

Thoughts from The WORD of GOD.

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FREE.

A magazine, as God gives grace, exalting the Name of the Lord Jesus, in a ruined world, and telling of abundant love for those who, redeemed with precious blood, look for their Lord from heaven.

EDITED BY
PERCY W. HEWARD.
Correspondence concerning the Will of God welcome.

"Thus did Noah; according to all that God commanded him, so did he" Gen. vi. 22.

"Thus did Urijah the priest, according to all that king Ahaz commanded" 2 Kings xvi. 16.

"The priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts" Mal. ii. 7.

"Thus did Moses: according to all that the Lord commanded him, so did he" Ex. xl. 16.

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"And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a Son over His own house" Heb. iii. 5, 6.

"The Father Which sent Me, He gave Me a commandment, what I should say, and what I should speak" John xii. 49.

"As Thou hast sent Me into the world even so have I sent them into the world" John xvii. 18.

Some lovingly enquire about the subscription to this magazine. Valuing such thoughtfulness and interest, we would just mention two leaflets "Hitherto Hath the Lord Helped Us" and "The Faithfulness of God," which explain more fully how we believe He has guided, and is enabling, and will graciously enable. These will be gladly sent.

An earnest invitation to gatherings to the glory of God. "If the Lord will,"—

Meeting Rooms of Believers, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 8 and 6. 18, Mon: 8, Thurs: 8, Sat: 7: 43a, The Broadway, Walham Green, S.W.6, The Lord's Day, 11, 6. 30, Thurs: 8. Also "Rosemond," Bede Burn Rd, Jarrow-on-Tyne, The Lord's Day, 6. 30.

Bible Meetings in Deptford, Camberwell, Willesden &c., some Wednesdays. Correspondence welcome.

A WORD OF INTRODUCTION.

YOU do not know how much you can do to help or hinder the testimony of these pages. To send a letter of encouragement in the Lord may result in more strength for further writing. To withhold a letter may hinder. To pray for the Lord's use of that which exalts Himself, may bring Him much glory in the quickened obedience of His people—omitted prayer may involve much personal loss and "hindrance" to others. We little realize how much depends on little things. It is a mercy to know that God is working, and His covenant-purpose shall not be broken, but He delights to use means, and to employ His people when they are in a condition to be so employed. Thus glory is brought to His Name. Oh how wondrous is the suggestion that a background saint, weak in body it may be, can do as much for Him as one who stands on a platform.

The important thing is to be where God wants His children to be, and to live in the Holy Spirit.

"The Riches of His Grace"

Eph. i. 7.

How strong is the mercy of God,
How precious redemption by blood,
How wondrous forgiveness and peace,
How real is a life ne'er to cease.

How blest in Christ Jesus to be,
How glorious from wrath to stand free,
How good now to hear His loved voice,
How happy in grace to rejoice.

The riches of grace are so vast,
And ne'er shall such riches be past;
God loves with a love ne'er to fail,
Salvation shall surely prevail.

How grateful believers should be
Until soon their Saviour they see,
Then, then much more fully to own
Redemption by mercy alone!

WORDS of ENCOURAGEMENT.

"Me—My Commandments" The Lord Jesus always rightly emphasized Himself. It is "Me—My Sheep." well that we should emphasize Him. He is worthy of more than we can tell. How can we please Him most? Not by bare religion. The drawing near of the lips alone will not be acceptable. "If ye love ME," He says, "Keep My commandments." The same thought is contained in "Whosoever shall be ashamed of Me and My Words," and "If ye continue in My Word, then are ye My disciples indeed." As we treat the Words of Christ, so we treat Him. And He has not only left us the legacy of His Word—oh, 'tis more than a legacy, for He is Living—but He has also put His people here, to represent Him. And if we love Him we must feed them. Not only by platform addresses; for the lips of the righteous feed many, and minister grace to the hearers in "ordinary conversation" (cf. Mal. iii. 16). Timothy would "naturally" care for the saints. Why? Because he was unlike those who sought their own, instead of the things of Jesus Christ. "The possessions of Jesus Christ" include His people. If we love Him, we cannot ignore them.

"IT IS WRITTEN."

Dear Brethren in Christ Jesus,

We are living in days of proud boasting. Man thinks much of man, and God's authority and testimony are often forgotten. We would by grace, enter into the holy command of Isaiah ii. 22, "Cease ye from man," and live in the light of the solemn promise, "The LORD ALONE shall be exalted in that Day" (Isa. ii. 11, 17). We cannot rectify the earth, we cannot "improve" an age in which the failure of the *flesh* is marked, but we can, if in mercy we are the Lord's, walk in the Holy Spirit, and soberly and righteously and godly as those who are contrasted with this age (Rom. xii. 2, Gal. i. 4). We are vainly told by many that, "Every one is entitled to his own opinion," though those who argue thus often show themselves intolerant of *truth*, and only tolerant of that which excuses error.

But we dare not yield to such a sinful theory. We have no right to believe anything against God. Man's opinion is, like to himself, fallen and fickle, and a clean thing cannot be brought out of the unclean. "The Lord knoweth the thoughts of man that they are vanity" (Ps. xciv. 11). A clear heart-perception of this, in the Holy Spirit, will entirely separate from the standpoint and systems and societies of to-day, and the child of God, caused to live as a stranger and pilgrim, will fervently echo John vi. 68, "Lord, to whom shall we go? Thou hast the words

of eternal life." Hating the vanity of the *mind* (Eph. iv. 17), and dreading the sin of which Col. ii. 18 speaks, he will be concerned to understand what the will of the Lord is (Eph. v. 17), and to think soberly (Rom. xii. 3) in the precious control of 2 Cor. x. 5, Phil. iv. 6, 7. In such an attitude, limitations of wisdom are felt, and one rejoices to be held and kept from evil. Moreover, coupled with prayerful dependence, there will be a prayerful intensity to know more fully the very words of truth. The believer will naturally turn aside from the theories of men, and changing human opinions, but will turn with delight to the sure Word of God, and will rejoice in deliverance from uncertainty, because of that which has been written! A glance at the Concordance will show how the Lord Jesus laid a stress on the supremacy of the very Scriptures which are so often overlooked, even when not despised openly, to-day, e.g. Genesis 1—3, Deuteronomy, Jonah. We must remember that the "Old Testament" alone was then written. We see, too, that the Holy Spirit led the apostles to take, definitely, and simply, *their Lord's attitude*. In Matthew's gospel, for example, Christ uses the one Greek word "It hath been written and remains written,"* seven times (iv. 4, 7, 10, xi. 10, xxi. 13, xxvi. 24, 31). And in the epistle to Roman believers alone, Paul employs it on sixteen occasions (i. 17, ii. 24, iii. 4, 10, iv. 17, viii. 36, ix. 13, 33, x. 15, xi. 8, 26, xii. 19, xiv. 11, xv. 3, 9, 21). Gal. iii. 10, 13, iv. 22, 27 will illustrate the same restful confidence in the Scriptures. 1 Corinthians was sent, as Romans, to an assembly containing many Gentile believers, but here we may notice i. 19, 31, ii. 9, iii. 19, ix. 9, x. 7, xiv. 21, xv. 45. Thus we have about 60 occurrences in the later Scriptures of this one word employed in this special way, and hardly ever employed differently (see, however, Rev. xiii. 8, xvii. 8).

And there are various heart-encouraging, equivalent expressions, e.g. Luke xxiv. 44, Heb. iv. 3, 5, 6. And when the emphasis, for example in Ephesians, is rather "the counsel of His own will," we have, beyond the definite allusions to the tabernacle (Eph. ii. 14, leave out italics), and temple, and to the high priest on the day of atonement (ii. 13 with Heb. ix. 12, one of the many parallels between these epistles) a striking quotation in Eph. iv. 8 referring to "the body" of Christ (see Ps. lxxviii. 18 marg. :). And a beautiful type, in chapter v, drawn from Genesis iii. Indeed, all Scripture is linked with all Scripture, and we cannot value the words of the Lord too highly, if we value them in the Holy Spirit and in right relation to Himself. "Me and My Words!"

Our doubts and fears must be allayed by the precious realization, "It is written." If we are

* Cf. "It hath been finished" John xix. 30.

assailed, we would use Christ's own weapon. Though He was the Perfect One, and *never* spoke amiss, He definitely kept to the language of Scripture in *each* of the three temptations. If He had acted thus only twice, it would have been remarkable, but there is *no exception*. He *appropriated* the written words, and this seems to be the lesson of Eph. vi. 17 where the sword of the Spirit is a *spoken word** of God, i.e. not only a word written in a book, but claimed and enjoyed by *living* faith. Mere mental and mechanical knowledge, and use, will never prove sufficient. Oh that we may be *led* by the Holy Spirit (Rom. viii. 14), for He leads thus. The Scripture is not become dead, hence the present tenses of Rev. ii and iii, "What the Spirit SAITH unto the Churches" (cf. 2 Tim. iii. 16). As we have seen the tense used by God in the expression "It is written,"—always implies "It has been written, and ABIDES!"

How then are we treating God's testimony of truth? How are we acting in these days of departure from Him? Oh that it may be our privilege to press forward, and to glorify His Name by a spiritual grasp of the words of the living God. Then will Anakim and Goliaths be small to us, and mountains become plains before a Zerubbabel (see Zech. iv. 6, 7), and we shall go from strength to strength, till at last we appear before the Lord, and praising for sovereign grace, joyfully hear His "Well done, good and faithful servant," and know that *our* joy will be His indeed!

Yours in the Lord Jesus all by grace,
Percy W. Heward.

Suggestions for Prayer.

Christ has said: "I pray for them," and "for them also which shall believe on Me through their word"

"He ever liveth to make intercession."

John xvii. 9, 20, Heb. vii. 25.

1. For a definite reviving in love to the Lord and to His people, that will be seen in devoted obedience.
2. For the children of those who bear Christ's Name, that many may while young be led to Him, and *trained* for Him.
3. For the translation of the Scripture in various languages, that it may be accurate.
4. For the testimony of some who would please God in Germany, Canada, Spain, Belgium, India, and many lands—now in correspondence.

"The Word of the Lord—I am the Lord, the God of all flesh: is there anything too hard for Me?" Jer. xxxii. 26, 27.

The privilege of pleasing God includes prayer. Heb. xi. 5, 6 implies this very definitely. Those who please God rejoice that they can come to Him, and He delights to hear true prayer: "the prayer of the upright is His delight." Oh that we may possess this privilege more and more.

* Cf. Rom. x. 17, "the faith" is by a spoken word of God, note John v. 25.

"GREAT PEACE have they which love Thy law and nothing shall offend them"
(Ps. cxix. 165).

"Thou wilt keep him in peace, peace, whose mind is stayed on Thee, because he trusteth in Thee" (Isa. xxvi. 3, 4).

"Peace with God through our Lord Jesus Christ" (Rom. viii. 1).

"Peace as a river" (Isa. xlvi. 18).

GREAT PEACE have they, O Lord, who in Thy law delight,
Who run in Thy commands, live in Thy glorious light,
Thy precepts love as well, and stand in awe of Thee.
Talk of Thy wondrous works, Thy might and majesty.

GREAT PEACE have they, O Lord, to whom Thy words are sweet,

Who have glad fellowship, and oft before Thee meet,
Who tremble at Thy Word, and yet are not dismayed,
Though at Thy judgments, Lord, Thy saints are oft afraid.

GREAT PEACE have they who love, and seek to know
In *keeping* it there is a great and sure reward; [Thy Word,
"O how I love Thy law," Thy servant said of old,
We too would love it now, more than all earthly gold.

GREAT PEACE have they who seek the glory of the
By walking in the truth, living in one accord. [Lord,
Running in Thy commands, free from all weariness,
The Scriptures they adorn, Christ's merits they confess.

GREAT PEACE have they who know the holy will of God,

Who seek to walk therein, the true and heavenly road.
Which leads away from earth to seek the things on high,
With mind at peace with God, Who is for ever nigh.

GREAT PEACE have they who watch for Christ their
Coming Lord,

And seek above all else to know Him, and His Word,
To walk with Him alway, scorning the things of earth,
Because they know their Lord, and something of His
worth.

GREAT PEACE have they whose mind on God the Lord
is stayed,

From Him their help is sure, He is their constant Aid.
GREAT PEACE 'mid all of earth, as they all evil hate,
His saints are truly blest, while for their Lord they wait.

SALVATION.

"Salvation is of the Lord," Jonah ii. 9, Ps. iii. 7
Acts iv. 12.

"The Lord is . . . my Salvation," Ps. xxvii. 1,
Isa. xii. 2.

"With the Mouth Confession is made unto
Salvation," Rom. x. 10, i. 16.

"Heirs of Salvation," Heb. i. 14, Rom. viii. 17,
2 Thess. ii. 13.

"Wise unto Salvation," 2 Tim. iii. 15, 16, Matt.
vii. 24, 25.

"The Wells of Salvation," Isa. xii. 3, John iv. 10

"The Hope of Salvation," 1 Thess. v. 8, Tit. ii. 14.

"The Helmet of Salvation," Eph. vi. 17, Isa. lix. 17.

"Things that Accompany Salvation," Heb. vi. 9,
Phil. ii. 12.—

"How shall we escape if we neglect so great
Salvation?" Heb. ii. 3.

THE CHILDREN'S COLUMNS.

SURELY.

THERE is no uncertainty as to God's sure Word; from beginning to end all is fixed, and settled in heaven for ever (Ps. cxix. 89). There is no uncertainty as to the finished work of the Lord Jesus for sinners, whether young or old. Neither is there uncertainty as to God's salvation through the shed blood of His beloved Son. Everything concerning the next life is, indeed, very SURE. What God has been pleased to write He will SURELY do in His own good time and way. At the appointed time Christ came, to live and die for sinners. He came to seek and to save that which was lost (Luke xix. 10). All concerning Christ's second Coming is just as sure:—as to His return He said, "SURELY I come quickly" (Rev. xxii. 20). The judgments of God are as SURELY coming, even as the blessings. This is often forgotten. Nevertheless, it is true, and I want my dear young readers, and those who are older, to know the certainty of all that is written in God's SURE Word. God will never alter that which He has said. This is a joy to those who know their sins are forgiven, covered with the precious blood (Ps. xxxii. 1, 2).

There is a verse on this subject which has been much in the writer's mind, and I want many others to know it. You will find it in Isa. xiv. 24. "The Lord of hosts hath sworn, saying, SURELY as I have thought, so shall it come to pass, and as I have purposed, so shall it stand." These words were spoken concerning the judgment upon the Assyrian, but are equally true about every Word of God. One of God's servants said, "Thy Testimonies are VERY SURE" (Ps. xciii. 5), and God's SURE testimonies make wise the simple (Ps. xix. 7). In Isa. xxviii. 16, with reference to the Lord Jesus, it is written, that He is a SURE FOUNDATION. Those who are brought to believe in Him can say, "SURELY He hath borne our griefs and carried our sorrows" (Isa. liii. 4). They are indeed blest, and their salvation is so SURE because of His finished work for those who were worthless. Such KNOW SURELY that the Lord Jesus came down from heaven to seek and to save that which was lost (Luke xix. 10). The things of God are SURELY BELIEVED among those redeemed with the precious blood of the Lord Jesus. In John vi we read of those, (and they were "many"), who went back and walked no more with Him, "Then said Jesus unto the twelve, Will ye also go away?" And one answered Him, saying, "Lord, to whom shall we go? Thou hast the words of eternal life, and we BELIEVE AND ARE SURE!" Yes, they knew that He was the Christ (verses 66-69). In this connection see Matt. xvi. 16, 17. How blessed to know the Lord Jesus as the Saviour of sinners—as our own

personal Saviour through the working of the Holy Spirit. When one is brought into such favour, the Holy Spirit opens up God's SURE Word, and all becomes very real to those who are in Christ. I have been thinking about Gen. xxviii. 10-22: Jacob was tried, and God gave His servant a dream (a vision). I should like all this passage to be read. In verse 16 Jacob awoke out of his sleep, and he said, "SURELY the Lord is in this place, and I knew it not, and he was afraid." Why? because God is so great, and so holy. This is often forgotten in these evil times. We read of others who trembled at God's presence. If only unsaved ones knew God's terrible majesty, many would fear to speak of Him as they do. Yet His words are so SURE, and all will come to pass, at the appointed time known to God.

In Exodus iii. 7 God said to Moses concerning Israel and their sorrows in Egypt "I have SURELY seen the affliction of My people." God sees exactly how His people are treated by those who despise Him and His SURE words. This encourages those in trouble, but those who know Him not should tremble and fear. Then, though we are told that scoffers say, "Where is the promise of His Coming?" (2 Pet. iii. 3, 4), the Lord Jesus says, "SURELY I come," and He adds "quickly." His Coming is certain and it will be dreadful then for unsaved ones, since all God's judgments will SURELY come to pass, though many imagine they can escape.—See what God says in Isa. xl. 7. The future blessings of God will SURELY come, and His people will be with Christ for ever, and be like Him. But the judgments of God are SURE likewise. We see this in Num. xiv. 23. Israel would not believe God about the land, and God said, "SURELY they shall not see the land," see verse 35. God will SURELY do ALL that is written in His SURE Word—and many in that day will tremble when they know the sureness of God's judgments. Oh that God may work now in mercy, and bring both young and old to trust in Him Who is the SURE Foundation, and Who is SURELY coming again to receive His people to Himself (John xiv. 2, 3).

GOD WILL SURELY SAVE—save ungodly ones,
In His sovereign grace, call them now His sons,
Give them power to live unto Him always,
Fill their hearts with joy, and with holy praise.

GOD WILL SURELY DO,—every word is fixed,
He will save the lost, though with evil mixed,
Bring such to Himself,—God the work begins,
And completely saves, blots out all their sins.

GOD WILL SURELY WORK all His purpose sure,
All that He hath planned must for aye endure,
Nought will God forget of His covenant plan,
To redeem and bless—out from fallen man.

GOD WILL SURELY DO all that He hath said,
Through the poured-out blood—save poor sinners dead,
Give them life to live just to do His will,
Keep from grieving Him, and from doing ill.

GOD WILL SURELY WORK, none His hand can stay,
Stay His mighty power in salvation's day.
Young and old God saves out from every race,
Through the work of Christ, in His cov'nant grace.

GOD WILL SURELY WORK, He will never fail,
All His written Word must for aye prevail,
Heaven and earth shall pass, but His words remain,—
Sinners dead, and lost, *must* be born again.

GOD WILL SURELY BRING Israel to their land,
In His own good time, by His mighty hand,
Make their land a praise, and a blessing too,
All for Israel planned GOD WILL SURELY DO!

GOD WILL SURELY WORK, all His word is true,
Save in sovereign grace, do His *strange* work too.
He will shew His power, He will punish sin,
He the work will end when He doth begin.

GOD WILL SURELY PROVE all His promise sure,
Earth shall pass away, His own Word endure:
God will make a new heaven, and earth as well,
Where His righteousness evermore shall dwell.

A WORD WITH YOUNG BELIEVERS AND OLDER ONES TOO.

"DESTROY NOT."

THE words of Scripture will always repay prayerful study in the enabling of the Spirit of God. We are often somewhat lazy: we find excuses but are they *reasons*? We may "think" so when busy, but do we not see how flimsy they are when we are rightly on our knees? The light of the sanctuary shows up *many defects*. Some children of God have not even read through the Scriptures. We need grace to be more earnest, more constant. These words are *not* to discourage those who are in Christ Jesus, but to awaken more enthusiasm for Him and His truth.

Sometimes our Heavenly Father deigns to make a word stand out, and our hearts are helped. Isaiah lxv. 8 suddenly came before the writer: a beautiful prophecy of the Lord's work "in that Day." "Destroy it not, for a blessing is in it." We think of Isa. vi. 13 with Rom. xi. 5 ("Even so then at this present time also there is a remnant according to the election of grace"). God will not fail: His purpose is sure.

And so our mind travels to Romans xiv. 15—"Destroy not him with thy meat, for whom Christ died."* How blessed it is to be in the line of the Lord's will, and to love because of His love, and to help *His* people *because* they are His.

A Concordance—most valuable to each believer: let it be a "complete" one—a Concordance

* The same expression in 1 Cor. viii. 9 ("is destroyed"). This does not negative John x. 28, 29, but shows we are responsible for the logical outcome of our actions, even if God prevents. We also find this word in Mark iv. 38 ("is perishing."): the goal not reached.

emphasizes the aspect of God's preserving grace: "The Lord will *not* suffer the *destroyer* to come in," "I will *not* destroy them, but I will grant them some deliverance." "Yet the Lord would *not* destroy Judah for David His servant's sake, as He promised him," "He being full of compassion, forgave (atoned for) their iniquity, and *destroyed* them *not*" (Ex. xii. 23, 2 Chron. xii. 7, 2 Kings viii. 19, Ps. lxxviii. 38). This subject could be continued—there are other references: oh that it may be spiritually realized (Deut. ix. 26 is very wonderful). The believer's safety in Christ to-day is no "excuse" for carelessness. Far otherwise. Because God will not forsake the works of His own hands, what manner of persons ought we to be in all holy conversation and godliness.

It is deeply interesting to see that we have the words of Isaiah lxv. 8 at the *head* of Psalms lvii, lviii, lix. Surely a twofold thought helps us. The Lord's love in not forsaking His people is made the theme of the Psalms, and if we have been delivered from the eternal wrath of God, should we not *show* that He hath put a *new song* into our mouth? Is there not a very definite call to praise? Is not the Lord worthy of all praise? Secondly, we are reminded that the *testimony of truth* is NOT TO BE DESTROYED. "The Word of the Lord endureth for ever," "Heaven and earth shall pass away, but My Words shall not pass away" (Matt. xxiv. 35). The permanence of God's message encourages His people's gratitude, and how terrible is the sin which either directly or indirectly, would seek to destroy that which God has so graciously given. Matthew v. 17 helps us, "I am *not* come to *destroy* but to fulfil." The verbal accuracy and authority of Scripture should be a joy to the heart.

A day is soon coming when the Lord will be exalted in the earth. Isaiah xi. 9 refers to this. How bright is the prospect. The very beasts and plants will be changed. "Destroying"—not annihilation, but a removal of usefulness and of nearness to God, again and again*—is a very solemn goal. What a mercy to be in Christ Jesus now and for ever, and to enter into the precious words "Cast down,† but not destroyed."

A QUESTION FOR BOYS AND GIRLS.

Collect verses which speak of God's gifts to His people, even those who have received the gift of which Rom. vi. 23 speaks.

* Cf. "the destroyed sheep of the house of Israel" (literally).
† Not "despondent": we use the words in a derived sense: the apostle refers to physical trials &c. for the Lord's sake.

TALKS ABOUT PRESENT-DAY NEEDS.—13
GOD-GIVEN DESIRES.

IT is easy to have "desires," and some believers are always, more or less, planning and arranging "something fresh" and yet not accomplishing earnest work ready to hand. Oh that there may be in all the redeemed more *fixity of heart* and steadfastness of purpose. We all know by sad experience how we have failed in this, and thereby dishonoured God, even when there was, in measure, a desire to please Him. If only there is the daily walking with God, and living in His marvellous light, we shall see when the desire is of the flesh, and when from God. There are numberless things which come into our minds, and God, Who knows the wrong and sinful desire, also causes, and knows, and encourages that which is in accord with His mind and will. Everything must indeed come from Him, if it is to be unto Him. Whatever we render, whether in definite prayer, or meditating devotion, or other service, must be first given, and we shall always be led to say even as God's servant David, "Of Thine Own have we given Thee" (1 Chron. xxix. 14). What a saving of time and strength there would be, if we only knew God's will more fully, concerning all our daily life. In Eph. ii. 3 we see our heart's condition before brought to know the Lord Jesus as our own precious Saviour. We were in those days "fulfilling the desires of the flesh and of the mind." This word "desires" came to God's servant Paul with heart-searching power when he was brought to see his nothingness:—"Thou shalt have no desire" (Rom. vii. 7). If only by grace we were free from any WISH OF "OUR OWN," what lives we should live to God's glory. It is more easy than we imagine to have desires of the flesh, and to think they are from God. What a terrible sin it was when Eve, seeing that the tree, which God had forbidden, was a tree "to be desired to make one wise," took of it, and gave unto Adam (Gen. iii. 6). This is written for our warning, even as all else in God's sure word of truth. (see verse 16).

How humbled we should be as we meditate on Isa. liii. 2:—"When we shall see Him there is no beauty that we should DESIRE HIM." Ah, dear fellow believers, what a wonderful change God has wrought. Now, by grace, Christ is to His people the Altogether Lovely One, the Chiefest among ten thousand (S. of S. v. 10-16); and His DESIRE also is toward His people (S. of S. vii. 10). And though they saw no beauty in Him—now they not only desire Him, but He desires their beauty (Ps. xlv. 11, Ezek. xvi. 14). Oh that we may ever praise, and remember that He is our Lord, therefore, let us *worship* Him, keeping our desires towards Him—Who is called in Haggai ii. 7, "the Desire of all nations."

May we seek to be occupied with Him, and His glory, and He will give desires which shall be fulfilled in His own time, and for His own glory (Ps. cxlv. 19).

Then in Ps. xxxvii. 4 we see the condition whereby, if by grace fulfilled, God will give His people the DESIRES of their heart. Oh that we may delight in Him, and His written and sure Word. It is blessed to look up, and say, "Lord, ALL MY DESIRE is before Thee" (Ps. xxxviii. 9). Surely such desire is from God, and will in His appointment and way be fulfilled to His honour. Let us ponder before God, in prayer, whatever comes into our mind, that we may be kept from our own natural wishes. We remember, when God had given David rest round about, how, as he sat in his own house, he had thoughts about building a house for God (see 2 Sam. vii. 1-16). Notice in 1 Kings viii. 12-19 that God said it was well that this was in David's heart, howbeit the desire could not be carried out. Why? 1 Chron. xxviii. 3 gives the reason, "Because thou hast been a man of war, and hast shed blood." God is righteous. And though David repented of his terrible sin and prayed to be delivered from bloodguiltiness, as Psalm li shews, and his sin was "put away," yet there were sad results in both his home, and his kingdom. But God, in wondrous mercy, appointed that Solomon, whose name means "peace," should build Him an house! Although David could not build the house, he was privileged to prepare for it. This he did "abundantly" (1 Chron. xxii. 5) for he said, "I have set my affection to the house of my God" (1 Chron. xxix. 2, 3). There are solemn lessons here for US. We may not be permitted to carry out earnest desires, because something hinders or has left a "hindrance" in our life. Let us be very watchful, and seek henceforth to have the ONE DESIRE of Psalm xxvii. 4, and we shall be kept from fleshly energy. Godly zeal, and godly desires are greatly needed in these solemn times, that we may live manifestly in the enabling of the Holy Spirit. May the Lord give us to desire only His will, and the fulfilling of His Word—for His own glory! See Heb. xi. 16, Phil. i. 21-26.

"I HAVE HEARD."

Thus said Ananias (Acts ix. 13). But the Lord definitely and quickly dealt with this difficulty. He did not refer to what had been heard, but gave His command and its reason:

- (a) "Go thy way,"
- (b) "I have chosen."

It is not for us to depend on hearsay or "reasoning." The Lord's will is decisive. He knows what is best. How many believers have faltered, because they have become occupied with "I HAVE HEARD."

THE WAY TO GOD.

THOSE who are saved by grace rejoice in knowing that *there is a way* into God's presence. But it is only through the shed blood of the Saviour of sinners. It is called "the new and living way" (Heb. x. 19, 20), and only those who have eternal life can be in the way which leads to God. When Adam and Eve disobeyed God, though placed in such beautiful surroundings, we read that He drove out the man (Gen. iii. 24), and, ever since, all born into this world have been away from God. Sin separates from Him (Isa. lix. 2). How solemn to think of all mankind, far off from God, separated from Him because of sin. No man can ever approach unto God, He is so great and so holy (1 Tim. vi. 16). Cain *thought* he could come to God his own way. Abel saw he must come in God's way, that is to say, through the blood of another,—a picture of the work of the Lord Jesus, of Whom it is written, "Once in the end of the world hath He appeared to put away sin by the sacrifice of Himself" (Heb. ix. 26). If you read Genesis iv. 16 you will see that the Scripture says how "Cain went out from the presence of the Lord," even as Adam was sent out of the garden away from God. How many are away from Him now, and yet numbers imagine that, though going their own way, and living to please themselves, all will be well as to the future. Some even dare to say that we are all going the same way. How terrible, dear reader, to be so blinded as to think that one's own way will lead to heaven. There is only *one* way whereby sinners must be saved (Acts iv. 12). But we rejoice to tell heavy laden ones that there IS this one way to God, even into His very presence—through the blood of His beloved Son, for those who see and feel their need of salvation. The way of God is clearly marked out in the Holy Scriptures, and all who come to Him in *His appointed way* are welcomed by Him, and such will know the blessing of life eternal, and power to walk in the new and living way—the way of life—which leads into the very presence of God. Oh that God, by His Spirit, may work! He can still bring ruined sinners "near," in the Lord Jesus, and through His death for such on the cross of Calvary. Where are you, dear reader? Are you still away from God? Or in "The Way"—even in the Lord Jesus Who alone can lead sinners into eternal glory through His once finished work?

It is a great privilege to know something of God's will. If in mercy we know Him, and in His light behold His will, and love to do this, how privileged are we. The neglect of truth is perilous. More acquaintance with the Scriptures is the need of each redeemed one, and corresponding obedience, with love's devotedness, is important.

Suggested Daily Readings.

"IF THE LORD WILL"— January, 1921.

Day	Isaiah	Acts	Learning	Explain
1	xxx 8-17	xiii. 14-21	Isa. xxx. 26	
2	xxx. 18-26	xiii. 22-37	" 27	
3	xxx. 27-33	xiii. 38-47	" 28	
4	xxxi. 1-9	xiii. 48-xiv. 7	" 29	
5	xxxii. 1-8	xiv. 8-18	" 30	Isa. xxx. 5
6	xxxii. 9-20	xiv. 19-28	" 31	
7	xxxiii. 1-12	xv. 1-11	" 32	
8	xxxiii. 13-24	xv. 12-22	" 33	
9	xxxiv. 1-10	xv. 23-35	xxxi. 1	
10	xxxiv. 11-xxxv. 2	xv. 36-xvi. 4	" 2	
11	xxxv. 3-10	xvi. 5-15	" 3	
12	xxxvi. 1-10	xvi. 16-26	" 4	Isaiah
13	xxxvi. 11-22	xvi. 27-40	" 5	xxxvii. 32
14	xxxvii. 1-13	xvii. 1-9	xxxv. 1	
15	xxxvii. 14-25	xvii. 10-21	" 2	
16	xxxvii. 26-38	xvii. 22-31	" 3, 4	
17	xxxviii. 1-8	xvii. 32-xviii.	" 5	
18	xxxviii. 9-22	xviii. 7-17 [6	" 6	
19	xxxix. 1-8	xviii. 18-28	" 7	Isa. xl. 1
20	xl. 1-11	xix. 1-12	" 8	
21	xl. 12-23	xix. 13-23	" 9	
22	xl. 24-31	xix. 24-34	" 10	
23	xli. 1-14	xix. 35-xx. 5	Acts xxii. 1, 2	
24	xli. 15-24	xx. 6-16	" 3	
25	xli. 25-xlii. 4	xx. 17-27	" 4	
26	xlii. 5-16	xx. 28-38	" 5	Isa. xliii. 21
27	xlii. 17-xliii. 3	xxi. 1-11	" 6	
28	xliii. 4-17	xxi. 12-22	" 7	
29	xliii. 18-28	xxi. 23-30	" 8	
30	xliv. 1-8	xxi. 31-40	" 9	
31	xliv. 9-20	xxii. 1-11	" 10	

IT is one thing to read, "another" to learn, yet "another" to love to learn, and again, "another" to do that which is appointed. But the believer saved by the grace of God, should illustrate all these characteristics of one who has been brought to KNOW the Lord. Spiritual delight in the Scriptures should be much increased. Before we are aware of it we become cold, if our "atmosphere" becomes worldly. And things which grieved us once are gradually less noticed. A loss of SENSITIVENESS for the will of God and for His gracious fellowship, is one of the most dangerous losses we can conceive. A truly SENSITIVE heart dreads sin increasingly. Oh that we may experience this, in the power of the Holy Spirit.

ISAIAH XXX. 26-38.

"The Day of the great slaughter" (25) is near; to what end do men desire the Day of the Lord?—Amos v. 18—they say "Let Him make speed, and shorten His work, that we may see it" (Isa. v. 19), "but they shall see and be ashamed" (Isa. xxvi. 11): the contrast for believers is very beautiful (1 Thess. v. 4, 5). And

God will pardon those whom He reserves of Israel: hence the Day of the Lord will be to them light, and the physical light of Isa. xxx. 26 illustrates His grace. He Who healeth the broken in heart will heal the stroke, because of the One Who was stricken for the transgression of His people (Isa. liii. 8). Thus verse 27 stands out as a background which shows universalism of judgment is as foreign to Scripture as universalism of salvation. Where sin abounded grace did much more abound, that there might be a remnant, a seed which shall serve Him. "His lips": contrast the aspect of His first Coming, Ps. xlv. 2, Luke iv. 22. 28, His breath: contrast John xx. 22: the *order* in verse 23 is not only "general" it is *also* prophetic of coming judgment. 28,— 2 Thess. ii. 9-11: plainly 8 refers to Isa. xxx. 28: hence we expect the possibility of other context-references. 29, Amid all, the song: "the song shall become to you" (cf. 2 Thess. ii. 13).

ISAIAH XXXI. 1-8.

1, Physically and *morally*, Egypt involved a going down (Gen. xii. 10, xiii. 1), unless God appointed: so is it now, as to the world—the only safe "going" is when "sent" (John xvii. 18). "Because": it is well to test our motives, and why we think "this" or "that" is best: there are many "chariots" which are not tangible, but which take confidence away from the Lord (Ps. xx). How easy to think "unconsciously," that "because" something is successful, or someone is influential, we can rest ourselves from fear there! "The Egyptians are men and not God; and their horses flesh, and not spirit": beware of *men*, beware of things, trust in the Unlimited One. 4. The Lord shall not be afraid, the Lord shall not abase Himself: a "contrast-parable," for the enemy is the lion (Jer. xlix. 19) and the Lord is the Shepherd of Israel (Ps. lxxx. 1). 5, "Passing over": literally "pausing over," as in Ex. xii: God did not hurry by the marked houses, but gave His sheltering presence there: He delights to abide where the blood of the covenant is! He delights to preserve.

ISAIAH XXXV. 1-10.

This passage has a literal prophecy as to a literal wilderness and the blind and the lame, "in that Day" (Note anticipation in Matt. xxi. 14's contrast with 2 Sam. v. 8—also marg.). But there are two *applications* as well: (1) to spiritual wildernesses now, (2) to the desolate, wilderness-house of Israel in the future (Matt. xxiii. 38). When a soul is saved, there should be the "glory" of Lebanon's *whiteness*, and the "excellency" of Carmel's *fruit*: "being filled with the *fruits* of righteousness" (Phil. i. 11). 4, See marg: with xxviii. 16, xxx. 17: the "hasty" heart desponds: "circumstances" make it like a weathercock: but faith is deep. 5, 6, We have

the counterpart of all these blessings in Christ: oh for grace to illustrate the threefold aspect of Acts iii. 8, 9. 7, A complete change, 2 Cor. v. 17. 8, Grace leads to holiness, and to walking. Redeemed ones (fellowship) walking there, and *other* ransomed ones "returning": thus we have the two *companies* of lii. 8, those of Jer. xxxi. 9 who come to join the others who have mourned at Jerusalem, according to Zech. xii. 10 (In each case, the *mourning*,—lvii. 18, lxi. 2—sin *must* be felt). A spiritual parallel is the joy of redeemed ones "together" even now (Acts xxviii. 15. 2 John 12). 10, Four words for gladness: sorrow and sighing actually flee. What a glorious triumph.

ACTS XXII. 1-10.

2, Cf. ii. 11 the importance of using the right language is very real: the writer has seen that a few hesitating words in Bengali will often be used to reach the *affection* beyond many more in Hindustani, if Bengali is the mother-tongue. 3, Everything is a background for grace: cf. the God-glorifying argument of Phil. iii. "Zeal" for God is not sufficient (Rom. x. 2, 3): then let us test our knowledge of God's will and our *motives*, dear fellow-believers. 4, The "background" for grace continued. 5, The object of Paul's journey, but a greater High Priest had a contrasted object. 6, *Near Damascus*. The Lord is *never too late*, keep on trusting. The middle of the day Divinely chosen: note (a) God works at *all* hours, the jailor saved in the *night*; (b) The showing forth of the glory of Christ beyond the mid-day sun, i.e. *all* earthly glories eclipsed, to remind us salvation owes nothing to man's highest, or to earth's best; (c) The hour at which the darkness of wrath was manifestly on the Saviour was brightened by His presence: but to the sinner there was first a sense of darkness: cf. "I wound *and* I heal": the clay on the eyes is *FIRST*, in John ix. 8, A wondrous change: though 1 Cor. xii. 3 refers to speaking of inspired ones in early assemblies, the principle applies now: a changed view of Christ is the effect of grace: cf. John ix. 36. The Lord Jesus emphasized "Nazareth," He was the Despised One. 10, The *next* question: first "Who?" (8) then "What?" First we must know *Him*, then His *will*. "Shall I do"—"appointed to do": the stronger word shows whence our "shall" arises, cf. ix. 15. How mighty is grace. The Lord changes our "doings": but grace is *first*: our doings are not the cause of grace: nor do they help to make grace possible, but they spring from grace.

Correspondence from any exercised about pleasing the Lord, and from any concerned about the forgiveness of their sins and eternal salvation, ever welcome:—Percy W. Heward, 61, Upton Lane, Forest Gate, London, E7.

Thoughts from . . . The WORD of GOD.

THE LORD JESUS PRAYED:

"Sanctify them through Thy Truth: **THY WORD** is Truth."

Vol. xxi. No. 2.
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FREE.

A magazine as the Lord enables, exalting Him, and telling of free, unmerited grace to sinners, and the happy paths of devoted obedience when any have received His salvation, as they wait, in humble fellowship, and separation, for their Lord from heaven.

EDITED BY
PERCY W. HEWARD.
Correspondence concerning the Will of God welcome.

"Behold, He That keepeth Israel shall neither slumber nor sleep" Pa. cxxi. 4.

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

"Knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed" Rom. xiii. 11.

"A little sleep, a little slumber, a little folding of the hands to sleep: so shall thy

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poverty come as one that travelleth; and thy want as an armed man" Prov. xxiv. 33, 34.

"Love not sleep, lest thou come to poverty; open thine eyes, and thou shalt be satisfied with bread" Prov. xx. 13.

"Open Thou mine eyes, that I may behold wondrous things out of Thy law" Ps. cxix. 18.

"I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with Mine eye" Pa. xxxii. 8.

Some lovingly enquire about the subscription to this magazine. Valuing such thoughtfulness and interest, we would just mention two leaflets "Hitherto Hath the Lord Helped Us" and "The Faithfulness of God," which explain more fully how we believe He has guided, and is enabling, and will graciously enable. These will be gladly sent.

An earnest invitation to gatherings to the glory of God. "If the Lord will,"—

Meeting Rooms of Believers, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 8 and 6. 15, Mon: 8, Thurs: 8, Sat: 7. "Rosemond," Bede Burn Rd, Jarrow-on-Tyne, The Lord's Day, 6. 30.

Bible Meetings in Deptford, Camberwell, Willesden &c., some Wednesdays. Correspondence welcome.

Walham Green premises coming down, we are waiting on God for His open door in that neighbourhood.

A WORD OF INTRODUCTION.

NOT in the name of a man, or system, but in the Name of the Lord would we send these pages forth. And we would seek grace to hate any proud or sectarian use of His Name (1 Cor. i. 12). Loving all who are His, we would grieve over all the differences and divers doctrines, divisions and departures from Him which self-will has caused and sustained. The Scriptures are plain: Alas, we often expect, and assume that there must be difficulties, and antagonism. Is it not possible for true believers to be bowed before God, and to keep on praying, and humbly pondering His truth? Thus we should help "one another," till there is a fuller illustration of 1 Cor. i. 10. Are we afraid of becoming "angry"? Are we determined to cultivate mutual suspicions, and off-handedness? But it may be said, "We cannot tell who are His." True, but "departing from unrighteousness" is a given test. Can we not urge this, and can we not thus find out who are manifestly His, by willingness to be together before Him, humbly to learn His will?

How wondrous is God's love

To sinners lost, made known,
Love from of old, love from above,
In Christ's atonement shown.

The loveless ones He chose,
And loved with love for aye,
Loved those who were His worthless foes,
Bent on destruction's way.

Who can such love declare?
Its fulness who can tell?
The love His ransomed people share,
Though once deserving hell.

Awaken every chord
Of grateful love and praise,
Let each believer please the Lord,
And walk in all His ways.

Soon will He come again,
And we more fully know
The love that met the wrath, and strain,
And will not let us go!

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

GOD'S WITNESS AGAINST "THEM THAT . . . DESPISE GOVERNMENT" 2 Pet. ii. 10.

Dear Brethren in the Lord Jesus Christ,

These words are very solemn amid the "lawlessness" of the last days. We are definitely told that lawlessness *shall* abound (Matt. xxiv. 12 lit:). And herein is a test for God's people. Agitation, unrest, and socialistic levelling are quite foreign to the *meek* disciples of Him Who was meek and lowly in heart. There is no reservation to the command, "Fear God: honour the king." We are not to suit circumstances but to please God.

The context in 2 Pet. ii. 9, 10 indicates that the sin of despising government will not be *alone*, it will be an attitude which expresses walking after the *flesh*. It is natural for a man of the world to look after himself, but self-assertiveness and self-indulgence are full of evil to the one who can trust his Heavenly Father. How blessed to be brought, by grace, to know the heart-meaning of self-denial—the denial of self. "They that are Christ's have crucified the *flesh* with the *affections* and *desires*" (Gal. v. 24). It is very easy to speak evil of dignities with lightness and pride, but it is very sinful, and we should be *afraid* so to do (2 Pet. ii. 10), afraid of sin.

Let us observe that in 2 Pet. ii the *character* and *actions* of the ones holding authority are *not* affecting the attitude commanded to believers. What if we were placed under a Nero? It would still be our privilege to "*honour the king*." Our *advantages* in quieter days have been misused to blind us to the true attitude under all conditions. If a government were to torture us all for Christ's sake we should still be called *not* to despise government, *not* to speak evil of dignities. The context emphasizes the startling thought (verse 10). The parallel passage (Jude 8, 9) instances a most *wicked* (temporary) authority i. e., Satan, and shows how Michael acted toward him, although Michael was so great. It is easy to speak lightly and boast presumptuously as if one could take a higher attitude, but the words are clear, "These speak evil of those things which *they know not*" (10). *Ignorance is presumptuous*. The weakening of the acknowledgment of authority and government in the home, and in business relationships, and in the state is a sure "sign of the times," and a precursor of a more open **DEFIANCE OF THE AUTHORITY OF GOD!** It involves even now an attack on God's *providential wisdom*, in what He allows, and heads up toward "*the lawless one*" (2 Thess. ii. 8).

The words of 1 Pet. ii. 18 need to be impressed on our *hearts*:—"Not only to the good and gentle, but also to the froward," inasmuch as our subjection is not barely and merely for *their* sake, but for the *Lord's* sake, and in recognition of HIS overruling. Not a syllable can be found to support *anything* revolutionary in BELIEVERS. To the unbeliever, we remain a problem (1 Cor. ii. 15), i. e., whenever we take the spiritual as distinct from the carnal and worldly standpoint of "*man*" in 1 Cor. iii. 1-3. On the one hand, we should not dare to disobey God even in the *smallest* matter to please any man, on the other hand, we dare not refuse to submit, we must not assert human "rights," nor stand up for ourselves, nor agitate, under the most trying and provocative circumstances. This attitude, so different from the "*weakness*" of one who is down-trodden because he *cannot* act, or of one who waits "his opportunity" to get "his own" back, is utterly mysterious to the unsaved. The believer neither obeys evil, nor "resists" the evil man, but is seeking to do *all* he can, without yielding *one* principle, readily willing to suffer, and still to honour the authority which causes the suffering, and to see therein God's providential appointment, rich with blessing to himself! He desires to extract the precious blessing from every trial, and to praise God for allowing every problem. Nothing can make him *complain to the glory of God*. There are no chances with God, and the attempt to subvert authority is to him most painful, though he grieves for any who *use* authority against God's people, and would for their personal good *wish* to warn them, though unable to do more. He *admires* the wisdom of God in overruling the present condition of affairs, in the times of the Gentiles, for the training of His called-out people. Personally, a persecutor is evil against God; governmentally, he is a *permitted* means of blessing (Ps. lxxvi. 10). The believer is neither a *part* of government nor against it, his calling is heavenly.

These thoughts invite to restfulness, and glad separation. They involve earthly "loss" in the present age of evil, but this is *appointed*, and should be happily embraced. To give up for Christ is a joy, to give up Christ is graciously made an **UNTHINKABLE IMPOSSIBILITY**. The world's arrangements are built on compromise, and on theories which ignore the essential difference of right and wrong. A man of *this* age will meet another "half-way," and will do one evil to prevent a greater, as he esteems, for example, tell a lie to save a life. The principles of God allow of **NO** compromise. Sin is sin, *whatever* be its seeming advantages, pleasures, and fruits, and the child of God is called to a definiteness; every action (however menial or painful) being illuminated and made glorious by the fact it is the perfect will of the Lord and unto Him. Nothing is trivial: nothing is un-

important: the appointment of his Heavenly Father, made known by the working of the Holy Spirit through the Scriptures, is the believer's privilege and delight, and he can well afford to lose in a world that crucified his Lord, and in which he is a stranger and a pilgrim.

With all earnest encouragement to the simple path of pleasing God and looking for the Lord Jesus from heaven,

Yours in Him, only by free grace,
Percy W. Heward.

AN EARNEST PLEA FOR LOVING, LEARNING, AND LIVING — PSALM CXIX.

WE live in "Perilous Times." Most are lovers of pleasures more than lovers of God (2 Tim. iii. 4), and many have a form of godliness, but their words and lives deny the power thereof (2 Tim. iii. 5). They have turned away their ears from the truth, and have turned aside unto fables (2 Tim. iv. 4). They are well described in Psalm cxix. as those who keep not God's law, but forget and forsake His Word (Ps. cxix. 53, 136, 139, 158). Truly did the psalmist exclaim, "It is time for Thee, Lord, to work:—they made void Thy law" (Ps. cxix. 126). But in what way are men thus opposing God? Some by denying inspiration, or others by exalting traditions, and their own skilfully devised myths. Many desire the wisdom of this world, and enjoy the enticing words of man's wisdom, not the wisdom of the Only Wise God. Their faith is in the wisdom of men, not in the power of God (1 Cor. ii. 5). How many make void God's Word through scepticism, indifference, disobedience and neglect. And among this number how many are professing believers in the Lord Jesus. But we seem to hear anew the message, by the Holy Spirit, through Paul, addressed to Timothy, "Preach the Word, be instant in season, out of season" (2 Tim. iv. 2).

Nor can we forget that there are many subtle contrivances of the evil one: many, by the strain of business are taken from the things of God. Many who acknowledge His truth rise too late in the morning to feed upon it. And thus the sad *neglect* and the sad *opposition* are hand in hand, to put aside the glorious testimony of our God.

Amid all the confusion, the continual "daily" meditation in one verse of Psalm cxix. will probably be used to lead many toward the knowledge of, and love for, the entire revelation of God. A few reasons may be given for this statement. This Psalm is written in the form of an acrostic,—each section of eight verses commencing with one letter of the Alphabet i. e., All the first eight verses commence with the Hebrew letter "Aleph" or "A," and the second 8 verses with "Beth" or "B" and so on. The Holy Spirit thus signifies that this Psalm is prepared for memorizing. Shall we overlook His hint?

The Psalm is an "index" to the whole Bible. It is deeply devotional, every verse containing a Noun or Pronoun referring to the Lord. Some of the most godly men bear record to its aid in devotion, and its stimulus in prayer and praise.*

* This Psalm doubtless speaks of the Lord Jesus, for He only has lived it perfectly: but it also sets forth a holy nearness, which all the Lord's people should, by His grace, seek to enjoy.

God's Words are mentioned under various names, such as Law, Commandments, Statutes, Precepts, Testimonies, &c., in nearly every verse; thus magnifying the truth of God at a time when it is nearly forgotten.

We want to urge a prayerful suggestion, i. e., the memorizing of a section *each* week, i. e., two verses on the Lord's day, and one on each subsequent day:—learning the verse in the early morning, meditating upon it during the day, and writing it out in the evening, *in a book kept for the purpose*. This method will place God's Words first, and will encourage consistency and exactness. Further details will be gladly given to any who seek to adopt the plan. Regularity is a help in the spiritual life: persistence is important: God will give strength and purpose of heart.

If the Lord will, the Psalm will again be begun, among some of the Lord's people, on the 6th February, and it is desirable that all should commence, or recommence the same date. It is helpful to feel a link with others exercised. Occasional notes may be given in this Magazine, if a sufficient number express themselves desirous of such helps. This plan will, or should, in no way, supersede or hinder, but will aid all other Bible Study.

If the LORD will.

Feb. 6-12	Psalm cxix. 1-8
" 13-19	" 9-16
" 20-26	" 17-24
" 27-Mar. 5	" 25-32

The above suggestion, from my dear father, with added emphasis because of the permitted trial of blindness, is commended heartily to God's dear children, that He may be glorified. The *similarity* of some verses to one another, and the fact that many believers are, alas, unused to learning Scripture, at first, may be used by Satan to suggest "disappointment," but if we are fore-armed with *prayerful* determination, and seek not to allow *one* omission, with "catching up after," we shall gain a twofold victory, and prayerful diligence will bring spiritual reward to the Lord's redeemed. *Parents might well introduce into their homes, to the glory of God. The Psalm itself says, "O how love I Thy law: it is my meditation all the day."* May this be our daily experience!

Suggestions for Prayer.

"With thanksgiving" (Phil. iv. 6, Col. iv. 2).

1. For the glory of God in the lives of His people that "little things" may bear a consistent witness.
2. For the Lord's gracious stimulating of His people to more definiteness, concentration, and continuance in that to which they put their hand (Luke ix. 62).
3. For a growth in spiritual faith, and an unwillingness to be enslaved by the world's opinions, fashions, habits.
4. For more realization of the power of the Spirit of God over temperament.
5. For service unto Him among men of all nations in London.
6. For some who own His Name, and are sending forth messages of His love and truth at Peterswaldau.
7. For refreshment in the Lord from Spain, India and other parts of the earth through letters, and that the Lord's own may follow Him more fully.
8. For the increased circulation of this magazine in all lands, to the praise of the glory of His grace.

THE CHILDREN'S COLUMNS. BUYING AND SELLING.

HOW many there are who say, "We will go into such a place, and BUY, and SELL, and get gain," and forget that God can hinder what they purpose, OR *He* can prosper their efforts.

Then again, there are not a few who imagine the world is about to improve, and that people will yet be "different." But God again is forgotten, and His precious Words, in which He has been pleased to warn, bringing before His creatures, young and old, the terrible time when a very great one will arise, who is called ANTI-CHRIST, that is, one who will be against Christ, and he will persecute those who love the Lord Jesus. There are many among God's people who believe that this time is drawing very near. Then only those who have his mark upon them will be allowed to BUY and SELL (Rev. xiii. 17).

It is well that my dear young readers, as well as those who are older, should know about this time of trouble, which may be very soon. All the Scripture MUST be fulfilled. God will overlook nothing which He has written; His Word, which is for ever settled in heaven (Ps. cxix. 89), stands! All that is bought now, and sold, however precious it may be, will soon pass away, for even the earth shall pass away, but not God's Words (Matt. xxiv. 35). They will be fulfilled in God's own time and way.

All the greatest ones in the earth shall be brought to nothing when Christ returns, and also the chief cities, including great Babylon which will be rebuilt, and concerning which the words are written, "No man buyeth of their merchandise any more" (Rev. xviii. 11). So utterly will that great city of Satan's power against God be destroyed. In view of all this, how solemn is the future of the present life, and the next is equally solemn. Yet multitudes are so occupied with BUYING and SELLING, and *getting* gain, just for this *brief* period—that God and eternity are forgotten. Yet how real is all God's teaching as to the life hereafter. In the Scripture we read even about BUYING and SELLING people, and we know how slaves have been and still are bought, and sold (see Ex. xxi. 2, 7, and there are many other passages about this). We remember, too, how Esau sold his birth-right Gen. xxv. 33, and Heb. xii. 17 shews that he *could not* buy it back again. How many now sell the precious things of God—simply for the pleasures of this world, which are, at their best, only pleasures of sin for a season (Heb. xi. 25). Some, we are told, sold *themselves* to do evil (1 Kings xxi. 20). Not a few commit the same *sin* now, and God sees and knows all, even every thought is known to Him.

Now let us turn to Matthew xiii. 44. This parable is a picture of the Lord Jesus of Whom

it is said that He went and "sold all that He had," and bought the field, which is the world, in which His people are the treasure hid. How wonderful that Christ, Who was God, should become Man and lay down His life to save sinners. Yet how very few thank Him. It is through His finished work on Calvary that sinners are exhorted to BUY heavenly wine and milk without price (Isa. lv. 1). We think about the words in Isa. lii where God says, "Ye have SOLD YOURSELVES FOR NOUGHT, and YE shall be REDEEMED WITHOUT MONEY." See 1 Pet. i. 18, 19. God's redeemed people are a *bought* people, and now they belong to God. I wonder if many who read these messages can truthfully claim that they are bought with the precious blood—or are most still sold to Satan—being his servants? We remember the awakening words of Matt. xxv to those who only professed the Name of Christ and were not saved:—"Go rather to them that SELL, AND BUY for yourselves; and while they went to BUY the Bridegroom came—and they that were ready went in—AND THE DOOR WAS SHUT" and those that went TO BUY then were too late. We are not told that they DID buy. Their *failure* is marked throughout. How terrible to be "outside," and outside for ever, with the devil and his angels. Oh that God may work, and cause many to see their need of salvation, through the shed blood of Christ. I should like to write about Rev. iii. 18, Prov. xxiii. 23, Eph. v. 16 and about not wasting the time, but space will not permit just now. God can use His own Words, by His Spirit to the salvation of sinners, and the blessing of His people.

BUYING AND SELLING, just seeking earth's gain,
Choosing the things which are empty and vain,
BUYING AND SELLING, and still without hope,
As to the future in darkness to grope.

BUYING the things which are simply for earth,
Losing the things everlasting in worth.
BUYING AND SELLING oneself to do ill,
Servants to Satan, and doing his will.

BUYING AND SELLING the conscience of those
Willing to yield, and God's truth to oppose.
BUYING earth's pleasures—the pleasures of sin,
Which though amusing, leave nothing within.

BUYING AND SELLING, forgetting earth's gloom,
Also the future, the lost and their doom,
BUYING the tinsel of this world's esteem,
Heedless of Him, Who came down to redeem,

BUYING the truth, and then selling it not,—
God and His teaching should ne'er be forgot!
BUYING the moments, that soon pass away,
Selling them not, when we think of "that Day."

