholy anxiety, or that Satan may thereby hinder them from honest labour &c., as he worked at Thessalonica (2 Thess. iii.). "We are not ignorant of his devices."

Acts. iv. 31-35, contains many examples of what has been called the "imperfect tense," grammatically setting forth a *continuance*. There was no mere impulse. Thus we may render—"And neither did one keep on saying anything of the

* The hundred-fold was a climax in the natural sphere (Gen. xxvi. 12). Mark the added words "And the Lord blessed him:" how simple, yet full of suggestiveness.

possession belonging to him to be 'his own,' but all things were common to them." This is helpful. It is so easy to *talk* of ourselves etc., etc. It is so easy to be animated by the principles of selfishness. But the principle of the Gospel is entirely contrasted. Commercialism (the Babylonianism of an also-literal Rev. xviii.), cannot flourish where Christ is exalted. Strict honesty, not with merely formal adherence to truth, but with *love* to others, will prevent many approved schemes and "business methods." The believer is *not* his own, and, therefore, he must never emphasize anything as his own. He is a trustee, and should use all his Father's goods for his Father's glory. Luke xvi. 1-12 illustrates. Are we faithful as to our possessions, *however small*? What are we giving up for the Lord? Our brother is more "ours" than our lifeless possessions.

I need hardly say that this implies we should be very careful respecting whom we recognise as brethren in Christ. Further, it is quite out of place for one who has the need, to emphasize this principle upon those who have goods, for his own advantage. Such an one must look *only* to the Lord. Again, merely "dutiful" and "formal" recognition of this view of life, as if there were "a legal compulsion," is quite unworthy. In Acts v. 4, Peter shows that Ananias was under no "obligation" to sell. "According as he had need" (iv. 35) may explain the whole passage. No mere common fund was established for every individual. Acts vi. 1—will help in defining. Eph. iv. 28, with Acts xx. 34, 35, shows what would be the position of most.

Are these words, and principles, out of date now? Surely not, though we should mourn the lack of manifest unity which hinders the unselfish setting forth of love *more widely* (John xiii. 34, 35). But, the Scripture word for a "collection" is from the root of the word "common." There must *never* be an allowance of selfishness. Nothing of earth is "our own": let us not act as if it were. If there is a need, we must gladly yield anything, and certainly we must avoid all wealth-seeking, and fleshly indulgence. God's pilgrims are expected to give up in this world. Changing fashions, and banquets, ill befit the followers of Him Who, though He was rich, for our sakes became poor, that we through His poverty might be rich (2 Cor. viii. 9). The more we walk with God, the more we shall be humbled, and find that obedience is the key to His appointments, and that avenues of further devotedness are opened to those who would, without pride of unselfishness, be more and more like their Lord, hating all which grieves His Holy Spirit, and which pains their hearts before Him.

Thanks be unto God for His words of truth. May the hearts of His people ever respond with love and cheerful happiness doing what He pleases, in the Holy Spirit, that He may be exalted. Mental study is not sufficient. Spiritual obedience is a privilege.

TALKS ABOUT PRESENT-DAY NEEDS.—2.

SIMPLICITY.

THE path of the redeemed is clearly marked out in the Holy Scriptures. But, alas, how we have failed to show forth the plainness which should characterize the daily life of believers. If only we were more like the psalmist who said "*One thing have I desired, that will I seek after*" (Psa. xxvii. 4), how different much would be. He desired to dwell in the house of the Lord, not only "now and again" but *all the days of his life*—"to behold the beauty of the Lord, and to enquire in His Temple." If we were thus occupied, our one aim would simplify our life. We are often, too often, taken up with *many things*, instead of the *one thing needful* (Luke x. 42). Oh for grace to live simply with Him, Who, though He was rich, yet for our sakes *became poor*, that we through His poverty might be rich (2 Cor. viii. 9), not rich in earthly treasures, but rich toward God (see Luke xii. 21). God hath chosen the *poor of this world, rich in faith* (James ii. 5). Let us seek to be occupied with the *true riches*, and with Him Who, when He came to live and die for sinners, had not where to lay His head, though the worlds were made by Him. Yet He laid all His glory aside, and that for us. Oh what love. Matt. v. 1-12 shows what the life of believers should be. Alas, we all "possess" more of earthly treasures than the "needful." If only we were plainer, and more simple, in our manner of life, there would be more time for prayer, and meditation. We shall find that it will be only possible to walk in newness of life, and in fellowship with God, as we seek simply to use the things of earth as necessary (1 Cor. vii. 31). The words of 1 Tim. vi. 8 should impress us more:—"Having food and raiment, let us be therewith content." See verse 6, cf. Heb. xiii. 5, "Be content with such things as ye have." It is easy to repeat such words, but to *really be content* is difficult. Surely the last few words of this verse should encourage us in this, "*For He hath said, I will never leave thee, nor forsake thee.*" If only we walked near to the Lord we should be more satisfied, and restful with all He permits. For is it not often by the *unnecessary* things of earth that we hinder the spiritual growth, and the pressing forward? Surely it would be not only more to God's glory, but for their truer welfare, if His redeemed people lived in every way more plainly. There would be more time for things eternal, the mind would be more quiet and restful. Let us ponder the words of 2 Cor. i. 12, "*In simplicity and godly sincerity.*" Mark the repeated words "*our conversation*" (manner of life). May we seek to live more and more "*as strangers and pilgrims,*" and we shall find more time for the Lord, and more desire for fellowship with Him, and with His

people (see 2 Cor. xi. 3). We have noticed that our beloved Lord had not where to lay his head, surely we should be impressed and exercised by this. In the early chapters of Acts, we see the readiness to give up for the Lord and to live plainly. If our lives were marked by simplicity, how God would be exalted and honoured. We all have to confess that there are many things in our homes which are not necessary, nor desirable *spiritually*, and these take time and thought. Also the clothing of God's dear people should make manifest that they seek not the things of earth. We read in Heb. xi. 13 how the old time saints "confessed that they were strangers and pilgrims," and they declared plainly that they were seeking a country—"A better country, that is, an heavenly" (verse 16). See Heb. xiii. 13, 14. If we go forth unto Him without the camp, bearing His reproach, we shall find that the things of earth are less attractive, as He becomes more and more attractive to us. For it is often-times coldness of love to Him, which leads toward seeking more of earthly things. Let us be more like God's servant Paul who said, "*This one thing I do*"—If only we choose the *one thing needful*, and *desire one thing*, and do the one thing of Phil. iii. 13, 14, surely our lives will be more of a witness for Him Who gave Himself for us. Let us leave the things of earth, and seek the things where Christ is and we shall see that God wonderfully blesses and satisfies—For all things here are but shadows:—the real and lasting things are eternal. If only the world saw a difference in the people of God, as to their manner of life altogether, many might call us mad, but they would not be so ready to say Christians were hypocrites. Oh that our homes, our food arrangements, our clothing may be so simple that whether we eat or drink, or whatsoever we do, we may do all to the glory of God. May our whole bearing speak of God's Holy Spirit dwelling in us. He will never lead to worldliness, nor to indulging of the flesh. The writer has been much impressed with Heb. x. 34, "Ye took joyfully the spoiling of your goods." Why this joyfulness? "*Knowing in yourselves that ye have in heaven a better and an enduring substance.*" If only we had our affection set on things above, all would be so easy. That God may be glorified, let us seek to live *simply*, as those born from above, and whose treasures are in the heavens, and that we are as those who *wait* for their Lord. Christ has through His shed blood, loosed us from our sins, let us seek to be loosed from the binding of things of earth, by His grace, and for His glory.

THEY FORGAT HIS WORKS.

Israel of old, as to whom these solemn words were spoken, often forgot God's works. He had brought them out of Egypt with His mighty hand, and dried up the Red Sea, so that they passed through

on dry ground. They saw His mighty acts both in grace, and in wrath. The waters overflowed, and their enemies were drowned in the depths of the sea (Psa. cvi. 9-11). God fed them too in the wilderness, and gave them manna from heaven. Yet they forgot Him, and often complained. God still works, and all that He does is wondrous. Yet how many are, in these solemn times, forgetting Him. It is no less a miracle for God to make the corn to grow up out of the ground, than to send manna down from heaven. We are *surrounded* with God's miracles. Yet His works are forgotten, and He is despised. "Life" altogether is wondrous, and it is strange that few see God's goodness, and acknowledge His gracious workings. But the eyes of His creatures are so blinded by sin and Satan, that they cannot see the greatness and goodness of God, even to His creatures who despise Him, and His beloved Son, Whom He in wondrous love and mercy, sent to live and die for ungodly ones. Not a few are surprised that Pharaoh's servant should have forgotten Joseph in prison, when he had been so good. But this kindness was as nothing compared with the goodness of God to those whom He created (Gen. xl. 23). It is terrible to be unmindful of God and His marvellous works, which are witnessing every day, and every moment, if only the eyes were not closed against Him. We read of Israel that they "forgot the Lord their God, and served Baalim" (Judges iii. 7). When God is forgotten, self and Satan are served. See in Ps. l. 22 the solemn words about those who forget God. Remember this, dear reader, God will do *all* that is written. He will *not* forget the works of those who forget His works. And, in His day of judgment, He will give to all according to their works (Rev. xx. 12, see also Rev. xviii. 6). Mark the words of Ps. ix. 17 "*The wicked shall be turned into hell, and all the nations that forget God.*" Are you forgetting God, and His marvellous works, so manifest *all* around you? Oh that God in mercy may work and cause many to see His wonderful work of salvation through the shed blood of Christ.

TYPEWRITTEN ADDRESSES.

To the glory of God, and because of His grace, we are thankful to say that the following subjects are now ready for use, as He may enable. Those who desire to read are invited to correspond, and asked to take loving care as to the preservation and prompt return. Oh that there may be the Lord's own encouragement of His people, in the working of the Holy Spirit thereby, while we look for "that Blessed Hope."

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

(To be continued, God willing).

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—February, 1917.

Day	Genesis	1 Cor.	Learning	Explain
1	xlvi. 8-27	xii. 8-13	Ex. iii. 1	1 Cor. xii. 27
2	xlvi. 28-34	xii. 14-21	" 2	
3	xlvi. 1-10	xii. 22-27	" 3	
4	xlvi. 11-19	xii. 28-xiii. 3	" 4	1 Cor. xiv. 16
5	xlvi. 20-31	xiii. 4-13	" 5	
6	xlvi. 1-7	xiv. 1-8	" 6	
7	xlvi. 8-16	xiv. 9-17	" 7	
8	xlvi. 17-22	xiv. 18-25	" 8	
9	xlvi. 1-7	xiv. 26-33	" 9	
10	xlvi. 8-15	xiv. 34-40	" 10	
11	xlvi. 16-26	xv. 1-8	" 11	1 Cor. xv. 52
12	xlvi. 27-33	xv. 9-15	" 12	
13	i. 1-13	xv. 16-23	" 13	
14	i. 14-26	xv. 24-32	" 14	
15	Ex. i. 1-12	xv. 33-40	" 15	
16	i. 13-22	xv. 41-50	2 Cor. i. 17	
17	ii. 1-10	xv. 51-58	" 18	
18	ii. 11-19	xvi. 1-7	" 19	2 Cor. i. 9-10
19	ii. 20-25	xvi. 8-16	" 20-21	
20	iii. 1-6	xvi. 17-24	" 22	
21	iii. 7-12	2 Cor. i. 1-6	" 23-24	
22	iii. 13-18	i. 7-12	ii. 1-2	
23	iii. 19-iv. 1	i. 13-20	" 3	
24	iv. 2-9	i. 21-ii. 3.	" 4	
25	iv. 10-17	ii. 4-11	" 14	2 Cor. iii. 6
26	iv. 18-26	ii. 12-17	" 15	
27	iv. 27-v. 4	iii. 1-8	" 16	
28	v. 5-23	iii. 9-18	" 17	

NOTES ON SOME MEMORIZED VERSES.

Accept again a few words of loving encouragement to learn the Scriptures. Not that mere learning will improve "spirituality." There must be thankful obedience. But the absence of a wish to know God's truth, and unwillingness to spend time over the Scriptures shows unspirituality. The labour of learning may be real to you, and you may soon be naturally discouraged. But if you are a child of God, may I seek to refresh your heart? Your Heavenly Father knows the strain, He is acquainted with all your frame, and He will not fail. Do not be discouraged because of the difficulties of the way. To be idle and to follow afar off will ever prove perilous. Obey the Lord wholly, seek to know and do His will in the power of the Holy Spirit, and He will strengthen your heart (Ps. xxvii. 14).

Ex. iii. 1-6.

Moses, as David, trained among the sheep: pride is rebuked. Moreover, we need time for God's teaching. "The mountain of God," apparently so named in anticipation: cf. the experience of Isaiah (vi.) and of Paul (2 Cor. xii.): Job said "I have heard: now mine eye seeth": if we would be

humble, if we would endure, we must be "as seeing Him Who is invisible" (Heb. xii. 28). Horeb suggests, by its letters, the place of the sword. The burning, yet unburnt, bush may bring before us, the incarnation of Christ, and also God's preserving care of Israel: in each case we behold His condescending love. 3. A wish to "see": this was natural, but natural curiosity was laid low. We cannot always tell "why" or "how." "The secret things belong unto the Lord our God" (Deut. xxix. 29). Ecclesiastes shows the vanity of earth's knowledge. 4. Mark the names of God, as in Gen. vii. 16, 1 Chron. xxi. 15, 2 Chron. xxvi. 5. "Moses, Moses," cf. repeated "Abraham," "Samuel," and "Saul." 5, Jos. v. 14, 15: only when there is humility can we hear the voice of the Lord, and be useful as His messengers. The presence of the Lord is the source of holiness: so we become a holy people: all buildings may be thus made holy when saints are in them: but a decorated and costly building without Him is unholy. 6, "I" emphatic. The Lord Jesus from this shows resurrection (Matt. xxii. 32), for God emphasized these servants of His as those still *His*, to whom He would fulfil His promise and covenant. "Hid his face," contrast Adam's fear in Gen. iii. 8: even the seraphim cover their faces before God: how wondrous it is to be able to come boldly to the throne of grace (Heb. iv. 16), and to meditate on Matt. v. 8, 2 Cor. iii. 18, Rev. xxii. 4.

Ex. iii. 7-18.

7, "Seeing I have seen." "My people": claiming grace, Rom. viii. 35-39. "I know their sorrows," Ps. ciii. 14; Jer. xxix. 11, a wondrous contrast. How encouraging to rest in God's almighty interest, and unfailing love. 8, "Out of" and "unto": He will not forsake, Gen. xviii. 15, Isa. xlii. 16. "Cry" and "oppression": how sadly Israel afterwards caused these evils among themselves in the land (Isa. v. 7): God is not unmindful when silent. "Now," emphatic in 9, 10. "Come," "I will send thee," similar twofold aspect, Isa. vi. 8; it is important to be willing to go, but the Lord's sending is necessary: "I have not sent these prophets, yet they ran." "Contrast" Ps. cxix. 60. 11, cf. 1 Chron. xvii. 16, 2 Sam. ix. 8. It is well to own our unworthiness, for to quote such words, or Gen. xviii. 27, with the lips alone, is an abomination. 12, The Lord's answer: our weakness is not sufficient to nullify His strength. The message of 2 Cor. xii. 9 applies. The token was to come *after* obedience: * this was a special test of faith: note Gideon's token before. 13, "His Name," Ps. ix. 10: Moses emphasizes the name "Lord": Christ declared the name "Father" (John xvii. 26): dispensational aspects very precious. 14, May also be rendered "I will become that which I will become," i.e., a promise of the coming in flesh of Him Who here came in a

* So Israel were bidden to "risk" putting the blood on the door: then it would be to them a token.

bush. "My Name," "My Memorial": the unchanging covenant-keeping God of His people. Mal. iii. 6, 16.

2 Cor. i. 17-24.

17, "The lightness," with which Corinthians charged him. Purpose, according to the flesh, may be changeable or obstinate. "Yea, yea" as to arrangements is a non-acknowledgment of God's "This or that" in Jas. iv. 15, "We must be willing for God to alter our expected plans, but He will not alter our gospel, the message of truth is a wondrous "yea" (18, 19, Jas. i. 17). "Yea, Amen": Greek and Hebrew: the later and earlier Scriptures combined: see Rev. xxii. 20. "Unto the glory of God," cf. "Do all to the glory of God" (1 Cor. x. 31): how vast a privilege to glorify God, and to realize that all His promises are to *His own praise* (cf. Eph. ii. 7). Stablishing, anointing, sealing, giving: we have the "earnest" in our hearts, and shall have the fulness—body and soul: cf. "the first-fruits of the Spirit"—"waiting for the adoption, to wit, the redemption of our body." 23, Solemn responsibilities, 1 Cor. iv. 21. "Co-workers of your joy": do we always help other believers to rejoice? The joy of the Lord is deeply important (Neh. viii. 10): lack of joy means lack of witness, and actually denies the grace of God which we have so bountifully received. "Stand," see another aspect in Rom. iii. 31. How clear it is that, as we enter into the meaning of living faith, we have the experience of godly standing.

2 Cor. ii. 1-4, 14-17.

The whole of this chapter is very wonderful and tender: the apostle was not a mere "stoic." There was no lack of love in His severity. If he made others sorry, he felt it more than they did: even as a true parent with regard to punishment, see vii. 8, contrast Ezek. xiii. 22. The Corinthians were at first "puffed up" (1 Cor. v. 2), but when the enormity of the sin was brought to bear on "that wicked person" (1 Cor. v. 13), even he was heart-broken, and there was a danger of disproportionate sorrow (7). Oh how the mercy of God shines out as we see one could sorrow after such iniquity—and be forgiven! Let us praise trustfully. 8, 10, The apostle would show that the sins of gathered children of God are *against those linked with them*, albeit primarily against Him (Ps. li. 4). 11, Satan seeks to lead to extremes: he will endeavour to make grief hinder a realization of the precious blood, whenever he fails to produce carelessness as to sin. Verse 13 again shows deep feeling, and *then* we have praise (14). The true aspect of the Christian life is set forth by 15, 16, 17: to represent Christ, to keep to the Word of God without adulteration—herein is our privilege and responsibility. Christ can never become anything but a sweet savour before the Father. Nothing but Christ can be a sweet savour. S. of S. i. 3, Eph. v. 2.

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THOUGHTS FROM THE WORD OF GOD

A MONTHLY
HERALD OF
THE TRUE
MESSAGE.

"Thy Word is Truth"
JOHN 17:17

Vol. xvii. No. 3.
Mar., 1917.
FREE.

By the grace of God, and desiring His glory, we have been enabled to send forth this little messenger of His truth. In mercy, we see no reason to change its message or its object. That Christ may be exalted is our aim. Our concern is to realize this more faithfully, in the Holy Spirit.

EDITED BY
PHOTO W. HEWARD.

"He is despised and rejected of men." Isa. liii. 3.

"They were instant with loud voices, requiring that He might be crucified, and the voices of them and of the chief priests prevailed." Luke xxiii. 23.

"God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. vi. 5.

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Notes on some Memorized Verses.

"O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away." Hos. vi. 4.

"But we are all as an unclean thing, and all our righteousnesses are as filthy rags." Isa. lxiv. 6.

"This know also, that in the last days perilous times shall come." 2 Tim. iii. 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, 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.

We have no hope for man in man. Man at his "best" state is far off from God, and under a sentence of death. The criminality of sin is hardly realized: the majority are more occupied with its inconvenience and dire effects. But sin, as sin, even if it brought advantages, would be abominable from God's standpoint.

Our desire may be thus briefly summarized. We want to take God's standpoint as to everything. Has He highly exalted His Beloved Son in Whom He was well pleased? — It is our joy to take the same attitude. Has He set forth that believers should be of one mind in the Lord? — We dare not allow the right of private opinion, or inferences from history, to blind us to His will. We would look at grace from His standpoint, and praise Him for its fulness. We would look at sin from His standpoint, and realize its loathsomeness.

"Thou meetest Him that rejoiceth." Isa. lxiv. 5.

How wondrous is the love of God made known
To those who 'gainst Him had but evil shown,
To those who only chose the way of ill,
And dared to follow out their sinful will.
One, Only One, stands out, a contrast great,
Who walked this earth, yet all of sin would hate,
The Spotless Lamb of God without a stain,
Yet for the guilty and the worthless slain.
His visage was more marred than any man,
Yet He would finish what His love began;
No disappointment, or surprise, could know,
But on the path of strain and death would go.
Before the Father He was fair indeed,
And some, by grace, His glory then could heed,
And we, by mercy too, His glory see,
The One Who came to set poor sinners free!
In all the Father's will He found delight,
He hated wickedness, and loved the right;
A joy was set before Him, as He went
He wished His own to have His joy unspent,
Strange mystery to men it still must be,
The "Man of Sorrows" lived exultingly!
The Father owned His Son — His right to joy,
And nothing could such peace and rest destroy.

WORDS OF ENCOURAGEMENT.

"That I may know."
Ex. xxxiii. 13, Phil. iii. 10:
1 Chron. xxi. 2.

How wondrous is the privilege of knowing God. Life eternal is given with this object (John xvii. 3): one dead in sin remains ignorant, but salvation is not only a stepping stone to blessings, it involves a new position and relationship, a new sphere and new object altogether. "If any one is in Christ there is a new creation," and the desire of the heart should be the knowledge of Him Who has so graciously blest. All earthly knowledge falls short of this, yea, it is oftentimes the reverse. Nothing can be compared with the personal knowledge of God. May this be ours increasingly.

How *different* also was David's attitude from that which it should have been, when he urged Joab to the numbering of Israel. Doubtless, the God-appointed atonement-money of Ex. xxx. was omitted. But this terrible sin was linked with another—the state of heart which looked to "numbers," and, apparently, some self-exaltation. Nor is there anything remarkable in this sad association of *sin with sin*. Evil *always* leads to evil, and we little know the manifold fruits of pride. And all the fruits are deadly. Oh, for grace to be on our guard, and to be led by the Holy Spirit. It is easier to imitate David's failure than we think.

DESIRE.

"I am my Beloved's and His *desire* is toward me" (S. of S. vii. 10).

"One thing have I *desired*, that will I seek after" (Ps. xxvii. 4).

"He shall give thee the *desires* of thine heart" (Ps. xxxvii. 4, see xxi. 2, Rom. x. 1).

"He will fulfil the *desires* of them that fear Him" (Ps. cxlv. 19).

"The *Desire* of all Nations shall come" (Hag. ii. 9).

"The *desire* of our soul is to Thy Name" (Isa. xxvi. 8).

"Lord, all my *desires* are before Thee" (Ps. xxxviii. 9).

"What things soever ye *desire*, when ye pray, believe that ye receive them, and ye shall have them" (Mark xi. 24).

"If we ask any thing according to His will, He heareth us . . . we know that we have the *petition* that we *desired* of Him" (1 John v. 14, 15).

"Now they *desire* a better country, that is, an heavenly: wherefore God is not ashamed to be called their God, for He hath prepared for them a city" (Heb. xi. 16).

"The *desire* of the righteous shall be granted" (Prov. x. 24).

PRAYER IN GATHERINGS.

DEAR FELLOW BELIEVERS,

To pray at all is a great privilege. By nature we were "far off" from God, but if we are "in Christ Jesus" we have boldness to enter into the holiest (Heb. x. 19), and may, and should, come boldly unto the throne of grace (Heb. iv. 16), praying in the Holy Spirit (Jude 20). *Private* prayer is a privilege: this may be vocal, yet without any display, when Matt. vi. 6 has been gladly fulfilled. In passing, I would mention how grateful those of us who have this "opportunity" for quietness, away from others, should be. We remember that our beloved Lord, Who had not where to lay His head, went out to the "mountain" or "wilderness," to show us how the principle applies, and to comfort the physically hindered.

But though thankful to God for His encouragement to personal prayer, and longing that we may all know more what this means, I would now seek, as the Lord may enable, to refer to *prayer in the assembly*. I would not call it "public" prayer, for this term, as in "public" worship, has been grievously perverted, to encourage the proud self-righteousness of the religious ungodly. Nor is prayer usually linked in Scripture with open-air witness, for example. It belongs, as singing (Eph. v. 19, Col. iii. 16), to the gatherings of *saints* when drawn together by the Holy Spirit, that they may pour out their hearts, and know something, at least, of the continuance and intensity of Acts i. 14, iv. 24, Eph. vi. 18. Worship needs much more emphasis among the called of Jesus Christ. We often undervalue the heavenly stress on worship, and the great privileges which are ours *collectively*. May our hearts be humbled and revived.

1 Tim. ii. 1-2, would seem to show prayer, yea, prayers, at the very outset of a meeting. And prayers are *always* linked with praises (Phil. iv. 6, Col. iv. 2). Moreover, we see something of the character of introductory prayer—all classes of men should be remembered that we may be humbled to realize *we* were "children of wrath *even as others*," and encouraged to feel that we must not despise the "unlikely" ones, for "Christ Jesus came into the world to save sinners." Moreover, the expression of prayer for those in authority expresses gratefulness for opportunity to meet, and the believer's separation from politics and agitation alike.

But who can pray? There is no *man-made* restriction. The present dispensation allows of no priestly "order." All saved ones are priests (1 Pet. ii. 5-9), though the Holy Spirit may, for certain impressive reasons, restrict sisters from *leading* in assembly prayer. But as to brethren, we have in 1 Tim. ii. 8 a precious encouragement *against* drawing back "Holy hands," not, "gifts" and "ability" are the Divinely appointed back-

ground. Why should not all brethren, who do not wish to excuse sin, have holy *fellowship* in this activity? It is a mistake to leave the praying to a handful. A priest *could* be hindered by uncleanness, and if a child of God had "wrath" he could not pray aright while in that condition. But there is no argument for continuance in uncleanness. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John i. 9). Mark these words: *forgiveness* is associated with *cleansing*. A godly obedience shall follow. There is forgiveness with our gracious God, *that* He may be feared. Hence the emphasis on "from." Oh, that we may not incapacitate ourselves for priestly privileges by continuing in sin, or refusing to believe the power of His cleansing blood as to the past, and of His indwelling Holy Spirit as to the present.

Why should we expect a certain brother, who "leads" the meeting, to "lead" in prayer at the beginning? Each brother should come with a full heart, not only once a week, to help the true worship of saints. It is ungrateful to the Lord to forget this. It is unkind to Christian sisters whose heart-longings brethren have the privilege of expressing. "A spiritual house" is meant to be full of "spiritual sacrifices" (1 Pet. ii. 5), explained by Heb. xiii. 15. The continuance of Acts ii. 42 in "the prayers" needs loving realization to-day. Whatever be the trials, whatever the strain, there is a call to prayer—definite, fervent prayer—coupled with overflowing gratitude to our Heavenly Father, for all *He* is to us, and all *He* has made us to Himself, in His Beloved Son, Who was made unto us "Wisdom and Righteousness, and Sanctification and Redemption" (1 Cor. i. 30).

It is precious to notice the apostle's words in 1 Cor. xi. 23, 24. Christ gave thanks in the darkest night. So in 1 Cor. xiv. 16, there is a deep concern that the "Amen" to the giving of thanks may not be omitted. For unity in praise see Rom. xv. 6. 1 Cor. xiv. also shows the solemnity of this "Amen." Unless we *hear*, and understand, and approve of the thanksgiving, how can we say "Amen"? This thought should urge brethren to pray aright *that* they *may* pray aright! Silent fear of "a mistake" is not the remedy. Rather would we trust in the Lord. Waiting for one another is not waiting on God.

Reference has already been made to definiteness in prayer. May not 2 Cor. i. 11 and Eph. vi. 19 be added? But Eph. vi. 18 shows this does not hinder *holy* broadness. Col. ii. 1-2 would encourage us to pray for those we do not know in the flesh. Christian love is not limited by natural laws. If any are dear to Christ, they should be a concern to us!

That prayer, whenever we gather, may be in the Holy Spirit (Eph. ii. 18), and full of confidence in our unchanging God, pleading the promises (Rev.

xxii. 20), and judging ourselves (as the Hebrew word means) is, I know, your heart's desire, dear fellow believers, as well as mine, and all because of infinite grace.

Yours in the Lord Jesus,
And waiting for Him,
PERCY W. HEWARD.

TYPEWRITTEN ADDRESSES.

(Continued.)

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 (extract).
19. Everlasting Punishment.
20. Predestination and Election.
21. Romans ix., x.
22. The Sabbath and the Lord's Day.
23. The Sabbath Day and the Heavenly Calling.
24. Types from Nature.
25. Types and Shadows of Christ.
26. The Personality and Work of Satan.
27. Socialism in the Light of the Scriptures.
28. Spiritism.
- 29, 30. Gathering to the Name of the Lord.

(To be continued, God willing.)

How wonderful is the lovingkindness of God to those who deserve nothing, nothing at all. How rich is His mercy. He saves, and keeps. He delivers, and will glorify. His counsel shall stand, and His pleasure must be fulfilled. And so a great number, whom no man can number, will be eternally to the praise of the glory of God's grace (see Eph. ii. 7, Heb. ii. 10), because of His electing love, redeemed through the precious poured out blood of the Lord Jesus, quickened by the Holy Spirit. Should not praise *overflow*?

SUGGESTIONS FOR PRAYER.

- "Pray without ceasing." 1 Thess. v. 17.
1. For the Lord's people, wherever they are, that devoted love to Him may be increasingly felt, and manifested, even in the home.
2. For those who have special trials and sufferings because of Christ, that they may have the joy of Phil. i. 29, Acts v. 41, 42.
3. For gospel testimony, especially among Israel, and that our Heavenly Father may grant a deepened love, and cause earnest definiteness, and that we may expect Christ will see some of the travail of His soul through His people's humble witness at street corners.
4. For boys and girls growing up, and "going into the world" with all its snares, and wickedness, and attractions away from the things of God.

"Thou shouldest have smitten five or six times."

2 Kings xlii. 19.

"Ask . . . Seek . . . Knock." Matt. vii. 7.

THE CHILDREN'S COLUMNS.

AFRAID, OR NOT AFRAID?

IT is so easy to be afraid when God allows anything to happen suddenly. But this fear soon passes away, and God is forgotten. In Ps. xxxvi. 1 we read "There is no fear of God before his eyes." Oh how sad to be in this condition of heart. But multitudes are found thus in these solemn times, and so they are not afraid. How dreadful not to be afraid of God, when one is *under* His righteous wrath. But Satan has so blinded the minds (2 Cor. iv. 4); and sinners are dead in sins, so that they do not feel nor see their awful condition—yet all such are without excuse; for God has given His word, and He has, in His wondrous mercy, plainly written the terrible results of sin, and, in grace, He has shown His eternal plan of eternal redemption for those brought to see their need of salvation through the finished work of Christ on Calvary. It is indeed sad that few are afraid of Him, and His righteous wrath against sin. But to be afraid is not always a sign of heart repentance. It was not till Adam and Eve disobeyed God, and lost the glorious covering which he had put over them, that Adam said, "I heard Thy voice in the garden, and *I was afraid*" (Gen. iii. 7-9). It is sin which brings fear, and separates from God (Isa. lix. 2). We little know how terrible sin is. God is so holy, He is of purer eyes than to behold iniquity. We see this by the words of the Lord Jesus, Who was God as well as Man, when He was bearing the wrath of God for sinners He said "My God, My God, why hast Thou forsaken Me?" Ah, sin IS dreadful, yet sinners are not afraid of God Who is so mighty. But they will be in the day soon to dawn, if they continue in their sins, and despise the work of Him Who gave His life a Ransom for many. Pharaoh, like many now, was not even afraid to speak against God; he said, "Who is the Lord, that I should obey His voice? . . . I know not the Lord" (Ex. v. 2). How true were these latter words, for if he had known God he would have been afraid to speak thus. It is with sinful ignorance of God that so many remain *not afraid of Him*, nor afraid to speak against Him. But God, Who is in the heaven, hears and sees all. He will yet cause many to tremble, and so terrible will His day be, that many will say to the mountains and rocks, "Fall on us, and hide us from the face of Him That sitteth upon the Throne, and from the wrath of the Lamb" (Rev. vi. 16, 17). Oh that many who read these messages may, by the work of the Holy Spirit, be brought now to feel their sinfulness, and so be afraid of God, Who is so holy. But we learn from Dan. v., that there can be a natural fear, even without seeing oneself lost. The king was terrified when he saw part of a man's hand writing on the wall (verses 5-9). God could, in a moment, make

the world to tremble, but in mercy He waits, though there will be a terrible trembling yet (Heb. xii. 26, 27). When God brought before the great king Nebuchadnezzar, in a dream by night, that great image about which we read in Dan. ii., he was troubled, and again in chapter iv. 5, we read, "I saw a dream which *made me afraid*." God can make even the greatest ones of the earth to fear before Him. Yet so many, even among young people, as well as others, through ignorance of God's terrible greatness, and all that He will yet do, are not afraid to speak against Him, but even blame Him for the troubles of earth. Sin has brought these into the world, which God made beautiful, even as He made man upright. In 1 Sam. xviii. 12 we read how Saul the king was *afraid of David*, and why? Because the Lord was with him and had departed from Saul. Yet on another occasion we are told that "*David was afraid of the Lord*." Why was this? He was not bringing up the ark as God had commanded, and Uzzah was killed, because he put forth his hand to touch the ark. So we see that God's people are afraid, but only in this sad way when they grieve God. For those who are saved through the blood of Christ, have no cause to be afraid of God to Whom they have been brought nigh, since Christ has borne the righteous wrath of God for them, and now in Him they are blest for ever. We read that when God called unto Moses from out of the bush which was burning and not consumed, Moses hid his face for he was afraid, see Ex. iii. 2-6. Moses had been "curious" to "know why?" Even saved ones must remember God's solemn greatness, and revere Him, and stand in awe of His word (Ps. cxix. 120, 161). The disciples were sometimes afraid, but the Lord Jesus rebuked their fear (John vi. 20, Luke viii. 25, Matt. xiv. 30, 31). How often the words "fear not" are spoken to God's people. Yet there is a right kind of fear which they must ever show before God, for He is so great and so holy. Speaking of Levi, God said "I gave them unto him for the fear wherewith he *feared Me and was afraid before My Name*" (Mal. ii. 5). What a contrast is Matt. xxv. 25: Oh that many of my dear young readers, as well as older ones, may have the true fear of God, being saved through poured-out blood and not be made frightened in God's day of judgment, but even now be able to say, in God's mercy, the following lines:—

Afraid,—yet not afraid of God, Who gave His Son,
For by His blood we are in Him, the Righteous One;
Afraid,—yet not afraid of God, peace has been made,—
On His Beloved Son who died, our sins were laid.

Afraid,—yet not afraid, our sins are all removed,
And now we stand before our God, in Christ approved;
Afraid,—yet not afraid, love casteth out all fear,
As we walk in the light, and God the Lord revere.

Afraid,—yet not afraid of Him Who dwells on high,
Who gave His well-beloved Son to bring us nigh;
Afraid,—yet not afraid, God's righteous laws are met,
By His beloved Son, Whom we should ne'er forget.

Afraid,—yet not afraid, for saved ones are in Christ, His perfect spotlessness and death for them sufficed;
 Afraid,—yet not afraid, our sins are all forgiven, Our life is safe in Christ, and we are heirs of heaven.

Afraid,—yet not afraid of God, the True and Just, Who will not punish those who in His mercy trust,
 Afraid,—yet not afraid, as we in God delight, And seek to walk, by sovereign grace, with Him aright,

Afraid,—yet not afraid, for Christ the Lord is ours, And God will keep us safe, amid all Satan's powers,
 Afraid,—yet not afraid, since saved by precious blood— Except to grieve, and turn from Him, our gracious God.

Afraid lest we forget, and fail now to esteem Our gracious God, His words, and Him Who did redeem, The Holy Spirit's work, in God's unchanging grace, To save, with love and power, from Adam's fallen race.

A FEW WORDS TO YOUNG BELIEVERS AND THOSE OLDER, BY GRACE.

It may be that very recently you were brought to the Lord Jesus, "called out of darkness" into God's marvellous light (1 Pet. ii. 9), and now I want, as the Lord shall enable, to encourage you along the path of simply pleasing Him, in the power of the Holy Spirit. The narrow way is *not* easy, but it is blessed, and the narrowness is a wondrous protection. It is a mercy to be drawn at the outset away from the deluding snares of a sinful age.

But how can there be spiritual progress? How can the new life be "fed," and thus manifested more and more? How can there be *growth* in grace? 1 Pet. ii. 2 gives a delightful answer: "*Desire* the sincere milk of the word, that ye may grow thereby," and 2 Peter iii. 18 links growth in grace with fuller and fuller knowledge of our *personal* Lord and Saviour Jesus Christ.

When, in His wondrous love, He trod this earth that, having fulfilled the Father's will in life, He might be the accepted Sacrifice, He was pleased to heal many sick of different diseases, and to open the eyes of many who were blind (Matt. xi. 5). We only have a few narratives, given by the Holy Spirit, "there are also many other things which Jesus did" (John xxi. 25, see xx. 30), and His people realize something of the fulness of His life.

The recorded signs have much spiritual teaching as to the *way* of salvation, for we are naturally blind in the intense darkness of sin (Luke xiv. 21, 2 Cor. iv. 4), and it is *mercy* that we have been brought to behold beauty in Christ (Isa. liii. 2). Nor can we be too thankful or too humble.

May I point out the *after-actions* when some received their sight? In Matt. ix. 27-31, we see first the Lord's love and definiteness. "Believe ye that I am able to do this?" According to their faith, a blessing was granted, and we have been saved through faith of the operation of God (Eph. ii. 8, Phil. i. 29, Col. ii. 12). But was not their attitude, when they left the Lord, disappointing? They,

like the cleansed leper of Mark i. 45, almost hindered His work, because *they did not keep to His will*. It is so easy to think we know best, or to be influenced by "feelings." The Lord did not always give this restriction, and I should grieve for any child of God to misuse this passage to excuse not confessing Christ (see Rom. x. 10, Luke xii. 8), but it is important not to rush forward in our own way. And God does not call every one to public preaching, yet all are to live for Him, and this is much.

The case of "a certain blind man" in Luke xviii. 35-43 is very precious. "Immediately he received his sight, and FOLLOWED HIM, GLORIFYING GOD." Ah, there should be this "following," this holy acceptance of His will, and delight in *being near Him*. Thus will there be the true praise in which He is well pleased (Luke xvii. 17, 18). John ix. is deeply suggestive. The one who was blessed was soon cast out. Then the Lord *found* him (35) and drew his heart toward *Himself*, and the very *last* view we have is "he worshipped Him." Is this *your* attitude? There is a need be for *more* worship. Thus will the Lord be exalted. He is *worthy* of worship, and Rev. v. shows how definitely heaven's praise remembers His finished work. When did you last praise, with real earnestness for "the precious blood of Christ?" Oh for more worship, *self-forgetting* worship, in the power of the Holy Spirit (Phil. iii. 3).

GOD'S WORKS FORGOTTEN.

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?

TALKS ABOUT PRESENT-DAY NEEDS.—8.

HOPEFULNESS, IN VIEW OF THAT BLESSED HOPE.

IT is so easy to be faint-hearted, with all that surrounds us, in these solemn and perilous times. But surely we, if saved by grace, through the shed blood of Him, Who gave *Himself for us*, should be rightly cheerful and hopeful whatever happens. God is in the heavens—He is still the *Mighty God*, and “the heavens do rule” (Dan. iv. 26). Wherefore should we be otherwise than praiseful? We have so much even now to make us glad—*God is with us* (Isa. viii. 10); *God is for us* (Rom. viii. 31). He will never fail, nor leave His own. Have we not the promise, “As thy days, so shall thy strength be” (Deut. xxxiii. 25)? Again, the Word of God is a lamp unto our feet, and a light unto our path (Ps. exix. 105). The Holy Spirit dwells in God’s people to guide, and to direct in every way. God is the God of all comfort (2 Cor. i. 3), His grace is sufficient at all times (2 Cor. xii. 9). The Holy Spirit will open to us the deep things of God as we seek Him and walk humbly in His fear. Moreover, the words of 1 John i. 7 are as true as ever, “If we walk in the light, as He is in the light, we have fellowship one with another (even with God), and the blood of Jesus Christ, His Son, cleanseth us from all sin.” Surely, dear fellow saved ones, we should “rejoice in the Lord alway,” yet we must not forget the words, “As sorrowful—yet always rejoicing” (2 Cor. vi. 10). Some may think, and even say, “But we have so many things to try us, and the way is difficult.” God never said it would be easy. “For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory”: ’tis not, “If we complain:”—but “While we look not at the things which are seen, but at the things which are unseen” (2 Cor. iv. 17, 18). If we only lived *thus*, how helpful we should be to others, and what joy would fill our heart and life. How encouraging are the words of 1 Tim. iv. 8, “Having promise of the life which now is and of that which is to come.” Matt. xix. 29 is similar. Surely our hearts should overflow with love and gratitude to Him Who so loved us, and gave *Himself for us* (Gal. ii. 20). How many great and precious promises God has given us. What lives ours ought to be in view of such love (1 John iii. 1), and when we think of what we were—dead in sin, even as others—but are now “in Christ Jesus,” new creatures—with new wishes, and travelling the pilgrim road which leads to endless bliss. When we think of the old-time saints, and what they went through, our trials are not to be compared with theirs (see 2 Cor. iv. 8, 9). Remember Daniel and those in the fiery furnace (Dan. iii.) and many others, who had not

the Holy Scriptures as we have them. How sinful to murmur or complain, though we may yet have to suffer much for His Name. God will not fail. Oh, that we may be humbled as we realize our shortcomings, but cheered with all the precious promises of God, and His presence, in the Person of the Holy Spirit. Then there is for saved ones “That Blessed Hope.” Mark the words of James v. 8, “The Coming of the Lord draweth nigh.” “He That shall come will come, and will not tarry.” Notice the words, “yet a little while.” How the thought of seeing Him Whom our soul loveth should spur us on, and lift us above the things of earth. How can we be despondent with such a glorious prospect in view? If we see that we have been forgiven much, we shall love much, and the time of waiting will not seem long. For if Jacob could feel, when serving for Rachel, that *the seven years seemed but a few days*, because of the love he had for her (Gen. xxix. 20), if human love could be like this, what ought our enjoyment of the love of God, which is shed abroad in our hearts by the Holy Ghost (Rom. v. 5), to be? Oh, love makes all the difference. If only our hearts burned with love, how eagerly we should watch and wait for Him Who said, “Surely I come quickly” (Rev. xxii. 20). He is our Hope, even as He is our Peace. He will not fail, whatever men may prophesy or think. At the time appointed, Christ *will* come again, and “the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort and exhort one another with these words” (1 Thess. iv. 15-18). Oh, that we ever had before us “That Blessed Hope” (Titus ii. 13). How little would the things of earth seem in view of that glorious time, and our light affliction would not lead to complaining, but spur us on in looking for Him, and the words of our beloved Lord, “I *will* come again” (John xiv. 3), would be as music to our hearts, and the glorious fact of seeing Him, face to face, and being like Him, when we shall see Him as He is, would urge us on to more godly separation and enthusiasm for the things of God (1 John iii. 1-4). How we should seek to encourage one another in delight as to That Blessed Hope (Titus ii. 13-15), and to exhort one another, and so much the more as we see the day approaching (Heb. x. 25). If only our inward affections were “*moved for Him*” (Song v. 4), how we should tell of Him and His Coming in terms which would shew that we really loved our beloved Lord. But, alas, our hearts are often so cold that others must be surprised, and wonder if all we say about God’s wonderful love is true. What blessings are marked out in the Scriptures for those that love Christ’s Appearing (2 Tim. iv. 8). The trial of our faith is with a view to “That Day” (1 Pet. i. 7). The

strain may be great, but with such "a Hope" before us, should we not shew forth the praises of Him Who called us out of darkness into His marvellous light (1 Pet. ii. 9), and should we not seek to occupy till He come? The time is short—all here is hastening on. May we long to be intensely earnest, seeking to make known the truth of God, both by life and lip, as we watch for Him, our glorious Lord. We have not long to show, amid trials, our love to Him and for Him. Only a few days, and then no more opportunity of thus manifesting our love for such matchless love. Oh, that God may quicken us now, that we may love Him, and live in view of "That Blessed Hope," and so He shall be glorified (1 Pet. iv. 11).

"One thing I know, that, whereas I was blind, now I see." John ix. 25.

"I know that my Redeemer liveth."

Job xix. 25; Heb. vii. 25.

"I know that Thou canst do everything, and that Thou canst be hindered in no thought of Thine."

Job. xlii. 2.

"I know Whom I have believed." 2 Tim. i. 12.

I know that I was dead in sins, and blind as well, But now I see Christ died for me, to save from hell.

I know my sins on Him were laid,—the Spotless One He suffered in my place, and died—God's Only Son.

I know my sins are covered quite with precious blood, That I am saved by blood alone—made near to God.

I know the Son of God Who gave Himself for me, And of the travail of His soul He soon shall see.

I knew that God is with me now—and for me too, That, by His mighty power alone, He keeps me true.

I know in Whom I have believed, and hence am sure That He will keep what I commit, for evermore.

I know that God His word will keep, and I shall see My precious Saviour in "That Day," and like Him be.

I know that Christ is coming soon, His Day will dawn, When I shall see my Saviour's face in that glad morn.

I know I am redeemed for aye—for ever blest, Though I was once far off from God, by sin oppressed.

I know God chose me in His Son, before earth stood, And He will work, in grace Divine, still for my good.

I know that I shall live with Christ, and never die, That I shall be for ever near to Him on high.

I know 'tis all of sovereign grace that I am saved, For I was once as others are, by sin enslaved.

I know that my Redeemer lives—to intercede, And by His wondrous love and power meets every need.

I know that I shall never want—God will provide, And with His bounty I can rest—rest satisfied.

I know that God, the Mighty God, can all things do For those redeemed by wondrous love—for Israel too.

I know that none can stay His hand, nor even say—"What dost Thou?" for God still works His sovereign way.

I know the time is very short to witness here, To shew our love to Him Who died,—with godly fear.

I know that God will keep His own until that Day,— Oh to walk in His fear, and seek His will alway.

"The mind of the Lord" (Lev. xxiv. 12).

"The mind of Christ" (1 Cor. ii. 16).

"The mind of the Spirit" (Rom. viii. 27).

"He (God) is in one mind, and who can turn Him?" (Job xxxiii. 13).

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—March, 1917.

Day	Exodus.	2 Cor.	Learning	Explain
1	v. 15-23	iv. 1-7	Ex. vi. 1	
2	vi. 1-8	iv. 8-14	" 2, 3	
3	vi. 9-20	iv. 15-v. 3	" 4	
4	vi. 21-30	v. 4-10	" 5	2 Cor. iv. 10
5	vii. 1-13	v. 11-17	" 6	
6	vii. 14-25	v. 18-vi. 3	" 7	
7	viii. 1-11	vi. 4-13	" 8	
8	viii. 12-19	vi. 14-vii. 4	2 Cor. iv. 1	
9	viii. 20-28	vii. 5-11	" 2	
10	viii. 29-ix. 7	vii. 12-16	" 3	
11	ix. 8-21	viii. 1-9	" 4	2 Cor. vii. 11
12	ix. 22-30	viii. 10-17	" 5	
13	ix. 31-x. 6	viii. 18-24	" 6	
14	x. 7-15	ix. 1-6	" 7	
15	x. 16-26	ix. 7-15	" 8	
16	x. 27-xi. 3	x. 1-6	" 9, 10	
17	xi. 4-10	x. 7-13	Ex. viii. 25	
18	xii. 1-10	x. 14-18	" 26	2 Cor. ix. 15
19	xii. 11-17	xi. 1-7	" 27	
20	xii. 18-28	xi. 8-15	" 28	
21	xii. 29-36	xi. 16-24	" 29	
22	xii. 37-47	xi. 25-33	" 30, 31	
23	xii. 48-xiii. 4	xii. 1-6	" 32	
24	xiii. 5-13	xii. 7-13	Ex. x. 8	
25	xiii. 14-22	xii. 14-21	" 9	2 Cor. xi. 3
26	xiv. 1-9	xiii. 1-5	" 10	
27	xiv. 10-18	xiii. 6-14	" 11	
28	xiv. 19-25	Gal. i. 1-7	" 24	
29	xiv. 26-31	i. 8-14	" 25	
30	xv. 1-8	i. 15-24	" 26	
31	xv. 9-19	ii. 1-5	Ex. xii. 31, 32	

"Not unto us, O Lord, not unto us, but unto Thy Name give glory," must ever be the attitude of God's people when He opens their eyes to behold wondrous things out of His law, to the praise of the glory of His grace. May this be our thankful experience.

Again we would seek, the Lord enabling, to encourage His people regarding His holy words of truth, that they may learn patiently and earnestly. The memory is not always in the freshest condition naturally: these are physical trials; but we would be more occupied with the spiritual than the physical, more occupied with the Lord than with all of earth. Time goes by quickly, and though God's dear people will know His Will in the glory, it is their privilege now to learn His purposes amid trials and difficulties, a privilege which will not be theirs "in that Day."

I do trust that the repetition of encouragements to separation from whatever grieves God's Holy Spirit will not fall on deaf ears, but that there will be a holy and happy coming forth to the Lord Jesus, bearing reproach, with the bright hope of His Coming in holy and constant view.

Ex. vi. 1-8.

