

Thoughts from . . . The WORD of GOD.

Vol. xxii. No. 1.
Jan: 1922.
FREE.

"For thus saith the Lord God, the Holy One of Israel: In returning and rest shall ye be saved; in quietness and in confidence shall be your strength." Isa. 30. 15.

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Ps. 91. 1.

"Thussaith the Lord, Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jer. 6. 16.

A magazine to set forth something of the love of God, and of the way of joy and peace in believing, for those who are a new creation in Christ Jesus, having been redeemed by His precious blood, that they should live unto Him, in this evil age, with happy obedience and the hope of His Coming.

SOME OF THE CONTENTS.		PAGE.
BEHOLD THE MOUNTS	...	2
PRAYER SUGGESTIONS	...	3
IN A MOMENT	...	4
MEMORY UNTO THE LORD (concluded)	...	5
PRAISING LIVES AND LIPS	...	6
WHEN HE COMETH	...	7
Suggested Readings and Notes		7

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

"Come unto Me all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me: for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."
Matt. 11. 28-30.

"Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part which shall not be taken away from her." Luke 10. 41, 42.

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 8.15, Mon: 8, Thurs: 8, Sat: 6.45. "Rosemond," Bede Burn Rd, Jarrow-on-Tyne, The Lord's Day, 6.30. Bible Meetings 7, Carew St. Camberwell, Wed: 8, in Deptford, Willesden, &c, some Weds. Correspondence welcome. Walham Green premises coming down, we are waiting on God for His open door in that neighbourhood.

A Word of Introduction.

IT is a great mercy that God does not demand *part*-payment in the gospel of His grace. This would be as impossible as the whole, for the sinner is dead. But the sovereignty and might of grace call forth the praise of the Lord's people, and urge definite devotedness. The path marked out for each is "not easy," in an earthly sense, but He giveth more grace, and anything but walking *with* Him, in obedient simplicity, is so unbefitting those who owe their lives to Him. To encourage faith, and the *enjoyment* of His will, are these pages sent forth. Conscious of our limitations and need, we desire to help those who are in the family of God, as we have received mercy; and it is a joy to hear from such, that we may stimulate one another as to *seedling* on the Words of truth, and a path of *unworldliness*, in the power of the Holy Spirit. Nor are we without hope God will deign to use this magazine to the quickening of some, *brought* to feel their need.

"Planted."

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Ps. 1. 3. See also 92. 12; Isa. 60. 21; 61. 3.

Our God, in mercy, planted
His people as His trees,
And everything has granted,—
For every need He seeds,
The river of His pleasures,
Flows near His people still,
He gives them heavenly treasures,
For 'tis His loving will.

Planted, and not uprooted!—
For He will not forsake—
E'en all the trials are suited,—
He has not one mistake:
Planted, how blest the story
Of how He caused the root—
Planted to bring Him glory!
Planted to bear Him fruit!

"BEHOLD THE MOUNTS."

Jer. 32. 21.

"BEHOLD, I AM THE LORD."

Jer. 32. 27.

A FURTHER RECORD OF GOD'S OWN GRACE IN THE
ISSUE OF FREE LITERATURE UNTO HIS PRAISE. *

"Come, and hear, all ye that fear God."

Psalms 66: 16.

"I thought it good to show." Daniel 4. 2.

"They rehearsed all that God had done
with them." Acts 14. 27.

"Lo, these are parts of His ways." Job 26. 14.

"GOD is not a man that He should lie," and
"All the promises of God in Christ are
Yea, and in Him Amen, unto the glory of God by
us." It is a privilege to tell of what the Lord IS
—to day (Heb. 13. 8). But when we declare a
little of what we can see, we own how many more
are His unseen workings on our behalf.

It was with prayerful thought, and after varied
experiences of financial, and other "ups and
downs," that a measure,—but a small measure—
of faith, the first step, as to the *freeness* of all
publications, was taken. And the Lord did not
fail. Before that time, commercial gain had not
been the aim, but *more* definite faith was needed.
Why should we expect anything but His en-
couragement in the path of *simple* obedience?
Yet, how often we all fail to enjoy this! Why?
Because we walk with drooping head,—afraid,
and daring to *mistrust*, rather than *glad* to trust.
But there ought to be a *real* joy in faith! The
problems of faith are not small, yet they are not
meant to kill or hurt our joy. They are *food for*
faith (Num. 14. 9). The trials are, "if need be"
(1 Pet. 1. 6): the wise Husbandman is pruning,
that there may be "more fruit." And so, in
both 1917 and 1919 we were able to bear
farther witness to the good hand of our God,
already felt in 1915. Nor has He changed to-
day.—Many have been the changes in the world.
His work is not at any time "easy," in the *ordi-*
nary sense of this word, but He is able to make
all grace abound (2 Cor. 9. 8). He is faithful to
meet every need, He is rich to all those that call
upon Him,—yea, and *nigh* unto them. Have we
any "regret" that the commercial aspect was
removed? Would it not be more "profitable"
to try other methods, and emphasize the financial
aspect more? No, a thousand times No! What
is *real* profit? "He is Faithful That promised."
And thus we rejoice that He now enables the

* Earlier leaflets, telling how He enabled to give up
selling Scriptural publications, and how He provided,
even in "rationed" war-time, will be thankfully sent
("Hitherto Hath the Lord Helped us," and "The Faith-
fulness of God").

printing of about 7500 of "Thoughts from the
Word of God," and 7000 of "The Student of
Scripture," every month, and of many thousands
of leaflets,—most of which are quickly on their
way of service to *all parts of the world*, in His
enabling. The hearty co-operation of His people
in the folding, stitching, cutting, addressing, en-
veloping and posting is as much *unto Him*, as the
writing and printing. And all the toil needs His
grace. And all is a summons to prayer, more
prayer, *restful*, yet fervent prayer. Nor is the
labour without fruit: nor are the labourers with-
out "earnests" of joy. Many are the letters to
encourage. Here is one from China, telling of
blessing,* another from Bahamas, another from
Ceylon with a translated leaflet; a magazine from
India, with a reprint. One post may bring from
all parts of the earth. The writer recollects
recently five Gold Coast letters, from natives, in
one day, and again, within a few hours requests
for definite spiritual help, from several young
men, near and far. Another letter tells of a
magazine blessed in a Public Library,†—possibly
the writer went seeking work, and found some-
thing that led to the Lord, Who owns everything.
Again, a wish comes for further copies,—the
magazine only just seen, reminding us how many
"opportunities" to make known we are all still
missing. If every reader who is blessed, were
more enthusiastic for the Lord, how much more
might be done in these dark days! Again, we
hear that the Lord has blessed the message on
early rising: is not this a refreshment? Tracts
were sent to Canada, and now a South Australia
letter comes via the one in Canada, telling how
God had used a leaflet to bring out of Trade
Unionism: a long journey round, and thereby yet
more joy. The Lord has many ways of reaching
His own, but their constant privilege is to be
active, in the Holy Spirit. "Lord, what wilt Thou
have me to do?" Yes, the Lord is working

* The service unto the Lord, in sending to missionaries,
seems more impressed, to His glory. Two letters, arriving
almost together, give two important aspects,—and urge to
prayerful zeal.—One says, "Thank you for the papers...
we always appreciate good, sound, scriptural teaching.
These are dark days, and the deniers of the faith are ram-
pant. When your papers came, we did not know where
they came from, and they were searched very carefully,
to see whether, in our judgment, they were sound to the
Word. Usually, when we get literature sent to us free, it is
sent out in the interest of some *hypocritical* teaching, of course,
it did not take us long to find out that you were loyal to
the Lord and His Word."

Surely, we should be quickly more active. Now the
other aspect, "I very much appreciate your kindness in
sending the magazines, as we get so little literature."
God thus seems to lay a widening privilege upon us: may
our joy be in the Spirit, as we undertake for His glory.

† God willing, we hope to send to further libraries:
local friends might take this up, in all parts. A cloth
cover is desirable: we are obtaining some more: each
"detail" is a privilege for Him.

amid the strain. His service is a joy. We feel our insufficiency, but know His power. In proportion as He is honoured more, He will enable more (1 Sam. 2. 30). He is the Living God.

We may be asked, "How does He supply the means?" Ah, not always in the same way. His methods are perfect. It may be, we are all apt to look at circumstances, but He draws our minds *from these to Himself*. Jeremiah 32 is very precious. It tells of spending money for God. Do we not all think too much of our *houses*, and forget *His* (Hag. 1)? When Jeremiah asked in faith, *he felt the strain*, and said, "Behold the mounts." Then God replied, "Behold, I am the Lord." The postage problem has been real, leaping centrally to something like £2 a week, or more, apart from hundreds and hundreds of loving postages by hearty fellow-workers, some "feeling" the stress *for Him*, but whose "account" is a precious privilege *for Him*. Paper prices have not become normal. The mounts are real, but He is more than real. "Employment" is not always regular: finance is not a "smooth thing" at all times. It is better to look *upward* to day, than "ahead" to a few to-morrows, except we look with confidence to Himself, saying, "If the Lord will, we shall live, and do this, or that." We thank God for the many who have received the privilege of *not* laying up treasures upon earth, and of *not* giving away that which costs them nothing (2 Sam. 24. 24), but He loveth a *cheerful* giver, and nothing is *demand*ed, nothing asked, the Lord Himself can undertake. Yet, those who "have," and "give," unto Him, have fruit abiding to their account (Phil. 4. 17), in which we rejoice with them. But there are other "costs" than money, and the bed-ridden saint may give *costly* prayer, and help to sustain the Lord's work. And, *through* this prayer, others may learn to give of their substance.

The literature, and much correspondence, are not the *only* part of His precious service. Gatherings in London, specially at 2, Minories, seem to have been owned by Him, and the privileges of open doors among men of all nations are real. Various brethren are seeking to be prepared by Him, to meet spiritual needs and language needs alike, and much might be said of His enabling.

* It is easier to "doubt," than to be quiet before Him, (whenever our eyes are upon men, and means), but He has proved *His Own sufficiency*. Distant ones have been used by Him, and His love is well-timed. At a period of strain, an unseen friend was caused to send one of the largest gifts ever received,—a marvellous meeting of a need, quite unknown to him. Not the largest gift, at one time; this privilege from the Lord seems to have been reserved, hitherto, for a brother who gave his "all" laid by. Others have had the blessing of regular giving,—little conscious, it may be, of all the service they have rendered, — but He keeps a book of remembrance.

and His love, in granting us a welcome among the "strangers" of this city, who listen to the testimony of His grace. But the many, many opportunities, and responsibilities, should bring us to our knees. "We are not sufficient of ourselves to think anything as of ourselves; *but our sufficiency is of God*" (2 Cor. 3. 5). Oh for a growing company of children of God, who will take Him at His Word, and seek to do His work on His lines! As we write, we feel our need, and our own weakness, but *His* strength. The words seem to sound again "Launch out into the deep, and let down your nets for a draught" (Luke 5. 4). "Cast the net on the right side of the ship, and ye shall find" (John 21. 6). Well might one disciple say to another, "It is the Lord," and we, too, would go in the strength of the Lord, and make mention of His righteousness, even of His only (Ps. 71. 16). "Not by might, nor by power, but by My Spirit, saith the Lord" (Zech. 4. 6). "Ye also, helping together by prayer,—that . . . thanks may be given by many on our behalf" (2 Cor. 1. 11).

It may be, these pages will lead some dear children of God to be exercised once more about Greek or Hebrew. If so, we shall be thankful to hear, and to try and help,—simply for His glory, in Whom His people are so wondrously accepted, and Whose Will they should delight to know.

Suggestions for Prayer.

- "They looked unto Him and were lightened." Ps. 34. 5.
1. For the Lord's good hand among His people, causing an enjoyment and a *realization* of the prayer for unity in John 17.
 2. For more diligence, continuance, and *present* "victory" over procrastination and late rising, among children of God.
 3. For service in His Name among men of all nations, and for correspondence in His Name, that everything may have a *fragrance* of Christ. (2 Cor. 2. 15).
 4. For increasing praise—and more perception of God's answers to prayer, and of His loving interest in all His people's concerns, and His continuance. (Isa. 64. 5).
 5. For the homes of the redeemed, that they may be characterized by love to Him.
 6. For Italians in this city, and for further service unto the Lord, and leaflets, if the Lord will.
 7. For wisdom in emergencies. (Jas. 1. 5).
- "Let him ask in faith." Jas. 1. 6.

We desire to give thanks unto our Heavenly Father, that He has opened the way at CAMBERWELL, for weekly gatherings on Wed: 8 o'clock—7, CARRW ST., LILFORD RD. May He be exalted, and may His Words be realized as *fact*! He hears prayer (Col. 4. 2).

A QUESTION FOR BOYS AND GIRLS.

Collect references to the sudden workings of God, where the word "a moment" is not used.

THE CHILDREN'S COLUMNS.

"IN A MOMENT."

WE ARE all aware that many very important things take place IN A MOMENT. Sometimes it is said, concerning an event, "It happened all in a second," *i. e.*, in less than even a minute! And a very short period of time may make a great change concerning the earthly life of God's creatures. We all fail to see how brief this life is! God has written in Jas. 4. 14, about the shortness of earthly life,—"What is your life? It is even a vapour," and we all know how quickly a vapour passes away. And the verse continues, "That appeareth for a little time, and then vanisheth away." Yet how few think of this. Many seem to imagine their life will be very, very long. But the Scriptures tell of the brevity of all, and they *must* be true. If only there was more concern about the *present* and the *future* life, many would see the vanity of settling down in this world, which will so soon pass away. *Nothing lasts here.* The days, weeks, and even the years are passing quickly. Of some the question is asked, "How are they brought into desolation, AS IN A MOMENT!" (Ps. 73. 19). Then we think of the solemn words of Job 34. 20, "IN A MOMENT SHALL THEY DIE." We know how some pass away; even die suddenly. Not always in "judgment": but all things show how short this earthly life is. Concerning Babylon, God said, through His servant, that two things should come upon the city "IN A MOMENT" (Isa. 47. 9), because the people had greatly sinned against God. 'Tis delightful in this connexion to remember the gracious words concerning Israel,—"FOR A SMALL MOMENT have I forsaken thee, but with great mercies will I gather thee" (Isa. 54. 7, 8). God is merciful, and He, even now, waits in mercy, to be gracious to those in all lands, who are brought, by the working of the Holy Spirit, to see their need of His full and free salvation, through the precious blood. We must always emphasize THE BLOOD OF CHRIST, for there is no other way of salvation. Oh that God may be pleased to use these messages in bringing some to trust in the work of His beloved Son, Who came down to live and die for guilty rebels, who were His enemies. Oh what love to such, whether young or old, who deserved nothing, but His righteous wrath. God *can* work, and He *does* work marvellously, IN A MOMENT. What a change there is, when one is brought out of darkness,—the darkness of sin,—into His marvellous light: and not a few have been thus favoured. 'Tis all by grace that *any* are saved. I want my dear young readers to know *how* God is working, even every moment: and He will work, and bring to pass all that is written in His

precious Scripture. We see too, Satan's might, in Luke 4. 5. I expect many who read these lines know about the Lord Jesus, how He was tempted by the devil in the wilderness: we read how the devil showed the Lord Jesus all the kingdoms of the world, "IN A MOMENT OF TIME." If only Satan's terrible power was more known, he would not be spoken of lightly, as he is. Satan is a real person, and only God can work and deliver from his might. We are indeed thankful that the Lord stood through every test, and prevailed!—He was God,—the Mighty God: and none can resist His power now—to save! I am so glad that He still works in grace, saving out from Adam's race, multitudes, both young and old, and bringing them near to Himself. Every blessing is in the Lord Jesus (Eph. 2. 12-14).

The words "IN A MOMENT," which impress us so much, are found in 1 Cor. 15. 52. Great events *have* happened in the past, for we read that God OVERTHREW SODOM IN A MOMENT (Lam. 4. 6). God's work in warning and judgment, as well as in grace, is sure, and all shall be fulfilled, just "as it is written." The time is surely near when the Lord Jesus will come, and will not tarry. *All* is appointed by God: at the moment arranged He will appear, but not to the joy of all. This should cause trembling. Numbers will be left on this earth for judgment. Scripture plainly says that two may be working together,—one shall be taken, the other left. I wonder, if you will be a "left one." Those saved by grace, ARE, OR SHOULD BE, watching for the Coming of the Lord Jesus, when there will be great changes. His people, whose bodies are in the earth, will be raised incorruptible: and those who are living will be caught up together, to meet the Lord in the air, and all thus blest will be changed, "IN A MOMENT" (1 Cor. 15. 51-54). How delightful for those redeemed with the precious blood of Christ. Such will have glorified bodies, and will be free from sin's presence for ever. Are you surprised that those who know that they will be so changed, "in a moment," long for others to share the *same* privileges? I wonder we are not more earnest about making known God's wonderful love to sinners, and all their future blessings in Christ! But, while we rejoice in such a glorious fact, we tremble for those who only have God's righteous judgment before them. Lovingly we would again bring before all such, that God is merciful to those who come to Him, in His beloved Son, saying, "God, be merciful to me, the sinner" (Luke 18. 13).

IN A MOMENT God will work, in that Day of Days. Sleeping saints shall then be raised;—mighty are His ways! Living saints shall be caught up, IN A MOMENT CHANGED. Live with Christ their Lord on high;—God hath so arranged.

THOUGHTS FROM THE WORD OF GOD.

IN A MOMENT, short the time, but a little space:—
Soon the Lord will come, and take to their heavenly place
Those who have been saved by grace, made so near to
Him,

And "That Blessed Hope" has kept faith from growing
dim.

IN A MOMENT Christ will work for His very own.
'Tis in wondrous grace indeed mercy has been shown—
To the guilty, lost and dead, in this world of woe:—
Christ in mercy died to save, and Himself they know.

IN A MOMENT God sets free, bringing sinners dead
To believe on Jesus Christ, through His blood once shed,
Thus the Holy Spirit now manifests His might,
Bringing sinners, young and old, into marvellous light.

IN A MOMENT God still works, works His cov'nant love,
Saves poor, hell-deserving ones, quickens from above,
Brings into His banquet house, where, with great delight,
Those redeemed by precious blood, have a heavenly right!

IN A MOMENT! What a change! God can work, and save,
Those redeemed by Jesus Christ, Who the Ransom gave,
That poor rebels might be made near to God on high,
And be ready for "That Day," drawing very nigh.

IN A MOMENT, wondrously; just as God hath willed,
All His people shall be changed,—all shall be fulfilled
For those saved by cov'nant love; they Christ's glory
share,

While unsaved ones will be left, wrath indeed to bear.

IN A MOMENT: are you saved? Soften it will be
For all those who now despise mercy, fall and free.
But the helpless now may come, for the way to God
Has been made by Jesus Christ:—through His poured-
out blood!

Memory "unto the Lord."

TRAINING, via LOVE'S CONCENTRATION.
(Concluded).

Train children, therefore, to the early habit of
Scripture-memorizing, and seek to be brought to
it yourself. The fact that some *can* remember the
prices of food shows *they have the memory*, but
it needs to be *developed in different and fresh*
ways to seek the Lord more. Further, you,
it may be, are found in a certain business, and
remember prices *because your work necessitates*
this, and you *OFTEN use* the knowledge. The
writer has sometimes found the quickest way to
grip a fresh word in a foreign language, needed
for simple Gospel testimony, is to "use" the word.
Hence, love to "use" the verses of Scripture
learned: *learn them to apply them* in daily life,
and your memory will be helped in the power of
the Holy Spirit.

Recollection at the *necessary* time is another
important matter. Temperaments differ, but do
not too readily say, "I have not this ability."
Two men have rooms, one puts all his books on
a heap, and the other arranges them topically on
shelves. Do you pity the former *when* he cannot
find a book? Do you not rather suggest, "Was
he not unwise at the *outset*?" There *ARE differ-*
ences of ability, but prayerful *capacity* for hard
work, and for godly continuance, are more than
great genius. "Let us not be *weary* in well-

doing" points out one of our greatest problems.
It is so easy to BECOME WEARY, and to give up
regular, prayerful, patient plodding. The hus-
bandman waiteth *long* for the precious fruit. If
you are called to tell the gospel to the Chinese,
do not think a few weeks of jerky study will give
fruit. Are you willing to build under the surface
for a *long* while? Even Greek Testament study
needs godly persistency. *Many complain of*
their memory, when they should rather com-
plain of their inattention, and irregularity, and
lack of persistency, and should confess these
sins unto the Lord, and seek victory at once, that
the caterpillar-eaten years may be in measure
restored, if the Lord please thus to encourage.
The writer would speak to himself as well as
to others.

As to "recollection," it is precious to remember
the principle of John 14. 26. Our gracious God
delights to refresh His people, and His power is
very real. This is a wondrous word of refresh-
ment. And remember, dear believing reader,
you *have* a good recollection. You write *MANY*
thousands of words, without thinking *how* you
spell, or form the letters. You *SAY* hundreds
more, without meditating on the right sound.
You "recollect," and the words *flow*. Can you
not apply this further, by God's grace? Arrange
your thoughts at all times. Pray for grace, and
learn to think in an "orderly" way. Connect one
part of a Bible address with the other, *in the*
right order. The habit will grow. Do not be
disappointed if there is not apparent success at
once. *Anxiety kills spiritual freshness*. It is
Satan's attempt to hinder memorizing the truth.
It is forbidden as much as stealing (Phil. 4. 6).
But there *MUST* be prayer instead. Continue
prayerful thinking. Continue prayerful *writing*.
Use one "word" to recall many others. * Learn
to make a note which will suggest many linked
words. For example, try and "think your way"
through a chapter with your Bible closed, *after*
reading it: then "think your way" through a
whole Epistle, and the Lord will help orderliness,
coupled with spiritual zeal.

Above all, let the object ever be His glory.
As He enables you to remember things for Him,
let not the "*things*" be prominent instead of
Him. Exalt Him Who enables, and seek to
"remember" that the present, brief life is just an
opportunity to walk, in the Holy Spirit, devotedly,
in view of the Coming again of the Lord Jesus,
Who died for His people, that they might simply
please Him.

* As a peg, or a nail: cf. "The words of the wise are
as goads, and as nails fastened by the masters of assemblies,
which are given from one Shepherd." The goads and nails
suggest the two principles of *deep impression*, and *careful*
association of thought with thought. "Build," do not
"Leap." But prayer, prayer, prayer is needed.

TALKS ABOUT PRESENT-DAY NEEDS.—1. PRAISING LIVES AND LIPS.

THE psalmist said "My LIPS SHALL UTTER PRAISE, when Thou hast taught me Thy statutes" (Ps. 119 171). There must be the teaching first: and for this we need to spend much time with the Lord; that He may *speak* to us. In these days of rush and excitement, we, even believers are influenced by all that surrounds us. The power of "Influence" is greater than most imagine. We may "think" we can keep ourselves from the rush of this passing age, but can we? ONLY BY CONSTANTLY WALKING WITH THE LORD, AND SEEKING TO BE DELIVERED FROM WORLDLINESS IN EVERY FORM. We need, dear fellow-believers, to be freed from distraction. A quiet and restful mind is the only way whereby the redeemed can be quiet before the Lord. Before we are aware, we find ourselves excited! Oh that we may rather be, by God's grace, among the company of those whose minds are stayed upon the Lord (Isa. 26. 3, 4). Thus God keeps His own in "peace, peace," amid all the turmoil of these days.

God is worthy of all honour and praise, and surely those upon whom He set His love, and chose in His beloved Son before the foundation of the world, should seek, by grace, to praise Him, and that with the WHOLE HEART. May we say, even as one of old, by God's gracious enabling, "I will praise Thee, O Lord with my whole heart," and then he could add, "I will shew forth ALL Thy marvellous works" (Ps. 9. 1). How much there is about praise in God's precious truth. Yet how His redeemed people fail to praise Him, both by life and lip. May He, in mercy, forgive, and awaken praise, that He may be exalted even now among His own.

We read that PRAISE is PLEASANT, and COMELY (Ps. 147. 1), and call to mind Ps. 133. 1. *Unity among God's people is pleasant.* If there were more unity, there would be more praise, and a more consistent witness for Him, in these perilous times. As we think how praise to our gracious God is PLEASANT, and unity too—we call to mind Mal. 3. 4, "Then shall the offering of Judah and Jerusalem be PLEASANT unto the Lord." Do we not long that our offering and service may be well-pleasing unto our God even now by His grace (Hag. 1. 8), and in the Holy Spirit? Surely the Lord's dear people *desire* His glory in *all* that is said and done! Those who are so greatly favoured,—having their life hid with Christ in God (Col. 3. 3), have cause for praise! That we are saved and safe for ever should call forth constant thanksgiving. How can we be otherwise than *praiseful* as we realize all we HAVE in Christ, and what we shall

BE in that Day so soon to dawn, and all through the shed blood of the Lord Jesus, and by the gracious working of the Holy Spirit!

There are some striking lessons in Acts 3. The man had never walked: but, when he could stand, he was so joyful, that verse 8 says, "He LEAPING up stood and walked, and entered with them into the temple, WALKING, and LEAPING, and PRAISING God, and all the people saw him,"—not only walking, but "*praising God*"! If we have been made to stand spiritually, and we are walking with our beloved Lord, there will be much praise unto Him, and it will be seen! Oh that God may thus work in and through His own, in these days when it is so easy to become lukewarm. May our hearts be stirred to praise our gracious God, Who is GREAT, AND GREATLY TO BE PRAISED (Ps. 145. 13). Yet how we fall short in praising our Heavenly Father, as we should (Ps. 29. 2). We thank Him because in that Day, when we shall be free from sin and sin's presence, we shall praise Him *perfectly*. Then Jerusalem, too, will be a praise in the earth, and heaven and earth will be full of His glory and praise. Let us, in view of that Day, and all God is to His people now, praise Him now with our whole heart, and with JOYFUL LIPS (Ps. 63. 3, 5). We delight in the "ACCORDING" of Eph. 1. 7, and Phil. 4. 19; but if we were also praising Him "ACCORDING TO HIS RIGHTEOUSNESS" (Ps. 7. 17), what lives there would be, to His glory. If brought up out of the horrible pit, with our feet set on the Rock, and the new song in our mouth, let us praise! So shall we be encouraged with the words, "*Many shall see and fear, and shall trust in the Lord*" (Ps. 40. 1-3). In the early days of this dispensation, when God graciously gave such a witness of His power, there was walking in His fear, and PRAISING HIM (Acts 2. 47, 9. 31). Why is praise so silent now? Because we are not stirred by His wonderful love, and we fail to appreciate His marvellous work of grace. We have failed to keep on "the garment of praise" which God in His love has provided (Isa. 61. 3). How can we be quiet in praise and thanksgiving, with such a garment? We do not appropriate all the privileges we have in Christ, and possess our possessions in Him. Hence there is failure in reverence and praise. If only our inward affection is now moved for Him—our beloved Lord, and we enter more fully into the glories of that Day, we shall soon praise Him, both by our life and also our lips (Heb. 13. 15). At the birth of the Lord Jesus there was PRAISING GOD (Luke 2. 13, 20), and when He was taken up, after His glorious resurrection, we read that the disciples returned to Jerusalem with great joy, and were continually in the temple PRAISING GOD (Luke

24, 52, 53). We need in these solemn times hearts full of loving gratitude to our gracious God, and praise will FLOW out to His glory. Oh that our tongues may be loosed, that they may praise as never before: "I will bless the Lord at all times, HIS PRAISE shall continually be in my mouth" (Ps. 34. 1, 50. 23, 51. 51). May God in His mercy, and for His glory, raise up a PRAYING and PRAISING people!

"WHEN HE COMETH."

THERE is no uncertainty, dear reader, as to the coming again of the Lord Jesus, and, though you may not be aware of it, all that is happening in these perilous times shew that "the coming of the Lord draweth nigh" (James 5. 8). If we look back to His first coming, when He came to live and die for hell-deserving sinners, there was a general expectancy that "something" was about to happen. Hence men were quickly disturbed. Thus we read, in Matt. 2. 3, that when Christ, Who was God, deigned, in wondrous mercy, to become an Infant, and the wise men arrived, Herod and all Jerusalem with him were troubled. Why troubled at the birth of an Infant? Men were on a precipice-brink. So it is now. There were also some who loved the Scriptures, and knew that His first coming was then near. But many were so blinded by Satan that they would not believe that He was the promised Messiah, the Mighty God, of Whom we read in Isa. 9. 6. Nevertheless, indeed, He was the One Saviour, yet His coming down to this earth caused many to be troubled. Even as those who are waiting for Him are now worshippers indeed, so some knew Him then and worshipped Him (Matt. 2. 11, cf. Luke 2. 28-32.)

Christ is coming again; not to die, but for His redeemed people, for Whom He died when He came the first time. His coming is certain, for He Himself said, "I will come again" (John 14. 3).

When He came the first time, He said, the Son of Man IS COME. For what purpose? To seek and to save that which was lost (Luke 19. 10). When He comes the second time, this will be to receive His own, and to take them to be with Him for ever. And He will come in judgment, and it will be terrible for those who have despised Him, and also spoken against Him and rejected His words. I wonder what Christ's coming will mean to YOU? It will not be, as so many imagine, a joyous time for this sin-stained world, for there will be much trouble and confusion. Yet not darkness but light for His own people, who are seeking to be ready for His near return. For all who have despised Him, and His precious work on Calvary, there is a dark future.

If we had time and space, we could bring before you many sad passages telling of the solemnity

of "that day" so soon to dawn, when Christ will come to punish His enemies (see Ps. 110. 5). How many are blinded by Satan as to the future of this earth, and all that is after this life. But God's words will be fulfilled, and we dare not hide the solemn facts. Christ's coming will not mean peace on earth, till His enemies are destroyed from His presence. In Luke 18. 8, the question is asked, "When the Son of Man cometh, shall He find faith on the earth?" There is another remarkable passage in Rev. 1. 7, "Behold, He cometh, . . . and EVERY EYE SHALL SEE HIM, and they also which pierced Him." And so dreadful will His coming be that many will call to the mountains and rocks to fall on them, to hide them from His presence (Rev. 6. 16, 17, see Isa. 2). Oh that many who are deceived as to the end of this age, and also as to the after life, may be concerned! Christ IS coming, and His coming is NEAR. Will you, through the finished work at His first coming, be among those who shall be caught up to meet the Lord in the air (1 Thess. 4. 16-18); or, having despised His work of grace, will you be left to endure the judgment? Do not, I beseech you, make light of this brief word of loving warning, while now He waits to welcome troubled sinners.

By the Grace of God we would rejoice in, and study, and feed on, and obey His Word. Such prayerful work must be in the Holy Spirit. None can handle the Scriptures till they are born from above, unless they continue to walk humbly, and obediently, with God. Enoch's privilege is not out of date.

Notes on Memorized Verses.

The Lord's dear people have not a path of mere "progress": they must watch, rise, wrestle, press forward, pray,—and all must be "in the Spirit." Hence they need the Lord's enabling, strengthening, helping and teaching, and He uses His written Words. Hence these pages are sent forth, and the notes are to stimulate to, and guide in comparison of Scripture with Scripture, that God in all things may be glorified! An exercise of heart results from deep, and thorough, and accurate spiritual acquaintance with His Words. And let there ever be simple obedience!

Amos 3. 1-8.

The Lord has spoken: do we hear?—Ps. 58. 4, Matt. 13. 9, 16, 17, 18. 2, Mark 4. 24, 25, Rom. 2. 12: privileges increase accountability: which do you seek first,—"Blessings," or grace and spiritual wisdom to use them aright?—or rather, do you seek both in due proportion, realizing the second is equally a needed "blessing!" 3, "Meeting," then walking: have YOU met with God?—Ex. 29. 42, 43. 4, 5, There is a Divine reason for everything,—this thought leads up to verse 6: God does not allow a mere "chance,"

cf. Mic. 6. 9: oh that we may hear *His* voice, in and through circumstances, though *not* led by them, but humbled by *His* teaching, through them. Scripture helps us to explain circumstances, and apply them aright. 7. What a wondrous thought: the Lord takes His people into His confidence: so with Moses (Ps. 103. 7): John 14. 2, 15. 15 must never be forgotten,—see Jer. 23. 18, 22. 8. Are we sufficiently solemnized by the testimony of God? Notice how Daniel was affected: it is easy to become too "used" to truth, and to treat it as a common thing.

Amos 5. 3-8.

3. How strikingly contrasted with Isa. 60. 22, see Ps. 107. 39. 4. "Me"—not Bethel with its ancient history (Gen. 28), *past* blessings are not sufficient: nor Bethel, with its *substitute* for God's appointment (1 Kings 13): a twofold warning. "Gilgal" reminds of Jos. 5. 9, but reproach rolled away in the past is *not* sufficient. "Beersheba" reminds of a covenant-oath, and of God's blessing to Abraham, but Matt. 3. 9 shows the vanity of *pride* on that account. How many parallel thoughts come with power: we must not merely dwell on past experiences, or dwell on relationships, opportunities, &c.: a personal and present fellowship with God must be emphasized. 6. "Seek the Lord,"—again this precious emphasis. 8. cf. Job 38: God's works in nature are meant to humble us, and they set forth the majesty of His condescending grace to unworthy sinners, enjoyed in Christ.

Matthew 12. 28-37.

26. Satan's "Kingdom" is organized: there are *principalities* and *powers*: we cannot meet this arranged force, *except in the Holy Spirit*, and with the *whole* armour of God: the importance of humility is seen in Jas. 4. 7, 8. 29. The heart of man occupied by Satan: how different is the *binding*, by *Another*, from the "going out" for a season, only *to return*, of which verses 43-45 speak: *here* we see salvation, *there* only turning over a new leaf. 31. What tenderness. 32. A condition of defiance: an obstinacy of unbelief, rejecting that which is manifestly of God, because of a *will* against Him: the sin against the Holy Spirit implies a state of wilfulness, of conscious sinning, or the seared conscience and "deadness," after conscious excusing of sin: anxiety of heart, lest one has thus sinned, is often a precious proof otherwise,—a *tender* conscience is a wondrous blessing. 35. Emphasize the *heart* (Prov. 4. 23), and the beginnings of sin: note the beautiful encouragement of 13. 52., 36, 37, Jas. 3. needs stress: Ps. 141. 3 is not out of date: do our tongues glorify God? Words are *deeds*.

Matthew 18. 22-28.

God's grace to those of *all nations* is beautifully seen in Rev. 5. 9, 7. 9, and the Lord Jesus

referred to the woman of Sarepta and Naaman. Moreover, He graciously dealt with centurions, Samaritans, and this woman. Again, the outcast "publicans and sinners" were types of mercy to the Gentiles. 23. The Lord's silence is *never* unkind: *the testing of faith is not His refusal of faith*. The disciples seemed impatient, cf. 14. 15, Luke 18. 15. 24. "Lost": "*destroyed*,"—a solemn witness against annihilation theories. 25. Notice that faith *sees encouragement in difficulties*, and further, *how* she learnt not to say "Son of David," but simply the Name, "Lord," as if to *show* she did not pretend to be what she was not. 26. "Little dogs": the Eastern peasant children *do* take the *puppies* into their homes: hence she saw *how* the Lord gave her a precious argument. If He was sent to the house of Israel, *then* the children's *dropped* crumbs were for the *little* dogs: there was something for her! If He had *not* used the diminutive, "puppies," there would not have been this food for faith. How quick is faith to detect His love! And He delights to honour faith *still*.—Verse 28 should encourage to seek *His* "Well done."

Suggested Daily Readings.

"IF THE LORD WILL"—January, 1922.

Day	Amos	Matthew	Learning	Ps. cxix.
1	i. 11-ii. 5	viii. 1-9	Amos iii. 1	25, 26
2	ii. 6-16	" 10-22	" 2	27
3	iii. 1-8	" 23-31	" 3, 4	28
4	" 9-15	ix. 1-9	" 5	29
5	iv. 1-13	" 10-17	" 6	30
6	v. 1-15	" 18-31	" 7	31
7	" 16-27	" 32-x. 1	" 8	32
8	vi. 1-11	x. 2-15	v. 3	33, 34
9	" 12-vii. 9	" 16-25	" 4	35
10	vii. 10-17	" 26-39	" 5	36
11	viii. 1-14	" 40-xi. 6	" 6	37
12	ix. 1-15	xi. 7-19	" 7	38
13	Obad. 1-9	" 20-30	" 8	39
14	" 10-21	xii. 1-13	Matt. xii. 25	40
15	Jonah i. 1-9	" 14-21	" 26	41, 42
16	" 10-17	" 22-30	" 27	43
17	ii. 1-10	" 31-40	" 28	44
18	iii. 1-10	" 41-50	" 29	45
19	iv. 1-11	xiii. 1-9	" 30	46
20	Micah i. 1-9	" 10-17	" 31	47
21	" 10-ii. 6	" 18-30	" 32	48
22	ii. 7-iii. 4	" 31-43	" 33	49, 50
23	iii. 5-iv. 2	" 44-58	" 34	51
24	iv. 3-13	xiv. 1-14	" 35	52
25	v. 1-7	" 15-33	" 36	53
26	v. 8-vi. 5	34-xv. 9	" 37	54
27	vi. 6-16	xv. 10-20	xv. 22	55
28	vii. 1-7	" 21-31	" 23, 24	56
29	" 8-20	" 32-39	" 25, 26	57, 58
30	Nah. i. 1-10	xvi. 1-12	" 27	59
31	" 11-ii. 4	" 13-23	" 28	60

Thoughts from . . . The WORD of GOD.

Vol. xxii. No. 2.
Feb: 1922.
FREE.

"Therefore shall ye lay up
these My Words in your
heart and in your soul."

Deut. 11. 18.

"The Word is very nigh
unto thee, in thy mouth, and
in thy heart, that thou may-
est do it." Deut. 30. 14.

"My son, keep My Words,
and lay up My command-
ments with thee . . . bind
them upon thy fingers, write
them upon the table of thine
heart." Prov. 7. 1, 3.

"This commandment is for
you.—If ye will not hear, and

Some lovingly enquire about the subscription to this magazine. Valuing each thoughtfulness and interest, we would just mention three leaflets, "Hitherto Hath the Lord Helped Us," "The Faithfulness of God," and "Behold the Mounts," "Behold, I am the Lord," 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 Room, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 8 and 6.15,

Mon : 8, Thurs : 8, Sat : 6.45. 7, Carew St., Camberwell, Wed : 8.

Walham Green premises having come down, we are waiting on God for His indication as to West London.
Bible Meetings in Deptford, Willeaden, &c., some Weds. Correspondence welcome.

A magazine, as God gives grace, emphasizing both His love and His will, that those who have received His grace may REJOICE in the path of pilgrim-like obedience, and in "That Blessed Hope," of which Scripture is so encouragingly full !

SOME OF THE CONTENTS. PAGE.

1 JOHN 2. 5	10
MOVED FOR HIM	11
REMEMBERED	12
SOME PERILS OF THE CHRISTIAN LIFE	13
SPIRITUAL UNDERSTANDING	14
LIGHT AND DARKNESS	15
Suggested Readings and Notes	15

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

if ye will not lay it to heart,
to give glory unto My Name,
saith the LORD of hosts, . . .
I will curse your blessings."
Mal. 2. 1, 2.

"This people draw near
with their mouth, and with
their lips do honour Me, but
have removed their heart far
from Me." Isa. 29. 13.

"With the heart man be-
lieveth unto righteousness."
Rom. 10. 10.

"O God, my heart is fixed;
I will sing and give praise."
Ps. 108. 1.

A Word of Introduction.

AGAIN our Heavenly Father privileges us to send forth these pages. Is this a small matter ? It is a wondrous joy to do anything for Him ! The financial enabling is not the only enabling, though we would praise God for every sheet of paper. The physical strengthening is not the only strengthening, though we would be grateful, indeed, for every measure of health. But, beyond these,—except the Lord build the house, they labour in vain that build it, and, therefore, we DO thank our God for putting it in our heart to continue this labour of love unto Him. If one loses the joy of a strain for Him, it becomes a monotony, and a miserable thing ! While He gives the WISH, and an encouraging sense of His presence and guidance, we would venture to trust Him, and to go forward. But each day needs His daily grace,—daily bread spiritually,—and we VALUE the prayers of His praying people, that we may be drawn closer to Him.

"To know how to work . . according to all that the Lord had commanded."

Exodus 36. 1.

How can we please the Lord ;
And glorify His Name ?
Our hearts, in true accord,
Must make His will our aim :
Self-pleasing may in word sound well,
But love to Him self-will must quell.

"To know"—Aah, but for grace
We do not know at all :
"To work"—for sloth seeks place
With ever clinging thrall,
"According to His own command,"—
Else vain the labour of our hands.

The Lord is honoured still
When saved ones simply "know,"
And love to do His will,
And every wandering fear :
None other path can please the Lord,—
We would enabling grace record !

Words of Encouragement.

"To save it, for Mine Own sake."
2 Kings 19. 34.

"I do not this for your sakes, . . . but for Mine holy Name's sake." Ezek. 36. 22.

"Defer not, for Thine Own sake." Dan. 9. 19.

THE believer who has learned, in measure, to look upon things from God's standpoint, has a wonderful privilege, and holy restfulness, and height of blessing. The natural tendency is to make everything centre around self, and whenever a man partly substitutes "humanity" for "self," there is no fundamental change. He cannot really love his neighbour, till he truly seeks to lead his neighbour to eternal blessings, i.e., to Christ! The tabernacle begins from God's throne-room; the burnt sacrifice, wholly for God, is first in the list of offerings, and the praise of heaven contains the delightful words, "Thou hast created all things, and because of Thy will they are, and were created" (Rev. 4. 11). The living creatures do not rest, saying, "Holy, Holy, Holy, Lord God Almighty" (Rev. 4. 8).

Any other aspect of salvation is "selfish." Moreover, it hinders assurance! But if I know that God has united my salvation with His Own glory; how trustful, and thankful I may be, and should be! Not only so, any failure to realize this fact weakens prayer. The power of Moses and Joseph, even as of Daniel, in prayer, was linked with God's Own glory, in the carrying through of His purpose, e.g. "Let the power of my Lord be great, according as Thou hast spoken" (Num. 14. 17, 18). "What wilt Thou do unto Thy great Name?" (Jos. 7. 9). Have we too learnt to pray thus? Has our joy the same centre? Do we realize, by God's grace, the precious words of Psalm 106. 8.—"Nevertheless He saved them for His Name's sake, that He might make His mighty power to be known!" Happy indeed, is the one who has heart knowledge of such glorious realities!

"BUT WHOSO KEEPETH HIS WORD, IN HIM VERILY IS THE LOVE OF GOD PERFECTED."

1 John 2. 5.

Dear Brethren in Christ,

Many truly delight in salvation from death. They are glad to be "free." Do we not lovingly remind them that deliverance from a sphere of judgment is the beginning of a life of "being saved," until the glory is reached,—and all is unto the praise of the glory of our gracious

God! Salvation is *not* a self-centred advantage: it *is* an advantage, but the great object is the joy of the Lord, and His exaltation. In like manner, many are glad to speak of the love of Christ, but somewhat put in the background the words of Christ. It may be, that they are rightly afraid of forgetting Him, afraid of outward and mechanical conformity to God's will, but the remedy they choose is inoculation with that which is equally a disease. Yet, beloved friends, how easy it is to get out of one sin into another? Does not this onesidedness grieve our hearts? Are we not ashamed of our lack of love to all He loves?

Let us hear what He has said concerning this tendency,—often an unconscious swing of the pendulum:—

"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. 7. 21.

"Why call ye Me, LORD, LORD, and do not THE THINGS WHICH I SAY?" Luke 6. 46.

"Whosoever shall be ashamed OF ME AND OF MY WORDS, of him shall the Son of Man be ashamed" Luke 9. 26.

"If ye love ME, keep MY COMMANDMENTS" John 14. 15.

"If a man love ME, he will keep MY WORDS" John 14. 23.

Again, the Holy Spirit through John laid a stress on this:—

"Hereby we do know that we know HIM, if we keep HIS COMMANDMENTS."

"He that saith, I know Him, and keepeth not HIS COMMANDMENTS, is a liar, and the truth is not in him"

1 John 2. 3, 4.

Remember also,

"For this is the love of GOD, that we keep HIS COMMANDMENTS" 1 John 5. 3.

Such testimony is clear. It is plain, but very affectionate. To "talk about" "abiding in Christ," without obedience, is to grieve the Holy Spirit (1 John 2. 6). Emphasize earnestly what abiding means, emphasize what Christ is, and where He is. Think of HIMSELF much, but never forget, He Himself says:—

"Ye are MY friends, if ye do WHATSOEVER I COMMAND you" John 15. 14.

Why are we afraid of the word "command?" How often the Lord uses it, or similar words. Surely we have not overlooked His parting message in Matthew:—

"All authority is given unto ME, . . . Go ye therefore, . . . make disciples, . . . baptizing, . . . teaching them to observe all things whatsoever I HAVE COMMANDED YOU: and, lo, I AM WITH YOU" Matt. 28. 18-20.

Every word of these verses should be lovingly noted, but the above extract is to show how His commandments are wrapped up in a *twofold* stress on HIMSELF. If we come to HIM, how can we become excusers of disobedience? Can *carelessness* flourish in view of Christ's love and glory? No! Love leads to obedience, and love without care for His Word has much dross of self-love.

Have you not seen a "petted" child KISSING a parent, and at the very same moment disobeying the parent's expressed wish to go, and do this or that? Yea, have you not seen the very affection DEGRADED to try and secure "one's own way?"—the child kisses, and embraces, and tries thereby to wheedle, and bend the parent's will, by arms around the neck. Do you call this a truly trained love? Is it not largely *selfishness*, wrapped up in the garment of apparent love? The Lord has no room for such *misunderstanding* of devoted affection.

Let me give a little parable:—

Somewhat recently, one who desired to help, did that which was costly, on my behalf, but without knowing my wish, or conscience, and the result was a *real loss*. If only he had found out my heart's desire first! The *intention* to please, without knowledge of the right way to please, wasted time and money, and caused heart-difficulty to know how to deal with it, in days, when the Lord's money cannot be wasted. Do we not often treat the Lord thus? We do not find out His will. We love as we "think" He desires, but He has said what He desires, and the words are clear, "If ye love ME, keep MY COMMANDMENTS."

Ah, dear readers, let us "*love in the truth*," and thus PLEASE our Heavenly Father, and if this precious part of His will grasps you, and you grieve over the *preparation for lawlessness*, through the fear, which many children of God have of "commandments," seek grace, in the Holy Spirit, to *avoid* a contrary swing of the pendulum, and look up for power to do the Lord's will so *lovingly*; not only to do His commandments outwardly, but to do them *unto Him* with glad affection, yea, to do all *in the Name of the Lord Jesus*! Thus will there be true "*pleasing*," and a witness that you are not occupied with them, but with Him, in Whom, seeking to do His will,

I am yours heartily, only by grace,
Percy W. Heward.

"Moved for Him," our beloved Lord (Song 5. 4).

"Every one whose HEART STIRRED HIM . . . brought the Lord's offering" (Ex. 35. 21).

"He shall not be afraid of evil tidings: his HEART IS FIXED, trusting in the Lord" (Psalm 112. 7).

"When my HEART IS OVERWHELMED: lead me to the Rock That is higher than I" (Psalm 61. 2).

MY HEART IS MOVED for Him, and stirred,— my now exalted Lord—

His praises I would ever tell, and all His love record,
He loved, and gave Himself for me, when I was lost and dead,
He will not fail nor lose His own, for whom His blood was shed.

MY HEART IS FIXED: why should I fear, of evil be afraid?—

Since I in Jesus Christ am blest, and peace with God is made.

My life is hid with Christ in God, in Him I am secure,
And I, by sovereign grace alone, would praise Him, more and more.

MY HEART IS SOMETIMES OVERWHELMED, but, as I look to Him,

He keeps me calm, and peaceful too, how then can faith be dim?

His love can never be expressed, with joy my heart is moved,

I long to live for Him, and be, in that glad day, approved.

MY HEART IS OFT-TIMES STIRRED, by grace, His love to me is great,

And I would glorify my God, as for my Lord I wait:
His promises are fixed for aye, and joyous this should be
To those redeemed by precious blood, redeemed eternally!

MY HEART IS SET on things above, and with "That Day" in view,

I want that all my life shall be for Him, since made anew:—

All glory would I give to Him, Who loved, and died for me,

That I, a sinner, saved by grace, might with Him ever be.

MY HEART MUST OVERFLOW WITH LOVE, and praise— can this be dumb?

While I am looking for my Lord, Who saith, "I quickly come!"

The days and moments pass away: His Coming draweth nigh,

And oft my heart would thrill with joy; and "love" the reason why!

MY HEART IS WHERE MY SAVIOUR IS, my treasures are up there,

Where, all by grace, and grace alone,— I shall His glory share.

My heart is moved for Him, my Lord, in view of that glad day,

When I shall praise Him, as I would, and dwell with Him alway!

If you find these publications,

(a) loyal to the words of God, and

(b) a help in the Christian life,

we shall be glad to hear from you SOON, with a view to sending more, unto His glory. They are freely issued, in the Lord's Name.

THE CHILDREN'S COLUMNS.

"REMEMBERED."

ALL, without exception, whether young or old, rich or poor, like to be "REMEMBERED." Though there may be very lonely ones, yet even such have oftentimes some kind friends, who think about, and care for them. People may imagine that few REMEMBER them, but amid all, God, in the heavens, thinks and cares for His creatures, though many, I am sorry to say, speak wrong things concerning Him. Men dare to question God, and say, "Why does God allow this, or that to happen?" But such need to be reminded of God's greatness, and to REMEMBER that He has a purpose in all He permits, and although sinners speak evil of Him, God is merciful, and He causes His sun to shine, and sends rain upon the just and the unjust (Matt. 5. 45). Also the words of Psalm 145. 9 are wonderful, when we think of God's greatness: "The Lord is good to all, and His tender mercies are over all His works." If only this was REMEMBERED by His creatures, there would not be such complaining. The words that have led up to this meditation are found in Hosea 7. 2. The nation of Israel, though so privileged, had then greatly sinned against God, so that He said, "They consider not in their hearts THAT I REMEMBER ALL THEIR WICKEDNESS." How alarming to have one's sin REMEMBERED by God, and we know that God does see all, and He keeps a record of every word and deed, and, unless forgiven through the shed blood of the Lord Jesus, and covered with the blood, every word and action will condemn at the last day. The day of God's righteous judgment will surely come! We are so thankful for the promise concerning the spared ones. Israel in the future, when God, by His Spirit, will have graciously humbled them, will truly confess their sins,—then God says, "I WILL REMEMBER THEIR SIN NO MORE" (Jer. 31. 34). That will be a glorious time for the nation of Israel! But we want many dear young readers to REMEMBER that God sees and knows all about their sins to-day, and unless these are confessed, and removed with the precious blood, God will REMEMBER and punish in the future.

Shall we look at some of the passages about God REMEMBERING, not only in wrath, but in grace? Most know about Noah, and how he was told to build an Ark, when, because of sin, God was about to destroy every living thing. But Noah and his family were to be safe in the Ark, which was a type of the Lord Jesus, shewing how safe HIS people are in HIM. And in Gen. 8. 1, we read, "GOD REMEMBERED NOAH," and brought him forth out of the Ark. Then we are told that, when God was about to destroy

Sodom and the cities of the plain, He "REMEMBERED ABRAHAM, and sent Lot out of the midst of the overthrow" (Gen. 19. 29). Abraham had prayed for Sodom, and he had been so earnest about this, yet said not one word against God or His righteous punishment of the people. Listen to his words, "Shall not the Judge of all the earth do right?" He knew that God was righteous in ALL His works and ways. This needs to be REMEMBERED now, when so many dare to deny the Scriptures, and to say that God will not punish those who despise Him and His wonderful salvation, which is by the death of His beloved Son. How solemn to deny the words of the Living God! Yet many still, like Israel, consider not that God REMEMBERS all that is said against Him, and He will surely punish all sinners for their sin. How encouraging are the words spoken to Israel when they went at God's bidding:—"Ye shall be REMEMBERED before the Lord your God, and ye shall be saved from your enemies" (Num. 10. 9). How helpful are such words to those now, whose sins are forgiven and REMEMBERED no more, but blotted out for ever! God gives victory over unseen, spiritual enemies.

One word of warning before closing our little talk: we see in Luke 16. 25 that the rich man, who had died unsaved, was told to REMEMBER how he had received good things in his earthly lifetime. He had put aside the things of God—as Esau. Oh that some, at least, may take the warning, and be led by God the Holy Spirit to feel their need of salvation, and to trust in what Christ has done, and then to rejoice in knowing their sins are REMEMBERED no more. Thus will they be able to live to please God, in the power and joy of a new life,—a life FROM ABOVE.

THE LORD REMEMBERED Noah, for He had shut him in,
While judgment was poured out, because of awful sin:
Then Noah was kept quite safe, within the ark he made,
And so are saved ones now, whose sins on Christ were laid.

THE LORD REMEMBERED, too, His servant's earnest prayer,
When Sodom was destroyed, Lot was no longer there:—
Abraham obeyed the Lord, and God remembers those
Who seek to do His will, whom He in mercy chose.

THE LORD REMEMBERS, too, the deeds of all His own,
A cup of water given, and every kindness shown.
Nought will God overlook, but, in That Day of Days,
Reward each faithful one: of God they shall have praise.

THE LORD REMEMBERED, too, His covenant love to save,
And sent His only Son, His precious life He gave,
To save from sin, and death, the helpless and the lost,
And thus they were redeemed, at such a priceless cost!

THE LORD REMEMBERS too, His purpose, and His plan,
Still saves in wondrous grace, without the aid of man.

All those whom He did choose, "eternal ages" back,—
 Saved by His precious blood, in Him they nothing lack.
THE LORD REMEMBERS, too, the sins of young and
 old,
 And He will punish those whose wills are uncontrolled,
 Who love their sinful ways, despise the poured-out
 blood,
 And never seek the Lord, but scorn the heavenly road.
THE LORD REMEMBERS, too, what sinners do and say,
 When they against Him speak, and follow "*their own*
way,"
Unless sins are forgiven, remembered they will be,
 For God is true and just, and this all flesh shall see!
THE LORD REMEMBERS now, and will for evermore,
 His people *shal* behold His glory—and adore:
 Saved by the precious blood, they *shall* their Saviour see.
REMEMBERED in His grace, know Him eternally!

A WORD WITH YOUNG BELIEVERS AND OLDER ONES TOO. SOME PERILS OF THE CHRISTIAN LIFE.

