

# Thoughts from The WORD of GOD.

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**FREE.**

*A Monthly, as our Heavenly Father enables, setting forth His love to poor, guilty sinners, and the fruits of redemption by the blood of Christ, in simple separation, loving obedience, and patient waiting for Him (1 Thess. 1. 10).*

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

"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success." Josh. 1. 8.

"The Lord was with Joseph . . . his master saw that the Lord was with him."

"The Lord was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison." Gen. 39. 2, 3, 21.

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"God . . . confirmed (interposed Himself, margin) by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." Heb. 6. 17, 18.

"My lovingkindness will I not utterly take from him, nor suffer My faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of My lips. Once have I sworn by My holiness that I will not lie unto David." Ps. 89. 33-35.

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," "Behold the Mounts,"—"Behold, I am the Lord," and "A Further Record of Parts of His Ways," 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.  
Bible Meetings in Deptford, Camberwell, &c., some Wednesdays. Correspondence welcome.

## A Word of Introduction.

"WALK in wisdom toward them that are without, redeeming the time; let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man" (Col. 4. 5, 6). With such heart-searching words the Holy Spirit shows to us, dear readers, the penetrating power of salvation, and the high standard of godliness. The WALKING and TALKING of God's people alike are to be "well-pleasing." SPASMODIC love is not encouraged. The word "always" rings out. But has not God a glorious RIGHT to expect much from His blood-bought people? Has He not loved them with an everlasting love? Has He not given the blood of His dear Son for them? Has He not granted all things that pertain to life and godliness, yea, has He not quickened them from the dead, and does not the Holy

Spirit indwell them? Would you not expect much after this?

To glorify God in the proportionate emphasis of the many parts of HIS ONE TRUTH, and to urge the confession of sin, and thus the coming together of saints in simple return to His will, are these pages definitely sent forth. They ever refer to practical daily life unto the Lord. Conscious of many shortcomings in each issue, we send forth humbly and prayerfully, and long to hear from, or see, His exercised people.

The little things are not too small for God Who loves His own so much, "His Own" by blood! The hairs are numbered, every need His care, He knows our frame, our strains will more than share. The trustful child of God should never fear, God does not change, He deigns our voice to hear; Our loving Saviour loves to sympathize, And every chastening trial is fully wise, &c.

### Words of Encouragement.

*"Thy Name is from Everlasting."  
"To make Himself an Everlasting Name."*

Isaiah 63. 12, 16 must refresh the believing heart. God is exalted! "Hallowed be Thy Name" is the *first* petition in the Disciples' Prayer. The revelation of the Name is so wondrously emphasized in both Exodus 6, and John 17. Surely we have too often been occupied with our blessings, and forgotten the glory of His Name. Babel centred, and centres, round man's name (Gen. 11. 4). Abraham contrastedly called upon the Name of the Lord (Gen. 12. 8). The tabernacle was the dwelling place of *His* Name. If we lose sight of this, how much we lose. We become selfish, though actually we thereby rob ourselves, for our high honour is to glorify *His* Name in the power of the Holy Spirit. Joshua's regard for the Name of the Lord is so important:—"What wilt Thou do unto Thy great Name?" (Josh. 7. 9). O for a likeminded reverence and spirituality to-day!

### THE HOLY SPIRIT AND THE WORDS OF THE LORD JESUS.

Dear Brethren in Christ,

Greetings in His precious, ointment-like Name. The thought has come, in loving power, that what the Lord Jesus SAID (Rev. 2. 1), the Holy Spirit delights to *repeat* (2. 7). And this is remarkably so in *every one* of these seven epistles. There is no exception, and there is not a word outside. The Holy Spirit could have given many fresh words, but, with a wondrous purpose, He emphasizes *His repetition*. Somewhat similarly the Lord Jesus, though *able* to speak in a thousand ways, and *more*, used *Scripture* on *each* occasion of meeting the tempter in Matt. 4. Is not this for our learning? We undervalue what we *possess*. Many crave for a fresh revelation, instead of using that which God has bestowed. Many would "like" to be led of the Spirit, with impulsive "feelings," in which the Divine principles of Scripture would be secondary, and study would become less needful, but is not this dishonouring to Him? Come with me to many a meeting: it emphasizes "unity" of the Spirit, with the proviso of agreeing to differ on the very commands of the Lord Jesus, fearing that, if they were brought up, there would be "differences," and possibly the display of a bad temper. Is this the true aspect of *the leading of the Holy Spirit*? He came to glorify Christ, not to ignore Him (John 16. 14).

The principle before us in Revelation 2 and 3

is likewise seen in John 14. 26. *The Holy Spirit delights to repeat the Words of the Lord Jesus* (Acts 20. 35), and a verse before that which was just read must not be overlooked (John 16. 13). If you and I are really seeking the guidance of the Holy Spirit, let us expect His use of Christ's words. 'Tis delightful to see that those who have an *ear* are expected to hear, and the wondrous identification of aim reminds of John 10. 27.

Moreover, the attachment to the Lord Jesus which He causes is seen in Rev. 22. 17. Looking *back* to His work and words, the Holy Spirit looks *onward* to His coming, and fixes our eyes on this because on Him (Phil. 3. 20). Can a believer be *led* of the Spirit, and omit to say, "Even so, come, Lord Jesus!" Shall business and religious arrangements occupy our minds, and keep us from Himself? The Holy Spirit repeats the Lord's words to believers, AND causes believers to repeat His word of promise in prayer (Rev. 22. 20).

Yet other precious teaching is linked. We have seen that it is to them who have an ear the Holy Spirit gives this sacred pleasure. *If I have not an ear, He will not force the message upon me*. If I am too busy for Christ, I may lose this holy joy. I may be a "Christian worker" but I shall lack much of His will. Have I an ear? The thought is heart-penetrating, is it not, beloved readers? Let us not hand it to someone else.

Furthermore, so much depends on the "tone." The very "same" words may wound or encourage, may show love or anger. I want Christ's tone to me: and since in *every* epistle the Holy Spirit delights to *say* still what Christ *said*, will He not apply aright to my present need? If I come to Scripture without this blessing, I may "take" the wrong aspect, and find encouragement where I ought to feel reproof, or be dejected where I ought to be refreshed. This is stealing (Jer. 23. 30, contrast verse 22). And, not only so, the book may become a mere treatise, in my experience. If the *voice* of my Beloved is not there, I may read as a "duty," and may study the grammar, but I shall soon leave my first love. The Holy Spirit causes the words of the Lord Jesus to be ever fresh in the daily walk.

Do I want to *know* the will of God? Am I perplexed? Do I want to *live* in the light of the Judgment Seat of Christ, and to know that my actions are well pleasing? Then I *need* that the Holy Spirit should apply the words and loving criticism of Christ, as in Rev. 2 and 3. Emotion will not do instead. Impulse will soon wear out. But let me seek the painful application of these words to-day. Again, do I desire to speak of Christ to others? Do not think of a platform before men. ALL the daily life has opportunities.

The Holy Spirit will grant enabling on these lines, even though we be not prophets, but own our weakness. If we speak apart from the Spirit of God, we may tell of reform, and build up a men's meeting, but if the Holy Spirit emphasizes Christ, there will be a gathering together *unto Him*.

And so, beloved brethren, we have the Holy Spirit's "arrangement" of life. A tender heart for Christ's will, a devotedness to His Person and His purposes! If you and I want something else, we are *out of harmony with the Spirit of God*. We may seek success, and obtain it, *before men*. But the Spirit of God attracts the *joyous* thoughts of the redeemed to the precious Saviour Who died and lives for them, in order that all He did and said, and His near coming, may make their life a life out of harmony with the world, because in harmony with Christ. The spirit of the world cannot be overcome in any other way. The "harlot" of Rev. 17 has opposite "affections," and if a believer seeks to become a little political, or to settle down in some worldliness, this cannot be cured by mere "argument." *The Holy Spirit's sovereign remedy is a holy passion for the Lord Jesus Christ*, and Scripture is written from this standpoint, regarding it as a joy. The very warp and woof of Scripture assumes a *delight* in Christ, and an unforced longing to hear of HIM, to please HIM, and to see HIM. Here is a touchstone for our life, and for the true leading of the Holy Spirit.

With all earnest wishes that we may experience this. Heartily yours in the Lord Jesus Christ,  
Percy W. Heward.

Grace is not natural, and nature is not gracious. We can hardly speak of a natural man having a gracious manner, though he may be kind and thoughtful. How much is rightly expected from those who are made children of God.

#### Matthew 9. 37-10. 4.

The Lord's love (36) was the stepping stone to this utterance: do our calls to prayer (37) depend on love? Notice Divine sovereignty (the harvest), and the responsibilities of the Lord's people (labourers): see John 4. 35, Rom. 10. 13-17. God *will* work, but He deigns to use instruments, and has no room for idlers. Pray—labourers: precious link as in Rom. 10. 1, 15. "Send forth," "cast out" (lit:),—the arrangement is His (contrast Jer. 23. 21): "*His* harvest." 10. 1, The Lord graciously worked on the line of the prayer He emphasized: *act* as you *ask*. 2-4, Names are precious to Him. The *order* is not chance: God is not the author of confusion. It is precious to see His use of brothers. The solemnizing words about Judas remind us that privileges do not save.

#### "CHOSEN."

"Chosen us in Him before the foundation of the world, that we should be holy, and without blame before Him in love." Eph. 1. 4.

"God hath from the beginning chosen you to salvation." 2 Thess. 2. 13.

"Ye have not chosen Me, but I have chosen you . . . that ye should go and bring forth fruit." John 15. 16.

"I have chosen you out of the world, therefore the world hateth you." John 15. 19, 17. 14, 16.

"Hath not God chosen the poor of this world rich in faith?" Jas. 2. 5.

Chosen ere the world was framed, chosen in God's Son,  
That we should be all for Him, in His precepts run,  
Not of this world are His own, *but* with Him outside,  
Praising Him, 'mid loss and shame, whatsoever betide.

Chosen in our Risen Lord, in Him saved for aye,  
And, *as such*, we should, by grace, live for Him always,  
For we have been chosen out, out from Adam's race,  
That we should adore and praise, praise for sovereign grace.

Chosen in our glorious Lord, holy now to be,  
Like to God's beloved Son since in Him made free.—  
Free from bondage, free to serve, and to suffer shame,  
For the glory of the Lord, and His worthy Name.

Chosen in our Coming Lord, Whom we long to meet  
That we may adore and praise, in Him stand complete!  
Not of this world, like to Him—are His words so plain:  
His should we *delight* to be, *leaving* earthly gain.

Chosen "vessels" in God's grace. Is this glory ours?  
How we should make known His truth, serve with ransomed powers,

Live unto the Lord our God, saved from worldliness.  
In the Holy Spirit's strength, Him alone confess.

Chosen, precious fruit to bear, fruit that will remain  
Till our Lord in glory comes, and with Him we reign,  
God our Father glorify in that Day of Days  
Perfected in God the Son, perfected in praise!

Chosen, called, and set apart, for our risen Lord,  
Now to be His witnesses, live in one accord,  
With That Blessed Hope in view, till our Lord appear,  
Since redeemed by precious blood, chosen, called, made near.

How precious is the thought of 2 Pet. 1. 12,  
"To put you always in remembrance of these things, although ye know them." Let us realize the privilege of encouraging *along the lines of already existing knowledge*, that the impression may not become blurred, but rather deepened. Let us not be weary of writing, nor of saying the same things (Phil. 3. 1). Continual emphasis is needful:—things *old*, as well as new, must be brought out of the good treasure. Let us not be weary in *this* well doing. The humbling thought "though ye know them" implies "ye may forget," and we remember, "Though ye once knew this" in Jude 5. Oh that there may be a growing in the knowledge of our Lord (2 Pet. 3. 18), and thus the remembrance of "things" from His standpoint.

## THE CHILDREN'S COLUMNS.

## "COME."

If an earthly monarch invited a poor beggar to his palace it would be considered a GREAT honour, and so it would actually be. Indeed we can hardly imagine it would be despised, for contempt would be such an insult to one so great and kind. Yet our Triune God, Who is Greater than all, Who is the Creator of all things, and Who upholdeth all things by the word of His power (Heb. 1. 3, see also Col. 1. 16. 17), Who not only gives life but provides food to sustain life, has been treated far worse than this by unnumbered multitudes! He grants many mercies, so many that we cannot count them; and, beyond all this, we read how Christ, though He was God, came into the world to live and die for SINNERS. He humbled Himself, and took a body like ours, yet not sinful. He came in such a way that caused the angels to wonder. But men despise His grace. Oh HOW God loved sinners thus to give His beloved Son to die, "the Just for the unjust!" If He had not thus died, NO ONE COULD EVER BE SAVED. He alone could make a way into God's presence. How such wonderful love SHOULD be valued. But, alas, it is still despised by so many, both young and old. Thus we see how very sinful the natural heart is, and so fixed against God. This should humble many, and shew what sin is, and what sin does. All born into this world, since Adam sinned, are away from God, and He is so great and holy that no one can approach Him, except in ONE WAY, HIS appointed way, through the poured out blood of His beloved Son. How thankful are those who are saved for the ONE WAY of Salvation (Acts 4. 12, John 14. 6). In Matt. 22. 1-14 we have a picture of the Kingdom of Heaven, and notice how many were bidden outwardly, and the servants were sent forth to such, and they were told that all was ready, and they were bidden TO COME. Did they come? No, they made light of it, and went their way. Moreover, some were unkind to the servants and treated them spitefully, and, when the king heard it, he was angry, and we do not wonder. See what he said in verse 8, also 13. 14. Sin MUST be punished. And those who despise God's messages of mercy will surely suffer. In Luke 14 we have another picture of man's obstinacy. They were bidden, but they all began to make excuses: one said he had bought a piece of ground, another had bought oxen, another had married. There was nothing necessarily wrong in these things, but sinners were, and are, taken up with THEM. The last one said, "I cannot come." We see in verse 24 what the Lord said unto His servant, "NONE of those men which were BIDDEN shall taste of My supper." In Proverbs 1 there is a solemn warning as to how God's messages are rejected and despised (verses 24-32: but mark

verse 33 so full of encouragement to those who are caused to heed God's words of love).

We have already seen that it is only by Christ Jesus that any, whether young or old, can COME to God. Heb. 7. 25 shows "He is able to save them to the uttermost that COME UNTO GOD BY HIM." He is THE WAY, and THE TRUTH and THE LIFE. How encouraging are the words of John 6. 37. "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." Again in Matt 11. 28 we are told WHO MAY COME. THE HEAVY LADEN, those who feel their load of evil,—such may come at once, and have rest given to them. How wonderful are such words. We think how God said to Noah in Genesis 7. 1, "COME thou, and all thy house, into the ark," and he went into the ark,—a picture of salvation—and was safe. It is the same now: those who come in GOD'S appointed way,—not as they imagine,—are safe, and that for ever. Again we read in Isa. 55. 1, 2 who may COME. "Ho every one that THIRSTETH, COME YE TO THE WATERS, AND he that hath NO MONEY." Those who are welcome see they cannot do anything, and THEY do so long to know the Lord Jesus as their own precious Saviour. Such are encouraged to come, without delay. If we read in Matthew 22 that they would not come, and if in John 5. 40 Christ said to some "YE WILL NOT COME TO ME THAT YE MIGHT HAVE LIFE," if in Luke 14 one who made an excuse even said I CANNOT COME, a man who had no desire, no longing,—There is also ANOTHER view! The powerful work of love caused the poor, maimed, halt and blind to come. We are NOT discouraged as to His love, and God may cause these pages to lay hold of YOU. But how many are like the careless ones in the parable, and not a few imagine they can come to God their own way,—when, and as, they like. But there is only ONE WAY. Oh that God may work, by His Spirit, even NOW, and that some, as they read these messages, may feel the burden of their sin, and COME without delay to God through Christ, and enjoy life eternal, and forgiveness of sins through the once poured out blood.—Shall we not close with the gracious invitation of Christ once more:—"COME unto Me, all ye that labour and are HEAVY LADEN, and I will give you REST!"

Come, poor, thirsty, troubled soul,  
God still makes poor sinners whole,  
Saves them in His wondrous grace,  
Gives to such a heavenly place.

Come, for Christ the Lord hath died,  
For His Own was crucified.  
Anxious ones Christ's merits plead,  
As they see and feel their need.

Come, the words are clear and plain,  
Sinners MUST be born again;  
Through the precious poured-out blood  
Is The Only Way to God.

## SOME THOUGHTS ON SPIRITUAL FOOD.

A FEW WORDS WITH YOUNG BELIEVERS,  
AND OLDER ONES TOO.

"How sweet are Thy Words unto my taste."  
Ps. 119. 103.

SO said the psalmist. And he meant what he said. And God's people to-day are called to enjoy the food of His truth. We have not merely a duty of Bible study: it is a privilege. Our Heavenly Father emphasizes the happiness of His people. True, we should be *humbled*, and we need the painful live coal of Isaiah 6, and the experience of Rev. 10. 9 is important (see Ezek. 2. 8-10, with 3. 1). If we have not fulfilled the Lord's words we should *feel* this. But God grants, together with all, a sense of His truth, if we are in the right condition before Him. The Holy Spirit ever encourages children of God with the joy of His words: the continual reference to food in this connexion clearly involves this (Jer. 15. 16).

### Regularity with the Scriptures.

Joshua 1. 1 shows the path of true success and wisdom, for the words used imply *both* thoughts. We need to have God's teaching in the heart (Deut. 6. 6), and in the mouth (Deut. 6. 7), and to obey with love's simplicity and readiness. Meditation is an often forgotten privilege. We frequently rob ourselves of blessing, through leaving the Lord's path of reaching it. We want the fruit without the root and stem and branch. "Day and night": these words would remind of Psalm 1. There must be continuance. If we took our physical food as carelessly, and as irregularly, as some of us take spiritual things, we should soon be unwell. A child of God should not expect strength unless he uses God's appointed means, regularly. If you "rush" to work without God's Words, and leave them to the end of the day, or hurry through two or three verses, do not be surprised if you have spiritual indigestion.

### A Lost Appetite!

### A Lost Taste!

A healthy man is not gluttonous, but he eats necessary food, for the wear and tear of the body. One who is ill often loses appetite. So is it as to the things of God. Some dear children of God have lost *part* of their appetite, and, with it, the *robustness* of their Christian life. And others, though they still seem to eat freely, have lost some of their taste, through a spiritual "cold." They hear and read the Words of God, BUT they fail to enjoy them as of old. The

precious truth of God they *know* to be nourishing, but it is not the gladness it should be. Their taste is less keen than it was.

Oh that if we are in this condition, we may be humbled before Him Whom we love, and brought, in the Holy Spirit, to a renewed taste. Even the food we like best, if we are "well," may become unpleasant *when* the palate is wrong. And the ministry of God's truth may soon become unpalatable, unless we are in a spiritual condition. Lack of digestion, as well as "coldness," may produce this sad effect. Shall we not seek our Heavenly Father's gracious forgiveness, and His enabling to enjoy all that is His? Thus shall we use His food aright.

### SUGGESTIONS FOR PRAYER.

"In everything give thanks." 1 Thess. 5. 18.

1. For the Lord's dear people who have peculiar temptations to worry, that they may be kept (Phil. 4. 6, 7, Isa. 26. 3, 4).
2. For the Lord's dear people who are temperamentally inclined to be careless, that they may not mistake this for deliverance from worry, but realize responsibilities the more.
3. For wisdom from above as to food, clothing, sleep, etc., —that ordinary blessings may be received from our Father's hand, and neither over-used, nor otherwise misused.
4. For God's children in lands of unsettled government, that all party-spirit, political feeling, fretting bitterness and fear, may be judged, in the enabling of the Holy Spirit.
5. For the Lord's work in West London, including its shops and restaurants, and that grace may be given to any brethren solemnly serving Him among those who are bent on pleasure.
6. For Central Asia, Central and South America, and other largely forgotten parts of the earth.
7. For more love among children of God, and love's thankfulness, which avoids wounding by thoughtlessness, yet does not refuse to give and receive the faithful wounding of a friend.
8. For witness unto the Lord among all nations in our midst, and that God's dear people may be helped as to languages, and kept in loving intensity amid the privilege of a strain.
9. For believers who are bedridden, that they may enjoy fellowship with God, and the privilege of prayer, and for those who, though able to get about, are feeling much strain, that they may enjoy the Lord's promise "My grace is sufficient for thee," and that we may all learn His loving lessons and chastening through the body.
10. For manifest blessing to souls in Gloster, who have for many years resisted the Lord's message. And for a more forceful private testimony, which, by God's blessing, may lead to conviction.  
"With thanksgiving." Col. 4. 2.

Our tears are not in vain, the toil is best,  
The light affliction is in love, gold needs His test,  
The lustre *shall* shine forth, unto His praise,  
We thank Him now, and own His perfect ways.

It is enough! And we should seek to show,  
To "one another" more the love we know,  
Yet spur each other on to trust Him more,  
And love with love to last for evermore!

TALKS ABOUT PRESENT-DAY NEEDS.—1.

**POWER IN DAILY LIFE.**

**I**T is so easy to wish for "power," power to do something great, as we esteem greatness. But even the little things are often great in God's sight. In this connexion we might notice Matthew 5. 19. If we are humble before God, all that is done in the **POWER** of the Holy Spirit will be, before God, great. We call to mind the words of Jer. 45. 5. It is easy to seek, even in service for God, to do the great things, and omit those apparently smaller. An all-round Christian life should be **ALL** for Him, whether in the home, the business, or the assembly. The Scriptures bring before us "little things," such as a cup of water given in Christ's name. This will be rewarded. God never overlooks one tiny thing which is done out of love to Him, and in His way (Heb. 6. 10). There is need for as much **POWER**, the power of the Holy Spirit, to live and serve God in the home, as when one goes forth to preach. This is not always realized, but it is nevertheless a **FACT**. Oh that, as those redeemed with the precious blood of Christ, and indwelt by God the Holy Spirit, we may seek more and more the life which God has marked out for His people, spiritual overcoming without pride, but with affections set on things above where Christ is (Col. 3. 1-4). While we praise God for all that we possess in Christ, and for the glories of that day, do we not see how we all often fail to witness for Him in **THE LITTLE THINGS OF DAILY LIFE**? God has set before His people a wonderful life of **PLEASING** Him, and shewing forth His **POWER** to keep amid all the tests and trials of faith. God never fails. Alas, how we all fail. Should we not be exercised by this and not settle down to an "ordinary" Christian life and experiences? The promises are so clear. Isaiah 40 should encourage faith in Himself. Multitudes who are saved by grace know verse 31, and repeat it so often, and yet there is not the result in our daily life there ought to be. "He giveth power, to the faint." Why should we continue fainting? God lives, and "the heavens do rule." Nothing happens by chance. God sees and knows **ALL**, and we are in His keeping. What lives of godly **POWER** and zeal ours should be, and they would be if only we waited upon the Lord. Let us put aside all hindrances, with **LOVE'S** promptness. The word of God is **POWERFUL**: this applied in **POWER** should transform our lives (Heb. 4. 12). We are told that **POWER** belongs to God (Ps. 62. 11). He giveth strength and **POWER** unto His people (Ps. 68. 35). Yet how weak and powerless we often become in our daily life. This must dishonour God, when He gives so many promises to stimulate to more godliness. Let us seek, in the **POWER** of the Holy Spirit, to experience more and more what Isa. 40. 31 really means to-day, and how it should

affect our Christian life, changing many things, as we have our strength renewed. How little we understand the true meaning of Phil. 3. 10, "That I may know Him." To know Him and to walk with Him will strengthen and empower so that the daily life **IN THE HOME AND BUSINESS** will be more to His glory. Then the verse goes on, "**AND THE POWER** of His resurrection and the fellowship of His sufferings." May we, by grace, enter more fully into what these words mean, and how they should stir our hearts to more devotion unto Him (see Eph. 1. 19, 20). God's servant said, in 2 Cor. 12. 9, "Most gladly therefore will I rather glory in my infirmities, that the **POWER OF CHRIST MAY REST UPON ME.**" Oh that we may be willing to suffer, if Christ is thereby more manifested in our daily life, as 2 Cor. 4 sets forth. How many have been, and still are encouraged by Zech. 4. 6, 7, "Not by might, nor by power, but by My Spirit, saith the Lord of hosts." Oh to realize our own nothingness and the **MIGHTY** working of God the Spirit. What **POSSIBILITIES** God has placed within the reach of His dear people, yet how we fail to possess our possessions, and all the spiritual blessings in Christ which God has so wonderfully provided in His beloved Son. What spiritual wealth there is in Him for those who seek His glory, and long, in the power of the Holy Spirit, to hate all that God hates, and to delight in the things which please Him. We need **POWER** not only when with others, but when alone, that God may be honoured in the tiny things of daily life, even in our thoughts as well our words and actions. The **POWER** of the Holy Spirit alone can and will enable. The very **POWER** of a natural man to eat is from Him (Eccl. 5. 19). How **WE** need God's **POWER** to **EAT HIS WORDS** and to feed upon them. If only we are strong in the Lord and in the **POWER** of His might (Eph. 6. 10), there will be steadfastness of life and the resisting of evil, even evil thoughts. God's power is so real to-day.

The more we enjoy and realize the presence of the **POWER** of the Holy Spirit, working in and with us, the more we shall see and feel our own insufficiency, even to do the small things of daily life (John 15. 5). **BUT WITH GOD ALL THINGS ARE POSSIBLE.** He never fails, and surely we all feel that we come short of the experience of the life **MORE ABUNDANTLY** for which Christ died. Let us seek so to live that God may be exalted much more, and there will be more **POWER** not only when believers meet to worship God, and wait upon Him, but **IN HOME AND BUSINESS LIFE.** The danger of lowering the standard of godliness **THERE** is very manifest. We have a great need in these perilous times to **WALK** with God. Satan seeks not only to weaken, the witness generally, but to weaken **BELIEVERS.** But God **IS** faithful, and His grace **IS** sufficient to meet every need (Acts 3. 12, Luke 4. 32, Phil. 4. 13).

**GOD'S REFUSAL.**

“**T**HEN shall they call upon Me, but I will not answer” (Prov. 1. 28) is a deeply impressive warning to-day. Men think they can treat God as they like, and that His silence is His weakness. It is not so. It is the reverse:—

**His silence reveals His Strength.**

A passionate man may be irritated by the violent attacks of men, but God is glorious in His holiness (Ex. 15. 11). The powers of evil cannot change His righteousness or His majesty. His purpose cannot be broken. He *sitteth* in the heavens (Ps. 2. 4). He waits, waits in mercy,—but He will not always wait. The words sound forth, “*Now* will I rise, saith the Lord; *now* will I be exalted: *now* will I lift up Myself” (Isa. 33. 10). When He arises He will set His needy ones in safety (Ps. 12. 5), but there is the other aspect “Let God arise, let His enemies be scattered” (Ps. 68. 1), “When He ariseth to shake terribly the earth” (Isa. 2. 19).

How solemnizing is the sure prospect.

A man is capricious, but God is not capricious. The sinner asks, “Why is God angry?” He cannot but be angry at sin, because He is perfectly righteous. Overlooked sin, excused sin, ignored sin—would destroy the very foundations of His throne. God will refuse those who seek Him in their own way, and on their own terms.

**His holiness necessitates this refusal.**

But amid all the warnings of judgment, grace still shines out. Where sin abounded, grace overflowed, and God refuses to cast away those who are brought to rest in mercy (John 6. 37). The finished work of Christ cannot be undone. Salvation cannot be made uncertain (Heb. 6. 18). God refuses every charge which Satan brings against the redeemed. “The Lord rebuke thee, O Satan” (Zech. 3 2, cf. Rev. 12. 10).

**True assurance is granted**

to those who have fled for refuge to Him, and who know that Christ DIED for them. Thus every one of us must either experience God's refusal, OR have the infinite joy of knowing that He refuses everything against us! “Every tongue that shall rise against thee in judgment thou shalt condemn” (Isa. 54. 17).

Does this amazing grace make a man careless? No, for, in the same grace, he has received

**a new life with new wishes,**

and another aspect of refusal is used by God to warn! Mark the words to Moses in Deut. 3. 23-28. The believer, who LOVES the Lord, does not turn grace into an excuse for sin (Rom.

6. 1, 2). The humble Christian dreads grieving God. God does *not* drive His people away, but He refuses them much, as a wise Father, if they fail to walk in His path, and

**their greatest loss is His displeasure.**

Such is the changed attitude of those whose greatest joy, on the other hand, has become PLEASING GOD.

**Suggested Daily Readings.**

“IF THE LORD WILL”—January, 1924.

Day	2 Samuel	Matthew	Learning	Ps. 119.
1	15. 27-37	11. 1-11	Matt. 11. 20	156
2	16. 1-11	“ 12-24	“ 21	157
3	“ 12-23	“ 25-12. 4	“ 22	158
4	17. 1-14	12. 5-13	“ 23	159
5	“ 15-26	“ 14-28	“ 24	160
6	“ 27-18. 15	“ 29-37	“ 25, 26	161, 162
7	18. 16-30	“ 38-50	“ 27	163
8	“ 31-19. 8	13. 1-12	“ 28	164
9	19. 9-20	“ 13-23	“ 29, 30	165
10	“ 21-32	“ 24-35	2 Sam. 23. 1	166
11	“ 33-43	“ 36-46	“ 2	167
12	20. 1-13	“ 47-58	“ 3	168
13	“ 14-26	14. 1-14	“ 4	169, 170
14	21. 1-11	“ 15-29	“ 5	171
15	“ 12-22	“ 30-15. 6	“ 6	172
16	22. 1-12	15. 7-20	“ 7	173
17	“ 13-25	“ 21-31	Matt. 15. 21	174
18	“ 26-37	“ 32-16. 5	“ 22	175
19	“ 38-51	16. 6-20	“ 23	176
20	23. 1-12	“ 21-28	“ 24	1, 2
21	“ 13-23	17. 1-13	“ 25, 26	3
22	“ 24-24. 4	“ 14-27	“ 27	4
23	24. 5-14	18. 1-14	“ 28	5
24	“ 15-25	“ 15-22	2 Sam. 24. 18	6
25	1 Kings 1.1-10	“ 23-35	“ 19	7
26	“ 11-21	19. 1-12	“ 20	8
27	“ 22-31	“ 13-26	“ 21	9, 10
28	“ 32-42	“ 27-20. 7	“ 22	11
29	“ 43-53	20. 8-19	“ 23	12
30	2. 1-11	“ 20-29	“ 24	13
31	“ 12-25	“ 30-21. 5	“ 25	14

It is a privilege beyond estimating to be “in Christ Jesus,” and to have the very words of God. What a marvellous thing it is to believe Isaiah 57. 15, and John 14. 23! “Will God, indeed, dwell with men, on the earth?” 2 Chron. 6. 18. How wondrous is grace! What manner of persons ought they to be who are redeemed from the earth, and how the food of the Scriptures should be enjoyed.

**Notes on Memorized Verses.**

**Matthew 11. 20-30.**

20, Absence of repentance is very solemn (Rev. 16. 9, 11). 21, Privileges bring accountability, and judgment will be proportionate

(Rev. 22. 12): no unrighteousness with God. Clear guidance as to "heathen" nations. (In a yet more alarming sense *nominal* Christian nations are heathen). 25, Amid *all* (a) grace, (b) praise. "Babes," those *born* (John 3. 3, Ps. 22. 31, Ps. 102, 18, 2 Cor. 5. 17). 27, How vain is human speculation: any human attempt to explain the *Person* and *Sonship* of Christ must fail: this is a witness against theories which claim to remove obstacles. In like manner, the *work* of Christ remains a stumblingblock to the unsaved (1 Cor. 1. 23). 28, The deep mystery does *not* keep back the troubled soul: the anxious one may not understand all, but he is caused to know his Saviour's *heart* (11. 28), and here is not bare reasoning:—the *Song* of Songs, not *Vanity of Vanities* (Ecclesiastes). Not "there is no yoke": the *privilege* of service (Rev. 22. 3).

### 2 Samuel 23. 1-7.

1, A type of Christ: the praise of the Exalted One (Heb. 2. 12). 2, A definite claim to *verbal* inspiration (2 Pet. 1. 21, Ps. 12. 6). 3, Christ the Righteous One, the Gloriously Shining One (2 Pet. 1. 19, Rev. 22. 16, Heb. 2. 3. The grass is the *effect* of His work (second "as" in italics). See Ps. 72, 85. 11. 5, "For is not my house established with God?"—may be the rendering, with reference to 2 Sam. 7. Likewise, "Will He not *cause to grow*?"—the word "it" omitted: Christ, "*the Branch*" (word from same root). 6, The contrast, the thorns (Isa. 10. 17). 7, The One Who takes the Kingdom!

### Matthew 15. 21-28.

21, Strikingly follows our learning of 11. 22. 22, "Behold": this word is addressed to the *reader*: the record is to be *living*. The Lord often went a journey specially for "one," it would seem. 23, "Us," their mistaken plural. 24, Jonah *after* being raised up went to *Nineveh*, *cf.* Matt. 28. 18-20: John 12. 24 illustrates. 26, "The *little dogs*": this term (a) shows Christ's gentleness, (b) alludes to peasant children, who brought the *little dogs* into their houses, and thus (c) gives a ground for *faith*, and provides the very *words* which the woman *used in faith* (*cf.* Hos. 14. 2). 28, The Lord honours the *faith* He had Himself brought forth. "As thou willest," note Num. 14. 20: unbelief has a wrong *will*, and self-will has wrong *words*. Faith takes the Lord's standpoint, the Lord's promise, the Lord's hint: *hence it is mighty*.

### 2 Samuel 24. 18-25.

18, Blessing joined with *sacrifice*. Note, too, 2 Chron. 3. 1. 21, Buying *and* sacrifice (1 Pet. 1. 18, 19). The *threshing* floor suggests Christ Who *went through* judgment, the Corn of Wheat (John 12. 24), and the bruised Bread Corn (Isa. 28. 28). 23, "The king to the king": difficult

words, but suggestive of Jew and Gentile, in a type of Christ, *the King* (see 2 Chron. 2. 14, &c.). 23, "Accept": God is *well-pleased* with His beloved Son's work, and *rejoices* in redemption. 24, Wondrously true of the costliness of Christ's work:—also a *principle for believers*: it is easy to give up, or away, *other people's things*: let your service for Christ *cost you something*, GIVE FREELY. 25, The propitiation, the prayer, the peace—the plague removed!

### 2 Samuel 7. 18-29.\*

18, It is well to be silent before God, and *then* praisefully to speak. Kneeling seems to emphasize worship, standing reminds specially of praise, sitting speaks of contemplation, meditation, and adoration: also of Eph. 2. 5, 6, a *finished* work. "Who am I?" An earnest saint is never proud, *cf.* Moses and Gideon. "Thou hast brought," grace always! 19, Continuance: "Thy ways" (Isa. 64. 5). 20, John 21. 17. 21, A three-fold reason stated: the Lord's (a) truth, and (b) love and (c) instruction. "Them" italics, see Ex. 33. 14, Phil. 3. 10. 22, 23, God's greatness, and His glory *in His people* (John 17. 10, 2 Thess. 1. 12). "Their God," contrast "the nations and their gods" (23): see Heb. 11. 16. 25, Prayer *claims* God's promises, Rev. 22. 20. 26, *The object*: "Do all to the glory of God" (1 Cor. 10. 31)—prayer has *this aim*, salvation has *this aim*, as soon as we miss *this aim*, there is confusion. 27, Have we uncovered ears? Observe Isa. 50. 5, and notice Ps. 119. 18, Luke 24. 45, Acts 16. 14, 2 Cor. 3. 16, Isa. 25. 7. 28, God and His words ever united: Ps. 119 illustrates this. 29 "Now": faith's definite simplicity. God is pleased to bless, 1 Sam. 12. 22. "Before Thee": true joy, Ps. 16. 11, contrast Rev. 6. 15-17. "FOR THOU, Lord, hast spoken": "the house of Thy servant *shall be blessed*": the words are both a prophecy AND a prayer (Prov. 10. 22, Eph. 1. 3). Is David's attitude *ours*, in the enabling of the Holy Spirit?

\* The Scriptures are of *ever-fresh* power and interest. So we insert notes on some verses just learnt, held over from last month. It is not easy to say all in 8 pages, but we do long that God may *use* the briefer and longer testimonies alike, to His Own glory.

"To me to live is Christ." How we would long to leave out the inverted commas, and make this more than a quotation, even a *personal* experience, in the enabling of the Holy Spirit, to-day.

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.

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# Thoughts from The WORD of GOD.

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**FREE.**

*A Monthly, as the Lord gives strength and wisdom, to exalt His Name, and to emphasize the simple, happy, separate pilgrim path for His blood-redeemed people, while they wait for Him. Why be like the ruined world?*

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

"Who is like unto Thee, O Lord, among the gods? Who is like Thee, Glorious in holiness, Fearful in praises, doing wonders?" Ex. 15. 11.  
"Thou hast magnified Thy Word above all Thy Name." Ps. 138. 2.

"I am the Lord, I change not: therefore ye sons of Jacob are not consumed."

Mal. 3. 6.

"God is not a man that He should lie; neither the son of man that He should repent."

Num. 23. 19

"A God of truth and without iniquity, Just and Right is He."

Deut. 32. 4.

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"This is the True God, and eternal life." 1 John 5. 20.

"In hope of eternal life, which God, That cannot lie, promised." Tit. 1. 2.

"Lie not one to another, seeing ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of Him That created him." Col. 3. 9, 10.

"I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in truth." 3 John 3, 4.

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," "Behold the Mounts,"—"Behold, I am the Lord," and "A Further Record of Parts of His Ways," 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, 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 Street, Poplar, Tues: 8. 15.

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

## A Word of Introduction.

**WE** can thank God He has saved us. Therefore we would rejoice to tell of His love. His words are so sure and so full of encouragement. Hence believers are drawn aside from the world's standpoint, that their Lord may be exalted in their bright devotedness. It is with a desire to emphasize this, and the PRIVILEGE of whole-hearted obedience, in the Holy Spirit, that these pages are sent forth. We have tasted that the Lord is gracious, and, though we own our short-comings, we find no short-comings in Him. Hence we want to illustrate the words, "Exhort one another," emphasizing all Scripture, and His path, and the importance of oneness of mind among saints, and pressing forward in view of His coming. Are these thoughts on your heart or only second-

ary, and in the brain, dear fellow-believers? Oh for enthusiasm in the Lord, and unto Him.

It is a wondrous peace  
To know all sins forgiven,  
A joy that will not cease  
Until we rest in heaven:—  
A child of God need not complain,  
Christ is his All,—unmeasured Gain!  
The man who lives for earth  
Feels anguish at a loss,  
Or broken health and mirth;  
But saved ones see a CROSS,—  
Toward love of Christ the more to woo,  
His crown and theirs, the hope in view.  
Pity the worldling much,  
His best is fading fast,  
The things of earth are such,  
Few moments will they last.  
Children of God can ever praise,  
Their joy His joy, to endless days.

## Words of Encouragement.

"Whosoever Will." the Name of the Lord  
 Rev. 22. 17. Jesus who think that they  
 are emphasizing these very  
 precious words, and that those who lay a stress  
 on Eph. 1. 4, and God's gracious election, are  
 ignoring them. *Actually it is the opposite.*

The preacher who looks to man's will, and  
 delights in the thought that thereby salvation  
 may be reached, will find NO "WHOSOEVER."  
 "There is none that seeketh after God" (Rom.  
 3. 11). "They were NOT WILLING to come"  
 (Matt. 22. 3), "Ye WILL NOT come to Me, that  
 ye might have life" (John 5. 40). But those who  
 look to the grace of God find their "whosoever,"  
 and, by the same grace, the promise *always*  
 comes true. Such, WITHOUT EXCEPTION, take,  
 and receive, the water of life as a gift! Hence  
 the glorious freeness of the Gospel includes the  
 causing of a new *will!*

The theory that man's will is sometimes produc-  
 ing a definitely *spiritual* action, and sometimes  
 an unspiritual one, does not have Scripture basis  
 nor acknowledge the fall, and, therefore, shuts  
 out the need for regeneration. But the denial  
 of this theory does not overlook the differences  
*between men.* It shall be more tolerable for  
 some than others.\* Nineveh could repent, and  
 men can repent now, and should. Nor should  
 we be unmindful of this, but all such concern  
 falls short, in nature as well as degree, of *spiritual*  
*repentance.* Spiritual quickening leads to  
 a *spiritual will*, and *this*, this only, comes to  
 the Father through the Lord Jesus (John 14. 6).  
 "Whosoever will" is a magnificently plain  
 declaration that God has a free will, and causes  
 dead sinners to live. Apart from election, Rev.  
 22. 17, would not exist in the Bible.