Thou shalt see, I will do, cf. xiv. 31, xxxiv. 10, 2 Chron. xx. 17. 2. God, the Lord, cf. Gen. vii. 16,

2 Chron. xxvi. 5. 3, "Name" *italics*: this is important, so in Jer. xxxiii. 16 compared with xxxiii. 6, though *there* the lesson is quite different: be careful as to the *italics* of Scripture, since they are put there by *man* to help explain: good intentions do not make accuracy, but we would praise God for the general excellency of our translation. 4, How quickly "the Name" leads to the "covenant." "The land of their pilgrimage," see Ps. cxix. 54: 6, Groaning, 2 Cor. v. 4: Sin, and its sad accompaniments, must cause deep feeling. How great is the privilege of rejoicing in the Lord amid all. Remembered, Ps. cv. 5, 8. 6, "I am the Lord" and "I will bring out." The glory of the *character* of the Lord directs to the mention of His work: because of what He *is*, He brings out: He is true to His Name. "I will redeem," "I will take," "I will be," "I will bring," "I will give." Notice too, in the *midst*, a stress on "I am the Lord," and likewise at the *end* as well as at the *beginning*. This threefold arrangement is very beautiful. May we have more confidence in the Living God. For His oath see Heb. vi.

2 Cor. iv. 1-10.

1, Mercy calls forth unfainting earnestness. 2, Separation from evil befits a realization of grace, though graceless ones have said otherwise. "Manifestation of the truth," cf. Prov. vi. 23: "the Truth" was "the Light." "Conscience," inner knowledge: men may speak against us, but they must be brought to feel as in Dan. vi. 5: so Saul was afraid of David because he knew the Lord was with David (1 Sam. xviii. 12). 3, "The ones being destroyed": sin is full of evil fruit: the word "destroyed" also implies *separation* from God. 4, "The god of this age," cf. Eph. ii. 2: how bright will that Day be. Satan blinds the minds, contrast Ps. cxix. 130; word for "minds" is found in ii. 11 and xi. 3 concerning the devil's work. How glorious is the Gospel of Christ! cf. John i. 14, see 1 Tim. i. 11. 5, There would be no glory if we preached ourselves, see 1 Cor. iii. 5, 7: we should exalt Christ, and exalt Him as Lord of those whom He saves. 6, A reference to Gen. i. 2, and its darkness: our sinful, fallen darkness is removed at God's *command*, and *thus* we behold Christ: see, for the natural view, Isa. liii. 2, 3, and note Ps. cxxxiii. 3. 7, "This treasure"—the gospel, the light—"in earthen vessels," evidently an allusion to Jud. vii. 16-20: the vessel must be willingly broken: how little we give up for Christ. The power is of God: Rom. i. 16, 1 Cor. ii. 5 emphasizes this thought in related parts of God's own work. 8, *Let us not over-estimate our trials*: we cannot over-estimate the Lord's present help—He is Himself a Present Help (Ps. xli. 1).

Ex. viii. 28-32.

Pharaoh pleaded for compromise, 2 Cor. vi.

14-18 is clear. We must go forth to Christ without the camp if we would offer the sacrifice of *praise*. (Heb. xiii. 13-15). The principle of Song of Songs iii. 4 illustrates. 27, The wilderness of separation. "As He shall command us," x. 25, 26: Moses learnt this lesson, xl. 16, 19, 21, etc. We must not *choose for ourselves*. God appoints worship. Nadab and Abihu died when they brought strange fire, "which He commanded them not" (Lev. x. 1). We should, and, by grace, *would* be guided and controlled by the Lord. 29-30, Moses' absence of malice, but plain warning. How awful is deceit: how awful is drawing back from that which is unto God (Eccl. v. 4, 5; Acts v. 1, 2). 31, Num. xiv. 20, Jos. x. 14 (a special manifestation: God did hearken and arrange other things for others of His dear servants): it is a priceless privilege for man to hear the voice of God, but, oh, how amazing that God should delight in the voice of His people (cf. Song ii. 14, Prov. xv. 8, 29). 32, The sun which melts wax hardens clay: truth hardens the sinner who is rebellious, but this is not the fault of truth: *man exalted* is seen in Pharaoh as Rom. ix. shows.

Ex. x. 8-11, 24-26; xii. 31, 32.

Another attempt at compromise: let us *ever* be on our guard. Satan is often willing to come to terms. He only asked for worship *once* in Matt. iv.: the tense does not imply continuity. Mark stress on *young* as well as *old*, see Ezra viii. 21, and remember how easy it is to go down to Egypt for one's children. "A feast unto the Lord" lays a stress on the whole house. 10-11, Pharaoh seems sarcastic: he determines to retain the men *through* their families: "affection" often leads away from Christ. Oh, for fuller affection to Christ. 24, The thought is, "Leave your goods in Egypt": how many fail to give their substance unto the Lord, but see Prov. iii. 9. Those who gave up for Him were cheered by Phil. iv. 19: if we are selfish, we turn away from promises. The answer of Moses is beautiful: "there shall not an hoof be left behind." Faith would allow of *no compromise*. If we are not our own, we must not claim ought as our own: it is a privilege to hold all "in trust": see Luke xvi. 11. Let us seek to illustrate the principles of Scripture, as well as to write, read, and talk about them. xii. 31-32, at last the deliverance (Hab. ii. 3): if we trust in the Lord we shall be encouraged. He rewards faith (Heb. xi. 6). He will yet assert Himself, and His uncompromising people will have a fulness of blessing. Meanwhile, let us emphasize the thought that we will *not* have fellowship with the world. "As ye have said" is a reminder of the persistency of God's servant.

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THOUGHTS FROM THE WORD OF GOD

A MONTHLY
HERALD OF
THE TRUE
MESSAGE.

"Thy Word is Truth"
JOHN 17, 17

Vol. xvii. No. 4.
April, 1917.
FREE.

By the grace of God we continue unto this day (Acts xxvi. 22), seeking to declare the glorious gospel of the grace of God, and longing that the doctrines of men may be set aside, that God in all things may be exalted among His blood-bought, and separated, people.

EDITED BY
PHOBY W. HEWARD.

"God hath given thee all them that sail with thee: wherefore, sirs, be of good cheer, for I believe God." Acts xxvii. 24, 25.

"All these things happened to them for ensamples." 1 Cor. x. 11.

"All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out." John vi. 37.

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"And this is the Father's will Which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day." John vi. 39.

"The word of the Lord endureth for ever." 1 Pet. xi. 25.

"Heaven and earth shall pass away, but My words shall shall not pass away." Matt. xxiv. 35.

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. 7.—The Lord's Day, 11, 8.30; Mon: 8; Thurs: 8; Sat: 7; 43a, The Broadway, Walham Green, S.W. 6.—The Lord's Day, 11, 8.30; Thurs: 8; East London Testimony, adjoining 35, Cambridge Road, E. 1, and as the Lord opens the door. Also "Resemond," Bede Burn Road, Jarrow-on-Tyne.—The Lord's Day, 8.30. Correspondence welcome.

A WORD OF INTRODUCTION.

God's great bounty in sparing, and supplying even the physical necessities of writer and readers is very real. We should never become so used to His love that we take it as a matter "of course," and forget to praise. He Who inhabited the praises of Israel still delights in the thankfulness of His children. If these pages show forth more of the beauty of Christ and of His will, for His pilgrim people, and help an illustration of the words "Thy statutes have been my songs in the house of my pilgrimage" (Ps. cxix. 54), we shall indeed be thankful. For more praise in our own lives we would cry unto God, for more praise in the lives of other children of His, since we are deeply conscious that praise attacks pride, humbles for murmuring, and draws from wandering thoughts. Well may we encourage praise because the truth of God is steadfast. This magazine is not to support some new theory, but to exalt Christ as the altogether perfect Saviour, for utterly worthless sinners.

"Fear Thou Not." Isa. xli. 10.

"Fear thou not; for I am with thee"—
Why should saved ones be dismayed?
Doubt is banished, murmuring vanished.
When we rest on love displayed.

"Fear thou not; for I am with thee"—
Though the future be unknown,
Thus we rather trust our Father,
And rely on Him alone.

"Fear thou not; for I am with thee"—
Darkness is not dark to Him!
Grace aboundeth, praise resoundeth,
When our earthly view is dim.

"Fear thou not; for I am with thee";
Here is rest for heart and mind,
He is living, and is giving,
All we need, in love designed.

"Fear thou not; for I am with thee"—
Fear dishonours still His Name,
God, unchanging, is arranging,
Unbelief is sin and shame.

"Fear thou not; for I am with thee"—
Why be then one whit dismayed?
Every blessing thus possessing,
We should never be afraid!

WORDS OF ENCOURAGEMENT.

"Spared Not." Rom. viii. 32.
 "I will Spare Them." Mal. iii. 17.

Surely, many children of God have been refreshed by these weighty words. What wonderful love God has shewn to His undeserving people. In love He spared not His Son for such. Who can measure that love? It is impossible, for we cannot realize the *fulness* of His love to that Precious One, in the bosom of the Father (John i. 18). It was the fulness of this love which made the giving up so real, and so immense. Moreover, Christ was not only given to become a Man, but to die, He was even made a Curse. All that is included in the words "spared not," who can tell? Ah, beloved friends, here is *unfathomable* love. Nor was Christ at all unwilling to suffer. How graciously His words sound out, "Lo, I come," Again we read, "Having loved His own which were in the world, He loved them unto the end." Well may our hearts echo the utterance of joy, "The Son of God Who loved me and gave Himself for me" (Gal. ii. 20).

In view of this, we understand more of Gal. iii. 17. God will not give up those for whom He has designed to do so vast a work. He will not dishonour His beloved Son by losing those for whom He died. Emphasize the love of God, and you rightly emphasize the security of His redeemed. Wrath cannot fall twice, without a denial of the work of the Lord Jesus. Here is our encouragement. We shall be spared. We shall never perish. "Behold, what manner of love," but "what manner of persons" ought we to be, unto the praise of the glory of His grace.

SUGGESTIONS FOR PRAYER IN SOLEMN TIMES.

"For this Hezekiah the king, and the prophet Isaiah the son of Amos, prayed and cried unto heaven." 2 Chron. xxxii. 20.

1. For God's gracious work among gatherings of His people where there is, at least, some emphasis on the simplicity of His words, and, at least, some desire to walk the pilgrim way.

2. For encouragement from His presence in the homes of those who love Him, and have the solemn responsibility of training children for Him.

3. For definite gospel work by leaflet, letter, lip and life among all classes of men, young and old, rich and poor, soldiers and civilians, that many may be saved and blessed.

"With us is the Lord our God." 2 Chron. xxxiii. 8.

"If the Lord will,"

Quiet Bible Hours, during the Holidays, April 8th & 9th, 8 & 6.30, at the Meeting Room of Believers, 61, Upton Lane, Forest Gate, E. We will gladly send further particulars, and would welcome, for Christ's sake, believers and enquirers. Is there not a NEED for meditation on GOD'S WILL, linked with HUMILIATION BEFORE GOD?

A LETTER TO THOSE WHO LOVE THE LORD.

GLADNESS.

DEAR FELLOW BELIEVERS,

It is always difficult to estimate, to God's glory, the quantity of a mental or moral or spiritual possession. But the things unseen are, indeed, precious. Nor do we wish to be occupied with *ourselves*, and our proportion of joy, in such a way as to lose sight of Him Who causes the joy, and Who is Himself called our exceeding Joy (Ps. xliii. 4, see margin). Introspection may become a disease, though it is right to examine ourselves, and to expect the fruits of righteousness.

Further, we need grace to be opposites to the men of this world, and to perceive the evil of their standpoint and their standard. That which may be, in their opinion, "innocent joy," would often be to us among "the pleasures of sin." That which would encourage their happiness would frequently awaken our heart-felt grief. "The natural man receiveth not the things of the Spirit of God." "We have the mind of Christ." Oh, that this may be evident.

Hence, I do not plead for any levity, or for disregard of that godly sorrow which worketh personal repentance (2 Cor. vii. 10) and which sighs and cries for all the abominations around (Ezek. ix. 4). But surely there is a need for continually reminding the Lord's redeemed of their high privileges in Christ, that they may "rejoice with joy unspeakable and full of glory" (1 Peter i. 8). The very context there speaks of "manifold temptations," and a fiery trial, but yet, amid all, there is the right encouragement to gladness. The CAUSE of this happiness is Personal: HE is the CAUSER of it. "Thou hast put gladness in my heart" (Ps. iv. 7). There is a reality and cheerfulness in the language of God's servant, and again we find an allusion to "unpleasant" surroundings, for the next words are, "more than in the time when their corn and their wine increased." We do not depend on the things of earth for satisfaction. Again let me emphasize that remarkable title of God—"my exceeding Joy." We also think of His Name in Ps. iii. 3: "The Lifter up of mine head." It is marvellous to know Him thus.

As I write, some words beginning with "C" seem to be impressed: the Lord may deign to use them to impress others, and to help, in the power of the Holy Spirit, the somewhat feeble memories which we all have. We have seen, and, I hope, rejoiced already in THE CAUSE of true spiritual joy,* and have already noticed something of its COURSE. The path of the just is as a shining light that shineth more and more, and we should be alway rejoicing (2 Cor. vi. 10). We shall search

* Ponder also Ps. li. 8, xc. 15, xcii. 4, etc.

Scripture in vain, from Genesis to Revelation, if we look for one support of "worrying" on the part of God's dear people. There are many commands *against* this sin, and the words "Fear not" seem so frequent, so heart-searching, and so refreshing. It is not enough to be delivered from manifold dangers, and to praise afterwards, we need to be delivered from harrowing FEARS. Confidence in God is the only reasonable attitude. He is Worthy of the fullest trust. And the CAUSE of joy is also one of obedience. The principle of Ps. xvi. 11 applies. As we are in the presence of our God, as we look unto Him, we shall be lightened, and our faces will not be ashamed. 'Tis the fear of man which bringeth a snare, and self-occupation helps in this God-dishonouring and God-doubting sin. In this connexion we may also notice the manner in which God feeds our joy (Jer. xv. 16; Ps. cxix. 111, 162; 1 John i. 4; contrast Eccl. ix. 7), and that the path of obedience is the way of gladness (Ps. ii. 11, Prov. xxi. 15), and this happy thought,* together with a stress on worship, is prominent in 2 Chron. xxx, and similar passages. Can we be surprised that our beloved Lord Jesus, though He became a "Man of sorrows" (Isa. liii. 3), is marked out as joyful beyond measure? He rejoiced in spirit (Luke x. 21; see 17-20), and ever had joy set before Him (Heb. xii. 2). He, Whose delights were with the sons of men (Prov. viii. 31), will soon welcome, into His joy, His blood-bought and faithful people (Matt. xxv. 21, 23), though He ever remains the *Firstborn* among many (Rom. viii. 29), and is seen as anointed with the oil of gladness *beyond* those who share with Him (Heb. i. 9). And one who could call upon others to imitate him, as he imitated Christ (1 Cor. xi. 1), and who spoke with weeping of the enemies of the cross of Christ (Phil. iii. 18), and wrote to the Corinthians with many tears (2 Cor. ii. 4), could, as his Lord, utter the beautiful words "My joy" (John xv. 11: 2 Cor. ii. 3). Indeed, the link of true gladness and true sorrow is evident, even as of real love and right hatred (see Ezra iii. 12; 2 Cor. vi. 4). May this be seen in our lives!

We have already felt that spiritual joy is made wondrously independent of CIRCUMSTANCES. Yet, surely, Hab. iii. 17-19 should be added: "Although the fig tree shall not blossom . . . yet I will rejoice in the Lord, I will joy in the God of my salvation." Why should we not have this delight if our God is All in All to us, and if we mean what we say when we speak of Him Who telleth the number of the stars as our Father? Our real circumstances are glorious and heavenly (Isa. lxi. 10, cf. "Rejoice in the Lord"), whatever our temporary trials upon earth may be.

* Even 1 John i. 4 does not imply, any more than Rev. i. 3, a merely mental joy in study. There is a stress on obedience, and Phil. ii. 2 with 3 John 4 shows joy in obedience of others also.

The CONSEQUENCES of joy are evidently on the line of fuller obedience. We shall delight to do God's will. And, moreover, there will be spiritual effects, which we cannot put aside as small, but would value deeply. "The joy of the Lord is YOUR STRENGTH" (Neh. viii. 10). Do we feel a weakness and lassitude in our labours unto the Lord? Do we want to have a spiritual buoyancy, resoluteness, and purpose of heart? Let the words be realized: "The joy of the Lord is your strength."

The CLIMAX of joy will be "in that day," when Ps. xvi. 11 will have its fuller meaning. We rejoice *now* in anticipation of seeing our Lord, but what will it be to behold Him face to face? *Then*, thanks be unto God, there will be joy, as well as peace, *upon the earth* (Isa. xxix. 19, li. 11, lv. 12). Who can measure the promised glories? Everything is because of God's own free grace.

But we must not forget a solemn CONTRAST To Israel, when wandering from Him, God said "Rejoice not" (Hos. ix. 1). Yet the ungodly have their unsatisfying joys. "Folly is joy to him that is destitute of wisdom" (Prov. xv. 21, see Job xx. 5). Ezek. xxxvi. 5 tells us of a joy that was against the Lord, and we sorrowfully think of Isa. xxii. 13. Oh, how terrible will be the awakening for those who have gone their own way. May our hearts be stirred up to emphasize the one Gospel of the Grace of God, and the joy and peace which are linked with a spiritual belief of this truth (Rom. xv. 13); and now, with earnest desires for God's own gracious blessing through these words of witness and exhortation,

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

JOY AND REJOICING.

The oil of joy for mourning (Isa. lxi. 3).
Increased joy (Isa. xxix. 19).
Abundance of joy (2 Cor. viii. 2).
Exceeding great joy (Matt. ii. 10, 1 Chron. xxix. 9).
Unspeakable joy (1 Pet. i. 8).
Fulness of joy (Acts ii. 28).
Salvation's joy (Ps. li. 12, Isa. xii. 3).
Everlasting joy (Isa. xxxv. 10, lxi. 11).
Christ's joy (Matt. xiii. 44, Heb. xii. 2).
The joy of heaven (Luke xv. 7, 10).
The joy of the Lord; present (Neh. viii. 10); future (Matt. xxv. 21).
The Father's joy (Zeph. iii. 17).
Then will *His servants sing for joy* of heart (Isa. lxi. 14), and *all nature shall rejoice* (Ps. xvi. 11, 12, xcvi. 8).

Amid all now, may the joy of the Lord be our strength (Neh. viii. 10), and His words the joy and rejoicing of our hearts (Jer. xv. 16, Ps. cxix. 111).

THE CHILDREN'S COLUMNS.

"THE BEGINNING OF SORROWS."

(Matt. xxiv. 8.)

HOW many in these perilous times are blaming God for that which sin has brought about? God, Whose work is always perfect, made the world beautiful, and it was not till sin entered that there was sorrow and death. Willing ignorance of God, and of the Holy Scriptures, is the cause of so much speaking against Him Who is so great, and yet so merciful—even to those who dare to try and oppose Him. Not a few have imagined, out of their own heart, that the world will improve, and they hope to bring about a man-made "millennium," and some even hope that, after this dreadful conflict, things will soon be different. But the Word of the Living God does not say this. On the contrary, we read of even worse times than the present. For sin is so terrible, and all must be brought low before God, as Isa. ii. 10-22 makes clear, with many other parts of God's revealed truth. There may be a brief period of "peace," but other troubles will follow all that is happening now. This is seen plainly in "the Scripture of truth." The Lord Jesus, in Matt. xxiv., prophesied many troubles ere He comes to receive His redeemed people, and set up His Kingdom on earth. In this chapter, Christ first told His disciples about the destruction of Jerusalem, which took place about 40 years afterwards. It was a terrible time, and many of the unbelieving Jews suffered greatly, and numbers were killed. All that God says must come to pass, and Christ was God manifest in the flesh, as so many verses plainly set forth. And all He did and said shewed that He was not merely a man. Yet few believed on Him, though they saw His mighty works. But in Matt. xxiv. Christ not only spoke of the destruction of Jerusalem, and of Israel's magnificent temple, but of all the sorrows to take place right up to the end of this age; and towards its close it will be terrible, as 2 Tim. iii. brings before us. The Lord Jesus said there would be wars, famine, and pestilence, even at the beginning (see verses 6-8 also 29-30). It is in this context that He said "Heaven and earth shall pass away, but My words shall not pass away" (35, notice, in the verse before, "*till all these things be fulfilled*"). We think how very dreadful the terrible loss of life amongst the nations is at the present time, yet amid it all few are troubled about their sins, for Satan has so blinded them, and his power is so great. But God is still the mighty God, mighty to save—but Who will yet arise in judgment. It does seem that God is silent, though He is still working, and His purpose must stand. It would appear as if God is leaving men, so that they may see the result of forgetting Him. If only He was not forgotten, how He would work for His

creatures. Yet, amid all, He *does* work, for He withholds not the sun, nor the rain, and many other mercies, though men speak evil against Him. But God's Day is surely coming (Ps. i. 3). How dreadful it will be when God shall arise and shake terribly the earth, and also the heaven (Heb. xii. 26). We read in Matt. xxiv. 29, "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." This prophecy ought to cause trembling, but men are unmoved. Sin hardens, hence sinners are becoming used to sin and its results. Oh, how we long for God, in His love and mercy, to cause many, both young and old, to see and feel the dreadfulness of sin, and to cry for mercy, like the tax-gatherer, for God is still merciful and gracious. The Lord Jesus has died for *guilty* sinners, and all who feel themselves as such (Isa. lv. 7) are welcome through His poured-out blood. But there is no other way into God's presence (Acts iv. 12). Now I should like just to turn to 2 Tim. iii., which is so very clear as to the days in which we are living, and which must be fulfilled, even as all that is foretold in the Holy Scriptures concerning the end of this age. If only the words of the Living God were more often *read*, there would be less ignorance about all that is so rapidly taking place—as mentioned in the Scriptures. In this chapter we read of those who are "lovers of pleasures more than lovers of God" (verse 4), though they may have a form of godliness. We see many like this *now*. Verse 2 is very sad, yet we see such sins so very apparent in these evil times. How very many are "*unthankful*" to God, and, as a result, they are not thankful to those who seek to help them, and are kind to them. Then there are the words, which I want my dear young readers to notice specially, "*disobedient to parents*." It grieves those who love the Lord Jesus to notice this manifest in homes where God is feared. Oh, that God may be pleased to work, by His Spirit, and save not a few who read these messages, through the death of His beloved Son, for those who are saved will surely seek to please Him, and be trustful amid all.

'Mid the sorrows all around, and the din of war,
Sinners saved through poured-out blood, can by grace endure
For they look to God on high, Who will never fail,
Though His truth be now despised; it will yet prevail.

'Mid the sorrows all around, brought about by sin,
Those who trust in Jesus Christ have such peace within,
"Peace with God," amid earth's strife, saved ones now possess
And they must acknowledge Him, and His Name confess.

'Mid the sorrows all around, many now forget,
All God's wondrous works of old, and His judgments yet,
For He is the mighty God, all that He hath planned,
Soon will surely come to pass, none can stay His hand.

'Mid the sorrows all around, near to God are those
Whom in wondrous love, and grace, He in mercy chose,
In His well Beloved Son, Who on Calvary died,
Yes, it was for sinners lost—Christ was crucified!

'Mid the sorrows all around, those who are His choice
Can, in Christ, their coming Lord, even now rejoice,
While they sorrow for all sin, and for sufferers feel,
Yet they must serve God alone, with a godly zeal,

'Mid the sorrows all around, saints look up on high,
Trust in God, the Living God, and on Him rely,
For Christ said there must be wars; sin, it is so cruel—
But our comfort is in this, that "the heavens do rule."

THOUGHTS FOR YOUNG BELIEVERS AND OLDER ONES ALIKE.

"Every man's work shall be made manifest."
1 Cor. iii. 13.

It may be that you can look back but a few weeks, and say, "I did not know then, I was still a child of wrath." Oh, what praise should fill your heart, if you can add, "But now I know Him as my Father, and wrath is removed: God Himself has comforted me (Isa. xii. 1), and I can be restful in His love, and in the precious blood of Christ for time and eternity." God does not call His children to uncertainty. He desires that they should know their possession of eternal life (John x, 28; 1 John v, 13), and that their hearts should be happy in the consciousness of sins forgiven. "Rejoice in the Lord *always*" is a Scripture command. There may be difficulties around, and we should be humbled by every shortcoming in our own lives, but God reveals His grace as greater than all else, and this attracts us away from our sins. Satan would seek to encourage doubt, to discourage faith, and to rob believers of their enjoyed birthright. But God has provided the shield of faith. Assurance, based on His love, and His promises, and taught by His Holy Spirit, will not lead to carelessness. The question, "Shall we continue in sin, that grace may abound?" which the apostle rebukes, betokens a heart unappreciative of the fulness of God's love, and when Satan suggests such a thought, let us not be misled by him to think it is *our* thought, but, in the power of the Lord, refuse to acknowledge it altogether. How great is the privilege of discerning the devices of the evil one, that we may be on our guard, and hate evil with godly hatred, and increased perception.

Those who are brought into the sphere of righteousness (Rom. x. 4) and salvation "in Christ Jesus," whose sins are blotted out and removed for ever, have received a *new* life, with *new* powers, and *new* wishes. "If any one is in Christ, there is a *new* creation" (2 Cor. v. 17). Believers have the privilege of pleasing God. They are bought with a price, and can now glorify Him (1 Cor. vi. 20). It is important, therefore, that they should exercise the ability which God has so graciously granted, and manifest the new life, as living sacrifices, not conformed to this age (Rom.

xii. 1, 2). All obedience will be noticed by the Lord. A cup of cold water, given in the name of a disciple, shall in no wise lose a reward (Matt. x. 42). The word "reward" is remarkable. It gives another aspect to that of grace (Rom. iv. 4). By grace have we been saved (Eph. ii. 8). But there are different positions in glory (Luke xix. 17, 19; 1 Cor. xv. 51). Hence, we read of "the prize of the high calling" (Phil. iii. 14), and remember the Lord's "if's," e.g., "If we suffer with Him, we shall also reign with Him" (2 Tim. ii. 12). The message of Rev. iii. 11 sounds forth, "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown," and in xxii. 12 it is written "And behold, I come quickly, and My reward is with Me to give every man according as his work shall be." Believers will stand before the judgment seat of Christ (2 Cor. v. 10), and their works will be examined. The Lord cannot righteously reward unfaithfulness. Every man's work shall be manifest. It is not a question of salvation. 1 Cor. iii. 15 makes this clear. It is a matter of reward which will glorify God, and affect our position as the Lord's servants in the future. The Kingdom is marked by many spheres of activity. The apostles will be on thrones, judging the twelve tribes, and so forth. How will our work appear when it is manifested in its true character, with motives as well? Oh, that we may be exercised in heart before our loving Lord, and awakened to please Him, even in little things, that He alone may be exalted. Let us seek to have godly aims and wishes, and let us desire the mortification of the flesh, and thus shall we step forward in the Name of the Lord Jesus, ever growing in grace, and led by the Holy Spirit.

TALKS ABOUT PRESENT-DAY NEEDS.—4.

A GRACIOUS MANNER.

OUR beloved Lord, of Whom it was said, "Never man spake like this man" (John vii. 46), was also gracious in His manner as well as in His words. For while they "wondered at the gracious words which proceeded out of His mouth" (Luke iv. 22, cf. Ps. xlv. 2), they must have also seen the dignity which marked Him out as different from all others. Though He was God, He was meek and lowly in heart (Matt. xi. 29), and we should ever learn of Him, and seek to be more like Him in manner as well as otherwise. If only we walked as He walked (1 John ii. 6), what a witness there would be in this ruined world for Him, Whom we should exalt, and all by His grace, and by the work of the Holy Spirit in us. Throughout the life of our glorious Lord His whole bearing was gracious. We can see this in all the Gospels,

We think of Him at the well, when He was wearied with the journey, yet He was ready to forget Himself physically, and to speak to the woman of Samaria (John iv.). She began by saying, "How is it that Thou, being a Jew, asketh drink of me, which am a woman of Samaria?" (verse 9). But she soon saw that He was more than a Jew. And she said "Is not this the Christ?" Then, again, we think of Him in the Pharisee's house, in Luke vii., and see how graciously He reproved Simon, and commended the woman. How telling must have been the words: "To whom little is forgiven, the same loveth little." Mark also the words concerning the woman, of whom Simon had said within himself, "She is a sinner." How tenderly, and yet firmly, He rebuked the self-righteous Pharisee. Again, in the home at Bethany (cf. John xi.), how gently He reproved Martha, who had complained of Mary her sister (Luke x. 39-42). How graciously He dealt with the woman in John viii., and rebuked the scribes and Pharisees. He always spoke sternly to those who were hypocritical. But He was ever tender to others, and gracious to the heart-broken. He said to the woman, when all her accusers had left her, "Neither do I condemn thee; go, and sin no more." We notice, too, how He often rebuked His disciples, when they were fearful, so lovingly and with such a tenderness. Thus, throughout His earthly life, the Lord Jesus was ever ready to sympathize with those who were helpless. And even on the cross we behold His graciousness: whether we think of the words, "Father, forgive them, for they know not what they do" (Luke xxiii. 34), or to the thief at His side, in reply to his "Lord, remember me when Thou comest in Thy kingdom," so we admire the graciousness of our beloved Lord. Oh, that we were more like Him! He left us an example, that we should follow His steps (1 Peter ii. 21). Alas, how we have failed to make manifest that we belong to Him. Not only should our speech be with grace, and that alway (Col. iv. 6), but our whole manner should be in keeping with Him, Whose precious Name we bear. It has been said of some who have (shall I say?) "naturally" a graceful bearing, that they seem more like Christians than some who profess to be believers. This should humble us. For whatever our natural manner may be, grace makes a change, and when we are ungracious it is the old nature which is seen. This should not be. For in the power of the new nature—that which is born of God—we should keep under the old; and we shall overcome if we walk in the light as He is in the light (1 John i. 7). We need the gracious changing brought before us in 2 Cor. iii. 18. None can tell the harm that is done by an ungracious manner. Even children notice and are influenced by this. If only we seek to have the meek and quiet spirit,

which, in the sight of God, is of great price (1 Pet. iii. 3, 4), our manner will be more in accordance with the heavenly calling. I know we all have to admit failure in this, and, doubtless, we have often been grieved by our own behaviour. Oh, that we may, for the sake of our Lord's honour, be more watchful and prayerful, in the Holy Spirit, about these things, which may appear small in the eyes of some, but not in the eyes of Him Who looks at the heart, and also by Whom actions are weighed. Let us remember that all the family of God should show the likeness of that family. There should be a holy dignity about every child of God, which should be evident in words and deeds. Our very look should speak much of Him Who gave Himself for us. We cannot over-estimate the importance of showing Whose we are by a godly demeanour. The world looks on, and they know when a believer is ungracious. A child of God should be grieved if given to abruptness or bluntness. Our bearing altogether should illustrate our high and heavenly position. We have not been watchful as to this, but our Heavenly Father will forgive, and He will give grace to walk in His fear. It is not a "put-on manner" that is well-pleasing to God, but that which comes from a heart in communion with Himself. Spirituality, and a life that glorifies God, must come from within. Oh, that God may work, and cause a reviving, that our whole attitude may be acceptable to Him, being manifestly in His beloved Son, and in the power of the Holy Spirit.

Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings, in heavenly places in Christ (Eph. i. 3).

Blessed with all spiritual blessings, in Jesus Christ on high, Chosen in Him for ever, by precious blood made nigh, And raised up now together, though once by sin oppressed, We are redeemed for ever, in Christ completely blest.

Blessed with all spiritual blessings, in heavenly places too, In Christ Who died to save us, and all things now are new, We are a new creation, old things have passed away, New wishes and desires are with us day by day.

Blessed with all spiritual blessings, accepted in God's Son, We stand now in God's presence, in Him the Righteous One, Created in Christ Jesus, in good works now to walk, As in the heavenly pathway we of His wonders talk.

Blessed with all spiritual blessings, by God in Jesus Christ, That we should now be holy, and not by sin enticed, And walk not as the worldling, nor fleshly works fulfil, But know our Saviour's glory, the mystery of God's Will.

Blessed with all spiritual blessings, in Christ our risen Lord, That we, before the Father, should live in one accord, And thus fulfil the purpose of Him, our gracious God, Who gave His Well-beloved, to save through poured-out blood.

Blessed with all spiritual blessings, that God in grace may show His love and kindness to us, through Christ Who loved us so. That in the future ages,—how much these words may mean!—God's wondrous love and purpose may then be fully seen.

Blessed with all spiritual blessings, in these our pilgrim days, In Christ our Lord and Saviour, to live unto His praise, That He may be exalted, as we all evil hate, And seek to live united, and for our Saviour wait.

SUGGESTED DAILY READINGS.

"If THE LORD WILL"—April, 1917.

Day	Exodus.	Galatians.	Learning	Explain
1	xv. 20-27	ii. 6-13	Ex. xvi. 1	
2	xvi. 1-8	ii. 14-19	" 2	Ex. xvii. 8
3	xvi. 9-15	ii. 20-iii. 4	" 3	
4	xvi. 16-36	iii. 5-12	" 4	
5	xvi. 37-36	iii. 13-18	" 5	
6	xvii. 1-7	iii. 19-24	" 6	
7	xvii. 8-16	iii. 25-29	" 7	
8	xviii. 1-6	iv. 1-7	" 8	Ex. xix. 5, 6
9	xviii. 7-16	iv. 8-14	" 9	
10	xviii. 17-27	iv. 15-21	" 10	
11	xix. 1-6	iv. 22-29	" 32	
12	xix. 7-16	iv. 30-v. 4	" 33	
13	xix. 16-26	v. 5-10	" 34	
14	xx. 1-11	v. 11-17	" 35, 36	
15	xx. 12-21	v. 18-26	Gal. iii. 10	Ex. xx. 24
16	xx. 22-xxi. 6	vi. 1-6	" 11	
17	xxi. 7-15	vi. 7-13	" 12	
18	xxi. 16-25	vi. 14-18	" 13	
19	xxi. 26-36	Eph. i. 1-6	" 14	
20	xxii. 1-6	i. 7-12	v. 22, 23	
21	xxii. 7-13	i. 13-17	" 24, 25	
22	xxii. 14-24	i. 18-23	" 26	Ex. xxiii. 24
23	xxii. 25-31	ii. 1-7	vi. 1	
24	xxiii. 1-3	ii. 8-14	" 2, 3	
25	xxiii. 9-17	ii. 15-22	" 4	
26	xxiii. 18-25	iii. 1-6	" 5, 6	
27	xxiii. 26-33	iii. 7-13	" 7	
28	xxiv. 1-8	iii. 14-21	" 8	
29	xxiv. 9-18	iv. 1-6	" 9	
30	xxv. 1-9	iv. 7-12	" 10	

How precious are the words of God. Scripture is not a mere writing: it is the message of God to the hearts of His redeemed that they may rejoice in His truth, and live accordingly. Seek to live under the humbling application of the Holy Spirit.

NOTES ON SOME MEMORIZED VERSES.

Truth is never out of date, It is always fitting to the times, yet never fitting in with the times. Till the Day of the Lord, the days are evil, but God's dear people are encouraged to press toward the mark, loving His truth, and searching into His words, conscious of His faithfulness, wisdom and power. If these lines are used of God to cause some of His children to learn what He has written, and to seek, in the power of the Holy Spirit, for a holy carrying out of His will, how thankful together will writer and reader be. Oh, that the pilgrim path—the narrow way of Matt. vii. 14—may not be esteemed too narrow. The disciple is not above His Master. "In the world ye shall have tribulation" is one of His promises, and "bearing His reproach" is linked with going out to Him. Would we lose His company in order to escape the reproach? Oh, that such a thought may not be harboured.

Ex. xvi. 1-8.

Longer verses may be used to encourage more diligence. "From Elim": we must not always be at an oasis (xv. 27). The wilderness is needful, cf. 1 Peter i. 6. 2, "Murmured": this was natural, but not excusable (Phil. ii. 14). We note xv. 24, Num. xiv. 2, 27, 29, xvi. 11, 41, xvii. 5. Grumbling is contagious, Matt. xxvi. 8, with John xii. 4, 5; see Num. xi. 4. Never agree with those who complain: look at causes for thanksgiving, because of Him Who ever causes it (Phil. iv. 6). 3, Self-indulgence: the flesh has a saddening memory: mark many "eatings" of Scripture, and Satan's misuse. 4, God's mercy though men are so rebellious. "The portion of a day in his day" (marg.): this would emphasize godly order, and daily dependence: "Boast not thyself of tomorrow," "Be not anxious for the morrow," equally needed exhortation. A promise, Deut. viii. 3: they spoke of starvation: would they please God if they received bread to the full? History gives a solemn answer. They even loathed the precious manna (Num. xxi. 5). Those whom Christ fed completely (John vi. 11, 12) were quickly against Him: such is man. 5, A double portion, to show the avoidance of unnecessary work on the sabbath. Surely, the love of the Lord's people, and absence of "legalism," will not make them careless, and inclined to spend much time over food on the Lord's Day. The removal of wrath is not to make us lawless or self-indulgent. 6, 7, Even and morning, as in Gen. i. Seeing the Lord's glory, Isa. xl. 5, lxvi. 18, contrast the near aspect of Ex. xxxiii. 18, 19, John i. 14, xvii. 24. 8, We must not conclude from blessings that our actions are approved. God is so gracious, and His blessing so wondrously free. He is Sovereign to act where He pleases.

Ex. xvi. 9, 10, 32-36.

9, "He hath heard your murmurings". the thought is heart-searching: contrast Mal. iii. 16: what words of ours does He hear? 10, "The whole congregation": it is easy to find unities against the Lord. "The glory of the Lord": He would display His power, so Num. xiv. 21, 22: we should ever seek more that He may be exalted. 32, Together with this verse, remember the description of manna in 14, 31. How precious a type of Christ, but that which was given to Israel failed: this, afterwards put in the ark (Heb. ix. 4), was incorruptible. "Fill an omer": the fulness suggests Christ: there was no emptiness with Him. An omer is a repeated type of Him: same word for sheaf of barley firstfruits in Lev. xxiii. 10-15, see also Ex. xxix. 40, Lev. v. 11. How many are these pictures of our adorable Lord. 33, "Full of manna": the same emphasis John i. 14, 16, Col. ii. 9, contrast Gal. ii. 20. 34, The Lord's command all-important. 35, God can

supply needs *day after day*, Matt. vi. 11. 36, Why this stress at the end? Is not the thought that there will be a fellowship (as "ten" suggests) because of the precious Saviour, suggested by the manna? He has much fruit (John xii. 24).

Gal. iii. 10-14.

"As many as," Rom. ii. 12, vi. 3, viii. 14, Gal. iii. 27, Phil. iii. 15, Col. ii. 1, 1 Tim. vi. 1, Rev. iii. 19, xiii. 15. "Under a curse": how solemn a position, yet men are *not* alarmed. Oh, that God may awaken some to see the difference between the curse and His wondrous blessing in Christ Jesus (Eph. i. 3). Mark the emphasis on remaining *in*, and *completely* doing (lit: "to have done them"). Christ fully accomplished the will of the Father (Heb. x. 9, same tense). 11, The Holy Spirit's emphasis on faith in Rom. i., Heb. x., and here, would show the *fulness* of Hab. ii.—faith is a contrast with self-confidence, and also a contrast with uncertainty. "Shall live," 11, 12, see Rom. v. 9. 10, John xiv. 19: how precious are the assurances of the Lord: "they shall never perish." It is impossible for God to lie—this is our strong consolation. 13, Christ bought us out, hence we were "in." A sad position—of "the calling out of darkness," and the bringing "out of the world": redeemed *from the earth*. What manner of persons ought we to be, and all by grace, in the power of the Holy Spirit. 14, The blessing of Abraham (including the inheritance, Rom. iv. 13) and the promise of the Spirit (Eph. i. 13, 14). Nothing apart from Christ. Faith appreciates and appropriates (Eph. ii. 8).

Gal. v. 22-26.

The fruit of the Spirit, cf. fruit in John xv. (living union with Christ), note also Eph. v. 9 (probably "fruit of the light"), Heb. xii. 11. Contrast the *works* of the flesh. Rom. vi. 21 asks "What fruit had ye then?" "Their grapes are grapes of gall, their clusters are bitter" (Deut. xxxii. 32), see Jas. iii. Love, joy, peace, and all these parts of the fruit wondrously linked (see Rev. xxii. 2): in Christ's last recorded address, ere he died, we have "My love" (John xv. 9), "My joy" (xv. 11), "My peace" (xiv. 27). "Temperance" (lit. holding in): this suggests holy self-control, and the absence of self-indulgence and impatience and temper, &c. But it implies (as "bridle" in Jas. iii. 2) that there is *not* perfectionism. "Against such there is no law": how can law be against that which is of the Lord? It is distinct in the sphere of righteousness (solemn contrast, 1 Tim. i. 9, 10). 24, "They that are Christ's" (a beautiful description) crucified the flesh: this is past, mortification is frequent and repeated with the passions (feelings) and the lusts (desires): a definite work. No excusing of sin can

glorify God (2 Pet. i. 4, desire). If we *live*—let us *walk*, i.e. let us *show* our life. Then we have the doubled word "spiritually," without anything between in the original. Positive commands lead to negatives again in 26: let us desire *true* glory, *full* glory—with Christ in that day (Col. iii. 4). "Provoking" is "calling forward," "challenging," and may imply the calling *forth* of that natural temperament which should be "held in," as "temperance" was signified in 23, and as "crucified" has implied. Oh, for godliness in the power of the Spirit, and manifesting that which is born of Him, and which is spirit (John iii. 6). Do we help one another, or aid one another in *failing*?

THE VOICE OF GOD.

God is speaking, not only through His written words, which are living, and by His wonderful works so manifest on every side, but also in all that is happening around us. Yet sinners are so "dead in sins," and blinded in their minds (2 Cor. iv. 4), that they neither hear God's voice, nor see their sinfulness. How dreadful to be unmoved by all that is taking place—and yet many are in this sad condition. But nevertheless God still speaks, and those in whom He is working hear His voice. We read that after Adam and Eve had sinned, they heard the voice of the Lord God walking in the garden, and they tried to hide themselves for they were afraid—they also sought to sew fig leaves together to cover themselves, but they could not, neither could they hide away from Him Whose eyes are as a flame of fire. Sin made Adam and Eve afraid of God's voice, and it is the same now, when His voice is realized. God is so great and His voice is so terrible. When He came down on Mount Sinai, the children of Israel were afraid, it was very dreadful. God spake to Moses by a voice, and the people said, "Let not God speak to us, lest we die" (Ex. xix. 19, xx. 19-21). It is written in Heb. xii. 26, "Whose voice then shook the earth." Again we read, "He uttered His voice, the earth melted" (Ps. xlv. 6). Yet in these solemn times, when God's voice should be heard, multitudes turn a deaf ear to all the warnings so manifestly given by God. Howbeit, in mercy He still speaks, and waits to be gracious. Grace shines forth in the way the Lord stopped Saul of Tarsus, by a voice from heaven (Acts ix. 3-9). When he heard the voice speaking, he said "Lord, what wilt Thou have me to do?" And it was told him. The Lord Jesus said to the Jews "Verily, verily, I say unto you, the hour cometh, and now is, when the dead (those dead in sins) shall hear the voice of the Son of God: and they that hear shall live" (John v. 25). (To be concluded, if the Lord will.)

THOUGHTS FROM THE WORD OF GOD

A MONTHLY
HERALD OF
THE TRUE
MESSAGE.

Thy Word is Truth
JOHN 17, 17

Vol. xvii. No. 5.
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FREE.

A magazine of Christian testimony, to help forward children of God, who, thankful for the riches of His grace, desire to walk worthily of their high calling, in the power of the Holy Spirit, looking for "that blessed Hope": also to testify "the Gospel of the Grace of God," in its freeness and simplicity, to needy sinners.

EDITED BY
FRED W. HEWARD.

"Grace be to you, and peace from God our Father, and the Lord Jesus Christ." 2 Cor. i. 3.
"Grace unto you, and peace be multiplied." 1 Pet. i. 2.
"He giveth more grace . . . God resisteth the proud, but giveth grace unto the humble." Jas. iv. 6.
"Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. iv. 16.

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"The Lord God is a Sun and Shield: the Lord will give grace and glory." Ps. lxxxiv. 11.

"The God of all grace, Who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you." 1 Pet. v. 10.

"God is able to make all grace abound toward you." 2 Cor. ix. 8.

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.
*All arrangements, "If the Lord Will," 61, Upton Lane, Forest Gate, London, E. 7.—The Lord's Meeting Rooms, &c. All arrangements, "If the Lord Will," 61, Upton Lane, Forest Gate, London, E. 7.—The Lord's Day, 11, 8.30; Mon: 8; Thurs: 8; Sat: 7; 43a, The Broadway, Waltham Green, S.W. 6.—The Lord's Day, 11, 8.30; Thurs: 8; East London Testimony, adjoining 35, Cambridge Road, E. 1, and as the Lord opens the door. Also "Recommend," Bede Burn Road, Jarrow-on-Tyne.—The Lord's Day 8.30. Correspondence welcome.

A WORD OF INTRODUCTION.

From Gen. i. 1 to Rev. xxii. 21, we accept the original Scriptures. Interpretations may err: men may copy and quote erroneously: but the words which God gave to His servants were perfect. We acknowledge the utter ruin of man, and his moral inability to produce anything acceptable with God, Whose eyes are as a flame of fire. We confess the need for salvation from eternal wrath, and rejoice in God's provision of covenant mercy, so that those redeemed by the blood of Christ and quickened by the Holy Spirit, describe the whole glory of their deliverance to Him. The Lord Jesus did not die to make men savable, but to save His people from their sins (Matt. i. 21). We praise God for the present inworking of the Holy Spirit, in Whom alone we cry "Abba, Father," and by Whose power we would war against sin, looking for our Lord's Coming.

Hebrews xi. and xii.

'Tis well to read the lives of those
Who could, by faith, the world oppose;
Who rested on God's word of oath,
And thus knew victory over sloth.
'Tis well to see what faith hath done,
And how God's saints His path hath run;
'Tis well to see their suffering too
As they the Kingdom kept in view.
We praise Him for His witness given
To those whose names were writ in heaven.
We praise Him for the history clear,
Causing His own to leave their fear.
Beyond the saints we see the Lord,
Whose wondrous patience we record;
He went through everything, that we
Might joy in grace so full and free.
And so to Him our eyes would turn,
And from Himself our hearts would learn.
Author of Faith, we own His Name,
Faith's Finisher we would proclaim.
And we would in faith's pathway go,
More of His strength and goodness know,
Until Himself we shall behold,
And rest in glories yet untold.

WORDS OF ENCOURAGEMENT.

How wondrous is the condescension of the Lord of glory. Poor guilty sinners have no claim on Him. He might well keep them at a distance, if He did not love to save the unworthy! And the nature of salvation is so remarkable. To be made to sit together in heavenly places, to be called children of God, to be "in Christ":—who can explain fully such words, which are not used in flattery, nor in "make-believe," but by the God of truth Himself, Who is also the God of *all grace*. Among the many titles which the Lord Jesus gives to His people, we may meditate on the one before us, "Friends." It suggests an intimacy, a contrast with a mere servant, and thus an acquaintance with His will and ways. We think of Ps. ciii. 7, "He made known *His ways* unto Moses, *His acts* unto the children of Israel." "*His ways*," ah how wondrous are these words (Isa. lv. 8, 9), How often it has been the privilege of God's dear people to ponder John xv. in its context, and thus with its precious "if," and it should be their earnest determination to consider in the light of the Lord's countenance, "Do I have a deep reverence for His 'whatsoever'?" But just now Luke xii. is especially in front of me. The Lord Jesus enters into all His people's difficulties: they are His loved ones but rejected ones in the earth. It is so easy to be discouraged amid trials. But *HE* says "My friends," and urges upon us the joy of not counting our lives dear unto ourselves! We have a better substance in heaven than the whole which earth can give. If our earthly house of this tabernacle be dissolved, we have a building of God (2 Cor. v. 1). John xii. 26 follows xii. 24, 25. We cannot expect the friendship of Christ, if we are comfortably settling down, and willing so to remain, in a world which crucified Him. Phil. iii. 13 must be more than a text on our walls.

TYPEWRITTEN ADDRESSES.

To the glory of God, and because of His grace, we are thankful to say that the following subjects are now ready for use, as He may enable. Those who desire to read are invited to correspond, and asked to take loving care as to the preservation and prompt return. Oh that there may be the Lord's own encouragement of His people, in the working of the Holy Spirit thereby, while we look for "that Blessed Hope."

- 61, Upton Lane, Forest Gate, London, E.
31. A Glorious Church.
32. The One Body.
33. Supernatural Gifts.
34. 2 Tim. ii. and Num. xvi.
35. 1 Tim. iii. and Tit. i., with special reference to Rule in an Assembly of God.
36. Acts vii.
37. Ecclesiastes and the Song of Solomon.
38. Extract from 1 Cor. iii.

(To be continued, if the Lord will.)

A LETTER TO THOSE WHO WOULD PLEASE THE LORD. CHILDREN AND SONS.