YOU rejoice to be *quite* clear you have passed
 OUT OF death INTO life (John 5. 24), and
now your wish is simply to please the Lord. The
 experience is blessed indeed, and the grace of
 God is sufficient for *every need*! Realize this
 first, and *then* recognize that *there will be needs*.
 The path is not easy: Satan has many devices.
 The world is very near, but the Lord's grace is
 sufficient, and the Holy Spirit indwells (Rom.
 8. 11).

Among the commonest perils, neglect of the
 Scriptures AS FOOD may be mentioned (Jer. 15.
 16). If you rise late, and partly omit Bible *feed-*
ing, and quiet prayer, nothing can compensate for
 the loss!

Another peril is a "slowness" to separate from
 old habits and companionships. "Gradual" obe-
 dience is often a greater risk than we realize.
 The Lord's voice invites love's *promptness*.
 "I made haste and delayed not to keep Thy
 commandments" (Ps. 119. 60).

If, in the love of the Lord, you are brought to
 see different parts of obedience, do not try and
 excuse disobedience in "little details" because of
 "what others do," or omit to do. On the other
 hand, if you obey, Satan will try and tempt to
 pride afterwards. *This must be hated*. "What
 hast thou then which thou didst not receive?"—
 1 Cor. 4. 7, Gal. 6. 3. There is NO ROOM for
 boasting.

If, in the Lord's enabling, you are drawn out
 from arrangements which grieve the Lord, and
 are thus brought to a measure of "isolation,"
 beware lest you settle down and suggest to others,
 "I am holier than thou," or lest there be "sect-
 arianism of SELF" instead of "a sectarianism of
 MANY": the only safe path is very humble near-

ness to the Lord. If "separation" involves
 isolation, there is a tendency to become "slow,"
 to use time on the Lord's Day "*leisurely*," and
 have nothing "*fixed*." The result will finally be
 a *reaction*. OR spiritual *lukewarmness*. Be as
 regular and *definite*, as if you had three or more
 meetings a day, with many responsibilities!
 Punctual godliness is a great blessing as to time
 with, and for, the Lord. A *linked* danger is the
 seeming absence of opportunity to GIVE. You
 cannot help what you see to be wrong and, there-
 fore, you may easily learn to "*withhold*." But
 remember the Lord has *some* open door, that
 you may pass on a goodly and increasing pro-
 portion of the money, and whatever else, He gives
 you, with love and *definiteness*, for Him (1 Cor.
 16. 2). "For God loveth a cheerful *giver*,"
 and if you are without a meeting at which you
 can conscientiously give, you will not thrive
 spiritually unless you find how you can glorify
 His Name, and spread His truth by self-denial.
 The apostle felt this important part of Christian
 growth—"Not because I desire a gift: but
I desire fruit that may abound to your
account" (Phil. 4. 17).

Another peril is a lack of continuance. "If ye
 CONTINUE in My Word, then are ye My disciples
 indeed, and ye shall know the truth" (John
 8. 31). "CONTINUE thou in the things which
 thou hast learned" (2 Tim. 3. 14). Conscious
 of weakness, seek grace, very humbly, and in
 definite prayer, that there may be no jerkiness, or
 putting aside of that which gradually becomes a
 greater strain. The Lord is glorified in the
 pressing forward (Phil. 3. 14.) And *never forget*
 the Coming again of the Lord Jesus (Jas. 5. 8,
 Rev. 22. 20).

(These are a few hints, but if the Holy Spirit uses them
 to help spiritual growth, we shall rejoice. It will be a
 further joy to help, as to any difficulties, or to give
 advice, in the Lord's enabling, through the post).

QUESTION AND ANSWER.

(4). *How are we to understand Jacob's words
 in Gen. 48. 22? Are they Prophetic?*

Past history seems before us; and John 4. 5
 confirms this, and shows *where* this piece of land
 was. Acts 7. 16 reminds that Machpelah was not
 Abraham's only purchase: as David would not
 give unto the Lord that which cost him nothing
 (1 Chron. 21. 24), was it not natural that Abra-
 ham bought land for an altar? The Amorites
 evidently stole it back, but the patriarch evidently
 alludes also to his painful *responsibility* for his
 children, in their capture of Shechem (Gen. 34:—
 the sword is mentioned twice, and Gen. 49
 almost at once adds a reference to this). Thus
 God overruled, even as Judah's sin. Ps. 76. 10,
 is ever illustrated.

SPIRITUAL UNDERSTANDING.

THE little word "not," joined to understanding, is impressive. "Man . . . that UNDERSTANDING NOT, is like the beasts that perish" (Ps. 49, 20). See also Ps. 32, 9, "Which have NO UNDERSTANDING." "God looked down from heaven . . . to see if there were any that DID UNDERSTAND" (Ps. 14, 2, 3), and there were none! "No not one" who had true understanding of God and His glorious power. Sin had turned all aside, and so it is still. The understanding has been darkened (Eph. 4, 18), so that men have no light, but darkness! How sad to be "WITHOUT UNDERSTANDING" (Rom. 1, 31), and such we are all, till God in mercy, by His Holy Spirit works. Many have experienced this. Then the eyes of our understanding were opened to see our lost condition, and the Lord Jesus as the One Who died for guilty and far off ones (Eph. 2, 13). God wrought the change: from beginning to end, all is by Him. He gives eternal life,—faith, power to please Him, and understanding to know Him, and His perfect will and purpose. But alas, how we fail to know His will as fully as we should. Though "we know that the Son of God is come, and hath given us an understanding, that we may know Him" (1 John 5, 20), how little we really know of all His wisdom, love and might. Have we failed to SEEK THE LORD, and to LOVE Him with ALL the heart, and with ALL the understanding? (Mark 12, 33). The words in Prov. 28, 5 are clear, and full of encouragement:—"They that seek the Lord understand all (things)." So much depends on the earnestness, and the condition of the heart. King Solomon, feeling his need, when God appeared to him in Gibeon, and said, "Ask what I shall give thee," humbly and wisely asked for an UNDERSTANDING HEART, that he might judge God's people, and discern between good and evil. And the request pleased the Lord, and the Lord gave him much more than was asked (1 Kings 3, 5-13). God always gives so abundantly (Jas. 1, 5). Do not we in these solemn days feel our need of a clearer knowledge, even of what salvation is and means? Through want of understanding of the Scriptures, and the wonderful change salvation is, many imagine they are saved, when there is no real working of the Holy Spirit. Being ignorant of the truth of God, many are urged to "come out for Christ," and "to give their heart to God," and to take a stand for Him. We have all failed, in measure, in thus speaking to those in whom God has not graciously worked. Thus grace has been veiled, salvation has been covered. Salvation is NOT REFORMATION, it is a NEW CREATION, a passing from death into life, from darkness to light. Oh how differently should we speak of salvation which is of the Lord, and belongs to Him.

When God begins His work of saving, there is UNDERSTANDING given, and those saved, are able, by God the Holy Spirit's power, meekly to give a reason of the hope within them. We need to have a deeper appreciation of God's wonderful workings in grace. Then we need an UNDERSTANDING heart to know the things that are freely given to us of God, in order that we may not be ignorant of His will and purpose concerning the saints in Christ Jesus, nor ignorant of their future glory and rewards, if faithful now, nor ignorant of Israel's future, when God will assuredly have gathered them, and Jerusalem shall be "a praise in the earth."

We need to remember too the solemn future of the unsaved, and never to forget the new heaven and the new earth. May we seek to UNDERSTAND, more and more, God's wonderful love, and His mighty plan of grace,—the salvation of His own. May it be our privilege to be much with the Lord, that He may teach us, and "open" to us the Scriptures, and "open" our eyes, and our understanding to understand them (Luke 24, 45). The words of the Living God are powerful. We remember Ps. 119: in verse 130 we read, "The entrance of Thy words giveth LIGHT; it giveth UNDERSTANDING." Both are very necessary in these days when error is widespread. The psalmist said it, was through God's precepts that he got UNDERSTANDING (Ps. 119, 104). There are several verses in this precious portion of God's truth on this subject, they are all so helpful. Ignorance of God's truth will lead to misapplying of much that is written for the instruction of those who are born from above. Daniel was highly favoured, and to him it was given to UNDERSTAND the vision. Doubtless he was greatly beloved, and he was also greatly privileged because of faithfulness (Dan. 1, 8), see the result of firmness in 1, 17-20, and what the queen-mother said in Dan. 5, 11.

"If God graciously gives UNDERSTANDING to His people, this will be seen, and used for His glory. In Dan. 9, 2, Daniel UNDERSTOOD by books concerning the captivity. May we seek to know more fully the things written in THE BOOKS, which are God-breathed throughout (2 Tim. 3, 16), and we shall be more like those of whom it is written, they had "UNDERSTANDING of the times, to know what Israel ought to do" (1 Chron. 12, 32). How necessary for us to know HOW to live the pilgrim life, in these perilous times (1 Thess. 4, 1). The words of the apostle to Timothy are impressive, "Consider what I say: and THE LORD GIVE THEE UNDERSTANDING in all things" (2 Tim. 2, 7). May we, by grace not be unwise, but UNDERSTANDING what the Lord's will is (Eph. 5, 17), that we may walk uprightly (Prov. 15, 21), and that God in all things may be glorified!

LIGHT AND DARKNESS.

THERE are two verses in the Scriptures concerning God, which should be mentioned first. May He deign to use all for His own glory, through the gracious working of His Holy Spirit. In 1 John 1. 5 God's servant, guided by the Holy Spirit, said, "This is the message which we have heard of Him, and declare unto you, that GOD IS LIGHT: AND IN HIM IS NO DARKNESS AT ALL." The other is in 1 Tim. 6. 16, and shuts out all from coming to God, Who is so great, EXCEPT in His appointed way,—that is, through the shed blood of His beloved Son, Who willingly died for guilty, hell-deserving sinners. We read, "WHO ONLY HATH IMMORTALITY, DWELLING IN THE LIGHT WHICH NO MAN CAN APPROACH UNTO." How wonderful that God, Who is great in counsel, mighty in power, glorious in holiness, fearful in praises, should condescend to bring near those who were His enemies—near to Himself!—And He enables such to walk with Him IN HIS LIGHT (1 John 1. 7). God's servant John the Baptist said concerning the Lord Jesus, "In Him was *Life*, and the *LIFE* was the *Light* of men." Of John we read, "He was not *THAT LIGHT*, but was sent to bear witness of *THAT LIGHT*" (John 1. 4, 8). The Lord Jesus revealed concerning Himself, "I am the *LIGHT* of the world" (John 9. 5). Again He said, "I am come a *LIGHT* into the world, that whosoever believeth on Me should not *ABIDE IN DARKNESS*" (John 12. 46). *Naturally* all are not only in darkness, but they are said to be "*DARKNESS ITSELF*" (Eph. 5. 8), i.e., without a ray of light spiritually. The sinner's condition is parallel with Gen. 1. 2, till God works, and the Holy Spirit convinces of sin. How encouraging to an exercised soul are the words in Gen. 1. 3, "And God said 'Let there be light, and there was light.'" How wonderful is the change when God, in great mercy, calls those, whose eyes have been opened to see their sinfulness, "*OUT OF DARKNESS INTO HIS MARVELLOUS LIGHT*" (1 Pet. 2. 9). Such are said to be "*CHILDREN OF LIGHT*," and they are exhorted to walk, amid all the darkness of this world, as those who are "*LIGHT IN THE LORD*." And all their security and blessedness are through the merits of Him Who came to seek and save that which was lost (Luke 19. 10). Yet there are many who love darkness rather than light, because their deeds are evil (John 3. 19). Such, we read, will be cast into *outer darkness* where there will be weeping and gnashing of teeth (Matt. 8. 12). Oh that not a few, even of those who read these messages, may through the work of Christ on Calvary, be quickly brought, by the gracious working of God the Holy Spirit, into *the glorious position of nearness* to Him, Who dwells in Light. That Light which can only

repel the sinner apart from Christ Jesus, is the joy of those who know Him as "the Life," and "the Light of men." Do you know Him thus dear reader, or must you answer "No!"

Suggested Daily Readings.

"IF THE LORD WILL"—February, 1922.

Day	Nahum	Matthew	Learning	Ps. cxix.
1	ii. 5-13	xvi. 24-xvii. 5	Hab. ii. 1	61
2	iii. 1-9	xvii. 6-13	" 2	62
3	" 10-19	" 14-23	" 3	63
4	Hab. i. 1-11	" 24-xviii. 6	" 4	64
5	i. 12-17	xviii. 7-14	Zeph. iii. 8	65, 66
6	ii. 1-8	" 15-22	" 9	67
7	" 9-20	" 23-35	" 10	68
8	iii. 1-9	xix. 1-9	" 11	69
9	" 10-19	" 10-22	" 12	70
10	Zeph. i. 1-8	" 23-30	" 13	71
11	" 9-18	xx. 1-9	Matt. xxi. 33	72
12	ii. 1-11	" 10-19	" 34	73, 74
13	" 12-iii. 7	" 20-29	" 35, 36	75
14	iii. 8-20	" 30-xxi. 3	" 37	76
15	Hag. i. 1-11	xxi. 4-11	" 38	77
16	" 12-ii. 3	" 12-20	" 39, 40	78
17	ii. 4-14	" 21-32	" 41	79
18	" 15-23	" 33-42	" 42	80
19	Zech. i. 1-11	" 43-xxii. 10	" 43	81, 82
20	" 12-21	xxii. 11-22	" 44	83
21	ii. 1-13	" 23-33	" 45	84
22	iii. 1-10	" 34-46	" 46	85
23	iv. 1-14	xxiii. 1-12	Zech. vi. 9, 10	86
24	v. 1-11	" 13-22	" 11	87
25	vi. 1-8	" 23-31	" 12	88
26	vi. 9-vii. 3	" 32-39	" 13	89, 90
27	vii. 4-14	xxiv. 1-8	" 14	91
28	viii. 1-11	" 9-22	" 15	92

Let us rejoice in the authority of the words of God. Let us delight to feed on them. They are precious beyond measure. Only blood-bought ones, enabled to walk in the Holy Spirit, can truly enter into the value of that which God has so graciously given to His own.

Notes on Memorized Verses.

Habakkuk 2. 1-4.

If we wish to hear the Lord's voice, we should be in a right place for it: how vainly we ask not to enter into temptation, if we fail to "rise, and pray." See Song 3. 1, and the failure, till there was rising and seeking. To answer with humility, and confess sin, when reproved, needs grace. "And the Lord said to me, Write": how blessed to have the very words God meant to be written. Contrast, "I have not sent these prophets, yet they ran" (Jer. 23. 21): it is

important to run *after* standing. "An appointed time,"—there may be a *waiting*, but there is not a *delaying*: the Lord is *not* slack concerning His promise. Observe, that though the promise waits, and God's people are to wait, they are to run *at the same time*: so in Heb. 12. 1, "Let us run, with *remaining* under!"

Zephaniah 3. 8-18.

"Therefore," God's answer to man's ruin. Fire,—yet in verse 9, a display of mercy to those who are spared: the glory of the HARMONY of God's attributes is wondrous. "A pure lip,"—"with one *shoulder*."—The margin shows that as our voices please God we have *strength*: an *unguarded* tongue means disunity: moreover, this is the Lord's contrast with Babel (Gen. 11). "Ethiopia" is specially mentioned, as in Ps. 68, because Ham's line was so defiant against God (represented by Nimrod and the Canaanites: all the lands of Isa. 19. 25 were snatched by this line): where sin abounded grace did much more abound:—*to a remnant*. 11, When the Lord blesses, the people are ashamed (Ezek. 43. 10, 11). Pride is always hateful. The Lord's blessing on doing, and speaking. Then the deliverance from fear (Ezek. 34. 25, Zech. 3. 10). "The joy" of His salvation. When He feeds, and causes to lie down, why should we fear men? (Ps. 23).

Matthew 21. 33-46.

"Hear another parable": in the Lord's lips the word "Hear" is not unmeaning (13. 9, 16). "A Householder," yet despised by men. Observe, not only "a Vineyard Holder": always a stress on God's house. Observe the Lord's many mercies to Israel, as in Isa. 5. 34, The LORD waited patiently. Servants are to *receive* fruit: this is an aspect of the *response* to God's servants, (who rightly declare His truth), which is often forgotten: if any one comes to you, *in the Lord's Name*, what fruit do you give him? Many are occupied with "getting a blessing": they forget rendering "unto the Lord," 35, The servants of the Lord must not expect an easy time (cf. 22. 6). 36, The Lord's continued love. 37, A last testimony, not to the world, but to Israel, as a nation, in that dispensation: now all are reached alike (Rom. 1. 16). 38, Knowledge, yet rejection: this is surely the sin against the Holy Spirit; distinguish 1 Tim. 1. 13. Cast out AND slew: mark order: rejection from Jewish community first, *then* the Gentiles slew Him, at Israel's request. Dan. 9. 26, may illustrate. 41, "Other husbandmen." God's work shall not fail. "A nation bringing forth the fruits" (1 Pet. 2. 9). How contrasted is the position in Christ, built up as living stones (1 Pet. 2. 5), from that of those who are broken in judgment! 45, NO repentance. 46, *Further* sin. "None

considereth in his heart," Ye do not lay it to heart" (Mal. 2. 2).

Zechariah 6. 9-15.

"The Word of the Lord," authority for everything. 10, 11, *Captivity, crowns*: a remarkable link: faith: cf., name of Moses' son "Gershom," "a stranger *THERE*," the *standpoint* of Canaan taken, NOT "a stranger *here*." 12, Every blessing centred around Christ: notice other references to Himself as the Living Branch. Behold, Branch, Build, Bear, Be a Priest: the alliteration helps memory unto God's glory. A Priest Who sits, see Ps. 110. 1, Heb. 10. 11, 12. When He came the first time, "He *bare* the sins of many" (Isa. 53. 12), but He *shall bear* the glory: even the Shekinah glory of the temple, for HE is the LORD: Hag. 2. 9 seems parallel, and in both we have "Peace" as well ("Silver and gold" in each passage). "A memorial"; a remembrance: it is good to remember the Lord's words and works. 15, Distinguish from the building (13): *these* build in the temple: their work results from His! The words "far off" remind of Israel brought back (Jer. 31. 10), but also of Gentiles, and also show grace to the unworthy. "Ye shall know." "Obeying" is literally, "hearing IN": do we thus hear, IN the voice of the Lord, or do we hear from an OUT-side standpoint? Oh that there may be true obedience, in the Holy Spirit!

Suggestions for Prayer.

- "Unto Thee, O Lord, do I lift up my soul."
1. For the glory of God in the drawing together of His own blood-bought people (John 17, 1 Cor. 1. 10), and in the giving and raising up of teachers after His own heart, for the fitting together of the saints (Eph. 4. 11, 12).
 2. For more praise in all our prayers (Col. 4. 2).
 3. For those in other lands who are hindered—
 - (a) by the absence of a translation of Scripture,
 - (b) from translating it (by authorities), that God may be glorified in solving the problems, to His glory, in a hundred ways.
 4. For the redeemed of the Lord who cannot read or write, specially those who have grown old in heathenism, and now are trophies of His grace.
 5. For young believers, that they may imitate their Lord more, and not be led astray by professing Christendom, and its coldness and worldly compromise (Matt. 24. 12).
 6. For the Lord's own guidance in, and blessing upon, publications and many letters sent forth. Also on service in His Name among those of "all nations," and that language problems, as well as directly spiritual problems, may be met on our knees.
 7. For the Lord's work in Peterswalden, and that His people may never be discouraged, but be drawn nearer to Himself, *consciously* at all times. Likewise others partly "isolated," and desiring to obey their Lord much more.
- "Continue in prayer, and watch in the same with thanksgiving."

Thoughts from . . . The WORD of GOD.

Vol. xxii. No. 3.
Mar: 1922.
FREE.

"Truly God is good . . . but as for me, my feet were almost gone . . . for I was envious . . . until I went into the sanctuary . . . then understood I . . . I was ignorant. Thou shalt guide me . . . My flesh and my heart faileth, God is the Strength of my heart, and my Portion for ever . . . It is good for me to draw near to God." Psalm 73. 1, 2, 3, 17, 22, 24, 26, 28.

"Lord, Thou hast been favourable . . . Thou hast forgiven . . . Turn us, O God of our salvation . . .

Some lovingly enquire about the subscription to this magazine. Valuing such thoughtfulness and interest, we would just mention three leaflets, "Hitherto Hath the Lord Helped Us," "The Faithfulness of God," and "Behold the Mounts," "Behold, I am the Lord," 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 Room, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 3 and 6. 15,

Mon: 8, Thurs: 8, Sat: 6. 45. 7, Carew St., Camberwell, Wed: 8.

Walham Green premises having come down, we are waiting on God for His indication as to West London.
Bible Meetings in Deptford, Willesden, &c., some Wels. Correspondence welcome.

A magazine, as the Lord enables month by month, testifying the gospel of His grace, and making known something of the pilgrim path with Him, until the Day dawn, and His people experience the change from faith and strain to sight and glory. "So shall we ever be with the Lord."

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

SOME OF THE CONTENTS.	PAGE.
IF I DO NOT GIVE UP, THE LORD MAY TAKE	18
OH GLORIOUS FACT	19
"WHO IS LORD OVER US?"	20
LOVE IS NOT CAUSED BY CIRCUMSTANCES	21
GODLY INFLUENCE	22
FOOLISHNESS	23
Suggested Readings and Notes	23

Wilt Thou not revive us again . . . I will hear what God the Lord will speak: for He will speak peace unto His people, and to His saints: but let them not turn again to folly . . . Righteousness shall go before Him; and shall set us in the way of His steps." Ps. 85. 1, 2, 4, 6, 8, 13.

"He departed into a mountain to pray . . . He saw them toiling in rowing; for the wind was contrary unto them . . . He cometh unto them . . . and saith . . . It is I; be not afraid." Mark 6. 46-51.

A Word of Introduction.

THE condition of the world, and our own circumstances are not to decide our life. The Lord liveth, if we are His. Pained we should be at sin around, but if our trials were a hundred fold more, the Lord's mercy and power would be fully equal to every need. He is faithful, He is graciously willing to meet every emergency. Emphasizing the gospel of His grace, and not human schemes for poor, lost sinners: emphasizing His Words, and not human traditions for His redeemed people, these pages go forth. We own our weakness, but would not forget His might; our desire is to grow up unto Christ in all things (Eph. 4. 15), and to keep a balance and proportion of the truth, that, in the power of the Holy Spirit, those who are born from above may set their minds above, and realize the "above" calling, and citizenship in heaven, and live ACTUALLY, looking for that blessed Hope," with increase of devotedness. Hence we long

for the prayers of His praying people, and for more drawing together of heart and mind to His praise.

"Casting all your care upon Him; for He careth for you." 1 Pet. 5. 7.

Why should God's people be dismayed?
Why should redeemed ones be afraid?
The Lord His mercy has displayed,
And we would trust in Him!

What if the way is dark and long?
What if there be a mocking throng?
'Tis in the night we prove His care,
Then why not trust in Him?

Who can His sovereign grace undo?
Is not His promise firm and true?
'Tis written that "He cares for you,"
Will you not trust in Him?

'Tis well to cast on Him our care:
'Tis well to know the power of prayer,
'Tis well our goodness to declare—
And still to trust in Him.

Words of Encouragement.

"When Christ shall appear." Colossians 3. 4 is meant to encourage—to encourage in hope and in godliness. Nor can we forget 1 John 3. 2, 3.

1 Pet. 5. 4 again reminds of His Appearing. Continually Scripture stimulates to faith and restfulness in view of Christ's Coming (Jas. 5. 8). Why should *believers* be anxious? Yet the contrast with anxiety is *not* sloth, but *restful activity* for the Lord. And there is such power in true restful activity, by grace. One can do so much more if kept in communion. Laziness is not pleasing to God. "Christ *Who is our Life*, shall appear," is the joyous message one child of God can give to another. What a "happy Hope." How helpful and spiritual will *conversation* be if this is realized more! The darkness around cannot modify God's promise. Let believers be unlike the world, because like their Lord Who is their Foundation, and Centre, and Joy, and All! Thus will there be power in daily life, the power of the Holy Spirit.

"IF I DO NOT GIVE UP, THE LORD MAY TAKE."

Dear Brethren in Christ,

Greetings in Him. May I bring before you a subject which helps me? Our Heavenly Father is not to be circumscribed. He loved us *because* He loved. And *since* salvation, how wondrously has His grace been OURS. WHEN we have faltered, He has still loved. *When* we have made mistakes, He has not cast us adrift. BUT, amid all, we dare not excuse one sin, and there are principles of RIGHTEOUSNESS. His love is *not* against His holiness: He has not broken one part of His law to save us, nor will He be weakly indulgent to His redeemed people. The wondrous harmonizing of grace and justice shine out in the precious Scriptures and in *all* God's dealings with His own. Righteousness is displayed, for salvation is *via* wrath on Christ; and, within the new sphere of God's household. The Judgment Seat of Christ is not a dream. "Whatsoever a man soweth THAT SHALL HE ALSO REAP" is a principle addressed to believers (Gal. 6. 7, cf. Rev. 22. 12). It is *possible* to "reap corruption" (Gal. 6. 8). Mark that the Scripture does not say *believers* shall be corrupted, but they will *reap this*. And corruption *cannot* be retained in the Kingdom of God: hence the *burning up* of 1 Cor. 3. 15. This is not merely a bare threat. The Lord will carry it out. A believer who really loves the Lord must be deeply exercised in the light of 1 Pet. 1. 7,

lest he, or she, be, in large measure, sowing to the flesh. *Much* which is naturally pleasant and which even appears to be "active" service, is *sowing to the flesh*, because of failure in love, in motive, in manner.

It is, therefore, in wondrous love that the Father chastens NOW, to draw us into the line of His loving will. But what if we make light of this chastening and despise it? Heb. 12. 5 is deeply solemn! And so *some* of our losses are now, and *some* will be "in that Day." Hence we *cannot* assume, "So much failure, so much chastisement" in the *present*, but there *will be* righteousness "in that Day" *within the sphere in which we are placed*, i.e. a sphere into which wrath does *not* enter (see 1 Cor. 3. 15), but in which the real losses, though they are *not* losses of salvation, are as righteously *graded* as the rewards!

And what if the Lord is pleased to give EXAMPLES and beacons as to this now? Oh that we may learn *His* lessons, and repent. "REPENT" is a word addressed to believers, as Rev. 2 and 3 and 2 Tim. 2 clearly show. Gratitude for grace does not make us unmindful of repentance, but the reverse.

How may we discover, in our own experiences, "anticipations" of the Judgment Seat of Christ? "Unto every one that hath shall be given, and he shall have abundance." Let us apply the thought. We often ask for a blessing, instead of seeking exercise of heart to use the blessings we have. We look for open doors, and there are MANY neglected open doors in our lives already, but perhaps they seem too small, too humble. Yet they are waiting for us. If we first USE what we have, the Lord will give us more.

Again, when Israel served not the Lord *with gladness of heart*, He made them taste the bitter service of men (Deut. 28. 47, 48). We compare 2 Chron. 12. 8. "Nevertheless they shall be his servants: that they may know My service AND the service of the kingdoms of the countries." If we do not use time for the Lord, HE CAN TAKE IT AWAY. If we do not give money to the Lord, He can cause a bag with holes, and reduce a barrel of meal as well as *multiply*. Unbelief often says, "I cannot," and the result *appears* to justify the argument, but *unbelief has made that very result*. "According to your faith be it unto you" has often a converse: "according to your unbelief" (see Matt. 17. 20). If faith is used to remove mountains, unbelief makes them. And if we fail to enter into 2 Cor. 8. 2 we may lose the privilege of "*giving up*." Listen to the words of that oft-forgotten verse—"The abundance of *their* joy and *their* deep poverty abounded unto the riches of their liber-

ality." Is this true? It is. Have we the same attitude, or *not*? Many dear children of God are afraid to give up lest they become poor: *not* to give IS to be *poor*.

When Israel failed to render unto the Lord the sabbath years during the 490 years of the kingdom, what was His reply? He took away their possession of the land for 70 years (2 Chron. 36. 21). Thus the Lord vindicated His own right. Is it not possible that we often have the *negative* in our life, when God **TAKES** from us, because we have failed to **GIVE** the *positive*? We omit sanctifying Him by obedience (Num. 20. 12), and He is sanctified by His *own working* (verse 13), but we lose the privilege, and have the shame and chastisement instead (verse 24). Our gracious God has emphasized the **PRIVILEGE** of the **POSITIVE**, if I may so call it. *We relinquish because we must, when we should give because we love!* Mark a dear child of God who wants more time for spiritual things, but there are, at present, urgent business claims, and he omits meetings on the lines of God's will, ever looking forward to have more time *soon*. "I could not possibly leave the work," but the Lord permits an attack of influenza, it may be, or of something else, and the work which "could" not be left for three hours is left for three days! "I tried to come this evening, but was hindered," and so the Lord hinders the *hindering work* of "earthly things" by a headache. *No more* is accomplished, even in an earthly sense, but the time which might have been *positively GIVEN* to the Lord is *negatively TAKEN* by the Lord and the privilege is lost. And this affects sisters as well. See that weary mother, with her strain: she longs to have more time for the words of truth, and for Scriptural gatherings, **BUT** . . . ! There is always a "**BUT**." It is "really impossible" to fit in, and the result is, the Lord **TAKES** a few days, and the physical frame is laid aside, and earthly things **MUST GO!** So is it with all of us. We *wish* to study more, but we "have" not time: we are unwilling to **GIVE UP** something else, we **THINK** we cannot. And the Lord makes us *more tired*, for He hath power to cast down as well as to help (2 Chron. 25. 8). We really "could not" get up half an hour earlier for the prayer meeting without becoming weary, and the Lord causes a restless hour at night: we **LOSE** the time physically instead of *giving* it to Him spiritually. The *privilege* is gone, but we have gained nothing, nothing but **LOSS**. Our possession has been **TAKEN AWAY**, because we did not **EMPLOY** it for Him! Such is the tender firmness of His dealing at times. Ah, beloved friends, the writer would speak to himself as well as to you. We often rob ourselves of **THE DELIGHT OF POSITIVE GIVING**, and the Lord takes away instead. That to which

we cling is no longer ours, and we *wish*, **TOO LATE**, to *give* it unto the Lord. Oh that we may realize these things **NOW**, rather than wait for the Judgment Seat of Christ; and our financial accounts and use of sleep and all may be changed indeed, and our lives invigorated, in the enabling power of the Holy Spirit! Surely those redeemed by *blood* will not draw back. The Lord gave **HIMSELF** for us! Shall we withhold from Him?

With all earnest wishes,

Yours in the Lord Jesus, all by grace,

Percy W. Heward.

OH, GLORIOUS FACT.

"Now we see through a glass darkly, but then face to face." 1 Cor. 13. 12.

"We **SHALL** be like Him, for we shall see Him as He is." 1 John 3. 2.

"They shall walk with Me in white, for they are worthy." Rev. 3. 4.

"I shall be satisfied, when I awake, with Thy likeness." Ps. 17. 15.

Oh glorious fact! Redemption is for aye,
God's truth and mercy CANNOT pass away:
The riches of His grace His own possess,
In Jesus Christ, their Perfect Righteousness.

Oh glorious fact! Salvation is by blood,
Tis by the blood we are made near to God;
There is none other way whereby we must
Be saved by grace, and gladly, fully trust.

Oh glorious fact! We shall be free from sin,
When we God's Kingdom shall have entered in:
Our Saviour face to face we shall behold,
And see the glories there, as yet untold!

Oh glorious fact! We shall our Lord adore,
Praise Him with heart and voice, as ne'er before,
When in the glory we shall stand complete
In Christ, Who made us for His presence meet!

Oh glorious fact! God loved, He loveth still,
His purposes of grace He will fulfil:—
The glories of that Day no tongue can tell (dwell
For those redeemed from earth, with Christ will

Oh glorious fact! God will reward His own;
He sees and knows the lovingkindness shown
To those who love His worthy Name, and fear
Lest, grieving Him, they fail His voice to hear.

Oh glorious fact! We shall, in raiment white,
Walk with our Saviour, in the glory bright,
And sit with Him upon His glorious Throne,
If now by grace, we Him adore and own.

Oh glorious fact! The fact of covenant grace!
Which reached to us, when lost in Adam's race.
This glorious fact should fill our souls with love;—
Watching for Christ, with eyes, and heart above.

What is faith? It is simply taking God at His Word. It is not an extreme position: it is not a manifestation of great heroism and daring,—but simple confidence in One Who is worthy of trust.

THE CHILDREN'S COLUMNS.

"WHO IS LORD OVER US?"

THERE are many recorded sayings of those who knew not God, in the Holy Scriptures. God, not only hears what IS SAID, but He knows what WILL BE SAID in the future. Thus we see the greatness of God Who knows the end from the beginning. How many, both young and old, would speak differently about God if only they knew His awful majesty. God is great beyond man's understanding, but this is forgotten in these lawless days, when so many want to do, as they did in days gone by, what is right in THEIR OWN EYES.

Listen to the words of Judges 21. 25, "In those days there was no king in Israel, every man did that which was right in his own eyes." It was a very sad time, and now as then, multitudes are seeking to please themselves. They do not want anyone to control them. They say to God, even as some said in the past, "Depart from us, for we desire not the knowledge of Thy ways" (Job 21. 14). How sinful such hearts must be. It is because people are ignorant of God's mighty power that such words are spoken by those who know not God, nor His wondrous plan of redemption, by the blood of His beloved Son. In the future, what trembling there will be, when God will manifest His might. Things will not always be as they are. God appears to be silent now, sinners go on, and are not openly punished by Him. But they will be brought down in His day of wrath, and those who have been led by God the Holy Spirit to see their sins, and the only way of salvation, by blood, dare not hide any part of God's truth, however disliked it may be. Surely those who have a blissful future must earnestly warn young and old concerning God's judgments which are REAL, and will be REALLY FELT "in that Day." How we desire that many, even of our dear young readers, as well as others who are older, may be brought, as many have already been brought, to trust in what Christ has done for rebellious sinners. Shall we look at the Psalm in which the words at the head of our message occur (12. 1-4)? We are thinking specially about verse 4. Those who speak thus are very proud yet they vainly say, "Our lips are our own—Who is Lord over us?" Such words must come from a sinful heart, and from one who is really under the power of Satan, whom men serve. For all are either the servants of God, through and in His beloved Son, or else servants of Satan. How solemn to be under the control of the devil. Yet multitudes are thus held, while they venture to speak of freedom from any constraint!

See what God's servant said in Romans 6, "Ye were THE SERVANTS of sin." And those to whom these words were spoken had been wonder-

fully changed into "servants to God" verses (20-22).

Few desire to be told that they are not merely doing as THEY "like," but that actually they serve Satan. How alarming to be controlled by the "prince of this world," as Satan is called (John 14. 30; Eph 2. 2, 3). SATAN is a real person, not as some imagine a bare "influence." As far as we know he was among the greatest created beings (see Jude 9). This verse shows his greatness even when fallen. We cannot be silent as to his terrible workings now. Also in 1 John 5. 19, "THE WHOLE WORLD LIETH IN THE WICKED ONE" (Satan).

May God by His Spirit work mightily, and rescue many more from his power, and bring them to Himself, through the poured-out blood of the Lord Jesus. I wonder how many who read these messages are saved—made "SERVANTS OF GOD," and how many are still "SERVANTS OF SIN." It must be that we are in one condition or the other—Which?

In these lawless days, though Salvation's free,
Many scorn the blood shed on Calvary's tree.
"Who is over us?"—thus they dare to speak,
Follow Satan's ways; God they will not seek.

In these lawless days, many disobey
God, and parents too—love their sinful way,
Think themselves too good for God's gift of grace,
Though far off from God, LOST in Adam's race.

In these lawless days, sin is counted small,
Few are sin oppressed, and for mercy call:
But the Spirit works, shews the sinner's need
Through the blood of Christ, and to God doth lead.

In these lawless days, many, young and old,
Are forgetting God, in their sins are bold,
Saying, as of old, things that are not true,
Speaking ill of God, proud what they "will do."

In these lawless days, many often cry,
"Who is over us?" God they dare deny:—
For their hearts are hard, with their lips they sin
Knowing nought of God, being dead within.

In these lawless days, many turn aside,
From the truth of God, and His words deride.
Such will surely be, in His righteousness,
Sent away from Him, Who alone can bless.

In these lawless days, Satan leads astray,
Sinners, young and old, from the heavenly way,
Still his power is great: and his paths are sought;
By the foolish ones—yet his time is short.

In these lawless days, God in mercy shows
His redeeming power, life and grace bestows,
Meets the sinner's need, brings to love His ways,
Thus to live for Him, in these lawless days!

How blessed it is to be in Christ Jesus. Who can measure the fulness of the word "in"? Salvation is not a mere attempt, it is not a "make-believe," but a precious reality,—because of God's grace, through the death of the Lord Jesus meeting every claim, applied and enjoyed in the working of the Holy Spirit.

A WORD WITH YOUNG BELIEVERS AND OLDER ONES TOO.

LOVE IS NOT MERELY CAUSED BY CIRCUMSTANCES.

THE love that depends on circumstances is not the love of God shed abroad in our hearts. He did *not* love us because we were worthy of love, but because He chose to love the unlovely. And our love is to be wrapped up in *His* love. Why do we love poor sinners? *Not* because of what they are, but because of what He has done and said, and because of His love. There are many other related thoughts which are helpful. Though the love of *friendship* is rightly associated with godly obedience (John 15. 14, cf. 14. 23), yet we *love* a wandering saved one. Therefore, *bitterness* is driven away. He may be unkind to us, but shall we speak against him? Shall we render evil for evil? Nay, we would not only be silent and hear, but actually *feel* a positive love. We cannot *help*, and share in restoring, unless we *love*.^{*} A negative victory over anger is not sufficient. Love must be known, and *enjoyed*. Here is a test. But we must have *no fellowship* with the wandering: love is separate, and lovingly *firm* as to this, but so patient.

Again, it is well to remember that love is *not* a mere investment, *not* a seeking of personal advantage. It may be said, "Did not God love that in the ages to come He might be *glorified*?" Such a question shows an error of thought, which will hinder spirituality. The right centre is God's glory, therefore *God loves to His own glory*. I am not to love to my glory, but *into His*. And it is, indeed, unwise to speak as if He "gained" by His love. The return of *praise* which He has is the fruit of *His own work*. Every aspect of delight is caused by *Himself*.

It is well, too, that we should judge any aspect of "*self-willed love*" which will do all manner of kind actions to others, *provided* "one's own way" is not crossed. There is much *selfishness* in this. And a love that has "moods" and depends on personal *caprices*, and how one happens to "*feel*" physically, etc., on any occasion, is very different from the river of love which should *flow* in a saved one's life, *driving out* complaint, slander, and evil surmises, yea, removing a thousand other "*dead flies*."

But to return. If we are loving only because others act lovably, we are on dangerous ground. True, we must hate *sin*, and would hate *sin*; but, owning our *personal failure*, we do long hence-

^{*} Gal: 4. 1: not all can *directly* restore, but a personal prayer-help, not a "*talkativeness*," is real.

forth to have a genuine, intense and *continued* love, in the Holy Spirit, that *lost* ones may be brought to the Lord, and that His cold, and erring, and even opposing people may be drawn away from things which are grievous, into the highway of His own glorious truth. Such love is a witness against *frigid* accuracy, AND against that which has been called "*latitudinarianism*," alike. It is God's own enabling, and runs swiftly along the lines of the precious work of His beloved Son. Thus there is a real harmony, and the love is part of an obedient life unto His praise.

And so the believer is hedged about from various dangers, through Scriptural love. Oh how we feel we come short, and He *will* enable, as self-seeking, surmising, evil-talking, gossip, and similar sins are spiritually judged, in *ourselves*, at the very outset, by the power of the Holy Spirit.

Isolated FOR Christ; and is it WITH Him too? Have you gone forth to HIM without the camp? Or have you said, "We must come out of error, though we know not where,"—and have you finished with these words? Oh let it not be so! Let Christ be the Attraction and Goal, as well as the Commander, and let His Own loving will lead you to the joy of prayerful study, while, in measure isolated, looking for His reviving of yourself, and of others, yet more and more; and, above this, for His Coming again!

Suggestions for Prayer.

"Unto Thee will I pray: my voice shalt Thou hear in the morning, O Lord; in the morning will I direct unto Thee, and will look up."
Ps. 5. 2, 3.

1. For the glory of God, in the arousing of His blood-bought people—and that each may add, "And for me also."
2. For more simplicity of godliness in personal life, and home life, and a willingness to take God at His Word (a) without worrying, (b) without complaining, (c) without hesitation.
3. For discernment of things that differ, and holy separation from Satan's imitations.
4. For the Lord's work through correspondence from all parts of the world.
5. For blessing on isolated, and semi-isolated, believers, concerned to please Him, and to be kept from wrong fellowship AND from self-centredness alike, in the Holy Spirit.
6. For those of all nations, seamen and others, brought to this city; and that much grace may be given in dealing with them, and also in preparatory study.
7. For Palestine,—and the city God chose of old.
"Evening, and morning, and at noon, will I pray, and cry aloud: and He shall hear my voice." Ps. 55. 17.

It is delightful to trust the Lord—faith is happy, not merely forced.

TALKS ABOUT PRESENT-DAY NEEDS.—3. GODLY INFLUENCE.

GOD has been pleased, for our encouragement and instruction, not only to record the wonderful results of godly influence in the home, and elsewhere, but the solemn results of WRONG influence. Have we not all failed, dear fellow-believers, to see our privilege and responsibility,—for we are either hindering or helping others! May our hearts be exercised in this matter before God, so that for His glory there may be less and less excusing of failure with respect to influencing those with us, and those brought temporarily across our path. We influence most by what we are,—more than what we say. Consistent godly living will be, by God's grace, a powerful help, while inconsistency will cause many to blaspheme, and speak wrongly of God. Oh that we may, by the gracious working of the Holy Spirit, become more watchful, lest we hinder even when we desire to help others onward.

We cannot over-estimate the powerful influence of a godly life, and how mighty is a godly home, where parents are both righteous before God, and walking in the home in all His commandments as did the parents of John the Baptist (Luke 1. 6). It is recorded that he was specially favoured from birth, being sent as the forerunner of Christ to prepare the way of the Lord (verse 76). There is nothing recorded about his home, except concerning his parents, who really were "the home." In verse 80 we are told that he grew, and waxed strong in spirit, and WAS IN THE DESERT till the day of his shewing to Israel. How many thoughts are suggested. If he was in early life thus trained, resultful, indeed, had been the earliest life. Babyhood is more full of training—for good or ill—than we realize. Or there may be a spiritual lesson, i.e., a desert-bringing up in the fear of the Lord is helpful to children. Later on we are told that his food and raiment alike were plain and simple. Was not this the result of his early training? How much depends on the introductory life of the little ones. If only more time was spent on the children, less on the house and clothing, many parents would be saved from heart-sorrow, and God would be more honoured. We call to mind a sad result of failure in the home, in the case of Eli. He did not restrain his sons, and they did not restrain themselves when older (1 Sam. 3. 11-13). Surely this is recorded for a warning (see also 2. 30). What a contrast was Timothy's home. He was trained by a godly grandmother and mother. We are only told in Acts 16. 1, that his father was a Greek; we know nothing else—he may have died early. But Timothy's home preparation was godly—for both his grandmother and mother were women of unfeigned faith, and God's servant Paul said that

Timothy possessed a like faith (2 Tim. 1. 5). Hence we are brought face to face with the results of a godly mother's care. But the life is not easy. It takes time and strength. We will have another example of one being like the parents, and these are written for our instruction. May we not fail to profit by them. If we turn to Heb. 11, that wonderful chapter encouraging faith, we read concerning Moses that when he was born his parents hid him three months for they were NOT AFRAID OF THE KING'S COMMANDMENT (verse 23). And forty years after it is recorded (verse 27) that Moses, "forsook Egypt, NOT FEARING THE WRATH OF THE KING." What can we say to these things? God has a purpose in recording them. May we take heed, as we notice how that for forty years afterwards, there was the result of the parents influence in the home. We have seen Christian parents who are weak spiritually, and not infrequently the children grow up, even though saved, with the same character. Christians need to be firmly rooted and steadfast, and they will be used of God to influence others to be the same. See, too, the power of influence in that those who were faint-hearted were not to go forth to war in Israel's battles. Why? Because they would cause others to be discouraged (Deut. 20. 8). We have not considered, as we should, the power of godly example—and the reverse power too. Sometimes children who are believers when grown up, do "this and that" which are not helpful. Why? The reply comes—the father and mother were the same. How watchful we all need to be, for we little feel how our words, as well as our manner, must influence others. We have thought of this as to the home. It is so everywhere. We remember the ten who went to spy the land, and how they discouraged the whole assembly. Caleb and Joshua had another spirit, and they said "We are well able" (Num. 13. 30; 14. 24 and this is written to encourage amid all difficulties—and though they could not persuade the people. Yet their trusting in God, and standing firm, has been an encouragement to myriads of God's dear people all down the ages. If believing parents are afraid of being "narrow" and "unworldly," children brought up in a "half and half" atmosphere will probably be influenced, even in days long after. May these things appeal to Christian parents, for a godly home must be a blessing to those trained in it. May not only those who have such responsibilities, and the care of training the little ones be watchful in view of God's love to us, and eternity, but may all the redeemed, for God's glory, and by His grace, seek to have a spiritual influence wherever He has placed them.

The Lord is worthy of all confidence whether we can see His plan or not.

FOOLISHNESS.

GOD'S Word is very plain, dear reader, and it speaks plainly! When He says, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him," the Scripture continues thus, "Neither can he know them, because they are spiritually discerned" (1 Cor. 2. 14). Hence, *through ignorance of the Scriptures* many tell us that what is written therein is foolish. God knew what men would say, and He hears and sees all. Few, if any, like to be considered *foolish*, yet, before God, there are *many such*. The Lord Jesus, in the parable of Matt. 25, shows, that among those who professed His Name earnestly, five were foolish:—and there were only ten altogether! These two classes will exist, until the Lord Jesus comes to take His people unto Himself (John 14. 3). Some there are who think and speak lightly, and even excuse *foolishness*. This sets forth the condition of the heart. Prov. 22. 15 makes clear what sin has brought in little ones as well. Foolishness is not by any means to be encouraged, even in such. "*Foolishness is bound in the heart of a child*," then we read, "But the rod of correction shall drive it far from him." Alas, sin is often overlooked, and smiled at! May this warning not only speak to parents, and those entrusted with the training of children, but to others, for *foolishness* is sinful, and so-called tiny sins are great before God!

In Prov. 24. 9 we are reminded that "*The thought of foolishness is sin*." Yet, how easy it is to have wrong thoughts, and plans, and even to encourage them. The words of Prov. 27. 22 speak plainly as to the need for a *new* life, and for power from God, by the working of His Spirit, that we may become free from the chains of *foolishness*. Surely Eccl. 10. 12, 15 should be a warning to all. Among those things mentioned as coming out from an unsaved heart, the Lord Jesus mentioned *foolishness* (Mark 7. 20-22). How often, even those who are saved through the merits of Christ, fail to see, as they should, the definite sin of *foolishness*. Solemnly contrasted words are found in 1 Cor. 1. 18, "The preaching of the cross is to them that perish *foolishness*." Now notice verse 21, "It pleased God by the '*foolishness*' of preaching to save them that believe." Here again are the two classes, and so we have them throughout the Scriptures. That which is God's wisdom is *foolishness* before men! How many, even now, mock when the gospel of God's love to sinners is proclaimed in the streets, and elsewhere.

Oh that God may cause, through the gracious quickening of His Holy Spirit, some who hear, or read the truth, to believe on the Lord Jesus, as the Saviour of sinners, and thereby be among

those who are no longer *foolish*, but wise unto salvation, saved through His precious blood. Are you thus favoured?

Suggested Daily Readings.

"IF THE LORD WILL"—March, 1922.

Day	Zechariah	Matthew	Learning	Ps. cxix.
1	viii. 12-23	xxiv. 23-35	Mal. ii. 4	93
2	ix. 1-8	" 36-44	" 5	94
3	" 9-17	" 45-51	" 6	95
4	x. 1-12	xxv. 1-13	" 7	96
5	xi. 1-14	" 14-21	" 8	97, 98
6	" 15-xii. 8	" 22-30	iii. 1	99
7	xii. 9-xiii. 6	" 31-40	" 2	100
8	xiii. 7-xiv. 9	" 41-xxvi. 2	" 3	101
9	xiv. 10-21	xxvi. 3-13	" 4	102
10	Mal. i. 1-9	" 14-25	Matt. xxvi. 6	103
11	" i. 10-ii. 4	" 26-35	" 7	104
12	ii. 5-13	" 36-46	" 8	105, 106
13	" 14-iii. 6	" 47-56	" 9	107
14	iii. 7-18	" 57-68	" 10	108
15	iv. 1-6	" 69-75	" 11	109
16	Gen. i. 1-13	xxvii. 1-10	" 12	110
17	" 14-25	" 11-18	" 13	111
18	" 26-ii. 3	" 19-28	xxviii. 1	112
19	ii. 4-17	" 29-38	" 2	113, 114
20	" 18-iii. 5	" 39-49	" 3	115
21	iii. 6-21	" 50-61	" 4	116
22	" 22-iv. 8	62-xxviii. 8	" 5	117
23	iv. 9-18	xxviii. 9-20	" 6	118
24	" 19-26	Mark i. 1-11	" 7	119
25	v. 1-14	" 12-22	" 8	120
26	" 15-32	" 23-34	" 9, 10	121, 122
27	vi. 1-13	" 35-45	" 16	123
28	" 14-22	ii. 1-12	" 17	124
29	vii. 1-14	" 13-20	" 18	125
30	" 15-24	" 21-28	" 19	126
31	viii. 1-12	iii. 1-8	" 20	127

How grateful should we be for God's gift of Scripture, and how prayerfully should we use it. The words of truth are meant to be daily *food* for God's people. If they are not treated thus, there must be a half-starved condition, and how can that bring glory to the Lord? For His glory's sake let His people be concerned.

Notes on Memorized Verses.

Malachi 2. 4-5.

How plain speaking is the last of the prophets: how *quickly* had the returned remnant of Israel wandered—see Ex. 32. 8, Gal. 1. 6, Matt. 25. 5; "Continue thou" (2 Tim. 3. 14). "That My covenant might become"; a precious purpose of love, cf. 3. 3, 4. "The Lord of hosts": His grace and power together emphasized. The covenant *became* in the past, and the Lord would thus work again—The "might be" and "was" are very encouraging, in the display of humbling

grace! Fear of the right kind, 1. 6, see Num. 25. 11, 12: compromise is deadly: it opposes God's glory. "My Name," 1. 6, 11, 14, 2. 2, 3. 16, 4. 2:—a precious study in this book alone: it can easily be extended to other portions: *often* a word-study in one book is *full* of help. "In his month," see Isa. 53. 9, Ps. 40. 3; Rev. 14. 5. *He walked*: godly speaking and walking *linked* (Rom. 10. 15), then power (Jer. 23. 22). How can we turn others from iniquity unless we hate iniquity ourselves? 7, Righteous lips (Prov. 16. 13, 20, 15. 7). "Keep," Prov. 2. 1, 3: 1. 8, If we depart, we mislead "others": it is well to be humbled if we have influenced "others" wrongly: how hard it is to "undo." Oh for a contrast with corrupting!

Malachi 3. 1-4.

1, This verse emphasizes, with Mark 1. 1, 2, the Deity of the Lord Jesus, and, as Zech. 9. 9, the TWOFOLD fulfilment of prophecy. "*Behold*"—how often: why? "Whom ye delight in," but see Isa. 58. 2, Ezek. 33. 30-33: how needful is *spiritual* delight *that obeys*. 2, See Amos 5. 18, Isa. 33. 14, note the precious aspect of Mal. 4. 2: and "He shall appear to your joy." "A refiner's fire": ah, not only a consuming fire (Heb. 12. 29): thus Isa. 33. 15 shows, immediately after 14, that there are those who *WILL* abide (Mic. 5. 4) because HE met the fire of wrath for them! 3, Refiner and Purifier: *the Lord delights in purity of service*: sin cannot be refined, but *silver* can be: the sinner is only dross: the Lord's people need refining, purifying, pruning, washing! 4, After cleansing, acceptable service—see Ps. 19. 13, 14: the priest could not draw near EXCEPT *via* the laver. Rom. 12. 1, 2.

Matthew 26. 6-13.

The Lord Jesus again anointed—other aspects Isa. 61. 1, Luke 7. 46, Heb. 1. 9, Ps. 2. 6. "Bethany," being the "house of figs," shows, in Mary's action, a contrast with Adam and Eve, and their fig leaves. 8, Indignation that Christ should be exalted: but that which does not exalt Him is the *actual* waste. To what purpose is *that* waste, even the building of hay and stubble, and the laying up of treasures on earth? 10, 11, The woman, the poor, "Me": *Christ beyond all*: to be PERSONALLY loved: do not wait for others to give up: be willing to love Him and be misunderstood for it,—but do not be proud of love, nor think that the fact you are misunderstood is a *proof* you love Him. 12, "Poured"—"Cast"—the word implies a freeness, a definiteness, a casting forth of ALL; no withholding (Gen. 22. 16). 13, The Lord's reward, and memorial—to stimulate others. The gospel is proclaimed in connexion with the love it causes, the precious fruit of grace: and the

gospel includes the exaltation of Christ, hence the link. "A memorial of her" what grace.

Matthew 28. 1-10, 16-20.

This climax-chapter illustrates the encouraging fact that all gospels lead up to our raised Lord Jesus. "To see the sepulchre": ah, how much better was the Lord's provision for them. Love is oft *earnest*, but how important that it should be blended with an ever fuller knowledge of His will. 4, 5, A contrast: may we be like those who *seek Him*, but may we seek Him in the right place (Song 3. 1), and at the right time (Prov. 1. 28). 6, Notice the *six* statements: each one is precious, one present tense; three "past" facts (with rich fruit): two important commands reminding of other commands. 7, Further loving commands, and a delightful future—a delightful promise. "There," not "here" (6). "He said"—"Ye shall see Him." 8, Hab. 2. 2. 9, "Rejoice": His word of greeting: the word "*grace*" is linked with the same "root":—this, moreover is the *Greek* word of rejoicing: and in John 20. 19, "Peace" (the Hebrew greeting):—salvation for Jews and Greeks: precious fact. Worshipped at His feet: remember John 11. 2: do not let us forget Gen. 3. 15 with Ps. 22. 16. 10, "Galilee of the Gentiles" again: a reminder of His word in 26. 32: cf. also the "going before" in leading out from Judaism (John 10. 3, 4). 16, Obedience: "Galilee." The mountain: remember other mountains as in Gen. 22, Ex. 19, Matt. 5. 17, Worship and doubting contrasted: a precious thought. 18, "All authority"—"go ye, therefore":—a wondrous aspect of "going": a wondrous background for ministry: The Lord's sent ones (John 17. 18, Rom. 10. 15) should preach with dependence on His authority: they are not to please men or drag down the gospel. Make disciples—*baptizing—teaching*: observe the precious fulness, and the importance of discipleness: baptism is not a climax, but a stepping-stone to further teaching. *Follow up the Lord's work*: baptism, and then leaving to individual opinion, cannot be called God's method. "Whosoever" John 15. 14. Why is this forgotten? Shall we agree to differ, or agree to agree, in the expected enabling of the Holy Spirit? "And, lo." The Lord's presence daily—"all the days." A precious "until" before His people. He is coming, but even in this age, we have the joy of Himself!