## ACCORDING TO YOUR FAITH.

Dear Brethren in Christ Jesus,

By the grace of God it is a wondrous  
 privilege thus to address any. There is a tend-  
 ency to use words commonly, and lightly, and thus  
 to degrade them. But the *privilege* of calling  
 God "Father," and of realizing fellow believers  
 to be born of the Spirit, and in one family, is so  
 marvellous.† We do not always know *who* are  
 "brethren"; mere profession is not enough: if  
 we met, I hope for *His* glory we should *both* be  
 LOVINGLY cautious, but whether I can say  
 "who are His and who are not" must *never*  
 become a primary thought. HE KNOWS HIS

\* See "The Student of Scripture" for this month.

† A leaflet seeking to show the sin of a careless and  
 indiscriminate use of the word "Brother" will be sent.

CHILDREN, and there are *many* such who read  
 these lines, in various parts of a world lying in  
 the wicked one. This realization is filled with  
 instruction and refreshment. The Lord has a  
 people who are HIS. At once one feels, "What  
 manner of persons" ought such to be. The  
 possession of NEW life should be very manifest,  
 and is it not a privilege for children of God to  
 banish theories based on failures in past history,  
 and to seek to be of one mind in the Lord?  
 Is it not a privilege to put aside thoughts of like-  
 ness to the world's customs, and to show the  
*real* life we have? Our *greater* part is NOT the  
 "body," and certainly NOT the judged flesh, but  
 a "new creation in Christ Jesus" (2 Cor. 5. 17).  
 Hence the *greater* part of our experience and  
 manifestation should have *more contrast* with  
 the world out of which we have been chosen.  
 WE SHOULD BE MORE LIKE CHRIST THAN LIKE  
 MEN OF THE WORLD! Is redemption a power,  
 or not? Is the indwelling Spirit of God a Power,  
 or not? Surely there is an encouragement to  
 reviving (Isa. 57. 15).

The words ring out, "ACCORDING TO YOUR  
 FAITH." They are found in Matthew 9. 29.  
 Obviously there are many parallel expressions,  
 e.g. "O woman, great is thy faith: be it unto thee  
 even as thou wilt" (Matt. 15. 28), "Go thy way;  
 thy faith hath made thee whole" (Mark 10. 52),  
 and so forth. And the Lord's *commendations*  
 of faith, and His reproofs of the *littleness* of  
 faith (Matt. 6. 30, 8. 26, 14. 31, 16. 8, 17. 20,  
 MSS., Luke 12. 28) are alike instructive, and  
*heart-affecting.* Let OUR soul-concern be real.

"According to your faith." Precious is the  
 narrative in Matthew 9. The Lord drew the  
 dear *needy* men, with their *felt need* to Himself.  
 It is remarkable that in Matthew 8 and 9 we  
 have stress on faith as to His power (8. 2), His  
 word (8. 8), His work (9. 20, typified by the  
 robe, Num. 15), and in the verse before us these  
 thoughts seem combined, and there is a precious  
 emphasis on *Himself.* As in connexion with  
 salvation, so for all else, there must be love's  
 living dependence on HIMSELF.

Faith knows nothing of limitations, *except* the  
 will of the Lord (Matt. 8. 2). "He cannot deny  
*Himself.*" He cannot contradict His word, He  
 cannot be untruthful, but He has no limitation  
 physically, nor through the power of *circumstan-*  
*ces,* nor through *opposition.* Hence faith is not  
 surprised at God's wondrous things (Ps. 72. 18).  
 The *believer* is sometimes surprised, *because* he  
 lacks the "only" of faith (Mark 5. 36). But  
*faith* itself is simply dependent.

Not that belief in the Lord involves a desire  
 of display for display's sake (see Matt. 16. 1-4).  
 This must be carefully noticed. "Power for  
 power's sake" seems the quest of some. It is

a peril. Furthermore, faith does not live in the expectation of *irregularities* as if there cannot be a miracle on the lines of God's usual working. This sad theory has a parallel among dear children of God who, forgetting 1 Cor. 14. 40, almost seem to suggest that if the Spirit of God is working in an assembly things cannot be done "in order." But 1 Cor. 12. 2 shows a contrast with mere impulse (*cf.* 1 Cor. 14. 32). Faith does not ignore God's use of *appointed* means, but it fears substitutes for these, and also confidence in them, however much blessed they have been in the past. The *right* means, without the Lord, will become an idol.

"According to your faith" has, however, a very definite *limitation*. It must be YOUR faith. This is very important. If we urge dear children of God to act according to faith, but *beyond their faith*, i.e. according to faith they *ought* to have, we are acting presumptuously. Many have been stranded, and have dishonoured the Lord, because they have honestly *tried* to act with someone else's faith. We want faith to grow exceedingly, but to put it into practice, before it is there, is not faith. To use next year's growth is wrong. The Lord dealt tenderly and wisely, "I have yet many things to say unto you, *but ye cannot bear them now*" (John 16. 12). If the flesh makes a plea on this ground against any venture of faith, the growing believer will judge it severely. There is no excuse for unbelief, but to leap from *unbelief* to *presumption* is not to walk in the Spirit. "According to your faith." Feed faith, exercise faith, ask for strengthening of faith, and continually look to the Lord for fuller dependence on Him. For His honour's sake, expect you will be brighter amid the trials, day by day. Do you think the Lord would allow Job's trials to come on a young believer? You could not pass through Paul's experience without spiritual preparation.

Herein is a danger. Some would like to do a tremendous act of faith that every one could see. They would rather have faith as to £1000, and receive this, than *believe* God to guide them to use sixpence for Him. They like the thought of faith to be raised up from a death bed, but there is less display in faith to be kept from an illness. It is a joy before men if the Lord keeps a barrel of meal, but if He causes clothes not to wear out so quickly, who can "see" this? Faith does not want to "see," but asks the Lord about all these little things also. Thus there is preparation for larger things, and a humility to His praise is encouraged. May this be our joy, in the enabling of the Holy Spirit.

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

"Not by might, nor by power, but by My Spirit, saith the Lord of Hosts." Zech. 4. 6, 7.

"The God of Israel is He That giveth strength and power unto His people." Ps. 68. 35.

"He giveth power to the faint." Isa. 40. 29, 31.

"With great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all." Acts 4. 33.

"Stephen, full of faith and power." Acts 6. 8.

"Be strong in the Lord, and in the power of His might." Eph. 6. 10.

POWER to live by sovereign grace,

Running in the heavenly race,

POWER to live, and power to be

In God's will continually.

POWER to pray, and power to praise,

In these dark and evil days,

POWER to point the lost to Christ,

Since His blood for sin sufficed.

POWER to do God's will alone,

And to make His glory known,

POWER to walk in wisdom too,

With that day of days in view.

POWER to live in daily life,

As redeemed from endless strife,

POWER to witness for our Lord,

Living now in one accord.

POWER to do the little things,

Unto Him, the King of Kings,

POWER to live, and power to serve,

Never from His precepts swerve.

POWER to pray, and to prevail,

Knowing God will never fail,

POWER to walk with Him outside,

Till He come, whate'er betide.

POWER to watch, and wait for Him,

With delight, Himself our Theme,

POWER to live that we may reign,

When our Lord shall come again.

#### "COME."

Come, ye heavy laden, come,  
Why from God delight to roam?  
Satan still doth bind and blind,  
Yet our God is good and kind.

Come to God, through Jesus Christ,  
For His poured out blood sufficed:  
For the weary soul oppressed  
There is peace,—and joy, and rest!

Come and welcome, thirsty one,  
For Redemption's work is done:  
Christ hath died, His blood was shed  
For the helpless, lost, and dead.

Come, oh come, no longer wait,  
Sin and self abhor, and hate,  
Though so vile and dark within,  
Come, with ALL your load of sin.

Come to God, through Christ, The Way,  
Why still linger and delay?—  
When He calls, and waits to bless  
Those who now their sins confess!

## THE CHILDREN'S COLUMNS.

## "WHAT WILL YOU DO?"

**H**OW many have said what they WILL do, and have been hindered, in God's mercy. Young people will often say what they are hoping to do when they become older, and others like to make plans for the future. It is so easy to talk and to make up one's mind, to undertake this and that. But in such a connection I should like us to see Jas. 4. 13, where we read, "Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow." Then come the solemn words, "WHAT IS YOUR LIFE? It is even a vapour, that appeareth for a little time, and then vanisheth away." Thus we are brought face to face with the brevity of earthly life—so often forgotten. Now notice the words of verse 15, "For that ye ought to say, If the Lord will, we shall live, and DO THIS, OR THAT." None of us know how long we shall live here; even young people and little children die. We see this daily by the many funerals, which pass along our streets. These should cause even children to be concerned, but it is not so, for Satan seeks to hinder any thoughtfulness as to the need for God's wonderful and eternal salvation, through the precious blood of the Lord Jesus. We find a sad record in Luke 12 of one who said what he would do, and *how God interrupted*. I do want any young reader, and others, to see how God can stop men, and He does often hinder those who imagine they can do as they please, and who forget God. Possibly you know the passage—Luke 12. 16-21. A rich man's ground brought forth plentifully: he wondered what he should arrange for all he possessed and so he said within himself, "*What shall I do?*" Then he decided *what* he would do and *what* he would say to his soul, forgetting the future, and that his life was in God's hand. God said unto him, "Thou fool, THIS NIGHT THY SOUL SHALL BE REQUIRED of thee, then whose shall those things be, which thou hast provided?" Ah, he had forgotten that he had no freehold of life, but might die soon. Thus many still forget that all is uncertain. They are willing to go on without hope, in this sinful world, though God has plainly marked out the brevity of everything. We think how God hindered those who boasted, in Genesis 11, and who wished to build a tower toward heaven. God prevented. HE can do everything, and He hinders more often than some imagine. It is easy to go on for a time, but a question is asked, in Jeremiah 12. 5, which may well be applied to any who were departing from God, and going their own way; "HOW WILT THOU

DO in the swelling of Jordan?" There were those who, when reproved by God through His servant, said, "But we will certainly DO WHATSOEVER THING GOETH OUT OF OUR MOUTH" (Jer. 44. 17-27). I hope many will be inclined to read all *these* verses, which reveal how sinful people are and how God can withhold when there is determination to go "our own way."

The question and the reply in Mark 15. 12, 13 should certainly impress, "WHAT WILL YE THEN THAT I SHALL DO UNTO HIM WHOM YE CALL KING OF THE JEWS?" And they cried out again, "Crucify Him." Oh how sinful is the natural heart. And now we would like to ask both young and old WHAT THEY WILL DO when in trouble, if remaining unsaved; and WHAT THEY WILL DO when the time comes for them to die, and to pass into eternity. I know God is merciful, but if sinners go their own way they will eat of the fruit of their own doings (Prov. 1. 31). If alive, AND UNSAVED, when the Lord Jesus comes again, (and His coming is certain), the Day of the Lord will be full of dread,—Rev. 6. 15-17 shows this. Then we wonder—WHERE YOU WILL BE AFTER THIS LIFE! With those saved in mercy, through the work of Christ; or with the lost? Will YOU be at the great white throne?—Rev. 20. 11, 12. May God, by the Holy Spirit's gracious working, cause not a few, young readers as well as others, to be awakened to see, and to feel their need, for He in mercy still waits to welcome those who are burdened and broken-hearted, even now, and *such He will heal*. Such He will save for ever.

WHAT WILL YOU DO when Christ shall come? Before Him sinners will be dumb!

While those redeemed in cov'nant grace Will dwell for aye in His embrace!

WHAT WILL YOU DO when you are old, If now you spurn God's love untold? Where will you be when Christ shall reign, When He shall come so soon again?

WHAT WILL YOU DO without God's grace, When earth shall move out from its place? Will YOU be where all joys abound, Or with the lost will YOU be found?

WHAT WILL YOU DO in that great day, When heaven and earth shall flee away? Will YOU be at the great white throne, Or with the Lord,—when wrath is shown?

WHERE WILL YOU BE when to this earth The Lord will come, and change all mirth, And punish sinners, great and small, And answer NOT when they shall call?

WHAT WILL YOU DO in that last day If you are lost, and far away?— Oh think of precious, poured out blood, And come, if burdened, NOW to God.

## HOW TO REACH THE COMMANDS OF THE LORD.

A FEW WORDS WITH YOUNG BELIEVERS,  
AND OLDER ONES TOO.

**I**F we desire to come to the *laver* which beautifully suggests the Lord's gathered people, we *must* as redeemed ones come to the altar of burnt offering *first*. Yes, Christ and His work first! If we wish to reach the *water* of the Word, which should ever be *in* the laver, we must experience the power of the *blood* first. If we are cleansed lepers, the blood must be on our ear, and then the oil of devotedness in the Spirit. *The right order is precious* (1 Chron. 15. 13).

If you give me an arithmetic book, and some of the last exercises, *before* I have worked steadily through, I may become quite confused, and dare to say *the book is not clear*. There are *many* similar illustrations. Oh for grace to apply these thoughts *spiritually*.

Sometimes even a *child* of God is temporarily tempted to say of a gracious command, "Behold, what a weariness" (Mal. 1. 13), BECAUSE the power of Christ's resurrection (Phil. 3. 10), in victory over the world, is not daily realized (mark 1 John 5. 3, 4, "not grievous FOR," cf. Matt. 11. 28, "Come unto ME, take My YOKE"). But the words ever ring out, "If ye *love* ME, keep MY COMMANDMENTS." May our hearts respond to such a welcome. There are not only commandments, but *HIS* commandments. If we view the *commands* apart from *Him* we have real difficulties, and they *do* "seem" heavy. We should reach every one *via* Himself! But, alas, there are *various* other lines of approach to a Divine precept. Some draw near to it as mere "subjects" who feel their duty of obedience. Others draw near as those who have *primarily* a sense of responsibility to "others," which is, *in its place*, helpful. But a fear lest I mislead my brethren, or pain those I love, is *precious secondly* (cf. Matt. 22. 39). Yet others may have a mental joy in seeing something "fresh," and in carrying out with a large percentage of novelty. We may even become proud of our strictness, or reputation for obedience, and thus welcome *unspiritually* the Lord's appointment. Or we may dread loss at the judgment seat of Christ, and this too is well, *in its place*, but *not* out of its due proportion, to displace love to Him first. Let us seek, by grace, dear fellow believers, a spiritual condition and proportion individually, that everything may be, more and more, to *His* glory Whose Name we bear. But if I take the position of a child, and not only a subject; if by grace, *I know* the ONE WHO commands, and love HIM, and want to please Him, and am grieved whenever I grieve Him, and am longing to walk

with Him, in the Holy Spirit, and thus in love to my brethren, THEN I shall have a godly standpoint, and a joy in His loving will. Oh that this may be so, in the enabling of the Lord, to-day, and henceforth, as to His many *varied* commandments, and not only as to those of one or two aspects. Thus will there be victory, and a life in the light of Christ's Coming!

### SUGGESTIONS FOR PRAYER.

"This is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us."

1 John 5. 14.

1. For God's dear people in peculiarly trying circumstances that they may not fret themselves, but learn His loving lessons and praise Him.
2. For the work of the Lord in Wales, and that He may encourage amid trials, and any measure of isolation for *His* sake.
3. For grace to be faithful when the world is "kind," and when difficulties are removed.
4. For wisdom in letter writing, that believers may adorn God's doctrine in spiritual correspondence, and that frivolity may be kept out.
5. For grace in witness to men of all nations, that He may solve language problems, that patience and love may be enjoyed, and *His object and joy* EVER be in our view.
6. For Germany, and children of God there, specially including Peterswaldau, and any literature prepared, and sent forth thence, in the precious Name of Christ.
7. For more humility, and tenderness, and diligence, and thoughtfulness among us all, that we may be more spiritually useful, and that the world may not have complaints to make which dishonour our Lord's Name. Specially is victory needed as to procrastination, and that those who love the Lord may rise early.
8. For semi-closed lands as Arabia and Afghanistan, and that the Lord may claim His trophies of grace.
9. For other premises, if He will, instead of 95, Upton Lane, and that He may raise up a residential brother to help in the prayerful equipment of men of all nations, to be useful, amid daily work, in their own countries, or *wherever He pleases*. A "missionary" preparation home, in dependence on Himself.

"With Thanksgiving." Col. 4. 2.

In the Tabernacle the blood was central. The mercy-seat could not have been God's dwelling place were it not for the blood. Sin keeps the sinner away from Him, and keeps Him away from the sinner, *except* in righteous wrath, *unless* there is atonement. The altar would not have been the altar without the blood. Thus the precious words, "Let them make Me a Sanctuary, that I may dwell among them," have their power in connexion with the blood. It was thus in Egypt. Where the blood was upon the door, there was no plague. Nothing else would suffice. Many, many are the types of the Lord Jesus, but how infinitely Glorious is He, the Antitype, and how safe are they who rest upon Him.

TALKS ABOUT PRESENT-DAY NEEDS :—2.

## MEDITATION ON GOD'S "SHALL'S."

**A** PART from God the Holy Spirit's gracious working and enabling, it would be overwhelming to consider many of the wonderful "SHALL'S" which God has been pleased to place among His words of truth to encourage, and also to warn, His people. The CERTAINTY of God's words must call forth heart-gratitude. May we ever be mindful of Isaiah 40. 8, and many similar passages:—"The word of our God SHALL STAND FOR EVER." Again, "Heaven and earth shall pass away, but MY WORDS SHALL NOT PASS AWAY" (Matt. 24. 35). Surely the four "Shall's" in Isa. 55. 11, representing the decisiveness of God's promise in the Hebrew, should encourage our faith, and keep from desponding in any way. God will not fail: every word shall be fulfilled in His own time and way. How can we fail to trust Him, our never-failing and never changing God?

Moreover, what certainty there is as to salvation. ONE WORD from our God should give confidence in Him, but God has graciously given MANY words to deepen our faith in Himself. In John 6. 37 we read how Christ said, "ALL THAT THE FATHER GIVETH ME SHALL COME TO ME." Then He adds the words, "And him (or her) that cometh to Me I will in no wise cast out." May we emphasize every word in our heart, that our love and faith may be strengthened in these "perilous times," when God's words are being denied. Let us cling to them, and have heart-assurance that NOTHING may disturb the quietness which God, in wondrous love and mercy, gives to hearts full of love to Him and His sure Word. How often we have been encouraged by John 5. 24. Those who hear and believe do not "COME INTO CONDEMNATION." How very praiseful we should be if this is our position by grace, through the work and merits of the Lord Jesus. John 10. 27, 28:—"THEY SHALL NEVER PERISH, neither shall any man pluck them out of My hand." How safe and secure are the redeemed. This should stir our hearts, and move our inward affection for Him, Whom our soul loveth, because He loved us, and gave Himself for our sins (Gal. 2. 20).

Words of holy stimulus are found in 2 Peter 1. 4-10. Mark how they spur us on in our Christian life:—"FOR IF YE DO THESE THINGS YE SHALL NEVER FALL." See what "these things" are, in the previous verses. In the power of the Holy Spirit, let us seek to carry out what God has *written*, and we shall not only "grow in grace," but have joy of heart, and brightness of

life, *not lightness*. There is REAL joy in seeking to please God by knowing, and doing, His Words more fully. How can a believer despond when resting wholly upon the sure testimony of God? Satan will seek to hinder spiritual growth, and more confidence in God. But Greater is He That is in us than he that is in the world (1 John 4. 4). How many dear saints have been encouraged to suffer joyfully in view of Gal. 6. 9, notice also verse 8. There is warning here *as well as encouragement*, "He that soweth to the flesh SHALL OF THE FLESH REAP CORRUPTION." This is addressed to believers. Let us heed the warning, for the flesh is very real, and needs "keeping under." Then we have words to stimulate in going forward: "*He that soweth to the spirit shall of the spirit reap life everlasting; and let us not be weary in well doing, for in due season we shall reap, if we faint not.*" There is a somewhat similar verse in 2 Cor. 9. 6, "*He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.*" Let us ponder this. How wonderfully is God's love displayed in such messages of grace. May we take heed, so that we may please Him now, by the gracious working of the Holy Spirit, and bear much fruit, and bring glory to His Name, in That Day. 2 Tim. 2. 11, 12 should encourage to more humble "walking" with Him now, and all the details of humble living for Him:—"For if we died with Him, we shall live with Him" (see John 14. 19). *If we suffer we shall also reign with Him* (Rom. 8. 17). In 1 Cor. 15 there are many "SHALL'S" as to the future (49). How privileged are all believers (Phil. 3. 20, 21). "*We shall all be changed*" (1 Cor. 15. 51, see 52-54 with 1 Thess. 4. 16, 17). "*Shall be saved*" (Matt. 24. 13) is emphatic.\* Heb. 9. 28:—"Unto them that look for Him shall He appear the second time without sin (no more a sin offering) unto salvation." Remember Heb. 10. 37:—"Yet a little while, and He That shall come will come, and will not tarry." As to future blessing for Israel, Isaiah 35 has 23 "shall's" and "will's" to bring out God's emphasis. Oh how certain is all God's truth. May our hearts rejoice, and our lives be more to His glory! There are many more "shall's" which we could consider, but let us bring into our daily life, and close our present brief meditation on the precious subject with Isa. 40. 31 "*They that wait upon the Lord shall renew strength: they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint.*" Oh that this may be our experience, unto God's glory!

\* Cf. Isa. 64. 5, Acts 16. 31, Rom. 5. 9, 10. A "FAVOURITE" SCRIPTURAL expression.

**"EMPTY, SWEEP AND GARNISHED."**

**T**HESE words of Christ in Matthew 12. 44 are deeply impressive. They refer to a house, and *that* house the human heart (individually),—as well as the nation of Israel in the days of which He spoke. There may be, in many ways, a thorough reform without salvation!

**EMPTY**:—a man may get rid of many, many sins. He may put aside outward vices, and remove bad habits. **EMPTY**—no longer occupied with the lusts and passions of an outwardly wicked way. And yet . . . ! Ah, the change is great, but the house is *tenantless*. It is not claimed by the Lord, albeit the thoroughness of the work is so emphasized by the added word "SWEEP." The drunkard may become sober. The infidel may lose all defiance. And yet . . . ! Only "swept."

**NO** application of the precious cleansing blood!

**NO** quickening from above! **NO** living relationship to the Lord Jesus!

We may add a further thought.—"Garnished," i.e. "adorned." The "man of the world" may become positively *religious*. The devotee may become an enthusiast for "church work." And yet . . . ! There may be all this change through turning over

a new leaf without a new life.

Ah, dear reader, how is it with you? The Lord Jesus unveils the goal of those who are *reformed but unsaved*. The "house" still belongs to the *old master*. A change of ownership has not taken place. Unless you are "in Christ Jesus," and are "a new creation" (2 Cor. 5. 17, cf. Luke 11. 22), unless you know Him as your personal Saviour, you are *in danger*, and there is no human way out. But He Who died for the guilty now lives, and a free salvation is still proclaimed in His precious and worthy Name. If you feel your need, do not start emptying, sweeping, garnishing. Your best is not good enough for God. Rather seek straight unto Him,

owning your *utter* worthlessness.

He will receive the worthless, for "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners" (1 Tim. 1. 15). If you are hoping to sweep your heart clean enough for Him, you make a grave mistake, and **THE PAST** would not be dealt with. How different is the precious

freeness of the *powerful* gospel of the grace of God! Rom. 1. 16. Every attempt

at human salvation ignores the **CRIMINAL** nature of every sin. The guilt is recorded and the books of God will stand. Salvation is only by a Substitute bearing *wrath*. Christ has done this for all brought to believe in Him. Would you not desire His

**"So Great Salvation,"**

which is free even to-day? Heb. 2. 3.

The times are dark: the outlook is black: yet many wish to be in harmony with the *times*, and deny themselves the royal joy of being beyond the times (1 Thess. 5. 1), and living above the sun. The Lord Jesus, and His truth, must change everything for His people.

**Suggested Daily Readings.**

**"IF THE LORD WILL"—February, 1924.**

Day	1 Kings	Matthew	Learning	Ps. 119.
1	2. 26-35	21. 6-16	Matt. 22. 1, 2	15
2	" 36-46	" 17-27	" 3	16
3	3. 1-10	" 28-36	" 4	17, 18
4	" 11-28	" 37-46	" 5	19
5	4. 1-21	22. 1-14	" 6	20
6	" 22-34	" 15-22	" 7	21
7	5. 1-10	" 23-33	" 8, 9	22
8	" 11-6. 4	" 34-46	" 10	23
9	6. 5-14	23. 1-12	" 11	24
10	" 15-30	" 13-23	" 12	25, 26
11	" 31-7. 1	" 24-36	" 13	27
12	7. 2-2	37-24. 8	1 Kings 8. 1	28
13	" 13-26	" 9-22	" 2, 3	29
14	" 27-39	" 23-35	" 4	30
15	" 40-51	" 36-46	" 5	31
16	8. 1-11	25. 1-13	" 6	32
17	" 12-26	" 14-23	" 7	33, 34
18	" 27-36	" 24-36	" 8	35
19	" 37-50	" 37-46	" 9	36
20	" 51-61	26. 1-13	" 10	37
21	" 62-9. 5	" 14-25	" 11	38
22	9. 6-14	" 26-35	" 12	39
23	" 15-28	" 36-46	" 13	40
24	10. 1-13	" 47-56	" 14	41, 42
25	" 14-25	" 57-68	" 15	43
26	" 26-11. 8	" 69-27. 2	" 16	44
27	11. 9-22	27. 3-14	" 17	45
28	" 23-33	" 15-25	" 18	46
29	" 34-43	" 26-38	" 56	47

By the grace of God His people are His, and His salvation is theirs, and He gives them **ALL** things that pertain to life and godliness, including the food of His truth. Oh that His words may be loved and enjoyed and acted upon—in the enabling of the Holy Spirit. A believer has remarkable privileges and should live a remarkable life.

## Notes on Memorized Verses.

## Matthew 22. 1-14.

Often the Lord spoke in precious parables: let us read on *from* ch: 21. 2, The aim, "For His Son": Christ ever central. How could any *created* being, in days of humiliation, speak thus? "They were *not willing*"; cf. John 5. 40: "Whosoever will" is thus a remarkable "free-grace" passage. 4, Again He sent: patience: moreover, rejection is no reason for giving up (Ezek. 2. 6, 3. 27). "Ready," there is no unreadiness on God's side: observe this *stress*, and yet *not one* untruthful word in the message. 5, *Carelessly* men went away, but not necessarily to manifest evil (cf. Luke 14. 18-20): "ordinary things" are often made the greatest hindrances (Ezek. 16. 49, Matt. 24. 38, Luke 14. 18-20): Satan would lead many to think the only evils are *glaring*: thus many are lulled to a proud sleep.† 6, Some were openly evil, only some. 7, The outward judgment now may come more speedily on *certain* sins (Dan. 4. 27), but, as to eternity, "indifference" is equally a peril. 8, The Lord's perfection, man's unworthiness (Acts 13. 46): how precious to be saved in the Worthy One (Rev. 5. 9). 9, Go, bid: this is a command: observe in light of Matt. 28. 18 (authority). *All* parts: we must not be lazy. Men *ought* to acknowledge Christ, and the feast for Him.‡ 10, They "gathered"; we cannot gather for *the supper*: THAT is linked with *One* Gatherer in Luke 14, and *none* will be turned out: we gather for the *preparatory* dinner. 11, "The King" comes in: this is *not* the return of the Lord Jesus, the King's Son, but an earlier removal of some false profession. We are not told this man was defiant, he *wanted* the feast; thus he *felt*, to some extent, his need, but *not* his need of the Robe. Many to-day will acknowledge the Sacrifice (4), yet, as Adam, ignore the Robe, and lay *some* stress on self-righteousness. 12, "Friend," *NOT* the word of John 15. 13, 14, but of Matt. 20. 13, 26. 50. "How?"—not only "why?"—a loving hint and warning to the gospel preacher. "He was *speechless*," an anticipation of *that Day* (Rom. 3. 19): contrast the *opened* mouth when there is righteousness imputed (Ps. 51. 14, 71. 16). 13, Not the same word for "servants" as in 4: believers *now* do *not*

\* The passages which *necessitate* Christ's Deity, in the Gospels, etc., without stating it, are very remarkable. There is much need for the joyous heart-attitude of John 20. 28 to-day.

† Even many believers allow their business, etc., to hinder their early rising, and spiritual life. Let nothing become an idol. Do "*all* in the Name of the Lord Jesus."

‡ Beyond this, infinitely beyond this, God *gives* spiritual faith: this is a Divine quickening (John 3. 3), yet God works *through* means of preaching &c.

execute wrath (see also 7, "armies"). The terrible condition of the self-righteous (13), emphasizes the enormity of this sin. Gnashing of teeth: no hint of repentance. 14, "Called" outwardly: contrast 1 Cor. 1. 26, 27, Rev. 17. 14.

## 1 Kings 8. 1-18, 56.

1, 2 Fellowship. 2, "*Tabernacles*" appropriately linked with the kingdom and the temple. 3, Elders, priests: *different* spheres, *but* one object: God is not the author of confusion. 4, Worship ever linked with sacrifice: the food, moreover, depended on the many peace offerings (2 Chron. 7. 5). So spiritually, *all* "food" through Christ's work. 6, The place of the satisfied law (9), and of atonement was the speaking place (oracle)—cf. Ex. 25. 22, Num. 7. 89, and the *blood* on the ear. 9, Horeb: the Hebrew *letters* suggest a sword: in the light of 7 and Gen. 3. 24 very remarkable. Where were the manna and Aaron's rod?—(Heb. 9. 4\*)—the *typical* teaching is clear: Rev. 2. 17, and the rod of the Greater than Aaron, the Priest-King, EXERCISED in the *Kingdom*. 10, The glory of God ever emphasized (Ex. 40. 34-38): so on Sinai, and in Rev. 15. 8: we often forget God's majesty:—"Behold, He cometh with clouds" is suggestive in this context: the Lord Jesus is marked out in His Deity. 12, Because His light would blind men to-day (1 Tim. 6. 16). 13, The words of God carried out bring great joy: is our object "worship"? 14, The Lord *first*, the people *next*: (Matt. 22. 38, 39). "Stood" reverence, Neh. 8. 5. 15, Mouth, hand: a wondrous fellowship: "He spake and it was done." 16, "My Name," contrast Gen. 11. 4. The stress the Lord Jesus places on *His* Name, in this connection, illustrates His Deity once more. 17, 18, It is precious to wish, but we *must* be willing for God's re-arrangement: Abraham, because quite willing, "offered" up Isaac (Heb. 11. 17): the converse is true: unwillingness, even when there is the *outward* action, spoils all (Amos 5. 25). 56, Truly we should praise more: every promise is to awaken thanksgiving. God's words do not fail (1 Sam. 3. 19, Isa. 40. 8).

The work of the Spirit of God is not the work of a mere influence. He, Who still indwells saints, is "Another Comforter," as the Lord Jesus, and can be grieved. Oh to be *led* by Him.

\* An interesting illustration that *Hebrews* refers to the *tabernacle* and not to the *temple*.

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.

Telephone: 2196 MARYLAND.

# Thoughts from The WORD of GOD.

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**FREE.**

*A magazine in which the VERBAL inspiration of the original Scriptures, and the ONE way of salvation by the blood of Christ are set forth, AND the privilege of simply serving the Lord, when one has received the gift of a new life, in the joy of access (Rom. 5. 2), and a pilgrim path (Heb. 13. 13, 14), "till He come."*

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

"By nature the children of wrath even as others, BUT God, Who is rich in mercy . . . hath quickened us."  
"Where sin abounded, grace did much more abound."

Eph. 2. 3-5. Rom. 5. 20.  
"It is not of him that will-eth, nor of him that runneth, but of God That sheweth mercy." Rom. 9. 16.

"When His disciples heard, they were amazed, saying, Who then can be saved? But Jesus beheld, and said unto them, With men this is impossible; but with God all things are possible."

Matt. 19. 25, 26.

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"The world by wisdom knew not God"—"It pleased God . . . to save." 1 Cor. 1. 21.  
"There is none that seeketh after God"—"The Son of Man is come to seek and to save that which was lost."

Rom. 3. 11, Luke 19. 10.

"Lord, I have heard by many of this man, how much evil he hath done to Thy saints at Jerusalem. But the Lord said unto him, Go thy way; for he is a chosen vessel unto Me." Acts 9. 13, 15.

"I am found of them that sought Me not." Isa. 65. 1.

"The exceeding riches of His grace." Eph. 2. 7.

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," "Behold the Mounts,"—"Behold, I am the Lord," and "A Further Record of Parts of His Ways," 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.

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

## A Word of Introduction.

BY the grace of God, it is possible to PLEASE Him. The world is full of sin and reminders of sin, but God has a purpose of grace, and, in His love, He still plucks brands from the burning, that they may be, as Joshua in Zech. 3, near unto Him. He raises from the dunghill, as in Psalm 113, to set with princes. So wondrous are the miracles of grace. And, therefore, we have the joy of declaring a POWERFUL gospel (Rom. 1. 16), and of expecting mighty changes in those who become "a new creation" (2 Cor. 5. 17). It is with this thought that we would humbly sound a testimony to the truth, and a call to God's people, that they may walk gratefully, and worthily of the high calling. We cannot, and would not, emphasize ourselves, nor trust to these pages, but, if God deigns to use us, and

them, unto Him be all the glory, and let His praying people help definitely (2 Cor. 1. 11), and share in the thanksgiving as well.

## NO CLAIM.

"WE ARE DEBTORS, NOT TO THE FLESH." Rom. 8. 12.

The flesh has now no claim on me,  
With Christ once crucified,  
I dare not stand content to be  
As one who has not died.

The world has now on me no claim,  
Since taken thence in love,  
For now I bear my Saviour's Name,  
My hopes are fixed above.

The devil has no claim at all,  
His race though Adam from:  
Christ has redeemed me from the fall,  
And brought me grace untold.

Thus Christ on me has every claim,  
And I His claims would own,—  
For Him the cross, for Him the shame,  
And soon with Him the throne!

## Words of Encouragement.

1 Peter 4 contains some well-known verses. May they be applied, in the power of the Holy Spirit! The believer must be willing to be thought strange. However we try to alter such words, we cannot remove them. But surely we would not *try* to alter them! Salvation means a complete break with the old life. "The desires of men" (2) are *no longer* in control: "the will of God" has taken their place (2. 19). Everything is to be measured in terms of the *will of God*. We are to "arm ourselves" with the mind of Christ, the mind that SUFFERS (1). Such "arming" implies the conflict is REAL, and, therefore, we must not glibly say, "I do not want e.g. drunkenness." Look and see *how* the Lord Jesus explains murder and other sins in Matt. 5, and how the apostle regards the *beginning* of evil as a veritable "captivity" in Romans 7. 23 (cf. Col. 3. 5). An *evil thought* is very evil. Call sin by its real name, from God's standpoint. The word "lusts," in English, weakens the force. *Natural* "desires" are to be set *aside*. Verse 2 does *not* limit to the outward evils of verse 3, but is intentionally *more* comprehensive. Further, had *all* the Hebrew believers to whom Peter wrote been engaged in *outward* idolatries? Cf. Ephesians 2. 3. Sin is, alas, extenuated and excused to-day. Let us be *willing* to be thought strange, because of a marked separation. *Then* we shall find persecutions:—and we are not to count them strange. We are not to be surprised, nor to regard them as temporary guests, but to view them as *part* of our loving Father's *wise* permission for our training and joy (13). Is this so, beloved readers? Oh that these words may be a definite encouragement in the Lord!

## PRINCIPLES of PLEASING GOD AND RELYING ON HIM AS TO DAILY BUSINESS.

Dear Brethren in Christ Jesus,  
Greetings in His precious Name. If we are "His," we *want to please Him*. What a wondrous privilege and object. All earthly things now seem so small, if we are redeemed by precious blood. And they are less than small:—"worse" than small. Not knowing into whose hands this letter may come, and writing it not for one "special" brother, in Christ, but for any caused by grace to answer to this description, I

would affectionately, at the outset, mention loving concern that we should thankfully make sure this *is* really our privilege. Nor should we put off such assurance. To "imagine" that we are saved, because we have "professed," is a terrible mistake. And to attempt to put into practice the principles of Christ, apart from the power of "a new creation" (2 Cor. 5. 17), is to ATTEMPT THE IMPOSSIBLE. If, however, we are saved by grace, whether brethren or sisters, we are NOT OUR OWN, but are the Lord's, and "Greater is He That is in us, than he that is in the world" (1 John 4. 4). Herein is true strength. The Christian has a right to *expect* the impossible, in a life of spiritual power and victory, unless he neglects the food of God's words. But it is not a life of excitable and "spasmodic progress": we need prayerful devotedness to the Lord at *all* times and in *all* things!

You desire to make your daily business PART of an all-round life for the Lord. Thanks be unto God for the steady wish. He will enable! Are you willing to lose for His sake? If not willing, is it wise to read these lines? Christ *must* be Central, or there *must* be failure. He did not seek, nor secure, worldly success.

The Holy Spirit has not given a list, saying, "These are suitable occupations, and others unsuitable." Nor has He guided by "catalogues" of details: rather He has afforded something more, in the giving of *principles* which will apply not merely to a thousand occupations but to *every possible* circumstance and emergency, and NEVER cease to exercise our hearts. For example, we are bidden to "do *all* to the glory of God, give none offence." *Such words search the humble believer far more than a code*. The man of this age will say, "Elastic commands," but actually it is the reverse, *whenever* there is spiritual awakening. Had God approved certain "trades," we might soon *settle down* if found in these, but we are NEVER to become "self-satisfied." Always the question should rise up, "Am I still doing this *to the glory of God*?" It is *not* enough to be in the right *place*, but to walk with God. Here is precious pruning! And it is important to distinguish, "Glorifying God through an action" and "Doing it TO His glory." The former seems easy, since all believers have desires to please their Father, and service is "entwined" with most things. But to have this *as the great* purpose is very different, and calls for "walking" in the Spirit!

We notice the Lord's approval, it would seem, of *tent* making, and thereby of ordinary "mechanical work." We are not responsible for the *possible* misuse of that which is *in itself* good (see principle of 1 Cor. 10. 27), but that which is

essentially wrong (e.g. a burglar's apparatus, or a demoralizing article of clothing), must be set aside from making and selling, and that which is normally connected with the world's pleasures, etc., (musical instruments and wireless appliances), would hardly be the trade a Christian should seek. It is plain that God has acknowledged food and raiment, as necessities,—we think of grace-called fishermen\*—and a shop-keeper should be encouraged by Prov. 11. 1. It is a priceless privilege to PLEASE God by little things.

We cannot make a general rule as to "one's own business" or being employed, but it is well to notice the Holy Spirit's frequent stress on employees or servants, in the later Scriptures, and His helpful indication that they can Scripturally work even for unsaved masters (1 Peter 2. 18), ordinarily obeying them, though necessarily refusing anything untrue or dishonest. Thus our Heavenly Father guides, and exercises, our consciences every day: we never get beyond this privilege, never beyond His willingness to guide.

There may be a certain difference between going into some trades, and remaining in them, if called by grace when so engaged, until the Lord opens the door (1 Cor. 7. 20), provided we find nothing intrinsically wrong. Some believers are clear that their own employment is not the one for which to prepare their children†,—the "accompaniments" appear too dangerous spiritually,—yet they do not see God's immediate way out.‡ However, often He will grant a wonderful way out as soon as any are spiritually fitted: deeper holy concern is a privilege: definite prayer is most important: indefiniteness is too common.

Among the many dangers which beset a believer we may mention methods of salesmanship which are hardly truthful, and even the passing on of printed advertisements that pain, either by their flippancy, or unsatisfactory

\* This with the Lord's use of fish, showing that pain to animals for food, if not unnecessarily prolonged, is permissible. Vegetarianism errs seriously.

† A subject for much more prayer, and godly exercise, than we usually realize.

‡ But much searching of heart is needed, for the bias of the flesh can easily lead us to overlook actual wrong, when earthly bread is concerned, although love of change can affect other temperaments in the opposite direction. But the former sin is more common in this matter, whenever the necessities of life and income are involved (albeit not in other connexions). We need much willingness to "hear" God's quiet voice. Another word of prayerful urgency, as to much care with regard to children, may be given. "Success" in the world which crucified Christ is a miserably low aspiration. Prov. 4. 7 is invigorating. Do not "choose" for earthly advantage. Parents have a most important call to prayer, and to simple transparency of purpose and will before God.

pictures, or over-statement. One almost hesitates to speak of this, lest children of God be taken out of their depth too suddenly, in the privilege of a simple business life for Him. The immediate tendency of the flesh to give everything up, or resign a situation, may be a human expedient. Rather let us put aside each thing which we see dishonours Him, as we see it, and He will guide to the next step. Love's willingness is continuous: the thought that we cannot live spiritually, except as "missionaries" is very unscriptural. But commercialism must never become our centre.