BUYING the priceless—and yet without price,
Precious the contrast beyond man's device;
BUYING the gold of that city so bright,
Raiment so clean and a dazzling white,

BUYING AND SELLING, and giving one's days,
Simply for pleasures of this world always?
BUYING the things which are lasting and true,
Which are you doing? and which will you do?

A WORD WITH YOUNG BELIEVERS AND OLDER ONES TOO.

"THINK NOT" Matt. v. 17, x. 24. "DO NOT THINK" John v. 45. OR THE PERILS OF SELF-FORMED OPINIONS.

ONE of the greatest mistakes of to-day is that, because God has given a variety of blessings, "therefore we can use them as we like." "God gave wine," says one, forgetful that nature contains many *permitted* reminders of the fall. God gave the wine: ferment involves a *change*. But another replies "A natural change." Thorns are natural, but are they not an appointed *warning*? Putrefaction is natural, the souring of milk is natural, but are these things all His *original* work, or filled with lessons for *fallen* men?

There is much unwisdom in the cry of "freedom." "I am entitled to my own opinion," you say: wait one moment—what if your opinion is to kill another (John xvi. 2, Acts xxvi. 9), are you entitled to this? "Ah," you add, "I mean as long as I do no one any harm." What about sin *before* God? And, further, you do *much* harm if you believe a lie, and fail to lead others to the truth. If your opinion is not truth, dear reader, you are not entitled to it.

There are many who say, "God has given the mind, therefore we cannot be blamed for thinking." The infidel develops this theory. But the mind bears the results of the fall, and we are warned to think soberly (Rom. xii. 3). I am not free to use my mind against God: if I have a knife shall I blame the knife if I cut my finger with it? Ah, dear reader, pleading for "liberty," you are "free" to eat poisonous berries, "free" to use a sword to cut off your arm, "free" to put your hand in scalding water. There is no *physical* restraint to you, but *are you free* to do these things?*

Your "opinions," and "inferences" apart from prayerfully enjoyed guidance, are dangerous. "Thinking" will not make "facts": let facts be the foundation of true thinking. Let your thoughts be God's truth. Do not imagine according to your wishes and natural inclinations. Do not form your conclusions from partial and careless study of the truth. How many to-day quite miss the Divine unveiling that Christ fully met law's

* In another way these questions help. Many unsaved ones "think" that free salvation tolerates sin afterwards. "If I am saved, I can do as I like." Compare the thought, "If I am a man, I can use everything as I like." Does a wise man wish to use dynamite to destroy himself. Thus God *restrains* spiritually. God has caused new wishes in those who are saved: He who has guaranteed the end (Rom. vi. 22) watches over the path thither, as the same verse beautifully shows.

positive as well as negative demands (Matt. v. 17), and that His blood-bought people are now in a law to Him (Matt. v. 19, 1 Cor. ix. 21). How many imagine a man-made millennium instead of persecution for His suffering people till He comes again (Matt. x. 34). The wish sometimes decides the thought: hence in Luke xix. 11 we read, "They *thought* that the Kingdom of God should immediately appear."

Moreover 1 Cor. viii. 2 shines forth, "If any man *thinketh* that he knoweth anything, he knoweth nothing yet as he ought to know," and we would not overlook the words of 1 Corinthians x. 10-12 "Wherefore let him that *thinketh* he standeth take heed lest he fall." Again, Gal. vi. 3 is solemn, "If a man *think* himself to be something, when he is nothing, he deceiveth himself." Seek *God's foundation* for everything. Be very humble. The Holy Spirit *never* leads to pride. How deeply important it is that God's dear people should *know* Himself (John xvii. 3), and His loving will, and be kept with thoughts brought into captivity (2 Cor. x. 4, 5), that they may live simply unto His glory.

"Praise is comely for the upright." Ps. xxxiii. 1.
"I will praise Thee with uprightness of heart when I shall have learned Thy righteous judgments." Ps. cxix. 7.

"My lips shall utter praise when Thou hast taught me." Ps. cxix. 171.

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

For the path to glory, and God's wondrous ways,
And His many blessings, we adore and praise,

For the path that shineth, shineth more and more;
Till we reach the glory, and our God adore.

For the Holy Scriptures, and our risen Lord,
We would ever praise Thee, live in one accord,
For the Throne now given, where we may obtain
Grace that is sufficient, 'mid earth's toil and strain.

For the joy of meeting others saved by grace,
Where our God is worshipped, in the Holy Place,
For the promised guidance, and for all Thine own,
We adore and praise Thee through the blood alone.

For the way that leadeth to the city bright,
Where the saved and faithful walk with Christ in white,
For all heavenly blessings we would humbly praise,
And acknowledge ever God in all our ways.

For the peace now given in our glorious Head,
And the Hope of Glory through the blood once shed,
For the future prospect of eternal bliss,
When we shall behold Him, never act amiss.

For the many trials sent in wondrous love,
To refine,—preparing for our home above,
For the coming Kingdom, and that Day of days,—
Now and then more fully, we adore and praise.

With the bright to-morrow, and "That Blessed Hope"
How can we be slothful, and with worldlings grope?
For the lasting pleasure, and the crowns in view,
We would humbly praise Thee, yet walk softly too.

For the Hope of Glory and of seeing Him,
Our own precious Saviour, Whom we now esteem,
We adore and praise Thee, seek the things on high,
Knowing that Christ's Coming draweth very nigh.

TALKS ABOUT PRESENT-DAY NEEDS.—2.

UNTIRING ZEAL.

THESSE are not days of open persecution, but of indifference. It would be well for us spiritually if we were persecuted, since the testing would strengthen those saved by sovereign grace. But, alas, iniquity abounds, and the love of many is waxing cold (Matt. xxiv. 12). Oh that we may, in God's mercy, be among the company of those who shall *endure* unto the end (verse 13). It is comparatively easy to be enthusiastic for a brief period, but to "*continue* zealous" means a strain, and few seem equal to it spiritually. Yet there is a great need in these solemn days of departure from the truth to stand fast in the faith with a holy zeal for God, and His truth. Oh that God may grant us a little reviving in these perilous times, and raise up not a few, who will in His mercy, go on from strength to strength, and *continue* in the Word, making manifest that they are the disciples of the Lord (John viii. 31), and that with purpose of heart they cleave unto Him (Acts xi. 23). Such will surely encourage themselves in the Lord *amid* difficulties (1 Sam. xxx. 6), and thereby be able to encourage others in the ways of the Lord, and to spur them on. There is need for *such* zeal—*such* determination,—*such* heart-love, so that trials may encourage to more faith. Why should believers be faint-hearted?—Why be joyous one day, and full of energy, and then lose heart and become cold? God never fails. He is always the Same (Mal. iii. 6. Heb. xiii. 8), why should we fear? God is the Living God, His Word is living, the Holy Spirit is in us, if we are in Christ. And so our hearts should burn within us (Luke xxiv. 32). What God has been pleased to write should cause love to overflow to Him, and His truth should be a power in our lives, keeping from depression. If we faint in the day of adversity, our strength is small.

If we faint now what shall we do when greater trials are permitted. If we are not more steadfast than we were a few months since, something is wrong. If the path of the just is not to us as a shining light that shineth *more and more* unto the perfect day (Prov. iv. 18), WE are wrong, *not* the Scriptures. Whatever failure we see in ourselves or around us, let us not blame the Scriptures. They are perfect, neither let us say "others hinder us," 'tis our own heart that is wrong. If we are among the called of Jesus Christ, we have failed to keep our heart with all diligence (Prov. iv. 23). Let us take heed, and may we not be ignorant of Satan's devices (2 Cor. ii. 11). He does not always go about as a roaring lion, but often is transformed into an angel of light. Let us beware. Godly enthusiasm is what is needed, and a steadfastness of purpose in our daily life. We need to be up in the morning with God in meditation and

prayer. The Scriptures must be more fully carried out in our daily life. If they are our meditation all the day (Ps. cxix. 97), if God's Word is a Lamp and a Light unto our feet (verse 105), and if we are able to say truthfully, "Thy testimonies are wonderful, therefore doth my soul keep them" (verse 129), we shall be concerned about God's Words so much despised, and say, "My zeal hath consumed me, because mine enemies have forgotten Thy Words" (verse 139). We remember the words of the Lord Jesus in John ii. 17, "The zeal of Thine house hath eaten Me up," such was His zeal! Oh that believers may be more like their Lord in this, even as in all else. God's servant Paul said concerning afflictions which were before him, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy" (Acts xx. 24), and he could say at last "I have finished my course, I have kept the faith," and adds, "Henceforth there is laid up for me a crown of righteousness" (2 Tim. iv. 7, 8).

May it be our privilege to *continue* in the faith, and to have an untiring zeal for Him,—our beloved Lord; that others may be encouraged to press forward, leaving the things which are behind (Phil. iii. 13, 14). We read in 2 Cor. ix. 2 as to "giving,"—"Your zeal hath provoked very many." May we also seek to have a zeal in all our daily life which will help and not hinder others. In the grace of God, may we go forward proving God's grace sufficient, and *amid* every strain may we be undaunted.

When trials are permitted, let us not be weary. May our circumstances not hinder, may all be that which leads us to a fuller confidence in God, so that we may live to His glory, with untiring spiritual energy. What honour there will be, and how the children will be blest, if the parents are full of godly fervour, not only one day a week, but seven days a week, and as enthusiastic in the homes as in the assembly, and in all their daily duties putting the Lord first. Oh that God, for His own glory, may raise up such, that His work may go forward in the power of the Holy Spirit, unhindered by slothfulness, and lack of interest in that which concerns His truth. So will He be exalted,—and glorified in, and among His people.

The blessings of God's dear people are not always wrapped up attractively. But His will is attractive to their hearts, and "trials" are precious indications of a Father's chastening love (Heb. xii. 7). He never makes a mistake, Our times are in His hand (Ps. xxxi. 15), if we are there. How great are the privileges of believers.

NOUGHT.

AH, dear reader, it is much easier than many imagine to spend their strength, time, money and everything here—merely for NOTHING. We call to mind the rich man in Luke xii. 16-21, who thought *only* of this life, and his riches, to whom God said, "Thou fool, this night thy soul shall be required of thee, then whose shall those things be, which thou hast provided?" He had *nothing* but a fearful future before him. Oh how many are like to him now, and yet careless as to what must be hereafter. To such it can be said, as it was said by God to some of old, "Ye have set AT NOUGHT ALL MY COUNSEL" (Prov. i. 25). When the Lord Jesus came to live and die for sinners, He was despised and rejected of men, and at the close of His precious life, the people said, "Away with Him, crucify Him" (Isa. liii. 3, Mark ix. 12). We read how "Herod with his men of war SET HIM" (the Lord Jesus) AT NOUGHT" (Luke xxiii. 11). Thus the Scriptures were fulfilled concerning Him,—even as all shall yet be fulfilled! Knowing this, we who have been brought to see our lost condition, and to trust in Him the Saviour of sinners, dare not be silent as to the terrible future for all who set Him, and His Words of truth *at nought*.

Concerning God's dealings with Israel because of sin, we find the solemn words, "Thou sellest Thy people for nought" (Ps. xlv. 12), and in Isa. lii. 3 God said "Ye have sold yourselves for nought." But God, Who is so gracious, adds the precious words, "But ye shall be redeemed without money." Nothing could redeem those sold to Satan, except the poured-out blood of God's beloved Son.

Hence those saved have been redeemed with the precious blood of Christ (1 Pet. i. 18, 19). If God's counsels are set at nought now, God will soon bring to nought all the counsels of men. God can do everything, and no one can hinder His purpose. See Isa. viii. 10, Neh. iv. 15. We read in Isa. xxix. 20 "The terrible one is brought to nought." Yes, man, and all his glory, will come to nought. We are told in Acts v. 36-38 of one who said regarding the work that was done by God's servants, in His power, "If this counsel . . . be of men, it will come to nought, . . . but if it be of God YE CANNOT OVERTHROW IT." Yet he did not seek to share it.

There will be in the future the sudden coming to nought of rebuilt Babylon. Listen to the words, "In one hour so great riches is come to nought" (Rev. xviii. 17).

Yes, all man's glory shall be brought low, even to nothing, in that day when God alone shall be exalted (Isa. ii. 11). How solemn to know that these things are true, and yet so little heeded. Oh that God may work by His Holy Spirit, and bring to nought that which is against Him in

many to-day, and cause not a few to trust in Him, Who gave His life a Ransom for many. I wonder, dear reader, if you are among the many who rejoice because Christ died, or can it be said of you (Isa. xli. 24) "Ye are nothing and your work is nought"? Remember if you set *at nought* God's counsels He will set you and all your doings *at nought*, however religious you may be, unless you are saved by grace.

Suggested Daily Readings.

"IF THE LORD WILL"—February, 1921.

Day	Isaiah	Acts	Learning	Explain
1	xliv. 21-28	xxii. 12-23	Isa. xlv. 5	
2	xlv. 1-10	xxii. 24-30	" 6	Isa. xlv. 24
3	xlv. 11-19	xxiii. 1-10	" 7	
4	xlv. 20-xlvi.	xxiii. 11-21	" 8	
5	xlvi. 5-13 [4	xxiii. 22-30	" 9	
6	xlvii. 1-9	xxiii.31-xxiv.	" 10	
7	xlvii. 10-15	xxiv. 9-21 [8	xliv. 8	
8	xlviii. 1-11	xxiv.22-xxv.	" 9	
9	xlviii. 12-22	xxv. 6-13 [5	" 10	Isa. xlix.3,4
10	xlix. 1-12	xxv. 14-27	" 11	
11	xlix. 13-26	xxvi. 1-10	" 12	
12	l. 1-9	xxvi. 11-21	" 13	
13	l. 10-li. 8	xxvi. 22-32	Isaiah li. 4	
14	li. 9-23	xxvii. 1-13	" 5	
15	lii. 1-12	xxvii. 14-26	" 6	
16	lii. 13-liii. 12	xxvii. 27-36	" 7	Isa. liii. 1
17	liiv. 1-10	xxvii. 37-44	" 8	
18	liv. 11-lv. 2	xxviii. 1-12	Acts xxviii.	
19	lv. 3-13	xxviii.13-24	" 13 [14	
20	lvi. 1-12	xxviii.25-31	" 16	
21	lvii. 1-12	Rom. i. 1-10	" 20	
22	lvii. 13-21	i. 11-19	" 21	
23	lviii. 1-14	i. 20-32	" 22	Isa. lvii. 15
24	lix. 1-8	ii. 1-10	" 23	
25	lix. 9-21	ii. 11-20	" 24,25	
26	lx. 1-10	ii. 21-29	" 26	
27	lx. 11-22	iii. 1-8	" 27	
28	lxi. 1-11	iii. 9-18	" 28	

Oh how wonderful are the mercies of God: how graciously has He given His words of truth: well may His people give thanks, and use earnestly, prayerfully, and obediently, to the praise of His glory.

If our heart is set on pleasing God how blessed are we. What can compare with this privilege? We are worthless in ourselves, yet if we have been made children of God we can please Him and do His will. And the Scripture is given as the food to strengthen, and as the light to guide, that we may walk worthily of the high calling and please Him Whose Name we bear.

NOTES ON MEMORIZED VERSES.

ISAIAH XLVI. 5-10.

The questions of Isaiah concerning God in His incomparable glory are very wonderful. The sign of Antichrist is emphasized much in connexion with the words "Thou thoughtest that I was altogether as thyself" (Ps. l. 21), whereas the ascription of praise sounds forth, "Who is like unto Thee?" and again, "Forasmuch as there is none like unto Thee, O Lord; Thou art great and Thy Name is great in might . . . Forasmuch as among all the wise of the nations, and in all their kingdoms, there is none like unto Thee" (Jer. x. 6, 7). A deeper sense of the greatness of God is important and resultful (remember Job xlii.). 6, Man's foolishness in worshipping the work of his own hands is frequently shown. 7, "They bear him upon the shoulder" cf. verse 1, also "They must needs be borne" (Jer. xx. 5); contrast "I have made and I will bear" (Isaiah xlvi. 4, lxiii. 9). "From his place" &c, note 1 Sam. v. 3, 4. "Yet can he not answer," see 1 Kings xviii. 26, and Ps. lxxv. 2. 8, Man's utter foolishness is set forth (Rom. i. 22), and idolatry is as wicked as it is foolish: true "manliness" is the acknowledgment of the LORD. 9, 10, God's work, God Himself, God's Word, God's counsel. How wondrous to know this God as ours! 2 Tim. i. 9 is precious, when trials surround. "The counsel of His will" must stand.

ISAIAH XLIX. 8-13.

Plainly a reference to Christ, the True Israel of verse 3 (cf. the True Vine, and the Vine of Psalm lxxx). Thus the Lord Jesus Christ is seen as the One abhorred of a nation (not only of nations). Yet as the One to be worshipped. 2 Cor. vi. 2 has a wondrous force: if we are accepted, this is because Christ is the Accepted One: the accepted time is the time of Divine welcome for guilty sinners, who are welcomed through the merits of Christ "To establish the earth": observe how this follows a preserving, cf. "Sit Thou until" and the order of Micah v. 2, (the present dispensation). 4, Christ is the One "kept" in glory (Acts iii. 21), now, but soon He will be "given" again as the Covenant belonging to "a people," and when Israel are thus chosen again (Isa. xiv. 1), the earth shall be established, and the prisoners of hope (Zech. ix. 11, 12) will be delivered from the captivity, and return from east, west, north, south (Isa. xliii. 5, 6), because "of the blood of the covenant." Verse 10 will come true (Jer. xxxi. 12, cf. also Isa. xli. 17, 18), and there are two beautiful heavenly parallels for a heavenly people. "I will make all My mountains a way": the very obstacles shall become a road, even an exalted road! 12, Sinim, apparently from the extreme east as well, including Central Asia and China: pray for these lands if you love Him: they are

much forgotten. Israel shall come: there is no uncertainty!

ISAIAH LI. 4-8.

4, "My people," why not "My people" in xlix. 8?—apparently a stress on the "Lo-ammi" period; then the resumed dealings, and the word, "Mine." "My judgment." "a light": cf. the Urim (Lights) in the breastplate of judgment: God always decides for His people. 5, Christ has many names. 6, The contrast with the glory of the Lord Jesus, and with the effects of His finished work in redemption. 7, Heart-knowledge and obedience. Then true hearing. Our fearing is often through a lack of spiritual knowledge. The reproach of men is to be expected (Rom. xv. 3, Heb. xi. 25). 8, "My righteousness shall be for ever": how thankful our hearts should be. Who can abolish or disannul or frustrate the works of God? Why do we not live more triumphantly?

ACTS XXVIII. 14-28.

The love of saints to one another, and the intense desire of God's servant to preach the gospel, shine out helpfully. Are not these characteristics Divinely linked? In this passage we behold Jews, Gentiles and believers. 15, "When Paul saw, he thanked God" (Ps. cxix. 74, cf. Phil. i. 3, "I thank my God upon every remembrance of you"). 16, Thus all the guard (being changed about) heard the gospel (Phil. i. 13, literally, implies this)—"It shall turn to you for a testimony." 17, Earnest concern for those in charge of others: when they refused, the testimony went further. 22, And yet how few welcomed the word of the Lord: oh that there may be a hearing of that which is beyond what we "think." 23, A wondrous intensity "from morning till evening"—the word "lodging" suggests how the apostle felt himself a "stranger in the earth" and a "guest" even amid tribulation. Let us use our lodgings for the Lord. 24, Two classes. 25, The final testimony linked with Scriptural quotation: the words of the Holy Spirit. 30, 31, "With all confidence," "boldness," cf. Eph. vi. 19, Col. iv. 3. During this period—the period of preaching the Kingdom of God, and teaching those things which concern the Lord Jesus—the epistles to Ephesians, Philippians and Colossians were written: these letters, therefore, belong to the period of Acts, and to the time of preaching the Kingdom of God.

A QUESTION FOR BOYS AND GIRLS.

Collect passages which refer to BUYING that which pleases God—
either (a) without money and price,
or (b) AFTER salvation, by "giving up" earthly things, gladly, for the Lord.

Thoughts from . . . The WORD of GOD.

Vol. xxi. No. 3.
Mar: 1921.
FREE.

"When Christ, Who is our Life, shall appear, then shall ye also appear with Him in glory." Col. iii. 4.

"For yet a little while, and He That shall come will come, and will not tarry." Heb. x. 37.

"Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." Jas. v. 8.

"Ye turned . . . to wait for His Son from heaven." 1 Thess. i. 9, 10.

"We look for the Saviour,

A magazine, the Lord enabling, to exalt Him, and glorify HIS NAME in these days of human exaltation. The rejected doctrine of grace is loved, and salvation by the blood of Christ from eternal wrath is earnestly believed, with its accompanying call to a life outside the world's religion and politics and glories. We need the prayers of His praying people.

EDITED BY
PERCY W. HEWARD.
Correspondence concerning the Will of God welcome.

the Lord Jesus Christ." Phil. iii. 20.

"As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake with Thy likeness." Ps. xvii. 15.

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

"Let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation." 1 Thess. v. 8.

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Some lovingly enquire about the subscription to this magazine. Valuing such thoughtfulness and interest, we would just mention two leaflets "Hitherto Hath the Lord Helped Us" and "The Faithfulness of God," which explain more fully how we believe He has guided, and is enabling, and will graciously enable. These will be gladly sent.

An earnest invitation to gatherings to the glory of God. "If the Lord will,"—

Meeting Rooms of Believers, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 3 and 6. 15, Mon: 8, Thurs: 8, Sat: 7. "Rosemond," Bede Burn Rd, Jarrow-on-Tyne, The Lord's Day, 6. 30.

Bible Meetings in Deptford, Camberwell, Willesden &c., some Wednesdays. Correspondence welcome.

Walham Green premises coming down, we are waiting on God for His open door in that neighbourhood.

A WORD OF INTRODUCTION.

THE majority of readers own the wondrous Name of Christ. But do we, dear friends, adorn His doctrine? Do we show a family likeness to Himself and one another? This is, surely, the privilege put before us. That which would be a burden to the unsaved should be a pleasure to us. A new nature involves a new standpoint, a new standard, a new aspect altogether. And thus these pages are sent forth to urge that the Lord Jesus should not be merely a name to us, but that, if He is our Saviour, He should be owned as our Lord too, and, that we should walk with Him, and hate worldliness, pride, irritability, and whatever is of the flesh. The new life in the power of the Holy Spirit, has wondrous possibilities. "A new creation" should be very manifest in the midst of a ruined world. These pages are sent forth that Christ may be exalted in love's recognition of the wondrous change.

"The Son of God Who Loved Me and Gave Himself for Me"

Gal. ii. 20.

He died for me, O wondrous love,
For I had nothing but my sin,
He came in mercy from above
That I His joy might enter in
That I, redeemed, might ever be
A trophy of His grace so free.

He died to save, and will not lose,
His love is stronger than my ill:
The Father deigned the lost to choose,
And none can change His sovereign will,
And so Christ loved and died for me
That I might praise eternally.

He died for me, Himself He gave,
Could He give more? Nor would give less!
He loved to love, He meant to save,
He deigned for evermore to bless.
A sinner saved, his sin must hate
While for his Lord he loves to wait.

The LEARNING of PSALM CXIX.

IT may be that, by the grace of God, you were stirred in heart through the recent encouragement to this privilege.* And now, as in all else, you have "need of patience."—some verses seem less easy to remember. The beginning is good, but the finishing is necessary (2 Cor. viii. 6). How many, in one part of their life, seemed to run well, and then were "hindered," and became irregular.† It is so "natural" to take up something fresh, and then the strain of regularity comes in, and there is the feeling of difficulty, and tiredness, and other claims, and children of God allow themselves to be turned aside. Be determined, by grace. With purpose of heart, let us cleave to the Lord.

How far have you learnt? "Oh," you reply, "I did the first three sections," or, "I am six verses behind, but, I mean to 'catch up'." Do not trust to intentions, catch up to-day, by the grace of God. "I cannot." How do you know? Lose an hour's sleep, and trust the Lord. "I am quite willing to trust the Lord, but I know I cannot." Are you quite willing to lose an hour's sleep, as well as trust the Lord? Are you quite willing to give up the usual daily newspaper reading, as well as trust the Lord? Faith is not a plea for laziness, is it?

Others may have never gone beyond thinking, "I should like to start." They were full of intention, but . . . And now they say, "It is too late." This attitude is a favourite "reason" for spiritual dulness. Permit plain speaking, beloved friends. It is in love. Perhaps some will misunderstand, and say, "You always scold us." No, the writer has an experience of painful concern as to the need for more personal victory: he wants to reprove himself. "Thou that teachest another, teachest thou not thyself?" Others will misunderstand, and say, "What a careless class of believers the writer's friends must be." Probably such a critic is more careless, but lives in an atmosphere of self-satisfaction. Perhaps he sees many others around, who never "study" their Bible, but who only read a few verses if they get up in time, who would never rise before six o'clock, except to catch a holiday train, and he is encouraged in himself, and a few who are a little more diligent. To compare ourselves with ourselves is not wise.

THE BEAUTIFUL LOVE OF CHRIST CONSTRAINS HIS PEOPLE TO BE ASHAMED OF THEMSELVES, and to cry for humility

* Obtainable as a reprint.

† Many have started Greek thus. There has been a sudden zeal, followed by sudden putting aside. Any, desirous of this study, for the glory of God, not for cleverness, not to be able to "say"—"The Greek says so"—are welcome to write for particulars of HELP.

and deliverance, that, while in this body of death, we may mortify its deeds, and be enthusiastic for the Lord Jesus. To return to the practical "detail." If you never started Ps. cxix., why not start to day with the verse we have reached, and catch up the back verses at the rate of four a week? Does this look too easy? You want to learn much more. Well, dear reader. But beware, many who feel they can learn much more, never accomplish anything. They are always intending to do a great thing. Intense application is more precious than cleverness. True wisdom includes the capacity for happy work, and joyful continuance, in the power of the Holy Spirit.

A Letter to an Assembly of Saved Ones,
And Others, Who Would Please GOD.

PSALM CXIX, AND ITS MANY WORDS TO EXPRESS GOD'S UNFOLDING OF HIS GRACIOUS WILL.

Dear Brethren in Christ,

The repetition of certain words in this acrostic psalm is manifest and noteworthy. The Lord's emphasis is deeply important. How many are the occurrences of the claiming pronoun "My." How beautiful is the stress on the Lord's possessions, through the pronoun "Thy." How delightful the reiteration: "testimonies," "statutes," "law," and so forth. Do our hearts become weary of this? Oh that there may be the reverse of weariness. God calls to interest, love and intensity.

Inspiration is not a bare dogma. It is a fact, to be realized in daily life. Every word has its peculiar force. Could we substitute "precepts" for "commandments," with advantage? No, there would be a real disadvantage. God uses the right word in each context. Every language has its idioms. Why do we say, "The finishing touches to the work," and not "the ending touches," and why "He is employed" and "This is used?" A native feels the meaning. God has His perfect idioms: oh, that we may FEEL them. Each word is like to a circle: many circles cut one another in part: they cover part of the same ground, but their relative emphasis is distinct.* Oh to become "natives" of God's language, guided by the Holy Spirit.

In Psalm cxix. 1 we are told of THE LAW OF THE LORD." "Law" implies a pointing out, i. e.,

* "Authority" and "power" are not synonyms, but they have much in common: in the "New Testament" we have different words for "life" as a principle, and the "process" of life.

God's indication of *His* path, with a further allusion to a pouring out from on high, since one word for "rain" is from the same root. God does not leave us in the dark: He gives us refreshment in love's obedience.

In verse 2 we read, "HIS TESTIMONIES." The underlying thought seems to be witnessing, "appointment," "that which is said again and again."* We think of the ark of the *testimony*. God's graciously emphasized *authority* is likewise before us: He has "witnessed" the *truth*: the word "witness" is the Greek rendering. "Tested *truth*" is implied, and how precious is this in days of uncertainty and doubt. (TWO forms of this word occur, e.g. verses 2 and 14).

In verse 3 it is written, "They walk in HIS WAYS." This simple and common word is often employed to suggest that God gives us not only something to believe, but a *path to tread*. Compare Acts xxii. 4, "I persecuted this Way"; contrast Ps. xlix. 13, "This their way is their folly." Do we welcome the plain path, or do we want our own way (Isa. liii. 6), and our own wisdom?

And next in verse 4 we read, "THY PRECEPTS." The Septuagint seems to have been perplexed by this word. Its verbal form denotes "visitation," and so the exercise of *watchful care*. The precepts of the Lord have charge over His people. This word is not found in the singular, unless we take *p'quddah* to fill the place ("reckoning" 1 Chron. xxiii. 11, "custody" Num. iii. 36). Our Father has not left those in His business without "overseers," and all the overseers are of one mind! All His precepts agree. It is a beautiful privilege to be controlled. Self-will is dangerous. Do the precepts of the Lord "have charge" over the arrangements of our daily life? We should not have two lives:—one spiritual and one ordinary. *Everything should be unto the Lord.*

(To be continued, if the Lord will, next month.)

AN ANSWER TO A QUESTION.

'WHY WAS THE VEIL OF THE TEMPLE RENT IN TWAIN FROM THE TOP?'

GOD has a purpose in everything. Whether we can see this or not, we rejoice to believe it. Three times over are we told of the rent veil, and in both Matt. xxvii. 51, in Mark xv. 38 we have a stress on the *top* first. The symbolism is explained by the Holy Spirit "Through the veil that is to say, His flesh" (Heb. x. 20). The word

* **טַבַּיִת**, cf. too "tabernacle of the congregation or "tent of meeting," i.e., of God's appointment **אֹהֶל מוֹעֵד**. The feasts were called, "moadim," Lev. xxiii. 2: observe "seasons" in Gen. i. 14, a prophetic reference to these, not to "seasons" of the year. Hence alteration in such matters was sternly reprov'd. 1 Kings xii. 33.

"midst" is used in Luke xxiii. 45, and reminds us of the other aspect of this word in Eph. ii. 14 (leave out italics). The law was in the *midst* (Col. ii. 14 literally): and that law, "holy and just and good," was *fully* honoured by the Lord Jesus. Hence the *same* symbol pictures the law and His obedient body (Heb. x. 5, Ps. xl. 8). Is not the teaching of God thus made known? The *death* of the Lord Jesus was *not* only the death of a martyr or example,—death under the hand of men would *not* have opened the way to God,—but a work "from above" (as the word is), in a way that proves *no man* caused the redemption. God was pleased to *put* the judgment, of such as we were, on the Son of His love, Who willingly endured this wrath that there might be eternal life in Him. Hence the *rending* was from the top to show that God has made a way into His own presence by the death of the Lord Jesus Christ. (It is worthy of notice that this Divine arrangement was a witness to the priests of Israel, as if to say, "You cannot tell the people that an intruder entered and tore the veil": the miraculous character of the work, as of the removal of the stone in Matthew xxviii, was emphasized as a witness against them: yet they dared to persist in unbelief).

Suggestions for Prayer.

"Whereunto I also labour, striving according to His working, which worketh in me mightily," Col. i. 29.
(Does not this verse *convict* us?)

1. For the glory of God in the whole of *His* work.
2. For refreshment in His service, that His people may neither be *sllothful* nor *weary* in well doing.
3. For Jerusalem, and Jewish believers.
4. For His dear people at Peterswaldau, and that many cyclostyled publications in German—concerning the Gospel and the will of the Lord for His own—may be much used of the Lord.
5. For His dear people in lands of unrest, and of scarcity: that they may be kept from the strife of tongues, and in peace, peace, and that His dear people may not forget those who are in such bonds.*
6. For the testimony of truth through these magazines, and also through the lips of those who are privileged to send it forth that great grace may be granted, and weakness strengthened: we feel our need for prayer.
7. For the needs of the Lord's work, and of some of His people in the matter of suitable premises, that He may direct each step for the binding together of His own, and the glory of His Name. (Much praise should accompany all prayer—Phil. iv. 6—and we would specially ask praise as to God's provision of enlarged accommodation for the Tuesday gathering in the City—for believing men: now at **2, Mimeries**, 2nd. floor: 6. 30. Much prayer has been answered).

* Jas. ii. 16 is important and it is a joy to add that some dear children of God have found a way of helping the temporal needs of some in Austria, which seems to be according to the mind of God. Particulars gladly given, also concerning the publications mentioned in (4).

THE CHILDREN'S COLUMNS.

GOD LOVED AND GAVE.

CAN you imagine, for one moment, what this world would be like, if there was no love in it? How solemn to think of the place mentioned in the Bible where there will be *no love*, only weeping and gnashing of teeth.

How dreadful it will be to remain there, yet many, who are on the road which leads to such a terrible final dwelling place, are so deceived by Satan as to hope they will not come to such a sad end. But all unsaved ones will go there—God has said so, and His word is true, and He will not alter what is written therein. And all who will be there will be without excuse—though they may excuse themselves now, as those in Luke xiv. 16-20 excused themselves from going to the feast. If sinners continue to despise God, and His wonderful love to those who deserved nothing but His righteous wrath, they must expect punishment, AS God has said. Yet few heed the warnings given as to the solemn future.

How wonderful it is that God, Who created all things by the word of His power—God Who ever was, and is, and will be—should love His creatures, who were His enemies, and only evil continually. Yet, however marvellous this may seem, it is nevertheless a glorious fact—that GOD LOVED THE UNLOVELY, AND HE GAVE—for true love always gives.—*gave* His Only Son, Who Himself was God—*gave* Him to become a man, to die for guilty sinners. Oh what love! Human love is beautiful in its measure, and should be more valued. Take love away from a home, and what will it be like? A desolation! Love in the home, and elsewhere, makes life pleasant, and God has implanted this natural love in the heart of His creatures. But God's love surpasses all, and is indeed, wonderful.

We think of the love which parents have for their children, in seeking to care for them, and in supplying their daily needs. But this love is not always appreciated as it should be. We do not find the manifest love for parents which ought to be found, and we are told in 2 Tim. iii. 1, 2 that, in these perilous times, children will, alas, be disobedient to their parents. How solemn is this. And it is because God's love is despised—everything is upside down, children are not grateful, they are becoming more and more selfish. This must lead to terrible results, even in this life.

The Lord Jesus said to His disciples, "IF YE LOVE ME, KEEP MY COMMANDMENTS" (John xiv. 15). It is so with reference to obedience to parents: if there is real love, children will obey. How sad to see the lawlessness among all classes; and in every land sin is the same, shewing we are in the last days, when iniquity abounds.

Oh that not a few of my dear young readers, if not already saved through the shed blood, may be brought, in God's mercy, to see their sinfulness, and the need for God's so great salvation. Those who love God, because He first loved them, whether young or old, will surely seek to shew their love in obedience to His word, both in the home and elsewhere. The absence of real love in these last days is dreadful, and the willingness to forget God and His love to sinners must lead to sad results.

When we think of how God and His wonderful love is being despised, we marvel at His forbearance and longsuffering. So many know the words of John iii. 16, and even repeat them, while rejecting His beloved Son, Whom He gave to die for ruined sinners. God so loved:—He loved because He would love, and in mercy He sent the Lord Jesus to be the Saviour of sinners. He gave His life a Ransom for many (Matt. xx. 28). How privileged are those who can truthfully say, "THE SON OF GOD WHO LOVED ME, AND GAVE HIMSELF FOR ME" (Gal. ii. 20). These words are *familiar* to many, but few, I fear, have the heart-knowledge of such love. The words of John iii. 16 have been a comfort to not a few in all countries. God loved and gave. With what object? That WHOSOEVER believeth on Him should not perish, but have everlasting life. Such love should bring forth love to Him, Who willingly died in the place of guilty sinners. God's love is manifested in so many ways, yet sin has so blinded God's creatures that multitudes never think of thanking Him, though all they have comes from His hand. He sends the rain, and makes His sun to shine on the just and on the unjust. Yet ingratitude is becoming more and more manifest. This is solemn. I do hope that the thought of God's love will bring many who read these messages to trust in Him—before the great day of His wrath shall come.

GOD LOVED—He gave His Son to die
For sinners dead and lost:
Christ came, and laid His glory by,
Vast was salvation's cost!

GOD LOVED—poor sinners far from Him
Ruined, and lost, and dead:
Yet none did Christ the Lord esteem,
Who came His blood to shed.

GOD LOVED—and those who now believe
Are saved from endless woe;
For endless life they now receive,
And God the Lord they know.

GOD LOVED—yet many now despise
The work of Christ the Lord;
They think themselves too good and wise
To need the blood out-poured.

GOD LOVED—and so He gave His Son
Who bore sins, wrath and shame:
By Him redemption's work was done,
Yet many scorn His Name.

GOD LOVED—and still He loves to save
Out from poor fallen man,
For Christ His precious life blood gave,
To work redemption's plan.

GOD LOVED—and those who see their need,
Of His salvation great,
To Christ's atoning work take heed,
They should no longer wait.

Such shall be saved by God on high,
Through precious blood once shed,—
Are YOU, in mercy, thus made nigh,
Or still far off and dead?

A WORD WITH YOUNG BELIEVERS AND OLDER ONES TOO.

“Look to yourselves”

2 John 8.

“Mine own vineyard have I not kept”

Song i. 6.

“Thou therefore which teachest an-
other, teachest thou not thyself?”

Rom. ii. 21.

It is comparatively easy to see faults in others. Nor is it right to excuse any sin, but a *lack of proportion* is full of spiritual peril. If we are so occupied with *others' failures*, the danger of spiritual declension is *still greater*. It is so easy for some temperaments to become *self-satisfied*. “God, I thank Thee that I am not as other men” is a very *natural* condition for the flesh: but the flesh has *no right* to attempt to draw near in prayer. Our prayers should be “in the Spirit.” Only as we are humbled can we pray acceptably.

Have you ever seen a circle drawn, and been able to point out its defects? Now draw one that is better! Which of the two actions is simpler? Even as to a language, we find the same *two* conditions. One who is “learning” can often see a translation's defects, and he may quickly become self-assertive, but let him try to produce a better, and then be humbled to the dust for his pride.

Moreover, *while we sit in judgment* upon others we are neglecting our own field. We have not time to sit in judgment, AND to dig and prune our own vineyard. And thus through our slothfulness, it is “all grown over with thorns” (Prov. xxiv. 30-34). We have taken a position to which we were not called, and have left one to which we were called. How unwise is such an attitude.

In the physical sphere, we cannot feed on “criticism.” Let me spend a few days in uttering objections against the elaborate food of many, and I shall become hungry. Let a contrasted action on my part prove that I have judged the sin in myself.

It is a great privilege to *keep our heart with all diligence* (Prov. iv. 23). We need much care in this matter. Satan and his forces are busier than we think, and if they can take our mind off care for that which the Lord has entrusted to us, they will rejoice.

Beware, too, of a “collective pride.” “I meet with—,” “I belong to—,” “We own no other name but that of Christ.” Be careful, be more than careful, be humbled! If you are, in mercy, seeking to please the Lord, do not speak contemptuously of “the sects,” and act as though you were far superior to the olden saints, who, it may be, were shackled by some chains which do not bind you. You have other chains, personally, and, it may be, collectively. “Ecclesiastical pride,” “unsectarian sectarianism”—these are yet stouter bands. Omit the sin you see in others, but do not take up another in its place. Possibly you do not fall into “usual arrangements,” but it is sinful to act as those who of old said, “Come not near to me; for I am holier than thou.” See what God Himself says regarding such in Isaiah lxxv. 5.

Israel won a great victory over Judah in 2 Chronicles xxviii. But when they reached Samaria a prophet of the Lord met them, and said, “Are there not with you, even with you, sins against the Lord your God?”—and he added, “The fierce wrath of the Lord is upon you.” The principle applies to-day.

You may say, “Brother,” and yet be proud (Luke vi. 41, 42). You may use polite words, and yet esteem yourself. But it may be you think this means indifference to the failures of others. Not at all. The principle of Lev. xix. 17 is important: we are to exhort one another daily (Heb. iii. 13). Luke vi. 42 *commands* the loving help which pulls out a mote, but it *commands* something else first, and *that* “something else” is a personal care that we may personally please God, and have a victory over sin, definitely, humbly, and resultfully, in the power of the Holy Spirit.

A QUESTION FOR BOYS AND GIRLS.

Collect verses which show that true love leads to GIVING and DOING.

If the LORD will.

**Holiday Meetings,
March, 25th & 28th.**

3 & 6-30 p.m. 61, Upton Lane, Forest Gate, E.7.
The Lord's people are **EARNESTLY** invited.
Further particulars gladly sent to His Glory.

TALKS ABOUT PRESENT-DAY NEEDS—3. SPIRITUALITY.

IT is so easy to be unspiritual, both in manner and in words. Satan is ever ready to attack God's gracious working in His people, to mar their consistency, and to cause failure in witnessing for Him. What need there is for spiritual-mindedness (Rom. viii. 6),—which is life and peace to those in whom the Holy Spirit dwells. 'Tis wonderful to be indwelt by God the Spirit. What lives there would be if we were continually led by the Spirit. May it be our earnest desire, dear fellow believers, to walk spiritually (Rom. viii. 14). There is so much written in the Scriptures concerning the Holy Spirit. The Lord Jesus told His disciples that God the Holy Spirit should come, and that He would dwell with them, and be in them (John xiv. 17). How we have failed to realize the indwelling of the Spirit of the Living God! What power there would be in the Lord's dear people, in their daily life, if the *fruit* of the Spirit were more manifest. Do we not feel our weakness, and long to have more spiritual power in life and service, that God may be glorified?

Have we not overlooked, at least in measure, how the Spirit of God convicts of sin and leads to godly repentance? Are we not born of the Spirit (John iii. 8), and does not the Spirit witness with our spirit that we are the children of God—Rom. viii. 17? The Holy Spirit opens to us the deep things of God (1 Cor. ii. 9, 10, John xvi. 13, 14). The Holy Spirit guides into all truth, and shews unto us the things which pertain unto life and godliness. We call to mind the fact that the things of God are *spiritually* discerned, and if we would know the precious things which God has prepared for them that love Him, we must walk spiritually. Thus we shall know the mind of the Lord more fully, and enjoy His standpoint. If we are born of the Spirit and inwardly sealed with the Holy Spirit of promise (Eph. i. 13), we are to LIVE and WALK in the Spirit, and to SOW to the Spirit, if we would reap spiritually (Gal. vi. 7, 8). Through the Spirit we are to mortify the deeds of the body (Rom. viii. 13, see Col. iii. 5).

Being blessed with all spiritual blessings in heavenly places in Christ, what heavenly lives ours should be! Alas, how we fail to shew that the Spirit of God dwells in us, and is with us. What unveiling of truth there would be if believers were taught of the Spirit, and guided by Him. If there was more manifestation of the FRUIT of the Spirit, what drawing together of saints there would be, and how very gracious in manner and words we should become, for the fruit of the Spirit is LOVE:—Love to God and to one another, and for all His truth, are entwined. The

fruit of the Spirit is also MEEKNESS, and GENTLENESS (Gal. v. 22, 23). Oh to possess more of the meekness and gentleness of Christ (2 Cor. x. 1), Who, when He was reviled, reviled not again (1 Pet. ii. 23), being the Meek and Lowly One (Matt. xi. 29). If only believers were more *like* their Lord, what gracious acts of love and kindness there would be one to another, and His truth, and glory would be the one object of their life. Oh that God may raise up many in all parts who will mourn over the absence of spirituality among those who profess His Name, mourning over their own failures first, and seeking grace to be victorious (Jos. vii. 13, Ezra x. 4). If only we had the right view of what a believer is, and should be, we should see our failures more, and look for strength to be spiritual in our daily life, in the home, in the assembly, and in the business. How solemn and heart-searching are the words of God's servant to the saints in Corinth. "I could not speak unto you AS UNTO SPIRITUAL, BUT AS UNTO CARNAL . . . for ye are yet carnal" (1 Cor. iii. 1-3). For there was among them "envying and strife and division." They walked more like unsaved ones. If we are spiritual, our *walking* will be according to the Scriptures. Those who, by grace, are spiritual will walk more and more as He, the Lord Jesus, walked when on this earth (1 John ii. 6). He was separate from sinners, and doing always those things that pleased the Father. If only we were more like Him, what homes there would be. Children would be in subjection, and there would be the growing up in the atmosphere of piety, with reverence for God and His truth. God would thereby be honoured, and He would undoubtedly deign to bless and honour such, for does He not say,—"Them that honour Me, I will honour," and He adds, "They that despise Me shall be lightly esteemed" (1 Sam. ii. 30). We need to remember that the Holy Spirit leads in the way of holiness, away from the attracting things of earth, into God's presence. Can a believer truly walk with God, and be worldly? Can one saved by grace backbite, or speak evil of any man? Can there be lightness and foolish talking and jesting when one is walking with God? (Eph. v. 1-4). Every redeemed one should hold back from such a thought, and yet how easy it is to forget and to grieve the Spirit of God (Eph. iv. 30), even when there is some desire to walk humbly with God. If we walked with God in His beloved Son, even as Enoch walked with God (Gen. v. 24), surely the witness would be great, and God would thereby be exalted in these perilous times, when lawlessness abounds.

May we be deeply exercised henceforth to walk spiritually, in the power of the Holy Spirit, since we are blessed with all spiritual blessings "in heavenly places in Christ Jesus."

A GRACIOUS INVITATION.

It is esteemed a great honour if one is invited into the presence of an earthly Monarch ; and what preparation there is for such an event. But when poor sinners are invited into the marriage-supper of the King of Kings, what preparation there should be for such a wonderful favour. Yet few are, in any measure, concerned at the gracious invitation given by the Lord Jesus to sinners, even to those who are, in themselves, only evil continually and enemies to God (Rom. v. 6-10). How any one can read the words of Matt. xi. 28 without being moved, is amazing. But this shews the deadness of the sinner. It may be, dear reader, you have heard the words often: and not a few in their younger days have been more impressed with them than now. So deadening is sin! Will you listen to them again—and think of the tenderness of Him, Who, though He was God, came to seek and to save that which was lost? Are YOU lost? Then Christ gave His life for such. And He said, "COME UNTO ME, ALL YE THAT LABOUR, AND ARE HEAVY LADEN." Ah, 'tis those who feel the burden of sin who know themselves bidden, and only such hear the voice of mercy.

It is the same in Isa. lv. 1, "Ho, every one that THIRSTETH, come ye to the waters." Only thirsty ones want water, and to such these gracious words are spoken. These are invited to "buy wine and milk, without money, and without price." God's salvation is free. Christ paid the penalty of sin for a larger number of sinners than we can count! NOW all who see and feel their need are welcome; and to such the words are clear, "I WILL GIVE YOU REST." If only there is the true "coming," as helpless sinners, there is, indeed; a welcome, and peace having been made through the blood of His (Christ's) cross,—this is freely given to ruined sinners! Oh that not a few who hear, with their outward ears, the gracious invitation of Matt. xi. 28, may be brought by God the Holy Spirit to see their lost condition, and, being "heavy laden," to come unto Him Who will give rest from sin. Not one who has ever been brought to really trust in the finished work of Christ for hell-deserving sinners has ever been rejected. The words are clear, and they will never pass away. Neither will God cast any from Him however feeble,—if "heavy laden," and owning true faith in Him the Saviour of sinners. The Lord Jesus has died—His precious blood was shed for guilty sinners. God's words are true, and He waits to welcome "heavy laden" ones and to give them the joy of knowing that their sins are all forgiven through Christ's precious blood. But if you are not burdened with sin, and concerned about eternal realities, this invitation does not concern or interest you!

Oh that God may work in mercy, and cause many to be troubled about the present, and future, for those who despise His merciful message of wondrous love.

Suggested Daily Readings.

"IF THE LORD WILL"—March, 1921.

Day	Isaiah	Romans	Learning	Ps. cxix.	Explain
1	lxii. 1-12	iii. 19-31	Isa. lxii.	1 28	Isa. lxiii. 7
2	lxiii. 1-9	iv. 1-9	"	2 29	
3	lxiii. 10-19	iv. 10-17	"	3 30	
4	lxiv. 1-12	iv. 18-v. 2	lxiii.	1 31	
5	lxv. 1-10	v. 3-14	"	2 32	
6	lxv. 11-25	v. 15-vi. 4	"	3 33	
7	lxvi. 1-12	vi. 5-14	"	4 35	
8	lxvi. 13-24	vi. 15-23	lxv.	8 36	Jer. l. 10
9	Jer. i. 1-10	vii. 1-11	"	9 37	
10	i. 11-19	vii. 12-25	"	10 38	
11	ii. 1-13	viii. 1-10	Rom. v.	1, 2 39	
12	ii. 14-27	viii. 11-19	"	3, 4 40	
13	ii. 28-37	viii. 20-30	"	5, 6 41	Jer. iv. 22
14	iii. 1-11	viii. 31-39	"	7, 8 43	
15	iii. 12-18	ix. 1-13	"	9 44	
16	iii. 19-iv. 4	ix. 14-21	"	10 45	
17	iv. 5-18	ix. 22-33	"	11 46	
18	iv. 19-31	x. 1-10	Jer. iii.	21 47	
19	v. 1-9	x. 11-21	"	22 48	
20	v. 10-18	xi. 1-8	"	23 49	Jer. vii. 4
21	v. 19-31	xi. 9-18	"	24 51	
22	vi. 1-10	xi. 19-29	"	25 52	
23	vi. 11-20	xi. 30-xii. 2	" iv.	1 53	
24	vi. 21-30	xii. 3-14	" vi.	14 54	
25	vii. 1-12	xii. 15-xiii. 2	"	15 55	
26	vii. 13-28	xiii. 3-14	"	16 56	
27	vii. 29-viii. 3	xiv. 1-12	"	17 57	
28	viii. 4-17	xiv. 13-23	Rom. xv.	3 59	
29	viii. 18-ix. 8	xv. 1-11	"	4 60	
30	ix. 9-21	xv. 12-21	"	5 61	
31	ix. 22-x. 7	xv. 22-33	"	6 62	

NOTES ON MEMORIZED VERSES.

Through the tender mercy of our God we have received His own revelation of Himself. How blessed is our privilege. How important it is to please God in the right use of His precious words of instruction. Reading without love's obedience brings sad confusion.

SEARCH the Scriptures as Bereans, but do not only search. When you find that these things are so, act accordingly, with spiritual delight. "I made haste and delayed not to keep Thy commandments." This is the true ATTITUDE; and will be manifested together with true GRATITUDE. Dilatoriness is sinful. The Lord's will is precious. If we are mingled with things that God hates, and are brought to know this, to continue in evil and ask God's guidance is, indeed, sinful. We need to take a definite step of faith. Every part of knowledge of truth gives an added spiritual responsi-

bility. *Oh that we may fulfil it in the Holy Spirit.*

ISAIAH LXII. 1-3.

"Will I not hold my peace": what is the thought?—Surely continued prayer (note verses 6, 7): "Pray for the peace of Jerusalem," cf. Rom. x. 1:—If you have a promise of God, ask, seek, knock. There may be an "until" of waiting, but also an "until" of realization: this Divine word implies BOTH thoughts. The foundation of prayer is very beautifully shown in verse 6 "upon thy walls": but what if the walls are cast down, and a fragment thereof becomes a wailing place for an *earthly* Israel?—The saint of God looks higher: the plan is on the hand of the Divine Architect,—"I have graven thee upon the palms of My hands"—and prayers rest on *His purpose and promise* and if the walls are continually before Him, on His Word we rest, and we would be continually before Him, there (Isaiah xlix. 16—a most precious thought). 2, A witness 3, Beyond a witness—something for *Him*, Oh that this may be so in all our service. Beyond testimony to men, glory to God. So salvation is to the praise of the glory of His grace! He delights and takes pleasure in His people.

ISAIAH LXIII. 1-4.

"Who is This?"—we think of Ps. xxiv, nor would we forget Matt. xxi. 10. Do we know *Him*? The Holy Spirit *always* directs our eyes toward Him. Dyed—fermented—garments, i.e. covered with the fermented blood of the ungodly: a contrast with Christ's precious blood typified in the "fruit of the Vine" which is unfermented:—every attempt to *alter* this term in Matt. xxvi, and to use the generic term "wine," instead, is an unconscious criticism, as dangerous as "higher criticism": yet some will persist in saying, "bread and wine": if we have to alter Scripture to help our theories, there is something seriously wrong with us, and our theories, alike. Notice that if *His* blood is not sprinkled on our consciences, *our* blood shall be sprinkled on His garments: if we do not meet Him in grace, we must meet Him in His wrath. "Mighty to save" (observe the two parts of verse 4 also). The winepress, cf. Rev. xiv. 20, xix. 13: Gethsemane means winepress. If He has not been under judgment for us, we shall be under judgment from Him. He took the cup, He met the sword, but those who know Him not must drink the cup of Ps. lxxv. 8, and meet the sword of Rev. xix. 15. 4, That which is in His heart will come true: what if we are *His*, and it is in His heart to save us?—How sure are we if this is so! Vengeance or redemption: which is yours?

ISAIAH lxy. 8-10. •

There shall be a remnant. "Destroy it not": grace reigneth. "For My servants' sake": it has

pleased the Lord to make us His people. *The writer finds that when He begins reading such verses in a meeting it is hard to stop; the stimulus to faith from God's promises to Israel in Isaiah's prophecy is better than many many man-made tonics for the spiritual life, and probably for the physical life too.* God's "shall" stands. "My mountains," cf. xiv. 25, note "the land of the Lord" in xiv. 2. Achor, Jos. vii. 24, 26, Hos. ii. 15—the marginal references are full of help, as frequently. Have we not seen many an Achor changed into blessing? Oh let us never excuse sin. "For My people that have sought Me"—note lv. 6, lxxv. 1: it is a mercy to be caused to seek Him.

ROM. V. 1-11.

Righteousness, peace Ps. lxxxv. 10, Isa. xxxii. 17, Heb. vii. 2. How could there be access WITHOUT peace? And how different is God's fulness of peace, from man's theory of national, and international, peace! Behold the hollowness and incompleteness of *man's* climax. 3, Observe why we glory in tribulation: cf. as usual, the epistle of James i. 2, 3, 4, 12 (these two letters are in remarkable relation: Satan's teaching otherwise is very dangerous). 5, The hope will not disappoint: faith, hope, love (1 Cor. xiii). 10, What we were—"without strength," "ungodly," "unrighteous, bad," "sinners," "enemies." Now justified, and reconciled! We have received reconciliation (because of atonement)—margin of 11*—"we shall be saved" (9, 10), "He liveth to intercede" (Heb. vii. 25): He is our Life (Col. iii. 1-4). Thus we have the past, present, and future, to the praise of the glory of God's grace.

JER. III. 21--IV. 1.

The Lord leads to weeping, xxxi. 9, cf. Zech. xii. 10, 13; contrast Isa. xxii. 12, and see Isa. xxv. 8. If we wander from the Lord, we should not rejoice (Hos. ix. 1): absence of sorrow for sin is so ruinous to-day. 22, The Lord Himself invites, and there is the heart-preparation to respond, cf. Hos. xiv. 1. *The Lord Himself* is sought: so now, whenever He works, a creed, religion, or sect will not suffice: "My soul thirsteth for God, for the Living God." 25, The heights of earth are set aside: "He only" is our salvation (Ps. cxxi. 24, 25, marg.). Oh how important to be ashamed of disobedience; this is implied in Ps. cxix. 6, 80. "If Thou wilt return, return unto Me," cf. Hos. v. 15, vi. 1. Observe how returning unto Him is followed by the putting away of abominations: sin cannot flourish in His presence—1 John i. 7, 9.