Correspondence from any enquiring the way of salvation, and who long to be disciples, to be baptized, and to follow the will of the Lord in all things whatsoever He has commanded—ever welcome—to His glory. Oh that this may be our attitude too, in the power of the Holy Spirit, and with heart-joy and simplicity. Percy W. Howard, 64, Upton Lane, Forest Gate, London, E.7.

Thoughts from . . . The WORD of GOD.

Vol. xxii. No. 4.
Apr: 1922.
FREE.

A magazine seeking to set forth something of what the Lord IS to His blood-bought people, and of their privilege of pleasing Him, not as a bare duty, but in the enjoyed enabling of the Holy Spirit, as they wait for His Coming.

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

"Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia: how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality: for to their power, I bear record, yea, and beyond their power they were willing of themselves."
2 Cor. 8. 1-3.

"Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail,

Some lovingly enquire about the subscription to this magazine. Valuing such thoughtfulness and interest, we would just mention three leaflets, "Hitherto Hath the Lord Helped Us," "The Faithfulness of God," and "Behold the Mounts," "Behold, I am the Lord," 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 Room, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 3 and 6. 15,

Mon: 8, Thurs: 8, Sat: 6. 45. 7, Carew St., Camberwell, Wed: 8.

Walham Green premises having come down, we are waiting on God for His indication as to West London.
Bible Meetings in Deptford, Willesden, &c., some Weds. Correspondence welcome.

A Word of Introduction.

AGAIN enabled by grace, we would send forth these words in the Name of Him Who is Altogether Lovely, and yet Whom we all love so little, when we think of His love. Bare sentiment, outward forms, orthodox belief, continued activity,—these are not sufficient: alas, how many travesties of His will they contain. But if the love of Christ constrains, there should be deep feeling, there should be earnest practice—in the Holy Spirit. In the precious Name of the Lord Jesus, we desire grace to send forth that which will urge attachment to Himself, and oh that it may also ILLUSTRATE attachment to Himself, and that, in His joy, we may be acceptable unto the Father! The Christian life may be a real strain—amid a ruined world: BUT HE IS A REAL STRENGTH, and there is a real joy in PLEASING HIM. Redeemed by blood, we should and would, be devoted, and thus believers should be DRAWN TOGETHER, in the bonds

of the Gospel, and in carrying out His will, with readiness, and delight. It will be a privilege to hear from, or to meet, those thus longing to please their Lord!

**"Grace Did Much More Abound."
"Even So Might Grace Reign."**

Rom. 5. 20, 21.

Abounding grace! Overflowing grace!
Boasting excluded finds no place:
Abounding sin can ne'er defeat:—
The plan of God, must be complete!
'Tis sovereign grace! 'Tis reigning grace!
Of human skill there is no trace!
Eternal life He gives to those
Who were by nature but His foes.
Then let us praise for grace so free,
For grace that reigns invincibly;
For grace that will for ever last,
For love that never will be past!

Words of Encouragement.

What caused the psalmist joy in Ps. "I was 122? Elsewhere he tells us how Glad." he was privileged to say unto God, "Thou, Lord, hast made me glad through Thy work" (Ps. 92. 4), and then he shows the result of seeing God's work in His people. When they made manifest a wish unto the Lord, he was delighted. And so should we be! The apostle, in like manner, *thanked God*, whenever he thought of saved ones. Salvation is so precious. And 1 Chron. 29. 17 indicates that the delight was the fuller, because devotion was linked with devotedness, and there was not only a mentioning of the Name of the Lord, but a concern for His house, for the place where He was pleased to put His Name. And when we find a *wish* on the part of saved ones to enjoy worship in the heavenlies, and to *gather together*, should not our hearts be glad? If *others* exhort us, and say, "Let us go," how thankful we should be! Let us not treat these things as trivial. The privilege of "true fellowship in the truth," by the enabling of the Holy Spirit, is wonderful. And God is pleased to urge it upon us, that our *happiness* also may be found in that which is His good pleasure.

The BUILDING of CHARACTER UNTO THE LORD'S GLORY.

Dear Brethren in Christ,

Everything is important *before the Lord*. We are not our own:—our actions may please or dishonour *Him*. Our Father sees details in *secret*. Even eating and drinking may be to the glory of God—"five words" can indeed edify—one cup of cold water may bring a *reward*—"everything," however small, is a matter for prayer and supplication with thanksgiving (Phil. 4. 6). And each tiny particle of life affects us,—not in the same *degree*, not in an equally *known* way; but, as all food builds up, OR damages, the physical frame by infinitely small effects, so is it with all our actions and attitudes, though we are unconscious.

To-day's deeds may become to-morrow's *habits*, and to-morrow's *habits* tend to become next week's CHARACTER. We often speak of our "temperaments," forgetting that *these* are largely the result of growth of habits on the basis of *past* habits, and that "*wishes*" and *chosen* circumstances influence us *unto* the Lord, or *otherwise*, more than we think. We can change our temperaments, instead of excusing ourselves for them, *by a walk with God*, in the Holy Spirit. Satan desires us to put the blame of failure on to

temperament, as if it were some *separate influence*. But our temperaments are parts of *ourselves*, for which we are responsible to Him Whom we love!

Let a believer be brought down before the Lord in the humbling work of the Holy Spirit, and he will see *ugly corners* of his character, which may and should be removed. "Mortification" is not to be an "ideal" in front, but an *experience to-day* (Rom. 8. 13). It is not the work of a moment. And there may be a *growth* of an attitude which will help *many other things*, in all-round devotedness.

Let two very simple illustrations be given, with the words in front "*Not that I have already attained, either were already perfect.*" As a learner in God's school, and admiring His patience with me, I would write, beloved friends, seeking definitely the prayer of His praying people for more victory in my own life, as well as in yours.

A child of God needs a deep sense of *shame* for sin (Ps. 119. 6 helpfully illustrates this thought). If we become used to failure, and misuse confession of sin, to make light of the sin, we ignore the Lord's teaching, and the *order* of 1 John 1. 7 and 9. "That abominable thing," which God hates, should be hated by us. Can we become more conscious of a sense of shame? Undoubtedly. Here is a believer who is convicted that he needs more time with God, and feels he should rise earlier, then he allows "a little sleep," until the morning season is much reduced. He says "I cannot even awake." But is not the *cannot* the effect of "I did not rise," etc.? Our "*cannots*" are OFTEN the result of previous examples of "I did not!" He has a true sense of sorrow, and trusts God. Then the fourth morning he oversleeps again. (I am not deciding the time, beloved friends, let each know from the Lord). If this failure is excused, victory can hardly be expected. He prays, and after (possibly) two more encouragements, oversleeps *yet more*. The failure is *partly* judged, but *partly* defended: the next morning he wakes half an hour "too early," and semi-consciously remains till ten minutes beyond the set time of rising to prevent "a rush." The condition of heart is a spiritual "thermometer." Some will say, "only ten minutes," others will have agitated remorse rather than spiritual repentance:—this, too, is a *defect*. "Nor faint when thou art rebuked of Him," is equally a *command* with "Despise not thou the chastening of the Lord." But if the child of God rightly is humbled, it may be, after prayer, he will come to the conclusion to

- (a) pray more *definitely* at night, for the period of time the Lord seems to impress upon him as appointed for getting up, and
- (b) "book" time of retiring, and of rising, *each*

morning, till he becomes *ashamed* to rise later than —, or to sleep more than — hours, *though equally dreading all the pride of regularity, or of more success than others.* I do NOT insert the suggested times: there is *no bondage*: each one must be persuaded *before the Lord*, in the light of His Coming!

Take another example:—a believer feels himself very discourteous. Not intentionally, but unintentionally. A certain physical strain, and indignation at the waste of time by the world, etc., and many other things, may be used to cause a "reaction." He works for the Lord, and forgets the details of *manifest love*. What then? When he appears rude, does he justify himself

(a) "I did not *mean* this":—

(b) "It was a good thing to rebuke the laziness of "B," by an off-hand manner":—or does he say, "My speech is to be *always* with grace (Col. 4. 6), and I will seek to be gracious to the froward, though never wishing to excuse one compromise?" Here is the problem for which we need a healthy condition, and a *close walk* with God. If we are so "courteous" to the flatterer that we listen to him, so "pleasant" to the slanderer that we encourage him, there is no progress in the Holy Spirit. Affability is the world's substitute for *true love*: a mere counterfeit. But the *danger* of one sin must not make us fall into another. Let *each* defect bring us to our gracious God, and let us also ask Him to point out "secret faults" (Ps. 19. 12), that we may experience, while "growing" up to Christ in all things (Eph. 4. 15), that the words of 1 Cor. 15. 57 are a not dead letter:—

"THANKS BE TO GOD, WHICH GIVETH US THE VICTORY THROUGH OUR LORD JESUS CHRIST."

With all hearty encouragement in the Lord Jesus. Yours in Him, only by grace,
Percy W. Heward.

"I am God, All-Sufficient, walk before Me, and be thou perfect" Gen. 17. 1.

"Not that we are sufficient of ourselves . . . but our Sufficiency is of God" 2 Cor. 3. 5, 9. 8.

"My Grace is Sufficient for thee" 2 Cor. 12. 9.

OUR GOD IS ALL-SUFFICIENT: then nought have we to fear,

For He is God Almighty, to His redeemed so near,
In these dark days and evil, He will not leave, nor fail
His purchased ones, who trust Him, though Satan may assail.

OUR GOD IS GOD ALMIGHTY: the heavens we know do rule,

For this we humbly praise Him, while learning, in His school,

To trust in Him *more* fully, to look *alone* to Him,
While praising Him for mercy, Who did our souls redeem.

OUR GOD IS ALL-SUFFICIENT: He work. His perfect will

For these who wholly trust Him, and are before Him "still."

God IS, and WAS, and WILL BE, for evermore the Same; He never, never changes, so wondrous is His Name!

OUR GOD IS NOW OUR FATHER, we are His children too,

In Christ our glorious Saviour. His will would love, and Since we are saved, forgiven, exalted in our Lord [10]! We would adore and praise Him, His wondrous love, record.

OUR GOD, WHO DWELLS IN GLORY, is mindful of His own,

The weakest saint may trust Him, since mercy has been shown;

Our God will guide and strengthen, keep in the narrow way.

And cause our hearts to praise Him, as we His will obey.

OUR GOD IS EVER FAITHFUL, and perfect are His ways,

The "trials" sent are "blessings," in these our pilgrim days:

God plans and none can hinder, our light afflictions too,
Will work a weight of glory: "That Day" is in our view.

OUR GOD WILL NEVER FAIL US: Christ LIVES to intercede,

And, by His Holy Spirit, in pastures green doth lead,
So we can rest, and trust Him, assured that all is well,
For those redeemed for ever, in glory soon will dwell.

Suggestions for Prayer.

"THIS IS THE CONFIDENCE THAT WE HAVE IN HIM, THAT, IF WE ASK ANY THING ACCORDING TO HIS WILL, HE HEARETH US." 1 John 5. 14.

1. That our Heavenly Father may be glorified in the simplicity of His people,—simple faith, unworldliness, and so forth.
2. For the home and business witness of saints, that their Lord may be first—in the morning—in the details—on the very walls—in refusing that which would engross, and grieve the heart, or take the mind off Himself.
3. For dear children of God, often unwell, or without situations, or liable to depression, or isolated painfully, or who have suffered heavy losses,—that His precious lessons may be lovingly learnt (Heb. 13. 11).
4. For more *realization* of the oneness for which Christ prayed, in the simple dependence on Himself, and enjoyment of His help through "one another."
5. For service unto the Lord among the Chinese in this city, and those of other nations; that spiritual problems and language problems may alike be humbly met to His glory, and that He may bring saved natives across our path, (and save others), very soon, if it be His gracious will.

The Lord Jesus said:—"Whateoever ye shall ask in My Name, that will I do." John 14. 13.

"Ask, and ye shall receive, that your joy may be full." John 16. 24.

"Praying always with all prayer and supplication in the Spirit, and watching the unto with all perseverance and supplication for all saints." Eph. . 18.

THOUGHTS FROM THE WORD OF GOD.

THE CHILDREN'S COLUMNS.

MAKE HASTE.

HOW often these two words are uttered by most if not all. Sometimes we hear, "BE QUICK," or other words having the same meaning. And so many times there is an added warning. "Make haste, *else* you will lose your train," and some know how it would affect them if they were not quick in the morning to get to business. Also the children sometimes are very slow, because they rise *late*, and the mother says to them, "Make haste, else you will be late for school." These words are used more frequently than we realize. But if we are exhorted to be quick in the things concerning this life, and we do not mind the oft-repeated words, why should those who are saved be less earnest about the things which are eternal? This life is soon past. We ALL know, even the little ones, that the days and moments pass away very quickly, and this means that eternity is drawing nearer and nearer every moment; and those who have been awakened to the realities of the future cannot but urge young and old alike to make haste as to things which will never end! Some who may read these messages may call to mind the words spoken to Lot when God was about to destroy Sodom, because of its wickedness. In Gen. 19. 22, the Lord said, "HASTE THEE." Lot was to be brought quite out of Sodom, before it was overthrown. In this connection the words of Deut. 32. 35 sound forth, "THE THINGS THAT SHALL COME UPON THEE MAKE HASTE." God waits in mercy to save sinners, both young and old. But the things that are coming upon this sinful world, will surely come, and they MAKE HASTE. In God's appointed time His judgments will surely come, and none can say unto Him, "What doest Thou?" He works, and He will not fail, either in blessing His people, or in judgment upon the ungodly. If we turn to Luke 19. 1-10, we find ten remarkable verses. They shew God's mercy. We have seen how God manifested His wrath against wickedness. Now we behold His mercy in saving a poor tax-gatherer, who was rich in this world's goods. Yet grace was shewn to him. You all, it may be, remember the story of the man who was little of stature, and who wanted to see the Lord Jesus, and how he ran and climbed up into a tree, for he knew that Christ was passing that way. The Lord Jesus knew ALL, He was God as well as man, and when He came to the place where Zacchæus was, the words of loving command were uttered, "MAKE HASTE and come down, for to-day I must abide at thy house." Did he linger? No, for we read, He "MADE HASTE and came down and received Him joyfully." What blessing came to Zacchæus! The Lord Jesus said to him, "This day is salvation come to this house." What a change salvation wrought, and STILL makes. Oh that some who read these words may indeed

"MAKE HASTE," under the Holy Spirit's working, to seek the Lord, and His full and free salvation. In Prov. 1. 16 we read of those who MAKE HASTE to shed blood, a contrast with those who MAKE HASTE to seek God, because of the inworking of His gracious Spirit. In several of the Psalms we are told that God's servants prayed thus, 10. 1-5, 71. 12, 38. 22. We read in Acts 12, how God in answer to the prayers of His people, hastened to help Peter who was in prison. The angel said unto him, "Rise up quickly," and his chains fell off. God could bring out of prison, none can hinder when he begins to work. Oh that God may be pleased to work in many, in all parts of the world, so that there may be deliverance from a soul prison, and a coming to Him quickly, through the poured-out blood of the Lord Jesus. In closing, let me say there are multitudes of redeemed ones who, even as the bride in Song of Songs 8. 14, are saying, "MAKE HASTE." This is in answer to the words of the Heavenly Bridegroom, "Even so come Lord Jesus" (Rev. 22. 20). Are you among this favoured company? Or do you still MAKE HASTE along your own way, not knowing the end?

A MESSAGE OF MERCY TO THOSE CONCERNED.

MAKE HASTE, the years are passing, God's judgments are in view,

When He will shew His power, and "His strange work" will do;

Many shall fear, and tremble, before the God of Truth Who was by them forgotten, in manhood and in youth.

MAKE HASTE to seek God's mercy, in this, salvation's day, The Holy Spirit worketh:—Oh why then turn away?

God waits to welcome sinners, He will make haste to bless, When there is true repentance, for SIN true heart-distress.

MAKE HASTE, for time is passing, the moments come and go,

And evil now is raging, the world is full of woe: But still God's tender mercies are over all His works, He sees and knows ALL actions, where evil reigns and lurks.

MAKE HASTE, for time is fleeting, before our very view, And sins are daily added, God's words are fixed and true: According to His purpose He will bring all to light!—And those who have despised Him—their sins He will requite!

MAKE HASTE and seek the Saviour, Who came to seek and save,

The weary and the helpless, for such His life He gave. And, in His love and mercy, our gracious God makes haste, When sinners humbly seek Him, with blessings are they graced.

MAKE HASTE,—how can you linger, in view of love so vast, In view of all God's goodness to sinners in the past?—That He, by Whom are all things, should give His only Son To die for guilty sinners,—The Righteous, Spotless One!

MAKE HASTE, for time is passing, the end will surely come When those who have despised Him—before Him will be dumb:

MAKE HASTE, for God, in mercy, still waits, and sinners dead,

The Holy Spirit quickens to trust in blood once shed.

"MAKE HASTE," His own are saying, to Christ their risen Lord,

"Come quickly, and receive us, according to Thy Word." Are you among the many, waiting for that glad day, When all redeemed, forgiven, will dwell with Christ for aye?

A WORD WITH YOUNG BELIEVERS AND OLDER ONES TOO.

"THE JOY OF THE LORD IS YOUR STRENGTH."

[T is a wondrous privilege to be called out of darkness into the Lord's marvellous light (1 Pet. 2. 9). The great change from death unto life (John 5. 24), is a reason for deep gratitude, and the NEW experience should be altogether "unto the Lord." We are viewed as having legally died (Gal. 2. 20), and have *no standing* in ourselves. All our merits are in Christ: apart from Christ we should be under judgment. If this is realized, in the power of the Holy Spirit, what manner of persons ought we to be:—there is no room for anything of self-exaltation. There is room for praise. And to the extent that we praise, we drive out all complaint.

But it is well to feel *sorry for sin*. And a tender conscience is very precious (Isa. 57. 15). But godly sorrow must not be turned into a natural remorse which paralyzes our power, and increases the sin! "Rejoice, *with trembling*," is a remarkable command in Psalm 2, and 2 Cor. 6. 10 puts the Lord's will very beautifully. His people should be "as sorrowful, yet *alway rejoicing*." Have you noticed the link of Phil. 3. 18 and 4. 4?

It is worthy of prayerful notice that in Neh. 8. 10 those who were encouraged to joy were *first* weeping. And *this* is a Scripture principle. "To comfort all that mourn" (Isa. 61. 2). The address on the mount illustrates (Matt. 5. 4, cf. Luke 6. 21). The contrast in Luke 6. 25 (in the address on the plain) is evidently intended to be felt: "Woe unto you that laugh now." The Lord encourages to real joy *those who are ashamed of sin*.

Thus true joy is the joy of *the Lord*. Anything else is unsatisfactory. Earthly lightness is intolerable in view of coming judgment. But however dark be the outlook, if we know Christ, we must be glad. And so the believer is drawn away from the world's merriness in its socials, and concerts, and amusements, to a living joy in the Lord, and to a joy in His will and service. We cannot have *any strength*, if we do His commandments grudgingly and complainingly. Are we *really* doing them? John 14. 15 gives the plain answer, "No." Obedience without love is not obedience. Deut. 28. 47 shows how Israel failed in this connexion, "Because thou servedst not the Lord thy God *with joyfulness*." We want to see "strength" in the daily life, strength to resist sin, strength to press toward the mark. How is it possible? "Praise ye the Lord. Blessed is the man that feareth the Lord, that *delighteth greatly* in His commandments" (Ps.

112. 1). Here is the strength. If God is our Exceeding Joy (Ps. 43. 4), we shall not say of His commandments, "They are bondage." On the contrary, "They are NOT grievous," when there is faith working by love (1 John 5. 3). "Behold, what a weariness is it!" should never become our attitude (Mal. 1. 13). We should call His will a delight. Isa. 58. 13 illustrates this principle as to Israel's future, note verse 14. Love is not merely an emotion, a hymn-singing "word," a part of a mental creed, a mere confession of lips, but "a WAY." "*Walk in love*" (Eph. 5. 2). "I Show unto you a more excellent WAY" (1 Cor. 12. 31).

Ah, dear fellow believers, this is God's appointment, that His people should be happy in *pleasing Him* (Heb. 13. 20, 21), and thus resist the devil, and thus *continue* in His will. Oh that we may manifest this delightful devotedness, in the Holy Spirit, and thus have victory over sin. "Thanks be unto God, *Which giveth us the victory*, through our Lord Jesus Christ" (1 Cor. 15. 57). "I have written unto you, young men, *because ye are strong*, and the Word of God abideth in you, and ye have overcome the wicked one. Love not the world" (1 John 2. 14, 15).

IF THE LORD WILL.

GATHERINGS UNTO THE LORD.

13th,	14th,	15th,	16th,	17th,
8 o'clock	3 & 6 o'clock	6 o'clock	Usual times throughout	3 & 6 o'clock

Much prayer is needed that we may both worship, and hear His voice.

It will be a joy to welcome children of God from all parts on Fri: and Mon: alike (simple refreshments provided between meetings: so do not let this "difficulty" lead to delay till the evening). Come, and spend a few hours around the words of the Lord with others who love Him: ah, let THIS be THE refreshment, the attraction, or, rather, *Himself the Attracting One*.

Further particulars, and leaflets, gladly sent. Any dear children of God, in the country, wishing to stay from Thurs: to Tues: should write early, in case the Lord enables accommodation.

Suggested Subjects include:—

- The Remembrance of the Lord.
- Christ Unveiled in the Book of Zechariah.
- Conscience, and Its Right Use unto the Lord.
- The Privilege of Suffering, "Losing," and Giving.
- The Inworking of the Holy Spirit.
- "The Judgment Seat of Christ."
- Some Remarkable Verses in the Book of Proverbs.
- Aaron's Rod That Budded.

TALKS ABOUT PRESENT-DAY NEEDS.—4. GODLY FEAR.

GOD is so great, and so holy. He dwells in marvellous light, unapproachable by man. Only in the Lord Jesus can any come to Him, either for salvation, or in prayer, and praise. Have we not failed to realize, as we should, His awful majesty? We have not given Him the reverence due unto Him, and His holy Name. We have not even spoken of Him with *deep* heart-reverence. We have been, and are still, too familiar! When we remember that God IS, and ever was, and that by Him all things are, and were created, how we should rightly stand in awe of Him, and tremble at His word. Ps. 119. 120, 161, Isa. 66. 2, 5. God's servant Moses at the burning bush hid his face, for he was afraid to look upon God (Ex. 3. 6). Others, we read, fell upon the face when God spoke (Dan. 10. 9). "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all about Him" (Ps. 89. 7). Even the glorious seraphim cover their face before Him, and cry, "Holy, Holy, Holy is the Lord of Hosts" (Isa. 6. 1-4). May we be *exercised* in heart by such words. If only we were more observant of the stress on reverence in Scripture, and ourselves more reverent, both in coming to Him, and in praising Him, there would be more of a witness as to God's supreme greatness. We seem afraid to tremble before His greatness and the greatness of His words and works. Oh that His people were humbled before Him, and that there were true lowliness of worship and godly fear! "Blessed is the man that FEARETH THE LORD, that delighteth greatly in His commandments" (Ps. 112. 1). Again "HAPPY IS THE MAN THAT FEARETH ALWAY" (Prov. 28. 14). Mark the words of Prov. 31. 30, "A woman that feareth the Lord, she shall be praised" and "her own works shall praise her" (verse 31). May we not be afraid to fear the Lord: rather let us be afraid if we are "familiar." God is so holy. May there be more godly zeal and fear among His own people, that there may be service unto Him acceptably with reverence and godly fear (Heb. 12. 28). God said to the priests of Israel of old, "If then I be a Father, where is Mine honour? and if I be a Master, where is My fear?" (Mal. 1. 6). Ah, dear fellow-believers, where is God's fear now, in these perilous times? What a contrast are the gracious words in the same book, spoken concerning Levi! God said, "My covenant was with him of life and peace." Why? "I GAVE THEM TO HIM FOR THE FEAR WHEREWITH HE FEARED ME, and WAS AFRAID BEFORE MY NAME" (Mal. 2. 5, 6). Oh that we in these days of departure may be more like Levi in this! If we rightly fear God, we shall not be afraid of what man can do. Those who truly please God thus are indeed

privileged. To them the well-known and oft-repeated words of Mal. 3. 16 are so encouraging, "THEN they that feared the Lord spake often one to another." See in the same verse the fulness of blessing for all such, and the future blessing in 4. 2, addressed thus:—"Unto YOU THAT FEAR MY NAME." We have the same aspect in Heb. 9. 28, "UNTO THEM THAT LOOK FOR HIM." These words should impress, and cause inward searching, for every word of God has a deep meaning (deeper than we realize), when applied by the Holy Spirit. It is recorded of Cornelius that he was ONE THAT FEARED GOD WITH ALL HIS HOUSE (Acts 10. 2). How favoured was this man. May there yet be, by the Lord's gracious working more houses like to his. "God can" raise up many such. Surely there are lessons for us in the words which will sound forth later on in the history of this sin-stained world:—"Fear God, and give glory to Him" (Rev. 14. 7; see also 1 Pet. 2. 17). The aspect here is painful: men are departing more and more from reverence for Him. But we have bright encouragement brought before us in Ps. 119. 63, "I am a companion of all them that fear Thee and of them that keep Thy precepts." Is this our joy? Surely such companionship SHOULD BE OURS; though we are strangers in the earth there are others likeminded by grace. Moreover, verse 74 should move us to be more zealous in this loving fear of God, "THEY THAT FEAR THEE WILL BE GLAD WHEN THEY SEE ME:" Why? "Because I have hoped in Thy word." Again the psalmist says in verse 79, "Let those that FEAR THEE TURN UNTO ME, AND THOSE THAT HAVE KNOWN THY TESTIMONIES." May it be our heart's desire thus to live to God's glory, and be helpful in exhorting one another. In Acts 9. 31 we read, "THEN HAD THE CHURCHES REST . . . AND WERE EDIFIED, AND WALKING IN THE FEAR OF THE LORD and in the comfort of the Holy Spirit, were multiplied." Hence we see that this fear (cf. Ps. 111. 10) is not restricted to Old Testament times. It is the reverse of the fear which hath torment (1 John 4. 17, 18). Ephesians emphasizes it (5. 21), and 2 Cor. 7. 1 shows how necessary it is to true holiness. May it be ours to enjoy this part of Christian progress in the happy way of the Lord, and in fellowship with other dear saints, by our heavenly Father's enabling, and to His own glory!

Correspondence from any concerned as to salvation, or wishing to know more, and do, the loving will of the Lord for His people, ever welcome. FROM ALL LANDS.—Percy W. Heward, 61, Upton Lane, Forest Gate, London, E.7.

Kindly note change of telephone from
BROADWAY 2196, to MARYLAND 2196.

MOCKING AND DESPISING.

HOW solemn are the words spoken to Israel in the past by God's servant. Though the Lord in mercy sent unto them messengers telling of His love and mercy, yet we read, "They mocked the messengers of God, and despised His Words" (2 Chron. 36. 15, 16). Do you wonder, dear reader, that God was *righteously* angry with men who thus despised those who were sent by Him? God sees and He hears all that is said and done. His eyes behold the evil and the good (Proverbs 15. 3). And these things are recorded to warn, yet multitudes still heed not God's repeated words of solemn reproof, and go on doing just what Israel did. For God's servants, who go forth, are often mocked, even *when speaking* the truth of God in the open air. There is more despising of God's truth in these last days than many may imagine. God sees it all, and He *will* requite. If sinners despise Him, and continue in this sad condition, what will their end be? *He will turn away from them.* Proverbs 1. 26 is very clear as to this. When God, in wondrous mercy, has given His Word, how dangerous to despise it, and to go on in one's own way, forgetful that God will fulfil *all that is written*. What heart-trembling there would be among those who mock at the Scriptures, if only they *knew* the righteousness of God, and His majesty! But God is love, and in covenant-love He still saves sinners, and we would seek to make this also known far and near. John 3. 16, though repeated by many, even by many who mock at His servants, and reject the truth as to redemption by blood, unveils the way of escape! There were those who mocked the Lord Jesus, when He came to live and die for sinners. They put a crown of thorns upon His head—and mocked (Matt. 27. 29). The One Who, in wondrous mercy, came to give His life a Ransom for many was thus scorned. We see the sinfulness of the *natural* heart. This is written to warn, yet the warning is not heeded. In Acts 17. 32, too, we read when God's servant spoke of resurrection of the dead, *some mocked*. There are those who do likewise even now—will such go unpunished? No:—God keeps a record of the sayings and doings of His creatures—and unless such are brought by the Holy Spirit's gracious working to true repentance, and faith in the finished work of Christ, the future will be dismal, eternally dismal—as it is written! The words of Gal. 6. 7 though addressed to saved ones—apply also to the unsaved. Oh that these things may speak, and that not a few who read these messages from time to time may be brought, by God the Holy Spirit, to see their *NEED* of salvation, through the shed blood, and, with broken hearts to come unto God, Who is so merciful and gracious, and still waits

to welcome ruined sinners. Alas, how many are among the mockers mentioned in 2 Pet. 3. 4. Are you? Or are you among those who, drawn by grace, fear the Lord, and love Him and *His Words*!

Suggested Daily Readings.

"IF THE LORD WILL" — April, 1922.

Day	Genesis	Mark	Learning	Ps. cxix.
1	viii. 13-22	iii. 9-21	Gen. xiii. 1, 2	128
2	ix. 1-11	" 22-35	" 3	129, 130
3	" 12-29	iv. 1-9	" 4	131
4	x. 1-14	" 10-20	" 5, 6	132
5	" 15-32	" 21-29	" 7	133
6	xi. 1-9	" 30-41	" 8	134
7	" 10-26	v. 1-10	" 9	135
8	" 27-xii. 5	" 11-20	" 10	136
9	xii. 6-20	" 21-29	" 11	137, 138
10	xiii. 1-11	" 30-39	" 12, 13	139
11	" 12-18	40 vi. 6	" 14	140
12	xiv. 1-12	vi. 7-20	" 15	141
13	" 13-24	" 21-30	" 16	142
14	xv. 1-12	" 31-44	" 17	143
15	" 13-21	" 45-56	" 18	144
16	xvi. 1-16	vii. 1-8	xviii. 23, 24	145, 146
17	xvii. 1-8	" 9-23	" 25	147
18	" 9-22	" 24-30	" 26	148
19	" 23-xviii. 8	" 31-37	" 27	149
20	xviii. 9-22	viii. 1-13	" 28	150
21	" 23-33	" 14-26	" 29	151
22	xix. 1-11	" 27-38	" 30	152
23	" 12-22	ix. 1-10	" 31	153, 154
24	" 23-38	" 11-18	" 32	155
25	xx. 1-18	" 19-29	" 33	156
26	xxi. 1-14	" 30-37	Mark viii. 34	157
27	" 15-34	" 38-50	" 35	158
28	xxii. 1-9	x. 1-12	" 36	159
29	" 10-24	" 13-22	" 37	160
30	xxiii. 1-16	" 23-31	" 38	161, 162

We would praise our Heavenly Father for the Scriptures, and study, and feed on them, *praisefully*. Thus will there be *MORE* blessing. *AND*, not only so, but blessing that will have a precious "re-action," even praise unto Him. For everything that is *FROM HIM* should also be *TO HIM* (Rom. 11. 26): oh that this may be so increasingly in our experience!

Seek the joy of *LEARNING* some Scripture regularly,—*EXPECT* God's enabling. Look unto Him for *DELIGHT* in His will. Lack of such knowledge is often a background for many mistakes in daily life, and in any form of Christian service,—including that which is frequently the most neglected and most needful part, namely, personal godliness and spirituality in dealing with "individuals," *AMID* the ordinary things of a daily life for Him. And we are often disappointed, because lacking acquaintance with the words of the Lord.

LEARN happily, heartily, consistently. Regularity, in the power of the Holy Spirit is a great privilege.

Notes on Memorized Verses.

Genesis 13. 1-18.

Many dear children of God know "much" of the "New Testament," yet little of the "Old": it is well to *learn* more of that which was the only part of the Bible the *earliest* church possessed. 1. It is a privilege when the Lord impresses upon us a *going up*. "All that he had," cf. Ex. 10. 26. "Even to Bethel," "where his TENT had been at the beginning":—Is there not a tender encouragement, AND a reproof in these words? The *command* in 12. 1 is clear: the going down in 12. 10 is *not* associated with any Divine exhortation or spiritual activity, and the very Name of the LORD, and calling upon Him (so beautifully manifest again in 12. 7, 8), drop out,—except that *He* sent plagues—from 12. 10-20. "Going up" is a privilege: we come back to where we *were*: then, instead of scheming (12. 11-13), the mouth is used for the Lord: "there Abram called on the Name of the Lord" (13. 4). Where the TENT is the ALTAR is (cf. 33. 19, 20): if we ignore the Lord's will and separation, we lose the JOY of prayer resting on the finished work of Christ. 5, "Who went": observe the word "went up" is not emphasized here: see 12. 4, 5: have you followed the Lord with *personal*, obedient delight, or not? 7, The Canaanite, see 12. 6, 7: shall those who see the ALTAR, see the STRIFE also?—oh, let it not be so in Christian work (note John 13. 35). Another contrast in Zech. 14. 21. 10, 15: the SAME difference already observed: Lot and Abraham did IDENTICAL actions more than once, *but* Abraham did them at God's bidding: hence the blessing and joy.* Lot looked to earthly advantages and chose: Abraham waited for the Lord, and the Lord arranged: to whom are we like? 11, "I want to live there, for this air suits me, a nice house, and very accessible for my business": beware lest "other things" come first: what is the LORD'S will?—Have you thought of the spiritual surroundings and opportunities?—It is amazing that any believer can think of a *house* before spiritual opportunities, and even move away from these! 12, After self-choosing, GRADUAL—GRADUAL—GRADUAL—abandonment of the tent life, see 19. 10. How could he dwell in cities—*plural*?—Just as we say, "The man LIVES in his business." 14, "After": a willingness to follow the Lord leads to *more* knowledge of the Lord Whom we follow: further,

notice how HE blesses unselfishness. "After" a strain—the Lord's teaching. "After" a test too. 15, 17, "Give": the Lord does not simply say, "I promise": His gracious promise IS a gift: His Word is sure. 18, AGAIN the tent, and thus AGAIN the altar: and "Hebron" denotes "fellowship": but we find neither "tent" nor "altar" in *Sodom*: how often we rob ourselves because we fail to trust our Lord. "Unto the Lord" should be the key of our life.

Genesis 18. 23-33.

Stood (22), Drew near (23), Said (23): Let us also stand (Jer. 23. 22) and draw near (Heb. 4. 16): power in prayer is when we *have heard* God's voice (18. 1-21) and are ready for HIS WILL: hence Gen. 19. 29. 24, Abraham hardly realized the darkness of Sodom: yet fifty seemed a small number: oh for fifties. Oh for tens—devoted to the Lord. 25, Abraham had NO doubt as to God's wisdom and righteousness: any other attitude *paralyzes* prayer. Notice the six powerful prayers, and the humility throughout. True prayer IS answered—because it never attacks God's will. Observe, too, that the expression "lack five" is not repeated in verse 29. Why? Apparently because THE LORD USED ANOTHER MODE of expression in 28: it is obvious that if there would have been averting just the same, albeit the "lack of five," one could come down to "none." Thus the Lord guided His servant's prayer. (Hos. 14. 2, Rev. 22. 20: note Matt. 15. 26, 27: "little dogs," gave an encouragement to faith†). Faith happily notices the Lord's hints. 33, "The Lord went His way": how graciously He had stayed, but He showed *when* Abraham should cease praying, yet He still "remembered" His beloved servant (Gen. 19. 29).

Mark 8. 34-38.

34, The Lord called, and then, when He CALLED, He *explained* the narrow way. Notice the stress first on coming after Him: we cannot deal with things except as we know Him (Heb. 13. 13). WHO among MEN could have emphasized Himself thus, and yet be humble? 35, How *unwise* is self-will (Jer. 38. 17-23). 36, Oh that we may not seek the things of earth, but set our mind on things above, and seek first the Kingdom of God (Col. 3. 1-4. Matt. 6. 33). 37, What can a man do against us (Isa. 51. 12, 13), OR give us (Isa. 2. 10-22)? 38, Ever emphasize the Lord AND the Lord's Words, and in THIS order:—"If ye love ME, keep MY COMMANDMENTS": may this be enjoyed in the Holy Spirit. Is the Lord ashamed of you, or not?—see Heb. 11. 16.

* We should not on this account say, "I need not do till I see for myself," but rather be concerned to see more, and to be more enabled, by grace. Thus the Lord helps. Is this not so, beloved friends?

† The two *smallest* divisions of Deut. 1. 15. Abraham did not ask as to any smaller number. Should we not learn the special privilege of an assembly of God's people, seeking to please Him? Let us love "one another."
‡ See leaflet on this precious miracle, and the Lord's stepping stones to blessing of the Gentile women.

Thoughts from . . . The WORD of GOD.

Vol. xxii. No. 5.
May, 1922.
FREE.

"And the Lord went His way, as soon as He had left communing with Abraham." Gen. 18. 33.

"And God went up from him in the place where He talked with him." Gen. 35. 13.

"And He talked with Moses . . . and the Lord spake unto Moses face to face, as a man speaketh unto his friend." Ex. 33. 9, 11

"And when Moses was gone into the tabernacle of the congregation to speak with Him, then he heard the voice of One speaking unto him

Some lovingly enquire about the subscription to this magazine. Valuing such thoughtfulness and interest, we would just mention three leaflets, "Hitherto Hath the Lord Helped Us," "The Faithfulness of God," and "Behold the Mounts," "Behold, I am the Lord," 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 Room, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 8 and 6. 15,

Mon : 8, Thurs : 8, Sat : 6. 45. 7, Carew St., Lilford Rd., Camberwell, Wed : 8.

Walham Green premises having come down, we are waiting on God for His indication as to West London. Bible Meetings in Deptford, Willesden, &c., some Wednesdays. Correspondence welcome.

A magazine sent forth in the NAME of the Lord Jesus, to emphasize the Words of truth, and to encourage His blood-bought people in the NARROW way, as they seek to WALK in the Holy Spirit, with SIMPLE obedience, ever calling upon their Father in heaven, looking for that blessed Hope, in happy separation from worldly attractions.

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

SOME OF THE CONTENTS.

	PAGE.
ALL AUTHORITY IS GIVEN UNTO ME	34
NO CONDEMNATION	35
SAVED AND SAFE	35
THINGS	36
ECCLESIASTES 11. 4	37
THE FRUIT OF THE SPIRIT	38
Suggested Readings and Notes	39

from off the mercy seat that was upon the ark of testimony, from between the two cherubim; and He spake unto him." Num. 7. 89.

"While he yet spake, behold, a bright cloud overshadowed them; and behold a voice out of the cloud which said, This is My Beloved Son, in Whom I am well pleased." Matt. 17. 5.

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4. 16.

A Word of Introduction.

THE Lord, in His love and power, enables a testimony for Himself. Thus we rejoice to send forth these pages. This is the object. To build up a human theory, or system, is worse than useless. It is sinful. But to exalt Christ is a precious privilege. We are thankful to God that He has enabled "hitherto," nor will He fail. "The Lord liveth," amid the darkness, and the gloom, and the trials: and still He claims His people for Himself. Yes, "the Lord hath set apart him that is godly FOR HIMSELF," and such should be in fellowship with Him, and with one another, more and more definitely and consciously. Hence we rejoice to receive letters, and to meet; and would not forget a further desire that God may use these pages to turn some from darkness to light (Acts 26. 18, 1 Pet. 2. 9), that they may enjoy the realities of a new creation (2 Cor. 5. 17), in the happy path of PLEASING THE LORD (Heb. 13. 21).

"The Lord hath chosen thee to build."
"Give unto Solomon my son a perfect heart . . . to build." "Solomon determined to build."

"Behold, I build."

"Solomon began to build."

"The house which I have built for Thy Name."

1 Chron. 28. 10; 1 Chron. 29. 19; 2 Chron. 2. 1;
2 Chron. 2. 4; 2 Chron. 3. 1; 2 Chron. 6. 34.

God chose, in all His wondrous grace
That David's son should build His "place,"
Then David prayed, and sought the Lord,
Thus Solomon fulfilled the Word.

So is it now!—A Greater One
This work begins, and shall have done;
And thus, in service, we would fill
The sphere appointed in God's will.

How happy is the path God shows,
The trustful saint His purpose knows,
Self-chosen paths are not His way:—
Let all our life His will display!

Words of Encouragement.

"Cephas —a Stone" The Lord Jesus ever spoke words of love and beauty. Grace was poured over His lips. It is a joy to know that He *delights* in His people, and when He surnamed

"Peter," He showed His own loving desire, *viz*, that His people might enjoy their *relation* to Him, even the Living Stone, and might be built up upon Him, in fixity, harmony, and *usefulness*, —with a view to a *spiritual house*. How often we forget this. Yet a spiritual house is precious, and worship is more important than mere talking, and energy. Worship is definitely emphasized in Scripture. Without worship how much failure comes in, how much activity is only of the flesh! 1 Cor: 11 *precedes* other chapters, and the stress on worship in 1 Cor: 14 is clear. Nor can we overlook John 4. Heaven is *full* of worship. If there is a *spiritual house*, with *spiritual sacrifices*, there cannot be grumbling. Oh that WE may enjoy this privilege, in the power of the Holy Spirit.

"ALL AUTHORITY IS GIVEN UNTO ME." Matthew 28. 18.

Dear Brethren in Christ,

It is well to observe that the stress on *worship* is *first*—verse 17 precedes 18. Only as we worship aright can we enter into activity aright. Thus Acts 1 is before Acts 2. Rushing forth into witness without worship first is a grave mistake. Efforts to be united in preaching, while ignoring *Scriptural* "assembling together," seem to miss so much of the Lord's precious teaching. The English word "power" is somewhat wide, and as the Holy Spirit ever uses perfectly the different terms which may be rendered "power," "might," "strength" and "authority," it is well for us to notice *His* wondrous language. In the days of His flesh, the Lord Jesus manifested authority in His teaching (Matt. 7. 29, Mark 1. 22). This was a problem to the leaders of Israel (Matt. 21. 23). But He went forward, and when He, in wondrous love, *had* borne the sin of many, and had been raised from the dead, He was *marked out* as entitled to have authority in all the earth (Ps. 2. 7, 8). But at present He does not exercise all of this. Hence the words, "Sit Thou . . . *until*" (Ps. 110. 1). "By one offering He *hath* perfected for ever them that are sanctified," but He has not yet *taken* His great power (Rev. 11. 17). The prince of this world has been cast out, judicially (John 12. 31), but the set time to favour Zion is *yet future*. The times and seasons are in the Father's authority. He will not change, He will not be late. The day of the Lord cometh, but *now* the longsuffering of

God waits, as in the days of Noah, and is "salvation."—Yet *authority* is not absent. How is Christ's authority being shown to-day? Manifestly in salvation! *Not* with a rod of iron does He reveal *Himself*. He does not yet inherit all nations in *this* sense (Ps. 82. 8). *But He has appointed NOW one gospel to all nations* (Matt. 28. 19), and salvation is *His claiming* of His redeemed from all tribes of the earth. Thus in "the day of salvation" the "*authority*" is being used to bring disobedient ones into "the Kingdom of the Heavens," by saving grace.

How precious is this thought. Every saved soul is the result of Christ's authority. The Lord *takes hold* of sinners, and they are brought unto Himself. Brands plucked from the burning, they *cannot* boast! Brands plucked from the burning, they *must* praise! Saul of Tarsus, miraculously stopped on the road to Damascus, knew what this meant: "I am *apprehended* of Christ Jesus" (Phil. 3. 12).

Such a view of the gospel, and of its testimony, is encouraging beyond measure. We do not sum up courage to declare a helpless, or out-of-date message, but, in the Holy Spirit's enabling, utter a word of life, which is *God's power* (Rom. 1. 16), in accord with which the Lord *NOW claims* poor worthless ones (1 Cor. 1. 26-31). He cannot deny Himself. John 6. 37 is true in *its entirety*.

"Go ye therefore" has a remarkable force *now*. Preaching is not a human effort, and is not to be spoiled by human methods. The work is the Lord's! One sees in those who listen, ah, and in those who pass, souls, among whom there surely are those, as to whom it is written, *Christ shall see of the travail of His soul, and be satisfied*; and He is claiming them *before* He makes His footstool of those left to their *own* ways. And the same principle applies to conversation for Him, and daily living for Him, that souls may be saved. The mother *living for Christ* in the home to bring her dear children to Him (a wondrous privilege), has *the same thought*.

This makes a background for Rom. 10. 15, and not only purges from worldly methods, and likewise delivers from despondency, but also gives a background for instruction to young believers. We can say to them, You *were* in the authority of darkness (Col. 1. 13), but the Lord Jesus, having authority over all flesh (John 17. 2), has been pleased to claim you, having died for you, that you might realize the *ONLY alternative* would have been a *forced* subjection for ever. This you deserved, but He has, in love, brought you to a *complete salvation*. Will you not gladly render a *willing* subjection? You are in the sphere of His authority, and the words of truth are given you, and *the Holy Spirit inworks*, that you may walk worthily of Him, "in the Kingdom of the Heavens." Thus

"authority" not only affects the preaching to the unsaved of Matt. 28. 19, but the guidance to believers in verse 20. "Teaching them to observe all things whatsoever I have commanded you." "Why?" Ah, dear reader, such a question is quite out of place! Thankfully we acknowledge *His right,—His authority*. It is not merely a matter of convenience, or our choice. It is His authority to command! He *might* have ruled us with a rod of iron, but, contrariwise, has brought us to a path of covenant love. Shall we not own His authority, and recognize that a Christian life is that which rejoices in this authority, a Christian assembly one in which this authority is cheerfully recognized (1 Tim. 3. 15)? Hence the *added* words, "And, lo, I am with you all the days." Many speak of "the authority of the church" in articles of "religion," but let us rejoice to *own* the authority of the Lord Jesus, in everything of a devoted life unto *Him*. Surely it is not "bondage" to please Him Who gave *Himself* for us (Gal. 2. 20).

With hearty Christian greetings,
Yours, in Him, and in His great love,
and "looking for that Blessed Hope,"
Percy W. Heward.

"There is therefore **NOW** no condemnation to them which are in Christ Jesus."

"Who shall lay any thing to the charge of God's elect? It is God That justifieth. Who is he that condemneth?"

Rom. 8. 1, 33, 34.

NO CONDEMNATION now in Christ,
From law's just sentence free:
Christ's death on Calvary sufficed,
In Him by grace are we.

NO CONDEMNATION, saved and blest,
In Christ for evermore,
"Complete in Him," we fully rest,
And by His grace endure!

NO CONDEMNATION!—now brought near,
In Christ, our Risen Head,
Who saved us from eternal fear,
Through precious blood once shed.

NO CONDEMNATION—Oh what bliss
For those redeemed for aye!—
In Christ they are made wholly His
To walk with Him alway.

NO CONDEMNATION—nought can rise
To mar the true repose:
Satan in vain 'gainst those replies,
Whom God in mercy chose!

NO CONDEMNATION—this should bring
Such joyous rest of soul,
Causing the ransomed heart to sing,
And all the life control.

NO CONDEMNATION calls forth praise
From those who are His choice:—
E'en now, and through eternal days,
In Him may we rejoice!

SAVED AND SAFE.

WHEN a ship is sinking, how eagerly those on board seek to be saved from a watery grave—and welcome the life-boat as a *place of safety*. Also during the air raids how many hastened, even in the cold of mid-night, with their little ones, to what they imagined would prove a place of security. Yet these sometimes failed, and, at the best, only provided temporarily for the body! But as to the soul's safety, few are really concerned, though, if we are unsaved, there is an eternity of sorrow ahead. Thus it is, dear reader, that Satan blinds the eyes, so that multitudes can appear, on the brink of hell, to *enjoy* the pleasures of earth, which are but for a season, and described as "pleasures of sin" (Heb. 11. 25). Alas, how dangerous to refuse even to consider what the end of all worldly pleasures will be! What disappointments await many who are utterly unconcerned as to *where* they will spend eternity. But those who are **SAVED**, and **SAFE** eternally, through the merits of the Lord Jesus, would earnestly seek to bring the truth of God's full and free salvation before others, who, as yet, know not God, and do not possess His eternal salvation, through the finished work of Him, Who was the spotless Lamb of God.

When anyone is saved from a burning house, there is rejoicing. But when one is saved from an eternity of anguish, what a privilege is granted, and what joy there is, and always should be! How blessed to know, by the Holy Spirit's gracious teaching, the Lord Jesus, concerning Whom the aged Simeon said, "Mine eyes have seen Thy Salvation" (Luke 2. 30). But although the Lord Jesus is God's own Provision and the only Hope—how many despise Him—the Saviour of sinners, and His completed work on Calvary. Yet in mercy God waits—waits to be gracious and to **WELCOME**, actually to **WELCOME**, heart-broken, penitent sinners. There is no salvation nor safety in *any other*. See Acts 4. 12. The words are definite:—"Neither is there salvation in any other, for there is **NONE OTHER NAME UNDER HEAVEN** given among men whereby we must be saved." To be saved is a great privilege, though this will bring rejection, by the world:—but those in Christ are perfectly safe, and that for ever! Oh that God, by His Holy Spirit, may cause many to be troubled now about their need of salvation—and to be brought to trust in Him—Who came, in wondrous love, to live and die for guilty rebels. It is written in God's sure Word:—"SALVATION is of the Lord" (Jon. 2. 9). Also "SAFETY is of the Lord" (Prov. 21. 31). Are **YOU** saved and safe—or, still unsaved and **STILL** in danger? **WHICH?** "Behold, now is the day of salvation."

THE CHILDREN'S COLUMNS.

THINGS.

I WONDER how many times, even in one day, we speak about "THINGS." Some words become so common that we mention them almost without thought. There are "THINGS" which are seen, and "THINGS" which are not seen. We speak often of "THINGS" which have happened recently, and of those which took place in the past. There are many THINGS which are taking place now, and we read in the Bible of "THINGS to come" (Heb. 11. 20), and these are very many. We call to mind how that, after the Lord Jesus had risen from the dead, He drew near to two of His disciples, whose eyes were holden that they should not know HIM, as they walked and talked together about the THINGS which had happened. He saw they were sad, and lovingly asked them why they were sad, that He might draw out their hearts, and help them. One of them said, "Art Thou a Stranger . . . and hast not known the THINGS which are come to pass there in these days?" And He said unto them, What THINGS? Then they told Him how that Christ had been put to death, and they thought He was about to redeem Israel; and they continued speaking about all that had taken place concerning Him. *Then He said unto them*, "Ought not Christ to have suffered these THINGS, and to enter into His glory?" (Luke 24. 13-31). I should like all dear young readers to go through all these verses, and MANY others about "THINGS," even the THINGS which are so precious concerning Christ, Who was God, and Who, in mercy, came down to die for sinners—for rebels. Oh what love! Then their eyes were opened, and they knew HIM. Oh what joy must have filled their hearts when they really saw HIM, and knew that He had been raised from the dead! I wonder how many of those who read these messages have had their eyes opened, to see themselves sinners, and also to see the Lord Jesus as the One Who shed His life blood to save the ungodly! All THINGS about Christ are very precious, to those who have been brought by God the Holy Spirit to see their sad condition before God, and to trust in the finished work of Christ for those deserving hell. Oh that God may work mightily in many more, and give eternal life to such in His beloved Son.

The THINGS which are eternal are very real and precious, yet so many have their eyes closed to these glorious facts, and are taken up with the bubble-like THINGS of this life, which so soon pass from our view. The days come and go. The seasons in their appointed time come to pass, causing us to remember God's promise in Gen. 8. 22. But they are SOON over: we look for summer, and lo, in a very little while the autumn comes upon us. The trees may just now begin to look fresh

and green, but, like all of earth, they will soon fade, for nothing lasts here. The little children grow up and become men and women, if spared, and then, if not before, they too die, and pass away from this world. How sad to think of those who, it may be, have heard much about the THINGS of God, and His wonderful love to sinners, and yet who die in their sins, and are sent away from God for ever and ever. These THINGS are true, and we desire, in God's mercy, to make known to both young and old His marvellous love. John 3. 16 reminds us how God loved, and gave His beloved Son to die for the unjust, that He might bring them to God by dying for them. And, in mercy, God is, by the gracious inworking of the Holy Spirit, bringing many to believe the THINGS which are written concerning His love, and the death and resurrection of the Lord Jesus. Oh that the THINGS of God may be real to many of those who read these lines, and be used by the Holy Spirit, causing repentance for sin. The THINGS as to the past—God's display of love, and His anger—the things now taking place in mercy; and the THINGS to come, as to this earth, and the eternal joy of His redeemed, and the solemn future for the ungodly—are all real and true! Are you concerned to receive His wonderful Salvation?

The things of earth soon pass away,
Earth's pleasures come and go:
For nought of earth remains for aye,
The Scriptures tell us so.

The things of earth ne'er "satisfy"—
Men crave for pleasure more,
Yet vainly grasp—with judgment nigh,—
For all God's words are sure.

The things of earth, and people, too,
Will quickly fade and die!—
But every word of God is true,
Settled for aye on high.

The things of earth so quickly change,
The children older grow,
And God all nature doth arrange,
The seasons come and go.

The things of earth—of little worth—
So many seek always,
Forgetting all—yea, all of earth
Are "shadows"—like "our days!"

The things of God eternal are,
THEY "satisfy" the soul
Of those brought near, though once afar:—
How blissful is their goal!

The things of God, above the sun,
Last through eternal days,
Possessed in Christ the Righteous One,
Through precious blood always.

The things of earth or things of God:—
Which are you seeking here?
Have you been sheltered by the blood
And saved from endless fear?