(To be continued, if the Lord will).

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

"I am the Lord, I change not." Mal. 3. 6.

"Jesus Christ the Same, yesterday, and to-day, and for ever." Heb. 13. 8.

"Without faith it is impossible to please Him, for he that cometh to God must believe that He IS." Heb. 11. 6.

"From everlasting to everlasting Thou art God." Ps. 90. 2.

"He That spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Rom. 8. 32.

God, Who gave His Son to die, gives eternal life,  
To all those who trust in Him, saves from endless strife,  
Gives eternal joy and peace, with "That Blessed Hope":—  
How can such depart from Him, and in darkness grope?

God, Who sees, and knows our hearts, will forgive and bless,  
As we look alone to Him, and His Name confess.  
Walk with Him in filial fear, seek the things on high,  
Praise Him for His matchless love, and Christ's Coming nigh.

God, Who overrules, will bless, keep amid earth's strain.  
Keep in perfect peace and rest, till Christ comes again,  
With a holy joy within, foretaste of "That Day,"  
When we shall be all complete, with our Lord alway.

God, Who made the sun and moon, and the stars as well,  
Is the God Who saves and keeps, saves from depths of hell,  
'Tis in mercy thus He works, works His Sovereign will,  
To redeem and save, by grace, from all sin and ill.

God, Who is so great and high, hears the faintest cry  
Of the weak and little ones, now by blood made nigh,  
He is ever mindful too, mindful of His Word,—  
Mindful of the needs of all in our Risen Lord.

God, Who ever was, and is, will for ever be,  
And His love is from of old,—from eternity!  
To eternity God IS, and to endless days  
God will never change, nor leave those who love His ways.

God, Who chose in love to bless, and to save from sin,  
Brought us to Himself, and gives peace and joy within:—  
Through the precious poured-out blood we are saved for aye,  
And our God we would adore, waiting for "That Day."

It is a precious thing to know a living Saviour, and, in the light of knowing Him, we can read Scripture aright. Without Christ, we have a sealed book. But in the knowledge of Christ, we have a book unsealed, and graciously opened.

## THE CHILDREN'S COLUMNS.

## WITHOUT, OR WITH, WHICH?

I WONDER how many have ever thought what this world would be like if there were no trees, no flowers, nor hills or valleys. How different it would be without all these things, which help to make even this sin-stained world very PLEASANT. What should we do without fruit trees, and the trees which give us shade from the burning heat of the sun? God *could* have withheld many things, but He has been pleased to give *numberless* blessings to His creatures. There are many things we could "do without": some things, however, are necessary, we could not live without them. Yet how ungrateful most men are, even young people, as well as those who are older. It is so very wrong to be unthankful, when God has given so *many mercies*. I wonder, too, if any have ever sought to imagine what this world would be WITHOUT LOVE. I know that much so-called love is selfish. But God has still permitted in the hearts of His creatures the gift of a natural love; for example, the love of parents to their children, and the love of children to their parents. This is very beautiful, although a *fading* flower, and very limited.\* What would the home be without love?

But now we would earnestly bring before those who read these messages, the solemn fact as to the future of those who despise GOD'S *so much greater* love. In this world there is earthly love, as we see day by day. In heaven, where the redeemed will be with Christ for ever, there will be perfect love, because no sin *enters* there. (Rev. 21. 27). But where the lost will be for ever, there will not be *love*, but anger, weeping and gnashing of teeth. How we long for many who read these lines, to be saved from such a place: and God is still merciful, and those who trust in the precious blood, once poured out for guilty, hell-deserving sinners, can come to Him as broken-hearted-ones. In Hebrews 9. 22 we read, "Without shedding of blood is no remission (no forgiveness). There is only *ONE WAY OF SALVATION*: the Scriptures are very plain as to this (Acts 4. 12). But there is something needed beyond the shedding of the blood, yet this too, is *because* it has been shed. We read in the same verse, "*purged* with blood"; so the precious blood of Christ must be *applied by the Holy Spirit to the heart*. We think of Israel in Egypt, when God was about to bring them out by His mighty hand. The lamb had to be *killed*. We notice, too, that it was a lamb without blemish, because a picture of Christ the Perfect One. *Then we remember the blood was necessarily put on the two side posts and the upper*

\* It lacks *altogether* the perfection and *true* motive which alone are acceptable to God in His holy law.

door post. This was the *only* way of safety for the first-born (Ex. 12. 5-7). How concerned the one who would otherwise die must have been, if he believed God, UNTIL the blood was put where God had appointed. It is the same now. Without the blood *applied*, through living faith, there is nought but death for any sinner. Such are WITHOUT CHRIST, having no hope, and WITHOUT GOD in the world (Eph. 2. 12). How solemn is this position in view of all God has done for His creatures. Some imagine it will be all right when they come to die; they are resting upon a false hope, which is actually no hope at all. The words in Heb. 10. 28 should speak to many who imagine all will be well at last—"He that despised Moses' law died WITHOUT MERCY" (see also verse 29). God is merciful, but those despising His mercy will surely find Him to be Righteous in punishing all sin. Heb. 12. 24 is very precious. Those who come to Christ, value Him, and His shed blood, and long for others to know Him really as their own Saviour. Those whom God has, in mercy, saved, are said to be raised up together *with Christ*, and made to sit together in heavenly places in Him (Eph. 2. 5, 6). So, in this very chapter, we read about those who are so privileged as to be even now reckoned with Him, and made nigh to God in His blood. God's wonderful blessings are said to be WITHOUT MONEY and WITHOUT PRICE (Isa. 55. 1). For whom are these untold blessings? THIRSTY ones who feel burdened with sin (Matt. 11. 28). There are no merits—none can purchase salvation. It is the GIFT of God.

WITHOUT the blood, that speaketh of God's eternal love, No sinner can be reckoned with those born from above. 'Tis only "in Christ Jesus," dead ones can live, and be With Christ, the Lord of Glory, through all eternity. WITHOUT God's great salvation, and Jesus Christ Who died,— For hell-deserving rebels the Lord was crucified. But those who now reject Him, and mercy still despise, Will suffer 'neath God's anger, when from the dust they rise. WITHOUT a wedding garment, regardless of his sin, Among the guests invited, a man once entered in: But when the King did enter, and ask the reason why, The man was only speechless, and nought could he reply. WITHOUT, in outer darkness, will such be sent away,— Away from God for ever, when raised in that great Day: Yet many are so heedless, *regardless* of their state, Know not the blood once given to save,—in love *so* great. WITHOUT the hope of glory, so heedless of the soul, While hastening on to judgment, forgetful of the goal, By Satan held and blinded, and by his power enslaved, Just going on in darkness,—how sad to be "unsaved." WITH Christ, Who died for sinners, His people now are blessed, And seated in the heavenlies, in wondrous garments dressed, The garments of salvation, the robe of righteousness,— And in Him life eternal His people now possess, WITHOUT, or WITH Christ Jesus, are you, my dear young friend? Without the peace God giveth, and love which will not end? May God the Holy Spirit awaken some to see Their need, and God's *free* mercy, Christ's blood their only plea!

## FEEBLE BUT NECESSARY.

1 Cor. 12. 22.

A FEW WORDS WITH YOUNG BELIEVERS,  
AND OLDER ONES TOO.

**M**ANY have often become disappointed through measuring usefulness by appearances. Some have boasted, others have desponded. They have said, "What can I DO?" They have omitted to ask, "What does the Lord seek that I should be?" All members of the physical body have not the same function (Rom. 12. 4), but God graciously says, "Necessary!"\* So, beloved fellow saved ones, God has made each one "necessary" for the true help of other saints, though it is true you depend very much on the blessings they bring to you. Indeed, a mutual love brings godly exercise of all: this is true growth, thus there is spiritual usefulness. "You are useful;" though much of the usefulness may subsist in NOT burdening others by your "own way."

If the hand has a gaping wound it becomes a great hindrance: its very prominence makes it cause more mischief. Yet, in like manner, you can, however small, in your measure, become a drawback, but God has placed you as a necessary member, and you have something,—unseen, it may be,—but something for Him. Your wisdom is not to desire some one else's sphere, but to serve Him in your own privilege. Little things for Christ are precious.

One child of God may be physically feeble, and so may think, "What can I do on a sick bed?" The power of prayer, and the power of patience may be overlooked. Never undervalue a background saint.

Another may be brought unlike you, late in life to the Lord, and may feel almost strengthless. But do not DESPISE such an one, there is some function for each member of the physical body. Observe feebleness is not disease, and the Lord does not command, nor encourage, spiritual disease. Distinguish, moreover, weakness as to doing MANIFEST work, and weakness in resisting evil (or in fulfilling the appointed duty, however small). The latter is not to be encouraged, nor excused. Absence of knowledge and of special abilities is one thing: absence of love to the Lord is another:—Oh let not this be in your experience, or mine.

And the Holy Spirit's word is "more feeble." Thus we realize there is NOT absolute weakness, only relative. And the stronger ones need to remember they, too, are in measure, feeble. Never boast. The strongest powers of a man are small. There is no room for pride. If we boast, the Divine principle needs emphasis, "The Root

bears us." Moreover "God hath set" (1 Cor. 12. 28, cf. Ps. 94. 9). HIS arrangement takes away all pride (1 Cor. 4. 7). Young believers are sometimes led by others to be puffed up—a terrible danger. Do you feel "more feeble"? Do not misapply this to excuse laziness. A reaction from pride is dangerous. You are necessary. Humbly serve the Lord wherever He has placed you. And, dear fellow believers, do not despise your "smallest" co-helper. Let the attitude of 1 Cor. 12. 23 be yours from to-day. Honour lovingly the more feeble, and background members. "GOD hath tempered the body together." Hebrews 12. 12, 13 suggests one aspect, when feeble ones faint spiritually, and ALL this passage emphasizes "love." Even though young in the faith, you can, by your life, help to refresh the discouraged. Never make friction. Avoid talkativeness. No schism, but love (see next chapter 1 Cor. 13) ! No pride, but love ! Thus will God be glorified, and the enabling of the Holy Spirit be seen and felt among His blood-bought people.

## SUGGESTIONS FOR PRAYER.

"PRAY YE THEREFORE." Matt. 9. 38.

1. For God's gracious *awakening* of His dear people, that there may be a holy CONCERN for ALL His will, and not a onesidedness. (We are all apt to treat eternal realities too lightly).
2. For blessing on this publication, that God may cause communion with Himself in issuing, and great humility and simplicity throughout, and bless abundantly to His dear saints in ALL lands.
3. For isolated children of God in outposts, who rarely receive letters, and who MAY feel lonely,—that the Lord may MORE than fill the gap.
4. For those recently turned from darkness to light (Acts 26. 18), that these, amid openly heathen surroundings, may be caused to be VERY faithful.
5. For separation from worldly matters, (social evenings, concerts, and so forth), on the part of dear children of God who are in measure exercised, and that there may be a holy promptness (Ps. 119. 60).
6. For believers unemployed, and passing through financial strains, that God may be honoured as to avoiding debt, worry, and complaint against others, and grant earnest and definite USE of time, with prayerful rising early,—and His precious lessons, and His open doors.
7. For more PRAYER and godly action as to the education of children Scripturally, and also placing them rightly in situations.
8. For service unto the Lord among men of all nations that grace, tact and language-needs may be given, and that His will as to premises may be known. The raising up of more fellow helpers will be a joy, but we only want those marked out by HIM.
9. That the Lord may work in closed Arabia, and in Arabic speaking lands.

"WITH THANKSGIVING." Phil. 4. 6.

\* "Evolution," criticizing this, is Divinely judged.

TALKS ABOUT PRESENT-DAY NEEDS :—3.

## A FULLER APPRECIATION of SALVATION through the GLORIOUS WORK of CHRIST.

**S**ALVATION is wonderful. It is of the Lord, and eternal (Ps. 3. 8, Heb. 5. 9). Only those who are brought, by God the Holy Spirit, to see their lost condition, and to trust in the finished work of Christ for hell-deserving ones, can, in any measure, appreciate and value God's "So great salvation" (Heb. 2. 2, 3). The plan of redemption is all of God, even as salvation (Rom. 11. 36, Jonah 2. 9). We need to realize this more in these perilous times, when sinners, dead in sins, are invited and urged to give their hearts to God, and to imagine this is salvation. But the work, from beginning to end, is much more powerful than this. It is of God, and salvation is a glorious fact; and those who now possess eternal life in Christ, should seek, in every way, to exalt Him, and His gracious work. The Lord Jesus never spoke of the path of a saved one as easy, but rather as difficult. Yet, in these days, there are those who, being ignorant of many things concerning the work of Christ, and of God the Holy Spirit, teach otherwise. Alas, dear fellow believers, we all fall short in exalting God, and His marvellous love, providing a Saviour,—and in emphasizing the fruits of His grace. Oh that we may see more and more clearly His greatness, and our nothingness (Isa. 40. 17). We think of the words of the Lord Jesus in connection with the rich young man in Matt. 19, and how He said, "Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven." Then He declared something easier! What was it? A miracle beyond human understanding (24). We read, "When the disciples heard, they were exceedingly amazed, saying, Who then can be saved?" Christ said, "With men this is impossible; but with God all things are possible" (verses 23-26). How we praise God for such a wonderful unveiling of grace. On another occasion one said unto Him, "Are there few that be saved?" He answered saying, "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able" (Luke 13. 23, 24). Thus, though the work is of God, it is also an experience. And these expressions show that salvation is no light matter, and we need to be watchful lest we cause any to "imagine" they are saved, while they remain dead in sins, or lest we discourage any in whom God the Holy Spirit is graciously working. How we need to walk with God, and in fellowship with His beloved Son, and do all in the power of the Holy Spirit, that we may not in the slightest degree LOWER God's wonderful

and eternal salvation (Heb. 5. 9). Oh that we may exalt HIM, our beloved Lord, and make manifest that we are born from above by the "things which accompany salvation" (Heb. 6. 9). Wherever we look we find that salvation is of God, and such a wonderful possession is to be felt and seen, hence we read of "the GARMENTS of salvation" (Isa. 61. 10). Garments are worn, and some of them must be visible.\* While considering this verse we would again praise God for THE ONE ROBE OF RIGHTEOUSNESS through Christ's finished work. In verse 3, we have "the garment of PRAISE" also. How can we cover up such wonderful clothing? May the work of God be more and more SEEN in those whom He in mercy has saved (Ps. 40. 3). How precious are the words in Matt. 1. 21:—"His Name SHALL BE CALLED JESUS (Salvation), for HE SHALL SAVE HIS PEOPLE FROM THEIR SINS": ah, what a glorious fact!

In Luke 2 it was revealed to the aged Simeon, by the Holy Spirit, "that he should not see death before he had seen the Lord's Christ." So when He, Who was the Mighty God, was brought into the temple as an Infant, Simeon took Him up into his arms and blessed God, and said, "Lord, now lettest Thou Thy servant depart in peace . . . for mine eyes have seen THY SALVATION" (verses 26-30). The love of God has, indeed, condescended. How we should adore and praise Him, and exalt His holy Name! In view of all His grace, how can we think lightly of Salvation, or let others imagine they can come to God, "as, or when, they like?" If only we see the greatness of God and of His Salvation, we shall influence others rightly, and cause more trembling and concern. We are thankful for the words of Romans 1. 16. The gospel "is the POWER of God unto salvation, to every one that believeth." May we seek to proclaim this, by both life and lip, in the power of the Holy Spirit, and God WILL bless (John 12. 32), and use such a testimony where and as He wills. This is the day of salvation (2 Cor. 6. 2), and God is still saving out from all lands, a people for Himself (Tit. 2. 11-14). We are thankful that the Holy Scriptures may be known even by children, and HE works through them, since they are "able to make wise unto Salvation, through faith which is in Christ Jesus" (2 Tim. 3. 15). How encouraging is Acts 13. 26. Not only to the Jews, for it is written, "Whosoever among you FEARETH GOD, to you is the word of this salvation sent." Oh that many may, through the TESTIMONY of God's dear people, be brought, by the gracious inworking of the Holy Spirit, to know in heart "the way of salvation" through the poured-out blood (Acts 4. 12; 16. 17).

\* Thanks be unto God for the secret life unto Him too; Matthew 6 emphasizes this.

“The Lord hath rejected thy confidences, and thou shalt not prosper in them.”  
Jer. 2. 37.

“WHAT confidence is this wherein thou trustest?”—The words of the king of Assyria in 2 Kings 18. 19 suggest many applications. What is the confidence, what is the hope of the majority who see these pages? Yet more personally, on what ARE YOU RESTING, dear reader? What is YOUR basis as to eternity? *Has the Lord rejected your confidences*, or can you rejoice that you have a hope which maketh not ashamed (Rom. 5. 5), and which is an anchor of the soul (Heb. 6. 19), because it is *His Own* provision? Do not glibly answer, “I am all-right.” There are many real dangers on the one hand, there are the confidences which God has rejected. And *what* are they? Let me be frank. One of them is confidence in yourself, in your religiousness, in your good works, your repentance, your prayers,—yea, in anything of self, or of any other man. But there IS a confidence, which God has never rejected; rather He Himself has set it forth, because of wondrous and mighty love. In Christ, and His finished work, there is *strong confidence* (Notice Prov. 14. 26, Isa. 30. 15). This resting place has not been rejected, but fully approved, and those who rightly rejoice in Him are made sure of an eternal life. Here is true stability, here is true satisfaction. Would you not delight to know such a wondrous joy?—Salvation is not a dream, not a myth, not a delusion! God is *well pleased* with all who flee for refuge to the Lord Jesus.

The sinner's guiltiness is no reason for rejection here; the blood of Christ absolutely prevails. The law's demands are met. God has joy in saving: each trophy of grace is a fuller display of His honour, and the Father delights to honour His Beloved Son. Will you vainly seek other confidences instead of Him? Oh how can you be so unwise? To desire what God rejects is to seek eternal wrath. To rest on Him Whose work is *fully* accepted is not a bare *mental* acknowledgement, but faith's humble confession of *all* unworthiness in self, and *ALL* worthiness in Christ. The believer should say by his life—“I deserved wrath: He bore it. Now, set free, my life is a new life, and belongs to Him. My confidence is His Own acceptedness. My only standing is in Christ, and my only wish should be to live for Him.”

The possession of Scripture is not merely a bookshelf possession. Nor is it only for the brain. Herein is God's food for His blood-bought people.

How important, dear fellow-believers, that we should treat it thus, and glorify His Name in daily, prayerful, diligent use of the words of grace and power. That we may be spiritual and obedient, should ever be our prayerful concern. The need to-day is not clever preachers, but men and women who walk with God.

Suggested Daily Readings.

“IF THE LORD WILL”—March, 1924.

Day	1 Kings	Matthew	Learning	Ps. 119.
1	12. 1-11	27. 39-49	Matt. 28. 5	48
2	12-24	50-66	6	49, 50
3	25-33	28. 1-10	7	51
4	13. 1-10	11-20	8	52
5	11-22	Mark 1. 1-13	9	53
6	23-34	14-22	10	54
7	14. 1-14	23-34	1 Kings 13. 1	55
8	15-24	35-45	2	56
9	25-15. 8	2. 1-12	3	57, 58
10	15. 9-24	13-22	4	59
11	25-34	23-3. 5	5	60
12	16. 1-10	3. 6-19	6	61
13	11-22	20-30	7	62
14	23-34	31-4. 9	8	63
15	17. 1-10	4. 10-20	9	64
16	11-24	21-29	10	65, 66
17	18. 1-16	30-41	19	67
18	17-28	5. 1-13	20	68
19	29-40	14-24	21	69
20	41-19. 8	25-36	22	70
21	19. 9-21	37-6. 6	Mark 5. 1, 2	71
22	20. 1-12	6. 7-21	3	72
23	13-27	22-31	4	73, 74
24	28-43	32-44	5, 6	75
25	21. 1-14	45-56	7, 8	76
26	15-29	7. 1-13	9	77
27	2. 1-14	14-26	10	78
28	15-28	27-37	11, 12	79
29	29-40	8. 1-13	13	80
30	41-53	14-26	14	81, 82
31	2 K. 1. 1-21	27-38	15	83

Notes on Memorized Verses.

Matthew 28. 5-10.

5, A contrast: so in “that Day” the fear will be for those not seeking *Him*: note Luke 24. 5, 6. 6, Mark *three* statements, (1) He is not here, (2) He was raised, (3) As He said: the stress on HIMSELF, HIS WORDS, AND HIS WORK. 7, The privilege of telling others, 2 Kings 7. 9, “quickly.” The Lord's use of women for this, but not for ordinary public preaching, is helpful. “Goeth before,” 26. 32, John 10. 4. 7, “There” not “here” (6), not in the grave. “I have told

you": the words are to draw attention to HIM: is not this a continual purpose of Scripture?—and do not His words encourage us to look for HIM?—The last promise of Scripture illustrates this principle, and, if we love HIM, we shall long to see HIM. Fear and joy, Ps. 2. 11: observe the JOY was *great*: distinguish, moreover, TWO fears ("All hail" in the next verse is "Rejoice": thus He removes any wrong fear). "Run," Ps. 119. 60.

#### 1 Kings 13. 1-10, 19-22.

1, "A man of God," 2 Tim. 3. 17: unnamed, the important thing was he belonged to GOD: *only* a "man," but God owned him (1 Cor. 6. 20). "Out of Judah": a man of God could not be found in Bethel ("house of God") with its compromise. 2, "And he cried": so Jonah was summoned to a *risk*,—"The fear of man bringeth a snare": not all are called to *this* witness, but all are called to be *willing* to lose. "Men's bones" as a sign of pollution: such is *man*, redemption needed, Ex. 13. 13. 3, An *immediate* sign of a *distant* prophecy (Mark 2. 9-12): but a sign is not of God's work, unless on the line of God's will (Deut. 13. 1-3): this needs to be remembered in days of anticipatory "lying wonders." 4, *No* repentance. 6, *No* confession of sin, *but* wish for healing. The man of God, (mark *stress* on this expression), showed no resentment, *cf.* Moses praying for Pharaoh: it is not always wise to speak: he prayed. 7, *Cf.* Belshazzar's offer to Daniel: how naturally the man of the world thinks of reward. 8, Compare Daniel in Dan. 5. 17, Elisha in 2 Kings 5. 16, 27, Balaam in Num. 22. 13, 18, 37, 38; 2 Pet. 2. 15: do we seek earthly things? 9, "For," a man of God should be *SIMPLY* obedient. 10, *No* further *parleying*, a victory to God's glory. But Satan will not let a victory be the end: we need to be on our guard *AFTER* spiritual encouragement: an *indirect* attack may be tried: if we will not yield to *direct* temptation (1 Thess. 3. 3 may imply this, note 2 Cor. 11. 14), let us beware lest we be ensnared *via* "spiritual" words: hence 19—not *elaborate* fare, not intentional evil, but the Lord's words disobeyed (21). 21, "The mouth of the Lord," Deut. 8. 3: we must not be taken away from His utterance: there is no room for reasoning. We see now the meaning of "keeping" His commandments (John 14. 15): there must be godly *continuance*, the peril is lest we be moved away (Col. 1. 23, note 2 Tim. 3. 14, Rev. 3. 10). 22, His action and the Lord's words contrasted: only a "LITTLE" thing seemingly: only "eating and drinking" (1 Cor. 10. 31), but *PHYSICAL DEATH* (1 Cor. 11. 30, 1 John 5. 16). Have we ever thought how much God teaches us by our *bodies*? Observe that a *wish* to please God is not suffi-

cient: we dare not plead "good motives" or "ignorance": we should keep to the words of the Lord." This man of God had *just* given a faithful witness, yet the Lord did not excuse his sin, *cf.* Moses in Num. 21. The very faithfulness had brought him into the *sphere* of extra danger, but the sin could not be overlooked. The Holy Spirit records this for us (Rom. 15. 4): "the man of God" did not lose his relationship to God, but his *earthly* privileges of witness was cut short.

#### Mark 5. 1-15.

1, This district contained many Gentiles: typical teaching. 2, After the manifestation of 4. 39, the Lord Jesus was again revealed in His manifold glory. 3, This man illustrates an unspiritual condition against God: death and wildness: some sinners may be temporarily restrained ("religion"), but James 3. 8 is solemnizing: how we needed a new *creation*.† 4, "Often": how many have frequently tried by human methods to save souls: keep to God's mighty gospel (Rom. 1. 16). 5, *No* rest, Isa. 57. 21, Matt. 12. 43. 6, So, in the future, *all* will be compelled to acknowledge Christ (Phil. 2. 10, "under the earth"). 7, But there is no love, no harmony with Christ's will. A dread of *torment* is no proof of spiritual concern: *cf.* Luke 16. 23, 24. 9, Evil powers are a reality: this was not a dream: any attempt to "explain away" alters Scripture testimony (Note, too, Eph. 2. 2). 10, The wish to remain in a certain district is remarkable (Dan. 10. 13), the recognition that Christ *could* send away is solemn: *never* did a demon doubt His glory and power (Mark 1. 24). 12-14, The Lord's miracles of anticipatory *judgment*, (*cf.* the fig tree of Matt. 21), were *NOT ON MEN*, but to warn *MEN*: possibly these swine were kept by Israelites for profit, and with a heart that opposed Lev. 11. 7: evidently, as in John 2. 14-17, the Lord was particularly opposed to all emphasis on *success* instead of a conscience for God's will: does this speak to us? 15, A wordy contrast. So is it with salvation. Sitting, clothed (Isa. 61. 10). A right mind. Madness before salvation, Eccl. 9. 3. Do we sit at our Lord's feet? *Then* we can witness (19, Mark 3. 14). How remarkable Christ's allowance of *their* request (17), yet gracious refusal of the healed man's desire (18, 19).

\* Some have dared to teach that a man will be saved if "sincere." How important to combat this.

† John 3. 3, 2 Cor. 5. 17. Religion is, literally, a "binding back."

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.

Telephone: 2196 MARYLAND.

# Thoughts from The WORD of GOD.

Vol. xxiv. No. 4.  
April 1924.  
**FREE.**

*A magazine in which the VERBAL inspiration of the original Scriptures, and the ONE way of salvation, by the blood of Christ, are set forth, AND the privilege of simply serving the Lord, when one has received the gift of a new life, in the joy of access (Rom. 5. 2), and a pilgrim path (Heb. 13. 13, 14), "till He come."*

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

"If anyone is in Christ—a new creation." 2 Cor. 5. 17.  
"It is the Spirit That quickeneth." John 6. 63.  
"Being born again, not of corruptible seed, but of incorruptible, by the Word of God, Which liveth and abideth for ever: for all flesh is as grass." 1 Pet. 1. 23, 24.  
"The end of all flesh is come before Me." Gen. 6. 13.  
"See now that I, even I, am He, and there is no god with Me: I kill, and I make alive; I wound, and I heal."  
Deut. 32. 39.  
"He hath torn, and He will

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heal us . . . after two days will He revive us; in the third day He will raise us up, and we shall live in His sight." Hos. 6. 1, 2.  
"Blessed be the God and Father of our Lord Jesus Christ, Which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." 1 Pet. 1. 3.  
"God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father."  
"Yield yourselves to God."  
Gal. 4. 6. Rom. 6. 13.

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," "Behold the Mounts,"—"Behold, I am the Lord," and "A Further Record of Parts of His Ways," 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. 16,

Mon: 8, Thurs: 8, Sat: 6.45. 130, Grundy Street, Poplar, Tues: 8. 15.

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

## A Word of Introduction.

**T**HE Scriptures do not give flattering titles to man: they do not excuse sin. But, when a soul is truly saved, they use a wealth of language to emphasize the real privileges and responsibilities of the "new creation." God rightly expects much from those to whom He has entrusted much. And if these are to stand in His will, anticipating that Day (Col. 4. 12), it is so important to be filled with the knowledge of His will (Col. 1. 9). Are we definitely acquainted therewith? Do we ever DESIRE to know the mind of God, and do our hearts say, with our beloved Lord, "I DELIGHT to do Thy will?" If this is our "fixed" condition, then "the meek will He teach His way," that believers may walk worthy of Him unto all-pleasing. It is with this object that these pages are sent forth.

## "He is the Head."

Col. 1. 18; 2. 10, 19.

If we have turned aside  
What vantage have we found?  
"In Christ" we would abide,  
His treasures still abound:—  
None other Name our hearts can tell,  
Himself the First, the Last as well.

"The Head"—our Life is He,  
Without Him were we dead.  
"In Him" from wrath set free,  
Through precious blood once shed:—  
Amazing love, beyond man's thought,  
The joy of all by grace blood-bought.

"The Head," uniting those  
Who are in Him made nigh;  
Triumphant o'er His foes,  
None can His power defy:—  
"The Head" Who claims and leads His own,  
His fulness theirs,—a wealth unknown!

## Words of Encouragement.

The Lord Jesus *died* to *gather together* (John 11. 52). How wonderful is the gathering He *has* made, or *is* making, and *will* make! A great number *out of* every nation shall be around the throne (Rev. 7. 9, 10), and Eph. 1. 10 shall be fulfilled. Should we not rejoice in *this now*? And should we not seek to anticipate it in measure, by the fellowship of God's people, as 1 Cor. 1. 9, 10 shows? John 17 has a *prophetic* aspect, and also a call to *present* devotedness. It reveals what is on the Lord's own heart. Do WE not desire what HE desires? The Holy Spirit delights thus to glorify Him (Luke 14. 21-23 typifies this). Christ came to gather, and those who gather not with Him scatter abroad (Matt. 12. 30).<sup>\*</sup> Christ came to gather: the wolf cometh and catcheth the sheep, and *scattereth* (John 10. 12). But the wolf and the thief cannot *destroy*! The Lord WILL yet gather. "Them also *must* I bring" (John 10. 16). We observe the *twofoldness* of Isaiah 56. 8, and rejoice again that He shall see of the travail of His soul and BE SATISFIED (Isa. 53. 11).

## PRINCIPLES of PLEASING GOD AND RELYING ON HIM AS TO DAILY BUSINESS.‡

(Concluded).

Doubtless many will feel, "Our position will be better away from salesmanship," but then one is faced with the equally solemn need for a holy separation from *trades unions*.§ Nor can we forget the difficulties connected with a workshop, that time may not be wasted, particularly that mere *eyeservice* may not be rendered. The child of God is to be an *example* whenever a master is absent. To take an employer's time for disapproved talking, even though on spiritual things,

\* Discord among brethren is an evil seed: a root of *bitterness* should never spring up. The devil's counterfeit is likewise evil, i.e. "*compromise*." Love must be in the *truth*. Love and truth are together. Alas, many broaden doctrine: others narrow love: the Holy Spirit enables *both*. Like-minded ones may raise bad-tempered barriers, and remain isolated, through angles of *self-will*. If the devil cannot hinder in one way, he will entirely reverse his methods, but his aim is *one*.

‡ If the Lord will, soon available as a reprint.

§ Leaflets on this subject will be gladly sent. We would repeat that we are not legislating for the world. It is natural for a man of this age to join such a society: he is often "*wiser*," with a view to his own generation than the sons of light (Luke 16. 8).

is to do evil that good may come. Some will imagine a further "escape" from difficulties, by a colony, or agricultural employ. Yet the Holy Spirit, while emphasizing Israel's agriculture, gives no parallel-stress in the present dispensation, but rather places children of God in *cities*,<sup>\*</sup> and refers to ordinary work, even for unsaved employers. A colony is not God's arrangement.

We are brought to see how important God's *principles* are; also a healthy conscience to *feel* His will, and apply on *all* ordinary occasions, AND in sudden emergency alike, in the enabling of the indwelling Spirit of God.

Accuracy in reckoning time, and in entering it up, has been hinted. Some have every "opportunity" to "excuse" carelessness in these matters. But our godliness must come down to such small things as odd minutes. When any speak as if the Book of Proverbs belonged only to an old dispensation, one must lament the lack of practical godliness that makes such an attitude possible. All irregularity, and carelessness that may inconvenience others, should be judged. One of the easiest sins is to excuse sins, and to view our own business faults more leniently than those of others. This is not the leading of the Holy Spirit.

A brother in a workshop is sometimes perplexed because he receives contradictory arrangements from two superiors. Each such case needs its own prayerful solution. A fixed rule cannot be given. But, in general, a subordinate cannot overrule a master. Another problem is the use of tools, etc., by others. If proper work for an employer is thereby impeded, one must be firm, though *anything* which suggests *legal* action, or standing up for one's rights, must be avoided, even in manner. And love and prayer will often smooth the way as to such trials, albeit bring those of another kind. There are a number of thoughts associated with Prov. 16. 7 apart from the direct meaning, and a child of God, if consistent and patient, will often be *respected* in some ways, and *hated* in others: amid evil report and good report, his privilege is to remember the *One* Master Whom he serves.

Attempts to "get on" in the world are often dangerous. The *wish* is perilous, even if not successful. Frequently a believer *may* be called to avoid "asking" for a rise, and he must be careful not to give the impression of aiming to go forward *at another's expense*. Just as a salesman would not overcharge, nor have "two" prices, YET would not find the Lord's remedy in *under-cutting*, to oust others, so the believer in a

\* All assemblies mentioned in the New Testament seem linked with *cities*.

workshop seeks to beware of every extreme. If he works his frame unduly, and makes all others appear slow, this is not love. A balance of heart before the Lord is precious.

Enough has been said to show that *no* path is easy, but the Lord is gracious, and the words come with their invigorating help, "Whatsoever ye do in word or deed—all in the Name of the Lord Jesus, giving things to God and the Father by Him" (Col. 3. 17). NOTHING is too small for prayer (Phil. 4. 6), and all things are to be with thanksgiving. NOTHING is a subject for murmuring (Phil. 2. 14). Very definitely must the employee guard himself against a tendency to speak evil of superiors, and to side with others in grumbling. He always seeks to remember that God has His *purpose* in every trial, a *loving* purpose.

The dinner interval, and the journeys, to and from work, are problems for many; that they may "use" the time for the Lord, without parade, AND avoid "fellowship" with the unsaved. Definiteness from the *first* is best, but if one has failed, there is forgiveness, and the Lord will enable *to-day*. Let us seek unto Him. Some can do tract service, if *seeking to walk* with God *first*.

If one makes a mistake which involves expense to an employer, there should be a frankness, and willingness to do something to put the matter right. If a child of God "hides" anything, the Lord is dishonoured. "Details" are more witness than we think, and neglect of these is more "unwitness" than we realize. How graciously God can keep from many mistakes. Do we pray about this "preventatively"; or rush to business, after late rising?

"Overtime," that hinders communion-time with God, should not be encouraged. To be absent from service for the Lord to which one is called, seems to put God's will second, in most cases. Even temporary emergencies need much prayer. And the privilege of marking off the Lord's Day from ordinary occupation is not only implied in 1 Cor. 16. 2, but suggested by many Scriptures; and likewise important, that we may not break the Holy Spirit's words in causing others to stumble. A tender heart for the Lord in this is a privilege: we would also write tenderly, for some dear children of God have been called by grace while working on the Lord's Day, and we want to aid them to get clear, not to condemn them with any personal pride. Literature will be gladly sent, and it will be a privilege to help, by looking to Him.

A believer should not inconvenience, by asking for time off unnecessarily, nor should he seek favouritism, or its appearance. How grateful should those be who *have* regular employment,

and prayerful for others who are without, to some of whom a word of loving exhortation:— If, dear troubled ones, you seek always to rise *early*, and to work in *some* definite way, at least, as many *hours* as if employed, including earnest study and acts of kindness to others, (a diary of hours spent from to-day will help to prevent irregularity), possibly the Lord will use this consistency, with prayer, to open a door soon, and to keep from the *despondency of wasted hours*.

With earnest wishes that the Lord may own these practical words to help His people to realize His loving interest in holier daily arrangements, and how they may *adorn* the doctrine therein (Tit. 2. 10) to His glory.

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

—  
"Rest in the Lord, and wait patiently for Him."

"Thou wilt keep him in peace, peace, whose mind is stayed on Thee: because he trusteth in Thee."  
Ps. 37. 7; Isa. 26. 3.

"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God: and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."  
Phil. 4. 6, 7, 19.

RESTFUL in our Risen Lord, walking in God's fear,  
Knowing that in Jesus Christ we to Him are dear;  
And Himself we would adore, in a world of sin, [din.  
As we walk the heavenly road, 'mid earth's noise and

RESTFUL, 'mid earth's toil and strife, in our glorious  
Lord,

Knowing all, yea, all is well, through the blood out-poured,  
Drawn from sin, and strife of tongues, led *from* grieving  
God,

And the Holy Spirit, too, through our Saviour's blood.

RESTFUL in God's keeping power, free from all alarm,  
Knowing we are kept by grace, from Satanic harm,  
So that we have *nought* to fear if in Jesus Christ,  
Since His precious poured-out blood hath for us sufficed.

RESTFUL, for our God on high works His sovereign will,  
So that *all which He permits* works our good, not ill:

RESTFUL may we ever be in *our* Father's care,  
Knowing we our Lord shall see, and His glory share.

RESTFUL, in a ruined world, we should *ever* praise,  
Knowing that God over-rules, works His perfect ways,  
Keeps in perfect peace and rest, with minds stayed on  
As we trust alone in God, and His words esteem. [Him,

RESTFUL, when in pain or grief, *looking up on high*,  
Knowing now "That Blessed Hope" is so very nigh,  
RESTFUL, though we cannot see all God's perfect plan,  
Nor the *fulness* of His love, to a fallen man.

RESTFUL in our glorious Lord, till that Day of days,  
Knowing we shall see our Lord, Him adore and praise,  
Walk within that city bright, see Him face to face,  
Serve Him with a perfect love, in the holy place!

## THE CHILDREN'S COLUMNS.

## QUESTIONS.

**S**OME questions are easily asked, but not so readily answered. Indeed, there are numbers of questions which a child could ask, but even the wisest of men would find hard to answer. God is so great, He alone knows everything. We begin with the body, which is wonderfully made; how little we understand it, but God knows ALL, for it is His work (Ps. 94. 9, 103. 14). Yes, He has formed it. If we ask "HOW" it is we can see, hear, speak, walk and talk, what incomplete answers will be given. Then, as to life itself, there is so much mystery apart from God's words. Even those who have spent years in studying all parts of the body cannot tell us what "life" really is, but the Scriptures reveal "the life of the flesh is IN THE BLOOD" (Lev. 17. 11). Everything connected with this life is too wonderful for man to understand (Ps. 139. 6). If we were to ask anyone how it is the food we take becomes "part" of us, and strengthens, and helps to keep alive, it could not be explained, yet it remains a fact, and we are thankful for all that God provides. Then, again, if we were to ask some of the wisest men, they could tell very little about many parts of God's ways in "nature," for everything is beyond man. If we ask how it is that there is a life, peculiar to itself, in the tiny seeds, and that such lovely flowers spring from the plants with such varied hues, who can explain? No one. Why? Because God is so great, and all that He does is marvellous. When children look up and see the stars, they can only say, "How I wonder what you are." But do the wisest know much more? Yet God knows, He has made all, and His works do praise HIM. But many of His creatures dare to speak against Him, when they should be afraid and tremble at His greatness. Yet the time is surely coming when many will be afraid, as God's judgments are to be in the earth. I do desire, in God's grace, for some, at least, to be concerned about these questions with reference to the future. The words of Heb. 9. 27 are plain, "It is appointed unto men once to die, but after this the judgment." The last part of this verse is often overlooked, nevertheless God's judgment is certain. In Mal. 3. 2 we have TWO questions, and very solemn ones:—"Who may abide the day of His (the Lord Jesus') coming? And who shall stand when He appeareth?" He IS coming, and He says, "Surely I come quickly." (Rev. 22. 20) Of SOME it is said, "When Christ, Who is our Life, shall appear, then shall ye also appear with Him in glory." (Col. 3. 4). Only those who are saved, through the precious blood, will be able to stand before Him without fear and to "abide His coming." In Mark 8. 36, 37, we have TWO more questions: "What shall it profit a man if he shall gain the whole world, and lose his own soul? Or

what shall a man give in exchange for his soul?" How solemn to think only of things HERE, which must all be left; and to lose ONE'S OWN SOUL. What will eternity mean for such? In this connection we may well look at James 4. 14, "What is your life?" The answer is given:—"It is even a vapour, that appeareth for a little time, and then vanisheth away." WHAT will come after this life? Shall we turn to 1 Pet. 4. 17, 18, where there are two more questions? Surely these should impress those who are still unsaved and going their own way. Even the young are FORGETTING God's words, and how quickly all will be fulfilled in His own appointed time and way. Take heed to what is written in this part of God's truth.—"What shall the end be of them that OBEY NOT the gospel of God?" And the next verse adds, "If the righteous scarcely be saved, (saved along a path of difficulty), where shall the ungodly and sinners appear?" Oh that God may speak, and by His Spirit's power, convict through these solemn questions not only many a dear young reader, but also others, who may read these messages. God is STILL merciful, and He welcomes now all those who are brought to see their need of His salvation, freely given! His grace is for both young and old who come to Him, heavy laden, but trusting wholly in the finished work of His beloved Son! Oh that not a few may come EVEN NOW, pleading HIS precious blood and thereby caused to rejoice in His own full and free salvation, before the end comes, when it will be "too late!"