DEAR FELLOW BELIEVERS,

Many are the names which God has been pleased to give unto His people. All are suggestive, in various ways, of His rich love to them, and the fulness of their blessing, with attendant responsibilities. They are *His* elect, a royal priesthood, an holy nation, Christians, disciples, brethren, saints, believers, and so forth. Some of these descriptions rather show *individual* privileges: others emphasize collective glory, and mutual relationship with *its* responsibility. All are used with perfect precision in Scripture. None should be employed by us in a "sectarian" way. Oh, how great is the need for *spiritual* care, that God may be exalted in the *holy language of His servants*. Surely we feel how much we depend on the gracious and continued guidance of the Holy Spirit.

One would desire just now to ponder from Scripture yet again the well-known names "child" and "son":—which are found so often in the plural, and even *this* is suggestive. The former word seems to lay stress on nearness and affection, (and its diminutive occurs with the same thought), the latter *adds* the Lord's emphasis on manifestation, activity and dignity. We will notice where *both* are before us in *one* context. John viii. 39, addressing the seed of Abraham according to the flesh, says "If ye were (or are) Abraham's seed ye would be doing." The context shows a contrast between "servant" and "Son." Christ is seen as "the Son," but the *principle* of viii. 35 applies to those who are "sons," though we must *never* confuse the singular with the plural, as Heb. i. 5 makes clear. Further, we notice the difference between "*children* of Abraham" generally and "*a son* of Abraham," through the graciously lifting-up encouragement of Luke xix. 9. While we are speaking of contrasts, John xv. 15 may be mentioned, though, when friendship *has* been realized, a true, and truly dignified, service comes in *afterwards* (20). This is no contradiction, in love's esteem.

Romans viii. is very emphatic. "As many as are *being led* by God's Spirit, these are God's sons" (14). Having received the Spirit of *sonship*, they have glorious privileges, which are full of honours. The co-witness of the Holy Spirit, however, simply *because* (and, definitely "that") we are *children* of God (16). *Here* is the primary aspect of a new *birth*, not of attainment. If *children*, we are also *heirs*: we may not "appreciate" all, but we *are* heirs.* Gal. iv. 1 shows that the heir may be an infant, and not "enter

* Heirs of God: "but joint-heirs with Christ *it* so be that we suffer together," etc.

into" his sonship. Are not some children of God in this position? They do not experience very much the *height* of blessing which is theirs, nor His precious and holy *leading*. But the unveiling of the *future* will show the many sons of God (Heb. ii. 10) in their wondrous exaltation and dignity (Rom. viii. 19). The usage of the Word is well illustrated by this heart-refreshing verse. Never should we confuse what:—

- (a) All saved ones ARE "in Christ," seated in heavenly places.
- (b) They ARE, as the Lord's own upon this earth.
- (c) (What) only some APPRECIATE of their heavenly calling.
- (d) All who are in Christ WILL BE "in that day."
- (e) Faithful believers WILL receive, in fulness of REWARD.

Oh, that we may discern things which differ, and thus value God's "shall's" and "if's" alike, and be kept from boasting, except in our precious Saviour Himself (1 Cor. i. 31; 2 Cor. x. 17).

We need not overlook Rom. viii. 21. The whole creation is to be brought into the liberty, or freedom, of the *children* of God. The word "sons" would evidently be less appropriate here. We may not always see all the reasons. But God knoweth. Saints of all ages will share the wondrous freedom of Christ's kingdom, even though they did not enjoy the confidence and the Spirit of sonship on the earth.* Likewise Israel in the flesh will be blessed *then*. Moreover, the word "children" is fitting when we think of the extension of the Millennial blessings to animate and inanimate nature, i.e. the wider aspect is in front of us, whereas the term "son" specially *explains and enforces* the majesty and realization of living union with *the Son of God*.

The usage in Gal. iv. 21-31 may not be so easily grasped. But faith can rest in God's *wisdom*. Believers are children of promise: grace has granted this glory to ALL born from above. But Isaac was "the son of the free woman" with regard to *separation* from "the son of the bond-woman." Yes, heavenly sonship is *realized* as there is growth, and as there is a definite line of demarcation. Hence, iv. 31 speaks only of privileges: v. 1 advances at once to resultant responsibilities, glorifying our Heavenly Father. Oh, that these words may not fall to the ground, or be snatched away by the evil one, in our experience, but fall upon obedient ears.

In Eph. ii. 2, 3, we have very definite testimony concerning what we WERE. How very praiseful

* Not that the old-time believers will remain unmanifest on this account. Verse 19 does not imply this sad error. Gal. iv. corrects any wrong impression as to it. Likewise Heb. xi. 40. But while the language of verse 19 does not oppose, that of 21 lays positive stress upon the unity of all because of *relationship*. It is again the question of *relative emphasis*. "Unveiling" and "glorious freedom" are not merely synonyms as to *ASPECT*.

should each believer be for what he now is! How gracious has God been! How availing the blood of Christ proved, *and proves!* The ungodly are still, by nature, "*children of wrath*." But when their *activity* is shown up, in its solemnly judged wickedness, we read "*sons of obedience*." The common translation, though very valuable, here misses such Divine teaching. But one might say, "Why not sons of light in v. 8, especially after v. 6? Moreover, in 1 Thess. v. 5 such wording actually occurs. Why not here?" Oh, the blessedness of a willing heart to wait and to trust God's perfect rightness as to all! I would *suggest* that the primary emphasis in Ephesians is relationship: hence we read "*the fruit of the light*" (lit.). The passage in Thessalonians is full of stress on dignity, and on the shamefulness of unspiritually hiding it. Let us notice the Holy Spirit's "all." "Ye are ALL sons of light": we must not limit the word "sons" (Gal. iv. 6).*

It seems a pity that Phil. ii. 15 is not rendered "the children of God"; likewise 1 John iii. 1, 2, where the *nearness*, which a quickening in wondrous love has caused, is *first* before us. In the writings of the Holy Spirit, through John, our Lord Jesus is so often emphasized in His *unique* glory as the Son of God. So in 1 John iii. 8. We must never misuse *our* dignity in Him to lower or level Him. We often fail to realize much of His essential Deity and His greatness because we misuse His condescending love. Oh, for more holy reverence, and true respect for every word of God, that so there may be spiritual power, yea, the power of the Holy Spirit, in the *whole* of your daily life, including its often forgotten details.

Yours in the loving kindness of the Lord,
and mentioning them (Isa. lxiii. 7),

PEROY W. HEWARD.

SUGGESTIONS FOR PRAYER.

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

1. For the glory of God in whatever way He pleases (John xii. 28, Rom. viii. 28).
2. For all classes of men, and those in authority (1 Tim. ii. 1, 2).
3. For salvation among Israel (Rom. x. 1).
4. For "one another" (Jas. v. 16, 17), that God in all things may be glorified.

"It came to pass, when Moses held up his hand, that Israel prevailed." Ex. xvii. 11.

"He (Christ) ever liveth to make intercession for us." Heb. vii. 25.

* The preceding context from iii. 24, "*boy-leader*," "*seed*," "*heirs*," "*infant*," helps much in the wider study of linked privilege and responsibility.

Correspondence with exercised believers and enquirers welcome,
61, Upton Lane, Forest Gate, London, E. 7.

THE CHILDREN'S COLUMNS.

THE MIGHTY GOD.

GOD is, indeed, wonderful in all that He is, and in all that He does. If only His creatures saw and felt His terrible greatness, how silent they would be in His presence. Yet there is such blindness, that, though the heavens declare God's glory (Ps. xix. 1), and His manifold works shew forth His mighty power, few tremble before Him. Oh that God may work, still in grace, and cause many to see that He is the *mighty God*! He is not only mighty, but He is the Living God, and ever merciful (Jer. x. 10, Ex. xxxiv. 6). We read, in Neh. ix. 32, that God's servants spake of Him as "*the great, the mighty, and the terrible God*." Yet amid all they could tell of Him as the Keeper of His covenant and mercy. Yes, God is ever merciful to those that tremble at His Word. With reference to the Lord Jesus, and His coming to die for sinners, God said, "I have laid help upon *One That is mighty*" (Ps. lxxxix. 19). In Isa. ix. 6, one of the names of the Lord Jesus is "*The Mighty God*." Oh how wonderful is even this one verse concerning Christ, Who came to live and die for sinners. How the words of Ps. xciii. 4 should cause many to see God's greatness. "*The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea*." God's servant Jeremiah said, *The Lord is with me as a mighty terrible One*" (chapter xx. 11). Therefore he could trust in God, and know that those against him should not prevail. God is still *the mighty God*. He never changes, and never will (Mal. iii. 6). "*The mighty God, even the Lord hath spoken*" (Ps. i. 1), and "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). He is *the mighty God*, though He is oftentimes questioned, and in a way which makes those tremble that know Him, through His beloved Son, Who died for sinners. Why do sinners not fear Him Who is *the mighty God*? Satan has blinded them, and they are dead, hence they neither see nor feel the mightiness of God. Oh that not a few who read these messages may be brought to tremble for the first time before "*the mighty God, the Lord of Hosts*" (Jer. xxxii. 18). God has shown Himself as the mighty God in the past! How wonderfully He brought Israel through the Red Sea on dry ground, fed them with manna in the wilderness for forty years, and even kept their clothes from waxing old. He is called in Ps. cxxxii. 2 and 5 "*the mighty God of Jacob*." Yet, though God made manifest His mighty power on their behalf, how often they grieved Him by sinning against Him. But there has been the same sin all down the ages. God has worked wondrously, even for those who have despised His words, and still

He works, yet so few tremble at His terrible greatness (but see Isa. lxvi. 2). Notice what one said of God in Job xxxvi. 5:—Behold God is *mighty*, and despiseth not any broken in heart at their sins (Ps. li. 17). For though God is so high and holy, "Yet hath He respect unto the lowly, but the proud He knoweth afar off" (Ps. cxxxviii. 6). When the Lord Jesus was upon this earth some said of Him, "Whence hath This Man this wisdom, and these mighty works?" (Matt. xiii. 54). On another occasion the people were amazed at the mighty power of God (Luke ix. 43). And the two disciples who were walking to Emmaus when the Lord Jesus drew near, and whose eyes were holden that they should not know Him, spake of Him as "*a Prophet, mighty in deed and in word*" (Luke xxiv. 19). But though we are told in Luke ix. 37 that many rejoiced and praised God for all the *mighty works* that they had seen, yet few believed on Him as their Saviour. It is the same now, for God, Who is the *mighty God*, works wonderfully to-day. He Who gave Israel bread from heaven makes the food to grow out of the earth, even for those who rebel against Him. All that God does is wonderful, yet His words are despised, and He is forgotten. Nevertheless, in mercy, God waits, and He is *mighty to save*. We are told about Israel's manifold transgressions and *their mighty sins* (Amos v. 12). And the sins of all are great, and need a mighty Saviour! Those who are saved through the poured-out blood of Christ can say, as Mary of old, "He That is mighty hath done for me great things, and holy is His Name" (Luke i. 49). His power is wonderful, and those who know this are deeply concerned about those, whether young or old, who know not *the mighty God as their Heavenly Father*, through the Lord Jesus. Oh it will be dreadful when God shall show His mighty power against those who speak lightly of Him. Oh that, in wondrous mercy, God may work, and cause many not only to see His mighty works in nature, (the sun, moon, and stars, and all natural life speaking of *the mighty God*), but His mightiness in saving poor, lost, hell-deserving sinners. Such are all by nature. And how God, the mighty God, would work in these difficult times, if only He was acknowledged. He works in the army of heaven and among the inhabitants of the earth, according to His will, and none can stay His hand (Dan. iv. 35), but He often illustrates Hos. v. 15. Oh that many of my dear young readers, as well as others, may have their eyes opened to see their need of God's salvation, and to know that He, the mighty God, is at this moment mighty to save sinners brought to know they can do nothing, and that salvation is God's free gift.

*The Mighty God, Who rules on high,
Yet gave His only Son to die;
For sinners lost in sins, and dead,
The precious blood of Christ was shed.*

*The Mighty God! He loved—He gave
His only Son lost ones to save,
In mercy still He waits to bless
Those who, by grace, their sins confess.*

*The Mighty God, in wondrous grace,
Saves sinners lost, from Adam's race,
And not a few are born again:—
Redemption's work was not in vain!*

*The Mighty God, Who reigns on high,
Is to His people ever nigh:—
For such He works His perfect will,
'Mid all earth's sorrows, and its ill.*

*The Mighty God will never fail,
His words of truth must yet prevail,
Though Satan causes men to boast,
God will bring low sin's mighty host.*

*The Mighty God! He can withhold
The sun, the moon, give frost and cold,
He can do all, and none can say
What doest Thou? God works His way.*

*The Mighty God none can resist,
Though man may try His words to twist,
They stand for aye—God will arise,
And all His enemies surprise.*

*The Mighty God seems silent now,
Yet soon His foes to Him shall bow,
His enemies shall "lick the dust,"
For God is righteous, true and just.*

*The Mighty God! He will receive
Those who in mercy now believe,
Who see their sin, and feel their need
Of Jesus Christ, His merits plead!*

A FEW THOUGHTS FOR YOUNG BELIEVERS AND OLDER ONES TOO. DIFFERENCES MADE BY GOD IN EGYPT.

The words of Ex. viii. 23 are beautiful and impressive, "I will put a division between My people and thy people: to-morrow shall this sign be" (Ex. viii. 23, see margin). Are we surprised that *"the Lord did so,"* or that the plague was limited to Pharaoh, his servants and his land? God is very mindful of His beloved people. Few realize how many troubles have been held back from this long privileged land through His care for His own. Such may be despised, but they are His representatives, and He does not despise them. We need not be concerned for ourselves as to the world's opinion, if we have His gracious interest.

Nor does this passage stand alone. In Ex. ix. 4 we read "And the Lord shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all that is the children's of Israel": "And the Lord did that on the morrow" (Ex. ix. 4, 6). Again, "Only in the land of Goshen, where the children of Israel were, was there no hail" (ix. 26). Yet further, "They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings" (x. 23). "All the firstborn in the land of Egypt shall die . . . but against any of the children of Israel shall not a dog move his tongue, against man and beast: that ye may know

how that *the Lord doth put a difference* between the Egyptians and Israel" (xi. 5, 7). "The plague shall not be upon *you* to destroy, when I smite the land of *Egypt*" (xii. 13). And God continued His mighty love. "The pillar of the cloud . . . came between the camp of the Egyptians and the camp of Israel: and it was a cloud and darkness, but it gave *light* by night" (xiv. 19, 20, see Isa. xxi. 12). "The waters returned and covered the chariots and horsemen, and all the host of Pharaoh . . . but the children of Israel walked upon dry land in the midst of the sea" (xiv. 28, 29). Moses learnt the preciousness of this protecting care. "If Thy presence go not, carry us not up hence: for wherein shall it be known here that I and Thy people have found grace in Thy sight? Is it not in that Thou goest with us? *So shall we be separated*, I and Thy people, from all the people that are upon the face of the earth" (xxxiii. 15, 16). The message of Ps. xvi. 5 sounds out, "God is in the midst of her: she shall not be moved: God shall help her, and that right early." We are so ready to overlook the reality of God (Heb. xi. 6). If only we rest upon Him, we may be restful. God is able to do all things, and willing to bless His people abundantly. He Who gave Egypt and Ethiopia for Israel of old (Isa. xliii. 3), is *the Same to-day*. He sits as a Refiner of silver, and will not depute His work to others, He patiently sits that He may deal with His people individually for their own profit. Rom. viii. 28 is not a dead letter. The unwise outcry of the disciples in Mark iv. 39, has many sad parallels. But notice the Lord's answering question in verse 40. God can look after His people, and *He will*. He is their all-sufficiency. He views them as quite distinct from a ruined world, and if, in a ruined world, they share some of the troubles, not one reaches them unless it contains a purpose of definite love and mercy and instruction. There is no chance with God: there are no mistakes in His purpose. What quietness and confidence should characterise our lives, and how distinct from unsaved ones our attitude should ever be (Isa. viii. 11-14) in the power of the Holy Spirit.

TALKS ABOUT PRESENT-DAY NEEDS.—5.

FAITH IN THE PROMISES OF GOD.

HOW it should encourage every redeemed one to remember how God in wondrous mercy, as soon as Adam and Eve disobeyed Him, promised a Saviour (Gen. iii. 15, 21). Then how precious is the promise to Noah (Gen. ix. 8-17). How gracious are the words, "And I will look upon it, that I may remember." Moreover, God's promise to Abraham should encourage us (see Heb. vi. 13-14), "Abraham staggered not at the promise of

God through unbelief, but was strong in faith" (Rom. iv. 20-25). Abraham was blessed, and all the nations of the earth were to be blessed in Him, because he *believed* and *obeyed* God (Gen. xxii. 18), even against circumstances, and we need such faith in our faithful God in these times, when He is being forgotten. Oh that God may work and revive His people, that His promises may be believed, and our lives thereby shall be transformed, and those about us will see that the promises of God are a power in our experience. Why should any child of God doubt God's truth? He is *the Living God*. He never changes (Mal. iii. 6). His Word is for ever settled in heaven (Ps. cxix. 89). All the promises of God are yea, and amen in Christ Jesus unto the glory of God (2 Cor. i. 20). Has God ever failed? Never! Will He fail? No! Every promise shall be fulfilled, in God's own time and way. May our faith be in Him, and may we be enabled, amid all, to rest upon the words of the Living God. The many promises concerning Israel should encourage our heart interest in them. For though "this people" are cast aside, till the fulness of the Gentiles be come in, "*Israel shall be saved*" (Rom. xi. 25, 26). "For the Lord shall inherit Judah, His portion in the Holy Land, and shall choose Jerusalem again" (Zech. ii. 12). "Jerusalem shall be a praise in the earth" (Isa. lxii. 7). We have the promise of our Lord's return and final blessings to the whole creation that groaneth (Rom. viii. 22). God is faithful, not one thing shall fail. All shall assuredly be fulfilled in His own time and way. How the promise in John xiv. 3 should stir our hearts. Surely the words "*I will come again*," spoken by our Lord to His sorrowing DISCIPLES nearly 2,000 years since, are STILL a source of great comfort to His REDEEMED PEOPLE. How many, in times of suffering, trial, and in seasons of joy likewise, have been cheered as they have remembered this, **THEIR LORD'S PROMISE**. The years are rapidly passing. STILL this promise stands, and every day brings that glorious time nearer when our Lord will fulfil His sure Word, and come for His saints. Oh, what bliss—bliss eternal awaits us, if we are among "the called of Jesus Christ," for there is NO BLESSING OUTSIDE HIM (Amos v. 18-20). Truly the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. When our Lord shall come, our loved ones who have fallen asleep in Jesus shall rise, and we which are alive and remain unto the Coming of the Lord shall be changed in a moment (1 Cor. xv. 52), and caught up together with them, in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord:—"Wherefore comfort one another with these words" (1 Thess. iv. 14-18). Are we obeying this exhortation? Let us look up, for the time is drawing very near when we shall see

our Lord, Who gave Himself for us, "face to face and be transformed," since "when He shall appear, we shall be like Him; for we shall see Him as He is" (1 John iii. 2). Surely these glorious promises encourage and sustain us amid all the sad changes here, so that we are led of the Holy Spirit to the prayer of Rev. xxii. 17, 20.

Believers differ, alas, about the Lord's precious details, (NOR ARE THESE UNIMPORTANT), yet all true students of prophecy surely agree that the Lord's Coming is NEAR. As there are diversities of "opinions" let children of God, members of one family, manifest love in spiritually seeking, and expecting their removal (1 Cor. i. 10), ever remembering that God's Word is very deep. May we humbly ask for more grace, so as to understand more and more fully the "Sure Word of Prophecy, whereunto ye do well that ye take heed (in your hearts), as to a light that shineth in a dark place" (2 Pet. i. 19). Some, it may be, have grown weary and tired of watching, and almost say "My Lord delayeth His Coming" (Luke xii. 45), which is impossible for He will come at the appointed time. This fact has often comforted the writer, may others be likewise helped, for we read "HE THAT SHALL COME, WILL COME, AND WILL NOT TARRY" (Heb. x. 37). Wherefore let us be patient, LET US ENDURE (for he that endureth unto the end shall be saved), and seek by God-given grace to be faithful to Him Who saith "I will come again," "Surely I come quickly," "Blessed are those servants whom the Lord, when He cometh, shall find watching" (Luke xii. 37). We shall not be weary of watching for our quickly coming Lord, if we, by His grace, look into His Word that we may know His Will—look up for Him—look around—so that we may be obedient to His Word, "Occupy till I come" (Luke xix. 13).

Let us watch for Christ our Lord,
As we journey heavenward,
And think oft of His sure word—
"I will come again."

Let us labour in our sphere,
Never doubt our God, nor fear,
As these words ring in our ear—
"I will come again."

Let us serve our God each day,
All His holy Word obey,
As our Lord to us doth say,
"I will come again."

Let us, by God's sovereign grace,
All His truth revere, embrace,
None can these His words cease—
"I will come again."

Let us to God's will take heed,
Look to Him to guide—to lead,
Praise Him as these words we read—
"I will come again."

Let us watch, and work, and pray,
Let us search God's Word each day,
Heed His precept—hear Christ say—
"I will come again."

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—May, 1917.

Day	Exodus.	Ephesians	Learning	Explain
1	xxv. 10-22	iv. 13-16	Ex. xxv. 16	
2	xxv. 23-30	iv. 17-24	" 17	Ex. xxv. 20
3	xxv. 31-40	iv. 25-32	" 18	
4	xxvi. 1-6	v. 1-10	" 19	
5	xxvi. 7-14	v. 11-17	" 20	
6	xxvi. 15-25	v. 18-27	" 21	Ex. xxvii. 20
7	xxvi. 26-37	v. 28-33	" 22	
8	xxvii. 1-8	vi. 1-8	Ex. xxix. 42	
9	xxvii. 9-15	vi. 9-16	" 43	
10	xxvii. 16-21	vi. 17-24	" 44	
11	xxvii. 1-8	Phil. i. 1-6	" 45, 46	
12	xxviii. 9-14	i. 7-12	Ex. xxx. 11, 12	
13	xxviii. 15-25	i. 13-21	" 13	Ex. xxx. 7, 8
14	xxviii. 26-35	i. 22-30	" 14	
15	xxviii. 36-43	ii. 1-7	" 15	
16	xxix. 1-7	ii. 8-16	" 16	
17	xxix. 8-18	ii. 17-30	1 Pet. i. 18, 19	
18	xxix. 19-28	iii. 1-7	Eph. vi. 10, 11	
19	xxix. 29-37	iii. 8-16	" 12	
20	xxix. 38-46	iii. 17-iv. 4	" 13	Ex. xxx. 11-16
21	xxx. 1-10	iv. 5-12	" 14	
22	xxx. 11-21	iv. 13-23	" 15	
23	xxx. 22-33	Col. i. 1-8	" 16	
24	xxx. 34-xxxi. 6	i. 9-17	" 17	
25	xxxi. 7-18	i. 18-23	" 18	
26	xxxi. 1-6		" 19	
27	xxxii. 7-14	i. 24-ii. 3	" 20	Ex. xxxii. 6
28	xxxii. 15-24	ii. 4-12	Col. i. 18	
29	xxxii. 25-35	ii. 13-19	" 19, 20	
30	xxxiii. 1-7	ii. 20-iii. 4	" 21, 22	
31	xxxiii. 8-16	ii. 5-14	" 23	

"Thy Word is truth." Thus spoke the Lord Jesus, and our hearts would realize that "the words of the Lord are pure words" (Ps. xii. 6). Hence we value Scripture, but want to value it more, and long that every verse may be powerfully applied by the Holy Spirit to our hearts.

NOTES ON SOME MEMORIZED VERSES.

We all move slowly along the path of simple obedience. I do not refer to the unsaved: they know nothing of obedience, but those who are truly "in Christ Jesus" are often unmindful of their high privilege, and, alas, follow the Lord "afar off." The suggested passages and verses are to stimulate to a fuller knowledge of the words which God has caused to be written, and they may be an encouragement to bedridden believers, and also others who are isolated through a wish simply to please God. But isolation is not the goal. He delights in the loving fellowship of His blood-bought people, and we need to be stirred up, that our hearts may plead much more fervently for His awakening and His enabling. Oh how precious it is to be invited to walk with God, and to have deep and lasting fellowship. Beloved friends, how we miss our joys through our idleness and selfishness. But there is forgiveness with our gracious God that He may be feared.

Ex. xxv. 16-22.

The ark, God's throne, is first: everything begins from His standpoint.* It is called the ark of the covenant. It was made on purpose to contain the law, the unbroken, honoured law (contrast Ex. xxxii., but cf. Ps. xl. 7, 8): yet the ark is not mentioned without the mercy seat, which is named from the only root of the word "atonement." There is nothing between Ex. xxv. 16 and 17. Nor was the mercy seat ever removed by Divine appointment (see a sad contrast in 1 Sam. vi. 19.) We cannot deal with law for ourselves: law can only condemn the sinner, but pictured by the Cherubim, (a) reaching to (but not beyond) the end of, (b) resting upon, and (c) of the very matter of the mercy seat (margin), we rejoice that God's doctrine established law (Rom. iii. 31, Isa. xlii. 21). Nothing honours law like to the finished work of Christ! The cherubim are joined, their eyes have a beautiful two-fold seeing, there is stretching forth on high, and the glory of God is amid and above them (20, and "shadowing" in Heb. ix. 5 imply this twofold position). How wondrously are believers set forth: they look upon the blood and "one another." Christ would be incomplete without His people: their salvation and security are His concern and to His glory. 22, Fellowship and real COMMUNING where the blood was placed, but the blood is not mentioned here, since that is linked with the aspect of acceptance and access. The Holy Spirit often emphasizes one special thought.

Ex. xxix. 42-46.

A continual burnt offering, i.e., without omission for a day, see Num. xxviii., xxix. "Door," opening: the first reference to opening linked with a sin offering (Gen. iv. 7).† The omission of "at" (in italics) strengthens the thought: the sacrifice provides entrance (cf. xl. 29). "I will meet," a Divine appointment and certainty and frequency suggested. "To speak," Num. vii. 89, 1 John i. 7. 43, "There" emphasized. "Sanctified by My glory": the presence of the Lord makes a building holy: God can dwell in a bush, and in earthen vessels—even with him that is humble and of a contrite spirit (Isa. lvii. 15). "Sanctify—to minister": holiness becometh God's house: we must draw near, having our hearts sprinkled from an evil conscience, and lifting up holy hands (Heb. x. 22, 1 Tim. ii. 8). "I will dwell"—"that I may dwell," (Gen. ix. 27, Ex. xxv. 8, 2 Cor. vi. 16). "Their God," three times. "Among" is "in their midst": the Lord is exalted, He must not be secondary: Contrast Rev. iii. 20.

* The tabernacle does not describe my approach to God primarily, but His condescension to me, wondrous order.

† Lit: "If thou doest not well, to the opening (see iii. 24) a sin-offering is lying down" (a waiting sacrifice).

Ex. xxx. 11-16.

11, The Lord's own arrangement, 12, Israel a numbered people (see Rev. xiii. 8). A ransom, an atonement (literally): notice this comes after verse 10: ransom must be costly, but, in the antitype, "None of us can by any means redeem his brother, nor give to God a ransom for *himself*" see Ps. xlix. 7: redeemed without money, Isa. lii. 3, not with silver and gold, but with the precious blood of Christ (1 Pet. i. 18, 19). If no ransom, a plague* (see Hos. xiii. 14): this helps further as to 1 Chron. xxi. David's pride in "numbers" forgets God's Word, forgets redemption—so is it ever. If a nation forgets God, there is trouble. If an assembly seeks after numbers, God's *dividing line* of redemption is set aside. 13, 14, Every one: a personal matter, see Gal. ii. 20. 15, All believers *equally* redeemed by Christ: there is no room for boasting, cf. the fellowship manifested at the Lord's supper, no exaltation. 15, Why *half* a shekel? Surely to suggest communion with others, cf. *two* cherubim. Called "a bekah" in Ex. xxxviii. 26, implying "division": redemption separates (Ex. viii. 23 marg.). 16, Used for sockets, a wondrous memorial of a realized ransom on which children of God rest: contrast solemn memorial of Num. xvi. 38-40. Note very definitely, and, if in Christ, very praisefully, 1 Pet. i. 18, 19.

Eph. vi. 10-20.

God's dear people often exaggerate proportionately, while they minimise actually, the problems and oppositions which beset them. Both parts of 2 Cor. iii. 5 are deeply important. The devil has "wiles," "devices," "fiery darts," he is as a roaring lion, and a strong man armed. He has numerous "principalities and powers": hence the need for solemn warfare. Unless we have God's munitions we must fail. Flesh and blood cannot wrestle against that which is so much stronger. But if the weapons of our warfare are not fleshly (2 Cor. x. 4, 5), we shall know God's gift of victory even now (1 Cor. xv. 57). Hence the command "resist the devil" (Jas. iv. 7, cf. 1 Pet. v. 8, 9), and the words of Eph. vi. God has amply provided: we need "truth," "righteousness," "peace" and "faith," not only for our joy but for our holy warfare. We need A.L.L. There is no armour for running away, or for compromise. 13, 14, "withstand, stand, stand"—contrast the failure of Nah ii. 8. 15, "Preparation," "readiness," "alacrity," Isa. lii. 7. 17, The helmet, see 1 Thess. v. 8, "hope of salvation": thus we have faith, hope, love: it is deeply suggestive that the breastplate of righteousness is also of faith and love: love to the Lord is so powerful as a preservation: mere activity falters. 17, Lit: "a spoken word of God": cf. Christ's use of definite Scriptures: the thought here seems to be that we should appro-

* Cf. Ex. xii. 13, Num. xvi. 46.

priate promises, and remembering the Holy Spirit helps our infirmity; claim a definite message, and He will make it His own sword thrust. Oh to experience the power of truth (Deut. viii. 3). 18, This verse is part of the preceding context: the *wrestling* is in prayer (see Col. i. 29, ii. 1) *not* with God, *but* against demons who would hinder prayer (cf. Dan. x. 12, 13). Powerful prayer is not a mere pastime: how humbling is the thought that much of our prayer is slothful: we lack intensity: every believer has felt the special power of Satan's hosts against Him at supplication, seeking to cause sleepiness, etc., as in Gethsemane. Let us confess this sin.

Col. i. 18-23.

"He," emphatic as in 17: Christ's glory in creation and *then* in the church, the new creation, wondrously set forth: a twofold headship (see Col. ii. 10), but the second *alone* adds "the body" (vital union), so twofold use of "firstborn" (15, 18, dignity included, cf. Ps. lxxxix. 27). 20, How soon the reference to the called-out people of God leads to the mention of the precious blood (Acts xx. 28). 21, Wondrous indeed the contrast: salvation is not a mere improvement: there is an *entire* change. 22, *His* flesh contrasted with ours, (ii. 11, Rom. viii. 3). A glorious object, as in Eph. i. 4, v. 27. 23, A continuance is evidence of grace, Matt. xxiv. 13, Heb. iii. 6: how different stony-ground hearers.

THE VOICE OF GOD.—(Concluded).

Saul of Tarsus *heard* and *lived*, and many others since have been brought to hearken to His voice, and they also live. Thus we see the power of God's voice. How solemn to turn away when He speaks. Listen to the words of Heb. xii. 25, "If they escaped not who refused Him That spake on earth, *much more shall not we escape, if we turn away from Him That speaketh from heaven.*" When God spake from the cloud, saying, "This is My beloved Son, in Whom I am well pleased;" He also said, "Hear ye Him" (Matt. xvii. 5). The Lord Jesus said, "*Every one that is of the truth heareth My voice*" (John xviii. 37). How solemn to be among those who *are* not of the truth. Such believe Satan's lie, and they hearken to his voice, and follow him. Those who hear now the voice of the Son of God, and live, *know His voice*, even as He said, "My sheep hear My voice . . . and they follow Me" (John x. 4, 27). Oh, that God may, by His Holy Spirit, work, and cause many who read these messages to *hear and to live*. For the day is coming *when to hear will not necessarily mean to live*, when "*all that are in the graves shall hear His voice and shall come forth*; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of *condemnation*" (John v. 28, 29).

THOUGHTS FROM THE WORD OF GOD

A MONTHLY
HERALD OF
THE TRUE
MESSAGE.

Thy Word is Truth
JOHN 17. 17

Vol. xvii. No. 6.
June, 1917.
FREE.

By the Grace of God we would set forth His love and His truth, we would sing of mercy and of judgment. The changing beliefs of changing men are vain, but we do desire that God may be glorified by the emphasis of His gospel and His will.

EDITED BY
FRED W. HOWARD.

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

"I will bless Thy Name for ever and ever. Every day will I bless Thee." Ps. cxlv. 1, 2.

"Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly places in Christ according as

He hath chosen us in Him before the foundation of the world." Eph. i. 3, 4.

"Blessed be the God and Father of our Lord Jesus Christ, Which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away." 1 Pet. i. 3, 4.

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. 7.—The Lord's Day, 11, 8.30; Mon: 8; Thurs: 8; Sat: 7; 43a, The Broadway, Waltham Green, S.W. 6.—The Lord's Day, 11, 8.30; Thurs: 8; East London Testimony, adjoining 35, Cambridge Road, E. 1, and as the Lord opens the door. Also "Rosedale," Bode Burn Road, Jarrow-on-Tyne.—The Lord's Day, 8.30. Correspondence welcome.

A WORD OF INTRODUCTION.

THE "standpoint" of a magazine is usually known by those who regularly read it, but some may see this magazine for the first time, and may be concerned lest they feed on evil doctrines, and be led away from the truth of God (2 Pet. iii. 17, 18). We do desire that our standpoint may be that of simple fidelity to Him, whatever may be popular among men (Luke xvi. 15). The word "confess," used of confessing Christ's glory, and our sins, in 1 John, implies, we feel, a speaking together with God, and "repentance," an after-mind, indicates a fresh view of everything in harmony with what God has revealed. If we do not take His standpoint, and enjoy His object, there must be failure. To us the Scriptures are authoritative, the ruin of man is a fact, universal brotherhood is a delusion, the atonement of Christ, meeting wrath for His underserving people, is a joy, His present intercession and soon coming are a call to our praise.

"We will remember Thy love more than wine." Song i. 4.

"Do this in remembrance of Me." Luke xxii. 19; 1 Cor. xi. 24, 25.

"The desire of our soul is to Thy Name, and to the remembrance of Thee." Isa. xxvi. 8.

Oh how precious to remember,
Love exolling human thought,
Flame of Jah,* no dying ember,
Still t'ward those so dearly bought.
How can we, Christ's love forgetting,
Seek the fading things of earth?
Shall we yield to sin besetting,
And deny His matchless worth?
Happy 'tis to know He keepeth
All His people in His heart,
Never loath, never sleepeth:—
Why should we from Him depart?
Precious is the type He gave us,
In the bread and fruit of vine,
When, in love He came to save us,
And fulfil that great design.
But beyond the token ever
We Himself would call to mind,
Nothing from Himself shall sever,
Nothing shall His love unbind.

* Song viii. 6.

WORDS OF ENCOURAGEMENT.

Scripture contains much precious teaching as to the dew, or summer sea night "As the Dew mist, which was so precious to of Hermon." Israel's land. It is mentioned with the rain in 1 Kings xvii. 1, and the beautiful pictures of Hos. xiv. 5, and Mic. v. 7 should not be forgotten. Ps. cxxxiii. likens the unity of brethren—not a man-made fellowship with the world—to this wondrous blessing. The gentleness and pervading influence of the Palestine mist are before us. The same thought and tender graciousness is seen in the other figure. "It is like the precious ointment." There was no ruggedness in the ointment: love has no self-exalting angles. How deeply important it is that God's dear people should cry unto Him for this "dew of Hermon." There is so much fellowship with the world, instead of fellowship among saints. There is so much friction instead of love. I do not mean that love is unmindful of failures. Love washes the feet. Love does not suffer sin upon the neighbour (Lev. xix. 17). Love is concerned for the Lord's honour. But there is in "love" a reminder of Christ, and the concord of Acts ii. and of Acts iv. are brought to mind. Do we seek this? Do we expect it? The Lord's hand is not shortened. The work of the Holy Spirit is still a privilege to be enjoyed. We dare not limit our Heavenly Father. We dare not blot out 1 Cor. i. 10. May our lives have more of "the dew of Hermon," and our speech be "always with grace, seasoned with salt" (Col. iv. 6).

A LETTER TO THOSE WHO WOULD PLEASE THE LORD.

EX. XIX. 5, 6, WITH 1 PET. ii. 9.

DEAR FELLOW SAVED ONES,

How frequently one part of Scripture refers to another: every part was before the Divine Author at once. He ever knows the end from the beginning, and never fails to fit in all to His own praise and glory. May we ever give thanks! Eventful, indeed, was the gracious deliverance, by passover blood, of the chosen people, from Egypt. The history is real, and there are spiritual parallels throughout. Types of baptism and the Lord's supper were granted (1 Cor. x. 2, 3). The wilderness pictures our pilgrim life: the land in view suggests our position and conflict in heavenly places now (Eph. ii. 6, vi. 12), as well as the soon-coming kingdom. May we have opened eyes to behold wondrous things. If the teaching of the Lord reaches our hearts, we shall be truly profited and deeply concerned simply to please Him (Heb. xi. 5).

The arrival at Sinai was solemn. A month and half had passed since the miraculous deliverance

from a sad bondage. Ex. xii. 41 reminds us that God was not one day too late. He never is. Daily mercies had been many, and ARE (Lam. iii. 23). There are no failures with God. Unbelief is blind, but faith endures, as seeing Him, and rejoices. Soon after Israel reached the mount, God sent His precious message to the people—"Ye have seen what I did unto the Egyptians (righteous wrath) and how I bare you on eagle's wings (grace and power) and brought you unto Myself." How loving is our God. Well might David say, "What one nation in the earth is like Thy people, even like Israel, whom God went to redeem for a people to Himself" (2 Sam. vii. 23). "Thou becamest Mine." Yes, the object is ever His glory, in the possession of those whom He redeems. Do we delight in this possession? Are His objects ours? We think of the words of grace, "I will come again and receive you unto Myself" (John xiv. 3). "Christ . . . loved the church, and gave Himself for it . . . that He might present it to Himself, a glorious church" (Eph. v. 25-27, cf. Tit. ii. 14). What bounty have we experienced! Why is it we sometimes, yea frequently, murmur? Why is it we do not always give thanks, for this is the will of God in Christ Jesus concerning us!

Ex. xix. 5 at once adds, "Now therefore if ye will obey (hear) My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people; for all the earth is Mine." Mark God's definite claim. All belong to Him, but there is another and very special way in which His beloved people are His (Deut. xxvi. 18). He Who owns the nations, and before Whom they are as a drop of a bucket, and the small dust of the balance, (which a man would overlook), deigns to take an interest in His people: they are His jewels (Mal. iii. 17), His "peculiar treasure." Will He forsake the work of His hands? No, He cannot dishonour His own Name (Ps. cxxxviii. 8).

Let it be noticed that whereas Ex. xix. 4 states a fact, verse 5 has an "if," and is, therefore, conditional. And the next verse is linked:—"And ye shall be unto Me (a third stress on this beautiful thought) a kingdom of priests, and a holy nation." So this promise was to be fulfilled, "if" there was obedience. Surely a great background for obedience was granted, and there was every encouragement thereto. Would not the people grasp their privilege, and rejoice in the covenant? They said, "All that the Lord hath spoken we will do" (Mark three "alls" of 7, 8). But such words, repeated in xxiv. 3, 7, were broken—under Mount Sinai itself. They SAID but DID not (Matt. xxi. 30). Vain are the promises of men. Only One of unchanging faithfulness has walked this earth. For Him we praise, in Him we delight.

Thus a passage which at first encourages with its precious view of a high privilege, soon unveils a sad failure, and we would be saddened. Yet we

turn aside from the typical nation to praise our Heavenly Father for an antitypical nation, in which we are found, because of Him Who is the Antitype of so many sacrificial and other prophecies, even our Lord Jesus Christ. He has *fully* met the demands of righteousness (Isa. xlii. 21, Rom. x. 4). His one obedience (Rom. v. 18, 19), shines out. He was tested in the wilderness, but did *not* fail. He was the reverse of failing Israel. He was tested in the garden, and there also was contrasted in His perfectness—contrasted completely with Adam. Hence in 1 Pet. ii. we have an unveiling of Christ, and *therefore, the complete removal of the "if."* All the promises of God are *yea* and *amen* in Him (2 Cor. i. 20). Is it surprising that in verse 9, *before* the quotation from Ex. xix. regarding "a royal priesthood and a holy nation" (see also Rev. i. 6), we have the words "a chosen generation?" Human merit is entirely shut out. No flesh can glory in His presence, but those who glory in the Lord should keep on glorying (1 Cor. i. 31, 2 Cor. x. 17). They have every encouragement, for the covenant is ordered in all things, and sure. There are no "ifs" as to the *gift* of eternal life. "*They shall never perish*" is an exceeding great and precious promise. "Bless the Lord, O my soul, and all that is within me, bless His holy Name." In 1 Pet. ii. itself, we have *this* assurance, "He that believeth on Him shall not be confounded." All the blessings are in Christ, none are outside.

"What shall we say to these things?" We would *not* continue in sin that grace may abound. We died to sin legally, and when we confessed Christ. How can we live in it? Nay, our wish is, in the power of the Holy Spirit, to make clear the new life received, and to show forth the praises of Him Who hath called us out of darkness into His marvellous light. Salvation does not lead to carelessness. Our responsibilities are real, and there are wondrous "ifs" as to answered prayer (1 John v. 14), and as to the kingdom (Rom. viii. 17, 2 Tim. ii. 12). Oh that we, redeemed by precious blood, may press toward the mark, for the prize of the high calling, and glorify our gracious Heavenly Father in this day when He is so ignored. The power of the Holy Spirit is a present reality, as, by grace, we "believe God" (Acts xxvii. 25).

Yours in wondrous lovingkindness (Isa. lxiii. 7),

PERCY W. HEWARD.

If the Lord will, Quiet Bible Hours, amid "Perilous Times," of neglected repentance and forgotten Truth, Monday, 28th, 3 and 6.30. If concerned for God's glory, will you prayerfully remember these gatherings, and, if enabled, arrive early, and also make known to others? Leaflets and further particulars gladly given. Meeting Room of Believers, 61, Upton Lane, Forest Gate, E.

OUR PROSPECT.

"When He shall appear, we shall be like Him, for we shall see Him as He is." 1 John iii. 2.

"Now we see through a glass darkly, but then face to face." 1 Cor. xiii. 12.

"His servants shall serve Him, and they shall see His face . . . and they shall reign for ever and ever." Rev. xxii. 3-5.

I shall see my Saviour, and behold His face,
Live for ever near Him, in the Holy Place,
I shall see and serve Him in that blissful day,
Walk with Him in glory—follow Him alway.

I shall see my Saviour, meet Him in the air,
Be for ever with Him, and His city share.
I shall see His glory, serve Him evermore,
There in praise and worship Him alone adore.

I shall see my loved ones, who in Christ have died,
With them in the glory I shall then abide,
I shall know more fully God's eternal love
When I reach the glory, and the home above.

I shall know God's purpose, partly hidden now,
In the many trials that He doth allow,
I shall know the secret of God's perfect will,
How that *ALL* earth's sorrows worked for good—not ill.

I shall then be like Him, like my risen Lord,
When I reach the glory through His blood out-poured.
I shall see and know Him, Whom my soul doth love,
Throughout all the ages dwell with Him above.

I shall see, and follow where the Lamb doth lead,
If I now am faithful, as He hath decreed,
I shall reign in glory, reign for ever there,
Free from sin and sorrow, and Christ's image bear.

I shall reign with saved ones, in God's will delight,
Where God's glory ever is the glorious light.
I shall reign in glory, sit upon Christ's Throne,
If now overcoming, through His blood alone.

I shall be in glory—marvellous hope is this—
And shall see my Saviour, dwell in endless bliss,
I shall be rewarded in that day of days,
See my precious Saviour, Him adore and praise.

I shall be for ever to my Saviour near,
If, by grace, I suffer, till He doth appear.
Till I reach the glory, in that glorious morn,
I would gladly suffer, and earth's tinsel scorn!

TYPEWRITTEN ADDRESSES.

39. Extract from "The Last Section of Second Gospel."
40. 41, Hebrews xii. and xiii.
42. 43. John iii.
44. Luke xxii. 24-54.
45. A Personal Antichrist.
46. Babylon to be Rebuilt.
47. The Destruction of Babylon.
48. The Church and the Tribulation, with thoughts on the Gospel of the Kingdom.
49. Daniel v. 25.
50. Daniel ix.
51. Gog and Magog.
52. The Mystery.
53. The Millennium.
54. Unveiling of Messianic Prophecy.

(If the Lord will, to be continued.)

THE CHILDREN'S COLUMNS.

"THE EARTH, AND THE NEW EARTH"

WHEN God created, in the beginning, the heaven and the earth, the earth was not as it is now. All God's works are perfect. Alas, it was sin which brought all the sorrow on this earth. In Gen. vi. 11, 12, we read that "the earth was corrupt before God, and the earth was filled with violence," and so dreadful was it that God said "it repented Him that He had made man on the earth and it grieved Him at His heart" (Gen. vi. 6). And God sent the flood because of wickedness on the earth which He had made. The flood was a solemn fact, though some seek to deny it was so. Oh, how terrible is sin! Yet God Who is ever merciful, gave a wondrous promise to Noah, even as when Adam and Eve sinned, at once God promised a Saviour. To Noah God said, "I will establish My covenant with you, neither shall there any more be a flood to destroy the earth," Gen. ix. 8-17, see viii. 22, mark the words, "while the earth remaineth." God is faithful; this we see every morning and evening, yet His creatures are not grateful, but rather blame God for what sin has done and is doing. But we must pass on to other parts of God's precious truth, for there is much about the earth in the past and the present, and also in the future. There was a time when the whole earth was of one language (Gen. xi. 1). But, because of sin, God confounded their language, that they could not understand one another's speech, and they were scattered abroad upon the face of all the earth (verses 7-9). What a contrast to Acts ii. 1-8! Sin always brings confusion. But God's work is perfect. When Adam sinned, God cursed the ground, so that it brought forth thorns and thistles, and since then the earth has not yielded her increase, yet God has at times wonderfully worked. When Joseph was in Egypt, and Pharaoh exalted him, we read that in the seven years of plenty the earth brought forth by handfuls, and he "gathered corn as the sand of the sea, very much" (Gen. xli. 47, 49). God can work wondrously even now with reference to the fruits of the earth, and the coming harvest. He can give an hundredfold. But, alas, He is forgotten, hence He can withhold and wither. Men speak of greatness, but their might is nothing.

We look upon the earth and think how firm it is. Let us consider God's power. It is said that he hangeth the earth upon nothing (Job xvi. 7). But He can also overturn the earth. God is mighty, and He will yet make manifest His mighty power. For God will yet make this earth to tremble. Listen to the words of Ps. xvi. 6, "He uttered His voice, the earth melted." Yet, amid all, those who are saved through the poured-out blood of Christ can say, "therefore will not we fear, though the earth be removed" (verse 2). While we are

in this psalm, we might notice verse 9, "He maketh wars to cease unto the ends of the earth." This glorious time, which is frequently mentioned in the Scripture of truth, will surely come, in God's own time and way. So that, amid all the sorrows of earth, God's dear people know that it will not always be as it is now. The words of Ps. cxix. 64 are true, even at the present:—the earth is full of God's mercy. It is mercy which spares poor sinners, and which so wonderfully provides for our daily needs. I should like my dear young readers and older ones as well, to take to heart the words of Jer. xxii. 29, "O earth, earth, earth, hear the word of the Lord"; for how many are deaf to the voice of God, though He is speaking in so many ways just now. I find we must speed on to the time when the Lord Jesus will reign over this earth as Prince of Peace. Satan will be bound in the bottomless pit for a thousand years (Rev. xx. 1-3). It will be a joyful day, even the wild animals will be tame, and then it will be the earth will be full of the knowledge of the Lord (Isa. xi. 6-9). Then the earth shall yield her increase (Ezek. xxxiv. 27). See what God says about those who boast against Him in Ezek. xxxv. 13, 14. God will keep His word, and those who speak against Him will surely be punished. How solemn in view of all these things it is to be without Christ. I do trust not a few who read these messages from time to time will, in God's mercy, have their eyes opened to see their need of salvation, and to be among those who are redeemed from the earth (Rev. xiv. 3). We can only just touch upon the subject of *the new earth*. Rev. xxi. 1-4 tells us about it, there will be no more death, neither sorrow, nor crying, righteousness will dwell therein (2 Pet. iii. 13). Then will be fulfilled Gen. xxviii. 12, John i. 51. But 2 Pet. iii. 10-12 is solemn. Oh that God may save many out from all nations to serve Him even now on this earth, amid all that surrounds us. For it is terrible indeed to be without God, and thus having no hope.

*The earth is full of deadly strife,
So many are cut short in life,
Iniquity doth still abound,
'Mid all the din of war around.*

*The earth is full of suffering too,
And this is seen before our view,
Yet few are troubled as to sin,
'Mid all earth's clamour and its din.*

*The earth will still get worse and worse,
For many will blaspheme, and curse
The Lord on high, His words despise:—
This should the thoughtful ones surprise.*

*The earth its increase doth not yield,
God's wrath from heaven will be revealed,
The curse it is not yet removed,
Nor is the human heart improved.*

*But God will yet His words fulfil,
That blissful time is future still:—
When Christ shall reign as Prince of Peace,
A thousand years, then wars shall cease.*

Yet at its close some will rebel,
(For Scripture this doth plainly tell),
And follow Satan and his host,
But God will vanquish all who boast.