The things of God, they are so real
To sinners saved by grace,
And such would now with godly zeal,
His promises embrace!

"The WORD of our GOD shall STAND for EVER."

A WORD WITH YOUNG BELIEVERS AND OLDER ONES TOO.

"He that observeth the wind shall not sow: and he that regardeth the clouds shall not reap." Eccl. 11. 4.

MANY children of God have misunderstood the whole aspect, and the *standpoint* of Ecclesiastes.* They have thought that it describes fully "the state of affairs." But surely Eccl. 2. 24 is not meant to set forth the *believer's* position! We should therefore be very careful not to *misapply* 3. 19.† From the standpoint of "under the sun," and with respect to the body and that which is natural and visible, and the taking away of the breath (Ps. 104. 29), *this* is true. But the secrets of wisdom are *double* to that which is, as even Zophar realized (Job 11. 6), and there are plain *hints* of this in Ecclesiastes (e.g. 8. 11; 12. 7), albeit the writer was caused by God to show the distressing aspect from the helpless, hopeless, miserable standpoint of "vanity," that **THE HEART MIGHT BE CAUSED TO DESPAIR** (2. 20). This Divine object of the book is definite. "The place of judgment under the sun is viewed in 3. 16, but another place of judgment in 12. 14. Solomon thus reminds us there is a different "sanctuary" view (Ps. 73. 17).

Realizing something of the instruction from God, other believers may at first swing to *another* extreme, and forget that the misery set forth is *intensified*, not diminished, when the eternal state of the ungodly is *more fully* revealed. Hence it is right to apply such passages. The standpoint of "above the sun" does *not* mitigate this. Further there are many other "much more's." If, amid vanity, it is good to labour, and foolish to sit down, and to observe the wind, how much more unwise would it be for those "in Christ Jesus" to waste their pilgrim life of opportunity. The encouragement of 9. 10 is vastly different from that of Col. 3. 23, 24, but is not the motive of the latter passage far mightier in its prevailing power? In like manner, we should not observe the wind, and become swayed by surroundings, or "victims of circumstances" (as men *wrongly* say), but should be instant in season, out of season (2 Tim. 4. 2);

* A leaflet gladly sent. 1. 2, 3 is a marvellous key, contrasted with Song. 1. 1, Eph. 1. 3.

† "Sheol" is not a place for the *body*, and the activity of the body is *naturally* viewed in *this* book. Moreover, *Sheol* is not viewed as a sphere for activity, but for waiting—in confinement. Carefully distinguish the other word for "grave" in Gen. 50. 5. *Sheol* is viewed as the place of the soul (Ps. 30. 3; 49. 15), and *DEEP* (Deut. 32. 22, cf. Job 11. 8). Amos 9. 2 is pointless otherwise.

praising the Lord, whether the fig tree blossoms or not. *Whatever* the wind is, we should sow:—amid the strain, we should press on. Accordingly, the prophet was bidden to declare the truth *whether* men would hear or forbear (Ezek. 2. 7). Appearances were not to be his "masters." Though the labour seemed in vain, he was to continue (cf. Isa. 49. 4), and these words are still forcible.

Thus are we encouraged, if "in Christ Jesus," *not* to be weary in well doing. And the far-reaching, underlying principle comes to our hearts in the power of the Holy Spirit. Believers are called to endure, as seeing Him Who is invisible (Heb. 11. 28). When Peter saw the wind boisterous, he was afraid (Matt. 14. 30). The corn without root, "depending" only on that which was manifest, and without a living grasp of that which was *hidden*, soon withered away. Also these thoughts are precious, and affect our hearts very deeply. We can always find "excuses" *not* to do this or that. We can always find a "reason" *not* to go to a Scriptural gathering. There is some lion in the street whenever we want to do, or give up, a little more for the Lord (Prov. 22. 13). Satan suggests difficulties, and large stumbling blocks to turn us to "By-Path Meadows," that we may leave the King's Highway. It is easy to find an argument against some continued strain, when we wake in the morning: there are many "points" in favour of rising a little later than that which we have, in prayerful meditation, felt to be the will of God. The obeying of Scripture may be put aside as a weariness, and even its learning and meditation. All these thoughts are related, and humble us before Him.

But we must not forget that there are other aspects. If we wait till "some one else" obeys the Lord, it may be, in "separation" from that which we have seen to grieve His Holy Spirit, we shall long wait in disobedience. To look for a convenient season, in the future, may be our greatest peril in the Christian life. Do not procrastinate (Prov. 3. 27). Indecision of character is a great thief.

And to return to an earlier thought. Do not become discouraged. The clouds and wind may seem against you, the work may seem not only heavy but fruitless. Go forth weeping, bearing precious seed (Ps. 126. 6). Weeping may endure for a night, but joy cometh in the morning (Ps. 30. 5). The Lord is *not* slack concerning His promise. Be occupied with Him and **NOT** with circumstances, appearances and "possibilities." The Lord is able. The Lord is faithful. Trust in Him *at all times*, if you have tasted that He is gracious.

TALKS ABOUT PRESENT-DAY NEEDS.—5. THE FRUIT OF THE SPIRIT.

WHEN God saves a sinner it is that He may be glorified in His people, and in their bearing of fruit, even **MUCH FRUIT** (John 15. 1-8). If joined to the **TRUE VINE**, may we seek to be very *fruitful branches* and thereby make manifest our union with our Risen and Exalted Lord. How humbling and heart-searching is Isa. 5. 1-6 concerning Israel. God claimed the rightly expected fruit from such a favoured people—a people near unto Him (Ps. 148. 14). But when the time came for the fruit, Israel brought forth wild grapes. What solemn words of judgment as to the land:—"I will lay it waste." Oh that we may take this warning to heart, even as all the warnings of Scripture. God is love, He is long-suffering: but, if we fail to bear fruit, "He faileth not." (Zeph. 3. 5), and therefore we shall suffer loss "in that day." If we meditate throughout the Scriptures, we see that God looks for fruit. Of Joseph we read he was "a fruitful bough, even a fruitful bough by a well, whose branches ran over the wall." Oh that our lives may be characterized by bearing much fruit, that God in all may be glorified. How shall we be **KNOWN** as His, if we fail to bring forth fruit? "By their *fruit* ye shall **KNOW** them," thus spake our beloved Lord (Matt. 7. 17-20). Only those who are born from above, born of the Spirit, and have the Holy Spirit dwelling in them, can shew forth, by the fruit of the Spirit (Gal. 5. 22-23) that they are, in wondrous mercy joined to the *True Vine*! The fruit of the Spirit **IS LOVE**—love to God and love to "one another." We call to mind the words "By this shall all men **KNOW** that ye are My disciples, if ye have **LOVE ONE TO ANOTHER**" (John 13. 35). What a high standard of love, and a clear unveiling of what love is, and does, God has given us in 1 Cor. 13. May we meditate more frequently and more humbly on this portion of God's revealed truth. God loved and gave. Oh that **OUR LOVE** may be more like His! Thus it will be manifest **WE** are His. Love is not to be in word only, **BUT IN DEED AND IN TRUTH** (1 John 3. 18). Also the fruit of the Spirit is **JOY**. There is a real joy in Salvation,—not only have we "peace with God," "but we also joy (and boast) **IN GOD**" (Rom. 5. 1, 11). The Lord Jesus showed His own wish for His disciples:—"That your joy may be full" (John 16. 24). And we call to mind the precious words of Ps. 16. 11, "In Thy presence is *fulness of joy*." As we walk *with* God, we shall rejoice *in* Him, and the joy of the Lord will be our strength (Neh. 8. 10). Again the fruit of the Spirit is **PEACE**, and those who have peace in believing will surely be peaceable and peacemakers. Then this fruit is **LONGSUFFERING, GENTLENESS**. In 2 Cor. 10. 1, we read of "the **MEEKNESS** and **GENTLENESS** of Christ," which was so marked

during His earthly life. If our daily life is more like His, we shall make manifest by the fruit of the Spirit that we are in Him. May we know what it means to be longsuffering and gentle (2 Tim. 2. 24). Then come **GOODNESS** and **FAITH**. How all are linked; and we do not read "fruits," but "fruit." As we shew forth these things in our daily life, we shall make known in a little measure, what our beloved Lord was, Who loved and *gave Himself for us* (Gal. 2. 20). He had a **JOY** set before Him (Heb. 12. 2). He made *peace* by the blood of His Cross (Col. 1. 20), and mark the words "the God of **PEACE**" (Heb. 13. 20). Then we read about "the faith of God" (Mark 11. 22). **MEEKNESS**, how we all fail in this manifestation of the Spirit. Hence we do not as we should, *represent* our Risen and soon Coming Lord, Who was meek and lowly in heart (Matt. 11. 29). Then we have **TEMPERANCE** (holding down and self-control). This is a climax for **US**: but **HE** was perfect! What lives to God's glory ours would be if the fruit of the Spirit were more manifest in *self-control*. We do need the power of the Holy Spirit in us, working for, and through, us. We fail to realize that the fruit of the Spirit is the outcome of the indwelling of the Holy Spirit in us (John 14. 17). We think of the work of God the Father, and God the Son, but we do not consider, as we ought, the gracious present working of the Holy Spirit, Who not only convinces of sin, and brings the sinner to trust in the finished work of Christ—but also still witnesses with our spirit that we are children of God (Rom. 8. 16). The Holy Spirit guides in prayer and in service, and even in daily details. He also sets apart those chosen of God for special service (Acts 13. 2). We need much waiting upon God, that we may be taught of Him, and *guided* by His Spirit. 'Tis easy to speak of being led by the Holy Spirit. But to be really guided along the path into all the truth, and to follow as He directs, through the Scriptures, is wonderful; and those who are thus favoured—being humble before God, will, very humbly, by His gracious enabling, possess and shew in daily life, the fruit of the Spirit more and more abundantly. May this be our experience!

God is blessing the **TYPEWRITTEN NOTES**. A further list is being printed. We shall be glad to hear from others who want to read, *to God's glory*!

Compromise in one thing to-day is compromise in two things to-morrow. Leaven works, leprosy spreads. Sin binds. The imperceptible growth of evil has far-reaching results.

As soon as "anything" becomes a centre, instead of part of the circumference around *the* Centre, it becomes an idol.

Suggested Daily Readings.

"IF THE LORD WILL" — May, 1922.

Day	Genesis	Mark	Learning	Ps. cxix.
1	xxiii. 17- xxiv. 9	x. 32-40	Gen.xxiii. 13	163
2	xxiv. 10-21	" 41-52	" 14, 15	164
3	" 22-33	xi. 1-11	" 16	165
4	" 34-49	" 12-21	" 17	166
5	" 50-67	" 22-33	" 18	167
6	xxv. 1-18	xii. 1-12	" 19	168
7	" 19-34	" 13-27	" 20	169, 170
8	xxvi. 1-12	" 28-37	Gen.xxvi. 18	171
9	" 13-23	38 xiii. 2	" 19	172
10	" 24-35	xiii. 3-13	" 20	173
11	xxvii. 1-13	" 14-26	" 21	174
12	" 14-29	" 27-37	" 22	175
13	" 30-46	xiv. 1-9	" 23, 24	176
14	xxviii. 1-12	" 10-21	" 25	1, 2
15	" 13-22	" 22-31	Mark xv. 15	3
16	xxix. 1-14	" 32-42	" 16	4
17	" 15-35	" 43-52	" 17, 18	5
18	xxx. 1-13	" 53-65	" 19	6
19	" 14-28	66 xv. 5	" 20	7
20	" 29-43	xv. 6-14	" 21	8
21	xxxi. 1-13	" 15-25	" 22, 23	9, 10
22	" 14-24	" 26-38	" 24	11
23	" 25-35	" 39-47	" 25, 26	12
24	" 36-50	xvi. 1-11	" 27	13
25	" 51-xxxii.5	" 12-20	" 28	14
26	xxxii. 6-20	Luke i. 1-10	Gen.xxxii.27	15
27	" 21-32	" 11-22	" 28	16
28	xxxiii. 1-11	" 23-33	" 29	17, 18
29	" 12-28	" 34-45	" 30	19
30	xxxiv. 1-13	" 46-56	" 31	20
31	" 14-24	" 57-66	" 32	21

In the goodness of our God we have received everything needful, yet how often we rather seek something else. The TREASURES of Scripture are wondrous, and, if our hearts know the Lord Jesus, the words of truth are food, and encouragement, and guidance, full of many blessings, graciously combined, that we may "walk in the Spirit" and glorify our Heavenly Father, in a consistent spiritual life.

Restful in His love, His people can STUDY His words. But how earnest their study should be: how diligent: how obedient: how full of repentance! We do not plead for remorse, but repentance is needed, and blessed: —for we have all been slow to "follow" the Lord. And the learning of the Scriptures is a privilege, and a responsibility, that we may know just what He says.

Notes on Memorized Verses.

Genesis 23. 18-20.

Abraham's recorded purchase brings before us, (a) a godly desire to wait God's time (Acts 7. 5), and not to "take" the promised land in self's own way, cf. Matt. 4. 1-11, and the patience

of Christ: (b) business integrity, and *adorning* of God's doctrine in daily life (e.g. verse 16). We may learn HOW to deal with the unsaved, 1 Tim 6. 1, 2, Tit. 2. 10. And the following thoughts seem suggestive:—

(a) *Burial* is approved by God, throughout Scripture, not cremation, &c.

(b) "Pilgrims," possessing land simply for *burial*, may be only *emphasizing* their pilgrim life. (Should not a gathering of saints be interested to glorify God in the *simple* burial of those associated, if the Lord is pleased for them to depart, to be with Christ? How sad are the world's funeral displays and customs).*

(c) There should be the absence of a bargaining *spirit* on the part of saints, even though they would not waste *their Lord's money*.

(d) "Current money,"—cash payment—often witnesses much for the Lord, if done to His glory, far more than we think. Details of this character are not *unimportant*: details please Him: "do all in the Name of the Lord Jesus."

17, 18, "Made sure" by purchase. We remember Jer. 32. 13-15, Matt. 27. 7, and beyond all Matt. 13. 44. Jeremiah bought, at the Lord's bidding, as a *venture of faith*, and a testimony of confidence, that the Lord *would* restore the people and land. Christ's work was not to buy a field to *bury* strangers in, but in order that He might display in *living* glory, those "strangers" who have *been made His friends*. For this He gave ALL (Gal. 2. 20), and the treasure belongs to Him, the field belongs to Him, everything is made sure (John 10. 28, 1 Cor. 15. 25).

Genesis 26. 18-28.

It is well to lay a stress on, and dig *earnestly* for that which God provides *freely*:—often the "Philistines" would stop *other* wells. The *whole principle* before us is very important. There was no excusing of laziness on Isaac's part. It is easy to "wish" to receive a hundredfold (Gen. 26. 12), but do we dig the wells? Notice Num. 21. 17, 18. The energy of Jacob too shines out in Gen. 29. 10: contrast the lethargy of verse 8. We expect the Lord's blessing, but do we dig the wells? Do we earnestly remove the stone from the tomb of Lazarus? 18, "His father had called them": love to a parent is deeply precious: it is a delight when parents do that which their children can rightly copy. 19, Further digging, then finding: another aspect in Prov. 2. 3-5, 8. 17, Isa. 12. 3. "Springing water," note *margin*, (cf. Lev. 14. 6, and John 4. 10, 11, Rev. 7. 17), the language of Christ shows a beautiful parallel 20-22. Here we have further instruction as to

* Typewritten notes on this subject gladly sent.

dealing with the unsaved: "pilgrims" do not assert themselves. There is a blessing wrapped up in the words, "Why do ye not rather take wrong?"—1 Cor. 6. 7. Are earthly things so precious that we worry and fret over them, and struggle for them? 22, The Lord will make room for us, if we "commit ourselves" to Him. Some think and say that, "We must live," and that the Lord's principles are "unpractical," but will He not meet our needs? (Phil. 4. 19).

Mark 15. 15-28.

15, Pilate's sinful willingness: *not* "valiant for the truth" (Jer. 9. 3). Christ "*delivered up*" (Matt. 20. 19, Mark 9. 31, Luke 23. 25, 24. 7, 20, John 18. 30, 35, 36, 19. 11, 16: observe the striking contrast in Luke 10. 22, and remember Rom. 4. 25, 8. 32: (God's *gracious* plan amid all: *and* He gave up to judgment—Ps. 85. 10). 16, 17, All,—a crown of thorns: united cruelty: overruled to set forth that *He* took the curse (Gen. 3. 17, 18). 19, Nothing seems more terrible than to make *light* of WORSHIP, but are we always as reverent as we should be? 20, "His own clothes,"—a precious picture of His meritorious work (John 19. 23, 24). 22, The name emphasized,—*man only* saw a dead body: God saw the precious "*inwards*," cf. Lev. 1, and all *His perfect love* (Ps. 40. 8). 23, He would not deaden the pain: He willingly *felt all the wrath*. 24, "Take": wondrously we have that which is beyond "taking," God's free gift (Isa. 61. 10). 25, 9 o'clock, in the morning: a background for a display of grace (Acts 2. 15). 26, "Accusation" IS "*cause*": *man's charge*: from God's standpoint, His finished work was the "*cause*" of the very Kingdom here mentioned (Matt. 13. 44). 27, "With Him," but how different was He (Heb. 7. 26): physical and spiritual nearness distinct: yet, we must beware, lest we choose physical nearness (remember Lot).

Genesis 32. 27-32.

27, The Lord's question: we must own our nothingness,—only a "*Jacob*" ("heel"—on the ground). Contrast Mark 5. 9. 28, The needy one *fully* blessed: a complete change in mighty grace: "*Israel*," a PRINCE of GOD,—TWO delightful thoughts. When Jacob *could* not strive, he received: the Lord fills the *hungry* with good things: when we were dead and without strength we were saved, and still His strength is made perfect in *weakness*: prayer is *not* wrestling with God, as if He were unwilling: it involves conflict with self, and wrestling against "*principalities and powers*," but it is a *precious enjoyment of His will*. 29, Cf. Jud. 13. 18: note Ps. 9. 10, 25. 11, 89. 16. 30, 31, Spiritual blessings may bring physical strain: are we

willing for this? Cf. the *live* coal burning Isaiah's lips, and remember Paul's thorn. 32, Yet, though ALL food is to remind of God's teaching, and the "Kosher" butcher shops suggest Gen. 9. 4, Lev. 17. 11, they are saddening centres of utter *carelessness*: likewise "Kosher" Restaurants are filled with infidelity and mockery. Yet we thank God for His open doors, and would make known free grace.

Suggestions for Prayer.

"PRAY WITHOUT CEASING." 1 Thess. 5. 17.

"WITH THE UNDERSTANDING." 1 Cor. 14. 15.

1. For God's gracious encouraging of His dear people in all parts, that indecision, and depression, and complaint, may ever be Scripturally laid aside, and that the joy of the Lord may be increasingly their strength (Neh. 8. 10), through the delight of a true STANDPOINT.
2. For correspondence in His Name with ALL lands, that there may be a fragrance of Christ.
3. For children of God as to THE HOME, that when almost alone, and with those they ALWAYS meet, there may be STILL a true spirituality, and words which please Him, and the holding back of other words.
4. For much blessing on saints in lands of unrest, and unsettlement (as Russia), and that they may be kept quiet, unpolitical, and spiritually minded, looking for that blessed Hope.
5. For the Lord's blessing on translations of the Scriptures, and for believers learning Greek to His glory.
6. For work in His Name, among men of all nations in this city, and wherever He is honoured by service, seeking to be only for Him.
7. For these publications, and for the Typewritten Notes, and also printed or "duplicated" ministry in other languages, that we may all be kept lowly, and trustful, and Christ alone be exalted, as we look for Him.

"IN EVERYTHING GIVE THANKS, FOR THIS IS THE WILL OF GOD IN CHRIST JESUS CONCERNING YOU." 1 Thess. 5. 18.

How precious is the promise, "I will come again." And the added words intensify for us this thought. "And receive you unto Myself." The Lord delights in His people. His coming is not simply an event. It involves a personal receiving of them. And they shall be received, not only into His house, but unto Himself. The gathering of saints should be in *His Name* now, yea, they should do all in *His Name*, and the future is unto *Himself*. Christ is Central!

Correspondence from ANY exercised to know the Lord *more*, and please Him *more*, and from those who desire to know they are among "the Called of Jesus Christ,"—ever welcome, for His sake. Percy W. Heward, 61, Upton Lane, Forest Gate, London, E. 7.

Thoughts from . . . The WORD of GOD.

Vol. xxii. No. 6.
June, 1922.
FREE.

"Be ye also patient; stablish your hearts: for the Coming of the Lord draweth nigh." Jas. 5. 8.

"He That shall come will come, and will not tarry." Heb. 10. 37.

"Looking for that Blessed Hope, and the Glorious Appearing of the great God and our Saviour Jesus Christ; Who gave HIMSELF for us, that He might redeem us from all iniquity, and purify unto HIMSELF." Tit. 2. 13, 14.

"I shall be satisfied, when I awake, with Thy likeness." Ps. 17. 15.

A Monthly (as God gives grace) to emphasize what He IS to His people, and what they ARE to Him, in Christ, and what they SHOULD be in His loving will, and what they SHALL be when their Lord returns: that the path of believers may be the path of strangers, yet filled with the joy of worshippers, and a witness before others, in the enabling of the Holy Spirit, to the praise of their Father in heaven.

SOME OF THE CONTENTS.

	PAGE.
HAVING YET ONE SON, HIS WELL-BELOVED	42
TYPEWRITTEN NOTES	43
NOT SPARED—SPARED	44
THEY THAT HEAR	45
GLADNESS OF HEART	46
IN DANGER	47
Suggested Readings and Notes	47

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

"We shall be like Him, for we shall see Him as He is." 1 John 3. 2.

"What manner of persons ought ye to be." 2 Pet. 3. 11.

"We must all appear before the Judgment Seat of Christ." 2 Cor. 5. 10.

"If any man's work abide which he hath built there-upon, he shall receive a reward. If a man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."

"Be diligent that ye may be found of Him in peace." 1 Cor. 3. 14, 15. 2 Pet. 3. 14.

Some lovingly enquire about the subscription to this magazine. Valuing such thoughtfulness and interest, we would just mention three leaflets, "Hitherto Hath the Lord Helped Us," "The Faithfulness of God," and "Behold the Mounts," "Behold, I am the Lord," 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 Room, 81, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 8 and 6. 15,

Mon : 8, Thurs : 8, Sat : 6. 45. 7, Carew St., Lilford Rd., Camberwell, Wed : 8.

Walham Green premises having come down, we are waiting on God for His indication as to West London.

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

A Word of Introduction.

THE Gift of God is eternal life, that those who have received this gift may live in the power of God. The Christian life is not only different in some DEGREE from that of an unsaved man, but also different in KIND and character *altogether*. The believer WAS darkness and IS light (Eph. 5. 8). He has passed out of death into life (John 5. 24). "The spirit that now worketh in the children of disobedience" (Eph. 2. 2) ONCE characterized him, but NOW the Spirit of Christ dwells within (Rom. 8. 9, 11). THIS is a radical change, and there is a new CREATION (2 Cor. 5. 17). Hence we should rightly EXPECT MUCH, in the NEW experience of those who have been *born* again (John 3. 3). We should expect MUCH from them:—there should be a power in the life! And to encourage "one another" in the enjoyment of this heavenly privilege, and that there may be the glad walking in the ways of the Lord,

with trustful and *simple* obedience, are these pages sent forth. Worldliness, disunity, pride, self-will can never befit the redeemed of the Lord!

The Promises of God.

If God gives but a word,
That word a work will prove,
He will not change, nor be deterred,
Nor from His purpose move.
How many words of grace
His promises contain!
Each word must stand, none can efface,
Nor bind with human chain.
Unbound!—in Christ made sure,
Each promise must come true!
Then let each saint with praise endure,
Refuse an earth-bound view.
God's standpoint is His will,
His power remains His own,
He loves to bless, and to fulfil,
And all shall YET be shown!

Words of Encouragement.

"Pray Ye" The encouragements which the Lord gives are many,—indeed, Matt. 9. 38; 24. 20. innumerable. It is delightful to see that He links our joy with obedience, if we are His blood-bought people. What a precious answer we have to those who think that the thought of obedience kills joy:—"joy" itself is part of the obedience commanded! And, in like manner, "prayer"—even the wondrous privilege of access—is appointed. The door IS open to those for whom it HAS BEEN opened by the atonement of the Lord Jesus. "Pray ye" is an invitation to pray unitedly, and on the line of any and every "need," and with confidence in our Heavenly Father. Let nothing be without or "before" prayer: but let prayer be illustrated by loving activity as *the path of the prayER*. Thus the Lord in Matt. 10 worked according to 9. 38, and in Matt. 26 we see the beautiful stress on praying not to enter into temptation, linked with an exhortation to "watch," and to avoid the condition which brings into temptation. May we have such a victory through a daily walk consistent with our continued prayers!

"HAVING YET ONE SON HIS WELL BELOVED."

Mark 12. 6.

Dear Brethren in Christ,

It is a precious privilege to enjoy the gospel, and to contend, lovingly and earnestly, for the faith. May the following thoughts help us in this. I am convinced that as we have a fuller and fuller view of the Lord, and His wondrous glory, and condescension, we shall be the more able to live a life of faithful witness in this poor, sinful age. Religion without Christ is a failure. Knowledge without Christ is a failure. Earnestness without Christ is a failure. But let the Lord Jesus Christ Himself be known and His love felt, as we rightly behold His matchless work, and how He Who was from eternity, became our Saviour, then our hearts will adore, and we shall learn the privilege of unworldly devotion to so gracious a Lord, and things of earth will lose their charm, and there will be a power in our daily life. Oh that this may be so, in the daily enabling of the Holy Spirit.

The Lord Jesus inasmuch as He was over all, God blessed for ever (Rom. 9. 5), manifested, amid His voluntary humiliation, a glory which is not to be explained in any other way, and He Himself referred to this. Accordingly, though "meek and lowly in heart," He, being essentially God, even in the days of His flesh received

worship, without exception,* and made unique claims, such as "Before Abraham was, I am," and, in another aspect, "Follow Me," "If ye love Me," and so forth. And in the parables He spoke of Himself in no uncertain way. Any explanation which, alas, denies His Deity, however it professes to exalt Him, is quite unable to deal with this. In the parable of Matt. 21. 33-41, Mark 12. 1-9, Luke 20. 9-16 there is a stress on servants, but a contrasted stress on the ONE "Son." Emphatic language is used in the thrice repeated message, and in each gospel the teaching is brought into prominence by some special word or mode of expression. The highest exalted being is *but* a servant. Who will dare to say that Christ could have spoken, as He speaks here, and remained humble, if He were not the One Who had humbled Himself, remaining essentially God, all the while? The beauty of the passage shines out, the marvellous condescension is felt, the depth of man's sin is seen, and the security and fulness of a perfect salvation are revealed!

We are grateful to God for His teaching about the prophets. They were indeed men of God, but they were all *servants*, and came to receive the fruit for Him (Mark 12. 2, 4)—we call to mind Matt. 22. 1-14. In that parable there is the SAME contrast. The marriage was for "His Son" alone, Christ is viewed as essentially different in "relationship" from ALL THE SERVANTS, exalted though they were. Their privileges were many, but they were NOT the possessors. "This is the Heir" in the parable first brought before us, illustrates the same point. And are not the words of John the Baptist helpful, "He That hath the bride is the Bridegroom!" The privilege of hearing the Bridegroom's voice, in loving fellowship, was very real. And it is our joy still. But the bride does NOT belong to the "Friend." Christ is gloriously Distinct. You will recollect Hebrews 3, which follows the emphasis on the Deity of Christ in chapter 1, and on His perfect Humanity in chapter 2: "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." *There is no uncertain sound here!*

Do we exalt the Lord Jesus in this way? Do we realize what it meant for Him, the Beloved One, to come from the glory, and to bear the curse and wrath for us? Can we enter into such love? Does not our heart feel how infinitely wondrous and complete such a salvation is?—May it be ours to enjoy the Lord's gracious

* Thoughts on this, and other underlying evidences of the Deity of the Lord Jesus, will be gladly sent. Such publications seem so needed in these "perilous times."

teaching, and to witness, whether men hear, or forbear, that "*Christ came into the world to save sinners,*" and that, in wondrous grace, *WHEN* He was rejected, He was at the very same time, the fully accepted Burnt Offering, that His redeemed people, made perfectly righteous *in Him*, and altogether welcomed *in Him*, might live henceforth *devotedly unto Him* in the enabling of the Holy Spirit.

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

Typewritten Addresses.*

BY THE GRACE OF GOD.

The days are very dark, and much more definite, prayerful, obedient study of His sure word is a precious privilege, that, in the Holy Spirit, there may be the drawing together of those whose hearts God has touched. To this end, and His glory in it, we are glad to send forth a further list of Typewritten Addresses which can be lent for a fortnight, and renewed, if need be. They deal with many subjects, and may be used to help His beloved people.

Indeed it is a great joy to know that our gracious God *is* using them in all parts. 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 round to various friends. Any thus desiring to serve Him are invited to communicate.

It would be well to ask for two or three, in case any are not available at the time of writing.

133. Crowns of Scripture.
134. Socialism in the Light of Scripture.
135. Philippians 2.
136. Malachi 3.
137. On "Being Peculiar." 2 Cor. 5. 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 4. 24.
144. Patience.
145. "Means" and "End."
146. 1 Corinthians 11. 1-15.
147. Consecration.
148. Matthew 12. 1-9.
149. Emotions.
150. Matthew 17. 1-7.
151. Godly Homes.
152. 1 Samuel 17.
153. Clusters of Types in the Tabernacle.
154. Spirits in Prison.
155. Isaiah 55. 1, 2.
156. How to Read the Scriptures; Reading Together.
157. God's Gracious Provision for His People in the Handing Down of His Truth.
158. Notes on Leviticus 1.
159. Inspiration.
160. Fellowship.

* Earlier Lists gladly sent.

† Now PRINTED as well: copies gladly sent.

161. 1 Peter 2. 1-25.
162. Romans 11.
163. 1 Corinthians 3. 12.
164. The First Resurrection.
165. The Parousia.
166. Wandering, and Worldliness.
167. The Gospel of Matthew: is it Jewish?
168. The Effect of Salvation on Natural and Social Distinctions.
169. The Insurance Act.
170. How Can We Please God in Awkward Circumstances?
171. The Boards of the Tabernacle.
172. The Veil of the Tabernacle.
173. "Rewards."
174. Some Aspects of the Pilgrim Path.
175. Leviticus 16 (The Scapegoat).
176. Hospitality.
177. The Interpretation of Scripture.
178. Mortification.
179. The Believer's Position with Respect to Insurance.
180. Luke 3. 21, 22.
181. The Lampstand. (Tabernacle Types).
182. Assurance of Salvation. The Grounds Set Forth in the 1st Epistle of John, "By This we Know."
183. Musical Instruments.
184. The History of Christendom and Its Solemn Lessons.

Suggestions for Prayer.

"He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God."
Rom. 4. 20.

1. For a fuller realization of what it is to be "in Christ Jesus," among His blood-bought people.
2. For a simple walk with God in definite separatedness, and a *willingness* to lose the things of earth, without needing to be dragged away from them.
3. For those who vex their righteous souls from day to day (2 Pet. 2. 8), by remaining among arrangements which they cannot purify, instead of following their Lord without the camp.
4. For the translation of the Scriptures into various languages, that the translations may be both used and overruled by Him to the praise of His glory. (Also we would ask prayer for the preparation of all literature *concerning* the Scripture, that it may be in *harmony* with THE WORDS OF GOD, and that dear friends who are translating this into other languages may be graciously upheld, for it would be so and if we, or they, mis-represented the Lord's will. *This a solemn, precious trust, FOR HIM. We thank Him for translations into Italian, Polish, German, Tamil, &c.*)
5. For the witness of the gospel among men of all nations in this city, that there may be loving devotedness, godly accuracy, continued labour, and much grace as to language-study,—and spirituality throughout.
6. For the Lord's gracious blessing on His people who feel much their physical weakness, and that He may keep from depression of heart.

"I will yet praise Thee more and more." Ps. 71. 14.
Cf. Ps. 42. 5, 11; 43. 5.

THE CHILDREN'S COLUMNS. NOT SPARED—SPARED.

GOD is altogether holy. He cannot even overlook one "tiny" sin, as some may call it. ALL sin is against GOD, and therefore great. Yet so few are troubled about their *many and mighty sins*. Yet throughout the Scripture one sees God's mercy amid all the rebellion of His creatures. If we think of the flood in the days of Noah, there was warning given, for he was a preacher of righteousness (2 Pet. 2. 5), and the building of the ark spoke plainly of coming judgment. But we do not read that any believed. These things are solemn facts, and are recorded as a warning to-day. Only Noah and his family were spared, **THEY** were safely sheltered in the one ark! Here is a picture of Christ and of those who are in Christ. "God SPARED NOT the old world but SAVED NOAH" and his family. Mark the contrast. Next we think about Sodom and Gomorrah, and how God, in mercy, said that He would SPARE the city, if there were ten righteous. But there were not even ten, and so the city was destroyed (Gen. 18. 23-32). Some may imagine there are MANY CHRISTIANS to-day, and may find there are not so many as they thought. This should cause us to be concerned. Whenever God the Holy Spirit works, there is deep concern! Are YOU a *real* Christian or not? Then we are told how "God SPARED NOT the ANGELS that sinned, (rebelled against Him) but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment" (2 Pet. 2. 4). We read in Matt. 25. 41 of "EVERLASTING FIRE prepared for the devil, and his angels."

In Rom. 11. 21 it is written concerning Israel, "For if God SPARED NOT the natural branches, take heed lest He also SPARE NOT thee," and the next verse tells of the GOODNESS and SEVERITY of God. Thus we see how God lovingly warns, though He is righteously severe against sin of all kinds. There are not a few who speak regarding the love of God, and overlook His hatred against sin, and how He must, and will, punish those who continue in their own way, and FORGET GOD. God said to Saul, through Samuel His prophet, concerning the Amalekites, "SPARE THEM NOT," but Saul did not obey God, and the nation of Saul, the Jews, suffered afterward, because he would spare some. God must be obeyed (1 Sam. 15. 3). Job said of an ungodly man, God shall cast upon him, and NOT SPARE (27. 22). This witness is true. Through His servant Jeremiah, God said, "I will not pity, NOR SPARE, nor have mercy, but destroy them" (Jer. 13. 14). But in Jonah 4. 11, we have a contrast. God is merciful, and He still blesses and saves broken-hearted sinners. Oh that many dear young readers, as well as older ones, may, by the Spirit's inworking, be among such. And thus God said, "Should not I spare Nineveh that great

city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand (little children), and also much cattle?" This is, indeed, a precious verse, and we see God's tenderness for the helpless, and His loving care.

Now we reach a still more surprising verse, if we may so say—which tells us WHY any are spared from God's righteous wrath! You may remember that some mockingly said, when Christ was on the cross, "He saved others, Himself He cannot save." How true were these words, beyond THEIR knowledge; and so we read in Rom. 8. 32, that God SPARED NOT His own Son but delivered Him up to die for ungodly ones! Oh what love! This is the reason why such a great multitude, which no man can number, HAVE BEEN, and ARE BEING saved. I wonder how many who read these lines are in God's tender pity, among the spared ones, who will never perish, but share Christ's glory, when He comes again for His people. All is because God did not spare His beloved Son. He willingly died for rebellious ones. God graciously says about those whom He saves now that, in the coming day, He will spare them as a man spareth his own son that serveth him (Mal. 3. 17). If you are among those SPARED in grace, through the precious blood, you are indeed privileged: but if NOT, you will be with those who are NOT SPARED. There are two futures and only two! Which is yours?

God spared not His only Son, gave Him up to die,
So that sinners, young and old, might for mercy cry,
Unto God be reconciled, in His Only Son,
Who alone redemption's work could have fully done.

God spared not His only Son, that He might forgive
Those whom He in mercy chose, chose for Him to live:
By the Spirit's gracious work such are caused to see
How God loved—spared not His Son—from eternity!

God spared not the ruined world, in the days of old
Only eight were in the ark, we are clearly told,
When in righteousness God sent that destroying flood,—
What a contrast when He saves by the precious blood.

God spared not the angels, too, cast them down to hell!
They had sinned—in darkness now hopelessly they dwell,
Waiting still their judgment sore, in that coming day,
When lost sinners God will judge,—send from Him away.

God spared not when Israel sinned, wandered from
Him far,
And Messiah dared refuse:—Scattered still they are!
But, in mercy, God will yet His own remnant spare,
They shall trust in Him, Who died, and His glory share.

God spared not the Gentiles, too, who rejected
Christ,
Yet, His precious blood once shed for His own sufficed,
Now in Him, Whom God spared not, many can rejoice,
And are spared because He died, caused to hear His voice.

God, Who spared not Christ the Lord, welcomes those
who trust,
Trust in Him through poured-out blood: God is true and
Oh that, by His Spirit led, many may believe [just,
That He spared not His own Son rebels to forgive.]

A WORD WITH YOUNG BELIEVERS AND OLDER ONES TOO.

"They That Hear."

Rev. 1. 3.

"He that hath an ear, let him hear what the Spirit saith unto the Churches."

Rev. 2. 11.

[T is well to read the Scriptures, but, thanks be unto God, they are not *only* "reading matter": they are *food* for saints (Jer. 15. 16). Nor can we forget the way the Lord "directs" His people with *His* lamp (Prov. 6. 23, see 2 Pet. 1. 19, Ps. 119. 105). And we should feel very grateful for His own gracious stress on *hearing*. This implies a spiritual LIFE in the heart, AND a continued personal communion with a personal Lord. One who remains "dead in sins" may be a clever scholar, yet cannot "hear" the Words of truth. And so much depends on the hearing (Matt. 13. 16). Even in ordinary conversation, the one word "Yes" can have twenty or more suggestions wrapped up in it by the TONE. The very *same* sentence can ask a question, or make a statement, and, moreover, can encourage or disappoint. So much depends on the "manner." Children of God do well to realize this in their loving dealings with "one another": a *true* reproof may be *spoilt* by a harsh tone: we need the Lord's watching over our mouth in this also. "Little things" are often great helps—or great hindrances—among believers. But just now we are thinking of the Lord's loving voice. The Holy Spirit speaks through the Scripture: this is implied by Prov. 6. 22, and beautifully shown in Revelation with respect to *each* of the seven epistles there. The word "Write" comes first: the Lord Jesus gave this message: His servant wrote, and now "the Spirit keeps on saying" that those who have been brought near by grace may ever listen.

This explains the precious testimony of 2 Tim. 3. 16, and shows how the SAME Scripture can be for doctrine and reproof, and to suit *many, many* needs. God is graciously pleased to apply in many ways, His varied tones, to exactly fit His people's emergencies. How gracious is He.

A very important inference from this is that we should seek to have an ear for Him. We must *stand* in His counsel. We must not only look at the Bible, but listen, in our obedient hearts, and, realizing the fulness of Scripture, in the various tones the Lord gives, we should expect *many* applications of His commands. And observe, this not only emphasizes *verbal* inspiration, but reminds us that we should not trust to "emotions" of our own. The leading of the Holy Spirit is not instead of Scripture, but to give, as it were, *the tone of voice* in the applying of God's *written* message, with living power, and a daily

freshness. Shall we not prayerfully expect this? Let us wait on God humbly. The words of Ps. 25. 9 are true. Are you MEEK enough to be guided? Self-will never glorifies God.

PEACE WITH GOD.

"Peace through the blood of His cross" (Col. 1. 20).

"Peace with God through our Lord Jesus Christ" (Rom. 5. 1). Christ said, "Peace be still, and there was a great calm" (Mark 4. 39).

"Peace like a river" (Isa. 66. 12., 48. 18).

"Have peace one with another" (Mark 9. 50).

Peace with God, through Jesus Christ;—Christ, our Risen Lord,

Leads "His own" that they in peace live with one accord, Shewing forth God's marvellous work, in the Spirit's might, In their daily life, by grace, walking in God's light.

Having peace, we would possess grace and patience too, Making manifest thereby we are made anew. Thus the Holy Spirit's work, felt in grace divine, Still displays, in wondrous might, God's unique design.

Peace was made, and peace was given, when we came to Him

Who came down to live and die, sinners to redeem. Having peace and joy in God—hope of future bliss, We would daily live for Him, find our joy in this.

Peace with God, and quietness, 'mid all stress and strain, With a deep and holy joy, seeking not earth's gain, In the Spirit's mighty power, shewing forth God's love, Since in Christ redeemed by blood, born from heaven above.

Peace with God,—and kept in peace, perfect peace always, As the mind is stayed on Him, all our pilgrim days, 'Mid a world of restlessness, and our many foes, We can in our gracious God evermore repose.

Peace with God, made nigh to Him in our Saviour's blood,

We would seek to walk aright in the heavenly road, With a calm and heavenly mind, on the Lord relied, Strengthened, helped, and caused to praise, in Him satisfied.

Peace with God, how should we praise—praise our God on high,

For His love so vast, so great, praise while moments fly, Till our Lord shall come again: then Himself to see, And with Him, Who is "our Peace," evermore to be!

When we read that "the Lord taketh pleasure in His people" we pause and wonder, but as we remember they were loved in *Christ*, we begin to see that the pleasure in *Christ*, of whose work they are the *fruit*, is a sure proof that they are such a wondrous pleasure to the Father. Here our wonder now is *not* so much His love to His own when claimed, but that He ever loved them to make them members of Christ. Thus electing grace becomes a stimulus to praise, and the practical power of election shines out once more, to the glory of God.

TALKS ABOUT PRESENT-DAY NEEDS.—6. GLADNESS OF HEART.

WE are greatly privileged, dear fellow-believers, if we can say with one of old, "Thou hast put GLADNESS in my heart" (Ps. 4. 7), and he added, "more than in the time that their corn and their wine increased," the special season for joyfulness. But God can do even more than all we ask or think, He can cause heart-rejoicing even in times like those mentioned in Hab. 3. 17. We are not, if in Christ Jesus, dependent on circumstances for our happiness. If we trust in "the living God Who giveth us richly all things to enjoy" (1 Tim. 6. 17), how rich are we! The "all things" are surely those that pertain unto life and godliness. Oh that we may indeed rejoice with joy unspeakable because of God's unspeakably great love to us, so that, with gladness and joyfulness of heart, we may live unto Him, and delight in Him and His words. As we meditate on grace abounding to us, what joy should fill our hearts and our lives. We see how Israel failed in this, and God was displeased and He withheld food and other blessings (Deut. 28. 47, 48). Surely there are lessons wrapped up in this for us. May we never pass over God's warnings. We are reminded in the later Scriptures that "God loveth a cheerful giver" (2 Cor. 9. 7). Oh that with hearts full of gladness we may daily shew forth His goodness in saving a people out from all nations for Himself. Note the exhortation in Ps. 2. 11, "Serve the Lord with fear, and rejoice with trembling." The Lord Jesus speaking in Ps. 16. 9, said, "My heart is glad, and My glory (the tongue) rejoiceth." See verse 8, which precedes verse 9. What a difference true gladness of heart makes to the tongue, and thereby to the *whole* life. Nought should cause a *wrong* or grumbling-sadness. We need that *the joy of the Lord* shall be our strength (Neh. 8. 10). God's servant David said, "Restore unto me the joy of Thy salvation" (Ps. 51. 12). In God's PRESENCE is FULNESS OF JOY (Ps. 16. 11). May it be ours to walk WITH Him, and His presence will make us indeed glad. Ps. 21. 6 says, "Thou hast made him *exceeding* glad with THY COUNTENANCE" (see Ps. 42. 5). Well may we say in the words of Ps. 119. 135, "Make Thy face to shine upon Thy servant." We shall know more of true happiness if we walk in His light, and seek to have our affections, and minds, set on things above (Col. 3. 1). In this connexion we might read Prov. 15. 13 (a "rejoicing heart," literally). The countenance is the expression of the heart. How much fulness of joy and gladness and calm rest must Stephen's heart have had, for they saw his face as it had been the face of an angel (Acts 6. 15). We little realize how we show the condition of our heart on our face (note Ps. 42. 11—the salvation of the countenance). Wandering is soon

seen, so is continual gladness of heart. Oh that God may, by His Spirit, so work, that many of His dear children may be so joyful in Him, and in all that He permits, and in His service, that not a few may be *impressed*, and that some may be brought to fear and trust in Him for salvation. There should also be a holy sadness, because of our shortcomings and the state of poor lost sinners, but a holy joy should daily mark the restful life of the redeemed. God can thus work and enable, whether we see results, or not, let us rejoice IN THE LORD knowing that no labour IN HIM is vain. If we are cast down by difficulties, and soon depressed, we dishonour the name of the Lord and cause the ungodly to blaspheme. Oh that we may trust in our never-changing God, and rejoice *always*—God lives, "the heavens do rule." The prospect of the future is glorious. If trials increase, God's grace is sufficient (2 Cor. 12. 9). God has given so much to encourage, how can we fail to trust in Him, and to be glad in Him? He will never leave us nor forsake the work of His own hands (Ps. 138. 8). How much there is for which to be praiseful, and we would praise for HIMSELF! Oh that, being saved and in Christ, and blessed with all spiritual blessings in Him, believers may be ashamed to be depressed, even though difficulties and temptations increase. God will not fail. He is a VERY present Help (Ps. 46. 1). If we have sadness of heart we shall begin to complain, and we shall soon fail to see "things" from God's standpoint (2 Cor. 4. 18). But if we have gladness in our hearts our tongues will speak of Him, and we shall, in God's grace, help to make others glad. We shall indeed be glad in that Day, but surely joy now is commanded (Phil. 4. 4 and Matt. 5. 12) to show that we are not influenced by the "things of this world" (Ps. 64. 10). If we are glad, many will be glad to see us (Ps. 119. 74), but if "depressed," we shall rather burden than help. How dishonouring to God is worry. May we, by grace, and in the enabling of His Holy Spirit, say, "My meditation of Him shall be sweet: I will be glad, in the Lord." There is such a need for gladness of *heart* in these last days. The disciples were GLAD when they saw the Lord, and inasmuch as we see Him now, we shall be joyful, and, "in that day," satisfied completely, joyful and praiseful for ever, and all because of the finished work of our beloved Lord.

The Lord does not command a *mere* negative: "Lay not up for yourselves treasures upon earth": He graciously fills the new life with a new object: "But lay up for yourselves *treasures* in heaven." A *vacuum of separation* is a failure. The joy of the Christian experience is that *He* Himself takes the place the world has had. We go forth not to an idea, not to a indefinite and almost unexistent hope, but to HIM. We HAVE treasures: our giving up is more than compensated.

IN DANGER.

WE little realize how many dangers surround us, from which, in God's mercy, we are preserved, whether at home or in the street. Many things might fall and injure! Many accidents might occur, but for God's tender mercies, which are over all His works (Ps. 145. 9). Thus it is that we are kept alive amid great perils. Yet most are unthankful, and more concerned with human insurances than God's providence. Little children, and those who are aged, are often marvellously preserved, and God's care for the weak and helpless is frequently seen. Yet not a few are unmindful of all God's wisdom, and complain that He does not always do what they wish. How ungrateful for all God's goodness to men! Many are conscious of narrow escapes, and yet record them triflingly, and as if there was only a "good fortune." Part of a ceiling fell where one had just been standing—the very next train on a railway met with an accident, and so forth. Dangers have been so near, causing those preserved to say, "I might have been killed," but there is often no lasting impression. Many are serious for a few moments, or days, but this soon wears off. We do not know, when we go to sleep, if we shall wake in the morning, or, when we go out in the morning, whether we shall return later. Our life hangs on a thread. Yet amid all there is such carelessness, and God is forgotten, and "the future" is as nothing to men. Further, amid many escapes from physical dangers, some lose a limb by an accident; but such is only for this life! But if one dies unsaved, there is a danger of eternal destruction away from the presence of God (2 Thess. 1. 8-9). But this is not believed: hence the sad indifference, though the Scriptures warn those who are in danger of hell fire. Some may not believe in hell fire—but their unbelief does not alter a fact! God in His own plain words, warns as to this. The broad way is indeed dangerous, for it leads to eternal destruction (Matt. 7 13-14.)! The narrow way leads to life and eternal bliss, and those who are therein are found there because of the outpoured blood! Every blessing is through the merits of the Lord Jesus Christ, the Saviour of sinners. Without the blood, there are spiritual perils both now, and in the future. The Egyptians were in danger *without the blood* when God brought His people Israel out of Egypt; Israel were safe **BECAUSE OF THE SHED BLOOD**, which was applied, and put on the doors. The much more precious blood has been shed. Christ has died, really died, and when His finished work is applied by the Holy Spirit, sinners may rejoice in deliverance from sin and freedom from eternal danger. Are you, dear reader in danger of eternal judgment, or *safe through the once shed blood*?

"How shall we escape if we neglect so great Salvation?" Heb. 2. 3.

Suggested Daily Readings.

"IF THE LORD WILL" — June, 1922.

Day	Genesis	Luke	Learning	Ps. cxix.
1	xxxiv. 25- xxxv. 15	i. 67-80	Luke i. 67, 68	22
2	" 16-29	ii. 1-14	" 69, 70	23
3	xxxvi. 1-17	" 15-32	" 71, 72	24
4	" 18-30	" 33-47	" 73	25, 26
5	" 31-xxxvii. 4	" 48-iii. 6	" 74, 75	7
6	xxxvii. 5-14	iii. 7-18	" 76	28
7	" 15-25	" 19-38	" 77, 78	29
8	" 26-36	iv. 1-13	" 79, 80	30
9	xxxviii. 1-19	" 14-32	ii. 28, 29	31
10	" 20-30	" 33-44	" 30, 31	32
11	xxxix. 1-9	v. 1-11	" 32, 33	33, 34
12	" 10-23	" 12-20	" 34	35
13	xl. 1-11	" 21-32	" 35	36
14	" 12-23	" 33-39	" 36	37
15	xli. 1-13	vi. 1-12	" 37	38
16	" 14-24	" 13-26	" 38	39
17	" 25-36	" 27-38	Gen. xxxix. 1	40
18	" 37-49	" 39-49	" 2	41, 42
19	" 50-xlii. 4	vii. 1-10	" 3	43
20	xlii. 5-20	" 11-23	" 4	44
21	" 21-34	" 24-35	" 5	45
22	" 35-xliii. 14	" 36-50	" 6	46
23	xliii. 15-29	viii. 1-10	xliv. 30	47
24	" 30-xliv. 13	" 11-21	" 31	48
25	xliv. 14-34	" 22-36	" 32	49, 50
26	xlv. 1-15	" 37-48	" 33	51
27	" 16-28	" 49-ix. 6	" 34	52
28	xlvi. 1-15	ix. 7-17	xlv. 1	53
29	" 16-34	" 18-31	" 2	54
30	xlvi. 1-12	" 32-45	" 3	55

In the Lord's strength we would study His words, and ENJOY, and ASSIMILATE, and use to His glory the privileges and responsibilities of His people, all precious linked, and all largely associated WITH A RIGHT ATTITUDE TO HIS WORDS, in the enabling of the Holy Spirit.

Whatsoever be our condition or position in life, if we are God's children, we have no reason to grumble but every reason to praise, more and more. The Words of God help such praise. They are food, medicine and tonic, and become part of the very life and experience of those who, by grace, in the enabling of the Holy Spirit, feed on them, and seek to live accordingly. This may mean earthly trials, and SEPARATION from much which would "attract." But the Lord is MORE than equal, and His love is MORE than equal, and His love is MORE than compensation for anything gladly given up unto His glory.

Notes on Memorized Verses.

Luke 1. 67-80.

67. Obedience (13, 63) followed by the opened mouth (contrast in 20): note Ps. 51. 15. 68,—

Visited and redeemed: | Ps. 106. 4, Cf. "He came and preached peace": how *"personal"* the salvation of the Lord is: how different is man's idea of mere "religion." 69, Not only salvation but an *horn* of salvation, i.e. exaltation, glory, victory: who can remove *this*? Contrast Psalm 75. 10: the "horns" of Scripture provide a helpful study. 70, The unity of the prophets, so in Acts 3. 21: an illustration of inspiration: observe how all prophecies centre around CHRIST. 71, 72, A covenant-salvation, Heb. 6. 13-20: God's promises feed faith: He delights in His people's strong confidence, see Ps. 89. 74, The result of His covenant is deliverance from "fear" (Ps. 34. 4) AND also a *holy hatred* of sin: Luke 1. 75 *at once* adds this, as a witness against those who wrongly say that a secured salvation will make a *saved* man careless. 76, The privilege of service: 'tis before the Lord, and unto Him. 77, *Knowledge* is appointed (1 John 5. 13), but not through mere "saying": a rightly felt forgiveness, enjoyed amid a true holiness, unveils the ground of salvation (Heb. 5. 9). How can we say there is the new *life* if there is not the new *living*? 78, A wonderful name for Christ: "The Dayspring"—the One Who springs up, and yet "from on high" (both thoughts in Isa. 9. 6): we think of the *Sun* of Righteousness, AND of the *Tender Plant*, the Branch, the true Plant of Renown. 79, Combined blessings: oh that we may be more praiseful for the deliverance from Rom. 3. 17: "*peace*" is a wonderful subject—a wonderful *experience*! 80, God's wilderness preparation: do not hurry *His* work, or seek mere publicity: remember Moses' forty years, and Psalm 105. 17.

Luke 2. 28-38.

28, 29, The joy of Simeon—"according to *Thy Word*." 30, Christ is Salvation, as well as *Saviour*: His work and Himself so wondrously joined and linked. 32, Observe the order: the Gentiles, then the spared of Israel will be saved as a *nation* (Rom. 11. 25, 26). 34, Fall AND *rising again*: the heart-broken are lifted up (Isa. 66. 2). But there is the dark contrast, "*and for a sign*": how precious the different aspect, "The blood shall be for a *token*": glorious sign of safety. 35, "That the *thoughts*"—this reads on from "*spoken against*": man's *thoughts* unveiled at Calvary: but God's thoughts were unveiled too, Isa. 55. 7-9. 36, Another aged one blessed. 37, 1 Tim. 5. 5, Continuance 38, Giving thanks, and fellowship with others. Thanks be unto God there were *some* waiting for redemption!—cf. 1. 68. And are not we waiting for Christ? This is the attitude in all dispensations!

Genesis 39. 1-8.