Who will stand in that great day,  
When the lost are sent away  
From God's presence, as "unknown,"  
When God's righteous wrath is shown?

Where will sinners then appear,  
Those who had of God no fear,  
In that dark and gloomy day,—  
Those who loved their sinful way?

Where will those not born again  
Be, when Christ shall come to reign?  
Only sinners saved by grace  
Will behold Him face to face.

Who will stand, without one fear,  
When Christ will Himself appear?  
Only those with heavenly birth,  
Saved, and blessed, out from this earth.

Where will those who hated truth  
Be, who, from their early youth,  
Scorned the Saviour's precious blood,  
And despised the truth of God?

Where will lawless sinners be  
When they shall God's judgments see,  
When in wrath He will arise,  
And His many foes surprise?

Where will lost ones be for aye  
If in sins they pass away?—  
Not with those redeemed by blood,  
But for ever far from God.

Where will stand those richly blessed  
In salvation's garments dressed?—  
In that city without night  
With their Lord, in raiment white!

## “AS IN HEAVEN.”

Matt. 6. 10.\*

A FEW WORDS WITH YOUNG BELIEVERS,  
AND OLDER ONES TOO.

**H**OW often have children of God rightly used these words in the disciples' prayer. Thus we have a stress on a HEAVENLY calling, and a HEAVENLY life in the gospel of Matthew, and we do well to notice the SAME principle in Matt. 18. 19† But, beloved friends, what does this mean in OUR daily experience? We think of Ps. 103. 20. The angels excel in strength, but they are not independent. They “do His commandments hearkening.” Ah, we must not say we will “do AND hear.” That was Israel's sad order of words in Exodus 24. 7. We must “DO, HEARKENING.” God's order is precious, “Hear therefore, O Israel, and observe to do.” Heavenliness is love's OBEDIENCE. “And His servants shall serve Him” (Rev. 22. 3) ever gives the aspect. There is nothing to degrade in “SERVICE”: it is a privilege. There is nothing to hinder “love” in “commandments”; they give the opportunity for its EXPRESSION, (John 14. 15). And angelic service, seen in Hebrews 1. 14, is wondrously active and prompt. The cherubim neither turn, nor delay (Ezek. 1.9, 12, 17). Thus we are encouraged to a holy zeal in pleasing the Lord. This PRIVILEGE is emphasised when He commands, AND our prayers must be on the line of our desires and godly actions; our actions too, are being influenced by our prayers. **THUS** we have the all-round Christian life, growing up to Christ in ALL things.

“As in heaven”—what a beautiful SIMPLICITY is here unveiled, what a precious CONTINUANCE, what a holy AMBITION, what a true DETACHMENT from the world and its standpoint. If this is our longing, shall we not, while looking forward to the FUTURE, live to-day as those who are not of the world, and whose “position” in it is NOT of those who have merely been LEFT there, and who are being gradually “developed” toward a higher condition, but, who HAVE BEEN definitely separated from it, THAT we might be SENT into it on entirely fresh arrangements! The startling, yet encouraging words of John 17. 18, set this forth for our heart's meditation and joy, AND our obedient correspondence in the power of the Holy Spirit.

\* See leaflets on this “model” of prayer.

† The usual interpretation that YOUR decision will be ratified in heaven seems secondary: the Divine teaching that is primary appears to be as in Acts 10. 15, i.e. You are to ratify, or rather carry out DEPENDENTLY, that which is appointed by your Father in heaven. What an exalted privilege.

## SUGGESTIONS FOR PRAYER.

“Elijah went up . . . he cast himself down . . . Nothing . . . Seven times . . . A little cloud . . . like a man's hand . . . A great rain.” 1 Kings 18. 42-45.

1. For a *humbling* sense of the Lord's power, and a willingness to be used in “unpleasant” privileges, by and for Him.
2. For more definite correspondence with God's dear people in all lands, concerning His loving *will*.
3. For Manchuria, and that, in His refreshing grace, He may grant more and more power with Himself, and with men, to any truly seeking to serve Him there.
4. For the work of the Lord in Wales, and that He may encourage amid trials, and any measure of isolation for His sake.
5. For semi-closed lands as Arabia and Afghanistan, and that the Lord may claim His trophies of grace.
6. For other premises, if He will, instead of 95, Upton Lane, and that He may raise up a residential brother to help in the prayerful equipment of men of all nations, to be useful, amid daily work, in their own countries, or *wherever He pleases*. A “missionary” preparation home, in dependence on Himself.
7. For Germany, and children of God there, especially Peterswaldau, and for lands of unrest as Russia, and the different republics, into which Russia is divided, that God's opened doors may be granted.
8. For isolated children of God in outposts, who rarely receive letters, and who MAY feel lonely,—that the Lord may MORE than fill the gap.
9. For separation from worldly matters, (social evenings, concerts, and so forth), on the part of dear children of God who are in measure exercised, and that there may be a holy promptness (Ps. 119. 60).
10. For believers unemployed, and passing through financial strains, that God may be honoured as to avoiding debt, worry, and complaint against others, and grant earnest and definite USE of time, with prayerful rising early,—and His precious lessons, and His open doors.
11. For more PRAYER and godly action as to the education of children Scripturally, and also placing them rightly in situations.
12. For service unto the Lord among men of all nations that grace, tact and language-needs may be given, and that His will as to premises may be known. The raising up of more fellow helpers will be a joy, but we only want those marked out by HIM.
13. For those recently turned from darkness to light (Acts 26. 18), that these, amid openly heathen surroundings, may be caused to be VERY faithful.
14. For blessing on this publication, that God may cause communion with Himself in issuing, and great humility and simplicity throughout, and bless abundantly to His dear saints in ALL lands.

“He prayed in prayer . . . he prayed again.”  
Jas. 5. 17, 18.

“If the Lord Will,”

Meetings to the Glory of God, with Praise, and expecting Help from the Scriptures, during the April Holidays, etc.,  
Thurs: 17th, at 8; Sat: 19th, 6. 45;  
Fri: 18th, 3 & 6; Mon: 21st, 3 & 6.  
61, UPTON LANE, FOREST GATE, E. 7.

Believers earnestly invited. *Prayerful* Preparation, and the help of those far off (*physically*) in prayer (2 Cor. 1. 11), much valued to the praise of His glory.

TALKS ABOUT PRESENT-DAY NEEDS :—4.

## BEING KEPT, AND KEEPING.

**WE** are not only bought and brought ones, (for which we praise God), but we are also **KEPT**, and that by the mighty power of God (1 Pet. 1.5), through faith, and all through the work of His beloved Son. If left to one's own weakness we should **SOON** fail. But, blessed be God, He, Who neither slumbers nor sleeps, is our Keeper. Psalm 121 is very precious, and though referring specially to Israel we can apply to the saints of this dispensation also. May it be our whole-hearted longing to be **KEPT** in these evil and trying times near to the Lord, and from grieving God, or His Holy Spirit (Heb. 3. 17, Eph. 4. 30), as well as from thus grieving ourselves. Surely we can be encouraged to trust God more as we meditate on 1 Chron. 4. 10. "Jabez called on the God of Israel," and prayed thus:—"Oh that Thou wouldest . . . **KEEP ME** from evil, that it may not **GRIEVE** me! And God granted him that which he requested." Oh that our prayer may be more in the Spirit, and more earnest, that God in all may be glorified. How many of God's dear people have been encouraged with Isa. 27. 3, "I will **KEEP** it night and day." Again, "Thou wilt **KEEP** him in **PERFECT PEACE** whose mind is stayed on Thee, because he trusteth in Thee" (26. 3). It is marvellous that God **THUS** blesses His own and **KEEPS** amid all which would otherwise distract. How **DEPENDENT** we are on the Lord for all. We cannot go forward without His constant **KEEPING**. As we read and meditate on the encouraging words of Joshua 14. 7-12, may **OUR** faith be strengthened in **OUR** God. How many have been praiseful for the record God has been pleased to give us concerning Caleb and Joshua, who alike wholly followed the Lord amid so many difficulties. The "ten" caused the people to doubt God and to complain, but the "two" stood firm, shewing how God can **KEEP** at all times. Forty-five years afterward Caleb said, "The Lord hath kept me alive, **AS HE SAID**," and adds that he was as strong to overcome the foes as when God spoke to Moses concerning him and his possession (see Ps. 30. 3). Also in Daniel 3 we see how wonderfully God **KEEPS** those who simply trust in Him. These things are written for our instruction, edification and encouragement (Rom. 15. 4). May they stimulate us to more confidence in our never-failing and never-changing God (Mal. 3. 6, Heb. 13. 8).

The words of Exodus 23. 20 are precious, "I send an Angel before thee to **KEEP** thee in the way." How we need to be **KEPT** in the way, in these perilous times, when it is so easy to turn aside. But God can, and does, **KEEP**, moment by moment, and bless abundantly as there is faith in Him. John 17 is refreshing at all times, see verses 11, 12 and 15. Christ said, "I pray not that Thou shouldest take

them out of the world, but that Thou shouldest **KEEP** them from evil." God will answer the prayer of His beloved Son for those given to Him. How privileged to be saved and **KEPT** by the mighty power of God, Who said to Jacob in Genesis 28. 15 "Behold I am with thee, and will **KEEP** thee, and will bring thee again into this land." In verses 20, 21, Jacob said, "If God will be with me and **KEEP** me . . . then shall the Lord be my God: and this stone shall be God's House." May we rest upon the **PROMISES** of God, Who will **KEEP** the feet of His saints (1 Sam. 2. 9), so that they walk safely, and are **KEPT** from stumbling (see Jude 24). Wonderful, indeed, is God's keeping power in a ruined world (Ps. 34. 20). As we read of keeping all the bones, we call to mind the words "Not a bone of Him shall be broken," a prophecy of the Lord Jesus (John 19. 33-36.) Thus we behold how faithfully God remembers His words. May we be more thankful for all that He has been pleased to record. Again, we find in Psalm 31. 20 a great encouragement:—"Thou shalt hide them, Thou shalt **KEEP** them . . . from the strife of tongues." Notice also Ps. 103. 9, Isa. 12. 1. What rest and confidence there should be in Him and in the Scriptures, and in His constant love. We would also praise God for His mercy in **KEEPING** back His people from sins. Should we not pray "Keep back Thy servant also from presumptuous sins" (Ps. 19.13)? How different the aspect of Num. 24. 11. Yet God was holding back even Balaam from further iniquities. But He **KEEPS** His people **BY HIS SPIRIT THROUGH HIS WORD**. How solemnizing is 1 Sam. 2. 30 with Hos. 4. 17. Prov. 6. 22 shews that His Word is Living for **OUR** protection (Heb. 4. 12), "When thou goest it shall lead thee, when thou sleepest it shall **KEEP THEE**, when thou awakest it shall talk with thee." (See Ps. 127. 1, Ps. 146. 6, Prov. 2.8). God will surely **KEEP** His word, and **KEEP** His people, and they will enjoy this as they seek to walk in His fear. May we henceforth seek to **KEEP** our heart with all diligence (Prov. 4. 23), and **REMEMBER** to ask the Lord to **KEEP** the door of our lips (Ps. 141. 3, Prov. 21. 23), that we may have the lips of the righteous, which feed, (and build up), many (Prov. 10. 19-22). In Ps. 19. 11 we have an encouragement to **KEEP** God's words of truth:—"Moreover by them is Thy servant warned, and in **KEEPING OF THEM IS GREAT** reward." Oh that we by grace, may **THUS KEEP** the testimony of the Living God. Deeply impressive is the message of Rev. 3.10, "Because thou hast **KEPT** the word of My patience, I also will **KEEP** thee from the hour of temptation, which shall come upon all the world, to try them that dwell on the earth." What a privilege to be **KEPT** from evil, and **KEPT** in God's way, and also to **KEEP** His truth and ourselves in the love of God (Jude 21), As we look for the mercy of our God, and the coming of the Lord Jesus, 'tis the reverse of bondage:

let us welcome it with joy. May it be ours by grace to exclaim as the psalmist, "I will KEEP THY STATUTES," and thereby to be able to say "This I had, because I KEPT Thy precepts" (Ps. 119. 5, 8). Over and over again we have the words, "I will keep;" "Thy testimonies are wonderful, therefore doth my soul keep them." "My soul hath kept Thy testimonies, and I love them exceedingly" (v. 167, also 168). How we have failed to keep near to the Lord and to keep His words. May He forgive, and incline our hearts in these last days to keep all that He has been pleased to reveal, that He may be exalted daily, and that we may be KEPT from the snares of Satan.

**"AND NOT THE SOUNDING AGAIN OF THE MOUNTAINS."**

Ezekiel 7. 7.

**T**HE word used by God here may suggest  
(a) A JOYFUL SOUND,  
or (b) AN ECHO.

Dear reader, the testimony which He has given of COMING judgment is neither a pleasant message to one on the path of self-choice, nor a bare echo of something that is now past. It is an unpleasant surprise to those who love Him not, and, far from being an echo, it is

**A REALITY.**

But we dare not on this account be silent. It would be cruel to be silent. And we can, and will, tell of a true joy, if you will read all. But first will you not heed this plain word of loving warning? Let it be repeated, God's wrath is not an echo—not a "bare" threatening—but a solemn prophecy of that which SHALL BE. Men sometimes say, "Let Him make speed, and hasten His work, that we may see it, and let the counsel of the Holy One of Israel draw nigh and come, that we may know" (Isa. 5. 19). Alas, they understand not His counsel. The words ring out,— "Woe unto you that desire the Day of the Lord :

**TO WHAT END**

is it FOR YOU? The Day of the Lord is darkness, and not light" (Amos 5. 18). ONLY if you are saved, by the finished work of the Lord Jesus, only if your sins are covered by His blood, can you look for

**THAT HAPPY HOPE,**

and His glorious appearing (Tit. 2. 13, 14).

Apart from Christ, there is a RED LIGHT of danger in front. But that red light is not to lure the train of your fleeting life to destruction. It is a merciful call to STOP, if you value your soul's welfare. Some say, "Where is the promise of His Coming" (2 Pet. 3. 4), and others believe

**LIES ON GRAVESTONES,**

that all are better off, but the truly wise are troubled,

before it is too late. They believe, and are hidden (Prov. 22.3), in the precious work of Christ from the wrath to come. Why, do you think, did He die? Because sinners, like unto you and me, DESERVE eternal wrath! Shall we make light of that judgment as to which He cried out "My God, My God, why hast Thou forsaken Me?" Or shall we not rather be among those who have heard the welcome words of Isa. 55. 7 "Let the wicked

**FORSAKE HIS WAY**

and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon."

Salvation is a free gift TO-DAY by

**THE PRECIOUS BLOOD OF CHRIST.**

**Suggested Daily Readings.**

"IF THE LORD WILL"—April, 1924.

Day	2 Kings	Mark	Learning	Ps. 119.
1	1. 13-18	9. 1-10	2 Kings 1. 13	84
2	2. 1-11	" 11-20	" 14	85
3	" 12-25	" 21-32	" 15	86
4	3. 1-12	" 33-42	" 16	87
5	" 13-27	" 43-10. 12	Mark 11. 22	88
6	4. 1-10	10. 13-27	" 23	89, 90
7	" 11-23	" 28-40	" 24	91
8	" 24-37	" 41-52	" 25	92
9	" 38-44	11. 1-11	" 26	93
10	5. 1-14	" 12-21	2 Kings 5. 11	94
11	" 15-27	" 22-33	" 12	95
12	6. 1-12	12. 1-12	" 13	96
13	" 13-23	" 13-27	" 14	97, 98
14	" 24-33	" 28-37	Mark 12. 41	99
15	7. 1-11	38-13. 2	" 42	100
16	" 12-20	13. 3-13	" 43	101
17	8. 1-15	" 14-25	" 44	102
18	" 16-29	" 26-37	" 13. 1	103
19	" 1-10	14. 1-11	" 2	104
20	" 11-26	" 12-25	" 33, 34	105, 106
21	" 27-10. 3	" 26-38	" 35	107
22	10. 4-17	" 39-52	" 36, 37	108
23	" 18-28	" 53-65	2 Kings 12. 4	109
24	" 29-11. 3	66-15. 2	" 5	110
25	11. 4-16	15. 3-14	" 6	111
26	" 17-12. 5	" 15-25	" 7	112
27	12. 6-16	" 26-36	" 8	113, 114
28	" 17-13. 2	" 37-47	" 9	115
29	13. 3-13	16. 1-8	" 10	116
30	" 14-25	" 9-20	" 11	117

**Notes on Memorized Verses.**

**2 Kings 1. 13-16.**

13, A precious contrast : God brings the THIRD part through the fire (Zech 13. 8), observe 51 x 3 = 153 (John 21. 11) a type of the "fulness" of

the present dispensation, Rom. 11. 25). "Precious," Isa. 43. 4. 14, Earnest repetition: contrast Matt. 6. 7. 15. Acts 10. 19, 20: ELIJAH'S SIMPLICITY of obedience here reminds of 1 Kings 17. 5, 10, contrast 19. 3. 16, The result of self will: how often illness and accidents are Satan's opportunity (read 2 Chron. 16. 12, with 2 Kings 1. 2).

#### Mark 11. 22-26.

22, The Lord Jesus showed the PRACTICAL nature of everything: 'tis not "HAVE POWER IN YOURSELVES" ("YOU" might misuse it), but "Have faith in GOD" ("HE" has the power, rightly used): or rather, "Have the faith OF GOD" (marg.), i.e. Faith which BELONGS TO HIM, and accords with HIS WILL. Faith is not for me to bring God to MY will, but for me, by grace, to be brought to will His will, and THUS to be delivered from doubts and limitations (cf. 1 John 5. 14). Note in 23 the CONDITIONS, (a) not doubting (Jas. 1. 6-8), (b) believing: observe stress on the HEART: faith is not MY fixed "assuming," but my RESPONSE to His will: it cannot be "manufactured," nor jerked into action, but it can be OBTAINED, and can GROW, and BOTH these blessings are in HIS presence. 24, "Desire," lit. "ask": beware of self's "desires": do not "ask" unless you know His will, or with the proviso, "If the Lord will": otherwise see Ps. 106. 15. 25, Another thought as to the CONDITION of heart which CAN draw near and know God's will (Ps. 66. 18): it is dangerous to "receive" UNLESS we are in a forgiving and loving state of heart.

#### 2 Kings 5. 11-14.

11, "And Naaman was wroth": how many become angry UNLESS they have their own way: the evil wrought through a HASTY temper is amazing: BEWARE PERSONALLY. "I thought" or "I said" (marg): If we make up our minds, we are disappointed: many would LIKE to be saved in their own way: they look for some striking event before men: possibly WE, too, want the Lord's guidance THUS, or wait for victory over sin THUS, or for a great opening in Christian work, whereas God calls us to "give up" a HUNDRED LITTLE THINGS in the home for Him, and to do a hundred tiny duties WHICH NO ONE SEES, TO-DAY AND ONWARD. 12, "Means" in the wrong estimation. 13, "Some great thing," this is the danger still: men want to DO something great for salvation: God's FREE gift is too humbling: a precious gospel theme. 14, "His flesh": thus he was "CLEAN": note in Lev. 14, "healing," then "cleansing": leprosy was DEEPER THAN THE SKIN, (Lev. 13. 3, etc.) We cannot say WHEN God Himself healed, cf. John 9. 7: our faith and obedience, by grace, do not RESTORE the sight, but lead to the USE of it, and the KNOWLEDGE and joy of salvation.

#### Mark 12. 41-13. 2, 33-37.

41. He sat to watch in wondrous love, cf. 13. 3, another "sitting" of gracious care in Mal. 3. 3. "How": a striking word, includes the aim and manner: the Lord sees humility. 42, Only "one" thus marked: we must not forget that though the Lord emphasised the widow, not every poor one is devoted: this is more definite after "many" in 41. 43, It is a good thing to TEACH "DISCIPLES" what devotedness means, and to show God's standpoint, but 13. 1 reminds how slowly we learn. The Lord specially noticed a centurion, and a Syro-phenician's faith, and a Mary's box of ointment. He has a right to, and a delight in, something SPECIAL, fulness of "love to Himself."

#### 2 Kings 12. 4-11.

How much depends on the use of MONEY and every possession aright: was there ever a receiving among Israel that ignored GIVING unto the Lord? Is it possible to be PERSONALLY revived and to abstain from giving? Acts 2 and 4 are important, and 2 Cor. 8 and 9 show how MUCH reward at the Judgment Seat of Christ will be affected by the right use of money. (Do you SOW SPARINGLY? —2 Cor. 9. 6—Then do NOT expect a rich harvest). "Cometh into any man's HEART," cf. 2 Cor. 9. 7: let the HEART be awakened to-day. 5, AFTER enthusiasm, the right USE. 6, So enthusiasm and "suggestions" are not enough. Many are stirred up to give, but do not know "how" and become cold: others give in wrong channels: others are STIRRED to rise early, and then do not know "HOW" to use the time. Loving zeal does not undervalue spiritual details. 7, Everyone's work became no one's, hence need for godly order, (Mark 13. 34, 1 Cor. 14. 40). 9, Godly appointment. "As one COMETH UNTO the house": we hinder a blessing if this principle is forgotten, (1 Cor. 16. 1, 2, THE FIRST DAY, cf. Ex. 23, 15. "None shall appear BEFORE ME EMPTY.") 10, Further godly arrangement. 11, Yet more of holy working out. God is not the author of confusion (1 Cor. 14. 33). Are you giving for the putting straight as to GOD'S HOUSE, OR to spread systems of men, dear believing reader?

TYPEWRITTEN NOTES on about 200 Scriptural topics including—Election, Regeneration, The Believer and His Employer, Prophetic subjects are being graciously used of the Lord in various lands. If they would be A HELP to you, write for particulars. They are lent for a fortnight's prayerful use to those who want

TO PLEASE THE LORD MORE.

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.

Telephone: 2196 MARYLAND.

# Thoughts from The WORD of GOD.

Vol. xxiv. No. 8.  
May, 1924.  
**FREE.**

*A magazine to exalt the Name of the Lord, for His grace and wonderful works. Beyond improvement and religion, and infinitely so, is the POWERFUL gospel (Rom. 1. 16), calling for the whole-hearted separation of a blood-bought people who are no longer of this world, but sent into it, as witnesses belonging to a new creation in Christ Jesus, 2 Cor. 5. 17.*

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

"For ever, O Lord, Thy Word is settled in heaven." Ps. 119. 89.

"An everlasting covenant, ordered in all things, and sure." 2 Sam. 23. 5.

"That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the Hope set before us." Heb. 6. 18

"Upon this Rock I will build My Church." Matt. 16. 18.

"The foundation of God standeth sure, having this seal." 2 Tim. 2. 19.

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"What shall one then answer the messengers of the nation? That the Lord hath founded Zion, and the poor of His people shall trust in it."

"Again I will build thee, and thou shall be built." Isa. 14. 32, Jer. 31. 4.

"I believe God, that it shall be even as it was told me." Acts 27. 25.

"He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that . . . He was able also to perform." Rom. 4. 20, 21.

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," "Behold the Mounts,"—"Behold, I am the Lord," and "A Further Record of Parts of His Ways," 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. 130, Grundy Street, Poplar, Tues: 8. 15.

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

## REDEMPTION AND ITS FRUIT.

"Our Saviour Jesus Christ . . . gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Tit. 2. 13, 14.

Redemption! 'Tis a wondrous word of love:—  
A sinner brought from wrath, and owned above:  
A change beyond all change that man conceives  
When one redeemed upon the Lord believes.

Children of wrath, as others once were we;—  
Condemned by law, condemned eternally,—  
Had not our Saviour suffered in our stead,  
Made ours His merits, and Himself our Head.

Redemption, 'tis no fiction to our hearts:—  
That which has met God's law true peace imparts,  
We joy in that which satisfies His CLAIM,  
And satisfies His LOVE!—Christ's worthy Name!

That Name is ours, our worthless Name removed.  
His glory ours, and we in Him approved;  
The debt exacted He entirely met,  
How can we now His wondrous love forget?

Soon shall we see Him, see Him face to face,  
Redeemed, to triumph in His changeless grace:  
All pilgrim strain, and earthly failure past,  
We shall be His in love for aye to last.

Begone each thought that would the world unite,  
Let us in Christ, and all His will delight.  
The Holy Spirit glorifies His Name,  
And makes the joy of pleasing Him our aim!

Redemption: ah, how precious was the blood,  
Poured out for us to bring us near to God.  
He Who had nought of sin our sins hath borne,  
And we shall never, NEVER be forlorn.

"The joy of pleasing Him"—ah how this speaks,  
To each redeemed one who God's glory seeks.  
The painful "little things," transfigured, give  
Fresh open doors: for Him, by grace to live!

## Words of Encouragement.

“Thou Hast Been Favourable” (Ps. 85. 1.)

How often we are reminded that the Lord will yet have mercy on Jacob (Isa. 14. 1). Passages like Zechariah 2 and the endings of many prophets cheer our faith. Thanks be unto God for His faithfulness. And Psalm 55 is very refreshing. Are we surprised that, linked with the promise, there are words of loving command and true warning (Ps. 85. 8)? If we, too, have received favour from God, it is that we may please Him. 2 Tim. 2. 4, is helpful in this connexion, and there is wondrous force in the words “one that hath obtained mercy of the Lord to be faithful” (1 Cor. 7. 25). Every display of loving-kindness calls for gratitude, and disobedient gratitude is impossible. How grateful the redeemed of the Lord should be: their life should have nothing of murmuring—nothing. Every complaint is unholy: God has been favourable to us: our sins and our iniquities He remembers no more. What are our trials in the light of this? They are too small to be mentioned, except as backgrounds for praise (2 Cor. 4. 17).

## THE COSTLINESS OF FAITH'S PRIVILEGES.

(Jer. 32).

Dear Brethren in Christ Jesus,

“ALL Scripture is given by inspiration of God,” and if we have TASTED that He is gracious, it is our privilege to know the CERTAINTY of the words of truth, and to find in them a lamp and a light, and, moreover, food for our DAILY need. Let us compare Scripture with Scripture, and be MEN OF THE WORD rather than MEN OF THE WORLD. Christ has a fulness (John 1. 16) with NO emptiness, and there are NO dry bones in Scripture. The very “difficulties,” as in nature, only reveal more of His glory, but we must STAND in His counsel, and have ears to hear in godly exercise. Whatsoever things were written aforetime were written for our learning, and the experiences of servants of God are full of present instruction for us, even as the record of sin is NOT to make us careless or inquisitive but on our spiritual guard (1 Cor. 10. 11, 12, Heb. 4. 1). How important to USE God's witness ARIGHT. Sin takes occasion by the law itself (Rom. 7. 11), and the unstable would wrest the very Scripture (2 Pet. 3. 16), which the LORD employs to guide the meek in judgment (Ps. 25. 9). “Who HATH ears to hear, LET HIM HEAR,” would suggest the danger of NOT using the privileges even when possessed.

JEREMIAH was a man of like passions (feelings) with us, and he passed through many

trials. He was sensitive, and realized the strain: compare Timothy, with many tears. God has not chosen the wise and mighty things of the world for salvation, nor cast-iron constitutions and those who have naturally no timidity, for difficult “outposts.” He is willing to USE five barley loaves, and those weak ones in whom He puts His strength, not in large “quantities,” but as the need is felt, to draw to Himself. When Jerusalem was about to be taken the prophet was in prison (Jer. 32. 2). How blind were the people to their real need, namely humbling before God (2 Chron. 36. 16). At this time the Word of the Lord came that his cousin would come and offer for sale a field in BENJAMIN,—almost unsaleable portion when the king of Babylon besieged Jerusalem. And yet as soon as the land, which could neither be SEEN nor CLAIMED, was offered, the servant of God lovingly records, “I knew that this was the Word of the Lord, and I BOUGHT THE FIELD.” Here we see the simplicity of faith, and its definiteness. When we KNOW the Word of the Lord, we should ACT (mark “ands” of Jer. 32. 9, 10). There is no room for argument (Acts 9. 13-17). Observe that faith is prompt, willing to appear foolish, and COSTLY. Notice too, in passing, the precious words “inheritance,” and “redemption” (8). We call to mind Lev. 25. 23, 24 (see 32-34). God graciously emphasized His gift to Israel.

We HAVE a bright hope—the coming Kingdom. “The meek shall inherit the earth” (Ps. 37. 11, Matt. 5. 5). Are we willing to “spend,” and, apparently, LOSE, in view of this? We think of Abraham's “Venture” (Acts. 7. 5), and Jeremiah simply trusted God (Heb. 11. 1, with Jer. 32. 43, 44). Love is “expensive,” but it receives more than compensation. Faith must be evident, and enthusiastic, else how can it be called faith? Prayer is beautiful in its place, but NOT out of place, NOT instead of obedience, NOT to delay obedience by asking for God's “guidance” WHEN given. Prayer comes IN DUE ORDER here (16). How many still seek the Lord's direction when already in front of them, BUT “naturally unpleasant,” and unpopular. Jeremiah, as Abraham in Gen. 23. 16, (ready money) bought honourably (Jer. 32. 9), and “wrote in the book” (10, marg.). Herein is a further, lesson as to godly business, for us. Moreover, OUR inheritance, for which we give up earthly things, is recorded before God (1 Pet. 1. 4). He Who is greater than all His people has written this. Earth's rejected ones in Christendom, (as Jeremiah in Israel), know that Babylon's rule is not for ever. The PRIESTLY Kingdom, (Jer. 1. 1, 1 Pet. 2. 9), SHALL be owned: Christ will come SOON. Are we illustrating 1 Thess. 1. 10, or not? And now we notice the striking words to Baruch—“blessed” amid trials (Jer. 45), as his name suggests. The records were sealed and opened. Our enjoyments of

faith's future inheritance are partly manifest, partly hidden. Men do not see our RICHES in Christ Jesus And where are THESE deeds placed? In an earthen vessel. Was this an accident in Jeremiah's case? Was it only a custom? Why these words of the Holy Spirit? Doubtless 2 Cor. 4. 6, 7 would guide us to Judges 7. 15-20, where the light shines forth from the broken pitchers, and we must be willing to die daily (2 Cor. 4. 10, 11). Yet did not Paul also refer to Jer. 32? WE have a TREASURE of faith,—and "BELIEVE, and therefore speak." The hope of RESURRECTION is before us in 2 Cor. 4. 13, and onward, and chapter 5 encourages this, with spiritual emphasis. WE, as Jeremiah, are "troubled on every side," but GOD is All-Sufficient. His people treasure the tokens of the inheritance (Matt. 19. 29). Yet part is "sealed"—"We know not what we shall be." "Many days" we may have the earthen vessels: hundreds of years HAVE passed, but the Lord is not slack concerning His promise, "Surely I come quickly." He is not unrighteous to forget: His people SHALL be recompensed in the earth (Prov. 11. 31). Are we willing to wait, or do we hurry like Saul? Are we willing to look for the coming Bridegroom, or do we feel the harlot spirit, that seeks a kingdom now (Rev. 17)? Let us restfully be glad that our times are in the Lord's hand, and that Acts 1. 7 is true. Let us be ready to give up shekels, and "earthly things," at God's bidding, and then we shall pray with power (Jer. 32. 16), and He will encourage (verse 27). "Appearances" and "likelihoods" are not to govern His people's thoughts; a quiet trust in Himself and responsiveness to His words should be their joy. Yet Jeremiah was told of DARKER days first (Jer. 32. 29), but he looked beyond THEM, and so would we, for Christ is ever the Hope of His people, and painful circumstances cannot kill SPIRITUAL faith and hope!

With earnest encouragement, because of HIS unchanging love and promises, and desiring to believe Matt. 6. 19. 20, continually,

Yours in Him, by grace alone,  
Percy W. Heward.

The death of Christ is the Divine answer to a wish to get on in the world. Christ spoils His people for the world, or the world will spoil them for enjoyment of His fellowship.

"Thy Words were found." Have we found them? We possess God's book, but have we truly found His Words? This is deeply important, to the praise of His glory. When there was devotedness to the Lord, and hatred of sin in the days of Josiah, the law was found. When there was willingness to obey, in Nehemiah 13, "They found it written." So is it to-day.

Suggested Daily Readings.

"IF THE LORD WILL"—May, 1924.

Day	2 Kings		Luke		Learning	
					Luke	Ps. 119.
1	14.	1-14	1.	1-10	1. 67, 68	118
2	"	15-29	"	11-20	" 69	119
3	15.	1-12	"	21-33	" 70	120
4	"	13-26	"	34-45	" 71	121, 122
5	"	27-38	"	46-58	" 72, 73	123
6	16.	1-9	"	59-69	" 74, 75	124
7	"	10-20	"	70-80	" 76	125
8	17.	1-12	2.	1-11	" 77	126
9	"	13-26	"	12-24	" 78	127
10	"	27-41	"	25-35	" 79	128
11	18.	1-16	"	36-52	2 Kings 17. 7	129, 130
12	"	17-35	3.	1-9	" 8	131
13	"	36-19. 7	"	10-18	" 9	132
14	19.	8-19	"	19-38	" 10	133
15	"	20-34	4.	1-13	" 11	134
16	"	35-20. 7	"	14-24	" 12	135
17	20.	8-21	"	25-37	" 13	136
18	21.	1-16	"	38-44	" 14	137, 138
19	"	17-26	5.	1-11	" 15	139
20	22.	1-11	"	12-26	" 16	140
21	"	12-20	"	27-39	Luke 5. 1	141
22	23.	1-9	6.	1-12	" 2	142
23	"	10-20	"	13-26	" 3	143
24	"	21-30	"	27-39	" 4	144
25	"	31-24. 4	"	40-49	" 5	145, 146
26	24.	5-16	7.	1-10	" 6	147
27	"	17-25. 7	"	11-23	" 7	148
28	25.	8-21	"	24-35	" 8	149
29	"	22-30	"	36-50	" 9	150
30	1 Chr. 1.	1-23	8.	1-15	" 10	151
31	"	24-42	"	16-25	" 11	152

THE WAY OF LIFE & THE WAY OF DEATH.

THE WAY OF LIFE is peaceful, bright, and those who walk therein

Have "peace with God," through precious blood, with hatred of all sin,

THE WAY OF DEATH, it may SEEM right, but ends in dire despair,

And only those Who hate God's ways will be for ever there.

THE WAY OF LIFE! How blessed are they who have eternal life,

In Jesus Christ, and are, for aye, saved from all sin and strife:

While those who THINK their ways are right are in THE WAY OF DEATH,

And such will dwell away from God, the Holy Scripture saith.

THE WAY OF LIFE now leads to life, for sinners saved from hell,

And oh the bliss and happiness!—No mortal tongue can tell.

THE WAY OF DEATH now leads to death:—yet are YOU found therein?

OR in THE WAY OF LIFE, by grace, saved through the blood from sin?

THE CHILDREN'S COLUMNS.

## THE WAY OF LIFE, & THE WAY OF DEATH.

**T**HERE are two WAYS, and only two. In fact the number two is stamped on many of God's works. We have two eyes, two hands, and two feet, and all teach us lessons. There are also boys AND girls, men AND women, rich AND poor; and we could think of many more "pairs" But we must not imagine because there are TWO WAYS that both are right. ONE WAY leads to endless gloom, and this fact we dare not hide from any, whether young or old. How could we be so unkind, so cruel, as not to warn about the future of those whose WAYS in their own eyes SEEM right, but, as the Scriptures say, "The end thereof are the WAYS of death!" And the words of Prov. 14. 12 are repeated in 16. 25. Surely the repetition is to impress, and to cause some to be concerned as to the end of THEIR OWN WAY. We are not to heed what others say against believing whatever is revealed in God's word, for men can "say" anything, but the SCRIPTURE is true from beginning to end, and all that God has written He will fulfil in His own time and way. How many, I wonder, who read these messages believe God's truth. If any walk along A WRONG ROAD, in this life, they welcome the words of those who seek to put them in THE RIGHT WAY, which leads to the place they desire to reach. Why not welcome God's truth as to salvation, and His warning as to the future of those who are in the WAYS of death, that He may graciously work and bring, by His Spirit, through the work of the Lord Jesus, into THE WAY OF LIFE! What a wonderful change from THE WAYS OF DEATH. Yet few are TROUBLED about their sins, but seem to prefer THEIR WAY, which will SURELY bring grief and sadness. How very foolish to be content to go on, in the path ending in a place where there will be gnashing of teeth, and where only those who know not God will dwell for ever. Satan is busy, he has blinded so many (2 Cor. 4. 4), and hardened their hearts. Hence they neither see THEIR WAYS ARE THE WAYS OF DEATH, nor feel the solemnity of refusing to believe what God has written. Some have said that no one has been to the place where the lost will abide, to tell them about it. But the Lord Jesus has revealed the words of a man there:—Not that he escaped afterwards. But he showed how burdensome and painful it was. Will you read the passage for yourself? Oh that not only older readers, but younger ones too, may know these solemn facts:— Luke 16. 19-31, notice verse 24, and also 26. If sinners were not so blind and dead, how they would be afraid on reading such TRUE WORDS. Surely some at least will long to be in THE WAY OF

LIFE. 'Tis wonderful that God has provided SUCH A WAY for those who are against Him. It was, in mercy, the Lord Jesus came to seek and to save, and to bring into the WAY OF LIFE sinners dead in sins. How grateful those are, and should be, who are so blessed, and happy in Him, Who is THE WAY—THE WAY into God's presence, John 14. 6. 'Tis glorious to know one's sins are forgiven, blotted out for ever, and that the end of the WAY OF LIFE is so joyous. What a contrast with the end of the WAY OF DEATH, even darkness and sadness (Prov. 15. 24; 10. 17; see 6. 23). If we read of the WAYS OF DEATH, we also read much of the path of life in Scripture (Ps. 16. 11) yet how searching are the words of Prov. 8. 36, "All they that hate Me love death." How sad to love death, and to remain in the WAYS OF DEATH, when the Lord Jesus came to give His life A RANSOM FOR MANY. We need to be reminded again and again, though some will think this bare repetition, that these two WAYS have a goal SOON. ALL living, in this world, ARE ACTUALLY TO-DAY either in the WAY of death, hurrying to endless destruction away from the presence of God, 2 Thess. 1. 9, or brought into THE WAY OF LIFE, which leads to that beautiful City where there is no sin, and sorrow, and not needing the light of the sun to shine in it, for the glory of God will lighten it, and the Lamb, (Who was slain for sinners) is the Light thereof (Rev. 21. 23). THE WAY OF LIFE is also the WAY OF PEACE (Luke 1. 79). It is also a NARROW WAY, which leads to life (Matt. 7. 14). What an amazing privilege to be brought, by grace, out of the WAY OF DEATH into THE WAY OF LIFE. It is SUCH A HAPPY WAY, and, as saved ones walk along, it becomes brighter and brighter (Prov. 4. 18). Oh that God in His love and mercy may bring many more even now into THE WAY OF LIFE. He welcomes, quickens, and heals broken-hearted sinners TO-DAY!

THE WAY OF LIFE to endless bliss, "above," God saith, it is, Where joys eternal never cease, for those who are made His:

THE WAY OF DEATH is from beneath, and leads to endless gloom,  
Yet many now are "dead in sins," and heedless of their doom.

THE WAY OF LIFE mounts up "above," and those redeemed for aye  
Are in the path that shines so bright, unto the perfect Day,  
THE WAY OF DEATH is from beneath, and leads away from God,  
And those who think THEIR ways are right, despise the poured-out blood.

THE WAY OF LIFE is from "above" and to that city bright,  
Where there is joy and praise and rest, and where there is "no night,"

THE WAY OF DEATH still leads to hell, where hopeless ones will be  
For ever sent away from God, through all eternity.

“What could have been done more to My vineyard, that I have not done in it?”

Isaiah 5. 4.

A FEW WORDS WITH YOUNG BELIEVERS,  
AND OLDER ONES TOO.