* In Heb. ii. 17 "atonement": an error of translation. Let not the reader think that "atonement" merely means "at-one-ment." The Hebrew and Greek words mean much more, and show the necessity of a sacrifice bearing wrath, but in Rom. v. 11 the word for "atonement" is not found, rather we have its effect.

Thoughts from . . . The WORD of GOD.

Vol. xxi. No. 4.
Apr: 1921.
FREE.

A magazine, as God graciously enables, setting forth something of the fulness of His love to hell-deserving sinners, and the heights of the heavenly calling in Christ Jesus, as His pilgrim people wait for their Soon Coming Lord.

EDITED BY
PERCY W. HEWARD.
Correspondence concerning the Will of God welcome.

"I know the thoughts that I think toward you, saith the Lord, thoughts of peace and not of evil, to give you an expected end"

Jer. xxix. 11.

"For My thoughts are not your thoughts, neither are your ways, My ways, saith the Lord." Isa. lv. 8.

"They KNOW NOT the thoughts of the Lord, neither understand they His counsel." Mic. iv. 12.

"The COUNSEL of the Lord standeth for ever, the

Some lovingly enquire about the subscription to this magazine. Valuing such thoughtfulness and interest, we would just mention two leaflets "Hitherto Hath the Lord Helped Us" and "The Faithfulness of God," which explain more fully how we believe He has guided, and is enabling, and will graciously enable. These will be gladly sent.

An earnest invitation to gatherings to the glory of God. "If the Lord will,"—

Meeting Rooms of Believers, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 3 and 6. 15, Mon: 8, Thurs: 8, Sat: 7. "Rosemond," Bede Burn Rd, Jarrow-on-Tyne, The Lord's Day, 6. 30.

Bible Meetings in Deptford, Camberwell, Willesden &c., some Wednesdays. Correspondence welcome.

Walham Green premises coming down, we are waiting on God for His open door in that neighbourhood.

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thoughts of His heart to all generations." Ps. xxxiii. 11.

"The thoughts of the wicked are an abomination to the Lord." Prov. xv. 26.

"How long shall thy vain thoughts lodge within thee?" Jer. iv. 14.

"Let the wicked forsake his way, and the unrighteous man his thoughts." Isa. lv. 7.

"The Lord hearkened and heard, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His Name." Mal. iii. 16.

A WORD OF INTRODUCTION.

BY the grace of God we are permitted to send forth another issue. "Out of His fulness have all we received," else there would be but "emptiness" and "vanity of vanities," but, having obtained help of God, and having obtained mercy to be faithful, we would encourage the Lord's own to walk worthy unto all pleasing. The precious words of 1 Cor. vii. 23, 24 need daily emphasis "ye are bought with a price"—"abide with God." How wondrously grace has altered everything, and what manner of persons ought those redeemed to be! These pages are not barely to increase information, but that the Lord's Name may be glorified in the lives of His people.

If His Name is as ointment poured forth to us, have we not an alabaster box of very precious ointment to give unto Him, that the house may be filled, not with our glory, or our ideas, or our work, but with devotion to Himself, which He Himself has enabled?

"To say, If the Lord will, we shall live, and do this or that"
Jas. iv. 15.

How precious is the thought revealed
Our Lord has marked for us a way;
He has a will—clear or concealed—
He will direct each coming day!

We want to live as He directs,
To "say" and "do" what pleases Him:
The trustful soul His Word expects,
Nor should faith's vision e'er be dim.

It is not well to "think" of this—
And yet to leave the thought unsaid:
To "say," and then to act amiss
Is not to own our risen Head.

We want to feel the truth in heart,
To say the truth, and live thereby,
Nor would we once from Him depart,
Who for His people deigned to die!

"HE GOETH BEFORE THEM." John x. 4 is very encouraging. Indeed, the Lord delights to refresh His people. But His cheering words are not calling us to sleep. The thought of a sleepy dreaminess in future glory is quite foreign to Scripture, a conscious realization of the Lord then, and in Paradise now, is set forth. And in like manner, the Lord does not encourage us by an opiate amid our trials. He stimulates, He strengthens, He lovingly goads onward. The very verse before us refers to a "putting forth" or "casting out" of His hardly-willing sheep—unwilling at first. The shelter of the fold is naturally attractive, but how graciously the Lord drew the disciples, and ever draws, from all things to Himself.* He attracted them from Judaism. He did not cast out and leave, but went before. And thus there was more than compensation for the loss of an earthly fold, and so is it still. He delights to encourage faith. The "leading" by the Spirit of God in Rom. viii. 14 is not a "dragging": He deigns to draw, and to awaken the response of love. Oh that this may be His people's experience.

A Letter to an Assembly of Saved Ones,
And Others, Who Would Please GOD.

PSALM CXIX,
AND ITS MANY WORDS TO
EXPRESS GOD'S UNFOLDING
OF HIS GRACIOUS WILL.

(Continued).

"Oh that my ways were directed to keep THY STATUTES." Again the word "Thy," with its precious emphasis. The word "statutes" is from a root signifying, "to engrave." God's statutes have been written with a pen of iron (Job xix. 24). They are not variable. They are in front of our eyes. They are not indistinct (Dent. x. 2). These four thoughts seem prominent. From the same root we have "Lawgiver" Isa. xxxiii. 22, and this very word is rendered "decree" in Ps. ii. 7, cxlviii. 6 (cf. Job xxxviii. 10), and "necessary food" in Job xxiii. 12. Our gracious God does not change: may we not be changeable!

"Then shall I not be ashamed, when I have respect unto all THY COMMANDMENTS." We are "used" to the word "commandments." "If ye love Me, keep My commandments." There is no legalism in any of these words, unless we are legalistic. If we fret against the Lord's will, we use the word "legalism" as a defence for lawlessness. Alas, many who really wish His will have even been frightened by this ugly word of

* That which is wrong for a man to do is precisely right for Him, Acts 9. 37, xx. 30.

man, and utter it as an unconscious "echo" of what in mercy, they hate, but yet, as a result of their mouth (cf. Eccl. v. 6), they are less obedient. Beware of the "catch-phrases," which attack God's gracious authority. Love does not object to the word "commandment": love is the end of the commandment, and if it is not commanded love it is not spiritual love. But, thanks be unto God, it is not only commanded: let it be expressed also. The root seems to suggest something set up: again, therefore, we have the reminder of *fixity*. Indeed, whereas each word is always used with perfect fitness, though our appreciation of this is imperfect, all the words have an underlying stress on God's rights, and His unchangeable glory, and the need for His people's glad acquiescence in His will. Let us look at all His guide posts, and press forward in all His way.

"When I shall have learned THY RIGHTEOUS JUDGMENTS." A judgment is a decision of a judge: we find God's "precedents" brought before His people, amid emergencies (e.g. Num. ix. 8-14, xxxii. 1-11, xxxvi. 1-13) and these became the expression of His principles for future cases. Yet we would not limit the word thus. "Judgment" is joined with the word "righteousness" and often implies a decision that has been carried out, or that will be carried out, with grievous results to those who walk contrarily. The judgments of God's righteousness are so different from the imperfect arrangements of men (1 Cor. vi. 1). Men do not know, even when they investigate. It is a mercy to have God's decisions: uncertainty wastes time, and causes anxious care. Our Heavenly Father has arranged for His people: a holy love for Him is linked with a holy fear, a loving fear, a filial fear, a delight in His will.

"According to Thy WORD": Verse 9 contains this beautifully common expression. Oh that it may be truly learnt by heart, and engaged in the life. The Word of the Lord is a standard: we must not seek to make it according to us, we must be according to it. Many dear children of God know that both in Hebrew and in Greek two terms are used. One is widely employed: the other rather lays stress on the spoken word, and on the Lord's definite dealings thereby with His people. The wider term is here before us: whatever God has spoken at any time, and in any place, has instruction for us. We must "accord" therewith. It may be, there are certain contrasts of dispensation: our warfare may be unlike Israel's, yet, in the spiritual sphere, exactly the same principles apply, and should BE applied in the power of the Holy Spirit. The primary idea seems to be, "something arranged" and "connected": all God's will is in order. It harmonizes with itself. It is not barely arbitrary: it is not made up of "disconnected" and unfounded

arrangements: it is a beautiful whole, showing a marked consistency. And therewith He "feeds" His people: one name for a "pasture" is from the same root as "word."

The other Hebrew term occurs first, appropriately, in verse 11. How blessedly God Himself *speaks** to the heart to keep us back from sin. Do we hear His voice? "Blessed is he that readeth, and they that *hear* . . . and keep" (Rev. i. 3). Somewhat remarkably the verb "to hear" often implies "to obey" when used of men, and to *answer prayer when used of the Lord*. Oh that our Heavenly Father may hear our voice, as we pray for opened ears to listen to Him! "He that hath an ear, let him hear what the Spirit saith." The Scripture is *not* a dead letter. The present tense "saith" is deeply important.

The second description of God's ways is found in 15. "I will meditate in Thy precepts, and have respect unto Thy **WAYS**." Possibly we should rather render "paths." The thought of a Divine plan seems before us, a Divine course. A word from the same root is found in Jer. lii. 34 with reference to Jehoiachin's "allowance" of food.† Our gracious God prescribes for His people. All the terms used suggest His authority, and His right to arrange. It is His people's joy to be guided.

The Masora makes up "ten words" by including "righteousness," (e.g. 142, 144) instead of the two rendered "way." "Truth" in 90 has also been suggested. These expressions also remind us of God's appointment, and wisdom, but the Holy Spirit's use of two terms translated "way" as well as two translated "word" seems important. But whether the names be ten or twelve (and there is a beautiful structure in Scripture and His numbering is perfect), our primary concern is to walk correspondingly. It is a great mercy to be "in Christ Jesus"—a mercy with an attendant *responsibility*.

Doubtless many would find it more helpful to learn the psalm than they at present realize. The "unconscious appreciation" of truth, as one learns to speak of its value, is precious, if it accompanies thoughtful enjoyment. Moreover, concordance-work as to these words might help to the fuller enjoyment of each. And there is something easier than this, namely, a fairly complete collecting of verses in the psalm, where each one occurs. As translations do not always make clear, we append a list, urging on many, however, prayerful going through, to make their own collection.

* Cf. Rom. x. 17. The true hearing is "through a spoken word": and with this word there is quickening power. So in Eph. vi. 17.

† Our use of the word "course" with respect to food is different, yet we think of "a course of living," and it is well to be kept from the love of changeableness in all our daily experiences.

Law, 1, 18, 29, 34, 44, 51, 53, 55, 61, 70, 72, 77, 85, 92, 97, 109, 113, 126, 136, 142, 150, 153, 163, 165, 174, (25 times).

Testimonies, (two forms), 2, 22, 24, 46, 59, 79, 95, 119, 125, 138, 146, 152, 167, 168 and 14, 31, 36, 88, 99, 111, 129, 144, 157 (23 times).

Way, 3, 14, 27, 30, 32, 33, 37 (also 1, 5, 26, 29, 59, 168—13 times).

Precepts, 4, 15, 27, 40, 45, 56, 63, 69, 78, 87, 93, 94, 100, 104, 110, 128, 134, 141, 159, 168, 173. (21 times).

Statutes, 5, 8, 12, 16, 23, 26, 33, 48, 54, 64, 68, 71, 80, 83, 112, 117, 118, 124, 135, 145, 155, 171, (22 times).

Commandments, 6, 10, 19, 21, 32, 35, 47, 48, 60, 66, 73, 86, 96, 98, 115, 127, 131, 143, 151, 166, 172, 176 (22 times).

Judgments, 7, 13, 20, 30, 39, 43, 52, 62, 75, 91 (ordinances), 102, 106, 108, 120, 132, (according to Thy judgment), 137, 149, 156, 160, 164, 175, (also 84, and 121: 23 times).

Word, 9, 16, 17, 25, 28, 42, 43, 49, 57, 65, 74, 81, 89, 101, 105, 107, 114, 130, 139, 147, 160, 161, 169 (also, our "word" of witness in 42—24 times).

Word (Saying), 11, 38, 41, 50, 58, 67, 76, 82, 103, 116, 123, 133, 140, 148, 154, 158, 162, 170, 172, (19 times).

Way (Path), 15, (same word in 9, 101, 104, 128).

(Righteousness: two forms 7—judgments of Thy righteousness—40, 62, 75, 106, 123, 138, 142—twice 144, 160, 164, 172; also "justice" 121: 14 times).

The prayerful reader will observe in how many of the above examples the precious pronoun "Thy" is attached: so definitely, and continuously, is God Himself exalted throughout the psalm, and His relationship to His Words is brought before us. We cannot rightly have them without Him, nor Him without them (cf. Mark viii. 38, John xiv. 15).

And now may the Lord Himself deign to give the joy of diligence in His truth—delighted diligence, and a deep concern to *keep to His paths*. It is so easy to be "independent," but let us remember Isaiah liii. 6. Do we not want His ways, if we have been saved by precious blood? The words used not only emphasize Dependence, but also Determination, and Departure from evil, along the path of God's choice. That is to say, they are terms of "walking" and not only of "talking." *The believing life is a pilgrimage*: obedience is to be a habit, a habit in the gracious empowering of the Holy Spirit, as God's dear children, out of harmony with the world's aspirations, rejoice to walk with Him. May this be our joy, if we have tasted that the Lord is gracious.

Commending all who love God unto Himself and to the word of His grace,
Yours, heartily, in the Lord Jesus, only by grace,
Percy W. Heward.

THE CHILDREN'S COLUMNS.

"IT PLEASSED THE LORD
TO BRUISE HIM." Isa. liii. 10.

NOT only did it please the Lord to bruise Him, even the Saviour of sinners, Who was God, and Who became a Man, that He might die for ungodly ones,—not only was this so, but He was pleased to bear the suffering and to give His life a Ransom for many. If only God's creatures thought of what it cost the Son of God to redeem lost sinners from death and hell, they would know somewhat of the awfulness of sin, and surely there would be, at least, more trembling than there is to-day.

Isaiah liii, as well as other parts of the Scripture, bring before us the sufferings of Christ for ruined sinners, who would otherwise have been lost for ever, apart from God's love in giving His beloved Son to die for rebels. Oh what love! Yet when Christ came down to seek and to save the lost, He was despised and rejected of men, who saw no beauty in Him that they should desire Him. Yet He loved them, and shed His life blood for those whom God had, more than long ages back, *chosen in Him*. How wonderful that He should so love those who saw no beauty in Him, but now those who are, in mercy saved, through His precious blood, see His loveliness, and desire to behold His beauty more and more (Ps. xxvii. 4).

GOD has wrought the change, and all through the finished work of Christ on Calvary. His love is, indeed, wonderful, and now those who are in Christ, saved and safe for ever, can by faith *please* God in their *daily life*, whether young or old (Heb. xi. 6). And this because "it pleased the Lord to bruise Him." In Zech. xiii. 7, God said through the prophet, "Awake, O sword, against My Shepherd, and against the Man that is My Fellow." This refers to Christ—the Good Shepherd Who gave His life for the sheep (John x. 11). And Isa. lii. 14 says, "His visage was so marred—more than any man, and His form more than the sons of men." Words must fail to tell *all* that Christ went through, in order that He might save sinners, yet how few, even among young people are moved to tears when they hear or read about the sufferings of Christ for sin, although they can weep over some of the story books which they read, and which are not true. But the pain and anguish which Christ suffered are nothing to them! I do hope, some, at least, of my young readers, as well as older ones, will be caused to be more tender concerning the sufferings of Christ for sin, and in God's mercy be brought to see their need of redemption, and to trust in the work of Christ for hell-deserving sinners. Such can truly say, in God's wondrous grace,

"WITH HIS STRIPES WE ARE HEALED." There is no healing for sinners apart from Christ, and no hope of eternal salvation except by His shed blood. Yet not a few, of all ages and classes, despise the poured-out blood, and imagine they are safe without it.—But the words are clear that, "Without shedding of blood is no remission"—no forgiveness for sin, and there is none other way whereby sinners must be saved (Acts iv. 12).

We have only taken a few of the passages about the sufferings of Christ for sin, but *these* shew the dreadfulness of sin, and the cost of redemption. Listen to the words of Rom. viii. 32, "He . . . spared not His own Son but delivered Him up" for those brought to trust in Him, and who come to God by Him. God makes plain concerning those who are saved that He will freely with Him give them *all things*. How wonderful is such love to those who deserved *nothing*. Oh that God may speak to many through His Word, and by His Spirit, and use these messages in His mercy to bring sinners to trust in the one Way of salvation, in Him Who alone was wounded for the transgressions of others, and bruised for the iniquities of others, that such may be able truthfully to say, with much praise, "With His stripes we are healed!"

IT PLEASSED THE LORD TO BRUISE HIM, His well-beloved Son,

That He might "spare" poor sinners, in Him the righteous One,
He gave His life a Ransom, on Calvary's cross He died,
For hell-deserving sinners He then was crucified.

IT PLEASSED THE LORD TO BRUISE HIM, the spotless Lamb of God,

Who came on earth to suffer, and shed His precious blood,
For those whom God had chosen, in His amazing grace—
He came in love and pity to take the sinner's place.

IT PLEASSED THE LORD TO BRUISE HIM, His only Son He gave!—

For those who were but rebels Christ came—to seek and save,
He laid aside His glory, came down from heaven above,
So wondrous was His mercy, and His redeeming love.

IT PLEASSED THE LORD TO BRUISE HIM, when He became a Man,

In wondrous love and mercy, to work redemption's plan,
Though He was King of Glory, the mighty God as well,
Yet He came down to suffer, to save from death and hell.

IT PLEASSED THE LORD TO BRUISE HIM, Whom angel hosts adore,

Such love is so amazing, and will for aye endure!
And those for whom He suffered, and paid sin's awful cost,
Are blest in Him for ever, and such will ne'er be lost.

IT PLEASSED THE LORD TO BRUISE HIM, to put His soul to grief,

That sinners might not perish, but find from sin relief,
And live unto His glory, until the perfect Day,
When saved ones meet their Saviour and live with Him always.

IT PLEASSED THE LORD TO BRUISE HIM, our sins were laid on Christ,

If we are in His covenant His death for us sufficed!
Are you among the "many," the many He doth save?
And can you say, in mercy, "His life for me He gave"?

**A WORD WITH YOUNG BELIEVERS
AND OLDER ONES TOO.**

"SIN HATH REIGNED."

Rom. v. 21.

"LET NOT SIN REIGN."

Rom. vi. 12.

THE wonderful change brought about by the grace of God cannot be over-estimated. God has been pleased to make rebels into His children. Those who were once far off, are, indeed, made near. Sin once *reigned* with respect to them, but its goal was death, and as they *have* met death in the Person of their Substitute, if they now live before God, the life is a *new* one; and as law has already dealt with their case, and carried out the *extreme* penalty, how can it deny itself by demanding the penalty again? Unless the new life was, or can become, under law, they are in a *new* sphere altogether. But that new life is a life from the dead, since they are *in* Christ Jesus. Any other life before God's throne for one who has *been* convicted is impossible. Can therefore, the *Righteous One* be brought under law again? He *has* been declared *Righteous*. Can law question this decision and attack itself? Thus the redeemed are not *under* law.

An unholy heart will argue from this an excuse for *carelessness*. But inasmuch as those who enjoy this privilege of perfect justification are *in* Christ, and their life is in union with *Him*, to say "Now I am saved, I can do as I like" is to show ignorance of the *whole* plan of salvation. These words imply "I am not saved," for they suggest that the judged "I" which "likes" sin is still the important part of the individual! But the legal death of *this* "I" is an accomplished fact, and the lingering, *experienced* death, which *results* after *crucifixion* of the flesh, is to be manifested and urged by *positive* mortification.* The new life is lived by the faith of the Son of God (Gal. ii. 20), and to suggest that this life wishes to sin is to attack His purity. Hence the believer *cannot* become as an unbeliever. If the *judged* self be temporarily exalted, this is a deeply sad fact: but can there be such a *characteristic* if one is *truly* born from above?—See 1 John iii. 9. If the crucified flesh *moves* energetically awhile, because we omit to mortify, if it utters words that grieve God, if it, in various ways, dishonours Him, the loss at the Judgment Seat of Christ will be real. But can this be *permanent*, if one is a new creature in Christ Jesus (2 Cor. v. 17)? Is it not probable that many are *treated* as *Christians* who have *not* passed out of death into life? But the *danger* of even a temporary

* A booklet "Crucifixion (once) and Mortification" (continuous) will be gladly sent.

yielding to sin is very alarming. Hence the words "Let not sin therefore reign in your mortal body, that ye should *obey* it in the lusts thereof." Our body is still liable to death, and sin seeks to use the members thereof, and to make us careless because the body is tired or strained. Thus sin seeks to irritate through the feelings of the body. But we are bidden to have victory, even as to the lusts or *desires*, (for the word is far wider than the English term now suggests). The victory must be *within*. If we fail as to the "wishes" we are in grave danger of many further failures. But if, in the Holy Spirit, we hate the springs of evil, this is well-pleasing to the Lord. The power of desire is seen in Genesis iii. The Lord's grace is needed, that our desires may be those of believers who fear and love Him (Ps. cxlv. 19).

Suggestions for Prayer.

"THE LORD IS NIGH UNTO ALL THEM THAT CALL UPON HIM, TO ALL THAT CALL UPON HIM IN TRUTH."
Ps. cxlv. 18.

1. For the glory of God in the simple faithfulness of His people amid unsaved workmen, &c.
2. For the growth in grace of young believers, and that they may not be turned aside by the coldness and worldliness of those who are older.
3. For the Lord's work at Peterswaldau, and that He may strengthen His people there, and cause the knowledge and joy of His will as to each step.
4. For testimony of the truth among those of all nations, and that the language-problems, in preparation and *accurate* witness alike, may be met, *via* humility and energy, in the *enabling* of the Holy Spirit.
5. For the circulation of these papers in all parts, that thereby believers may love one another more and more, and be drawn to hate what their Lord hates, and love what He loves, and that the simplicity of obedience may be more manifest, in the Holy Spirit.

"MAKING MENTION OF YOU ALWAYS IN MY PRAYERS"
Rom. i. 9.

RECENT LEAFLETS,
BY THE LORD'S ENABLING.

Why I Do Not Believe in the Final SALVATION of All Men.

Why I Do Not Believe in What has been Called "Conditional Immortality."

An Open Letter to a Shop Steward.

Possessing Our Possessions.

WE SHALL BE GLAD TO SEND COPIES TO HIS GLORY. 61, UPTON LANE, LONDON, E. 7.

A QUESTION FOR BOYS AND GIRLS.

- Collect verses which show—
- (a) What has pleased God.
 - (b) What is pleasing God.

TALKS ABOUT PRESENT-DAY NEEDS—4. SPIRITUAL ENJOYMENT.

THE absence of real spiritual enjoyment is very marked in these perilous times. Why it should be so is a mystery. For God has, in His wondrous love, given ALL THINGS, that pertain unto life and godliness, that His people may richly enjoy them. Oh that we, dear fellow believers, may search our ways, and see, the things which hinder our joy in the Lord, and in all His precious Word, and in whatever He permits as to our daily life. The Lord is ever mindful of "His own." He sees and knows all,—the very hairs of our head are all numbered. Thus God shews His continual love and care for His redeemed people. But of some believers it cannot be said, "The joy of the Lord is your strength" (Neh. viii. 10). We need a holy reckoning, and to count it all JOY when trials are permitted (Jas. i. 2-4). God's servant Paul could say, even amid many trials, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. viii. 18, cf. 2 Cor. iv. 17, 18). Whatever God permits is in love, and will lead us nearer to Himself if we are rightly exercised thereby (Heb. xii. 11). We need to be reminded of the words in Rom. viii. 28. 'Tis a joy to know this, and to be able to praise God for all He is, and will be, to His people.

How can we, if in Christ, saved and blest for ever, be otherwise than joyful in the Lord? *Something is wrong if we fall in this.* It is so easy to allow *other things* to enter in, but these *other things* mar the enjoyment of a believer. If only we could free ourselves of "things" which are not of God, but of the world, what real pleasure there would be, and spiritual enjoyment in the things of the Lord. Why we should in any measure crave for the *other things* is a mystery. May we in view of God's love, and of ALL THAT WE HAVE in Christ, and of our eternal security in Him, put aside the hindrances to spiritual progress, and to the enjoyment now of all the spiritual blessings which we have in Him (Eph. i. 1-4). WHY we want the things of earth, and to be in any measure like it, is, indeed, strange,—since these are the OTHER THINGS which rob us of spiritual strength, and of the gladness of faith, let us cast them aside. God so freely gives us all things in Him, Whom He SPARED NOT, in order that He might SPARE US (Rom. viii. 32).

Should it not be a real joy to those in Christ to live as "contrasts" to the world, which said, "Away with Him, crucify Him!" How can we have fellowship with the world AND with the Lord? (Eph. v. 11, 1 John i. 7). Are we willing to lose His friendship, for the friendship of the

world (Jas. iv. 4), and to say concerning the privileges of the narrow way, "What a weariness?" The strain will be a weariness UNLESS we willingly separate from the things that hold us back from growth in grace, and from a pressing forward (Phil. iii. 13, 14). We read in Prov. xxi. 15, "It is a joy to the just to do judgment," and shall we find it a less joy to seek to be unlike those who are still (as we once were) DARKNESS? NOW are we *light in the Lord*. Ah, if we walked as children of the light, and even as He, our beloved Lord walked in separation from a sin-loving world, what blessedness we should possess, and true joy! There would be sorrow for sin, and rightly so, but the words are clear. "As sorrowful, yet alway rejoicing" (2 Cor. vi. 10). To see the awful working of sin, and to feel it working even in our life, and to think of the future of the ungodly, *must* cause solemnity of heart. Yet, amid all, the joy of the Lord should be our strength, a very manifest joy in our daily life. God lives, and He never changes, His Word is true from the beginning, and all will come to pass in His time and way. These are the things which will bring joy in the believing heart, as they are applied by the Holy Spirit, and *other things* will lose their hold and attractions. If we delight in the Lord, and in His Word there will be more *delight* in our Christian life. God knows what hinders, and we, too, are, in measure, conscious of the drawbacks, and yet there is not the courage and holy determination to lay them aside, and to live simply, and to walk in the path of separation, and to delight therein? What joy there would be if there was emancipation from the binding things of earth. What joy and freedom there would be in the enjoyment of the *heavenly treasures*, which are so real and enduring. Then we should take even the spoiling of our goods joyfully, knowing in ourselves that we have (in heaven) a better and enduring substance. Oh for a real joy always, whatever comes, as we wait for our Lord from heaven;—that God may be honoured in our daily life, and that we may help, and not hinder, one another in the narrow way. All will be by God's gracious enabling,—and to His praise.

WORDS of LOVING WARNING.

The UNJUST and Their FUTURE.

THERE are not a few who are "honest" before men, and "upright" in their dealings with their fellow creatures. Such "naturally" despise those who are UNJUST in business, and in their daily life, but they forget that ALL before God are, in themselves, UNJUST, for the Scripture saith, "There is not a just man upon earth, that doeth good, and sinneth not" (Eccl. vii. 20).

The Lord Jesus, Who was God and became Man, that He might die for ruined sinners, was

Suggested Daily Readings.

"IF THE LORD WILL"— April, 1921.

Day	Jeremiah	Romans	Learning	Ps. cxix.	Explain
1	x. 8-16	xvi. 1-13	1 Cor. i. 1	63	
2	x. 17-25	xvi. 14-27	"	2 64	
3	xi. 1-10	1 Cor. i. 1-10	"	3,4 66	
4	xi. 11-23	i. 11-25	"	5,6 67	
5	xii. 1-9	i. 26-ii. 5	"	7,8 68	1 Cor.
6	xii. 10-17	ii. 6-16	"	9 69	i. 10
7	xiii. 1-11	iii. 1-9	"	10 70	
8	xiii. 12-21	iii. 10-23	Jer. xiv. 7	71	
9	xiii. 22-xiv. 6	iv. 1-9	"	8 72	
10	xiv. 7-16	iv. 10-21	"	9 73	
11	xiv. 17-xv. 4	v. 1-13	"	10 75	
12	xv. 5-14	vi. 1-11	"	19 76	1 Cor.
13	xv. 15-xvi. 4	vi. 12-20	"	20 77	vi. 1
14	xvi. 5-21	vii. 1-12	"	21 78	
15	xvii. 1-14	vii. 13-27	"	22 79	
16	xvii. 15-27	vii. 28-40	1 Cor. ii. 1,2	80	
17	xviii. 1-10	viii. 1-13	"	3,4 81	
18	xviii. 11-23	ix. 1-12	"	5 83	
19	xix. 1-10	ix. 13-23	"	6 84	1 Cor.
20	xix. 11-xx. 6	ix. 24-x. 11	"	7 85	ix. 27
21	xx. 7-18	x. 12-26	"	8 86	
22	xxi. 1-14	x. 27-xi. 10	"	9 87	
23	xxii. 1-12	xi. 11-22	"	10 88	
24	xxii. 13-27	xi. 23-34	"	11 89	
25	xxii. 28-xxiii. 8	xii. 1-13	"	12 91	
26	xxiii. 9-18	xii. 14-26	"	13 92	1 Cor.
27	xxiii. 19-32	xii. 27-xxiii. 10	"	14 93	xxiii. 1-3
28	xxiii. 33-xxiv. 3	xiii. 11-xiv. 9	"	15,16 94	
29	xxiv. 4-10	xiv. 10-25	Jer. xxii. 29,	95	
30	xxv. 1-11	xiv. 26-40	" xxiii. 5,6	96	

Again we would give thanks for the words of love and truth. Indeed, we would never cease giving thanks in the Name of the Lord Jesus. How often should we be perplexed, but the Holy Spirit applies some verse of Scripture written long, long ago, but a living power to-day: cf.—"As the Holy Ghost SAITH." "What the Spirit SAITH"—a priceless present tense.

The delightful privilege of pleasing the Lord is ENTRUSTED TO OUR CARE; oh that we may recognize how much our partaking of spiritual food affects our daily life. Unless we feed on the Words of God we cannot expect a ROBUST life. Unless we look at the chart we cannot expect to know the way. A neglected Bible means a life of faltering and worldliness: it is the key to more spiritual failure than we at first realize.

NOTES ON MEMORIZED VERSES.

1 COR. I. 1-10.

A called apostle, writing to the called-out Church, individually called to be saints, (with all calling on the Name of the Lord), rejoiced that they were called into the fellowship of God's Son (9), looked forward to the time when such shall not be "called into" the judgment (8), and, in view

the only Righteous One Who ever walked this earth. He did *always* those things that pleased the Father. Not one of God's creatures on the whole earth can claim this, for all are sinful, and even when one is saved there is still the coming short of what the Lord Jesus was. God's servant Job said, "How can man be JUST with God?" Justification is only through Him Who died, the "JUST for the UNJUST" (1 Pet. iii. 18). He it was Who shed His life-blood that He might bring sinners, by nature far off, near unto God,—yea, even into His very presence. What a wonderful change the precious blood has wrought for those who trust in Christ's finished work on behalf of rebellious ones. Yet how many despise God's truth, and the atoning work of His beloved Son for hell-deserving ones. Such are, indeed, in a perilous condition now. And, if they continue so, their future will be dreadful, and this solemn fact we dare not hide from them, though it is not liked! Those who seek humbly and lovingly to make known what will take place hereafter are oft-times rejected and despised. Yet the truth *must* be told, dear reader, at any cost, for eternity is so real. We read in Zeph. iii. 5 of the *Just Lord* in the midst. He sees, and knows all, and He is so JUST, and will never overlook one sin, so we are not surprised to find in the same verse the testimony that He never fails, even in judgment, and the verse ends with a contrast:—"THE UNJUST KNOWETH NO SHAME." And in Prov. xi. 7 we read how the hope of the unjust perisheth. I know God is kind, even to the unjust, and He provides food for all, and many daily mercies, though there is such ingratitude toward Him:—yet the unjust WILL reap the reward of the unjust. God will render to every one according to his or her doings. He cannot be unjust, even in this. What a *sad* future is before such, though many are ignorant of it.

Not a few imagine all will be well after this life, they have a vague idea of the resurrection, but do not know the solemn fact of the two resurrections. Yet Scripture is clear as to this, and though it is very sad to think of the second, we dare not hide the truth from any. Acts xxiv. 15 tells us of the resurrection of both THE JUST AND THE UNJUST—the first for the saved will be before the thousand years of Christ's earthly Kingdom—the other after this period. Such will be in their graves all those years, and at the close such will be raised (Rev. xx. 4, 5), to hear the application of the solemn words of Rev. xxii. 11. "He that is UNJUST let him be UNJUST still"—no hope after death.—Oh that this may cause many to see the need of salvation now, through the shed blood, before judgment falls. God is so gracious, and waits in mercy, and saves hell-deserving sinners, who come through His beloved Son to Him. Heb. vii. 25, John vi. 37.

of such grace, "called" them alongside, pacing these runners in the heavenly race (10); and encouraged them to see their *calling* (26). The privilege of being gathered is very great, but Satan specially tempts amid such blessings, hence peculiar dangers when there are many believers. 2, "With all"—(i) a general stress on fellowship, (ii) an *embracing of us* (John xvii. 20) and (iii), if compared with 2 Cor. i. 1, a special reference to the "places" of prayer, when sufficient saints were not found locally for an assembly; hence though the epistle only mentions *one* assembly, one coming together in the church, one breaking of bread, it refers to *other* saints, and to their meeting together as well as to their individual privileges (e.g. xi. 2-16). The Lord does not neglect two's and three's, nor should we overlook them: let them rejoice in Him. Ah, troubled believers, "isolated" in distant lands or in small villages for Him, seek to praise more, and to come into correspondence with others who love Him, that our hearts may be knit together. "In every place" is a beautiful encouragement. You say, "We cannot do much we are so few." Would you not love to call on His Name more? Calling on the Name is the great need of the Lord's "two's" and "three's." These words have an added force in view of Acts xxv. 11 where *this very word occurs* showing us how a Roman citizen, though FAR from Rome, could call on Cæsar, because He was a citizen. Dear isolated believers, claim and enjoy your heavenly citizenship everywhere, though it is delightful to have a *gathering of such*, somewhat parallel with a Roman "colony." Grace to you, (3), I am grateful for *grace*, (4), upon the *grace of God*, (4), so that ye come behind in no *grace-gift* (7): the Holy Spirit's stress on words from the same root is very helpful. 7, "Expecting": loving welcome of Christ's return is deeply important, "God is Faithful," (x. 13: a prayerful study as to what "God is" would ever be stimulating). Many seem to doubt the power of God as to i. 10: should we not pray more on these lines?

JER. XIV. 7-10, 19-22.

Our iniquities: against us: Thy Name's sake: a precious contrast. Many wondrous names of the Lord are found in various parts of Scripture (cf. xvii. 13): it is delightful to *experience* the power of these. Mark the intense pleading: but the majority were so careless (10, ii. 25, v. 31, viii. 2 contrast xxxi. 3 even as John iii. 16 contrasts with iii. 19). 19, Compare the tenderness of xxxi. 18, 19. 20, iii. 13, Ps. li, 1 John i. 9: do we *acknowledge* sin humbly enough? 21, An earnest pleading with God, reminding of Moses and his power in prayer (Num. xiv. 13-19). The Lord's Name is involved: His glory includes our eternal salvation, if we are His: how this

awakens trust, and, love, and humility and obedience (Dan. ix. 19, Ps. xxv. 11). "We will wait upon Thee": the Lord delights to be thus honoured.

JER. XXII. 29, 30, XXIII. 5, 6.

30, How important are the exact words of Scripture: he *was* not childless (Mat. i. 12) but *written* childless: thus Christ descended, as to the flesh, from Nathan *not* from Solomon, *not* through Jeconiah. Observe contrast between verse 28 and Isa. liii:—"He shall see a seed . . . and the pleasure of the Lord shall prosper in His hand." Note also xxiii. 5, 6,—*"a King"*: "in His days." xxii. 28 emphasizes the contrast for there we have "no pleasure," and the "casting out," but Christ was the Well-Beloved in Whom the Father was well-pleased, and *again* we have the words in view "The *pleasure* of the Lord shall prosper!" Is He our All in All? Oh to know Him more fully.

Further Notes on Last Month's Verses.

JER. VI. 14-17.

We are completely healed by Christ's stripes (Isa. liii. 5). 15, Contrast with iii. 24, 25. Do we *blush over sin*? It has separated from God, it brought our Saviour to wrath, it hinders our usefulness in service; do we *blush over sin*? 16, Matt. xi. 28-30. 17, Man's "No," Isa. vii. 12, xxx. 15, 16: Let us have a holy "Yes": Abraham said, "Behold, here I am."

ROM. XV. 3-6.

3, Note earlier verses: Christ had *no* sinful self, but He did not seek for *physical* comforts: to bear reproach is *not* to enjoy a physical comfort: if trials are always physically happy are they trials? Reproaches are a treasure, but only as we have respect unto the recompense of the reward (Heb. xi. 26): likewise, no chastening *for the present* seemeth to be joyous (Heb. xii. 11): and the fiery trial may be very fiery. 4, The strains and pains of saints are written that we may have patience: have we not been helped to patience by the book of Job? And thus hope flourishes: there is "the end of the Lord" (Jas. v. 10, 11). 5, Though reproaches are met in the WORLD, saints should be of *one mind* among THEMSELVES: reproaches and troubles should not be inside an assembly, but UNITED praise there (6).

THE GREEK TESTAMENT

If any readers residing in London desire help, in Greek, quite elementary or more advanced, to the glory of God, in the knowledge of His words of truth, they will do well to write at once, regarding arrangements and classes at Forest Gate, the City, or elsewhere. (Any in the Country are also welcome to send difficulties). **Do Not Delay.**

Correspondence from any exercised concerning the will of the Lord ever welcome:—Percy W. Heward, 61, Upton Lane, Forest Gate, London, E. 7.

Thoughts from . . . The WORD of GOD.

Vol. XII. No. 6.
May 1921.
FREE.

"Our GOD IS IN THE HEAVENS: He hath done whatsoever He hath pleased."

Ps. cxv. 3.

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

Eph. i. 3.

"God, Who is rich in mercy . . . hath raised us up together, and made us sit together in HEAVENLY places in Christ, Jesus."

Eph. ii. 6.

By the grace of God we are again privileged to send forth these pages in the Name of the Lord Jesus, emphasizing salvation by grace for the utterly worthless, through His perfect merits, and a corresponding pilgrim walk in obedient love, and in the power of the Holy Spirit.

EDITED BY
PERCY W. HEWARD.
Correspondence concerning the Will of God welcome.

"Our conversation (citizenship) is in HEAVEN; from whence also we look for the Saviour, the Lord Jesus Christ, Who shall change the body of our humiliation." Phil. iii. 20, 21.

"We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the HEAVENS."

2 Cor. v. 1.

"O give thanks unto the God of HEAVEN." Pa.cxxxvi.

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Some lovingly enquire about the subscription to this magazine. Valuing such thoughtfulness and interest, we would just mention two leaflets "Hitherto Hath the Lord Helped, Us" and "The Faithfulness of God," which explain more fully how we believe He has guided, and is enabling, and will graciously enable. These will be gladly sent.

An earnest invitation to gatherings to the glory of God. "If the Lord will,"—

Meeting Rooms of Believers, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 8 and 6.15, Mon: 8, Thurs: 8, Sat: 6.45. "Rosemond," Bede Burn Rd, Jarrow-on-Tyne, The Lord's Day, 6.30.

Bible Meetings in Deptford, Camberwell, Willersden &c., some Wednesdays. Correspondence welcome.

Walham Green premises coming down, we are waiting on God for His open door in that neighbourhood.

A WORD OF INTRODUCTION.

"My Grace Is Sufficient For Thee."

2 Cor. xii. 9.

THE privilege of rejoicing in God's grace is very great, and the privilege of telling others is linked therewith, "How many ways of "telling forth" His love can be found. "A word in season,"—a life that adorns the doctrine of God—a holding back from the arrangements of a ruined world—these are "opportunities," or a leaflet can be *spiritually* passed on, to the Lord's glory, or a magazine can be sent forth. *But there is no glory to man.* The glory is unto the Lord. 'Tis by the grace of God we love Him, 'tis by His grace we know Him, 'tis by His grace we can speak of Him, and 'tis by His grace that we would send forth these pages, that He may be glorified (1 Pet. iv. 11). The "interests" of a society, the mere honour of a man, the pleasing of those who read—such aims are worse than small. But the aim of pleasing Him, how precious it is, and this is granted to those who have been redeemed by the precious blood of Christ.

How precious is this word!—
But unto whom made known?—
'Tis only when our heart is stirred
That we its treasures own.

The needy one receives,
The trusting one is blest,
The praying one with joy believes,—
The promise is possessed!

'Tis vain the word to see
Unless the Lord we love:
'Tis when His will we gladly choose
The strains we mount above.

Faith has its triumphs here,
And daily grace is given,
While waiting for the Lord so near,
With joys and hopes in heaven.

"My grace"—the bolts of might,
In harmony, with grace,
Sound forth to cause a true delight,
Until we see His face!

WORDS OF ENCOURAGEMENT.

"IN MY NAME!—ASK AND YE SHALL RECEIVE—THAT YOUR JOY MAY BE FULL." John 16. 24.
"YE ASK AND RECEIVE NOT—BECAUSE YE ASK AMISS—THAT YE MAY HAVE SPENT IN YOUR PLEASURES." Jas. iv. 3.

A GREAT contrast, but not a contradiction. The state of the "asker," the wish of his, or her, heart:—how important are these! Though acknowledging the precious *principle* involved, I have only just noticed that the Lord puts the words "In My Name" last, that they may have a *twofold* construction, and be read with *what follows* as well as with *what precedes*. The added statement in James iv, "That ye may have spent in your pleasures," is deeply suggestive. It implies that—

- (a) Rendering again is our privilege.
- (b) God does not grant us blessings for *personal* spending, as we choose, but that we may be faithful *trustees* (note 2 Cor. xii. 15, 2 Tim. i. 14).
- (c) If we ask *in the Name* of the Lord Jesus Christ, we *cannot* ask with a selfish object. These modes of asking are *mutually exclusive*. A selfish motive prevents pleading in His Name: intensity in His Name hinders fleshly pleasing.

It is well to ask ourselves:—What do we really want, and why? On what is our heart set, and why? If our aims are not Christ's aims, if our standpoint is "our own" we cannot expect success in prayer. Spiritual firmness in setting aside self is a great privilege: oh that we may enjoy it more and more.

**A Letter to an Assembly of Saved Ones,
 And Others, Who Would Please GOD,
 FOR WHAT DID THE APOSTLE
 THANK GOD?**

Dear Brethren in Christ,

It is not accidental that we find "giving of thanks" as part of the "*first of all*" in 1 Tim. ii. 1. Unless *this* is prominent, a believer is *not fit for much service*. There is a beautiful power in the words of John vi. 23 "after that the Lord had given thanks," or, more literally, "the Lord *having given thanks*." The food *followed* praise, and so should it be in every meeting of believers, as, indeed, in the whole of our daily life, unto the Lord (Rom. xiv. 7, 8). God's dear servant, who was inspired to write so many epistles,

to guide us *still*, practised that which he preached. Hence in ten of these letters there is a *definite mention* of earnest thanksgiving *at the very outset*. And for *what* did he praise? Romans i. 8 shows the Object, Manner, and Reason of thanksgiving. Again and again our hearts must echo the psalmist's words, with more than an echo, "Thou, Lord, hast made me glad *through Thy work*" (Ps. xcii. 4). Hence praise for the fact that there were saints at Rome. "We are *His workmanship*," and so were they. Hence the joy of Luke xv. 6, 9. Observe, further, the *special aspect* of praise:—In the mercy of God, the Roman believers were men of known *faith*; and yet Rome became the centre of anathema against justification by faith, pleading for dead works instead of faith which *worketh by love*. The *aspect* of thanksgiving as to Corinth was somewhat different: the apostle could praise for grace in every company of redeemed ones, and for the "disciples" existing there. It is beautiful, therefore, to see *how* the thanksgiving is worded. 2 Cor. i. 3, 4 praises God for *His* encouraging love. The *silence* of Galatians is meant to emphasize the deep sorrow of such words as "I marvel," "I am afraid of you, lest I have bestowed upon you labour in vain." Eph. i. 3 praises for *all* spiritual blessings. Phil. i. 3 has a refreshment beyond that of 1 Corinthians. The apostle found much to commend in the *conduct* of the dear Philippian believers: hence every remembrance and mention awoke gratitude—or rather stirred up that thanksgiving which seems to have been so continually "awake" in Paul. In Col. i. 3 the thanksgiving is linked with prayer (as appointed, Phil. iv. 6), and associated with its faith, love, and hope. True, there were "discouragements" even at Colosse, but the servant of God looked *first* at God's will, and thus was enabled to deal with these discouragements aright and very plainly. Happy are we if we can help the praise of others by *growing* in faith, love and hope. It is well to praise for what a believer is *in Christ*; it is well if we can praise for the manifest effects of grace also (1 Cor. xv. 10). 1 Thess. i. 2, 3 is similar: We have thanksgiving for faith, love and hope, and 2 Thess. i. 3 shows the *necessity* of such happy praise, and the delightful way in which God's servant, without flattering, could record the growth in faith, and tell of stimulated praise thereby. You complain of *lack of praise* in a meeting: perhaps your own lack of growth is one of the greatest drawbacks. Those who loudly "speak against" coldness of others are usually cold themselves. 2 Tim. i. 3 tells of gratitude because of *unfeigned* faith; and Philemon 4 has the same helpful thought.

* Titus i. 5 contains the peculiar postposition (*χρησ*). I am persuaded, in the light of Eph. iii. 1, 14, that the

Hence we see that thanksgiving is the reverse of *flattery*, but inasmuch as it records *the goodness of God*, it encourages His people by telling them of praise for *His* work in them, yet specially words this to *humble* them, at the same time, by a reminder of that which is NOT His work, but rather of the flesh. We also see that praise is particularly joined to the delight which manifest faith calls forth! Oh that, in the enabling of the Holy Spirit, believers to-day, might know how to praise God in a way that pleases the Lord, and leads to the *removal* of the sins for which we *cannot* give thanks.

With earnest wishes and encouragements in Christ.

Yours in Him,

Percy W. Heward.

Suggestions for Prayer.

"He that cometh to God must believe that He is, and that He becomes a Rewarder of them that diligently seek Him." Heb. xi. 6.

1. For the working out of our Heavenly Father's plan, and that His people may rejoice in His will.
2. For the fuller interest in those persons and things for whom He would have individual and gathered believers especially pray.
3. For the reviving of love to the Lord when lawlessness abounds, a reviving seen in glad reverent worship, early rising, godliness at home, more prayerful knowledge of Scripture, and separation from the world's frivolity, and strife, and politics, and commercial ideals.
4. For a deeper willingness to suffer for Christ's sake (Phil. i. 29).
5. For testimony unto the Lord through this magazine in all lands, and by word of mouth to those of all lands in London.*
6. That guidance may be granted as to the issue of a little magazine setting forth the Gospel of Grace, month by month.
7. For the Lord's work in East and West London alike, that suitable premises may be granted soon, if His will be so, and that we may be exercised by all the precious discipline. (Rooms in Poplar seem so necessary for service among men of all nations).

8. For the Lord's work in oft-forgotten Germany: specially would we value prayer for those known to be seeking *His* glory in Peterswaldau and district.

"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.

Holy Spirit alludes to the derivation of the word ("with reference to the grace associated with this I bow my knees to the Father"). Hence it is possible we should read, "Having regard to the grace linked with this (the message of Tit. i. 1-4) I left thee, etc," for *grace* leads to godly concern (Tit. ii. 11, 12) or we may render "Having regard to the gratitude linked with this": hence there may be a further opening allusion to praise here, as a background for difficult work unto the Lord.

* Our Heavenly Father has enabled us to issue tracts in Welsh, French, German, Norwegian, Italian, Chinese, also tracts for circulation among the scattered, and despised nation of Israel. May He be glorified. Copies gladly sent.

"I KNOW."

God said of Abraham:—

"I KNOW HIM, THAT HE WILL COMMAND HIS CHILDREN" (Gen. xviii. 19, cf. 1 Sam. ii. 30).

"I KNOW THAT THOU FEAREST GOD" (Gen. xxii. 12, Mal. iii. 16).

Of Israel in Egypt, God said:—

"I HAVE SURELY SEEN . . . I KNOW THEIR SORROWS" (Ex. iii. 7, Ps. xxxiv. 15).

Concerning Aaron, God said:—

"I KNOW THAT HE CAN SPEAK WELL" (Ex. iv. 10-14, Col. iv. 6).

Moses said to God:—

"Thou hast said 'I KNOW THEE BY NAME,'" (Ex. xxxiii. 12, 13, Isa. xliii. 1, John x. 3).

The Lord Jesus said:—

"I KNOW THEM (*His* sheep), AND THEY FOLLOW ME" (John x. 27, 28, see verse 14, 1 Pet. ii. 21-23).

Concerning Israel's wrong thoughts, God said:

"I KNOW THE THINGS THAT COME INTO YOUR MIND, EVERY ONE OF THEM" (Ezek. xi. 5, Heb. iv. 12, 2 Cor. x. 5, Contrast Jer. xxix. 11).

Like to Job, God's dear people say:—

"I KNOW THAT THOU CANST DO EVERYTHING" (Job. xlii. 2, Dan. iv. 35).

Compare:—

"I KNOW, O LORD, THAT THY JUDGMENTS ARE RIGHT" (Ps. cxix. 75, Gen. xviii. 25).

"I KNOW THAT WHATSOEVER GOD DOETH IT SHALL BE FOR EVER" (Eccl. iii. 14, Isa. xl. 8, Matt. xxiv. 35).

"I KNOW WHOM I HAVE BELIEVED" (2 Tim. i. 12, Rev. iii. 11, 1 Pet. i. 4, 5).

"NOW I KNOW IN PART, BUT THEN SHALL I KNOW EVEN AS ALSO I AM KNOWN" (1 Cor. xiii. 12, 1 John iii. 2).

Likeminded.

"I have no man likeminded, who will naturally care for your state." (Phil. ii. 20). This statement is very humbling. It gives a view of early workers which makes us feel that difficulties existed then. Shall we, therefore, excuse sin now? By no means. Rather let us see the *high standard* the apostle took, by inspired guidance; and let us search our ways. Observe the contrast—

(a) Naturally care for your state,

(b) All seek their own.

"The things which are Jesus Christ's" and made parallel with "your state." "Lovest Thou Me?" "Feed My SHEEP."

THE CHILDREN'S COLUMNS.

"OUT OF THE WAY."

WHEN Adam fell through disobedience, God, in wondrous righteousness, "drove out the man." Adam, who had been placed in Eden, with beautiful surroundings, was driven out. Oh how terrible it was, that those whom God had so favoured should so soon sin against Him. Alas, how easy it is to be disobedient to God's commands, and to turn aside "out of the way."

All, since the fall, have been born sinners, and such have continued in their sins, till God, in His mercy, has caused many from among them to see their lost condition, and the need for His full and free salvation through the shed blood of the Lord Jesus. HE Who was God, became man, that He might bring poor sinners, by His death, into God's very presence.

In Romans iii we have the words, "They are all gone out of the way," a true description of ruined sinners. Not only are young and old alike "out of the way," even the way of peace, but they are in a terrible condition. I hope, my dear young readers, as well as those older, will read from the tenth verse to the eighteenth. Do not say, as some, that "Sinners are not like this." God says so, and His word is enough. He does not only say that thousands are thus in evil, but that "All are gone out of the way," and this is the position where multitudes are found even at the present time,—away from God—going their own way and seeking their own pleasures, quite forgetful of their sad state by nature, and what it means to be "out of the way," and what the end will bring. Sinners are in the way that leads to destruction, to the place where there is "weeping and gnashing of teeth"; but this is forgotten. In Matt. vii. 13, we read, "Broad is the way that leadeth to destruction, and many there be which go in thereat." What a contrast is verse 14, concerning the narrow way, which leads to endless life and endless happiness. How solemn to read that FEW are in this path, the way of life, which is above (Prov. xv. 24). What a wondrous change to be brought into the way of life—for those who once were "out of the way." We read too about "the way to hell." But Satan has so blinded the mind, and hardened the hearts of sinners (2 Cor. iv. 4), that they neither see nor feel their lost condition, till in mercy God works, by His Spirit. How earnestly those who have in God's mercy been brought *into the way*, long for others to be in the New and Living Way (Heb. x. 19-20).

When one of His disciples said, "We know not the way," the Lord Jesus replied, "I AM THE WAY" (John xiv. 5, 6). How privileged to be *in Him* Who is THE WAY, for those in Him will never perish, but will dwell with Him for ever,

where there will be no more sin.

But, alas, sinners, young and old, are alike hardened, and do not "trouble about *being out of the way*, though it leads to a terrible goal. I should like Psalm xiv to be read as well as the verses in Romans iii. If only the Scriptures were studied more, there would be more concern as to the present and future life, for all is very real, and God will fulfil all that is written in the Scriptures. Knowing this, those who are in mercy saved, and "in the way," dare not be silent as to the solemn future of those who continue away from God, being "out of the way." What a contrast are the words of one of God's servants who said, "I, being in the way, the Lord led me" (Gen. xxiv. 27). Those who are in the way of peace, brought there by the Holy Spirit, are, indeed, favoured—blest in this life (though they have many trials), and their prospect for the future is glorious. The psalmist said, "Blessed are the undefiled in the way, who walk in the law of the Lord" (cxix. 1). Oh that God may, in wondrous love and mercy, cause many, of all ages, classes, and lands to be troubled as to their state, "Out of the way," "dead in trespasses and sins" (Eph. ii. 1). For all such will find a fearful end, if they continue in their natural state when the day of God's righteous wrath shall come. Oh that many more may be, even now, brought into the way which leads to endless life—through the once shed blood of the Lord Jesus Christ.

"OUT OF THE WAY," the way of God, which leads above
Where there is everlasting rest, and perfect love.
For those redeemed by precious blood, through Christ
the Lord,
Who know their sins are covered quite, by blood out-
poured.

"OUT OF THE WAY," the way of life, where saved ones
walk
With God, in His beloved Son, and with Him talk,
Where everlasting joys abound in God the Son,
As they, by wondrous grace, now live, above the sun.

"OUT OF THE WAY," the living way which leads to God,
Where sinners saved are blest for aye, through precious
blood—

The way is opened by the blood to God on high,
Whereby His own, redeemed by blood, in prayer draw
nigh.

"OUT OF THE WAY," the way of peace, which leads to
Where there is perfect peace, and no more strife, [life,
But joyous happiness, and bliss for evermore, [sure!
For those redeemed by precious blood:—God's Word is

"OUT OF THE WAY," the way of God, and gone astray.
By nature all are turned aside, gone their own way.
The way that leads, to endless death, away from God
Where those will ever be who scorn the poured-out
blood.

"OUT OF THE WAY," and in a way that leads to grief,
Where sinners lost, and dead in sin, find no relief,
Where there is weeping, and remorse, and endless
doom,
For those who pass away in sin, eternal gloom.