1, Pa. 105. 17: God's ways are often in the

sea: His footsteps are not known at first: but they are perfect: though the vision tarried (Gen. 37. 20), it *surely* came: so with all God's Words. 2, Let us not complain, but live for God *wherever* we are. 3, Should not such "*fellowship*" be *manifest still*? 4, Believers should be wholly trustable and trusted, cf. Dan. 6. 3, 14. 6, If we do not have the same success, we should have the same fruitfulness, see Deut. 15. 18. A believer is not to be *engrossed* with business: but he should be truthful in all details, and labouring as unto the Lord should *adorn* His doctrine, and find the Lord's enabling a reality—even in tiny details of mechanism.

Genesis 44. 30-45. 3.

Note *how* the Lord worked throughout to bring to repentance: a type of Israel in the future. Also this passage, even as Prov. 11. 15, 27. 13, would wondrously explain the *true position of a surety*: we think of the Only One Who could rightly take this responsibility, and how in His great love, He deigned to smart for it, and His very garments were parted, but His people have His robe (Isa. 61. 10): glorious are the anti-typical lessons and blessings. 32, The failing surety would bear the blame, (i.e. be viewed as a sinner, literally rendered), for ever. Precious thoughts come to our mind concerning Him, Who bore our sins. *They* are removed for ever. (See Rom. 6. 7). 45. 1, Do we wonder at this? And our Beloved Lord will *Soon* make *Himself* known to Israel, of His nation according to the flesh. Precious prospect! "I am Joseph"—the Rejected One *personally* known, cf. Acts 9. 5.

"IF THE LORD WILL,"

BIBLE GATHERINGS,

To the Praise of the Glory of God's Grace, on
BANK HOLIDAY, JUNE 5th, 3 and 6 o'clock.

Also Sat: June 3rd., at 6.

Leaflets of subjects, for prayerful preparation, gladly sent,
Believers and Enquirers earnestly welcomed.

If any from the country desire to stay in London for these meetings, we shall be thankful to hear as soon as possible.

"IF THE LORD WILL,"

Gatherings for Believers to ponder the Words of the Lord, and His will, can sometimes be arranged in various parts. We shall be thankful to hear from those exercised to please Him (Heb. 13. 20, 21).

Correspondence from ANY exercised to know the Lord *more*, and please Him *more*, and from those who desire to know they are among "the Called of Jesus Christ,"—ever welcome, for His sake. Percy W. Howard, 61, Upton Lane, Forest Gate, London, E. 7.

Thoughts from . . . The WORD of GOD.

Vol. xxii. No. 7.
July, 1922.
FREE.

"And He said unto them,
How is it that ye sought Me?
Wist ye not that I must be
about My Father's business?"

Luke 2. 49.

"And He said unto them,
I must preach the Kingdom
of God to other cities also;
for therefore am I sent. And
He preached in the synago-
gues of Galilee." Luke 4. 43, 44.

"And He must needs go
through Samaria." John 4. 4.

"I came down from heaven,
not to do Mine own will, but
the will of Him That sent
Me." John 6. 38.

"I have glorified Thee on

*A magazine, as God gives grace, to emphasize
His love, His will, and to encourage His
people that they may simply please Him.
Nor would we forget those who know Him not,
praying that He may use these pages to set
forth the real peril, and the contrasted
preciousness of eternal Salvation through
the precious blood of Christ.*

SOME OF THE CONTENTS.

	PAGE.
JOHN 14. 15.	50
GODLY HOMES	51
COME—DEPART	52
EMPTY GLORY	53
THE SALVATION OF CHILDREN	54
I DO NOT THINK: I KNOW	55
Suggested Readings and Notes	56

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

the earth: I have finished
the work which Thou gavest
Me to do." John 17. 4.

"As Thou hast sent Me into
the world, even so have I
also sent them into the
world." John 17. 18.

"Let us not be weary in
well doing: for in due season
we shall reap, if we faint
not." Gal. 6. 9.

"Be diligent, that ye may
be found of Him in peace,
without spot, and blameless."
2 Pet. 3. 14.

"Well done, thou good and
faithful servant . . . enter
thou into the joy of thy Lord."

Some lovingly enquire about the subscription to this magazine. Valuing such thoughtfulness and interest, we would just mention three leaflets, "Hitherto Hath the Lord Helped Us," "The Faithfulness of God," and "Behold the Mounts," "Behold, I am the Lord," 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 Room, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 8 and 6.15,

Mon: 8, Thurs: 8, Sat: 6.45. 7, Carew St., Lillford Rd., Camberwell, Wed: 8.

Walham Green premises having come down, we are waiting on God for His indication as to West London.

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

A Word of Introduction.

THE continual love of the Lord awakens our grati-
tude, and we would "in everything give thanks."
This is *His will*, and we would rejoice in His encour-
agement. He delights in His people's praise. Hence
this magazine is not sent forth to help a system or
to lead to a *frigid* accuracy, and orthodoxy, but that
children of God may realize the treasures of their
Father's love and will, and delight in looking to Him,
and delight in obeying Him, and delight in losing for
Him; and the emancipation from the bondage of self-
will may be more manifest.

When we think of grace, how can we be ungrate-
ful? We remember a living Lord, how can we put
aside the joy of pleasing Him? Let writer and readers
be humbled and awakened together—PHIL. 3. 12.
"Not as though I had already attained, either were
already perfect: but I follow after, if that I may
apprehend that for which so I am apprehended of
Christ Jesus."

"To-Day."

Heb. 13. 8.

How beautiful to trust the Lord
Amid the strain and stress,
To know He keeps His faithful Word,
And He *delights* to bless.

To hope for *future* strength is well,
To thank for mercies *past*,
But now we would each murmuring quell,
"To-day" His Word hold fast.

"To-morrow" has a gladsome hope,
We praise for days *gone by*,
But now we dare not vainly grieve,
The Lord *to-day* is nigh!

The strength of yesterday was much,
Our future too is planned,
But now we want to feel the touch
Of His upholding hand.

The praise of saints should overflow
Amid the strain and stress!
The Lord abides, His love we know,
"To-day" He loves to bless.

Words of Encouragement.

"Walk in wisdom toward them that are without, redeeming the time. Let your speech be **ALWAY** with grace, seasoned with salt, that ye may know how ye ought to answer every man."

Col. 4. 8, 6.

**ALWAY
WITH
GRACE.**

The above verses are God's message to us. Oh that we may hear **HIS** voice in all. "All Scripture is given by inspiration of God," and it is a living message when applied to humble hearts and exercised consciences, in the gracious power of the Holy Spirit. How often our **WALK** and **TALK** fail to set forth Christ. We would like to do something great for Him, but the adorning of the doctrine in **EVERY LITTLE THING** is His call to us. We would like to have wondrous power in some special message, but speaking **ALWAY** with grace is His **FIRST** lesson for us. Onesidedness, jerkiness, a wish to do that which is startling,—these things are not of God. The Christian life is not a few actions but a character, not an attaining of some remarkable heights with falls in between, but a **WALK** with God. Let there be a growing up unto Christ in **ALL** things, in the enabling of the Holy Spirit.

**"IF YE LOVE ME, KEEP
MY COMMANDMENTS."**

John 14. 15.

Dear Brethren in Christ,

The following words occurred in a Continental letter, from one whom we love much in Christ, recounting a conversation with some who had been setting aside, *just previously*, lovingly offered help as to the teaching of God, and who were *continuing* to alter His revealed will:—

"They were love itself . . . and called me, 'You,' dear brother," and showed in all that the love of Christ was in them."

The writer is now graciously restored to the Lord's standpoint, but since the child of God is so often meeting this very problem, it is important, by grace, for all to be on their guard. It is a joy to know the Lord's forgiveness:—we feel so ashamed of ourselves *when we think of Christ*, and it is with humility that any hints to His dear people are sent forth. The reverse of boasting befits those redeemed from wrath, but, for this very reason, we seek to warn *affectionately* one another of the varied dangers around,

* A term of close affection being used distinct from English idiom.

and of which we all have the germs within. Satan disguises himself as an angel of **POSITIVE light** (2 Cor. 11. 14). And if he used even Peter (Matt. 16. 22, 23), we must not be surprised if many who know the Name of the Lord are sometimes influenced by him, while **THINKING** they are kind and spiritual. This is our own peril too: do we think it strange when the Holy Spirit suggests it is possible to turn aside *after Satan* (1 Tim. 5. 15), and when He urges that those who own Christ's Name should not do the devil's work (1 Tim. 3. 11, Tit. 2. 3, see Greek, lit: "not devils")? Oh that we may be *the Lord's instruments*, and speak His Words!

What is the method which often ensnares those who are "*not bad*" (Rom. 16. 18)? Is it not by "good words and fair speeches" that they are led *astray*? Words of "love" seem so encouraging, especially when one finds much hardness and continued isolation in a fallen world, but let us seek grace to *discern* things that differ. The terms used for "good" and "evil" in Heb. 5. 14 have **ONLY ONE** letter different: the counterfeit coin is cleverly made. And *many*, who pass it, do not know it is a counterfeit. Not for one moment would the writer suggest that all who mislead in this way are *altogether* away from the Lord. It is possible for us all to be temporarily beguiled, to be corrupted from the *simplicity* that is with a view to Christ (2 Cor. 11. 3). We are all in danger, and need to pray *much*, and to seek the joy of Psalm 25. 9.

What **IS** love? I do not want to *receive* any love which ignores love to my Lord and His commands *first*. Some of us have known those who speak well of a brother when he wishes to preach the truth, but they fail to act upon it. If such seek Christian fellowship, would their words of appreciation be rightly encouraged while in this condition? Surely it would be *unkind* to do so. Ezek: 33. 30-32 shows an extreme case. "*Shewing much love*" is not enough. Are any "love itself," when they break the Lord's commandments? Did not *He* say, "If ye love Me, keep My commandments?" Ah, beloved friends, let us take the **LORD'S** standpoint:—nothing else!

Do we not meet the same difficulty in many other ways? Are there not those who suggest, with "loving" words, that God will not punish for ever, and do we not reply that God's *own* interpretation of love should be ours, and that we dare not broaden His holy words? Scriptural love exalts *Him*, and honours whatever He has said—nought else.

"Dear brother": the words are precious and may be meant earnestly, but how often they seem used even *instead* of love. We find many, who make light of the very Deity of the Lord Jesus, who will quickly say, "Brother"; and sometimes

we may feel offended by others who show loving caution. And there are many *partial illustrations* of this. But what IS love? If I help a child of God to modify the Lord's will, and so to displease Him, and lose at the Judgment Seat of Christ, is it love? I may think it is, but "*thinking*" does not make it so. On this account the Holy Spirit warns us, lest we decide by "*feelings*." *The feeling of love is not sufficient evidence. How do we know that we love the children of God? Many would say, "Such a question is superfluous—feelings will soon tell us."* But the Scriptures teach quite otherwise: "*By this we know that we love the children of God, when we love God, AND KEEP HIS COMMANDMENTS.*" If I break His will, however much I *seem* to love, am I not in many ways, *unkind*? I am helping others to *trouble* and *loss*. That obedience should have holy and loving *feelings*, in the Holy Spirit, we would *ever* seek to know, but feelings *without* obedience are unsafe. We can be so quickly deceived by "*feelings*."

Look at a dear parent, happy in a little one, who is growing up. There are many defects of temper and selfishness, but the parent "*loves*," and hesitates to "*correct*." Is this wise love, or is it *indulgence*? Is it truly kind? If our heavenly Father treated us in the way we wish to be viewed as "*love*," we should miss His precious pruning, and fail as to "*more fruit*."

Do we not see that this is one of the perils of to-day? We find a brotherhood of man instead of the brotherhood which Christ appointed, a reunion of Christendom instead of the union which John 17 sets forth—linked with the prayerful recognition of 1 Cor. 1. 10. And so even those who want to please the Lord are taken off their guard. And we must be careful, lest we also use toward others the same method, which pains us when we analyze it. We DO want to win some, and on the plant of true love a parasite plant entwines itself, and when we lack Scripture proofs as to any point concerning which we would gain them, what do we find rising up? Is it not a tendency to plead affectionately, and to make *our* affection the drawing *instead* of His Words, whereas there should be affection *within* the precious boundaries of His Words? Hearts respond to *love*, and there is often *real* love mixed with an unrealized imitation, and so we are led astray. But, beloved readers, let us pray that it be so less and less,—Christ must be first. Thus we shall be kept in holy balance, and be kept from the failure of the angel at Ephesus. *Harshness* is not the result of putting HIM, the Loving One, first, but to avoid one sin, let us not fall into another, rather, in the power of the Holy Spirit, let us have victory over both, and JOIN,

as He Himself has, the TWO beautiful words—
LOVE and COMMANDMENTS!

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

GODLY HOMES.

Enoch walked with God . . . three hundred years. Gen. 5. 22, 24.

God said concerning Abraham, "I know that he will command his house and his children after him." Gen. 18. 19.

Moses' parents were not AFRAID OF THE KING'S COMMANDMENT, Heb. 11. 23, and it is recorded of Moses when grown up, "He forsook Egypt, NOT FEARING THE WRATH OF THE KING." Heb. 11. 27.

Timothy knew the Scriptures from a BABE, and he, like his mother and grandmother, when grown up, possessed unfeigned faith, 2 Tim. 1. 5. John the Baptist's parents "were both righteous before God, walking in all the commandments . . . of the Lord blameless." Luke 1. 6.

GODLY HOMES we long to see, children saved and blest,

Parents with unfeigned faith, pilgrim lives confessed,
Homes where God is honoured much—children walking
In the truth of God each day, glad since born a Jew. [100]

GODLY HOMES where God is first, and the Scriptures loved,

Where the Holy Spirit works, homes that are approved,
Where the little ones are taught all about God's truth,
Daughters like to polished stones; sons, God's plants in youth.

GODLY HOMES where children shew piety within,
And requite their parents, too, being saved from sin,
Where the parents walk with God, for Him testify,
Walk as Enoch did of old, worldliness deny.

GODLY HOMES we long to see everywhere to-day,
Where, marked off from lawlessness, all, the Lord obey,
Children listening to God's truth, happy, joyous, free—
Free from wrath, and free to serve God obediently.

GODLY HOMES where children love, love to please the Lord,

In the daily little things, treasuring up God's Word,
Loving not vain pleasures here, seeking things above,
Making manifest thereby, 'tis the Lord they love.

GODLY HOMES where heavenly hopes are with joy confessed,

"Other worldliness" is seen, all within are blest,
Shewing forth God's gracious work, by the Spirit taught,
Following on to know the Lord, praiseful since blood-bought.

GODLY HOMES our God can raise, where the parents talk

Often of His marvellous love, in His precepts walk,
Fathers in authority, bold for God and brave,
Children love's subjection feel, mothers wise and grave.

GODLY HOMES will fruitful be, and a witness too,
For our Quickly Coming Lord, with that day in view:
Others than will joy to be in such homes of rest, [blest!]
Where the parents—children—all—show how God has

THE CHILDREN'S COLUMNS.

"COME."—"DEPART."

HOW precious are the words of the Lord Jesus to those who are "heavy laden"; yet multitudes heed them NOT and go on without ANY concern as to what will be the goal of those, whether young or old, who lightly esteem God's Truth. Though God is merciful and long-suffering, yet HIS DAY will surely come, when every word will be fulfilled, both for those who are saved, and for those who have rejected the Lord Jesus, and who despise His wonderful work on Calvary. Yet, in mercy, God still graciously waits to welcome poor broken-hearted sinners. To SUCH the words of loving invitation in Matt. 11. 28 sound like music, "COME UNTO ME." Christ said, and He is the same loving Saviour now, for He never changes (Mal. 3. 6, Heb. 13. 8):—"Come unto Me, all ye that labour and are heavy laden, and I will give you REST." Ah what love is wrapped up in this delightful welcome to those who are by nature, His enemies. I wonder how many who read these lines have responded to this gracious and loving invitation. Only those who see themselves as lost sinners will want to come. In Isa. 55. 1 the thirsty ones are bidden and welcomed. If one is not thirsty in body there is no desire for earthly water,—so is it spiritually. The HEAVY LADEN and thirsty ones, are those in whom God the Holy Spirit has begun His work, and these alone will hasten to come for forgiveness and the promised rest. But such can only come to God in His beloved Son, and through His merits. See Heb. 7. 25:—"Wherefore He is able also to save them to the uttermost that COME UNTO GOD BY HIM." Christ is the only Way whereby sinners, whether young or old, can and must be saved. The words of John 6. 37 are very precious to those in whom God the Holy Spirit is working, "ALL that the Father giveth Me SHALL COME to Me, and him (or her) that cometh to Me I will in no wise cast out." How can any hear these tender words of love and power and be unmoved by them?

Those who come NOW, and are welcomed into God's presence in the Lord Jesus, will, if faithful by His grace, hear some further words of love. These will be a precious parallel with the welcome of Matt. 25. 34,—"**COME, YE BLESSED of My Father, inherit the Kingdom prepared for you from the foundation of the world.**" Note also "Enter thou into the joy of thy Lord." (Matt. 25. 21, 23).

Now we must come to the sad part of our message, which must not be forgotten, although so solemn. There are some who, against such loving words, so sinfully reject God's truth, that they will say to Him, ah, and do say to Him now,—"**Depart from us, for we desire not the knowledge of Thy ways**" (Job 21. 14.) This is repeated in Job 22. 17. Yet

multitudes are unaffected by this thought, and go on, forgetful that God will do all that is written in His unchanging word. I do hope that many young readers may feel the burden of sin and have no rest, until they find rest in Him, Who, in mercy, says, "**COME UNTO ME...I will give you rest.**" How blessed it will be for those who come now, and humbly confess their sins, and receive pardon, and all blessings through the shed blood. Such will hear the precious word "**COME**" in the future day of bliss; but those who despise the work of Christ now and His poured out blood, will hear, in God's day of judgment, the definite command, "**Depart from Me, ye workers of iniquity**" (Matt. 7. 23, see also Matt. 25. 41). What they said on earth will be spoken to them from God's throne. This should impress many. Oh, that God, in His love and mercy, may deign to work, and by His Spirit, convict of sin, that there may be a coming of many more to Him before it is too late to draw near. You, dear reader, will either hear the further word of welcome "in that day," or you will hear the other message,—"**Depart from Me.**" Well may we ask with prayerful Christian interest:—**WHICH WILL IT BE?**

COME, the welcome is for those who can see their need Of salvation through the blood, and Christ's merits plead; God will never cast away those who come aright, Trusting in the precious blood: such are His delight.

COME to God by Jesus Christ, come to Him for rest, All ye "heavy laden" ones, now by sin oppressed: COME, God waits in wondrous grace, waits to welcome those Whom He gave to Christ the Lord, though they were His foes.—

COME, ye "heavy laden," now, come without delay, Listen to God's gracious words, seek Him while you may: For in mercy He will save broken-hearted ones, Save them through the poured-out blood, make them heirs and sons.

COME, God will receive and save all who come to Him Through the merits of His Son, and His words esteem. COME to Him, both young and old, burdened with your sins, God the Holy Spirit draws, He the work begins.

COME, the days and moments pass, years are fleeing too, All God's judgments are so real, though now hid from view: Yet poor sinners, lost and dead, love their sinful ways, Spend their time in pleasures too, in these solemn days.

COME, if God the Spirit works, COME to God and say— "God, be merciful to me, take my sins away!" Then you soon His word will hear, COME and "enter in," To the joy of Christ the Lord, where there is no sin.

COME, oh, do not say "DEPART" to the Lord on high, That you do not want His ways, but His truth deny, For in THAT day God will speak, to the hardened heart, Words that will condemn for aye, He will say "DEPART."

COME, there is no time to lose, COME to God by Him Who came down to live, and die, sinners to redeem: COME, if now you see your need, by the Spirit led, COME to God, trust NOW in Him, through the blood once shed.

A WORD WITH YOUNG BELIEVERS AND OLDER ONES TOO.

"EMPTY GLORY."

"Let Nothing Be Done Through Strife or Vain Glory."

THIS wondrous epistle to a Roman colony appropriately deals with all pride. There was some "friction" at Philippi. The town where Lydia, a woman of Thyatira, had been so much blessed was the town where Euodia and Syntyche—two women who had been faithful—were no longer of one mind (Phil. 4. 2, 3*). What was the root of the trouble? Was it not pride? Was it not a lack of the lowly attitude of the Lord Jesus? Satan was using saved women to cause friction: here was the problem.

The Holy Spirit's mode of dealing with all is very impressive. He points to Christ. And the apostle pleads for the fulfilment of his joy (2. 2). Is it a small thing to introduce this personal aspect? Not by any means. The children of God ought to remember the strain of those who would help them on, and not to increase it. An assembly is not to become a nursery of quarrelling children (Heb. 5. 11-13), but a home of godly growth and discernment and activity. Phil. 2. 1 shows that an attitude of carelessness in such a matter is lack of love.

And so we read of "empty glory." Ah, "strife" is always linked therewith. "We" want "this," or "we" want "that," and are too proud to give up our opinions: 'tis all empty glory. "The same mind" is so precious. We must not pull in opposite directions, to gratify the flesh. We must not be self-assertive, and pleasing ourselves. Our Beloved Lord took upon Himself the form of a Servant, and shall not we be willing to give up "our" wishes? Leadership, on one's own account, is bare and empty glory. Some children of God have a natural tendency to speak in a friction-causing way, or to attract attention to themselves. They are not conscious of the "empty glory," but it is damaging their lives, and will bring loss at the Judgment Seat of Christ.

View the precious contrast. The Lord Jesus "made Himself of no reputation," lit: "emptied Him-self."† The argument is forcible. Shall we seek empty glory when the One full of grace and truth and glory (John 1. 14) emptied Himself? Does it not become us to walk as He walked, and

by love to serve one another. What is true greatness? There is an "inverse ratio," of which the world knows nothing (Luke 22. 26, 27 cf. Matt. 11. 11b). The apostle dreaded an "emptiness" (same word Phil. 2. 16), i.e. success now, but no glory in that day! "Empty glory" is linked with self-esteem now. The words of Matt. 6 ring out, "They have their reward." But would not we rather wait for the revelation of Jesus Christ? It is so easy to be "frictionable," when we put aside the yoke of Christ (Matt. 11. 29, 30). Lowliness of mind is still the opposite of "empty glory," and a twofold recognition of "others" is added, "Esteem others better," "Look . . . on the things of others." We cannot have victory over spiritual diseases by dealing with some of the outward effects: let us seek heartlikeness to Christ, and a godly attitude in all things. Thus will He be exalted.

Is it Scriptural for a believer to arrange for Cremation of the Body?

DO we desire the authority of God for every action, and, therefore, look for direct Scripture precept, principle or precedent? If without this, we should humbly draw back from any action, dear fellow-believers.

The power of God is not doubted (Dan. 3. 17): and if a child of God is, by His permission, "stoned," or "sawn asunder" or burned at the stake—the resurrection in glory is not hindered, God can preserve whatever He chooses to preserve of ashes, as easily as dust!

But, though we are not against THIS suffering of "cremation," whenever persecution breaks out, and saints die for their Lord, we do not find Scripture for any other cremation, but we do find it for burial. Abraham bought a burial place, and we remember the burial of Joshua. There is no suggestion of change. The New Testament gives exactly the same witness as to the burial of saints, e.g. Stephen. Apart, therefore, from the wish to avoid worldly "novelties," and to avoid the sinful theory that a God-appointed method is not hygienic or right, we see no Scriptural hint of any kind to alter the Divine words "It is sown in corruption": the "sowing" is in the earth.

"IF THE LORD WILL,"

BIBLE GATHERINGS,

To the Praise of the Glory of God's Grace, on
BANK HOLIDAY, AUGUST 7th, 8 and 6 o'clock,

Also Sat: August 5th., at 6.

Leaflets of subjects, for prayerful preparation, gladly sent
Believers and Enquirers earnestly welcomed.

* More literally and forcibly, "To mind the same thing" (cf. 2. 2): to labour in the gospel does not mean necessarily "preaching," cf. the same verb in 1. 27, applied to all saints: holy "striving" has a thousand precious aspects.

† Always notice, that He remained the Same Person—Himself. The Servant's form did not remove His Deity—ever was He essentially HIMSELF.

TALKS ABOUT PRESENT-DAY NEEDS.—7. The SALVATION of CHILDREN.

AH, dear fellow-believers, this is a subject about which we should be deeply exercised. For there seems a sad and increasing indifference among the children, even in the homes of those who profess the name of the Lord. This should bring us to our knees, in humility of heart, and cause searching of heart. It is saddening to see the little ones quite unmoved when told about the suffering of Christ for poor, ruined sinners. There is an absence of tenderness in listening to the words of the Living God, and most can quickly put serious things on one side. Why such carelessness among the young in these perilous times? Surely there are many encouragements in the Scripture to believe that God will work by His Spirit even in very little ones, if trained in the way they should go. How many parents, and others who have the training of the young, have been helped in their difficult task by the promise in Prov. 22. 6. Some however, have imagined that, after being brought up in the fear of the Lord, many will turn away and yet be restored when old. But surely the Scripture means that if they are trained throughout, we may prayerfully expect they will be saved and kept, and not depart. There is comfort in 1. Tim. 2. 15 for those who continue in faith and love with sobriety. So much depends on the home-life of the parents. In Luke 1. 6, we are refreshed when we read that John the Baptist's parents were both righteous before God, walking in ALL His commandments and ordinances, and were blameless. It is recorded that his father, and his mother, and also he himself, were filled with the Holy Spirit. His case was special, yet surely these things are written to encourage parents to have and to seek fervently for godly homes, where the little ones are tender toward the Truth of God. Timothy was blest even when a babe, in knowing the Scriptures (2 Tim. 3. 15). He, too, was caused to possess unfeigned faith, even as his mother and grandmother. Surely this record has been a help to many a dear mother when concerned about the salvation of the little ones. How thankful some of us who are now saved, and who were saved in early childhood, have been for the precious words of the Lord Jesus, when He spoke about the little ones believing in Him (Mark 9. 42). What watchfulness there should be not to hinder one such little believer.

Are not the words of Hannah, likewise, a spiritual help to dear mothers? "FOR THIS CHILD I PRAYED: and the Lord hath given me my petition which I asked of Him." How definitely we should thank Him for answers to prayer. And she adds, "I have lent him to the Lord; as long as he liveth he shall be lent to the Lord" (1 Sam. 1. 27, 28). Oh, for more mothers like to Hannah in these perilous times of lawlessness and disobedience to

parents. Children who are simply and definitely trained for the Lord will be blest even in childhood. How many times Samuel is mentioned as "a child," in chapter 2. As a child he ministered BEFORE THE LORD, and UNTO THE LORD, and GREW UP before the Lord. Will not the children that grow up before the Lord be saved? They cannot grow up "indifferent." It was with reference to the home, that God said, "Them that honour Me I will honour." Yes, God will save the little ones, as He is exalted and revered. He is able. He is faithful. He delights to stimulate faith. Surely the little maid in 2 Kings 5. 2, 3 shews the influence of early training, for, though away from her land, she remembered God and His prophet. It has been said that children do not finally forget their early training, though they may turn away from it for a time. Why should there be the turning away? What hinders the gracious working of the Holy Spirit in the little ones? If there is training in His fear, will He not honour this? Why is it that so few children are saved as LITTLE ONES? "Salvation is of the Lord":—parents cannot save their little ones, but we can all be stumbling blocks, although God is sovereign and He can work beyond us, where and as He wills. Worldliness is more a hindrance than many imagine. Are not many hindered by this, or by lack of enthusiasm for the Lord? Unguarded words are stumbling blocks. If any, when lovingly reproved, or encouraged to more devotion, become irritated, and defend self, can we be surprised there is failure? If there is a real heart longing for the salvation of the children, worldly pleasures and fashions and old habits, will be GLADLY put aside. Let the children be unlike the world in surroundings and manner and talk; let the homes be cheerfully pilgrim-like and bowed before Him and He will grant the desire of our heart; even the salvation of the children, which is nothing less than a new creation, whether in young or old (2. Cor. 5. 17). Children are often taught to give their heart to God, but He cannot accept a sinful heart. He gives life first, THEN all should be given to Him. Salvation is more than coming out for Christ and confessing Him. Believing in the heart first is shown, then confession unto salvation (Rom. 10. 10). Multitudes have been encouraged to believe they were saved in childhood, who have shown later in life that there was no real or deep work of grace. Oh, that God may cause heart-searching in us all and the putting away of all that hinders, that He may, in answer to the prayerful longing of His own, grant speedily godly homes and saved families, for a witness to His own glory.

The use of time to the glory of God is as great a trusteeship as the use of money. Your income is 168 hours a week! Remember that it belongs to the Lord.

I Do Not Think: I Know.

MANY there be who ask us, "Do you really think you are saved?" and we reply, "No, we do not think so." You answer, "But I understood you were religious," and we add, "Religiousness would not help to save us, but because our Saviour died for us, and we have believed into Him, therefore we do not merely think, we KNOW that salvation is ours, both NOW AND FOR EVER." Each believer, who humbly takes God at His word is able to say, "I do not think; I know I have eternal life."

For "This is the record that God hath given to us eternal life, and this life is in His Son" (1 John 5. 11).

Again, "We know that the Son of God is come, and hath given us an understanding, that we may know Him that is True, and we are in Him that is True." (1 John 5. 20).

It is possible to *know* we have salvation, it is possible to know the Saviour. These things are not dreams.

But it may be, you have other opinions. You say, "Every man must go his own way: if I do my best, and harm no one, I shall stand as good a chance as most!" Beware! *Our own way* is folly (Ps. 49. 13), and *our "best"* will not satisfy God's just claims. If we do not know the True Way (John 14. 6), we mislead men, and thus most seriously harm them; and, finally, *there is no such thing as a chance before God*. Apart from salvation, each sinner is a doomed man:

"He that believeth not is judged already."

This is plain language, but it would be criminal and cruel to be silent, in view of eternity. Unless I have God's receipt, I am liable for an *overwhelming debt*. Unless Christ has answered for me, I shall be speechless at the Great White Throne!

"Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God" (Rom. 3. 19).

But Isa. 53. 7 may be rendered,

"It was exacted, and He Himself answered."

and, therefore, those who are brought near to God, by the finished work of His Beloved Son, can say,

"Deliver me from blood guiltiness, O God, Thou God of my salvation, and my tongue shall sing aloud of Thy righteousness."

"O Lord, open Thou my lips, and my mouth shall show forth Thy praise." (Ps. 51. 14, 15).

But only those who have God's forgiveness are safe. Others may "think" and "hope," but their thoughts and hopes will fail. Those who have God's own guarantee are able to say with gratitude, and with the joy that delights to obey—

"I know Whom I have believed,"

I do not only think I am saved: by grace, I KNOW!

Suggested Daily Readings.

"IF THE LORD WILL" — July, 1922.

Day	Genesis	Luke	Learning	Ps. cxix.
1	xvii. 13-26	ix. 46-56	Ex. iii. 1	56
2	„ 27-xlviii. 14	„ 57-x. 2	„ 2	57, 58
3	xlviii. 15-22	x. 3-12	„ 3	59
4	„ 1-12	„ 13-24	„ 4	60
5	„ 13-26	„ 25-37	„ 5	61
6	„ 27-1. 6	„ 38-xi. 4	„ 6	62
7	i. 7-26	„ 5-13	„ 7	63
8	Ex. i. 1-21	„ 14-26	„ 8	64
9	„ 22-ii. 10	„ 27-36	„ 9	65, 66
10	ii. 11-22	„ 37-46	„ 10	67
11	„ 23-iii. 6	„ 47-54	„ 11	68
12	„ 7-18	„ 1-12	„ 12	69
13	„ 19-iv. 5	„ 13-26	„ 13	70
14	iv. 6-17	„ 27-38	„ 14	71
15	„ 18-28	„ 39-48	„ 15	72
16	„ 29-v. 9	„ 49-59	Luke xvi. 19	73, 74
17	v. 10-23	„ 1-10	„ 20	75
18	vi. 1-9	„ 11-21	„ 21	76
19	„ 10-27	„ 22-35	„ 22	77
20	„ 28-vii. 7	„ 1-11	„ 23	78
21	vii. 8-18	„ 12-24	„ 24	79
22	„ 19-viii. 4	„ 25-35	„ 25	80
23	viii. 5-15	xv. 1-10	„ 26	81, 82
24	„ 16-24	„ 11-24	„ 27	83
25	„ 25-ix. 7	„ 25-32	„ 28	84
26	ix. 8-21	„ 1-12	„ 29	85
27	„ 22-35	„ 13-22	„ 30	86
28	x. 1-11	„ 23-31	„ 31	87
29	„ 12-23	xvii. 1-10	Ex. x. 7	88
30	„ 24-xi. 10	„ 11-24	„ 8	89, 90
31	xii. 1-10	„ 25-37	„ 9	91

God's grace in giving the Scriptures is very evident. Often we seem to feel, a little, "the strain of regularity." BUT THE STRAIN OF IRREGULARITY is a serious matter—in connection with the spiritual life. Let us encourage one another to press forward, in daily reading, learning, meditating, enjoying, and obeying, in the power of the Holy Spirit.

Notes on Memorized Verses.

Exodus 3. 1-15.

Moses was a great "scholar" (Acts 7. 22): surely he seemed worthy of a "better position" than that of a shepherd: nay, *let God choose* place and time: His stones need shaping, His servants need training: Joseph's prison, Job's sickness, Jeremiah's dungeon, John's wilderness were not mere "waste of time." The Lord's presence and fire: so in Ps. 18 and Dan: 7 and Rev: 1: yet men speak so lightly of Him: observe His fire did not "annihilate" (Isa. 33. 14). This bush may also prophesy that Christ would come in the flesh (cf. the simple shittim wood). 3-5,—Curiosity and reverence contrasted: the mere quest of knowledge—even in reading Scripture—is rejected: we cannot learn God's will if we are

not worshippers, cf. Jos: 5. 15, and Dan: 9 : Isa: 6. 5 precedes 8. 5, God's presence makes holiness. 6, *This Angel was also God*: the Sent One, and yet the Lord, Mic: 5. 2 with Isa: 48. 16 explains. 7, Contrast with the seeing of 3. Seeing, and hearing, and knowing: what wondrous love: then "I am come down" (8). 8, 10, The Lord's deliverance, but He uses means: "I will send thee": His "means" must be simply in His will and control, cf, Isa: 6. "My people": claiming. 11, Moses felt "more ready" forty years before: observe a danger, a swing of the pendulum: humility is needed, but we must be willing to realize God's strength is sufficient to counteract, or use, our weakness (2 Cor. 12. 9). 12, The token AFTER faith's activity. 13, "Behold I come": faith's willingness and work. Next "What shall I say?"—faith's teachableness. 14, "I will become that which I will become"—a prophecy of Christ's incarnation (Isa. 9. 6, John 1. 14), making clear that Christ appeared to Moses, and thus emphasizing His Deity. "I Will Become hath sent me": a very beautiful thought: He Himself would become a Man at the right time, but sent messengers in advance: in the appointed time He became in the likeness of man (Phil. 2. 7), "The Word became flesh." 15, The name reminds of His glory, His love, His covenant relationship. "All generations"—He changeth not—Psalm 90. 1.

Luke 16. 19-31.

We have no authority to explain away, or to interpret as "only a parable." There is nothing in this passage to contradict other Scriptures, but much to illustrate them, concerning man's revealed conscious existence after death. Those who would claim unconsciousness after death cannot show any statement of God to indicate this: they can only show unconsciousness as to the state of affairs on earth, and here the rich man knew nothing about the present state of his five brethren. All theories that fire annihilates, and that death implies non-existence or lack of feeling, are removed by this passage. One Word of Christ is sufficient. We notice, moreover, that those who think to explain away by the "argument" that "if this is literal the rich man is punished for his riches and the poor man rewarded for his poverty," ADD TO SCRIPTURE, and thus change it (Rev. 22. 18 warns of this danger). The Lord Jesus does not say so. He states facts concerning certain persons: and Lazarus was indeed comforted after death:—"Now he is comforted" states the striking deliverance, (so encouraging to a believer with a body in pain), but it does NOT say, "He is comforted because he suffered." That Lazarus was a professional beggar habitually laid at the gate is

an error through translation: we should render "A certain poor man . . . had been cast"—we do not know if this was once, or often. It is deeply important to see the great gulf fixed, and, secondly, that any method of winning men which ignores Scripture, or claims to be more resultful than Scripture, is against verse 31. How solemnly was that verse illustrated when Christ arose (Matt. 28. 11-15). How blessed is sovereign grace to deal with ruined souls: nothing else will save: "It is the Spirit That quickeneth," cf. 2 Cor. 5. 17.

Exodus 10. 7-9.

Pharaoh's servants were alarmed, but there is no word of repentance: a wish to escape judgment is not a wish to escape sin. 8, "Who and who": a precious overruling: Pharaoh unconsciously illustrates God's stress on fellowship in worship (cf. John 4. 24, "they that worship"). The reply emphasizes this still more. How many failures come in, if we leave out the thought of seeking the Lord first from our homes. The young are not too young: our goods also must be devoted to Him: "a feast" unto the Lord includes ourselves and all we have: Jos. 24. 15, 1 Chron. 29. 14, Acts 4. 32, 2 Cor. 8. 5. Separation must not be half-hearted: one foot in Sodom and one in a tent will bring peril (Gen. 13. 12). The only safe path is whole-heartedness.

Suggestions for Prayer.

- "(1) Continue in prayer, and (2) watch in the same (3) with thanksgiving. (4) withal praying also for us." Col. 4. 2, 3.
1. For a deeper consciousness of the mighty change wrought in a believer (Eph. 1. 18, 19), and an expectation of much fruit, as John 15 shows.
 2. For grace in daily home and business life, that the dead flies of unguarded words may be removed, and the ointment not be spoiled.
 3. For the preparation and circulation of these publications, in the Name of the Lord Jesus, that we may be guided as to subjects, and mode of making known, and reaching many more, and that saved ones in all parts may use each issue to His glory, more and more.
 4. For accurate translations of the Scripture, and of literature concerning the Scripture, and that God's glory may be ever in view.
 5. That troubled saints may be able to enter more fully into the priceless words, "Casting all your care upon Him," and that worry, through departure from the Lord, may be more and more judged, and that the simple pilgrim path may be used to keep many from mental breakdowns.
 6. That God would own any labour for Him, and in His will, among men of all nations, in this city, and that His instruments may be clean, devoted, and always kept humble.
 7. For blessing on correspondence of believers concerning the Lord, and that it may always bear the fragrance and freshness of the Sanctuary.
- "The living, the living he shall praise Thee, as I do this day." Isa. 38. 19.

Thoughts from . . . The WORD of GOD.

Vol. xxii. No. 8.
Aug: 1922.
FREE.

"Wilt thou not from this time cry unto Me, My Father, Thou art the Guide of my youth?" Jer. 3. 4.

"Consider now from this day and upward . . . from this day will I bless" Hag. 2. 18, 19.

"I made haste, and delayed not, to keep Thy commandments." Ps. 119. 60.

"Thy servants . . . whatsoever my lord the king shall appoint." 2 Sam. 15. 15.

"They went every one straight forward: whither the Spirit was to go, they went; they turned not when

A magazine, issued in the Lord's Name, with a definite object, namely the encouragement of His beloved people in these days, that we may be drawn nearer to Himself and to one another, in conscious fellowship, and simple unworldly obedience, with the happy hope of His Coming.

SOME OF THE CONTENTS. PAGE.

FALLING ASLEEP	58
BLESSED ARE THE DEAD . . . IN THE LORD	59
THE SHEEP AND THE GOATS	60
DILIGENCE	61
UNWEARIEDNESS	62
DELIVERED	63
Suggested Readings and Notes	64

Some lovingly enquire about the subscription to this magazine. Valuing such thoughtfulness and interest, we would just mention three leaflets, "Hitherto Hath the Lord Helped Us," "The Faithfulness of God," and "Behold the Mounts," "Behold, I am the Lord," 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 Room, 81, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11. 8 and 6. 15. Mon: 8, Thurs: 8, Sat: 6. 45. 130, Grundy St, Poplar, Tues: 8. 15. 7, Carew St, Lilford Rd, Camberwell, Wed: 8.
Walham Green premises having come down, we are waiting on God for His indication as to West London.
Bible Meetings in Deptford, Wileston, &c., some Wednesdays. Correspondence welcome.

A Word of Introduction.

EVERY day belongs unto the Lord—every week is a milestone, and how MUCH we should have to show for this! How MUCH godly progress there should be in seven days *unto the Lord*. These pages are sent forth, with a humble desire, to impress the Lord's LOVE and the Lord's CLAIMS. As to salvation they emphasize that God, in grace, is Omnipotent. And then a stress is laid on the responsibility of those redeemed by blood, that their life may be henceforth in dependent devotedness, with a deep concern for their LORD'S will, and IN the Holy Spirit, as they look for "that Blessed Hope." This involves a strain, a separation—a glad separation—setting aside the "systems" of men, and their "socials," and their success—yea, their aims, claims, and names—BECAUSE of a compelling love to a mighty Saviour. Is this our wish; or is it not? The things of God are held loosely as the things of the world attract in some measure.

Christ must be *Central*, or else He is in measure, forgotten. Oh that we may walk "in the Spirit!"

"Unto the Lord."

Would we not, our Saviour pleasing,
Live for Him devotedly?
Shall we not, in power increasing,
Seek more faithful hence to be?

Every day we prove His favour,
Every day of Him learn more,
That our *life*, as fragrant savour,
May proclaim Whom we adore!

Growth in grace, by grace, expecting,
We would, in the Spirit, walk,—
All our ways and works affecting,
How we think, and how we talk.

Thus to Him real praise, ascending,
Will a witness for Him be,
To His will each day attending,
Till Himself we soon shall see.

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

they went." Ezek. 1. 12.

"Bless the Lord, ye His angels, that excel in strength; that do His commandments, hearkening unto the voice of His Word." Ps. 103. 20.

"I say to this man, Go, and he goeth: and to another, Come, and he cometh: and to my servant, Do this, and he doeth." Matt. 8. 9.

"This do in remembrance of Me." Luke 22. 19.

"She hath changed My judgments." Ezek. 5. 6.

"Ask for the old paths." Jer. 6. 16.

"THEN shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15. 54.

A Few Thoughts on The Falling Asleep in Christ
of J. Reeves Heward, July 3rd, 1922.

OUR Heavenly Father doeth all things well.

His ways are perfect, though past finding out. It has pleased Him that, somewhat suddenly, the beloved father of the Editor of this magazine should depart "to be with Christ, which is far better," in his seventy-second year. Converted in early life, baptized as a believer, he was active in service for God, and, learning more of the Lord's will, he continued to emphasize this; and, in after years, lovingly entered into the labour for the Lord which was granted to me. Thanks be unto God, these pages are not to exalt any *but Christ*, nor would my dear father have wished aught else, rather would he emphasize *his own unworthiness*; but the death of saints is not unnoticed in Scripture. I should like to testify, to God's glory, that, apart from his loving co-operation, from my earliest years, my privileges in written testimony, and gatherings in the Lord's Name, might have been far less. His love, in unselfish, background ways, has been a *great* help to me, and the loss is very real, but *his* gain. For my beloved mother the prayers of God's praying people are *much* valued: the strain is yet greater to her, but lit up with the bright hope of the Lord's Coming (1 Thess. 4. 13-18). And our sufficiency is of God.

My dear father delighted in emphasizing the types, and the Psalms, and particularly the 119th, which he learnt and enjoyed so much, and his last words in gatherings concerned this portion. A precious encouragement he wrote is reprinted below.

Blindness was a great blow to him,* for he had longed, on retirement from employment, to do much more for the Lord—manifestly. But he bore the strain patiently, and assisted in many details. A fall, in which he was graciously preserved from broken limbs, was a reminder to us all that earthly life is full of dangers. A sudden weakness, in an attack of rheumatism, was fol-

* God's ways are perfect. It is an ENCOURAGING trial to recollect that the eyestrain culminating thus, was largely caused through a business loss, consequent on a wish to please God, and a refusal to work "the will of the Gentiles" (1 Pet. 4. 3, 4). The attacks of unsaved ones brought about a change of occupation, to exacting clerical labour, a continued set-back to promotion for nearly 30 years, and thus a halving of income, as well as the infirmity. But no attempt was made to stand up for rights, or to secure redress, and, amid all, the responsibility of renting the premises used for the Lord's work, was willingly undertaken, though it seemed beyond power (2 Cor. 8. 3). Does not the Lord notice, and record these things, done unto Himself?

lowed by a quick decay of earthly powers, but the Lord granted consciousness, and entering into frequent prayer at his bed side, till the last two hours. Indeed on the Lord's Day, July 2nd, my dear father rose, and seemed to be helped,—physically and spiritually. With a wish to please the Lord more, he referred to his own unworthiness, and I shall not forget his love when I spoke of my own imperfectness in ministering to him, nor the way he quoted Ps. 119. 57, 58:—

"Thou art my Portion, O Lord: I have said that I would keep Thy Words. I intreated Thy favour with my whole heart: be merciful unto me, according to Thy Word."

The personal tone, the simplicity, the dependence on mercy expressed were very precious. How one longs that one's own life might be henceforth more faithful—in the light of the Judgment Seat of Christ. Truly these bereavements are reminders that we need to be *much* more fervent. Salvation by the precious blood is, indeed, a joy, yet we long to show more gratitude, more obedience, more devotion, in the power of the Holy Spirit,—doing little things with love's definiteness.

I could write much more. *Details* mean much to those who have lived with loved ones. Coincidences are more than coincidences: a letter acknowledging a certain business arrangement which was the reverse of a natural desire, showing his willingness not to cause others to stumble, has just been looked up: the date is July 3rd, 1912. Ten years exactly passed, and he departed to be with Christ.

The privilege of trials is no longer his, the privilege of losing for Christ is no longer his, but it is OURS; and oh, that the Lord may stir up our hearts to fill the gaps, whatever they may be, as He entrusts different stewardships, (including time and strength and all), for "one another's sake," in the enabling of the Holy Spirit, and in view of the Coming again of the Lord Jesus.

(Any dear friends not receiving earlier notice, or whose letters are not personally answered, will lovingly understand the strain, and accept our gratitude, in the Lord, for all sympathy and remembrance, will they not? And we value this yet more, that the Lord, Who has redeemed, and enabled, and encouraged "hitherto," may enable and encourage still, to the praise of His glory).

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 are 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.*

God's Word is 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, *viz.*, 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.

Occasional notes on this psalm may be given in "Thoughts from the Word of God," if a sufficient number desire such helps. This plan will, or should, in no way, supersede or hinder, but will aid all other Bible Study.

(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!) *

"Blessed are the dead which die in the Lord."

"Absent from the body, present with the Lord."

"With Christ, which is far better."

"That ye sorrow not, even as others which have no hope."

Rev. 14. 13; 2 Cor. 5. 8; Phil. 1. 23; 1 Thess. 4. 13.

Why should we mourn for sleeping ones
Who are redeemed, and called God's sons?
When they this world of sorrow leave
How can we as the worldling grieve?

Why should we keep earth's customs too,
As if we were not born anew?
When saved ones sleep, how blest are they!—
With Christ they wait "the perfect day."

Why should we be in garments clad
Like worldlings, when we should be glad
That loved ones are with Christ on high,
Where they will never—never die?

Why should we murmur, and complain?
Soon we shall greet loved ones again.
Why should we weep as others weep,
Who have NO HOPE,—when dear ones sleep?

Why should we not rejoice, and say,
"The Lord both gave—and taken away":—
Though trials come, our faith to test,
"In Christ" we are *completely* blest.

Why should we not adore, and praise?
For God His sleeping saints will raise,
Our Lord Himself will soon appear,
The meeting time is drawing near.

Why should we of our joy be shorn?—
We wait the resurrection morn,
When we our Lord with joy shall meet,
Our loved ones, too, in Christ, shall greet.*

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

* We are reprinting these leaflets, to God's glory, with the hope of our Lord's Coming Again.

THE CHILDREN'S COLUMNS. THE SHEEP AND THE GOATS,

A Striking Separation : A Forgotten Reality !

HOW many, I wonder, have been in any measure troubled by the solemn, yet clear, statement in Matt. 25. 31-46, as to the TWO FUTURES for those who live on this earth? How solemn is the prospect of those who have no hope, and are without God in the world. It is so easy to go on day by day without a thought as to eternity. But the Scriptures are very plain, and were it not that Satan blinds, and deadens the sense of sin, multitudes would be concerned as to their future, while now they are quite indifferent; and even the younger ones are becoming increasingly careless as to the Scriptures, and as to their need of Salvation. Yet time is hastening on, and the Day will surely arrive when Christ will come in His glory, as we are told in this very chapter.

ALL on this earth WERE in the family of Satan, but God, in wondrous love, sent His beloved Son into this world to give His life a Ransom for MANY (Matt. 20.28). NOW there are two families on this earth, for *some* have been redeemed by the precious blood, and born into God's family. HOW privileged are all such, but there are multitudes still who are without salvation, and though there is a great difference between the redeemed and the lost, yet in this world they are near together. But it is not so after death; the saved are together "with Christ," and the unsaved are all together, waiting the time when they shall be raised to stand at the Great White Throne where they will be judged, according to their own works (Rev. 20. 12-15). Those who forget God, and go their own way, will be sent away from Him for ever! How sad it will be for those who must remain for ever where there is "weeping and gnashing of teeth." In this world many keep on "hoping" all will be well, but when they find how mistaken they have been, and that they will reap the reward of their own doings, can we imagine their feelings? No! But surely we see something of their sorrow from the words of the rich man in Luke 16. 23-31. Yet few are warned even by this, though the separating time is quickly coming. We read in Matt. 25 that "when the Son of Man, (the Lord Jesus), shall come in His glory, . . . He shall separate. . . as a shepherd divideth his sheep from the goats." Though this refers first to those alive when Christ returns, the principle applies to all—even to you, TO-DAY. We are clearly told that the sheep will be on His right hand and He will say to them, "COME YE BLESSED OF MY FATHER." How beautiful are such words of welcome. We see, too, how humbly they will reply, and God's children should be lowly for they are saved through the shed blood :—*there was no*

thing good in them by nature. How different are those on the left hand! To such the words will be said *Depart from Me*. Though the unrighteous ones imagine they have done many good things, God, Who looks at the heart, speaks very differently. He sees the lives of all His creatures, and all will surely receive the fruit of their doings.

Oh, that God may cause many young readers, as well as older ones, to be troubled as to what will surely be in the future, and the separating begins now for those who die, leading on to the eternal separation of the ungodly. Words must fail to express all that the future really means. Oh that God may grant, by the Holy Spirit's gracious working, that some, both young and old, may read the Scriptures, and see what their hope really is, and what the goal is to which they are hastening. I wonder, dear young reader, if you are among the sheep who will never perish, because the Good Shepherd gave His life for such (John 10. 11, 27-28), or whether you are among those who will be sent away from God for ever?

Oh, that many more by God's grace may be able truthfully to say, "The Lord is MY Shepherd. I shall not want" (Ps. 23. 1).

The Lord will soon divide His own, in that great Day, And separate them from the rest, and send away Those who have spurned His wondrous love, forgotten Him, And stood opposed to those who would His words esteem.

That which He then will do reveals His glorious might, And shows the Judge of all the earth will do the right. The principle that Christ declared applies to all— The dead, the living—each must hear when He shall call.

The separating time is near, God's words are sure, For those who are in Jesus Christ, in Him secure. And for the lost who now despise the poured-out blood, And love the pleasures of this age, and love not God.

The day is near when God will shew His power and might, When He will, in His righteous wrath, His foes requite! They spurned His love, denied His Name, loved their own Forgetting God, Who knoweth all they do and say. [way,

How solemn it will be when Christ shall come again, Come in His glory then as Judge, and come to reign. The nations will be gathered then, before Him stand, Like sheep, there will be those then spared, at HIS right hand.

The end is near, the day is fixed, God will fulfil All that is written in His truth, both good and ill; Naught shall for ever fail, His Word shall stand for aye, E'en when the heaven and earth from God shall flee away.

The saved and lost together dwell, while here below, But, after death, and in that Day, 'twill not be so :— The gulf between them will be great; how solemn this :— The lost will go where Satan is—the saved to bliss!

In view of all that God has done, by wondrous grace, In giving Jesus Christ to take the sinner's place :— Where will YOU be, with those redeemed and blest for aye, Or with the lost whom God will judge in His Great Day?

"Trust in the Lord with all thine heart : and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths."
Prov. 3. 5, 6.

A WORD WITH YOUNG BELIEVERS AND OLDER ONES TOO.

"DILIGENCE."

THE word "diligence" is not common in our English translation, but the *thought* is frequent. "Determination" for the Lord, with an un murmuring delight in His will, is precious! If we "continue" in His Word, we are disciples indeed. The tendency with us all is to faint in the day of adversity, and to become weary in well-doing—to run well and then be hindered.

The force of Gal: 6. 9 is largely dependent on the fact that there is *often* a long time of waiting for what we want,—at least "long" from the earthly standpoint. * "The husbandman waiteth for the precious fruit of the earth, and hath long patience over it, until he receive the early and latter rain" (Jas. 5. 7). But observe the next verse—from God's standpoint—"The Coming of the Lord draweth nigh." "For a season" says 1 Pet. 1. 6: "But for a moment" is the testimony of 2 Cor. 4. 17. "Weeping may endure for a night, but joy cometh in the morning." Let us not faint in the day of adversity, or of small things.

Hence unflinching, unshrinking, unhesitating faith should characterize children of God. They should be diligent in thought and work alike (Prov. 21. 5, 10. 4). If one has any privilege for the Lord, let him use it with diligence (Rom. 12. 8). "The same diligence" is needed amid the strain of repeated trials. 2 Pet: 1. 5 pleads for "all diligence." The word "business" in Rom. 12. 11 is the same: "Not slothful in diligence": *slothfulness* cannot agree with spirituality. The "earnest care" of 2 Cor. 8. 16 is likewise "diligence": and it is found in verses 7, 8, and a word from the same root in verses 17 and 22. In "giving" unto the Lord it is so easy to procrastinate, or to be "indefinite." O for victory! "Endeavouring" in Eph. 4. 3 is a closely related word, which also appears in 2 Tim. 2. 15, Heb. 4. 11, 2 Pet. 1. 10, 15, 3. 14. The tender messages of 2 Tim. 4. 9, 21, Tit. 3. 12, show the "diligence" there should ever be in fulfilling necessary appointments for the Lord's work. Carelessness as to these things is "easy," but perilous. "Zeal," and "pressing forward without delay," would seem to be part of the Divine meaning; and encouragement.