**T**HE INGRATITUDE of man is ever sadly manifest. WE, too, need to beware of this sin. The way in which a sinner often misuses SPECIAL advantages is an evidence that THESE cannot save. “And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell.” There are numberless examples of this. “Jeshurun waxed fat and kicked.” Verily, believers need much prayerful concern as to this. When “advantages,” even spiritual advantages, reach the FLESH, they are soon made as valuable goods to a flame, and money to a spendthrift. There is frequently more scope for evil. How often have the precious PROMISES of God themselves been thus MISUSED: hence the present-day tendency to apply these indiscriminately is most dangerous, as well as forbidden (Matt. 7. 6).

Let us observe in Isaiah 5 the stress on “doing.” God DID so much FOR Israel, and IN Israel. His mighty works were everywhere evident: prophet after prophet was sent (Jer. 25. 4). Thus we have “doing” TO the people, and FOR them, and among them. The Lord’s HANDS were stretched out (Isa. 59. 2). Did His GRACE fail? No. Let Romans 11. 1, 2 after 10. 21 answer. If He “makes” a new creation, according to omnipotent grace, John 6. 37 is PROVED true. But all manner of work “DONE TO” men, in mercy, will not produce the new CREATION. This is important, and an important DISTINCTION. And Isaiah 5. 4 adds, “Why did I wait (for it) to ‘do’ grapes, and it ‘did’ wild grapes?”\* Thus we have the unveiling of the root of the absence of result. God’s LAW rightly DEMANDED something from man, and if “one” be multiplied by “nought”—NOUGHT SPOILS ALL. In like manner, from the standpoint of God’s law, is it ever with providences and dispensational dealings: they demand CO-OPERATION; and man’s twofold “DOING” and “NOT DOING,” in this verse, must show us what man is! Hence no SPIRITUAL compound can be found with the FLESH. Hence the law is weak THROUGH THE FLESH (Rom. 8. 3). Thus we have GOD’S fourfold reference to “doing”; the TWOFOLD aspect is Divine and the TWOFOLD human. And the humbling failure of man is felt, to lead us to prayer. Here is accountability, and

\* The similar use of the verb “to do” is found in Matt. 3. 8, 10. This has a bearing on John 15. 5, and on 15. 14: true “doing” is fruit-bearing, a living activity, an expression of life-witness.

man may, and should be expected to produce a MORAL “compound” with blessings, but undoubtedly this is not SPIRITUAL. The vine brought out of Egypt was fruitless spiritually (Psalm 80, Hos. 11. 1), AND there is condemnation for the further moral failure also. BUT is all in vain? Nay, the Last Adam fails NOT where the first Adam sinned: the TRUE Jacob of Ps. 24. 6, and Israel of Isa. 49. 3, is the TRUE Vine of John 15. 1, and, in Him, VIA His precious death, we have the permanent FRUIT-BEARING which glorifies the Father (John 15. 8). The grace of God is seen in its reigning power (Rom. 5. 21), and our hearts are caused to praise.

The glory of God shines out on many a dark background, and we cannot but admire, as well, His patience and forbearance, and that which is infinitely beyond these, in that He not only gave THINGS, but has given for His people the Son of His love, in order that poor, helpless sinners might be made the very righteousness of God in Him, accepted in the Beloved, and thus, as a new creation, bringing forth the fruits of righteousness, which are by Jesus Christ, unto the praise and glory of God! If you and I are thus favoured, what manner of persons ought we to be, not only to-morrow but to-day!

### SUGGESTIONS FOR PRAYER.

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

1. For more *simplicity* of faith, and quiet, patient thankfulness amid apparent disappointments, because God is faithful.
2. For deliverance from tendencies to “a moment’s irritation.” “Thou wilt keep him in PEACE, PEACE.”
3. For isolated children of God in outposts, who rarely receive letters, and who MAY feel lonely,—that the Lord may MORE than fill the gap.
4. For the work of the Lord in Wales, and that He may encourage amid trials, and any measure of isolation for His sake.
5. For semi-closed lands as Arabia and Afghanistan, and that the Lord may claim His trophies of grace.
6. For other premises, if He will, instead of 95, Upton Lane, and that He may raise up a residential brother to help in the prayerful equipment of men of all nations, to be useful, amid daily work, in their own countries, or *wherever He pleases*. A “missionary” preparation home, in dependence on Himself.
7. For Typewritten Notes, that God may use them more and more, in varied lands, to His own glory.
8. For more PRAYER and godly action as to the education of children Scripturally, and also placing them rightly in situations.
9. For blessing on this publication, that God may cause communion with Himself in issuing, and great humility and simplicity throughout, and bless abundantly to His dear saints in ALL lands.

“Finally, brethren, pray for us, that the Word of the Lord may have free course, and be glorified.” 2 Thess. 3. 1.

TALKS ABOUT PRESENT-DAY NEEDS :—5.

## UNWORLDLINESS.

**W**HAT need there is for earnest watchfulness in these perilous times, when lawlessness is still increasing everywhere. It reaches the homes even of those who profess the Name of the Lord. This should cause humility of heart before God, in those who are saved, by grace, being brought into living union with the Lord Jesus, through His poured out blood. Separation and pilgrim-likeness befits those who are thus privileged. The Scriptures are so plain as to the path marked out for the redeemed. What joy, peace and rest there are whenever there is a true delight in the Lord, and thus in the narrow way which leads to endless bliss. If only we realized how we rob ourselves of restfulness, and also hinder others spiritually, by worldliness, what sorrow of heart there would be. But, alas, Satan blinds, in measure, even those who are blessed with all spiritual blessings in heavenly places in Christ (Eph. 1. 1-4). Oh for true heart sorrow as to all that grieves God, and is not according to HIS will and word. Let us seek to live ABOVE the things of this world, and we shall find Himself and heavenly things a real joy, and the fleeting things of earth will not attract. We need in these days a godly simplicity in wish, in home, in adornment, and in every way. God can enable; nothing is too hard for Him. Let us seek to have our mind stayed upon the Lord, and our affections SET on things above where Christ is (Col. 3. 1-4), and the attractions will be heavenward (Matt. 6. 21), and this will be manifest in our WHOLE life, and there will be the appointed difference between those saved by grace, and those who are still as we were once, "dead in sins" (Eph. 2. 1). Being QUICKENED, what lives ours should be, and the grave-clothes of worldliness we should gladly lay aside (John 11. 44), and LOOK like those born from above who belong to the heavenly family. With what joy we should make manifest the wonderful change God HAS wrought in us. Why should it be veiled? How gladly we ought to welcome anything which shows His gracious working. The Scriptures are clear as to modest apparel (1 Tim. 2. 9, 10, see verse 8 reading WITH 9 "In LIKE manner also.") Is it possible that Christian women can hinder the prayers at a gathering by worldly adornment? Surely this should bring us to our knees before God. We look at the women of the world, and even little children, and we turn away with shame that womanhood is so degraded. But Christian homes, also, are sadly affected by the immodest fashions of this sinful age, and the children are growing up in the midst of this, and becoming accustomed to the worldliness. "Custom" DULLS ALL our perceptions. If worldliness is "a little" in the home, the children as they grow older will want "more,"

and the worldly fashions will "draw," and many parents, too late, will regret with heart-brokenness that they encouraged "a little" worldliness, hoping to PREVENT the very result which this false step has caused! Oh that warning may be heeded now, and that whatever hinders may be gladly set aside, and with true delight, and that simplicity of life may be a joy. If parents, specially beloved mothers, DELIGHT in the Lord, and in neatness for Him, and take a real pleasure in being unlike this sinful age, the children will have a new standpoint. So much depends on godly zeal, affection and enthusiasm for the Lord and the things of the Lord. "Ah," some may say, "they will want the worldly things as they grow older." Yes, if we are only "duty-bound." No, not if we are happy in Christ, and they are trained in the fear of the Lord, and to delight in the simplicity of the pilgrim life. Besides, we have the PROMISE of God's keeping (Prov. 22. 6). How many parents have been encouraged with these words, which are sure:—"Train up a child in the way he should go," THEN comes the definite promise, "and when he is old he will not depart from it." Some have imagined children will go astray and come back when they are older. The verse does not say so. Why dishonour God's words thus? Why not trust Him simply and train aright? Did Timothy wander? No, he grew up, and was found useful in God's service. Oh that many may be trained likewise (2 Tim. 1. 5; 3. 15). It is not easy to live a pilgrim life, and to bring up the little ones unlike the children of those who know not the Lord, but God's grace is sufficient for those who dare to trust Him. Surely we all feel, dear fellow believers, that we have failed, more or less, in becoming LIKE the world. May we see this and mourn over it, and seek for grace NOW to put aside every hindrance, in the home, and in the assembly.

Is not worldliness, of many forms, the great hindrance spiritually in these last days? The world despises Christendom. Even believers soon appear amazed if one speaks against the many changes of fashions, and against turning to worldliness, and quickly say they "do not see it." But why be annoyed, if present arrangements are to the glory of God, and for His sake? How easy it is to "copy" worldliness, and to become more and more like those who are of this age (Luke 16. 8). Sin should bring SORROW of heart. Then we shall love the love that wounds (Heb. 3. 13). How can we, if walking with the Lord, be like those of this age? Do we pray about all these things, and SEEK to be in the Spirit? We need to have impressed on our mind the glorious fact that we have been chosen OUT OF THE WORLD (John 15. 18, 19, John 17. 14, 16; 1 John 2. 15-17, James 4. 4). Oh for grace to walk even as He, our beloved Lord, walked (1 John 2. 6) in separation from the world. And He is so soon coming. What a reviving of heart there

would be if only we were seeking for godly separation, and took an increasing delight in making manifest that we, as believers in the Lord Jesus, and followers of Him, were strangers and pilgrims (Heb. 11. 13-16), enjoying "That blessed Hope" (Tit. 2. 12, 13), as a real transforming power in daily life; yes, and a witness to the unsaved of HIS might, and love to those who were once only evil, but are now blessed with all spiritual blessings in Christ Jesus! To God be all the glory (Rom. 11. 33-36).

## NEUTRALITY IMPOSSIBLE.

IT is very easy to say "I do not know," and, as to many things, not a few prefer to wait and then to join the popular side. The counsel of Gamaliel is still popular with some:—"Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it (Acts 5. 38, 39). But the principles are

### NOT SATISFACTORY,

when matters of life and death are before us. Spiritual concerns are too serious for a LAISSEZ FAIRE attitude, inasmuch as we are either for and with the truth, or against it. Christ Himself has declared this issue. He "that is not with Me is AGAINST ME: and he that gathereth not with Me SCATTERETH" (Luke 11. 23). Hence the alternative is momentous.

### AGNOSTICISM AFFORDS NO REST.

If I do not believe the truth, I dare to disbelieve. It is surely worse than unwise to disbelieve that which is right, if it may be known, even as to believe that which is wrong. BOTH attitudes are hopelessly bad. There is NO MERIT in doubting the TRUTH: 'tis only perversity, and the escape from credulity is not obstinacy, but

### LIVING FAITH AS TO A CERTAINTY.

And we rejoice to say this is possible, "in Christ Jesus." Neutrality is impossible in this. In like manner, the Jew or Mohammedan, who refuses to worship Christ, is faced with the fact that HIS neutrality is deadly. If Christ is God, to OMIT WORSHIP is to DENY GOD the glory to which He has a right. Omission is NOT a safe path. There is, on the contrary, a tremendous evil, and with it, robbery from Him to Whom we owe all.

Some have implied that "faith" must be an uncertainty, and that it is a mark of a superior intellect to be dubious. But though the ENGLISH word, "I believe" is used in contrast with "I know," the real meaning is quite different. I have no right to believe or to be convinced LIGHTLY, but I should be concerned not to remain unconvinced of REALITIES. And there ARE realities: are we concerned about these? Indifference is dangerous "How shall we escape if we NEGLECT so great salvation?" Heb. 2. 3.

If I am **DEPENDENT** on sight and personal knowledge and reason, I am

**HOPELESSLY LIMITED.**

THE BOOK OF ECCLESIASTES shows this. The GREATER part of time and space become quite beyond me, and even the most precious "things" which are nearest to me (Life, Love, etc), are not visible in their essence, and NOT subject to mechanical or mental analysis. Yet I "know" them by their fruits, and feel them in my experience. That which is above REASON is not necessarily UNreasonable, when reason itself is so restricted. A universe of miracle, with a history of miracle, and

### A DISPLAY OF BOUNTIFULNESS,

would prepare us for both the POSSIBILITY and the EXPECTANCY of revelation, and the hearts of many believe they have received this in Scripture, and with it a revelation of the Saviour they need: and this means

### A PERSONAL KNOWLEDGE OF GOD.

God has transformed their life (John 17. 3). You cannot deny, from the standpoint of YOUR non-experience, their knowledge. If you are an agnostic, you must not assume even in denials, beyond what you have seen and felt; and unless you have been concerned to know, and unless your heart is troubled as to your own limitations and failures, and those of men around, is it wise, is it right, is it honest? Nominal neutrality is mental suicide—a disregard for THAT REVELATION WHICH IS NECESSARY, UNLESS this world is to be a scene of despair and of inexplicable blend of mercy and INequality.

### SALVATION BY A SAVIOUR

bearing WRATH, OR judgment after, (apart from Him), would solve every problem. If these are NOT, the whole is a tangle. Surely some dear reader is troubled in heart, over his own SINS, and to such an one our hearts would earnestly say "This is

### A FAITHFUL SAYING,

and worthy of all acceptance, that Christ Jesus came into the world to save sinners" 1 Tim. 1. 15.

He found us, and we found Him, and He remains our Joy, our All in all. Oh, dear anxious soul, you cannot afford to go on in life without Christ and you cannot stand still. You are making a leap in the dark which you cannot avoid without Him, and yet you cannot get away from making that leap. Time will not stand still. Does it not impress you that there must be something wrong with you NOT to have been more troubled, in view of such a dilemma? Can you accept the reasonings of one so unwise, of one who has NOT been in living earnest amid such problems? This very fact is enough to

### DISCREDIT ALL YOUR ATTITUDE

in YOUR OWN EYES, and to the heart-broken, self-judging one, there is a precious word of One Who STILL lives to make HIMSELF known to them for whom He died:—"COME UNTO ME, all ye that labour, and are heavy laden, and I will give you rest."

## Notes on Memorized Verses.

## Luke 1. 68-79.

68, Eph. 1. 3, Ps. 106. 1-4. "HIS people," cf. "all THE people" (2. 10, Heb. 2. 17, Matt. 1. 21). 69, "An Horn." Ps. 75. 10 suggests one aspect: the STRENGTH of salvation, the triumph of salvation, and the JOY of salvation, alike before us. 70, "AS He spake," Rom. 15. 8-12: it is a delight to have a simple faith in God's truthfulness, and in His wondrous works, to see more of His own character, and perfect fulfilment of His own words: thus one will be kept FROM merely natural surprise, and drawn to spiritual adoration (cf. David in 2 Sam. 7). 72, God's remembrance is a joy (Ps. 111. 5, 119. 49): why do we forget? 73, The oath to encourage OUR consolation (Heb. 6. 18): our Heavenly Father did not NEED to give this, (HE IS TRUE), but He has done so MUCH to keep us from being even half-despondent. 74, "Without fear," Ps. 34. 4, 9, Isa. 8. 12, 13, 1 Pet. 3. 6, 14, 15: delivered from fear to fear Him aright, cf. Ps. 116. 16. 75, "All the days," Matt. 28. 20: continuance is a privilege: let us not count one day a small thing. 76, Contrast John and Christ, yet John was beyond almost all (Matt. 11. 11): is not the Deity of Christ a necessary inference? 77, Salvation precious, and the KNOWLEDGE of salvation is likewise blessed: "uncertainty" is neither happy, nor God-glorifying. 78, The word suggests "springing up," but the Lord Jesus is ALSO "from on high," Rev. 22. 16, Rom. 9. 5. 79, Isa. 9. 2, John 8. 12: do we walk in the light now (1 John 1. 7)? "The way of peace," Rom 3. 17, see Isa. 57. 18, ("his ways"), 19 ("Peace, peace"). The meek will He guide. Enoch walked with God: the cleansed leper had an anointed foot.

## 2 Kings 17. 7-13.

7, "And it came to pass, BECAUSE," Num. 32. 23. "Sinned against the Lord," this aspect is ever emphasized (9), compare "He did evil IN THE SIGHT of the Lord," and "Against THEE, Thee only have I sinned" (Ps. 51. 4): "man," alas, makes "man" his centre: after such mercy too. 8, Micah. 6. 16, most are imitative: they quickly learn "the customs of the peoples" (Jer. 10. 3): we need to be very careful lest WE are led astray by surroundings (2 Pet. 3. 17): even unconscious likeness to the world is deadly in its fruit (Ps 119. 37, Jer. 2. 5). 9, Let us always beware of anything which we seek to "cover up" (Isa. 29. 15): a boy straightens himself when a teacher re-enters, if a workman becomes more industrious when an employer is near, there is need for searching thoughts. If anything makes us ashamed or doubtful, let us beware. There are ALSO some sins secret from US (Ps. 19. 12). How precious is the contrast of Matt. 6. 3, 6. 11, Every attempt to explain away the Lord's ANGER is to deny His righteousness and holiness. 12. Jer. 44. 4, God

warned, witnessed, wooed through His prophets (13). There is no real safety—nor joy—except in obedience (John 14. 15). What is the objection to commandments, beloved friends? If they are OUR FATHER'S will, they are AS SWEET AS PROMISES. 'Tis only a disaffected heart that finds legalism therein. Note Israel's refusal to hear in 14 explained as hardness and unbelief, Mark 6. 52, 8. 17.

## Luke 5. 1-11.

How many HEARD Christ (9. 43, 44, 12. 1) and yet how many believed not. 2, Washing their nets: it is noteworthy that the Lord called, for spiritual labour, men who were busy (Mark. 1. 16, 19)—casting, mending, washing—thus we see CAREFULNESS too. Earthly things need "washing": let us not grudge time spent on BACKGROUND details: "display" work is not everything. 3, The Lord Jesus condescended to ASK: He neither wrought a miracle, nor gave a demand: do we not learn courtesy from Him? 4. WHY?—(a) He would not be in debt, (b) He would test faith and obedience, (c) He would humble the disciple, because of HUMAN failure ALL NIGHT, (d) He would grant something to GIVE UP, and thus make the test of learning "all" more precious. 5, OUR toiling or HIS Word: which shall it be?—Yet, observe, He still appointed "labour," but WITHIN His word and work (Ps. 127. 1, Zech. 6. 13, 15). 7, Fellowship is precious (10): in encouragement, as well as in trial, sometimes we FORGET to call "others." "Filled," yes, Filled—Abundance: in how many miracles this is seen: there is a spiritual parallel. 8, The Lord's giving is to humble as well as His withholding. 10, The Lord says, "Fear not" to those who tremble: He removes a burden from those who have it: some are "careless." "Catch men," the word means "catch ALIVE," the fish are taken to be KILLED: a solemn contrast in margin of 2 Tim. 2. 26. 11, All, Him: John 21. 15, Phil. 3. 8. Let us apply as well as read, though the exact mode of forsaking varies. We must have NOTHING as "OURS," Luke 14. 33.

A false professor goes back to idols, and often settles down amid his own people (2 Pet. 2. 22): a backslider is rather marked as uncomfortable, even though, like David, he keeps silence awhile (Ps. 32. 3, 4). Thanks be unto God for a backslider's wretchedness.

Satan has a snare for EVERY temperament, and a counterfeit for EVERY grace.

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.

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# Thoughts from The WORD of GOD.

Vol. xxiv. No. 6.  
June, 1924.  
**FREE.**

A monthly issued, by the grace of God, to make known His gospel as perfectly free to the helpless and hopeless; and thus the privilege of a humble, pilgrim-like, obedient walk, when one is thus delivered from being "a child of wrath" and made "a new creation in Christ Jesus."

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

"There is none that understandeth, there is none that seeketh after God."

Rom. 3. 11.

"It is not of him that willeth, nor of him that runneth, but of God That showeth mercy."

Rom. 9. 16.

"Ye will not come to Me, that ye might have life."

John 5. 40.

"All we like sheep have gone astray."

Isa. 53. 6.

"By the deeds of the law there shall no flesh be justified in His sight."

Rom. 3. 20.

"All day long I have stretched forth My hands unto a disobedient and gainsaying people."

Rom. 10. 21.

"Children of wrath . . . but God Who is rich in mercy . . . hath quickened us."

Eph. 2. 3-5.

"Where sin abounded, grace did much more abound."

Rom. 5. 21.

"Herein is love, not that we loved God, but that He loved us."

1 John 4. 10.

"The law . . . was weak through the flesh."

Rom. 8. 3.

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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," "Behold the Mounts,"—"Behold, I am the Lord," and "A Further Record of Parts of His Ways," 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. 130, Grundy Street, Poplar, Tues: 8. 15.

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

## Words of Introduction.

If, by the grace of God, you rejoice in the finished work of the Lord Jesus, and desire to know more of Him, and to please Him, we trust you will find these pages an encouragement. If they have no fragrance of Christ, let them be thrown away as worse than useless. If salvation does not lead to disciple-likeness, His Name is dishonoured.

But if you are helped forward, we shall value your prayerful remembrance. And probably you will gladly own you need helping forward. It is easier to "wax cold" than we realize, and we need to "exhort one another daily." The path of the just is compared to "the shining light that shineth more and more unto the perfect day" (Prov. 4. 18).

Believers need to be awakened morning by morning (Isa. 50. 4), and to be urged to press toward the mark, looking for their soon coming Lord. Are not words of exhortation needed, so much the more, as we see the day approaching?

"Then they that feared the Lord spake often one to another: and the Lord hearkened and heard it, and a book of remembrance was written before Him, for them that feared the Lord, and that thought upon His Name." Mal. 3. 16.

'Tis well to fear the Lord, with love  
That dreads His will to lose:  
To know His plan, with mind "above,"  
Like-minded friends to choose.

'Tis well to find out those who bear  
And truly own His Name,  
"Communion" means in heart to "share,"  
And feel one common aim.

If I seek earth, and you seek heav'n,  
We 'gainst each other fight:  
But, if a heavenly hope is giv'n,  
Let us in Christ delight.

Our converse should adorn His Word,  
And thus His pleasure be;  
Written before our gracious Lord,  
Until Himself we see!

## WORDS OF ENCOURAGEMENT.

**"If My covenant be not with day and night..."** The Lord delights to show the certainty of His purpose. Hence the striking words of Jer. 33. 25, 26.

If His covenant be not with day and night, then He will cast away Jacob, **but not otherwise.** Thus He shows the security of grace, and His blood-bought people may ever rejoice. A similar refreshment is found in Jer. 31. 37: "If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord." The solemnizing expression, "For all that they have done," shows that casting off is **deserved.** And it is important to see that grace is the root of all safety. But for grace we should fall "a thousand times a day." Not that we should expect openly to fall or commit gross iniquity before men, but our highest attainments fall short, and we realise that we could not keep salvation one day on our merits. Even when we pray there are such omissions. Our love is not complete even when it is earnest, even as our faith is not full of confidence. When we remember the Lord most, there is some forgetfulness. But because of the covenant we stand, and because of the covenant we would seek to grow in grace, and to be very much more like our Lord—to be holy in daily walk, enabled by the Holy Spirit.

## THINKING.

"In them ye **think** ye have eternal life."—(John 5. 39).

It is a perilous thing "to think," and to have **no foundation.** "We know" is the precious contrast of 1 John 5. 18. **Some only think.** In which class are you, dear reader? Are you one who **thinks** or one who truly **knows**? Do you look to **anything** for salvation, which, however precious it be in its right place, cannot save, or do you look to **Christ** Who died? Isaiah 65. 1 is clear, "I said, Behold **Me**, Behold **Me**" (Cf. 45. 22, "Look unto Me and be ye saved.") If you **think** that in the holy law of God, by **your** religiousness or through **your** knowledge of the words of truth, you have eternal life, you are in danger. Mark the added words of John 5: they contain a sad view of man, but also **imply a promise** to every **heart-burdened** sinner, who humbly comes to Christ:—"Ye will not come to **Me** that ye might **HAVE LIFE**" (John 5. 40).

## AN EVENING'S RECORD UNTO THE LORD'S PRAISE.

Problems are precious calls to definite prayer. We have often asked beloved friends, and others, to "draw near" (Heb. 10. 22), to wait on God with us (2 Cor. 1. 11), regarding the "stranger" in our midst, and languages needed both for literature and conversation in the Lord's Name. Oh that we may take the right Scripture portions on each occasion, and have continued communion with God, and love to Him, and love to the men, even when words in their own tongue (Acts 2. 8) are "broken"—though He will enable more, even as to this, as we wait on Him (Phil. 4. 6, 7).

One evening's record may help. A German crew first met by God's grace, and then, appropriately, (for He saves from all nations), a French ship, difficult of access to the writer, but a little witness was granted from a rope ladder, also a few words for Christ with the commandant. Next, in His love, Greek officers and seamen, observing their "Good Friday," and some religiously serious, and willing to **hear** of Christ. Oh that they may be reached in heart! Salvation is beyond religion, a new **creation.** Afterwards the Lord refreshed by meeting a dear Chinese (Cantonese), who read part of the Scripture, helping by his pronunciation, while **he** was thus caused to notice the precious words of grace. Some Goanese and Hindus were next before us, and then others from Bombay, who trusted to their works and the intercession of Mohammed, instead of the One Who has died as the only sacrifice for sinners, and now maketh intercession for the transgressors (Isa. 53. 12).

Afterwards the Lord enabled among some dear Bengalees, and thus the needs of all races are graciously kept in view and the fulness of Christ's Work (Matt. 28. 18-20) and the need for prayer. If it be the Lord's will, we shall rejoice in much further and fuller service, and loving arrangements to be a blessing to men from all nations staying awhile in London. He can supply all premises, and lead to a **missionary** home, in the true sense of the word. A gospel magazine in about six languages or more, especially with **text** witness, would be a joy. Is it not a privilege now as another **subject for prayer**? Praise be unto God for **all** physical, and spiritual, strengthening. In prayer and other services alike one can do one thing, another another. But let all be humbly in the Name of the Lord Jesus, for without Him we can do nothing, and let each further step be in simple faith and love, and in view of His coming.

## THE NAMING OF JOHN THE BAPTIST. With Thoughts on Godliness in the Home.

Dear Brethren in Christ,

It is a privilege to read the Scriptures for enjoyment of the Lord, and for food, and for definite guidance in the varied circumstances of our own daily home life. The "little" things there are not little, if they are opportunities to please our Heavenly Father. Our relationship to one another in the home, and to the little ones, and to relatives, are all set forth in the Scriptures. There are no circumstances which are "unprovided for." God delights that His people should "know" what to do.

Zacharias and Elizabeth received a wondrous testimony in Luke 1. 5, 6. As Job was humbled to see his failure, and Paul acknowledged he required a thorn in the flesh to prevent him from being "lifted up," so Zacharias needed the painful chastening of months for a few words of unbelief. The question of Luke 1. 18 implied: "I do not know."\* We remember 1 Kings 13, and would pray that we also may be guarded.

When John was born, neighbours and relatives arrived. Dealing with such to God's glory is always a problem. How many children of God have become "broader" because of what relatives "say," or "may think," or because of their gifts, e.g., decorations for the home and worldly clothing for the children. "Naturally" on this occasion "the relatives" began to act. "They called him (or "were calling him") Zacharias" (59). Let Christian parents be determined, from the outset, to maintain their own responsibility to God's glory in their own homes. Unsaved uncles and aunts, and even those who profess the Lord's Name, will want to arrange for the children, and will speak in a worldly way before them. Do not welcome any to the home, unless you can exalt the Lord. Guard the door: it belongs to Him. Do not ruin your children, beloved friends, for the sake of courtesy. On this occasion, there was a problem. The father should act at all times, with the wife as a "help," but he was dumb, and, doubtless, "felt" the reproof of his unbelief. A tender-hearted saint feels chastisement, and is thus often held back.

But in the emergency the godly character of Elizabeth is manifested. She does not work independently of her husband, as Eve. There is, in accord with God's will, a beautiful harmony between husband and wife. 1 Peter 3. 1-7 is deeply impressive. In like manner the Book of Proverbs presents the father and

\* Contrast **faith** set forth in verse 34, which evidently implies "This shall be," but "how?"

mother as of one mind. Whenever they differ, and even differ before their children, is it a surprise that home-order is wrecked? Elizabeth is firm, "No, but (on the contrary), he shall be called John." Happy is the child of God who can say "No" at the right time, and who does not waste the gift of time by argument and parleying. How definitely we see that Zacharias and his wife had **talked together** (verse 13). If believing women allow relatives to "interfere" they grieve God's Holy Spirit. The objection of verse 61 is quite "natural": but customs and habits are not to decide. Shall we fall in with the "fashion," or obey God?

Zacharias is still dumb—how painful this seems. Yet God has not forgotten. Some beckon to him, and he seeks a writing tablet, and shows the "obedient faith," the lack of which had brought months of trial:—"John IS his name." The exact testimony of Elizabeth, but expressed more strongly: how befitting as to "manner" for a godly husband and wife alike. And at once his mouth is opened, and opened to praise! And graciously the Lord removes the chastisement, and the first words are thanksgiving.

Surely, beloved brethren, we need to pray for such an attitude in the home to the praise of God's glory. And are we willing to put Himself, and His glory, first from to-day? Tomorrow is too late. The Lord is ready to refresh His people who are willing to believe His arrangements (e.g. in Eph. 5) are meant for homes in the twentieth century as well as the first.

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

### Some Requests for Prayer and Praise.

"In everything give thanks: for this is the will of God in Christ Jesus concerning you."

1 Thess. 5. 18.

- 1.—For godly devotedness among those of us who bear Christ's Name, and seeking of oneness of mind. (1 Cor. 1. 10.)
- 2.—For regularity in daily life, and the avoidance of loss of the Lord's time through carelessness, excitement, feverishness of mind, and irritability, and that these may be confessed as sins.
- 3.—For blessing on these pages, and Typewritten Notes, and that we may ever be kept quiet and lowly before the Lord. (Isa. 66. 2.)
- 4.—For children of God in lonely places, and that those who are in very trying heathen surroundings may be praiseful and faithful, and that others may remember them more at the Throne of Grace.

### THE CHILDREN'S COLUMNS. FORGIVEN.

When the Lord Jesus was in the house of a Pharisee one day, there came a woman, and we are told that she was a sinner. But are not all sinners? Yes, without question. This one, however, was **known** and **despised** as such. Yet in God's mercy she was brought to see her sinfulness, and to grieve over it, and she showed her sorrow for sin, and also her love for the Lord Jesus. He was there, and He was willing and able to save the worst of sinners as He is today. How blessed to be thus brought by God, the Holy Spirit, to see one's sins, and to trust in the One Who alone can, and does, forgive broken-hearted sinners. The Pharisee, in whose house Christ sat, was somewhat self-righteous, like many others, both young and old. Now the Pharisee thought, or spake within himself, saying, "This man, if He were a Prophet, would have known who and what manner of woman this is that toucheth Him; **for she is a sinner.**" Yes, Christ was a Prophet, and more than a Prophet; He was God, Who became Man that He might **redeem** His people from their sins, and He quickly showed that He knew what Simon thought, and thereby revealed that He was more than Man.

And so the Lord Jesus said "Simon, I have somewhat to say unto thee; and he saith, Master, say on:—There was a certain creditor which had two debtors, the one owed five hundred pence, and the other fifty, and when they had nothing to pay, he frankly forgave them both." Though we do not devote all our time to this portion, so full of interest, will you not read it for yourself?—Luke 7. 36-50. How thankful each debtor must have been to know they were forgiven. Christ wanted to make clear to Simon that he imagined he had little to be forgiven, and hence despised the woman whom he said was a sinner.

But the Lord comforted and encouraged her by saying, "Thy sins are forgiven thee . . . go in peace." He also implied that she was brought to **love much** because she knew she was forgiven much (see verse 47). How happy she must have been, and what joy must have filled her soul. And we do desire, in God's mercy, that the words, "nothing to pay" will speak to some, at least, who read this message, for sinners, whether young or old, can pay nothing for salvation: it is the free gift of God, through the work of His beloved Son on Calvary.

If some one has wronged another, and confession is made, and there is forgiveness, what comfort this brings. How much peace is

granted when one is brought to see how sinful he or she has been before God, and how, though much is owed to Him and there is nothing whatever wherewith to pay the debt, yet Salvation is free. What joy to know that Christ paid **all** for those who are freely forgiven. What gratitude such forgiveness brings into the once troubled soul, whereas those who seek to cover their sin will not prosper (Prov. 28. 13). What a contrast is Ps. 32. 1, 2. We see the terribleness of sin, from what it cost to redeem the ungodly from sin and endless woe. The Lord Jesus has suffered, "the Just for the unjust," that He might bring sinners to God. He is the Only Way whereby any can, and must, be saved (Acts 4. 12, Rom. 6. 23). Those who have been brought to see the Lord Jesus as their own Saviour love to say, "In Whom we have redemption, through His blood, the forgiveness of sins" and the verse continues "according to the riches of His grace" (Eph. 1. 7, Col. 1. 14). How wonderful are such gracious words, and how privileged are those who **know** their sins are forgiven, and remembered no more (Heb. 10. 17). In Ps. 86. 5, we read "Thou, Lord, art good, and **ready to forgive,**" even to forgive those whose sins are a real burden. Like the poor tax-gatherer, they say, "God, be merciful to me the sinner" (Luke 18. 13; note verse 14). There are two verses in Psalm 130 which should now impress and encourage. "If Thou, Lord, shouldst mark (retain) iniquity, O Lord, who shall stand?" But verse 3 says, "**There is forgiveness with Thee, that Thou mayest be feared.**" Forgiveness is not **merely** that which brings happiness, though this is the result. Forgiveness glorifies **God**. That **God** may be feared! There is a **right** fear of God, and His Word. "Salvation" means far more than many imagine. 'Tis a real work of God, and a new creation (2 Cor. 5. 17). Oh that God may cause many more to be truly sorry for sin, and to know that God is waiting to welcome and to forgive heart-broken sinners. Are you such? If so, come even now, and know the blessedness of sins removed, and that for ever. But if careless about your sins, remember God is righteous, and sin **will** be punished in His own time, and way, and there will be no escape.

Forgiven, in God's wondrous grace,  
Through precious blood outpoured,  
To live within the holy place,  
In Jesus Christ the Lord.

Forgiven, brought to know God's love,  
And kept by grace divine,  
And caused to seek the things above,  
For Jesus Christ to shine.

**Forgiven**, by the blood made nigh,  
Now blessed in Jesus Christ,  
Who came on earth to live and die :—  
For sin His death sufficed.

**Forgiven!** Oh what joy and rest,  
And peace for those forgiven,  
Who are in Christ for ever blessed,  
Made heirs of God, and heaven.

**Forgiven**, with all sins removed  
By precious blood for aye,—  
Such are by God in Christ approved,  
And wait the coming day.

**Forgiven**, having peace with God,—  
Such walk the narrow way  
With Him Who shed His precious blood:  
The Truth, the Life, the Way!

**Forgiven**, or in sins still dead,  
Which now, of you, is true?  
Are you redeemed by blood once shed,  
Or is it nought to you?

God waits, in wondrous love and grace,  
Lost sinners now to claim,  
Both young and old, from Adam's race,  
Redeemed to praise His name!

### “SO MUST THE SON OF MAN BE LIFTED UP” (John 3. 14).

#### A Few Words with Young Believers, and Older Ones, Too.

The necessity of atonement is emphasized throughout Scripture. God Himself made coats of skin for the first sinners, and the first to be described as a man of faith drew near by a sacrifice. After the flood and the going forth from the ark, Noah's first recorded action is sacrifice (Gen. 8. 20). We are not told of anything in the land, when Abraham entered and passed along it, before his response by sacrifice to God's revelation of Himself (Gen. 12. 7). And at Mount Sinai, when Israel confessed need, God at once emphasized Himself with a view to appointed sacrifice (Ex. 20. 22-24). In Egypt the Israelites would have been touched by the destroying angel, as the Egyptians, but for the sacrifice (Heb. 11. 28), and the high priest of Israel on the very day of atonement would apparently have died apart from the sacrifice (Lev. 16. 2, 3). “Almost in blood are all things purged according to the law” (Heb. 9. 22:lit.). And thus we have the divine stress on the precious

#### “Must” of the Antitype.

There is no mere scheme or contrivance in God's own plan. There is no uncertainty or vagueness in the gospel. The blood of Christ is the blood of the new covenant, and it is necessary for the salvation and eternal glory of those given to Him. The word “must” in John

3. 14 is the death-blow to human merit. But it is also the manifestation of the perfection of Christ's life-work. He was the gloriously Obedient One. The “must” of His complete work shines forth, as in all Scripture. 'Tis the “must” of the vindication of God's law. And therefore the “must,” which sets aside all thought that the death of Christ only displays mercy and hazily understood Divine attributes. No, beloved readers, let us maintain the glorious fact that He died sacrificially, died **instead** of sinners. The **justice** of God demands Calvary. If the words “should not perish” of John 3. 14 are to stand, the “must” of His death is to be upheld. **None other hope can be found.** And the gracious promise, “That whosoever believeth in Him should not perish,” after the word “must” implies the **sure** salvation of those for whom He died. He must suffer that they may have

#### A Guaranteed Salvation.

Moreover, linked with atonement we find a stress on the **necessary** fulfilment of Scripture because of its **absolute** inspiration. It has been well pointed out that atonement by substitution and true inspiration are parallel, since both set forth the utter failure of man and God's complete stepping in. Every other idea is based on “compromise,” and seeks a **comparison** of the work of God and the sinner, which would either negative the whole, or disgrace His Name and His truth by excusing imperfection. The Reformation witnessed a stress on inspiration and atonement **together**, by men raised up of God, and thus an attack was made on **both together** by Jesuitism. The link between stress on the Bible and on the blood is closer than we realize. To-day Spiritism and Modernism deny **both**. Hence as the “need” of Matt. 21. 3 included the fulfilment of Zech. 9. 9 (Matt. 21. 4), so the “ought” of Luke 24. 26, and the “behooved” of Luke 24. 46, and the “must” of John 12. 34, remind us that the **type** of the brazen serpent was a prophecy, and **must** be fulfilled. Thanks be to God, it has been fulfilled, and the “must” of the finished work of Christ stands forth, the security and joy of the redeemed, and the glory of the gospel they preach (1 Cor. 2. 2), as, enabled by the Holy Spirit, they make Him known, not only on platforms, but in the constant privileges of daily life—a daily life of praise and power!

“If the Lord will,” Holiday Bible Gatherings at 61, Upton Lane, Monday, 9th (3 and 6). Children of God warmly welcomed. May there be much prayerful looking to Him. Particulars gladly sent.

## TALKS ABOUT PRESENT-DAY NEEDS.—6

## A "Prepared" Heart, and Life.

How necessary to have the heart fixed and the mind stayed upon the Lord in these evil days, when Satan seeks to attract, and to turn aside those who are not well grounded in the truth. We are all weaker than we imagine, and influenced by what surrounds us. Let us therefore seek, by grace, to use the means God has so graciously given, whereby we may "be strong in the Lord, and in the power of His might" (Eph. 6. 10-18).

In this connexion we shall find it spiritually helpful to consider the life of God's servant Daniel, who not only, by grace, **purposed in his heart** that he would not defile himself with the king's meat, but was able to stand firm throughout his life. We remember also his three friends: it is a joy to have fellowship. We should be encouraged in seeing how graciously God worked—was with him and went before him. Daniel did not **choose** to be in Babylon, this should be remembered: he was brought there, even as Joseph was taken to Egypt (Gen. 39. 1-6). God works marvellously for those who seek to be where He appoints. In chapter 1. 9 we are told that God **had brought** Daniel into favour and tender love with the one who had charge of him. God knew all about His servant, and what he would do. He knew that he would not partake of that which was offered to idols. How every thought, word, and action are known to God: He knows whether His children will fail or falter in trying circumstances, or whether they will stand the test and remain firm amid the strain, for God beholds the end from the beginning. Yes, dear fellow believers, He knows what we shall do, and **how** we shall act when the powers of evil seem stronger. God knows if we have, and shall continue to have, by grace, a definite aim or object, or whether we shall be carried about with divers and strange doctrines, or whether our heart is, and will be, established with grace (Heb. 13. 9; Eph. 4. 14), and thus kept in the evil day. If we fail to stand firm now, how shall we stand in the days which are approaching us so rapidly, when Satan's power shall be stronger and more manifest? God knows all about the circumstances of everyone, and is well-pleased if there is heart-determination to walk the narrow way with the few (Matt. 7. 13, 14). He will go before, and encourage, even as with Daniel. We are praise-worthy that **God's purpose** shall stand, and that for ever. This should stimulate us to more restful confidence in Him, and **more purpose** of

heart in the ways of the Lord. How often God's dear people fail by **self** choosing. If only we are where God appoints, and seeking His glory, we shall be marvellously enabled and encouraged. God is never weary. Why should we be, though the strain seems great (Isa. 40. 28-31)? God has given ample means whereby His people may be kept consciously near to Him, and so **fulfil their purpose of heart**, if according to His own will and words. He lives, and His word shall not return unto Him void (Isa. 55. 10-13). God has given us true history, and also much to instruct in the lives of His servants. If we think of Caleb and Joshua, and how graciously they were caused to stand firm, and to believe what God had said would be accomplished (Jos. 14. 6-15), we shall realise that such records are to stir us up. Scripture stimulates to more faith in our faithful and covenant-keeping God. How we fail to profit by what is written. Why? Because we lack faith in Him, Who faileth not. If only our hearts are stirred, and our aim is God's glory, what power there will be in the daily life of His redeemed people, and what growing unworldliness.