"OUT OF THE WAY," the heavenly way, and without Thus many in their sins abide, in darkness grope, [hope, Are YOU away from God, and do you love to stray? Or are YOU now by poured-out blood in Christ, THE WAY?

A WORD WITH YOUNG BELIEVERS AND OLDER ONES TOO.

"By this shall all men know that ye are My disciples, if ye have love one to another." John xiii. 35.

THE Lord's stress on "love" is joined with other wondrous words, among them we notice "as"—"As I have loved you," and the repeated "one another." "As" suggests the reason for the love, its enabling power, its motive, its manner, its fulness, and thus both humbles and encourages in the Holy Spirit. How little we realize this! Why should we love? How should we love? How can we know a growth in love? These, and many other questions, are quickly answered by the little word "as": moreover, it suggests Dent. vi. 25. God refused to accept "obedience" unless it was on the lines of His appointment. The believing heart will see that this verse—a chapter which emphasizes (as the law so frequently emphasizes) "love" first (Dent. vi. 5)—cuts at the root of all self-righteousness. God would accept nothing short of perfection in law. The word "as" lays low all boasting. But in the new covenant "as" gives a deep encouragement. The Lord has loved with a view to our loving. Accordingly the word "that" is not merely, "I command you to love" but "in order that,"—a mighty power to enable. Such is the fulness of grace. And how definite the word "one another." The epistles seem to take it up, and show the parts of love, and the expressions of love. Because we love one another we should realize the holy feeling of Rom. xii. 10, and the mutual interest of Rom. xii. 16, the edification of Rom. xiv. 19, the welcoming of Rom. xv. 7 and 1 Cor. xi. 33, the service of Gal. v. 13, the removal of the sins mentioned in Gal. v. 26, the bearing of one another's burdens (Gal. vi. 2), and the forbearing of Eph. iv. 2. Nor should we be unmindful of the "encourage one another" in 1 Thess. iv. 18, and "consider one another" in Heb. x. 24. The prohibitions of Jas. iv. 11, v. 9 must not be overlooked, with the two added "positives" of Jas. v. 16. All the passages could be well noticed to the glory of God. Some may be less easily understood at first, e.g. "Let us not judge one another," but the context soon shows there is no contradiction of the principle of Lev. xix. 17, 11. Love is not indifferent, but it refuses to sit in judgment upon another: it refuses pride: if love rebukes, it

reproves humbly, for the sake of the one loved, and the glory of the Lord's Name, whereas the flesh rebukes to make its own pedestal higher. Such words as "Greet (ye) one another with a holy kiss" present no problem when we remember that the Holy Spirit uses a word signifying "that which is made in friendship," on the one hand not commanding necessarily a kiss, on the other hand, appointing that the expression of friendship, the shake of the hand, or whatever it is (equally included in the Greek word), should be holy.

How will the world know us as disciples if we lack love? True Christian love—so different from bare sentiment—is to be the hall-mark of God's dear children. Likeness to Christ is to prove they are in the same family. Why should we not expect this more and more? Is the Lord's hand shortened at all? The world saw something of this when all were with one accord (Acts v. 12, 13): there is a majesty in heavenly love. There is a real testimony in the showing forth of what Christ is to us. Oh, beloved friends, do we love as we should? Surely the question asked is the question answered?—we are not at a loss for a reply, but our reply makes clear our spiritual loss! The work of the Holy Spirit is to enable, and increase, love (Rom. v. 5). Do we not desire the intensity of our Lord? He loved to the end. Many waters could not quench His love, and He still loveth. The contrast with the self-seeking of the natural man (Tit. iii. 3) is to be seen among saints, nor is this merely a love which springs from a kind disposition, or which manifests earthly philanthropy. Christ loved to the glory of the Father, and so should we. None other object is large enough, none other object is of the right character for one saved by grace! It is easy to talk about "love." Many plead for it, and show themselves unloving. They urge "love" and sing about love, but give the reverse of love to any who seek to point out their mistakes. As a rule, talking of "love," with complaints that others do not possess this, must be taken as a sad evidence of a heart out of harmony with the Lord. It is so easy to boast, it is so easy to commit the very sin we condemn in others while we are condemning it. Beware of any tendency to say, "They lack love," beware of any tendency to feel, "I do not lack love."

THE GREEK TESTAMENT

If any readers residing in London desire help, in Greek, quite elementary or more advanced, to the glory of God, in the knowledge of His words of truth, they will do well to write at once, regarding arrangements and classes at Forest Gate, the City, or elsewhere. (Any in the Country are also welcome to send difficulties). Do Not Delay.

A QUESTION FOR BOYS AND GIRLS

Collect verses where the Lord Jesus is called "THE WAY"

TALKS ABOUT PRESENT-DAY NEEDS—5.

DILIGENCE.

THERE are many exhortations in the Book of Proverbs which we do well to consider,—against slothfulness. Alas, it is easy to fall into this sin, and thereby to grieve God, and to be hindered spiritually. Mark the words too in the later Scriptures, "Not slothful in business (zeal), fervent in spirit, serving the Lord" (Rom. xii. 11). And God's servant wrote, in the epistle to the Hebrew believers, "That ye be not SLOTHFUL, but followers of them who through faith and patience inherit the promises" (vi. 12). Oh that we may be watchful, in these days of lukewarmness, and seek to be *diligent in the things of the Lord*, with our heart and mind fixed on things above. There are some believers who find it easy to be diligent in earthly business:—but God must be first throughout, and if His people fail to be diligent, as He has commanded, there will be failure in the home, in the assembly, and in influence over others as to the things that please God. May the Lord stir the hearts of His dear people, and give faith to put first things first. Thus problems will be solved, and God will be honoured, and He, too, will honour His people (1 Sam. ii. 30) in the home, as well as elsewhere. How encouraging are the words of Heb. xi. 6, in these evil and trying times:—GOD IS, and "He is a Rewarder of them that DILIGENTLY SEEK HIM," not of the slothful. The exhortation in Judges xviii. 9, 10, if applied outside its context, speaks to us with regard to the *right way*. May we not be slothful to possess our possessions! "A place where there is no want of anything" (cf. Ps. xxxiv. 9, 10). If only God's people were DILIGENT toward Him, and for Him—what a marvellous change there would soon be, and what a witness in these perilous times. The world might call us mad and foolish, to be so taken up with that which is unseen, yet to us, so real, but what if the whole world mocked? In view of God's love, and the Judgment Seat of Christ, it is a wonder that we are not intensely zealous for spiritual possessions; whatever men say. May we, in God's mercy, lay these things to heart, and see where we have failed. If we could only count up how much time and energy we spend in one day on things here, we should be amazed. But God knows, and He keeps a record of all, and will reward every one accordingly.

We are exhorted to keep OUR SOUL DILIGENTLY, lest we should forget God's mercies (Deut. iv. 9). Let us also take heed to Prov. iv. 23, where we are instructed to keep OUR HEART WITH ALL DILIGENCE. Why? For out of it are the issues of life. Notice the words, even of the Gentile king, concerning God's house at Jerusalem, "LET IT BE DONE DILIGENTLY" (Ezra vii. 23). All

service for God should be done in the Holy Spirit and thus heartily, and with diligence! Alas, how we have failed in this, and been more ready to labour hard for the things of earth than for those which are eternal. Oh what losses there will be at the Judgment Seat of Christ, because of slothfulness in these matters. It is easy to get up for "special things," but we need to rise early, with constant love, if we would please the Lord during the day, and to spend time WITH HIM before beginning other daily duties. What a privilege to meet with Him in the early hours of the day, and to listen to His Word. In God's grace may this be our usual habit. God enables marvellously when there is intense earnestness. What lives there will be to God's glory, if He is always first, not only in the morning, but in all things, always. Oh, that for God's glory, there may be a steady progress in seeking the Lord, and in being with Him morning by morning, that He may speak to us, through His written Word, and encourage us onward.

What blessings were promised to Israel if they would HEARKEN DILIGENTLY to the voice of the Lord, and DILIGENTLY keep His commandments and statutes (Ex. xv. 26, Deut. xi. 13, 14, xxviii. 1, 2, Jer. xvii. 24). It is well to ponder these passages, since there are spiritual parallels for us. Notice Isaiah lv. 2:—"HEARKEN DILIGENTLY UNTO ME, AND EAT YE THAT WHICH IS GOOD." Cf. Jer. xv. 16—EATING God's words! If only we, henceforth, HEARKEN DILIGENTLY, and keep diligently the commandments of our God, He will be exalted, and we shall be encouraged by His presence with us continually (Deut. vi. 17, Ps. cxix. 4). God has commanded us to keep His Word diligently:—oh, may we not fail to obey Him (See Jos. xxii. 5).

We are to be DILIGENT IN LEARNING THE SCRIPTURES, and the will, and the ways of the Lord (Jer. xii. 16, 17, Ps. cxix. 71, 73). If the Lord in His grace has enabled us to be DILIGENT (in some measure) in MANY THINGS, may we desire, for His glory, to be MUCH MORE DILIGENT (2 Cor. viii. 22), so that we may ABOUND IN ALL DILIGENCE (See 2 Pet. i. 5-8). We are to be attentive to the things which God hath spoken (Deut. xxiv. 8, Prov. xxiii. 26). If, from to-day, we are diligent in seeking the Lord, early in the morning, and at other times, and attentive to all that is written, then we shall seek, not in the home only, but wherever God appoints, to TEACH HIS WORDS DILIGENTLY (Deut. vi. 7, Acts xviii. 25). See the exhortations as to diligence in Heb. vi. 11, 2 Pet. i. 10, iii. 14, Heb. xii. 15. Oh that God may work, and cause His own to be diligent in hearkening, keeping, and obeying His voice (Zech. vi. 15), that He may be exalted in the daily life of His redeemed in these perilous times, when it is easier than ever to become slothful.

LIKE.

THERE are two verses, among God's words, dear reader, which I desire, in His mercy, to bring before you. They are concerning the ungodly, and we see what they are said to BE LIKE. All, without exception are, at the beginning ungodly. So that when any are saved, they have to say, when reading, "THOSE VERSES DECLARE WHAT WE WERE till God by His Spirit caused us to see our sad condition, and to cry for mercy, trusting in the merits and work of the Lord Jesus, for those who were only evil continually."

Then such—saved by grace—are no longer "like the troubled sea, when it cannot rest whose waters cast up mire and dirt" (Isa. lvii. 20, 21). But they have "peace with God" (Rom. v. 1), "peace like a river" (Isa. xlvi. 18). And REST has been given to them (Matt. xi. 21). What a wonderful change! Are you surprised that those who are so blest, long for others to have the same joy?

The wicked are not only like the troubled sea, but like it when it cannot rest. Mark, the words "Whose waters cast up mire and dirt." Sinners can do nothing right in God's sight, until saved. ALL their righteousnesses are as filthy rags before Him (Isa. lxiv. 6). In the new earth, which God will make, at His appointed time, there will be no more sea, for the sea is a picture of wrath. Only righteousness will dwell there, and those who are made righteous through the shed blood will be with Him: all others will be outside, and outside for ever. I wonder where YOU will be?

The other verse is in Jer. xvii. 6:—"He shall be like the heath in the desert." The verses before tell us about a sinner and what he does. He trusts in man, and his heart departeth from the Lord. How sad to have such a heart, and to be dry like the desert, no freshness! What a contrast is the one of whom we read in Ps. i. 3:—"Planted by the rivers of water," and bringing forth fruit, so fresh and refreshing to others. How unlike the one who is as the heath in the desert. I wonder to which YOU are like! If still unsaved you are like the latter, though you may be religious and imagine all is well with you. God, Who knows everything, knows exactly what sinners are like, and in wondrous mercy He gave His beloved Son, that, through His shed blood, the "heavy laden" may have rest in Him, and be for ever blest, and with Him. Oh that God may, in His mercy, change "many" and make them like to trees planted by rivers of water, and like to a watered garden (Isa. lviii. 11). Such a wondrous salvation brings His saved people much joy, and brings Him much glory.

It is wondrous mercy that God has given the Scriptures: but great is the privilege of studying His exact words, and how gratefully earnest His people should be. Neglect and

disobedient perusal are alike sinful. Mental knowledge is not sufficient. Only *via* communion with God can we truly know.

Suggested Daily Readings.

"IF THE LORD WILL"—May, 1921.

Day	Jeremiah	1 Corinthians	Learning	Ps. cxix.
1	xxv. 12-26	xv. 1-11	Jer. xxvi. 8	97, 98
2	xxv. 27-38	xv. 12-23	" 9	99
3	xxvi. 1-11	xv. 24-31	" 10	100
4	xxvi. 12-24	xv. 35-46	" 11	101
5	xxvii. 1-11	xv. 47-58	" 12	102
6	xxvii. 12-22	xvi. 1-11	" 13	103
7	xxviii. 1-11	xvi. 12-24	" 14	104
8	xxviii. 12- xxix. 7	2 Cor. i. 1-11	" 15	105, 106
9	xxix. 8-19	i. 12-24	" 16	107
10	xxix. 20-32	ii. 1-9	" 17	108
11	xxx. 1-11	ii. 10-17	" 18	109
12	xxx. 12-24	iii. 1-10	" 19	110
13	xxxi. 1-9	iii. 11-18	2 Cor. i. 1	111
14	xxxi. 10-21	iv. 1-10	" 2	112
15	xxxi. 22-34	iv. 11-v. 1	" 3	113, 114
16	xxx. 35- xxxii. 5	v. 2-15	" 4	115
17	xxxii. 6-15	v. 16-vi. 5	" 5	116
18	xxxii. 16-25	vi. 6-18	" 6	117
19	xxxii. 26-35	vii. 1-9	" 7	118
20	xxxii. 36-44	vii. 10-16	" 8	119
21	xxxiii. 1-14	viii. 1-10	" 9	120
22	xxxiii. 15-26	viii. 11-21	" 10	121, 122
23	xxxiv. 1-11	viii. 22-ix. 6	" 11	123
24	xxxv. 12-22	ix. 7-15	Jer. xxxiii. 15,	124
25	xxxv. 1-11	x. 1-12	16] " 17, 18	125
26	xxxv. 12- xxxvi. 3	x. 13-xi. 4	" 19, 20	126
27	xxxvi. 4-15	xi. 5-15	" 21	127
28	xxxvi. 16-26	xi. 16-31	" 22	128
29	xxxvi. 27- xxxvii. 5	xi. 32-xii. 9	" 23, 24	129, 130
30	xxxvii. 6-21	xii. 10-21	" 25	131
31	xxxviii. 1-13	xiii. 1-14	" 26	132

The permanence of Scripture is a very precious realization. We have not a book which is out of date, and needing a new edition. Moreover, we rejoice in the SUFFICIENCY of that which God has so graciously given to us. Some books deal with one subject, others with another: God has given principles to deal with every circumstance and emergency. Again, we would emphasize the CERTAINTY of His truth: there is a great joy in the heart when the steadfastness of His guidance is realized. We are not left in worrying doubt, if we are His children GUIDED BY THE HOLY SPIRIT. Oh for grace to value and use the Scriptures more and more.

JER. XXVI. 8-19.

8, In fulfilment of verse 2: faithfulness is a necessity if we would please God. "All," observe the result of faithfulness—danger. Contrast "Thou shalt surely die" in Gen. ii. 17. 9, "Why?"—Instead of humility, opposition, instead of confession of sin, replying against God.

How differently Daniel treated the prophecies of Jeremiah (Dan. ix. 2 onwards). The people showed no thought of God, only of "this city," vii. 4, cf. 1 Sam. iv. 3, 12, "The Lord sent me," 15, Rom. x. 15, Jer. xxiii. 21. 13, "Now" emphatic. 15, "In your ears": the Lord reaches the HEART. 16, "Unexpected" deliverance: note how the people vacillated 8, 9: the priests and prophets continued steadfastly in their evil way ii. 8, v. 31. 19, A fear of God often restrains nations from a climax of iniquity, and brings a lengthening of tranquility, cf. Jon. iii. 19 and 23 contrasted. 24, Ahikam the son of Shaphan, note also Gemariah the son of Shaphan in xxxvi. 10, 25, and see xxxix. 14: have we not the effect of 2 Kings xxii. 10?—but what a contrast between the reading there, with its result. How important that a dread of setting aside God's truth should be impressed in every home: every believer should have a Shaphan-like influence.

2 COR. I. 1-11.

"The will of God" as to salvation and service (Eph. i. 11, cf. 1 Cor. xv. 10 and its two-fold result of grace). 2, A sense of grace, and joy of peace lead to praise: apart from grace, no acceptability in praise: apart from peace, no aptitude for praise. 4, Why God blesses: He gives that we may give, 1 Chron. xxix. 14, Luke xiv. 9.* Let us not use the strange fire of man-made comfort. 6, The Lord has purposes for others in all our experience. 7, How encouraging, cf. 7, 9, Gal. v. 10, Heb. vi. 9. 8, "Above strength," other aspects of the background for grace iv. 5, viii. 2, 3, xii. 9. 9, The privilege of a trial, and yet how often we fear it. Mark iv. 40 helps us in this connexion: unbelief is unreasonable, for it counts all circumstances except the Lord; and He is Greater than all. 11, "Helping," lit. working underneath (the surface). Do not overlook the power of background prayer: a saint on a sick bed may be a foreign missionary, and do more for India than many in India, and be a blessing to China without seeing one Chinese.

JER. xxxiii. 18-28.

15, A ring of certainty: observe the time, the relationship to David, and the blessing brought. 16, "The name" here in Italics, not so in xxiii. 6: and the Grammar is otherwise different, i.e. "one shall call to her," note "to her," but "His Name" is seen in ch. xxiii even before He is so called: this passage thus emphasizes indirectly the Deity of Christ. 17, 18, Kingship and priesthood

* I.e. use for the Lord that which is linked with unrighteousness in its general use, even the money of earth; and thus, serving Him in an unselfish life, you will be preparing for a welcome (by those who have been blessed through you) in a heavenly home contrasted with the houses of verse 4. Not make a friend of money, but make friends, by (i.e. out of) its godly use. So with all earthly trusteeships—time, knowledge, strength—all!

associated: nor can they be separated in the sphere of law and righteousness and salvation, though in the sphere of providence they may be: see also xxxv. 18, 19: in Ch. xxxiii permanence by grace: in ch. xxxv permanence via obedience: two helpful thoughts and in the right order. 20, Gen. viii. 22, Ps. xix. 2. Thus God's regularly encourages faith. 22, The size of the blessing mentioned as well as its certainty. 24, The two families of verse 21: see Zech. xii. 10-14. "They have despised My people": How?—In speaking against the thought of reviving, they denied the Lord's interest in Israel: God implies that the national blessing of Israel MUST BE linked with the restoration of the Kingship and priesthood. "Before them": "before Him" they remain even now, cf. Isa. xlix. 16, (Rom. iv. 17). 25, 26, This mode of reasoning is very powerful, John viii. 55, 1 Cor. xv. 13-19 (a background for 20). "I will cause their captivity to return and have mercy upon them," Rom. xi. 32, Isa. xiv. 1: none can be blest apart from undeserved mercy. Does the confidence in God's promises as to Israel affect our prayers to-day?

"If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." (1 John i. 7).

"He that saith he abideth in Him ought himself also so to walk, even as He walked." (1 John ii. 6).

"That ye walk worthy of the vocation wherewith ye are called." (Eph. iv. 1).

Let us walk with Christ the Lord, in the narrow way. Live with saints in one accord, till that coming day. When we shall behold His face, share His glory too, Live for aye in His embrace, endless ages through.

Let us walk as Christ hath walked, walk aloof from sin. With a godly reverent fear, mid earth's noise and din, Live as seeing Him on high, God's beloved Son, Whose return is drawing nigh, as the years now run.

Let us speak of Him always, and His truth discern, With a heart so full of praise, for His near return, Searching in God's written Law as we onward press, That Himself we would adore, Him alone would bless.

Let us seek to please the Lord in our daily walk, Scorn to live a life of ease, of Him often talk, Shewing forth, by life and lip, that God's truth is sure Looking up lest we should slip, seeking to endure.

Let us walk the heavenly road, looking up on high, Seeking thus to please our God, Who is ever nigh, Caring not for things of earth, seeking not its fame, Seeking forth our heavenly birth, trusting in His Name.

Let us praise our God always, giving thanks to Him, Who is worthy of all praise, and of our esteem; Walking in the narrow way, with a joyful heart Seeking now to know, and heed, all our heavenly chart.

Let us live a life of praise, and of ceaseless prayer, Living all our pilgrim days, near God's loving care, Looking up to Him alone, in the holy place, Knowing that we are His own, by His sovereign grace!

Thoughts from . . . The WORD of GOD.

Vol. xxi. No. 6.
June 1921.
FREE.

"He prophesied that Jesus should die for that nation; and not for that nation only, but that also He should gather together in one the children of God that were scattered abroad." John xi. 51, 52.

"And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one flock, and one Shepherd." John x. 16.

"Neither pray I for these alone, but for them also which shall believe on Me through their word; that

A magazine as God gives grace, seeking to exalt Him, and to make known His free Gospel, and the path marked out for the redeemed, that they may please the Lord, Who has saved them out of the world, that they may be HIS, manifestly "His," devotedly "His" while they look for His coming again.

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EDITED BY
PERCY W. HEWARD.
Correspondence concerning the Will of God welcome.

they all may be one."

John xvii. 20, 21.

"Even us, whom He hath called, not of the Jews only, but also of the Gentiles."

Rom. ix. 24.

"Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is All, and in all."

Col. iii. 11.

"The Lord God Which gathereth the outcasts of Israel saith, 'Yet will I gather to Him, beside those that are gathered unto Him.'" Isa. lvi. 8.

Some lovingly enquire about the subscription to this magazine. Valuing such thoughtfulness and interest, we would just mention two leaflets "Hitherto Hath the Lord Helped Us" and "The Faithfulness of God," which explain more fully how we believe He has guided, and is enabling, and will graciously enable. These will be gladly sent.

An earnest invitation to gatherings to the glory of God. "If the Lord will,"—

Meeting Rooms of Believers, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 8 and 6. 15, Mon: 8, Thurs: 8, Sat: 6. 45. "Rosemond," Bede Burn Rd, Jarrow-on-Tyne, The Lord's Day, 6. 30.

Bible Meetings in Deptford, Camberwell, Willesden, &c.; some Wednesdays. Correspondence welcome.

Walham Green premises coming down, we are waiting on God for His open door in that neighbourhood

A WORD OF INTRODUCTION.

EACH passing day reminds us that "the Day of the Lord cometh." But is it also a milestone in Scriptural going forward? If a day is thus of the deepest importance, what shall we say concerning the month which has elapsed since the last issue? Has it been occupied with the Lord? Has it been filled with that which brings Him glory? Can we look back and see much encouragement during the past month? To a child of God the question is solemn. If there is no fruit of godly concern to please the Lord, how empty are the results. God has graciously impressed on us His free grace, and we rejoice that "Salvation is not of him that willeth," but let us not forget the responsibilities of those who will soon stand before the Judgment Seat of Christ (2 Cor. 5. 10). It is so easy to settle down to a routine and to forget the importance of to-day—"to-day" in the power of the Holy Spirit.

"I Create the Fruit of the Lips, 'Peace Peace'"

Isa. lvii. 19.

'Tis all of grace that we our Saviour know,
'Tis all of grace that in His path we go,—
Wondrous the work of His creating might,
Born from above, in grace we now delight.

His new creation, quickened—Him to hear,
His will to do, and brought to Him so near,
Quickened to praise, our lips this fruit should bear,
Thanksgiving to His Name, in praiseful prayer."

And 'tis His love that lips can also speak
Of "peace with God," that others Him may seek,
He has created this glad word of "Peace,"
'Tis by His love we tell a true release.

Both are by grace, and He createth each,—
The praise of saints, and power aright to preach—
Yea both are "fruit," upon a living tree,
'His' first, then "ours," and growing constantly.

* Heb. xiii, 15.

THE GOSPEL IN EPHESUS:

THE LORD'S POWER and THE DEVIL'S OPPOSITION.

Dear Brethren in Christ,

In another outline we have seen how the gospel reached Europe,* and how the closed doors of Acts xvi; including those of verse 24, were God's marvellously appointed path to blessing, and that the "man" of Macedonia was reached, *via* sore limbs and prison-praise. Acts xix is equally wonderful in its unfolding of the ways of the Lord; and other Scriptures intensify the instruction. It is delightful to remember that He never makes a mistake. He is not frustrated in His purpose. Many sons *shall* be brought to glory. The marriage supper shall not have one empty seat (*cf.* Luke 14. 22, 23).

The ministry of Apollos was, indeed, blessed, in God's mercy but we are not told of any "following up" of his work. Acts xiv. 22, xv. 36 set forth an important principle. Two verses may give a sidelight on part of his character. "When he was disposed to pass into Antioch," and "As touching our brother, Apollos, I greatly desired him to come . . . but his will was not at all to come at this time" (Acts xviii. 27, 1 Cor. xvi. 12). When God's servant Paul arrived in Ephesus, he found some *partly* instructed. They thought that baptism was "unto . . . baptism" (Acts xix. 3), they had not realized the precious "unto," or rather "into" the Name of the Lord Jesus. God was pleased to "incorporate" these dear men manifestly (6, as in other passages) in that unity which represented Christ, the body of Christ as set forth in 1 Cor. xii. How wondrous were the days of manifest unity: how humbly we should own the failures of to-day, and avoid presumption, both in word and in action.

When God's grace was thus manifested, as in Acts ii, the apostle felt more enabled to go forward among others, and after the necessary witness to those who *professed* to be His people, the disciples were separated, and assembly privileges ("houses," Acts xx. 20, *cf.* ii. 46†) became a background for the daily testimony in the school of Tyrannus, parallel with the "temple" in Acts ii § yet showing how definitely the gospel was now made known among the Gentiles.

The work of God was attacked by man. Jewish

* "A Few Notes concerning the Philippian Jailor," freely and gladly sent.

† The margin misses the point: compare rather "the church in their house," &c.

§ The two places are noteworthy: "temple" for meeting all, and work: "breaking bread," *not* publicly, but in "houses," for 3,000 could not partake of one cup, &c., but the Scripture gives no suggestion of "changing houses," or of the arrangement by any one who chose, any more than of "going out to tea." Elsewhere, too, we see much care in the houses, and whose houses they were:

exorcists sought to attract attention to themselves. They used the Name of "Jesus," the word "Lord" which is found in Acts xix. 10, 13, 17, being strikingly *omitted* in their language (1 Cor. xii. 3). We cannot but feel a parallel with Acts xvi. 17. The lack of harmony between the powers of evil may be suggested by verses 15, 16, but rather we seem to see the overruling of God as in Ps. lxxvi. 10.

We are not told the purpose of the sons of Sceva, but subsequent events show how contrasted are the desires of humble-minded believers and of the men of this age. And this important test and touchstone is refreshingly before our hearts, that we may search our ways. When God works, prestige and reputation and money are no longer the aim. Hence those contrasted with the exorcists are seen in verse 18. A deep sense of sin is most important. And love to the Lord gives up. Manasseh thrust out the idols, but Amon brought them back. Josiah prevented such a sin, by destroying them utterly. He made dust of them. In like manner, the price of a dog was not brought into the house of the Lord. The books of curious arts* were burnt, *not sold* for "the good of the cause." Observe that as Jeremiah obeyed, and then was in a condition for continued prayer, so these dear children of God "burned AND counted." How many would suggest counting first? Delays are dangerous. If we commence counting, it is easy to draw back. Love's intense earnestness is prompt, in the power of the Holy Spirit. Are we surprised that it is written, "So mightily grew the Word of God and prevailed": a *living power* "grew!"

But there were those who had a very different view of "silver" (24, 19). "No small gain" attacked God's work as in xvi. 19. If we have the blessing of the Lord we must expect to lose in this age. The principles of commerce and Christianity are foreign to one another. "This our craft" (27) looms large to many. "Capitalism" and "labour" alike find that the power of the gospel cuts at the root of their "natural ideals." What have you lost, in earthly things, FOR CHRIST? The man who has "lost" nothing is, indeed, poor,—but call it not "loss." The Lord repays with heavenly gold, and the gold of *that* land is good.

It is refreshing to see Paul's fearlessness (30): we are not told if the will of the Lord was sought by those who "suffered him not," and the same *silence* is found in 31. Thus are we led to ponder two dangers, namely "a rushing forward" AND "worldly wisdom." We are not told of any definite witness in the theatre, or of any encouragement, though the Lord has given the report of the town clerk's speech and action to show the

* *τετραβιβλια* is intended to remind of *τετραβιβλιος* in 13,

contrast between the "assembly" of man (40, 41), and a peaceful assembly of God (1 Cor. xiv). Furthermore, we have help on the use of certain words." "Let them implead one another" and "to be called in question" are the same verb, literally "call in," the contrast with those "called out" i.e., an assembly. Mark therefore, "Who shall confirm you to the end, *not called in* in the Day of Jesus Christ" (1 Cor. i. 8 cf. John v. 24), and "For it is necessary that the overseer be *not called in*, as God's steward" (Tit. i. 7). How wondrously God's dear people should adorn His doctrine, in the power of the Holy Spirit.

Yours heartily in the Lord Jesus Christ,
Percy W. Heward.

"Unto the Lord."

We desire that everything which God enables may be used much, and very definitely unto His glory. Three things are now on our heart. First,

The Bible Studies in the City.

arranged for believing Men, on Tuesdays 6. 30 (conversation concerning the Lord's Will, Greek and Hebrew for Scriptural Help, French, &c., for Gospel Testimony—not commercial purposes—between 5. 15 and 6. 20). We waited long for a larger room, and now the Lord has granted this, we desire to meet many others (John Pearce Restaurant, 2, Minories, Side Entrance, 2nd Floor).

Secondly, we are exercised about

The Typewritten Addresses.

About 150 have been prepared, as a labour of love. Many are being sent forth on their mission of witness, but we believe *many more children of God* would welcome these. *They can be lent for a fortnight.* List gladly forwarded.

Thirdly, though God has enabled certain opportunities through the Telephone—

BROADWAY 2196.

We believe there are some who would wish to get in touch, and to enquire concerning leaflets on any Scripture subjects which may perplex them awhile, and to ask about meetings, when suddenly free to spend an evening with others of the Lord's people. As far as possible, calls should be before 12 o'clock, but we want at any time to help those who are "in Christ Jesus," though it may be difficult to answer *during* an evening Bible study.

In all these things we long that the attitude of God's dear children here may be simple devotedness—

"UNTO THE LORD."

"OWN."

"He came unto HIS OWN, and His own received Him not." John i. 11, cf. xix. 16.

CONTRAST:—

"Having LOVED HIS OWN . . . He loved them unto the end." John xiii. 1, Jer. xxxi. 3.

"The multitude of them that believed were of ONE HEART and of ONE SOUL: neither said any of them that ought of the things which he POSSESSED WAS HIS OWN." Acts iv. 32, 1 Cor. x. 24, 1 Cor. xiii. 5.

CONTRAST:—

"All SEEK THEIR OWN, not the things which are Jesus Christ's," Phil. ii. 20, 21, Matt. vi. 33.

"PRESERVED in Jesus Christ." Jude i. 1.
"The Lord PRESERVETH all them that love Him." Ps. cxlv. 20.

"The Lord PRESERVETH the faithful." Ps. xxxi. 23.

"The Lord shall PRESERVE thee from all evil: He shall PRESERVE thy soul." Ps. cxxi. 7.

"I pray God your whole spirit and soul and body be PRESERVED BLAMELESS unto the Coming of our Lord Jesus Christ." 1 Thess. v. 23.

PRESERVED unto His heavenly Kingdom.
2 Tim. iv. 18.

PRESERVED IN JESUS CHRIST, and blest in Him for aye: Because He shed His blood, God will not cast away, But keep unto the end, in His beloved Son, All those who trust in Him, who in His precepts run.

PRESERVED IN JESUS CHRIST, preserved from every ill: Are saved ones, in God's grace, who seek His holy will, Look up to Him on high, and Him alone adore, Walk humbly in His fear, and sin and self abhor.

PRESERVED IN JESUS CHRIST, how safe and blest are those Whose life is hid in God, 'mid all surrounding foes, They are secure for aye, and Satan cannot harm, Nor heavenly peace destroy, nor trustful souls alarm.

PRESERVED IN JESUS CHRIST while going in and out, The Lord will keep and guide, then wherefore should we doubt?

If we are in His Son, though we His wrath deserved,— We are in covenant love, from Satan's power preserved!

PRESERVED IN JESUS CHRIST, and thus for ever blest, Caused to abide in Him, in praiseful garments dressed, Amid a world of sin, the Lord they praise, and bless, By sovereign grace alone, their Lord they now confess.

PRESERVED IN JESUS CHRIST, until that perfect day, When we shall see our Lord, and Him alone obey, Dwell in the Heavenly Home, walk with our Lord in white,

With all the ransomed ones, in songs of praise unite.

PRESERVED IN JESUS CHRIST, and kept alive by grace, Till we in glory stand, and see our Saviour's face, A glorious ransomed throng, around His throne on high, To sing aloud His praise, to be for ever nigh!

FAITH is not an attempt to force our natural wishes, or to compel our ideas. Faith is *in* the will of God, not to change it. It is not a quick way of obtaining advantages, and avoiding difficulties, in order to secure more time in bed, or in worldly business. The man who says, I have faith, and omits insurance, but spends the money on himself and worldly indulgence, is not honouring the Lord. The man who *boasts* of "faith," and despises *others*, is exercising presumption. True faith avoids all these pitfalls: it is a resolute dependence on God, and His Word, seeking His glory by glad submission to His will, and by *earnest outlay* of strength in *appointed* means, instead of those which are not appointed.

THE CHILDREN'S COLUMNS.

THEIR OWN WAYS.

HOW many are willingly ignorant of the Scriptures, both as to the present, and future life. Yet God has, in His marvellous mercy and love, been pleased to make known, by His Word, **WHAT** will be the result if sinners continue in *their own way*. How many plan various things out of their own evil heart, and God allows them to go on *for a time* in their sinful ways. But He does not leave them without warning. For example, Prov. i. 31 is clear. "Therefore shall they eat the fruit of *their own way*," and it goes on to say "And be filled with their own devices." See what verse 32 tells us, and the encouragements of 33, and what a beautiful contrast this is to verse 31.

In Jer. xvii. 10 we have the same thought. God will give to all **ACCORDING TO HIS OR HER WAYS AND DOINGS**. And so it is throughout all the Holy Scriptures. God, in His tender mercy, has made His warning so plain, yet few believe the Words of the Living God. If any, whether young or old, neglect to read the Bible, such will reap accordingly. But this is not believed, because Satan has blinded the minds of sinners, and they readily believe his lie, and despise God's truth. Yet, amid all, God is so merciful, and He gives words of encouragement to those whom He graciously saves. In Isa. iii. 10 God through His prophet said, "Say ye to the righteous that it shall be well, for they shall eat the fruit of their doings." But if God has been pleased thus to encourage saved ones of all ages and races, nevertheless, there are *many* warnings for those who despise the work of Christ on behalf of hell-deserving sinners, and if these are not heeded, God will fulfil His Word. He remembers all the doings of those who heed not His messages. How terrible is another verse in Isa. iii—"Their tongue and their doings are against the Lord" (8) and the Lord will righteously be against such in the day of His anger. Yet many go on in *their own ways*, and some are bold enough to say, "Our lips are our own, who is lord over us?" How forgetful are such that God hears, and knows *all* that is said and done, and there will be rewards accordingly.

We cannot imagine a farmer sowing oats, and expecting wheat. Some, even among the dear young readers of these lines, would think no one could be so foolish. But there are multitudes who are far more foolish even than that! For numbers are expecting to reap something quite different from what they are sowing. How surprised such will be when they receive the fruit of *their own ways and doings*. God plainly says that because He called in Prov. i. 24 and

they refused, soon when they shall call He will not answer (verse 28). If sinners *will* continue to go *their own ways*, and do their own pleasures, they will certainly have the reward of *their own doings*. Yet few heed God's gracious warnings, but go on in their sins without a thought as to what the future will be for them.

The Lord is merciful, and we would ever bring *this* before those who are still going *their own ways*. But we dare not keep back any part of God's truth, no, not even from the younger ones. For God's words are solemn. See Jer. xvii. 10, "I, the Lord, search the heart . . . to give every man **ACCORDING TO HIS WAYS, AND ACCORDING TO THE FRUIT OF HIS DOINGS**." Some hope that God will forget, but Hosea vii. 2 is clear, "They consider not in their heart that I **REMEMBER ALL THEIR WICKEDNESS; NOW THEIR OWN DOINGS HAVE BESET THEM ABOUT; THEY ARE BEFORE MY FACE**." God is so great. He remembers all. It is because sinners imagine God is such an one as themselves, that they do not tremble at His terrible greatness (Ps. l. 21). God Who created all, and upholds all things by the Word of His power, knows the end from the beginning. He sees how sinners love *their own ways*. It was said concerning Israel, "Then shall they cry unto the Lord, but He will not hear them." Why? **Because of behaving themselves ILL IN THEIR DOINGS** (Mic. iii. 4).

And throughout the Scriptures there are many, very many, warnings concerning the Future, if sinners *will not* hearken to God's messages of mercy. I do want many who read these words of tender warning to take heed, before it is too late. Surely Rev. xx. 11, 12 should speak to those who have, up to the present time, despised the work of Christ on Calvary for poor, lost sinners. We do pray that God may, in mercy, work, by His Spirit, in many now, for He will soon reward every one *according to his doings*.

ALL THEIR OWN WAYS, and doings too,
Are known to God, before His view:
He is the Mighty God, Who sees
How sinners love themselves to please.

ALL THEIR OWN WAYS, and words as well,
Now plainly shew where they will dwell:—
If in their sins lost ones abide,
From righteous wrath they cannot hide.

ALL THEIR OWN WAYS work only ill
For those far off! God will fulfil
His words of truth, His foes shall see
His might and awful majesty.

ALL THEIR OWN WAYS come from within
Where evil reigns,—how great is sin:
They only seek the things of earth,
And spend their time in sinful mirth.

ALL THEIR OWN WAYS will lead to hell,
Where sinners lost for aye will dwell:—
Away from God's eternal rest,
By sin and Satan there oppressed.

ALL THEIR OWN WAYS—sad to record—
God will in righteousness reward,
For God will bring all things to light,
The evil deeds done in His sight.

ALL THEIR OWN WAYS to God are known.
Yet mercy has by Him been shown.
And those who make the blood their plea
Are NOW from righteous wrath set free.

A WORD WITH YOUNG BELIEVERS AND OLDER ONES TOO.

THE CLOSING YEARS OF JUDAH'S KINGDOM.

IT is sad to see that Hezekiah's son, born *after* the earnest *wish* to make known the truth to his children (Isa. xxxviii. 19), but *during* the period in which he, alas, showed off *his* house (Isa. xxxix), was one of the special causes of captivity (Jer. xv. 4). He repented and was forgiven *personally*, yet there was a great "howbeit" to his sin. We may easily set a ball rolling which we cannot stop. Grace was manifested in the life of Josiah, but he, at the *very* age when God spared Hezekiah's life, failed to ask counsel from the Lord's mouth (2 Chron. xxxv. 20-24). The result, as with the man of God in 1 Kings xiii, was physical death, and, not only so, the result involved trouble for the land of Judah without any relief. Every one in authority afterwards was against God! The solemn words of Jer. iii. 10 show that some of the apparent encouragements in this reign were not deep: i.e., many of the people copied others, and only *seemed* to turn to the Lord. Even in the royal family, there was rebellion against God (Zeph. i. 8). Josiah failed in this crucial test (Prov. xxii. 6). With the beacon of David, and the beacon of Hezekiah, before him, he nevertheless faltered, and thus we approach a series of brief reigns of

YOUNG MEN FORGETTING GOD.

Not one of the four succeeding kings was old. The *oldest* was twenty-five when he ascended the throne, and each one did evil before the Lord. Whether reigning for three months, or eleven years, each did iniquity. Three months was not too short a period to make this evident. *Quickly* the bent of the human heart was seen. And eleven years of trouble did not *bring* to repentance—so hardened is man. Such passages as 2 Kings xxiv. 19 and 2 Chron. xxxvi. 5 are very solemnizing. The departure of Solomon when *old* (1 Kings xi. 4), and the departure of these rulers when *young*, are alike marked out in Scripture. *Young men need to attend to the warning.* Often they desire influence, and desire to progress. How frequently is advancement in this world linked with greater sin and heavier punishment. It is painful to see those who were

taken away from their kingdom, when about 32 or 36, made to remember a life of evil against God. But we think of Another, to Whom all Scripture points, Who was cut off from the earth (Isa. liii. 8) after a similar number of years among men, Whose right it is to reign, and to Whom the Kingdom shall yet be granted. A Jeconiah is *written* "childless" (Jeremiah xxii. 30), although having children he is forsaken as to the *genealogy of Christ*, but the promise to David holds good, and from another branch of David's line—i.e. from Nathan (not Solomon), Messiah was born, and thus on the dark background of the mis-named Zedekiah, we see the glory and beauty of Jehovah *Tsidkenu!*

Suggestions for Prayer.

"Thy servant found in his heart to pray this prayer unto Thee."
2 Samuel 7. 27.

- (1) For the glory of God in the exaltation of His truth, and that believers may dread the doctrines of men. (Col. 2. 22, John 10. 5).
- (2) For the homes of believers, that Isa. 39. and Hag. 1. 4 may be taken to heart, and that the children may be trained in the nurture and admonition of the Lord, and *not* to succeed in this present evil age.
- (3) For God's dear people long laid on sick-beds, and passing through deep waters. (Isaiah 43. 2).
- (4) For the sending forth of these pages, in gratitude and faith, to all parts of the world, and that our God may also use the resulting correspondence to His glory.
- (5) For work among Israel, which pleases Him, and for believing ones saved from among Israel.
- (6) For God's gracious work in Afghanistan.
- (7) For the testimony of His truth to men of all nations coming to this great city, that it may be in the power of His Holy Spirit, and that the language problem may be met in His way.
- (8) For His work in Peterswaldau, and through leaflets &c., sent forth thence in the worthy Name of Christ.
- (9) For a condition of more prayerfulness among God's children, and that right requests may be humbly, yet expectantly, made.

"The prayer of the upright is His delight." Prov. xv. 8.

RECENT LEAFLETS, BY THE LORD'S ENABLING.

Why I Do Not Believe in What has been Called "Conditional Immortality."

"HITHERTO" and "HENCEFORTH."

"OUT OF THE WAY." (For the unsaved)

The Conflict of the Morning Hour.

BOOKLET:—*The Tabernacle in the Wilderness, full of Typical Teaching concerning CHRIST.*

WE SHALL BE GLAD TO SEND COPIES TO HIS GLORY. 61, UPTON LANE, LONDON, E. 7.

TALKS ABOUT PRESENT-DAY NEEDS—6.

- - GRATITUDE - -

INGRATITUDE is one of the characteristics of these last days, as 2 Timothy 3 plainly sets forth. Not only will God's creatures be "unthankful," but also "unholy," and "lovers of pleasures more than lovers of God." If God is being forgotten, and likewise the multitude of His tender mercies which are over all His works, can we be surprised that even children are growing up unthankful? We seldom hear the "Thank you" which ought to characterize children as well as those who are older. There is so much, even apart from eternal salvation, that should call forth gratitude. God makes His sun to rise on the evil and on the good (Matt. 5. 45). He causes food to grow out of the earth, and He openeth His hand and satisfieth the desire of every living thing. Oh, how much there is for which to thank God. But, alas, even we who love Him, because He first loved us, fail to thank Him as we should. We, like to others, take the daily mercies almost as a "matter of course." For example, we do not thank God for physical life, and all that is given to sustain it. Have we not oftentimes failed to render again for the benefits which God has in wondrous love bestowed upon us? We are so apt to forget that "every good gift and every perfect gift is from above" (James 1. 17). We had nothing except our sins, so that all we have is from God. How thankful we should be for even a measure of health, and for the mental powers which God has given? Then beyond all these many mercies, we are, if in Christ Jesus, "blessed with all spiritual blessings in heavenly places in Christ" (Eph. 1. 3). What gratitude this should call forth, and what lives of loving devotion ours should be! There will be more thankfulness if we realize how much we have been forgiven. If those who are conscious they are *forgiven*, much *love* much (Luke 7. 47), surely they will be overflowing with gratitude to God. We do need, in these perilous times, overflowing lives to God's glory. Oh that our hearts may be awakened from indifference, that we may say with all our heart, "Thanks be unto God for His unspeakable Gift;" the Gift of His beloved Son Who bare our sins in His own body on the tree (1 Peter 2. 24), that we might live unto Him, Who died and rose again, and Whose Coming draweth nigh. There is so much to make us praiseful. Yet how often we fail, and even murmur when trials (which are for our good) are permitted. Let us remember the words of loving exhortation, "In every thing give thanks" (1 Thess. 5. 18). I know we feel that as saved ones we fall very short of this. But God can enable, and He will, if we have faith, and seek in all to praise Him. If we are to be *thankful*, we need to be ever mindful

that we are what we are by God's grace. He, in wondrous love, chose us in His beloved Son before the foundation of the world. This is cause for deep heart gratitude, because there was *nothing* in us lovable. He loved us because He would. How can we fail to praise Him, not only with our lips but by our lives? God has redeemed us with the precious blood, has called us with a holy calling, and has made us nigh to Himself. Christ is ever near, in the Person of the Holy Spirit, Who will guide into all truth (John 16. 13). Well may we exclaim, "What hath God wrought!" (Num. 23. 23).

And there is the glorious future when we shall see our beloved Lord, and be like Him (1 John 3. 2). Surely in view of God's wonderful love, and His constant care, our hearts feel ashamed that we have ever been otherwise than grateful for all God's goodness to those whom He plucked as brands out of the fire. Oh that for His glory we may be praising ones, shewing forth, in our daily life, gratitude to Him, that those about us may see that we are a marked contrast to those who know not our precious Saviour. Oh that we may be kept from every form of murmuring, ever knowing that **GOD IS**, and that He in wondrous love and mercy undertakes for His own. May we not only say, "I will bless the Lord at all times, His praise shall continually be in my mouth" (Psalm 34. 1), but, by grace, may this be our blessed experience, not only one day a week, but seven! May it be our earnest desire to render, in the power of the Holy Spirit, unto the Lord, more of the praise due unto His Holy Name. May we be able to say "Blessed be the Lord, Who daily loadeth us with benefits" (Psalm 68. 19, Psalm 103. 2). How we should render again for all His benefits to us, and praise and thank Him continually. If the peace of God rules in our hearts, by grace, we shall indeed be **THANKFUL**, and thereby bring glory to His Holy Name, in these dark days of ingratitude and self-pleasing.

A WORD OF LOVING WARNING.

- - NO END - -

NOT only do sinners fail to understand God's terrible greatness, but even those who have been brought, in His mercy, out of darkness into His marvellous light, cannot grasp the greatness of their God. In Scripture we read, "As for man, his days are AS GRASS," which grows up, and soon passes away. But concerning God it is written, "From everlasting to everlasting, Thou art God" (Ps. xc. 2). Then when speaking of God's works the psalmist said, "They shall perish . . . BUT THOU ART THE SAME, AND THY YEARS SHALL HAVE NO END" (Ps. cii. 27).

The words "NO END" have a solemn sound especially with reference to eternity. The first verse in the Bible tells us how "In THE BEGINNING God created the heaven and the earth":—when the beginning was, we are not told. Neither are we aware exactly when the end of this earth will be. But we know it will have an end, even as it had a beginning. We read about the end of the 70 years of the captivity of Israel; and also about the end of the times of the Gentiles, when God will again choose Israel, and make them a blessing in the place where they have been a curse. God's Word tells us so, and all that is written in the Bible will be fulfilled, dear reader, in God's own time and way. If only the Scriptures were read, what trembling there would be; but Satan seeks to hinder the reading of the Words of the Living God. He knows that *all* concerning him will come to pass. Satan will not always be allowed to mar God's work:—his end will come, and he will be cast into the Lake of Fire, and all who know not God's gospel will be sent away for ever, with the devil and his angels. This is all written, and is solemnly true. Yet multitudes are careless about their future, and will not stop and think about the after-life which has "NO END." But this thought concerns those who are saved through the poured-out blood of Christ. They are enabled to meditate on these solemn realities, and then they warn sinners in the Name of the Lord Jesus.

When anything unusual takes place, we are sometimes asked:—"Is the end of the world coming now?" We say, "No, but the end of this AGE is drawing near, when God will arise in judgment, and punish those who despise the blood of His beloved Son." So dreadful will that time be that many will wish to die, and will not be able. God can do everything. He can keep alive, even in fire (Luke xvi. 20-31). Such words should be read, and they are indeed solemn. But while everything here has an end—God, Who had NO BEGINNING, HAS NO END. This thought is precious to those who are saved and in Christ for ever, but it is terrible for those who live and die in their sins. I wonder where you will be:—With Christ, where there is no end to eternal bliss—or, away from God, where there is no end to pain and sorrow? Do not refuse these words of warning. Earnestly, in the Name of Christ, would we bring before you THE TWO ENDS, EQUALLY WITHOUT ANY END!

How much have you been privileged to lose through loving concern for the Scriptures? How far has the Holy Spirit's application of truth changed your standpoint from that of the world, and its ideals, and its commerce, its pleasures, its religion? It is a wondrous blessing to have a heavenly standpoint always!

Suggested Daily Readings.

"IF THE LORD WILL"—June, 1921.

Day	Jeremiah	Galatians	Learning	Ps. cxix.
1	xxxviii. 14-28	i. 1-10	Jer xxxviii. 7	133
2	xxxix. 1-10	i. 11-24	" 8	134
3	xxxix. 11-18	ii. 1-10	" 9	135
4	xl. 1-12	ii. 11-21	" 10	136
5	xl. 13-xli. 7	iii. 1-10	" 11	137, 138
6	xli. 8-18	iii. 11-22	" 12	139
7	xlii. 1-12	iii. 23-iv. 5	" 13	140
8	xlii. 13-22	iv. 6-16	xxxix. 15	141
9	xliii. 1-13	iv. 17-28	" 16	142
10	xliv. 1-10	iv. 29-v. 9	" 17	143
11	xliv. 11-19	v. 10-21	" 18	144
12	xliv. 20-30	v. 22-vi. 6	Gal. iii. 7	145, 146
13	xlv. 1-xlvi. 6	vi. 7-18	" 8	147
14	xlvi. 7-17	Eph. i. 1-10	" 9	148
15	xlvi. 18-28	i. 11-18	" 10	149
16	xlvii. 1-7	i. 19-ii. 7	" 11	150
17	xlviii. 1-13	ii. 8-18	" 12	151
18	xlviii. 14-30	ii. 19-iii. 7	" 13	152
19	xlviii. 31-47	iii. 8-21	" 14	153, 154
20	xlix. 1-11	iv. 1-12	Jer. l. 1	155
21	xlix. 12-22	iv. 13-21	" 2	156
22	xlix. 23-39	iv. 22-32	" 3	157
23	l. 1-13	v. 1-12	" 4	158
24	l. 14-25	v. 13-24	" 5	159
25	l. 26-40	v. 25-33	" 6	160
26	l. 41-li. 5	vi. 1-11	" 7	161, 162
27	li. 6-16	vi. 12-24	" 8	163
28	li. 17-29	Phil. i. 1-11	Phil. i. 9	164
29	li. 30-46	i. 12-23	" 10	165
30	li. 47-58	i. 24-30	" 11	166

The love of Christ is very wonderful. Those who are loved have every encouragement to love. And their love to Him includes love of the truth, that His will may be known and done. Neglect of the Scriptures, and study of anything else to the exclusion of the Scriptures, and disobedience with regard to the Scriptures, must be viewed as VERY SERIOUS. If you are a child of God, cling to God's truth. Search earnestly, pray expectantly, obey spiritually, and expect His gracious enabling beyond natural measure.

NOTES ON MEMORIZED VERSES.

JER. XXXVIII. 7-13.

7, God can save from Ham's line (Rev. v. 9): the Ethiopians of Scripture afford a precious subject—Num. xii. 1 (a type of the bride, with many Gentiles), Jer. xiii. 23 (man by nature and practice; the need for omnipotent mercy), Acts viii. 27: note also Zeph. ii. 12, but even "in that Day" God will have His remnant (Ps. lxxviii. 31). When

Israel rejected, the Lord worked among the Gentiles (Acts xiii. 46, 47, xxviii. 27, 28). Further, if we have trials, we may expect the Lord will somehow meet our need (Matt. xxv. 35, 36 would illustrate, see verse 37 in the light of Isa. xiv. 4). 10, The "weakness" of the king is evident (5, 19): when a man leaves God, he often becomes compromisingly distracted; the believer's simple path of quiet trust is meant to be beautifully firm and restful. 11, The poverty of the city seems illustrated: but the Lord's use of discarded things, and apparently worthless things, is also implied. Moreover, we see the *thoughtfulness* of Ebed-melech, and, further, the depth of the mire (6), necessitating such provision. Yet God had kept Jeremiah alive.

JER. XXXIX. 15-18.

The sequel to previous passage prayerfully learnt. 16, God will not take back His words (Isa. xxxi. 2). 17, A gracious deliverance, cf. xiv. 4, 5, and Matt. x. 41, 1 Pet. iv. 13: many fail to realize how they can share the blessings of others: a human contrast is to *attempt to share* the work by "envy" and so forth, but this actually brings the reverse result. Love to the Lord's servant linked with trust in the Lord (18); and *this* was primary.

GAL. III. 7-14.

Sons of Abraham: read with Gen. xii. 3, and realize the link of the words, "In Christ": *how many anticipatory* words were used in the *earlier* Scriptures, *now* they are more fully unveiled: the Holy Spirit tells us that these words of *prophecy* (a) apply to saints now, who are "*in Christ Jesus*," and (b) show that *justification* sets forth there is also *union* with Him: this is important with regard to the glorious unity of Heb. xi. 39, 40. 9, "With": as in Ephesians, many a precious "with" follows many a precious "in." Note the blessing is *in* Abraham's seed, and *with* Abraham, i.e. he is one blessed, not the Blesser: Christ alone is the Blesser. 10, "Of works of law" contrasted with "of faith" in 8: Why?—because no sinful man has (a) continued, (b) in *all*, (c) to have finished doing—same tense in Heb. x. 9: see Deut. vi. 25. 11, "In law" (lit:) contrast "*in Christ*." 11b, The person, the plan, the promise. 12, Again we find the word "*shall live*," but every sinner has failed: yet this statement is not merely a supposition: Lev. xviii. 5 contains no "if" in Hebrew, nor a bare "a"—but "*the Man*": a prophecy of Christ. We might read on quickly:—"The One having done them shall live in them—Christ redeemed us out." "Having become for us a CURSE—that the BLESSING might become": "without shedding of blood, no remission" (Heb. ix. 22), His *life* without His *death*, could have saved none, but His death

made available the worthiness of His life. 14, "That": twice; precious emphasis on the fulness of His powerful work.

JER. L. 1-8.