Are we diligent, or lazy? Or do we render unto the Lord slothfully? Are we "continuers" or not? Do we find it easier to be early at daily work than at a meeting? Do we find it more

natural to get up early for daily work than to be awakened for the Lord's own Words? See Isa: 50. Are we more ready to be tired out by overtime for an earthly employment than in that which seems less compulsory, but manifestly unto the Lord. "Seems less compulsory,"—for we are not called to weaken our spiritual power by overtime in the things of earth, and the *actual* compulsion to a child of God is LOVE'S compulsion, in the path where the Holy Spirit brings glory unto His Name. "Diligence" is a precious privilege: the reverse of jerkiness. We take up many things and lay them down lightly. We lack steadfast "enthusiasm," and then wonder why the Lord withholds joy and blessing. If any of us expect a miracle to make up for our laziness, can we call this faith? If we "envy" others their encouragements, and then lie in bed, or pore over a newspaper, or indulge in "ordinary" conversations, or spend time to decorate our bodies and homes, are we not quibbling when we say, "We have not opportunity," yet *wish* we could enjoy the blessings of So and So? The Holy Spirit is living: oh that we may be led away from the world's standpoint, not miserably but gladly, to the privileges of the new creation, that the Lord may be exalted in

THE DEVOTEDNESS OF HAPPY, AND CONSTANT, LOVE.

Suggestions for Prayer.

- "The Spirit also helpeth our infirmities." Rom. 8. 26.
1. For God's dear children scattered abroad (John 11. 53).
 2. For graciously promised encouragements, and that promises may be pleaded more earnestly, and yet that we may not be impatient (Hab. 2. 3).
 3. For deliverance from all depression, and delight in the will of God amid all discouragements, (Satan would tempt many to depression when he cannot secure their *active* support: a very common method of the evil one).
 4. For holy concern about *little things*, and that believers may never speak lightly of the consciences of "one another."
 5. For the Scriptural emphasis on prayer for those in authority in these difficult days (1 Tim. 2. 1, 2).
 6. For the Lord's blessing on any service *in His Name* among men of all nations, and that He may own language-learning, and keep His people from weariness, from pride, from "giving up," from excitement, from disproportion, in the special circumstances of such labour "unto the Lord."
- "Praying in the Holy Ghost." Jude 20.

"IF THE LORD WILL," BIBLE GATHERINGS,

To the Praise of the Glory of God's Grace, on
BANK HOLIDAY, AUGUST 7th, 3 and 6 o'clock,
Also Sat: August 5th, at 6.

Leaflets of subjects, for prayerful preparation, gladly sent.
Believers and Enquirers earnestly welcomed.

* Distinguish two thoughts: "I made haste and delayed not": *should* be our attitude of obedience. But the Lord may keep us waiting for blessings we "wish," that we may be prepared. Do not say "He delays": do NOT delay to do His will.

TALKS ABOUT PRESENT-DAY NEEDS.—8.

"UNWEARIEDNESS."

DO we not all find it easy to become weary in these days of indifference, when it seems that so few are concerned about their sins, and the solemnity of the future? But, whatever happens, why should we faint? God lives, and He is the mighty God, Who is working out His purpose *which cannot fail*. Let us be more patient, and wait much upon God, and we shall have our strength renewed, so that we shall mount up with wings as eagles, above the "trying things" of earth. For if we have communion with God we shall find real joy, and continual restfulness in His presence. Oh that we may know by blessed experience what *true* fellowship with God really includes, so that our daily life may be much and only for His glory.

They that **WAIT** upon Him shall **RUN AND NOT BE WEARY, THEY SHALL WALK AND NOT FAINT** (Isa. 40. 28-31). How wonderful and encouraging are the words, "The Creator of the ends of the earth **FAINTETH NOT, NEITHER IS WEARY**." In contrast with Him we read, "Even the youths (those from whom we expect strength) shall faint and be weary." But *not* those who wait upon Him. Oh that we may know what it is to be kept, moment by moment, from spiritual weariness. Thus those about us will see how *real* His salvation is, and that God, even the mighty God, still works marvellously for His children. We call to mind how the Lord Jesus had *physical* weariness (John 4. 6), yet was ready at once to do His Father's will, and He seemed refreshed in doing it. Surely there are lessons wrapped up in this for us, for it is so easy to fail through physical weakness. Are we not told in Heb. 12. 3 to "Consider Him"? and the words are added, "Lest ye be **WEARIED** and faint in your minds."

Then we have the words of gracious encouragement, as well as exhortation in Gal. 6. 9. It is well to bear in mind the previous verses 7, 8. After the solemn statement and warning against sowing to the flesh, with the reaping of corruption, we are exhorted thus, "And let us not be **WEARY IN WELL DOING: FOR IN DUE SEASON WE SHALL REAP, IF WE FAINT NOT**." But if we faint we shall lose, both now, and also in the future. May we be watchful, in the enabling of the Holy Spirit, and look up. In 2 Sam. 23. 10 we read of one who kept on working till his hand was **WEARY**, and his hand clave unto the sword, and the words are added, "And the Lord wrought a great victory." How much God will do, even though the strain is great, if we continue by His grace, and stand fast in His truth, and for Him! What if we are physically weary through

the strain? God renews our spiritual strength as we wait upon Him, and He will give just enough enabling for the body. When God's servant David was tried we read, "The king, and all the people that were with him, *came weary, and refreshed themselves there*" (2 Sam. 16. 14). We shall have *true* refreshment as we wait upon the Lord, and likewise have true rejoicing in Him. God can satiate the weary soul, and this He does, when we rely wholly upon Him (Jer. 31. 25, Ps. 107. 9). There will be no weariness if our soul is satisfied, and we are like a watered garden (Isa. 58. 11). We shall be enabled to speak a word in season to those who are **WEARY** (Isa. 50. 4) and therefore be more like our beloved Lord (John 4).

May we, by grace, be kept from saying, "What a **WEARINESS** is it," i.e. to serve God: a "**WEARINESS**" to walk the narrow way. If we sin thus we weary the Lord by our words (Mal. 2. 17). May we indeed be those in whom He can and does delight, see also Jer. 15. 6. We would also be somewhat like to Jeremiah the prophet, when God's Word was in his heart as a burning fire, and he was **WEARY** with forbearing, and he could not stay. Ah, we would seek not even to forbear. May our hearts be **FULL** of love to our Lord, so that out of a full heart we may speak of Him, as did the bride in Song of Songs 5. 10-16. If the heart is not **WEARY**, the mouth will not be. Neither will there be **WEARINESS** in God's service. Worldlings, in many cases, are not tired of their pleasures, which are but for a season;—they want more and more! Why should we be tired of the pleasures, which are for evermore? If we would, dear fellow-believers, be kept from **SOUL-WEARINESS** let us feed upon the Word, which will refresh and strengthen. Let us come often to the Throne of Grace (Heb. 4. 16), and daily walk in the Light, having fellowship with the Lord (1 John 1. 7).

He is not **WEARY**, why should we be? Trials and difficulties may come, but God never changes (Mal. 3. 6). The promises are sure. No labour in the Lord is vain (1 Cor. 15. 58). We shall receive of the things done in the body (2 Cor. 5. 10). "They that sow in tears shall reap in joy" (Ps. 126. 5, 6). The Lord is coming, and He will give to every one according as his, or her, work shall be (Rev. 22. 12). Why should we ever be **WEARY** or cast down? If the work is the Lord's, He will enable, whether in the home, at business, or elsewhere. *Weariness* in spiritual things does not befit those redeemed with the precious blood. May we, by grace, press on, from day to day refreshed, and refreshing others, that God in all things may be glorified.

"O how love I Thy Law! It is my meditation all the day." Ps. 119. 97.

DELIVERED.

HOW thankful and happy one must be when rescued from a burning or sinking ship. Yet mere "impression" soon passes from the memory, though there may have been gratitude, even to God, at the time. Multitudes have, at various periods, realized how near to the death of the body they have been, and such have become, for a while, serious, because this has impressed them. But unless God works that which is deeper than mere "feeling," such impressions are soon forgotten. Those who are rescued from any harm to the body should be thankful. But so few are concerned about the greater deliverance, even DELIVERANCE FROM WRATH, and from that eternal destruction, which is the opposite of salvation, away FROM GOD'S PRESENCE. (2 Thess. 1. 9.)

How privileged are those who have been delivered from the power of Satan, through the precious work of Christ, Who was delivered to be crucified, that He might save ruined sinners from the wrath to come (1 Thess. 1. 10). Are you surprised that those who have been rescued from their sins now, and have before them such a future of bliss, which is unending, are concerned that others also may have the SAME blessedness, both now, and in the time to come?

In Acts 2. 23 we read how that He, the Lord Jesus, was delivered up by God the Father. Again, there are similar words in Rom. 8. 32. Yet, in Acts 3. 13, God's servants said to the people, "WHOM YE DELIVERED UP." Christ was hated, though He was God. How wonderful that He so suffered, the Just for the unjust, that sinners might be delivered. The Lord Jesus is not only "Redeemer," He is also "The Deliverer."

Then in 2 Cor. 1. 10 we have the statement, "WHO delivered us FROM SO GREAT A DEATH." Yes, those who are saved have been rescued from a sad goal, and they have also a PRESENT deliverance from the power of sin, as Romans 6 shows, and there is the FUTURE deliverance as well. Oh that God may be pleased to work by His Spirit now, causing many more to see HIS mercy and HIS love, in sending HIS beloved Son, to save poor, lost and ruined sinners, and to deliver SUCH from the powers of darkness for ever and ever, and bring them into His marvellous light (1 Pet. 2. 9). Are you, dear reader, through the poured-out blood, DELIVERED FROM SO GREAT A DEATH?

REMORSE is occupied with self, and much troubled at the *results* of sin; repentance is concerned to glorify God, and is troubled over the *sin* which dishonours Him. Remorse is natural, real repentance is spiritual. Remorse is powerless except to produce depression: repentance is powerful, and in the Lord's enabling, leads to godly activity.

Suggested Daily Readings.

"IF THE LORD WILL" — August, 1922.

Day	Exodus	Luke	Learning	Ps. cxix.
1	xii. 11-20	xviii. 1-8	Ex. xii. 29	92
2	" 21-30	" 9-17	" 30	93
3	" 31-42	" 18-30	" 31	94
4	" 43-51	" 31-43	" 40	95
5	xiii. 1-10	xix. 1-10	" 41	96
6	" 11-22	" 11-27	" 42	97, 98
7	xiv. 1-12	" 28-40	Luke xix. 41	99
8	" 13-22	" 41-48	" 42	100
9	" 23-31	xx. 1-12	" 43	101
10	xv. 1-15	" 13-25	" 44	102
11	" 16-27	" 26-38	" 45	103
12	xvi. 1-10	" 39-47	" 46	104
13	" 11-26	xxi. 1-13	" 47	105, 106
14	" 27-36	" 14-24	" 48	107
15	xvii. 1-16	" 25-37	Ex. xix. 21	108
16	xviii. 1-12	xxii. 1-13	" 22	109
17	" 13-27	" 14-23	Luke xxi. 25	110
18	xix. 1-13	" 24-34	" 26	111
19	" 14-25	" 35-46	" 27	112
20	xx. 1-11	" 47-58	" 28	113, 114
21	" 12-26	" 59-71	" 29, 30	115
22	xxi. 1-13	xxiii. 1-12	" 31	116
23	" 14-25	" 13-26	" 32, 33	117
24	" 26-36	" 27-38	Ex. xxiv. 9, 10	118
25	xxii. 1-13	" 39-49	" 11	119
26	" 14-31	" 50-xxiv. 3	" 12	120
27	xxiii. 1-13	xxiv. 4-12	" 13	121, 122
28	" 14-25	" 13-24	" 14, 15	123
29	" 26-xxiv. 2	" 25-40	" 16	124
30	xxiv. 3-11	" 41-53	" 17	125
31	" 12-xxv. 2	John. i. 1-14	" 18	126

In the mercy of God we have the Scriptures, and can prayerfully read, and enjoy them, if we are His children. Shall we not do so? Shall we not obey them? A neglected Bible means a stunted spiritual experience. Loving continuance, and a definiteness of faith are important, in the real, and present enabling of the Holy Spirit.

RECENT LEAFLETS
BY THE LORD'S ENABLING.

THE PASSOVER THAT DELIVERS
FOR EVER.

NOT SPARED. SPARED.

THE PERILS OF AN ELASTIC CONSCIENCE.

THE SALVATION OF CHILDREN.

GOD HAS A MEMORY.

BEING INTERPRETED.

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

Notes on Memorized Verses.

Ex. 12. 29-31, 40-42.

29, The Lord smote, contrast 23: note in 27 anticipatory faith, AND thankful remembrance. "From . . . unto": no escape: "all": contrast Heb. 11. 28, 12. 23. 30, Alarm: but no word of repentance, or of seeking the Lord: *judgments do not save*. 31, A contrast with the driving forth of 10. 11: *the Lord manifested His power at last*: do not complain of "delay": times and seasons are in His authority, and, as for God, His way and time are perfect. "My people," yet another contrast with 5. 1. 40, Do not overlook one word: they did not sojourn in Egypt 430 years, the sojourning includes 215 years of the patriarchs in Canaan (Gen. 12. 4 with 21. 5, 25. 26, 47. 9, cf. Heb. 11. 9), thus it is bisected exactly: God "arranges" all. "The self-same day": God is never late. "All": not a hoof left behind (10. 26). *The hosts of the Lord*: precious description: salvation to serve Him! 42, Praise, the result: "Remember His marvellous works." "A night," see 13. 3 "Remember this day": a wondrous stress beyond is found in the words, "This do in remembrance of Me."

Luke 19. 41-48.

Christ's love, and pity, and interest in Israel manifested: and with WHAT are His weeping and sighing elsewhere connected? 42, *Not knowing*: "ignorant of God's righteousness." "Israel doth not know." "This day": the *night* was coming. "Toward thy peace": cf. "the goodness of God leadeth thee toward repentance" (Rom. 2. 4). "Now they were hid": it is a solemn thing to despise privileges. 43, 44, Contrasted "days." The work of enemies: foreknowledge of Titus and the Roman armies, and subsequent destructions. "Thy visitation": the Lord visited Israel (Luke 1. 68). 45, The evidence of "not knowing,"—commercialism instead of worship: robbery, and self-seeking instead of prayer. 47, Yet He continued TEACHING. "Daily," cf. 22. 53. 48, The people's attention—margin: and yet so soon was He left alone. Man is not *dependable*. Christ was not deceived, Matt. 11. 16-20, Luke 13. 17-21, John 2. 24. Have not we an encouragement to continue His work whatever be the results? The Holy Spirit records this to lead onward God's dear people.

Ex. 19. 21-22.

God emphasizes His majesty: curiosity is vain, note 3. 3, 4, cf. 1 Sam. 6. 19. 22, Lev. 10. 3: access does not mean "familiarity." Heb. 12. 28, 29: the great privilege of Abinadab in 2 Sam. 6 did not prevent Uzzah's death, nor did the precious opportunity of "the man of God" in 1 Kings 13: every blessing has a corresponding responsibility. Value privileges, but be not high-minded.

Luke 21. 25-33.

Signs—not mere imagination: *not to be explained away*. "AND upon earth": *this* is added: we must not make everything figurative. Man's perplexity, contrast the *resting* of God's people in Ps. 46, and "He shall not be afraid of evil tidings." Men's hearts will fail, but faith will not fail. "Then": evidently "the time of the end" is before us: indeed verse 24 implies this: "the times of the Gentiles" are to be changed (Dan. 2. 21), and "His times" will be manifested (1 Tim. 6. 15 contrast 2 Thess. 2. 6). "Power and great glory,"—He shall be exalted. Christ's own references to His majesty are very impressive, *against man's* attack on His Deity. 28, The believer's attitude: faith can triumph amid all. The "redemption of the body" anticipated with joy (2 Cor. 5. 1, 2). 29, *Everything speaks*. 31, "*Becoming*." 32, A generation of evil men—a sinful and adulterous generation—*no improvement of the world* (Luke 18. 8). 33, The authority of Christ's Words. Ponder also Mark 8. 38, John 14. 21, 15. 7: do WE value His Words more and more? 34, "Take heed": all Scripture is practical. These words show very real dangers: let us not be entrapped. Oh for *more devotion*! "At any time." 35, Note with 1 Thess. 5. 36, Watch—pray: ever together (Matt. 26. 41). The blessing upon true prayer is marked. "To have fled out from the things about to become" i.e. just before *the hour* of Rev. 3. 10. A glorious *STANDING* before Him.

Ex. 24. 9-18.

9, Specially privileged; but remember Lev. 10. "Seventy," cf. Num. 11. 16. They saw, note 33. 23; Acts 9. 7 and 22. 9 (a different grammatical construction in Greek). 11, Wonderful condescension: notice Luke 13. 26 '12 "Be there": remaining quietly before God. "I will give," "thou mayest teach." But men misused this gift, and God has granted a more amazing Gift (John 3. 16, 2 Cor. 9. 15), to guarantee salvation. 13, Joshua's training: fellowship, cf. 33. 11. 14, Appropriate after 17. 10, 12, yet the man who should be *trusted*—**FAILED**, 32. 2, 35. 15, 16, 17, 18, Repeated stress on the "cloud" and "glory": we must not speak lightly of God, nor think lightly of Him. It is wondrous to be made near to Him, wondrous to become children of God, wondrous to have access. 18. Think of God's Words concerning Israel and Aaron during that period (chapters 25-31)—such grace—and then think of Israel's sin, and Aaron's sin, at the very time. Contrast Christ's 40 days and night's, and His perfect victory.

Correspondence from ANY exercised to know the Lord **NOX**, and please Him **NOX**, and from those who desire to know they are among "the Called of Jesus Christ,"—ever welcome, for His sake. Percy W. Heward, 61, Upton Lane, Forest Gate, London, E. 7.

Thoughts from . . . The WORD of GOD.

Vol. xxii. No. 9.
Sept: 1922.
FREE.

"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: Thou shewest lovingkindness." Jer. 32. 17, 18.

"He healeth the broken in heart, and bindeth up their wounds: He telleth the number of the stars." Ps. 147. 3, 4.

"Thus saith the High and Lofty One That inhabiteth eternity, Whose Name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit." Isa. 57. 15.

A magazine sent forth, in the Lord's enabling, to emphasize His TRUTH, as, by grace, it is realized, and with a heart-longing to realize it more and more, that the blood-bought children of God may enjoy the pilgrim path, linked with the heavenly calling, as they look for their Lord's Coming.

SOME OF THE CONTENTS.

	PAGE.
CLEANSING	66
HAIL, THAT THOU ART HIGHLY FAVOURED	67
THINKING	68
MOTHS, AND GRATITUDE TO GOD ...	69
WHAT A CHRISTIAN IS, & SHOULD BE ...	70
WHERE IS YOUR HIDING PLACE? ...	71
Suggested Readings and Notes	71

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

"Thus saith the Lord, The heaven is My throne, and the earth is My footstool . . . To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My Word." Isa. 66. 1, 2.

"You, who were dead in trespasses and sins . . . God Who is rich in mercy . . . even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved), and hath raised us up together, and made us sit together in heavenly places in Christ Jesus."

Eph. 2. 1-6.

Some lovingly enquire about the subscription to this magazine. Valuing such thoughtfulness and interest, we would just mention three leaflets, "Hitherto Hath the Lord Helped Us," "The Faithfulness of God," and "Behold the Mounts," "Behold, I am the Lord," 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 Room, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 8 and 6.15, Mon: 8, Thurs: 8, Sat: 8.45. 130, Grundy St, Poplar, Tues: 8.15. 7, Carew St, Lilford Rd, Camberwell, Wed: 8.

Walham Green premises having come down, we are waiting on God for His indication as to West London. Bible Meetings in Deptford, Willesden, &c., some Wednesdays. Correspondence welcome.

A Word of Introduction.

THE Lord's tender mercies are over all His works, but what infinite grace has been shown to those who are made members of Christ! How can we stoop to sin? How can we degrade ourselves to veil our heavenly calling? How can we put in the background the precious privilege of representing Him? Worldliness is a disgrace to a child of God. And discontent and murmuring are a denial of the Lord's love and wisdom. Are not they also a disgrace? Should we not call things by their right names, and be ashamed at all that grieves the Holy Spirit? Should we excuse sin, now that we have been born from above, (a new creation), and have received all things that pertain to life and godliness (2 Pet. 1: 3), and have the precious words of Truth? We are not left in a ruined world to scheme and strive for ourselves. We are strengthened with all might. Continuous reference to our "weakness," as if we could

thereby apologize for, and minimize the evil of our failure, is not honouring to our mighty Lord.

"If any one is in Christ,—A NEW CREATION."
2 Cor. 5. 17.

God has not sought to make
Improvement of the flesh,
For His own glory's sake
We have been made afresh!
Creation is a work Divine,—
God's love and might,—His own Design.
We dare not now complain
As if the way was hard,
We have been born again,
God will not disregard:—
How can we like the worldling be?—
Henceforth our Lord, we live for THEE!
We cannot now excuse
Our sins and failures here,
But rather would we use
His strength at all times near:—
A new creation, we would show
The conquering love His people know!

Words of Encouragement.

"A People
More Than
Thou."

Dent. 20. 1.

Our gracious Heavenly Father does not draw us to a dream of joy, but to a view of the difficulty, and THEN the holy restfulness of faith. Abraham *knew* his problems, but he staggered not at *the promise of God*, through unbelief. This is deeply important. It is not wise to turn our eyes from the problems and vaguely hope all will be well. Let us sit down, and count the cost, and then count on the Lord. 2 Kings 6. 15 wondrously illustrates

the Onesidedness of Unbelief.

How unwise is lack of faith. Elisha saw the problem, but he could add, "Fear not; for they that be with us are more than they that be with them" (2 Kings 6. 16). When the disciples were in the boat with Christ, they saw the storm, and they forgot the Lord was greater! He asked, "Where is your faith?" Caleb saw the cities walled up to heaven, but he could trust in the *Living God*, "Their defence is departed from them, and the Lord is with us: fear them not" (Num. 14. 9). It is well to see difficulties, and thus to be cast on the Lord. "Now shalt thou see," is His own loving encouragement (Ex. 6. 1 with 14. 13). Is **HE** not worthy of our full faith?

CLEANSING.

Dear Brethren in Christ,

The need of children of God as to worship and usefulness is NOT mental ability. John 4. 24 gives a key. The Lord has called His own from *all* races, BUT not many wise men—after the flesh, or in human judgment (1 Cor. 1. 26). The great need is *not* "position in life," (as men use the words), or social prestige. The great need is *not* a network of organization, with human committees, and unto the glory of men. The great need of the Lord's redeemed is simplicity before HIM, devotedness to HIM, nearness to HIM:—the great need is spiritual cleansing and "cleanness." Again and again, the words ring out in connexion with the types, "He shall be clean." Then all else could follow. Entrance into the camp, and drawing near to God, were *linked with appointed cleanness*. Cleansing was *necessary*, and the words are still precious to-day "Be ye clean, that bear the vessels of the Lord" (Isa. 52. 11). The Lord Jesus died that He might *cleanse* His people (Eph. 5. 26), and, wondrous thought, "The blood of Jesus Christ . . . cleanseth from all sin" (1 John 1. 7).

By nature we were all as an unclean thing

(Isa. 64. 6), and, since in *our* flesh dwelleth no good thing, no *flesh* can glory in God's presence. But if we have been born again, we have been washed, we have been justified (1 Cor. 6. 11), and thus a *daily cleansing* is possible for those who have been once "bathed" (John 13. 10), and of whom the Lord says, "Ye are clean" (John 15. 3). Thus we have the *two* aspects: first, acceptance through the *finished* work of the Lord Jesus, and, secondly, a constant experience, shown to us by the Holy Spirit. Ah, we need more than a *daily* cleansing. We are in *constant* nearness to that which defiles. And contact contaminates all who cannot say John 14. 30. Only *One* was like the closed vessel implied by Num. 19. 15. The tiniest thing, in the briefest moment, may render us unclean (cf. Num. 19. 18), and so unfit. Hence the priests of Israel were not limited to one washing from the laver, but *whenever* they went in the tent, and *whenever* they came near unto the altar, they washed (Ex. 40. 32). This statement is deeply important. It is made the climax, just before, "He reared up the court . . . so Moses finished the work." *Whichever* way the priest went, he washed. *Nothing* was acceptable apart from *continual* washing. And a believer should be lovingly concerned for others as well as for himself, "Ye ought to go on *washing* one another's feet." "One another" implies that children of God *cannot* thus serve, *unless they are humble*. They must be *girded* with the towel of lowliness, *as Christ was*: and also own their *personal* need of cleansing, which He (as a striking testimony) did *not* suggest. "One another" has thus a twofold force in this context, and exalts the Lord Jesus, as well as humbles us.

How often we have noticed the leper who said, "Unclean, unclean" (Lev. 13. 45). A careful and prayerful study of Lev. 13 and 14, will show that he was cut off from *worship*, that he was not only the opposite of an Israelite in general, but, particularly, of a *priest*, and that his cleansing was not only for his own joy and comfort, but that he might be a *worshipper*. Hence, in some ways, he became *as the priests*, like to whom he became an anointed one (Lev. 14. 14-18).*

Thus God graciously delights to emphasize *cleansing*. How often do the words "clean" and "cleansing" come in the chapters before us, and throughout Scripture He lays a loving emphasis on *this* CONDITION. God *hath* cleansed (Acts 10. 15), and the glorious *future* to which Eph. 5. 26, 27, with Rev. 19. 9, leads our thoughts, is

* This distinction between *healing*, as a *sovereign* act of grace, and *cleansing*, as a perception of the Lord's ways, and a praiseful separation from the old condition, must be noticed. The former led to the latter, so is it spiritually.

SURE. But we return to the "daily" aspect, and *must* not forget—we *would* never forget—the exhortation, "Let us cleanse ourselves from all filthiness of the flesh and spirit" (2 Cor. 7. 1). There must be a continual washing, by the application of the words of truth. The laver seems to picture God's united people, resting on One Foundation, reflecting the glory of the Sacrifice, and proving simply a *receptacle for the truth* (cf. 1 Tim. 3. 15 as to a local assembly). Why do we hold fast the Word of life? Do we hold it only as a creed? Or is there the frequent thought of cleansing? Is every message of God to us welcomed as a *cleansing* message? When we read Scripture do we EXPECT *cleansing*?

This is a precious aspect. God has *emphasized* cleansing, because though He will use an earthen vessel (2 Cor. 4. 7), He will *not* excuse uncleanness. Psalm 24. 4 reminds us again of Christ, and His people must seek *likeness* to Him *via* cleansing. He *was* essentially clean. Cf. "Ye *shall* be holy, because *I* am holy." Israel's future is set forth in Isaiah 66. 20, but the principle ever holds good. God will not call uncleanness "clean." He *cannot* excuse evil. Hence the gracious encouragement of 2 Timothy 2. 22, applied by the Holy Spirit. Purification has been made (Heb. 1. 3): but a continual purifying is appointed. We may approach the presence of our God, conscious of our weakness, but if one approached of old with excused uncleanness, he was cast off, and so is it now. Oh that our hearts may be exercised, in the power of the Holy Spirit.

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

"HAIL, THOU THAT ART HIGHLY FAVOURED."

Luke 1. 28.

THESE words are often remembered, and they beautifully set forth the privileges of children of God, and *not only of Mary*. You may ask, "How is this?" The answer is simple: the Holy Spirit uses the Greek word rendered, "Thou that art highly favoured" in one other place, and only one. In Eph. 1. 6 we read, "In which He *highly favoured* us in the Beloved":—the word "accepted" is "graced." Observe that in Luke 1 the *passive* is employed. It is not, "Thou that bestowest grace," but, "Thou that hast *been graced*." The translation "Full of grace" therefore, is not exact. Our margin is much more literal:—"Graciously accepted, or much graced": the added allusion to verse 30 being helpful: "Thou hast *found* favour, or grace." ONLY ONE is *full of grace* actively—"We beheld His

Glory, the Glory as of the Only Begotten of the Father,—Full of grace and truth" (John 1. 14). Hence Mary rightly said, "My spirit hath rejoiced in God my *Saviour*" (Luke 1. 47).

And what shall we say as to the word "Hail," which, we are told, has been taken as a form of prayer? It is simply the Greek term of salutation, and Christ, raised from the dead, addressed the very word to the *women* (Matt. 28. 9). It would be blasphemy to assert He prayed to them. Error often takes advantage of a translation, and imposes on many. *But the Truth stands.*

And John 2. 4, and Luke 11. 27, 28 prevent a wrong attitude as to Mary. The latter passage partly illustrates 2 Cor. 5. 16, and also Mark 3. 32-35. The Lord's testimony is clear: He emphasizes spiritual relationship. WE can be *as much blest as Mary*. She was privileged indeed; but she was, as we are, one who needed, and received, a Saviour. "Blessed art thou," of Luke 1. 42 reminds *again* of Ephesians 1. In verse 3 we read, "Who hath blessed us." This word does not necessarily imply *inherent* glory, AS Matt. 25. 34 shows. And Luke 1. 48 contains a term, which occurs elsewhere *only* in James 5. 11, "We count them happy." There is *no* thought of a *title*. Thus the true privilege of Mary shines out, as of John the Baptist, whose glory was the exaltation of Christ, and whose salvation was by the finished work of Christ *alone*.

Suggestions for Prayer.

"Whereby are given unto us
Exceeding Great and Precious Promises." 2 Pet. 1. 4.

1. For God's glory in the enjoyment of His truth, and that His people may leave whatsoever they see to be dishonouring Him, with love's promptness.
2. For grace amid strains, and that redeemed ones may be kept from grumbling.
3. For blessing in the homes of God's people, that idle words and worldly wishes may be firmly denied, and that the joy of the Lord may be a real strength.
4. For the Lord's enabling in the service unto Himself among Scandinavian (and other) seamen in London, and that, if it be His will, more meetings may be held to His glory.
5. For tracts in various languages, that the *preparation* and *translation* may be unto His glory, and that we may indeed enjoy the Lord's grace in distribution.
6. For wisdom in "emergencies."
7. For the keeping open of existing doors, and for the opening of *others*, if He *will*, that the Lord may be acknowledged in *each detail*; and that, if He so please, men of various nations, concerned as to His truth, may be helped, and reside at Forest Gate awhile, that we may be privileged in further service for the lands far off.

"In everything give thanks, for this is the will of God in Christ Jesus concerning you." 1 Thess. 5. 18.

THE CHILDREN'S COLUMNS.

"THINKING."

IT is easy to "THINK," and to have wrong thoughts, even about God, what He has done, is doing, and will do. Some even dare to say that God will not keep to His own words, but He **WILL PROVE TRUE**, even though many imagine otherwise. Whatever people may THINK, their thoughts **CANNOT** alter one word of God. All will come to pass, in His time and way. Yet how many have sinful thoughts about God, and despise His very love, and the precious work of His beloved Son, Who died in the place of hell-deserving sinners. If only God's greatness was really *known*, how **CHANGED** the thoughts of His creatures would become. Since there are very many who THINK that God will not surely punish those who continue in their own way, it is plain that multitudes expect all will be well at last. What a difference there is between THINKING AND KNOWING. We are thankful there are a great number who *now* know that God will keep all His word, and do all that He has been pleased to write. Some have dared to say, when God's way of salvation has been lovingly brought before them, and when His righteous anger against sin, and the punishment of the ungodly, have been explained:—"I DON'T THINK GOD WILL DO AS YOU SAY," and thus they have turned away from the truth, and have persuaded themselves that their own thoughts are right. There are some who THINK they are not so bad as others. Listen to what Christ said to such when He was on earth, with regard to those who had been killed:—"THINK YE they were sinners above all that dwell in Jerusalem? I tell you, Nay, but except ye repent, ye shall *all likewise perish*." It is so easy to "feel" we are better than others, but "all have sinned" and all are children of wrath. This is written in the Holy Scriptures: do we not believe it? God's servant, John the Baptist, said to some who came to be baptised of him, "THINK NOT TO SAY WITHIN yourselves, We have Abraham to our father." They were proud. So he added, "God is able of these stones to raise up children unto Abraham." God can do *everything* (Matt. 3. 9). But He saves humbled ones, not those who THINK they are righteous. There may be many who THINK that because of Christian parents they are all right, and thereby can become careless about God's wonderful salvation. But while it is a privilege to have believing parents, such cannot save. God alone can work by His Spirit, causing young and old alike to see and feel **THEIR NEED** of His "*so great Salvation*" (Heb. 2. 3). Oh that God may work, by His Spirit, and bring many **TO KNOW** His way of life, and **THEN** to know they are saved, and safe for ever.

The Lord spoke very plainly to those who did not have His word abiding in them. They searched the Scriptures, but not humbly in the right way, and He said to them, "**YE THINK** ye have eternal life and they are they which testify of ME, and ye will not come to ME, that ye might have life" (John 5. 38-40). They professed to know the Scriptures and yet they rejected Christ, Who came to fulfil every word, and thus did not see their sad condition.

Moreover, there are some who imagine that if they **SAY PRAYERS**, they will be heard, but Christ said of such, "**THEY THINK** that they will be heard for their much speaking" (Matt. 6. 7), and that they for a pretence made long prayers (Matt. 23. 14). True prayer comes from God, and only saved ones can really pray to Him as Father (John 14. 6); Although His creatures should thank Him, and remember their Creator, and be grateful for daily mercies. But, alas, many are *very* ungrateful, and THINK that God will not punish them, while they continue to go their own way, and despise His goodness (Rom. 2. 3). The Lord Jesus asked some of the Pharisees, "What THINK ye of Christ?" (Matt. 22. 42). I wonder what my dear young readers, and others, *really think of Him*. Certain Samaritans said to the woman who told them what Christ had said to her, "This is indeed the Christ the Saviour of the world" (John 4. 39-42). Oh that many more may be brought, in God's mercy, even now, to know the Lord Jesus as their own Saviour, and to rejoice in His death for poor, worthless sinners! Salvation is **FREE**!

"THINKING" will not save you, thinking of God's love, How, in wondrous mercy, Christ came from above, Came to die for sinners, laid His glory by, That He might, in mercy, for poor rebels die.

"THINKING" does not bring us to repent of sin, God, the Holy Spirit, must His work begin;
"THINKING" does not make us fit for heaven above, God alone can rebels save, in wondrous love.

"THINKING" often hinders sinners, lost and dead, When there should be knowing Christ His life blood shed For the hell-deserving, who His merits plead, When they know, in mercy, Christ has met their need.

"THINKING" will not profit, God alone can save From the power of Satan, one to sin a slave:
God can give deliverance, make the sinner whole, Give His peace and blessing, change the future goal.

"THINKING" cannot alter God's own written word, Neither can it hinder those in Christ the Lord:
Every word is settled, God will never change What by Him is written, never re-arrange.

"THINKING" vainly judgment will not come on those Who despise God's mercy, and His truth oppose:—
Stop; for facts are certain, solemn though they be, And His truth abideth, this all flesh shall see.

"THINKING" of the future, and what you will do!—
May the God of heaven grant much more to you; That you may no longer only **HOPE** and **THINK**, But be saved in mercy, saved from hell's dark brink.

A WORD WITH YOUNG BELIEVERS AND OLDER ONES TOO.

MOTHS, and GRATITUDE to GOD.

"Where Neither Moth Nor Rust
Doth Corrupt." Matt. 6. 20.

IS it not evident that we often overlook the many, many possible applications of the words, "In *everything*, by prayer and supplication, with thanksgiving, let your requests be made known unto God" (Phil. 4. 6), and thereby lose much enjoyment of the *fulness* of His ample provision? *Moths are able to corrupt.* Possibly we have all "lost" something in our lives through *moths*, and YET we have often omitted to thank our Heavenly Father when He has kept so *many* of our garments from being moth-eaten (Jas. 5. 2). We look on these things in a "natural" way, and become occupied with human methods of prevention. If we see a moth we kill it, and that is all. *Gratitude* is largely forgotten. But every moth is meant to awaken prayer and praise, AND to remind us of the *heavenly inheritance*. Isaiah 50. 9 and 51. 8 emphasize, by contrast, the robe of *righteousness* (Isa. 61. 10). The Lord would bring before us the *continual* uncertainty we have as to all earthly possessions, and it is well to *feel* this. "Ah," some one will say, "We know these facts." But do we always feel *the power* of God's teaching? Do we pray for God's guardianship of our clothes? Are they sufficiently simple, and on the line of His will, that we can ask Him for this?

The moth's *hidden* ravages may remind us of the *subtle* working of sin. The moth corrupts BEFORE MEN ARE AWARE OF IT. Evil works in the dark: as to this we need a holy care, and a guarding of ourselves in the enabling of the Holy Spirit. Thus we see many hints in "nature," to draw us nearer to the Lord, and to remind how sin has marred all, and brought in "vanity."

But let us return to the thought which God seems to have impressed just now beyond all. "Moths" are to teach us *uncertainty* as to our earthly goods, and that *everything* may be a matter of prayer, and of leaving *all with the Lord*. This is part of the Lord's instruction, in *all* the classes of His school. "Be anxious for nothing" is a *command*, since everything is to be viewed as "ours" in so far as we use it for Him. Redeemed, and bought by precious blood ourselves, we have no "right" of our own to *anything*, and in every loss, and every possible loss, and every preservation from loss alike, we are to see God's beautiful lessons.

Finally, let us praise Him yet once more, for the heavenly blessings which cannot be moth-eaten. Let us rejoice in the spiritual life which

cannot be corrupted. What manner of persons we ought to be living in the power of the Holy SPIRIT, to the praise of the glory of the Grace of God. Oh that this may be so—every day. Let us ever REMEMBER HIM AND HIS ALL-SUFFICIENCY.

"David encouraged himself in the Lord his God."

1 Sam. 30. 6.

"Encouraged in the Law of the Lord."

2 Chron. 31. 4, Josh. 1. 6, 7.

The Lord Jesus said, "Be of good cheer; I have overcome the world." John 16. 33.

God said to Moses concerning Joshua, "Encourage him, for he shall cause Israel to inherit it." (Deut. 1. 38).—Contrast "Our brethren have discouraged our heart." Deut. 1. 28.

ENCOURAGED in the Lord, 'mid all that would distress,
Since we are now "in Him," "the Lord, our Righteous-
For how can we in Him, discouraged ever be, [ness."
For we are saved by grace, — His glory soon to see!

ENCOURAGED, day by day, to leave the things behind,
To seek the things above, with lowliness of mind,
To press toward the mark, the heavenly prize to win,
And glory bring to God, Who saves us from all sin.

ENCOURAGED in the Lord, to live above the sun,
Where we can please the Lord, and in His precepts run:
Our trials seem so small while looking up on high
To Him Who intercedes, Whose Coming draweth nigh.

ENCOURAGED in the Lord, as David was of old,
That we may live for God; in faith be strong and bold;
The angel of the Lord encampeth round about;
Then let us trust *our* God, and banish *every* doubt.

ENCOURAGED in the Lord, we wait the perfect Day,
When saints will all behold more of God's will and way,
Till then we walk by faith, in Christ, our Risen Lord,
Till He shall come again, and bring His own reward.

ENCOURAGED in the Lord, with joyfulness we say—
All things work for our good, in view of that glad Day:
Soon we shall see *our* Lord, *be* with Him, *like* Him too,
ENCOURAGEMENTS are real, with *such* a hope in view!

We have so many privileges. God's words are in our hands. Are they in our hearts? We read the Bible. Do we HEAR what the Spirit saith? Are we not only diligent readers, but remembering hearers, and obedient hearers, unto His glory? IF NOT, OUR ADVANTAGES ARE VAIN, yea,—we shall lose yet more through them, at the Judgment Seat of Christ.

Learn Scripture. But do not learn with the brain only. Meditate therein, that you may observe to do (Jos. 1. 8). Scripture is full of food. Do not be starved. Would you seek the husks? They are not for Christ's sheep. You have rich treasures. Will you deny them? You have true pleasure. Would you avoid them? Use the Words of God: they are meant for use, in the daily enabling of the Holy Spirit.

TALKS ABOUT PRESENT-DAY NEEDS.—9.

A RIGHT VIEW OF WHAT
A CHRISTIAN IS,
AND SHOULD BE.

HAVE we not all, unconsciously it may be, lowered the high standard of what a Christian is? We are clear that salvation is of the Lord, and that He *alone* saves, through the death and wondrous merits of His beloved Son.

We know that a Christian is one who is born from above, born of the Spirit (John 3. 6, 7). This may be recognized as a blessed fact, yet there may be much failure to understand the glorious workings of God the Holy Spirit, whereby He convinces of sin, and leads to spiritual repentance, through the work of Christ on Calvary. We see in salvation the gracious working of our Triune God. The Lord Jesus said, "No man can come to Me, except the Father Which hath sent Me *draw him*" (John 6. 44). And He said concerning Himself, "The Son of Man is come to seek and to save that which was lost" (Luke 19. 10).

Then in John 16. 7-15 we behold various aspects of the work of the Holy Spirit, also in John 3. 8. How marvellous is God's saving work! Do we not fail to realize *what* our salvation cost? May our God graciously teach us, by His Spirit, that we may know, in blessed experience, what it is to be made children of God, through faith in Christ Jesus, and how we are, if in Christ, partakers of His holiness! This is the high privilege set before every one born of the Spirit (Heb. 12. 10). Notice also, "Partakers of the Divine nature" in 2 Pet. 1. 4. May it be ours to see, as never before, the high and holy calling of those redeemed through the outpoured blood of the perfect, spotless Lamb of God. Mere head-knowledge is valueless, we need a deep heart experience of the wonderful *change* which God has wrought in those brought to see their need of salvation, and thus to trust in the merits of His beloved Son. Ah, dear fellow-believers, salvation is *wonderful*! What lives ours would be if we understood more fully God's plan, and work of grace.

The words of 2 Cor. 5. 17 are plain, yet do we not fail to understand their fulness, as we should? A Christian is "A new creation." Anything short of this is not God's salvation. The whole verse is heart-searching. May we be exercised, as we consider these things, and ponder them prayerfully in our heart. Christians are children of God—heirs and sons (Rom. 8. 14-17, 1 John 3. 1, 2). Have we the holy dignity of children of God? Do we, by grace, *shew forth* His salvation in our DAILY life? A Christian is a stranger on this earth. Also a sufferer, suffering for His

Name's sake (Ps. 119. 19, Heb. 11. 13, cf. Matt. 25. 35): oh, that we may count it a real joy to be *unlike* the world, so as to shew forth God's praises from day to day, and His wonderful works in grace (see 1 Pet. 2. 9, 4. 16). Believers are children of "*The Day*," not of this day, not of man's day (1 Cor. 4. 3 marg: 1 Thess. 5. 5). They are not to sleep as do others, but to watch, and be sober. Being made children of light, they are to walk as children of light (Eph. 5. 8), having NO FELLOWSHIP with the unfruitful works of darkness (verse 11).

Christians are called "members one of another" (Eph. 4. 25). What love there should be, and what unity. Those who are born into the one family of God (Eph. 3. 15) should bear His likeness, in what they are and do. How we fall short in this, and thereby we fail to represent our beloved Lord, and fail to honour God among others who know Him not. May we lay these things to heart, for saved ones should be *manifestly* HOLY (Eph. 1. 4, 1 Pet. 1. 15, 16, 1 Thess. 4. 7, Heb. 7. 26). The Lord Jesus left an EXAMPLE for His people (1 Pet. 2. 21), that they should walk even as He walked (1 John 2. 6). What complete provision God has made, whereby we can live to His glory, yet there is such failure to show His will. This should humble us. Believers ought to be BLAMELESS before others. This is a high position for those saved by grace, yet God can and will enable, as we look to Him alone. 'Tis encouraging to see how God has given examples of devoted lives: e.g. both Zacharias and Elizabeth were RIGHTEOUS and BLAMELESS in Luke 1. 6. Daniel, too, was favoured. Mark the words, "He was faithful, neither was there any error or FAULT found in him" (Dan. 6. 4, mark what his enemies said in verse 5). God can strengthen still. Nothing is too hard for Him. Believers should be LOVING, KIND, GENTLE (Eph. 4. 32, Gal. 5. 22, 23). They should be "WORKERS TOGETHER" (2 Cor. 6. 1), and HELPERS TOGETHER BY PRAYER (2 Cor. 1. 11).

Those who are so highly privileged as to be "in Christ," ought to be UNWORLDLY, with JOY, such a contrast from those of *this* age. How heart-searching are the words in 1 John 2. 15, "*Love not* the world, neither the things in the world. If any man love the world, the love of the Father is *not* in him." Can we read such words without being humbled? Believers should be encouraged *away from* the things of this age,—by "That Blessed Hope," which should brighten *every* step of the way. Being pilgrims and strangers, *as* such we should live. (Heb. 11. 13, 14). May God the Holy Spirit humble us, and lead to repentance, and to more holiness of life, even in little things fulfilling thereby the purpose for which we were chosen in Christ, and for which we have been apprehended (Phil. 3. 12)

to the praise and glory of God, in these perilous times, as we look up for His glorious return from heaven.

Where is Your Hiding Place?

ALL things will not continue as they have been. Not only is earthly life short, but the whole of the present age is a *lease that will soon run out*. And then a great change must come. The words of Ps. 82. 8 shall be fulfilled:—

“Arise, O God, judge the earth: for Thou shalt inherit all nations,” and there are many other striking prophecies, of which many seem willingly ignorant, for example, Ps. 68. 1, and Isa. 33. 10—

“Let God arise, let His enemies be scattered.”

“NOW will I rise, saith the Lord, NOW will I be exalted; NOW will I lift up Myself.”

To ignore this is not wise, for if we are not prepared for the change of circumstances, we, too, shall be cast out with “the god of this age,” when his tenancy is Divinely and suddenly terminated.

Many will awake to know their *real* position *too late*. Bitter will be their cry, but it will be *too late*. They will say to the mountains and rocks—

“Fall on us, and hide us from the face of Him That sitteth on the throne, and from the wrath of the Lamb,”

as Rev. 6. 16, 17 shows, but there will be no escape then. God has spoken plainly in Isa. 28. 17—

“Judgment also will I lay to the line, and righteousness to the plummet: and THE HAIL SHALL SWEEP AWAY THE REFUGE OF LIES, AND THE WATERS SHALL OVERFLOW THE HIDING PLACE.”

Such a future is fraught with peril. A hiding place that is removed is a vain hope!

The words of Isa. 2 ring out—

“The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day ... and they shall go into the holes of the rocks...for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth.”

When God was pleased to make known *His Ways* to Moses, He granted a *wondrous* contrast with this; a glorious contrast, which typified the *only* way of salvation to-day. Listen to His words—

“Behold there is a place by Me, and thou shalt stand upon a ROCK, and it shall come to pass, while My glory passeth by, that I will put thee in a CLEFT OF THE ROCK, and will cover thee” (Ex. 33. 21, 22).

Here, exactly as in Isa. 2, we have *the cleft and the*

rock and the glory, but we see all arranged as a place of safety, and, indeed, in its Scriptural teaching, “That rock was Christ,” for the Second Man is the Lord from heaven, and “a Man shall be as a HIDING PLACE from the wind, and a Covert from the tempest” Isa. 32. 2.

Here is the only way of escape to-day. All other hopes are insecure. But the finished work of Christ is the Hiding Place which shall never become a delusion. The testimony of truth sounds forth to invite the guilty sinner still, in Isa. 28. 16,—

“Therefore thus saith the Lord God, Behold, I lay in Zion for a Foundation a Stone, a Tried Stone, a Precious Corner Stone, a Sure Foundation.”

Reader, is He your Saviour, or not? Permit a question of urgent importance, and answer in the light of eternity—

“Where is your Hiding Place?”

Suggested Daily Readings.

“IF THE LORD WILL”—September, 1922.

Day	Exodus	John	Learning	Ps. cxix.
1	xxv. 3-16	i. 15-28	Ex. xxv. 17	127
2	" 17-30	" 29-39	" 18	128
3	" 31-40	" 40-51	" 19	129, 130
4	xxvi. 1-14	ii. 1-11	" 20	131
5	" 15-25	" 12-25	" 21	132
6	" 26-37	iii. 1-13	" 22	133
7	xxvii. 1-11	" 14-24	John i. 35-37	134
8	" 12-21	" 25-36	" 38	135
9	xxviii. 1-12	iv. 1-10	" 39	136
10	" 13-25	" 11-20	" 40	137, 138
11	" 26-35	" 21-30	" 41	139
12	" 36-xxix. 4	" 31-42	" 42	140
13	xxix. 5-18	" 43-54	Ex. xxix. 42	141
14	" 19-30	v. 1-13	" 43	142
15	" 31-46	" 14-23	" 44	143
16	xxx. 1-10	" 24-35	" 45	144
17	" 11-21	" 36-47	" 46	145, 146
18	" 22-33	vi. 1-14	xxx. 10	147
19	" 34-xxxi. 6	" 15-24	" 11, 12	148
20	xxxi. 7-18	" 25-34	" 13	149
21	xxxii. 1-14	" 35-46	" 14	150
22	" 15-24	" 47-59	" 15	151
23	" 25-35	" 60-71	" 16	152
24	xxxiii. 1-11	vii. 1-13	John viii. 28	153, 154
25	" 12-23	" 14-27	" 29, 30	155
26	xxxiv. 1-9	" 28-39	" 31	156
27	" 10-24	" 40-52	" 32	157
28	" 25-35	" 53-viii. 11	" 33	158
29	xxxv. 1-19	viii. 12-24	" 34	159
30	" 20-35	" 25-36	" 35, 36	160

Notes on Memorized Verses.

Ex. 25. 17-22.

Only *one* mercy-seat; thanks be unto God, *there was one*: the word used, denoting a *cover*, is from the same root as atonement: the righteous law could *not* have been covered without atonement. Further, as the blood-coloured curtains finished OFF the *court*, so this type of "*Christ raised*" is joined with the ark (observe "*death*" in the court; "*resurrection*," and presentation of His merits, in the holiest of all). No wood in the mercy-seat! Christ glorified, He dieth no more. 18, "And": how delightful the *immediate* reference to Cherubim: the word denotes "those grasped," and its letters may also suggest, "a picture of *the many*" (Isa. 53. 12). The redeemed are viewed here: law is satisfied for them, but they do not meet law for themselves, nor *see* law: they see the *blood*, and, therefore, also see "*one another*" (20). 21, A further stress that the law *stands*, but the mercy-seat is *above*: the law's wrath cannot be against those for whom its claims have been fully fulfilled! "And *there* I will meet with thee": we cannot meet with God, except through the blood: we cannot enjoy communion, except through the blood: we receive the Lord's commands, since accepted because of the blood (Note 29. 42-46, Num. 7. 89). How grateful we should be for the precious blood of Christ.

John 1. 35-42.

35, 36, John was not discouraged because there was no *apparent* result to the ministry of 29: he ever *repeated* his messages: let us, too, not be weary in well doing. Note the emphasis on Christ, His purity, His acceptability with the Father, His sacrifice. Do we live *calling attention to Christ*? 37, How much resulted from this small beginning! 38, A testing question: "*What?*"—They showed their concern for *Himself*. "Come, and ye shall see": if we do not come, how can we see?—a deeply important spiritual lesson. "They came . . . and *abode*": it is beautiful to notice the result of coming: but the spiritual counterpart is not only "*that day*": there are striking parallels and contrasts with the fellowship at Emmaus in Luke 24. The Lord blessed Andrew: he thought of Simon: a hint that believers should more often remember those near unto them: an encouragement, moreover, in the expectation of saved *homes*. The earnestness of Andrew in "*finding*" arouses us. Oh that we may be more zealous for the Lord, and more earnest to testify of HIM (42).

Ex. 29. 42-46.

The burnt-offering could not be moved away: the word may denote continually moving on, and thus be also a contrast with the "*One Sacrifice for ever*." "*At*" is in italics: the burnt-offering is

made *parallel* with the "*open door*," as the word means. There would have been a closed, barred gate—if no sacrifice. "Before the Lord" i.e. to the *face* of the Lord: notice this stress on His *face*, on *meeting* ("appointment"), and on *speaking*: and we have the threefold antitype in *Christ*. "My glory": there is no real glory apart from the Lord's presence: a grand building is left "*desolate*," but a cottage and a sick bed and a wilderness may alike be sanctuaries, lit up by the Lord. Tabernacle, altar, priests—all sanctified: only *sanctified* ones could be priests and *draw near* (Heb. 12. 14, 1 Pet. 2. 5). Holiness must ever be emphasized. Are we holy in daily life, through the enabling of the Holy Spirit? "And I will tabernacle *in the midst* of the sons of Israel": every word is beautiful: the Lord in the midst (Matt. 18. 20). 46, The fact, the fellowship, and the feeling thereof. God has brought us out for an express purpose: shall we SEPARATE what He has JOINED? "Their God": relationship, and delight in acknowledgment of the redeemed.

John 8. 28-36.

28, "*When*": alas, they kept on rejecting until He was put on the cross: many were brought to "*know*" then: cf. the thought of Matt. 12. 39, 40. 29, How beautiful the *continuous* fellowship: another aspect in 11. 42. There was *nothing* in the life of Christ to displease: everything was the joy of the Father: can we not realize how God the Father rejoices as His people are viewed "*in Christ*"? 30, The power of the Lord's witness. 31, The test of salvation: contrast the rocky-ground hearer. True *continuance* must be in the *Word*: it is possible not to be a disciple "*truly*," but only in name, note 1 John 3. 18: the Holy Spirit's stress on reality is very precious. 32, "And ye shall know": learners are brought to know: what is freedom? *Not* independence, but glad conformity with the will of the Lord. "The truth" frees from the bondage of the lie—the climax-contrast is in 2 Thess. 2. 11, 12, but the *principle* is far-reaching. In *proportion* as we receive the truth aright, we know deliverance from the slavery of sin and self. 33, Their misconception. 34, Christ's unveiling of the real character of bondage: all sin, is a captivity (Rom. 7. 23). What is victory? Is it not likeness to Christ, in daily life, coupled necessarily with a holy laying aside of sin? The privilege of *freedom* to please and serve God, to be *within* His will, with acquiescence, is a great privilege. May we esteem it as such, in the Holy Spirit's enabling.

Correspondence from ANY exercised to know the Lord MORE, and please Him MORE, and from those who desire to know they are among "the Called of Jesus Christ,"—ever welcome, for His sake. Percy W. Heward, 22, Upton Lane, Forest Gate, E. 7.

Thoughts from . . . The WORD of GOD.

Vol. xxii. No. 10.
Oct: 1922.
FREE.

"I exhort therefore, that, FIRST of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." 1 Tim. 2. 1. 2.

"Continue in prayer, and watch in the same with thanksgiving." Col. 4. 2.

"Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles."