Those who walk with God, and have **prepared** hearts, like God's servant Daniel, will look down on the fleeting things of the world, and despise the world's "best." O that, for God's glory, our lives may be such, for, with sorrow of heart, we have to confess our shortcomings. But with God there is forgiveness, that He may be feared (Ps. 130. 2, 4). Daniel encourages loving faith. May we meditate therein, and consider the object for which we were saved, that we may not only mourn our failures, but long to be more steadfast and established (Eph. 1. 1-4; 2 Tim. 1. 9). According to His own **purpose**, God still works in grace. May we be more concerned, by grace, to enjoy that which delights Him. God's servant Paul had a "**purpose**" (2 Tim. 3. 10; see 1 Cor. 2. 2). It will ever be helpful to consider other of God's servants who sought to please their Lord with definiteness of aim. See Psalm 17. 3: "I am **purposed** that my mouth shall not transgress." What need there is for all to be earnest and watchful as to the **lips** (Isa. 6. 5-7, **unclean lips**; then **touched lips**; Prov. 10. 21, righteous lips). Psalm 39. 1: "I will take heed to my ways that I sin not with my tongue." Daniel first **purposed** in his heart, and hence his tongue spoke aright and he was graciously kept, even when his enemies sought occasion against him and could find none, except his adherence to God's law, and pleasing Him (Dan. 6. 4, 5). Paul likewise was determined to maintain God's truth (Gal. 2. 5). Concerning "giving" it is

written, "Every man according as he purposeth in his heart, so let him give, not grudgingly, or of necessity," and the encouraging words follow "for God loveth a cheerful giver" (2 Cor. 9. 7, 8). Surely there is a present need for definiteness and purpose of heart in these last days, that there may be a definite witness. Are we willing for this? Our desire is that God in all things may be glorified. He is sufficient (Gen. 17. 1) and He is with us; let us continually resort to Him for strength: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to enquire in His temple" (Ps. 27. 4).

"The Word of our God shall stand for ever." (Isa. 40. 8.)

"Thy Word is a Lamp unto my feet, and a Light unto my path." (Ps. 119. 105.)

"So shall My Word be . . . It shall not return unto Me void." (Isa. 55. 11.)

"Looking for That Blessed Hope and the glorious Appearing of the great God, and our Saviour Jesus Christ." (Tit. 2. 12-14.)

"He faileth not." (Zeph. 3. 5.)

With the written words of God can we fail to be Holy, happy, restful, calm, till our Lord we see? Then we shall together meet with our glorious Lord, In that city bright and fair, where He is adored.

With the promises so great, and so precious too, How can we do aught but praise, with that Day in view?

Then we shall receive reward, sit upon His Throne, And, in raiment pure and white, worship Him alone.

With salvation full and free, how can praise be dumb,

While we look for that glad Day, when our Lord shall come?

How can we as worldlings live, when that Day is sure,

And we shall behold His face, praise Him evermore.

With God's grace so wondrous, free, how can we complain?

Though our troubles may increase, nought can be in vain.

God still works, and overrules, He is ever nigh, And His grace will prove enough, as the days go by.

With the Holy Spirit's might, we have nought to fear,

Knowing that our glorious Lord will for us appear, In His presence we shall dwell, free from sin and care,

In the heavenly home above soon His glory share.

With God's Word, our Lamp and Light, let us onward press,

Searching day by day to see more His righteousness,

That we may, by grace divine, in these evil days, Walk in wisdom, and in love, with the Lord always.

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—June, 1924.

DAY	1 Chron.		Luke		Learning		
					Luke	Psa. 119	
1	1	43, 2-12	8	26-30	9	18	153, 154
2	2	13-33	..	37-48	..	19	155
3	..	34-55	..	49-56	..	20	156
4	3	1-24	9	1-11	..	57	157
5	4	1-23	..	12-22	..	58	158
6	..	24-43	..	23-36	..	59	159
7	5	1-22	..	37-48	..	60	160
8	5	23, 6-15	9	49-62	..	61	161, 162
9	6	16-33	10	1-12	..	62	163
10	..	39-64	..	13-22	11	21	164
11	..	65-75	..	23-32	..	22	165
12	7	6-27	..	33-42	..	23	166
13	..	21-8, 10	11	1-13	..	24	167
14	8	11-40	..	14-28	..	38	168
15	9	1-20	11	29-44	..	39	169, 170
16	..	21-44	..	45-54	..	40	171
17	10	1-14	12	8-12	..	41	172
18	11	1-14	..	13-23	..	42	173
19	..	15-47	..	24-34	1 Chron. 10. 13	14	174
20	12	1-22	..	35-46	10	14	175
21	..	23-40	..	47-59	11	1	176
22	13	1-14	13	1-10	..	2	1, 2
23	14	1-17	..	11-23	..	3	3
24	15	1-15	..	24-35	12	17	4
25	..	16-29	14	1-14	..	18	5
26	16	1-19	..	15-24	Luke 13. 2, 3	6	6
27	..	20-36	..	25-35	..	4, 5	7
28	..	37-17, 2	15	1-10	..	6	8
29	17	3-15	15	11-19	..	7	9, 10
30	..	16-27	..	20-32	..	8, 9	11

Enabled by grace, we would emphasize the precious Words of God. They are a guide, and they are food. But we need eyes to see, and a taste for His truth. His living people should have a living joy in what He has written, and this should be manifested. "Obedience" that is not happy and prompt cannot be called worthy of this delightful word, for true obedience is the privilege of His redeemed.

NOTES ON MEMORIZED VERSES.

Luke 9. 18-20.

The Lord continued praying (11. 1); how contrasted was He with the praise-seekers (Matt. 6. 5). The disciples were privileged: the word "with" reminds of Mark 3. 14, 19, 20. Human inferences, and Divine revelation: flesh and blood can understand much, but cannot know Christ (Matt. 16. 17; 2 Pet. 3. 18), nor inherit the glory (1 Cor. 15. 50). How definite is the Scripture stress on grace as the cause of coming to Christ (John 6. 65-69; cf. 3. 3; 2 Cor. 5. 17).

Luke 9. 57-62.

Some draw back; this is sin. Others talk beyond their real experience. Impulses are pre-

scious, if they spring from spiritual love, but let us not trust to mere emotion, in ourselves or others. Often we have been enthusiastic, and then drawn back: let us count the cost first (Luke 14. 31, 32; cf. Eccl. 5. 1-6): let not the result be silence or slowness, but looking to the Lord to enable **determination**; and let our **actions** show love as much as, and even more than, our words. If we say we are "ready," let us remember how Peter soon denied. It is easy to give up for a day or two, or a year, but following the Lord **spoils us** for the world, and only spiritual faith can **keep on** enjoying the "narrow" way. 58: The Lord would not hold out "attractions": should we? What have we given up? 59: The word "first" is solemnizing: contrast Matt. 6. 33: we often mean to follow the Lord soon: "to-morrow" may never come (Ps. 119. 32, 60). Even Abraham delayed at first (Acts 7. 4; Jon. 3. 2 is very gracious). 60, The Lord was **not unkind** (Matt. 7. 11; John 19. 26, 27), but anything that stands in between us and His will is an idol (Ezek. 14. 3; Luke 14. 26 in the light of Matt. 16. 22, 23). 61: Again delay, "first bid farewell": the Lord knew how easy it would be to yield to invitations if such an one "hesitated," or **went into** dangerous temptations; we need to beware of the intentionally loving advice of those who would look after our own comfort too much, and dissuade us from the whole-hearted denial of self. 62: The question is not salvation, but a position of honour for the Lord in the kingdom: our work is "ploughing"—wintry work (Prov. 20. 4), and **no fruit** may be seen: a precious view of service. Are we willing? Looking back, Gen. 19. 26; Phil. 3. 13; Heb. 11. 15. It is worthy of prayerful notice that the Lord Jesus checked the impulsive, and spurred the hesitating: how we need His wisdom to deal with **different** temperaments, and how clearly we see the **diverse** manifestations of the flesh, contrasted with the calm, prayerful determination that glorifies His Name. O that we may encourage, and discourage, aright. We need His appointment of meat in due season.

#### Luke 11. 21-24.

A striking parable. The natural will is strong, and there is often "peace" in one's own way (cf. Rom. 7. 9). There may be religiousness (25), but there is nothing "new" till one is born from above. Thanks be unto God, when such **conflict** is brought, because the **Stronger One** (glorious name) disturbs a false peace, and security, and **claims** a sinner (John 6. 37). How different is this **mighty** gospel (Rom. 1. 16; Luke 14. 23) from theories of

giving one's own heart to God. Then verse 22 shows the fruit—holiness. The armour reminds of Rom. 6 (e.g. verse 13). Then we have the dividing of the spoils, i.e., the Lord does not "make" us use all for Him, as machines, but gives us the **privilege of using the rescued powers**. Do we withhold? Shall our eyes or ears be **used** for self? Shall we dress as the world? We **can**, but shall we? Our bodies are for Him (Rom. 12. 1; 1 Cor. 6. 20). Neutrality is impossible (23). Does "this" glorify God? If not, shall I do it? "I see no harm" is **not** strong enough. Note 1 Cor. 10. 31. 24: "My house," 2 Pet. 2. 22; contrast John 14. 23.

#### Luke 11. 38-42.

How important to emphasize cleanness **within**. Mere ceremony will not do. Yet the Lord did not say "omit tithing mint," but "these ought ye to have done, and **not to leave the other undone**." The child of God needs much grace to be kept from **onesidedness**. One should grow up into Christ in ALL things (Eph. 4. 14).

#### 1 Chron. 10. 13—11. 3.

13: Negative and positive sins linked, so is it often (Isa. 8. 19, 20). How sinful is "Spiritism" in the light of the Scripture, yet some who profess to be Christians "tamper" with séances and table turning, and fortune telling (1 Tim. 4. 1). 14: Again observe that the positive and negative are joined: sin drives out the will of God, but it is equally true that victory over sin is via **positive** fulness of the Lord's will. 14, and 11. 1: The Lord "turned": all Israel gathered (2 Chron. 30. 12). "Thy bone": a beautiful description of fellowship. 2: How patiently David waited: how much the people knew:—why then had they not been more concerned about the fulfilment of God's promise? **Another** question may help: "Why are not we more concerned about the Coming again of the Lord Jesus? Feed, be ruler, Ps. 78. 72; it is impossible to guide aright unless one feeds: cf. "pastors and teachers." Abraham, Joseph, Moses, David **waited**: God never forgets His plan.

#### 1 Chron. 12. 17, 18.

17: Hearts knit—margin "one": a type: how the Lord Jesus delights in His people. 18: "Thine," "with thee":—then "Peace, peace," Isa. 26. 3, marg.; 57. 19: a fulness! "Thine helpers, for thy God helpeth thee," how blessed to take God's standpoint (cf. Matt. 18. 18; Acts 10. 15; Rom. 15. 7). It is well to **express** love and encourage one another!

Correspondence heartily welcomed from any seeking salvation by grace, and from any believers exercised to please their Lord more—whether in this land or abroad. PERCY W. HEWARD, 61, Upton Lane, Forest Gate, London, E. 7. Tel: Maryland 2196.

# Thoughts from The WORD of GOD.

Vol. xxiv. No. 7.  
July, 1924.  
**FREE.**

A monthly issued, by the grace of God, to make known His gospel as perfectly free to the helpless and hopeless; and thus the privilege of a humble, pilgrim-like, obedient walk, when one is thus delivered from being "a child of wrath" and made "a new creation in Christ Jesus."

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

"The Lord will command His loving-kindness." Ps. 42. 8.

"He sent redemption to His people: He hath commanded His covenant for ever: Holy and Reverend is His Name." Ps. 111. 9.

"The Lord commanded the blessing, even life for evermore." Ps. 133. 3.

"God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4. 6.

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"All Thy commandments are faithful." Ps. 119. 86.

"If ye love Me, keep My commandments." John 14. 15.

"By this we know that we love the children of God, when we love God, and keep His commandments. For this is the love of God that we keep His commandments: and His commandments are not grievous: for whatsoever is born of God overcometh the world."

1 John 5. 3-5.

Some lovingly enquire about the subscription to this magazine. Valuing such thoughtfulness and interest, we would just mention four leaflets, "Hitherto Hath the Lord Helped Us," "The Faithfulness of God," "Behold the Mounts,"—"Behold, I am the Lord," and "A Further Record of Parts of His Ways," 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.

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

## WORDS OF INTRODUCTION.

The times are out of joint, but the Lord is the Same. He has not called us to despondency, but to faith. Blindness to the sad state of affairs, and approval of the change of the mustard seed to a great tree, and of Christendom's leavening, must be viewed as a serious sin. But if, in escaping from this sin, we forget the Lord's love, and might, we dishonour Him. "He shall not fail, nor be discouraged." "He shall see of the travail of His soul." "The Lord is not slack concerning His promise." "Jesus Christ the Same yesterday, and to-day, and for ever." Hence we would desire to give thanks amid the gloom, and to be more occupied with Him than with it, and to encourage His dear blood-bought people to make His statutes their songs in the house of their pilgrimage (Ps. 119. 54), that they may be the witness, before the world, of a joy in Him. Not to form a human society, not to improve existing arrangements, but to go back to the Lord, and His will, in the simplicity of love's devoted-

ness, conscious of our own need and without exalting ourselves, but longing to exalt Him, are these pages prayerfully sent forth.

"Joy . . . over one Sinner that Repenteth"  
(Luke 15. 7, 10).

One soul redeemed by blood,  
Who can its value tell?—  
Made near for aye to God,  
Ne'er to be thrust to hell:  
Redemption is a wondrous fact,  
God will not twice the debt exact!

One soul caused to repent  
Brings forth a joy in heaven:  
The power of God is sent,  
The sinner is forgiven:  
A new creation, wondrous thought!  
Redeemed, and thus not vainly sought!

One soul:—ah let us praise,  
When God His work makes known,  
Brings back to His own ways  
Those who have colder grown:—  
A saint returning brings delight,  
And other saints behold God's might.

## WORDS OF ENCOURAGEMENT.

"All the Day." The goodness of God and His long-suffering are emphasized in Romans 2. 4, and so we see His tenderness and His waiting in Isa. 65. 2, "I have spread out My hands all the day." It is a joy to realize that other Scriptures show His mighty voice of quickening grace and hand of raising power, but the plural "hands" would rather emphasize His aspect of tenderness which men are permitted to resist. And thus there is a stress on His ministry **THROUGH** His servants. Thus this is for our encouragement, that we may never become weary, even when men refuse to listen. A Christian should never be disappointed by "circumstances," nor should he despise the day of "small things." There shall be joy over one sinner repenting. Our work is with our God. (Cf. Isa. 49. 4.)

There are other aspects of "all the day" which are refreshing. The "waiting" of Ps. 25. 5, and the praising of Ps. 35. 28, 71. 8, 15, the true boasting of Ps. 44. 22, the talking of Ps. 71. 24, and the meditating of Ps. 119. 97, are deeply important privileges. It is true we read of trials (Ps. 38. 6, 12), but if these suggest depression, it is definitely set forth as a result of being outside the sanctuary (Ps. 73. 14), and wandering from the Lord (Ps. 32. 3). How great is the privilege of the Lord's awakening love "morning by morning" (Isa. 50. 4), and His grace throughout the day, that each hour may contribute something to the praise of His glory!

Many dear children of God are losing their privileges through lack of thought. Israel's giving of a fifth, or more, to Him is suggestive. Many, because of irregularity, now give less than a tenth, and might be surprised to find sometimes less than a twentieth. Thus, moreover, they put everything in "a bag with holes," and have less to give, and then persuade themselves they cannot afford. Let us give to the Lord first—if we love Him—not last, and out of deep poverty, if need be (2 Cor. 8. 2). A risk of faith! Is not this worth a prayerful trial? Mal. 3. 10 shows a precious principle, and 2 Cor. 9. 8 a promise that still holds good. Let the Lord be first.

## REPRINTS

Unto God's glory are available. Also "The Student of Scripture." We would specially mention:—

Why I Do Not Believe in the Final Salvation of All Men.  
Why I do NOT Believe in that which has been called Conditional Immortality.

More Tolerable.

Types of Eternal Punishment.

The Holy Spirit's Words concerning the State of the Ungodly Now (A Witness against Annihilation Theories).  
And other leaflets on the reality of God's Holy Judgment which many deny to-day.

## A HOLY "ALWAYS."

Is It Not Possible to Walk with God More Constantly?

Dear Brethren in Christ Jesus,

Greetings in Him. How great is the joy of being owned by Him, and, therefore, owning Him. Should not His redeemed people live every day for Him? This is my desire for myself, as well as for you, in the daily enabling of the Holy Spirit, and this will mean so much as to a consistent Christian walk. One feels concerned because not a few appear to "run well," and then to be "hindered." Some are "giving up," as it were, for Him, and taking joyfully the spoiling of goods and "prospects," and then the love waxes cold, and that which was a delight becomes a burden, that which was regular becomes uncertain, and the freshness of the fragrance of Christ is no longer manifest. Not only so; but, alas, those who are, in mercy, enabled to follow on and who are growing in grace, sometimes have temporary "discouragements" which mar the ointment of the apothecary. They are much refreshed in the Lord, and then a wave of depression seems to oppress for a few hours! Or, it may be, they are urging godliness, and then find in their own lives some laziness the very next day, or some hasty word, which weakens witness and communion alike. And they cry out unto the Lord for a holy "always." It is this that is particularly on my heart. We will not think so much of what men call "backsliding," but of the "two or three minutes" sufficiently out of communion with the Lord to cause a little levity, or brief storm of irritability. Can we not seek victory in these matters? The Holy Spirit indwells (Rom. 8. 11), and all things that pertain to life and godliness are given (2 Pet. 1. 3, 4). May we not trust the Lord for the present victory of 1 Cor. 15. 57?

Possibly some of us have been searched by Eph. 4. 15 more than by many other verses:—"May grow up unto Him in all things." It is a joy to feel His love, and to see certain spiritual progress, BUT one-sided spirituality is not enough, the "temporary thunder-storms" rightly trouble our hearts. Continued idleness may be conquered, but sometimes there is a listlessness, and the excusing tendency is to view it as only "physical." Worldly fashions and treasures may have no attraction, but some little thing is liked too much. Others may not point this out, but we feel it in ourselves. Or someone talks in a way that wastes our time and we become impatient and annoyed, though no sign is given of this. But the inner victory is too slow. Love to the one who "wastes" our moments is not overflowing. And thus the

words ring out "In everything give thanks," to convict us.

May we not seek grace for a fuller continuance with the Lord? It is fairly plain that if the Holy Spirit indwells, needed power is not far off. But He does not force Himself upon us. How different a life in the enabling of the Holy Spirit must be from another life! The Lord waits for His people to present their members, as Romans 6 shows. He does not compel, but He is quite ready to use them. To repeat, in another way, the sad problem:—We find two children of God impatient with one another; but the Holy Spirit cannot be impatient, nor does the Lord oppose Himself. They cannot be walking in the Spirit. Yet they both had prayer only a few minutes before. And it may be one of these two is ourselves. Again, a believer writes to defend certain arrangements which are not Scriptural. The Holy Spirit cannot misinterpret Scripture, but the believer even prayed about the pages written, yet misunderstood God's will. We cannot imagine that children of God who have taught differently as to election, baptism, and the Lord's coming have issued books without any prayer. Does not this show how even godly men may be misled, because there is not the "always" of communion with God. A hint as to more deliverance comes before us. Would we answer every one aright? Then our speech must be "always with grace" (Col. 4. 6). This is the test. And thus the true view of the Christian life is seen. The real battle is not a public display. Some background failure weakens, and soon leads to further failure, and thus God is dishonoured before others in daily life, while we are quite unconscious of the hidden root of the trouble. The word "always" is deeply helpful, as a Concordance study. We think of "giving thanks always," and of "praying always." There cannot be spiritual profit by jerks. We need to continue with God. If we are a little unwell, we may become more susceptible to germs of physical disease than we realize, so is it spiritually. Yet all do desire a path as the shining light (Prov. 4. 18), and that men may not be able to find anything against us except against the law of our God. Mere mental knowledge of truth is not enough. These pages should help practically, or they are vain. Men are observing us, and if we sometimes act in a proud or annoyed way, we may undo months of loving testimony. How solemn in this connexion is the privilege (and responsibility) of beloved parents before their children. Does the height seem too great? Is the difficulty too much for us? The answer we have already seen. The Holy Spirit indwells, and it is written, "God is able to make all grace

abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (2 Cor. 9. 8). May this be our joy and confidence, to the praise of His glory.

Yours sincerely in the Lord Jesus Christ,

All by grace,

Percy W. Heward.

### "LOOKING FOR THAT BLESSED HOPE" (Tit. 2. 13).

"It is good for me that I have been afflicted, that I might LEARN Thy statutes" (Ps. 119. 71).

"Christ liveth in me, and the life which I now LIVE in the flesh, I LIVE by the faith of the Son of God, Who loved me and gave Himself for me" (Gal. 2. 20).

"A crown of righteousness, which the Lord . . . shall give . . . unto all them also that LOVE His appearing" (2 Tim. 4. 8).

Looking for That Blessed Hope! Christ will surely come, To receive unto Himself, take His loved ones home, Where they will for ever be with Christ glorified, Dwell where sin can never harm, blessed and satisfied.

Living now, by cov'nant grace, for the Lord alone, That we may in that glad day sit upon His Throne, Thus we would bring praise to God, please Him evermore, Through our Saviour's finished work,—Him alone adore.

Learning, as the days go by, oft in sorrow's school, Yet we can rejoice alway, for "the heavens do rule," And, whate'er our Lord permits, we would praise Him still, Praise Him for His loving care, and His perfect will.

Leaving now the things behind, seeking those before, Pressing on toward the mark, for the prize is sure, That we may, when Christ appears, not be shamed away, Thus, with joy and holy zeal, meet Him in that day.

Leaping forward with delight, as we watch for Him, Happy, knowing all is well:—short the time will seem If our hearts are full of love, and we seek to be Holy, godly, filled with praise, till Himself we see.

Loving His Appearing now, with a true delight, Seeking still the things above, walking in the Light:— Thus we would His truth discern, walk in all His ways, Live for Him, Himself alone, in these evil days!

Longing Christ our Lord to see, thinking of His love, And the glories that await, in the home above, Where we shall together dwell, and His glory share, And be with, and like, our Lord, and His image bear.

### SOME REQUESTS FOR PRAYER AND PRAISE.

"He heareth us." 1 John 5. 14 (notice the "if").

"The Lord is not slack concerning His promise." 2 Pet. 3. 9.

1. For more loving, simple, obedient spiritual fervour, and willingness to lay aside the things of earth, because Christ is Central, and the Holy Spirit's indwelling humbly enjoyed.
2. For enabling as to early rising on the part of many children of God (Isa. 50. 4).
3. For God's gracious blessing on Israel (Rom. 11. 5).
4. For the translation of Scripture, and that translators may be used, and overruled, by Him for His own glory's sake.

## THE CHILDREN'S COLUMNS. QUICKLY.

When God seemed to guide toward the word "Quickly" for our little message, two, both young people, in different parts mentioned how rapidly the time passes. This confirmed a conviction as to the subject, and may the Lord use it to many, and cause some to see that the end of this age is drawing very near. The hurrying on of time is felt by both young and old alike. Some say that as we get older the years go more quickly. But even the children notice it is so. Should not this lead many to wonder what God teaches by making us feel the days are quickly over? We begin a fresh week, but it is soon at an end. Nothing on earth lasts long, everything is hastening. The seasons come, and soon pass away. Yet, how few are in any way concerned, and enquire, Towards what is the world hurrying? The Scriptures plainly show us that these are the very last days, and that everything hastens to a climax. A climax of what? Of iniquity! How this should bring young and old alike to stop and think, and to ask themselves, To what are we hurrying?

2 Tim. 3. 1-5 shews what is taking place to-day, and the words of God are being fulfilled rapidly, whether men believe them or not. It is a fact, a solemn fact, that the end, not of the world, but of this age, is manifestly near. It is easy to shut our eyes to the truth, but time will hurry on, and whatever is to happen now, WILL HAPPEN QUICKLY. In Rev. 1. 1 we read that which is true—even as all God's truth. Listen to these words:—"To shew unto His servants things which must shortly come to pass." The Lord Jesus declares three times in the last book of the Bible and the last chapter—Behold, or Surely, "I come quickly" (see likewise 3. 11). This is to call attention to the fact of His near return. Though scoffers will say, "Where is the promise of His coming?" (2 Pet. 3. 3, 4), "He That shall come will come, and will not tarry." (Heb. 10. 37).

What men say does not alter God's statements: His Word shall stand, whatever men think. Yet how few believe the truth of God. So many try to forget, and will not listen to those who seek lovingly to bring the Words of God before them. How many close their eyes against God's truth (Acts 28. 27), and believe Satan's lie. Are you doing this? Remember the years are passing, and the day of God's anger will surely come. What will you do then, if unsaved? How terrible it will be when God's judgments are in the earth. In Rev. 11.14 we read, "The second woe is past, and behold, the third woe cometh quickly."

There will be no staying of God's hand when His judgments begin. And it does not appear that sinners will, in general, cry to God for mercy. Some will call to the mountains and rocks to fall on them, to hide them from God's anger and the wrath of the Lamb (Rev. 6. 16-17).

Deut. 32.35 contains the solemn words "The things that shall come upon them make haste." It is the same now, the things which are surely coming make haste, and none can hinder God's holy anger (Ps. 50. 3). How many of those who are saved through the poured out blood of Christ, and who can say in answer to His words "Surely I come quickly" "Even so, come, Lord Jesus" (Rev. 22. 20),—how many such desire fervently to see others, young and old, brought by God the Holy Spirit to see their need of salvation! Then will they make haste to seek the Lord, while He may be found (Isa. 55. 6-7). God does indeed welcome and save broken-hearted sinners still. Oh that you may be such and come now, before it is too late to call upon God.

We read of Israel quickly turning aside from God's law, and how He said that He would destroy them (Ex. 32. 8). Yet He had mercy on them and they repented of their sins. But listen to the words of Prov. 1. 28. Here God says "They shall call upon Me, but I will not answer, they shall seek Me early (earnestly) but they shall not find Me." Why? Because when God called they refused, and set at naught all His counsel. Are you doing this? Remember the weeks, months, and years are passing so quickly, and God's day of wrath will surely arrive, and He is hastening! What will you do, if unsaved, when God shall arise to punish His enemies? Oh that some, at least, who read this, may be like Zacchæus, of whom we read in Luke 19, when Christ said "Make haste and come down," "he made haste and came down and received Him joyfully," and he was saved (9, 10). Again, heed the warning. The years are passing quickly, the day of wrath will come:—are you ready, or still unsaved? Do not put aside the question, it is of the fullest importance to-day.

Quickly Israel turned aside from God's holy law.  
And His anger, fierce and great, they could not endure :  
Will He in the future fail, fail to punish those  
Who despise the poured-out blood, and His truth oppose ?

Quickly one obeyed and came, when Christ was on earth :  
God's salvation came to him, one of Jewish birth :  
And both Jews, and Gentiles now, young and old as well,  
May be saved through blood once shed, saved from death and hell.

Quickly sinners should repent, time is passing by.  
Still God waits to save the lost ; but the day is nigh  
When He will in wrath arise, cause much trembling too.  
God His Words will then fulfil, and His strange work do.

Quickly days and moments pass, and this age will end,  
When the judgments of God's wrath quickly will descend,  
And the time is hastening on, years so swiftly glide,  
Yet so many, dead in sins, God's sure truth deride.

Quickly will the end arrive of this sinful age,  
For iniquity abounds, evil seems to rage,  
But God will His words fulfil in His time and way,  
Punish sinners, great and small, in His judgment day.

Quickly will the Lord appear to the joy of those  
Who are saved by blood once shed, saved from endless woes ;  
But unsaved ones, young and old, will in that day fear,—  
Yet we dare not hide the truth, that His day is near.

Quickly, may some now believe, Christ is still the Way ;  
If now burdened with your sins, come, without delay ;  
Plead the merits of God's Son, trust alone in Him,  
Who came down, in wondrous love, sinners to redeem !

“IF WE WOULD JUDGE OURSELVES”  
(1 Cor. 11. 31).

“JUDGE THIS RATHER” (Rom. 14. 13).

A Few Words with Young Believers, and Older  
Ones Too.

If we have tasted that the Lord is gracious (1 Pet. 2. 3), we are brought face to face at once with the privilege of a new life to please God ! The youngest believer has this privilege, the privilege of a good conscience before God, and belonging to Him, and of a life in which one should seek to do all in the name of the Lord Jesus (Col. 3. 17). How this transfigures even tiny duties, and “menial” work. Nothing is to be despised.

It is so easy to become proud or despondent ; some temperaments tend in one direction, some in another, but in both cases the heart is off Christ. And oftentimes wrong “occupation” of the mind with others helps failure. We see their mistakes ; it is so natural to criticize in a wrong way. The Holy Spirit forbids the judgment of motives. The definite words of Matt. 7. 1\* come to mind as we read Rom. 14. 10. This is no excusing of the actions which are against God's will ; but the Lord prevents a harmful “attitude,” and unholy disproportion. We cannot see “motives” and “consciences,” but we can see actions, and we must not break our Lord's command because we are afraid lest others will say, “You judge.” But the more separated unto the Lord we are, the more tender and humble must we be, else we shall bring His will into disgrace.

Moreover, Romans 14 specially deals with some who had many “scruples,” not with those who widened (see verse 2). And the thought comes, “Never laugh at a scrupulous fellow believer.” Some dear professing children of God have tried to make others “broader” in the giving up of some narrowness or neatness. Never act

thus. If you do think a child of God too narrow, possibly you are too broad. But IF sure you are not, on such matters leave all for the Lord's decision at His judgment seat (verse 10 ; 1 Cor. 4. 5). The following verses in Romans are very heart-searching, if obeyed. Yet many still speak against those who seem too peculiar. Probably, as Paul shows in 1 Cor. 8, they themselves are too much like the world, and do not enjoy Rom. 12. 2. Yet even if another does give up too much, do not try to weaken his “conscience,” but “judge this rather that no man put a stumbling-block or an occasion to fall in his brother's way” (Rom. 14. 13). If one says a word in favour of a little more “world-like” freedom, he may be held responsible as a cause of backsliding in that Day (Matt. 18. 6).\*\* Let there be a godly concern within. If you feel inclined to talk against others, commence with your own heart, and let there be a little more inner criticism.

1 Cor. 11. 31 follows from 28. A believer should ever remember the right place of self-examination. Not instead of worship and partaking with joy, but as a stepping-stone thereto. “Tis not, “Let him examine himself, and despond,” but “and so let him eat.” If we follow the Lord's will, we shall not be discouraged beyond measure ! 1 Cor. 11. 30 tells of the Lord's chastening, and verse 31 adds the principle :—“Judge yourself,” else the Lord will judge. If we learn without chastisement, He will not unnecessarily chasten : if we gladly give up for the Lord, He will not take away, but if we do not judge ourselves, and deny ourselves, and humble ourselves under the mighty hand of God, we shall lose so much : He must needs judge (Rev. 3. 19).

\* A leaflet gladly sent.

\*\* Note in succeeding context of Matt. 18 the hint that the one who makes others stumble will soon make himself stumble by self-indulgence.

It is so important that the flesh should be separated from “circumstances” by a non-conductor, else it will blend with Satan's temptations and we shall fail to glorify God. The new life is a non-conductor, and the very trials that make the flesh grow hardened lead to the contrary growth of faith, if that is uppermost instead. Which part of our complex life shall meet daily emergencies ? How much depends on this as to a bright Christian life.

With “That Blessed Hope” in view, glorious prospect ours !  
And we would our Risen Lord praise with ransomed powers,  
Till we shall behold His face, and for aye abide,  
With our Lord, and those we love, ever satisfied !

## TALKS ABOUT PRESENT-DAY NEEDS.—7.

### Meditation on the Word "Daily."

We praise God for the Lord's Day, the first day of the week, when there are special opportunities for gathering, and there is freedom from ordinary daily toil. 'Tis blessed thus to be free to wait upon God, and also to come together to worship Him. God should ever be first, and have the pre-eminence in our life—not only one day a week, but seven. Every day should be lived for Him, in the home, or in business. God can enable, and when He is first, all is well. Matt. 6. 33 shews this: and may we not apply spiritually such verses as Exodus 29. 38 and Numbers 28. 24? The children of Israel were to offer daily sacrifices of a sweet savour unto the Lord. And should not we be, and then bring, to our Father daily a sweet savour of Christ? Have we not been saved and brought unto covenant relationship to Him Who gave Himself for our sins, "An Offering and a Sacrifice to God for a sweet-smelling savour" (Eph. 5. 2), that we may thus please Him? May we seek to love Him, Who so loved us,—to love Him daily, more and more. It is well to emphasize the first day of the week, as that which is especially set apart for the Lord (1 Cor. 16. 2), even to the children. If they are early trained in this, they will delight therein, and not feel it a burden but a true joy. Children as well as others soon copy. May we take heed, lest we hinder in any way those whom we desire to train aright. But while we rightly emphasize the first day of the week, let us, as believers be more concerned that every day may be definitely and specially for the Lord, since we are His:—for, whether we eat, or drink, we are exhorted to do all to the glory of God (1 Cor. 10. 31). Should we not daily offer unto God that which is well pleasing unto Him by Christ Jesus? Are there not lessons for us in Exodus 16. 5? How wonderfully God provides. Israel gathered daily. God does bountifully supply the daily needs of His people. So we read in Psalm. 68. 19. "Blessed be the Lord, Who daily loadeth us"—with ALL that is necessary. Oh that we may be more grateful for the breadth of His words—the words in italics would limit, even though they speak of a fulness!

Let us meditate often on Ps. 72. 15. "Daily shall He be praised" (see Ps. 34. 1). Well may we render unto Him all we are and have, so that He may delight in our likeness to Christ daily (Prov. 8. 30). Then in verse 34 we read of "watching daily." First we have hearing, then watching, and waiting. May this be our daily experience, by God's grace. It is blessed also to watch for Him, our quickly-coming Lord.

Again we read in Acts 17. 11 of those who "searched the Scriptures daily," and this was to test everything. We do not want merely to search for facts, but spiritually, that we may know God's will more fully, so that daily life may be full of Christ, and thereby a witness of His love, and power to enable. We are thankful for the Scriptures, but how we have failed to value them as we should, and to meditate therein day and night (Josh 1. 8). What searching there should be, spiritual searching in the power of the Holy Spirit, Who will guide along the path unto all truth and shew us things to come (John 16. 13). He will open to us the deep things of God, as we seek earnestly to know more of God's precious and revealed truth, that we may "grow in grace" DAILY (2 Pet. 3. 17, 18), and walk worthy of our high calling in Christ Jesus. What need, in these dark days, when Satan is so active; to "exhort one another daily." The reason is given (Heb. 3. 13), "Lest any of you (believers) be hardened through the deceitfulness of sin." It is so easy to be deceived, and also to be hardened. May we, indeed, take heed, and not be ignorant of Satan's devices, for he is still subtle (2 Cor. 2. 11; 11. 13-15). God has been pleased to warn us, and His grace is sufficient at all times. May we seek to live near to Him, and we shall be kept, and thereby be able to encourage and exhort others. And let us remember to do this daily. It is not an easy life, but 'tis blessed amid all the strain to suffer with, and for, Him, our quickly coming Lord. If hearts are full of love to Him, all will be a joy; otherwise, a weariness (Mal. 1. 13). The Lord Jesus said, "If any one will come after Me, let him deny himself, and take up his cross daily, and follow Me" (Luke 9. 23). God's servant could testify, "I die daily." He did not expect ease. We have only to read what he went through to see how gladly he endured suffering, that the power of Christ might be more manifest in his life, as well as in his death (1 Cor. 15. 31; 2 Cor. 12. 9, 10). If we expect to be free from difficulties, we shall be disappointed, and soon become discouraged. May there be a glad willingness to suffer daily, and to please Him, Whom we call Master and Lord. In Acts 2. 46, 47, saints continued daily with one accord. How blessed thus to live by God's grace. Then come the words, "The Lord added daily." When there is unity there are blessed results.

In Acts 5. 42, "Daily . . . they ceased not to teach and to preach Jesus Christ." Cf. Acts 16. 5. "So were the churches established in the faith, and increased in number daily." May we be encouraged to be more godly day by day, that we may not hinder, but help one another to a life of fuller devotion unto Him Who is sufficient for all things, and Who will not fail, as He is fully trusted.

**"WHERE SHALL THE UNGODLY AND THE SINNER APPEAR?"**

This is a question, and it waits for your answer. The sinner will appear! We are not bare lumps of matter, but conscious persons. The body is a covering, a tent. The person within is accountable. Where will he appear?

You say, "I do not know." Then it should be your concern to seek to know, should it not? But possibly you add, "We cannot find out." How do you "know" this is so? You cannot "know" a negative: you are only **guessing**. It may be you suggest, "When this life is done, that is all." Such a thought is **injustice!** There is inequality in the present world, and you want to perpetuate this! **There must be a judgment.** And where shall the ungodly and the sinner appear?

If he appears before One Who is Holy, it will be impossible for him to **remain** there. Nor would he enjoy this! **You** know something of **right and wrong**, and must honestly acknowledge that absolute right, and the right use of every moment, would NOT always please you. Righteousness **demand**s a punishment, and your heart-wishes **need** a change, else to appear in the presence of One Infinitely Holy would be unbearable.

This "demand" and this "need" are alike met, in the work of the Lord Jesus, and those saved by Him can point to His death as the basis of everlasting peace and joy. Are you surprised then that they declare this gospel, and long for others to share its blessedness? And are you wise to ignore such a message, which still sounds in your ears? This time of "inequality" is the holding back of judgment, and it is the opportunity for a heart-burdened sinner, welcome to a free and righteous salvation. Could any message be more wonderful? But, though stranger than all fiction, it is perfectly true, and thousands have proved its truth! Salvation is without cost, salvation is now, salvation is **A REALITY!**

If we look at our Lord through circumstances we distort His love; if we look at them through Him we understand Him aright.

When a promise reaches the flesh, the flesh misuses it—to **indulge**; when a command reaches it, the flesh misuses this,—to **complain**.

**TYPEWRITTEN NOTES**

On about 200 Scriptural topics (including Election, Regeneration, The Believer and His Employer, Prophetic Subjects) are being graciously used of the Lord in various lands. If they would be a help to you, write for particulars. They are lent for at least a fortnight's prayerful use, to those who want to please the Lord more.

**SUGGESTED DAILY READINGS.**

"IF THE LORD WILL"—July, 1924.