(i) Against Babylon, (ii) against the *land* of the Chaldeans: cf. Isa. xiii: contrast the blessing to the *lands* of Egypt and Assyria (Isa. xix. 25), although the *cities* of the nations fall (Rev. xvi. 19). "The beginning" of Nimrod's kingdom was Babel (Gen. x. 10), and Satan keeps to his purpose, but the Lord will lay it low. 3, A partial fulfilment *has* been permitted as a *pledge* and *type*, but the *sudden* desolation of all, of which this chapter speaks, has *never* yet taken place, *therefore* must be future: in the "typical" fulfilment the first-king was absent, and the second-king was there (Dan. v. 30, note 7): so "in that Day" (l. 43 with Dan. xi. 44; li. 31 with Isa. xiv. 25). 4, "In those days and in *that* time": how definite: has this been fulfilled yet? Weeping, cf. xxxi. 9: those already at Jerusalem are similarly led to true sorrow (Zech. xii. 9-14), that they may be crowned with joy. "Come," Isa. ii. 5, Hos. xiv. 1. "Lost sheep," Matt. x. 6, note Zech. xi. 5. "They have forgotten their Resting Place": oh that we may not thus forget, but that as the dove in the ark, we may find *rest in the Lord*. 7, Man's excuse for sin: thus a careless child will throw refuse at a Jew, and say, when reproved, "They crucified our Lord"—and *this* in London, and *personally* known. 8, "Out of the midst," Zech. ii. 7.

PHIL. I. 9-11.

9, Intense longing led to intense praying. Love without knowledge and "perception" is *not* that which the Lord has appointed: love is discerning, not blind. 10, Discernment without love is merely mental: let us seek God's order, and the link of the manifestations of His work. "Sincere," tested by sunlight, as the marble which has *no* wax, the room without dust in the air (alas, how earthly things fail), the cloth of *unfading* colour. "Without offence": not stumbling: if we *do* not love, we shall stumble: if we do not discern we shall stumble. 11, The climax—"The glory and praise of God." This is the object.

Have you pondered the words: "In Thy presence is fulness of joy!" They wondrously set forth the future for God's dear people. But do they not also show the path of true pleasure to-day? Compromise is miserable, when we have tasted that the Lord is gracious! The real joy is in pleasing the Lord. Is it not important that we should seek to be more in His presence,—consciously and obediently? What other object than His glory can we dare to seek?

We would thankfully record God's grace, and therefore welcome letters of spiritual concern from any to whom He may give us the opportunity of service, by help in reply.—Percy W. Heward, 61, Upton Lane, E. 7.

Thoughts from . . . The WORD of GOD.

Vol. xxi. No. 7.
July 1921.
FREE.

A monthly seeking to exalt the Name of the Lord Jesus by setting forth the free salvation secured by His finished work for poor guilty sinners, and the path of simple obedience for those who are thus redeemed.

EDITED BY
PERCY W. HEWARD.
Correspondence concerning the Will of God welcome.

"He will regard the prayer of the destitute, and not despise their prayer." Ps. cii. 17. (See also the heading: "A prayer of the afflicted when he is overwhelmed, and poureth out his complaint before the Lord").

"My prayer came in unto Thee, into Thine holy temple." Jon. ii. 7.

"The prayer of the upright is His delight." Prov. xv. 8.

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

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"The eyes of the Lord are upon the righteous, and His ears are open unto their prayers." 1 Pet. iii. 12.

"The prayers of saints." Rev. v. 8.

"Continue in prayer, and watch in the same with thanksgiving." Col. iv. 2.

But it is written of those who turn to their own way:—

"When ye spread forth your hands, I will hide Mine eyes from you: yea, when ye make many prayers, I will not hear." Isa. i. 15.

Some lovingly enquire about the subscription to this magazine. Valuing such thoughtfulness and interest, we would just mention two leaflets "Hitherto Hath the Lord Helped Us" and "The Faithfulness of God," which explain more fully how we believe He has guided, and is enabling, and will graciously enable. These will be gladly sent.

An earnest invitation to gatherings to the glory of God. "If the Lord will,"—

Meeting Rooms of Believers, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 3 and 6. 15, Mon: 8, Thurs: 8, Sat: 6. 45. "Rosemond," Bede Burn Rd, Jarrow-on-Tyne, The Lord's Day, 6. 30.

Bible Meetings in Deptford, Camberwell, Willesden, &c., some Wednesdays. Correspondence welcome.

Walham Green premises coming down, we are waiting on God for His open door in that neighbourhood.

A Word of Introduction.

IF you are a child of God, rejoicing in His salvation, and, therefore, trustfully calling Him "Father," you will welcome help in the heavenward path. On all hands there are hindrances and trials: but the Lord on high is mightier. His people welcome strains: they are willing for problems:—when they are walking with Him. Therefore, amid the trials there are great encouragements because of what *He is*. But He is pleased to encourage through appointed means. Hence it is well to value the words, "Exhort one another daily," and again, "Exhorting—and so much the more as ye see the day approaching" (Heb. iii. 13, x. 25). These words need earnest emphasis, and these pages are sent forth to illustrate such exhortation, for true love and progress are in the truth, and it is a good thing to urge the Lord's own to obey His will with glad devotedness. Hence the privilege of learning His will, and thus going onward, in the power of the Holy Spirit.

Christ:

Wisdom, Righteousness,
Sanctification, Redemption.

1 Cor. i. 30.

Who can exalt His holy Name
His worthiness to show?
When we His loveliness proclaim,
How little do we know!

The worthy Saviour Who is ours
Exceeds our thankful thought!
We praise, e'en with our fullest powers,
Far less than saved ones ought.

Wisdom from God and Righteousness,
Without one flaw is He,
And we His glorious Name would bless
And praise continually.

All Holiness, Redemption too
Are ours in Him for aye:
His changeless Glories come in view,
And we rejoice alway.

WORDS OF ENCOURAGEMENT.

The Gentle Lessons of the Lord in Every Circumstance.

HOW lovingly the Lord draws His people. He deigns to apply His Words with power. The Holy Spirit thus works upon the heart. But yet how persistently the flesh struggles against the Lord's loving instruction. Does persecution come to refine? The flesh frets, and feels angered. Do physical strains lead us to more simple dependence? The flesh is unmindful of the Lord's precious lessons, and impatiently sighs and complains, and hurries to various human schemes and remedies, and the thought of the Lord's controlling will is in the background. Does He grant sudden surprises? We are not prepared for them. We have not learnt the privilege of meeting emergencies aright, because lacking an Enoch-like walk with God, a Nehemiah-like communion (i. 5-11 before ii. 4). But yet He waits, and still He trains. Tenderly, and continually, He reminds us that this is not our rest, and woos our heart from earthly things and rejected confidences (Jer. ii. 37) that we may simply please Him, and be occupied with Himself. Oh that this may be so, in the power of the Holy Spirit.

ONESIDEDNESS.*

A LETTER TO THOSE WHO OWN
THE LORD'S NAME IN SINCERITY.

Dear Brethren in Christ,

It is a great privilege to be able to speak together of things touching the King (Ps. xlv. 1) Who is to us in yet closer relation—"He is THY LORD; and worship thou Him" (Ps. xlv. 11). We do want to please Him. Every object falling short of this is too small, too incomplete, too unworthy, yea, and sinful. Have we not been brought out of death into life in order that our life may henceforth be unto Him? What greater privilege than this can be imagined? To do "All in the Name of the Lord Jesus" is the Divine appointment, at once the *laying low of self*, and the *exalting of the redeemed in Him*, beyond measure! But in Christ's character, there was no unevenness. The fine flour of Lev. ii reminds us of this. And again we recollect that the altar, picturing His life on earth before men (in the court) was "foursquare" (Ex. xxvii. 1). There was no irregularity at all. Similarly *unhewn* stones were appointed for the altar of Exodus xx. 25, because no hewing or shaping of His character was needed. Surely we feel the penetrating power of the words, "But, speaking the truth in love, may grow up into Him

* A brief leaflet with this heading is available,

IN ALL THINGS; Which is the Head" (Eph. iv. 15). The command to Abraham was "Walk before Me, and be thou complete" (Gen. xvii. 1). It is here where we fail. Our lives are variable. We have "ups and downs." We grow in one direction, but should grow in ALL things. We are enriched in many ways but we need to abound in other graces also (2 Cor. viii. 7). The dear children of God to whom the apostle wrote then were in danger of overlooking this. They had an exaggerated view of certain gifts, and forgot the all-round character which pleases God.

It may be, we, likewise, are onesided in our daily walk. We emphasize activity for the Lord, but forget preparatory communion (Mark iii. 14), we urge serving the Lord in daily business, and that this can be unto Him, but excuse, on account thereof, unwise "overtime" and absence from gatherings of saints; or we urge prayer with appropriate longing to please God thereby (Prov. xv. 8), but somewhat set aside the definite study of the Scriptures. With some the tendency may be to speak of the Holy Spirit's leading and to forget time over the written Words; with others, contrastedly, to read much and yet not to hear what the Spirit saith, with His gracious tone and application of that which has been "written" (Rev. ii. 1, 7). Is not this a direct spiritual loss?

We are apt to excuse defects by the word "temperament." But is this well? Is it right? Is it God glorifying? Onesidedness is a defect. It is true we are not all called to the same service. Different members of a body have different functions. But this harmonizing does not urge onesidedness. That is quite different. Many commands are addressed to all. Observe in Mark xiii. 37, after setting forth that each one has his work, the Lord reminds that all are to watch. And many other precepts are applied by the Holy Spirit in like manner. May we have ears to hear!

If we excuse sin as to this we shall soon find other sins become attached. For example, we see the defect of other children of God as to that part of His will which we obey, and then look down on them. Oh that it may not be so:—There must always be a "laying aside" and a "girding" before we can rightly wash the feet! An all-round growth will keep us back from onesided rebukes, which are often self-esteem. An ungirded reprovener will utter unguarded words.

It is sad to see how easily one can be sidetracked. Oh to keep to the Lord's way (Isa. xxx. 21). It is remarkable that we fail even in our "strong" points, e.g., an affectionate child of God sometimes becomes obstinately determined to show kindness in a certain way, and irritation arises if this is not befitting. Again, a self-denying brother, who will so gladly give up many things, may become quite indulgent as to one item of comfort or

one kind of food. I do not mean indulgent as to excess, but as to the necessity of obtaining, so that, if he cannot easily secure, there is almost an impatience. We need to be on our guard, that, in the enabling of the Holy Spirit, there may be victory, and growing up into Christ in *all* things.

The searching words of Rev. ii show us *how* we ought to walk and to please God, and also indicate the character of the Judgment Seat of Christ. The angel at Ephesus was intensely earnest as to truth, and stern against doctrinal evil, *but* lacking as to love.* The angel at Thyatira worked hard (19) but yet allowed others to spread false doctrine. These defects were serious, and the Lord did not excuse.

If, by God's grace, our eyes are open to this, we shall seek a true proportion. *Disproportion* is misrepresentation. *Disproportion* is disfigurement: even a swollen face illustrates this—the *same* members are there, but distorted. Oh that we may not become spiritually distorted. We must not speak of the Lord's doctrines, † *all* His doctrine is *one*. Every "part" is precious, and united. If we emphasize one *part* and forget *another*, we shall be misled and shall mislead. We want a full orb'd view. Sovereign grace ensuring eternal life does not negative Divine warnings with respect to the Judgment Seat of Christ. *Covenant* redemption does not hinder *widespread* gospel preaching. A stress on His "perfecting" for ever does not make one unmindful of *daily* growth in grace, nor does sorrow as to the incompleteness of our fullest service (Rom. vii) make us *content* to fall short. Looking for Christ does not hinder godly activity, nor should our labour for Him make us too busy to say, "Even so, come Lord Jesus." Oh that we may apply these thoughts, or rather experience their application, in the power of the Holy Spirit.

Yours in the Lord Jesus Christ,

All by grace,

Percy W. Heward.

"IF THE LORD WILL."

A warm welcome is given to believing men to

The Bible Studies in the City,

at 2, MINORIES,

(John Pearce Restaurant, 2nd floor),

TUESDAYS 6.30.

This gathering is specially intended

- (a) To help City men, who can come immediately from business any time after 5. (The meeting is over about 7.40).
- (b) To deal prayerfully with any problems that any may have. The subjects are chosen to meet the need. Those who attend indicate their difficulties and prayerful pondering has brought blessing.

* The weakness of Barnabas seems to be a contrast: he was not stern at the right time (Acts xv. 36-39. Gal. ii. 13).
 † A tract "Doctrine or Doctrines" will be gladly sent.

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

"I will sing unto the Lord as long as I live."
 Ps. civ. 33.

"I will speak of the glorious honour of Thy majesty." Ps. cxlv. 5.

"I will delight myself in Thy Statutes."
 Ps. cxix. 16.

I will bless Thee, O my God, evermore the Same,
 Seek to make Thy glory known, tell of all Thy fame,
 By the Spirit's mighty power in Thy will delight,
 Walking, by Thy covenant love, in Thy marvellous light.

I will sing, and sing aloud, sing of sovereign grace,
 Since Thou hast in mercy saved, saved from Adam's race;
 Sing of righteous judgment, too, and of covenant love,
 How Thou didst, through poured-out blood, save from heaven above.

I will speak of all Thou art, talk of Thee always,
 Seek to walk the narrow way in these pilgrim days,
 Follow on to know the Lord, and to trust Him more,
 Hide Thy Words within, and seek humbly to "endure."

I will praise Thee more and more, as the days go by,
 Aim to live with godly zeal, knowing Thou art nigh,
 And in all Thy truth delight, and in service too,
 Making known Thy wondrous love, with "That Day" in view.

I will seek by grace Divine just to do Thy will,
 For Thou hast redeemed and blest, saved from every ill,
 Brought me near unto Thyself, through the precious blood,
 So that I may walk with Thee in the heavenly road.

I will bless Thee, O my God, worship and adore,
 Thou hast made me all Thine own, in Thy covenant sure,
 All Thy truth shall stand for aye, not one word shall fail,
 Thou must triumph over all, and Thy Truth prevail.

I will sing of mercy shown to rebellious ones
 Whom Thou hast, in sovereign grace, made and called
 Thy sons:—

All Thy Word Thou wilt fulfil in That Day of days,
 When Thy saints are free from sin—perfected to praise!

Suggestions for Prayer.

"For this cause we also," said God's servant of old,
 "Since the day we heard, do not cease to pray for you."
 (Col. i. 9).

- (1) For the Glory of God in the spiritual stepping forward of His dear people on the path of His loving will, without a dread of the "consequences."
- (2) For more gratitude, to be shown in prayer, and seen in daily life,—not only viewed as a duty, but as a joyous experience.
- (3) For the Lord's own work in other lands, and among those from other lands in this city, that He may draw lost sinners to Himself, and purify the motives and methods of His people.
- (4) For those who are exercised as to standing outside the societies and schemes of men.
- (5) For God's dear children on sick beds, and for very aged saints.
- (6) For those engaged in translating the Scriptures, that much wisdom may be granted, and many mistakes kept out.
- (7) For the glory of God through the pages of this magazine.

"Praying always with all prayer, and supplication in the Spirit." (Eph. vi. 18).

THE CHILDREN'S COLUMNS.

WHEN YOUR FEAR COMETH.
WHEN HE SHALL APPEAR.

THERE are some who say that all, whether saved or unsaved, are going along the same path, and that we shall all reach the same goal. But we find throughout the Scriptures there are **TWO CLASSES** of people on this earth. To begin with, all were of the family of Adam who was driven out of Eden, away from God's presence because of sin. Yet at once, in mercy, God shewed the way of salvation, clothing Adam and Eve with skin, as of a sacrificed animal,—picturing the work of Christ for hell-deserving sinners. If you want to know about the **TWO CLASSES**, you should read Gen. iv. In 1 John iii. 12 we are told that Cain "was of that wicked one, and slew his brother," and the verse goes on, "Wherefore slew he him? Because his own works were evil, and his brother's righteous" (see Heb. xi. 4).

Of those who are evil we must say that all which they do is sinful before God (Isa. lxiv. 6). This ought to trouble those who are not saved—whether young or old. But, alas, it does not trouble them; though it is clearly written in Matt. vii. 18 that "a good tree cannot bring forth evil fruit: neither can a corrupt tree bring forth good fruit." This is emphasized over and over again in the Bible, to warn ungodly ones. Yet few believe God for so many are ready to believe Satan's lie. Thus multitudes imagine all kinds of things, and hope they will come to pass. For example, few believe that all God has written about coming wrath will take place, but it will, and however many may think otherwise, this cannot alter what is written in the Bible. I should like even my dear young readers, and others, to look at the question in Jer. xiii. 23. I am sure some will quickly say, "No, of course, the Ethiopian cannot change his skin, neither the leopard his spots." Then it is as impossible for those who are sinful to do that which pleases God. But not many see this, though it is equally true. Oh that God may, in wondrous mercy, work and open the eyes of many, in all parts of the world to see that the heart must be cleansed, and only God can do this, by giving a new life, through the death of His beloved Son. Then saved ones can, by His grace, do that which is well-pleasing in His sight. But, alas, there are numbers who have **NO FEAR OF GOD BEFORE THEIR EYES**. They imagine they can do just as they like in this life, they forget God, and despise the finished work of Christ on the cross of Calvary, and yet they hope that all will be well with them, after this life ends. But God will do that which He has said, and will requite all that sinners have done against Him. All are without

excuse if they are ignorant of this terrible fact. For God has given a warning in His sure Word many times. Oh that some, at least, who read these messages may be warned as to the present and future life of sinners. The solemn words at the heading of this message should impress. They have made a deep impression on the writer. May they speak to others in like manner!

Listen to the solemn words written by God the Holy Spirit: "I will mock **WHEN YOUR FEAR COMETH**" (Prov. i. 26), and this is repeated in verse 27. God thus makes the warning all the more impressive. Few who mock God, and have **NO FEAR** of Him now, have any idea what their fear of Him will be in the future, when He will arise in judgment. I think Rev. vi. 15-17 brings before us a little of the dreadful state of those who continue to have no fear of God, and simply go on in their own way, pleasing themselves. But what a contrast the future will be for those who fear God now, being saved through the precious blood of His Beloved Son. **FOR WHEN CHRIST SHALL APPEAR** (1 John iii. 2) they will be with Him. And He **IS** coming again, even as surely as He came to live and die for sinners. When He comes for His own they will not be afraid, but, by grace, meet Him with joy (1 John ii. 28), and be like Him, free from all sin.—Oh *what joy* for those who love Him—I wonder if you will be among this favoured company,—or with those whose fear shall come, and whose eternal future will be terrible,—even as God hath said!

WHEN YOUR FEAR SHALL COME, as the Lord hath said,
If unsaved and lost, and by Satan led,
God will surely keep all His written law,
Every word is true, fixed for evermore.

WHEN THE LORD SHALL COME, His redeemed shall be
Welcomed by Himself, and His glory see,
Be for ever blest, like their Lord as well,
Where no sin shall come, they will surely dwell.

WHEN YOUR FEAR SHALL COME, in God's Judgment Day,
You will seek to hide, hide from God away,
But His righteous wrath will for aye abide
On all those who scorn, and God's truth deride.

WHEN THE LORD SHALL COME, sinners saved by grace
Will not be afraid, but behold His face;—
Free from sin and strife, and ungodly fear,
They will meet their Lord, be for ever near.

WHEN YOUR FEAR SHALL COME, and the kingdoms shake,
You will be afraid, when the earth shall quake:
All ungodly ones will, 'mid judgment great,
God blaspheme and curse—tremble when "too late."

WHEN THE LORD SHALL COME, saved ones shall rejoice
When the trumpet sounds, and the Bridegroom's voice,—
Then their hearts will beat, beat with holy joy
As they meet their Lord,—praise their glad employ.

WHEN YOUR FEAR SHALL COME, and you hear your
You will be afraid of hell's awful gloom, [doom,
While the righteous ones God adore and praise,
You will be afraid, lost for endless days!

God in mercy **NOW** will forgive and bless
Those who see their need, and their sins confess!
Through the precious blood, are *YOU now* made near?—
'Tis so sad to be blind to coming fear!

A WORD WITH YOUNG BELIEVERS AND OLDER ONES TOO.

UNBELIEF.

BY nature, we were unbelievers, for the natural man receiveth not the things of the Spirit of God. And in practice, we were *unbelievers*, some for a longer time, some for a shorter. But if we have been born from above, we have been caused to believe (Gal. ii. 16, Eph. ii. 8, Phil. i. 29), and now our life should be *full* of faith. Without faith it is impossible to please God (Heb. xi. 6): Abraham was strong in faith, and thus gave glory to God (Rom. iv. 20). The victories of faith are *very real* (1 John v. 1, 5). Unbelief on the part of a believer is quite out of place: "Behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, *because thou believedst not*" (Luke i. 20). The words to Ahaz ring out, "If ye will not believe, surely ye shall not be established" (Isa. vii. 9). And how did God view such unbelief, "Is it a small thing for you to weary men, but *will ye weary my God also?*"—verse 13. Unbelief makes mountains: *faith realizes the Lord can make plains.*

Faith is not presumption: it is not credulity: it is not a speculation: it is not a dream-like spider's web. Faith depends on what God IS: faith acknowledges what God says. Unbelief denies what God *is*—not necessarily in words (cf. Tit. i. 16), and is afraid to trust what God says. When Peter *heard* the Lord's voice, he walked on the waters, when he *saw* the wind, he began to sink. If Peter had not *heard* the Lord's "Come," the *attempt* would have been presumptuous, but *after* he heard the Lord's "Come," the doubting was presumptuous. Hence the Lord said, "Oh thou of *little faith*," because He had given the *command*, "Come."

Faith cannot flourish unless we *hear* the Lord's voice ("the hearing of faith," Gal. iii. 2). If we do not know *what* to believe, how can we believe aright? It is precious to know *Whom* to believe, but we must seek to know *His mind* (1 Cor. ii. 16), lest faith be counterfeited.

How much trouble comes through unbelief! "Because of your *unbelief*" was the reply of Christ in Matt. xvii. 20. The Lord showed, in Mark xvi. 14, that unbelief was a *reproach*, a disgrace. We remember, too, the *FALLING* through unbelief of which Heb. iv. 11 speaks. Unbelief is in the *heart*, and is *evil* (Heb. iii. 12), but even "brethren," i.e., those in Christ, need to guard against this,—to be prayerfully concerned that there may be no *departure* from the *Living God*. Heb. iii. 13 shows how the Lord is pleased to work *against* unbelief, through the loving intensity of His children in dealing with "one another."

A Plea for the Reverent Use of the Names of God.

IT is, indeed, a privilege to utter the Name of the Lord, and we should be concerned to show a contrast with those who take His Name *in vain*. Probably the primary reference in the commandment was to a sinful blending of the Lord and idols, which are called "Vanity," and to lying in His Name, which included false swearing; but *beyond* this we have a wonderful warning against the empty and unthinking use of the Name. One is pained to feel that believers sometimes utter the letters "D.V.," most glibly. It is true we are emancipated from some of the exclamations of a sinful world. If we say "My God," it is with Thomas (John xx. 28), in adoration, and not as a mere word of unholy surprise. Nevertheless, some who shrink from *other* expressions take a *shortened* form of the other ascription of praise in that verse "My Lord," or refer to Him Who is our "Goodness" (Psalm cxliv. 2) in a manner which ill becometh saints. Often *unthinking imitation* of the ruined world around is the cause, or the grave clothes of past unsaved habits remain, which it is our desire to help remove by these pages. And the believer needs to be prayerful that, in the Holy Spirit's enabling, he may have the victory.

In this connexion it is well to urge prayer for translators of Scripture. Our precious translation is marred by "God forbid" as an exclamation, whereas the Holy Spirit does not use the word "God" there, and in 2 Cor. xi. 1 "Would to God" contains a *human* addition of His Name, which the apostle rightly kept out. In all these things let us be circumspect, remembering that our tongue should be our "glory," and that our Father desires to hear the prayer, "Set a watch, O Lord, before my mouth, keep the door of my lips" (Ps. cxli. 3).

Called.

- "His Name shall be called Wonderful." Isa. ix. 6.
- "Thou shalt call His Name Jesus." Matt. i. 21.
- "Shall be called the Son of God." Luke i. 35,
Matt. xvi. 16.
- "He . . . shall be called the Son of the Highest."
Luke i. 32.
- "Called of God an High Priest after the order
of Melchisedec." Heb. v. 10, vi. 20.
- "Who is called Christ." Matt. i. 16.

A QUESTION FOR BOYS AND GIRLS.

Show the difference between the fear of the Lord which is the beginning of wisdom (Prov. ix. 10) and that fear which hath torment, when a sinner is far off from God (1 John iv. 18).

TALKS ABOUT PRESENT-DAY NEEDS—7.

ABIDING.

HOW blessed to be called to a life of *abiding* in Christ. Yet we seem to know by experience so little of what *such a life* really means. We have read the verses in John xv, and, it may be, we know them by heart, and so can say much about those who, by grace, abide in Him, and the marvellous results. But the *fulness* we fail to realize in our daily life, yet every Word of God is true, and, when believed, there must be results to God's glory. We notice the words of verse 3, "Now are ye clean, through the Word which I have spoken unto you." Then verse 4 says, "Abide in Me, and I in you." How wonderful that those who have been brought into living union with Christ are exhorted to *abide* in Him, and He in wondrous love abides in them. Then we read, "As the branch *cannot* bear fruit of itself, except it abide in the vine, no more can ye":—but the Lord Jesus added, "Except ye *abide* in Me." If we would be fruitful branches, we *must* abide in Him. In verse 2 we have fruit—a saved one must have fruit—else what proof is there of new life?

But we should desire to bear not only FRUIT, not only MORE FRUIT than of old, BUT our longing should be to bear MUCH FRUIT. Why? Not that we may appear successful before others, but that God may be glorified in that day, through His people bearing *much* fruit. Surely this is the object for which we have been chosen in Christ (Eph. i. 1-4). Oh that we may seek to know what *abiding* in Christ means, and how to attain to such blessedness, in the enabling of the Holy Spirit, and all that God may be exalted. What a wonderful promise is given in verse 7;—"If ye ABIDE IN ME, AND MY WORDS ABIDE in you." Notice the emphasis on "Me and My Words"—this is often *lost sight of*, but it is the Word of the Lord Himself, and if we desire to please Him, and to glorify Him, His Words must be our delight, for it is by the Holy Scriptures that we become acquainted with Him. May this be our heart-longing, even as it was with one of old, who said, "That I may know Him" (Phil. iii. 10):—not only as the Saviour of sinners, but also as Lord.

Now shall we consider the last few words of verse 7:—"Ye shall ask what ye will, and, it shall be done unto you." We pause and wonder:—for both reader and writer have failed to know the deep meaning of such precious words, which are so frequently repeated, and the question is asked, "What does *abiding* mean?" We need to confess our failures, and to ask God by His Spirit to enlighten us. Not that we may accomplish some great thing before men,—but that we may bring glory to His holy Name. If there is the

abiding in Christ there cannot be the "up and down" life which dishonours God. Surely to *abide* in Christ will lead to steadfastness of life and purpose. Oh that God may, in these last days, revive His people, and cause many to *abide* in Him, and also to have His Words *abiding* in them. Can it be otherwise? Will anyone *abiding* in Christ neglect the Scriptures? How can they? Can saved ones abide in Christ and be worldly, and have fellowship with the unsaved? Is such a condition possible? May we be bowed before God, because of so many failures in our daily life. Then in John xv. 9, 10 there is the *abiding* in His love. Oh that these words may have power in our lives, and all that God may be glorified.

Again, in 1 John ii. 28 the Coming of the Lord is brought before us, and God's servant says, "Abide in Him, that when He shall appear we may have confidence, and not be shamed away from Him, (though) in His presence." How much is missed by *not abiding* in Christ, and there will be losses in that Day as well. Mark, too, 1 John ii. 6, "He that saith he *abideth* in Him, ought himself also so to walk, even as He walked." *Abiding* means a great change in the daily life of a believer. Those who *abide* in Christ cannot be popular, for they will be despised. But God will be glorified, and do we not, above all else, desire this, dear fellow-believers? Psalm xli. 1 is very encouraging amid all. We call to mind Ps. xxvii. 4. Some of these verses we often repeat both to ourselves and to others. Yet how we fail to understand them, and to make them, in the gracious enabling of the Holy Spirit, our daily experience. May our Heavenly Father forgive our lack of love, and give us grace to seek henceforth to *abide* in His Beloved Son, and to *abide* in His Word, and doctrine, and in His love, and all to His praise. What a witness there will be, if, by the Holy Spirit's power, God's dear children enter more fully into all that God has so wonderfully given them in Christ. What *spiritual* enjoyment there will be if we have the true *abiding* in Christ, and in His Word and love. Oh that God may thus work for His own glory!

A WORD OF LOVING WARNING.

WITHOUT.

HOW many warnings God, in mercy, gives, which are unheeded by His creatures. Yet He WILL fulfil every word, in His own time and way. Multitudes are deceived as to God's truth, and the future for the ungodly. Alas, amid all that is written in the Words of the Living God, many, very many, go on *their* path, still hoping all will be well, when they pass away from this

THOUGHTS FROM THE WORD OF GOD.

life. But God has plainly said, not only once, but many times, that **THE ONLY HOPE** for poor, ruined sinners is in the poured-out blood of the Lord Jesus. Yet He is despised, and few want to hear about the *only* Way of Salvation (Acts iv. 12). But those who are saved, who have been plucked as brands from the burning, dare not hide any of God's truth, whether it is heeded or not. In Heb. xii. 14 it is clearly written that *without holiness* no one shall see the Lord. Moreover, in Heb. ix. 22 it is written, "WITHOUT SHEDDING of blood is no remission"—no forgiveness of sins. Nevertheless, so many speak against the precious blood of Christ shed on Calvary for **THE UNGODLY**. Such are all by nature. In Jude 12 God gives a terrible description of some who *continued* to go in their own way, and heeded not His gracious warning. They were said to be *without fear*. There is no fear of God before their eyes (*cf.* Ps. xxxvi. 1). How dreadful to be thus hardened against God. Then the verse in Jude continues, "Clouds they are WITHOUT WATER," and in Jer. xvii. 6 we are told such are like the heath, in the desert. So dry: quite a contrast with those who are said to be like a watered garden. Coming back to our verse, we see they are WITHOUT FRUIT. They are "dead in sins," and there is no spiritual life in them, only physical. How wonderful and precious are the words in Isa. lii. 3, "REDEEMED WITHOUT money"—to those who are brought to see their need of God's mercy, such rejoice in knowing that salvation is WITHOUT MONEY and WITHOUT PRICE (Isa. lv. 1), to hell-deserving sinners. The anxious troubled one feels his lost condition, and comes to God, trusting alone in the finished work of Christ: *all such* are welcomed by Him,—to-day.

"Christ Jesus came into the World to save sinners." 1 Tim. i. 15.

RECENT LEAFLETS BY THE LORD'S ENABLING.

"RENDERING AGAIN."

THE WASHING OF FEET.

"CONCERNING THE FLESH"

(Further Thoughts on the Deity of Christ).

THE GOSPEL IN EPHEBUS.

OUT OF THE WAY.

THE WAY TO GOD.

Thoughts on PENTECOST and concerning

"THE CORN OF WHEAT"

(A Leaflet circulated among Israel).

"MAKING THE WORD OF GOD OF NONE EFFECT THROUGH YOUR TRADITION."

WE SHALL BE GLAD TO SEND COPIES TO HIS GLORY. 61, UPTON LANE, LONDON, E. 7.

Suggested Daily Readings.

"IF THE LORD WILL."—July, 1921.

Day	Jeremiah	Philippians	Learning	Ps. cxix.
1	li. 59-iii. 3	ii. 1-11	Lam. iii. 20, 21	167
2	lii. 4-16	ii. 12-20	" 2', 23	168
3	lii. 17-34	ii. 21-30	" 24, 25	169, 170
4	Lam. i. 1-11	iii. 1-11	" 26, 27	171
5	i. 12-22	iii. 12-21	" 28, 29	172
6	ii. 1-11	iv. 1-13	" 30, 31	173
7	ii. 12-22	iv. 14-23	" 32, 33	174
8	iii. 1-14	Col. i. 1-16	" 34, 35	175
9	iii. 15-30	i. 17-29	" 36, 37	176
10	iii. 31-50	ii. 1-12	" 38, 39	1, 2
11	iii. 51-66	ii. 13-23	" 40, 41	3
12	iv. 1-12	iii. 1-11	Phil. ii. 19	4
13	iv. 13-22	iii. 12-25	" 20, 21	5
14	v. 1-12	iv. 1-11	" 22	6
15	v. 13-22	iv. 12-18	" 23, 24	7
16	Ezek. i. 1-11	1 Thes. i. 1-10	" 25	8
17	i. 12-25	ii. 1-9	" 26	9, 10
18	i. 26-ii. 10	ii. 10-20	" 27	11
19	iii. 1-9	iii. 1-13	" 28	12
20	iii. 10-19	iv. 1-12	" 29	13
21	iii. 20-iv. 3	iv. 13-v. 5	" 30	14
22	iv. 4-17	v. 6-28	Ezek. ii. 1	15
23	v. 1-11	2 Thes. i. 1-12	" 2	16
24	v. 12-vi. 7	ii. 1-12	" 3	17, 18
25	vi. 8-14	ii. 13-iii. 5	" 4	19
26	vii. 1-15	iii. 6-18	" 5	20
27	vii. 16-27	1 Tim. i. 1-11	" 6	21
28	viii. 1-12	i. 12-20	" 7	22
29	viii. 13-ix. 4	ii. 1-10	" 8	23
30	ix. 5-11	ii. 11-iii. 7	" 9	24
31	x. 1-12	iii. 8-16	" 10	25, 26

The privilege of loving the Lord and of loving the Word of the Lord is very great. Obedience should characterize the life. Study should have this definite purpose—"What can I learn more of the mind and will of the Lord, that I may obey Him, with devoted and continual joy?"

It is a mercy that we do not view our salvation as dependent on our study; but if any one misuses grace as a reason for neglecting study, and prayerful knowledge of the mind of God revealed in Scripture, there is something radically wrong. Grace is never an excuse for indifference or laziness: rather it awakens gratitude in those who have tasted that the Lord is gracious, and who, therefore, rejoice in Him.

Notes on Memorized Verses.

Lam. iii. 20-41.

20. Remembrance and humility: how often we lose blessing through *forgetfulness* of God's dealings (Deut. viii. 2). 21. The pathway of hope: *heart-recollection* is good: the words may also suggest the returning of an answer to the

heart (Ps. xlii. 11). 22, 23, Mercies AND faithfulness, Ps. lxxxix. 1. How praiseful we should be that we are not *consumed* (Mal. iii. 6). 24, "My," twice. Therefore—"on a fixed basis": true hope rejoices in what He IS. 25, Waiting and seeking, blessedly combined (note same emphasis in 26): it is important to be earnest *as well as* silent, but silence is *also* important: impatience never pleases God. 27, "A yoke" is not always pleasant, note Heb. xii. 11, see Matt. xi. 29. 29, note Gen. xviii. 27: yet a contrast with the serpent in the dust, and the enemies licking the dust in "that day." 31, "For," linking all preceding verses. 32, "According to," Ps. li. 1, Phil. iv. 19. 33, Marg:—His heart of love still remains: "afflicting" is not the object: His heart is set on the purifying of His people. 37, Let us gladly leave all things in the Lord's hands!—Nothing can happen by chance. 38, "Evil," cf, Isa. xlv. 7, Amos iii. 6, Ezek. v. 17: God does not create *sin* but *the punishment for sin*, so Ezek. vi. 10—the answer to man's evil deeds in vi. 9. 39, 40, Two attitudes. 40, 41, Linked actions to God's glory.

Phil. ii. 19-30.

Though exhortation had been given, by letter, inasmuch as the Lord works through means, the *personal* help of a *trusted* brother was to be sent as soon as possible. "That I also": a further reason for sending. 20, "Who will naturally and genuinely," i.e., (a) in accord with a heavenly, birth, (b) with a deep, sincere, and truly *felt* love, contrast John x. 12, 13: under-shepherds are to become like the Chief Shepherd (1 Pet. v. 1-3). 21, If self is exalted, we cannot exalt Christ. 22, (a) A wondrous stress on what a godly home should be (parents should expect this fellowship: if they do not become their children's *real* friends and guides, other friendships will be made*): (b) beyond this, a definite call to believers that they may keep to their Heavenly Father's will, and serve in His presence. 23, Godly *arrangement*. 24, Love's addition. 25, Yet a *third* manifestation of care:—nay, a fourth, since we must not forget the "letter." Note beautiful descriptions of this servant of Christ: "your messenger," i.e., one sent forth, "apostle," cf. "apostles of churches," 2 Cor. viii. 23: distinguish THE *twelve apostles of the Lamb*. NOT in heaviness because he was sick, but with love to you, *because you heard it*: this not only shows his love, but that he knew *their* love, and how *this* would concern them: a precious fulness of teaching. "Nigh to death," yet raised up: a wondrous comfort: God had mercy:—how real is His grace: no credit is given to a man, or to humanly devised means. 29, 1 Cor. xvi. 15, 16,

* Let children also be impressed by their responsibility, as shown in the passage, and in Gen. xviii. 19, Mal. i. 6, and in many other passages.

1 Thess. v. 12, 13: to esteem aright is very important. 30, cf, 2 Cor. viii. 3: it is well to put aside self for the Lord: some will say "We must look after ourselves": the margin of Matt. xvi. 22 is full of warning, when we see how Christ answered: Rom. xii. 1 is a message to us.

Ezek. ii. 1-10.

Note how chapter i *prepares*: in like manner Isaiah was led up to the witness of vi. 9-13 *via* a deep realization of God's glory: how otherwise can we speak aright of *judgment*? Only men who walk with God can faithfully say, "The Lord cometh with ten thousands of His saints." Godly *severity* is necessary, but there must be *true concern* and tenderness, else will there be a *mere harshness*, from which we need the Lord's deliverance. "I send": Mark iii. 14, Rom. xi. 15. 3, "Unto this very day": *continuance*. Jer. xxxii. 31. 4, Face and heart *alike* evil. 5, Hearing, OR desisting from it—i.e., going away, giving up attention:—how do we treat God's words? 6, A threefold deliverance from fear—themselves, their words, their looks. 7, "My Words": no alteration, 1 Cor. i. 23, Gal. i. 10. "They are *rebellion*" (margin). 8, A contrast by grace. Oh that we may feed on the words of truth, (a) whatever they are, (b) in order that we may witness aright (Jer. xv. 16).

A Few More Typewritten Notes,

BY GOD'S GRACE.

133. Crowns of Scripture.
134. Socialism in the Light of Scripture.
135. Philippians ii.
136. Malachi iii.
137. On "Being Peculiar." 2 Cor. v. 13.
138. "Beyond Power," or the Victories of Faith.
139. The Riches of the Lord and of His Redeemed.
140. The Meaning and Helplessness of Socialism.*
141. "No More."
142. To Every Man His Work."
143. Worship in Spirit and Truth. John iv. 24.
144. Patience.
145. "Means" and "End."
146. 1 Corinthians i. 1-15.
147. Consecration.
148. Hebrews xii. 1-9.
149. Emotions.
150. Matthew xvii. 1-7.
151. Godly Homes.
152. 1 Samuel xvii.
153. Clusters of Types in the Tabernacle.
154. The Spirits in Prison.

* Now PRINTED as well: copies gladly Sent.

Believers wanting to read these (a fortnight allowed), or desiring a complete list, are earnestly welcomed to write. God is blessing: to His glory be it recorded!

Correspondence from any exercised before the Lord, as to salvation, or obedience, is ever welcome FROM ALL LANDS FOR HIS SAKE: Percy W. Heward, 61, Upton Lane, Forest Gate, London, E.7.

Thoughts from . . . The WORD of GOD.

Vol. xxi. No. 8.
Aug: 1921.
FREE.

A magazine, as our gracious God enables, sent forth to His glory, declaring the freeness of His gospel, and the simple Truth for His blood-bought people, outside the camp, in love's devotedness, as they look for their Coming Lord.

EDITED BY
PERCY W. HEWARD.
Correspondence concerning the Will of God welcome.

"Christ died for our sins."
1 Cor. xv. 3.
"He shall save His people from their sins." Matt. i. 21.
"Thanks be to God, Which giveth us the victory through our Lord Jesus Christ."
1 Cor. xv. 57.
"What shall we say then? Shall we continue in sin, that grace may abound? . . . How shall we that DIED to sin, LIVE any longer therein?"
Rom. vi. 1, 2.
"If we live in the Spirit, let us also walk in the Spirit."
Gal. v. 25.

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"The weapons of our warfare are not carnal, but mighty through God, to the pulling down of strongholds: casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."
2 Cor. x. 4, 5.
"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."
Rom. xii. 2.

Some lovingly enquire about the subscription to this magazine. Valuing such thoughtfulness and interest, we would just mention two leaflets "Hitherto Hath the Lord Helped Us" and "The Faithfulness of God," which explain more fully how we believe He has guided, and is enabling, and will graciously enable. These will be gladly sent.

An earnest invitation to gatherings to the glory of God. "If the Lord will,"—

Meeting Rooms of Believers, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 3 and 6. 15, Mon: 8, Thurs: 8, Sat: 6. 45. "Rosemond," Bede Burn Rd, Jarrow-on-Tyne, The Lord's Day, 6. 30.

Bible Meetings in Deptford, Camberwell, Willesden, &c., some Wednesdays. Correspondence welcome.

Walham Green premises coming down, we are waiting on God for His open door in that neighbourhood.

A Word of Introduction.

A GAIN we can rejoice in our God's good hand. He has enabled us to issue, and we would send forth, in the Name of Christ, desiring to hear from those exercised about pleasing Him, and longing that we and they alike may grow in grace, with love that grows exceedingly, *not* a first love which is left,—but a growing love until we soon behold our glorious Coming Lord.

"Whoso offereth praise glorifieth Me: and to him that ordereth his conversation aright will I show the salvation of God."
Ps. i. 23.

Do we praise our Saviour *ever*,
Or do we *forget* to praise?
Still He loves, He loses *never*,—
Oh to triumph in His ways!

If our praise is half forgotten,
Can we then His joy expect?—
Murm'ring is thereby begotten,
And our onward path is checked.
Praise drives forth our pride so grievous:—
Praise omitted, pride comes in!
True, His grace will never leave us,
But His joy is left through sin.
Praise should be a flood-tide ever,
Overflowing all our banks,
Linked with harvest, failing never,
Filled with most devoted thanks.
He is worthy, all excelling,
Worthy far beyond our praise!
Though His love, we're always telling
'Tis *in-part* we know His ways.
Who can praise for all His merit,
Which we never shall exhaust?
'Tis by grace we *now* inherit,
Made His own at priceless cost.
Grace is larger than devotion,
Praise o'erflowing, seems so small:
Since His love is boundless ocean,
Oh to praise Him more for all!

Words of Encouragement.

THIS striking order of words, in the original, brings out the Holy Spirit's allusion to Deut. iii. 26, "Let it suffice thee." And on such a background the *added* word, "Grace," *shines out* the more evidently. Thus are we stimulated to trust Him. Moreover, the careful and prayerful comparison of Scripture with Scripture is encouraged.

Further, we have the general refreshment of the word "sufficient." In John vi. 7 we see a calculating disciple; he saw the insufficiency of human supplies, and do not we feel the same? It is at such a time that the strengthening message of the Lord deals completely with our need. "Sufficient for thee is My grace!" Observe the precious stress on

- (1) The Personal Enabler: "My."
- (2) The Method: "Grace."
- (3) The Personal Enabling: "For thee."
- (4) The Result: "Sufficiency."

Oh that we may live trustfully in the light of the Lord's mighty and enduring love.

"THE FRUIT OF THE SPIRIT IS LOVE . . . SELF-CONTROL."

Gal. v. 22, 23.

Dear Brethren in Christ,

"The *Fruit* of the Spirit":—how often we speak of this, and how much it means. *Fruit* betokens real life: contrast, "What fruit had ye then in those things whereof ye are now ashamed?"—Rom. vi. 21. And we realize the wondrous bringing together of the Spirit and our spirit, John iii. 6, Rom. viii. 16. This is the privilege of those born from above, and only those.

"Fruit," moreover, is an *expression* of life, a *manifestation*, the supply of that which is refreshing, the bringing forth of that which belongs to the One to Whom the tree belongs.

If, in mercy, we are in Christ Jesus, there is a need for a holy contrast with Gal. v. 19-21. And God gives grace for this (Col. iii. 5-14).

"The *fruit* of the Spirit" would seem to suggest the fellowship between actions which please God. Hence, in this passage, not fruits, but fruit. There is no objection to the thought of fruits, however: but the *aspect* is different. Compare "doctrine"—showing the unity of all God's truth: but, in that case, the plural "doctrines" must not be used, being *always* associated with evil in Scripture.

"Love" is the fruit: if there is lack of love what fruit is there? But "love is the fulfilling

of the Law" (Rom. xiii. 10): hence the fruit of the Spirit is not *lawlessness*, but the manifestation of the law written in the heart. Unless my life shows a *nearer* relationship to law than "under," to boast I am not "under" it is to misuse Scripture. Deliverance from law to lawlessness is not the doctrine of God. "Bondage" is a condition reached when the Lord appoints one thing and *I wish* another. "Bondage" does not belong to a *sanctified* will, however narrow the Lord's path is.

"Love" is meant to lead to "joy": lack of love means lack of joy: and so forth. *Each* part of the fruit is worthy of prayerful, pondering—and should there not be more prayer for spiritual and practical *realization*? If our "love" is not commanded love, if our "love" is not the fruit of the *Spirit* it is not *the* love which Scripture emphasizes. So with joy and peace, and all graces. "Commanded love" sounds, to some, a strange combination. Why? The *sentiment* of love has been brought into disproportionate prominence. *Feelings* which delight to obey the Lord's will need a thousandfold emphasis: but feelings which wish to be "independent" of obedience are not the Lord's appointment.

The climax is "self-control," or, yet more accurately, "holding in." *Not* in the fulfilment of the law, but in the *fruit* of the Spirit. Christ did *not* need self-control: we do. Observe how this word humbly implies that—

- (a) The believer must not boast in self: *the climax* of the fruit of the Spirit implies the *flesh* is still existent, albeit *judged*, and laid low.
- (b) The work of the Lord leads to victory over *manifest* sin in a very marked degree (1 John ii. 1). Deal firmly with sin before it shows itself. Unmortified sin will enslave us.
- (c) The intense danger of *sudden* failure, and of such sins as *unguarded* expressions. Even Moses spake unadvisedly. Here is a call to prayer (Ps. cxli. 3).
- (d) The need for *self-control*, and deliverance from mere impulses in daily life. If we "do" *what we like*, and have no crossed-out plans, we are in a perilous position. The Lord's thwartings are to help our fruit-bearing. We often praise for His food, but forget to praise for His medicine: "chastening" does not seem to be joyous, but absence of chastening would hinder holiness.

James iii. 2 affords a helpful parallel. It has been well said that perfection of one kind, needs no bridle, but full-growth, and maturity, as

* Not merely control of a sinful flesh: but mortification holding in from activities.

the word used by the Holy Spirit suggests, seems meant to bring before us that godliness includes a deep sense of sin. James iii is a striking witness against man-made perfectionism. The Lord instructed His disciples not to go "beyond" praying for forgiveness for their sins. Those who say, "If we sin" are attacking His wisdom. Spiritual "self-control" refers to the bridle. Col. iii indicates that those in heavenly places, with minds set on the Lord, have need to mortify *their members*. Those who speak of getting out of Romans vii into Romans viii do not seem to have been in the latter part of Romans vii at all, for it shows a deeper sense of sin, and a deeper hatred than such unwarranted expressions would allow. Oh to be more conscious of the humbling *climax* of the fruit of the Spirit, and yet to see also the *victory* which it includes.

With all earnest wishes in the Lord Jesus,
Yours in Him, by grace,
Percy W. Heward.

Suggestions for Prayer.

"A GREAT ZEAL." Col. iv. 13.

- (1) That the Lord's people may increase and abound in discerning *love* (Phil. i. 9, 1 Thess. iii. 12).
 - (2) For blessing in testimony *in the Name of the Lord Jesus*, to those of all nations.
 - (3) That God may graciously over-rule, and grant special blessings to, those engaged in the solemnly important work of Bible translation, that *His truth* may be rightly and clearly set forth.
 - (4) For the Lord's work at Peterswaldau, and for those who send thence letters and leaflets concerning *Himself*.
 - (5) For workers in all parts of the earth, receiving this magazine, and writing thankfully,—that God may lead onward, and purify *our* and *their* motives, and methods,—more and more, to His own glory; and that a trustful, obedient, fervent people may be prepared for the Coming of the Lord Jesus.
 - (6) For meetings in the City (2, Mirories), that God may own to many business young men, and others.
 - (7) For those in Canada—with whom God has granted much correspondence concerning His precious will.
- "Continue in prayer, and watch in the same with thanksgiving." Col. iv. 2.

A Few More Typewritten Notes, BY GOD'S GRACE.

155. Isaiah Iv. 1, 2.
156. How to Read the Scriptures, & Reading Together.
157. God's Gracious Provision for His People in the Haunting Down of His Truth.
158. Leviticus i.
159. Inspiration.
160. Fellowship.
161. 1 Pet. ii. 1-25.
162. Romans xi.
163. 1 Cor. iii. 12.
164. The First Resurrection.
165. The Parousia.
166. Wandering, and Worldliness.
167. The Gospel of Matthew: is it Jewish?

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you, but rejoice inasmuch as ye are partakers of Christ's sufferings, that when His glory shall be revealed ye may be glad also with exceeding joy." 1 Pet. iv. 12, 13.

"For whom the Lord loveth He chasteneth." Heb. xii. 6.

"Now no chastening for the present seemeth to be joyous, but grievous: nevertheless *afterward* it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Heb. xii. 11.

NOUGHT THAT'S STRANGE CAN HAPPEN TO US,
all by God is planned,

He is working out His purpose:—guided by His hand.
We shall see in all the testing how God worked in grace—
To refine, and to prepare us for our heavenly place.

NOUGHT THAT'S STRANGE CAN OVERTAKE US:
in our Father's care

We are safe and blest for ever, kept from Satan's snare.
We shall see in wondrous mercy how God worked alway,
When we enter into glory, in that perfect Day.

NOUGHT THAT'S STRANGE CAN HAPPEN TO US, in
the heavenly road,

Troubles and afflictions draw us nearer to our God,
As we seek to humbly trust Him, 'mid temptation sore,
We shall find His grace sufficient, gladly to endure.

NOUGHT THAT'S STRANGE CAN HAPPEN TO US,
though it may seem ill,

God is working in, and for us, all His sovereign will:
And the trials, sent in mercy, will His own refine,
As they seek to follow fully His unique design.

NOUGHT THAT'S STRANGE CAN HAPPEN TO US in
God's covenant love,

We are kept 'mid all our trials, as we look above,
Kept in perfect peace, and calmness, as our mind is
stayed

On our Father, and we trust Him:—praise for constant
aid.

NOUGHT THAT'S STRANGE CAN OVERTAKE US in
our pilgrim days:

God is working in, and for us; perfect are His ways,
Though the chastening is not joyous, happy we shall be,
If we suffer "as a Christian," bearing patiently.

NOUGHT THAT'S STRANGE CAN HAPPEN TO US,—
with that Day in view,

We would trust our Heavenly Father,—trust Him through
and through,

Praise Him for His tender mercies, and His Word so
Sure—

Now the trials—then the glory:—glory evermore!

"If the Lord will."

IS THIS IMPORTANT TO YOU?—

BIBLE MEETINGS AT HOLIDAY TIME.

Sat.	July 30th,	6.15.
Mon.	Aug. 1st,	3 & 6.
Thurs.	Aug. 4th,	8.

SUGGESTED SUBJECTS INCLUDE:—

"Our Lord Jesus Christ Himself."
Wasting the Lord's Time: a Great Danger.
The Luxury of "Giving Up" for the Lord.

THE CHILDREN'S COLUMNS.

"Them That Love Me"

"Them That Hate Me"

WE have the two classes again and again, and find throughout the Scriptures there are those who hate God, and those who love Him: those who have no fear of God before their eyes, and those who in mercy fear Him continually with a godly fear, which is so very scarce in these solemn days, when God is being forgotten, both by young and old. Yet none can change His words, for they are for ever settled in heaven (Ps. cxix. 89), and, in God's own time and way, everything which God hath spoken shall come to pass (Num. xxiii. 19). This is a joy to those who love Him,—but how terrible for the ones who hate Him. We read in the Bible much about LOVE and HATRED. Blessed indeed are those who *love* God, and seek to keep His commandments, and such will have a glorious future after this life ends. But the goal will be dreadful for those who continue to hate God.

I can imagine some saying, "We don't hate God." But if you despise the Lord Jesus, and His precious blood which He shed for guilty ones, you cannot say you love God. It is so wonderful to love God and to keep His words! How dreadful it is to *hate Him!* Yet to begin with, *all*, without exception, were His enemies. Yet, though this is so, God has made known His *love* toward such, and Christ has died for sinners. What a marvellous change is salvation, from the condition of those who hate God, His people become those who love Him and all His words. Such can truly say, "We love Him, because He first loved us" (1 John iv. 19). I wonder how many of my dear young readers and others can really say this from the heart. The writer was much impressed at a recent meeting by the words in Deut. v. 10, "THEM THAT LOVE ME." This was part of the message given to the younger ones present. But in the verse before we have the words "THEM THAT HATE ME." The nearness of the two expressions is impressive, but *how* different the two classes! Oh that God may, by the gracious working of the Holy Spirit, impress these words on many hearts, so that they cannot be forgotten. There are some things which we hear, and they seem graven on the heart, so that they are never really removed. May God so speak through this message that these eight words may become often in the minds of the readers. Whatever is said on the contrary, these two classes are still existing. Men cannot make void the words of the Living God. If sinners do not love God they hate Him, and nothing they do can please Him. The words are plain, "They that are in the flesh cannot please God" (Rom. viii. 8, see Heb. xi. 6). Psalm cxxxix. 21, 22, shows how God's people cannot be friends with those who still hate the One Whom they love, because Christ loved and

gave Himself for the unworthy. God loved the unlovely, and so must we, if saved by grace, whether young or old. But we *cannot* love their sins, and while they hate God and shew that they hate Him, what friendship can we have with them? Listen to the words, "Ye that LOVE THE LORD, hate evil" (Ps. xcvi. 10). God sees and knows all hearts. He sees everything that is done. How precious are the words of Prov. viii. 17, "I LOVE THEM THAT LOVE ME," and those that love Him, love because He first loved them,—so they have nothing whereof to boast. For God Himself has brought them to know and love Him. Yet there are many, very many, who still hate and scorn the precious blood of Christ shed for sinners, young and old, in all lands. Such will tremble in the future, when God shall arise in judgment to punish all those who hate Him and His beloved Son. There will be great fear in God's day of wrath (Ps. l. 3, Isa. ii. 19). We see how wrong it is to make friendship with the ungodly, "Shouldest thou . . . love them that hate the Lord?" (2 Chron. xix. 2). The words of Deut. xxxii. 41 should be read. Indeed we find many passages on this topic, but would close the message with two verses—one we have had already—but repetition will emphasise it. Prov. viii. 17, "I love them" (God says) "that love Me." Then the words ring out in verse 36 of the same chapter "He that sinneth against Me wrongeth his own soul: all they that hate Me love death." I wonder which of the two *you* are doing. Do you LOVE God, or HATE Him?