Then God new heavens and earth will make,
Wherein none will His precepts break,
For righteousness will dwell therein,
And there will be no room for sin.

But all will be to God's great Name,
And there will be no death, nor shame,
No sorrow, crying, shall be found,
But praise and gratitude abound.

DANGEROUS ERRORS.

I.—The Universal Fatherhood of God.

WORDS OF EARNEST WARNING TO
YOUNG, AND OLDER BELIEVERS ALIKE.

IT is a good thing to encourage *praise* and to rejoice in a shared salvation, but we must also contend earnestly for the faith once delivered to the saints (Jude 3). We cannot be too fearful of the effects of human wishes, emotionalism and logic. "Let God be true," *whatever* the result may be. "The Word of God shall stand for ever" (Isa. xl. 8). This is a resting place of living and loving faith.

God's doctrine is one, the plural "doctrines" is always Scripturally used of error, and all errors are dangerous. We must not speak of *little* sins, for they are all against our great and glorious God. But the bitter fruit of some, appears, at least, to grow more quickly, and the branches run over the wall. The tongue, which is full of deadly poison, has awful influence. "Death and life are in the power of the tongue." Be careful how you act, and speak, and hear!

The theme of a universal fatherhood actually denies the words of Christ in John iii. 3, "Except a man be born again, (i.e. from above, lit.), he cannot see the kingdom of God." It ignores the awful fact that we are all by nature "children of wrath" (Eph. ii. 2). This is not a flattering thought, but truth alone frees and blesses (John viii. 32, xvii. 17). A pleasing lie remains a lie. It is cruel to encourage one in extreme danger,—that he may abide there!

Negatively, moreover, Christ attacks the universal fatherhood of God in John viii. 44, asserting solemnly, another fatherhood, as 1 John iii. 8, 10, 12, must bear witness to us if we accept the truth of Scripture, and Acts xiii. 10 gives a very sad illustration. "The whole world lieth in wickedness" or "the wicked one" (1 John v. 19). Any, and every, attempt to ignore this, and to patch up the ruin, is a fundamental attack on the gospel of the grace of God, and the precious testimony of 2 Cor. v. 17.

But the *positive* aspect is equally definite. When God in mercy brought Israel from Egypt, by Pass-

over blood, He revealed His Name (Ex. iii. 15, vi. 3). And the present dispensation is associated with Christ's own revelation of the "Father" as Father (John i. 18). Hence the words of Matt. xi. 27, "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." The lost sinner must appear *before* the righteous Judge, but if we are to draw near and to know God as Father, there is only one "Way." The Lord Jesus has said "I am the Way, and the Truth, and the Life: no man cometh *unto the Father* but by Me" (John xiv. 6). This cuts at the root of the misuse of the precious disciples' prayer, commonly called "the Lord's prayer." Indeed, every thought of "public worship" forgets the line drawn between those who are in Christ and those who are outside. The unsaved *have* a natural relationship to God. He is the Preserver of all men, and makes His sun to shine on the evil and good (1 Tim. iv. 10, Matt. v. 45), and accordingly there is the duty of gratitude, and He accepted Nineveh's national repentance. But worship belongs to those blood-bought and made nigh (Eph. ii. 13). The Lord Jesus laid a wondrous stress on His declaring of the Name before us in His high-priestly intercession, where the word "Father" is repeated (see John xvii. 26). Thus, in resurrection, He said: "Go to My brethren . . . I ascend to My Father and your Father" (John xx. 17, cf. Matt. xxviii. 10). This emphasis was prophesied in Ps. xxii. 22, and the context, where it is quoted in Hebrews ii., implies that Christ would be ashamed to call others "brethren" (10, 11). This thought is deeply solemn. Further, the sinful falsehood of God's universal fatherhood implies a universal brotherhood (a contrast with 1 Peter ii. 17, v. 9), and leads to identification with the world, whereas believers should be outside its fellowship, societies, trades unions, co-operative societies, and other forms of *natural* identification, because they are linked with the Lord Jesus, and not of the world *even as* He was not of the world (John xv. 19, xvii. 14, 16). Wondrous thought. Oh, to live up to His appointment, in the daily power of the Holy Spirit!

GOD SEES.

God is so wonderful, so merciful, His tender mercies are over all His works. At the present time, though men speak against God, and dare to blame Him for the troubles which surround us, which sin has brought, yet in mercy He gives the rain, and causes the sun to shine, and makes food to grow out of the earth (Matt. v. 45). But, alas, though He provides so wonderfully for His creatures, how ungrateful are many, and few are troubled about their sins, and God, Who is in the heavens, *hears* and *sees*, all this ingratitude. His eyes are as a flame of fire (Rev. i. 14), and we read

that "all things are naked and opened to the eyes of Him" (Heb. iv. 13), Who is so great, that Solomon the king, in his prayer to God with reference to the Temple at Jerusalem said, "The heaven and heaven of heavens cannot contain Thee" (1 Kings viii. 27). How different are the words of men in these perilous times! Solomon also asked that God's eyes might be upon that house night and day (verse 29). How comforting are the words of Prov. xv. 3, to those who fear God, "*The eyes of the Lord are in every place, beholding the evil and the good.*" In Ps. xxiv. 15 we read "*The eyes of the Lord are upon the righteous,*" and in Amos. ix. 8, "*The eyes of the Lord God are upon the sinful kingdom.*" If only this was remembered, what trembling there would be in many hearts. Amid all the wickedness in the days of Noah, he found grace in the eyes of the Lord (Gen. vi. 8). We read in Ps. xciv. of those who said "*The Lord shall not see*" (verse 7). But God replies in verse 9, *He That formed the eye, shall He not see?* Ah, dear reader, God sees all, and though He may seem for a while silent, His day is surely coming. Listen to the testimony of Prov. v. 21, "*The ways of man are before the eyes of the Lord, and He pondereth all his goings.*" God sees and He remembers everything (Hos. vii. 2). None can hide from Him, even as none can say unto Him, What doest Thou? How dreadful are the words of God, oft repeated, "*Mine eye shall not spare thee, neither will I have pity*" (Ezek. vii. 9, viii. 18). God spared not His Only Son, Who died for sinners (Rom. viii. 32). But all who despise Him will have no mercy, no pity. Oh how terrible to scorn the poured-out blood of Christ. Oh that many may now tremble before Him, *Whose eyes are as a flame of fire*, and cry for mercy, ere it be too late (Luke xviii. 13).

SEARCHING.

"CANST THOU BY SEARCHING FIND OUT GOD?" (Job xi. 7, see John i. 18, Matt. xvi. 17, Gal. i. 16, 16, Matt. xi. 25, 1 Cor. ii. 9, 10).

To Israel it was said, "Ye shall seek Me and find Me, when ye SEARCH FOR ME with all your heart" (Jer. xxix. 13). We need to be earnest in seeking the things of God.

Respecting wisdom, we read: "If thou seekest her as silver, and SEARCHEST FOR HER AS FOR HID TREASURE" (Prov. ii. 4, Ps. cxix. 162).

We read of those in Berea, "who received the Word with all readiness of mind, and SEARCHED THE SCRIPTURES DAILY" (Acts xvii. 11).

The Psalmist said, "O Lord, THOU HAST SEARCHED ME, and known me" (Ps. cxxxix. 1), yet (verse 23) he added, "SEARCH ME, O GOD, AND KNOW MY HEART."

"Let us SEARCH and try OUR WAYS, and turn again unto the Lord" (Lam. iii. 40).

TALKS ABOUT PRESENT-DAY NEEDS.—6.

FIRST THINGS FIRST.

WE all know how easy it is to read the Holy Scriptures, and even to learn them, but the difficult part is to illustrate them in our daily life. We have to admit that we have all fallen short in this. Oh that God may graciously work in these solemn times, and cause His dear people in the power of His Holy Spirit to see, and realize, the purpose for which He chose them in Christ, redeemed them with His precious blood, and saved them by His grace. Eph. i. 4 says that we were chosen "*that we should be holy and without blame before Him in love.*" Bought with a price, that we should glorify God (1 Cor. vi. 20, see 1 Pet. i. 18-19). We are saved by grace that we should walk in the good works which God hath prepared (Eph. ii. 10). How we fail to realize, and to show by life as well as lip, all that this means. Oh that we were more like those of whom we read in Heb. xi. 13-16, who embraced the promises, and confessed they were strangers and pilgrims on the earth. They shewed plainly that their country was heavenly. May we seek, in God's mercy, and for His glory, to be more like such old time saints, who were not so privileged as we are, in many ways. One of the great hindrances to progress in the spiritual life is that God is not first, hence there is failure, and weakness. If only we had faith to trust in our faithful God, and seek Him and His righteousness first, what lives of restfulness ours would be (Matt. vi. 33). All that is necessary God would add, if we would only put *first things first*. God's servant Paul said, "*This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before: I press toward the mark for the prize of the high calling of God in Christ Jesus*" (Phil. iii. 13, 14). If we had the intense longing after God described in Ps. lxxiii. 1, 2, how earnestly should we seek to put the things of God first. Daily business must be done, there must be diligence in daily toil, but, even in this, God must be first. He must have the pre-eminence in all things, if we are to be well pleasing unto Him. In this connection Haggai i. shows the failure of seeking our own things first (6-11). God can blow upon that which comes *before Him*, He can stay the heaven from dew, and the earth from her fruit. God can also multiply blessings when His people seek Him first, as He did in the days of Elijah (1 Kings xvii. 14-16). God is still the mighty God. If only we had more faith, and sought Him first and more earnestly, how wonderfully He would work and display His mighty power. In Hag. i. 6 we read "*Ye eat, but ye have not enough.*" Why? They were forgetting God's house, and thinking of their own houses. God will

take pleasure in His people and all that they do for Him, if He is first. In Ex. xxxv. and xxxvi. we read that when the people's hearts were stirred, and they were preparing for the Tabernacle, they brought *more than enough*, and Moses had to restrain the people from bringing, for they had brought *too much* (xxxvi. 5-7). What a contrast to Hag. i. 6. We little know how much *God withholds when He is not first*. And the failures must be many. We think about Hezekiah, and how that, in the *first year of his reign, in the first month, he opened the doors of the house of the Lord, and repaired it* (see 2 Chron. xxix. 3-17). When the house of the Lord was set in order, Hezekiah and all the people rejoiced. Mark the words of 2 Chron. xxxi. 10 "We have had *enough to eat*, and have left plenty, for the Lord hath blessed His people, and that which is left is this great store." Another contrast to Hag. i. And throughout the Holy Scriptures we see how that when God is *first* all is well. He cannot be second without leanness to ourselves. There is fulness if we seek the things of God first. It is more easy, dear fellow saved ones, than we imagine, to emphasize *self first*. To spend much time on oneself is indeed sinful, in view of all God's wonderful love to us. When we think of all it cost our beloved Lord to redeem us from all iniquity, what lives of loving devotion ours ought to be, in heartily seeking first that which is well pleasing unto Him. If only we were *enthusiastic* as to the things of God, how earnestly we should seek the things which are eternal. If the children are to grow up in the fear of the Lord, the parents must have a godly zeal for the Holy Scriptures. It is not enough for parents to emphasize the importance of reading and learning the words of God. They must set an example. Some children have an idea that the mothers have no time to teach them the Scriptures, for they are so busy. This is solemn, but a fact. It is so easy for mothers to spend just a few moments in the morning over the truth of God, and in prayer, and then again a little in the evening. If God was first, there would be more restfulness in the home:—fretfulness is the result often-times of putting earthly things first. Even the tiny ones would be more quiet if God was first in the home. If the dear parents illustrate the importance of the things of God, children growing up in such an atmosphere will be more reverent. Oh that our hearts may be stirred to this end.

SUGGESTIONS FOR PRAYER.

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

1. For the glory of God in the simplicity of His children.
2. For His overruling of the solemn circumstances around, and the drawing of lost ones to Himself.
3. For gospel testimony among the Chinese.

"Continuing instant in prayer." Rom. xii. 12.

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—June, 1917.

Day	Exodus.	Colossians	Learning	Explain
1	xxxiii. 17-23	iii. 15-25	Col. i. 24	
2	xxxiv. 1-9	iv. 1-6	" 25	Col. iii. 14, 5
3	xxxiv. 10-17	iv. 7-14	" 26	
4	xxxiv. 18-24	iv. 15-18	" 27	
5	xxxiv. 25-35	1 Thes. i. 1-5	" 28	
6	xxxv. 1-9	i. 6-10	" 29	
7	xxxv. 10-19	ii. 1-6	Col. ii. 1	
8	xxxv. 20-28	ii. 7-12	" 2, 3	
9	xxxv. 29-35	ii. 13-16	" 4	
10	xxxvi. 1-7	ii. 17-20	" 5	1 Thes. i. 4
11	xxxvi. 8-19	iii. 1-5	" 6, 7	
12	xxxvi. 20-30	iii. 6-10	Ex. xxxv. 4	
13	xxxvi. 31-38	iii. 11-iv. 1	" 5	
14	xxxvii. 1-9	iv. 2-12	" 10	
15	xxxvii. 10-16	iv. 13-18	" 20	
16	xxxvii. 17-24	v. 1-6	" 21	
17	xxxvii. 25-29	v. 7-13	" 22	1 Thes. v. 22
18	xxxviii. 1-11	v. 14-22	" 23	
19	xxxviii. 12-20	v. 23-28	" 24	
20	xxxviii. 21-31	2 Thes. i. 1-5	" 25	
21	xxxix. 1-7	i. 6-12	" 26	
22	xxxix. 8-21	ii. 1-5	" 27	
23	xxxix. 22-31	ii. 6-10	" 28	
24	xxxix. 32-43	ii. 11-17	" 29	2 Thes. ii. 2
25	xl. 1-7	iii. 1-6	Ex. xxxvi. 1	
26	xl. 8-16	iii. 7-12	" 2	
27	xl. 17-25	iii. 13-18	" 3	
28	xl. 26-33	2 Tim. i. 1-7	" 4	
29	xl. 34-38	i. 8-13	" 5	
30	Lev. i. 1-9	i. 14-20	" 6	

"For ever, O Lord, Thy Word is settled in heaven." How firm is this. How happy, indeed, should the people of God be, and how important it is that they should personally, and regularly, feed on His Words, and not be occupied with the changing things of a changing earth. It is so easy to be turned aside. It is so important to be led by the Holy Spirit along the path into all truth (John xvi. 13). That is the wondrous goal.

The learning of Scripture, with meditation, is a privilege. Let it always be thus viewed, and let His servants seek to stimulate "one another" as part of love "one to another," that He may be glorified, and exalted in these dark days.

Col. i. 24-ii. 7.

Let us remember "backgrounds": these in Christ were far off. The description of "sinners" is definite and clear in i. 21 as in Eph. ii. 12. Thus grace shines forth. Once "alienated" now "reconciled," completely reconciled: the words are from the same root to emphasize a contrast. Mark contrast between "His flesh" and "sinful flesh" (also "the body of the flesh" in ii. 11). "Through death." No reconciliation by the life of Christ apart from His death: no reconciliation by the proclamation of mercy without a sacrifice: God's

demands *must* be satisfied. It is the blood that maketh atonement (Lev. xvii. 11). "Now" is emphatic and suggestive (Rom. viii. 1). How graciously God has saved. "A minister" of the Gospel, and of the church (mark order). "Given": self-choosing set aside. Hid from the ages, made manifest to His saints: apparently there is a two-fold thought, (1) dispensational contrast, (2) a solemn reply to Gnosticism which spoke of the "aeons"—the very word "ages"—as superior intelligences, almost "gods." 27, God *would* make known, cf. His *will* in Eph. i. 28, Warning and teaching, iii. 16. "Present," still the OBJECT. 29, Labour, "agonizing," "inworking," in power, "conflict" (ii. 1) same root as "agonizing"—that holy intensity in true prayer, see iv. 12. ii. 4, It is easy to be misled, "lest," cf. 8, note 16, 18. 5, order, steadfastness: changeableness is God dishonouring, i. 23, Jas. i. 8 ("divided soul"). "Walk," since rooted *once*, and *being* built up, and being established: taught and *therefore* overflowing. Thanksgiving *always* a privilege (Ps. xxxiv. 1).

Ex. xxxv. 4, 5, 10.

The privilege of giving unto the Lord is very real. We must not be occupied with "receiving" (Acts xx. 35). When believers gather, if the thought of a blessing is the main one, there will be a very serious loss (Rom. xv. 7; 2 Cor. i. 20, iv. 15; Phil. i. 11). It should be a joy to worship, though, undoubtedly, God will always give more than we give Him. Indeed, whatever we give Him is His gift first (Jas. i. 17; 1 John iv. 14; 1 Chron. xxix. 14, 16). Boasting is thus shut out. This thought is wondrously emphasized in connexion with Israel. The mighty God, Who will yet take man's misused treasures (Mic. iv. 13), goes to Israel favour (Ex. iii. 21, 22).^{*} Hence the riches whence the tabernacle was made. In the light of this, how much more manifestly sinful was the bringing together of His jewels to form the golden calf. But how much more manifestly gracious on this twofold background shines out the glorious plan of God when He accepted His offering from forgiven Israel because of His doing (Ex. xxxiv. 5-7, 10). God *could* have created more "gold." He *could* have directly appropriated from the Egyptians. He *could* have dispensed with means. But, in His love, He gave to His people that they might love to give to Him: so now it is our dignity to "serve."

Ex. xxxv. 20-29.

Stirred up hearts will "come," and bring a gift (Ezra i. 5). Are we sufficiently aroused? Only one answer is possible. The stirred up believer is "lifted up": this is the idea of the word: there

^{*} The word "bestow" is "ask." Our English version may suggest generosity. It is important to notice this was not the case.

is a true *dignity* in spirituality. "Willingness" is deeply important (2 Cor. ix. 7): do we need *compulsion* to give unto the Lord? Are we slow because He waits? Yet His service is so gracious (see 2 Chron. xii. 8). The Lord's offering—an *exalted* offering: it *belonged* to Him! Men and *women*: mark heart fellowship (Ezra x. 1, Acts viii. 3, 12), 22, A wave offering, *elevated*: how often is *this* thought before us! How we are lifted up in all the presenting of our loving devotedness unto our gracious God. 23, With whom was "found," so 24: what have we, *hid away* and unused in our heart's spiritual abilities, or our use of time? Let it be *found* out and gladly rendered. Oh, *how much* is left unused. 25, Labour unto the Lord linked with giving: to every one *his work*: so with brethren and sisters in *different* spheres to-day. Jealousy excluded. 26, Again the "heart," and the stirring up. 29, "Whose heart made them willing": why this repetition? Surely, it is God's message to us. See 1 Chron. xxix. 9, 14; 2 Cor. viii. Let us not draw back: let us remember the delight of Ps. xl. 7, 8. "All manner of work," but not "as they thought": the Lord had commanded. Spirituality does not mean self-choosing.

Ex. xxxvi. 1-7.

Giving and working associated: thus God fits His people *together*. "Wisdom and understanding to know how to work": we need much wisdom for truly spiritual work (Jas. i. 5). 2, The heart in connexion with the doing: none worked unless their hearts were stirred: the attitude of Neh. iv. 6 is the opposite of Mal. i. 13. 3, The Sanctuary: God Himself is a Sanctuary (Isa. viii. 14), but yet He gives His people the privilege of making a holy place (Ex. xxv. 8). *Holiness* becometh His house (Ps. xciii. 5). "Every morning": mark continuance, and the right time of day: we compare the manna, and 2 Kings xii. 9, Ps. xcii. 2. 4, 5, A precious interruption, cf. 2 Chron. xxxi. 6 (marg.), 7-10, note Neh. xii. 47 with xiii. 10. "More than enough," a special reference to the things *made* (6): thus the labour was as devoted as the giving. Both men and women again. Which seems more common—"urging" to give or "restraint" from giving? Are we not often illustrating Hag. i. 4? Oh, how solemn to have a bag with holes, as verse 6 shows! "Sufficient and a surplus": God always grants a fulness—let not His people be niggardly: Christ gave *HIMSELF*.

Let us look for Christ, not death,
Long for Him while we have breath,
Treasure up His word which saith,—
"I will come again."

Correspondence from any concerned by the gracious working of God welcomed. Percy W. Howard, 61, Upton Lane, Forest Gate, London, E. 7.

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THOUGHTS FROM THE WORD OF GOD

A MONTHLY
HERALD OF
THE TRUE
MESSAGE.

"Thy Word is Truth"
JOHN 17:17

Vol. xvii. No. 7.
July, 1917.
FREE.

The testimony of God needs emphasis in these days, and all days. Inspired Scriptures are our joy. Ruined man deserves eternal judgment, but, by the grace of God, there is a free salvation through the precious blood of the Lord Jesus, and we desire to manifest this, and this only, in these pages.

EDITED BY
PERCY W. HEWARD.

"Though the Lord be high, yet hath He respect unto the lowly; but the proud He knoweth afar off." Ps. cxxxviii. 6.
"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 and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. lvii. 15.

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"To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word." Isa lxi. 2.

"Be clothed with humility; for God resisteth the proud and giveth grace unto the lowly. Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time." 1 Pet. v. 5, 6.

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. 7.—The Lord's Day, 11, 6.30; Mon: 8; Thurs: 8; Sat: 7; 43a, The Broadway, Waltham Green, S.W. 6.—The Lord's Day, 11, 6.30: Thurs: 8; East London Testimony, adjoining 35, Cambridge Road, E. 1, and as the Lord opens the door. Also "Recommend," Bede Burn Road, Jarrow-on-Tyne.—The Lord's Day, 6.30. Correspondence welcome.

A WORD OF INTRODUCTION.

To many, this little messenger of Truth is now well known. They realize that our desire is to preach "Jesus Christ and Him crucified," and that changing popular theories can have no claim upon those who "have tasted that the Lord is gracious." The old gospel of grace needs no alteration, it can receive no improvement. The Word of God is living, and we long that He may use these notes on the Scriptures to cause many to feel the force of these Scriptures, and to hear, and not merely read, God's testimony. Beautiful indeed are the words of Rev. ii. and iii., "He that hath an ear, let him hear what the Spirit saith unto the churches," i.e. the written message speaks, or rather God still speaks thereby. To living persons, in a spiritual frame, the words of truth have a vital power. They are always suited to the circumstances, or rather to the needs, and overrule the circumstances.

"By grace are ye saved, through faith; and that not of yourselves: it is the gift of God."
Eph. ii. 8.

By grace delivered from the wrath of God,
Redeemed by infinitely precious blood,
By grace accepted in the Holy One—
The plan is perfect and the work is done!
How we should praise for grace beyond all thought—
Rebels made sons, the worthless dearly bought,
Condemned ones justified, and all by grace.
And such shall stand before the Saviour's face.
By grace, through faith—how precious is God's love!
Our names are writ, and hopes are fixed, above.
Faith has no merit, since from grace it springs,
The song of praise each true believer sings.
Law had a claim, a twofold claim indeed,
Our precious Saviour met our awful need,
And so we praise for grace of lasting might,
And in our Lord with confidence delight.
Salvation is made ours, God's truth we own,
We dare not doubt His lovingkindness shown,
Grace will not leave us, God is not untrue:
Life has been giv'n, and glory is in view!

WORDS OF ENCOURAGEMENT.

These ancient words in Heb. xiii. 19 must not be allowed to hide its precious teaching. The more "overflowingly" we pray, and encourage one another to prayer—for that is the meaning of the word used—the more quickly may we anticipate answers from God. He is pleased often to encourage our earnestness. We have need of patience. Moreover, till we pray with fervency, we are often in an unfit state to receive the blessing which we ask.

The circumstances of the apostle were not naturally pleasant. He was away from those he loved in the Lord. Hence he felt his need, and asked prayer in verse 18, as in Eph. vi. 18, 19. He had a concern for a godliness of life, wishing to live for the Lord wherever He was. But he did desire to see the loving Christians to whom he wrote. The intense longing of 1 Thess. iii. 10 is very beautiful. Oh that we may have a similar spiritual interest in "one another." Heb. xiii. 23 illustrates.

How often we hinder our prayers, if I may so word it, because we do not "ask, seek, knock." We should "Continue in prayer, and watch in the same with thanksgiving." Would we see those whom we rejoice to own as His? Let us realize that our prayers will be answered "sooner" if we are, by grace, ready for this. If we are quick to learn God's lessons, we shall be privileged to have our desires fulfilled. But if we are slow, and do not judge ourselves, in love He may permit prolonged chastisement that we may not lose the blessings which we might have grasped so much sooner.

SUGGESTIONS FOR PRAYER.

"Your Heavenly Father knoweth." Matt. vi. 52.

"He heareth us." 1 John v. 14.

1. For the glory of God in the simple, earnest lives of His blood-bought people.
2. For the work of God committed to His people among Jews and Gentiles, soldiers and civilians, young and old, believers as well as unbelievers, that it may be His, and then ours.
3. For the Lord's encouragement among Chinese sailors, and in the learning of some of that language to serve Him more.
4. For quiet, conversational seasons, past and future (if the Lord will) among those exercised as to the departure from Him, and the systems of to-day.

"Let him ask in faith, nothing wavering." Jas. i. 6.

Each time God gives a few encouragements to learn His Words, we would give Him the glory. It is important that there should be spiritual diligence, and earnest application of both heart and mind. It is easier than we imagine to do work for God in a slipshod way, and character is largely the result of repeated actions, and thus sin increases.

A LETTER TO THOSE WHO WOULD PLEASE THE LORD.

1 CORINTHIANS XIII.

DEAR FELLOW BELIEVERS,

It is easy to see other people's mistakes, and to recognise the ruin of Christendom, but such a passage as this humbles us ourselves before the Lord. It was when Daniel confessed his sin, as well as, yea in front of, the sin of Israel, that God granted this greatly beloved man an insight into His gracious purposes (chap. ix.). Prophetic and ecclesiastical "arguments" present but few problems compared with the many which come before the child of God when he feels the power of truth, and shrinks from the sin of grieving his heavenly Father, or of professing to be more godly than he actually is.

1 Cor. xiii. is Divinely placed between chapters xii. and xiv. to show that assembly gifts and order do not make love secondary, and likewise that it is possible to speak rightly of these things without losing love. How encouraging are these thoughts. We may, by grace, even in days of weakness, enjoy love and its manifestation. That which is so excellent remains. And how choice is the character of Christian affection. It is based on and copying the Lord's love (John xiii. 34, "as"). Hence one application of the words "continue ye in My love," viz., the love He has caused it is your privilege to manifest, because in Him. How high is this dignity. How real is our responsibility. How thankful should we be for the power of the Holy Spirit.

It is sad to contemplate the departure from primitive accuracy, unity, and power. We cannot boast, nor be careless, over the absence of certain "signs," rather should we sorrow deeply. But the disproportionate emphasis of these gifts among the Corinthians was serious. Some did not value so much those which were for the edifying of the others, but those which appealed to themselves (see xiv. 4). Herein was the setting aside of love. Nor is this spirit absent to-day. Selfishness can flourish even when one's possessions are few, even as miserliness can exist amid poverty. Hence, in days of weakness, do we not need to guard against the tendency to please ourselves as to the use of any abilities for helping others which God has graciously given? Oh, how solemn it is for a speaker to utter an address with the desire that men may think something of him. What love we need, else, even without gift of tongues, we shall become merely sounding brass and a clanging cymbal.

May a word of loving protest be given respecting the claimed restoration of such gifts to-day? The writer doubts neither the power nor the sovereignty of God, and would desire to avoid all

harsh, hasty, and condemnatory language, suggestive of pride or indifference. But he must acknowledge that he has *not* found the reverence for the Lord he would desire in the literature of the movement, nor does he feel it conforms to the tests for inspiration found, not only in the well-known 1 John iv., but also in the more overlooked 1 Cor. xiv. as to sisters' ministry, and in 2 Thess. ii. regarding prophetic interpretation. But just now one would emphasize the lack of proportion ever found among many connected with such efforts, and everywhere else. Against such sin, 1 Cor. xiii. witnesses. Oh, that *we too* may apply to our hearts, in the power of the Holy Spirit, this thought, wherever we may be, provided we are among the called of Jesus Christ, and, therefore, able to seek the Lord's heart-searching. Verse 2 not only suggests that if one *could*, hypothetically, do all these things, these would be no proof of salvation, but it also hints that it was then *actually* possible so to act, and yet to be "nothing." "Power" is no proof of harmony with the Lord. Balaam had opened eyes, and the Holy Spirit came upon Saul. Let us realize the test of the Truth, and remember Matt. vii. 21-23.

Verse 3 deals with "charity," as the word is commonly limited, alas, to-day, and also with self-denial. It is beautiful to give up *for the Lord*, but we must ponder our motives before *Him*, and seek grace to glorify *Him* in manner and purpose, as well as by outward actions. If we only bestow a cup of cold water *in the name of a disciple*, we shall not lose our reward, but if we vain-gloriously give up all, it is vain! There is no "profit" *under the sun*. God loveth a cheerful or *mercy-seat* giver, as, I believe the word implies, and the *mercy-seat* is in heaven. Having been made nigh, let us live nigh, to the praise of the glory of God's grace.

And now we reach a list of *energies* which belong to love. So in Heb. xi. we read what *faith does*. Neither is mere sentiment! Seven positives and nine negatives (mark the numbering of 1 Cor. xii. 8-10), sixteen evidences of true love! How clearly should the work of the Lord be *seen* in our lives. But each expression is meant to search our hearts, before Him Whom we call Teacher and Lord. "Am I suffering long? Am I kind? Do I hate envy?" and so forth. It is so easy to be puffed up (see iv. 6, 18, 19, v. 2, viii. 1, Col. ii. 18); we want, by grace, to be humbled and built up. Love which is of God, as 1 John iv. emphasizes, is not weakly indulgence; it never excuses sin, but hates evil, as Heb. i. 9 reveals. What a holy contrast with Rom. i. 32. May we be more and more like our loving Lord!

Verse 8 is very striking. Prophecies will be fulfilled. Tongues will not be needed in the final glory (1 Cor. xiv. 22). Partial knowledge will have

gone. Oh, how bright is *our* prospect, all by grace. Faith shall change to sight: hope shall be realized. But love—what about love? It must still remain, intensified and deepened, but of the *same* undying and unaltered character. How precious is *love's* anticipation of "that Day."

Surely we can enter into verse 12. 2 Cor. iii. 18, while laying stress on a different aspect of personal acquaintance with the Lord, nevertheless mentions a *mirror*. There are restrictions now. We have a body of humiliation. Our *happiest* fellowship with Him *shall* be transcended. The view of His glory in Rev. i. laid John low, albeit, he was an aged saint, blest with *much* spiritual fellowship. "We know not what we shall be," but *then* we shall know even as we were known. Oh, that it may be ours, in the might of the Holy Spirit, to illustrate these three graces, which wondrously abide *now*, until we stand before Him Whom our soul loveth.

If our Heavenly Father uses these words to make us ashamed of our lack of love, and more praiseful of His love; if He awakens our prayerful desire to walk worthily of the high calling, and to wash one another's feet instead of backbiting, and to replace evil speaking by godly forbearance, how precious will be our meditation together, to the praise of the glory of His grace.

Yours in the Lord Jesus by *free* grace,

PERCY W. HEWARD.

WHAT GOD DOETH.

What His soul desireth (Job xxiii. 13, Eph. i. 9, 13).

Only wondrous things (Ps. lxxii. 18, Job. v. 8, 9).
That which is for ever (Eccl. iii. 14, Psa. cxix. 89).
According to His will (Dan. iv. 35, Eph. i. 5).
That which is righteous (Dan. ix. 14, cf. Zeph. iii. 5).

Whatsoever pleaseth Him (Eccl. viii. 1-4, see Isa. liii. 10, Col. i. 10, 1 Sam. xii. 22, 1 Cor. xii. 18, xv. 38, Ps. cxv. 3).

The Lord doeth valiantly (Ps. cxviii. 15, 16, see cvliii. 13).

"THE WORDS OF THE LORD ARE PURE WORDS" (Ps. xii. 6, Prov. xxx. 5, Ps. cxix. 140).

"THE FEAR OF THE LORD IS THE BEGINNING OF WISDOM" (Ps. cxl. 10, xix. 9, Prov. xiv. 27).

"THE NAME OF THE LORD IS A STRONG TOWER" (Prov. xviii. 10, Ps. ix. 10, cxi. 9).

"THE WORKS OF THE LORD ARE GREAT" (Ps. cxi. 2).

"THE WAYS OF THE LORD ARE RIGHT" (Hos. xiv. 9, Ps. cxxxviii. 5).

"THE MOUTH OF THE LORD HATH SPOKEN" (Isa. i. 19, 20, xl. 5, lxii. 2, Mic. iv. 4, Jer. ix. 12).

THE CHILDREN'S COLUMNS.

THE GOODNESS OF GOD.

HOW strange it seems that so many of God's creatures should be ignorant of His goodness, when it is so manifest all around us. Even amid all the confusion of earth the goodness of God is seen, by those whose eyes have been opened, in His mercy, to see their need of the forgiveness of sins, and to trust altogether in the finished work of Christ, on the cross of Calvary, such behold the goodness of God, on every side. The psalmist said, with reference to God, "Thou art good and doest good" (Ps. cxix. 68). Another of His servants exclaimed "The Lord is good, a Stronghold in the day of trouble" (Nah. i. 7). This is what He is to those whom He saves. Do you wonder that those who are so privileged as to be in Christ, saved and safe for ever, long for others to know Him, even the Lord Jesus, as their Saviour and Stronghold? The wonder is that we are not more concerned about those who are still, as we were once, "dead in sins." Oh that many may know the Lord is "*good and upright*" (Ps. xxv. 8). He cannot be otherwise than good, and all that He does must be good! Oh that His creatures would see this, but Satan has so blinded them that they cannot see how wonderful God is, and how terrible is His wrath against sin. Surely some of us see this in what the Lord Jesus went through, to redeem His people from their sins. Isa. lii. 14 shows something of His sufferings for the sins of those who were His enemies. The goodness of God is not only seen in that He gave His beloved Son to die for those who hated Him, but it is manifest in every work of His! The goodness of God is clear in that, as soon as Adam and Eve sinned, He promised a Saviour. But, alas, How many *despise the riches of His goodness*, though they should be led thereby to repent of their sins (Rom. ii. 4). In one verse in Rom. xi., i.e. verse 22, we read of the *goodness of God, and also the severity of God*. Judgment will be dreadful for those who feel the eternal severity of God, and many will, and we must not hide any part of God's revealed truth, however much it is despised. Not one word shall fail of all that God has written. Hence saved ones must be lovingly earnest in every way. If only *the goodness and grace of God* cause some to repent, and to trust in what Christ has done for poor sinners, how thankful we shall be, whether they be young or old. Every blessing, either in grace or nature, is from God, Who is so good, even to those who sin against Him. When God's servant Moses asked that He might see God's glory, the answer was, "I will make all *My goodness* to pass before thee" (Ex. xxxiii. 19). And xxxiv. 6 says, "The Lord passed by before him . . . the Lord God merciful, and gracious longsuffering, *and abundant in goodness and truth.*"

Oh how wonderful are such words. "*God is good.*" Oh that this fact might be more seen in these sad times when He is being forgotten, Ignorance of God and of His terrible greatness makes people speak so lightly of Him. If they only knew the awful majesty of God, there would be trembling. But God, because He is good and longsuffering, still makes His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust (Matt. v. 45). And though iniquity abounds, as foretold in the Holy Scriptures, in these last days, yet "*the earth is full of the goodness of the Lord*" (Ps. xxiii. 5). It is wonderful to think how longsuffering God is, and how amid all, He so wonderfully provides for His creatures. It is indeed marvellous that God's goodness is not more recognized while His wonderful works in nature are so continual. If we look around at all the green trees, and think of all their usefulness, and of the fruit which some will shortly bear, how can we, beholding these wonderful works of God, and His supplies for everything,—how can we be so blind as to blame Him for the evils which surround us? Sin brings all the sorrow and the suffering, sin causes all the terrible confusion among the nations—and amid it all, though God is forgotten, yet His mercy endureth. God is good, and He doeth good. May He, by His Spirit, open the eyes of my dear young readers, as well as many others, to see the goodness of God, which will never fail those whom He in mercy saves. Those who are redeemed with the precious blood of Christ, can say, as one of old, "*Surely goodness and mercy shall follow me all the days of my life*" (Ps. xxiii. 6). Can you truthfully say this? Or are you still blind to His goodness, and blaming Him for the evils which sin has brought?

God is good, and doeth good, and the earth is blest
With the goodness of our God, 'mid the world's unrest;
God the hungry soul doth fill with His goodness still,
All that happens to His own worketh good, not ill.

God is good, and doeth good, and long-suffering too,
Merciful and gracious still, righteous, just and true,
'Tis the goodness of our God which brings sinners lost
Near to Him, by poured-out blood, at such wondrous cost.

God is good and doeth good :—this is seen each day
By those saved in sovereign grace, walking in His way;
'Tis God's goodness that, 'mid all, many are preserved,
And His daily mercies too, are all undeserved.

God is good and doeth good, wondrous is His grace,
That He should, by precious blood, save from Adam's race,
'Tis the goodness of our God to repentance leads,
He gives faith in Christ alone, meeting all our needs.

God is good and doeth good, sin brings all the ill,
But God shall, in his own time, His good word fulfil,
With His goodness God will fill this sad world of ours,
Then the earth shall be at rest, free from Satan's powers.

God is good and doeth good, this His works declare,
Sinners lost should think of this, and of wrath beware:
Gracious is our God and good, but His wrath is real!
All His truth we would make known, with a godly zeal.

THE MESSAGE OF 1 CHRON. xxix. FOR YOUNG BELIEVERS, AND OLDER ONES TOO.

Are you a young believer? Can you say that God in His rich mercy has brought you out of death into life? Then it is your privilege to live for Him, and to be devoted to Him. You are not your own, since bought with a price (1 Cor. vi. 20). How great is the love of God to poor lost sinners, and how real is the associated responsibility to walk worthily of Him.

Among the many lessons of 1 Chron. xxix we may prayerfully notice the following:—

1. David's stress on PERSONAL relationship to God:—"the house of MY God" three times in verses 2 and 3.
2. His desire to give freely unto the Lord. An eastern king would naturally delight in great riches, but here the precious thought seems to be one of great gratitude for what God had granted that it might be given back to Him. Ah, how real is "affection" (3).
3. We must not take an interest merely in things we can do, and become careless if we are unable to have certain privileges personally (1 Chron. xvii. 4). God's choice was, and is, all-important (1).
4. "Willingness" in giving is ever deeply precious (5, 6, 9, 14, 17). We think of the command "Thou shalt LOVE." It is impossible to obey it unlovingly. Hence too the message of 2 Cor. ix. 7 "Every man according as he purposeth in his heart; not grudgingly or of necessity; for God loveth a cheerful giver." Beware of selfishness! As soon as giving up for the Lord becomes a bare duty, and a kind of hardship, you may be sure there is much that is seriously wrong in your life.
5. The enthusiasm of David was soon illustrated among the people. Not that he ascribed the praise to himself. His dependence was on God, even as to its continuance (18), but true zeal provokes very many (2 Cor. ix. 2), unto love and good works (Heb. x. 24). The converse is sadly true.
6. Everything which we can bring to God is first from Him. We brought nothing into the world. We have no rights, we are simply trustees to use all which God permits unto His glory (14, 15, 16).
7. When there was expressive devotedness, as in the days of Hezekiah, there was great joy, (cf. 2 Chron. xxx. 26). How often we prevent much happiness because we cling to the attractions of earth. I do trust that many "young believers" will be brought, while young, to realise the luxury of giving up. It is so easy otherwise in after-life to be influenced by this one or that one, or to be drawn to the things which ensnare. Let the beginning of the Christian life be marked by a

thankful realization "I am not mine own." In Acts iv. 32 we have this emphasis, which is, however, an entire contrast with man-made socialism, and all selfish brotherhoods. Let us, in food and clothing and home arrangements, take care of extravagance, and be mindful of our inability to see the GRADUAL inroads of worldliness. If we have a doubt as to anything, it is well to stand clear. Conscience is too delicate to allow trifling with it. I do not mean that believers are to be hermits, but they are to be separate from those who know not the Lord, as they go up and down the world where He was crucified. If David, in a dispensation of earthly blessings felt himself a stranger, how much more should we:—we are strangers in the earth (Ps. cxix. 19), because our names and citizenship are in heaven (Phil. iii. 20, Heb. xii. 23).

NO REGRET, BUT GRATITUDE TO GOD.

We have *no regret* that we were enabled to look to God that this testimony to God's truth might become *entirely free*. First, we would rejoice in the privilege of not holding back from His gracious will; oh, that we had followed Him in this and all things more promptly! Secondly, some of His earnest people have their hearts more stirred, and, I think, feel more happy in circulating *free* Bible literature. Thirdly, there is a witness to Christendom, and the world generally, against all thought of profit or commercialism; believers *should* present a contrast with the spirit of *the age*.

We praise God, moreover, that we can testify that, without indirect asking, and amid all enhanced paper expenses, He has fully met our needs. Not that we would trust in this, but in Him. Not that we would waste one penny of *His* money, albeit, the silver and gold are *His*. We would be prayerful and careful, yet depend not on our prayer and care, but on our Heavenly Father. Sometimes He grants the encouragement of anonymous letters. May I quote one?

"Please find herewith enclosed £1 as a thank-offering for mercies many and great, for the Lord's work, and may the blessing of God rest upon your work of faith, and continue to bless your labours in the gospel to the salvation of many. To Him be the glory.

Yours in our quickly coming Lord,
Eph. i. 3, 4."

We would thank God and take courage, and desire for the giver the joy of Phil. iv. 17, 19. No credit belongs to us. That He may bless is our longing. We know not what lies ahead. Difficulties may come, but He will prove faithful. We praise Him for deliverance from the *fear* of debt (which would dishonour Him, since forbidden, Rom. xiii. 8) and for confidence in *HIMSELF*.

TALKS ABOUT PRESENT-DAY NEEDS.—7.

PATIENCE.

IT is easy in these perilous times, with all the murmurings which surround us, to be impatient. But let us, dear fellow saved ones, be watchful, that we may be more like some of the old-time saints who were examples of suffering *patiently*. Surely such words as we have in James v. 10, 11, should encourage amid most trying circumstances. We must never be irritated, or irritable. God is still sovereign, and all that He permits to come upon us is best. May we be among the happy ones, who can, because of grace, endure patiently the trials which God sees we need. His grace never has failed, it is always sufficient for those who truly trust in Him, and seek to walk in His ways. May the verses about patience in James v. spur us on to fully trust in our faithful, and never failing God. Mark the repeated words of verses 7, 8. "Be patient." Then the encouragement is very definitely given, "For the coming of the Lord draweth nigh." Surely in view of "That Blessed Hope," we can be restful, and wait patiently till He shall come, Who will reward every one according to his, or her, works. Note verse 11, "Ye have heard of the *patience of Job*." May we, as we think of all he went through, see how very small our trials are in comparison. Then we have many brought before us in Heb. xi., and our light afflictions seem as nothing in the light of what some have passed through! Surely we can seek for grace to *be patient*. Let us seek to be "followers of them who through *faith and patience* inherit the promises" (Heb. vi. 12). It is said of Abraham that "after he had *patiently endured*, he obtained the promise" (verse 15). Of the good ground hearers we read that they hear the word, keep it, and bring forth *fruit with patience*. The husbandman in James v. 7, "*hath long patience*" for the fruit of the earth. Oh that we may be more enduring, and such a contrast with present day impatience. Nothing happens by chance to God's people. He is over all, and He sees when there is restfulness, and quietness of heart amid the daily strain of our earthly pilgrimage.

In Rom. xv. 5 God is called "*the God of patience*." In Rev. i. 9 we have "*the Kingdom and patience*" linked with our Lord Jesus. He Who was meek and lowly in heart was also *the patient One*. We see this throughout His earthly life. When He was falsely accused, He endured all patiently. Oh that we may seek to be more like the Lord Jesus. Then in Rev. iii. 10 we have the *word of His patience*. The trials of our earthly life are for God's glory, and for our good. Are we not told that the trial of our faith is *much more precious*

than of gold that perisheth though it be tried with fire? Let us seek to endure, and to patiently suffer rather than grieve our God by murmuring. The psalmist said, "*I waited patiently for the Lord and He inclined unto me*" (Ps. xl. 1). God will work wondrously for those who "endure as seeing Him, Who is invisible" (Heb. xi. 27). We should glory in tribulation, "*knowing that tribulation worketh patience*" (Rom. v. 3, 4). If we are "strengthened with all might . . . unto all patience and longsuffering," we shall be joyful ones even amid the many trials which may yet come upon us. We need discipline; hence our Father in love chastens, and permits difficulties that we may learn under all circumstances to *be patient*. If we are irritable and restless, we fail to glorify God. But if, by grace, we endure hardness this is acceptable and well-pleasing unto our God. We must expect to suffer for righteousness' sake (1 Pet. iii. 14-17). If we suffer for our faults and *are patient*, this is nothing. But if, when we do well and suffer for it, we are patient, this is acceptable—this is grace—with God (1 Pet. ii. 19, 20). What need there is for *patient continuance* in well doing. Oh that we may consider Him, Who endured such contradiction of sinners against Himself, and how He for the joy that was set before Him endured the cross (Heb. xii. 2, 3). Let us think much of the *patience of the Lord Jesus*, and how when He was reviled, He reviled not again (1 Pet. ii. 23). If only we were more like Him, what a witness we should be for Him; *how often we fail by impatience*. Doubtless we all feel this, and the truth of the words of Heb. x. 36, "*Ye have need of patience*." Here again as in James v., when we are exhorted to be patient, everything is in view of the sure coming of our glorious Lord. Mark the words "*ye might receive the promise*." We are told that "After he (Abraham) had *patiently endured*, he obtained the promise" (Heb. vi. 15). It is only a little while ere the Lord will come. May we seek to be examples of bearing all that God in wisdom permits to come upon us. In this connexion James i. 2-4 is encouraging. "*The trying of your faith worketh patience*." We are apt to imagine that the trials make us impatient. There must be something wrong if this is so, for the Scriptures must be true. We are exhorted not to hinder patience having her perfect work. Let us meditate on the following; 1 Tim. iii. 3 "*patient*," 2 Tim. ii. 24 again "*patient*," Tit. ii. 2 "*in patience*," 1 Thess. v. 14, "*Patient toward all*." Grace is sufficient, see 1 Tim. vi. 11, 2 Tim. iii. 10, in view of all these passages, (and with the encouraging words of Rev. ii. 2, "*I know thy patience*"). Oh that we may be bowed before God, as we humbly realize, confessing sin, how often He sees our impatience. May we seek to have a *patient spirit* (Eccl. vii. 8), and thus be enabled to run with *patience* the race that is set before us, looking off unto Him Who will come,

and will not tarry, that we may keep the word of His patience and be kept from the hour of temptation, (Rev. iii. 10), that He in all things may be glorified.

A SOLEMN WARNING AS TO THE USE OF THE TONGUE.

I wonder if you have ever thought, dear reader, how much evil **THE TONGUE** can do. In James iii. 1-8 we read about this little member, which does such harm. The wild beasts, we read, can be tamed, but "**THE TONGUE NO MAN CAN TAME, IT IS AN UNRULY EVIL.**" Prov. xviii. 21 says "**DEATH AND LIFE ARE IN THE POWER OF THE TONGUE.**" Surely there is need for warning in these evil times, regarding the use of the tongue. God, Who has made everything made the tongue to glorify Him, not to speak against Him, as so many are doing now. But God hears, and of every idle word which men shall speak, they will have to give an account of in the day of judgment (Matt. xii. 36). There are those who flatter with their tongues (Ps. v. 9), others who say, "with our tongue will we prevail" (Ps. xii. 4). Such even dare to say, "Our lips are our own, who is lord over us?" And in this same psalm we read of "the tongue that speaketh proud things" (3). Oh how many wrong words are spoken in these perilous times, even against God, as well as against others, and God, Who is in the heavens, hears all that is said. Concerning Israel of old it is written, "**JERUSALEM IS FALLEN, BECAUSE THEIR TONGUE AND THEIR DOINGS ARE AGAINST THE LORD**" (Isa. iii. 8). Oh that such words as these were impressed on the minds of many. As to not a few it must be said, They lie unto God with their tongues (Ps. lxxviii. 36). There are a number who profess to be saved, and are not, such often lie with their tongues. But God knows. Oh that He may work, by His Spirit, and convince of sin, many who read these messages, and bring them to trust in the finished work of Christ on the cross of Calvary. For those who are still unsaved cannot, even with their tongue, please God, since all that a sinner does is sinful! Yet even such need to be warned as to their words, for the works of those who will be at "**THE GREAT WHITE THRONE**" will condemn them. Remember, dear reader, that words are deeds before God. Though so many, amid all the sorrows brought about by sin, speak against God, and despise the Lord Jesus, the day is coming when every tongue will have to confess that He is Lord, to the glory of God the Father (Phil. ii. 11). Beware of a backbiting tongue, also a lying and deceitful tongue. But, above all, may God work, and cause a deep sense of sin and a longing for His wonderful and eternal salvation, through the once poured-out blood of His beloved Son.—see Acts iv. 12.