1 Pet. 2. 11, 12.

Some lovingly enquire about the subscription to this magazine. Valuing such thoughtfulness and interest, we would just mention three leaflets, "Hitherto Hath the Lord Helped Us," "The Faithfulness of God," and "Behold the Mounts," "Behold, I am the Lord," which explain more fully how we believe He has guided, and is enabling, and will graciously supply all needs.—These gladly sent. An earnest invitation to gatherings to the glory of God. "If the Lord will,"—

Meeting Room, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 8 and 8.15, Mon: 8, Thurs: 8, Sat: 6.45. 180, Grundy St, Poplar, Tues: 8.15. 7, Carew St, Lilford Rd, Camberwell, Wed: 8.

Walham Green premises having come down, we are waiting on God for His indication as to West London.

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

A magazine, as the Lord gives strength, to declare His precious truth in these days of departure from Him,—days of coldness and self-satisfaction,—with prayerful desire that He may be glorified, as He brings any of us to humiliation, lowly obedience, and praise.

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

SOME OF THE CONTENTS.

	PAGE.
HEZEKIAH'S REMARKABLE EXPERIENCE...	74
WATCHING, LOOKING, WAITING ...	75
SEEING... ..	76
LUKE 22. 49, 50	77
HUMBLENESS IN VIEW OF . . . THAT DAY	78
Suggested Readings and Notes	79

"They are not of the world, even as I am not of the world." John 17. 16.

"For our citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ." Phil. 3. 20

"Praying always with al. prayer, and supplication in the Spirit." Eph. 6. 18.

"Prayer was made without ceasing of the church unto God for him . . . The Lord hath sent His angel, and hath delivered." Acts 12. 5, 11.

"In every thing give thanks: for this is the will of God in Christ Jesus concerning you." 1 Thess. 5. 18.

A Word of Introduction.

AGAIN the Lord graciously enables physical strength to write. We should not take this as "a matter of course." Further, He gives a wish to pass on something for Him, though we feel our need, and often realize our dependence. Yet we would be grateful to Him that He grants enabling in His love. But how small are our powers. How vain is our building, except the Lord build the house (Ps. 127. 1). And how important it is that other children of God should help by prayer (2 Cor. 1. 11), and the word used by the Holy Spirit implies the WORK of prayer. Do we sufficiently realize that prayer is true work, and a precious antidote to idleness? Slovenly "prayer" does not glorify our God. Surely His children long for more definiteness, fervour and might, in true prayer.

When the Lord said to Moses, "Let them make Me a sanctuary; that I may dwell among them" (Ex. 25. 8), He designed to show His continual purpose of love.

"The Exceeding Riches of His Grace,"

Eph. 2. 7.

How great the goodness of the Lord,
To those who now His love record;
Those who were dead now quickened stand,
And He upholdeth with His hand.

The lost are found, that they may be
For ever near, our God, to Thee:
The helpless and condemned NOW tell
Of grace that held them back from hell.

How wondrous that Thou shouldst make known
That love which makes us Thine alone;
For worthless ones the Worthy One
A work beyond all worth hath done.

We praise Thee for Thy gracious love,
And now in praise would mount above,
And keep our heart and mind on Thee,
Redeemed—to serve continually!

Our fullest praise too feeble seems,
But grace Thy people's love esteems,
And Thou our gratitude dost own
Since we Christ's merits plead alone!

Words of Encouragement.

"I Delight to
Do Thy Will,
O My God."

These words of Ps. 40. 8 show the beautiful aspect of Christ's whole life. There was the reverse of self-willed grumbling. He never murmured. He never obeyed sullenly:—if one can call this "obedience." He did not hesitate. He did not blend jerks of enthusiasm with dilatoriness. There was constant love to the Father, and constant delight in the will of the Father. He was the Perfect One.

And He is not only the Saviour and Lord of His blood-bought people,—He is their Example. As He walked we should walk. Did not the psalmist himself feel these words, in measure, as he wrote them, and should not we have the same feelings of joy? It is most unbefitting when those redeemed from wrath complain. If a child of God says, by his (or her) manner, "Behold, what a weariness" (Mal. 1. 13) how much dishonour is brought to His Name! And we little think how we punish ourselves by sullen obedience, and by yielding to the subtle snare of Satan which labels obedience "Bondage." LOVE delights in giving and giving up! Love delights in the privilege of distinctness from the world for Christ's sake, and of rejection, if need be, for the Lord's Name (Acts 5. 41). His yoke is not taken half-heartedly. We want to have a joy—an increasing joy (cf. Isa. 29. 19)—in the will of the Lord. Isa. 64. 5 is very helpful: Christ is before us there. Let us serve the Lord with joyfulness (Deut. 28. 47, cf. Ps. 100. 2). Let us be glad of the privilege of pleasing Him. "Rejoice in the Lord alway; and again I will say, Rejoice" (Phil. 4. 4, Neh. 8. 10).

HEZEKIAH'S REMARKABLE
EXPERIENCE.With Thoughts On
ILLNESS AND RECOVERY.

Dear Brethren in Christ,

No king of Israel manifested more faith than Hezekiah (2 Kings 18. 5), yet even he, once at least, hesitated for awhile (2 Kings 18. 16). But, on the whole, his TRUST in the Lord was beautifully consistent year after year; therefore, he was prompt in his love and obedience (2 Chron. 29. 3).^{*} How great then was his concern, when

^{*} Possibly he had edited the book of Job: *פְּתִי (Khazaq—be strong)* still appears after it. Hence there was encouragement amid trial.

after a time of crisis, the words came to him, "Thou shalt die." The message was more painful because of the command to *attend* unto his house (Isa. 38. 1). Had he failed to "command" it aright?—Gen. 18. 19. Moreover, he was young (39 years old), and, as far as we are told, had no heir. The nation seemed to "need" him so much, but the Lord tenderly reminds us He can be independent of us! Possibly the nature of the complaint (2 Kings 20. 7) caused more sorrow, for had not Uzziah been cut off from the house of the Lord, and from judging his own house (2 Chron. 26. 19, 21) through a boil of leprosy? So Hezekiah wept as he prayed.

The Lord had not said the exact date of death, and graciously sent a message of comfort, which appointed the definite use of a trusteeship of fifteen years. Restored to health, the grateful king wrote his experience, showing the dispensational position of old-time saints as to knowledge, (for the fulness of life and incorruption in the gospel had not then been brought to light, 2 Tim. 1. 10), but, also, beautifully setting forth his concern to see the Lord in the land of the living (Isa. 38. 11), and his intense longing for the house of the Lord. This was dear to his affection, as it was to David's heart (1 Chron. 29. 3), and as it should be to us (1 Pet. 2. 5), and the question of 2 Kings 20. 8 is full of meaning. "What shall be the sign that the Lord will heal me, and that I shall go up to the house of the Lord the third day?"—Beloved friend, if the Lord heals you, physically or spiritually, 'tis not only that you may enjoy "it," and go back to business, but rather for THE HOUSE OF THE LORD, i.e. for HIMSELF, primarily—He heals that you may worship. Hezekiah feared much lest he should be cut off, as a leper, from the Lord's house, and hence he further wrote, "We will sing my songs to the stringed instruments all the days of our life in the house of the Lord" (Isa. 38. 20): possibly the fifteen songs of "degrees" (note verse 8) were edited with a view to this memorial; and, AGAIN we have the reference to the house of the Lord in Isa. 38. 22. A precious EMPHASIS. The Holy Spirit records it for our good.

Then suddenly the scene changes. We read so much less of his godliness during these fifteen years. One would have thought the knowledge of a definite period would have deepened concern, but was it so? And do not we so often fail similarly when we have definite opportunities? Let us be humbled, AND more faithful henceforth. We thank God for some encouragements, but the next statement is alarming. Isaiah 39 at once, without any chapter-break in the original Scriptures, tells of Babylon rather than Jerusalem, and the sad record mentions his house and the

house of his armour **SIX** times, but the house of the Lord **NOT ONCE**! Babylon's friendship is always perilous, and so is everything that makes us think of *our* house, and our will, **FIRST**. The embassy was *because* the king had recovered (verse 1), and yet there was the reverse of glory to God. The *intention* had been good, and earnestly fixed: worship in the Lord's house was the deep longing of heart *when* Hezekiah was ill. But, on recovery, he was taken off his guard, and showed off all that was in *his house*! How many have failed in like manner. The words of Haggai 1. 4 are never out of date.—“Is it time for you, O ye, to dwell in your celled **HOUSES** and **THIS HOUSE** lie waste?” Godly intentions are precious, but we need godly *determination* to carry them out, in the power of the Holy Spirit. Thank God, Hezekiah humbled himself (2 Chron. 32. 26), but nevertheless there was no further passover of full obedience (see 2 Chron. 35. 18); no recorded act of *special* devotedness during the second half of his reign. Is it that we become *colder* as we become *older*? Is Asa's history *ours*? Have we left our first love? Do *our* house-comforts become dearer to us, and does Christ become second? If so, can we be surprised if children grow up as *Manasseh*, who was born and trained *during this period*, and who so grievously negated the *command* of Isa. 38. 1, and the *very purpose* of the dear servant of God *when* the Lord raised him up? Then he said;—“The father to *the children* shall make known Thy truth” (Isa. 38. 19), and the fact that verses 19 and 20 are together, as the climax, would seem to suggest that his great object *then* could be thus summarized:—

- (a) The Lord's glory in the Lord's *house* :
- (b) A godly family to continue the guidance of Israel.

On these very two points he failed! *Why*? Ah, beloved friends, let us search *our* ways: we know the reason. “Little” departures from the Lord are perilous. We excuse details: we are afraid of “bondage”: we draw back. Illness has its message, and if the Lord restores and raises up, in the majority of cases *there is not the devotedness which was intended*.

Nor is this failure limited to great things. How often we long to please the Lord by rising early, and then fail to use the time for Him, *yea*, even fail to rise when He “wakens” us (Isa. 50. 4). How often we meet wishing to talk of Him, and yet allow “other things” to occupy so long a proportion. The words ring out, with heart-humbling power, “Hezekiah rendered not again according to the benefit done unto him” (2 Chron. 32. 25), and, with confession of sin, we think humbly of ourselves, and our weakness, and pray for grace that, in the Holy Spirit, we may enter

into the words, “He exhorted them all, that with **PURPOSE OF HEART**,” they would cleave unto the Lord.

With all good wishes,

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

“Blessed are those servants, whom the Lord when He cometh shall find **WATCHING**”
(Luke 12. 37, Matt. 24. 32).

“**LOOKING** for **THAT BLESSED HOPE**, and the glorious Appearing of the great God and our Saviour Jesus Christ”

(Tit. 2. 13, Phil. 3. 20, 21).

“Waiting for the Coming of our Lord Jesus Christ”
(1 Cor. 1. 7, 1 Thess. 1. 9-10).

“A Crown of Righteousness, which the Lord, the Righteous Judge, shall give . . . unto all them also that **LOVE HIS APPEARING**”

(2 Tim. 4. 8, 1 John 3. 2).

WATCHING for the Coming of our glorious Lord, Who is quickly coming, with His own reward, In *His* day of gladness, saints will joyful be, When, in wondrous mercy, Christ Himself they see.

WATCHING, ever working in His vineyard here, Knowing every moment His reward is near;— For He will not tarry but will surely come, At the time appointed, take us to His Home.

WATCHING, ever ready, by God's covenant grace, Waiting in His presence, soon to see His face!— Glorious is the prospect of that day of days, When we shall be with Him, Him adore and praise.

WATCHING for Christ's Coming, with the goal in view, When we shall behold Him, and be like Him too;— Oh the bliss of seeing Him, Whom we adore, Dwelling in His glory, with Him evermore!

LOOKING for our Saviour, knowing He is near! And, though tribulation quickly may be here, Grace will be sufficient, as we look on high, Knowing that the Coming of our Lord is nigh.

LOOKING up and onward, as for Christ we wait, Praising Him Who saved us, with a love so great: Oh the joy of knowing Him Who died to save; When we were but rebels, each to sin a slave.

WAITING, ever waiting, for the Lord from heaven, Happy, joyous, thankful!—since by grace forgiven: Soon we shall behold Him, and His glory share, In the “many Mansions,” dwell for ever there.

I cannot face my difficulties before they come, any more than I can do ten days' work at once. Moreover, I do not know what my difficulties will be. But one thing I know, my Saviour has guaranteed my salvation through all the difficulties, and anxiety is a denial of Him, and as such, it is a sin against Him, and to the glory of Satan. Why should I harbour such an evil?

THE CHILDREN'S COLUMNS.

SEEING.

HOW wonderful it is that we have power to see, though many use their eyes to look at things which are sinful. But there are some who cannot see at all, not even God's wonders in nature, because they are blind. How thankful those who are able to SEE should be! But we are, none of us, so grateful for all God's mercies as we should be. Those who are saved *feel* this. Our life altogether is marvellous, yet we fail to realize, and to praise God. Those who are unsaved can, and should, thank God, as Creator, for earthly life, and all that He gives, but such cannot pray to Him as Father, till born again by the gracious working of the Holy Spirit, and brought into His family. It is known, even by little ones, that "FATHER" sets forth a *family* relationship. Though there are many who have been brought to SEE themselves as sinners, and to behold the Lord Jesus as the Perfect One Who died for sinners, that He might bring to God,—yet multitudes, both young and old, in every land, have their eyes closed as to the reality that they need salvation. How those who are saved long for many others to SEE Him, the Altogether Lovely One, as their own personal, and ever-present Saviour. It is written in Isa. 53. 2, that none, by nature, SEE beauty in the Lord Jesus. 'Tis only when our eyes are open, that, by grace His loveliness is SEEN. He IS lovely, but to many His beauty is veiled, because Satan hath blinded, their mind and understanding are darkened (2 Cor. 4. 4, Eph. 4. 18). Thus they cannot SEE their lost condition, and how, through Christ's precious blood alone, rebels can become God's own people. When He in mercy begins to work, by His Holy Spirit, the eyes are open to SEE that there is no hope for any who are "dead in sins," except in, and by the merits of Another, even His Beloved Son. How marvellous that He freely shed His blood for those who were His ENEMIES. And so we would point to Him, even as John the Baptist, who said to two of his disciples concerning Christ, "*Behold the Lamb of God, Which taketh away the sin of the world*" (John 1. 29). When the woman in John 4 was brought, by the Lord Jesus, to feel her sins, she went unto the city and said, "*COME, SEE a man Which told me all things that ever I did: Is not This the Christ?*" And through her words they came to SEE HIM, and, by the working of God the Holy Spirit, many believed on Him, and said, "*This is indeed the Christ, the the Saviour of the world,*" i. e. the Saviour of *Jews and Gentiles*. At first the woman SAW nothing in Him that she desired. But *afterward* she even was caused to SEE Him as the Saviour

of the lost. It is a privilege thus to be blest.

In John 9 we read about the man born blind. Natural blindness is sad, but to be blind spiritually, and not to SEE oneself a sinner, needing a Saviour, is far more terrible. Natural blindness is only for this life, but spiritual blindness affects eternity. We remember how, in wondrous mercy, the Lord Jesus opened the eyes of the blind man, and when questioned by others, the once blind man said, "*One thing I know, that whereas I WAS blind, now I SEE.*" What a wonderful change, and salvation IS wonderful, and those who know the Lord Jesus as their Saviour, pray that others too may know Him, and enjoy heavenly blessings IN Him.

We do desire, in God's mercy, that many young readers, as well as others, may have their eyes opened to SEE how God loved, SO loved, and gave His beloved Son to die for rebels (John 3. 16), and that, through Him, such can, simply trusting in His finished work, come to God, Who waits to welcome broken-hearted sinners. Those who are saved, in such love, are looking onward to *seeing* the Lord face to face, and they say, in the words of 1 John 3. 2, "*When He shall appear we shall be like Him, for we shall SEE HIM AS HE IS.*" What a sad contrast are the recorded words of one who was not saved:—"I SHALL SEE HIM, but *not now*, I shall behold Him, but *not nigh*." (Num. 24. 17). We read in Rev. 1. 7, "*EVERY EYE SHALL SEE HIM,*" but not as their Saviour, in that Day. Many will see Him as Judge, when He comes to punish the ungodly. Only His disciples saw Christ after He was raised. The next time the world shall SEE Him. He will appear as Judge. And what will He be to many who read these messages?—The glorified Lord, or Judge of those who despised Him on earth, and put aside the true thought of the precious blood! Oh that not a few may, by His gracious in-working, be able to say, "*Once I was blind, but now I SEE,*" and rejoice to behold Christ as my Saviour.

SEEING, FROM THE SCRIPTURES, God so loved and Gave His Son beloved, sinners lost to save, [gave,— And, in wondrous mercy, God will freely give Life and heavenly blessings, cause the "dead" to live.

SEEING, FROM THE SCRIPTURES, how Christ saves from sin, Gives eternal blessings, "Peace with God" within, As the Holy Spirit works, in marvellous love, God the Father quickens, quickens from above!

SEEING, FROM THE SCRIPTURES, Christ as Saviour, Lord,

How He paid the ransom, by His blood out-poured: Now He lives in heaven, there to intercede, And, in tender mercy, meets the sinner's need.

SEEING, FROM THE SCRIPTURES, God will not reject Those who cry for mercy, as His own elect; But in Christ will welcome, save, in covenant grace, Giving life eternal, and a heavenly place.

SEEING, FROM THE SCRIPTURES, God will surely keep

Every word that's written, tending all His sheep,
Keeping by His power till Christ comes again,
With His holy angels, o'er this earth to reign.

SEEING, FROM THE SCRIPTURES, all will be fulfillt.
In God's time and purpose, just as He hath willed: [ed,
IF by blood now sheltered, we have nought to fear,
Though God's day of judgment, and His wrath be near.

SEEING, FROM THE SCRIPTURES, how poor fallen
Can alone be rescued, in God's covenant plan: [man
Only in His mercy such are brought to see,
By the Holy Spirit, how from wrath to flee.

SEEING, FROM THE SCRIPTURES, how to come by Him
Who came down from heaven, rebels to redeem,
Have YOU, by His quickening, seen the way to God,
Through His Well-beloved, through the poured-out blood?

A WORD WITH YOUNG BELIEVERS AND OLDER ONES TOO.

"Lord, shall we smite with the sword?
And one of them smote the servant of
the high priest, and cut off his right ear."

Luke 22. 49, 50.

THE question was natural, but impulsive. Sometimes it is well to wait even before asking. It may be well to ask ourselves, "Has the Lord already given instruction?" But if we do ask, let us wait to hear His will. Even Moses, with all his wisdom and knowledge of God, put a man in ward, *until* God's mind was known. Saul did not realize this willingness to wait, "I forced myself therefore" (1 Sam. 13. 12), "And Saul said unto the priest, Withdraw thine hand" (1 Sam. 14. 19). "They waited not for His counsel" (Ps. 106. 13). How easy it is to be impatient. If our eyes are upon the Lord, and He answers us not "that day," shall we, like Daniel, *still* wait,—though it means three full weeks? We want to take action: "feelings" are strong: we seem to be losing time. Nay, to be brought into training with the Lord's will is the saving of time! To Peter (John 18. 10) it seemed that the "opportunity" would be gone. It looked cowardly to do *nothing*, when the Lord was arrested. Had he not offered to go to prison with his Lord, and should he not quickly prove his determination,—his willingness? Ah, he proved the *reverse* of willingness to be *with* the Non-resisting One, for the Lord used no sword. Peter failed to understand the "with" he had professed. Wait—God's *time* is best. Abraham did not hurry the Lord one moment, and the Scripture tells us that he was "strong in faith." The knife was in his hand, but the knife was not plunged in Isaac's blood. Ah, let those who think they see "contradictions" in Scripture see how the Lord solved at the *right* moment the

apparent contradiction between the promise of God as to Isaac, and His command. So shall it ever be.

"Lord, shall we smite?" Observe how remarkably they used the word "Lord," and put it *first*, and yet acted otherwise. Had He not already told the disciples that they were not to be as the Gentiles, using human authority? Even as to the fully righteous cause, He forbade the use of force, in the *present* time. (Christendom is blind to this). They were thinking what they could do: our arrangements often seem "wise," but are they His will? Wait! 'Tis not *our* smiting! The Shepherd of Israel was then *to be smitten* with the sword of judgment (Mat. 26. 31, Zech. 13. 7): the wicked hands of men were to be overruled (Acts 2. 23). "We" are not to organize, as we think. That which seems "natural" and "desirable" in God's service is not always His will. We may use a sword for Christ with self-will, or we may bring spices for Christ at the wrong time (Luke 24. 1): is it not better to remember *His* words (Luke 24. 8), and to live in *His* will? Activity is not always service. The Lord looks to the one who trembles at *His word* (Isa. 66. 2, Ezra 9. 4, 10 3). "Simon" Peter was, by the very derivation of his name, "a hearing one," but he acted without *hearing*, and, remarkably, cut off the servant's "ear." The Lord healed the *ear*, to show that the servant of the *greater* High Priest should have listened. Till the *ear* has been anointed, how can the hand and feet be used?—(Ex. 29. 20, Lev. 14. 14, 17)? Wait for God's counsel, and then act. Listen for His voice. "Follow Me" is a precious command, and Caleb "followed *after* the Lord" (Num. 14. 24). "He that hath an ear, let him hear." Human reasoning has no place in worship and service. The redeemed belong to the Lord, that they may obey with the simplicity of *love*, and in the power of the Holy Spirit. Oh that this may be our joyful *experience*, from day to day.

The Lord has graciously enabled a further printing of
PLAIN SCRIPTURE TEXTS

for the walls of His people's houses. We have not a large supply. But any who wish to PUT THESE UP at once. o His glory are welcome to enquire.

	SIZE.
(1) Ps. 92. 4.	17½ x 10½.
(2) Ps. 89. 15.	17½ x 10½.
(3) Heb. 11. 26: 13. 13, 14.	30 x 20.
(4) Jer. 45. 5.	25½ x 10.
(5) John 14. 15: 15. 14.	17½ x 12½.
(6) 1 Pet. 1. 18, 19.	17½ x 13½.
(7) Ps. 116. 12.	22½ x 17½.

The Lord *STILL* delights to be among His people but He *MUST* be *in the midst*, and there must be HOLY place. Let us seek thus to glorify Him.

TALKS ABOUT PRESENT-DAY NEEDS—10.

HUMBLENESS, IN VIEW
OF WHAT THE REDEEMED
WILL BE "IN THAT DAY."

WHEN we think of what we *were* by nature, even enemies to God (Rom. 5. 10) and what we are now by grace in His beloved Son, near to Him (Eph. 2. 13, 14), our hearts should overflow with gratitude to God for His so great love in choosing us in Christ (Eph. 1. 1-4). Redeemed with His precious blood!—Wondrous privilege. Words must fail to express what our lives *should* be, and all because of undeserved grace, and by God's gracious enabling. Wonderful, indeed, is our exalted position "in Christ," yet how we have failed, and do fail, to shew forth His marvellous love, in our *daily* experience and walk. How we should value, *such* love, love which made an atonement with *such* precious blood. Oh that by grace we may not, in any way, or at any time, live as we were once,—darkness,—but, contrariwise, **WALK** as children of the light, *and* of the Day (1 Thess. 5. 5).

Ah, dear fellow believers, if only we walked more and more as He walked, when on this earth (1 John 2. 6), and followed His steps (1 Pet. 2. 21), what a contrast we should become with those who know Him not. May we confess our failures, our sins, and seek for grace in these "Perilous times" at once to walk worthy of our *high* calling, with all lowliness and meekness (Eph. 4. 1, 2). If we see our precious Saviour as the Altogether Lovely One, how can we help seeking to be like Him, and how draw back from speaking of Him in words that befit those so favoured (S of Songs 5. 10-16)? May our merciful and gracious God forgive our lack of love, and slow appreciation of His mercy and goodness to us. We shall always find it helpful, though it may be humbling, to remember that we are what we are by His grace (1 Cor. 15. 10):—we had no merits of our own, only demerits and disgrace. The work is HIS from beginning to end. Oh that we were more devoted unto Him, walking in the Spirit, **DAILY**. It is profitable, spiritually, to meditate on His grace in the *past* and *present*. Surely we shall find it good constantly to have before us, and in our minds, what those saved through Christ's atoning blood—**WILL** be in the future. It is well *thus* to look forward. What a vast difference there is between "that Day" and the present time. We all know by experience what it is to have looked forward to some "pleasures," and frequently the realization has fallen short. Not so with *this* future—for these pleasures, which are at God's right hand, and for evermore (Ps. 16. 11), will excel all that we have imagined! God has in wondrous love made known many of the

spiritual blessings in Christ (1 Cor. 2. 9, 10), but the fulness is yet to come. While we *praise* God for a foretaste of that Day, we fail to understand *all* it will mean: "We shall all be changed" (1 Cor. 15. 51-54), our bodies will be fashioned like to *His glorious body* (Phil. 3. 20, 21). We shall be *like* Him, for we shall see Him **AS He is**—all-glorious (1 John 3. 1, 2). Verse 3 shows the effect such a prospect should have upon believers now. We should seek to become pure, even as He is pure. May we lay such words to heart. "That Blessed Hope," the hope of seeing Him, and also as to the Judgment Seat of Christ, rightly viewed, must lead to godliness of life. How can we be worldly with such a hope *before* us? Our beloved Lord is coming. We are assured of this. He is coming quickly. On all sides we see tokens that the end of the age is nearing. Oh for lives in *keeping* with such a happy belief (1 Thess. 4. 13-18). How can we be silent as to God's precious promises? May He quicken and stir our love to Him,—awaken our love more than ever.

We shall be "**WITH HIM**." Oh the glories of that Day! Why do we fail in seeing them so faintly? Our eyes are too much on things which are seen. Only let us be emancipated from things of earth, and our view of things eternal will be clearer, and much more enjoyable. May we have real joy to-day, in looking forward to that glorious time, when we shall be free from sin, and sin's presence, with Him, Whom our soul loveth.

We shall not only be like Him, and with Him, though this is a vast "*only*," but we shall *realize and share His glory*. For, in His prayer to God the Father for His own, Christ longed that they might behold His glory. John 17 is wonderful. We shall find it helpful to meditate much upon it, as the words show us how to live *daily*, and also indicate the hope of the future, when the oneness for which He prayed *will be manifest*. How can our love to Him wax cold, and our faith in Him falter, while we meditate on *such* love? How can the world "*attract*" us, and how can we, in any measure, be like it, with such a Blessed Hope before us? Let us be mindful of the message of 2 Cor. 4. 17, 18, following 3. 18. "An eternal weight of glory." Mark the words to characterize believers, "While we **LOOK NOT** at the things which are seen." Some will walk with the Lord in white, and oh, amazing words, He will say, "For they are worthy" (Rev. 3. 4, 5). By grace we should walk worthy of Him now. Some will sit with Him on His throne (Rev. 3. 21). Some will be so near to Him, following the Lamb whithersoever He goeth (Rev. 14. 1-4). Nearness now will bring extra nearness then. Oh that we, by grace, may have this ever before us, that God in all things may be glorified.

Suggested Daily Readings.

"IF THE LORD WILL" — October, 1922.

Day	Exodus	John	Learning	Ps. cxix.
1	xxxvi. 1-13	viii. 37-45	Ex. xxxvi. 31	161, 162
2	" 14-30	" 46-59	" 32	163
3	" 31-xxxvii. 9	ix. 1-12	" 33	164
4	" 10-24	" 13-24	" 34	165
5	" 25-xxxviii. 7	" 25-38	" 35	166
6	" 8-20	39-x. 6	" 36	167
7	" 21-31	x. 7-18	Ex. xl. 34	168
8	xxxix. 1-7	" 19-30	" 35	169, 170
9	" 8-21	" 31-42	" 36	171
10	" 22-32	xi. 1-10	" 37	172
11	" 33-43	" 11-22	" 38	173
12	xl. 1-16	" 23-31	John xi. 20	174
13	" 17-38	" 32-44	" 21, 22	175
14	Lev. i. 1-9	" 45-54	" 23, 24	176
15	" 10-17	55-xii. 9	" 25	1, 2
16	ii. 1-16	xii. 10-19	" 26	3
17	iii. 1-17	" 20-31	" 27	4
18	iv. 1-12	" 32-43	" 28	5
19	" 13-26	" 44-50	Lev. ii. 8	6
20	" 27-v. 4	xiii. 1-11	" 9	7
21	v. 5-19	" 12-22	" 10	8
22	vi. 1-13	" 23-30	" 11	9, 10
23	" 14-30	" 31-38	" 12	11
24	vii. 1-13	xiv. 1-10	" 13	12
25	" 14-27	" 11-21	John xiii. 33	13
26	" 28-38	" 22-31	" 34	14
27	viii. 1-17	xv. 1-8	" 35	15
28	" 18-30	" 9-17	Lev. ix. 24	16
29	" 31-ix. 7	" 18-27	x. 1	17, 18
30	ix. 8-24	xvi. 1-11	" 2	19
31	x. 1-11	" 12-24	" 3	20

By the grace of God we have HIS WORDS, that we, if we are His blood-bought people, may enjoy them, and delight in them, and obey them, in the strength of the Holy Spirit. Do we treat the Holy Scriptures thus? Are the words of God as a laver to us? MENTAL knowledge will never suffice.

The LEARNING of Scripture should be coupled with the LIVING of Scripture. God has given to us His Words with a precious object, and how precious is this realized in days of trial and bereavement. But, amid the din of earthly arrangements, even His own seem to hear His voice less, and it is well to be in measure, isolated, and suffering, and losing for Him, that He may truly be heard, and His will be found a real delight.

Notes on Memorized Verses.

Ex. 36. 31-38.

31, God appointed everything. The firmness of the structure is emphasized: sockets and bars graciously arranged for the spiritual structure also. No details are unimportant. God's stress on unity is refreshing, cf. the cherubim's faces towards one another (Ex. 25. 20), and the

words "one tabernacle" (26. 6), "Couple the tent together, that it may be one" (26. 11): God delights in unity. Believers are like boards "standing up," (i.e. spiritually raised up), on redemption sockets (1 Pet. 1. 18, 19, Heb. 6. 18),* and they should be enjoying fellowship with one another, inwardly (Ex. 36. 33), and manifestly (36. 31†—Acts 2. 42 and Eph. 4. 11 have been suggested as illustrations: we still have the apostles and prophets in their writings, cf. Luke 16. 31). 35, The veil pictures Christ (Heb. 10. 20): the same letters as the word for "mercy-seat": in His life, the veil (lit: "separation"), in His death, the atonement (no separation, Heb. 6. 19). How wondrous it is to have the antitype, and to draw near (contrast Lev. 16. 2 with Heb. 4. 16).

Ex. 40. 34-38.

The cloud of God's presence, so 2 Chron. 5. 13, 14, note Matt. 24. 30, 26. 64, Acts 1. 9: how blessed will be Israel's future, Isa. 4. 5, cf. Zech. 14. 21. "Moses was not able," so 1 Kings 8. 11, Rev. 15. 8: we little realize the majesty of God (Ex. 33. 20). The privilege of drawing near to serve is precious, but we must never forget that, beyond the enjoyment of this, we need to feel the greatness of the Lord, so that it is His great condescension to accept worship and service (Ps. 113. 5, 6). 36, The Lord guided, Num. 9 is very helpful. Are we willing to be guided? And, secondly, does the Lord's presence decide where we shall remain, or do we make our wishes and feelings first? Are our homes arranged in accord with this principle, viz, that the Lord shall choose? If we have time from daily business, do we seek His guidance? The waiting for Him of Ex. 40. 37 is very beautiful, cf. Num. 9. 22, and the summing up of verse 23. 38, The repeated word "all" encourages, (Prov. 3. 5, 6). Matt. 28. 18-20 comes to mind helpfully.

John 11. 20-28.

20, Temperament and character influence us: see Luke 10. 38-42: Now important to seek God's gracious control and moulding of OUR temperaments. 22, Confidence in the Lord. 23, A word of tenderness. 24, "I know" again. 25, The Lord draws to Himself: Martha spoke of the future (this was natural), the Lord revealed what He was at that very moment (see Luke 23. 43): oh that we may learn this:—"To-day" Heb. 13. 8. Note the various occurrences of "I am" in this gospel, and the importance of exalting Christ in His many aspects. 25, 26, In ch. 4 the Lord Jesus led the woman beyond the

* We hold that which holds us. The word for "strong" implies this: so the boards had their "hands" in the sockets which held them.

† Not by compromise, but on the lines of God's will.

thought of earthly water, and in ch. 6 emphasized the heavenly bread, so here, the spiritual life. 26, THIS : definiteness : 27, the reply indefinite in the special point *He* mentioned. 28, Mary at once came, when called (29).

Lev. 2. 8-13.

The meat (meal) offering sets forth the purity, evenness, righteousness and devotedness of *all* Christ's life. Observe "unto the Lord," "unto the altar." 9, A sweet savour : why ?—Because a type of Christ!—How precious then must we be, since reminders of Himself (2 Cor. 2. 15). 10, When the Lord is exalted, He looks after all His people's needs. A spiritual priesthood, in like manner, has spiritual food : all because of the accepted work of Christ. 11, Leaven and honey alike excluded : manifest "malice and wickedness" on the one hand, and "affability" of the flesh on the other, alike rejected : *neither* of these *at all* in Christ's life. 12, Lev. 23. 17 : * the Lord's people would *not* be accepted on the basis of law, *in themselves* : the sweet savour is Christ, and His people *in Him*. They need to confess their unworthiness, and failure even in "service." "Salt" suggests continuance, and the reverse of corruption : moreover, notice Col. 4. 6 : how beautiful were Christ's words : how solemn the contrasted thought of Eccl. 10. 1.

John 13. 33-35.

33, The very word "Little children" sets forth affection. "With you" : another aspect, Matt. 28. 20. 34, The word "commandment" is not unloving : it is full of love. "One another," indicative of a precious link "*in* Christ Jesus," "As I have loved you" : here in we see the *reason* for the love, and the manner of it, and the true motive and power. How different from the world's love. 35, This is the witness we should ever emphasize, the proof that any are His learners : to say, "Lord, Lord," or with the mouth to "show much love" (Ezek. 33. 31) will NOT suffice.

Lev. 9. 24—10. 3.

24, How precious was the climax : after simple and continued *obedience*, the Lord Himself manifested His own approval. Surely this should have been a stimulus to more obedience ! 10. 1, Ah, how solemnly this verse comes next. It is vain to look to *men*. We too should not misuse blessings. In *Eden* Adam chose his own way : under mount *Sinai* itself, Israel made the golden calf, and the two sons of Aaron specially favoured in Ex. 24 are, (*immediately after* a peculiar privilege), shown to us in their *self-will*. Oh for grace to be *kept*. 2, The Lord is righteous : He *cannot* approve sin : they had come to

Him *apart* from His commandment. Let us never say, "A little thing" :—observe "He commanded them *not*" : 'tis not that they were specifically *forbidden* : we must not *add* : "they waited not for His counsel" : are not many breaking His commands to-day, and because He does not *show* His displeasure they press on ? Beware. The Judgment Seat of Christ is real. 3, "I will be glorified" : a deeply important thought, cf. Num. 20. 13.

Ex. 30. 10-16.

10, Yearly reminder of the one way of access : how gloriously the Antitype excels ("Once in a year" repeated). 12, A *numbered* people *ransomed*, and therefore, *no plague* : how suggestive spiritually. 13, They gave the silver : but the precious blood *has been given* for us (1 Pet. 1. 18, 19). Why *HALF* a shekel ?—Surely to emphasize "*fellowship*" with another : redeemed Jews and Gentiles one in Christ. 16, For what service ?—See 38. 27, 28 : (a) Foundation, (b) Uniting : There can be no worship without the very *ground* of redemption : every other attempt at a sanctuary will fall over. *Sockets* of atonement-money are full of spiritual meanings. The boards had tenons, or hands, holding these : surely it is the joy of God's people to hold fast the precious teaching of God as to that redemption which holds them up.

Suggestions for Prayer.

"Let him ask in faith, nothing wavering."
Jas. 1. 6. Contrast Jer. 42. 20.

1. For God's glory in the prayerful study of His people, that there may be quiet concern and not mere sentiment ; spirituality, and not outward form ; obedience and not bare activity.
2. For a revival as to confession of sin, and trembling at God's words (Ezra 9. 4 ; 10. 3), accompanied by the joy of Neh. 8. 10, 17 (cf. Ps. 2. 12).
3. For the homes of God's dear people, that they may even look more like the homes of those who love Him, and whose *one object* is to please Him, and that their business life, in like manner, may be a transparent testimony for Him.
4. For the translation of Scripture to God's glory. (It would be so encouraging to hear from any engaged in this : prayer, and some assistance as to the Greek or Hebrew, may be an encouragement).
5. For work among men of all nations, in London, which the Lord has so lovingly committed to His people's care, (we do want grace, to be fervent and faithful ; and grace for the background-language-and-other labour unto the Lord). Oh that many who return to their own country may have experienced the beginning of the Lord's work.
6. For isolated children of God, and those in little groups, that they may enjoy Matt. 18. 20, and follow on to know Him, and be encouraged numerically as well as spiritually.

"In *everything* by prayer and supplication, with thanksgiving, let your requests be made known unto God."
Phil. 4. 6.

* Needing a sin-offering at the same time, verse 19.

Thoughts from . . . The WORD of GOD.

Vol. xxii. No. 11.
Nov: 1922.
FREE.

The Lord Jesus said, "Every man therefore that hath heard, and hath learned of the Father, cometh unto Me." John 6. 45.

"That He should gather together in one the children of God that were scattered abroad." John 11. 52.

"That they all may be one." John 17. 21.

"The wolf catcheth them, and scattereth the sheep." John 10. 12.

"My sheep hear My voice . . . I give unto them eternal life, and they shall never perish." John 10. 27, 28.

"Behold I come quickly:

Some lovingly enquire about the subscription to this magazine. Valuing such thoughtfulness and interest, we would just mention three leaflets, "Hitherto Hath the Lord Helped Us," "The Faithfulness of God," and "Behold the Mounts," "Behold, I am the Lord," which explain more fully how we believe He has guided, and is enabling, and will graciously supply all needs.—These gladly sent. An earnest invitation to gatherings to the glory of God. "If the Lord will,"—

Meeting Room, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 8 and 6.15, Mon: 8, Thurs: 8, Sat: 6.45. 180, Grundy St, Poplar, Tues: 8.15. 7, Carew St, Lilford Rd, Camberwell, Wed: 8.

Walham Green premises having come down, we are waiting on God for His indication as to West London.

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

A Word of Introduction.

WE can indeed rejoice in the privilege of speaking of salvation and the will of God. He has not left His people in a world of confusion without a chart. In wondrous love, He has made known His will. The realization of this MUST lead to obedience, if we truly LOVE Him. Spiritual obedience is the thermometer of love. It is vain to talk of love, if we are willing to grieve the Holy Spirit. Selfishness can never flourish in the light of God's love. If we enjoy acknowledging Him, we must enjoy His words. The present-day tendency to separate love and obedience is a subtle preparation for the lawless one: "Because lawlessness shall abound, the love of many shall wax cold" (Matt. 24. 12). But the testimony of God is clear, "The first of all the commandments is . . . 'Thou shalt love,' . . . and the second, . . . 'Thou shalt love'" (Mark. 12. 29-31), and "the end of the commandment is love" (1 Tim. 1. 5)!

A magazine, issued, as the Lord has enabled hitherto, monthly, to emphasize His covenant love, and the associated privileges of His blood-bought people, in their heavenly calling, and unworldly separation to Him. The Scripture is authoritative, the Holy Spirit is Personal and Real, the path of obedience is meant to be a joy!

SOME OF THE CONTENTS. PAGE.

BELIEF IN GOD'S ELECTING GRACE	82
A GREAT DEBT DISCHARGED	83
SMITTEN OF GOD	84
BUT WILL FLEE FROM HIM	85
PRAYER AND PRAISE	86
Suggested Readings and Notes	87

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

hold that fast which thou hast, that no man take thy crown." Rev. 3. 11.

"The Lord will not forsake His people for His great Name's sake: because it hath pleased the Lord to make you His people." 1 Sam. 12. 22.

"Christ loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself."

Eph. 5. 25-27.

"Till we all come into the unity of the faith, and of the knowledge of the Son of God."

Eph. 4. 13.

"They sat down at Thy feet; every one shall receive of Thy words." Deut. 33. 8.

"I sat down under His shadow with great delight (I delighted and sat down, *marg.*), and His fruit was sweet to my taste." Song 2. 8.

Now blessed to be swift to hear
The Bridegroom's loving voice,*
His voice to guide, His voice to cheer,—
Therein we would rejoice.

There are so many voices now,
But many are not true;
Within the holy place we bow,
If we His will would do.

Be not distracted, men to please,
Sit down the Lord to hear,
Delighted not with earthly ease,
But Him to love and fear.

The world's attractions are in vain,
If we are knit to Him,
His purpose then becomes so plain,
And makes all others dim!

* John 3. 29; 10. 4.

† Psalm 73. 17.

BELIEF IN GOD'S ELECTING GRACE.

AND

Two Solemn Alternatives— *Viz., Madness or Harshness.*

Dear Brethren in Christ Jesus,

"The faith of God's elect": the expression is not mine, but His (Tit. 1. 1), and again "the elect's sake *whom He elected*" (Mark 13. 20). "Can you explain it?" Primarily, I am not asked to explain, but I *am* simply enabled to *believe*. Difficulties are great to *unbelief*, but can FAITH have any difficulty *when God has spoken*? What is faith? Is it *sight*? Is it *reasoning*? Or is it FAITH? Those who are now blessed with all spiritual blessings in Christ Jesus were *chosen* in Him before the foundation of the world, *not* because they were holy, or foreseen to make themselves holy, or even to wish to be holy, *but* that they should be holy (Eph. 1. 3, 4). Were we "children of wrath even as others?"—(Eph. 2. 3).—Did God quicken us when dead?—Eph. 2. 5.—What have we which we did not receive?—1 Cor. 4. 7. Then "election" must be a fact! I dare not criticize: I *must* gratefully believe. If I *love* the Lord, surely I am willing to acknowledge His righteousness, and to *judge* every argument otherwise as sin. Yea, I would desire to show that I have received the *love* of the *truth*. Hence 'tis more than "I *must* believe." He has caused affection. Have you heard a man object when truly on his knees? Or does he praise God for saving him *when dead* in sins? Does he then attribute all to grace? It may be said, "But there is no merit in believing, and believing is *our part*." But if the *first* act of faith is *before* quickening, why do I need quickening after? If the *first* believing is by a DEAD sinner, how can the faith be *living*? If the first coming was without *drawing* (John 6. 44), then the *deciding factor* is *mine*, and THIS will affect both praise and humility. Indeed, what was the ground of *opposition* to much of Christ's teaching in Luke 4 and John 6? What is the point of Rom. 9, if election be not a fact? The character of the *opposition* shows the nature of the *truth*. I do not ask, "Why?" I must not criticize, and say, "Why not all?" My only safe place is in the sanctuary (Ps. 73. 17), else my steps will well nigh slip (Ps. 73. 2). Such knowledge is too wonderful *for me* (Ps. 139. 6). Here is the crucial point. Am I to criticize the ways of God, or, with Abraham of old, to own:—"Shall not the Judge of all the earth do right?" And with David to sit before the Lord, and say, "Who am I, Lord God, and what is mine house, that Thou hast brought me hitherto?" When Job attempted to "explain," he stumbled, and darkened counsel

by words without knowledge. The Lord *answered* Job with questions, and added, "Wilt thou also disannul My judgment? Wilt thou condemn Me, that thou mayest be righteous?" And so the words ring out, "Nay but, O man, who art thou that repliest against God?"—Rom. 9. 20. *The only safe place is in the sanctuary.* Where reason falters, *worship* is well-pleasing.

But here is a man who rejects electing grace: he believes in a "chance": and preaches accordingly. Watch that man. It may be he goes to a football match, or even lights his pipe *with* the ungodly, and yet feels all the time that HIS ACTIVITY can alter the number in hell, and increase the number in heaven. *The man is cruel*: while he arranges self-pleasures, he is, *according to his own belief*, decreasing the number of the redeemed. *The man is cruel or very forgetful.* But, possibly, he puts aside these worldly things, and has a manifest zealousness. Yet, why does he rise late in the morning? Why is he so indifferent? He would be more definite if he saw men in a house on fire, but though he believes that salvation depends on human decision, he does not scheme out methods to seek to secure this, to every possible extent! Why does he not go *mad* with anxious intensity? Indeed, it is a marvel he has not already gone mad. His past indifference, *according to his own thought*, has involved some in judgment *for ever*. He *might* have changed this. There seems no other alternative—either he is *cruel*, or he ought to go *mad*, with bitterest remorse.

But it may be asked, "Does a consciousness of God's election give any *third* alternative? Will those who believe this be justified in *less* intensity?" Beloved friends, I am not pleading *for* the lack of *true* intensity, but for a deliverance FROM a burden of unholy anxiety which is *self-made*,—deliverance INTO a responsibility which is from God. *Here is a brother who rejoices in electing grace.* Can he, therefore, settle down and say, "God will save souls." No, he believes God is sovereign to *command* as well as to *save*. He will not engage in the world's pleasures, he has been chosen to something infinitely better than seeing a football match, and has comforts infinitely beyond the self-indulgent pipe. He is earnest to the extent of his realization of grace, in the power of the Holy Spirit. But the responsibility of success is not his, *the responsibility of obedience* is entrusted to him (Isa. 49. 4). He does not go mad, for he is *kept* to the LORD'S lines of the LORD'S work, and they include peaceful dependence on Him, and earnest use of *His* methods to bring about *His* results. If I felt my actions altered men's eternal salvation, I could not bear the *strain* unless I were *harsh*. Simple faith in God's truth as to election brings one from both insanity and cruelty, to a simple

loving activity. The man who arranges work for God on *his own* lines ought to go mad: the one who is willing for God to arrange does not make this an excuse for fleshly laziness, but a ground for restful, unwearied obedience. If I thought my plans were decisive, I should be too agitated even to study, but if I am an instrument in God's hands, if He appoints moulding and study, I am willing for *His* preparation, that I may do *HIS* work, and not only work for Him (1 Cor. 15. 58). *Anything else is feverish excitement.* Because He will save, I can trust: because He appoints to me my privilege of responsibility, I dare not sleep spiritually, for they that sleep sleep in the night. If I save souls, if man's "chance" depends on me, then, quite unprepared, I shall rush forth madly:—but if it pleases God to call by His grace, I shall wait at *His* doors, and my whole life should become glad submission to His will. To do all to the glory of God—is not an argument for indifference, but the Holy Spirit shows this standpoint, to preserve from the fever of human methods, leading each to the joy of being one of the Lord's chosen vessels to bear His Name (Acts 9. 15).

With all hearty encouragement in the Lord,
Yours in Him by free grace,
Percy W. Heward.

A GREAT DEBT DISCHARGED, A Parable of the Gospel of GRACE.

THE debtor who does not *feel* his condition is not in genuine restfulness of mind. The bare thought of a *debt* is a problem to many, and this is well. But when a debt is fully discharged, there is the removal of a heavy load. Instead of the thought—"How can I meet my *liabilities*?" there is the quiet relief—"I have the receipt." If certain ancient laws were raised up against debtors, doubtless there would be still more uneasiness, *till* the debt was paid. A Fleet prison, or bondage to the creditor would act as a nightmare, and some would be *more than anxious*. But the majority are unmindful of A YET GREATER DEBT,—an infinite debt! The words may well ring out—"How much owest thou?" (Luke 16. 5). Possibly you have no idea what you really owe. You may be among those who imagine that a fairly good life before men is acceptable to God. *But this is not so.* God demands righteousness, demands it inflexibly. How can His law tolerate one sin? To conceive that He will accept part-payment is an insult to His righteousness. "I do the best I can," says one man. Is the thief who undertakes to steal less acquitted? "Your best" is a *rejection* of God's own standard, and of God's own testimony (Isa. 64. 6), and a proud refusal to acknowledge

and seek HIS way of deliverance. Thus "*your best*" will never satisfy HIM. In other words, if you owe "an hundred measures of oil," *i. e.*, of devoted love and worship, you *cannot* restfully take your bill, and "write fifty" (Luke 16. 6). *It is impossible.* Nor could you pay even fifty! Your oil would not be pure. To discharge a debt in counterfeit coin is to make one sin two.

But is there no escape? The "debtor" parables of the Lord Jesus Christ are very remarkable. He *emphasizes* the sinner's debt in a heart-breaking way. He shows the fallacy of *all* ideas of part-payment. But on such a background, He remarkably reveals to the lost, a complete deliverance. God *will not* meet the sinner half-way, but He has graciously come to sinners the *whole way*, in the finished work of His Beloved Son. "WHEN THEY HAD NOTHING TO PAY, HE FRANKLY FORGAVE THEM BOTH" (Luke 7. 42). This is, indeed, good news. But how can the Righteous Judge thus deal with the unrighteous sinner? *There is only one solution of this problem.* That solution is the full discharge of the debt by the work of *Another*, that the *receipt* may be given to the needy one. Every sin involves a debt. But the Lord Jesus wrought all that was righteous in His spotless life! Why then did He die? *Not* for His own sins. But death without sin would be unrighteous. "The wages of SIN is death." Then *He must have died for others!* Here is the simple, and joyful reply.

Dear reader, this is not bare philosophy. This is God's own answer to the sinner's need. The law of God is *against* you (Col. 2. 14), and any attempt to "get round it" or evade the law is criminal. The apostle could say, "I through the law am dead to the law," or "died to the law" (Gal. 2. 19), that is to say, "The law slew me," in the person of my sinless Saviour. *Therein* is my discharge, and *therein* is my one hope. *Not* that I would now excuse one sin. The added words are, "*That I might live unto God.*" The love of Christ now constrains, so that those thus redeemed by blood (1 Pet. 1. 18, 19), should henceforth hear the precious words, "I forgave thee *all that debt*," and then recognize the *responsibilities* of children of God.—"Shouldest thou not" do that which is the will of thy wondrous Saviour and Lord? This is the gospel of the grace of God, and this is its fruit. Every other "gospel" is *too weak*, and it sets aside God's claims.

THIS gospel stands, and if you are to stand before Him accepted, it can only be IN THE LORD JESUS CHRIST! A welcome awaits the burdened sinner: the precious blood of Christ has NOT lost its value: the door of mercy is open wide to THE LOST to-day!

THE CHILDREN'S COLUMNS.

SMITTEN OF GOD.

IF God had not, in wondrous love, smitten His beloved Son, not one sinner could be saved. Yet many, both young and old, **READ** about the intense sufferings of Christ, and His death for those who were only evil continually, without being **MOVED**, or affected in the slightest degree. This shows the deadness, and hardness of the natural heart. For there should be deep feeling at suffering of any kind, specially the great pain which Christ willingly went through, when He came in love and pity to die for rebellious ones. But, sad to say, sinners seem to become **MORE HARDENED** as to the anguish God's beloved Son went through, that He might redeem His people from their sins. One has only to read Isaiah 53 to see, in measure, *how* Christ suffered. Yet this passage can be read tenderly, read to children, in these days of hardness, **WITHOUT ANY FEELING**. Why is this? There was a time when children would weep when they were told about the pain and anguish that Christ went through. 'Tis not often so now. Oh that God may give tenderness of heart to many who see these messages from time to time!

The reader remembers, it may be, how God put a flaming sword to keep the way of the tree of life (Gen. 3. 24), and the sword which sinners deserved fell upon Christ. In Zech. 13. 7 we have words which should arouse many to feel what **A DREADFUL FACT** sin is. God said, "Awake, O sword, against My Shepherd." We call to mind the words in John 10. 11, "I am the Good Shepherd, the Good Shepherd giveth His life for the sheep." Wrath came upon Him:—but how willingly He bore it all. And it is because He was smitten, that those who trust in Him as their Saviour are **NOT** smitten of God, but are made free from His righteous and eternal wrath. How privileged are all such! We have a type of how Christ was to be smitten in Exodus 17. 6. When the Rock was smitten, the water poured forth! **ONLY** as He was smitten can **ANY** blessing come to sinners. He was the Smitten One. And though the plan was of God, yet we also read, concerning the death of the Lord Jesus; "By wicked hands ye have crucified" (Acts 2. 23). All in God's purpose was fulfilled, but man's sin is **NOT** excused.

There is much in God's Word about smiting. Concerning the land of Egypt, over and over again we read such words as "*I will smite*" (Ex. 3. 20, 12. 12), and, finally, where there was **NO BLOOD** the first-born was smitten. But where the blood was sprinkled, there was safety. It is **so now**. Christ has been smitten: the blood has

been shed! And so wherever this is applied by the Holy Spirit, *there is safety*: but not otherwise. How many of our dear young readers, as well as older ones, have seen God's way of salvation? When God begins to work, there is heartfelt "concern." Some may imagine God will not smite them, though they do not believe Him and His Words. But God will act justly, and therefore He must **PUNISH SIN**. The sins of His people have been atoned for:—by Christ, and because He suffered in their place, they are blessed for ever in Him, Who bore the wrath of God *for them*.

We read how God smote the men of Bethshemesh *because* they looked into the Ark of the Lord" (1 Sam. 6. 19). God also smote Uzzah when he put forth his hand and took hold of the Ark (2 Sam. 6. 6, 7). The Ark, *God had said*, was not to be touched. This shews how He punishes, when there is *disobedience*. God is so holy, so great, He will do all according to His own word. There is a solemn statement in Acts 12. 23. The people said that Herod's voice was the voice of a god, and he was proudly exalted. Then we read, "**IMMEDIATELY** the angel of the Lord smote him." Why? "Because he gave not God the glory." What a sad end was his. And it *will* be solemn indeed for all those who are not saved through the poured-out blood. When the ungodly shall be punished, where shall they appear?—1 Pet. 4. 18. May our gracious God cause many more to see, by the working of His Holy Spirit, that their only safety is in being sheltered by the blood of Another, even His beloved Son, Who was **SMITTEN OF GOD** for hell-deserving sinners!

SMITTEN OF GOD, afflicted too,—
What pain and wrath the Lord went through—
To work out God's redemptive plan,
To save from sinful, fallen man.

SMITTEN OF GOD, for sinners lost,
How great His love, how great the cost
That *sinners* might from sin be free,
And dwell with Christ eternally!

SMITTEN OF GOD, in wondrous love:—
Christ came to save, from heaven above,
To bear the wrath of God for those
Who were His enemies and foes.

SMITTEN OF GOD, in cov'nant grace,
Christ freely took the sinner's place,
That such might be redeemed for aye,
Redeemed to walk the narrow way.

SMITTEN OF GOD, and scorned by *man*,—
Whose life is but an empty span:—
Yet Christ in mercy came to save,
For rebels He His life blood gave.