Those who HATE THE LORD, and spurn Christ, Who died for sin,
Are far off from God and dead,—evil reigns within:
And their future is not bright, for they know not God.
But despise Christ's finished work, and His poured-out blood.

Those who LOVE THE LORD and keep,—keep His precious Word
Are made nigh to God on high, in their risen Lord:
And their future is so bright, which is drawing nigh,
When with Jesus Christ, their Lord, they will be on high.
Those who HATE THE LORD, and find all their pleasure here
Will, in that day, soon to dawn, tremble much and fear,
When they know that they will reap what on earth was sown,
And their thoughts, their words, and deeds openly are shown.

Those who LOVE THE LORD, and keep to His written Law
Have great peace, as they delight in it evermore,
While they walk the narrow way, His commands obey.
They have pleasures evermore, to the endless day.

Those who HATE THE LORD, and think nought of His great Name,
Will before Him be afraid, when they see their shame.
"Wish," (it may be), when too late, they had not surmised
God would never punish those who His truth despised!

Those who LOVE THE LORD, and seek, seek His precepts sure,
Will be with Him, whom they loved, with Him evermore.
And behold His glory too, in that land so bright,
Where there will be nought of sin, nought but His delight.

Those who HATE THE LORD will find God is just and true. Every Word He will fulfil—punish sinners too. Those who love, because first loved, out from Adam's race, Long to see both young, and old, saved by sovereign grace.

A WORD WITH YOUNG BELIEVERS AND OLDER ONES TOO.

THE BLESSINGS OF THE NEW COVENANT.

JEREMIAH xxxi. 31-34 gives a wondrous prophecy which will yet come true. Even the first part of the fulfilment of Genesis iii. 15 waited 4000 years. This was not because God was hindered: this was not because His plan was changed: this was not because salvation was an afterthought. God's times are perfect, and a thousand years are with Him but as yesterday, and as a watch in the night.

But the present enjoyment of the new covenant is clearly marked in Scripture (Luke xxii. 20). The blood of the Lord Jesus is the ground of blessing to Israel in the future, AND to the redeemed of all nations to-day (John xi. 51, 52). And those who are saved by grace receive, *in advance* of "that Day," the glorious blessings of the new covenant. And this is the aspect of the present dispensation:—"Now are we the children of God, and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him; for we shall see Him as He is" (1 John iii. 2). The blessings are now applied in our hearts, and thus the Holy Spirit is called "the Earnest of our inheritance" (Eph. i. 14), and when the Lord granted supernatural gifts very remarkably, in the manifest unity of old, the miracles were the powers of the age to come: see Hebrews vi. 5.* The whole epistle emphasizes this thought: note chapter viii.

How wondrously are the blessings of the new covenant set forth in Jeremiah xxxi:—

(a) The law of God in the *inward* parts—written in the heart (cf. 2 Cor. iii, Ps. li. 6).

* We would earnestly suggest that the word *now* should not be rendered "world" in Hebrews, any more than in Matt. xiii. 49, xxiv. 3, xxviii. 20. In Heb. i. 2 we have the true plan of the ages, so contrasted with advertised Russellism, which denies the very Deity of the Lord Jesus, whose Deity is so clearly seen in that very chapter. Heb. xi. 3 is parallel. "The ages have been fitted together"—the word which would be used for setting right a dislocated limb. The spoken word is that of Gen. i. 3 joining the ages of Gen. i. 2 and succeeding time. In like manner, "ending of the ages" (Heb. ix. 26) may refer to the "uniting" period of Christ's life, linking the previous dispensations with the present age; or it may allude (in contrast with the Antichrist's 3½ years, note Matt. xiii. 39) to the climax of earlier ages—cf. i. 2. This would have been a witness to those who were troubled at the loss of their outwardly glorious Jewish ritual.

(b) A personal relationship to God (cf. Hos. xi. 16)

(c) A true knowledge of the Lord (cf. John xvii. 3 note Hos. viii. 2).

(d) The entire forgiveness and removal of iniquity (Zech. iii. 9 shows the application to Israel, but Heb. x. 14-17 is clear that this blessing belongs to children of God to-day*).

The prayerful student will observe some contrasts:—

- (1) The law once on tables of stone (Heb. viii. 12), but in the new covenant written on the heart. This is a Divine unveiling of the way God works in quickening. The flesh chafes against the law *without*, but the new heart is in happy *harmony* with the new covenant within. That which we DESIRE is *not* bondage: the law said, "Thou shalt not desire": the new covenant gives new desires. "Live" and thou shalt "do this." Precious change.
- (2) "Ye are not My people" (Hos. i. 9, 10). Israel *shall* be claimed again (Isa. xiv. 1).
- (3) "Israel doth not know" (Isa. i. 3).
- (4) "His blood be on us and on our children" (Matt. xxvii. 25, see Joel iii. 21).
- (5) "He will remember their iniquity" (Hos. ix. 9): "In those sacrifices there is a remembrance again made of sins every year" (Heb. x. 3).

How blessed it is to be in Christ. How wondrous to know the Lord, and to have the wish for His will as to the present and the future coupled with a joy that He has dealt with the sins of the past. The religions of man provide no atonement for the past, nor living power for the present. They attempt to bring out from law without settling law's claims. But Rom. vii. 4, shows a very different aspect (cf. 6, marg.): Law's demands must be met. They *have been* met by Christ. The new covenant does not ignore righteousness, but, telling of perfect righteousness *made*, calls to a life of corresponding godliness in the power of the Holy Spirit. Never disassociate the law in the heart from God's "remembrance *no more* of sin." Grace does *not* lead to lawlessness. Titus ii. 11, 12 should be prayerfully realized. Ah, dear readers, are we concerned to please the Lord? Are we growing in grace? We need to go forward, in the believing life (2 Pet. iii. 18). "The blood of the new covenant" is associated with the precious words "This do," and the added thought is most wonderful, in the light of Jer. xxxi—"in REMEMBRANCE of Me."

* Compare the thought, (1) "This is His Name, (2) whereby He shall be called" (Jer. xxiii. 6): the Name is His Name now, but He is not yet called thus by Israel. So Zech. xiii. 1: the Fountain exists, but then it will be opened to Israel.

Talks About Present-Day Needs—8

Suffering “as a Christian.”

ONLY three times do we find the word “Christian” in the Scriptures;—see Acts xi. 26, xxvi. 28, and 1 Peter iv. 16. It was at first given by God, but men despised His truth and it was soon a despised name. But it was not despised by His people. Those who were *privileged* to bear the name of Christ were caused to suffer, especially in those days. But if any one suffered “as a Christian” he was not to be ashamed, but to “glorify God” on this behalf. Saints were to rejoice when partakers of Christ’s sufferings. If reproached for the Name of Christ, they were counted “happy” (1 Peter iv. 13-19). The writer has been impressed with the thought that suffering which brings glory to God must be according to His will, “as a Christian.” A despised one. If we suffer because of our failures, we are not happy—but if we suffer for righteousness’ sake, because we belong to Christ, and are seeking by His grace to walk, even as He walked (1 John ii. 6), happy, indeed, are we (1 Peter iii. 14). The disciples rejoiced because they were counted worthy to suffer for His name (Acts v. 41). How little we suffer for Him in these perilous times, and bear His reproach. Why? Is it not because we fail to become like Him, Who was holy and separate from sinners (Heb. vii. 26)? Separation brings the suffering, and from this we shrink. Oh that God may revive His own, and cause more likeness to Christ, Whose precious name we bear, and Who was despised and rejected of men (Isa. liii. 3). The world saw no beauty in Him, Who is the Altogether Lovely One. And, as we seek in our daily life to follow Him, we shall be unattractive to many, but well pleasing unto God, and all by His grace. And what a privilege should we esteem it to bear His reproach now, that we may hear in that day, by God’s wondrous grace, the words, “Well done, good and faithful servant.” Oh that this happiness may indeed be ours, and all that God Himself may be exalted.

We need to remember the words of 1 Thess. iii. 3, “Afflictions . . . we are APPOINTED thereunto.” May we not think it strange when trials come—God has a purpose in all He permits, ’tis thus that He refines, and prepares for further blessing. We are CALLED to suffer (1 Peter ii. 20-23). We are not only to believe on Christ as the One Who died for our sins, but there is also the suffering for His sake. This is often overlooked, yet see Phil. i. 29. If only we were more like the early Christians, who when they were persecuted, rejoiced that they were counted worthy to suffer shame for His name (Acts v. 41), there would be more witness. Alas, our strength is so feeble that we faint and become weary when tribulation comes upon us. Oh that God may cause many to be awakened even in these perilous times, when iniquity abounds and the love

of many is waxing cold. Oh that many may count it a joy to suffer reproach for the name of Christ. We have an easy time, because we are more like those who belong to this sinful age, than like Him Who was reckoned the despised Nazarene (Matt. ii. 23). We need exhorting, and to be reminded that it is fitting through much tribulation to enter the Kingdom (Acts xiv. 22). Do we desire an abundant entrance therein? Then let us go in the path of rejection (2 Peter i. 11). The sufferings are first;—then the glory. Joseph was brought low before he was exalted. Christ shall see of the travail of His soul, and be satisfied—but His sufferings were very real, and thus we read, “Who for the joy that was set before Him endured the cross (Heb. xii. 2). He also suffered wrath for our sins. What love! We have freedom from this, but suffer *man’s* wrath, because we belong to Him, and are not of this world. God’s servant Paul was willing to bear the loss of all things that he might know the Lord Jesus, “and the power of His resurrection, and the fellowship of His sufferings” (Phil. iii. 8-10). Moses, who was highly privileged, refused to be called the son of Pharaoh’s daughter, choosing rather to suffer affliction with the people of God (Heb. xi. 24-27). He esteemed the reproach of Christ GREATER RICHES than the treasures of Egypt, for he had respect unto the recompense of the reward, and endured as seeing Him Who is invisible. What are we choosing? And are we among those who patiently endure? Do we count it all joy when we fall into divers temptations? Oh that we may be quickened to see that the pathway to glory is through sufferings. If we suffer *with Him* we shall reign *with Him* (2 Tim. ii. 11-12). Let us, therefore, joyfully go forth unto Him without the camp, bearing His reproach (Heb. xiii. 13). Surely Heb. xi. makes us feel ashamed that we suffer so little for Him, Who gave Himself for us. Let us seek to be more “outside” and we shall be despised because we belong to Christ, and rejoice to bear His reproach. *Likeness to Christ will bring suffering*—He is still the Rejected One. May it be our privilege to suffer such shame for righteousness’ sake,—able amid all to say, “I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us.” The glory is in front. “That day” is near, the trials are not for ever, in the power of the Holy Spirit let us endure, Acts ix. 16, and (wondrous fact!) our Lord shall be exalted by us!

A QUESTION FOR BOYS AND GIRLS.

Collect verses which show HOW God’s people are brought to love Him, and HOW they should love Him.

A WORD OF LOVING WARNING.

.. NOT ..

HOW solemn are the words which were spoken concerning Israel, and which will be true of many, from all nations, in that future day:— Jer. viii. 20 "The harvest is past, the summer is ended"—(the time of God's revelation of mercy) and "WE ARE NOT SAVED." What regrets there will be then, and what REMORSE, for all will be without excuse. The Lord Jesus said to some when He was on earth, "YE WILL NOT COME TO ME that ye might have life" (John v. 40). Man's "will" was, and is, against God. Yes, it is the same now. Man's will is still opposed to God. We think of what is written in John i. 11, "He came unto His own, and His own RECEIVED HIM NOT." Later on, they said, "WE WILL NOT have this man (referring to the Lord Jesus) to reign over us" (Luke xix. 14). Mark the solemn words of verse 27. So we read, "It is NOT of him that willeth . . . but of God That sheweth mercy" (Rom. ix. 16). For it is God, and God alone, Who worketh, by His Spirit in sinners, from the beginning of salvation, both to will and to do; and it is all of His good pleasure (Phil. ii. 13). Those whom God has brought to Himself, through the precious blood of Christ, say, in the words of Scripture, "NOT BY WORKS OF RIGHTEOUSNESS WHICH WE HAVE DONE, BUT ACCORDING TO HIS MERCY HE SAVED US" (Tit. iii. 5, see Ps. cxv. 1). How precious is the message of John v. 24 to those in whom God graciously works, "He that heareth My Word, and believeth on Him That sent Me, HATH EVERLASTING LIFE, AND SHALL NOT COME INTO JUDGMENT, BUT IS PASSED OUT OF DEATH INTO LIFE." How wonderful to remember that Christ, Who was God, said, "I came NOT to call the righteous, but sinners, to repentance" (Mark ii. 17). Yes, it is SINNERS whom God saves, not those who think well of themselves. Surely Matt. vii. 23 should cause concern, for many imagine they are all right, and even say, "Lord, Lord," whereas they are NOT SAVED, and are actually serving Satan. Mark the words:—"NOT EVERY ONE THAT saith unto Me, Lord, Lord, shall enter into the Kingdom of heaven, but he that doeth the will of My Father Which is in heaven" (Matt. vii. 21). How few realize the terrible warnings written in the Scriptures about those who despise God, and His way of salvation. For example, the Lord Jesus said to the self-righteous ones, "Ye shall seek Me and shall NOT FIND Me, and where I am thither ye cannot come" (John vii. 34); there are similar words in Proverbs i. Again, "If any man love the world, the love of the Father IS NOT IN HIM" (1 John ii. 15). There are four sad "NOT'S" in Zeph. iii. 2. In closing, dear reader, let me lovingly and

humbly bring before you the sad future for those who KNOW NOT God, and OBEY NOT His words (2 Thess. i. 8, 9). Yet in mercy He still welcomes heart-broken sinners—welcomes such to-day!

Suggested Daily Readings.

"IF THE LORD WILL"—August, 1921.

Day	Ezekiel	1 Timothy	Learning	Ps. cxix.
1	x. 13-22	iv. 1-11	Ezek. xi. 14, 15	27
2	xi. 1-12	iv. 12-v. 6	" 16	28
3	xi. 13-25	v. 7-18	" 17	29
4	xii. 1-16	v. 19-vi. 2	" 18	30
5	xii. 17-28	vi. 3-12	" 19	31
6	xiii. 1-12	vi. 13-21	" 20	32
7	xiii. 13-23	2 Tim. i. 1-10	" 21	33, 34
8	xv. 1-11	i. 11-18	" 22	35
9	xiv. 12-23	ii. 1-10	" 23	36
10	xv. 1-xvi. 5	ii. 11-22	" 24	37
11	xvi. 6-18	ii. 23-iii. 9	" 25	38
12	xvi. 19-34	iii. 10-17	" xv. 1, 2	39
13	xvi. 35-47	iv. 1-12	" 3	40
14	xvi. 48-63	iv. 13-22	" 4	41, 42
15	xvii. 1-10	Tit. i. 1-9	" 5	43
16	xvii. 11-24	i. 10-16	" 6	44
17	xviii. 1-13	ii. 1-10	" 7	45
18	xviii. 14-24	ii. 11-iii. 7	John xv. 1, 2	46
19	xviii. 25-32	iii. 8-15	" 3, 4	47
20	xix. 1-14	Phm. 1-13	" 5, 6	48
21	xx. 1-9	" 14-25	" 7, 8	49, 50
22	xx. 10-20	Heb. i. 1-9	Heb. i. 1, 2	51
23	xx. 21-32	i. 10-ii. 4	" 3	52
24	xx. 33-44	ii. 5-15	" 4	53
25	xx. 45-xxi. 7	ii. 16-iii. 6	" 5	54
26	xxi. 8-17	iii. 7-19	" 6, 7	55
27	xxi. 18-32	iv. 1-11	" 8	56
28	xxii. 1-12	iv. 12-v. 6	" 9	57, 58
29	xxii. 13-22	v. 7-14	" 10, 11	59
30	xxii. 23-31	vi. 1-9	" 12	60
31	xxiii. 1-12	vi. 10-20	" 13, 14	61

How important is a grateful heart. How precious is the privilege of using every power for the Lord. It is not a small thing to be entrusted with eyes, and ears, and memories. Let us not become so used to usual mercies that we forget to give thanks.

We would desire that, by the Lord's grace, the memorized verses of His people should be far more numerous. Time passes so quickly. We do want to learn more. Prayerful regularity is important. Separation from time-wasting worldliness is important. Confidence in His loving help is important. A wish for His glory is important, that, in the power of the Holy Spirit, we may obey as well as know; and thus please Him.

Ezek. xi. 14-25.

15, Israel's unity split up, but see Ezek. xxxvii. 19-22 in contrast with Zech. xi. 14. *Pride is full*

of evils (Isa. lxvi. 3). 16, "As a *little* Sanctuary," before the sanctuary in rebuilt Jerusalem, note Isa. viii. 14: observe this does not imply that all scattered Israel of all periods will be gathered: it *does* look to Jer. xxxi. 8, 9, but the primary allusion seems to be to the typical fulfilment of Jer. xxiv, and to those who returned with Zerubbabel, Ezra, &c. "I will give," 17, 19 (three times) "put" is "give." 20, Only as the heart is right can the walk be right. "My" emphasized. 21, "Their." 23, The glory departed (1 Sam. iv. 22), but only for a time ("The Glory of Israel" shall come, Mic. i. 15, Luke ii. 32: He shall build the temple of the Lord, and He shall bear the *glory*, Zech. vi. 13). 25, A definite witness: "*all*," Acts xx. 27.

Ezek. xv. 1-7.

Israel are likened to the fig, the vine, the olive: Judges ix may show the special characteristics of each: note too Ps. lxxx. 3, "Vine wood," is not specially used: it is not as the cedar: the vine's branches look frail, and twisted, and unattractive in some ways:—hence the important lesson that the Lord uses those worth nothing, but if those who are privileged bring forth *no fruit*, are they meet for any *work*? The vine branches are for *fruit*, NOT for *glory*, for *fruit*, NOT for *display*:—and if there is not fruit, they are for *fuel*.

John xv. 1-8.

A precious contrast with the other "xv"—Ezek. xv. Christ's "I am's" are precious, and the *truth* contrasted with the *shadow* of the type, as well as with the lie. "Husbandman": One Who works in the earth: Christ's life on earth before us, and His people's life on earth afterwards. "Every broken-off branch in Me": as this cannot mean, in *this sentence*, broken-off from the True Vine, it must mean broken off from *elsewhere*, and as *no other* word for "branch" is used in this context we have (a) a Divine parallel with Rom. xi. 24, (b) a setting forth that *none* were naturally children of God or in Christ, (c) a reminder that the True Vine's own branches are removed before the period of this chapter; i. e., the time of Christ's humiliation in the body of His flesh (the branches) and of His death, and pouring out of blood (typified by fruit of the vine, Matt. xxvi. 28, 29), must be viewed as past before we can be seen to be "in Him" (cf., John xii. 24): union with Him is on resurrection ground. This gives a key. If a "graft-in" branch has no fruit, we say "Joined outwardly, not inwardly." There is *no thought* of a fruit-bearing branch *becoming unfruitful*: if it is unfruitful it is regarded as *never* having been fruitful. Thus the thought of falling from salvation is not hinted, but of falling from profession, and God keeps His own *via* such

loving warnings, and a call to *conscious abiding*. Our fruitfulness is not human effort, but the expression of what Christ is, and the using of the frail body (the branch) simply for Him. Godliness is emphasized in connexion with the body and its members (cf. Rom. vi. xii. 1, 2, 2 Cor. v. 10). Oh to be spiritual in details of daily life.

Heb. i. 1-14.

1, How *many* messages has God graciously sent: yet many often despise these, and try to make substitutes of their own. 3, "Who, *being*" i. e., essentially, cf. Rom. ix. 5: Christ's Deity is emphasized in Scripture: this emphasizes His condescension (Phil. ii. 8), and shows the height of His redeemed ones' privileges: 4, Becoming: cf. John i. 1, "The Word was God"; i. 14, "The Word *became* flesh." 5, See with Ps. ii. 7, Acts xiii. 33, Col. i. 18: Rom. i. 4; when Christ was raised up, He went *back* to His glory (John xvii. 5). 6, Lit: "When He *again* bringeth": the near Coming of Christ. "All the angels of God": Christ was *more* than an angel: cf. Phil. ii, which shows He was essentially more than a servant and more than a man: Rev. xix. 10, together with Christ's acceptance of worship, shows His Deity (cf., Heb. i. 9, 10). 12, xiii. 8: how blessed to *realize* and enjoy this in daily life. 13, Ps. cx should be read with Ps. ii: in both we have the welcome to the glorious Lord Jesus, raised up from the dead. "Until": His foes will soon be His footstool: how contrasted is the position of those who are made members of *Himself*, and who will sit with Him on His throne (Rev. iii. 21: note too the contrast between Eph. i. 22, "under His feet" and ii. 6). *All-ministering* spirits, cf. Ps. ciii: how privileged are the Lord's people.

RECENT LEAFLETS BY THE LORD'S ENABLING.

ABIDING.

WHEN YOUR FEAR COMETH,
& WHEN HE SHALL COME.

"NOT FOR THAT WE WOULD BE UNCLOTHED."

"RENDERING AGAIN."

THE WASHING OF FEET.

"CONCERNING THE FLESH"
(Further Thoughts on the Deity of Christ).

THE GOSPEL IN EPHESUS.

WE SHALL BE GLAD TO SEND COPIES TO
HIS GLORY. 61, UPTON LANE, LONDON, E. 7.

Correspondence from any exercised before the Lord, as to salvation, or obedience, is ever welcome FROM ALL LANDS FOR HIS SAKE: Percy W. Heward, 61, Upton Lane, Forest Gate, London, E. 7.

Thoughts from . . . The WORD of GOD.

Vol. xxi. No. 9.
Sept: 1921.
FREE.

A magazine seeking to set forth the love of Christ to His own, and the path of pleasing our Triune God, in the Holy Spirit's enabling. Also making known the free gospel to poor, needy sinners.

EDITED BY
PERCY W. HEWARD.
Correspondence con-
cerning the Will of God
welcome.

"I beseech you, brethren, suffer the word of exhortation." Heb. xiii. 22.

"This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance." 2 Pet. iii. 1.

"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called 'To-day'; lest any of you be hardened through the deceitfulness of sin." Heb. iii. 12, 13.

Some lovingly enquire about the subscription to this magazine. Valuing such thoughtfulness and interest, we would just mention two leaflets "Hitherto Hath the Lord Helped Us" and "The Faithfulness of God," which explain more fully how we believe He has guided, and *is* enabling, and *will* graciously enable. These will be gladly sent.

An earnest invitation to gatherings to the glory of God. "If the Lord will,"—

Meeting Rooms of Believers, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 8 and 6. 18, Mon: 8, Thurs: 8, Sat: 6. 45. "Rosemond," Bede Burn Rd, Jarrow-on-Tyne, The Lord's Day, 6. 30.

Bible Meetings in Deptford, Camberwell, Willesden, &c., some Wednesdays. Correspondence welcome.

Walham Green premises coming down, we are waiting on God for His open door in that neighbourhood.

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"Ye do it . . . but we beseech you, brethren, that ye increase more and more." 1 Thess. iv. 10.

"Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God." Col. iv. 12.

"That ye be not slothful, but followers of them who through faith and patience inherit the promises." Heb. vi. 12.

Words of Encouragement.

IN the grace of God we are able to tell of grace,— and where sin abounded, grace did much *more* abound. Hence our theme *never* changes. Grace is not a mere expression of the lips, not a mere expedient to help save a tolerably improved sinner. Grace, grace, Grace—how precious is the display of grace. 'Tis God's answer to ruined men. 'Tis God's manifestation of *His own* contrast with men, and with man's highest "*ideal*." No human conception could have reached the gospel. No human invention is like it. Heathendom presents many opposites, many superficial imitations, but nothing that is parallel with the precious gospel of the grace of God. If this is made known to us, what manner of persons ought we to be in the power of the Holy Spirit! *Grace* answers our pride, and also our fears. Let the redeemed of the Lord praise for *grace*!

"All seek their own, not the things which are Jesus Christ's."

Phil. ii. 21.

Aud do we seek our own?
Is self to us so large?
Though wondrous mercy has been shown,
And blessings left in charge?

Do we the Lord neglect,
And rarely with Him speak?
How quick will come the dire effect
Of failing Him to seek.

Henceforth the things of Christ
We would at all times own!
His strength, which has for us sufficed,
Shall still in love be shown.

We need not doubt our Lord,
Self-trust is deadly shame:
Oh let us seek, with one accord,
To glorify His Name!:

A LETTER TO THOSE WHO OWN
THE LORD'S NAME IN SINCERITY.

TRUST.

Dear Brethren in Christ,

Some verses from God's own exceeding great and precious promises regarding TRUST in Himself have been brought before the writer, and others rejoicing in His mercy, with a measure of POWER. HE impresses, to the glory of His Name, and in blessing to others of His people. God never encourages selfishness.

A Concordance will help, and if there be a desire to trust in the Living God (1 Tim. iv. 10), we shall prove day after day that He IS Living, and that He will never disappoint true and quiet confidence in Himself (Isa. xxx. 15). The presumption of an unbeliever is very sad, but God delights in the childlike simplicity of His own children, and He invites us to cast ALL our care upon Him. He knows ALL our circumstances. He has forbidden worry as definitely as lying, and we should be anxious for nothing (Phil. iv. 6), though the restfulness of faith is equally contrasted with the carelessness of the flesh. Indeed, we can only please God AS we walk in the Spirit. Satan has many counterfeits, but the knowledge of the Holy Ones is discernment (Prov. ix. 10). In GOD'S light we shall see light (Ps. xxxvi. 9), and thus distinguish things that differ.

Shall we turn to Psalm xxxvii? The whole chapter is precious as an incentive to faith. It reminds of Ps. lxxiii (figures reversed). Its pronouns, e.g. in verse 13, 23, where the word "His" seems to have a twofold meaning, impress the Divine language. Nor would we overlook the *threefold*, "his" of 31. The view of Christ in 37 is striking. But let there be our especial prayerful pondering of verses 3-5. There are many difficulties around a believer, and Scripture has plainly prophesied days of yet greater strain (Rev. xiii). But the Lord is NOT slack concerning His promise. We look beyond events to His Coming! He is the Centre of His people's hopes, and the object of His people's view, and He is their Joy to-day. Through all permitted problems it is delightful to know that an unfailing God will meet EVERY need. His own riches in glory are our "reserve" (Phil. iv. 19). "No good thing will He withhold from them that walk uprightly" (Ps. lxxxiv. 11), and "ALL things work together for good to them that love God: to them who are the called according to His purpose" (Rom. viii. 28). There is "a needs be" for every trial of faith (1 Pet. i. 6). Our Heavenly Father *Himself* refines His people in the furnace of affliction, THAT they may offer an offering in righteousness. He *Himself* prunes (John xv. 2). Well may we give thanks for our *light* affliction, which is working

for us a far more exceeding and eternal weight of glory while we look not at the things which are seen (2 Cor. iv. 17, 18). There may come a time when the servants of God will enter yet more fully into the prayer "Give us this day our daily bread" (Matt. vi. 11). The word "daily" has the thought "that which cometh upon" us, and refers to the manna. See Rev. xii. 14. Our God will NOT fail His own. Note Ps. xxxvii. 19, 25. What loving confidence befits us, and how seriously every other attitude dishonours Him BEFORE MEN.

Psalm xxxvii plainly shows *the kingdom*. "Those that wait upon the Lord, they shall inherit *the earth*" (9); "the meek shall inherit *the earth*" (11), "the righteous shall inherit the land and dwell therein for ever" (29). Many joyous psalms of praise speak much of *the inheritance*. We are heirs of God, and "joint-heirs with Christ if so be that we suffer" for, and with, Him. Do we live in the light of the day when our Lord Jesus shall reign? Do we seek first the Kingdom of God? Is it quite evident that we put aside "position," and "reputation," and "possessions" in this age, because we would enjoy 2 Tim. ii. 12? Oh how much worldliness and unbelief there is, how easy it is to live otherwise than as "strangers and pilgrims," and so to grieve the Holy Spirit. We are not prayerful as we should be regarding heavenly treasures (Matt. vi. 19, 20).

Let us look at verses 3-5 closely. "Trust in the Lord (Jehovah), and do good (mark the order): dwell (tabernacle) in the land, and feed upon truth (and 'of a truth')." And *delight thyself* UPON the Lord (Jehovah), and He will give to thee the askings of thy heart. Roll UPON the Lord (Jehovah) thy way, and trust UPON Him, and He Himself will do." How beautiful are these linked exhortations. We are not to be occupied with things of earth. We are not to say, "What shall we eat?" HE careth for us, and will command His blessing upon us (Lev. xxv. 20, 21). We do not want *luxuries*, He will supply our needs. Let us do good, and tabernacle, i.e. live WITHOUT FEAR (Ps. cxii. 7) in the land, and, feeding on truth, we shall truly feed. Will He disappoint us? Will He break His Word? Oh how hateful is the very thought. The *threefold* "open" reminds of Isa. xxvi. 4 marg: ("Rock of Ages"). We can trust our God: we *cannot* trust ourselves. Our fullest efforts can do nothing. He speaks, and the work is done. Unbelief is un wisdom, and unbelief is sin! The Holy Spirit leads us away from unbelief! I hope to conclude this subject, if the Lord will, next month.

With all earnest wishes in the Lord Jesus,
Yours in Him, by grace,
Percy W. Heward.

QUESTIONS AND ANSWERS.

We have long felt these would help believers. It is a joy to have received many and answered privately, but others may be profited to the glory of God. If any details are not clear, a further related question is welcome. The knowledge of the mind of the Lord is our desire for ourselves and for others, and that we may walk worthily of Him, in simple obedience to His will, led by the Holy Spirit.

(1) *The TYPICAL MEANING of INCENSE.*

The Hebrew word suggests "fragrance," and the Greek is from the same root as *sacrifice*. The altar of incense (Ex. xxx. 1-10) has this very thought of *relation* to a sacrifice, but no burnt sacrifice was *upon it*.^{*} The sacrifice of Christ was on *earth* (typified by the court), His intercession is in Heaven, and incense pictured this (Ps. cxli. 2, Luke i. 10, 11, Rev. viii. 3). In Num. xvi. 17-19, 35 we have the sin of unappointed drawing near, and in verse 46, the power of true intercession (Isa. liii. 12). As the brazen altar led to the laver in the court (cleansing by the water of the Word), so, in another aspect, to the altar which reminds of prayer resting on Christ's merits, for *our* prayer, as well as His, seems (secondarily) typified.[†] As we cannot know the cleansing power of truth except by *the* Sacrifice, so we cannot pray aright unless we know atonement. Then we can draw near, and prayer is not viewed as *on earth*. Worship is in heaven (John iv. 21, Heb. x. 22). Rev. vi. 9 has a somewhat similar thought, for the altar in Revelation is parallel with the *golden one* before the Lord, i. e., the altar of *incense*. Lev. xvi shows, by parallel and contrast, the ATONEMENT and INTERCESSION of Christ in their linked glory. Uzziah's sin in 2 Chron. xxvi shows the danger of unappointed attempts to come near: only those in *THE* High Priest's family can worship. But if we are "in Christ" and pray in His Name, how *fragrant* is our prayer before the Father (Ex. xxv. 6). This seems too wonderful, but it is true.

A Few More Typewritten Notes,

BY GOD'S GRACE.

- 168. The Effect of Salvation on Natural and Social Distinctions.
- 169. Insurance.
- 170. How Can We Please God in Awkward Circumstances?
- 171. The Boards of the Tabernacle.
- 172. The Veil of the Tabernacle.

* Prayer is not an atoning sacrifice but because of the sacrifice: hence *within* the blood-anointed horns.

† The same thought is differently expressed in 2 Chron. vi. 13: the platform of the one praying was the same size as the altar of sacrifice (Ex. xxvii. 1).

"The GENTLENESS of Christ." 2 Cor. x. 1
 "The fruit of the Spirit is love, joy, peace, long-suffering, GENTLENESS, goodness, faith, meekness, temperance." Gal. v. 22, 23.
 "The servant of the Lord must not strive, but be GENTLE unto all." 2 Tim. ii. 24.
 "The wisdom that is from above . . . is GENTLE." James iii. 17.
 "Thy GENTLENESS hath made me great." Psalm xviii. 35.

THE GENTLENESS OF CHRIST, fruit of the Spirit too, Should now be manifest in all saints are, and do. That many may behold the change that God hath wrought, Since by the blood redeemed, and in His presence brought.

THE GENTLENESS OF CHRIST should mark out all His OWN, In all their daily life His meekness should be shown; Of envy, strife, and wrath, saved ones should be ashamed, The things that grieve our God should never more be named.

THE GENTLENESS OF CHRIST, Who was "The Mighty God," Was seen in all He did, when this dark earth He trod: It was in love He came, to seek and save the lost, What lives then ours should be, redeemed at such a cost.

THE GENTLENESS OF CHRIST we should by grace possess, That by our life we may His worthy Name confess, By GENTLENESS show forth the wondrous love of God, Who sent His Only Son, to save by out-poured blood.

THE GENTLENESS OF CHRIST will make His people great, But make them lowly, too, while serving as they wait,— Wait for their Lord from heaven, Who soon will come again, To take them to Himself, with Him for aye to reign.

THE GENTLENESS OF CHRIST befits those saved by grace, Who now abide in Him, within the Holy Place, His GENTLENESS refines, gives grace and glory too,— And makes it manifest that saints are made anew.

THE GENTLENESS OF CHRIST, and hearts filled with His love, Will shew the heavenly birth of those born from above, Their gracious life will be refreshing as the dew, While living for their Lord, Whose will they love and do!

RECENT LEAFLETS
BY THE LORD'S ENABLING.

ONESIDEDNESS
 SUFFERING AS A CHRISTIAN.
 "A BEAUTIFUL SCAFFOLDING."
 PROCRASTINATION.
 CONCERNING GOLD.
 "THEM THAT LOVE ME:"
 "THEM THAT HATE ME."

WE SHALL BE GLAD TO SEND COPIES TO HIS GLORY. 61, UPTON LANE, LONDON, E. 7.

THE CHILDREN'S COLUMNS.

- - EVERY - -

IT will be a blessing, I trust, to not a few of those who may read this message, if we turn to the Scriptures where this word occurs. Isaiah iv. 1, 2 shall be our first. How often this portion has been quoted, even by those who are not as yet saved. We, who were once thirsty ones, but are now satisfied, long that others too may receive God's wonderful salvation, which is free to unworthy ones. Those who see themselves as guilty sinners, are brought near to God. We would pray to Him, asking Him to work in mercy, and, by the Holy Spirit, to cause many in all lands to be brought to thirst after Him, and His wonderful salvation.

In this country we fail to understand what it must be to have no water to drink. It must be dreadful to have a famine of water, and some countries have experienced this sad trial.—Although God has in mercy kept such a calamity from this land, few are grateful to Him for daily blessings. If God should withhold the rain altogether, the result would soon be very terrible. We obtain water so easily, that we forget it is God Who sends the rain. His creatures ought to recognize His goodness. How many, I wonder, have remembered to thank Him for sending the showers upon this dry land. Even those who do not know the Lord Jesus as their Saviour ought to remember their Creator, and His goodness bestowed on them. But nowhere do we find the gratitude there should be, and this is one of the many signs of these last days. For God has said, through His servant, that many will be unthankful (2 Tim. iii. 2). And so the common absence even of "please" and "thank you" has become less noticeable than otherwise it would be. If only young people and others were more thankful, what a change there would be! Yet EVERY one is not unthankful, I am glad to say.

Now shall we go back to our verses in Isa. iv? Scripture does not say that every one may come to God just as he likes. Some imagine they can come when they wish, and how they please. But no, those who are THIRSTY may come: such are welcome. In John iv. 10 the Lord Jesus said that He would give Living water to the woman of Samaria, i.e. the WATER OF LIFE (Rev. xxii. 17). The woman came to draw natural water, but she went away changed, having the water of life. She was so blest that she left her earthly water pot. When one who is thirsty is saved, that one no longer is in the old condition, but is satisfied—even with God's full and free salvation. Then it is that even the necessary things of earth seem

small. To become saved means such a difference! Shall we now turn to Prov. xxx. 5 and read it?—"EVERY WORD OF GOD IS PURE." How thankful many are for such a statement. God will never change one word. All shall come to pass in His own time and way. We have another "EVERY" in Matt. vii: in fact the word occurs three times in this chapter—verses 17-21 "EVERY GOOD TREE BRINGETH FORTH GOOD FRUIT," "EVERY TREE THAT BRINGETH NOT FORTH GOOD FRUIT IS HEWN DOWN, AND CAST INTO THE FIRE." The good tree pictures those who are saved, the other the unsaved (see John xv. 2). Now we turn again to Matt. vii. 21, "NOT EVERY ONE that SAITH unto Me, Lord, Lord, shall enter into the Kingdom of heaven, but he that doeth the will of My Father Which is in heaven." 'Tis so easy to *imagine* one is saved, and even to think work is done in His Name. I do trust, in the mercy of God, many of my dear young readers, and others, will have their eyes opened to see that "Salvation is of the Lord," and He alone can save. His work is deep and precious and lasting.

Now I want to turn to our last verse, which is Rev. i. 7. The Lord Jesus is coming again for His people, then *quickly* afterward He will descend with them. And it plainly says that "EVERY EYE SHALL SEE HIM, and they also which pierced Him." It will be terrible for those who are unsaved when He shall come in His power and anger. Oh that many sinners may be saved now, made ready to be caught up with Him, and not be left till He comes in judgment. God still waits in mercy and welcomes thirsty, hell-deserving ones, who are brought to trust His Word.

EVERY one, *born* from above, and made *nigh* to God, Is for ever saved and blest, through the precious blood, And the daily life should be unto Him Who died, Died to save His own from sin—Christ, the Crucified.

EVERY one *who thirsts* may come, come to God, and find, Through His well beloved Son, just what God designed— For the guilty and the lost, those by sin enslaved— That they might in Jesus Christ be for ever saved.

EVERY one should bring forth fruit, shewing there is life—

IF now saved in Jesus Christ, saved from sin and strife: Oh what wonders God hath wrought, He has wrought the change,

And He will in covenant grace *everything* arrange!

EVERY one known to the Lord, saved by sovereign grace,

Will for ever dwell on high, in the Holy Place; But all those who simply "say," "We have served the Lord,"

Will in that most solemn day, have their dire reward.

EVERY branch that bears no fruit, proving it is dead, Will be taken quite away, Christ the Lord hath said: But the branch that beareth fruit shall be pruned, and so Bring forth *more* fruit unto Him, Whom we love and know.

EVERY eye shall see the Lord, yet some far away—
Separated by their sins in that coming day.
When the Lord shall come in power, with His heavenly
host:—

Then it will be useless, vain, of good works to boast.

EVERY morning God still works, saves in wondrous
grace,

His compassions never fail, saints His goodness trace.

And the thirsty ones may come, find a welcome too.

As they trust Christ's finished work:—God is Just and
True!

A WORD WITH YOUNG BELIEVERS
AND OLDER ONES TOO.

UNDER A BUSHEL

OR

UNDER A BED.

Mark iv. 21.

THESE words are well known, and many have
spoken of the unwisdom of putting their light
under a bushel, and sometimes there has seemed
an undue emphasis on the *attractive* publicity of
preaching. But this verse goes *far* beyond that,
and if we seek to understand it more, in the
enabling of the Holy Spirit, we shall hear a
Divine summons to search and try *our* ways.

Luke viii. 16 adds, "That they which *enter in*
may see the light." At once we remember the
Scriptural stress on godliness *in the home*. But
if the light is under the bushel, i.e., the usual
vessel for measuring corn in an eastern home,
what is the profit? If we *cover up* our Christian
life by our food arrangements, and become "in-
dulgent," and put the "physical" life *first*, what
is the profit? Matthew vi. 31-33 would seem to
ring out with convicting freshness. Again, this
"measure" was used in connexion with *pur-
chases*, and thus, as the ephah of Zech. v, may
symbolize "business" arrangements. If we put
our "business" first, and forget our *real* business,
namely, to please God:—if prayer is hurried in the
morning, and the Words of God altogether
omitted, can we be surprised if there is back-
sliding? If we omit spiritual gatherings because
we are too "busy," can we wonder if our spiritual
life becomes lean and lax and listless? We not
only rob ourselves,—we rob our Lord. Those
who *enter in* do not see the light, but rather
"our" arrangements. We find it easier to talk of
earthly things than of Christ: oh for VICTORY
as to this. Satan's attempt to retain the ungodly,
viz. by home and business and food arrangements
(Luke xiv. 11-20) may indicate his point of attack
against children of God also. Beware! The
Holy Spirit in Luke viii. 16 speaks of "a vessel"
generally: any utensil of earth may become a
cover for the light. Remember, too, the preced-
ing context—"Some are choked with CARES and

RICHES and PLEASURES of this life." Con-
trast the broken vessel of 2 Cor. iv. 7 (see Judges
vii. 20), that the light may be manifest (2 Cor. iv.
6). If self is first in any way, Christ cannot be
first. It is possible to *light the light* and *then* to
cover it. But this shall be made manifest, and
how heavily will those who thus fail lose "in
that Day."

But what about the bed? This is a symbol of
comfort. And the primary application is import-
ant. The literal bed often hinders spiritual
power. If we rise late, and thus lose communion,
can we wonder if we become spiritual invalids?
Many children of God remain too long a time in
bed. Venturing to sleep even seven and a half
or eight hours, they cannot be amazed if their
day is short. The bed covers up the light more
often than we think. The Lord giveth to His
beloved ones sleep, and we *need* a bed (yet
remember Luke ix. 58): but let us not overlook
the table and the stool (*cf.* Luke x. 39), and the
going forth. Let us not put the lampstand
within the bed (*cf.* 2 Kings iv. 10). Then will there
be prayerful *study*, and going forth for prayerful
activity—not necessarily in *public* service, but
amid all the daily routine, among the unsaved,
yet separated, a precious and continual witness
unto the Lord!

A Gospel Outline.

"THE GOSPEL."

1 Cor. xv. 1-4.

1. A Message concerning A Person:—Christ.
2. A Declaration of His Work:—

(a) He died.	Atonement a fact.
(b) He was buried.	The proof of death.
(c) He rose.	The proof of acceptance.
(d) He was seen.	The evidence of accept- ance.
3. An Exalting of the "According to the Scrip-
Scriptures." tures": no mere after-
thought or contrivance.
4. An Unveiling of A sinner! with many
Man. sinS! Sins deserving
death!
5. The Position of a Saved Man.

(a) He stands.
(b) He has not believed in vain.

Where are you found?
Have YOU believed in Christ?

A QUESTION FOR BOYS AND GIRLS.

Collect verses which use the word "EVERY"
in connexion with the Coming again of the
Lord Jesus Christ.

TALKS ABOUT PRESENT-DAY NEEDS—9. UNFEIGNED FAITH.

THOUGH faith is not hereditary, but the gift of God, even as salvation and all other blessings (Eph. ii. 8, Jas. i. 17), in and through His beloved Son, yet it is remarkable that we are told how that Timothy's GRANDMOTHER and MOTHER had unfeigned FAITH, and this was also in HIM (2 Tim. i. 5). Surely God's record is for our instruction and encouragement, and we see by this how real faith in the home is blest. What a stimulus to mothers is such a thought. Have we not failed to realize the powerful influence of godly parents? When we see so much failure, in these days of ruin, let us not in any degree settle down and say, "There always has been failure." "God can" enable. He did not fail in Timothy's home. Will He fail now those who really trust in Him, and have true faith, strong and growing (Rom. iv. 20, 2 Thess. i. 3)? No, God will bless and work marvellously, if only His people seek to walk lovingly in His fear, and to worship Him in Spirit and in truth. May we never doubt God's mighty power, though failures are on all hands. God is, and He becomes a Rewarder of them that diligently seek Him (Heb. xi. 6). This chapter should encourage every believing parent as well as others. It is a call to energy for the Lord. If we fail and faint in the days of trial and adversity, surely our faith as well as our strength is small (Prov. xxiv. 10). To have only a *little* faith dishonours God, for those looking on say "Where is their faith"? And it may be that they add—"Where is now their God?" (Ps. xlii. 3). What a contrast is Psalm cxxvi. 2, 3. If God's people have *unfeigned* faith, it will be seen and felt, and some may even be compelled to declare, seeing how wonderfully we are enabled, "The Lord hath done great things for them," and we shall be constrained to reply, "The Lord hath done great things for us, whereof we are glad." Faith that pleases God will enable service beyond our power, and the influence of such confidence in God, and His sure Word will be far reaching. Enthusiasm for the Lord drives out worldliness. It was so in Timothy's home. He had a godly training—a training as to real faith in God. A life of faith is powerful, and he was early blest (2 Tim. iii. 15) and grew up to become useful in God's service. See what God's servant Paul said concerning him, "I have no man likeminded, who will naturally care for your state." Then he adds solemn words—"For all seek their own, and not the things of Jesus Christ" (Phil. ii. 20, 21). Other things are recorded concerning Timothy which shew the power of early training, in a home where there is unfeigned (and, therefore,

obedient) faith. The writer was once speaking about God's dear people being trained before going forth in service. The reply, referring to Timothy, and how he knew the Scriptures as a babe, was "The need is babyhood training." May God, in His wondrous love and wisdom, raise up those who will thus instruct and influence their little ones in their home. Oh for true godly enthusiasm among God's dear people, and specially in the homes of those who profess His worthy Name. If there can be such a powerful influence in the home through those who possess, in God's mercy, real faith in Him, so that others, when born from above, manifest this too, why should there not be the same power of faith, with the same glorious results, in the gatherings of God's dear people? Surely we feel the need, in these solemn times, for unfeigned faith in our God, Who never fails those who wholly trust in Him! Faith is not presumption, for real faith is humble, and causes the believer to tremble lest there should be a presuming of any kind. True faith is very definite, and can trust the Living God, and rest in all His perfect will and words. Oh for more faith in our faithful and never failing God.

May God, in wondrous love, quicken His own, and cause a deeper love to Himself, and a heart-longing to possess and manifest faith, which can remove hindrances to spiritual progress. Thus God will be exalted, where He is now so often dishonoured by the absence of this manifestation of *true* faith among His redeemed people. There is much food for meditation in 1 Tim. i. 5—(a) LOVE, (b) a PURE HEART, (c) a GOOD CONSCIENCE, and (d) FAITH UNFEIGNED! If, by God's grace, we have such faith—surely we shall possess UNFEIGNED LOVE, LOVING "one another" (1 Pet. i. 22). May God in His mercy raise up many to illustrate this in the power of the Holy Spirit, for His own glory.

A Wonderful Deliverance.

THERE have been times in most of our lives, when we have felt that we have been marvellously kept from danger, and we do not know *how often* dangers surround us. Truly God's tender mercies are over His creatures.

But I want us to consider three deliverances recorded in the Scriptures. We have, it may be, often read them, and yet have not been moved by God's wonderful power in preserving. There are very few who have not read or heard about the three men whom the great king of Babylon put into the fiery furnace. Why were they put there? Because they would not bow down to the image which the king had made, for they trusted

in the Living God, and could not worship an idol. This is all real history, and we see how wonderfully God cared for them. These three had faith in God, and they *knew* that He could and would deliver them out of the hand of the king (Dan. iii. 17), and He *did* deliver quickly! If you read the whole account, you will see in what a marvellous way God preserved them, so that when they were brought out, not even the smell of fire was upon them,—and not an hair of theirs was singed. Surely this was a wonderful deliverance. The next we have is in Dan. vi. God's servant Daniel could not give up praying to God which the king had commanded. So he was put into the den of lions. But God, Who can do everything, shut the mouths of the lions, so that His servant could be restful, even amid the lions. See what he said to the king in verse 22. There was no manner of hurt upon him. Surely this was another great deliverance.

But the third marvellous deliverance is the greatest! These, as we have seen, were great, but to be delivered from death, the death of the soul, is beyond all that we can imagine. How privileged are any, dear reader, who, through the work of the Lord Jesus for those who were "dead in sins," are able to say—"Thou hast delivered MY SOUL FROM DEATH" (Ps. lvi. 13). Again we have the statement, "Thou hast delivered my soul from the lowest hell" (Ps. lxxxvi. 13). Can you imagine a more wonderful deliverance than this:—to be saved from death, and hell? Those who are brought to know the Lord Jesus as their Saviour, through His shed blood, have so much for which to praise Him, and such should praisefully say, "Who delivered us from so GREAT A DEATH, and doth deliver us, in whom we trust that He will yet deliver us" (2 Cor. i. 10). Oh that many more, in God's mercy, may be brought by God the Holy Spirit, into this blessed experience, and rejoice in God's salvation.

recollect that concentrated realization of what the Holy Spirit means, and diligent obedience are true Bible helps. Study without real devotedness is vain.

Suggested Daily Readings.

"IF THE LORD WILL"—September, 1921.

Day	Ezekiel	Hebrews	Learning	Ps. cxix.
1	xxiii. 13-27	vii. 1-11	Heb. vii. 25	62
2	xxiii. 28-39	vii. 12-28	" 26	63
3	xxiii. 40-49	viii. 1-13	" 27	64
4	xxiv. 1-14	ix. 1-10	" 28	65, 66
5	xxiv. 15-27	ix. 11-20	viii. 1	67
6	xxv. 1-11	ix. 21-28	" 2	68
7	xxv. 12-xxvi. 6	x. 1-10	" 3	69
8	xxvi. 7-18	x. 11-22	" 4	70
9	xxvi. 19-xxvii. 11	x. 23-37	" 5	71
10	xxvii. 12-25	x. 38 - xi. 7	" 6	72
11	xxvii. 26-36	xi. 8-19	" 7	73, 74
12	xxviii. 1-13	xi. 20-31	" 8	75
13	xxviii. 14-26	xi. 32-40	" 9	76
14	xxix. 1-12	xii. 1-10	" 10	77
15	xxix. 13-21	xii. 11-21	" 11	78
16	xxx. 1-16	xii. 22-29	" 12	79
17	xxx. 17-26	xiii. 1-14	" 13	80
18	xxxi. 1-11	xiii. 15-25	Ezek. xxix. 21	81, 82
19	xxxii. 12-18	Jas. i. 1-12	xxxiii. 30	83
20	xxxiii. 1-10	i. 13-27	" 31	84
21	xxxiii. 11-21	ii. 1-13	" 32	85
22	xxxiii. 22-32	ii. 14-26	" 33	86
23	xxxiii. 1-10	iii. 1-8	xxxiv. 1	87
24	xxxiii. 11-22	iii. 9-18	" 2	88
25	xxxiii. 23-33	iv. 1-10	" 11	89, 90
26	xxxiv. 1-10	iv. 11-17	" 12	91
27	xxxiv. 11-19	v. 1-11	" 13	92
28	xxxiv. 20-31	v. 12-20	" 14	93
29	xxxv. 1-15	1 Pet. i. 1-9	" 15	94
30	xxxvi. 1-15	i. 10-21	" 16	95

Notes on Memorized Verses.

Hebrews vii. 25—viii. 13.

25, The priesthood of the Lord is unchanged—the Priest for ever saves for ever: He is ever living as the proof that His precious work is fully accepted (Rev. i. 18). "Intercession" also implies a "meeting": so in Isa. liii. 12: we are ever welcome in the glory. 26, How beautiful was the character of Christ, and "Having become higher than the heavens" reminds us that "the heavenlies" of Eph. i. 3, are "above, or upon, the heavenlies," *of* the passing through the heavens of iv. 14 (lit.). 27, The daily sins of Israel's priests, and daily earning of death, solemnly emphasized. "This He did once": the word

* Very striking after 17: "as dead": "Fear not—I became dead." Cf. "Because I live, ye shall live also."

'Tis only by the grace of God that we know Him. And if we know Him, in any measure, because known by Him, we should rejoice to know Him more, and seek to know His will.—Scripture is given for this purpose, that God may be glorified in our prayerful, joyful, obedient study.

Have you sought to memorize Scripture? Undoubtedly there is a strain. But is it not worth the prayerful effort of His loving people? Do we not love His Words, and seek to produce His teaching exactly? Satan may endeavour to hinder the purpose of heart, and to urge procrastination. But let us not be disappointed because of any slowness and forgetfulness, rather let us search our ways and expect grace for more victory. And let us ever

"this" is singular, and does NOT refer to the two things just mentioned, (1) first for his own sins (2) then for the people's:—when two thoughts are before us, "This" alludes to the nearer. Hence this passage again emphasizes, by contrast, that Christ had *no sins*. He offered for the *people's sins*, *not FOR Himself*, but offered Himself FOR them: wondrous love! viii. 1, "We have," *cf.* verses as Eph. i. 7, Heb. x. 19: let us rejoice in our possessions. "A Minister of the Most Holy Place"—the *same* word signifies "saints." "The true tabernacle": two words are used for "true" by the Holy Spirit, *one* the contrast with a lie, the *other* with a type or shadow: *this* is the word used here*—hence verse 5. 4, Christ's priesthood not Aaronic: the *court* of the heavenly sanctuary was on *earth*, but its dwelling place in heaven: in *His* work heaven and earth are united: the altar of burnt-offering pictures His earthly life, and the sacrifice was on earth, but its acceptance in the heavenly holiest of all (*cf.* ix. 11). 6, A "better" covenant, on better promises: because unconditional and with an *oath*: because powerful—the word "better" implies this, but the *law* was strengthless *through the flesh* (Rom. viii. 3). 7, An abiding "place": a real fact. 8, "I will accomplish upon the house of Israel." 10, "The covenant which I will covenant." "Giving My laws." *Cf.* 2 Cor. iii with this passage: "the letter (the written law, the ministration of death) killeth—the Spirit—the ministration of life—the new covenant—maketh alive": any other interpretation fails to explain "maketh alive." 11, The knowledge of God in the new covenant, *cf.* John xvii. 3, 1 John v. 20. 12, "For": the cause of knowledge,—how can we know outside Christ, or apart from redemption? Wondrous fulness of salvation—"I will remember no more." Why do not believers praise more?

Ezek. xxix. 21, xxxiii. 30-33.

xxix. 21, a precious promise, contrast Isaiah xxvii. 6 with Isa. xiv. 21. An opened mouth is a great privilege, Col. iv. 3. xxxiii. 30, It is easy to *talk about preaching* without heart-exercise. Isa. lviii is parallel: Israel delighted to know the Lord's ways, but there was no deep conviction. Hatred of sin and love of the truth are *real* tests. 31, *cf.* xiv. 1-5: do we often hear, and yet disobey? Are we covetous? Unless there is a giving up for Christ, attendance at meetings is empty. 32, The words may seem pleasant: truth may be as music and yet disobeyed. This is a most alarming condition. Oh that we may never

* Note how this sentence illustrates the force of the word "this" just mentioned.

excuse disobedience. Matt. vii. 21-27 illustrates: are we *doing the will* of the Father?—see John xiv. 15. 33, Realizing too late that truth is not only for the mind's enjoyment: beware of increased information, if there is not love to the Lord that walks in His ways.

Ezek. xxxiv. 1, 2, 11-16.