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—July, 1917.

Day	Leviticus	1 Timothy	Learning	Explain
1	i. 10-17	ii. 1-7	Lev. ii. 8	Lev. i.
2	ii. 1-6	ii. 8-15	" 9	
3	ii. 7-11	iii. 1-7	" 10	
4	ii. 12-16	iii. 8-16	" 11	
5	iii. 1-5	iv. 1-7	" 12	
6	iii. 6-11	iv. 8-16	" 13	
7	iii. 12-17	v. 1-8	" 14	
8	iv. 1-12	v. 9-18	" 15	Lev. ii.
9	iv. 13-21	v. 19-25	" 16	
10	iv. 22-30	vi. 1-8	2 Tim. vi. 6, 7	
11	iv. 31-v. 4	vi. 9-16	" 8, 9	
12	v. 5-13	vi. 17-21	" 10	
13	v. 14-19	2 Tim. i. 1-6	" 11	
14	vi. 1-7	i. 7-14	" 12	
15	vi. 8-18	i. 15-ii. 4	" 13	Lev. vii. 8
16	vi. 19-30	ii. 5-13	" 14	
17	vii. 1-7	ii. 14-21	" 15	
18	vii. 8-18	ii. 22-26	" 16	
19	vii. 19-27	iii. 1-7	" 17	
20	vii. 28-33	iii. 8-17	" 18	
21	viii. 1-7	iv. 1-8	" 19	
22	viii. 8-17	iv. 9-16	" 20	Titus i. 7
23	viii. 18-27	iv. 17-23	" 21	
24	viii. 28-36	Titus i. 1-6	Lev. ix. 21	
25	ix. 1-7	i. 7-14	" 22	
26	ix. 8-14	i. 15-ii. 5	" 23	
27	ix. 15-24	ii. 6-15	" 24	
28	x. 1-7	iii. 1-7	" x. 1	
29	x. 8-15	iii. 8-15	" 2	
30	x. 16-20	Philim. 1-9	" 3	
31	xi. 1-8	10-17	" 4	

The Words of God appeal to the hearts of His blood-bought people. A little earthly education may turn the mind from truth, but real and precious education is inseparable from a heart-knowledge of the Lord. What a wondrous thing it is to be instructed in the things of God.

Lev. ii. 8-16.

All the offerings suggest the Lord Jesus Himself. He is the Burnt-offering, Peace offering, Sin-offering and Trespass-offering. In His wondrous death we see different aspects of His glorious finished work. For instance, the Burnt-offering, which is first, emphasizes Him as the absolutely precious One, fully accepted by the Father; and His wondrous sacrifice in its Godward relation shines forth. How wondrous to realize the completeness of our *acceptability*, if we are viewed in Him. But what shall we say of the meat, or meal, offering? Surely it emphasizes the perfection of His life. The fine flour reminds us there was no unevenness in His character. "*Frankincense*" is from the word "*white*," and alludes to His stainless obedience. The exclusion of leaven is equally appropriate: the presence of the salt of the covenant is fitting. "*Honey*" seems to picture natural affability and pleasantness: with Christ there was *only* devotedness to the Father and His will. The

special reference in chap. ii. 12 to the "new meal offering" of Lev. xxiii. 16, 17 (linked with a sin offering, 18) is important. Redeemed ones are to please God in their daily work, but they cannot depend one moment upon themselves (John xv. 5; 1 John i. 7). The work of the Lord's people is welcome *because of His work*. He has merit for them: they do not have merit, even in one action, for themselves. He alone was like *the sweet savour burnt upon the altar*. Lev. ii. 14 again pictures Christ's completeness, and what He went through, in wondrous love. The stress on "oil," as throughout, reminds of His devotion, and His harmony with the Holy Spirit. How wondrous was *that perfect life*, leading up to His sacrificial death. If He was so infinitely precious to the Father, and so much emphasized in Scripture, should we not emphasize Him more? Why are we so silent as to the glories of the altogether Lovely One?

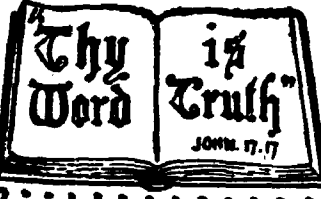
1 Tim. vi. 6-21.

"Gain": this is not the usual word for "gain," as in Phil. iii. 7, 8; rather it lays stress on "commercial gain"; we know from Zech. v. how popular "commerce" will become. But "godliness" has no commercial value in one sense, i.e. the Christian is held back from all sharp practices, unjust weighing, untrue advertisement, glib and persuasive talking (Prov. x. 19). One pities the man who makes his faith a financial advantage. The believer cannot truly aim at "getting on" in the world. Doubtless, his sincerity will often make him trusted; his personal contrast with mere "eye-service" will be a witness, and he will be "feared," but, finally, his "light" reproving "darkness" will be refused, in the time when transgressors come to the full, and he will learn more fully the meaning of prayer for *daily bread*. "What have you lost for Christ?" is a precious question. The *true* gain is, however, linked with godliness, for what shall it profit a man if he shall gain the whole world and lose his own soul? Christ's hundredfold is *still* real (Matt. x. 29, 30). 1 Tim. iv. 8 provides a beautiful parallel. 8, Food and raiment: more lit:—"thorough nourishments" and "coverings": observe that both words imply, God will look after His people's needs, and protest against luxury. To be *contented* is important. 9, It is dangerous to seek after riches: oh, that we may rather know the intense seeking of Prov. ii. 1-5. 11, "*Flee*": this command implies a definite contrast with the attitude which desires the things of the earth. "But pursue": obedience must not be only negative; to fight against sin is right, but there should be the manifestation of godly character in a positive way as well. Many marks of grace here linked. 12, The *good* fight of the faith, 2 Cor. x. 4; Eph. vi. 10, 11; 1 Pet. v. 8. "The good confession." 15, 16, How small earthly things appear in the light of His glory. 17, "Rich

in the age that is now": believers should all be rich in the future age (Matt. vi. 19-21). 19, The "present" ensnared Demas (2 Tim. iv. 10). 20, "Oppositions": (1) Gnostic formulæ, (2) contrasts with the gospel. 21, Grace—the climax: a suggestion that even obedience to commands is by grace. What a mercy to be kept by grace! Moreover, this chapter is a striking testimony against mixture with the world's socialism and the world's authority alike. Grace explains this.

Lev. ix. 21—x. 4.

The wondrous stress on details as to the priesthood and sacrifices would show how solemn is the worship of God, and how valuable are types of the Lord Jesus. It is often sadly true that in a dispensation of great privileges we take a wrong advantage of the removal of ceremonialism, and treat our glorious God with a measure of lightness which dishonours Him, misleads others, and harms ourselves. ix. 21, the wave offering was one of the *exalted* offerings; different words are used of different sacrifices to bring out, among other things, this same thought; even the word "burnt offering" means "giving up," and we remember the heave offering. 22, Blessing is linked with an *accepted* sacrifice, Gen. xiv. 18, 19. Surely, Num. vi. 24-27 suggests *how* Christ blesses His people. 23, Fellowship and blessing. The glory of the Lord, Ex. xvi. 7, 10, xxiv. 16, 17, xxxiii. 18, 22, xl. 34, 35, Num. xiv. 10, 21, 22, xvi. 19, 42, xx. 6. We recollect the temple and John i. 14, ii. 11, also *this* appearing was, in fulfilment of ix. 6, a conditional promise. 24, Fire upon the sacrifice, *not* upon the people; herein is love, and we may, and should, be grateful for Him Who met our judgment, Who was the Antitype of the Passover, roast with fire, and Who did not shrink from the fulness of wrath. May not we shout for joy, and *worship*? "Fell": humility is linked with praise. x. 1, This chapter-break hinders the solemn emphasis. Immediately after God's display of appointed fire, some of the most privileged ones, the two *elder* sons of Aaron, hitherto obedient (viii. 36), ventured to come to God their own way. We think of the alteration of God's plans in 2 Sam. v., of the unwarranted feast of 1 Kings xii. 32-35, and of the unappointed altar of Jos. xiii. 10. How important to keep simply to the Lord's will: everything else is "strange." Will not dear children of God recollect this now, and (may we add) as to baptism and the Lord's Supper? 2, The fire on them, *not* on the sacrifice—the awful alternative. 3, God *will* be glorified, **MUST BE GLORIFIED**, *anything* else would be unholy, Rom. ix. 17, Num. xiv. 21, xx. 13, Ps. lxxvi. 10. If we are privileged, let us be careful lest we seem to change fellowship into familiarity. 4, From before the Sanctuary, out of the camp—an entire opposite: sin separates—its wages, death!



THOUGHTS FROM

THE WORD OF GOD

A MONTHLY
HERALD OF
THE TRUE
MESSAGE.

Vol. xvii. No. 8.
August, 1917.
FREE.

Again we are enabled, by the mercy of God, to tell of what He is, and of His grace to us in His Beloved Son, of His revealed will, and the privileges linked to obedience, and of the perils outside Christ. Let His people acknowledge and rejoice in His truth increasingly.

EDITED BY
FREDDY W. HEWARD.

"And all the days that Adam lived were nine hundred and thirty years: and he died." Gen. v. 5, see also 8, 11, 14, 17, 20, 27.
"Hadad died also." 1 Chron. 1. 51.
"By one man sin entered into the world, and death by sin; and so death passed upon all men." Rom. v. 12.
"The whole world lieth in wickedness." 1 John v. 19.

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God commendeth His love toward us, in that while we were yet sinners, Christ died for us." Rom. v. 8.
"I am the First and the Last: He That liveth, and became dead, and behold I am alive for evermore." Rev. i. 17, 18.
"I am the Resurrection and the Life: he that believeth in Me shall never die. Believest thou this?" John xi. 25, 26.

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. 7.—The Lord's Day, 11, 8.30; Mon: 8; Thurs: 8; Sat: 7; 43a, The Broadway, Waltham Green, S.W. 6.—The Lord's Day, 11, 8.30 Thurs: 8; East London Testimony, adjoining 35, Cambridge Road, E. 1, and as the Lord opens the door. Also "Reverend," Bede Burn Road, Jarrow-on-Tyne.—The Lord's Day, 8.30. Correspondence welcome.

A WORD OF INTRODUCTION.
THE changing times are a background for the unchanging gospel. Chosen in Christ, redeemed by His precious blood, caused to live since they have been born of the Spirit,—all who are thus privileged are called to be strangers and pilgrims, to abstain from fleshly desires, to die daily, to be willing to lay down their lives for the brethren, yet, amid all the strain, to look not for death, but for that blessed hope, and the glorious appearing of our Great God and Saviour, Jesus Christ. This Magazine is a little token of the faithfulness of God, for without His enabling how could it still be issued? We desire to give Him all the glory and to use its pages humbly in His service, that His dear people may be stirred anew in heart (2 Pet. iii. 1) and awakened to live soberly, righteously, and godly, as those alive from the dead, whose calling, and hope, and inheritance, and treasures, and citizenship are alike in heaven from whence they also look for their Saviour.

"Your Fruit unto Holiness."—Rom. vi. 22.
Life has been in mercy given,
That there may be precious fruit;
From earth's vine we have been given,
Christ is now our Life and Root.
How we should reveal our Saviour,
In a life of holy love,
Saved in never-changing favour,
Caused to have our hopes above.
"Fruit," ah yes, we should be bearing
Richest clusters to His praise,
And should serve with love unsparing,
Throughout all our pilgrim days.
Fruit makes known a life and power,
Hidden from the eye of sense,
God's supply is hour by hour—
Grace is constant and immense.
Precious burden, precious pruning,
That the cluster may be more!
Those who know a painful tuning
Will with fuller praise adore.
Fruit will soon be to God's glory,
In the promised glory bright;
We shall tell of grace the story,
And in all His will delight.

WORDS OF ENCOURAGEMENT.

It would be enjoyable to learn the "Fear Not's" of Scripture from Gen. xv. 1 onwards. How earnestly the message sounds in Deuteronomy (i. 21, iii. 2, xx. 3, xxxi. 6, 8), and the chapter before us in Isaiah contains a threefold command. Our Heavenly Father delights in His people, and He cheers them with wonderful words of love. How foolish it is to be afraid of dying men when we have the Living God. Why are we occupied with our trials, and feelings, and disappointments, and anticipations of evil? Is not God all-sufficient? "Fear Not" is His message at all times to His own. I have realized something of the force of John xii. 15 alluding to Zech. ix. 9. The "fear not" is to "rejoice greatly," and if we are saved from fear which hath torment, we shall be able to offer the sacrifice of cheerful praise which exalts our gracious God. Acts xxvii. 24 and Rev. i. 17 remind us that the Lord still cares for the needs of those who belong to Him, and He is concerned as to their feelings. He graciously deigns to take pleasure in encouraging their faith.

It is a privilege to encourage you if you are a child of God wanting to go forward. The difficulties are real. It is so easy to be affected by the iniquity which abounds (Matt. xxiv. 12), and perhaps you have a strain in business in these sad times. And altogether you feel "discouraged." There are so few who are willing even to talk of the Lord. There is so much worldliness where you "attend." Everything is very disappointing. Why not trust the Lord simply and wholly? Seek grace in the power of the Holy Spirit, dear friend, to go forth and forward, like Abraham, not "knowing whither," simply following the Lord as to each part of His will which is clear to you, and willing that He should show more, though you should thereby lose money, position, friends—everything but His friendship (John xv. 13), and His "well done." Can you think of anything better than this? And in connexion with earnest encouragement in the narrow path, I would urge a godly emphasis on all Scripture, for the Holy Spirit still speaks and works thereby, and God will not disappoint true faith, which expects both His guidance through His words, and His power to carry out His will.

"If the Lord will," Quiet Bible Hours, and United Prayer of Humble Believers, Monday, August 6th, 3 and 6.30. Meeting Room of Believers, 61, Upton Lane, Forest Gate, London, E. Prayerful interest valued. Further particulars gladly given.

THE FAITHFULNESS OF DANIEL.

DEAR FELLOW BELIEVERS,

It is precious to realize that "*Whatsoever* things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope" (Rom. xv. 4). In Scripture we have God's own "witnessing" to a great number of His dear people (Heb. xi. 2, 39, xii. 1), that *we* likewise may press forward, confident because *He* is the Same, and having no confidence in the flesh, for "the flesh profiteth nothing."

There is much to commend, or rather for which to praise God, in the godly character of Daniel. Not that any man is "*perfect*." Not only were all, except the Lord Jesus, in the federal headship of Adam and born sinners, but all, except the same precious Saviour, have failed, and *do* fall short of that spotless perfection which alone could be acceptable in law (Rom. iii. 23). God cannot excuse one sin. Isaiah felt his uncleanness in the light of the Lord (ch. 6), and any thoughts otherwise indicate a walking in darkness, and separation from Him.

Nor does Scripture hide up these blemishes of holy servants of God. The exaltation of man is an abomination before God, yet popular to-day. Hence we read of Abraham's sad journey to Egypt, of Samuel's home failure, of Peter's Judaism at Antiöch, and of Barnabas being carried away by the dissimulating influence of others. Nevertheless the Lord's loving concern for His people's character is seen in Matt. xi. 2, 7. There is a delicacy in the record, but there is also a truthfulness. We dare not honour any servant of God unduly: we cannot honour Him too much (Ps. xlviii. 1). Daniel seems strangely silent in ii. 46, and we cannot understand iv. 19. But, in general, we have in this brief history of a *long* life much to stimulate true and consistent faithfulness. How earnest we ought to be in the greater privileges of a further unveiling (1 Pet. i. 11, 12).

Let it be remembered that the times have in one way changed since the Lord Jesus uttered John xii. 31, and by His finished work on Calvary separated His obedient people from *all* share in earth's authority. Hence we have not quite the *same* difficulties as Daniel: our path is "outside" the personal exercise of earthly authority. We do not sit "in the gate" as he did. We are willing to be "strangers" in the earth, everywhere,—and the off-scouring of all things. The message of John xviii. 36 is indeed a "good confession." Christ is the Lord of His servants, and we should rightly own His position as Lord by leaving the reputation and greatness of man, and by being ready to gladly suffer *till* He shall come.

But the *principles* of Daniel's godliness belong to all dispensations. Did he in chapter i. refuse to compromise in "a little thing" and also refuse to

indulge? It is our privilege to act with similar devotion to the will of God. Eve took forbidden fruit, and Adam chose to follow his wife. Israel complained as to food. It is in, and by, little things that love to the Lord is best seen. The spirit that says "how trivial" is on very dangerous ground. Daniel's action shines out the more, because he was a young man, and because the majority seem to have compromised. Thanks be unto God, some co-operated, nor will our Heavenly Father leave us alone. The words of i. 8, remind us of Jer. li. 7, and Rev. xvii. 2. And Babylonian wine is offered still. In the second chapter we see a precious prayerfulness and a holy and quiet confidence in God (16). Then praise springs forth (19). How clearly in this solemn prophetic vision, and its interpretation, we see the vanity of human glory. How empty and unsatisfying are the things of earth. How full and satisfying are the treasures of the Lord. Why are we ever complaining?

Daniel is not seen in ch. iii. Perhaps he was away on other work. We know he would have approved the determined, though respectful, attitude of his three friends, whom he had helped previously. They were in God's hands (7), and they left the whole issue with Him. It is enough to know He guides, and whether His people are delivered or enabled to suffer, it matters very little, while He is glorified. In Hebrews xi., we read of some who through faith subdued kingdoms and quenched the violence of fire, but "others were tortured." Paul, in Philippians i., expresses a desire that God may be glorified in his body "whether by life or by death" (20), and the fourth gospel writes beautifully concerning the crucifixion of Peter, "signifying by what death he should glorify God" (xxi. 19). This is a true object: all other aims are worthless.

Daniel iv. and v. do not bring before us suffering for the truth. They show, however, the need for plain speaking. It is important to hear the prophet's testimony before proud Nebuchadnezzar, "Thy sins," "thine iniquities" (27),—and likewise to proud Belshazzar. The servant of God is now aged, but he has not left, as many, his youthful firmness. "Thou his son, O Belshazzar, hast not humbled thy heart, though thou knowest all this . . . the God in Whose hand thy breath is, and Whose are all thy ways, hast thou not glorified" (v. 22, 23). Daniel does not desire earth's greatness. There is no pandering to the wishes of those who can favour. As Elijah, he stands before God: he is God's messenger, and as such he will live, and speak, regardless of consequences. We may not be brought to such a position of witness, but on this account our way is easier. But wherever we are placed, there are those whom we can flatter for apparent gain. But dare we have men's persons in admiration because of advantage? Surely our privilege is to combine godly deference and respect with a fearless fear of God!

But, in chapter vi., we see that trials may unexpectedly come. Who would have imagined that the beginning of the Medo-Persian Empire linked with Daniel's highest office, and soon with the command to rebuild the temple, would have also seen a persecution because of obedience. It is precious to notice God's warning against various temptations. In chapter i. we see "compromise" as to ordinary necessities of life—in chapter iii. direct invitation to evil, but in chapter vi. the thought is that Satan may suggest "only an omission." Daniel is not asked to do anything wrong, but he is told that prayer to God must be left out, not permanently, "only for a month." He has no hesitation. "When Daniel knew that the writing was signed, he went into his house, and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did *aforetime*." There was no bravado, but how could he do anything else than continue prayer? God was his God. May we also have this simplicity of heart-confidence in God, so that we cannot go even part of a day without communion. The tendency of the natural man to give up something which God has appointed (see verse 5) rather than cause trouble, is very natural. But "peace" of this nature at the price of faithfulness is a sad thing. We must live peaceably, but we must not try and make others peaceable toward us by hiding our convictions. The flesh might have said, reasoning plausibly—"Why not pray to God in your heart?" Such a subterfuge must be hateful to a man of God. The testimony of the Lord Jesus shines out. "Whosoever therefore shall be ashamed of Me and of My words in this adulterous and sinful generation, of him also shall the Son of Man be ashamed when He cometh in the glory of His Father with the holy angels" (Mark viii. 38). We do not parade prayer, but must not conceal it.

While referring to Daniel's kneeling before God in chapter vi., we may notice the varied aspects of prayer here, and in chapters ii. and ix. How important that believers should illustrate all these varieties of true supplication, that God in all things may be glorified.

Are we surprised that the second part of this book shows intimacy with the purpose of God? The man who obeys shall be taught (John vii. 17), and Daniel, through Bible study (ix. 2), prayer (ix. 3), and self-denial (ix. 3, x. 3), was prepared for much knowledge of God's ways, though taught the need for willingness not to speculate, but to leave all in God's own wise knowledge and control (xii. 9). May we, in mercy, and by the power of the Holy Spirit, learn and apply these precious lessons.

Yours earnestly, in the Lord Jesus,
all by grace,

PERCY W. HEWARD.

THE CHILDREN'S COLUMNS.

THE MERCY OF GOD.

IT is wonderful that God should have mercy on those whom He created, and who are only evil continually. Yet He DID, and herein is love. Not that any loved Him, but He loved poor sinners, and gave the Lord Jesus to die, that God in His mercy might save out from all nations, and from all classes a people for Himself. Truly God's mercy is seen in the death of His beloved Son, Who was God, but became Man as well. The mercy of God is all undeserved. Hence those who are saved in the mercy of God say, in the words of Scripture, "It is of the LORD'S MERCIES that we are not consumed" (Lam. iii. 22, 23). It is so easy to imagine that we are not so bad, and that we deserve some of God's mercies. But while we think this, we fail to see the wonderful grace of God in the gift of His beloved Son for hell-deserving sinners. Few like to think that they deserved nothing but God's righteous wrath. It was mercy that promised a Saviour, even as soon as our first parents had sinned. It is mercy, and mercy alone, that saves sinners from their sins, and brings near to God in His beloved Son, through the precious blood. When God told Moses to make the Ark, He commanded that the MERCY-SEAT should be there, and on it was the blood, a picture of the work of Christ. See in Rom. iii. 25, "Whom God hath set forth to be a Propitiation" (a mercy seat). It is because "MERCY AND TRUTH ARE MET TOGETHER" AND "RIGHTEOUSNESS AND PEACE HAVE KISSED EACH OTHER" (Ps. lxxv. 10), that those who were worthless are saved, and made children of God. 'Tis all of God's mercy. How gracious are the words of Ex. xxxiv. 6. God is MERCIFUL, notice Ps. lxxvi. 5, He is plenteous in mercy. To whom? "Unto all them who call upon Him." "His tender mercies are over all His works" (Ps. cxlv. 9). It is mercy that spares those speaking evil against Him, Who made heaven and earth. How many say now, "Why does God allow such dreadful things to happen?" They seldom say, "Why does God, 'mid all that sin has brought about, make 'His sun to rise on the evil and on the good, and sendeth rain on the just, and on the unjust'" (Matt. v. 45)? 'Tis His mercy! But, alas, there is little or no gratitude rendered unto God as Creator for the fruits of the earth, and for all natural blessings. These are frequently taken as a matter of course. God sees all this ingratitude, which only brings more trouble. Yet, in mercy, God waits, and if only my dear young readers, as well as others, felt more like Jacob of old, when he said to God, "I am not worthy of the least of the mercies" (Gen. xxxii. 10), there would be blessing. For when God's mercy is recognised, He is honoured. It was when the poor despised tax-gatherer said, "God be merciful to me the sinner" (Luke xviii. 13) that he went down to his

house justified. How encouraging are the words in Ps. ciii. 11, "For as the heaven is high above the earth, so GREAT IS HIS MERCY TOWARD THEM THAT FEAR HIM." In another verse of this psalm we read, "The mercy of the Lord is FROM EVERLASTING TO EVERLASTING." Then come the words "upon them that fear Him" (verse 17). Oh, God's mercy is so wonderful, and it is all undeserved. When God's servant David had done wrong in numbering the people, and God was sending upon Israel either famine, pestilence or war, David said, "Let us now fall into the hand of the Lord, for HIS MERCIES ARE GREAT, and let us not fall into the hand of man" (2 Sam. xxiv. 14). God is still merciful, and amid all the confusion, though many speak against Him when all seems well, in times of danger His mercy is, for the time at least, remembered. Oh that many may be brought by all the troubles which surround us to see that God is merciful. The psalmist said, "Remember, O Lord, THY TENDER MERCIES" (Ps. xxv. 6). When the Lord Jesus was on this earth, He was moved with compassion toward the helpless. Yet Satan has so blinded the eyes and the minds of sinners that they imagine God is not merciful. But whatever is said against God by those who know Him not, and obey not His words, is utterly false. How often we read of the MULTITUDE OF GOD'S MERCIES (Ps. cvi. 7, 45). God often permits trouble to come upon sinners to bring many to see their lost condition. To such, how comforting are the words which were spoken with reference to Israel in the future, when God will gather them WITH GREAT MERCIES (Isa. liv. 7). "Yet will He have compassion according to the multitude of His mercies" (Lam. iii. 32). I should just like to close with Luke x. 30-37. Notice the words of 37 "He that showed mercy on him." Oh the wonderful mercy of God in saving helpless sinners, and calling them His children. Oh that the mercy of God may lead many of my dear young readers, as well as others, to repentance, and to trust in the finished work of His beloved Son.

The mercy of God saves those who are lost,
For sinners Christ died, His blood was the cost;
God's love, and His pity, brought down from above
The Saviour of sinners, how vast is such love!

The mercy of God, 'tis seen all around,
In these evil days, grace still doth abound,
For some who were sinful, and far off from God,
Are now, in His mercy, made nigh through the blood.

The mercy of God, so wondrously free,
Brings sinners quite lost, His mercy to see,
God's love and His pity will never fail those
Whom God, in Christ Jesus, eternally chose,

The mercy of God will ever defend
Those saved by His grace, on Him they depend,
God's mercy is lasting, and never will fail,
Though men may despise it, and Satan assail.

The mercy of God, His grace doth unfold
To those who were lost, gives riches untold;
God's love, and His pity, for sinners like me,
Was seen in Christ Jesus, Who died on the tree.

The mercy of God, great things hath it wrought,
For sinners, and rebels, in mercy are brought,
To see in Christ Jesus God's wonderful grace,
In giving a Saviour Who died in their place.

The mercy of God, so great and so vast,
His longsuffering too, revealed in the past,
God's love and His pity, still seen in His plan,
His people make known how he saves fallen man.

ENTHUSIASM.

WORDS TO YOUNG BELIEVERS, AND OLDER ONES AS WELL.

"I know thy works, that thou art neither cold nor hot." Thus did the Lord speak concerning one of old (Rev. iii. 15), and there are many like to him to-day. How very solemn it is to see "slackness" when there should be "zeal." But fleshly fervour will not suffice, THAT is equally against God. If, however, we have been brought near to Him through the blood of His dear Son, *what manner of persons ought we to be, and how earnestly we should press towards the mark, and lay aside every weight.* I would not trust to "enthusiasm": enthusiasm does not prove one is in the right path, but if there is spiritual accuracy there should be spiritual enthusiasm as well.

"The sluggard will not plough by reason of the cold," "He that sleepeth in harvest is a son that causeth shame" (Prov. xx. 4, x. 5). Thus, very definitely, does the Holy Spirit condemn all laziness, and emphasize *practical* godliness in daily business. The believer should be most conscientious as to all earthly employment, and should be diligent as unto the Lord, though never allowing the things of earth to distract from devoted service unto the Lord. To work hard, and excuse absence from meetings, and permit neglect of private prayer, saying "I can do my daily labour unto God," is a sinful misrepresentation of His will. But the child of God should not be dilatory or half-hearted when at work. The glory of the Lord is involved. And surely the Proverbs noticed have a wondrous *parallel*. There is much "ploughing" in Christian service—not only in its more public manifestations—and time seems spent without any result (Isa. xlix. 4). Oh, dear friends, shall we hold back because of the strain and the cold? If we do, we display *spiritual* coldness, and need to be humbled. And though there is a general "indifference," there is a boasting even now. God does not fail to work (John iv. 35). Shall we sleep in respect to this harvest? There is grave danger through spiritual sleep. Why should we imitate children of the night? "While men slept," the enemy sowed tares. In the Garden of Gethsemane only One did not sleep; the disciples failed repeatedly, and thus they entered into temptation. They were naturally overcome: sorrow was powerful, but their sin is not excused. We would seek grace to be enthusiastic when everything looks dark, when we feel

a physical strain, when there seems no result to our work of faith and labour of love. There is need for the patience of hope, and our work is with our God. How beautiful to realize that enthusiasm is for, and in, the Lord (1 Cor. xv. 58). We do not aim at "numbers," or "reputation," or outward success, but reach forward that He may be glorified.

It is so important to remember this in days of "publicity." Many who profess to be young *believers* appear enthusiastic for work which the eye of man sees, and if souls confess the Lord Jesus, and if many attend, they are encouraged. But when the days are like the days of Noah, and most are "disobedient," and when errors are on all sides, they become cold. Let us remember David in his emergency—he "encouraged himself in the Lord his God" (1 Sam. xxx. 6). This is the only protection from an "up and down" experience, and the Holy Spirit always leads to this confidence. Remember you can serve God enthusiastically apart from preaching before men. Details can be done for Him. Individual conversation of a brother with a lad, and of a sister with a girl, laid upon the heart by the Lord, may bring much fruit in that Day. "Let us not be weary in well doing" (Gal. vi. 9). Oh, that we may present a contrast with the sad attitude revealed in Matt. xxiv. 12, "Because iniquity shall abound, the love of many shall wax cold." The next verse adds, to our joy, "But he that shall endure unto the end." Yes, the Lord will not fail; may we endure and be "overcomers," as Rev. ii. and iii. emphasize we should be, in our Lord's strength.

TALKS ABOUT PRESENT-DAY NEEDS.—8.

A FERVENT SPIRIT.

SURELY those who are of a *humble spirit*, with whom the High and Lofty One, That inhabiteth eternity, condescends to dwell (Isa. lvii. 15), will be *fervent in spirit* (Rom. xii. 11). Such will seek to possess the *meek and quiet spirit*, which is, in God's sight, of great price (1 Pet. iii. 4). We read in Prov. xi. 13 of a *faithful spirit*. What a contrast those who have such a spiritual condition will be with those who talkatively cause trouble. We need to guard against "a *hasty spirit*" (Prov. xiv. 29). What a word of warning against such a spirit is given in Eccl. vii. 9. Yet do we not often fail because we are hasty in spirit? What pain we cause ourselves, and others also by this! May our gracious God forgive, and work mightily in His own, that there may be more manifest the spirit of meekness. We also need to be on our guard lest we have at any time "a *haughty spirit*" (Prov. xvi. 18). 'Tis better to have a *broken spirit* than to be haughty (Ps. li. 17). Oh that we, as redeemed ones, may be more watchful in every way, for how often we falter because we are not

fervent (boiling) in spirit. What lives ours would be, and what witness there would be for our quickly coming Lord, if we were *boiling*. What warmth of love there would be for Him, and for all who are dear to Him, if we had such an intense love (S. of S. viii. 6-7). What zeal there would be if we were *boiling in spirit*. How we should live, and cause others to feel the warmth of our inmost affections toward Him, Who gave Himself for us. We should speak of our beloved Lord like the bride in the Song of Songs, and others, in whom God is wondrously working, would be attracted, and long to know Him, Whom our soul loveth. But, alas, we are so cold spiritually, both in manner and words, that we rather hinder than encourage others along the narrow way. Sometimes we seem warmed and stirred for a while, but the deadness and indifference, which surround, soon make us cool. This *should* not be. But, alas, it *is* so. Oh that we may be so aroused and caused to be *boiling in spirit*, that nothing shall cool us. To keep anything boiling, we must put it near intense heat. So if we are to be kept *fervent in spirit* we must live near to the Lord, Who will keep His people from, in any way, waxing cold, even though iniquity doth abound. The heat of loving devotion must come from Him. If we follow Him afar off we shall soon deny Him and wax cold. May our love be like coals of fire, which hath a most vehement flame. God can thus work, and He will, dear fellow saved ones, if, and as, we seek to walk in His fear, and away from the things of earth, which only tend to cool believers. If we lived more like strangers and pilgrims, we should be more earnest, and quickly detect in ourselves the slightest tendency to spiritual coolness, and we should be greatly concerned. Surely all that surrounds should make us more solemn and earnest. But it is easy to become used to our surroundings. And so, in dark days, there is an increasing coldness among those who profess the name of Christ. This should humble us, and cause us to be bowed before God. We are not *fervent in spirit* as we should be. Oh if only we felt the wonderful love of God more, and all it cost Him, and His beloved Son to redeem us from all iniquity, surely our spirit would *boil*, and any coldness would cause real heart grief. What zeal there would be lest others should fail in this (2 Cor. vii. 7). What agonizing in prayer there would be, that we, and others, might stand perfect and complete in all the will of God (Col. iv. 12). The inwrought prayers would be heard, and God would wonderfully bless His people (Jas. v. 16). There would be the *stretching out* and the lifting up of holy hands (1 Pet. i. 22, iv. 8), as the word "fervent" means in these verses (cf. Luke xxii. 44). What earnest prayer gatherings there would be, if we were *boiling in spirit*. Apollos was "boiling in spirit; he spake and taught diligently the things of the Lord." He was mighty in the Scriptures, and mightily convinced the Jews by

the Scriptures that Jesus was the Christ. Yet he needed to be taught more perfectly the way of God (Acts xviii. 24-28). God's servant Stephen was much blest, and we are told that those who disputed with him, "were not able to resist the wisdom and the Spirit by which he spake" (Acts vi. 10). Those who are, by grace, *fervent in spirit*, will speak with God-given wisdom and power. Oh that we may be more deeply concerned about the coldness of our own hearts, and seek for grace to be *fervent in spirit*, that we may be helpful to others, and above all, be well pleasing unto Him, "Who for the joy that was set before Him endured the cross, despising the shame" (Heb. xii. 2). His love was as strong as death (S. of S. viii. 6). Oh that we may love Him more, and, grieving over any coldness, seek grace, to be spiritually warm always, for while boiling, we cannot become cold! Oh that God may work in us, for His own glory.

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—August, 1917.

Day	Leviticus	Philemon	Learning	Explain
1	xi. 9-19	18-25	Lev. xiv. 1, 2	Heb. i. 9
2	xi. 20-32	Heb. i. 1-7	" 3	
3	xi. 33-47	i. 8-14	" 4	
4	xii. 1-8	ii. 1-8	" 5	
5	xiii. 1-8	ii. 9-13	" 6	Heb. ii. 12
6	xiii. 9-17	ii. 14-18	" 7	
7	xiii. 18-28	iii. 1-6	" xvi. 6	
8	xiii. 29-37	iii. 7-13	" 7	
9	xiii. 38-46	iii. 14-19	" 8, 9	
10	xiii. 47-59	iv. 1-5	" 10	
11	xiv. 1-9	iv. 6-13	" 11	
12	xiv. 10-18	iv. 14-v. 6	" 12	Heb. vii. 2, 3
13	xiv. 19-29	v. 7-14	" 13	
14	xiv. 30-42	vi. 1-8	" 14	
15	xiv. 43-57	vi. 9-20	" 15	
16	xv. 1-10	vii. 1-12	" 16	
17	xv. 11-18	vii. 13-19	" 17	
18	xv. 19-33	vii. 20-28	" 18	
19	xvi. 1-10	viii. 1-7	" 19	Heb. ix. 13, 14
20	xvi. 11-19	viii. 8-13	Heb. x. 1	
21	xvi. 20-28	ix. 1-8	" 2	
22	xvi. 29-34	ix. 9-17	" 3, 4	
23	xvii. 1-7	ix. 18-28	" 5, 6	
24	xvii. 8-16	x. 1-7	" 7	
25	xviii. 1-23	x. 8-17	Lev. xvii. 11	
26	xviii. 24-xix. 4	x. 18-27	" 14	Heb. xi. 3
27	xix. 5-12	x. 28-35	" xix. 14	
28	xix. 13-18	x. 36-xi. 4	" 15	
29	xix. 19-25	xi. 5-13	" 16	
30	xix. 26-37	xi. 14-22	" 17	
31	xx. 1-9	xi. 23-31	" 18	

Our Heavenly Father has granted His own precious Words, that we may know and do His will. The Bible is not given us for bare reading, or to "say" we have read it daily, and so forth. Obedience in the Holy Spirit should be the happy privilege of each believer to the praise of the glory of God's grace. May this be our delight "from this day and upward." Hag. ii. 15, 18.

HARDENED HEARTS.

How dreadful to have a heart that is so *hardened* that there is no hearkening to the voice of God. But alas, many in this long favoured land, as well as in other lands, are in this sad condition. And the troubles around, which, as every trouble since the fall, are caused by sin, only seem to make the natural man more callous, and life more careless. Even young people are becoming more *hardened* in these solemn times. This should make thoughtful ones yet more serious. If we look at Scripture history we see that the judgments of God do not soften the natural heart. Nothing but the sovereign grace of God can do this, sin has such power. We see in the case of Pharaoh when God sent the plagues because he (Pharaoh) would not let Israel go, that the king of Egypt *hardened* his heart, and we have the solemn words that God *hardened* his heart by His righteous dealings (Ex. vii. 13, 14, ix. 12). God sent plague after plague, but Pharaoh continued to *harden* his heart, and the further words are solemn concerning him, "he sinned yet more, and *hardened* his heart" (Ex. ix. 34). Surely this should be a warning to many in these troublous times. We see how God had His way, and Israel *were* delivered. For none can stay God's hand, or say unto Him "What doest Thou?" Might it not be said to many now, even as it was of old, "Why do ye *harden* your hearts as the Egyptians and Pharaoh *hardened* theirs?" (1 Sam. vi. 6). Oh that the words of Job ix. 4 might come with power to many who read these messages—"Who hath *hardened* himself against God and prospered?" And the answer is *not one*! Yet multitudes go on in their sins, and only *harden* their hearts more and more. What will the *end* be for all such? God's righteous wrath! It seems according to the Scripture of truth that if sinners *will* go on in their own way, that God permits them to *harden* their hearts more against Him (Isa. lxiii. 17). How solemn again are the words of John xii. 40. Those of whom this was written had seen many miracles done by Christ, Who was God as well as Man. Verse 37 tells us this. Yet their eyes were so blind, and their hearts were *hardened*, that they could neither see nor understand the works of God. We read of many, in the days of the apostles, who *were hardened*, and *believed not* (Acts xix. 9). But even then as now, some believed, and they, and all saved through the shed blood of Christ, rejoice in sins forgiven. And, in such, the love of God is shed abroad, even in their hearts (Rom. v. 5) by the Holy Spirit. The Gospel is proclaimed. Yet some become more *hardened*, while others are brought to see, and to feel, their need of God's full and free salvation, through the precious blood of Christ. Oh how solemn (2 Cor. ii. 15, 16). It is the same with natural things. The sun which melts the wax

hardens the clay. Oh that God may work by His Spirit, and cause not a few in these painful times, to be concerned about sin, and to cry for mercy even as the tax-gatherer of old (Luke xviii. 13). The longer you are without God, dear reader, the *harder* will you become, and you will not be affected by God's testimony. You will not know how hard you have become. God heals the *broken in heart*, not the *hard hearted* (Ps. cxlvii. 3). Oh that many may be among those whom He graciously heals (Isa lvii. 18).

SCRIPTURAL NOTES ON THE TYPES.

Lev. xiv. 1-7.

It is surely not an accident that we have Leviticus and Hebrews *together*. They are Divinely linked. But "leprosy" is not specially before us in the latter, though men treat us as lepers (Heb xiii. 13). Yet, like almost everything in the central book of Moses, this disease was typical, and God would show us *via* His teaching through other types, (and His own explanation), to expect His teaching here. Leprosy was a horrible disease, spreading (xiii. 22, 57, etc.) deeper than the skin, with a ghastly *whiteness*, and normally incurable. The leper, as distinct from those with physical defects, was not allowed to draw near to God, but caused to cry out in dismal monotony "Unclean, unclean" (see Isa. vi.) The spotless purity of God is thus emphasised. He promised wondrous physical blessings to Israel if obedient (Deut. vii. 15), and therefore the infliction of leprosy was more *manifestly* a judgement, and yet, alas, there were *many* lepers in Israel, in the days of Elisha (Luke iv. 27). But God Himself could cure leprosy. This was His Sovereign prerogative. Likewise He still deals with sin. And the means which *followed* His gracious work show (a) how a poor guilty sinner is led to see truth when *first* quickened from above, and (b) how we can "recognize" that one has been thus blest by grace. Notice healing (3) and cleansing (4): the type *succeeding* the work, as e.g. in baptism. The two birds are *alike* clean, and together picture Christ in His spotless life (so the cedar wood: the hyssop, as the earthen vessel, sets forth His humility, the scarlet of Heb. ix, 19 may also set forth righteousness and humility—scarlet from word for "worm"—followed by death). There is no cleansing except by blood (5). Verse 6 adds the thought of resurrection. Then we have a complete application (cf. Naaman's seven times, 2 Kings v. 10, also Lev. xvi. 14, contrast Lev. xxvi. 18, 21, 24, and Dan. iv. 16) and freedom. The washing in *water* is next: i.e. water is *after* blood, but it is *immediately* mentioned. If God has worked, there should be a sense of the atonement of Christ, and a hatred of sin. Holiness

evidences His healing. 8, The carrying abroad both gave a witness to others, and suggests godly caution in recognition as to worship. The man is linked with personal tabernacle worship on the "eighth" day, typical of resurrection. There may be also a dispensational thought, parallel with Numb. xxxv. 28. "Clean" and "cleanse" interesting studies, e.g. 2, 7, 9, 25.

Lev. xvi.

As we have already seen, this passage is a wondrous background in the Epistle to the Hebrews. God overruled the sin of Lev. x. (as the sin at Corinth respecting the Lord's Supper), to give us further instruction. How often the words ring out "That he die not" or "Lest he, or ye, die." (Lev. x. 6, 7, 9, xvi. 13, xxii. 9, Num. iv. 15, 20, xviii. 22, 32). God is so holy (Isa. vi.). 6, Contrast Heb. vii. 27. The Lord Jesus has His house now (iii. 6, x. 21), who are seen in that epistle to enter into *new* covenant blessings *before* the nation (mark the order in Lev. xvi. 14, 15), but He did not offer for Himself, He offered Himself, and will present to Himself. Precious contrast. 8, Only *one* for the Lord. "The scapegoat," note the margin: "Azazel" suggests "sending away." There is a great contrast between 9 and 10. In 9 we have sacrifice, in 10 the bearing of guilt, cf. 21, but no mention of death (22). This does not picture the resurrection of the Lord Jesus, for no sin was laid on Him *then*. Nor is the scapegoat associated with the acceptance in the Sanctuary (a tract on this subject will be gladly sent). 13, As the priest falls short, so the sacrifice: it cannot shield Aaron without the incense, but "in Christ" we have perfect High Priest, Sacrifice, and Intercession. 14, Eight times, typical of resurrection. 15, "The people," Heb. ii. 17. 16, The cleansing of the sanctuary suggests acceptable worship: the altar that brings prayer before us is cleansed in 18. Mark "Israel" in 16, 17, 19 (see Heb. viii.), 20, Making an *end* first: type of a FINISHED work. 22, "Bearing," but no mention of death, cf. vii. 18, Num. ix. 13, Gal v. 10. 27, Heb. xiii. 11-13 shows the wonderful teaching. 29, Mark that soul-sorrow is emphasized, but it is not made part of atonement: it is mentioned afterwards. Israel are blind to this now. Do we pray for them as we should?

Heb. x. 1-7.

"Shadow," see Col. ii. 17: are there not many parallels between Ephesians and Colossians on the one hand, and Hebrews? "Image" contrasted with shadow, see Col. i. 15, iii. 10. "The things," literally "things made" (cf. xi. 1), i.e. realities. The same sacrifices which they *keep* on offering 'year by year' (lit: according to a year, i.e. the yearly day of atonement): how unsatisfying a repetition. What a mercy to be "in Christ."

"Perfect," brought to a goal: hence appropriately "no more conscience of sins." How can I dare to feel my sins are greater than the blood of Christ? The very feeling would be sin. "No more conscience of sins" is thus the background for, or rather basis of, acceptable worship in the heavenly places: it must be carefully distinguished from a right consciousness of failure, as *children*, that we may confess to our *Father* (1 John i. 9). But our sins have no *legal* standing: oh, that we may hate sin more. "Sacrifice and offering": Christ was able to bring offering and sacrifice (i.e., unlike Aaron, He could approach personally, *without* need for atonement first). "Burnt offering and sin offering": God gave One Who was the two offerings *at once*. The fact of *separate* sacrifices would show their incompleteness. Christ in the Law ("heading of the book"), Christ in the Psalms, Christ throughout.

Lev. xvii. 11, 14; xix. 14-18.

11, The flesh, the blood, see John vi. Here we have God's "Gift" (see Ps. xl. 6). Contrast "the soul" and "your souls." His soul meeting our soul's need, i.e. ATONEMENT. 14, Eating forbidden, that all animal food might remind of sacrifice not only by the simple fact of death, *but* also by the fact that the blood was viewed as of a *clean* animal, and presented to God, therefore on the *altar* first, and not on the *table* (strikingly distinguished). The practical commands of chap. xix. are heart-searching, since Matt. v. shows how they appeal to those who are "under grace." "Tale-bearing" is still grievous before God. Jas. iii. shows the *power* of the sins of the tongue. Remember also Prov. xviii. 8, 21, xxvi. 20, 22. 17, *Not* to rebuke may be to hate: i.e. love seeks to remove evil, but the reproof must be given lovingly: cf. washing the disciples' feet—impossible without humility and gentleness, and the words "*one another*" in this context remind of "considering *thyself*, lest *thou also* be tempted" (Gal. vi. 1). 18, Avenging and love, see Rom. xii. with Rom. xiii. hence "love" implies no vengeance, *unless* with a direct command. Matt. xii. 5 illustrates in another sphere. "*As thyself*," but see John xiii. 34, xv. 12.

SUGGESTIONS FOR PRAYER.

"Ask ye of the Lord." Zech. x. 1.

1. For the fulfilment of the promises of God concerning His people's present need (Phil. iv. 19).
2. For wisdom in emergencies.
3. For children of God in peril.
4. For saved families, that God may be exalted therein and thereby.
5. For foreign sailors in this vast city: especially are the Chinese laid on our hearts.

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

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

Correspondence from any exercised as to pleasing the Lord, and with any enquiring the Way of Salvation, ever welcome. Percy W. Heward, 61, Upton Lane, Forest Gate, London, E. 7.

Messrs. Norman, Hopper & Co., Ltd. (Printers), Boleyn Castle, Green Street near Upton Park Station. Phone 155 East Ham.

THOUGHTS FROM THE WORD OF GOD

A MONTHLY
HERALD OF
THE TRUE
MESSAGE.

"Thy Word is Truth"
JOHN. 17. 17

Vol. xvii. No. 9.
Sept., 1917.
FREE.

Enabled, and caused to look above the ruin of a ruined world, we would preach Christ and Him Crucified (1 Cor. ii. 2). Education, earthly reform, human might—these are found wanting. Christ only can meet the need. We dare not preach any other. Not with argumentativeness, but with love we tell of His love, that His people may be refreshed, and sinners saved.

EDITED BY
PERCY W. HEWARD.

"Judge nothing before the time until the Lord come, Who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." 1 Cor. iv. 5.
"We must all appear before the judgment seat of Christ; that every one may receive the things done in his body." 2 Cor. v. 10.
"If any man build upon this Foundation, gold, silver, precious

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ous stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." 1 Cor. iii. 12, 13.
"That the trial of your faith, being much more precious than of gold . . . might be found unto praise and honour and glory at the appearing of Jesus Christ." 1 Pet. i. 7.

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. 7.—The Lord's Day, 11, 6.30; Mon: 8; Thurs: 8; Sat: 7; 43a, The Broadway, Waltham Green, S.W. 6.—The Lord's Day, 11, 6.30 Thurs: 8; East London Testimony, adjoining 35, Cambridge Road, E. 1, 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.

OFTEN these words are addressed to those who know Christ, but now I would write for those who are without Him, those who are dead in trespasses and sins, and who, unless brought to Him, must be lost for ever. Oh the solemnity of eternal separation from God. This is not a dream, but a reality; not a may-be, but a certainty, unless there is a relationship to the One Saviour of guilty sinners. All are, by nature, children of wrath, and, by practice, sons of disobedience. To flatter a man into comfort now, and help him on the path to condemnation hereafter, is cruel. Your true friends, dear reader, are not those who invite to a "pleasant evening," not those who persuade you all will be well, not those who treat you as if you were saved, but those who warn tenderly, but earnestly, in view of God's eternal judgment, and who tell graciously, and gladly, of eternal life as a gift, because the Lord of Glory died.

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him Who hath called you out of darkness into His marvellous light."
1 Pet. ii. 9.

Chosen of God, though worthless quite,—
In wondrous love our hearts delight:
A royal priesthood now are we,
Able to worship constantly.
Redeemed ones should not boast at all,
If such dare boast, they quickly fall,
Chosen, they chose the way of God,
Quickened in grace, made nigh by blood.
An holy nation such are now,
Nor to earth's idol's can they bow,
Apart from worldings they should be,
Since in God's sovereign love made free.
"An holy nation," precious thought,—
Not of this age, since dearly bought,
Aloof from earth's arrangements set,—
Can we our Saviour's love forget?
A people to be round their Lord
May rightly praise with one accord,
The praises of His Name make known,
Their change to changeless blessing own.