DAY	1 Chron.		Luke		Learning		Psa. 119
					Luke		
1	18	1-17	16	1-18	16	10	12
2	19	1-15	..	19-31	..	11	13
3	..	16-20. 8	17	1-10	..	12	14
4	21	1-13	..	11-24	1 Chron. 21.28	15	15
5	..	14-27	..	25-37	..	29	16
6	..	28-22. 9	18	1-14	..	30	17, 18
7	22	10-19	..	15-30	22	1	19
8	23	1-23	..	31-43	..	2	20
9	..	24-24, 19	19	1-10	..	3	21
10	24	20-25. 17	..	11-27	..	4	22
11	25	18-31	..	28-40	..	5	23
12	26	1-19	..	41-20, 8	Luke 19 1-2	24	24
13	..	20-32	20	9-18	..	3-4	25, 26
14	27	1-22	..	19-38	..	5-6	27
15	..	23-34	..	39-21, 4	..	7	28
16	28	1-10	21	5-19	..	8	29
17	..	11-21	..	20-33	..	9-10	30
18	29	1-9	..	34-22, 6	1 Chron. 28.19	31	31
19	..	10-19	22	7-18	..	20	32
20	..	20-30	..	19-30	..	21	33, 34
21	2 Chron.						
	1	12	..	31-46	29	13	35
22	..	13-2. 5	..	47-58	..	14	36
23	2	6-18	..	59-71	..	15	37
24	3	1-13	23	1-12	..	16	38
25	..	14-4, 8	..	13-26	..	17	39
26	4	9-5, 1	..	27-38	..	18	40
27	5	2-14	..	39-49	..	19	41, 42
28	6	1-11	..	50-24, 3	Luke 24	50	43
29	..	12-21	24	4-16	..	51	44
30	..	22-31	..	17-35	..	52	45
31	..	32-42	..	36-53	..	53	46

"Ye are My friends if ye do whatsoever I command you," said the Lord Jesus. Loving, prayerful study of the Scriptures will ever be distinguished from bare "duty-reading" or seeking for cleverness, or merely a subject about which to talk. Love unto the Lord will affect all the life-attitude of God's dear children to the precious words which are their food and lamp, and made powerful in their lives by the Holy Spirit.

**NOTES ON MEMORIZED VERSES.**

Luke 16. 10-12.

10, Earthly goods are very little: let us take this standpoint: we cannot use money aright, if we value it too much. This verse also shows that the whole of our present life is a "test" for the Kingdom. 11, "If therefore ye have not been faithful" (verse 12 repeats): let us ask ourselves, "Am I faithful with whatever the Lord gives me? It is not my own: it is His and for Him." ("He," 10, individual: "ye," 11, collective). 1 Cor. 4. 2; 6. 20.

1 Chron. 21. 28.—22. 5.

28, The Lord answered at the threshing floor: He did not forget Gen. 22. 1-14. (2 Chron. 3. 1): it is beautiful to see His "plan" year after year:

never say, "He delays." "He sacrificed there": sacrifices were typically the ground of prayer, and answered prayer led to sacrifice: the objective view of the sacrifices reminds of Christ's death, the subjective view teaches thankfulness and devotion when saved by His death (1 Pet. 2. 5): the former without the latter would ignore the fact that when God saves He changes the saved one: many, unmindful of this, speak as if excusing sin. 28, 30, The sword and the sacrifice, Gen. 3. 24. 22: 1, So anti-typically: the work of Christ leads to a "house" and praise: it is marvellous to see how God overruled the numbering, without excusing at all, to show that a rightly numbered people (ransomed, Ex. 30. 12) are to be God's house. 2, "Strangers," see Zech. 6. 15, Eph. 2. 19, 20. 4, In "abundance": and God remembers nails: "joinings." 5, "Preparation": let us not murmur if we can only do part (Num. 27. 12-23; John 4. 36, 37).

Luke 19. 1-10.

Read on from 18. 43, chapter breaks are human. 2, "Behold," in 5, "saw him": remarkable in view of "he sought to see" (3, 4). Grace at Jericho, and to a tax-gatherer, is remarkable in view of Jos. 6. 26, and also reminds of Rahab. 4, "He was about to pass that way": "He must needs go through Samaria" (John 4. 4): there are no accidents with the Lord. 5, Cf. Christ's beholding of Nathanael (John 1. 48). He comes to seek and to save (10): may He "apprehend" (Phil. 3. 12) many who only "seek" to see Him, that they may know Him because He seeks. 5, "I must abide." 6, Mark suggestive order of words, with spiritual parallel: also cf. Acts 16. 34, Phil. 4. 4. 8, Zacchæus' self-defence, "I give," not only "I will give." 9, 10, Christ's answer, (a) Previous honesty and kindness did not save, (b) Salvation needed, (c) A son of Abraham, Heb. 2. 16—grace, (d) Lost! They thought he was not in Abraham's family: self-defence might seem to suggest, "Is he lost?"—Christ answers both. 10, "For," "Lost": the Lord's refutation of annihilation theories and misinterpretations.

1 Chron. 28. 19-21; 29. 13-19.

19, Ex. 25. 40, note Lev. 10. 1, and keep to God's will: "all." 20, Strength in the Lord's presence, Deut. 31. 6-8, Jud. 6. 14, 16. 21, "With thee": willing: commanded! God will not "fail" His people, nor let them be weak (Isa. 41. 10). 29. 13, United praise is important "now." 14, "I," "All things come of Thee," Hos. 14. 8, 2 Cor. 3. 5: praise never boasts in man. 15, Strangers, Sojourners, Shadow. 16, Acts 4. 32, 1 Cor. 4. 7. 17, Though God enables the giving, He deigns to take pleasure in it, Hag. 1. 8, 2 Cor. 9. 7. 18, "Heart," as in 17 and 19 (Ex. 35. 5, 10) note an unprepared

heart in 2 Chron. 12. 14, see Ezra 7. 10. "Their heart unto Thee:" "Unto the Lord," should be the characteristic of life. 19, "Solomon:" "perfect heart:" same root—completeness, peace with God, no antagonism. Keep, do, build: "building" without "keeping" would have been vain, so "Christian work" without devoted love is a carcase: "If ye love Me, keep My Commandments." "Provision": cf. a greater provision in Isa. 64. 4: how glorious is the heavenly city "Whose Builder and Maker is God" (Heb. 11. 10)

Luke 24. 50-53.

The ending of the four gospels emphasize the glory of the Lord Jesus. Connect this passage with Acts 1 also. He led (John 10. 3, 27). The love that blessed as He was parted would remind of John 13. 1 (see Num. 6. 24-27). "They worshipped Him." He always received worship—Matt. 2. 11, John 9. 38, Matt. 28. 17, give very distinct circumstances, but a concordance will emphasize their plain teaching, viz. Christ never suggested worship was out of place: before resurrection and afterwards alike, He is marked out as worthy (Acts 10. 25, 26, Rev. 19. 10 set forth the contrast, Heb. 1. 6, is decisive: He is essentially over every angel). Worship and joy: if we are not worshippers we shall lose joy (Luke 2. 10, John 8. 56). 53, Continuance, of. Acts 2. 47. The temple was the place of gathering: saints should delight to be together.

Christ's Teaching in Luke 13. 1-9.

Men often flatter themselves they are better than others, when judgments apparently come on others (cf., too, Job's friends). If a nation is laid low, "we" flatter ourselves. Ecclesiastes was written to refute this theory. The drunkard's death is not to be a ground for "temperance pride": the profligate's ruin is not to make "moralists" boast they are better. See Luke 18. 9, 14. Note Matt. 23. 15. "Except ye repent, ye shall all likewise perish": this is repeated (Gen. 41. 32). Not all likewise "die" (Ps. 73. 4, 5), but "perish." There is something beyond physical death. The fig tree of verses 6-9 is not openly corrupt: there is no mention of thorns. But it cumberes the ground, because there is no fruit. Cf. Matt. 3. 10; 21. 19 (Israel); Heb. 2. 3. Thus the man cast out in Matt. 22. 13 is distinguished from those who slew the servants (6), yet he is condemned. Beware of self-righteousness. Emphasize Christ—the only Way of life. The words, "If not, after that thou shalt cut it down," are a call to humbling. Have we fruit, more fruit? See John 15.

Correspondence from any who long to know Christ as their Saviour, and from believers wishing to go forward in the path of their Lord's will, with other like-minded children of God, welcome to His glory. Percy W. Heward, 61, Upton Lane, Forest Gate, London, E.7. Tel.: Maryland 2196.

# Thoughts from The WORD of GOD.

Vol. xxiv. No. 8.  
Aug., 1924.  
**FREE.**

A magazine, as God gives grace, emphasizing the freeness of His Salvation, and the fruit in a simple daily walk with Him. Merely mental knowledge is in vain. Spiritual decisiveness in home and workshop, and a willingness to follow the Lord in all things, even as to gathering Scripturally, should be earnestly encouraged among His people.

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

"The Lord is my Shepherd; I shall not want." Ps. 23. 1.

"I, even I, am He That comforteth you: who art thou that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass?" Isa. 51. 12.

"I have commanded the ravens to feed thee there. . . . I have commanded a widow woman to sustain thee."

1 Kings 17. 4, 9.

"My God shall supply all your need, according to His riches in glory, by Christ Jesus." Phil. 4. 19.

Some lovingly enquire about the subscription to this magazine. Valuing such thoughtfulness and interest, we would just mention four leaflets, "Hitherto Hath the Lord Helped Us," "The Faithfulness of God," "Behold the Mounts,"—"Behold, I am the Lord," and "A Further Record of Parts of His Ways," 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. 130, Grundy Street, Poplar, Tues: 8. 15.

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

## WORDS OF INTRODUCTION.

Believers are specially remembered in these pages. They have peculiar difficulties. They do not want mere froth but food, and, if they can be encouraged to the food of the Words of the Lord, surely this is their desire. A "serial story" would, by grace, have no attraction for those who are earnest to walk with God. These pages must not contain something to make them popular: they are issued in one Name, and with one object, and Christ is the Contrast with commercialism. Saved ones feel the daily burden, but they have no regret as to trusting the Lord, whenever they are in a normal, healthy condition:—their concern is that they do not trust Him more. They long to be stimulated, and led on. They desire errors to be pointed out: their aim is a walk unto God to His Glory. Human exaltation is such a poor thing. Business success is fleeting. But the grace of God is the joy of His own, and they would press toward the mark

for the prize of the high calling. Is this our praiseful delight. O that it may be so.

"THE YOKE SHALL BE DESTROYED, BECAUSE OF THE ANOINTING" (Isa. 10. 27).

"MY YOKE IS EASY" (Matt. 11. 30).

One yoke has passed, another is approved,—  
How real the difference from the yoke removed :  
No burden now to cause one anxious care,  
A precious burden to awaken prayer.

O Lord, I am Thy servant, for 'tis Thou  
Who hast untied my bonds : I humbly bow ;—  
Thy will becomes my will in glad delight,  
For I am Thine, Thy love must still unite.

The yoke of sin, of penal law the yoke,—  
These now are passed :—Thou wilt not grace revoke.  
Law stands, and yet has nothing now to say,  
My Saviour's work took all the wrath away.

The binding yoke of love my heart would own,  
My will entwined with Thee, one aim alone :—  
A precious yoke to draw from sin that grieves,  
And power to bear from One Who never leaves.

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"If thou take away from the midst of thee the yoke . . . the Lord shall . . . satisfy thy soul in drought."

Isa. 57. 9-11.

"The Lord is my Light and my Salvation; whom shall I fear? The Lord is the Strength of my life; of whom shall I be afraid?" Ps. 27. 1.

"Jesus Christ the Same yesterday, and to-day, and for ever."

Heb. 13. 8.

"His compassions fail not: they are new every morning: great is Thy faithfulness."

Lam. 3. 23.



idea" that "comes" to us, instead of trusting in the Lord with all our heart, and leaning not to our own understanding (Prov. 3. 5, 6).

(d) A forgetfulness of the Lord's plan through the excitement of enthusiasm. All blessings must be in proportion (Eph. 4. 15). Many believers have through blessings misused missed other blessings: the happiness of seeing others who own Christ's Name has often been made a putting aside of His Words (interdenominationalism, conferences, etc., are not intentionally forgetful, on all occasions, but the very joy is misused unless we are humbly led by the Holy Spirit).

(e) A wish to fill an "emergency" at once, when we have not the power to carry it out Scripturally (1 Chron. 15. 12, 13: thus many to-day would urge the Lord's Supper quickly, without waiting for the Lord's appointed preparatory work of a Scriptural assembly, and in other connexions likewise they urge, "The best thing, under the circumstances." If the Levites were not ready, David should have waited: a human substitute for a Divine plan is not right).

But chiefly we notice:—

(f) A precedent of blessing. God had blessed the journey on the new cart in 1 Samuel 6. Myriads to-day encourage departure from God's will, while they say, "God has blessed this denomination," "He has used the preaching of women," and so forth. If we once adopt this principle, we are on the edge of a precipice, though we may long be kept from manifestly falling over.\* The saddening fact is before us that many earnest and enthusiastic children of God, as in 1 Chron. 13, have been thus held in error, and since God has not shown His displeasure at once, wrong inferences have been drawn.

But the "encouragements" of that chapter are not yet concluded. In verse 8 we have the words "before God" and "all Israel" and "all might." There was much praise, earnestly arranged, and in a dispensation when musical instruments were approved. We repeat that God did not show His displeasure immediately. This is important. The praise went on, TILL, with the "best intention" (as men say), Uzza touched the ark to steady it.\*\* Then, and not till then, death marred the joy.

Before we go further, let us retrace our steps. The root of failure IS mentioned much earlier, or, at least, one root:—"David said unto all the congregation of Israel, If it seem good to you, AND that it be of the Lord our God" (verse 2). Is this the right order? Evidently enthusiasm was misused to make the Lord's guidance secondary. Earnest and "feeling" men and women are in

great danger of this temptation to-day. Their very happy "feeling" may, as we have seen, become the peril. If the Will of God becomes secondary, as in Exodus 18. 23 ("If thou shalt do this thing, AND God command thee so"),\*\*\* we soon leave it out in details altogether, and rather trust to our seemingly spiritual insight and enthusiasm. We hurry on, and have not "time" to seek Him "after the due order" in every matter (1 Chron. 15. 13). We may be very happy, and may find many other saints happy, and truly wanting to please the Lord.

\* This objection, moreover, often assumes that one cannot do details without being primarily occupied with them, instead of with the Lord. This judgment of the hearts of brethren is a serious sin, and, moreover, is a slur on the wisdom of the Lord, implying that the only true obedience is in freedom from the details of His own appointment. Self-will thus unconsciously paves the way for the lawless one, by making out obedience is legalism.

\*\* One of the most remarkable examples of God's blessing sovereignty is the water from the wrongly smitten rock of Numbers 20. The majority to-day would "logically" argue that the smiting was right, and to be copied.

\*\*\* Cf. the wrong order, "Do" and "hear" in Ex. 24. 7: misplaced excitement.

(If the Lord will, to be continued.)

#### HAPPY.

"Blessed is he whose transgression is forgiven, whose sin is covered" (Ps. 32. 1, 2).

"Blessed is every one that feareth the Lord, that walketh in His ways" (Ps. 128. 1, Mal. 2. 5).

"Blessed is the man that endureth temptation" (James 1. 12, Matt. 24. 12).

"Blessed is the man whom Thou chooseth" (Ps. 65. 4).

"Blessed is the man that heareth Me" (Prov. 8. 34).

"Blessed are all they that wait for Him" (Isa. 30. 18).

Happy are the chosen ones, fearing God alway,  
Walking with a joyful heart, in the narrow way;  
Happy in God's perfect will, knowing all is well,  
That we shall in that glad day with our Saviour dwell.

Happy,—waiting for the Lord, with a true delight,  
Looking up for needed grace in this world's dark night:  
Happy,—suffering for His sake, taking up our cross,  
Counting ALL, for Christ our Lord,—counting ALL but loss.

Happy, as the days go by, in our risen Head,  
Praising Him, whate'er betide, for the blood once shed;  
Happy, looking for the Lord, Who will soon appear,  
For the time is hastening on, and THAT DAY is near.

Happy, as we seek to be more like Christ our Lord,  
Hating worldliness, and self, loving all His Word;  
Happy, as we hear Him say, "Lo, I quickly come":  
To receive unto Himself, take His loved ones home.

Happy as we work for Him, in His vineyard here,  
Knowing we shall surely reap, and that time is near:  
Happy for our labour now will not be in vain  
If we seek His glory first, when He comes again.

Happy, since by sovereign grace purchased ones are we,  
Kept by God's almighty power, till our Lord we see:  
Happy with "That Blessed Hope," and that day of days,  
When we shall be free from sin, God adore and praise.

Happy, happy, day by day, though we suffer shame,  
We can joy in God the Lord, evermore the Same;  
Happy when our foes among, happy by God's grace,  
For we shall Christ's glory see, dwell in His embrace.

## THE CHILDREN'S COLUMNS.

## MERCY.

Can any one fully explain what MERCY is? It is undeserved favour and blessing, but it is beyond all human expression, either by tongue or by pen. We were all, at first, REBELS against God. He looked down from heaven to see if there were any that did seek after Him, and there was not even one. ALL had gone their own way, and that was away from God. How sad to see ALL whom He had created forgetting Him, their Creator. And, but for God's MERCY, we should ALL have continued going onward in our sins, and at last have been cast into hell. Yet so few are in any measure troubled about their sins, and troubled whither their own way will lead them. How true are the words of Lam. 3. 22: "It is of the Lord's MERCIES that we are not consumed." In another part it is written, "The Lord is good to all and His tender MERCIES are over all His works" (Ps. 145. 9). In MERCY, He sends rain, and makes His sun to shine upon the good and the evil alike (Matt. 5. 45), and many acknowledge His care, even among the un-saved. God in mercy provides food and clothing and all that is necessary for the natural life. Yet how few thank Him as they ought. Most people take everything as natural and forget that God is merciful, and that, in MERCY, He keeps alive, and gives so many mercies daily, even to rebellious ones. Is it not strange that this does not soften their hearts? Why is this? They do not feel their SINS. It is as God the Holy Spirit works that sinners see their lost condition, and their need of salvation. It was in MERCY that God planned and provided the only way whereby sinners can be saved. Many spend much time on food and clothing, and the pleasures of this brief life, and forget that they are going forward daily—to live somewhere for ever. I wonder where those who read this message will be, after this life. God, in His MERCY, gave His beloved Son to die for ungodly ones (Rom. 5. 6; John 3. 16; Acts 4. 12). Will you read these passages? There are MANY precious words about the MERCY of God elsewhere. Our space is LIMITED. His MERCY is wonderful. If any are concerned, they will delight to look up such passages as Ps. 85. 10, "MERCY and truth are met together." It is because of this "meeting" that sinners can be saved from their sins. And God's MERCY is "from everlasting to everlasting upon them that fear Him" (Ps. 103. 17). How very privileged are those who can truthfully say, "Blessed be God, Which hath not turned away my prayer, nor His MERCY from me" (Ps. 66. 20, a contrast in verse 18). We call to mind the prayer of the tax-gatherer in Luke 18. 13:

"God be MERCIFUL to me, the sinner." Did God turn away such a prayer? No! In MERCY this one was justified, through the precious blood shed on Calvary. And God in MERCY still waits, and He welcomes poor broken-hearted sinners. May many more be SUCH, through the working of God the Holy Spirit. There are some verses in Hebrews 10 which should deeply impress those who read them. Yet in these last days, days of pleasure-seeking, so few read much of the Scriptures, though God in His MERCY has written them to be read. Multitudes, young and old, are ignorant of much that is therein, and, being ignorant, they imagine many things which are not true, and so they rest on a false hope. How perilous this is. Among the words that seem to impress much are verses 27-31, and three words of 28 keep coming into the mind: "Died without mercy." Many are dying thus, and how earnestly saved ones should warn, and also lovingly tell of God's mercy in providing a wonderful salvation for undeserving ones. 'Tis all of MERCY that any are saved. 'Tis all of MERCY that believers have "life," and are kept alive. O how MERCIFUL is God. Yet how often His MERCY is quite despised. A man would not be treated as the Lord of Glory is treated! But let any troubled sinner, young or old, brought by the Holy Spirit, trust even now in the finished work of the Lord Jesus, and that one shall be saved, and rejoice in the welcome which is beyond everything else, yet perfectly free. The door of mercy is not half open, but widely open, for the burdened sinner to-day.

GOD is merciful and just, good and kind,  
But poor sinners, dead in sins, are so blind  
That they neither see nor feel, nor take heed  
To salvation full and free—their great need.  
GOD is merciful and great, and He saves,  
Breaks the power of sin and self, which enslaves,  
Makes poor rebels lost and dead, by His grace,  
Sons, and ever near to Him, in His place.  
GOD is righteous, merciful: He will bless  
Those who come to Him through Christ, sin confess;  
For the Lord of Glory came, came to die,  
And poor hell-deserving ones are made nigh.  
GOD in mercy waits to bless, to receive  
Those who hate their many sins, for them grieve:  
He will not despise the cry of the poor,  
For His mercy evermore will endure.

GOD in mercy gave His Son to redeem  
Those who did not (through their sins) Him esteem,  
But in mercy such are brought now to see  
Mercy is, by grace Divine, full and free.  
GOD in mercy, and in love, seeks the lost,  
Saves them through His poured-out blood—wondrous cost!  
Yet His mercy is despised, day by day,  
For so many love to go their own way.  
"GOD in mercy waits for me"—can you say?  
Yes, if you believe in Him, e'en to-day.  
But if you despise His love, full and free,  
There is nought but wrath to come,—endlessly.

### "I SEE NO HARM IN IT."

#### A Few Words with Young Believers, and Older Ones Too.

We must not imagine that sin is always labelled sin. "Satan himself is transformed into an angel of light" (2 Cor. 11. 14). Such a passage must not be toned down to imply merely that "the god of this age" (2 Cor. 4. 4) is linked with "some forms of religiousness." Far otherwise, he often urges many things that are right, mingled with evil, in order to decoy those who are not evil (Rom. 16. 18; see 20). Hence let us remember that UNMIXED poison is rarely brought. "Tares," moreover, are a close copy of wheat oftentimes till the harvest. The devil urges much truth, but NOT ALL. A remarkable chapter which speaks of Satan's "devices" concludes with the thought that many "adulterate" the Word of God (2 Cor. 2. 17). The Word of God is not entirely discarded. In accord with this we find that the woman does not introduce leaven instead of fine meal, but adopts the fine meal, and then varies it. If young believers are thus on their guard, they will not be misled by seemingly spiritual expressions associated with a tendency to broaden. Nor will they hastily assume that their inability to see any harm in an action is a proof that it is right. Satan desires to deceive and beguile (2 Cor. 11. 3). We read of those "taken alive" in a "snare" (2 Tim. 2. 26). Do you think this signifies a definite choosing of that which is seen to be evil? Nay, sin comes "plausibly," and the child of God is in danger of being lulled. Remember "fair speeches" in a context we have already seen to refer to Satan (Rom. 16. 18-20).

It is so easy for self-will to mistake and misuse the precious leading of the Lord. "I do not want to act on someone else's faith" is a right principle: but it is wrong to "wait" carelessly. Rather should we pray for, and expect much growth in faith. And the negative principle is not at all Scriptural: i.e., to refuse to hold back from an uncommended action till one can personally see it to be evil. This is to ignore Romans 14 and 1 Cor. 10. 29. One believer will say, "I do not see smoking to be wrong": another will add, "Nor can I object to a little change with the fashions." And so forth. But let us beware at once. If we are a new creation "in Christ Jesus," our standpoint is quite new, and our privilege is simply pleasing the Lord. Hence it is our joy to serve one Master, and to remember the principle "Lovest thou Me?"—"Feed My sheep?" The startling words ring out, "Now walkest thou not charitably." (Rom. 14. 15), and again, "But when ye sin so against the brethren,

and wound their weak conscience, ye sin against Christ" (1 Cor. 8. 12). You may remark: "They ought not to be grieved," and "Why am I evil spoken of? I give thanks." Now the Holy Spirit has quoted this very objection in 1 Cor. 10. 30 which is a continuation of verse 29. Does He approve of this argument? You may not "see" a thing to be wrong, but possibly you will "see" more later as you obey (Rom. 12. 1, 2), and be thankful you have been kept back from sin which would be a grief of heart afterwards (1 Sam. 25. 31, 33, a remarkable verse). And, in any case, though you do not "see," you must give up this or that, do you "see" you must wound your brother? Give me Scripture for this attitude, dear fellow believer, or eschew it. If you think you can wound others to the glory of God, or ride rough shod over their conscience, you will lose so much at the Judgment Seat of Christ, and we do not want you so to lose. Is it unkind to try and stop this loss? Do not resent love's plainness for Christ's sake. Is it unkind to desire for you a full reward, to His praise?

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"HE KNOWETH NOT" (Hos. 7. 9).

"THEY KNEW NOT" (Hos. 11. 3).

Hosea often calls attention to the sad lack of the knowledge of God and His wondrous workings (2. 8; 4. 1, 6; 5. 4; 6. 6). But he also prophesies a wondrous change (2. 20; 6. 3; 8. 2), yet not for all, only for those who are included in the verses mentioned. There is no Scripture for the figment of a universal salvation, but, thanks be unto God, there is no Scripture for a universal condemnation.

It is sad to be ignorant as to one's danger in earthly circumstances, but sadder not to know God's mercy, to remain ignorant of the real blessings in Christ to-day, and as to the two futures set forth so definitely and solemnly. Yet many wish to have it so: they are "willingly ignorant."

Reader! By the grace of God a momentous question. Do YOU know the mercy of God, and do YOU know the condition which is yours unless you rest upon the precious salvation which He has provided? I do not see your heart, but will you permit this word of warning, and of loving concern, TO-DAY, for God's glory, and your true prosperity!

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If the Lord will, Bible Meetings on Bank Holiday (3 and 6), to wait on Him, and ponder His truth. Suggested Leaflets include "Realities," and God's Poem (Eph. 2. 10). 61, Upton Lane, Forest Gate, London, E.7. Prayerful making known valued.

## TALKS ABOUT PRESENT-DAY NEEDS.—8.

### GODLINESS.

How gracious is our Lord and holy. May we ever meditate on His love. Also His holiness. This is an age of ungodliness, and those saved by grace, in His eternal purpose, should seek to make manifest His gracious working in, and for, those whom He chose, in His beloved Son, before the foundation of the world (Eph. 1. 4). Yes, beloved friends, we are chosen ones, if found to-day in Him our precious Saviour: and we were chosen that we should be holy, and without blame before Him, in love. What a heavenly calling is ours. Yet, alas, many lose sight of this in these perilous times, when it is so easy to be "like others," but thus we dishonour Him. If we look like unsaved ones, rather than those who are redeemed with the precious blood, where is a witness for Him? We praise God for our Risen Lord Who in wondrous love and mercy "died for ungodly ones," but let us not forget the fruit: a great work has been wrought for us, and in us, and now we should seek to be godly,—like God (Eph. 5. 1). O how wonderful is His grace that we can become, in any measure, like the Lord Jesus. God is good, and His tender mercies are over all His works (Ps. 145. 9), but we have His grace and power as well, and, being born of the Spirit, and indwelt by God the Holy Spirit (Rom. 5. 5; John 14. 17), what manifestations of His presence there should be. We are warned as to these last days, that many will have only a form of godliness (2 Tim. 3. 5): from such we are exhorted to turn away. How we should seek, earnestly, and with humbleness of heart, to shew in our daily life that, by God's mercy, we possess true godliness. The Lord Jesus was meek and lowly (Matt. 11. 29). Are we, in any degree, like Him in this? He was separate from sinners (Heb. 7. 26). Do we walk as He walked?—1 John 2. 6. What godly sorrow should be ours whenever we are not more like Him. Meditation on Him should stir our hearts, and encourage us to seek after more godliness of life. And the glorious future when we shall see Him, be with Him, and LIKE HIM, invites our zeal (1 John 3. 2). 1 Cor. 15. 49 must spur us on to seek to be more like Christ now: "As we have borne the image of the earthy, we shall also bear the image of the Heavenly." Our body shall be fashioned like to His glorious body (Philippians 3. 20, 21), and by grace we can say, since brought into living union with Him, "As for me, I will behold Thy face in righteousness. I shall be satisfied when I awake with Thy likeness" (Ps. 17. 15). Glori-

ous prospects. Let us take to heart the words of 1 John 3. 3:—"Every one that hath this hope in Him purifieth himself, even as That One is pure." God has been pleased to give many encouragements to godliness of life. Mark Ps. 4. 3. "But know that the Lord hath set apart him that is godly for Himself." What a privilege: yet we do not fully esteem it as such, else this would be more manifest in our life. Another encouragement is found in 2 Pet. 1. 3:—"According as His Divine power hath given unto us ALL things that pertain unto life and godliness," yet we fail, whereas His presence with us should be so manifest. Again, 1 Tim. 4. 7, 8, "Exercise thyself unto godliness, for bodily exercise profiteth little, but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." How every word should be graven upon our hearts. If only we had more of God's truth within, what strength without would there be, for the Scriptures are powerful, transforming our lives by the Holy Spirit's power. Yet we must admit with grief that we are not impressed by the words of the Living God, and urged to more godliness of life, as we should be. May we confess our shortcomings, and lives to God's glory will result, as the Scriptures are a power in the heart. What godly homes are possible, with children loving the words of truth. God would work thereby. May we too love His words more, and all that He may be exalted, amid a ruined world.

"Godliness with contentment is great gain" (1 Tim. 6. 6). Have we this great gain? Let us mark the words "with contentment." How can we be otherwise than contented with all we have in Christ:—"All spiritual blessings" (Eph. 1. 1-4)? Are we tried, and tempted? Let us listen to the gracious words, "The Lord knoweth how to deliver the GODLY out of temptations" (2 Pet. 2. 9; 1 Cor. 10. 13). The godly one can pray in times of special trial, as well as at all times (Ps. 32. 6). The journeyings of God's people, even to daily work, should be godly. Note 3 John 6, "After a godly sort." ALL that we do should be in a godly way. "We should live soberly, righteously, and godly: . . . looking for That Blessed Hope" (Tit. 2. 11-14). We should ever seek to "Serve God acceptably with reverence and godly fear" (Heb. 12. 28). Seeing that all things written in the Scriptures are surely coming to pass, what manner of persons we ought to be in all holy conversation and godliness (2 Pet. 3. 11). If godly, we SHALL suffer (2 Tim. 3. 12), but God will be honoured and His grace will be sufficient. O that we may be more godly at once, to the praise of the glory of HIS grace.

"THE TIME."

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—August, 1924.

The psalmist said of old, "It is time for Thee, Lord, to work," and added, "For they have made void Thy law" (Ps. 119. 126). How amazing that any can dare to act thus! And if he lived in dark times, we too live in times when God is practically forgotten by the vast majority. Well may the Scripture speak of "perilous times," and show that the midnight draws near. Time hurries on, and yet how few are ready, and waiting, for the Coming of the Lord Jesus. How few love His appearing (2 Tim. 4. 8). The only ground of true readiness is a living union with Him, because He so lovingly died instead of undeserving sinners.

But though we are compelled by the power of the Truth, and in love, to tell of man's danger, we rejoice that it is time to seek the Lord (Hos. 10. 12), and that if any, whoever they may be, and however long they may have forgotten God, are really brought to feel their heart-need, we can still proclaim that now is the accepted, and acceptable time (2 Cor. 6. 2), and God welcomes poor guilty sinners by the precious blood of His beloved Son. This is a gospel of hope, and He is a Saviour Who saves. There is no fiction in God's gospel. The warmest welcome awaits the utterly worthless sinner. The door of grace is not ajar but wide open, by the death of Christ.

The sufficiency of God is not only for great things, but for everything. Indeed, what is great? Is it not His will?

The man near Bethsaida first saw men as trees walking. There was sight, but not clearness. How often have we found such. But the Lord did not leave him till he saw clearly. How earnestly we should pray and seek for spiritual clearness.

If our faith depends on circumstances, it is in them rather than on Him. If our joy varies with the weather, it is not in the God of our salvation. If our brightness depends on our bodily health, what do we more than others? God has a wondrous right to expect much from a new creation.

Do not let us view sinners as so many cases on which to practise our spiritual surgery, but as those among whom are a great number for whom Christ poured out His life-blood.

Shall the Lord of Glory leave His real glory and die for me, and shall I seek earthly glory, and indulgence, and live for self?

What is nearer to us in daily experience?—our Lord's continual love or our trials?

DAY	2 Chron.		John		Learning		Psa. 119
					2 Chron.		
1	7	1-11	1	1-14	7	12	47
2	..	12-22	..	15-28	..	13	48
3	8	1-11	..	29-42	..	14	49, 50
4	..	12-9. 2	..	43-51	..	15	51
5	9	3-14	2	1-11	..	16	52
6	..	15-31	..	12-25	John 4	23	53
7	10	1-11	3	1-13	..	24	54
8	..	12-11. 4	..	14-29	..	25	55
9	11	5-23	..	30-4. 6	..	26	56
10	12	1-16	4	7-18	2 Chron. 9. 5	57, 58	
11	13	1-12	..	19-30	..	6	59
12	13	13-14. 5	..	31-42	..	7	60
13	14	6-15	..	43-54	..	8	61
14	15	1-11	5	1-13	John 5	20	62
15	..	12-16. 6	..	14-24	..	21	63
16	16	7-17. 6	..	25-35	..	22	64
17	17	7-19	..	36-47	..	23	65, 66
18	18	1-13	6	1-13	2 Chron. 14. 11	67	
19	..	14-29	..	14-27	20	6	68
20	..	30-19. 7	..	28-40	..	7	69
21	19	8-20. 4	..	41-51	..	8	70
22	20	5-15	..	52-65	..	9	71
23	..	16-25	..	66-7. 5	..	20	72
24	..	26-37	7	6-17	..	21	73, 74
25	21	1-11	..	18-31	..	22	75
26	..	12-20	..	32-44	John 6	35	76
27	22	1-12	..	45-8. 1	..	36	77
28	23	1-11	8	2-11	..	37	78
29	..	12-21	..	12-24	..	38	79
30	24	1-14	..	25-36	..	39	80
31	24	15-27	..	37-47	..	40	81, 82

"O how love I Thy law," said the psalmist. This was not mere affectation, but affection. The Lord delights in His people, and how they should delight in Him and His Will. "Thy words were found, and I did eat them," said Jeremiah, and Ezekiel was Divinely commanded, "Eat this roll, and go speak." The words of the Lord are to be very precious to His people. Obedience without knowing is impossible. We need to walk with God, and hear His voice.

NOTES ON MEMORIZED VERSES.

2 Chron. 7. 12-16.

The Lord's privileges involved responsibilities (1 Kings 11. 9): answered prayer IS a solemn call to holiness henceforth. "An house of sacrifice": the theory that sacrifice was borrowed from heathendom not only ignores Gen. 3. 21, 4. 4 (before the heathen), but sets aside the Scriptural stress on sacrifice: Heb. 9. 22 is the true explanation, and the preciousness of the blood of Christ shines out. 13, God's hand. 14, Note clearly who can pray, and how they can pray: unhumiliated prayer is vain (Jas. 4. 6-8; Luke 18. 10-14). 15, Now—emphatic. See 2 Chron. 6. 20, 40, Dan. 9. 18, Ps. 34. 15. 16, The place of the Name. Jas. 2. 7; our prayer is thus "in

the Name." How graciously attentive the Lord ever is.

#### John 4. 23-26.

Appropriately learnt with 2 Chron. as to worship. "The hour cometh, and now is." So 5. 25: in each case contrast in context, 4. 21, 5. 28. Chapter 4. 21 was not then fulfilled, for the house was not "left desolate": but the true worship was then required, even as to-day. To-day an earthly city or place of worship is not acceptable (21), i.e., if we are in our home, we must draw near (Heb. 10. 19): if we are in any other building, we must not trust to "it." Surely this thought should make us concerned as to the Lord's contrasts between "buildings" in the old dispensation and the present. Scripture surely knows nothing of "ecclesiastical architecture," but it speaks much of churches in "houses." Shall we keep to God's plan? Worship is a wondrous privilege. "Spirit" and "truth": contrast form and unreality: "truth" suggests more than the opposite of the lie, see. 1. 17, 15. 1: it emphasizes reality beyond a picture, or type (Phil. 3. 3): if we only use the symbols instead of enjoying Christ and the spiritual meaning, how vain is the breaking of the bread. Note "shall" and "seeketh." The Lord unveils Himself: what grace to the woman of Samaria. All teaching linked with Himself.

#### 2 Chron. 9. 5-8.

The queen of Sheba is a contrast with the woman of John 4. But she also affords a type, though Matt. 12. 42 ("in the judgment") seems meant to awaken solemn thoughts (cf. Hiram's testimony, 2 Chron. 2. 12). True, believed: same root. The report heard, not believed: but then the seeing: let us believe at once the Divine report (Isa. 53. 1), though the glory will be beyond all anticipation (1 John 3. 2). The "happiness" of Solomon's servants suggests Ps. 27. 4, 84. 4: how often we rob ourselves of happiness through irregularity, and leaving the Lord's sanctuary-fellowship. To hear His wisdom is our privilege (Luke 10. 42): "continually" (Prov. 8. 34). 8, Eph. 1. 3. Solomon was King for the Lord: service is a responsibility (1 Cor. 4. 2).

#### John 5. 20-23.

20, Cf. the stress on love in 1. 18: everything emphasizes what it meant for Him to bear wrath. "That," God's teaching is for us throughout. 21, 6. 38 is no contradiction: the One Who became the Perfect Servant was in perfect harmony: 'tis only those who ignore His perfection of voluntary obedience who have any difficulty. 22, A sidelight on Rev. 22. 12 with Ps. 110. 23, How serious then is the setting aside of

Christ by Israel and Mohammedans, and "Modernists." Mark the Holy Spirit's Word "As." How much is included in "honour," 1 Sam. 2. 29; Mal. 1. 6.

#### 2 Chron. 14. 11, 20. 6-9, 20-22.

How different is 14. 11 from 16. 2, 3, see 16. 7, 10: does our faith decrease as we become older? Observe in 14. 11 resting and going: the Lord does not encourage idleness (1 Chron. 14. 15). Faith does not ignore difficulties, but God is Greater. 20. 6, The same stress on the Lord: emphatic. "Thou" (again in 7). 7, "Thy friend"; 8, "A sanctuary for Thy Name" how earnestly, yet reverently, faith pleads, Ex. 25. 8, Heb. 4. 16. 9, "In Thy presence," "in our affliction": a deep sense of need is most precious, Isa. 57. 15. 20, Faith is not lazy. Note Isa. 7. 9, Heb. 11. 1, 5, 6. 21, Praise does not depend on sight but on the Lord. 22, He will thus work against our enemies too, Eph. 6. 12. Complaint is among our worst foes.

#### John 6. 35-40.

35, The Lord Jesus always associates blessing with Himself, never with His people's worthiness. 35, 36, Truly believing is beyond seeing. 37, All; hear: a unity, and individuals: in like manner, given (passive), come (active). "In no wise cast out," ch. 10. 28, contrast one who came to the feast, not to Christ, Matt. 22. 12, 13, 38, "For." 39, There is no uncertainty: observe the raising is not before the last day, not after: this prevents misinterpretation of the "last day": 2. Pet. 3. 8 is the key. The first resurrection is not in "man's day" (1 Cor. 4. 3; marg.). How many have forgotten this, and confused the Lord's prophetic teaching. 40, Again we have the individual privilege named after the collective, so Matt. 20. 28, AND Gal. 2. 20. May this become OUR personal joy.

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Correspondence welcomed from any exercised as to their soul's salvation, or, if, in mercy, already the Lord's people, as to the privilege of a closer, disciplinelike walk with God. Percy W. Heward, 61, Upton Lane, Forest Gate, London, E.7.

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Yesterday's manna breeds worms, and tomorrow's burdens are a forbidden load. The Lord is His people's All in All to-day; and to-day is a wondrous opportunity simply to please Him.

It is a privilege to believe the Lord, not a burden. Circumstances which seem to try, and hinder, and pain, are God's opportunities, and we shall rejoice in the backgrounds for the fuller display of His constant love.

# Thoughts from . . . The WORD of GOD.

Vol. xxiv. No. 9.  
Sept., 1924.  
**FREE.**

A monthly, as God enables, setting forth something of His gracious way and will, in accordance with a desire that He may be glorified, His people edified; and helpless, hopeless, sinners brought, by grace, to confide IN Christ as their own personal Saviour, and Lord.

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

"As for God, HIS WAY is perfect." Ps. 18. 30.

"If I have found grace in Thy sight, show me now THY WAY, that I may know Thee, that I may find grace in Thy sight." Ex. 33. 13.

"Thy way, O God, is in the sanctuary . . . in the sea." Ps. 77. 13, 19.

"He made known HIS WAYS unto Moses, His acts unto the children of Israel." Ps. 103. 7.

"As the heavens are higher than the earth, so are My ways higher than your ways, and My

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thoughts than your thoughts." Isa. 55. 9.

"The meek will He guide in judgment: and the meek will He teach His Way." Ps. 25. 9.

"Jesus saith unto him, I am THE WAY, and the Truth, and the Life: no one cometh unto the Father, but by Me. John 14. 6.

(See Acts 9. 2: 19. 9, 23.)  
"A New and Living WAY." Heb. 10. 20.

"THAT I MAY KNOW HIM, and the power of His resurrection, and the fellowship of His sufferings." Phil. 3. 10.