SMITTEN OF GOD, 'twas *thus* He died,
By wicked hands when crucified:—
THEY nailed Him to a cross of wood,
But He as faithful *surely* stood!

SMITTEN OF GOD:—these words are true:—
And did Christ suffer *thus* for you?
To save the **LOST** He came to die:—
Do **YOU** believe, or **HIM** **DENY**?

A WORD WITH YOUNG BELIEVERS AND OLDER ONES TOO.

"BUT WILL FLEE FROM HIM."

THOSE who did not know the Lord, could not understand the parables of John 10 (John 8. 43, 10. 26), but if we have been brought out of death into life, it is our privilege now to learn His gracious will. It is enjoyable to see how the Lord came to the fold of Israel, and led *His own* sheep out TO HIMSELF (cf. Heb. 13. 13). The stress in John 10. 3, 4 is altogether on His own loving, personal, attracting power. Christianity is much more than a creed or religion. Head-belief is a mere imitation. A *personal* Saviour is the Life and Centre of His people. They are not brought out to a thing, but to Himself.

Do not let anyone say that this is indefinite. *Far otherwise.* If Christ is *truly* exalted, His people remember that He said, "If ye love ME, keep My commandments." And, again, we remember the unalterable link, "ME and MY words" (Mark 8. 38).

You, it may be, are a young believer, found in a troubled world, and you do not know which way to turn. Wait. The Lord is Real. He draws to HIMSELF. And He combines here the thought of HIMSELF AND HIS VOICE. It is the same lesson as we have wrapped up in "Me and My words." You are not to be led by your own past habits, or by popular opinions. YOU BELONG TO HIM, and His will is precious, a "*loved law*," written on the very heart (Heb. 10. 16). The Holy Spirit always takes of the things of Christ (John 16. 14, Matt. 28. 19).

If this be so, we need to have a devotedness and devotion to Him, *which fears to grieve.* A holy horror of sin is so important. Salvation does not make us careless about sin, because we are SO FREELY saved. *Quite the reverse.* Hence the beautiful test of discipleship here. "They follow Him": 'tis the same in verse 27, "They follow Me." And what is the negative aspect, "A stranger will they not follow, but WILL FLEE FROM HIM." This thought has come encouragingly, *Are we afraid of sin?*

Many there are who urge that different opinions are "natural and necessary." But is not 1 Cor. 1. 10 given by inspiration of God? Ah, dear reader, let us never lift up *our ideas* against the precious will of God. We CAN learn His will, if we are willing to be separate unto Him, NOT conformed to this age (Rom. 12. 2). Are we willing for this "cost"? We have been purchased at infinite cost. Shall we hold back anything from our Lord?

Many, alas, have a "curiosity." They like to know "This" and "That." Eve was misled by Satan,—"*to know.*" But there is a blessing in

knowing God (John 17. 3), NOT in knowing everything (Rev. 2. 24, warns against "curiosity," see also 2 Tim. 3. 7).^{*} Do you FLEE from "strangers," or do you "want" to hear what they have to say? This is a critical question. And, it may be, much of your going forward, in the Christian life, will depend on the prayerful, happy answer of your heart to-day.

"If ye love Me, KEEP My commandments" (John 14. 15). Happy are we, if we thus enjoy the will of God. (John 13. 17).

"Unto the upright there ariseth light in the darkness: He is gracious, and full of compassion, and righteous."

THIS precious verse of encouragement (Ps. 112. 4), with Ps. 42. 6, accompanied an anonymous gift of loving fellowship, to my dear mother and myself, *just* as three months had passed, since my dear father "fell asleep" in our Lord Jesus. We would record it the more gratefully since it came as an answer to prayer. And there have been other, and varied, "tokens" for good, for which we would praise Him. Even the *postmark* was impossible to decipher, and the verse was in *capitals*, instead of handwriting, that gratitude might be *unto Him*. May He graciously reward according to Phil. 4. 18, and grant that as the writer looks forward, and upward, he may rest simply in God, and know that God is ever the Same.

Probably I should not have thought of mentioning this in the magazine, but desired the giver to know the Lord brought the envelope safely through the post, (He is graciously over all),—and then felt it was the Lord's will, to mention the verses of Scripture, and the grace of God during the first three months without my beloved father. And now I would ask a *continual* bearing up in prayer that the *continual* SPIRITUAL renewal may be granted, that the work may always have the FRESHNESS of communion with God (Ps. 92. 10), without which it will become so empty. The psalmist who was deeply enthusiastic for the Lord said, again and again, in the psalm my father loved much, "Quicken me": Satan would ever seek to DEADEN. Oh that writer and believing readers may alike "*walk in the light*," and enjoy, in the Holy Spirit's power, the precious, yet humbling, words, "Not that we are sufficient of ourselves to think anything as of ourselves, but OUR SUFFICIENCY IS OF GOD" (2 Cor. 3. 5).

^{*} Very often failure to please God in this matter encourages "strangers" in their wrong teaching, and thus leads from sin to sin.

TALKS ABOUT PRESENT-DAY NEEDS—11.

PRAYER, AND PRAISE.

WHAT encouragement God has been pleased to give in His unchanging word with regard to PRAYER, and also PRAISE:—the two seem ever linked (Phil. 4. 6). For if we pray in the Holy Spirit, we shall also praise God for the Throne of Grace (Heb. 4. 16), and the open way into His presence (Heb. 10. 19-22). It is marvellous that in Christ we can *commune with God*! We are all impressed with the privilege of Abraham (Gen. 18. 23-33), and it may be that we desire to be more in communion with God ourselves. Let us thank God for every wish to live more in accordance with His will and word, but let us not stop at the wishing! God has been pleased to grant us many privileges, yet how we fail to humbly claim them in Christ's name, as we should. We wonder sometimes we are not more "moved for Him," when we think of *all* that we possess in Christ, Who has by His death brought us near to God (Eph. 2. 13, 14). If only we "possessed our possessions" in Him, what lives to His glory ours would be *at once*, and ever increasingly (Prov. 4. 18). And do we not, dear fellow believers, long that they may be to the praise of His glory? When we call to mind the words "the prayer of faith" and what it accomplishes, 'tis marvellous that prayer is not more valued and delightedly chosen. Moreover, we should be encouraged by the record of how God's servant Elijah prayed. He prayed "THAT IT MIGHT NOT RAIN," because Israel had sinned against God, AND "IT RAINED NOT," "AND HE PRAYED AGAIN, AND THE HEAVENS GAVE RAIN." How did he pray?—Earnestly, lit: "with prayer he prayed" (Jas. 5. 15-18). We also call to mind Luke 18. 1: God's dear children "ought ALWAYS TO PRAY AND NOT TO FAINT." It is so easy to give up prayer. But when we falter thus, there is failure! We are exhorted to "CONTINUE IN prayer, and watch in the same with thanksgiving" (Col. 4. 2, Eph. 6. 18). May our gracious God so work, by His Spirit, that we may not have our prayers hindered (1 Pet. 3. 7). Let us be true helpers together by prayer (2 Cor. 1. 11). If we have *confidence* in God because our hearts do not condemn us, what answers to our petitions He Himself will grant (1 John 3. 19-22). How much as to prayer depends on the right *condition* of the heart: we see this in all these verses. Ezra prepared his *heart*, and he could pray earnestly and believingly. God STILL hears, and STILL answers true prayer, though not always in the way we may expect. Let us *still* trust when He seems to delay the expected answer. Psalm 38. 9 is encouraging. Let us look up for, and in, real prayer, and then we shall

not pray *animes*, but for God's glory. Surely we need, in these perilous times, to keep on praying in the Holy Spirit, and constantly, with a faith that does not waver (Jas. 1. 5, 6). As already mentioned, prayer and praise are linked. Such passages as Matt. 6. 6, Isa. 40. 31, Ps. 50. 23 cannot be overlooked without loss of spiritual strength and enjoyment. If we have so many records concerning prayer, we have also very many references to praise (e.g. 2 Chron. 20. 21, 22). If only we possessed all the heavenly blessings we have in Christ, we should "pray without ceasing," and bless and praise God *continually* (Ps. 34. 1). How much there is in the Book of Psalms about praise. Yet how we fail, and fall short in this, even as in prayer, and thereby grieve our Heavenly Father, Who daily loads us with benefits, which should call forth *such* praise. All God's "works" praise Him, and surely His redeemed people should thus honour Him, and enter into praise more fully. If we omit prayer, specially in the early morning before the duties of the day come upon us, we shall have failure and disappointment in our Christian life. Also if we leave out praise, our hearts will become faint and then we shall be soon discouraged, and hinder others by an *unrealised*, complaining manner, when we should "edify one another" by a life of prayer and praise. If we pray much, and are alone with God in the morning, and throughout the day remember Him, we shall delight to gather with others at the prayer gatherings. Oh what times of true waiting upon God there will be, if, by God's grace, and for His glory, we pray and praise continually. PRAYER and PRAISE will prevent remorse, despondency and murmuring, which come through lack of communion with God. May we be more like Caleb and Joshua, a contrast with those doubting God's power and grace, and who, amid all, know He is faithful, to keep His own restful in Him. He will not disappoint those who wholly follow Him, and spend much time in prayer and praise. In the future, we shall praise our gracious God perfectly, —without sin, or sin's presence. May we have a foretaste of what it will be in that day! We have so much for which to praise, and yet we must admit that we fall short, even while thinking of this. Oh that God may constrain us to pray more fervently, and to praise with overflowing hearts, full of love to Him. How encouraging are the last words of the Book of Psalms in this connexion, "Let every thing that hath breath praise the Lord," then come the words, "Praise ye the Lord." Cf. Psalm 105. 1:—

- (a) "O give thanks unto the Lord;
- (b) call upon His Name:
- (c) make known His deeds among the people."

Suggested Daily Readings.

"IF THE LORD WILL" — November, 1922.

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

"By the Grace of God,"—Precious words. We would never become tired of them. It is indeed a privilege to please the Lord in enjoying His Own Word. May this ever be our delight:—to the praise of His glory!

If you are able to learn the verses daily, learn MORE, dear reader. If you do not seem "able," pray about this; provided you have, in Christ, a right of way to "the throne of grace." The importance of reading ALL Scripture "through" seems to need emphasis. If we only open "anywhere," we shall have more omissions than we realise. But APART FROM the reading through, there should be ADDITIONAL reading and study of certain passages, and subjects which the Holy Spirit brings before us at certain times.

Notes on Memorized Verses.

John 16. 8-15.

8, The work of the Holy Spirit ("That One"), is very definite. "He shall convict." The world does not like conviction. Sin is MANIFESTED

because men choose to stay where they are,—they did not believe *into* the Ark of Safety (cf. 3. 19, "Because Light is come"); but this is not the beginning or sum of the sin: 'tis the manifestation of its awful character, and implies, by contrast, that there is NO longer any *conviction* in law against those in Christ Jesus (Rom. 8. 1, Heb. 10. 17). Sin, righteousness, judgment,—note Acts 24. 25, but observe here the words "to come" are omitted, see John 12. 31. Happy are those who are delivered from the authority of the darkness (Col. 1. 13), and who do not come into judgment (John 5. 24), because of Christ's finished work! 12, 13, A wondrous link: how graciously the Lord leads on. The goal is "*all the truth*": the Spirit of God never helps in error: He leads along the path unto the precious goal: oh, that we may press forward more earnestly! Only as there is the glorifying of Christ (14), can we truly go onward. As we see His beauty and His will, He is glorified,—verse 14 emphasizes this thought: unless we acknowledge the "Mine," we cannot glorify the "Me": 'tis again the thought of "Me and My words." And verse 15 emphasizes this again, and thus we have the fellowship of our Triune God. It is all so wonderful.

Lev. 14. 1-7, 12-18.

The cleansing of the leper contains beautiful pictures of the Lord Jesus: *all* the sacrifices suggested, *aye*, and *emphasised* Him: how glorious must He be! 2, "The law": God *arranges*: it is important to *expect* His authority, and never to question it. "Out of the camp": where he was: grace humbles. "Healed": *healing* by a Divine act, and THEN *cleansing* as a personal acknowledgment and enjoyment of grace! So now, God quickens THAT a soul may come to Christ. "Salvation," from God's standpoint, and from the *experience* standpoint, a precious subject: the *former* leads to faith: but faith leads to the *latter* aspect: this solves many difficulties as to the "order" of the work of grace. 4, 5, Sevenfold, *i. e.*,—Two Birds, Cedar, Scarlet, Hyssop, Earthen Vessel, Running (Living) Water: notice stress on Christ's humility, obedience, death, resurrection. The blood and water united. 6, The living bird, marked with blood, prefigured *resurrection*, but the Anti-type exceeds: the SAME One is raised! See in verse 7 a sense of personal unworthiness: so the *laver* after the altar. 12, Waved, *i. e.*, on high: spiritually important. 14, Marked by blood: *marked from head to foot*. The previous work was not sufficient, in the *experience* of the healed leper, though he had already been pronounced "clean." A *deep* realization of the *fulness* of the Lord's work is precious for US TOO. Ear

first: we cannot obey unless we HEAR: (Rev. 2. 7): then hand and foot. Cf. Ex. 29. 20, the cleansed leper made like a priest! God does not bring us half-near, but changes lepers into worshippers: note the climax in Acts 3. 8: is it ours? 17, Where the blood was: we cannot understand the work of the Holy Spirit, and consecrated devotion apart from the death of Christ. Further, the blood humbles: unless we have the owning of sin as to ear, hand and foot, how can we serve spiritually?

John 21. 18-19.

The Lord did not hurry. Peter had been humbled (5), and the Lord had, in silence, made Himself known (7, 12). Now the fitting moment arrives. The test of usefulness to saints is ever *personal* attachment to Christ! "Lovest thou ME?" The words, "More than these" draw from every "these" to Himself. 'Tis when we are near to Him, we can really serve His people: when we love Him, we shall supply the food of His words: again we remember His ORDER, "Me AND My Words!" We cannot be blest by ignoring this. Christ, His commandments: Christ, His sheep: cf., the order of the two commands in Matt. 22. 38, 39: the Lord must ever be *first*. Neglect of the food of His truth is not real love, however "kindly" in manner it may seem. 17, Grieved, because the Lord changed the word, and used Peter's own term for love, with a question after it, and because of the reminder of the *threefold* denial. 18, Service leads to suffering. 19, Note the link of "Glorify God," "Follow Me."

Acts 2. 41-47.

Welcoming the word: then obedience. "Souls" added. 42, "That day" followed by daily continuance (cf. 46). Teaching without fellowship, and fellowship without teaching, must be incomplete: and the word for "fellowship" is also used for giving unto the Lord, the word "communication" of Phil. 4. 15, cf. Rom. 15. 26:—to appear before the Lord empty of praise, OR with a meagre giving up, must be ruinous (2 Cor. 9. 7, 8): but to "give" apart from the apostles' doctrine is to help error. "The breaking of the bread" leading to "the prayers." 45, Not indiscriminatingly, but according to need. 46, Again "continuance": not only a weekly meeting, or so! Gladness, not merely formalism or a sense of duty "Having grace toward all the people": children of God must show grace and graciousness. Mark the Lord's own adding.

Correspondence from ANY exercised to know the Lord MORE, and please Him MORE, and from those who desire to know they are among "the Called of Jesus Christ,"—ever welcome, for His sake. Percy W. Howard, 61, Upton Lane, Forest Gate, E. 7.

"Let us not be weary, in well doing: for in due season we shall reap, if we faint not." Gal. 6. 9, 2 Thess. 3. 13.

"They that sow in tears shall reap in joy." Ps. 126. 5, 6.

"The heavens do rule." Dan. 4. 26.

"God is not unrighteous to forget your work and labour of love." Heb. 6. 20, 1 Cor. 15. 58.

"Lift up your heads: for your redemption draweth nigh." Luke. 21. 28, Heb. 10. 37.

LET US NOT BE WEARY, God will never fail Those who seek His glory: Satan may assail, But God will not suffer more than we can bear Now to come upon us, since beneath His care.

LET US NOT BE WEARY, as we onward press, But, as strangers, suffer, still His Name confess, Knowing all is certain, that glad Day is sure, When we shall be near Him, if we now endure.

LET US NOT BE WEARY, and not drawn aside, But be ever watchful, in the Lord abide; God in love is working; working out His plan To the endless ages:—time is but a span.

LET US NOT BE BURDENED with the things of For in view of glory they're of little worth, [earth, All eternal blessings are "in Jesus Christ":— Why then should we falter, since His blood sufficed?

LET US NOT BE ANXIOUS through the many signs, And the many errors, by which Satan blinds In these days of wandering, let us look on high, Knowing our redemption quickly draweth nigh.

LET US NOT BE TROUBLED, nor by man distressed,

But be trustful ever, since redeemed and blest; Let us not be fearful, God His own will keep,— Watching 'gainst the evil, praying lest we sleep.

LET US NOW BE PRAISEFUL, though for sin we Knowing that the Coming of our Lord is nigh, [aligh,— When we shall for ever be in His embrace, Praise without a murmur, praise for cov'nant grace!

Suggestions for Prayer.

"Praying always, with all prayer, and supplication in the Spirit." Eph. 6. 18.

1. For a definiteness among God's dear children, that they may not be "tossed too and fro," but may have fixed hearts, and discern good and evil, even when Satan is disguised as an angel of light.
2. For more devotion unto the Lord in meetings and houses alike: that Christ may be central.
3. For the circulation of literature, in the Name of the Lord Jesus, also of typewritten notes, with thankfulness for the blessings hitherto.
4. For the translation of the Scriptures, and revision of existing translations.
5. For wisdom in emergencies and graciousness of speech among God's people, and details which go to make Christian character.
6. For that which is unto the Lord in lonely places, and for those from other lands in this land, and grace as to languages, unto His glory.
7. For the Lord's work at Peterswaldau.
8. For correspondence, that it may have a sweet savour of Christ.

"With thanksgiving." Phil. 4. 6, Col. 3. 2.

Thoughts from . . . The WORD of GOD.

Vol. xii. No. 12.
Dec: 1922.
FREE.

"Thou son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern. And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and

A magazine, as the Lord enables, setting forth His sovereignty, love, power and will, that His blood-bought people may live to please Him, as strangers and pilgrims looking for "THAT BLESSED HOPE." And we desire that God may use these pages to lead some to His free salvation!

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

SOME OF THE CONTENTS.

	PAGE.
STEPS DOWNWARDS	90
THE END OF THIS AGE	92
ON "KEEPING CHRISTMAS"	93
BEING MOVED AND YET NOT MOVED ...	94
AT THE LAST	95
Suggested Readings and Notes	95

do them. This is the law of the house; Upon the top of the mountain the whole limit thereof round about shall be most holy. Behold, this is the law of the house."

Ezek. 43, 10-12.

"Godly sorrow worketh repentance." 2 Cor. 7, 10.

"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

1 Pet. 2, 5.

"Christ as a Son over His own house, Whose house are we, if we hold fast the confidence." Heb. 3, 6.

Some lovingly enquire about the subscription to this magazine. Valuing such thoughtfulness and interest, we would just mention three leaflets, "Hitherto Hath the Lord Helped Us," "The Faithfulness of God," and "Behold the Mounts," "Behold, I am the Lord," which explain more fully how we believe He has guided, and is enabling, and will graciously supply all needs.—These gladly sent. An earnest invitation to gatherings to the glory of God. "If the Lord will,"—

Meeting Room, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 3 and 6. 15.

Mon: 8, Thurs: 8, Sat: 6.45. 130, Grundy Street, Poplar, Tues: 8. 15.

Walham Green premises having come down, we are waiting on God for His indication as to West London.

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

A Word of Introduction.

BY the grace of God we are again privileged to make known something of His truth. "Something of His truth is precious, but who can tell the fulness? When we realize that we were "children of wrath," and that we have "in Christ" all things, and that eternal life is ours, and that the Coming of our Lord Jesus is near, how can we be worldly, how can we be discouraged? Grace removes pride, and, in the instruction of the Holy Spirit, shows the foolishness of unbelief. These pages are sent forth to direct dear children of God to the enjoyment of their heavenly calling, and to emphasize oft-forgotten privileges, that believers may walk with Him in love's simple devotedness, glad to lose for HIS sake, willing to be misunderstood by the world for HIS sake, ready to suffer for HIS sake—not only in great things, but in little things as well, which are often a fuller test.

"PEACE."

'Tis blest to know that we with God have peace,
The war is past —He caused the strife to cease!
The cost had well been ours, a cost unknown,
But Christ has borne the whole:—free grace alone!

And now we would go on from day to day,
Delighting in His will—the narrow way:
Why should we murmur, and His love forget?—
The peace of God forbids our heart to fret.

"Peace, peace" within: 'tis He Who speaks such peace,
And all such blessings have a true increase,
As we enjoy Himself, in them we rest,
For ever saved, for evermore possessed!

Kept, kept in peace, though trials surge around,
And caused to look above when cares abound,
The Lord is real, His care removes our "care,"—
All anxious thought is turned to praiseful prayers.

Soon, soon we shall behold the Lord we love,
Till then our hearts may well find rest above:—
Peace, in that Day, and peace for evermore,
Is ours in Him our Lord, Whom we adore!

Words of Encouragement.

STAND-POINT. I looked on the "work," and saw my need. I was helpless. The Lord had blessed, but what did I know of the languages required for *His* testimony? How could I do this *and* that, and many another this and that? The work was too large for **ME**. But then the scene changed. *I was not in charge*. I saw that the work was **HIS**, and **HE** spoke peace, and I refused to use "the discouragement" which I seemed to seek. He gave me His appointment instead of disappointment, and showed me His sufficiency for *each emergency*, whenever it should arrive. I could not defend anxiety: how could I withhold *some confidence in Himself*? The work was His, not mine. The work *is* His, not mine. I am but to be a channel, and my nothingness is the true asset, or, rather, a *blessed hindrance to the great hindrance*. Felt unworthiness, and realized insufficiency cast me upon Him, and the Holy Spirit works through those who are humbly dependent. Oh that I may be such.

But then the tempter tried to change the scene once more, and to bring me to a boasting joy, because I saw I had nothing whereof to boast; and *his* joy was a wondrously clever counterfeit for the Lord's joy. But it was not current coin, and the counterfeit was base indeed. Yet often I have accepted some of his coins, and thought they belonged to the Jerusalem that is above. Yet the Lord is patient, and leads me still to feel afraid of the pride of "nothingness," that I might own Him in all.

Slowly am I learning His lessons, but the Holy Spirit is ever taking of the things of *Christ*, and I long to learn more fully, that the fiery darts of unbelief and "discouragement" may ever be met in the Lord's way, and that one victory may lead to a second victory *against* confidence in the VICTORY. *His* work humbles **ME**: *His* work exalts **HIMSELF**. A discouraged Christian is an asset for the tempter: a humility that praises God is that which He still lovingly deigns to use.

STEPS DOWNWARDS, AND THE LORD'S GRACIOUS WARNING and RESTORATION.

Dear Brethren in Christ,

It is a joyous privilege to know the Lord. Though children of wrath by nature, and sons of disobedience by practice, we have been created anew, and are now sons of God, that no flesh should glory in His presence, but the one who

glories in the Lord should happily continue thus to do (1 Cor. 1. 29-31). We have *every* reason to banish worry, *every* reason to give thanks, *every* reason to rejoice, *every* reason to expect a life of victory (1 Cor. 15. 57), for the wonderful change includes wonderful power, and if there is the indwelling of the Holy Spirit, should there not be a *marked* and willing contrast with the world? God has not given us responsibilities without equipment: He has not sent us on a warfare at our charges: all things are ours, and the whole armour is among the "all things." A depressed life is not His plan, a bondage to self-will is not His appointment, the delights of devotedness are unfolded before us, that Christ may become Central in our lives.

We do not *want* to step backward or downward, we want to "follow after," to "grow in grace," and to have the path of the just that is as the shining light, which shineth *more and more* unto the perfect Day. But *how* shall we go from strength to strength? The fiery darts of the wicked one are many, and we are not sufficient of ourselves to think *anything* as of ourselves. And Satan is transformed into an angel of light. How then can we discern, detect, and avoid sin? Has God given guidance? He *has*, and He promises it *continually*, while we are humbly obedient (Ps. 25. 9). One of the greatest dangers is **THE FIRST STEP OUT OF COMMUNION** which has such a *little* apparent result, but which makes us *less sensitive*. This is Satan's object, to make us *less sensitive for the will of God*. A man entering a "close" room notices the condition, but after five minutes he may lose consciousness of this. If we walk away from the Lord, we do not see things aright, but may think we are loving, when others can see a growing hardness. If we cry out for "love," we often fail more as to love! Why? Because there is grumbling against others, and a *self-centred* life, which begins with *seemingly high* "emotions," but leads to lack of *tenderness*, and other sins.

The failure and restoration, (thank God), of God's dear servant Peter are graciously recorded for our admonition. His failure did not *begin* in the high priest's palace. We see it in Luke 22. 33, "Lord, I am ready",—self-confidence, though amid beautiful words and *good intentions*,³ and a lack of acknowledgement of Christ's humbling reproof. May we not see the failure yet earlier, a failure among all who soon forsook their Lord? —Luke 22. 24 is painful. If we try to be *great*, we soon stumble. And Peter's persistency in self-confidence is marked in Matt. 26. 35 *after* 33: oh, to receive reproof upon an obedient ear! The Lord was silent, *in one way*. But He was

* "The Spirit indeed is willing, but the flesh is weak."

so gracious. Yet Peter, as Hezekiah, was tested, and saw, like Job also, what was in his heart (2 Chron. 32. 31). The loving words of Matt. 26. 38 sound forth. Satan did not come and attack Peter directly. There were not open weapons as employed against the Holy One (John 14. 30). The *dulling* power of sleepiness was used; even as on the transfiguration mount. On both occasions this was followed by jerky *impulsiveness*: (Luke 22. 49, 50), often "looking well," but actually another step on a downward path. Are we surprised that the Holy Spirit emphasizes holy "sleeplessness" immediately in connexion with the warfare of Eph. 6. 6-17 ("watching" is literally "being sleepless" 18)? Our own experience must humble in this connexion. Let us seek for victory.

And what happened after the sleep, and the *wrong* smiting? Love was NOT absent, yet . . . ! Peter followed, but *followed afar off*. Half-obedience leads to peculiar dangers, and he sat down *in the midst* of those who loved not his Lord (Luke 22. 55). The sitting down is sad: the "midst" is sadder: and the warming of *himself* seems, in some respects, the saddest statement of all. The words spoken to him there should have made him guarded, but he *denied*, and instead of being humbled, and instead of escaping at once, with tears of repentance, he *stayed*, until, having failed yet more, he at last *remembered* the FORGOTTEN words of the Lord (Luke 22. 61), and wept bitterly. Ah, there WAS repentance, by grace, contrasted with the remorse of Judas, but how delayed.—The Lord's prayer was being answered (Luke 22. 32), although Peter had, alas, entered into temptation by his prayerlessness (Luke 22. 40).

The restoration was gracious though humbling: —Mark 16. 7 is a precious token. It may suggest a special reminder of love, and yet a hint, "Were you a disciple?" Then in John 21 there was a **THREEFOLD** *drawing back*, with a stress on *personal* love to the Lord, though not a word was said directly as to the *threefold* failure.* How tender is the Lord: what an example He sets us in restoring others (Gal. 6. 1, 2). Peter was enabled, when turned, to strengthen his brethren, and we too can be used again, but let us be earnestly careful lest we dishonour Him, and delay our privileges (see Acts 15. 38).

Thus will His Name be glorified, and this is our object, if we are His blood-bought people, walking in the Holy Spirit.

Yours heartily in Christ,
Percy W. Heward.

* See also Acts 10. 16 ("thrice"), where Peter had said "Not so, Lord."

"I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I **PRESS** toward the mark, for the prize of the high calling of God in Christ Jesus." Phil. 3. 13, 14.

"My soul followeth hard after Thee, Thy right hand upholdeth me." Ps. 63. 8.

"He left all, rose up, and followed Him."

Luke 5. 28.

PRESSING ONWARD 'mid earth's strain, in God's covenant grace,

Till our Lord shall come again, and we see His face,
Seeking through our heavenly birth, for the Lord to live,
Counting all of little worth, that this world can give.

PRESSING ONWARD, day and night, in the narrow way,
Walking in the heavenly light, 'till the perfect day,
When we shall be free from sin, in our home above,
Free from all earth's noise and din:—all in covenant love.

PRESSING ONWARD, upward, too, thinking of that day,
When we shall obey, and do, God's commands *always*.
With our bodies changed, made fit, when our Lord shall come,

On His Throne with Him to sit:—How can praise be dumb?
PRESSING ONWARD, leaving all,—all the things of earth,

Counting treasures here so small, and of little worth,
Laying up, for that glad day, where our Saviour is,
Treasures ne'er to pass away, in that land of bliss.

PRESSING ONWARD in this night to that glorious goal,
When we shall, in raiment white, praise with heart and soul,

Praise Him our exalted Head, praise both day and night,
For His precious blood once shed, in that land of light.

PRESSING ONWARD with delight, listening to His voice,
Seeking 'gainst all sin to fight, that we may rejoice
When our Lord shall come again, in the clouds of heaven,
To receive His own, to reign, and rewards be given.

PRESSING ONWARD, reaching forth to the things before,
Since in mercy saved from wrath;—may we thus endure
As now seeing Him, our Lord, Who is ever near,
May He ever be adored, with a godly fear!

"If The LORD Will":

GATHERINGS that the NAME of THE LORD

may be EXALTED, during the "Holidays," with
Meditation on His Truth, and Humiliation before Him,

SAT: DEC: 23rd, 6. 45.

MON: " 25th, 3 & 6.

TUES: " 26th, 3 & 6.

(Simple refreshments provided: His people are affectionately encouraged to spend afternoon and evening here, if possible. Arrangements could be made for a few from the country to stay from Sat: to Wed: Early requests valued).

God's dear children are urged to come *exponently*, with exercise of heart before Him, looking not merely to the meetings, but **UNTO HIM**.

Further Particulars and Leaflets Gladly Sent.
61, UPTON LANE, FOREST GATE, E.7.

THE CHILDREN'S COLUMNS.

THE END OF THIS AGE.

IT is well to bring before both young and old the fact that this "world" is not "going on" for ever in its present state, as some seem to imagine. At least their actions suggest this, though at times, specially if any thing strange happens, people ask, with a measure of fear, if the world is coming to an end. Even a sudden darkness in the daytime causes not a few to wonder, "What will take place?" God could make all His creatures to tremble in a moment, He could destroy the whole world in a very short time. But in mercy He waits,—waits, and draws sinners to repentance, and hears their cry for mercy. But though God is so very gracious, few are troubled about their sins, or concerned about the future, which will be fearful for the many who have "no hope" (1 Thess. 4. 13, Eph. 2. 12). If only those who are still unsaved knew all that is surely coming, they would at least tremble. Many things are happening now that speak of the nearness of the end of this age. Yet many scoffers still say, "All things continue as they were from the beginning of the creation" (2 Pet. 3. 3, 4). But they will not continue. It is so easy to "say" this and that. But any who are not concerned to know the truth are unwise. God alone can tell men what will take place in the future, including the end of this age. Some of the verses in 2 Peter 3 bring before us the solemn fact that great changes will soon be, even as there were in the days of the flood. But some also tell us what will take place after the thousand years of Christ's promised reign over this earth, during which period many will be held back from much open sinning (Ps. 18. 45). But at the close of the time of peace, many, "the number of whom is as the sand of the sea," will follow Satan. Thus we see that outward blessing on earth will not soften or change the sinful heart. But we do not want any dear young readers to confuse the two events. (a) The end of this age, and (b), about a thousand years later, the end of the world and passing away of this earth. The age is not improving, for we are plainly told that iniquity will abound (Matt. 24. 12), and that evil men will wax worse and worse. 2 Tim. 3 brings before us what the end of this "dispensation" or age will be. Satan is called "the god of this age" (2 Cor. 4. 4 literally). How can the age be called "improving" while he is in such a position? It would be well for any who are concerned as to all that is quickly coming, to read 2 Tim. 3. 1-13. In Luke 21. 26 we are told how there will be such a time that men's hearts will fail them for fear of looking after the things which are surely coming on the earth, and the Lord said, "The powers of heaven shall be shaken." What a contrast is in verse 28. Those who are saved are exhorted to look up. Why? Their redemption draweth near. How privileged to be among such a favoured company,

who will be for ever with the Lord, while those who are unsaved, and who die unsaved, will be punished, being sent away from God for ever. Oh that not a few who read these lines may, by God's gracious working, see their sinfulness, and the need of His salvation, for the end of this age, which is so sinful, is hastening! There will be a sad climax of iniquity, and the things that are coming make haste (Deut. 32. 35). Yet God, in mercy, still waits to save helpless sinners now, who trust in the precious blood of His beloved Son!

All, whether young or old, saved or unsaved, need to be constantly reminded that things **WILL NOT CONTINUE AS THEY ARE**. It is so easy to forget that the **END** of this age **WILL SURELY COME**. The Scriptures bring this clearly before us, only we are so slow to learn that this life is **VERY BRIEF**. 2 Timothy 3 should be read. We have only to look around to see how lawlessness abounds, and is ever increasing in all lands, and among all classes. Even the young need to be warned as to all that is happening to proclaim that "the Coming of the Lord draweth nigh" (James 5. 8). There **WAS** a time when the Scriptures were read in the homes, even where parents were not believers, but now how manifest is the neglect. Many children **DESPISE** the Scriptures and speak against them. This is indeed solemn and should cause concern. Further, there is little respect for parents and those in authority while God, who is so holy and merciful, is not revered. Children love themselves rather than their parents, and if punished, speak against those who correct them. Surely these signs emphasize that the end of this age is **NEAR**. Oh that, amid all, God will, in His mercy, raise up not a few like Timothy trained to His glory, knowing the Scriptures from babyhood, growing up, rejoicing in salvation through the blood of the Lord Jesus, and to become useful in His service.

The end is quickly coming, of this sad sinful age:
Though Satan now is working, and evil still doth rage,
God will arise in Judgment, lay low the pride of man,
Fulfil His every purpose of His redemptive plan.

The end is quickly coming, when God His work will do,
For ALL that He has written is perfect, just, and true;
Though some may seek to hinder, His perfect will must be
Fulfilled unto the utmost, and this all flesh shall see.

The end is quickly coming, though men may scoff, and say,

"All things continue ever since God's creative day."
The precious blood for sinners, once shed on Calvary's tree,
Is now despised by many—can such from wrath be free?

The end is quickly coming, the years are passing by,
While God's great day of vengeance is drawing very nigh,
When God will shew His power, and this we DARE not
hide,

Though men go on in evil, God's words of truth deride.

The end is quickly coming, and evil men wax worse,
And many are so wicked, God's Name they love to curse,
But soon their day is coming, though God is silent still,
He will wake to Judgment, His righteous words fulfil.

The end is quickly coming, yet multitudes deny That Christ, the Lord of glory, for sinners came to die, His Deity AND GODHEAD, they openly refuse, Thus by their words, and actions, the wrath of God they choose.

The end is quickly coming, God's every word is true:—

Are you concerned and anxious, does sin NOW trouble you? If now you own Christ's merits, through precious blood outpoured,

The way to God is open, through Jesus Christ the Lord!

A WORD WITH YOUNG BELIEVERS AND OLDER ONES TOO. IS KEEPING CHRISTMAS THE REVEALED WILL OF GOD?

(Reprinted Leaflet available, God willing).

IF we are children of God we want to PLEASE HIM, and, therefore, to HAPPILY do His will. Hence we read the Scriptures not only as a duty but as a privilege, that the Holy Spirit may give us thereby a lamp to OUR feet (Ps 119. 105). We would not take from His words at all, nor add to them. Having been SAVED from eternal judgment, and made "a new creation in Christ Jesus" (2 Cor. 5. 17), we would henceforth seek FIRST the Kingdom of God and His righteousness (Matt. 6. 33), and if we are thought "strange," what does it really matter? But we long to adorn the doctrine of God by our MANNER, and remember that a proud, or self-assertive, or off-hand character CANNOT please Him.

These simple principles of the Christian life must appear so "natural" to those who are born again, but yet it is easy to fail to translate them into action amid the strain of circumstances. Do we not all become affected by what OTHERS have said, and by "the customs of the people," and by "the fear of man?" But is not the Lord stronger? His sheep hear His voice (John 10. 27).

Many dear children of God keep "Christmas," and IF it is in the Scripture, either DIRECTLY OR INDIRECTLY, then we too would readily keep it. But if it is not there, we do not want to receive anything with regard to Christ from the world or tradition. Let us approach the subject with this attitude—prayerfully and humbly, and without any thought of "looking down" upon those who differ. ANY ABSENCE OF LOVE IS RUINOUS. Love to Him is never proud.

Can we find in ANY ONE of the gospel records the Birthday of Christ? The time of His Death is marked out IN TYPE AND FULFILMENT alike, but not His birth. This is remarkable. "The secret things belong unto the Lord our God" (Deut. 29. 29). HE HAS A PURPOSE in hiding. One thing we DO know, that He was born when shepherds were keeping watch in the fields. Normally this would NOT be winter, and MORE THAN

ONCE we are told in Scripture that the equivalent of our December was winter (Jer. 36. 22, John 10. 22). Surely God has a reason for emphasizing it was winter then. He means us to COMPARE Scripture with Scripture. Further, there is no Scripture record of the early Christians keeping Christ's birthday. The TWO recorded "birthdays" of Scripture—Pharaoh's and Herod's—are not spiritual.

The stress on the first day of the week is marked. God has set aside Israel's 7th day and Israel's yearly feasts, but does not suggest a new yearly observance. Should we add to His words (Prov. 30. 6), or do that which He has commanded us not (Lev. 10. 1), even if it is not, at first sight, "forbidden?" The early Christians remembered Christ and LOVED HIM MUCH, yet they are not said to have kept this day. And must we not go a step further, and say that unauthorized days are forbidden in Gal. 4. 10, 11? If this be so, shall we risk His displeasure? Surely we want to be careful, and TRUTHFUL, for, if we do not know the day, to arrange one ourselves is to act as the artist who dares paint the Lord of Glory and to devise something out of our own heart (1 Kings 12. 33). Is this right? Is it QUITE TRUTHFUL? It is as important to be QUITE TRUTHFUL in the worship of God! Again:—Is Christmas an anniversary of anything? How did it first come to be kept? It is AN ANNIVERSARY of a heathen festival, (even a complete dictionary will show this), and secondly, it was brought in when those who loved the Lord were becoming colder and more "mixed" with the world. Have we not there two records AGAINST keeping the day? And can we feel the present mode of observance glorifies God? What shall we say of the excitement, and reunions of SAVED WITH UN- SAVED in time-wasting games and frivolity, (just as in the heathen festival "Christmas" has replaced), and the other accompaniments? Are THESE the appointed atmosphere for a child of God? Do they show redemption's fruit? Are they building up the young believer? Are they to the glory of God? Are they in the Holy Spirit? What then? Is it not His will to make a clear separation in His enabling, and to GIVE UP the arrangements, to GIVE UP sending any cards, and to GIVE UP all Christmas boxes—humbly, but FIRMLY? Half-and-half obedience to His will disappoints ourselves and hinders witness. A definite, prompt step honours Him. Shall we trust Him for this, or not?

SUGGESTIONS FO PRAYER.

1. For God's gracious enabling in the TINY DETAILS of daily life, and that His people may glorify Him by patience, love, and simplicity.
2. For more willingness among God's dear children ponder "differences" as to His truth, and to see to be of ONE MIND, in the path of faithful and unhesitating obedience.
3. For the houses and homes of Christians, that they may be in accord with a HEAVENLY calling.

TALKS ABOUT PRESENT DAY NEEDS.—12.

BEING MOVED AND YET NOT MOVED.

WHAT a need there is for steadfastness in these days of ruin and weakness. Alas, how we fail and fall short of what we should be, when such wonderful love has been manifested toward us. What humility of heart, and bowing before God, there ought to be, when we think of our unworthiness, and His unfailing love to those who were but evil continually—May our hearts be stirred, and our inward affections “MOVED FOR HIM!” even our beloved Lord, the altogether Lovely One (S. of Songs 5.4). What intense feeling and love was often manifested by the bride! Yet we see wandering amid all, but after it there was soon sorrow for any coldness of heart. If only we could truthfully speak as the bride, of our beloved Lord, surely our hearts would thrill with love to and for Him. How concerned the bride was when she was aroused, and sought Him. But she could not find Him at once. What fulness of love there is in the words, “Tell Him, I am sick of love.” Also, “My soul failed when He spake.” Oh that we may be able to enter more fully into some of these expressions of love. If our inward affections are moved for Him, we shall understand more and more fully the deep and intense expressions of devoted love. But if our hearts are cold,—we shall fail to realise much that this portion of God’s truth teaches. A closer walk with God will cause a deep appreciation of the “Song of Songs.” Do we not mourn over our coldness, and indifference to God’s marvellous love? Why is it we are not stirred and moved for Him continually, in these perilous times? We see around such manifestations of His love, and yet such disregard of Him! Why does such a deadness and coldness take possession of us too? Our love should abound, and we should be full of godly zeal and enthusiasm. God so loved that He gave (John 3. 16). We are precious to Him, and yet we show very little love to Him. Oh that God may indeed work and quicken us, in His way, and give to us the experience of hearts overflowing with love. Then we shall have deep feelings and we shall be moved with compassion, like our beloved Lord, toward the sufferings of so many, and their helplessness, and we shall feel the awfulness of evil. We shall not excuse sin either in ourselves or in others. But there will be such love, patience and tenderness; and unguarded words will be held back. Do we not desire to enjoy such a gracious work of God among His people in these last days? It is always refreshing to see how the Lord Himself was moved, and His tenderness was always so marked toward the helpless and humbled, while to the self-righteous and hypocrites He spoke sternly, even as His servant John (Matt. 3. 7, 23. 23-39). But His tenderness shines out in many passages, e.g.

Matt. 9. 36. Why was Christ moved? Because the people **FAINTED**, and were **SCATTERED** as sheep having no shepherd. In Matt. 14. 14 He was moved with compassion toward the sick, and in Mark 1. 41 He was moved with compassion toward the leper, and touched him. Notice in Luke 7. 12-15, His tender pity for one who was a widow. Surely these things are recorded for our instruction. Oh that by grace we may never be moved with anger, but with love and tenderness, in the power of the Holy Spirit, toward the weary—spiritually as well as physically. If we are moved for Him, Whom we love, because He first loved us, we shall be tender toward those who are weak in the Christian life. How encouraging is Heb. 4. 15. How blessed to know that we have One Who is touched with the feeling of our infirmities, and was in all points tempted like as we are, yet without sin (see Heb. 2. 18). May we never be hard towards the ignorant believer (Heb. 5. 2), but ever tender, though never overlooking sin. If moved for Him, we shall, by His gracious working, adorn His doctrine in this. If our love to God abounds we shall not be moved in another sense, we shall not be moved away from the hope of the Gospel (Col. 1. 23). Stirred hearts will be kept from growing cold. If God is at our right hand, we shall not be moved, or tossed to and fro (Acts 2. 25). Oh to realise His continual presence!

Though difficulties increase, we shall be able to say, “He is faithful That promised” (Heb. 10. 23), and to add, by grace, our longing to be more earnest for Him Who gave Himself for us. If we have the Lord’s presence, we shall not be shaken by afflictions, knowing that we are appointed thereunto, (1 Thess. 3. 3). And, resting on the precious words of Rom. 8. 28, we shall, amid all, press forward in the heavenly path. What encouragement there is in Ps. 15. 5. God will keep His people as they seek to walk near to Him. Surely the words of Ps. 55. 22 encourage us upward. Quite a different word is found in Heb. 11. 7. Noah was deeply moved with fear, and obeyed God in preparing the ark, and was safe in it. Thus affected by the truth, we are to be “steadfast, unmoveable, always abounding in the work of the Lord.” ’Tis so easy to begin, and to be enthusiastic in service awhile, and then to become weary. May we be humbled, as we see even our recent faithlessness, and seek to be kept near, led by the Holy Spirit, not looking or going back, but ever forward and becoming **MORE AND MORE** zealous for our Lord in **EVERY** way. We belong to a Kingdom which cannot be moved (Heb. 12. 28). Why should we be moved, except for Him? He was indeed moved with pity for us, and gave His life blood for us. Shall not He be central in our lives? Let us expect that God will so work in these solemn times until there is more steadfastness in seeking His face, and in walking **WITH** and in working **FOR** Him, that He in all things may be glorified, as we look for “that Blessed Hope.”

"AT THE LAST."**A Few Plain Words about Realities —
Because of God's Love.**

THESE two verses stood out to-day. They are surely God's message to others as well. So many are **OCCUPIED WITH THE PRESENT TIME**, they blindly take a leap in the dark: they risk the future: they mortgage their eternal interests! But, "What shall a man give **in exchange**

for his soul?" What shall **ANY** man give you in exchange for **YOUR** soul? Will you trifle with these **REALITIES**, dear reader?

The lamp in your hand seems larger and brighter than the star, only **BECAUSE IT IS NEAR**, but actually it is **INFINITELY** smaller. So the things of earth only seem larger because they are close **TO YOU**:—actually they are very small. Eternity **IS** eternity. The pleasures of earth are but **"for a season,"**

Heb. 11. 26.—Riches, and all the treasures of earth, "certainly make themselves wings" (Prov. 23. 5). Do not take a wrong standpoint, and estimate by **TEMPORARY APPEARANCES**. You need a sure foundation for an eternal prosperity!

You may let your heart cheer you awhile in the days of your youth. You may seek laughter, and walk in the ways of your heart, and the sight of your eyes (Eccl. 11. 9), but what will be the profit if God brings **ALL** these things, and likewise brings **YOU**, into judgment?

"At the last"

you will weep over the vain pleasures, but there will be no escape then.

"At the last"

you will cry over the sure judgment, but there will be no hope **THEN**. Listen to the piteous wailing recorded in Proverbs 5. "How have I hated instruction, and my heart despised reproof; and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me: I was almost in all evil in the midst of the congregation and assembly." And will you not heed the solemn added words of the Holy Spirit? "His own iniquities shall take the wicked himself, and he shall be holden with

the cords of his sins.

He shall die without instruction; and in the greatness of his folly he shall go astray" (Prov. 5. 22, 23).

But now there is a way of escape, there **IS** a way of salvation.

"The last"

is **NOT YET REACHED**. God commendeth His love toward us, and in the finished work of His

Beloved Son, there is life. Salvation is free, because **He died for guilty sinners.**

THUS there is a precious "afterwards," since not only now but for ever, God gives **ALL** blessings **IN HIM**; as it is written of God's dear children in holy **CONTRAST** with the "cords of sins" already mentioned—"Now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life: for the wages of sin is death; but **THE GIFT OF GOD IS ETERNAL LIFE, THROUGH JESUS CHRIST OUR LORD**" (Rom. 6. 22, 23).

This is a reality. This alone is the way of safety! Reader, what is your position before God, and where will you be

"AT THE LAST?"**Suggested Daily Readings.**

"IF THE LORD WILL" — December, 1922.

Day	Leviticus	Acts	Learning	Ps. cxix.
1	xxii. 26-33	vi. 1-8	Acts vii. 1, 2	55
2	xxiii. 1-14	" 9-vii. 5	" 3	56
3	" 15-25	vii. 6-16	" 4	57, 58
4	" 26-38	" 17-29	" 5	59
5	" 39-xxiv. 4	" 30-40	" 6	60
6	xxiv. 5-16	" 41-50	" 7	61
7	" 17-xxv. 7	" 51-60	Lev. xxiii. 15	62
8	xxv. 8-22	viii. 1-8	" 16	63
9	" 23-38	" 9-19	" 17	64
10	" 39-50	" 20-31	" 18	65, 66
11	" 51-xxvi. 8	" 32-40	" 19	67
12	xxvi. 9-20	ix. 1-9	" 20	68
13	" 21-32	" 10-19	" 21	69
14	" 33-46	" 20-30	Acts ix. 10	70
15	xxvii. 1-13	" 31-43	" 11	71
16	" 14-25	x. 1-8	" 12	72
17	" 26-34	" 9-20	" 13	73, 74
18	Num. i. 1-21	" 21-29	" 14	75
19	" 22-37	" 30-43	" 15	76
20	" 38-51	" 44-xi. 3	" 16	77
21	" 52-ii. 16	xi. 4-18	" 17	78
22	ii. 17-34	" 19-30	" 18	79
23	iii. 1-13	xii. 1-11	" 19	80
24	" 14-32	" 12-25	" 20	81, 82
25	" 33-43	xiii. 1-13	Num. iii. 5, 6	83
26	" 44-iv. 4	" 14-22	" 7	84
27	iv. 5-16	" 23-33	" 8	85
28	" 17-33	" 34-43	" 9	86
29	" 34-49	" 44-52	" 10	87
30	v. 1-10	xiv. 1-10	" 38	88
31	" 11-31	" 11-22	" 51	89, 90

We can rejoice in the power of the words of God. When they are spiritually experienced they are indeed a power. It is so easy to treat them as bare words but a spiritual acquaintance is vastly different, and this glorifies God.

Notes on Memorized Verses.

Acts 7. 1-7.

1, 2, Obedience to the Lord brought Stephen to a widely open door, but *seemingly* "temporary": nay, "he being dead, yet speaketh." The servant of God is courteous, but firm. Observe the contrast with 6. 13, 14: men spoke of "this place." Stephen thought of "the God of glory" (a rare name: evidently an allusion to "the glory," the Shekinah: God was not limited to the temple). 3, God's words often involve an apparent "giving up," cf. 1 Kings 17. 3, Luke 14. 33* "I will show thee": do not demand to see all at once; He shall choose our inheritance (Heb. 11. 8). 4, (a) The beginning of faith: (b) then the delay: (c) afterwards the fuller going forward: how many thoughts are wrapt up in this unveiling of *three* stages: let us not assume because we *start* we are sure to continue, without a delay: we need daily grace to press forward. The Lord may allude to this in Luke 9. 60, 61, for we have greater privileges, possessing the record of Abraham and all the Scriptures. 5, Gave none, promised: are we content to wait?—Do we believe God against appearances? 6, "But God spake," the full blessing would not be reached at once: implicit faith. Sojourning (in Canaan), and bondage, together 400 years: 430 with the period before Isaac was marked out as the seed (Ex. 12. 40). 7, "Afterward": it is delightful to know God's knowledge. "In this place": as if to remind us God was honoured before the "place" was claimed.

Lev. 23. 15-21.

15, "Ye shall count": a personal interest, a godly order, a true expectation, a ready patience. "Unto you," personal appropriation of God's Word "From the morrow": not a *month-date*, but a date dependent on (the type of) *resurrection*: so with the church, and the heavenly calling. "Sabbaths complete," yet *not one* marked out: **NOTHING**, in this connexion, till *the day after*: why does the picture of this dispensation so definitely pass by the seventh day?—those who keep the seventh day can hardly answer this. "New," Acts 2 illustrates, where the fire, (contrast Matt. 3. 16), reminds of the words "baken with leaven"†: how blessed to be among those whose sin has been *dealt with*, and in whom sin's activities are now restrained. 17, 18, "The firstfruits": but, in 18, "an offering made by fire,"

* The BREADTH of this command explains it: since we rightly keep some things, even **THESE** are to be held only for the Lord: our very clothes are not our own: the most NECESSARY "thing" may become an idol. Do we regard anything apart from Him? If so, our discipleship is hindered, our "learnerhip" is spoilt to THIS EXTENT. The Lord has redeemed us to be His altogether, and faith ever anticipates the climax of That Day.

† See Leaflet,—"Of What is Leavened Bread a Picture?"

see Lev. 2. 12 (hence the sin-offering of 19, NOT with the *earlier* firstfruits of 23. 9-14—typifying Christ). 20, "Before the Lord," "to the Lord," "for the priest." 21, God's grace always leads to a *holy convocation*: it is important to see the threefold links:—

- (a) Sacrifice AND holiness: many forget this, (obedience is a similar thought to holiness).
- (b) Redemption AND fellowship with God.
- (c) Salvation AND meeting *together* in accord with the Lord's will.

The importance of devotedness, and of putting aside self-will is preciously emphasized: not our arrangements, but *His—His* "work."

ACTS 9. 10-20.

The Lord did not use an apostle (see Gal. 1. 1), but He *did* use "a learner." "Behold, I, Lord:" a simple, but beautiful, answer: note stress on "Lord" throughout chapter. Definiteness is helpful in God's work: it often keeps from waste of *His* time, and from disappointment: but here we have further spiritual lessons: the "crooked" was made "*straight*," and the house of "Judas" not only suggests how "praise" is linked with prayer, but also how the Lord filled the place of Judas (Acts 1. 25*). 13, "Lord, I have heard by many": if we depend on what we "hear" from men, we shall be led astray: "The fear of man bringeth a snare": "My sheep hear My voice": we may not have visions, but *God speaks powerfully through the Scriptures still*, to the believing heart. 14, 15, A wondrous contrast; remember 1 Tim. 1: where sin abounded, grace overflowed. "For": an earthen, but chosen, vessel: cf. 2 Cor. 4: the treasure, *His Name, His gospel*. 14, 15, 16, Three precious thoughts about the Lord's *Name*. True suffering linked with true witness. 17, Prompt, unquestioning obedience. The word "Brother" shows much *affection* after 13, and illustrates 10. 15: how different is the glib use of the term to-day‡. It is a good thing to be limited by the Lord (Heb. 2. 11). Contrast "BROTHER" and "THE LORD" (Psa. 45. 11). 18, The Lord's quick working: but notice how He waited for the faithful service of Ananias. Baptism, (suggestive of obedience generally), more important than food—18 before 19. 19, Fellowship. 20, Witness ("He kept on witnessing"). Boldness is added to a holy unity: godly fellowship with like-minded saints is an intended background for testimony. Independence is always a danger. Mark stress on the personal Saviour: not only a doctrine.

* A Leaflet on "The Other Apostle" gladly sent.

‡ A Leaflet readily sent.

Correspondence from ANY exercised to know the Lord MORE, and please Him MORE, and from those who desire to know they are among "the Called of Jesus Christ,"—ever welcome, for His sake. Percy W. Heward, 61, Upton Lane, Forest Gate, E. 7.

Please note:

If you need a higher quality of this document, please ask.

Further literature, concerning the Lord, gladly sent (international) to exercised believers for personal perusal, and **passing on** to God's glory, some also in German, Spanish, Russian, Polish, Czech, Roman:

– “*To Testify the Gospel of the Grace of God.*” –

COPIES FREE (as the Lord enables) on application to:

Scriptural literature for Believers

Gottlieb-Daimler-Str.1 – GERMANY – 74343 Sachsenheim