WORDS OF ENCOURAGEMENT.

"The Coming of the Lord Draweth Nigh." Jas. v. 8, as Phil. iv. 8, cheers believers, when they are tried and suffering, with this precious thought. And it is well. The Lord's Coming is not a bare academical subject. "To what school of prophetic interpretation do you belong?" should not be the *first* question. Arguments are often born of the easy circumstances in which we live. Deplorable indeed are the false teachings which are spread concerning the blessed hope. We would not for one moment make light of differences. But it is only as we look for Christ with earnest love that we can helpfully seek to guide others to the true interpretation of His exceeding great and precious promises. Affectionate concern for His glory, a bright longing to see Him, a willingness to be outside the world till He is exalted:—these things are deeply important, and full of fruit, which will remain. Oh for spirituality, and not *mere* and *bare* accuracy. The heart and mind alike should be subject to the Lord. What does His Coming mean to us? Is it a central thought of life, separating us from worldliness, and causing us to dread identification with arrangements which grieve Him? Is it a basis for substantial happiness, as we lose much which men of this age esteem, because we have respect unto the recompense of the reward? What does the Coming of the Lord Jesus mean to us in our *home* life? Does it make us more pilgrim like? What does it involve for us in our *business* relationships? Does it help us to be less "occupied" with labouring for the meat which perishes, albeit a contrast with those who render eye service? What is the *cost* of our true delight in the near Coming of our adorable Lord? "Success" may dazzle the eyes, and hinder us from seeing the promise. Opportunities in this world may be the reverse of a help. Would others know we are looking for Christ if we did not tell them?

A LETTER TO THOSE WHO WOULD PLEASE GOD.

JOSEPH: A WONDROUS HISTORY WITH A PRESENT DAY MESSAGE.

DEAR FELLOW BELIEVERS,

The record of mercy to Job and Joseph, and other old time servants of God, is deeply encouraging, as Jas. v. explains. It passes the dreams of worthless, man-made novels. Let us turn to God's book for refreshment, not to the broken cisterns of human "cleverness." Scripture is more valuable than we realize: let us value it more. But we must recollect that Joseph was not delivered from His troubles in a few moments. It was *painful* to be sold away from his home, but yet *more painful* to be cast into prison on a false

charge of a peculiarly distressing character. Nor did he reach the position of trust which Gen. xxxix. 22, 23 records, *at once*. He continuously pleased God, and then received a testimony for the Lord's presence when under disgrace, which would have made many of us irritable or careless. Rather, "which we should probably have allowed to make us irritable or careless," for, blessed be God, circumstances have no "compelling" power; we are responsible to please God, and grace is sufficient for victory.

When laid low, his feet were *hurt* with fetters (Ps. cv. 18). It is easy to read the whole account in a few minutes, but the suffering was real. And his *soul* felt the strain (margin). The next verse adds "*until* the time that his word came, the word of the Lord tried him." This *includes* the thought that the Lord's promises in Gen. xxxvii. 7 and 9 seemed to make the stress greater, but the "trying" was a refining, a purifying, as the inspired language signifies. And we all need this. God does not willingly afflict: there is a "needs be" and shall be an "afterwards."

But is this narrative bare history? May not a parallel be still found? Does it not speak to our hearts? Are none of us suffering aught in a ruined world for the sake of Christ? If we have "an easy time," we may well be alarmed. Joseph was torn away from his dear ones, and was hindered from much he would have desired. But God was not hindered. There was a preparation for further usefulness. I do not mean that all who suffer for Christ will be raised in the same degree. But it is necessary there should be an experience of *God* amid trouble, if we are to help, and to illustrate 2 Cor. i. 4. A young man to-day, has the same Lord as Joseph proved faithful. It is the privilege of such an one, if tried for the sake of his precious Saviour, to be faithful, and patient and expectant, a contrast with those who do not *know Him*. Nor are older saints exempt from difficulties. But it is beautiful to see the grace of God working on behalf of Daniel and Joseph when they were quite young. We do not need to be such as Paul the aged before we can expect to stand firmly. The Lord knows our condition (1 Cor. x. 13). Some will tell us that we look for "too much" from "a young Christian," but "is there anything too hard for the Lord?" See Jer. xxxii. 27. Do we look for too much when we have Him, and when we have proved His constant sufficiency? Should not the "new creation" be very evident? Salvation is not a development and improvement. The work of God is something quite fresh, and powerful. We are apt to undervalue His might, and to overestimate the flesh. Thus we lower the standard of holiness which God graciously brings before His people, and encourage slow growth in grace. We should be stronger to-day than we were last week. Joseph was 17 when his brethren's hatred began

to show itself (Gen. xxxvii. 2). A little later he was sold into Egypt. Not till he was 30 did he stand before Pharaoh (Gen. xli. 46). We have thought of him suffering when but a lad: the very ages are suggestive, and especially to any at the same period of life. But how did he actively use the years between? We have already noticed his concern, and the physical pain he endured, but I am rather pondering his "work." He was not idle. In Potiphar's house he proved himself faithful, and received a definite encouragement, and then this strangely became the very background for his further test suffering. But again in prison he worked hard. This thought is deeply important. If any one of us is put in an awkward position, for the Lord's sake, let there be a heart-realization that the work is of importance for God's glory. The believer is being watched. *Much* is expected from him, and here is a testimony to the Gospel, which we would not wish to be absent. Let us do all our duties heartily for the Lord's sake. The apostle's instructions to believing *slaves*, who had a somewhat painful path, is very precious:—Their labour was to be (a) not with eyeservice but (b) with fear and trembling, (c) in singleness of heart, (d) as unto Christ, (e) as the servants of Christ, (f) doing the will of God from the heart, (g) with good will, (h) as to the Lord, and (i) in accord with a knowledge of the Lord's coming and reward. How often we fail to notice the fulness of Eph. vi. 5-8, and the repeated commands in Col. iii. 22-23. "As to the Lord": this seems such a helpful thought, and the word "as" is set before us three times in the former passage—three times in four verses! We are called to "adorn" the doctrine of God, and to show a godly likeness with that which He has appointed.

Apart from unkindness, we must be willing for "forgetfulness." The chief butler "only forgot." But this was very sad. Let us learn how much pain we too may cause others by our failures in this way. A godly memory is a spiritual need. But when others forget us, or are indifferent to our needs, even when we have been very kind to them, we must not complain. "Do all things without murmurings and disputings" (Phil. ii. 14) is the Lord's command. We have no permission to grumble, and dare not excuse this sin. Such an attitude cannot be in the Holy Spirit, cannot be spiritual, cannot be helpful. "Vent for feelings" should be in praise. Oh how needful to know God is allowing all which happens to us, unto our true welfare and His glory. If Joseph had been released before, he might never have been brought into prominence at the exact moment when he was wanted. If Mordecai had been rewarded when he saved the king's life, his exaltation might never have been so definite, and in contrast with Haman's degradation. In Job's case we see "the end of the Lord" (Jas v. 11), but even if there is no

deliverance in this life, there is a coming kingdom, and the Lord will deal with every one. Well may we commit ourselves to Him That judgeth righteously. Can we not wait His time?

I do hope these words will be used to encourage many. It is important that believers should be bright. A fretful spirit dishonours God. I do not mean there should be "a lightness." Our difficulties are chastisements. We need to learn the Lord's lessons. But gratitude to Him, and confidence in Him should mark every step, that He may in all things be glorified.

With all good wishes for His glory in you,

Yours sincerely in His lovingkindnesses,

PERCY W. HEWARD.

"THERE IS NONE OF THY KINDRED THAT IS CALLED BY THIS NAME." Luke i. 61.

It is wondrous to see how God uses an odd moment, and blesses that which *seems* to be an "accidental" glancing at well-known words. Thus this verse came before me this morning. I would rejoice in the wonderful stress which Luke i. gives upon the need for real faith, upon the blessings of faith, and the failures of unbelief. And Elizabeth's emphasis on this name was through confidence in the Lord's words (verse 13). In like manner Zacharias wrote, "His name IS John," and the word "is" stands out with all its precious force, and the man who thus acted received the privilege of an opened mouth. As the first view of those restored from blindness was the Lord Jesus, so *his* first words were praise!

And how delightful is the thought that this godly husband and wife resisted every suggestion of human reasoning. Others wanted to name the child according to the family, according to the "usual" arrangement. But the believer is again and again brought to realize that he has no authority for "falling in" with customs, whenever the will of God is expressed otherwise. His will is authoritative. May our hearts rejoice in this. Again and again we shall find others wanting to plan for us (59). Particularly will parents need grace not to allow others to interfere with the training of their children. The presumption of those who wish to be worldly is amazing. They sow seeds of discord and iniquity, and little know what will be the consequence. Oh, for grace to illustrate the firm "NO" of Elizabeth, and to keep God's appointment, whatever arguments are brought against this. Nothing can stand against the words of God. Let us trust Him, and obey Him with glad Caleb-like intensity.

Correspondence from any exercised as to Salvation, and as to obedience unto the Lord, welcome. Percy W. Heward, 61, Upton Lane, Forest Gate, London, E. 7.

Thoughts from the Word of God

THE CHILDREN'S COLUMNS. DELIVERED FROM SO GREAT A DEATH.

THERE are not a few, especially among those who have lived many years, who could tell of some great deliverances they have experienced during their life. It may have been that something very heavy fell when they had only just moved away. They felt afterwards they had been saved from what seemed like certain death. Surely, such should be thankful they were spared in God's mercy. Others have been rescued from what looked like a watery grave for them. How people, drowning in the water, welcome "the life-boat," when there has been a shipwreck, and they speak afterwards of the way in which they were "delivered." Many, too, have escaped from a burning house, yet unhurt. And when speaking to others they tell of their marvellous "deliverance." I believe there are unnumbered dangers from which God's creatures have been wonderfully rescued. Yet how few are deeply thankful even for these "natural" mercies of God, shall I call them? 'Tis marvellous, with all the dangers by which we are surrounded, that so few are really injured. How we think of the words of Ps. cxlv. 9 in this connection—"His tender mercies are over all His works." There are many, even now, on the battle-field, or on the sea, who are marvellously preserved. Yet they soon forget, and are not thankful to God. It was the same with Israel of old whom God delivered so wondrously out of the land of Egypt. You have heard the story, may be, many times. Their bondage was terrible; but God saw them, and how the Egyptians afflicted them, and He brought them forth out of Egypt with great judgments (Ex. iii. 7). You will remember how Pharaoh refused to let the people go, and God sent plague after plague, and brought them out, and thus delivered them from their enemies. You can read about this in Exodus, specially reading chapters xii. and xiv. Ex. xv. 1-14 tells us how they sang of their wonderful deliverance. But, alas, they soon forgot God, and murmured, though He had done such marvellous things for them. But I want to bring before you a more marvellous deliverance than that from Egyptian bondage. All in this world, to begin with, are in a most terrible bondage, yet they do not feel concerned. God said to Israel of old, "Ye have sold yourselves for nought." And all born into this world are sold to sin and Satan. But God also said, "And ye shall be redeemed without money" (Isa. lii. 3). Thus we read in 1 Pet. i. 18, 19, that those who are saved from a worse bondage than that in Egypt, are redeemed with "the precious blood of Christ." Oh, how great was the price He paid for those who were only evil continually. Those who are thus privileged, and made nigh to God, say, in

the words of the Psalmist, "Thou hast delivered my soul from the lowest hell" (Ps. lxxxvi. 13). Again, "Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling" (Ps. cxvi. 8). Now, if you turn with me to 2 Cor. i. 10, we may read what God's servant Paul said, "*Who delivered us from so great a death.*" The death of the body is solemn, but there is a more terrible death than that of the body. It is called in Rev. xx. 6, *the second death*, into which those who remain dead in sins must fall. See also Rev. xxi. 8. We have here a list of those who will be with Satan for ever. Mark some classes of them, e.g. the **FEARFUL**. This is not referring to the right fear of God, which is the beginning of wisdom. There are many now, even among young people, who have no true fear of God before their eyes. We read in Luke xviii. 2, about the judge "*which feared not God, neither regarded man.*" If there was more fear of God, parents and those in authority would be respected. An absence of reverence for God leads to many evils, which should make my dear young readers to tremble, as well as those who are older. Oh, how I long for many who read these messages, in God's mercy, to be able to say truthfully that they have been delivered from "*so great a death,*" even the death of the soul. Then God's servant speaks of a present deliverance, including the daily needs of the *immediate* future—"and doth deliver us." We remember the three who were cast into the burning fiery furnace. They said God was able to deliver them, and they trusted in the Living God, and not even the smell of fire passed upon them. So wonderfully did God deliver them (Dan. iii. 17-27), and He rescued Daniel, too, when put in the lions' den. God is still the Mighty God, and He will never fail those who trust in Him, whether young or old. Then God's servant speaks of a further future deliverance. See Rom. vii. 24, 25. Those who are delivered from sin and Satan now, through the blood of the Lord Jesus, will have a wondrous deliverance in the Coming of the Lord and eternity, being free from sin and sin's presence for ever. Oh, that God may, by His Spirit, work and deliver many, even to-day, from the power of sin and Satan.

*Delivered from so great a death, by love Divine,
Through precious blood lost ones are saved, in God's design;
Such are delivered from all sin, in Christ, Who died,
For He, the Mighty God, for sin, was crucified.*

*Delivered from so great a death, by blood alone,
For Christ Himself a Ransom gave, to save His own,
He was delivered up for them, He shed His blood
That they might now be justified, have "peace with God."*

*Delivered from so great a death, by God on high,
Redeemed for aye, in wondrous grace to God made nigh;
'Twas love alone, so great and free, that paid the cost
For those who were to evil sold, far off and lost.*

*Delivered from so great a death, from sin set free,
Through Christ Who bore the wrath of God—sin's penalty
Delivered now from Satan's power, and kept each day,
Are sinners saved, in sovereign grace, in God's own way*

*Delivered from so great a death—the "second death"
For those who now reject the truth, the Scripture saith.
Delivered from so great a death to dwell for aye
Where sin and death shall never be—but joy alway.*

*Delivered from so great a death, with Christ to be,
And all the wonders of His grace and glory see;
Delivered now to serve, and wait for God the Son,
By Whom alone redemption's work was fully done.
Delivered from so great a death, which has no end!
Oh, are you blest in Him they called the Sinners' Friend?
If not, the future will be sad, yea, sad indeed,
For you and all who will not now God's witness heed.*

FOR YOUNG BELIEVERS, AND OLDER ONES AS WELL.

"TO PLEASE GOD." 1 Thess. iv. 1.

There is no *higher* privilege than pleasing God. There is no other privilege to *compare with* pleasing God. There is no privilege at all unless *linked with* pleasing God.

But is it possible for a *man* to please God? The height appears too wonderful, the honour too great. Undoubtedly, man in his natural state, far off from God, is far off from pleasing Him. So we read, "They that are in the flesh cannot please God" (Rom. viii. 8), and "without faith it is impossible to please Him" (Heb. xi. 6). But if we have been saved by grace through faith (Eph. ii. 8), is not this great privilege actually before us? Did not Enoch receive the testimony that he "pleased God" (Heb. xi. 5), and may not we likewise? This should be the object of life (2 Tim. ii. 4). The Lord Jesus Who *was* God (John i. 1), and *became* flesh (John i. 14), is, first, the Personally Righteous One; secondly, the one Saviour of guilty ones; and thirdly, their Lord and Example. To Him the words came, both at baptism and the mount of transfiguration, "I am well pleased" (Matt. iii. 17, xvii. 5). Nor can we forget Matt. xii. 18. How beautiful is the testimony, "The Lord is well pleased for His Righteousness' sake" (Isa. xlii. 21). It is our responsibility to walk as He walked (1 John ii. 6) since He has left us an example that we should follow His steps (1 Pet. ii. 21). Wondrous, indeed, is this high calling. Let us seek grace to illustrate it more and more. Surely we must own, with sorrow and confession of sin, how we fail, but there is forgiveness with our gracious God, not that we may continue to dishonour Him, but that He may be feared, and that we may please Him henceforth.

Our prayer should be that we may do that which is well-pleasing in His sight (Heb. xiii. 20, 21), and this, in turn, will mean that we shall have more power in prayer (1 John iii. 21, 22). Thus, as it is with all spiritual things, one part of true spiritual progress helps every other part, and we are helped to grow up unto Christ in *ALL* things, which is, indeed, our desire.

But some may ask—"How can I know what pleases God?" 1 Thess. iv. 1 implies that this is

possible, and 1 Cor. ii. 16 reminds us that believers have the *mind of Christ*. As, by grace, we confess, in our actions (Heb. xi. 13, 14), that we are a heavenly people, as we are not conformable to this age, we "prove what is that good and acceptable and perfect will of God" (Rom. xii. 1, 2). The word "acceptable" means "well-pleasing," and here is the answer to the problem. Thus we are unable to know what pleases God unless we take God's standpoint, and acknowledge God's standard. Human wisdom must fail. Failure to emphasize this will mean a carrying out of that which we think *ought* to please God, and a gradual, but sad, progress in the misconception of His will in accord with personal choice, temperament and tendencies. It may be that only a few months ago you were brought out of death into life, and were enabled to see a new position for time and eternity. Old things passed away, but you look back over the brief period with sorrow as well as with joy. You have had so many failures. May it not be that you have adopted opinions of others instead of seeking, with simple discipleship, to please God? The *meek* will He guide in judgment. Do not seek to square your life with a comfortable twentieth-century profession of the Lord Jesus. You must not be conformed to this age. Let me repeat this message of Rom. xii. 2. "No man can serve two masters." You will be disappointed if you try. Your privilege is to acknowledge the Lord, and to remember He has bought you. To Him you owe everything. His "well done" is important. The world's esteem is worthless.

THE SOLEMN FUTURE.

Life on earth is brief, yet myriads go on without any thought, or concern, as to their future after this life. That which is "but of few days" occupies them, yet, compared with eternity, it is but a moment. Listen to the words, "As for man, his days are as grass" (Ps. ciii. 15, 16). This is more readily understood in the east, where the grass is grown up in the morning, and it is often scorched by the hot sun ere the evening. This life is *so* short: "It is even a vapour, that appeareth for a *little time*, and then vanisheth away" (Jas. iv. 14). Yet few like to be reminded of the brevity of their days, and fewer still care to hear anything of that which the Holy Scriptures declare to be the lot of the ungodly in the future. For that all are raised, dear reader, the Word of God is clear. Listen to the solemn words of the Lord Jesus: "Marvel not at this, for the hour is coming, in which all that are in the graves shall hear His voice, and shall come forth, they that have done good (saved ones) unto the resurrection of life; and they that have done evil (unsaved ones) unto the resurrection of condemnation" (John v. 28, 29). There is a similar contrast in Dan. xii. 2. Yet multitudes are deceived and ignorant of all that

awaits them in the existence hereafter, though God has spoken plainly in His written word of what will surely be the portion of the ungodly, as well as the blessings of His redeemed people in eternal life. Those who are thus privileged to know Him, the Lord Jesus, as their Saviour, through His precious blood, cannot be silent as to the dreadful future of those who are still without Christ, with such a blissful prospect before themselves. It is cruel and wicked to keep back any part of God's revealed truth; therefore, lovingly and humbly, we must speak out as to what will be for those who know not the Lord and obey not His gospel (2 Thess. i. 8). Though it is not wanted, the truth of God must be declared. If only Luke xvi. 19-31, and many such like passages, were read thoughtfully, there would be trembling at least. But God's words are not heeded in these perilous times, though, if I may say so, they are more manifestly needed than ever, as eternity is drawing very near. Yet many speak of taking their "chance" as to the future. Dear reader, there is no such thing as a "chance." God has spoken, and the time will surely come when those who have lived away from God, and despised His words, and the precious blood of Christ, will be sent away from God for ever, into everlasting punishment, away from the presence of the Lord, and from His glory (2 Thess. i. 7-9). How fearful are the words which will be said to many who now imagine they are all right, and that all will be well with them after death. See Matt. xxv. 41: "Depart from Me," and the verse goes on, "into everlasting fire, prepared for the devil and his angels." Oh, the future for such will be terrible. Surely the words are plain in Heb. ix. 27: "It is appointed unto men once to die, but after this the judgment." And knowing, in God's mercy, these things, we dare not withhold the truth from any, though it may be rejected. But while we are compelled to tell of God's righteous wrath, and the solemn future of the ungodly, we can also tell of One, the Lord Jesus, Who gave His life a Ransom for many: He, the Just One, died for the unjust; and now those who trust alone in Him, and His finished work, are made nigh to God in His precious blood. He, the Saviour of sinners, welcomes those who, by the Spirit of God, see and feel their need of salvation. Oh, that God may, in His mercy, save many who read these messages, that such too may have a blissful future with all who are His, and all through the shed blood of Christ on the Cross at Calvary.

SUGGESTIONS FOR PRAYER.

- "Pray without ceasing." 1 Thess. v. 17.
1. For the glory of God in the humbling of His people.
2. For refreshment in believers' homes, and among their families.
3. For long-beloved and often-remembered parents of some children of God who still wait for their salvation.
4. For Christian testimony to the Chinese in London.
- "Finally, brethren, pray for us, that the Word of the Lord may have free course." 2 Thess. iii. 1.

TALKS ABOUT PRESENT-DAY NEEDS.—9.

NEARNESS TO THE LORD.

BLESSED be the God and Father of our Lord, Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly places in Him (Eph. i. 3), in Whose blood we have been *made nigh*, we who sometimes were far off (Eph. ii. 13). How we should emphasize the words "*made nigh*," and the great cost of our redemption, both by our life, and by the lips. What a witness there would be if all God's dear people sought to live as those made near to Him. Alas, it is so easy to live as far off ones. Oh that God, by His Spirit may work, and bring before us, not only the privileges of those who are so favoured, but the responsibilities connected therewith. If only we realized more fully from what we had been redeemed, and the marvellous love of God the Father, and of the Lord Jesus in giving Himself for our sins, surely we should live more in accordance with the Holy Scriptures. We do not *value* being made near to God, as we ought, though we appreciate His love in measure. But, oh, if we really saw and felt how much we had been forgiven, we should *love much* (Luke vii. 47), and such expression of love to Him, Who so loved us, would help our hearts to overflow with love, and we should be drawn away from the things of earth, and *nearer to the Lord* in experience and in practice, since we cannot really be made nearer in fact, *as to salvation*, for we are in Him our beloved Lord, Who is ever with the Father. Alas, how we have failed to make manifest that such nearness is the privilege of saved ones. Of Israel it was said, "A people near unto Him" (Ps. cxlviii. 14). Yet how they failed, but this should be a warning to us, and cause more concern in our daily life to shew plainly our heavenly calling. We know how God chose the tribe of Levi, and said unto Moses, "Bring the tribe of Levi near, that they may minister unto Me" (Num. iii. 6). How solemn, in view of this, is Num. xvi. 9, 10. How watchful those who are made near to God should be, even in keeping to the things which He appoints. Those who are made "near" must come "near" if they would listen to God speaking through Scripture (Deut. v. 27). Those who seek to walk as near ones will in all their ways acknowledge God (Prov. iii. 6), and will tell of His love and mighty power even by their lives. What heavenliness of life there would be, if we lived as those "in Christ," in heavenly places. The dignity of heaven would be more manifest, and there would be less lightness, yea, the opposite of lightness, as to the things of God. We should stand in awe of God (Ps. cxix. 161) even while privileged to draw near to Him, it must be with a true heart, and in full assurance of faith, with right actions as well (Heb. x. 22).

Ex. iii. 2-6 is heart-searching, even though we

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—September, 1917.

Day	Leviticus	Hebrews	Learning Lev. xxiii.	Explain Lev. xxiii.
1	xx. 10-21	xi. 32-40	9, 10	16
2	xx. 22-27	xii. 1-8	" 11	
3	xxi. 1-8	xii. 9-15	" 12	
4	xxi. 9-15	xii. 16-24	" 13	
5	xxi. 16-24	xii. 25-xiii. 2	" 14	
6	xxii. 1-13	xiii. 3-9	" 15	
7	xxii. 14-23	xiii. 10-19	" 16	
8	xxii. 24-33	xiii. 20-25	" 17	
9	xxiii. 1-8	Jas. i. 1-8	" 18	Jas. i. 27
10	xxiii. 9-14	i. 9-15	" 19	
11	xxiii. 15-22	i. 16-22	" 20	
12	xxiii. 23-32	i. 23-ii. 4	" 21	
13	xxiii. 33-38	ii. 5-13	" 22	
14	xxiii. 39-44	ii. 14-26	Jas. i. 16, 17	
15	xxiv. 1-9	iii. 1-6	" 18	
16	xxiv. 10-16	iii. 7-18	" 19, 20	Jas. ii. 1-4
17	xxiv. 17-23	iv. 1-6	" 21	
18	xxv. 1-7	iv. 7-12	" 22	
19	xxv. 8-17	iv. 13-v. 4	" 23	
20	xxv. 18-24	v. 5-12	" 24	
21	xxv. 25-34	v. 13-20	" 25	
22	xxv. 35-46	1 Pet. i. 1-9	" 26	
23	xxv. 47-55	i. 10-16	" 27	Lev. xxvi.
24	xxvi. 1-10	i. 17-25	Lev. xxv. 18	48
25	xxvi. 11-20	ii. 1-8	" 19	
26	xxvi. 21-29	ii. 9-17	" 20	
27	xxvi. 30-39	ii. 18-25	" 21	
28	xxvi. 40-46	iii. 1-7	" 22	
29	xxvii. 1-18	iii. 8-16	" 23	
30	xxvii. 14-25	iii. 17-iv. 2	" 24	

A "few days" ago you and I were much younger in the Christian life, and yet how many opportunities have slipped in the hurrying by of time—opportunities for knowing God's truth, and pleasing Him. In a "few days" we shall be with our Lord. Let us not lose the precious moments, but seek to know and do His holy will, that He may be glorified. This should be the object, and this should be the result.

NOTES ON SOME MEMORIZED VERSES.

Lev. xxiii. 9-22.

The whole of the chapter emphasizes God's authority as to Israel. His instruction through *all* circumstances (especially as to the supply of food), and His typical teaching (Col. ii. 16, 17). The Sabbath is *first*, then we have a sacrifice, and after passover we have the first day of the week in verse 11, next the feast without the Sabbath (15-21), then a gleanings (22), followed by a new dispensation (24), and mourning succeeded by a period of rejoicing, then the climax eighth day of 36. In other words, we have God's Sabbath (Gen. ii 1-3)—no sacrifice is mentioned*—and next we behold, because of implied bondage and peril, the death and resurrection of the Lord Jesus, and the present

* I believe there is a fulness of meaning in each omission; we have only fringed a part of God's instruction.

come to God in the Lord Jesus, by the Spirit. Oh that we may have more reverence for God, and be more humble in coming before Him prayerfully. We have much to learn as to this, even as in many other respects and details concerning the things of God. A conscious nearness to God will solve many of our problems, and certainly one cannot be worldly when there is a deep sense of His presence. We cannot walk in fellowship with God, as we are exhorted to do, and be in fellowship with the world. Such a life is impossible. Oh, that we may see this and seek to live in communion with our God, and esteem His presence and nearness more than ought else. The psalmist felt the drawing power of the flesh, hence he exclaimed "My soul cleaveth unto the dust" but he asked to be quickened according to God's word (Ps. cxix. 25). May we be bowed before God as we see the influence our surroundings often have in our life. But, blessed be God, there is victory, if only we walk near to Him, Who is ever near to His people (Ps. cxix. 151). How encouraging it is amid all to look up and say "Thou art near, O Lord," see also James iv. 8. We are apt to blame Peter when he denied the Lord, since following Him afar off, but we are often more like him than we imagine. This should cause us deep heart-concern; for how we fail to represent our absent, but soon coming Lord. These are solemn times, and we need to be aroused that our lives may be more for God's glory. We think about seeing Him, our glorious Lord, in that day, and being near to Him, but have we thought that nearness to Him in life, will be nearness to Him then? Oh, that when He comes we may meet Him with joy, and not be shamed away, albeit still in His presence. For all saved ones will live with Christ—but some will be nearer than others (1 John ii. 28). Notice the words to the over-coming ones in Rev. ii. iii. xiv. 1-6, also 2 Tim. ii. 19-21. The Lord Jesus gave Himself to redeem us from all iniquity, and that we might be around Him in that day. Salvation is absolutely free, God's gift,—but rewards are for faithfulness, and surely being made nigh to God, we should seek to walk in keeping with so high a calling, and away from the things of earth, which draw us so definitely aside. We have the same teaching as to faithfulness being rewarded when Israel shall be gathered in that day (Ezek. xlv. 10-16). Notice the words "They shall not come near unto Me" (13), "They shall come near to Me to minister unto Me, and they shall stand before Me" (15). A deeper love to the Lord, and a heart full of gratitude for His great goodness in giving His beloved Son to die for us, will surely lead to more godliness of life. Oh, that with hearts overflowing we may say "Draw me, we will run after Thee" (S. of S. i. 4), and all that our God may be honoured and exalted by His people living as those made nigh to Him in the blood of Christ.

dispensation without a Sabbath. Soon the trumpet will sound. Israel will look on Him Whom they pierced, and mourn (Zech. xii. 10). Then will all the redeemed have the rejoicing of the kingdom, followed by the wondrous climax of eternity.

The arrangement is very suggestive:—

Sabbath.	Sabbath (24).
Passover.	Atonement.
Seven days of unleavened bread.	Seven days of gladness in the feast of tabernacles.

Fiftieth day.	Eighth day.
---------------	-------------

Oh, for a gleaming very soon, ere the Lord Himself shall descend with the "trump of God!"

Especially we notice now the contrasts between the sheaf of 10, and the loaves of 17, though the latter, picturing the redeemed, are like to, and depend on, the former (1 Cor. xv. 23). The sheaf is *one* (an omer, cf. Ex. xvi. 32-36), it is accepted without an accompanying *sin-offering* (contrast 19), and is the ground of fulness of blessing (14). The *two* wave loaves are (a) linked with *habitations*, and (b) baked with leaven (hence not "burnt on the altar for a sweet savour," Lev. ii. 12). Acts ii. 1 tells us the Day of Pentecost was then **FULFILLED**: hence God declares the typical teaching. 20, How precious, too, is the thought of waving, and exalting, *before the Lord*. Those who are "in Christ Jesus" are indeed lifted up. We cannot be too praiseful for all that God, in grace, has done for and in us. What manner of persons ought all His people to be. Why are we so much like the world? 22, God's care for "the poor and the stranger" shines out: we think of Ps. lxxii. and Ex. xxii. 21, xxiii. 9. Deut. xxvi. 11. "I am the Lord YOUR God" is the great reason: relationship to God involves many responsibilities (1 Pet. i. 16).

Jas. i. 16-27.

"Do not be deceived" for Satan is very busy, "nor deceive yourselves," for the flesh is very subtle. "Every good giving, and every perfect gift": the Holy Spirit calls attention to the process and result alike. "From above," same word in Matt. xxvii. 51, Luke i. 3 ("from the very first"). John iii. 3, 7 (again), 31, Jas. iii. 15, 17: how precious to be enabled to set the mind on things *above* Col. iii. 1, 2). God's dear people are not of the earth, and should not live in an earthly way, but as those who possess a heavenly calling (Heb. iii. 1). God will not turn away: walk in the light (1 John i. 7). 18, How wondrous to be begotten by God, because of His own will: He will not lose any such. "Firstfruits," a pledge of a fulness, and the word also implies acceptance with God: all because of Christ, *the* Firstfruits. Does not this verse tell of the bright prospect? "All Israel shall be saved" (Rom. xi. 26), that is, the spared ones (Jer. i. 20). "Wherefore," the inference of godly obedience: God's love awakens

love: hearing first, then speaking. Be on your guard, since if tempted you must blame yourself (14). Are we "swift"? Oh to have an opened ear; "who hath ears to hear, *let him hear*" keep on hearing. 20, "The wrath of *man* . . . the righteousness of *God*," a striking contrast: believers are to seek *His* righteousness (Matt. vi. 33), they acknowledge His wrath (Rom. xii. 19). 21, Another inference, cf. 1 Pet. ii. 1. Do we "welcome" the implanted word? "Able," see 2 Tim. iii. 15, also Acts xx. 32 (twofold force: God works by His words, Rom. x. 17). 22, It is well to hear, but a hearer-*only* is wandering far. "Deceiving" is "reasoning aside": do not persuade yourself that Scripture does not oppose your actions, when God graciously convicts you. 23, 25, The words of truth likened to a looking glass, see 2 Cor. iii. 18. The "forgetful" hearer—a hearer made up of forgetfulness—goes *away*: the right hearer stoops down in humility (as the word "looketh" implies) and *remains*: he does not merely see *himself*, but the Lord and the Lord's will, and his own failures: he seeks to imitate Christ. 26, A reference to the other part of verse 19: how much James refers to the tongue, see ii. 3, 12, 16, iii. 1-14, iv. 11, 13, v. 12. 27, Religion not a name for spiritual faith, but an expression of living faith: distinguish man's use of the word. There is defiled religion. Mark how the Holy Spirit speaks against believers' identification with worldly philanthropy—"to keep himself unspotted from the world."

Lev. xxv. 18-24.

18, "My," "Do," repeated. "Safety": the word implies "confidence," and occurs in 19 also. 19, Ps. lxxvii. shows future fulfilment, see also Isa. xxxv., note Ps. lxxii. 16, contrast "cursed is the ground for thy sake" (Gen. iii. 17), and "when thou tillest the ground, it shall not henceforth yield unto thee her strength" (Gen. iv. 12). Eating sufficiently reminds of John vi. 12 (see 7): we have these blessings *spiritually* (Ps. lxxxi. 10). At the present time men misuse physical encouragements, against God, see Deut. vi. 11, 12, Ezek. xvi. 49, Luke xvii. 27, 28. Oh, that we may eat and drink to the glory of God. 20, The Lord Jesus referred to this promise (Matt. vi. 31), possibly in the very Sabbath-year (which may partly account for the large crowds following Him); His people are to be detached from anxiety, every day of every year (32, 33), yet the principle of 2 Thess. iii. 12 is equally part of Scripture: "onesidedness" is a snare of the devil. How precious, amid all food problems to-day, simply to trust God. 21, "My," and a commanded blessing, see Ps. cxxxiii. 3. God is not limited as to the harvest. Sin is the cause of trouble, yet men are not bowed before God. 22, Song vii. 13, Matt. xiii. 52. 23, Mark how the blessings here are linked with possession of an *earthly* land: hence believers cannot exactly *claim* good harvests.

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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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Oct., 1917.
FREE.

A Magazine, as the Lord enables, maintaining His truth, because we are maintained in and by His truth, setting forth something of His love, because of His love which has drawn us, a testimony for Him, and against that which is against Him:—at least, this is our desire, by grace alone.

EDITED BY
PHOEB W. HEWARD.

"Blessed art Thou, O Lord, teach me Thy statutes." Ps. cxix. 12.

"The meek will He guide in judgment; and the meek will He teach His way." Ps. xxv. 9.

"Teach me, O Lord, the way of Thy statutes; and I shall keep it unto the end." Ps. cxix. 33.

"I know Whom I have believed." 2 Tim. i. 12.

"We know that the Son of God is come, and hath given us

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an understanding that we may know Him That is True." 1 John v. 20.

"Holding fast the faithful Word." Titus i. 9.

"I have no greater joy than to hear that my children walk in Truth." 3 John 4.

"If ye continue in My Word, then are ye My disciples indeed; and ye shall know the Truth, and the Truth shall make you free." John viii. 31, 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. 7.—The Lord's Day, 11, 6.30; Mon: 8; Thurs: 8; Sat: 7; 43a, The Broadway, Walham Green, S.W. 6.—The Lord's Day, 11, 6.30; Thurs: 8; East London Testimony, adjoining 35, Cambridge Road, E. 1, 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.

We would never tire of the same precious words (Phil. iii. 1). Christ has died for us, and by so doing He has separated us from the world, and its arrangements, its aspirations and its attitude. Not that we claim perfection. If we say we have no sin we deceive ourselves. We confess our shortcomings, but the appointed position for believers is one of simple devotedness unto the Lord, as strangers and pilgrims. The world has no right to us: the world's honours have no true attraction for us. The severance is twice emphasized in Gal. vi. 14. We belong to the Lord Jesus.

How many draw a wrong inference. They say, "You only think of singing, praying, studying; you are indifferent to the betterment of those around." On the contrary, the faithful child of God shows the true unselfish concern, but he cannot calmly bandage a cut finger, while the man is dying of hemorrhage. In other words, eternal concerns must be primary.

"The Fruit of the Spirit." Gal. v. 22.

Where the work of God is found,

There is fruit:

He caused mercy to abound—

This the precious root.

Thus the "new creation" shown,

Proves a work of God alone,

And His daily strength we own—

Needs to suit.

Does the Holy Spirit cause

Lack of love?

Nay, He leads us to Christ's laws,

Leads our minds above.

Love, joy, peace, our fruit must be,

While God's holy will we see,

That His saints should constantly

Grow in love.

What long-suffering we received,

This we know:

Unbelieving, we believed,—

All to Christ we owe!

Thus our lives should tell His worth,

Manifest our heavenly birth,

That we are redeemed from earth,

Here below!

WORDS OF ENCOURAGEMENT.

Ps. cxxxiii. 3 is very precious to *believers*. Every child of God should rejoice in the wondrous fulness of God's mercy, and his face and actions alike should make manifest the work on which he fully depends.

The blessing is ours whereas we *deserved* the curse, for "Cursed is every one that confirmeth not all things which are written in the book of the law to do them" (Gal. iii. 10). The blessing is *commanded*, even as the Lord commands His loving-kindness. There is no possible removal of the Divine plan. God is not changeable. His truth is not variable. There is no shadow cast by turning with Him. He is in one mind, and who can turn Him? How wonderful is the privilege of being in Christ Jesus.

But what should be the outcome of the love which we have received and are receiving? The context is clear. "How good and how pleasant it is for brethren to dwell together in unity." 'Tis not only unity "at a distance," but real unity, even when personal habits are known. And we have left out the word "Behold." The fellowship is to be seen, cf. John xiii. 35. It is compared with ointment, which was mixed under Divine instructions, and contained sufficient of that oil which typifies spiritual devotion. It is also compared with the dew, or summer-sea-night-mist, which, with its *gentle* power, brought so much blessing to Palestine. Since the Lord has *commanded* the blessing, all who have a new life, even the same heavenly life, an eternal life, should seek after a godly oneness. Why are there so many "differences" among professing believers? There is a lack of realization of our Father's "command," and of our relation to our Glorious High Priest.

THE INTERPRETATION OF CIRCUMSTANCES.

When God speaks, it is fitting to hear with reverence. In Scripture we have what the Holy Spirit still "saith," and with no uncertain sound. Yet He, though silent awhile as to wrath (Ps. i. 3), can, and does, speak in all history. Happy are those who can hear His very rod (Mic. vi. 9). But it is impossible to draw right inferences from circumstances unless we are walking with God. When the water came out from the exalted rock wrongly smitten in Num. xx, Moses might easily have felt that he was in the line of the Lord's will. And Jonah when fleeing from the Lord found a ship going to Tarshish. In like manner there may be for a season the prosperity of the wicked (Ps. lxxiii. 3), and even an Asaph may need to resist the temptation to say, "I have cleansed my heart in vain" (13). But as we realize more *the Lord's*

cleansing, and go into the sanctuary of God (17), the problems will be solved.* The converse with that which has already been stated is seen in the experience of Joseph. The path of blessing was *via* apparent "contraries." And Paul was blessed abundantly when forbidden as to Asia and hindered as to Bithynia, and even confined in Philippi's jail.

Is it not true that we can use the very same circumstances in exactly opposite ways? For example, we have a trial by which God chastens worldliness. Yet the flesh encourages us to believe that Satan is against us because we are spiritual. We find an "open door" for activity, and without seeking to know from the Lord whether *He* has opened it, we hasten to enter, whereas this may be permitted as a warning. Satan may be unwilling to hinder, for he would rather have our unspiritual activity than that we should be quietly humbled before God.

Even the Scriptures may be misused. We light on a verse which confirms us in our action, and we say the Lord has guided. But it may be the guidance is not from Him, our action may be displeasing, and a messenger from the devil may have brought words before us taken out of their context, as he did to tempt the Lord Jesus (Matt. iv. 6). God does not tempt, but He does not keep from all temptations those who "think" they can stand, and who "think" they know His will. The bringing of aught *before us* is no proof that it is also *for us*, any more than the fact that the tree of knowledge of good and evil was near to Adam, made it his food.

But is there no solution? Are we left amid the tangle of circumstances with two opposed interpretations, to take our chance of the right one? No, the Lord liveth, and His word is sure. What then? Circumstances can "help" but they must not control. They must be explained in the light of His *revelation*, not *vice versa*. They can *confirm* and explain His *revealed* will, but they must not be exalted instead of that will.† No amount of apparent "leading" from events and feelings can contradict one verse of Scripture. To walk with God, by the Holy Spirit, is the key. There is no royal road to knowledge of His plan apart from this. But a right royal road is here, and we do well to meditate on Rom xii. 1, 2, remembering that the fact we have often been misled (*not by Him*) is an argument for humility, but not for distrust.

* Doubtless this subject could be worked out at length, to the glory of God with respect to His providences. Haman was allowed glory of riches (Esther v. 11), and special privileges till he was suddenly disgraced. Laodicean "believers" have inferred from their increase of goods that they are favoured. The chastisement of prosperity is little realized.

† Cf. The "corroboration" of types; whereas one cannot state doctrine from a type *unless* God has stated it definitely elsewhere, since we do not know of ourselves what is the parallel part, and what is the contrasted part of the type.

A LETTER OF CHRISTIAN COMFORT TO PARENTS

WHO ARE MOURNING THE LOSS OF A
LITTLE CHILD.

DEAR FRIENDS,

I hope that in this time of trial, and sorrow, I shall not be intruding by this letter. As a servant of Christ, I would not only express true sympathy, but also seek to brighten your present sorrow with the suggestion of a wondrous message which God has graciously given through Scripture. His priceless salvation, only in the Lord Jesus, and because of His finished work on Calvary, is free *beyond* human understanding, free to the lost, and the undeserving; and I do desire that many others may receive what I received, on this humbling level of worthless sinners. Nor is there any salvation apart from Him. But God has mercifully revealed that those who stand before the "great white throne" for judgment, will be dealt with according to their works, and the earliest infancy is, (thanks be to God) *not* linked with such works of evil. Hence any who die in babyhood, though their *physical* death is because sin entered into the world by Adam, will, in and through the Last Adam, the Lord Jesus, be for ever blest. Is not this a *true* encouragement?

Soon after Christ was born, the wicked Herod tried to kill Him, but was hindered, for God is over all. I feel, in passing, *this too* is indeed a precious thought. Nothing is by chance. He has permitted your loss. Do not, dear friends, deny or question His perfect wisdom. We all know *very little*: He knows everything, and is so tender. I could not doubt this. But, to return to Matthew ii, the cruel king slew all the boys of Bethlehem, up to *two years*, and the Holy Spirit tells us this meant a fulfilment of Jer. xxxi. 15. I have looked at that passage, and would again read the next verse *with joy*,—"Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and *they shall come again from the land of the enemy*." Death is an enemy (1 Cor. xv. 26). How could there be a blotting out of tears unless those beloved little ones should share a *glorious* resurrection? And this thought has cheered me, when beholding the deaths of infants among the Amalekites, and the evil nations of Canaan. God has promised that every "tribe" of earth *will* have *some* saved ones, and I have wondered if these would be unrepresented, unless the babies cut off so young had been thus marked out, as among the great, great multitude for whom Christ so lovingly died. Do not think God is unkind. His marvellous words as to Nineveh are clear, "Should not I spare Nineveh . . . wherein are more than six score thousand persons *that*

cannot discern between their right hand and their left hand?" The mighty God looked upon the 120,000 babes. The Lord Jesus, in the days of His flesh, dealt very tenderly with such, and blest little ones so affectionately.

But do not imagine that a child is *naturally* innocent. It is only by *grace* any are saved. And we ought to thank God much for His rich mercy, in Christ's death instead of those who *naturally* belong to a ruined race. Yet how few realize this. But I would pray that many who read these lines may be among such.

And this, dear friends, leads to a solemn thought concerning you. When David's infant died, the King of Israel said "I shall go to him." We do not know all *he* felt when he thus spoke. But surely there was much more encouragement in that death than in the death of some who, like Ammon, Absalom and Adonijah grew up. I want to apply this thought to you. Your little one has gone to God's provided resting place, by the blood of the Lord Jesus. But if *you* died, would you go to that home of quiet waiting for the resurrection morning? You have lived for years, you have done works, and unless you are saved in Christ, being born again in the Spirit of God, you will *not* be with your loved little one *any more*. I do not sorrow for him (or her), but for you, *except you know Christ*. I cannot give comfort in the death of those who are older, and depart—this world—unsaved. I *would* be tender, but the grave stones in a cemetery are often so cruel to those living. They support *vain hopes*. They forget that if *any* die outside Christ, however religious, they remain outside, and Hebrews ix. 27 is solemnly true. After death there is the judgment! I wonder if you could have trained your dear little one in the things of God. Oh let me speak clearly though gently. A parent's privilege and responsibility is very great. Parents cannot fulfil them unless they are themselves forgiven, and saved, in the precious blood of Christ. But if you feel your need of Him, how welcome you are to Him *now*. Thus you will see His good hand, and brightness amid the grief. Perhaps you have other children: you *need* Christ that you may be a blessing to them. If I can, by grace, help in explaining God's one way of salvation do not think you will burden me by writing.

Yours in the gracious service of Christ,

PERCY W. HEWARD.

While Israel are away from their land, and in unbelief, there must be confusion, but God will fulfil the promise of Isa. xxxiii. 16, and the prayer of Matt. vi. 11. "Strangers and sojourners with Me," hence David's emphasis in 1 Chron. xxix. 15. How wondrously this language implies a coming contrast, even beyond Israel's brightest past.

THE CHILDREN'S COLUMNS.

"NO, NOT ONE."

THERE are some who would tell us how there is good in every one. But God's word, which is all true, from beginning to end, says, in *three* different places, "*There is none that doeth good, no, not one*" (Ps. xiv. 1-3, liii. 1-3, Rom. iii. 10-18). The only Perfect One Who walked this earth was the Lord Jesus, and He was God as well as Man. He always did those things that pleased the Father. If the three portions of God's truth mentioned above were read more carefully, and more often, it would be well. For God, Who created man, knows what is in the very heart of man. We see what sin has brought into this world, which God made beautiful, even as He made man upright. I know God is being blamed for what sin has done and is doing. This is itself sinful, and shows the condition of the heart of sinners. Only those who are evil can thus speak about God, Whose work is perfect, and Whose love and longsuffering are marvellous. But those who, in God's mercy, have had their eyes opened by God the Holy Spirit can see the long patience of God.

All is known to God, and so He knew how not a few would imagine that people were not so bad. Thus He emphasizes that there is none that doeth good, with many like words. Men are corrupt *in their heart*, and "*say*" *there is no God*. How many say now "*If there is a God, why does He allow all the dreadful things which are happening now?*" We dare not question God. He is so great, and sin has brought all the strife and death among the nations. If sinners only knew more about God they would marvel at His goodness and forbearance. God, we are told, looked down from heaven to see if any did understand, if any did seek God, and there was *not one*. They were all turned aside. In the days of Noah we read how God saw that the wickedness of man was great, and that he was only evil continually (Gen. vi. 5). Notice the words of verse 6. It repented the Lord (an expression to set forth deep feeling) that He had made man, and grieved Him at His heart. Oh how such words should humble many. But, alas, they do not. For being "*dead in sins*," they seem to have no feeling. I do want you, dear readers, whether young or old, to know the truth as to the natural condition of every one born into this world, even born in sin, and away from God. We cannot do anything of which we can boast. This is solemn yet true. For the Scripture saith, "*Whatsoever is not of faith is sin*" (Rom. xiv. 23). I know the portions of God's truth we are considering are not pleasant. But they are true, and should be more read. Oh that in God's mercy not a few who read these messages may have their eyes opened to behold their sad state by nature! Thus will they enjoy the fact that God mercifully looked down to

see, and, in His love and pity, gave His beloved Son to die for those who were by nature *far* from Him, all of them, and in such a pitiable condition. Oh how great is such love! Yet how few thank God. Multitudes still *love* their own way and speak evil of God! And He hears and sees all. I know there are some who imagine they are "*all-right*." But the words are plain:—"*there is none righteous, no, not one*" (Rom. iii. 10). Yet in love, and in God's wondrous plan of redemption, Christ, Who was the only Righteous One, gave His life a ransom for many. I wonder if you, my dear young reader, are among the many who trust Him, those for whom Christ died. To begin with, all have sinned, and are "*without God*." But there are *many* now saved by God's grace, through the precious poured-out blood of Christ, such are new creatures in Him, and are made righteous in Him the Righteous One. What a wondrous change! Now, being in Christ, they can do the things that please God, Who looks at the heart, and He sees every thought and desire, not only of those unsaved, but of His redeemed ones. Oh that *many* more may be brought to see their need of God's "*so great salvation*," and, like the tax-gatherer, pray "*God, be merciful to me, the sinner*" (Luke xviii. 13), and all because of what the Lord Jesus has done. 'Tis wonderful to be saved from sin and death and eternal judgment. But those who are brought to trust in the finished work of the Lord, can never say "*I have made my heart clean*" (Prov. xx. 9). For it is the blood that maketh an atonement, and it is the blood that cleanseth from sin. Oh that many may be saved, and seek to please God, and all by His wonderful love and grace (Heb. xi. 6).