Contrast the Good Shepherd of John x, and notice 1 Pet. v. 2. Zech. xi shows three evil shepherds, and *then* Antichrist the idol shepherd: how precious is the other view in xiii. 7. 11, "I will search": the Lord cares for His own:—"until He find it" (Luke xv. 4), "When He hath cast forth all His own" (John x. 4 lit):—not one shall be missing. The word "My" means something to Christ: it is NOT a mere word: see Mal. iii. 17, 18. 12, "Scattered in the cloudy and dark day": now it is cloudy, but He has not forgotten. 13, "Out of the peoples." Note:—gather, bring, feed:—the Lord's work is complete, so in Ps. xxiii, and xxviii. 9. 14, *Cf.* Isa. xlix. 9, lviii. 14: the Lord delights to satisfy: He has a good pasture and a good resting place. 15, The work is His: this passage shall be fulfilled of Israel, but it applies to saints now and a tender *physical* parallel to an overwrought servant is seen in 1 Kings xix. 4-8: but how rarely we have anything like Elijah's strain. We often seek a wrong settling down and the Lord graciously disturbs, for this is NOT our rest. 16, TWO aspects. What mercy and judgment shine forth. Oh to be more thankful, and humble.

Suggestions for Prayer.

"I WENT INTO THE SANCTUARY OF GOD."

Psalm lxxiii. 17.

1. For kings and all in authority, according to the Holy Spirit's stress on "first of all" (1 Tim. ii. 1, 2).
2. For the salvation of households (Acts xvi. 31), and that God may be exalted in more enthusiasm on the part of His people.
3. For spiritual work among those of all nations in this city, that the mind of the Lord may be known and followed.
4. For those exercised before the Lord in Peterswaldan, Stratford (Ontario), Toronto, and other parts, that our gracious God may lead onward, and that His people may obey (Heb. xi. 8).
5. For much wisdom in the preparation and sending forth of literature, that the *truth* may be clearly and lovingly and earnestly made known, and that errors of thought and word and printing—may be more and more kept out, to His glory.

"Pray for us: for we trust we have a good conscience, in all things willing to live honestly." Heb. xiii. 18.

Correspondence from any exercised before the Lord, as to salvation, or obedience, is ever welcome FROM ALL LANDS FOR HIS SAKE: Percy W. Heward, 61, Upton Lane, Forest Gate, London, E.7. Phone, 2196, Broadway.

Thoughts from . . . The WORD of GOD.

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FREE.

"The Lord of hosts hath purposed, and who shall disannul it? And His hand is stretched out, and who shall turn it back?" Isa. 14. 27.

"My counsel shall stand, and I will do all My pleasure" Isa. 46. 10.

"All that the Father giveth Me shall come to Me and him that cometh to Me I will in no wise cast out." John 6. 37.

"Their sins and iniquities will I REMEMBER no more." Heb. 10. 17.

Some lovingly enquire about the subscription to this magazine. Valuing such thoughtfulness and interest, we would just mention two leaflets "Hitherto Hath the Lord Helped Us" and "The Faithfulness of God," which explain more fully how we believe He has guided, and is enabling and will graciously enable. These will be gladly sent.

An earnest invitation to gatherings to the glory of God. "If the Lord will,"—

Meeting Rooms of Believers, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 8 and 6.18, Mon: 8, Thurs: 8, Sat: 6.45. "Rosemond," Bede Burn Rd, Jarrow-on-Tyne, The Lord's Day, 6.30.

Bible Meetings in Deptford, Camberwell, Willesden, &c., some Wednesdays. Correspondence welcome.

Walham Green premises coming down, we are waiting on God for His open door in that neighbourhood.

A Word of Introduction.

WE are able to thank God by lip and pen! But we would not limit ourselves to this. "In everything give thanks." Every action should be an expression of praise. The negative aspect is the removal of murmuring: and the positive is important too. Believers should be the reverse of grumblers. They should delight themselves in the Lord. They are bidden to rejoice in the Lord. There is every reason for praise, and the Lord is worthy of all praise. It is so easy to forget that thanksgiving is not only to be an occasional effort, but a continual experience: not only a meeting-room background for a hymn, but a condition of heart which will stand the varied tests of workshop, office and home. Oh that the people of God may praise greatly, and "yet more and more." Those who dwell in His house will be "still praising" Him. 'Tis a wandering heart which omits to praise.

A magazine to set forth something of the "exceeding riches" of God's grace, and of the privileges and responsibilities which follow from a living relationship to the Lord Jesus, that there may be to His glory a spiritual proportion, and a growing up unto Christ in all things.

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EDITED BY
PERCY W. HEWARD.
Correspondence concerning the Will of God welcome.

"Thou hast cast all my sins behind Thy back" Isa. 38. 17.

How terrible is the contrast—"Thou hast set our iniquities before Thee." Pa. 90. 8.

"They consider not in their hearts that I REMEMBER all their wickedness: now their own doings have beset them about: they are before My face." Hos. 7. 2.

"He will REMEMBER their iniquity, He will visit their sins." Hos. 9. 9.

"Behold, now is the day of salvation." 2 Cor. 6. 2.

"Their sins and iniquities will I remember no more."

Heb. 10. 17.

How wondrous is the grace of God,
How precious is the Saviour's blood,
He deigns to save, completely save,
'Twas for the lost—Himself He gave.

How wondrous to be now set free
From judgment for eternity:
To know the Saviour as our own,
Saved by the precious blood alone.

His people's sins will never rise,
God nevermore His work denies,
He will not cast redeemed ones out,
Nor from His purpose change about.

Remembered by Himself are we,
But our transgressions ne'er shall be,—
Removed for aye, as east from west,
That we might be completely blest.

Such love calls forth our fullest love,
That we, with hearts and minds above,
Might glorify our glorious Lord,—
And with His will henceforth accord!

Words of Encouragement.

Daniel 6 is full of encouragements to faith, and among them we may specially notice the stress on the in his God." pronouns:—"The law of *his* God" (5), "gave thanks before *his* God" (10), "making supplication before *his* God" (11), "*Thy* God Whom thou servest continually" (16, 20), "*My* God hath sent his angel" (22). Thus we are not surprised to reach the beautiful expression "The God of Daniel" (26). Compare Heb. 11. 14-16—"They that say such things declare plainly that they seek a country . . . God is not ashamed to be called their God." And in Exodus we read, "Moreover He said, I am the God of thy father, the God of Abraham, the God of Isaac and the God of Jacob." Can we say that God is *ours*? Oh how wondrous is the full force of Dan. 6. 23—other "G. 23's" of Scripture may come to mind to help memory—"No manner of hurt was found upon him because he believed in his God!" "Who is he that will hurt you, if ye be followers of that which is good?" (1 Pet. 3. 13). "All things work together for good to them that love God, to them who are the called according to His purpose" (Rom. 8. 28). "We both labour and conflict, because we trust in the Living God." Oh that we may be those that believe (1 Tim. 4. 10).

TRUST.

A LETTER TO THOSE WHO OWN
THE LORD'S NAME IN SINCERITY.
(Continued).

Dear Brethren in Christ,

Murmuring obedience is not obedience. We should *delight ourselves* upon the Lord. It should be our joy to *live* like Christians and to *look* like Christians. We call to mind God's servant Paul on the half-wrecked ship. His confidence and brightness show how a believer should please God when everything looks black. "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my Salvation" (Hab. 3. 17, 18). If there be a complete failure of *things*, God is above *things*, and there is no failure with *Him*. If we lose all, but have Him as our God, we are still in safety, and blessedness, and should be in peace. But the fullest security without Him is worse than insecure. The child of God should experience "peace, peace," amid confusion. "We trust in the LIVING GOD." Oh the trials we often make ourselves because we act as if God were not

living, and almost speak of perishing one day by the hand of Saul. If we lean to our own understanding, we shall run into a Gath full of difficulties, and though God will extricate, as with David, we shall cause ourselves many sorrows, and much loss. "Trust in Him AT ALL TIMES." "Trust ye in the Lord FOR EVER."

As in Phil. 4. 6, the stress on "prayer" is marked in Ps. 37. 5. "The askings of our heart." It is well to be *definite*, but our Heavenly Father often answers the half-formed supplications, the partly realized wishes of His blood-bought people. But this Divine language has another prominent thought. The askings of our *lips* are often unanswered, for they are *formal*, and we sometimes walk contrary to them in our lives. We ask to be kept from worldliness, and then step toward it. Our Heavenly Father deals with the heart. Oh for sanctified wishes. So shall we have power in prayer. A "delighting" one can ask in faith, but not those who live in Mal. 3. 14. Let us rejoice in what the LORD IS, even when we begin to feel how heavy the times are (2 Tim. 3. 1). Thus let us reprove our murmuring and be no longer cast down. God is the Same, and such verses as Isa. 41. 10, 13 and 51. 12 shame our fears and unbelief. Our whole "way" should be always definitely brought before the Lord (*cf.* 23). We should be so thankful for this invitation to COMPLETE confidence. It is very foolish to attempt a compromise. The Lord will take complete control, "He hath done" (Ps. 22. 31), and "He will do." "Undertake for me," said Hezekiah of old (Isa. 38. 14). We would remember Isa. 26. 12 in this connexion, "Lord, Thou wilt ordain peace for us, for Thou also hast wrought all our works for us (*marg.*):" Well may we say, "Bless the Lord, O my soul," and again "O give thanks unto the Lord, for He is good: for His mercy endureth for ever. Let the redeemed of the Lord say so, whom He hath redeemed . . . and gathered" (Ps. 107. 1-3). God delights in the delight of His children.

With earnest wishes that we may please Him more, in the power of the Holy Spirit.

Yours in His lovingkindnesses,
Percy W. Heward.

Your acceptance with God, dear fellow-believer, does not depend on your knowledge of that acceptance. Grace is the foundation of joy because of grace. This truism is not always remembered: ah, it is more than a "truism," it is a living power from God in the life of His people. The glories of free grace invite to the willing service of the Lord's bondservants.

A Loving Message of Exhortation to Young Believers.

"GROW IN GRACE, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Pet. 3. 18.

"LOVE NOT THE WORLD, neither the things in the world." 1 John 2. 15.

"Set your affection on things above, not on things on the earth." Col. 3. 2, Matt. 6. 19-21.

"Work out YOUR OWN SALVATION with fear and trembling, for it is God Which worketh in you both to will and to do of His good pleasure." Phil. 2. 12, 13.

"Looking for THAT BLESSED HOPE." Tit. 2. 13.

Seek to grow in grace, and in knowledge too,
Read the Scriptures oft, read them through and through,
Wait before the Lord, listen to His voice
Speaking through His Word, in His will rejoice.

Seek the things *before*, leaving those *behind*,
Press toward the mark, with an earnest mind,
Counting all on earth worthless, empty, vain—
That with Jesus Christ you may live and reign.

Seek to be set free, free from worldliness,
Live as pilgrims should, meekly, humbly dress.
Search the Word of truth, hide it in your heart—
Lamp and light it is, guide and heavenly chart.

Seek to follow Him,—Christ, Who for us died,
Put no trust in man, in the Lord confide,
Walk the narrow way, with His will accord,
Live by grace alone just to please the Lord.

Seek to fear the Lord, speaking oft of Him
Who came down to die, lost ones to redeem,
Speak as did the bride, of His loveliness,
Causing some their guilt humbly to confess.

Seek a closer walk with the Lord on high,
Never mix with those, who His truth deny,
Think of what Christ said, and be not ashamed
Of Himself, His Words, lest in that day blamed!

Seek to early rise, spending time with God,
Foolish talk avoid, since redeemed by blood,
Working out by grace your salvation great,
Looking unto Christ as for Him you wait.

Seek to be unlike those who dwell on earth,
Shewing forth, by grace, heavenliness of birth,
So that some may see, plead Christ's merits too,
Thus in covenant love now be made anew.

Seek not earthly gain, have your treasures where
Christ the Lord is now, let your heart be *there*;
Meekly live for Him, in His will delight,
Walking in His truth, till WITH Him in white.

QUESTIONS AND ANSWERS.

(2). EXODUS 32. 26-28.

The margin rightly refers to Num. 25. 5, cf. 10-13. It would seem clear that Levi was brought to repentance (a background for Num. 3. 45). Compromise is unholy. God gave judicial arrangements to Israel. We have a spiritual counterpart, and must not spare sin, nor recognize those who turn from the truth. Deut.

33. 9 is suggestive, a background for Luke 14. 26, where *physical* hating is not before us (see Eph. 5. 29). Adam was led astray by hearkening to the voice of his wife, and earthly relationships may easily be made an excuse for sin (Luke 14. 20). The command to hate *our own life* prevents misunderstanding; whatever is in us *which is of sin* is to be hated—warred against—mortified. So in others, however near or dear they are. Compromise often begins in the home through this. The Lord's command in no way contradicts His emphasis on honouring (Matt. 15. 4), any more than buffeting the body negatives presenting the body as a living sacrifice. The *aspect* is important. The Holy Spirit explains Himself. In Exodus 32 God showed how "the law worketh wrath,"—those slain were deserving of death. Grace is seen in the contrasted 3000 saved when the Holy Spirit established the church in Acts 2. *Our weapons* are not carnal, but 1 Cor. 5 shows the same severity against sin, with spiritual exclusion.

"The Glorious Gospel of Christ."

2 Cor. 4. 4.

- The Gospel Shows Christ's Glory—
("Gospel of the Glory").
 - In His Person.
 - In His work.
 - In His acceptance (2 Cor. 6. 2).
- The Gospel is Glorious in Its Shining Brightness.
 - A wondrous display of love.
 - No defects.
- The Gospel Brings Glory to Christ.
 - The work of man set aside. This is a comforting message to the needy.
 - If any do not *see*, they are blinded by Satan, has *this* gospel shined in your *heart*? Or are you blind to Christ's beauty? Though you own this, in word, do you still think your *part* in salvation is something of the work? Dear friend, you only contribute a *debt*: your only share is *darkness*! Christ will not share His glory of *saving* with you, but He will share the glory which results from His *own* saving work with *every* heart-burdened sinner, brought to see himself as *nothing*, and less than nothing!

A QUESTION FOR BOYS AND GIRLS.

Collect verses which speak of those who, by grace, receive the Word of the Lord.

THE CHILDREN'S COLUMNS.

"THEY RECEIVED HIM NOT."

IF the king of England, or any other monarch, condescended to visit a very poor cottage with a view to helping those who were needy who dwelt therein, it would be considered a very great condescension, and a great honour, to be able to welcome such into one's poor home. But if any refused and would not allow him to come, many would rightly think this to be a terrible insult. But when Christ, in wondrous mercy, condescended to leave His glory, and to come down to this earth, and even to humble Himself to be born as an Infant, though He came unto His own nation, the Jewish people, *they* received Him not (John 1. 11). I want you to remember that though He became a Man, in such condescending love, He was still "the Mighty God," and He could have destroyed those who hated Him, in a moment. But no, He came in mercy to save sinners, and He was patient and suffered men to go on, though they thus despised Him. I want you, my dear young readers, to read John 1. 10:—"He was in the world, and the world was made by Him, and the world knew Him not." In another part of the Holy Scriptures we are told that had the princes of this world *known* Who He was, even the promised One, they would not have crucified Him. But it was plainly written just HOW Christ would come, and what He would do. Yet the people were so blind they knew Him not. And some soon said:—"We will not have This One to rule over us." We call to mind the words of others, who lived on this earth before Christ came in the flesh, to die for sinners, who dared to say, "Our lips are our own, Who is Lord over us?" (Ps. 12. 4). How sad to think that those, to whom Christ specially came, received Him NOT as the One Whom God sent, to redeem His people from their sins. Alas, the Jews as a nation refused Him, and chose, at last, Barabbas a murderer, and said of Christ "Away with Him, crucify Him" (Luke 23. 17-21). Thus we see what sinful hearts men have. They will not believe that Christ is the Messiah, the Saviour of sinners—the Saviour they NEED. But it is a joy to know that some, even among the Jewish people, were waiting for Him, and such gladly received Him, and welcomed Him, as God's salvation (Luke 2. 25-30).

Then in Luke 19 we read about Zacchæus, who was chief among the despised tax-gatherers, and wanted to see the Lord Jesus, and went up into a tree. The Lord Jesus knew all about him, and spoke to him, and told him to come down, saying, "I must abide at thy house." And Zacchæus "MADE HASTE and CAME DOWN and

RECEIVED HIM JOYFULLY" (verses 1-6). How privileged to have Christ in one's own house! Moreover, we remember that when the Lord Jesus, in wondrous mercy, cast the demons out of the man of whom we read in Mark 5, the people were afraid. The change was so great, and moreover, they had lost their swine (see verse 13-17) and they prayed Him to depart out of their coasts! In the other account of this miracle we read how those on the other side of the sea "GLADLY RECEIVED Him, for they were all waiting for Him." I do trust that God may so work by His Spirit, preparing the hearts, that many may be ready to receive Him—the Lord Jesus—as their own Saviour, and have the joy of God's salvation, through the work of Christ on Calvary.

There are some who speak of giving God their heart, and they imagine God will accept it. But God cannot thus accept what sinners seek to bring to Him. He is the Giver, and worthless sinners receive His gift of salvation. God's creatures have nothing when they come into this world, so that all they have daily, they receive from God. As the earth receives blessing from God such as the rain (Heb. 6. 7, 8) so everything good is from Him. Yet how unthankful many are, although God so wonderfully provides for their daily needs. There are many other verses I should like to mention, but space will not allow. See John 1. 12, Col. 2. 6. 'Tis blessed to be brought to receive Him *into one's heart*. 'Tis terrible to despise Him and His glorious finished work for helpless sinners. I wonder which attitude you are showing.

THEY RECEIVED HIM NOT, though He came in love
Came unto His own, came from heaven above—
Thus they cast Him out, killed Him in their heart,
And the Gentiles, too, in this sin had part.

THEY RECEIVED HIM NOT, but their words were
"Him We will not have over us to reign," [vain—
For as King He will soon be manifest,
Israel yet in Him shall be fully blest.

THEY RECEIVED HIM NOT, nationally "His own,"
And He came in grace, for sin to atone:—
In their wicked hearts Him they sought to slay,
But they could do nought, till th' appointed day.

BUT SOME DID RECEIVE Him by grace Divine,
God in cov'nant love worked His own design,
By His mighty power they were made His sons,
And, by grace Divine, lived as holy ones.

THEY WITH JOY RECEIVED His salvation free,
Loved to do His will, and with Him to be,
They believed the truth,—their Messiah had come,
And they welcomed Him, in their hearts and home.

There are many now, though Christ really died,
Who will NOT receive Christ, the Crucified.
They reject and scorn precious poured-out blood,—
Christ Who came to save, and the love of God.

HAVE YOU CHRIST RECEIVED, as the One God sent?
To redeem from sin He to Calvary went!
Now God welcomes those who His truth believe,
They eternal life from Him NOW receive! ..

A WORD WITH YOUNG BELIEVERS
AND OLDER ONES TOO.

A FEW THOUGHTS ON JOB.*

THE unfinished history of Job would be painful, but we see "the end of the Lord" (Jas. 5. 11), that is to say the end appointed by the Lord, and belonging to Him. Rahab failed amid faith, but the Lord emphasizes the faith *more than* the UN-excused failure, and in like manner His final message is "The *patience* of Job." Not that sin is overlooked: words full of rebuke were uttered, "Who is this that darkeneth counsel?"—"Wilt thou also disannul My judgment? Wilt thou condemn Me, that thou mayest be righteous?"

The Lord hates sin, but He loves to draw His people from their sins, and to record their repentance. When Job abhorred himself, because he had received a right view of the Lord (Job 42. 5, 6), *quickly* the Lord said that His servant Job had spoken of Him the thing that was RIGHT. He upbraided not, yet the *physical* strain continued until his faith was further shown by love and prayer for his "irritating" friends (Job 42. 10). Thus this servant of God was brought to a true view of God's glory, of himself, and of others: then he was delivered.

Do we not see one of the purposes of this remarkable book, and one of the reasons why our trials are sometimes lengthened? We are not humble enough. We are not loving enough. We must be brought down yet more. 'Tis in the Lord's love. 'Tis for our good. And what means did the Lord use? After the silence of the three friends, and the earnest words of Elihu, the Lord Himself spoke. And He asked questions, unexpected questions. He shewed Job's limitations even in natural knowledge, that there might be the holy inference—"How can I dare to criticize God's ways in that which is so far beyond nature?" An *implicit* faith in the Lord, and a willingness for His wise will, whatever it be:—how necessary are these manifestations of *grace*. Just as the Lord's work on the *body* is to picture His work on the *soul* (Mark 2. 10, 11), so *all* nature is meant to humble us, that in holy awe, we may be ashamed of *all* complaining pride.

Job had been living before with *much* godly concern (1. 1), but he had to learn that victory over *acts* of sin is not sufficient (1. 22): there must be a *knowledge* of sin *within*, that it may be loathed. Latent sin is *there*. John shows the difference between sin and sins: sin is in believers, and they little realize their weakness. Job was taught this, that he might obtain victory over *sins*. In like manner, Isaiah received fresh power when, in the *light* of the Lord (cf. "now

mine eye seeth Thee," Job 42. 5), he saw himself unclean (Isa. 6), and a similar breaking down was the background for much devotedness of God's servant Paul (see Rom. 7^o). The godliest man must be grateful for 1 Cor. 10. 13: we are all weaker than we think. Satan desires us (Luke 22. 31), and his devices are many. Trials *continued* brought even Job to *unwise words*: the epistle which mentions his patience refers very definitely to the *tongue* (ch. 3). And often we speak complainingly *under* a strain. Why? Out of the abundance of the *heart* the *mouth* speaketh, and we need more mortification *within*. A deeper, *far deeper* sense of God's glory, and of our unworthiness is necessary if we would be more faithful unto Him. If we want to grow in grace, God often allows a strain, and continued difficulties, that we may learn our utter need, and live henceforth trusting Him, in the power of the Holy Spirit.

The Only Hope For Man.

Not priests, not sacraments, not prayers,—
These are *man's* ways, and will *man* please;—
Deliverance both from *wrath* and *cares*
Can ne'er be found in these.

Nor is the *life* of Christ the way,—
That life, apart from outpoured blood,
Will drive the sinner back, and stay
Between the lost and God.

Then *how* can sinful man draw nigh?—
In grace God has devised a plan,—
Christ *once* hath died, is *now* on high,
The *only* Hope for man.

Suggestions for Prayer.

"If I regard iniquity in my heart the Lord will not hear me." Ps. 66. 18.

1. For the glory of God in the godly devotedness of His blood-bought people.
2. For growth in true love which is not content with saying "Lord, Lord," but which *delights* in His will.
3. For the homes of the people of God, that they may be more pilgrim-like,—full of the joy of *Christ*.
4. For believers in the present trade-depression, that they may be employed *where* the Lord wills, and use any trials or loss of employment to His praise.
5. For deliverance from procrastination and irregularity.
6. For those of all lands coming to this city, that the Lord may meet some of them in mercy, and that they may return home to tell their friends how great things the Lord hath done for them, Mark 5. 19.
7. For the Lord's work at Peterswaldan, &c, and brethren from London visiting, in His love, and unto His glory.

"Praying always with all prayer and supplication in the Spirit." Eph. 6. 18.

"He maketh intercession for the saints according to God," Rom. 8. 27.

* A booklet on this subject will be gladly sent.

* You are welcome to another leaflet on the Book of Job.

Talks about Present-Day Needs—10.

Meditations on the word "CANNOT."

SURELY we are greatly encouraged as we call to mind the words of John x. 35, "THE SCRIPTURE *cannot* BE BROKEN." All shall come to pass, in God's time and way! Not one word shall fail, all shall accomplish that which He pleases and prosper in the thing whereto He has sent it (Isa. iv. 10, 11). May this stir our hearts to have more *confidence* in the words of the Living God. Then we have encouragement in the words, "HE CANNOT DENY HIMSELF" (2 Tim. ii. 13). Oh, how thankful we are for His truth; see Num. xxiii. 19 and remember Heb. vi. 18: It is IMPOSSIBLE for God to lie! That which He hath spoken will remain for ever—for HE CANNOT LIE (Titus i. 2). Truly God is good to reveal these precious things to His redeemed people. Yet how often we fail to appreciate His wonderful and unchanging love. Doubtless Song of Songs viii. 7 refers to the *deep* love of Christ which the waters of wrath could not quench. Precious indeed is the unveiling, "MANY WATERS CANNOT QUENCH LOVE." May we meditate on His love more, and be thankful for all His tender mercies, which are over all His works, and wondrously over His redeemed.

How true were the words spoken in scorn by the chief priests, "He saved others, HIMSELF HE CANNOT SAVE" (Mark xv. 31). God spared not His Son that He might spare us (Rom. viii. 32). How these words should impress us, and cause a tenderness of heart, as we think of His sufferings for *our* sins.

The words of 1 John iii. 9, "HE CANNOT SIN" surely refer to the Lord Jesus, Who knew no sin, and yet became a Sin Offering for His people (2 Cor. v. 21). And viewed in Him, we are perfect, but not in ourselves, for in our flesh dwelleth no good thing (Rom. vii. 18). But in that glorious day soon to dawn we shall be with Him and like Him. May we seek to be more like Him even now, by the gracious indwelling of the Holy Spirit.

There are some other verses too, which have impressed, and which seemed to lead to these lines. Shall we turn to them? And may we humbly seek to be guided by God the Holy Spirit as we meditate in them. With reference to heart-searching words we all have to admit our failures. The words to which I refer are repeated three times in Luke xiv; the first occurrence is in verse 26. "If any man come to Me and hate not his father, and mother, and wife, and children, and brethren and sisters, yea, and his own life also, HE CANNOT BE MY DISCIPLE."

It was not until Abraham had left his kindred, and Lot was separated from him that God said, "Lift up now thine eyes and look . . . All the land which thou seest, to thee will I give it, and to thy seed for ever" (Gen. xiii. 14, 15). Ruth, the Moabitess, was brought into favour and blessing because she left her father, and mother, and the land of her nativity to trust in the *Lord God of Israel* (Ruth ii. 11, 12), and through the line into which she was brought the Lord Jesus condescended to come in the flesh (Matt. i. 5). There must be the forsaking of all, if we are to be completely blest in Him, the Mighty God. While we cling to things of earth we lose blessings here, and there will be sad losses in that day. From Luke xiv. 27 we see that there must be the bearing of the cross which is given us. If otherwise the words are clear "HE CANNOT BE MY DISCIPLE." Now shall we look at verse 33. "Whosoever he be of you that FORSAKETH NOT ALL THAT HE HATH HE CANNOT BE MY DISCIPLE." Have we not all failed in NOT forsaking all? Nothing is to be *our* own. May we be exercised by these repeated verses. Why three times? Surely to call our attention, and to draw us away from the things which bind us. Oh, that we may be set free, and willing, gladly willing, to give up all, unto Him who gave Himself for us. Why do we hold back when God has been pleased to set His love upon us, and to make us His children through the precious blood of His beloved Son? Oh, for hearts FULL of love to Him, and lives that are DEVOTED unto Him.

May we be warned by the words of Luke xiv. 20, "Therefore I CANNOT come." It is so easy to say, "I cannot give up this or that," although it holds us back from wholly following the Lord. Then the solemn words of John iii. 3, 5, 1 Cor. xv. 50, should cause heart meditation. Moreover, John xv. 4 must not be forgotten, "As the branch CANNOT BEAR FRUIT OF ITSELF except it abide in the vine; NO MORE CAN YE, except ye abide in Me." What need there is for abiding—a precious life is this. Surely the words of Matt. vii. 18 are encouraging. "A good tree CANNOT bring forth evil fruit." Then we are exhorted to simplicity of purpose in life by Matt. vi. 24. "YE CANNOT SERVE GOD AND MAMMON." Alas, some imagine they can, as they say, "Make the best of both worlds." But God says, "Ye CANNOT" (See Joshua xxiv. 19.) Some think they can please God even when unsaved, but Rom. viii. 8, says "They that are in the flesh CANNOT PLEASE GOD" (cf. Heb. xi. 6).

The words of God's servant Nehemiah sent to those who sought to hinder the work should stir us to be watchful as to service for the Lord,— "I CANNOT COME DOWN, why should the work cease whilst I leave it and come down to you?" May we be encouraged with all the "cannots" of God's sure Word to trust Him more fully, and also

warned lest in these days of ease we fail and grieve the Holy Spirit. It is so easy to be half-hearted. Because iniquity abounds the love of many waxes cold. But oh that we may simply please God and look to Him to fulfil His Word in our daily life, that there may be a witness for Him that CANNOT be hid (Matt. v. 14), and all for His glory and by His gracious enabling.

A FALSE HOPE.

HOW many have been disappointed in putting confidence in those who have proved unfaithful! And there are many such in these sad and perilous times, when iniquity abounds, and when not a few are "lovers of pleasures more than lovers of God" (2 Tim. 3. 4). If God is forgotten, and confidence is put in man, or in one-self, this *must* lead to terrible results. To have a HOPE like a spider's web, with reference to eternity, is indeed dreadful (Job 8. 14), for such a HOPE must fail. We all know how VERY frail a self-made spider's web is, yet multitudes are willing to have such a HOPE, and to forget the future, and to give no heed as to what will certainly be for those who trust in themselves, or in one another. The HOPE of man will perish, it is in vain, and will surely be destroyed (Job 14. 19): vain is the salvation of man (Ps. 60. 11).

Not a few there are who make gold their HOPE (Job 31. 24), and they imagine money will satisfy them, but they are thereby deceived. Riches cannot keep alive, neither can they deliver in the day of wrath (Prov. 11. 4). How vain then to trust in frail man, or in things of earth, and to have NO HOPE—no real hope for eternity.

What a contrast are those whose HOPE the Lord is (Jer. 17. 7), and who, trusting in the finished work of the Lord Jesus for worthless sinners, can truthfully say, "The Lord is my Portion. . . therefore will I HOPE in Him" (Lam. 3. 24). How blessed are all the redeemed, saved, and caused to have a glorious HOPE, through the blood of Him, Who came not to call the "righteous, (as many imagine they are), but sinners to repentance" (Matt. 9. 13). The believer's HOPE is not in vain, for the words are clear, "Which HOPE we (saved ones) have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil" (Heb. 6. 19). But, alas, few have this privilege, for so many trust in their good works, and HOPE all will be well at last. But every false HOPE will fail. Nothing can avail in the day of wrath, except confidence in God's own way of salvation, now, through the shed blood. What folly it is to put confidence in man, whose breath is in his nostrils (Isa. 2. 22). Only those who cease from man, and trust in the Living God, have a sure HOPE, both now and for

the future. Men may say, being ignorant of God, and His wonderful love, "What use is it to trust in God?" Thus the great King of Assyria said to the Jews, "What confidence is this wherein thou trustest? . . . Now on Whom dost thou trust, that thou rebellest against me?" 2 Kings 18. 19, 20. Those who trust in God, and whose HOPE the Lord is, can be restful even in difficult circumstances, and so we read in verse 36, "The people held their peace, and answered him not a word,"—while those who are without HOPE are easily disturbed, and troubled. Oh that God may, by His Spirit, open many eyes to see the vanity of merely a false hope, and lead them to flee for refuge to the salvation by the death of the Lord Jesus Christ.

Suggested Daily Readings.

"IF THE LORD WILL"—October, 1921.

Day	Ezekiel	1 Peter	Learning	Ps. cxix.
1	xxxvi. 16-28	i. 22-ii. 10	Ezek. xxxvi. [25	96
2	" 29-38	ii. 11-25	" 26	97, 98
3	xxxvii. 1-10	iii. 1-9	" 27	99
4	" 11-19	iii. 10-22	" 28	100
5	" 20-28	iv. 1-11	" 29	101
6	xxxviii. 1-13	iv. 12-19	" 30	102
7	" 14-23	v. 1-14	" 31	103
8	xxxix. 1-10	2 Pet. i. 1-8	xxxvii. 21	104
9	" 11-22	i. 9-21	" 22	105, 106
10	" 23-29	ii. 1-9	" 23	107
11	xl. 1-14	ii. 10-22	" 24	108
12	" 15-26	iii. 1-9	" 25	109
13	" 27-38	iii. 10-18	" 26	110
14	" 39-49	1 Jhn i. 1-10	" 27, 28	111
15	xli. 1-10	ii. 1-8	2 Pet. ii. 1, 2	112
16	" 11-26	ii. 9-17	" 3	113, 114
17	xlii. 1-12	ii. 18-29	" 4	115
18	" 13-20	iii. 1-9	" 5, 6	116
19	xliii. 1-12	iii. 10-20	" 7, 8	117
20	" 13-21	iii. 21-iv. 4	" 9	118
21	" 22-xliv. 3	iv. 5-18	" 10	119
22	xliv. 4-16	iv. 19-v. 8	" 11	120
23	" 17-31	v. 9-21	" 12	121, 122
24	xlv. 1-8	2 John 1-13	" 13	123
25	" 9-22	3 John 1-14	" 14	124
26	" 23-xlvi. 9	Jude 1-7	" 15	125
27	xlvi. 10-18	" 8-16	" 16	126
28	" 19-xlvii. 5	" 17-25	" 17	127
29	xlvii. 6-21	Rev. i. 1-7	" 18	128
30	22-xlviii. 14	" i. 8-20	" 19	129, 130
31	xlviii. 15-35	" ii. 1-7	" 20	131

We can rejoice in the authority, and power, and present preciousness of God's own words, if we are among His people, and they should be authoritative in our daily living. We should seek to please God by simple obedience to whatever He appoints, in love which is acceptable, because in the Holy Spirit.

Do you want to know more of the Words of God? Do you want to delight in His teaching? Then seek grace to be in the right place and condition for this. Do not ask the Lord to bless, and then omit to read. Do not ask for wisdom, and then remain too lazy to learn. Do not expect a miracle to make up for indolence, or for worldliness. If you would see God's guidance with His eye, you must LOOK to Him. If you would hear His voice, you must leave the world's talkativeness, and stand in His counsel. If you would be spiritually minded, you must not strive to serve two masters. Is it not so? Is not this true reasonableness? Do we not often ask God's blessing, and then try to run away from it?

Notes on Memorized Verses.

Ezek. 36. 25-31.

How many are God's promises to Israel; but they do not at all excuse sin. The united nation will receive a new heart (contrast Luke 11. 44) individual blessings also are implied. The stony heart does not receive any impression: the heart of flesh in this context is responsive to the Lord (cf. 2 Cor. 3). A tender heart receives (2 Chron. 34. 27, Jas. 1. 21). 27, How wondrous is the work of the Spirit of God: thus are we enabled to "walk" wellpleasingly (Gal. 5. 25). The SPIRIT of God never leads to carelessness regarding the Words of God. 28, "Ye shall be My people," cf. 2 Cor. 6. 18: the promises are often associated with obedience, for two reasons, i.e. not only because many are conditional, but because the joy of those which are unconditional is often linked with obedience: we rob ourselves of joy when we wander. "From all": grace leads to separation. The physical blessings of that Day have many spiritual parallels to-day: nor is God unmindful of our earthly needs (Matt. 6. 33). 30, Sin spoils the fields: how often men fail to see the "effects" of individual sins, because not manifestly linked, though just as really linked. 31, Salvation leads to humility (1 Tim. 1. 15): are we ashamed of our sins? "Your own evil ways," "your doings," "your sight," "your abominations": how precious to have His merits made ours—even His merits in Whom His people stand accepted. "Not for your sakes do I this" (32): salvation is for His Name's sake.

Ezek. 37. 21-28.

Again we have prophecy: and it will yet be literally fulfilled. The scattering of Israel is literal: so will the gathering be. Isaiah 35 is not a mere "figure of speech": Jerusalem shall be a praise in the earth (Isa. 62. 7). There are, moreover, important associated principles. God delights in true unity: when He saves now it is not

only that individuals may be free from judgment, but also that they may be in godly unity and order, to His glory. Salvation leads to hatred of sin:—"Neither shall they defile themselves any more with their detestable things"—"The grace of God . . . hath appeared, teaching us" (Tit. 2. 11, 12). "Holiness, without which no man shall see the Lord" (Heb. 12. 14). Ex. 12 teaches this. Saving and cleansing are together: if we are in Christ, there is a new creation, and there must be fruits meet for (i.e. corresponding to) repentance (Luke 3. 8). 'Tis of cleansed ones that the Lord says, "My people." 24, David will be raised up: it is delightful to see that faithful servants will be recompensed in the earth: the parables of the talents and pounds imply this: where Christ was killed, there He will have His throne, and if we remain under we shall reign with Him. "One Shepherd," is mentioned distinctly, as well as David. Peace for ever (Isa. 54. 10). My sanctuary, My tabernacle, My people. "In the midst."

2 Peter 1. 1-21.

1, A hearing one—a stone,—a bondservant—one sent forth:—mark the order. A precious reminder too of Matt. 16. Precious faith is God's gift, Tit. 1. 1. In the sphere of righteousness: God never excuses sin: God imputes righteousness; His people, therefore, are to walk righteously. Grace and peace multiplied: contrast John 6. 7 with 11: "He satisfieth the longing soul." So in verse 3—"all things," and in 4 "exceeding great and precious promises." Jas. 1. 5 is delightful: also verse 17: the Lord is not niggardly: He opens His hand (Ps. 145. 16): oh that our mouths may be opened in praise. "Escaped," contrast 2. 20. "Adding": the Christian life should be marked by continual progress. 8, Neither without work nor without fruit: this is a precious thought (1 Cor. 15. 58). 9, It is possible to be spiritually short sighted. How forgetful we are as to the results of knowing the Lord. 10, Do we give diligence, are we zealous? "Sure": from the same root as the word "to step": a godly walk. Stumbling is the opposite of sureness. 11, Do we not want an abundant entrance? 12, Reminders of what we know are needed: one can often mention rules of a language, and yet fail to use it: so spiritually: knowledge is not enough. 13, The one who urged others to zeal was himself zealous by grace. 15, Though he knew of his decease, the Coming of the Lord was his hope. 19, Is the Word a lamp to OUR feet?—Ps. 119. 105, Prov. 6. 23. A lamp, till the day dawns. The Day star: rather "the Light Bringer." "Take heed . . . in your hearts," and "In your hearts knowing this first." "No prophecy becomes of its own unfolding" (cf. Heb. 1. 3): Scripture was not evolved, 2 Tim. 3. 16.

Thoughts from . . . The WORD of GOD.

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FREE.

A magazine, as the Lord gives grace, to witness gratefully concerning Himself, to make known the way He has lovingly marked out for His own, while they seek to live faithfully, and wait for Him (John 15. 14).

EDITED BY
PERCY W. HEWARD.
Correspondence concerning the Will of God welcome.

"Behold, therefore, the goodness and severity of God." Rom. 11. 22.

"The Lord is not slack concerning His promise, as some men count slackness, but is longsuffering to usward (or youward), not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night." 2 Pet. 3. 9, 10.

"The riches of His goodness and forbearance and longsuffering . . . The day of wrath and revelation of

the righteous judgment of God." Rom. 2. 4, 5.

"Seek ye the Lord, while He may be found: call ye upon Him while He is near." Isa. 55. 6.

"Then shall they cry unto the Lord, but He will not hear them; He will even hide His face from them at that time." Mic. 3. 4.

"Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able, when once the Master of the house is risen up." Luke 13. 24, 25.

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Some lovingly enquire about the subscription to this magazine. Valuing such thoughtfulness and interest, we would just mention two leaflets, "Hitherto Hath the Lord Helped Us" and "The Faithfulness of God," which explain more fully how we believe He has guided, and is enabling, and will graciously enable. These will be gladly sent.

An earnest invitation to gatherings to the glory of God. "If the Lord will,"—

Meeting Rooms of Believers, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 8 and 6. 16, Mon: 8, Thurs: 8, Sat: 6. 45. "Rosemond," Bede Burn Rd, Jarrow-on-Tyne, The Lord's Day, 6. 30.

Bible Meetings in Deptford, Camberwell, Willesden, &c., some Wednesdays. Correspondence welcome. Waltham Green premises coming down, we are waiting on God for His open door in that neighbourhood.

A Word of Introduction.

A GAIN to the glory of God can we send forth these pages. Not by our own strength, not to our own glory, but in His love, in His enabling and to His honour. The days are not improving. The world hurries on to its doom. The age is very dark:—civilized darkness! Christendom is more filled with commercialism than with Christ. Yea, it knows Him not. But He still has His own,—HIS sheep brought out, who recognize HIM,—strangers and pilgrims,—and for them we would earnestly write, praying that God may bring writer and readers alike to love Him more, and to follow His way, with the beautiful simplicity of happy faith, in the leading of the Holy Spirit. All else is failure, however successful it may appear.

THE LORD JESUS SAID (John 10. 27):
"MY SHEEP HEAR MY VOICE."

"All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out." John 6. 37.

How precious is God's covenant grace,—
All saved ones have a heavenly place,
Those giv'n to Christ to Him shall come,
All must be His, not only some!

Seeing the travail of His soul,
He will rejoice:—His work one whole!
No seats shall then remain unfilled,
His own, "compelled," with praise be thrilled.

Not one shall then be cast away,
His covenant love remains for aye,
He will not change His purpose sure,
His covenant mercy must endure.

Then let our hearts with joy o'erflow,
If drawn by love, His love we know,
And let us seek our Saviour's way,
Until we see Him in that Day!

“In Earing Time and in Harvest Thou Shalt Rest.”—Ex. 34. 21.

A LETTER TO THOSE WHO OWN
THE LORD'S NAME IN SINCERITY.

Dear Brethren in Christ,

These Divine words of command to Israel contain a very precious *principle*. God must be *first* if our life is to be truly acceptable and truly successful (Jos. 1. 8.) and faith looks beyond reasonings and appearances. God tested Israel's obedience by the Sabbath year:—the people were held back from saying, “*What shall we eat the seventh year?—Behold, we shall not reap nor gather in our increase*” (Lev. 25. 20). *Surely the Lord could be trusted*. The same thought of confidence in Him was associated with each one of the yearly feasts. There seemed a real danger in journeying from home, *with enemies around, especially at harvest time*. But the Lord said, “*Neither shall any man desire thy land when thou shalt go up to appear before the Lord thy God thrice in the year*” (Ex. 34. 24). And is He not the same to-day? Our scheming and worrying are alike out of place. The Lord is *living*. Here is a child of God, who is *burdened* by “*competition*” in business. He is afraid to put the Lord first, and so works overtime, and neglects his spiritual life: and intends more devotedness soon. But “*soon*” never arrives. Here is another who finds a strain, and so withholds from much definite giving unto the Lord “*for a little time*.” Can we be surprised if his life is barren and if he also finds a bag with holes? But so subtle is the flesh that the fact there is no *surplus*, “*after necessary expenses*,” is used as argument for *not* giving, whereas all the while the holding back has been spoiling the usefulness of the money, and reducing the value of everything. The Lord should have been honoured first (Prov. 3. 9).^{*} We often justify unbelief because the failures *which it causes* come to pass, and instead of saying “*HERE is the root of the trouble*,” we are ready to say, “*Now I have clear evidence I could not have given more*.” And this is not only with regard to money, but with regard to time, and all powers for the Lord. Unbelief robs God, and robs ourselves of that which we could give to Him.

Consider another believer. He worries and frets, and occupies his mind with the many cares of this life, and appears before the Lord *empty* with regard to praise. He does not cast his care on the Lord. He is “*afraid*” to trust, and it seems “*necessary*” to do different things which encroach on the spiritual life:—no time for Bible feeding, no

^{*} This is deeply important. Sometimes the Lord will not entrust us with more till we show we can use it for Him. “*Time*” for prayerful study is often kept back on this account. If we have nothing to give the Lord it is because we wished to give Him the *surplus* at the end instead of giving to Him *first*.

gatherings, no prayer, and so forth. Is this wise, in view of the Judgment Seat of Christ? Is it *grateful* to Him Who loved unto death? Tampering with spiritual devotedness is more than dangerous.

Observe that God did not call Israel to appear before Him at the most “*convenient*” seasons, but at *harvest* and *vintage* when “*others*” might naturally have wished to rob them. *Faith must expect problems and tests*; aye, and if in the *present* dispensation God is pleased to grant a testimony of another kind also, let us take joyfully the *spoiling* of our goods, and not make even *this* an argument for putting them second. Spiritual gain is His definite promise: earthly things are small—simply opportunities to please and serve Him.

Ah, dear believer, engaged in agriculture, this speaks to you. The principle of “*In ploughing time and harvest thou shalt rest*” forbids unbelieving overwork, because of any special season of the year. The *habit* of putting the things of God in the background will *grow* upon you and we have also seen that the dear child of God who really *wants* to exalt the Lord, and to walk in the Spirit, but who draws back because of some “*particular job*” in workshop life, and who has not time for spiritual meetings, “*just at present*,” is causing himself spiritual weakness. So the dear mother in the home who wants to be more earnest when the children are a little older. The *surplus* time may never come if the Lord is second now. Many are invalids because they neglect the Lord's food. Many are firm against working on the Lord's day, but the week days crowd out His words. The Holy Spirit's stress on assembling together *so much the more* (Heb. 10. 25), and on daily exhorting (Heb. 3. 13) should not be overlooked. Faith flourishes in trusting God against appearances. Give time and money and strength to the Lord not as a jerk, not with a bargaining spirit, but remembering this is more than “*a first charge*,” it is a *first privilege*. Beware of giving to the Lord a surplus: you will never have much “*over*” to give. **HE MUST BE FIRST.** Remember the words of 1 Sam. 2. 15-17: *Eli's sons demanded for themselves first: “Wherefore the sin of the young men was very great before the LORD: for men abhorred the offering of the LORD.” THE LORD MUST BE FIRST.*

Yours in the Lord Jesus, all by grace,
Percy W. Heward,

We rejoice to tell of the Lord's enabling, and the opening of rooms at 130, Grady Street, Poplar,^{*} for His work, and of some guidance from Himself as to further East London work among men of all nations, and for some blessing on monthly, and weekly, gatherings in various districts. We still look to Him for further openings in South West and East London, nor is His hand shortened. May our prayer be strengthened, and “*in the Holy Spirit*.” Further particulars if the Lord will, next month.

^{*} If the Lord will, meetings for Children of God (and enquirers). Tuesdays at 7. 45: also in Hall at rear of 106, Bow Rd. (Albert Terrace entrance), Fridays at 8.

The Training of Children.

THIS is a solemn privilege and responsibility. How important that a parent should walk with God. Training by the **ATMOSPHERE** of the home, and by the *myriads of details* that make up the spiritual character of the parent, begins in the cradle. The little life is imbibing and assimilating the attitude of father and mother. Friction, worldliness, inconsistency leave marks. Oh that these may be kept mortified, in the power of the Holy Spirit.

2 Tim. 3. 15 emphasizes acquaintance with the Holy Scriptures *from a babe* (as the word is, literally). The infant mind will not remain a vacuum. If not trained, it will *grow untrained*: if not filled with precious things, it will be occupied with worthless things. Much prayer is needed in this connexion.

Just now we are thinking of the stress on the greatness of God and His wonderful works. It is so delightful if a parent, or others, can explain simply, to a child, God's glories in nature—in sun, moon and stars, in seeds and plants, in sponges and tiniest shells alike. Do not be afraid to attempt a little, because you do not know much. But if any reader could help us by information of any books which explain

- (a) very simply for young ones,
- (b) from the standpoint of exalting God,

His astronomy and botany, for example,—not clouded with human speculation, but showing fixed faith in the Scriptures, we should be grateful for the names of such volumes.

Any correspondence on this subject (including requests for guidance from parents who want the education of their children to be arranged with first things first), much welcomed to God's glory. Percy W. Heward, 61, Upton Lane, Forest Gate, London, E.7.

Encouragements to Faith.

Dan. 1. 8; 3. 16-18.

"And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Heb. 11. 39, 40.

Men of purpose, men of might,
Men who dared to do the right,
Living ever in God's sight:—
By His grace.

From God's way they would not veer,
Fearing Him, they had no fear,
Certain He was always near:—
Full of grace.

Heedless of the tyrant stern,
Heedless of his threat to burn,—
They could die—they would not turn:—
Faith was bold.

God for them deliverance wrought,
They to God much glory brought,
'Twas His praise alone they sought:—
Man is vain.

Such the men God wants to-day,
MEN who fear not what MEN say,
Men who trust in God alway:—
In THEIR God!

This His message still to you—
Brother, to your Lord be true:—
Dare to be of Daniel's few:—
Why draw back?

True to Christ, your glorious Lord:—
Soon He cometh, heed His Word,
Live as one His voice has heard!—
By His grace.

"Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" Ps. 107. 8.

"Praise ye the Lord." Ps. 106. 1.

"Whoso offereth praise glorifieth Me."
Ps. 50. 23.

"Oh that men would praise the Lord, praise His glorious Name,
Praise Him for His wondrous love, evermore the same,
Oh that sinners, saved by grace, may adore and praise—
Praise the Lord with heart and voice, songs of triumph raise.

"Oh that men may praise the Lord," for His works so great,
Praise Him, for He satisfies those who on Him wait,
Oh that saints in Christ may bless, bless their glorious Lord,
And in covenant mercy His, with His will accord.

"Oh that men would praise the Lord," Who, in sovereign grace,
Saves poor sinners, dead and lost, out from Adam's race,
Oh that all in Jesus Christ may, through blood outpoured,
Praise, with all their ransomed powers, Christ their Coming Lord.

"Oh that men would praise the Lord," giving thanks for Him
Who came down, in mercy great, sinners to redeem,
Oh that those God deigns to call, heirs of heaven, and song,
May His worthy Name confess, live as holy ones.

"Oh that men would praise the Lord" for His works of
For His wonders in the deep, mercies, too, untold, fold,
Oh that those who love His Name may adore and praise,
Praise the Lord for covenant grace, all His works and ways.

"Oh that men would praise the Lord," in this sinful age,
When iniquities abound, sin and Satan rage:
Oh that every waiting soul earnestly would pray—
"Come Lord Jesus," quickly come, bring the perfect day.

"Oh that men would praise the Lord," Who is great in
might,
Wondrous are His works and ways, dwelling in the light:
If in Christ we now are blest, through the blood once shed,
May we live **JUST PLEASEING HIM**,—Christ our Risen Head.

THE CHILDREN'S COLUMNS.

NOT RICH.

HOW many there are who wish they *were rich*, but are not ! Yet such forget that earthly wealth is only for this brief life, and that it cannot prolong life. Neither can it buy physical health. Money is useful, if used aright, but it leads to many difficulties, and snares. RICHES cannot satisfy. God alone can do this, and He does satisfy the LONGING SOUL (Ps. 107. 9). I think those who ask for "neither poverty nor RICHES" are indeed wise, "for riches are not for ever" (Prov. 27. 24). If only there was more desire for the "true RICHES," there would be far less grumbling ; for when any have money, they frequently want more, so they are never satisfied. There have been RICH people who have lived like beggars, who were afraid of becoming poor. I think they were indeed very poor, though they had much earthly gold. What good did it do to them ? I know there are some RICH people who seek to use their wealth wisely, but it is often an hindrance to spiritual blessings. Hence to have "neither poverty nor RICHES" would seem to be desirable. Prov. 11. 4 says, "RICHES profit not in the day of wrath." Neither can a soul be redeemed with money—but redemption is without money, with the precious blood of Christ (Isa. 52. 3 ; 1 Pet. 1. 18, 19). Even those who possess RICHES are warned by the words of Ps. 62. 10. It is so easy, to set one's heart upon riches, though there are some who imagine that if they were RICH, they would do so much good with it. But many have failed to carry out what they thought. It is not easy to use money aright.

Now I want us to see the future of TWO RICH MEN mentioned in the Scriptures. One of God's servants tells us that he in past time felt worried, because the wicked seemed to prosper. And he said, "Until I went into the sanctuary of God ; then understood I their end." After this he could not complain (Ps. 73. 12-17). When some who have been brought in mercy, through the shed blood, to see their own sinfulness, trust in the finished work of Christ, they feel sad about the future of many, not only of many who are RICH in the world, but of many who are poor, because "all have sinned," and for RICH and poor alike there is only one way of salvation (Acts 4. 12 ; see John 14. 6). The TWO RICH MEN are both mentioned in Luke's Gospel, see chapter 12. 16-21. The words that impressed and led to the message are, "So is he (or she) that . . . is NOT RICH TOWARD GOD." How very sad are the words about this RICH man who had plenty, and said what he would do, and *left God out*. It is so easy to imagine that we shall live on and on, but often a life seems cut short suddenly. This man said that he

had "much good laid up for many years," and spoke to *his soul* thus, "Eat, drink and be merry." What a beautiful contrast we find in the one who said, "Bless the Lord, O my soul" (Ps. 103. 1, 2). But what were the words of God to the former?—"Thou fool, this night thy soul shall be required of thee, then whose shall those things be, which thou hast provided?" Next come the words already mentioned, that those who treasure up the RICHES on earth, and forget the Lord, are not RICH toward God. Surely my dear young readers must see the solemnity of such a forgetfulness of God. Yet even those who are not so RICH in this world, but who are, it may be, poor, remain in the very same sad state if not saved through the shed blood of Christ. But some of us long for many, who read these messages from time to time, to receive the true RICHES, which are for ever and ever.

Now shall we turn to Luke 16, where we read about another RICH man? Some people have thought that Lazarus, who was poor and afflicted, went to heaven because he was poor. This is a sad mistake, for the only way to heaven is through the precious blood of Christ. So that he went to rest, not because he was poor, but saved, in God's purpose of love. See what the Lord says about the two men in verses 22, 23. The future of the one was glorious,—the other future was equally real and very terrible. I should like all the verses to be read. How can any one trifle before such solemn and dreadful words? Oh that God may speak through them to many, and cause trembling and deep concern, so that there may be a real seeking of the Lord. As a result of salvation a believer is RICH toward God, and safe in the Lord Jesus for ever. I wonder to whom my dear young reader is like,—the rich man—or poor Lazarus, who was carried by the angels, safe for ever. May God, in His mercy, save many, and even cause a heart longing now, while these lines are read !

NOT RICH—BUT POOR, if dead in sins—
Till God His gracious work begins;
Then 'tis in mercy saved ones live,
And unto God all glory give.

NOT RICH—BUT POOR, if still unsaved,
By Satan led, by sin enslaved—
Though some may have abundance here,
Naught can avail when death is near.

NOT RICH—BUT POOR, if not made whole,
Riches can ne'er redeem a soul.
Can earthly millions e'er provide,—
Or from God's wrath the sinner hide ?

NOT RICH—BUT POOR, far off and blind,
For sin still darkens heart and mind,
Though some much earthly gold possess,
The grace of God alone can bless.

NOT RICH—BUT POOR, are millionaires,
While still unsaved ; and wealth ensnares—
It cannot ought avail in death,
Nor save one soul, the Scripture saith.

THOUGHTS FROM THE WORD OF GOD.

But CHRIST His glory once laid by,
Though rich, He came on earth to die,
That, through His death, His own might be
Made rich in Him eternally!

Now SOME ARE RICH, with wealth untold,
And safely kept, with heavenly gold;
Their life is hid with Christ in God,
Through His atoning poured out blood.

And SOME ARE RICH in faith, by grace,
Through Christ Who took the sinner's place;
He wholly kept God's righteous Law,
For all His own, sin's wrath He bore.

NOT RICH—BUT POOR are sinners all,
Both young and old, both great and small,
Till brought by God their need to see—
To cry, "Be merciful to me."

A WORD WITH YOUNG BELIEVERS AND OLDER ONES TOO.

"TWO DAYS OR A MONTH
OR A YEAR." Num. 9. 22.