No, not one by nature good, all have gone astray,
Turned away from God the Lord, loving their own way,
No, not one, till born again, can Jehovah please,
Sinners simply seek their own, seek a life of ease.
No, not one God's way doth seek, till in mercy He,
By the Holy Spirit, works, then their sins they see,
And for mercy then they cry, all Christ's merits plead,
As they see that they are lost, and salvation need.
No, not one will seek the Lord, in their lost estate,
Till the Holy Spirit works, then their sins they hate:
In Christ's Name, through poured-out blood, such can humbly
pray,

"God, be merciful to me, take my sins away."

No, not one will look above, while yet dead in sins,
Till God in His wondrous grace His own work begins,
Then it is lost ones can come through the blood once shed,
Through the merits of God's Son, by the Spirit led.

No, not one doth understand, how sin worketh ill,
Neither do they seek to know God's own perfect will,
For by nature all are dead, on the road to hell,
But when God in mercy saves, all for aye is well.

No, not one, will seek the Lord, all are turned aside,
But for sinners, young and old, Christ was crucified,
He, the spotless Son of God, gave His life to save
Those who were far off from God, each to sin a slave.

No, not one can ever say, when set free from sin,
I have made my sinful heart pure and clean within,
For Christ's blood alone can cleanse, wash away sin's stain,
Give the guilty sinners peace, where sin used to reign!

THE BARS OF THE TABERNACLE. "FIVE BARS OF SHITTIM WOOD."

Ex. xxxvi. 31.

THOUGHTS FOR YOUNG BELIEVERS AND OLDER ONES TOO.

I wonder if you have read through the Bible, or if you have at least commenced in earnest, and have coupled rising early with prayerful dependence and expectancy. God has wondrous supplies for His people stored in His book of truth. Many who bear the Name of Christ fail much to possess their possessions (Obad. 17). They become occupied with favourite passages, and their Bible is thumb-marked, and opens *easily* at certain chapters, but ALL Scripture is profitable, that the man of God may be equipped (2 Tim. iii. 16, 17), even as there should be growing up into Christ in ALL things (Eph. iv. 15).

You have, perhaps, read more of the later Scriptures than of the earlier. Have you ever thought that the first Christians had the earlier alone? We little know what depths of teaching are to be found in the types. See what the Holy Spirit says about Melchizedek in Hebrews vii, yet how little is revealed concerning him in Genesis. The shortest histories may be longer than long human writing. The tabernacle is full of blessing. From the ark to the court-gate (you will observe how the description starts from God's standpoint) everything points to Christ. Colours as well as materials, sizes and relative positions are full of help. Do we not need to pray, "Open Thou mine eyes, that I may behold wondrous things out of Thy law" (Ps. cxix. 18)?

The five bars of shittim wood are appointed in chap. xxvi. 26-28, and made exactly according to the pattern in xxxvi. 31-34. This repetition of "details" is to show us how gladly obedient Moses was, and how gladly obedient we too should be. God's details are not small. If you have been taught by some not to emphasize "every point" in a parable, nor to go too deeply into Scripture, this attitude grieves God's Holy Spirit. His words are perfect, and every tiny thing, as well as God's work in nature, will be seen best "under the microscope." There must be prayerful earnestness and waiting. God will not disappoint.

The five bars were for "binding." The boards, *standing up* (Ex. xxvi. 15), seem clearly to picture the Lord's people on resurrection ground, resting altogether on redemption (the sockets), and brought "together" that there may be worship. "Worship" is the continual thought of the tabernacle. "Five" is often a number which brings before us God's work, even His use of "little" things: hence the five of Lev. xxvi. 8 in His arrangement of *another* dispensation, likewise the five stones of 1 Sam. xvii. 40, the five barley loaves of John vi., and the five words of 1 Cor. xiv. 19.

Observe, too, five ingredients of the oil of holy ointment (Ex. xxx. 23-25), and five in the perfume (Ex. xxx. 34, 35, marg.). God's work, in the present time, is one of *grace*, and He lovingly unites His people. Christ prayed for this to be seen. He uses means. Acts ii. 42 may illustrate: there we have a *fourfold* outward manifestation of His work, and in Eph. iv. 11, since "pastors and teachers" are joined by the Holy Spirit, we have *four* distinct gifts of our risen Lord to bind His people. Do you notice how one of the bars was inside (Ex. xxvi. 28), and this one was in the *midst* in every sense! This unseen uniting was "from end to end." So in the present dispensation, the work of the Holy Spirit is marked as within, and including *all* the redeemed. The *four* outward bars were appointed, but we are not told they were "from end to end." Nevertheless, we are not told they were *not*. But what a mercy to realize that if some dear children of God, alas, omit the breaking of bread, or are cut off from this privilege, through persecution, and if the gifts of apostles and prophets be no longer manifest personally, (though we thank God for their writings), yet the work of the Spirit of God still binds us together in *life*. But there is another solemn aspect. God has not failed, but He never promised that all the precious uniting power seen in the early Church should be displayed throughout the dispensation. Men slept, and forgot God's will, and lost many privileges. Hence, do we not feel that, though the work of the Holy Spirit remains as to "life," He has permitted a withholding, which reminds of Mark vi. 5? Hence we do not behold the beautiful unity of Acts ii. But God *always* emphasizes, as these bars show, His approval of inward and outward oneness, and we should be concerned about this to-day, and should seek to be *away from* that which is not His will, that we may be ready to rejoice in His manifestation of the link of those who are "in Christ" (2 Tim. ii. 22). No board was welcome unless standing up, and on the sockets of atonement merely. No unbeliever has a rightful place with believers (2 Cor. vi. 14). "Mixture" can never glorify Him.

If you would welcome a series of papers on the Tabernacle and its Spiritual Lessons, I shall be thankful to receive a letter. God has often encouraged me thereby.

TALKS ABOUT PRESENT-DAY NEEDS.—10.

FELLOWSHIP WITH GOD, AND WITH ONE ANOTHER.

HOW privileged are those saved by grace, yet alas, how often we fail to enter into all the spiritual blessings we have in Christ (Eph. i. 3). Surely those who have a deep sense of their

unworthiness must marvel that God has exalted His people in His Beloved Son, so that they are now raised up and made to sit together in heavenly places in Christ (Eph. ii. 6). 'Tis well to remember what we were, and where we were, before God's grace and mercy reached us. By nature we were far off, enemies to God—only evil continually. We were in "an horrible pit" and in "miry clay." But God in wondrous love, through the death of His beloved Son, brought us out of that dreadful place and made us near to Himself, in Christ's precious blood (Eph. ii. 13) and set our feet upon a Rock, the Rock Christ Jesus. What a wonderful change! Yet we so often fail to make manifest what God has wrought in us. If only we, who are the called of Jesus Christ, were more of a contrast with what we once were when we were "dead in sins," God would be exalted, and we should thereby show forth the praises of Him Who hath called us *out of darkness into His marvellous light* (1 Pet. ii. 9). How can we, in view of this, have any "fellowship" with darkness if we are "light in the Lord"?—(Eph. v. 8). The Scripture saith "What fellowship hath righteousness with unrighteousness, and what communion hath light with darkness?" (2 Cor. vi. 14-16). We cannot blend light and darkness. Oh that we may have *no fellowship* with the unfruitful works of darkness, but rather, by walking in the light, (the light of God's presence), reprove them. Is it possible to have anything in common with those who are still in darkness, when we are so blest, and near to God in the Lord Jesus? How can we have fellowship with those whose minds are enmity against God? (Rom. viii. 7). We have been called not only out of darkness, but *into the fellowship of His Son* (1 Cor. i. 9). Oh that we entered more fully into all this means. What lives ours would be if we thus lived in *communion with Christ*. The world, and worldly friendships, would be impossible if there were continual communion with the Lord Jesus. Surely in these solemn times there is a great need for a closer walk with God in His beloved Son, for we can only approach God in Him (1 Tim. vi. 16). May we have more reverence for God, and ever be mindful of His terrible greatness and holiness. Yet we are exhorted to "walk in the light as He (God) is in the light," and encouraged to have *fellowship with Him* (1 John i. 7). 'Tis blessed to be called to such a life. Oh that we may never dishonour His Name, by fellowship with the world. The words of James iv. 4 are heart-searching: "the friendship of the world is enmity with God," and "whosoever therefore will be a friend of the world is the enemy of God." May we take heed to such words, and ever be thoughtful concerning them. It is impossible to walk with God in the Lord Jesus, and with the world as well. But if we have fellowship with God, we shall seek to have fellowship with those who are also redeemed with the precious blood of

Christ, and walking as such. The psalmist said "I am a stranger in the earth" (Ps. cxix. 19), but there were other "strangers" thus, he could also say, "I am a companion of all them that fear Thee" (Ps. cxix. 63). Again he said "They that fear Thee will be glad when they see me, because I have hoped in Thy word" (verse 74). And in Mal. iii. 16 we read, "Then they that feared the Lord spake often one to another," etc. What fellowship there was on the day of Pentecost when God so wonderfully blest His people, and the Holy Spirit came down upon them in mighty power (Acts ii. 42), and they had "fellowship," and all things common, in a way entirely contrasted with earth's selfish socialism. Alas, how soon sin entered, even as in Eden, and soon there was division and not unity, and so there has been much failure. How we should grieve over this, and seek to have *more fellowship with God*, and this will lead to *more manifest fellowship with one another*. 1 John i. 3 is precious, "That which we have seen and heard declare we unto you," said God's servant, "that ye also may have *fellowship with us* and *truly our fellowship is with the Father, and with His Son Jesus Christ*." Mark the words, *With the Father, and with His Son*. Then in 2 Cor. xiii. 14 we read "The communion of the Holy Spirit." See also Phil. ii. 1, 1 Cor. x. 16. Oh that we may value such love, and enter more fully into the privilege of fellowship with God. How such a life would solve many of our problems, and be a witness for our absent, but quickly coming, Lord, 'Tis not so much what we say but what we are, and how we live, that bears fruit to God's glory. 1 John i. 6 is solemn and impressive, "*If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth*." May we take this more to heart. For 'tis so easy to walk awhile in darkness. How precious is Ps. xxxvi. 9, "In Thy light shall we see light." 'Tis as we, by grace, walk in *fellowship* with God that we shall see His truth more clearly, and the hatefulness of sin. We read that Enoch *walked with God three hundred years* (Gen. v. 22). Also Noah *walked with God* (Gen. vi. 9). Surrounded by sin, Job was a man who feared God and hated evil (Job i. 1). God is still the mighty God, and He can keep those who, by His grace, seek to *walk with Him*. When there is continual *fellowship* with God there is real joy, and the heart burns with love to Him, Who so loved us (Luke xxiv. 15, 32). Gladly did God's servant Paul give up all, that He might know Christ and the power of His resurrection, and *the fellowship of His sufferings*. 'Tis not an easy life when there is fellowship with God, but 'tis blessed, and a witness for Him, Who so loved us. Truly there is a great need for a *manifest walking with God*, and a hearty fellowship with *one another*.

A PRECIOUS SAVIOUR. 1 Pet. ii. 6, 7, Ps. cxvi. 15.

WITHOUT GOD.

Such are all by nature, for when Adam and Eve disobeyed God they were driven out from Eden by a righteous God, away from His presence! Yet few are, in any measure, concerned as to their being far off from God, "dead in sins," and without Him—the Mighty God (Eph. ii. 12). This same verse says that such are *without Christ*, and all those in this sad condition have *no hope*, either for time or eternity. Yet there are many who have a false hope, and imagine all will be well. But if such are *without God*, and the Lord Jesus Christ, and *without God's "so great Salvation,"* through the shed blood of His beloved Son, and die in their lost condition, would they like to live with Christ, Whom they despise and hate, eternally? You may not have thought of this, dear reader. To be eternally with one whom you did not love would be terrible. If you are *without God*, and Him Whom the Father sent to be the Saviour of sinners, I would earnestly bring before you a very real need. You may have imagined that God will overlook your sins, and you will be raised a different person from what you are when you pass away. But, unless there is the change now, there is no hope for any after this life. Now is the day of Salvation (2 Cor. vi. 2). And all is of grace. The Scripture saith, "It is appointed unto men *once to die*, but after this the judgment" (Heb. x. 27). Many believe the first part of this verse, and deny the last few words, which rather should make all unsaved ones tremble. We are plainly told that those who despised Moses' law *died without mercy* (Heb. x. 28, see verse 29). We might turn to Heb. ix. 22, "*Without shedding of blood is no remission.*" The blood of Christ has been shed for guilty sinners. But has it been applied by the Holy Spirit, and enjoyed with living faith in your heart, dear reader? If not, you cannot say you are safe. There are the two aspects in Exodus xii. Not only was the Lamb killed, but the blood was put on the houses, then there was safety within. It is the same now. What is the precious blood of Christ to you? Are you resting alone in the finished work of Christ, or do you despise the blood of Christ? What is your condition without God? Without the blood there is eternal judgment. But those who are "*in Christ Jesus*," saved through the blood, are eternally blest.

SUGGESTIONS FOR PRAYER.

"The end of all things is at hand; be ye, therefore, sober, and watch unto prayer." 1 Peter iv. 7.

1. For the glory of God in the quiet devotedness, and reliability of His people, and for preservation from spasmodic enthusiasm.

2. For the Lord's work in the homes, among the children, at the meal tables, as to tiny things.

3. For gracious enabling as to Gospel testimony among Chinese, and others, in this vast city, and for grace as to any necessary "learning."

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

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—October, 1917.

Day	Leviticus	1 Peter	Learning	Explain
1	xxvii. 26-34	iv. 8-9	Num. vii. 1	Num. i. 3
2	Num. i. 1-16	iv. 10-16	" 2	
3	i. 17-31	iv. 17-v. 4	" 3	
4	i. 32-46	v. 5-11	" 4	
5	i. 47-54	v. 12-14	" 5	
6	ii. 1-16	2 Pet. i. 1-7	" 6, 7	
7	ii. 17-34	i. 8-15	" 8	Num. iii. 45
8	iii. 1-10	i. 16-21	" 9	
9	iii. 11-19	ii. 1-9	" 10	
10	iii. 20-32	ii. 10-16	" 11	
11	iii. 33-43	ii. 17-22	" 12	
12	iii. 44-51	iii. 1-7	" 13	
13	iv. 1-8	iii. 8-14	" 14, 15	
14	iv. 9-16	iii. 15-18	" 16, 17	1 John i. 7-9
15	iv. 17-28	1 John i. 1-4	" 89	
16	iv. 29-37	i. 5-9	viii. 5, 6	
17	iv. 38-49	ii. 1-6	" 12	
18	v. 1-10	ii. 7-14	" 13	
19	v. 11-22	ii. 15-23	" 14	
20	v. 23-31	ii. 24-29	" 15	
21	vi. 1-12	iii. 1-6	2 John 1	Num. vi.
22	vi. 13-21	iii. 7-12	" 2	22-27
23	vi. 22-vii. 3	iii. 13-20	" 3	
24	vii. 4-17	iii. 21-iv. 3	" 4	
25	vii. 18-35	iv. 4-11	" 5	
26	vii. 36-53	iv. 12-18	" 6	
27	vii. 54-71	iv. 19-v. 5	" 7	
28	vii. 72-89	v. 6-12	" 8	Num. vii.
29	viii. 1-8	v. 13-21	" 9	89
30	viii. 9-17	2 John 1-7	" 10, 11	
31	viii. 18-16	8-13	" 12, 13	

The grace of God in connexion with Scripture is very real. If we had a much shorter Bible, how much poorer should we be. Yet many act as though they wish the length were less. Is not this ungrateful? Oh for a spiritual delight in all which God has caused to be written, an increasing spiritual delight!

Num. vii. 1-17.

The tabernacle was fully set up, cf. Ex. xxxix. 43, xl. 17. In like manner the temple was "finished." Anointed, sanctified, suggestive of the Lord Jesus, so wondrously typified (the words occur twice). "All." 2, "Numbering" (Ex. xxx. 15) and godly arrangement, a basis for devoted worship and giving. 3, "Before" i.e. "to the face of the Lord": it is a privilege to be in His sight, and thus to serve. "A wagon for two," "for each one an ox": there is wondrous teaching in this. From a financial standpoint these could have each brought a wagon; but God would emphasize fellowship (cf. the half shekel, and the links of the branches in the lampstand, Ex. xxv. 35). But personal responsibility also is important: hence "each one an ox." Thereby "two oxen" were associated with one wagon, and the thought of personal and tribal fellowship, with its spiritual parallel was ever kept fresh. We want to encourage love. 4, 5, The Lord's authority as to details. How good to "take" these gifts. 7-9. In accord

with needs: in view of this, how serious was the departure from God's will in the new *cart*, 2 Sam. vi. God had expressly rejected such an idea. The vessels of the sanctuary were thus borne not only to emphasize them, but to suggest how they pictured a living Person. But the Lord's will is itself a sufficient reason. 12, Nahshon from Judah first (Jud. i. 1, 2): anticipation of the Lord Jesus arising from Judah, see the link in Ex. vi. 23. 13, "Both of them were full," note 14 and Ex. xxxiv. 20, Caleb "filled after the Lord": remember His condemnation of *lukewarmness*. How the Lord values the loving gifts of His people. Hence we have the complete record, and the same words again and again: He will not forget a cup of cold water, given with a true object. Grace makes small things large, but never makes wrong things right (see Acts xxvi. 9).

Num. vii. 89.

The fulness of this verse is very manifest. If we draw *near* to speak unto the Lord we too shall hear His voice. Often we do not *hear* because we are "occupied" with the things of this life, and its very atmosphere dulls us. Is there not the thought that though we value prayer, we should be willing to be "interrupted" that we may receive instruction from Him? Our gracious Heavenly Father will apply Scripture with power: do we anticipate this? The mercy seat was the place of communion: 'tis only by the blood that we can draw nigh. The mercy seat was upon the ark of *testimony*—the law must be honoured: there was no approach with a broken law. How privileged are those who are in Christ Jesus. What manner of persons ought we to be.

Num. viii. 5, 6, 12, 15.

The Lord's instructions throughout: He, and He only, has a right to appoint: we have a right, not to our own opinions, but to obey with gladness. "From among": separation, then personal cleansing, so in 2 Tim. ii. 21: leaving of evil without *personal* purification is no more satisfactory than taking an unclean vessel from others, and leaving it unwashed: *pride* of separation is ever dangerous. 12, Sacrifice emphasized and true confession: burnt offering and sin offering *together* as in Lev. viii. 13, "Set," i.e. make stand: how great is the stress on "standing" with respect to Israel's priesthood. Contrast Ps. cx. 1. "Separated . . . Mine," Ps. iv. 3, Isa. xliii. 1: we have been chosen and called out of the world that we might be with our Lord. "And after that": service before preparation is an insult to God: cf. the way in which even Moses and Aaron were caused to wash at the laver when they went into the tent or came near unto the altar (Ex. xl. 31, 32). The thought of approaching God "anyhow" is very grievous: He is Holy, and His Name is Great: see Lev. xiv. In proportion to cleansing, there may be more service.

Notes on 2 John.

This brief epistle sets forth a true attitude of Christian love, which is mentioned in verses 1, 3, 5, 6, (four times)—"truth" is seen five times: love without truth, and truth without love, can only bring failure: indeed they are counterfeits: see Eph. iv. 15. The address may be to "the elect one, belonging to the Lord" (as the word for "lady" signifies), and may describe an assembly, as 1 Pet. v. 13. Those who are in living union with Christ are encouraged to walk in truth, i.e. not to stand still: there must be activity and *right* progress (contrast 9). The joy of believers in "one another" is precious, and reminds of 1 Thess. ii. 19: the converse concern is seen in 2 Cor. ii. 13, 1 Thess. iii. 1. 5, 6, "The commandment" is "that we may love": "the love" is "that we may walk according to His commandments": thus there is a spiritual blending. 7, *Many* deceivers: opposed to the one Truth. These confess not Jesus Christ "Coming in the flesh" (mark the literal meaning): do we look steadily for the personal coming of the Lord Jesus? 8, How important not to lose things already wrought (see Rev. iii. 11): it is possible to build things once thrown down (Gal. ii. 18). "A full reward," cf. "entrance . . . abundantly" (2 Pet. i. 11). Note 1 Cor. iii. 15, Phil. ii. 16: is it possible to have a reward but not a full reward? Yes, but see Ruth ii. 12, faithful continuance shall not be forgotten in "that Day." 9, "Whosoever progresseth AND abideth not": here is God's testimony as to "progressive thought," and theories of "development," LEAVING TRUTH, whether Romanistic or Rationalistic: "Continue thou in the things which thou hast learned" (2 Tim. iii. 14, cf. John viii. 31). 9, Mark the emphasis on right doctrine, which cannot be truly grasped apart from the right person ("hath"). 10, "God speed": "rejoice" (lit.), a contrast with 4, see 1 Cor. xiii. 6, Hos. ix. 1. 11, One word may identify, see Ezek. xiii. 22: do you "encourage" those who are departing from the Lord by attending their meetings? 12, Full joy, see 1 John i. 4: we have noticed a full reward: there should be a fulness about everything of God's people: what a privilege is spiritual conversation; what a joy it will be to see our Lord!

PRECIOUS BLOOD. 1 Pet. i. 18, 19, Ps. xlix. 8.

PRECIOUS FAITH. 2 Pet. i. 1; 1 Pet. i. 7.

PRECIOUS PROMISES. 2 Pet. i. 4, John x. 28, Rev. iii. 21.

PRECIOUS SEED. Ps. cxxvi. 6, Isa. xxxii. 20, Eccl. xi. 1.

PRECIOUS THOUGHTS. Ps. cxxxix. 17, Job xlii. 2.

PRECIOUS JEWELS. Prov. xx. 15, x. 21.

PRECIOUS REDEMPTION. Ps. xlix. 8.

Correspondence from any exercised, before the Lord, ever welcome. Percy W. Heward, 61, Upton Lane, Forest Gate, London, E. 7.

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THOUGHTS FROM THE WORD OF GOD

A MONTHLY
HERALD OF
THE TRUE
MESSAGE.

"Thy Word is Truth"
JOHN. 17. 17

Vol. xvii. No. 11.
Nov., 1917.
FREE.

As the Lord enables, and to His praise and glory, we would send forth a little messenger of His truth. The depth of the riches of His wisdom and love, who can fathom? We do not preach ourselves, a man, a system, a society, a theory, but we must preach Christ, as the all-sufficient Saviour and Lord for guilty and wretched sinners.

EDITED BY
PHOBY W. HEWARD.

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Notes on some Memorized Verses.

"He is despised and rejected of men." Isa. liii. 3.
"Pilate answered . . . What hast Thou done? Jesus answered, My kingdom is not of this world." John xviii. 35, 36.
"Judge nothing before the time, until the Lord come." 1 Cor. iv. 5.
"Esteeming the reproach of Christ greater riches than the treasures in Egypt." Heb. xi. 26.

"And Pilate wrote a title, and put it on the cross. And the writing was, Jesus of Nazareth the King of the Jews." John xix. 19.

"Behold, there came wise men from the east to Jerusalem, saying, Where is He That is born King of the Jews?" Matt. ii. 1, 2.

"He came unto His own, and His own received Him not." John i. 11.

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. 7.—The Lord's Day, 11, 6.30; Mon: 8; Thurs: 8; Sat: 7; 43a. The Broadway, Walham Green, S.W. 6.—The Lord's Day, 11, 6.30 Thurs: 8; East London Testimony, adjoining 35, Cambridge Road, E. 1, and as the Lord opens the door. Also "Rosemond," Bude Burn Road, Jarrow-on-Tyne.—The Lord's Day, 6.30. Correspondence welcome.

A WORD OF INTRODUCTION.

If you belong to the Lord, surely you delight in what belongs to Him, and want to know more and more of Himself and His will. I marvel we are not more humble and spiritual if we are among the called of Jesus Christ. Every page will, I trust, both encourage and rebuke the writers as well as saved readers, that God in all things may be glorified. Briefly, beloved friends, this Magazine is, as He enables, a messenger concerning His love and truth, not an "organ of any Society" popular in the esteem of men, not intended to exalt man at all, but linked with a desire for a bowing down before Him, a breaking down (if need be), that His revived people may enter into the precious words, "The Lord hath set apart him that is godly for Himself," and again, "I am a stranger in the earth, hide not Thy commandments from me," and yet again, "Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts which war against the soul."

"Thou art Mine." Isaiah xli. i. 1.
"For My sake." Matthew v. 11.

Oh, how precious to belong
Unto Him Who for us died;
Well may He become our song
As in Him our hearts abide;
Happy privilege of saints,
Owned by Christ whate'er shall be:
Wrongly now a saved one faints,
Quickly, quickly, Christ to see.
For His sake the strain we bear,
Suffering will so soon be past,
Then His glory we shall share:—
How can saved ones be downcast?
Faith mounts up amid the toil,
Faith can see beyond the fright,
Faith anticipates the spoil,
In each promise can delight.
"For His sake," oh, precious thought,
'Tis not for ourselves we lose;
He is ours, since us He bought,
And His will we love to choose.
'Tis for Him reproach we meet,
His "Well done!" will well repay,
Then our joy will be complete,
In the glories of that Day.

WORDS OF ENCOURAGEMENT.

"Faith without works is Dead." James 2 is intensely practical: so is all Scripture. And Scripture is rightly said to be profitable for reproof. We are urged to receive it with meekness. Yet amid all the humbling strain of correction there is so much to encourage if we have tasted that the Lord is gracious. "So much to encourage." Yes, for our gracious God loads His people with benefits, and we would say, at all times, "Bless the Lord, O my soul." Faith rests upon the finished work of the Lord Jesus. Faith is not self-dependent, nor self-confident. Faith has a real reason for faith, and a real reason against unbelief. It is living and powerful. Hence, belonging to the new nature, and an evidence of a new birth, it is active. 'Tis not only "by faith we *understand*," though that thought is precious, but also "by faith" Noah prepared an ark, Abraham went out, and Moses chose to suffer affliction with the people of God. Let faith be more and more known by its fruits. Do not wrap up your living powers in grave clothes: do not restrain the exercise of "faith" in the living God. Dead faith, as dead works, must be God-dishonouring. It is a mercy that we are kept from killing faith. We seem afraid to show it. Unbelief would smother it. Trials are misused to conceal it. But God means all these things to be His instruments for the gracious exercise and growth of that spiritual vitality which He has so graciously granted, and by which He will magnify His Name.

"TO KEEP THEE IN ALL THY WAYS." Ps. xci. 11.

It was a raid night. A meeting for earnest Bible study unto God's glory had just closed with prayer, and brethren were going forth in tract service unto the Lord, as the firing began. Letter boxes, etc., were especially in mind, that some of Israel who would not accept a message concerning the atonement which God has provided, might at least be caused to see the word of truth. Should "circumstances" alter what seemed the Lord's will? As we went forth, more than one, not among those gathered, held it quite unwise, and naturally "thoughts" passed through the minds of some dear children of God concerning their dear ones at home, or perhaps lest there should be any "daring," but none *personally* wished to avoid the labour of love for ruined sinners. Several were very definitely enabled to cast burdens on the Lord that they might not draw back from the privilege. But we have nothing to *boast* that most were soon "at work." As we came into the deserted streets, officials were there—simply doing *their* duty. And should the children of God hesitate, and permit the world to say "You had yourselves, and were alarmed in some cellar!" No, beloved friends, there is no glory in the simple doing of God's will.

At the best we are *unprofitable* servants, and I feel sure we look back on the evening, and feel our unworthiness and lack of intensity in prevailing prayer. If God permits the sad event again, may we be *more prepared* in heart before Him. (The sad event *did* recur, and, in mercy, we can record more of His enabling presence).

But it is so important to be clear as to God's will. There are dangers at such a time, and for "curiosity" we ought not to risk our lives for a moment. Only as we are in God's will is all well, but there must be a *personal* faith, though we can help one another to repose confidence in God. Every believer is called to be "quiet from fear of evil" (Prov. i. 33), and at the appointed time to lay himself down in peace and sleep (Ps. iv. 8), but every believer is *not* "called" to outdoor witness. Each child of God should pray to be kept from dishonouring Him through excitement, thereby undoing a witness before others, but each child of God is NOT directed to outdoor service. Some may be praying at home. There is no cowardice in this. Cowardice is of the heart. "Let every man be fully persuaded in his own mind."

Thus at such a time one feels more the need for seeking grace to *know* the will of God. Jonah in the wrong place brought trouble, and a child of God in a cellar may be the very cause of trouble to others with him. The protection of God is stronger than concrete. 2 Kings vi. 17 is not out of date. Nothing can change God's love. "The angel of the Lord encampeth round about them that fear Him, and delivereth them" (Ps. xxxiv. 7). Is God real to us? Oh that it may be so! "In all thy ways." We must not choose for ourselves. *These* words were not quoted by Satan (Luke iv. 10), if we may draw this inference from the repeated silence of Scripture (cf. Heb. vii. 2, 3). Certainly God would show us that he left out this *aspect*, and urged bravado, and self-decision. If we are *in the ways of the Lord*, neither bomb nor shrapnel can touch us against His omnipotent will. "We have a strong city"; "the Name of the Lord is a strong tower; the righteous runneth into it, and is safe."

We would look back with mingled praise and sorrow. One brother mentioned how he was guided beforehand through the Holy Spirit's use of 1 Cor. ii. 5, "That your faith should not stand in the wisdom of men, but in the power of God," and so be left his dear ones in the Lord's hand. Fleeshly wisdom is a cruel hindrance. Anxiety is forbidden. Yet, thankful to God for preservation and encouragement, we would ask for yet more fixity of heart (Ps. cxviii. 1).—amid the excitement, fixity of heart that we may not do the work mechanically or naturally, but spiritually. To keep the intention upon the Lord is very precious: it is so easy to have an ordinary enthusiasm even for His work. We want to illustrate 1 Cor. xv. 58, and to be led by the Holy Spirit more and more consciously!

The calm of Isa. xxvi. 3, 4 is blessed, and one feels the preciousness of Christ more at such a time. As a child cries because of the gunfire yet rests if an earthly parent comes alongside, so the child of God *rests* in our Heavenly Father, but something more than rest is needed, even a continued desire simply to please Him. If mere "work" goes on, there may be problems, but if His will is loved, all is blessed.

Some may ask, "Should you *not* seek protection, when this is urged?" We would *not* do anything to hinder those in authority, nor frighten employers unnecessarily, but the command to "take cover" is for one's own safety. It is *not* meant to obstruct a doctor from visiting a patient's death-bed, *nor* to hold back a special constable from that which he has undertaken for the country, and how can we dare to make this a reason for holding back when the Lord has called us forth? A believer at his daily employment will, possibly, if wise and humble, be allowed to go on with daily work while others look for earthly shielding, but if, on the other hand, he can quietly witness to those "sheltered," and be *clear* before the Lord, *this* may be sometimes a privilege. But it is well to be definite as to "motive." A brother asked me about some in the same house who were distracted, to whom he went, but was not quite clear if there was any other motive in thus going *downstairs*. It seems that in such a case the action should usually be avoided till the "motive" is purified. How often we hinder ourselves from service.

It may be that some who read these lines are *not* saved. Tenderly and affectionately would we bring before them their *greater* and ever-present peril. Eternity and eternal judgment are *very* real. The wrath of God never misses its mark. And those outside Christ have *no shelter*. It may be, dear reader, you are alarmed when a raid is *on*, but become confidently careless when it is passed. One could notice the terror while the guns sounded, and the flippancy that followed. And the message "All clear" is welcomed with excitement rather than with thankfulness. But all is *NOT* clear unless you are delivered by the precious blood of the Lord Jesus.

We may be asked, "Do you say that a believer will *never* be struck down?" We do *not*. God's providences are all-wise. We dare not dictate to Him. But a believer will not be struck down *because* he is doing the Lord's will. He does not increase his danger by faithfulness. It is easy for us, like the man of God in 1 Kings xiii. 24, and like Josiah in 2 Chron. xxxv. 20-24, to lose through self-choosing, although I do not mean that each believer's death proves him to be especially wandering. Our Father hath *not* dealt with us after our sins. Moreover, the Lord Jesus has definitely shown in Luke xiii. 1-5, that a calamity upon unsaved ones also does *NOT* mark them out

as *sinner*s beyond others. All are special sinners, and it is only *mercy* *any* are preserved. God warns through circumstances, even as He overruled the wicked Assyrian to be the rod of His anger on disobedient ones of old (Isa. x. 5, 6).

It may be that God will deign to use these words to encourage many to trust Him more. Then if others say to them, "Did you not take cover?"—they will be enabled to reply, "Once, by grace, I took cover, and have never come out from the protection which my Saviour gives (John x. 28, 29). Yes, the words of Scripture are *livingly true*, 'He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty' (Ps. xci. 1). May I urge the precious thought of a shadow? It suggests "nearness," and "submission." 1 Peter v. 6 has come before me forcibly. If I want to know God's hand *above*, I must be *humbled*. 'Tis the same heart-searching aspect. Self-choosing is sin. The will of the Lord is *true* safety. And so if men say to us, "But will you take the *risk*?"—we would answer, without boasting, bravado, or self-confidence, "There is no risk in the way which God marks out, there is no real danger in following Christ" (1 Pet. iii. 13). "All the paths of the Lord are mercy and truth unto such as keep His covenant and His testimonies" (Ps. xxv. 10). But *how* may we know His will? The verse before is precious decisive, "The meek will He guide in judgment, and the meek will He teach His way" (See also Rom. xii. 1, 2). The Scriptures are not a dead letter. With an earnest longing to *trust God more*, we would pass on these thoughts to His beloved people, and add two requests for prayer to any who have received "a right of way" (Heb. x. 19) to the throne of grace:—

(1). That God may grant a calmness to His own in all parts, in accord with more faith and more obedience, "as a witness" unto His glory.

(2). That, if it be His will in providence, some of these solemn calamities may be restrained, and that many may be caused to seek Him (Isa. lv. 6).

Let the closing word be the same as the first, "He shall give His angels charge over thee, to keep thee in all thy ways" (Ps. xci. 11). Oh the privileges of the people of God for time and eternity. What manner of persons ought we to be (2 Pet. iii. 11).

SUGGESTIONS FOR PRAYER.

"Have the faith of God" (Mark xi. 22 marg.).

1. For the glory of God (John xii. 28).
2. For personal spiritual progress.
3. For saved families, and for grace to be given to saved members of unsaved families, that they may be consistent.
4. For Christian witness among Chinese and Indians laid on our hearts, that the methods and motives may alike be pure.

"The end of all things is at hand; be ye therefore sober, and watch unto prayer" (1 Peter iv. 7).

THE CHILDREN'S COLUMNS.

SAFETY.

WE all like to feel that we are safe, do we not?

Yet there is no real safety in this world, for there are many dangers about of which we know nothing. Yet how wonderfully God watches over His creatures, and keeps them often from harm. Though so few thank Him, yet His tender mercies are over all His works. But sinners are so blind they do not see this. Yet God works. He is still the Mighty God, and, doubtless, we have all had what are frequently called "narrow escapes." Sin has made such a difference to this world which God made beautiful (Eccl. iii. 11) even as He made man upright (Eccl. vii. 29). I do want that all should see that God's work is perfect; and how sin has brought all the dangers and confusion into the world. I like to think of the time when God will, in His wondrous love and mercy, gather Israel, and they shall dwell in their land SAFELY, and none shall make them afraid. That will be lovely. Jer. xxiii. 6, Ezek. xxviii. 26, xxiv. 25, 28. What a contrast we see now. When dangers seem near, there is such fear. Men, women and children are afraid, and seek a place of safety, as they "hope." But in a world of sin there is only ONE PLACE of real safety, whether in the time of peace or strife. Like Noah in the Ark, those who are in Christ are perfectly safe, for nought can harm those who are in Him. The words in Deut. xxxiii. 12 were spoken, I know, concerning Benjamin, but they are also true of those saved now through the precious blood of Christ Jesus. Such are made near to God in His blood (Eph. ii. 13), and in Christ they shall dwell safely by Him. How wonderful is God's love to guilty sinners. The promise in Prov. i. 33 is often in my mind, and I like to repeat the words, "Whoso hearkeneth unto Me shall DWELL SAFELY, AND SHALL BE QUIET FROM FEAR OF EVIL." There must be the hearkening first. I do long for many of my dear young readers, as well as those who are older, to hearken to God, speaking through the Scripture. But there are MULTITUDES who are not in safety—they are without God, having no hope in the world! Such are often afraid, especially when they see danger is near. Yet, alas, they soon forget, and are frequently more careless afterwards. This we see now, but God always sees and knows everything about everyone. In mercy He guards many who dare to speak against Him—guards from dangers unknown to them, yet they are ungrateful. We have noticed that those who hearken to God are kept safely. Now, in Prov. xxix. 25, we read "Whoso putteth HIS TRUST IN THE LORD SHALL BE SAFE." God's servant Paul, in Acts xxvii. 25, said "I believe God, that it shall be even as it was told me." He believed God, and in verse 44 we read, "that they escaped ALL SAFE TO LAND." Those who hear God's voice, and trust in Him, through

the finished work of His beloved Son, have SUCH a wonderful place of safety—an eternal safety. Listen to the words, "THE NAME OF THE LORD IS A STRONG TOWER, THE RIGHTEOUS RUNNETH INTO IT AND IS SAFE" (Prov. xviii. 10). How many run merely to an earthly shelter, a shelter for the body, when they are frightened. Yet how few feel their far greater need of a SAFE place for their soul, which will exist for ever. Oh, that God may, in His love and pity, cause many in these sad times to be troubled about their sins. They will then seek forgiveness, and a TRUE place of true safety.

I think Prov. xxi. 31 is full of teaching: "The horse is prepared against the day of battle, BUT SAFETY IS OF THE LORD." We think of a horse as being strong, but Ps. xxxiii. 17 says, "an horse is a vain thing for safety." There may be a strong place into which people may run in times of danger; but, let me repeat it, there is only ONE Place of real safety, both for time and eternity. Yes, we saw that Noah was perfectly safe because in the Ark, and Christ is the Ark of Safety for poor hell-deserving sinners who know their need of God's eternal salvation, and trust in what Christ has done. We do long that, by God's grace, many may run into the Ark of Safety. Satan is very busy, and there are many dangers, more than those we know. God is Almighty. He can, and He does, keep those who trust in Him (Nab. i. 7). Such walk in God's way, and He leads them on safely (Prov. iii. 23, Ps. lxxviii. 53). Such can rest in Him and say, "Hold Thou me up, and I shall be safe" (Ps. cxix. 117). Again, "I will both lay me down in peace, and sleep, for Thou, Lord, only makest me to dwell in safety" (Ps. iv. 8). Yes, the Lord alone can keep in safety those whom He saves. There will come a time when many will say, "Peace and safety," but then sudden destruction will arise. May many dear readers be brought, by the Holy Spirit of God, to trust in the Lord Jesus, the true and only Place of safety, before that solemn time arrives!

Safety is in Christ alone, in a world of sin, Whether in the time of peace, or 'mid battle's din, For the righteous wrath of God is to sinners near, Yet they do not think of Him, nor His judgments fear.

Safety through the poured-out blood, for the lost and dead— Dead in trespasses and sins, and by Satan led! Safe are those who come to God, and Christ's merits plead, Seeing they are sinful, lost, and salvation need.

Safety in a world like this, can there ever be? Can poor sinners then be saved—saved eternally? Yes! for Jesus Christ, the Lord, shed His precious blood; Now, in Him, "His own" are safe—once far off from God.

Safety when there's danger near? Yes, in God the Son, For His Name is their Strong Tower, into which they run! There the righteous are so safe, nought have they to fear, Though in mischief ill draws nigh, God Himself is near.

Safety for the heirs of heaven, in Christ crucified, 'Mid earth's dangers all around, as in Him they hide; For He is their Hiding Place—free from wrath are they, Kept by God's Almighty power—kept both night and day.

Safety is in Christ alone, there is nought to dread,
If poor sinners trust in Him, Who His life-blood shed;
But "without" none can be safe wheresoe'er they be,
For God's righteous wrath is sure—this the lost will see.

Safety! Oh, how blest are they who, in sovereign grace,
Have in Christ, Who died to save, their safe Hiding Place;
Then, though evils may abound, even more and more,
They who trust the Lord are safe, and in Him are sure.

A COVERING.

I wonder if you are aware, dear reader, that it is because of sin that God's creatures need a *covering* for the body. We are also told that when Adam and Eve sinned they tried to cover themselves by sewing fig leaves together (Gen. iii. 7). But it was all in vain! We read also of some who sought to cover themselves with weaving a spider's web (Isa. lix. 5). Not only does the sinful body need a *covering*, but the SOUL too, through sin. Hence, we have in Gen. iii. the two aspects:—*Man's attempt, and God's real work. He made coats of skin and clothed Adam and Eve* (verse 21). This was, by God's sacrifice, a picture of the Lord Jesus, the Lamb of God, slain for sinners (Rev. xiii. 8). How wonderful that God, in His mercy, should provide not only a covering for the body, but for the soul. Yet how few are grateful to Him though He is so merciful.

Safe, indeed, was Noah in the Ark, for he was COVERED from God's wrath (Gen. viii. 13), while all the high hills and the mountains were covered, and all flesh died (Gen. vii. 19, 20). We hear much about taking cover now in the times of danger. But there is little thought of the danger of being *under God's wrath*, and needing shelter from this. The Israelites were safe in the houses in Egypt *where the blood was sprinkled*. There was no safety without the blood marked on the houses. So it is now for the heart. How eager many are for a temporary cover. If only there was more concern about our eternal Place of safety, how blessed it would be. But God is being forgotten, and many are like those of old, of whom it was said, they "cover with a covering, but not of My Spirit, that they may add sin to sin" (Isa. xxx. 1). What a contrast is Ps. xxxii. 1: "Blessed is he whose transgression is forgiven, whose sin is covered,"—covered with the precious blood of Christ, the only covering for sins. Such are clothed with the garments of salvation, and covered with the robe of righteousness (Isa. lxi. 10). Oh, how secure are sinners saved in God's mercy. But listen to the solemn words, dear reader, "He that covereth his sins shall not prosper," but, the verse goes on, "whoso confesseth and forsaketh them shall have mercy" (Prov. xxviii. 13). None can hide from God, for He sees and knows the thoughts of men! Matt. x. 26 should cause much trembling. Israel of old came through the Red Sea on dry ground—but the waters covered their enemies (Ex. xiv. 28, xv. 5

Ps. cvi. 11). When God proclaimed judgment on Nineveh, because of sin, by His prophet, Jonah, the people believed God, and were humbled and covered themselves with sackcloth. What a contrast with the gay clothing of these solemn times, though God's judgments are surely coming. God graciously worked then, and He would work again if there was acknowledgement of Him. Oh, that God, by His Spirit, may lead many to seek the only sure *covering* for guilty sinners, even the precious blood of Christ, for how terrible are the words, "*destruction hath no covering*" (Job. xxvi. 6). But blessed, indeed, FOR EVER are those whose sins are covered, and who are clothed with the garments of salvation!

ON LOSING ONE'S TEMPER.

A SIMPLE AND PRACTICAL WORD TO
YOUNG BELIEVERS, AND OLDER ONES
ALIKE (Gal. v. 24 marg.).

It is a precious thing to *know* the Lord's Name (Ps. ix. 10), and thus to know His character, that there may be trust in Him for the *manifestation*, on our behalf, of what that Name means. And He is described by many titles because of His manifold perfection. We would enjoy Matt. i. 21: "Thou shalt call His name Jesus: for He shall save His people from their sins." If we know Him thus we shall anticipate "victory" in the believing life, because of His sufficiency. His power is greater than the power of Satan (1 John iv. 4). By the grace of God we have often meditated "together," as it were, upon the intensely *practical* bearing of God's truth. And, doubtless, we all have felt discouraged because we have not made the rapid progress spiritually which we *would* have done. What are the "flies of death" which mar the apothecaries' ointment (Eccl. x. 1), the little foxes that spoil the vine (Song ii. 15), the weights which hinder, and the sins which do so easily beset in the race set before us?

It is natural to "excuse oneself": it is a spiritual responsibility to refuse this attitude, and to be humbled before God. We all have our temperaments, and this word is linked with "temper." Temper should be a due "proportion," but *usually* the word is employed in a bad sense:—a sad commentary on the sin of man! In like manner, the old English word for "desire," and "pleasure," has come to signify an *evil* propensity, and thus language not only reminds us of Babel and iniquity, but of the continual departure from God which marks all the sad pages of history. Oh, how great is God's goodness, to save poor guilty sinners out from a sinful age and world, in His Beloved Son!

How often we speak of shewing one's temper, and "losing" it, as if there was a sending forth of that which should be *kept back and kept down*.

The natural man sees this need as to some sins: the believer would, by grace, deal thus as to all sin, for the fruit of the Spirit is self-control (Gal. v. 23). We are not to be the slaves of men or self, since bought with a price. Precious privilege. Wondrous quickening and enabling. Solemn responsibility.

It is a good thing to bear the yoke in youth (Lam. iii. 27). Passions grow in power. Adonijah had never been checked (1 Kings i. 6). We may well feel alarmed because of the rising up of anger, and the display of unkind words. But is there no "victory"? Thanks be unto God, there is. "Let him that stole, steal no more," emphasizes the remarkable *contrast* which is to make known that "if any one be in Christ Jesus, there is a new creation." The child of God may experience much to irritate, but he should never be irritated. "The wrath of *man* worketh not the righteousness of *God*" (Jas. i. 20). We should be "gentle unto all" (2 Tim. ii. 24). "A soft answer turneth away wrath, but grievous words stir up anger" (Prov. xv. 1). It is so easy to speak bitterly when one's spirit is provoked (Ps. cvi. 33), but "let your speech be always with grace" is the Lord's command (Col. iv. 6).

Not only is the believer forbidden to execute vengeance, or to show anything but grace, he is most unwise, and unkind to himself, if he becomes "cross." While this "temper" is allowed, there will be a distinct loss spiritually, and this must affect the position at the Judgment Seat of Christ. The loss of true happiness is very real. I know the temperament can become so unchecked that there is a dulling of the sense of sin, even as it is possible to be out of a normal condition if not grumbling. But the *believer* should present a contrast with all such unholiness. He should feel miserable whenever he wanders: this is a "safety valve," as it were. The *believer*, however young in faith, should feel ashamed of a lost temper, for his Lord's sake. It is a degradation, indeed, to be carried away by passion, so that one is *mastered and enslaved*, if only for a few moments, by the flesh! We have been called to freedom, that we may be the Lord's bond-servants. Let unrestrained Saul, his javelins, and his awful death, be a solemn beacon to us, and let the prayer of Ps. xix. 14 be our delight.

Further, losing one's temper is often a sign that one is "in the wrong" as to other things. If we are pleasing God, we can leave all with Him. The Lord Jesus set a beautiful example. When He was reviled, He reviled not again (1 Pet. ii. 21-23). "I can't help it," says one, "he made me cross." But One Who is Infinitely Greater "giveth more grace" (Jas. iv. 6). Is the fault in His supply, or in your appreciation of the exceeding greatness of that power of Him who giveth the victory over sin (1 Cor. xv. 57), and Who never disappoints? Another cannot "make" us irritated! Men are not our masters, circumstances are not our pos-

sessors, we have one Lord, and, in the might of the Holy Spirit, we would know victory as to the conflict within, so that our outward behaviour may adorn the doctrine of God our Saviour (Tit. ii. 10).

TALKS ABOUT PRESENT-DAY NEEDS.—11.

A CONSCIOUSNESS OF GOD'S GREATNESS, AND HIS NEARNESS.