NUMBERS 9. 15-23 is among the most remarkable passages of Scripture to emphasize the nature of dependence on the Lord. We notice the wonderful repetition:—

"At the commandment of the Lord the children of Israel journeyed, and at the commandment of the Lord they pitched" (18).

"At the commandment of the Lord they rested in the tents, and at the commandment of the Lord they journeyed" (23).

This was a true keeping of "the charge of the Lord" (23), and we call to mind the parallel—

"If the Lord will, we shall live, and do this, or that" (Jas. 4. 15).

"Here have we no continuing city, but we seek one to come" (Heb. 13. 14).

Our gracious God would keep those who are strangers and pilgrims dependent on Himself. They are strangers in the earth, their heart is stuck unto His testimonies, their heart is above, and they wish to be guided with His eye.

Again, Numbers 9 contains a beautiful structure: after the introduction of verses 15, 16, we have in verses 17 and 18 a parallel with 23, and then (a) the many days of 19, (b) the few of 20, and (c) the even unto morning are balanced by the inverse order of (c), two days, (b) a month, (a) a year, in verse 22.

Not only so,—the context impresses. Just before, we have obedience to the Lord in the way of worship, a striking type of the hindrance caused by spiritual uncleanness and worldly contact and fellowship, and, immediately after, we have the assembling and warring and worshipping linked with silver trumpets which remind of redemption.

But we would not only see the precious history. To understand the teaching of God is precious. To live in the spiritual experience

of it should be our fervent desire. For the same principle still applies, though we have no visible cloud. The Lord's will is perfect, and we would walk in His ways. Two days or a month or a year:—it matters not, so long as we are in His will. We have no promise of permanency—except in His will. But we have no reason to be changeable: the Lord's will is to make His people trustworthy. To excuse *unreliability*, because of the Lord's guidance, is parallel with turning grace into lasciviousness. But we are not to be settled upon our lees: we are to be joyfully ready for the spoiling of our goods. And we must be patient, however long trials continue.

Sometimes the waiting time seems long—as the 40 years for Moses, but we think of Christ from 12 years to 30. Though He had not *our* needs, the Example is very important. How blessed it is to feel "My times are in Thy hand" (Ps. 31. 15) and to know that "as for God, His way is perfect." He will lead His people on safely. The place of worship was the place of guidance. Where the blood was the Lord met with Israel, and thence He directed them. So now, if our calling is heavenly, our enjoyment of this heavenly position is a preparation for knowing His will. Our failure to *know* is because of failure to *do* in the past—continued into the present. "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." This sets forth the stepping stone to guidance, Oh that we, in the enabling and leading of the Holy Spirit, may be ready for the Lord's arrangements, whether for "two days, or a month, or a year."

Suggestions for Prayer.

"Ah, Lord God! Behold Thou hast made the heaven and the earth by Thy great power, and stretched out arm, and there is nothing too hard for Thee." Jer. 32. 17.

1. For the glory of God in the daily lives of His people.
2. For spiritual definiteness, as that of Daniel (ch. 1), yet, meekness of wisdom—a gracious firmness.
3. For blessing in the homes of God's people (Ps. 144. 12), and more godly concern for little things unto His praise.
4. For testimony among men of all nations, brought to this city for a purpose, in the Lord's *overruling* of man's commercialism, that some may hear His precious gospel.
5. For continued fruit from the Continent-journey of two brethren from among His children at Forest Gate.
6. For blessing on correspondence, that it may bring Him honour, that there may be a constant fragrance of Christ.
7. For the Lord's own blessing on Rooms at 130, Grundy Street, Poplar, for Christian service among seamen and others.
8. For victory over sleepiness, dulness, procrastination irregularity, and other sins:—Luke 22: 46.

"Thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Cor. 15. 5, 7.

Talks about Present-Day Needs—11.

DOING ALL TO THE GLORY OF GOD.

GOD has, for His own glory, through the death of His beloved Son, saved myriads out from all lands, and when we meditate on all His mercy and goodness to His own, we say,—“To God be all the glory, for all is from and by Him.” Oh that we may not only say the words “That God in all things, may be glorified through Jesus Christ” (1 Pet. 4. 11)! Rather may we seek so to live, by His gracious enabling, that all our daily life shall exalt and magnify Him. We often repeat the words of Scripture, and yet how we fail to put into practice what really impresses us: e.g. Ps. 34. 3. We have often said, “O magnify the Lord with me, and let US exalt His name together.” If only we lived thus, what lives to God’s glory there would be, and all by His gracious enabling!

We fail, even in spiritual happiness, because we do not seek, in the little things of daily life, to glorify our Heavenly Father, to Whom all praise and honour and glory belong. In this connexion, John 17 might be read with spiritual profit, for there is so much in it about glorifying God. Christ said (verse 4), “I have glorified Thee on the earth,” and God has made it possible for those in His beloved Son to glorify Him on the earth. May He so work that, from henceforth, His own may seek more and more, in all things, His glory. What a marvellous privilege to be allowed even to eat and drink to God’s glory! It seems too wonderful, when we think of God’s terrible greatness and holiness. Oh that we may be more bowed before Him Whom hosts of angels adore. God is glorified when His people seek to carry out His will in all that He appoints (Rom. 12. 1, 2). Disobedience cannot glorify Him (Hag. 1. 8). Those of Haggai’s time had neglected the Lord’s House, and were beautifying their own—and God said, “Ye looked for much, and lo, it came to little” (verse 9). May we be exercised in heart by this, and set our heart on our ways (margin), and see if we have not failed. Similarly, God’s servant Daniel was able to say to the king of Babylon, “The God in Whose hand thy breath is, and Whose are all thy ways, hast thou NOT GLORIFIED” (Dan. 5. 23). There are terrible words in Acts 12. 23, concerning Herod the king, “Immediately the angel of the Lord smote him, because he gave not God the glory.” Surely we should be warned by these things, for all Scripture is written for our instruction. May we know more what it means to stand in awe of God and His word. Though God is merciful, and there is forgiveness with Him, let us also mark the words, *that He may be feared* (Ps. 130. 4). We are all too forgetful of His Majesty. Rom. 1. 21 is solemn.

God, speaking to the priests of Israel, through His servant Malachi, said, “If ye will not lay it to heart to give glory unto My name . . . I will curse your blessings. Yea, I have cursed them already” (Mal. 2. 2). God can, and He does, withhold, when His glory is in the background. Oh that we may lay these things to heart.

Have we not all failed to glorify God, and to exalt His holy name? May we humble ourselves before Him, and seek His forgiveness, that HE may be honoured in the daily lives of His redeemed people. The words of 1 Cor. 10. 31 are so wonderful, and should stir our hearts and fill them with joy. Have we meditated on them as we ought, dear fellow believers? I fear not, else our lives would be so different. Every word needs fixing in our mind:—“WHETHER, THEREFORE, YE EAT OR DRINK, OR WHATSOEVER YE DO, DO ALL TO THE GLORY OF GOD.” This was the verse which led to our meditation. Oh that readers and writer together may be deeply affected by it in the Holy Spirit. Let us remember that “Whatsoever is not of faith is sin” (Rom. 14. 23). ‘Tis only by faith we can please God (Heb. 11. 6). It seems so very wonderful that God should bring before us the simple matter of EATING AND DRINKING to His glory. We cannot as believers indulge the appetite to the glory of God. Can we? How watchful we need to be as to this. Doubtless Isaac failed because of love for certain food. May we take heed if we would please God in the very little matters of the home life, as well as in business, and in the gatherings of God’s dear people. It is easy to say, “Let the Lord be glorified” (Isa. 66. 5). Some have imagined they can do strange things to the glory of God. They think they can go to this place or that place, and, as they put it, “Take Christ with them.” But let us remember we can only glorify God in doing those things which are in keeping with the Scriptures. None redeemed with precious blood can be worldly to the glory of God, for the Scriptures set forth unworldliness. Let us not dull our consciences, but always be tender towards the truth, and we shall find a real joy in doing all to the glory of God, though this may narrow our sphere. God will honour those who seek to honour Him (1 Sam. 2. 30). Eating, drinking, and “whatsoever,” embrace the WHOLE life of a believer. Oh that God may, in these last days, cause His own to be deeply exercised because His glory is oftentimes in the background. We are thankful for Ps. 50. 23, “Whoso OFFERETH PRAISE glorifieth Me.” If only God grants a reviving, His people will then with ONE MIND and ONE MOUTH glorify Him (Rom. 15. 6). As to Israel’s future blessing we read the oft-repeated words, “That I may be glorified” (Isa. 60. 21), and the message of 2 Thess. 1. 10 should encourage us, as we watch and wait for Him, our precious and soon-coming Lord.

Since saved by grace, may we remember that we are not our own; therefore let us glorify God in our *body* (1 Cor. 6. 20), and do all—that He may be honoured and exalted, Who is worthy of all glory and praise!

SUDDENLY.

WE all know in our daily experience how "SUDDENLY" things happen. One may go out to business apparently well, in the morning, and be taken ill, and in a few moments pass away; and there are many similar experiences. Yet these happenings do not affect those who see and know them as they should: there is a growing indifference with regard to SUDDEN events, which should speak of the brevity of this life and its many changes. Some are alarmed for a few moments when anything out of the ordinary way takes place,—but only for a few moments. When God permits SUDDEN darkness in the day time, some imagine and wonder if, as they put it, the end of the world is coming. But these happenings do not lead sinners to see their perilous condition—being without hope and dead in sins. Yet God speaks, not only by His word, but through these events. Nevertheless few heed His gracious warnings.

In the days of Noah, God was pleased, in mercy, to give a warning that judgment was coming, by the building of the ark (Gen. 6-7), and the rain came not till after Noah and his family were safely shut in the Ark. Seven days of final warning were granted, but the time of outpoured anger came at last; and the time is coming when God will cause events to happen rapidly one after another. We read of SUDDEN destruction coming, and this will surely be, even as every word of God must be fulfilled. Prov. 6. 15 is solemn; speaking of the wicked God says, "Therefore shall HIS CALAMITY COME SUDDENLY; SUDDENLY shall he be broken without remedy," see Prov. 24. 22. The words of Prov. 29. 1 should cause trembling—God reproveth, yet men heed not His reproof (Prov. 1. 25). "SUDDENLY shall he be destroyed." And again, we have the other words, "And that without remedy." How many imagine they will call upon God to save them on a death bed. But their end may be SUDDEN! Yet these facts fail to arouse. The world is hastening on to its sudden doom, but multitudes are "Lovers of pleasures more than lovers of God" (2 Tim. 3. 4). So blind is the natural heart!

God often works SUDDENLY, see Acts 2. 2; 9. 3. We read how in Acts 16 God's servants were put in prison because they were faithful to Him. But God could release them, which He did SUDDENLY,—there was an earthquake and the doors of the prison were opened (Acts 16. 26). Nothing is

beyond God's power—He can do everything. God's people are commanded not to be afraid of "SUDDEN fear" (Prov. 3. 25), while those who are unsaved WILL be afraid when it comes; but then it will be too late to repent. The Lord Jesus is coming again, and He will come SUDDENLY (Mal. 3). Mark 13. 35 is a warning to believers. Oh that God may, by His Spirit, cause not a few who read these messages to seek Him while He may be found, that they may be prepared through the precious blood of Christ for any sudden event which may take place; as the end of this age draws near. While there is still a welcome for heart-broken sinners we would rejoice to make known

"THE GOSPEL OF THE GRACE OF GOD."

Suggested Daily Readings.

"IF THE LORD WILL"—November, 1921.

Day	Daniel	Revelation*	Learning	Ps. cxix.
1	i. 1-7	ii. 8-17	Rcv. iv. 1	132
2	" 8-21	" 18-29	" 2, 3	133
3	ii. 1-9	iii. 1-6	" 4	134
4	" 10-23	" 7-13	" 5	135
5	" 24-35	" 14-22	" 6	136
6	" 36-49	iv. 1-11	" 7	137, 138
7	iii. 1-7	v. 1-10	" 8	139
8	" 8-20	" 11-vi. 8	" 9	140
9	" 21-30	vi. 9-17	" 10	141
10	iv. 1-12	vii. 1-10	" 11	142
11	" 13-23	" 11-viii. 1	Dan. vii. 9	143
12	" 24-37	viii. 2-13	" 10	144
13	v. 1-9	ix. 1-12	" 11	145, 146
14	" 10-19	" 13-21	" 12	147
15	" 20-31	x. 1-11	" 13	148
16	vi. 1-10	xi. 1-10	" 14	149
17	" 11-17	" 11-19	" 15	150
18	" 18-28	xii. 1-9	" 16	151
19	vii. 1-14	" 10-xiii. 1	" 17	152
20	" 15-28	xiii. 2-12	" 18	153, 154
21	viii. 1-12	" 13-xiv. 5	" 19	155
22	" 13-27	xiv. 6-14	" 20	156
23	ix. 1-10	" 15-xv. 2	" 21	157
24	" 11-19	xv. 3-xvi. 2	" 22	158
25	" 20-27	xvi. 3-11	" 23	159
26	x. 1-9	" 12-21	" 24	160
27	" 10-21	xvii. 1-7	" 25	161, 162
28	xi. 1-12	" 8-18	" 26	163
29	" 13-20	xviii. 1-8	" 27	164
30	" 21-33	" 9-19	" 28	165

The Lord's people are encouraged to accept, and rejoice in, His words. How important not only to possess an off-reading copy, but also to illustrate in daily life. Then we must *spiritually* assimilate the food of the words of truth: we must hear God speaking to our hearts thereby. *This* is spirituality.

* Very remarkably Daniel and Revelation are reached TOGETHER. They will explain one another, in God's grace.

Notes on Memorized Verses.

Revelation 4. 1-11.

"After this I looked": many have FIRST assumed that *instead of this*, John writes, "After these things have received a prophetic fulfilment"* and SECONDLY that the personal invitation to "Come up higher," in *this* passage signifies a rapture of saints, though they hardly interpret other passages as 17. 1, 21. 9 (Come hither) in the same way. Should we not be more simple in Scripture-study? Somewhat remarkably, dear children of God who make these "figurative" assumptions often contend earnestly, and well, for the literality of the Lord's promises in the book. We praise God for all they see, but would affectionately urge to more consistent literal interpretation. Typical teaching is to confirm and impress, for we do not know *what* is a type, or *how* it is a type, unless God Himself tells us, or shows us elsewhere *that* of which it is a type. Otherwise we should be assuming parallels which do not exist, and expecting events which will not happen. "As of a trumpet," see 1 Cor. 14. 8. Observe "round about the throne": God's glory central: note also "before," "in the midst of." 6, Beasts: *not* the same word as in ch. 13: "four living ones," cf. the living creatures of Ezek. 10. 20. 8, A contrast with 14. 11: how wonderful is the thought of Psalm 84. 4. 9, 10, Worship is ever emphasized as very humble: the living ones gave glory to Him That liveth for ever: do we praise enough? Those greater in power than we are do not think worship a waste of time: far otherwise. 11, "Because of Thy will" Eph. 1. 1, 5, 11. Is this our joy? There is a wondrous application to the new creation.

Daniel 7. 9-28.

A twofold thought: thrones set, and, therefore, thrones of men cast down, Ps. 9. 7, 11. 4. This verse reminds of Rev. 1. 14: how many passages illustrate Heb. 1. 3, see Isa. 9. 6. The fiery flame suggests Eden's gate, and future fire: how wondrous to be *accepted*, in view of *such* a throne: the fiery sword met Christ in plate of worthless sinners: oh for more praisefulness! Books opened: another (subsequent) dealing with books in Rev. 20. 12: everything is sure and settled: God is not the author of confusion. "The voice"—Jer. 51. 55: how precious contrasted is the voice of the Lord! God hates words of boasting. 12, The other kingdoms were not laid low at once: the *past* taking of Babylon therefore is quite distinct from the *future* judgment. 13, This looks *back*, but, in its fruition,

* But the *showing* of the things "after these" is vastly different: this succeeds a *personal* experience of the apostle, as Ezek. 8. 3.

still *forward*: the Lord's ascending in Acts 1 was with clouds, so His coming again. 14, This is not yet manifest, see Ps. 110: Christ waits *until!* The hope is a very precious one: it is a separating hope, as well as precious. 15, Daniel *felt* the power of truth; so in verse 28, and in ch. 9. How often we become "used" to hearing and reading words. 16, When Daniel was "concerned," he rightly sought guidance, and received God's teaching: if we are in a teachable condition, God *will* speak to us through His Word 17, How empty is the glory of man: 18, How glorious is the glory of the people of God. 19, Diverse, but of the *same* "beastlike" character, Rev. 13: we cannot hope for encouragement in "man," 20, Cf. the ten toes of Dan. 2, and also Rev. 13: the number of "fellowship": a fellowship with God: contrast the "league" of union with Christ—the ten pieces of silver picture this—a redeemed company: observe that which is as a grand image before man (ch. 2) is beastlike before God, so the "toes" are "horns" to give two definite aspects. 21, Let our mouth illustrate Ps. 71. 22, "Until," compare other "until's." 25, Psalm 110. 1, 1 Cor. 11. 26. "The saints," emphasized repetition: *our* kingdom is not now (1 Cor. 4. 8). Distinguish "saints of the Most high": or high places (Eph. 1. 3), and "people of the saints of the Most High": the latter have a kingdom *under* the whole heaven, i.e. earthly Israel: this illustrates, what all Scripture shows, that a *heavenly* people will pass through the tribulation; but not through "the hour of the testing" (Rev. 3. 10): leaflets on this subject gladly sent.

A Suggestion Regarding
Typewritten Notes.

It is a great joy to know that our gracious God is using the Typewritten Notes. Oh that HE may be glorified by each one. We are hoping to have more copies, as He enables, since some would be glad to retain for three months to lend to various friends.

Of some issues, however, we have very few, and loving co-operation in typewriting further carbon copies is being undertaken by at least one, at the time of reading. The probability is that others would be glad to do so, and they could retain one permanently. *Such help would be much appreciated.* Readers with typewriters, enabled and ready thus to aid, are invited to let us know, and if they would read and copy first those of which we have most need, we should be grateful: and may the Lord have all the glory.

173. "Rewards.

174. Some Aspects of the Pilgrim Path.

175. Leviticus 16 (Scapegoat).

176. Hospitality.

177. Interpretation of Scripture.

178. Mortification.

179. Insurance.

180. Luke 2. 21, 22.

A QUESTION FOR BOYS AND GIRLS.
Collect verses which speak of spiritual riches.

Thoughts from . . . The WORD of GOD.

Vol. xxi. No. 12.
Dec: 1921.
FREE.

"Blessed are they that dwell in Thy house: they will be still praising Thee."
Ps. 84. 4.

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Ps. 91. 1.

"A people near unto Him."
Ps. 148. 14.

"The beloved of the Lord shall dwell in safety by Him; and He shall cover him all the day long, and he shall dwell between His shoulders."
Deut. 33. 12.

"Made to sit together in

A magazine issued, as God gives grace, in the precious Name of the Lord Jesus, to help children of God along the pilgrim path, with love's devotedness and obedience, in the Holy Spirit, while they look and wait for their Soon Coming Lord:

SOME OF THE CONTENTS.

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EDITED BY
PERCY W. HEWARD.
Correspondence concerning the Will of God welcome.

heavenly places in Christ Jesus." Eph. 2. 6.

"One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His temple."
Ps. 27. 4.

"I went into the sanctuary."
Ps. 73. 17.

"Thy way, O God, is in the sanctuary." Ps. 77. 13.

"Let us draw near with a true heart in full assurance of faith."
Heb. 10. 22.

Some lovingly enquire about the subscription to this magazine. Valuing such thoughtfulness and interest, we would just mention two leaflets, "Hitherto Hath the Lord Helped Us" and "The Faithfulness of God," which explain more fully how we believe He has guided, and is enabling, and will graciously enable. These will be gladly sent.

An earnest invitation to gatherings to the glory of God. "H the Lord will,"—

Meeting Rooms of Believers, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 3 and 6.15, Mon: 8, Thurs: 8, Sat: 6.45. "Rosemond," Bede Burn Rd, Jarrow-on-Tyne, The Lord's Day, 6.30.

Bible Meetings in Deptford, Camberwell, Willesden, &c., some Wednesdays. Correspondence welcome. Walham Green premises coming down, we are waiting on God for His open door in that neighbourhood.

A Word of Introduction.

BY the grace of God we are what we are. We are not sufficient of ourselves to think anything as of ourselves. Oh how deeply important it is that the Lord alone should be exalted. Any method of service which forgets exalting Him, which makes Him second, which neglects His revealed will, is a failure, however successful it may "appear" before men. "Christ and Him crucified," "Christ Jesus the Lord"—may our message be ever thus! In no other way can God be glorified. His Name is as ointment poured forth. The setting aside of His Name means "flies of death," and so the loss of precious savour.

"SAITH THE LORD :—To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My Word." Isa. 66.2.

"And Others Had Trial."

Heb. 11. 36.

It is a joy toward the mark to press,
To know the might of grace, which saints possess:
Faith has its triumphs, and its openings wide,
And God's sure promise never is belied.

But 'tis a joy the strain, as well, to bear,
To suffer for Christ's sake, reproach to share,
Faith has its problems,—testings are not vain—
The Lord upholds, and soon will come again.

Faith conquers, when the trusting soul, laid low,
Seems in the valley 'mid death's shades to go,
The burden only proves sustaining love,
The Lord is real—our eyes are fixed above.

Live for His glory :—death for Him and loss!
The fire quenched :—or bearing of a cross!
What matters it, so long as He doth choose?
We only gain when we self's wishes lose!

Memory "unto the Lord."

TRAINING, *via* LOVE'S CONCENTRATION.

Dear Brethren in Christ,

Every child of God, who is prayerfully thoughtful, must feel ashamed, at least *sometimes*, because of forgetfulness. These notes are NOT from the standpoint of philosophy or personal boasting, NOT with the idea of scholastic or commercial success, but simply to help some of the Lord's own to use, a little more fully, the faculties He has given, and to *love* Him more intelligently in the occupation of the *mind* for Him (Luke 10. 27). At the outset, let thankfulness abound for God's gift of memory, and all His daily mercies, and let the words of command be *felt*:—"Remember His marvellous works that He hath done" (Ps. 105. 5). And in this connection we would *not* forget that the Lord has said, "Their sins and their iniquities will I remember no more" (Heb. 10. 17): well may Phil. 3. 13, 14 express the enjoyment of this, "Forgetting those things which are behind, . . . I press toward the mark."

It is a mercy to be able to *forget* some things: therefore be careful as to **WHAT** you see, and **HOW** you listen. If you would "remember," seek to remember the *right* things—useful things—which you can use to God's glory (Phil. 4. 8). *Memory* is largely dependent on *impression*. Some events "impress themselves" indelibly. Thus we say, "I have been *struck* by this." If, therefore, we would learn **THE** Words of truth, we must be *deeply* impressed by them. *Love* helps memory. *Concentration* is primary, and let *every word of advice* be linked with the thought, "Except the Lord build the house, they labour in vain that build it."

An unconcentrated, wandering, careless mind is sinning against Rom. 12. 1, 2. We do not wonder that the Holy Spirit employs a term which implies definite *concentration* in prayer (Eph. 6. 18). Secondly, if there is to be *memory*, there should be time for the newly appropriated thought or verse to "set": else, a *rapid* succession of thoughts will *blur* one another. On the other hand, do not encourage "dilatoriness." Time belongs unto the Lord. *Alertness* is God-glorifying.

Many dear children of God lose much time, because they do not know the simple law of mental association. They try and learn each thing *separately*. Fresh thoughts should *not* be thrown down in a *heap*: God is not the author of confusion: they should be *attached* to one another. "Points" in an address serve to recall the whole: acrostic psalms and "alliterations" illustrate the principle, e.g., salvation by mercy,

merit, might. *Contrasts* are often as helpful as *parallels*. You can learn a new Greek word by "association." But *hurried* and *forced* associations are only useful for temporary memory, e.g., if anything is purposely put out of place in an emergency it may remind of a forgotten work in the morning, but this is not such a *natural association*, as, for example, "Have no Fellowship with the unFruitFUL works of darkness, but Rather Reprove them." How shall I remember the order of the plagues? I know the first and last. Let me make *memorial* words of the initials of the others—

Frogs, Lice, Swarms, Murrain, Boils, Hail, Locusts, Darkness:—"FooLiShness of Men BeHeLD" will help at once. In like manner, John 3. 16 helps us to recollect Mal. 3. 16, Col. 3. 16, 1 Tim. 3. 16, 2 Tim. 3. 16, 1 John 3. 16, &c.; and Matt. 4. 4, and Luke 4. 4 are similar. Do not make the "methods" more burden than the learning: do not make the associations *elaborate*, but if you can learn *two* things concerning *the Lord* more quickly than one, by each "helping" the other, why not do so, to His glory? *

Sometimes a "little" difference is harder to memorize than a *complete* parallel or contrast, for example, the differences between 2 Sam. 7. 12-16, and 1 Chron. 17. 11-14: A *deeper* impression of the *meaning* then is necessary. In Samuel we have "The throne of his Kingdom," in Chronicles, "His throne": in Samuel, "If he commit iniquity," in Chronicles this is omitted, i.e. the differences are to emphasize Solomon in the one book, and Christ, the Sinless One, the Greater Son of David, in the latter. If the *reason* for varied wording is grasped, the memorizing becomes easier. Hence "My house," in verse 14, including the heavenly aspect, and there are other illustrations of the fact that each writer gives *part* of Nathan's longer message. Thus there is no contradiction, but an evidence of inspiration.

When we are really tired it is often a relief to *read* again and again, rather than to impress oneself strenuously with the *connexion* of each word. But this is a danger, lest we too soon imagine tiredness. Learning by repetition may become laziness. Frequent reading, *without thinking*, will produce little effect. If the mind is "awake," there may be a *larger proportion* of fixed pondering, and prayerful concentration on the order of words, &c.: if the mind is rightly, not lazily, tired, a *larger proportion of repeated*

* In the study of languages "unto the Lord," this is important, e.g., "Hai" represents "is," both in Hindustani, and in Chinese-Cantonese. This is an aid to quick memorizing, but one feels ashamed of lack of determination, when souls of all languages surround. Oh to preach Christ to many more.

reading,² but one method should not *exclude* the other, and all should be done with *prayer*. The Lord will guide.

"Memory" is a marvellous gift. How many, many things must be stored away. But often the very thing we want to learn is a "burden." Lack of *expectation* from the Lord, and godly "habits," may frequently be the cause of much spiritual loss. Earnestly would the writer plead with dear children of God, and with himself, not to say,— "I have a bad memory" &c. Faith is precious. Unbelief is almost as dangerous as pride,—if not equally so. Expect that the Lord will bless that which is done for Him. But do not be disappointed if you cannot see an immediate miracle. Some children of God learn the changed prices of a hundred goods *quickly*, or the changed times of trains, but fail to learn a verse of Scripture. Why? They have become accustomed to the former in business: they have not become used to learning the things of God. Oh for more spiritual zeal in this!

(If the Lord will, to be continued next month).

We are thankful to be able to invite believers in the Lord Jesus to Bible Gatherings in different parts, that He may be glorified. All brethren who co-operate in this loving ministry of truth as the Lord enables, feel their need for the prayers of God's praying people, and own that they are insufficient of themselves, but they desire to encourage others, as the Lord has encouraged them, and to prove His sufficiency. The following arrangements are, if the Lord will, during the week:—

MONDAY. 61, Upton Lane, Forest Gate, 8 p.m.

TUESDAY. (a) 2, Minories (2nd floor), 6.30 p.m. This Meeting, and one at 61, Upton Lane, Wed: 8 p.m., are for CHRISTIAN MEN: others are open to ALL. Questions on the subject welcomed from any who love the truth, and seek the Lord's will.

(b) 130, Grundy Street, Poplar, 7.45 p.m.

WEDNESDAY. The Baths, Church Street, Camberwell, (1st floor)—8 p.m., usually. (Also on various Wednesdays in Harlesden, and other parts).

THURSDAY. 61, Upton Lane, Forest Gate, 8 p.m.

FRIDAY. Hall at rear of 186, Bow Road, 8 p.m. (Entrance in Albert Terrace).

SATURDAY. 61, Upton Lane, Forest Gate, 6.45 p.m.

We shall be glad to know of children of God in OTHER parts of London, who SEEK such gatherings,—whether weekly, or monthly,—simply to know and do HIS WILL. But, meanwhile, we hope some will be ready for a little journey to existing meetings, that there may be a pressing forward to the mark, and a seeking of the oneness in experience, which the Lord emphasizes in John 17—amid the "lukewarmness" of these perilous times (Rev. 3. 15, 19, see Matt. 24. 12), contrast Song 8. 7: Oh to love with a love more like His!

* Aloud if possible, sometimes coupled with writing out. Memory is helped by ALL the other faculties. If the mouth forms the sounds, and the EAR LISTENS TO THEM while the mind thinks, each activity will help recollection. But writing out as a bare, THOUGHTLESS "duty" is without result. Always "think."

† Hitherto, but other promises are being sought—from the Lord.

An Earnest Desire.

"Turn away mine eyes from beholding vanity, and quicken Thou me in Thy way" (Ps. 119. 37).

"Open Thou mine eyes, that I may behold wondrous things out of Thy law." (Ps. 119. 18).

"Search me, O God, and know my heart; try me, and know my thoughts (Ps. 139. 23, see verse 1).

"Teach me, O Lord, the way of Thy statutes, and I shall keep it unto the end (Ps. 119. 33).

Turn away mine eyes, O Lord, from the things of earth, To the things beyond the skies, of eternal worth, Quicken me, by grace Divine, so that I may run In the way of Thy commands, live above the sun.

Open Thou mine eyes, O Lord, open them to see All the riches of Thy grace, now bestowed on me, And the blissful future, too, when, in glory bright, I shall see my Saviour's face, walk with Him in white.

Search me, too, and know my heart; search me through and through,

Since Thou hast, in wondrous grace, made me all anew, I would live for Thee alone, worship and adore, Live as one born from above, praise Thee evermore.

Teach me, Lord, and keep me too, for I am so weak, Yet I long to live for Thee, oft of Thee to speak. Shewing forth, in daily life, all Thy love to me, So that I may witness, Lord, witness now for Thee.

Mould and fashion me each day, in Thy wondrous love, So that I may live for Thee, seek the things above, Walk as CHRIST, when on this earth, and as Enoch too, Pleasing Him Who died to save, with "that day" in view.

Keep me by Thy mighty power looking up on high, Lest I should be shamed away, in "that day" so nigh. Keep me restful, hopeful too, as I onward press, That I may exalt my Lord, and His name confess.

Use me, Lord: a vessel clean—make me in Thy grace, That I may, in daily life, shew my heavenly place, Useful in Thy service now, till Christ shall appear, Then for ever with Him dwell, since to Him so dear!

Suggestions for Prayer.

"The eyes of the Lord are over the righteous, and His ears are open unto their prayers." 1 Pet. 3. 12.

1. For God's glory in the bringing *together* of His blood-bought people, in simple submission to His will.
2. For testimony of the truth through publications He graciously enables, and for wisdom as to every one.
3. For guidance in His work among those of all nations in London, and for much encouragement for Him in love's definite gospel testimony. Specially we would think of Chinese, Arabs, and others from Asia and Africa, but would never forget Scandinavians, Germans, French and Italians, among which the Lord is granting opportunities.
4. For ability to learn and use languages simply to His glory, and to understand when others speak with their accent, &c.,—simply for His sake.
5. For the overruling and use of translators and translations of Scripture in a very definite way, in all parts.
6. For closed Afghanistan, and that God may save in the most inaccessible parts of the earth, because all authority is given, as to His gospel (Matt. 28. 18-20).
7. For believers in their homes and businesses—that the Lord may be first, and for open doors as to residences and occupation.

"Continue in prayer and watch in the same with thanksgiving." Col. 4. 2.

THE CHILDREN'S COLUMNS.

WHOSOEVER.

THERE are some, and not a few, who often repeat the word WHOSOEVER, and rejoice in it, yet fail to see that it is joined with *other words*. It is, indeed, a precious word, and those who are saved through the shed blood, are praiseful that they are in the WHOSOEVER of John 3. 16. I want you to notice that here it is joined with another beautiful word, both in verses 15 and 16 of this chapter, which are often quoted, even by those who do not see the wonderful love of God in sending His beloved Son to die for sinners. I suppose John 3. 16 is "known" by multitudes in all lands. The verse seems to be specially emphasized, and yet so few "know" the real meaning. Oh that some, at least, of our dear young readers, and others, may rejoice in God's way of salvation. We have noticed that this word is joined with others: e.g. WHOSOEVER BELIEVETH. Such are the ones who are welcome and to whom God has given eternal life, and such will never perish. Surely the repetition is for emphasis, and should not be omitted. God does not repeat words without a deep meaning. He, Who saw and sees everything, both what is said and done, knew that some would leave out the word "believeth." This may be done ignorantly. Nevertheless it is sinful to be careless, and all need to be careful in repeating the Scriptures. How blessed to know that God will save those who are brought by God the Holy Spirit to TRUST in the finished work of His beloved Son for sinners who were *only evil continually*.

"WHOSOEVER" is a wide word, and attractive indeed. Isa. 55, 1 is similar to John 3, "HO, EVERY ONE," and then come the words, "THAT THIRSTETH." Again we have WHOSOEVER in Rev. 22. 17. WHOSOEVER WILL, let him take of the water of life freely." 'Tis blessed to know that all God's wonderful gifts are free in His beloved Son. Again we see the thought "WHOSOEVER WILL," and another part of God's truth shews this too, Phil. 2. 12, 13, "It is God Which worketh IN YOU BOTH TO WILL AND TO DO OF HIS GOOD PLEASURE."

The *natural* will is against God. The Lord Jesus said to some when on this earth, "YE WILL NOT come to Me, that ye might have life" (John 5. 40, see John 1, 12, 13).

In Matt. 11. 28 the invitation "COME" is to the "HEAVY LADEN." 'Tis not of man's will that any are saved, but *God's work* from beginning to end. If we turn to Matt. 7. 24, the teaching is the same. WHOSOEVER HEARETH THESE SAYINGS OF MINE AND DOETH THEM." See the contrast in verse 26 "DOETH THEM NOT." Prov. 28. 13, "He that covereth his sins shall not

prosper, but WHOSO (same thought as who-soever) CONFESSETH AND FORSAKETH THEM (mark the two joined words) shall have mercy." How solemn is the prophecy of Luke 20, 18. WHOSOEVER shall fall upon THAT STONE (referring to the Lord) shall be broken, but on who-soever 'It shall fall It will grind him to powder.'" Surely such words should cause many to tremble as they think about the future of those who continue in their sins, and are not saved.

See, too, how those who are among the WHOSOEVER BELIEVETH are exhorted to live (Matt. 16. 25; Luke 14. 27, 33). Daily life is not easy after one is saved, though many imagine it is. Satan is ever busy seeking to hinder sinners from acknowledging their lost condition, and then he desires to hinder those who are saved. But God is Almighty, and none can stay His hand. When He begins to work, there will be the believing on Him Who came in wondrous love to die for sinners. Oh that God may graciously work, and cause many who read this message to be among the WHOSOEVER BELIEVETH, who will never perish!

Whosoe'er believeth, shall be saved for aye,
And abide in glory, with the Lord alway;
In His very presence saved ones live and dwell,
Wondrously, in mercy, saved from death and hell.

Whosoe'er believeth,—such shall never die,
But in Christ, Who suffered, live for aye made nigh,
Where sin cannot enter, there they have no night,
For the Lamb once smitten is its marvellous Light.

Whosoe'er believeth comes by grace to God,
For the way is open, through the poured-out blood
Of the Lord of glory, Who came down to earth,
To redeem poor sinners from eternal wrath.

Whosoe'er believeth :—wondrous words and true,
God will never alter, He will surely do
All that hath been written in the words of truth,
Which have fed so many, from their earliest youth.

Whosoe'er believeth—into Him Who died,
Is redeemed for ever, with Him to abide,
And to live to please Him, by free, covenant grace,
Since in wondrous mercy, brought to seek His face.

Whosoever willeth—God has willed it first,
Caused the soul to hunger, after Him to thirst!
Thus the Holy Spirit's work is manifest
In those seeking mercy, now by sin oppressed.

Whosoe'er believeth—are YOU in this state?
Do you feel unhappy, and your sins now hate?
Then these words will comfort, cause a rest of heart—
On God's promise given—never to depart!

A QUESTION FOR BOYS AND GIRLS.

- The Scriptures show a wondrous salvation, to which men of all nations are brought. But they show another "all"—of those unsaved. Write out verses to make clear the two "all's."

A WORD WITH YOUNG BELIEVERS AND OLDER ONES TOO.

Suffering the Loss of All Things,— in the Past: and Counting All Things but Refuse in the Present.

A Twofold Encouragement in *Philippians 3*.

WHEN the Lord apprehends a Saul, there is a precious deliverance from the authority of darkness, (Col. 1. 13), "Christ Jesus, the Lord," becomes the Centre. Let us not be weary of emphasizing His glory and lordship. The proud, self-righteous, and earnest Pharisee was stopped by the Saviour, and *all things* were counted loss. As the man on Jericho's road, Saul of Tarsus was laid low. He says "I died." Yes, *all things* were counted loss, *for Christ*. Precious exchange,—a grace-compelled exchange! Here is salvation. There is a tendency to day to exalt *man's faith*. It is granted he cannot keep the law, it is acknowledged that salvation is of God, but the thought is—"we do our part," and that "part" is faith. Thus a *nominal belief* is substituted for the grace-caused faith of Eph. 2. 8, & Titus 1. 1, and FAITH IS MADE THE LAST ACTION OF THE DEAD SOUL, BEFORE GOD QUICKENS HIM. This is derogatory to the gospel, derogatory to the glory of Christ. When the Lord humbles, *all things* are as loss: we cannot boast of our part, but of His whole. It is this which makes the *real* gospel repulsive to most men, but refreshing to a truly anxious sinner. Troubled reader, your "part" is only a hindrance, and if any one tells you to "do your part," he is esteeming you too highly. But if you are nothing, and can do nothing, you are welcome to Him, Who is showing you your utter worthlessness. All things are loss! Poor, maimed, lame, blind as you are—the Saviour is able to give the joy of salvation. Your felt need is not too great for Him.

If counting all things but loss is the *beginning* of a new life-view of self and its treasures, this attitude is not to be limited to the beginning. "What things were gain to me, those I counted loss for Christ," describes the PAST. "Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord," expresses THE GODLY PRESENT EXPERIENCE. Notice the change of tense, "I counted," "I count,"—"continue" in His path. Yesterday's faith will not suffice, last week's manna is not provided for to-day. Press toward the mark: the believing life is a continuance! Observe too, "for CHRIST"—"the knowledge of CHRIST." Salvation by Him is followed by the knowledge of Him (John 17. 3, 1 John 5. 20). The counting loss now is not in order to be saved,

but because of salvation, because of knowing Him, and in order to know Him more. Is this so? It should be. Hence we note *another* change of wording:—"For Christ," and "Christ Jesus my Lord." He has become, and even is "my Lord," and *because of this* I should like to give up, in the enabling of the Holy Spirit, Who takes of the things of Christ, and is pleased to glorify Him!

Again the words of joy in Phil. 3. sound forth: "I have suffered the loss of all things" (past), and "I do count them but dung" (present). And yet again, "I was apprehended" (verse 12, literally), "I press toward the mark" (present). Oh that it may be so in our experiences, if we have tasted that the Lord is gracious! Let every day be a preparation for seeing Him!

Question and Answer.

(3). HUMAN INTERESTS:—How Do They Stand In The Believer's Life?

2 Cor. 5. 16-18 answers: verse 16 shows a fresh view of life, and verses 17 & 18, literally rendered, set forth the three aspects:—

- "Old things are passed away": *old sins* are no longer to be recognized.
- "New things have come to pass": *things* we could not do before we were saved are now possible.
- "But all things are of God." Even common actions have a new meaning: even if we eat 'tis to be to the glory of God (1 Cor. 11. 31).

Spiritual persons are to do all spiritually, in the Name of the Lord Jesus (Col. 3. 17). Hence spiritual affection is to wrap up all right aspects of natural love, i.e., as the body and mind are presented to the Lord (Rom. 12. 1, 2), *all* the faculties are worked by a new and living power, and there is a new nature. The Holy Spirit used different individuals to write the Scripture, but their characteristics were controlled: do we not seek that our characteristics may be more controlled. Loving interest in others is not out of place (Eph. 6. 22, Col. 4. 8): but instead of merely natural attachment there is to be something far higher.

If we do not trust God amid trials, our faith is small. To the extent that circumstances control, we lack faith. God teaches through surroundings, and works through problems; but faith, though "exercised," is to be brightly trustful and spiritually confident, because God IS (Heb. 11. 6).

TALKS ABOUT PRESENT-DAY NEEDS.—12.

VIEWING EVERYTHING
IN THE
LIGHT OF THE SANCTUARY.

IF we would do this, there must be "walking with God." How many among God's dear people, lose heart and become "weary" in well-doing, because they look at things in a natural way from their own standpoint,—instead of seeing all in the light of the sanctuary. If only believers were walking always in the light of God's presence, and with Him (Ps. 36. 9), how many problems would be solved, and the way would not be irksome, but a real joy, because of God's nearness. Ps. 119. 151 would be realized and His service would be delightful, though beset with many trials. How often we say the words, "Nothing is too hard for our gracious and never-changing God," and then we fail to trust Him in times of difficulties, and become discouraged because we do not see the desired results. If only we view the difficulties from the standpoint of the Scriptures, how blessedly plain will our path become. There is no reason for being downcast. If we say to our soul, "Why art thou disquieted within me?" we own there is no real ground for anxiety. Oh that the redeemed may be in such an atmosphere of spiritual walking with the Lord that they may continually say, "Bless the Lord, O my soul, and all that is within me, bless His holy Name" (Ps. 103. 1, 2). If only believers view all the trials in the light of eternity, there will be, amid all, rejoicing of heart and gladness in service. We call to mind God's servant Jonah, and how depressed he became. Why? Because he fled from God's presence, and was unwilling to obey and proclaim to Nineveh the words of God. If the presence of the Lord is not realized there will be murmuring at the strain, but if we enjoy looking at the difficulties from above the sun, there will be greater encouragement to more strenuous service, and a walking which is well-pleasing to the Lord. Every difficulty will be viewed as an opportunity for His power. How we should seek to become emancipated from the fleeting things of earth! What joyous lives to God's glory there would be, amid all that otherwise would distract, if we *simply* believed. Do not many of us know, by blessed experience, that when we seek to have our mind stayed upon the Lord, and our affections on things above, our hearts burn within us with love to Him—our beloved Lord,—and then we feel ready for tribulation and persecution? Oh that, being saved by grace through the poured-out blood of Christ, we may not grieve our heavenly Father by complaining of the path! God's servants, Caleb and Joshua, knew that what God had said He would perform, and they could, amid all the discouragements around, say, "We are well

able." Why should we doubt and mistrust our never-changing God? All our trials are permitted in wisdom: let us seek to patiently endure, and press onward with gladness of heart. God's servant Asaph was depressed, and we have the record, surely for our warning and encouragement. Psalm 73 is heart-searching. It is well to turn to this when we feel in any measure as he did. He was envious at the foolish, and then, while in this sad condition of heart, he spake out of a heart overwhelmed with trials. Are we not thankful he came to himself, and then, in God's mercy, said, "*So foolish was I.*" And dear fellow believers, are not we foolish to look at things around, and not at things above the sun? We shall "say" many things, even against the Lord in reality, if we are out of harmony with His will. But we shall be ashamed of such words when we look up. Oh that we may be kept, in God's grace, from grieving Him in thought, word and deed (Ps. 19. 14). God's grace is sufficient. I believe we often fail because we do not seek a sanctuary view of all here. After that view, God's servant did not envy the wicked. When he went into the sanctuary, he understood their end. Are we not thankful that God's servant was grieved in his heart at what he had impatiently uttered? The only hope for a continual enjoyment in the Christian life is walking with God in His beloved Son, and living as those made near to God by His precious blood in the power of the Holy Spirit. We have received so much to call forth heart-gratitude! We must marvel that we can ever be discouraged because of the wicked who seem to prosper. The trials permitted by God are in love to His own. Let us be watchful by grace, specially in these days when it is so easy to become indifferent and lukewarm! May we seek to live in view of "that day" and to look at all which God permits in the light of the Judgment Seat of Christ. We shall understand the problems and difficulties, and be kept restful amid all, as we go into the sanctuary. There we shall behold God's love more clear and patiently endure, knowing that in the future God will reward every faithful one, according to his, or her, own doings. How can we be otherwise than intensely earnest, in view of God's love to those who were only evil continually? May He graciously work, reviving His own people, so that there may be henceforth thankful living in the Holy Spirit, and in the light of that day!

We desire to hear from elderly children of God who read these pages, and find, by grace, a oneness of heart and mind, to the Lord's glory. Scripture lays stress on privileges of older brethren and sisters, and widows, and we have longed to know of such who want to please their Lord more. Will not such write SOON?

THE TONGUE.

"The Tongue is a fire . . . it is an unruly evil."

It is so easy, as we often say, "to speak without thinking." If only Psalm 139. 4 and James 3 were read and remembered, surely there would be a check to much foolish and thoughtless speaking. What warning Matt. 12. 36 should be to those who often speak IDLE WORDS. If the Scriptures were believed, numbers would "be afraid to speak as they do." We call to mind the words of Prov. 10. 19, "In the multitude of words there wanteth not sin."—the added statement encourages those who despise idle talk—"He that refraineth his lips is wise." This chapter is full of practical warning as to the tongue. The words of Prov. 21. 23 are impressive, and need emphasis in these days of foolish talking—"Whoso keepeth his mouth, and his tongue, keepeth his soul from trouble." We all know how much trouble is caused to oneself, as well as to others, with the tongue, which no man can tame, and which is a world of iniquity. It is worse than a wild animal. If only we were as afraid of the tongue as of a lion loose about the streets, there would be less evil speaking. How terrible to possess such a member in our body. If the tongue is used wrongly, it shews that the heart is wrong, for the tongue says what is in the heart. How many have been sorry for what they have spoken, and how many in these perilous times have a lying tongue which is an abomination to God (Prov. 6: 17). Even one unsaved can keep from lying lips before men. But the real need is the work of God in the heart—a new life. The words of Matt. 7. 17, 18 are impressive, "A corrupt tree cannot bring forth good fruit." Oh that God may work, by His Spirit, through this message and cause not a few to see their need of salvation that their life and words may not be evil. God is merciful. He waits to be gracious. Oh that sinners may seek His mercy before too late!

God hears all that is said—the idle words will bring sad results in the future when there is the standing before a righteous and holy God.

The solemn words in Jude 15 have been impressed upon the mind of the writer. The Lord is surely coming again, even as He came the first time to die for sinners. When He comes again this will be "to execute judgment upon all, and to convince all that are ungodly among them of their ungodly DEEDS, which they have ungodly committed, and of all their HARD SPEECHES WHICH UNGODLY SINNERS HAVE SPOKEN AGAINST HIM." God remembers every word—nothing is overlooked by Him. How alarming it will be in the future for those unsaved; when the books are opened, and sinners are judged according to those things written therein. It will be too late then to cry for mercy. Though God is merciful, He is also just

and therefore He will fulfil His words. May some at least, who read these lines be brought to know the Lord who gave His life a ransom for many. Then will they see the sin of using their tongues wrongly and seek to please Him, even by the conversation of daily life in His loving will.

Suggested Daily Readings.

"IF THE LORD WILL"—December, 1921.

Day	Daniel	Revelation	Learning	Ps. cxix.
1	xi. 34-45	xviii.20-xix.4	Dan. xi. 41	166
2	xii. 1-13	xix. 5-13	" 42	167
3	Hos. i. 1-9	" 14-21	" 43	168
4	" 10-ii. 8	xx. 1-6	" 44	169, 170
5	iii. 9-17	" 7-15	" 45	171
6	" 18-iii. 5	xxi. 1-7	xii. 1	172
7	iv. 1-11	" 8-16	" 2	173
8	" 12-19	" 17-27	" 3	174
9	v. 1-9	xxii. 1-7	Rev. xxii. 1	175
10	" 10-vi. 3	" 8-15	" 2	176
11	vi. 4-11	" 16-21	" 3	1, 2
12	vii. 1-10	Matt. i. 1-17	" 4	3
13	" 11-viii. 4	" 18-25	Hos. v. 15	4
14	viii. 5-14	ii. 1-10	" vi. 1	5
15	ix. 1-9	" 11-18	" 2	6
16	" 10-17	" 19-iii. 6	" 3	7
17	x. 1-9	iii. 7-15	" 4	8
18	x. 10-xi. 4	" 16-iv. 7	" 5	9, 10
19	xi. 5-12	iv. 8-16	" 6	11
20	xii. 1-14	" 17-25	" 7	12
21	xiii. 1-8	v. 1-12	Matt. iii. 9	13
22	" 9-16	" 13-20	" 10	14
23	xiv. 1-9	" 21-32	" 11	15
24	Joel i. 1-10	" 33-42	" 12	16
25	" 11-20	" 43-vi. 4	Joel ii. 21	17, 18
26	ii. 1-11	vi. 5-15	" 22	19
27	" 12-20	" 16-23	" 23	20
28	" 21-32	" 24-34	" 24	21
29	iii. 1-8	vii. 1-11	" 25	22
30	" 9-21	" 12-20	" 26	23
31	Amos i. 1-10	" 21-29	" 27	24

If the Lord gives unto us His Words, how grateful we should be. And He has done this, to the end that we should praise, and please, and obey Him. Oh that this may be our loving attitude, in the Holy Spirit—our attitude to ALL His words of truth. EVERYTHING from Him is precious. Let us not pick out part, and leave the rest.

We are either a heavenly people, or not. If we are in Christ, the words of truth are necessary food and guidance, that we may live and walk worthily. Separation from that which displeases our Father is then a definite privilege as well as a responsibility, that we may glorify Him. And isolated saved ones will often welcome notes and hints, NOT instead of Scripture but LEADING to the Scripture. This magazine is NOT a shortened Bible, nor a substitute for the Bible, but to help the people of God to LENGTHENED enjoyment of the practical, daily use of the words of God.

Notes on Memorized Verses.

Daniel 11. 41-12. 3.

The contrast is very marked: Antichrist overthrows, but is soon overthrown. The Lord's people will be exalted in resurrection. "The glorious land" impresses us that God will not finally put away His land (Lev. 26. 42). Edom, Moab, Ammon remind us of sin among those who bore God's Name, and the lasting effect of failure: they are together in Amos 1 & 2, and elsewhere: apparently, when Antichrist marches south they resist, but his climax, short-lived confederation is on his return, to deal with the troubling news from the north,—and then all unite with him,—the tabernacles of Edom are first in Ps. 83. 6. * Herein is the full cup of earth's iniquity: the Lord descends to Edom, and thence to the holy land (Isa. 63. 1). His sword is upon Idumea (Isa. 34. 5), and Isa. 11. 14 will quickly come true (cf. Obadiah, and Zeph. 2. 9). 43, "At his steps," contrast 1 Pet. 2. 21, Ps. 85. 13. 44, The object of Antichrist. 45, The palace of Antichrist,—contrast Isa. 2. 21, and Ps. 72. 8: it is a joy to expect Christ. "His end":—how different is Is. 9. 7, Luke 1. 33. 12. 1, cf. 10. 21. In Dan. 12. 1 we seem to have the beginning of the "time" of the end, and the climax of it is the first resurrection, and the Kingdom of Christ: "the time" is a period, not a moment.

Revelation 22. 1-4.

"He showed,"—the word "behold" is often in Scripture to show it is to be real to us also: do our hearts realize what this means, or are God's promises unreal? "Out from the throne": all blessings honour God, and acknowledge His control: but the throne is blood-sprinkled, as it were (cf. the mercy seat): atonement, and the glory of God are united. "Every month": the Lord's blessings are new every morning (Lam. 3. 23),—and we should show more continuance and godly regularity because of such grace. "Healing": this word may mean "service": though there may be also a very definite allusion to the needs of the millennial earth. Observe the contrast between the curse and the throne,—the ark was within, the cherubim were there, the curse was outside Eden. The name on the forehead: a saved mind, a manifest witness, a contrast with Antichrist's followers.

Hosea 5. 15-6. 7.

5. 15, The Lord's precious "till," cf. Rom. 11. 25. "True confession" is linked with seeking His face (cf. in another connexion, 1 John 1. 7, 9)

"Early." 6. 1, God Himself suggests the very words, cf. 14. 1-3. Torn first: cf. "I kill, and I make alive" (Deut. 32. 39): we must not heal wounds "slightly": He binds up,—but whom does He bind up?—The broken in heart (Ps. 147. 3). 2, Resurrection, also a reference to the third thousand years, and Israel's restoration then. 3, "Let us know, let us pursue to know the Lord": evidently applied in Phil. 3, 10, 14,—"I pursue toward the mark." "As the rain," Ps. 72. 6: then Israel shall blossom and bud (Isa. 27. 6). 4, A contrast with His precious rain. 5, Another contrast with 3. 7, Note the margin: how gloriously distinct was the Last Adam.

Matthew 3. 9-12.

(a) Think not, (b) to say, (c) we have: several dangerous sins pointed out. Were not we as stones?—but God has saved! 10, "Already" the axe lies "toward" the root: mark forbearance and warning; if the tree is not in a state of bearing fruit, there is the cutting down (Luke 13. 9). Baptism thus pictured deserved wrath. "Stronger than I": mighty to save. Not sufficient to be His servant, but grace reigns, 2 Cor. 3. 5. HIS wheat, HIS garner (Luke 3. 17), not HIS chaff! How solemn.

Joel 2. 21-27.

"Fear not" and "be glad" linked: so ever, Zech. 9. 9, with John 9. 15. The basis of joy. "The Lord will do," see Ps. 126. 2, 3. "Rejoice in the Lord," Phil. 4. 4, Hos. 9. 1. Rain, cf. Hos. 6. 3, note Zech. 10. 1: physical and spiritual blessings are alike from Him, Matt. 5. 45, Jas. 1. 17. 24, How the Lord works: through the rain He causes the wheat, then His people gather, and the floors are full,—so spiritually. 25, How precious is the application as well, but let us not excuse wasted years, or wasted moments, or even one! 26, Eating and praising, likewise spiritually, Jer. 15. 16. 27, "Ye shall know," a precious climax! The Lord in the midst: we should be ashamed of everything else!

IF THE LORD WILL.

HOLIDAYS "unto the Lord." Why should it not be so? If extra time is granted from daily business, let it be manifestly, and happily, unto Him. Hence, a hearty invitation is given to all who love His Name, to meetings, by His grace, MONDAY and TUESDAY, Dec. 26th & 27th, 3 & 6 p.m., at 61, UPTON LANE, FOREST GATE, E. 7.

The Meeting Room is easily reached. It may be that some dear children of God will desire to come up from the country, and stay from Sat: evening (prayer and Bible Meditations at 6 o'clock), till Tues: night or Wed: morning. If so, we shall be happy to seek to make simple arrangements for those who rejoice in these, unto the Lord,—but should value early requests.

Further Copies from Meeting Rooms of Believers;—61, Upton Lane, Forest Gate, London, E. 7. Also "Rosemond," Bede Burn Rd, Jarrow-on-Tyne.

* Observe the words, "Assur also is joined with them": we know who the Assyrian is.

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