IN these days of man's boasted greatness 'tis well for the believer to meditate on the terrible (and, apart from Christ's work, terrifying) greatness of God. He is the Mighty God, Who hath spoken in holiness, and is described as calling the earth "from the rising of the sun unto the going down thereof" (Ps. l. 1). He is the mighty and the terrible God (Neh. ix. 6-32). The Levites in these verses speak of God's wonderful works, and His manifest mercies to His people Israel. Oh that we may ever be mindful of God's majesty, and, being conscious of His power, may we be bowed before Him, and say, as did one of old, "My flesh trembleth for fear of Thee, and I am afraid of Thy judgments" (Ps. cxix. 120). God is mighty in strength and wisdom (Job. xxxvi. 5). We are so apt to speak lightly of God, and to be irreverent. Oh that we may rather tremble, when speaking to Him or about Him. We remember too in Isa. ix. 6 that the Lord Jesus is called "*the Mighty God*." We should fear lest we grieve our Father by speaking lightly of His beloved Son. Oh what reverence is needed as we think of Him "the High and Lofty One That inhabiteth eternity, Whose Name is Holy" (Isa. lvii. 16). We have *not* been mindful of God's wonderful greatness, hence there has been, and is, so much irreverence. Let us dread anything which lowers Him in our own eyes, and in the sight of others. Surely we should tremble as we hear men speak of the Mighty God, in terms that must bring His displeasure. God is so great, He dwells in light which no man can approach unto (1 Tim. vi. 16). Only in Christ, Who was God manifest in the flesh (1 Tim. iii. 16), can any draw near to God, having been made nigh in the poured-out blood of Christ. Oh that we may think more about God's greatness, and, realizing His wonderful power, and how that all things were created by Him, and for Him, and that He, the Mighty God, upholds all things by the word of His power, may we, His redeemed people, be bowed before Him and acknowledge our sins—sins of irreverence. Let us seek His forgiveness, and in His grace may He so work that we shall be more humble, and lowly, before the merciful, and yet the mighty, God. God is *our Father*, for this we praise Him, and would give Him reverence, not familiarity (Heb. xii. 9). God said to Israel, "If then I be a Father, where is Mine honour?" see Mal. i. 6. We would honour God by being reverent

before Him, and as to all concerning Him, and His greatness. We are told to honour the king (1 Pet. ii. 17), and earthly authority; how infinitely should God be honoured and exalted by His people! Surely we, dear fellow saved ones, feel how much we have failed to give unto God the honour due unto His Name. Yet there is forgiveness with Him, but mark the words "that He may be feared" (Psa. cxxx. 4, lxxxix. 7). God has in mercy been pleased to make us His children; we would not "take advantage" of such mercy. Let us often meditate on God's wonderful love to poor sinners, but let us never forget that He is the mighty God Who worketh all things after the counsel of His own will. Surely such words as James i. 18 should cause humbleness before Him, the Mighty God. It was said of old to Israel, "the Lord thy God is among you, a mighty God and terrible" (Deut. vii. 21). Is not God among us in the Person of the Holy Spirit? Oh that we may be more conscious of God's majesty, and fear lest in any way we speak lightly of One so great and glorious. If only we were more reverent, those growing up would not dare to speak as they now do. The children would rather be afraid of God, and there is a right fear, and this should be encouraged among all. The homes should show that the parents fear God, and that in the gatherings He is to be greatly feared and to be had in reverence (Ps. lxxxix. 7). This is overlooked in these perilous times. May God in mercy forgive, and awaken true heart-sorrow for all who grieve or dishonour Him.

God is ever near His people, though so great, for He condescends to dwell with the humble and contrite ones (Isa. lvii. 15). Similarly He chose Israel, they were "a people near unto Him" (Ps. cxlviii. 14). How precious are the words spoken unto Moses in Ex. xxxiii. 21 "And the Lord said, Behold, there is a place by Me." How wonderful is God's love! "God is with us" (Isa. viii. 10), and He is also for us (Rom. viii. 31). "God is our Refuge and Strength, a very present Help" (Ps. xvi. 1). The eyes of the Lord are upon the righteous (Ps. xxxiv. 15). The words of Ps. cxix. 150, 151, are encouraging, *They draw nigh . . . Thou art near.* Oh that we may be conscious that He Himself is indeed our God, and with us. Surely this will increase a solemnity in our lives, and yet a deep restfulness amid all the snares of the evil one, and will give confidence in Him, our gracious, and Almighty God. One of the names of God is "Near" (see Ps. lxxv. 1). Thus we who were enemies, and dead in sins and far off from God, are made near to Him, the Mighty God, in the precious blood. Again let it be emphasized that He condescends to dwell in us, and be with us. May our hearts overflow with gratitude for such love, and may we show our love to Him in more reverence and humbleness of mind before Him, that God may alone be exalted in our daily life.

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—November, 1917.

Day	Numbers	3 John	Learning	Explain
1	ix. 1-8	1-8	Num. x. 1, 2	
2	ix. 9-17	9-14	" 3	
3	ix. 18-23	Jude 1-8	" 4	
4	x. 1-10	9-16	" 5	Num. xi. 25
5	x. 11-21	17-25	" 6	
6	x. 22-36	Rev. i. 1-8	" 7	
7	xi. 1-9	i. 9-16	" 8	
8	xi. 10-17	i. 17-ii. 7	" 9	
9	xi. 18-25	ii. 8-17	" 10	
10	xi. 26-xii. 3	ii. 18-29	" 11	
11	xii. 4-16	iii. 1-6	" 12	Num. xiv. 43
12	xiii. 1-20	iii. 7-13	" 13	
13	xiii. 21-29	iii. 14-22	" 29	
14	xiii. 30-xiv. 5	iv. 1-11	" 30	
15	xiv. 6-14	v. 1-8	" 31	
16	xiv. 15-25	v. 9-14	" 32	
17	xiv. 26-35	vi. 1-6	" 33	
18	xiv. 36-45	vi. 7-17	" 34	Num. xvi. 3
19	xv. 1-12	vii. 1-8	" 35	
20	xv. 13-21	vii. 9-viii. 1	" 36	
21	xv. 22-31	viii. 2-7	xi. 1	
22	xv. 32-41	viii. 8-13	" 2, 3	
23	xvi. 1-11	ix. 1-12	" 4	
24	xvi. 12-22	ix. 13-21	" 5	
25	xvi. 23-30	x. 1-7	" 6, 7	Num. xvii. 8
26	xvi. 31-40	x. 8-xi. 4	" 8, 9	
27	xvi. 41-50	xi. 5-15	Rev. xi. 16	
28	xvii. 1-9	xi. 16-xii. 5	" 17	
29	xvii. 10-xviii. 7	xii. 6-13	" 18	
30	xviii. 8-19	xii. 14-xiii. 5	" 19	

How wonderful is the possession of God's words. To have His truth in the hand, and to know something of His will, yea, much of His perfect plan and purpose—this is a privilege beyond measure. How gratefully should God's people appreciate the mercies entrusted to them.

NOTES ON SOME MEMORIZED VERSES.

How much Scripture have you read since God drew you to Himself, and quickened you? How much have you studied? How much have you learnt? How much have you appropriated? It is sad to realize how much time we all have lost because of lack as to determination and spiritual "purpose of heart." Do not lose opportunities to-day, mourning that you lost them yesterday. 1 John i. 9 is as real as every other verse of Scripture.

Num. x. 1-10.

God appointed everything. The REASON of a mode of worship is always His will: human ordering is out of place—follow the pattern. Silver, as in the sockets of Ex. xxxviii. 25-27, pictures redemption. The number "two" suggests fellowship. Mark the link of the assembling and

journey (2) : only as we gather rightly can we go forward **RIGHTLY**. 4, Not a denial of "fellowship," but a reminder that **ALL** cannot take part in every arrangement (cf. Num. viii. 13). 5, Judah first (Aaron's tents were near to Judah's, see Ex. vi. 23 : link of priestly and kingly service, but seen completely in **CHRIST ALONE**). 8, Everything associated with worship. "For ever" limited by "throughout your generations," cf. Ex. xxxi. 16 : Israel are in confusion while omitting these things : the only righteous deliverance from the ruin is "a new creation," "in Christ Jesus," and this means quite **DISTINCT** "generations" ; mark the death of Rom. vii. 4. War under God's control, and with a definite promise, "Ye shall be saved from your enemies" : this was His dispensational working when He had **ONE** nation in an **EARTHLY** calling. 10. Appropriately linked with 9 : all the parts of Israel's position go together, e.g., animal sacrifices, many priests, musical instruments, earthly conflict, a special structure and centre for worship : we have the counterpart of all in heavenly places. Our holiest of all is in heaven, beyond the high places of the earth (Deut. xxxii. 13, xxxiii. 29).

Num. x. 11-13.

After nearly a year (Ex. xix. 1), are we willing for God's **TIMING** ? The cloud taken up, they took their journeys : all waiting is sinful **WHEN** God sends forward. All going forward is sinful, before the Lord works. Two wildernesses : a continual reminder of dependence on God. The **MOUTH** of the Lord : the **HAND** of Moses. He uses means. A privilege and a responsibility.

Num. x. 29-xi. 9.

An encouraging encouragement : it is well to take an interest in others. The underlying principle is seen in Ezek. xlvii. 22, 23. Mark the **ORDER** : the Lord's word : come thou (faith) : we will do (corresponding godliness) : then **AGAIN** a stress on the Lord's word ; all wrapped up in this. 30, Contrast Ruth i. 16. 31, An added "argument" which seems a failure, even as David's added arrangement, in 2 Sam. xv. 32, 34, to the prayer of verse 31 ; God does not need untruthfulness (or any **SEMI**-untruthfulness, for Hushai "guards" his words in 2 Sam. xvi. 18, 19 ; the Lord first, "as I have **SERVED**, so will I **BE**" : but there was evidently sinful misleading). 32, Every blessing we receive is to be a blessing to others (2 Cor. i. 4) : "a selfish Christian" is quite out of place. 33, The Lord's decision : "atonement" **AND** a dwelling place. 35, 36, Two parts of God's work. **XI. 1**, And yet, "the people became as murmuring ones" : why ? It is a mysterious thing how grumbling can be tolerated : when there are many manifest mercies it is "easy" to complain if something seems a burden : we become "**USED**" to outward

blessings, and then claim them as a right, but we are not worthy of the least of God's mercies (Gen. xxxii. 9, 10). Often we behold in Scripture the fire of God's righteous anger (e.g. Num. xii. 9, xxii. 22, Jud. ii. 14, 20, Ps. i. 3), but how wondrously we read of the flame of His love (Song viii. 6, 7, "a most vehement flame" is "a flame of Jah"). 2, The power of intercession, so on other occasions as well as Ex. xvii. 4, "The mixed multitude" had **INFLUENCE** with others : let us remember the power of evil : "one sinner destroyeth much good" (Eccl. ix. 18, see Prov. xxii. 24, 25, Job. xii. 4, 5, Matt. xxvi. 8). "We remember the fish" : oh, that we may remember the Lord (Luke xxii. 19). 6, Nothing beside **THIS** manna : how grateful they should have been for "angel's food" (Ps. lxxviii. 25) : if we want an excuse for grumbling we shall always "find" one. 7, 8, The manna is described to show forth the sad iniquity of Israel : "the taste of it" reminded of devotion, and that Israel were a separated people. 9, Daily the Lord supplied : or rather the Lord worked in the night, and each day His people on rising were to prove that He neither slumbered nor slept. And their experience is ours too. "O give thanks unto the Lord."

Rev. xi. 16-19.

Many know verse 15 already : how bright is the prospect, but not for **ALL**. 16, A falling down and worshipping : there is no pride in heaven : pride after free salvation, should be judged among us as intolerable. 17, Gratitude linked with worship : it is not enough to believe—the demons believe **AND** tremble, but redeemed ones have "joy and peace in believing" (Rom. xv. 13) : in like manner, all will be compelled to acknowledge Christ, even "things under the earth" (Phil. ii. 10), but His people **REJOICE** in this worship, and so do elect angels (Heb. i. 6). God can "**TAKE**" the power when it is His appointed time ; He does not wait dependently ; He is Almighty. 18, "The nations were angered, and **THEIR** anger came" : the same word : what a contrasted aspect in 1 Tim. i. 15, Eph. ii. 17. Oh how great is the lovingkindness of the Lord. "Reward" **THEN** : we would not seek after reward now (Matt. vi. 2, Luke vi. 26) : the entire change of dispensation is marked out. At the present time those who corrupt the earth by departing from God often "prosper," but "the Lord alone shall be exalted in that Day," and unless we are graciously included in His exaltation, we must be laid low. Do we believe this ? Do we **LIVE** as those who believe this ? As those who believe **HIM** ?

Any concerned as to God's precious truth are welcome to correspond, to His glory. Percy W. Howard, 61, Upton Lane, Forest Gate, London, E. 7.

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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.

A magazine, as the Lord gives strength and opportunity, setting forth something of His perfect will, His perfect truth, His perfect work. We rejoice in the perfect salvation which is in Christ Jesus, and humbly owning our failures, delight to realize "He hath perfected for ever," and thus every one of His people shall be presented "perfect in Christ Jesus." Hence we would "press toward the mark" and "grow in grace."

EDITED BY
PERCY W. HEWARD.

"The Lord knoweth the thoughts of man, that they are vanity." Ps. xciv. 11.
"Surely every man walketh in a vain shew; surely they are disquieted in vain." Ps. xxxix. 6.

"Vanity of vanities, saith the Preacher, vanity of vanities, all is vanity. What profit hath a man of all his labour which he taketh under the sun?" Eccl. i. 2, 3.

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"Set your hearts unto all the words which I testify . which ye shall command your children to observe . . . for it is not a vain thing for you; because it is your life." Deut. xxxii. 46, 47.

"The Word became flesh, and dwelt among us . . . full of grace and truth . . . for the law was given by Moses, but grace and truth came by Jesus Christ." John i. 14, 17.

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. 7.—The Lord's Day, 11, 8.30; Mon: 8; Thurs: 8; Sat: 7; 43a, The Broadway, Walham Green, S.W. 6.—The Lord's Day, 11, 8.30 Thurs: 8; East London Testimony, adjoining 35, Cambridge Road, E. 1, 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.

Again a little testifying of a great Saviour. It is a great privilege to speak of Him. Why should we not thus speak? Whereas the natural mouth is full of cursing and bitterness (Rom. iii. 14), whenever "circumstances" provoke this, and full of idle words whereof men shall give account in the day of judgment, it is the privilege of believers to exemplify the attitude of Ps. lxxi. 15, "My mouth shall show forth Thy righteousness and Thy salvation all the day." Likewise in verse 16 we read "I will make mention of Thy righteousness, even of Thine only," and in 24 "My tongue also shall talk of Thy righteousness all the day long." It is written, "He hath put a new song in my mouth, even praise unto our God" (Ps. xl. 3), and we remember David's prayer, "O Lord, open Thou my lips, and my mouth shall show forth Thy praise" (Ps. liv. 16).

"To the end that my glory may sing praise to Thee, and not be silent. O Lord my God, I will give thanks unto Thee for ever." Ps. xxx. 12.

Heartfelt praise befits each saint:
How can he indulge complaint?
Saved from wrath, and saved for aye,
He should praise throughout the way.
Christ has met demands of law,
In His work there was no flaw,
And His merits ours are made
Since through death our debt He paid.
Happy people of the Lord,
All His goodness now record,
Sing as only saved ones can,
Now admire God's sovereign plan!

All your burdens are too light
To compare with glory bright:
Every trouble is too brief
To awaken anxious grief.

Sing when trials shall abound,
Since in Christ your life is found,
Sing amid the daily strain,
Christ your Hope, your Joy, your Gain!

WORDS OF ENCOURAGEMENT.

The Surety. The believer is earnestly cautioned against the absolute promise which an "oath" implies (Matt. v. 34, the passage also rebukes every form of self-assertion). He is to realize in daily life, "If the Lord will" (Jas. iv. 15). Suretyship is linked, and, as to this, warnings were given, even when oaths before God were permissible (Prov. vi. 1; xi. 15; xx. 16; xxii. 26; xxvii. 13). But ONE Who was able, rightly undertook a work that was to His own hurt (Ps. xv. 4), and, in wondrous love, smarted for this (Prov. xi. 15). He fulfilled the prayer of Ps. cxix. 122, and so we read, with delight, that He was "a Surety of a better testament," or better covenant, i.e. mightier than the law which demanded something from man (the word used is from a root which signifies "might": this helps as to Rom. viii. 3). Of this Surety we have a wondrous type in the head of the tribe from which the Lord arose (Heb. vii. 14). But Judah could not himself fulfil his suretyship for Benjamin. Christ has fully, and by Himself alone, accomplished His work. Yet the type in Gen. xliii. and xliv. is helpful. Reuben offers others (xliii. 37), but the true Surety must deal very definitely with himself (xliii. 9). The pronoun "I" is emphatic. The word used for surety implies an identification. Hence, believing that Benjamin had in some way been guilty, Judah offered to take the full punishment of the sin (xliv. 32-34), else he said he would be bearing the blame (or "sinning," as we could render) all the days. He must take the sin, or he will sin. He dare not lose Benjamin. How precious to know that our Lord Jesus, if so be that, in mercy, we are His, bore all our sins, and now we are free, free for ever. What comfort is found, ever found, in this suretyship.

THE BELIEVER'S APPOINTED ATTITUDE AS TO TRADE-UNIONS.

The child of God is not left to think for himself. The Scriptures reveal God's Will as to all varied circumstances of daily life, and it is a spiritual privilege to know, and lovingly obey, that Will. We cannot avoid the solemn relationships which living in a sinful world involves; we are not told to be hermits; our concern is that we may have no fellowship which our Father has forbidden. The believer is often face to face with trade-unionism. How shall we act?

It is the privilege of those who are not personally brought into problems of certain losses for Christ to have loving compassion on those who experience this honour (2 Tim. i. 16). The words of Heb. x. 32-35 are very precious and heart-searching. It may be that many who read these lines are not individually affected by the unions of

to-day, but is it not their privilege to sympathize with those who want to please their Lord at all costs, and may not the very principles apply to them in a parallel separation? Indeed, all must expect to lose for the sake of Christ, to lose in hundreds of earthly things, yet gaining that which is an hundred-fold richer at His bountiful hand. "All that will live godly in Christ Jesus shall suffer persecution" (2 Tim. iii. 12). Any other conception of the pilgrim life is a caricature of that which the Lord Jesus graciously marked out for His followers.

A trade-union is a confederacy of men to better themselves in an earthly sense, and to secure themselves against the exactions of others. It includes, therefore, a kind of "brotherhood," which children of God have renounced, for were they not crucified to the world (Gal. vi. 14), and are they not a new creation in Christ Jesus, having been Divinely placed in a new family? The principle which prevents a believer from rightly voting in parliamentary and other elections (2 Cor. vi. 14-18, see Phil. iii. 20), prevents any participation in a voting organization of this nature, even as it separates from all brotherhoods and friendly societies, which, to many, appear so necessary and beneficial.

We question not the position of those who do not acknowledge Christ as Saviour and Absolute Lord. Though we grieve over many tendencies of the times toward man-made socialism, because of its attack upon God's authority and its solemn prophesied goal, we are not appointed to judge them that are without (1 Cor. v. 12). It is not our right "to take sides" in any matter. We belong to the Rejected One, Who trod this earth as a Stranger, and His precious words sound in our hearts, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke xii. 32). We have no more hope in aristocracy than in democracy—all our hope is centred in Christ. He is not reforming the world, but calling out of it a people for Himself. The present great struggle is not a crucible for the world's purification, but a solemn "sign of the times," and the precursor of the closing godless years of this evil age. We do not doubt His might; we rest in His wisdom; we are not pessimists; but we know of nothing as a panacea, except Christ for heart-broken individual sinners. We do not deny that trade-unions, even as all organizations, may have produced temporal betterment in some respects, but it is not for us to criticize their nature in this respect, nor to weigh the advantages and disadvantages. We neither attack them in themselves, nor attach ourselves to them. We are God's pilgrims, and our relationship to the world is strictly, and happily, limited by His appointments. We eat and drink earthly food, which, in His providence, is granted,

because this is appointed to His glory (1 Cor. x. 31). We sleep because He giveth this to His beloved (Ps. cxxvii. 2), and can grant restfulness even amid earth's raids and terrors (Ps. iv. 8). We cheerfully pay taxes because we are commanded so to do (Rom. xiii. 6). We buy and sell, because He has approved of this, till the awful climax of Rev. xiii. 17 shall be reached. In other words, we would use the world only as appointed, and thus without using it to the full (1 Cor. vii. 31 lit.). We do not seek its smile; we would not fear its frown. If we are outcast (1 Cor. iv. 13), our Lord was Outcast first. But if we are permitted to labour, we will do that which is good, and seek to use any abundance, not for hoarding up, but for the needy, spiritually and physically (Eph. iv. 28).

It is important to make this clear. An ungodly manner will spoil a godly action. We are not called to argue. We have not bitterness towards those who are in trade-unions. We cannot urge the unsaved to give up "this" or "that." Only as they know the preciousness of our adorable Saviour will any take joyfully the spoiling of their goods, and esteem the reproach of Christ greater riches than the treasures in Egypt. Nor should we be any strength to a union at the expense of our conscience. Jonah in the wrong place brought peril to others (Jonah i. 3, 4), and so it would be to-day. Our Lord has appointed our position. He has twice said, "They are not of the world even as I am not of the world" (John xvii. 14, 16).

Not only the constitution of a trade-union but its objects would hinder our adherence. We cannot approve that others who know not the Lord should act for us in standing up for "our rights." As servants of the Lord, we have heavenly rights above, and must not strive (2 Tim. ii. 24). To agitate, to force the hand of an employer, to meet his wrong-doing by actions, which, to us, would be wrong-doing by actions—these things are foreign to the simple believer. A trade-union must sometimes threaten. But concerning our Example it is plainly written, "When He was reviled, He reviled not again; when He suffered, He threatened not" (1 Pet. ii. 23). We dare not depart from His principles. If we are masters, we cannot join a "protection society"; if we are servants, we cannot be part of a trade-union. As believers, we have no authority to compel, to strike, or to identify ourselves with the "natural" arrangements of a world made up of those who know not the love of God shed abroad in the heart. Confederacy is in the air, as it were, but the Lord has spoken to us with a strong hand (Isa. viii. 11, 12) that we should not be conformed to this age (Rom. xii. 2).

But, it may be said, "You might at least join; you need take no other part." The hypocrisy of such a course is plain. To escape "difficulties" by paying a small amount, and then to comfort

our "conscience" that we are not identified with the actions of the society, would be untruthful. We pay taxes *because* the Lord has appointed this; but trade-union membership is voluntary and unappointed to disciples. We have a suitable alternative:—lost situations, shut doors, unkind criticism. We would bear these for Christ's sake, and love those who injure us, and, if enabled, do good to them, for His Name. We could no more contribute, with a good conscience, and feel our "fellowship" is well-pleasing to God, than we could take dividends from a firm or company, as "sleeping partners," to be linked with those who are outside Christ. The principle is solemnly far-reaching. It is well to lose for Him, and to lose readily.

The most painful retort is this—"You yourselves *gain* through the union, but refuse the stress." If our reason is indifference, if we seek advantages, use any questionable gain for "ourselves," we are justly to be reproved. But if we are quite willing to lose, willing to bear, willing to be reproached, can we be blamed if, while some suffer, some occasionally receive a measure of seeming advantage through various efforts (*not only* of trade-unions) to deal with social evils? The world owes more to Christ's followers than they to the world, and they, in every way, are harmed by its forgetfulness of God. It is true we receive the benefits even of an unsaved farmer, but God, over all, causes the harvest, and we receive our bread from Him. Moreover, we are occupied with that which is far greater than earthly improvements, seeing the awful condition of a ruined world before a righteous and holy God, and longing to be His instruments, in the power of the Holy Spirit, for the eternal welfare of some. Only as we spend and are spent in this glorious labour, only as we walk in the painful path our Saviour marked out, are we taking the standpoint herein emphasized. The nature, aims, methods, and accompaniments of any "union" must debar us from any link. The principles of the gospel allow of no compromise; our Lord's trust is a solemn responsibility, for we ourselves are His.

Men may call us "fanatics," but we dare not be "hypocrites." If there is godly sincerity throughout, those who oppose our principles will, at least, be brought to see that we cannot surrender them, that to us godliness is *not* gain, but that consistent separation is that to which we believe and are sure our adorable Saviour has called us, with a voice of commanding love, to which we love to respond.

"It is the Blood that maketh atonement," and God says, "I have given it." He Who is very wonderful, and very glorious, has designed to give a *Gift* beyond all other gifts, "For God so loved the world that He gave His Only Begotten Son, that whosoever believeth on Him should not perish, but have everlasting life."

THE CHILDREN'S COLUMNS.

THERE IS A GOD!

HOW often the words are uttered, "If there is a God, why does He let this and that happen?" But there is a God, and He is too great to be questioned. If only God's terrible majesty was more understood, how many, who now speak lightly of Him, would tremble! How wonderfully the Bible begins: "*In the beginning God*" (Gen. i. 1). No explaining as to Who God is. His works shew forth His greatness, and the heavens declare His glory (Ps. xix. 1). The words of Heb. xi. 6 are full of encouragement. Those who come to God in the Lord Jesus Christ, through His precious blood, *must believe that He is, and that He is a Rewarder of them that diligently seek Him.*" Yes, whatever men may say or think, *God is!* Listen to the words, "From everlasting to everlasting, Thou art God" (Ps. xc. 2). See how the prophet of old spake about God: "Art Thou not from everlasting, O Lord my God, mine holy One?" (Hab. i. 12). When God was pleased to bring before Nebuchadnezzar the vision of the great image, it troubled the king, and when his wise men could not make known to him the dream and the interpretation, he was angry and gave commandment to slay all the wise men of Babylon, and Daniel and his three friends were amongst them, being brought from Jerusalem. But when Daniel heard about the king's decree, he asked to have time. Why was this? That he and his friends might seek to know from God concerning the dream; and, as God is a Rewarder of them that diligently seek Him, He revealed the dream and the interpretation to His servant. So Daniel thanked God, and was taken in before the great king of Babylon, and it was before him that the prophet said, "*There is a God in heaven That revealeth secrets, and maketh known to the king what shall be in the latter days*" (Dan. ii. 28).

God is so wonderful, He knows the end of all things from the beginning. It is because God is so great, and marvellous, that His creatures, who are blinded by Satan, question Him and His ways. Yes, God is so great, and so holy. God works in the army of heaven, and among the inhabitants of the earth, according to His will, and none can stay His hand, or say unto Him, What doest Thou? (Dan. iv. 35). "*God is not a man, that He should lie . . . hath He said, and shall He not do it?*" (Num. xxiii. 19). See what David said, when, in God's strength, he went forth to meet Goliath of Gath, who defied the armies of the Living God:—"That all the earth may know *that there is a God in Israel*" (1 Sam. xvii. 46). And there is a God Who rules, and Who overrules all the affairs of nations still. The Lord Jesus was "Over all, God blessed for ever" (Rom. ix. 5), yet "manifest in the flesh" (1 Tim. iii. 16). He said to the Jews, when they disputed with Him, "Before Abraham was, I am" (John viii. 58). We see in 2 Kings

xix. 15, how Hezekiah prayed before the Lord, and said, "O Lord God of Israel . . . Thou art the God, even Thou alone . . . Thou hast made heaven and earth." Ps. lxxxvi. 10 declares the same. The people who had been misled by the prophets of Baal were compelled to say, when they saw how God answered Elijah, "The Lord, He is God" (1 Kings xviii. 39). The great king of Babylon said, "There is no other God That can deliver after this sort" (Dan. iii. 29). God is a Spirit (John iv. 24). He dwells in light which no man can approach unto (1 Tim. vi. 16). *God created all things, and He upholds all things*, by the Word of His power (Heb. i. 3). Yet those whom He has created dare to speak evil of Him. But those who know Him, in His beloved Son, know that *He is*, and love Him. We read, "The fool hath said in his heart, *There is no God*" (Ps. xiv. 1). Yet the time will come when men shall say, "*Verily, He is a God That judgeth in the earth*" (Ps. lviii. 11). The Bible, from the beginning to the end, shews forth the awful Majesty of God; and He Who is the Living and Unchanging God will yet arise in judgment and shake terribly the earth. How I long for my dear young readers, as well as others, to know that *God is*, and that He is a Rewarder of them that diligently seek Him, and yet is a God of judgment. Those who come to Him, trusting alone in the finished work of the Lord Jesus, are welcomed by God the Father, and saved eternally. All such should speak so reverently of *God Who is* from everlasting to everlasting, and seek to walk in His fear. Those who are forgiven say, in the words of Scripture, "Who is a God like unto Thee, That pardoneth iniquity?" God delights in mercy (Mic. vii. 18). He waits to be gracious. But those who continue in their sin will at last find that God is the Judge of all the earth (Gen. xviii. 25). How solemn it will be to meet Him as Judge!

There is a God, a God of grace, Who gave His Son To die for sinners lost and dead—The Righteous One.
There is a God, a Mighty God, Who works for those Whom He in Christ, long ages back, in mercy chose.
There is a God, Who reigns on high, a God of love, Who will His faithful ones reward—their works approve.
There is a God, a Mighty God, Who yet will shew His wondrous Majesty on earth—man's works o'erthrow.
There is a God, Who still reveals, in glorious grace, Redemption's plan, and Christ, the Sinner's Hiding Place.
There is a God, Who hears the groans of the oppressed, The widow's cry, the fatherless, and all distressed.
There is a God, and none can stay His mighty hand, He works and overrules in all, on sea and land.
There is a God, Who yet will judge, in righteousness, This sinful world, and punish those who now oppress.
There is a God, Who will complete what He begins, And man shall know that Christ, the Lord, is King of kings.
There is a God, Who will arise in judgment too, Who yet will recompence His foes—His "strange" work do.
There is a God, a God of wondrous power and might, Who dwells in unapproachable and marvellous light.
There is a God, Whose wondrous works shew forth His praise, Who will, in His own time, His many foes amaze.
There is a God, Who yet will be exalted high, When all of earth shall be laid low;—that Day is nigh.
There is a God of love, Who gave His Son to die, And hell-deserving ones, in Christ, are still made nigh.

THE FEAST OF TABERNACLES, AND WHAT GOD MEANT BY IT.*

How wondrous is all the Scripture. Yet many neglect it. "I used to read years ago," they coldly answer, and thus put aside *the only perfect book*, and the most beautiful book in the whole world. Why is this? They do not see their need of, nor do they see beauty in, *the precious Saviour of Whom all Scripture speaks*.

You are, by birth, a Jew, and feel, it may be, a natural pride. There is only one right kind of boasting. "Thus saith the Lord . . . Let him that glorieth glory in this, that he *understandeth and knoweth Me*" (Jer. ix. 23, 24). Have you this knowledge, or not? Perhaps, you delight in *your feasts*, but have you ever noticed, and thought deeply about, the Bible description of them? Mark the words, "The feasts OF THE LORD . . . these are MY feasts" (Lev. xxiii. 2). Men have no right to alter; but would you not desire the privilege of beholding God's instruction thereby? "Who teacheth like Him?" But let us remember, "The meek will He guide in judgment; and the meek will He teach His way" (Ps. xxv. 9). If any of us come to Scripture demanding to know, or thinking we know *already*, we sin.

The Feast of Tabernacles was linked with the climax of Israel's year. There was no distinct feast after it: to put in the *beginning* of the year is to cover up His lesson. Not only in Lev. xxiii. do we find this order, but also in Ex. xxiii. 14-17, Ex. xxxiv. 22, and Deut. xvi. 16. Surely, God's order is seen, and the translation, "at the year's end," illustrated. Fruit had been "gathered," when Israel thus "rejoiced." Those who experienced, at Passover and Pentecost, that the land was a land of corn, were *then* to be glad, because of God's truthfulness as to the other part of Deut. viii. 8. God always keeps His word in *mercy and in judgment*. And which of the two will you receive?

In accord with this stress on a triumphantfulness of blessing, we find the year of release associated with "Tabernacles" (Deut. xxxi. 10), and are told in Zech. xiv. 16, 18, 19, that *when* God again chooses Israel (Isa. xiv. 1) and appoints the Temple, the Feast of Tabernacles will be emphasized upon the Gentiles. But Zech. xiv. follows Zech. xii. 10. Likewise the Day of Atonement was placed just before Tabernacles. Why? To show that *only* as Israel realize an Atonement made by *One for them*, and not their own making, and only as they are humbled before God on this account, can they enter into present and future

blessedness. This feast denies all right rejoicing apart from an *accepted Atonement*. God will not excuse sin. His law must stand. His unbroken prophecies of wrath threaten all who have broken His law. Hence the thought of peace, which dwelling in booths would suggest, means **NOTHING TO YOU** unless you have A **REAL ATONEMENT**. But in your very "prayer book" for that day you own that you have it *not*. The Messiah you do not love is the Atonement Whom God has "given."

"I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me and gave Himself for me." Gal. ii. 20.

"I am crucified with Christ;" wondrous is such love, That He gave Himself for me, came from heaven above, Walked this earth, on Calvary died, for one such as I; I in Him am ever blest, and to God made nigh.

"I am crucified with Christ"—Christ Who loved me! For He suffered in my stead, died upon the tree, He Himself, the Son of God, suffered in my place; Now in Him I live by faith, and His mercy trace.

"I am crucified with Christ," henceforth may I live Unto Him Who died for me, and all glory give; To our Triune God on high all the praise is due; We are what we are by grace—made in Christ anew.

"I am crucified with Christ," saved from sin and shame; How I should live unto Him, and confess His Name! Live for Him Who gave Himself, *yes, Himself*, for me, That I might be His alone, and His glory see.

"I am crucified with Christ"—bliss I enter in! I should reckon now myself dead, indeed, to sin, But alive to God by grace, through what Christ hath done, He Who gave Himself for me, God's beloved Son.

"I am crucified with Christ," henceforth I would shew, Whose I am, and Whom I serve, where'er I go, That in all things, God may be glorified in me, Since I am a sinner *saved*—saved eternally.

"I am crucified with Christ," this should now be seen, Though I fail to understand *all* such words may mean. I can live—as Christ in me liveth evermore, He Who gave Himself for me, Whom I now adore!

SUGGESTIONS FOR PRAYER.

"I trusted in Thee, O Lord; I said, Thou art my God." Ps. xxxi. 14.

1. For the working out of the will of God to His own glory.
 2. For His gracious encouragement as to labour, among Jews and Gentiles, that He may be exalted.
 3. For a deeper concern among believers regarding personal sin, and as to *all* worldliness.
 4. For saved families, praising God, and pleasing Him.
- "The righteous shall be glad in the Lord, and shall trust in Him; and all the upright in heart shall glory." Ps. lxxiv. 10.

Copies of Booklet—"To Keep Thee in All Thy Way," concerning Believers and Air Raids—gladly sent.

* We would seek the prayerful interest of young believers (and others) in Israel this month, and we here re-print a tract recently circulated among many Jews in London. Oh, how privileged are those who know Christ, and understand something of the types, in the light of His Glory.

YOUR LIFE—WHAT IS IT?

How few like to be reminded that their *short* life will soon be ended, Yet it is true. For the Word of God is plain, which saith, "*It is even a vapour that appeareth but for a little time, and then vanisheth away*" (James iv. 14). But, alas, how many live as though they were going to remain on this earth for a long period instead of "*a few days*" (Job xiv. 1). And though we read in Gen. v. of those who lived much longer than men do now, yet we have the oft repeated words, "*and he died.*" Oh, that more were exercised as to the brevity of their earthly life, which is, in comparison with eternity, as "*a moment.*" Yet how many cling to the vain things of earth. Speaking of man, God's servant Job said, "He cometh forth *like a flower*, and is cut down, he fleeth also as a *shadow*, and continueth not" (Job xiv. 1, 2). There is the same thought in Ps. ciii. 15, 16: "As for man, his days are as grass; as a flower of the field so he flourisheth," which soon dies. Yet we read of those who imagine they will not be cut off, and they call their lands after their own names (Ps. xlix. 11). When God's servant was told to cry, he said, "What shall I cry?" and the answer was, "All flesh is grass, and all the goodness thereof is as the flower of the field; the grass withereth, the flower fadeth. . . . Surely the people is grass" (Isa. xl. 6, 7). Such a message is not popular, but those saved by grace must emphasize the truth of God—that we are only here for a *little time*, and then for *ever* either with the Lord Jesus, through His death for sinners, or sent away from God—eternally. There will soon come an end to this brief life, dear reader, but there is no end to *eternity*. *Eternity* will go on for ever and ever. Even those of us who are saved fail to grasp what *eternity* really means. But what folly to spend all one's time and strength on this short life, and to forget God, and *eternity*. Yet many are doing this, and taking *their chance*, as they say, as to the next life—hoping all will be well; and, being blinded by Satan, they imagine God will not punish sinners. But God is righteous, dear reader, and true, and therefore He must do as He hath said. Oh, it will be dreadful for all such—when they will see *too late* that the Words of God are right. May God, by His Spirit, work, and cause not a few who read these messages to see the shortness of this life, that "*it is even as a vapour that appeareth for a little time and then vanisheth away,*" and to come, being led by God's Spirit, and trust in the finished work of Christ alone, for poor helpless sinners, and to have the knowledge of His salvation, and the joy of looking forward to an *eternity* with the Lord Jesus Christ.

TALKS ABOUT PRESENT-DAY NEEDS.—12.

FORGETTING, AND NOT FORGETTING.

IN view of God's wonderful love to those who deserve nothing but His righteous wrath, can we forget Him, and be occupied with earthly things? Oh, that we may, with hearts full of gratitude, say, as did one of old, "*I will never forget Thy precepts, for with them Thou hast quickened me*" (Ps. cxix. 93). The same servant of God said, by grace, "*I will not forget Thy Word*" (verse 16). Amid trials he could exclaim, "*Yet do not I forget Thy law*" (verses 83, 109, 141, 153). This Psalm ends with the words, "Seek Thy servant, for *I do not forget Thy commandments*" (176). Let us seek ever to be mindful of God's goodness to us, and say, "Bless the Lord, O my soul, and forget not all His benefits" (Ps. ciii. 1, 2). God does not forget, He is ever mindful of His people. They, in the Person of His beloved Son, are ever near to Him, and in His presence. Oh, that we may enter more fully into all that our Heavenly Father has done for us, and His care and tender mercy! Oh, to realize that it is of His mercies that we are not consumed (Lam. iii. 22, 23), and that His love is indeed wonderful! That He bought us with the precious blood of His beloved Son; that we are not our own, being bought with a price—and such a price too! How can we forget God, and thus wander from Him? If only we remember what we were, and what we should have been still, but for God's mercy, and that He has been pleased to make us His children (Rom. viii. 16), how praiseful we shall be. "If children, then heirs; heirs of God: and joint-heirs with Christ if so be that we suffer with Him" (verse 17). Truly, such love should call forth much praise. Can we forget Him Who has so loved us, and Who will never leave nor forsake His own? If Israel could say, when in Babylon, "If I forget thee, O Jerusalem, let my right hand forget" (Ps. cxxxix. 5), what ought we to say with reference to our gracious God, and the thought of even once forgetting Him and His love? But, alas, our lives do not always shew that we remember Him. It is easy to forget, easier than we imagine. Let us have a *holy dread* of ever forgetting such love—love which brought the Lord Jesus down to this earth to live and die for hell-deserving sinners! How humbling and heart-searching are the words spoken in Jer. ii. 32: "Can a maid forget her ornaments, or a bride her attire? Yet My people have forgotten Me days without number." Have

AN EARNEST WELCOME—For the Lord's sake (All arrangements, "if the Lord will"). We would bring before the dear people of God their privilege of being humbled before Him, and of using holidays to ponder more fully His holy will, that He may be honoured along the path which He has marked out. Loving, loyal, and devoted obedience should characterize a believer, and there should be much godly concern for oneness of mind among those who bear the Name of the Lord Jesus. In view of all this, we would earnestly invite those who own His Name to gatherings at 61, Upton Lane, Forest Gate. Tuesday and Wednesday, 25th and 26th, at 3 and 6 p.m. Further particulars gladly sent. Friends from a distance will be welcomed to simple bodily refreshments.

we also been, like Israel of old, taken up with earthly things—things which soon pass away—and thus we have *forgotten* our high calling, and God our Saviour? God will *never forget* His people (Isa. xlix. 15, 16). How graciously He supplies every need, and keeps in "peace, peace" (Isa. xxvi. 3, 4, marg.), as the mind is stayed upon Him. Not only is God ever mindful of His own, but He sees even the little acts of love which His people do in His Name. Hence we read, "*God is not unrighteous to forget your work and labour of love*" (Heb. vi. 10). There is a book of *remembrance* kept by God for those who fear Him, and speak often one to another, and think upon His Name (Mal. iii. 16). Oh, how this should impress us, and cause more love and *remembrance* of Him, our beloved Lord, Whom we say we long to see face to face. May our inward affections be "moved for Him" (S. of S. v. 4), and surely we shall not be so forgetful as we must admit we have been in the past. Yet, how *can* we ever *forget* such love? 'Tis amazing that our daily lives do not show more *remembrance* of His goodness.

But, beloved friends, if henceforth we *forget* the passing things of earth, and also our own people, and our father's house (Ps. xlv. 10), even as Ruth was willing to do, so that she might come and trust in the Lord God of Israel (Ruth ii. 11, 12, see i. 16-18), surely we shall be more mindful of our glorious Lord, and seek to make manifest that we are His by *remembering* Him in all we do. One beautiful illustration is in 1 Cor. xi. 24-26. Thus we shall, by His enabling, shew forth His death for us. May we not be forgetful hearers, but doers of God's Word (James i. 25), though forgetting the fading things of earth.

God's servant Paul, who desired to *know the Lord*, and the power of His resurrection, said, "I count not myself to have apprehended; but *this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus*" (Phil. iii. 13, 14). May we have such a holy longing to *forget* all, except the Lord, doing all in His Name (Col. iii. 17), that we, without hindrance, may indeed press forward, in the power of the Holy Spirit. Joseph could say in Egypt, "The Lord hath made me *forget* all my toil" (Gen. xli. 51). If we are looking up, and seeking the things above (Col. iii. 1, 2), our afflictions will seem light in view of God's eternal love (2 Cor. iv. 17) and the time of waiting for our beloved Lord in a ruined world, will seem but a few days, for the love He has toward us, and our love for Him (Gen. xxix. 20). Oh, that we may *remember* Him more and more, and never forget His precepts, wherewith He has so graciously quickened us!

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—December, 1917.

Day	Numbers	Revelation	Learning	Explain
1	xviii. 20-32	xliii. 6-12	Num. xxi. 4	
2	xix. 1-10	xlii. 13-18	" 5	Num. xxi. 4, 9
3	xix. 11-22	xiv. 1-5	" 6	
4	xx. 1-6	xiv. 6-12	" 7	
5	xx. 7-13	xiv. 13-20	" 8	
6	xx. 14-21	xv. 1-8	" 9	
7	xx. 22-29	xvi. 1-6	xxii. 22	
8	xxi. 1-9	xvi. 7-14	" 23	
9	xxi. 10-20	xvi. 15-21	" 24	Balaam's sad character
10	xxi. 21-30	xvii. 1-9	" 25	
11	xxi. 31-xxii. 3	xvii. 7-18	" 26	
12	xxii. 4-14	xvii. 14-18	" 27	
13	xxii. 15-25	xviii. 1-7	" 28	
14	xxii. 26-35	xviii. 8-14	" 29	
15	xxii. 36-xxiii. 3	xviii. 15-24	" 30	
16	xxiii. 4-18	xix. 1-10	" 31	Rev. xx. 1-5
17	xxiii. 14-24	xix. 11-16	" 32	
18	xxiii. 25-xxiv. 9	xix. 17-21	" 33	
19	xxiv. 10-19	xx. 1-6	" 34	
20	xxiv. 20-xxv. 5	xx. 7-15	" 35	
21	xxv. 6-15	xxi. 1-7	xxiii. 18	
22	xxv. 16-xxvi. 4	xxi. 8-14	" 19	
23	xxvi. 5-22	xxi. 15-22	" 20	Num. xxvii. 14
24	xxvi. 23-34	xxi. 23-xxii. 2	" 21	
25	xxvi. 35-41	xxii. 3-9	" 22	
26	xxvi. 42-56	xxii. 10-16	" 23	
27	xxvi. 57-65	xxii. 17-21	" 24	
28	xxvii. 1-11	Matt. i. 1-11	Rev. xxi. 1, 2	
29	xxvii. 12-23	i. 12-20	" 3	
30	xxviii. 1-10	i. 21-ii. 3	" 4	
31	xxviii. 11-17	ii. 4-10	" 5	

If I have Christ (because, in wonderful love, I am *His*), I have a graciously appointed right to the Scriptures. They are my Father's words to my heart, and it is my privilege, and should ever be my joy to know, love, and do, what He has appointed. Here is one of the characteristics of a true believer.

NOTES ON SOME MEMORIZED VERSES.

Do not trust to your learning, but emphasize this unto God's glory. It is well to quote Scripture accurately. It is natural to be inexact. The infidel often attacks his own misquotation: is it not serious if believers build up their belief upon their own misrepresentation of God's precious truth?

Num. xxi. 4-9.

It is hard indeed, to find a *reason* for grumbling; but easy to discover an *excuse*. The very manna was made an argument against the Lord Who so graciously gave it; yet He did not take it away, even for a brief period. Mercifully sent, it fell daily while Israel were grumbling (Neh. ix. 20). We often complain of complaining Israel as if we were much more grateful: have we been in a

wilderness? "The Lord sent fiery serpents; much people of Israel died." "Sin, when it is finished, bringeth forth DEATH." How wondrously God did not send "fiery serpents" *all* the time: so now the marvel is not that there is some dark gloom, but that there is not *more* gloom, where He is mostly forgotten, except in blasphemy or formal religion. Notice that He noticed humiliation, in *any* measure, and noticed it very quickly (7, 8). We have no evidence of a permanent humbling on the part of the people, but God has ever dealt with a crying unto Him (Jud. iii. 15): oh that there were at least something of this to-day. Israel and heathen Nineveh put nominal Christians to shame; nor are God's dear people bowed before Him as Daniel and Ezra. The serpent of copper was the one way of blessing. It was contrasted with the serpent on the ground in Gen. iii. 14, it was on a pole (John iii. 14), it was the appointed centre which men of all tribes could see; herein is a wonderful picture of Christ, Who saves guilty ones from a terrible doom. Faith looks to Him, and not to self (Isa. xiv. 22). What a precious contrast He affords with the Nehushtan of 2 Kings xviii. 4, "When he beheld the serpent of brass he lived": these words, showing an exact fulfilment of the promise in 8, may well be pondered: how wonderful is *eternal* life, which the type and shadow could not give.

Num. xxii. 22-35.

Balaam's character is very sad. He knew much, and realized God's sovereignty (38), yet he ran greedily after reward (Jude 11). Thus we behold the madness of the prophet (2 Pet. ii. 15, 16). Truly the love of money is a root of all evil. That Balaam instigated the evil of Num. xxv. is implied by Prov. ii. 14 and Num. xxxi. 8 (a contrast with his wish, xxiii. 10). God can use whom He pleases, "O Assyrian, the rod of Mine anger," "Nebuchadnezzar, the king of Babylon, My servant," and the locusts of Rev. ix, may be noticed. Balaam was allowed his way (verses 20,* 35), but God was angry. A real ass spoke. Is this strange? It may be to us. But nothing is impossible. The God Who made man's mouth is not limited. Three times was he warned, but he did not learn the lesson. Three times was Peter granted an opportunity to be humble, and bold for his Lord, but though he failed, three times was he restored in John xxi. Oh what a mercy that the Lord distinguishes Balaam and Peter, but let us not see how far we can go in wandering, let us not excuse the beginnings of our own way. The sword was drawn (31): how different was Balaam's attitude from that of David in 1 Chron. xxi. How contrastedly he said "I have sinned," an expression found in the lips of Saul, and Judas who betrayed the Lord Jesus. Surely there is a need for a very deep work of grace.

* Observe the limitation, "If the men come to call thee": we are not told that he kept to this.

Num. xxiii. 18-24.

The prophetic words of Balaam are none the less inspired because he was sinful, cf. John xi. 49-52. God was pleased to emphasize His authority over Balaam. "The knowledge of the truth" may be quite distinct from "the love of the truth" (Heb. x. 26 with 2 Thess. ii. 10). This is heart-searching, but troubled believers do not glorify God by doubting His salvation. This message records God's work in Israel, and indicates that He will again have this nation as His own (Hos. i. 10, 11). Then will there be earthly might (Mic. v. 8). Let us carefully distinguish between the heavenly calling of God's pilgrims now, as to which a tree with branches is linked with leavening of truth, and the presence of birds of the air—and the earthly calling of Israel with the appointed tree and shadow of Hos. xiv. 6, 7 (a wondrous contrast with the tree of Dan. iv., note Ezek. xxxi.: It is sad how any can, in the light of these passages, misinterpret the warning of Matthew xiii. 31-33): the woman and three measures, or ephah, plainly looks back to Zech. v.: the Lord often refers to the earlier Scriptures, and hereby the Holy Spirit gives a key.

Num. xxvi. 5-22.

In marking out suggested passages for reading I have just come to Num. xxvi. 5-22 for the Lord's Day, and the following thoughts are in my mind:—

(1). One would naturally choose a more manifestly encouraging portion for the first day, but do we not need to learn that whereas we should guard against unspiritual conversation *every* day, and also be careful lest Satan hinder the special *aspect* of the Lord's day by undue "mental" study thereon, yet whatever God has spoken is spiritual. If I talk too much of names and numbers, as to God's people now, on the first of the week, I must not be surprised if the breaking of bread becomes undevotional, and if prayer seems lifeless. Yet whenever God refers to names, He has a perfect wisdom in so doing! Let us distinguish.

(2). Three lessons in this part of Scripture appear so emphatic:—

(a) Mercy to the sons of Korah, leading to the praiseful gratitude of this spared family (Headings of many Psalms, from 42). Is there not a spiritual parallel to be enjoyed in our experience?

(b) The solemn reduction in Simeonites (xxvi. 14 with ii. 12, 13) is appalling. May not xxv. 14 give a key? A man of influence can lead others to death. The plague may have been especially among this tribe.

(c) "Er and Onan died." A brief record. Cf. 1 Chron. ii. 3. And these as Achan the troubler of Israel (1 Chron. ii. 7) were in Judah from which the Lord Jesus sprang. The name of Phares awakens solemn thoughts (Matt. i. 3). Truly the Saviour of sinners condescended in a marvellous way. "Where sin abounded, grace overflowed."

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