Some lovingly enquire about the subscription to this magazine. Valuing such thoughtfulness and interest, we would just mention four leaflets, "Hitherto Hath the Lord Helped Us," "The Faithfulness of God," "Behold the Mounts,"—"Behold, I am the Lord," and "A Further Record of Parts of His Ways," 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.

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

## WORDS OF INTRODUCTION

"The voice of rejoicing and salvation is in the tabernacles of the righteous" (Ps. 118. 15). God delights in the deliverance and joy of His people, and they are privileged to rejoice in Him. The work of God is to make His people glad (Ps. 92. 4). Israel failed when they failed to serve with gladness (Deut. 28. 47), and to walk mournfully before the Lord of hosts is not the object of life (Mal. 3. 14). The theory that a believer is to look on the pains and strains of a pilgrim life as bondage, or bare duty, is a worthless and sinful theory. It is our desire to praise our Heavenly Father, and to help others to praise Him in the joy of pleasing. Hence are these pages sent forth. Nor are we without hope that the joy in heaven over one sinner that repenteth may be realized thereby, and unto the Saviour of sinners shall be the joy of our praise also.

"Surely I Come Quickly" (Rev. 22. 20).

"A LITTLE WHILE" (Heb. 10. 37).

The Lord will not be slack to do  
The promise of His love:  
His grace is real, His words are true,  
Our hopes are fixed above.

"A little while": He told us so,  
And in His will we rest:  
The trial is not too great we know,—  
His time is always best.

And then the joy, with Him to be,  
Who died His own to save:  
Himself to serve, Himself to see,—  
For us Himself He gave.

"A little while":—shall we complain?  
Nay, keep the hope in view!  
Our precious Lord will come again,  
Faith knows His promise true!

### WORDS OF ENCOURAGEMENT.

The lessons of John 1. 38, 39 are very helpful. John had witnessed plainly in verse 29, but we are not told that any followed Christ. He witnessed again with Him. ("two" is a number of "testimony"), in verse 36, and "two" of His disciples followed. The Lord Jesus lovingly tested them. "What seek ye?" They sought a Person as well as a thing—yea, beyond a thing:—"where dwellest (abidest) Thou?"—now the grace, ever present, shines out, "Come and see." They came, they saw, but that is not all. "He dwelt," and "they abode": 'tis the same word: He abides and they abode. Abiding with Christ! We do not wonder that the next record is, "He brought him to Jesus" (42). Graciously granted fellowship ever leads to power, and concern for others. Mark 3. 14 contains the same order. If we abide with Him we shall long to lead others to Him. Is not this precious?

Appropriately the emphasis deepens, and in the second part of this Gospel (beginning with chapter 13, note "His own" there contrasted with 1. 11), we have "abiding" IN Him (15. 4, 5). Is this our wish, and, in measure, our experience? 'Tis the only way of fruit-bearing, and our Father is glorified thereby.

### SOME REQUESTS FOR PRAYER AND PRAISE.

"Let us draw near, with a true heart, in full assurance of faith" (Heb. 10. 22).

1. For more deep reverence among believers: there is much lightness, and an unwillingness to be thought too solemn. This is a great hindrance spiritually (Heb. 12. 28, 29).
2. For more concern as to the prayerful knowledge and use of all Scripture, and that believers may be willing to keep on rising early, and gladly to lay aside the "usual" newspaper for the words of God.
3. For deliverance from "the spirit of this age," as to success, and pleasures, and exhibitions, and standpoint altogether.
4. For the removal of "all bitterness" (Eph. 4. 31), and that children of God may be more troubled if they lose their temper, and never defend sin because of their temperament. Love removes differences—Scripturally.
5. For witness to those of "all the nations," including that which is of the Lord in Seaports. (We do desire God's guidance as to all methods, and enabling as to languages, and that the fragrance of His love may keep from the energy and laziness of the flesh.)
6. For meetings, and the "giving," and raising up, of men of God who shall be able to teach (2 Tim. 2. 1, 2), and for the gathering of saints in a way that does not vex their righteous souls (2 Pet. 2. 7, 8).
7. For the Lord's direction as to preparing and sending forth of magazines, leaflets, typewritten notes and letters, that, amid many duties, there may ever be the calm of communion, the power of the Holy Spirit, and much fruit to God's glory.

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

### "IF THEY HEAR NOT MOSES AND THE PROPHETS, NEITHER WILL THEY BE PERSUADED THOUGH ONE ROSE FROM THE DEAD."

—Luke 16. 31.

Many who are truly concerned to lead souls to Christ look on the indifference around, and feel awhile tempted to discouragement on the one hand, OR to human methods on the other. By the grace of God we need deliverance from both these sins. The Lord Jesus shall see of the travail of His soul. We need not, we must not go down to Egypt for help: we have that precious gospel which is His power unto salvation (Rom. 1. 16), and though worldly wisdom will gain applause and converts, we do well to remember that we are not here to win for ourselves, but to glorify His Name. If faith stands in the wisdom of men (1 Cor. 2. 5), through any "excellency of speech," what is the profit? The Lord is to be exalted! In like manner we often under-value the testimony of Luke 16. 31 as to ourselves. Many say—"If only we had apostles!" Wait, listen: "They have Moses and the prophets." 'Tis not only the writings of Moses. The complaint that we have not the apostles, and therefore cannot expect oneness of mind, is an excuse. "If we lived in days parallel with those of old, we should know what to do, we should be so obedient and of one heart." Is not the Scripture definite? Is not the Holy Spirit living to-day? If we are not of one mind, the sin is ours. The theory which excuses differences because there are no apostles, and which "independently," and with oft-unconscious pride, rejects any loving reproof of brethren, because "they are not apostles," is very sinful. It is bondage to self. The theory of waiting on the Lord for immediate guidance in a self-chosen way is like Naaman's sin, "I thought." Matthew 23. 30 comes to mind, "If we had been in the days of our fathers, we would not have been partakers with them."\* And we are all unconsciously proud, before we are aware, beloved readers.

Further, when did confusion enter? When apostles were living. In Asia "all" turned away from Paul, an apostle. The excusing of differences and of denominations, "because there are no apostles," is thus a self-righteous fiction as well as a grievous slur on the Scriptures. "They have Moses and the prophets."

The cause of differences is within. The Scriptures are clear. The promise of Psalm 25. 9 is firm. The great need is not cleverness, nor some other circumstances, but communion and humility (Isa. 57. 15). The Holy Spirit abides. Do we believe this? The Holy Spirit abides.

\* Cf. also the one who "would" give readily IF he had more. 2 Cor. 8. 2 deals with this sad "pretext," shall we call it? The Lord's glory demands plain speaking, and a humble heart desires it.

"WE SOUGHT HIM NOT AFTER THE DUE ORDER" (1 Chron. 15. 13).

HOW THE MISTAKE CAME IN—AND ITS FRUITS.

THOUGHTS FOR TO-DAY'S OBEDIENCE.

(Concluded.)

But all the while there is something wrong. We are not attached to ALL the will of God. Perhaps we think we are, and may resent the attitude of any who would bring us back to some commands of the Lord, and feel they are interfering. There are meetings to-day emphasizing "all one in Christ Jesus" which could not go on, if His own commands (e.g., as to baptism, the Lord's Supper, believers abstaining from oaths and force) were brought forward. Yet they are very happy. There is something wrong. The reaction must not be leaving first love. **Bitter orthodoxy is a sin.** Surely there is quite a different remedy, in the enabling of the Holy Spirit. To escape from one evil into another is grievous indeed. David, at first, was displeased and confused. He made the mistake of being afraid of God instead of being afraid as to his own way (1 Chron. 13. 12). The Lord soon showed the path of continued blessing (13. 14), and 1 Chron. 14. 10, 14 must come helpfully before us. "In ALL thy ways acknowledge Him, and He shall direct thy paths" (Prov. 3. 6; Ps. 91. 11). If only dear children of God would learn the lesson before the Lord breaks forth upon some action, there would be rich blessing. And how precious to see His reproof is for previous actions also. They seem afraid to be simply obedient. **There is so much arguing from results,** and apparent links, and some who speak against this speak unlovingly, and harden their brethren in broadness. If only we were willing to follow His will as disciples, and found a joy in love's exactness (1 Chron. 15. 2, 12-15; John 14. 15; 15. 14), how blessed it would be. We must not assume that because there is a desire in the heart we know the Lord's will (1 Chron. 17. 2, 3): we need His Word. We must not assume because we are happy, and others are united, that this unity is necessarily all of Him. And if we use God's long forbearance to keep to our successful new cart, whether in worship or evangelism, and to complain of those who would put it aside, are we disciplelike in our affections? Confession of sin is the need of us all. Will there not be many surprises at the Judgment Seat of Christ?

Yours heartily in Christ Jesus,

Percy W. Heward.

BY GRACE.

"By grace are ye saved through faith, and that not of yourselves: it is the gift of God" (Eph. 2. 8).

"By the grace of God I am what I am" (1 Cor. 15. 10).

"Justified freely by His grace through the redemption that is in Christ Jesus" (Rom. 3. 24).

"Let us have grace whereby we may serve God acceptably with reverence and godly fear" (Heb. 12. 28).

Saved by grace through blood outpoured, blessed in Christ for aye,

How we should adore and praise, love the heavenly way,  
Live as those born from above, with a true delight  
In God's perfect will always, walking in His light.

Saved by grace, how can we live like to worldlings here,  
Yet profess to love the Lord, Who will soon appear?  
Live as those still dead in sins, looking like them too,  
Speaking oft of worldly things, with that day in view?

Saved by grace: how can we fail, fail to watch and pray,  
Watch for Him our Coming Lord? Knowing not the day,  
Nor the hour when He will come, come for all His own:—  
Yet we know He will appear, this He has made known.

Saved by grace that we should shew, shew forth all His praise,  
And, by sovereign GRACE alone, walk in all His ways,  
Shewing forth His marvellous love to a ruined race,  
That we are, by covenant love, saved, and kept by GRACE.

Saved by grace, and now made heirs, heirs of God and Christ,  
How we should our Lord exalt, since His death sufficed,  
And we are in Him made nigh, nigh to God on high,  
How can we like worldlings live, and our Lord deny?

Saved by grace:—why should we fail, in the little things,  
To exalt our Coming Lord, Who is King of kings?  
We have oft dishonoured Him in our daily life,  
Though we are, in wondrous love, saved from endless strife.

Saved by grace, we should adore, and acknowledge Him,  
Whose we are, and Whom we serve, and Himself esteem:  
O the wonders of His love to a fallen race,  
May we evermore rejoice, till we see His face.

To make a world was no travail of soul, but to save a soul was! How wondrous is the love of Christ.

"Cords of love": how tender is the thought. And if we are brought to Him they become "chords of love," for our heart thankfully responds, and finds praise and joy in the delight, which His love and His will call forth in the redeemed. Treat it not as bondage to be drawn to Christ from self-will.

The strength is greater than the stress, the power greater than the problems, the Lord mightier than the road, our sufficiency is of God.

The grace of God is, as the name shows, perfectly free. God has nothing to sell, nothing on easy terms. He delights to give—wondrous thought, He delights to give.

## "A LITTLE CHILD SHALL LEAD THEM" (Isaiah 11. 6).

### A TALK WITH BOYS AND GIRLS.

Do you know what these words mean? They come in the Bible, and so they must be true. "Shall lead them." How strange. I do not want to see boys and girls who try to be "great," and to tell grown up people what to do. That is quite wrong. It is right for those who are young to obey. Obedience is beautiful (Eph. 6. 1). But a little child will lead—whom? The wolf, lamb, leopard, kid, calf, young lion, fatling:—all these animals are before us in the one verse of Scripture. It does seem strange to talk about leading a lion! But lions were not wild when God first made them. Have you ever thought why they became wild? When you have seen animals fighting, have you asked why it is? We do not like people to be amused when dogs try to hurt cats, or when dogs fight one another, and birds quarrel. God tells us the cause, and it is a sad one. When Adam sinned, all the animals were changed and thorns began to grow. We read about this in Romans 8. 20. The words are rather hard to read, but will you try? "The creature (or, creation) was made subject to vanity, not willingly." That is to say, the animals created by God were then brought down from their freedom at first, and they have "emptiness" and trouble brought into their lives. Hence we read, "The whole creation groaneth and travaileth in pain together until now" (22). "Groaning" makes us think of one crying out because of being crushed. Poor animals! How much pain they still suffer. We would not be cruel to them:—if you are unkind, even to a butterfly, it is wrong (Prov. 12. 10). Yet, in any case, they have many sorrows, and die. But God has a lesson for us in it all. Sin has brought all this trouble into the world, and every time we notice an animal fighting we ought to remember what sin is. And, not only so, we ought to be sorry for our sins.

But this is not all. We sometimes have meat for our food. And God has a lesson to teach. We do not wish to eat the blood. God never gave that for "food." Why not? Genesis 9. 4 tells us the life is in the blood, and Leviticus 17 adds that the life-blood is to remind us the Lord Jesus poured out His life-blood to save sinners. Thus Israel used to eat their meat after the sacrifice of peace offerings (cf. 1 Kings 8. 61-63). When we have meat we should still learn a lesson about our greatest need. It was necessary for the Lord Jesus to die to save sinners, if any were to be saved. And so the fact that God never gave the blood to us for food, but gave the flesh, is to teach us how sin brings

death, and all blessings are by the death of Christ. Do you know Him as your Saviour? He spoke of little ones believing in Him (Matt. 18. 6), and I am so glad of this.

And one further thought. Do you know how the verse in Romans 8 goes on?—"In hope, because the creature itself also shall be delivered" (20, 21). There is a bright hope for the animals when Christ comes. I cannot think of Noah's ark as something for "play," but as a beautiful picture of the work of the Lord Jesus! The animals then obeyed Noah at once. So when Christ comes back: the animals will be quite tame. Isaiah 11 speaks of that Day. Then "a little child shall lead them." But unless you are saved by His precious blood, can you share the bright hope of His coming? No, you cannot. Ah, if you feel your need of salvation from your own way, He is such a wonderful Saviour even now. There is a wild animal worse than the wolf. Do you know what it is? James 3. 8 tells us no one can tame it. That animal is the tongue! Not only have the lions and tigers fallen because of sin, but we have all fallen. And so even boys and girls need to be saved from themselves and saved from punishment. Sinners have "earned" death—away from God! And that is why the Lord Jesus died. What wonderful love! But many do not want salvation. Are they not in danger? Yes, in great danger. Yet they do not know this. God shows this even when He speaks of that day in which the Lord Jesus will be King, and the beasts of the field will not hurt any more (Ezek. 34. 25, 28). "Dust shall be the serpent's meat" (Isa. 65. 25). Satan came to the Garden of Eden as a serpent, and thus God always points out that all His words are true from the beginning, and, further, that those who chose Satan's way will remain for ever far from the blessings of Christ. We read the warning, "Depart from Me," and "These shall go away into everlasting punishment" (Matt. 25. 41-46). How we would desire that many of our boys and girls may feel their danger TO-DAY, and become troubled over THEIR wild animal,—even the tongue, which shows what is in the heart. Thus will they seek God's grace and salvation, through the blood of His dear Son, and His welcome is so loving, even while I write, and also while you read these words. But is it wise to be careless? No. It is unwise and wrong! Listen to one more verse of Scripture: it is such a joy to some of us, "Behold, now is the acceptable time; behold, now is the day of salvation" (2 Cor. 6. 2). Is this your joy as well? Christ welcomes to-day, and He saves for ever. So wonderful is His love. The door of God's grace stands open for all brought to feel their sins and to rest on the precious work of Christ.

## CHOSEN.

## A LOVING MESSAGE TO YOUNG BELIEVERS.

How full of encouragement are God's words for those whom He set His love upon and chose in Christ before the foundation of the world (Eph. 1. 1-4). What amazing love, and yet how we fail to appreciate such love, when our hearts ought to overflow with the response of love to Him, Who so loved us. We could well meditate on these four verses again and again, and still find more and more in them. Such is the power of the words of the Living God, and how they should spur, even the youngest believer, to more godliness of life, and watchfulness in the little things, that God in all may be glorified. This should ever be our object, and it will be if we seek to understand more fully by Whom, and for Whom, we have been chosen. In Psalm 4. 3 we read, "The Lord hath set apart him (or her) that is godly for Himself. Yes, God has chosen us, even the youngest and weakest believer for Himself. If only this was realised, what lives to His glory there would be, and what sorrow for sin, together with watchfulness, and earnest prayer to be kept from turning either to the right hand or to the left (Isa. 30. 21). There would be a deep longing to be kept in the narrow way which leadeth into life (Matt. 7. 14).

We think of Israel, and how often they grieved God by their sins, though it was said, "The Lord thy God hath chosen thee to be a special people unto Himself." Yet they grieved Him often, and these things are recorded to warn us. May we take heed, lest we grieve Him by wandering in any by-path. We marvel that Israel should so often have turned from Him, and we marvel, too, at His long-suffering toward them. May we be humbled as we see how easy it is to grieve the Spirit of God, and to dishonour Him, and cause others thereby to blaspheme His worthy Name.

What an incentive to holiness are the words in 1 Pet. 1. 16: "Be ye holy; for I am holy." In view of God's holiness what hatred of sin there should be, even in thought, as well as in word and action. When we remember all that Christ went through to redeem His people from all their iniquity (Tit. 2. 14), how we ought to fear lest we grieve Him; and to become mindful of His words in John 15. 16, "Ye have not chosen Me, but I have chosen you." For what object? "That ye should bring forth fruit, and that your fruit should remain." In verse 19 we read, "I have chosen you out of the world." Notice John 17. 14, 16, "They are not of the

world, EVEN AS I am not of the world." Seeing that God has so blessed in Christ, through His death, even the youngest believer, what a realization and a holy manifestation of His gracious working by His Spirit, should characterize each saved one. There should be intense love, to the Lord, for chosen ones should choose the things that please Him (Isa. 56. 4; 65. 12), and, like Mary, choose the one thing needful (Luke 10. 42). It is blessed to listen to His voice speaking through the words He has written. May the Lord stir the hearts of younger believers, as well as others, to see how wonderful it is to be chosen and redeemed by precious blood for Himself, to shew forth His praises, by His gracious working, and in the power of the Holy Spirit DAY BY DAY.

Chosen ones should seek the things  
Touching Christ, the King of kings,  
Have their mind on Him above,  
Praising ever for His love.

Chosen ones should holy be,  
That they may His glory see,  
Walk with Him, in raiment white,  
In that city without night.

Chosen ones should watch and wait  
For the Lord, and evil hate,  
As they seek their Lord to please,  
Choosing not a life of ease.

Chosen ones should LOVE the truth,  
Whether old, or in their youth,  
Such should wish to GROW in grace,  
Running ever in faith's race.

Chosen ones are blessed indeed,  
And they should to all take heed,  
Search the Scriptures, look on high,  
For Christ's Coming draweth nigh!

## TALKS ABOUT PRESENT-DAY NEEDS.—9.

## REST, and DELIGHT OF SOUL.

The words of Prov. 29. 17 are very impressive, and they become more and more so, as we meditate on them. We wonder if they have not been noticed, or whether they have been forgotten, because, on looking round, we all often fail to find homes that have rest, and the dear parents who have delight of soul in their children's obedience. Hence we need to be humbled before God, since this and other exhortations have been overlooked in these perilous times. O for more earnestness in seeking to know what God has been pleased to write for our encouragement, instruction and edification.

There are many problems connected with the home. It takes time to have a godly home and children in subjection. If only there was more time spent in seeking to train the little ones in the fear of the Lord, and less on their earthly clothing, what joyous results there would soon be to God's glory. But, alas, few seem impressed

to have a **desire** for neatness, or courage to be a contrast with those who are not saved. How solemn to spend so large a portion of one's time on the fleeting things of earth, and even on the immodest fashions of this sinful age. O that God in His mercy may raise up mothers who see the need for godly training from infancy. It soon bears fruit if there is consistency in the home life.

There must be loving and firm discipline in the home, if the children are to be a comfort to their parents, which it is intended they should be. But, alas, how often children are a source of trial. May not this be the fruit of the absence of correction from babyhood. Infants must be trained firmly, else they soon become self-willed and uncontrollable, even when quite tiny. GOD'S words as to the home, and the training with blessed results, must be true. Though there are many failures, we dare not doubt the Scriptures, or God's gracious enabling and the power of the Holy Spirit. If only unnecessary things were put aside, there would be more time for quiet waiting upon God, and this would be felt even by the little ones. Children quickly "copy," and it is right they should, but, O what need there is for watchfulness in the little things of daily life, and how much time is wasted which might be used for the Lord, and which would bring blessed results now, and reward in that Day, to God's glory. Let dear mothers meditate on these things, and have their eyes opened to see that which brings failure and dishonours the Lord. There are some homes where there is confusion because the little ones have not been taught obedience in infancy, but rather allowed their own way (1 Kings 1. 6). How many parents have robbed themselves of rest and delight of soul through fearing and failing to correct wisely, and with love's definiteness. These are perilous times, and children will naturally be disobedient (2 Tim. 3. 1). But ought the children of God's dear people to be disobedient, as the children of those who are not saved? God has given many blessings and encouragements to believing parents. See Prov. 22. 6; 2 Tim. 1. 5. Surely we see that Moses received from his parents a godly training, for was he not like them, in that he feared God and did not fear the wrath of the king? (Heb. 11. 23-27.). This is an encouragement to parents to seek for godly training, while 1 Sam. 2. 30 is a solemn warning to those who fail because the path is difficult, and it seems easier (at first) not to correct and restrain their children (see 3. 13). Many at this time are becoming exercised as to the home, for the days are evil, and Satan, as at the beginning, seeks to mar the home. But God can enable, and He does enable, and while we feel and see our failures, we would have much cause for praise in seeing

how God has blessed in the past. O that for His glory He may raise up godly homes to-day, that there may be a witness for Him in these last days. He is able to meet every need, and will not fail to fulfil His own words. One is impressed with the words, "Guide the house." Why this exhortation? That the adversary may not speak reproachfully (1 Tim. 5. 14. See also 1 Tim. 6. 1.) How many have blasphemed the Name of God, and His doctrine, because of our failures. May God forgive, and cause heart-searching before Him. (See Mal. 2. 2.) When God speaks of the home, He means exactly what He says. The Scriptures often have a wider application of the underlying principle as well. Do we not all often hinder our prayers, and 1 Peter 3. 7 should search every saved one; but the primary thought concerns the HOME. How often we say the words, and apply them to all believers: "Them that honour Me, I will honour" (1 Sam. 2. 30), and the principle is Scriptural. God does honour those who seek to please Him, whether with reference to the home or business, or anywhere. He sees and knows all, even the thoughts and the things that come into our mind. But the primary application is to the home. We want, therefore, the words rest and delight of soul to be the blessed home experience of many redeemed ones in these days of restlessness. What calmness and quietness there should be within (Matt. 11. 28, 29; Job 34. 29; Ex. 33. 14). O for more inward peace, rest, and quietness (Isa. 26. 3, 4; Ezra 7. 12). If the soul is satisfied, surely we shall know by blessed experience what a delighted soul is, and what lives there will be, by God's grace and the gracious working of the Holy Spirit (Isa. 58. 11, 14; Ps. 37. 4, 5; Song of Songs 2. 3).

Do we not all feel, dear fellow believers, the need, in these days of rush and excitement, the need for more inward rest, and delight of soul? God is sufficient. He will not fail. O that for His glory, not only dear parents may seek to have inward rest, and rest in the home, because of children in subjection, but that many others may have the same delight of soul. Such a prospect befits those saved by grace, for it glorifies God Who claims His people, through the finished work of His beloved Son, that He may be glorified in their devoted and delighted lives.

### ABSOLUTELY FREE !

No Limiting to Those Who Can Pay PART of their Debt.

What a failure to "offer" a "bargain" on terms which prevent obtaining as much as with a higher price. In Luke 16 the unjust steward proposed

that one debtor should be met half way, but dear reader, such a proposal, as to salvation, would give me no hope at all. To halve my debt to God would still entirely exclude me—and you. Indeed, every “cheap” gospel is utterly worthless, and powerless, and there is only one gospel worthy of the name, only ONE gospel which can have any real results.

God is not “offering” a gospel. He is not giving men another “chance.” He has something infinitely better. Listen to the message of free grace. “When they had nothing to pay, He frankly forgave them both” (Luke 7. 42). O the music of such words! “Ho, every one that thirsteth, come ye to the waters, and he that hath no money” (Isa. 55. 1). The gospel of the grace of God is not cheap, it is free! He does not meet you half way; but, in love, He has provided for utterly helpless sinners a complete gift. The cost was real, but has been paid, and Christ’s finished work is the guarantee. If any are brought to own that they have

**ALL DEBTS, AND NO ASSETS.**

they will welcome grace. The parable of the camel going through the eye of a needle has a deep meaning. Salvation is quite as much a miracle. The work of God does not compromise: a mixture with your work or mine, to make up salvation, is impossible. If I “offer” anything, it is an insult to the gracious Giver. But if I am low enough down heart-brokenly to receive His gift, the joy of eternal life IS mine.

Such a gospel is too humbling for the self-righteous. Indeed, it is too humbling for ALL of us, till we are laid low (Luke 10. 30). The difficulty is not that men are too poor to obtain Christ, they are too rich, rich in their own esteem. Most “think” that they must DO a little more, and God will then welcome. ‘Tis the reverse! All thought of your doing is presumption. But how painful to be brought down to see one’s best works are worthless for eternal life. They are useful for this world. If you are kind and religious you may have lengthened quietness (Dan. 4. 27), and God does not forget this in His earthly dealings with men generally, and, moreover, there are different degrees of punishment in hell. Yet all are in hell. To obtain salvation, your “best” is utterly vain; my best was the same. The work of Christ is the only hope, and He died because “my best” deserved death. Now, dear reader, is it not true that on such a background grace shines out, and nothing else will meet the need? No other gospel attracts, but an absolutely free gospel is welcome news indeed, and God graciously proclaims this to-day!

**SUGGESTED DAILY READINGS.**

“IF THE LORD WILL”—September, 1924.

DAY	2 Chron.		John		Learning		
					2 Chron.	Psa. 119	
1	25	1-13	8	37-48	25	16	83
2	..	14-28	..	49-59	..	17-18	84
3	26	1-14	9	1-12	..	19	85
4	..	15-23	..	13-23	..	20	86
5	27	1-9	..	24-34	26	5	87
6	28	1-11	..	35—10. 6	..	15-16	88
7	..	12-27	10	7-18	John 9	35	89, 90
8	29	1-11	..	19-30	..	36	91
9	..	12-24	..	31-42	..	37-38	92
10	..	25-36	11	1-13	2 Chron. 28.9		93
11	30	1-12	..	14-27	..	10	94
12	..	13-20	..	28-37	..	11	95
13	..	21—31. 4	..	38-46	John 11	47	96
14	31	5-13	..	47-57	..	48	97, 98
15	..	14-21	12	1-11	..	49	99
16	32	1-8	..	12-24	..	50	100
17	..	9-20	..	25-36	..	51	101
18	..	21-33	..	37-50	..	52	102
19	33	1-10	13	1-11	2 Chron. 33.12		103
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How precious are God’s thoughts unto us (Ps. 139. 17 ; 40. 5). He has been pleased to set them forth in words “of earth purified seven times,” that we may not be misled. If we had not the Scriptures, how we should long for an authoritative message! Earnestly should we say, “We would then obey.” We have such an authoritative message: do we use it to God’s glory? The writer found a certain lexicon very helpful in a foreign language, and took opportunities of a few moments with it again and again, till he possessed a copy, and it was accessible. Then he used it less. Do we treat the Scriptures thus?

**NOTES ON MEMORIZED VERSES.**

2 Chron. 25. 16-20, 26. 5, 15b, 16.

All Scripture history is practical. The prophets were usually called to do rejected service (Jer. 28. 8). The king forgot that God’s appointment of counsellors was beyond his: how different David’s attitude in 2 Sam. 12 ; and 24. 14. Self-will is self-destruction. 17, A further step in wrong “advice” (22. 4): note pride in 19 (Prov. 18. 1, 20. 3). 20, He was allowed to go on his own way: God would not stop him after he had thus rejected warning (Hos. 4. 17). 26. 5, How important is godly fellowship (2 Kings 12. 2): often when “influence” is with-

drawn there is failure. Seeking is definite (Ps. 105. 4). 15b, 16, There is a danger in success. Saul illustrates this (1 Sam. 15. 17). The flesh will misuse God's blessings. Uzziah did not wish to serve idols, but to come to God his own way: Numbers 16. 3 is parallel: how does our Heavenly Father view much "Christian work" to-day that is not "according to the pattern"?

John 9. 35-38.

Further blessing via "casting out," so oftentimes. Our felt need: He steps in. Ch. 10. 4 (the same word) would suggest that the Shepherd was thereby drawing His sheep away from Judaism to Himself: do not be occupied with circumstances, the Lord is working behind, through and above all. "Dost thou believe into": remarkably helpful after the word "out": a Jewish position lost, a Glorious Person found, because He finds. 36, "Who is He, Lord, that": contrast Ex. 5. 2: how blessed to see the man's responsiveness: not "that I may consider." Notice, too, faith's intelligence: the man wished to KNOW, THAT He might BELIEVE. 37, "Seen Him," with eyesight He gave. "Talketh": He has revealed Himself again. 38, "I believe," faith, promptness, definite simplicity, continuance. "Lord," faith's reverence, and recognition of the personal Lord, personally. "And he worshipped Him": unbelief never worships, faith never withholds worship (20. 28). The Lord Jesus definitely led the man to worship: how clear a witness as to His Deity: He never rejected faith and worship: how can any assume He was not God?

2 Chron. 28. 9-11.

9, Not for your sakes, Ezek. 36. 32, Deut. 9. 4, 5: how easy it is to draw a wrong inference. "A rage": this was not right, an appointed action with a wrong motive is not approved (Isa. 10. 6, 7; Ezek. 36. 5. Cf. Obad. 12). 10, It is so easy to fail to learn God's lessons: this question should always check our pride when we see how others lose spiritually. Have we not sins? What if God should deal with us accordingly? 11, A test of faith, and an evidence that success does not prove God's pleasure and approval.

John 11. 47-52.

47, Their doing and His doing: ever contrasted. 48, They thought of "results," and of their position and their nation: no thought of truth, or as to Himself, and Who He really was. If we want to keep to our opinions, and do not like to give up our mistakes, we are partly on the same road: it is so easy to condemn others, and do the same sin (Rom. 2. 1), in measure, at

least. 49, Caiaphas overruled, as Balaam. 51, 52, A twofold aspect, as on the day of atonement, the family and the nation: how wondrously the types were arranged: how could this be chance? And if THUS arranged, how precious must be the Antitype to the Father. Christ's gathering work.

2 Chron. 33. 12, 13, 18, 19.

The Lord used trials (Hos. 5. 15). Beseeching without humbling was Saul's sin (note verse 23 and 34. 27). Israel will be humbled as Manasseh. Yet there is a "howbeit" (2 Kings 24. 3). 18, Cf. "Behold he prayeth" (Acts 9. 11). 19, "Before he was humbled": humility alters everything (Isa. 66. 2).

John 16. 2-14.

2, Rejection: are we willing? "Will think," Acts 26. 9: there is no salvation by sincerity: let us not trust to our "thinking" as to methods of service unto the Lord. 3, "They have not known": if we know the Lord we shall thereby be drawn from our thinking. 4, The precious forewarning is to keep saints from being "discouraged":—my Lord knew my difficulties before I reached them: they only show His truthfulness, and thus encourage faith." 5, See 13. 37, 14. 5: it is remarkable that both Peter and Thomas missed the opportunity of asking. 6, Sorrow, see 14. 28: love delights in the joy of the one loved, selfish sorrow is not love, yet commonly mistaken for it: do we love our Lord more for His gifts than for His joy in our love? 7, The love that is unselfish really gains, but not by seeking gain. "The Comforter": the One called alongside, i.e., in answer to Christ's prayer (14. 16), and the Advocate of God's claims (hence 16. 8): this important work of the Holy Spirit is often forgotten: He advocates the Father's will, and impresses, on saints, love's recognition. 8-11, A clear testimony, yet rejected by the natural man (Luke 14. 15-20). Contrast the quickening work of the Spirit (Luke 14. 21-23). 11, "Has been judged," cf. 12. 31: Satan still "the god of this age" (2 Cor. 4. 4), but as prince of this world he has been judged by the work of Christ (Heb. 2. 14). 12, Meat in due season. 13, The Spirit of God leads along the path to the goal (all truth), for there is no independence: the fellowship of God, the Father, the Son, and the Spirit, must make us ashamed of our independence: fellowship is not bondage. The Perfect One teaches us hereby a wondrous lesson (John 5. 19).

Salvation is the gift of God, and leads to the fruit of loving obedience. This is the proof of the work of the Holy Spirit, not the cause.

# Thoughts from The WORD of GOD.

Vol. xxiv. No. 10.  
Oct., 1924.  
**FREE.**

"All Scripture is given by  
inspiration of God."

2 Tim. 3. 16.

"Add not thou unto His  
Words."

Prov. 30. 6.

"Diminish not a word."

Jer. 26. 2.

"Thy Words were found, and  
I did eat them."

Jer. 15. 16.

"Look that thou make them  
after their pattern, which was  
shewed thee in the mount."

Ex. 25. 40.

"And Moses did look upon  
all the work, and, behold, they  
had done it as the Lord com-  
manded, even so had they done

A Monthly, to exalt the Name of the Lord Jesus, and set forth the simple path of loving obedience, for those redeemed by His precious blood, who can, on this account, Scripturally call God "Father," who would own no human name, but would live humbly, and expectantly, as befits His learners, awaiting His Coming.

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

it : and Moses blessed them."  
Ex. 39. 43.  
Cf. 39. 1, 5, 7, 21, 26,  
29, 31, 32, 42 ; 40. 16,  
19, 21, 23, 25, 27, 29,  
32—a unique stress on "as  
the Lord commanded."

"As it is written."

Ezra 3. 2, 4.

"He offered . . . in the month  
which he had devised of his  
own heart." 1 Kings 12. 33.

"If a man love Me, he  
will keep My Words, and My  
Father will love him, and We  
will come unto him, and make  
Our abode with him."

John 14. 23.

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Some lovingly enquire about the subscription to this magazine. Valuing such thoughtfulness and interest, we would just mention four leaflets, "Hitherto Hath the Lord Helped Us," "The Faithfulness of God," "Behold the Mounts,"—"Behold, I am the Lord," and "A Further Record of Parts of His Ways," 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. 130, Grundy Street, Poplar, Tues: 8. 15.

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

## WORDS OF INTRODUCTION.

The Words of the Lord are pure words—there is no dross in them. The Gospel is the power of God unto salvation to everyone that believeth. Are these thoughts out of date? Then we would wish to be out of date, too. The twentieth century believer is NOT to make a NEW revelation, but to ask for the OLD paths (Jer. 6. 16). "Return" is God's message: He has not set aside His own words. Shall we adopt present-day beliefs of a human gospel, effectual by human scheming, music, etc., appealing to the unrepentant senses? Shall we give up a fully inspired Bible? Shall we (mis)use the words "church," "baptism," "sanctification," "separation," "elder," and so forth, with their new present-day attachments, or be simple enough to go back to the dictionary of Scripture with Scripture? The Holy Spirit has given us many precious keys through the repeated use of the same word: but the devil has many wiles. The Lord Jesus never promised a prosperous and wealthy "church," with

governmental voting, and commercial success, but He spoke of pilgrims, and of rejection right up till His Coming. Has He made a mistake? Has the world become better than He thought it would? Or have His professing people denied the position of the bride (2 Cor. 11. 2), and leavened the fine flour of His changeless, but unpopular, truth?—Luke 13. 21.

"OUR SUFFICIENCY IS OF GOD" (2 Cor. 3. 5).

We have not yet to-morrow reached,

But, when it shall have come,

'Twill bring His love we oft have preached:—

We shall not then be dumb!

Praise will ascend unto our God,

And we His power shall know:

Redeemed by precious, out-poured blood,

We on His path can go.

He is the Same, for aye the Same,

And we in Him would rest;

His love our boast, His will our aim,

In Christ of all possessed!

## WORDS OF ENCOURAGEMENT.

"REDEEMING THE TIME." God graciously gives to us time,—and, with it, many "opportunities." Do we use them, or lose them? It is possible to grasp them for Him. Is not this a precious thought? The privilege of pleasing God is so great that we cannot understand ALL it means, but such a motive gives a fresh view of life. Nothing is a mere burden, but the bed-ridden saint has just as many possibilities as the one who stands at a street corner for his Lord. Publicity IS NOT the measure of service: the will of God, with devotion to Him, IS!

"Redeeming the time." "Buying up the opportunity." It is costly to use time for the Lord. "Buy the truth, and sell it not." Salvation is free to the spiritually penniless (Isa. 55. 1), but obedience afterwards is linked with glad giving up. We must rejoice to surrender apparent success and apparent comforts, for Christ's sake. Is He not worthy of this, and more?

"Buying up the opportunity":—buying it up now, keeping on buying it up, buying it out from misuse: what a wondrous life is here set before us:—before US, whether young believers, or older ones. The Lord is willing now to enable. Are we ready to trust Him?

## ADOPTION.

Dear Brethren in Christ Jesus,

Relationship to God is an unspeakable privilege and calls for unspeakable joy (1 Pet. 1. 8). Men often claim a universal fatherhood and brotherhood, unmindful of what this would involve. It is daringly presumptuous to make this claim unless we have God's own authority. It is worse than forgery. The Lord Jesus Christ is treated so lightly to-day. "He is not ashamed" to call those who are being sanctified "brethren" (Heb. 2. 11), but such wondrous, and condescending, love must not be misused. All are not children of God: if they were such by nature, the new birth from above (John 3. 3) would be unnecessary, and Christ's words in John 8. 44 would not be true.\* The privilege of calling God "Father" is associated with the indwelling of the Holy Spirit (Gal. 4. 6, with 3. 26). And this is the joy of those who have actually passed from death unto life (John 5. 24). These thoughts are not theories: these expressions are not bare words, but, thanks be unto God, they express a reality in the experience of His blood-bought people (1 Pet. 1. 3, 23).

It is important, therefore, to know how we have

\* A booklet gladly sent. In days of universalism, and the excusing of sin, God's testimony should be sounded forth with no uncertain sound.

become children of God, if this is our present position; and what are, and should be, the marks and characteristics of those in His family.

Many believers have said that they have become children of God by adoption. They have misinterpreted the old English of Rom. 8. 15, Gal. 4. 5, Eph. 1. 5. The word used by the Holy Spirit rather denotes "the placing of sons," or "sonship." According to law, adoption is contrasted with birth, and thus is fictitious.\*\* But those who are born of the Spirit (John 3. 6) are actually "a new creation" (2 Cor. 5. 17), and they have within them that which is begotten of God (1 John 3. 9). This is no make-believe. God has no fictions: unless we are truly IN the Only Begotten Son of God, we are still unsaved. In Him was life, and we live because of Him. God has given to us eternal life, in Christ (1 John 5. 11). Legal "adoption" is a fresh position for one who already has LIFE, but lacks relationship: we did not thus become God's children.

Shall we not take the Holy Spirit's own language simply—and gratefully? We are born from above, and, not only so, but we are now, in the present dispensation, made to enjoy union with Christ because of His finished work, and thus there is the recognition as sons. Whereas the term "child" denotes birth and relationship, "son" emphasizes dignity (hence in Rom. 8. 14, 19; 2 Cor. 6. 18).\*\*\*

In this light we see that the redeemed were born children, but are placed as sons, and likewise the further "placing" of Rom. 8. 23 becomes clear. Why is this future? Our body is still dead, because of sin (Rom. 8. 10), but that, too, is soon to share our Lord's glory. The words ring out "like unto His glorious body" (Phil. 3. 21; with Rom. 8. 29). This mortal has not put on immortality, but it will be thus clothed. Hence we have already received the Spirit of Sonship (Rom. 8. 15, 23), but there is a climax, and in THIS sense we are saved by hope (24). Thus all Scripture agrees, and the past and future aspects of redemption (Eph. 1. 7; Rom. 8. 23) are alike precious, to the praise of God's glory, and our joy in a present, consistent life. For what manner of persons we ought to be if we

\*\* A Dictionary may help, causing us to praise God, for something infinitely beyond English adoption:—"To take a stranger into one's family as son and heir; to take one who is not a child and treat him as one, giving him a title to the privileges and rights of a child." We were strangers, but are not only treated "as children." How blessed to be "IN CHRIST."

\*\*\* Note a saddening illustration of the words "child" and "sin" in Eph. 2, "children of wrath" (nature): "sons of disobedience" (activity). Galatians 3 and 4 will explain all the words "child," "infant," "son," "heir": see also Romans 8 throughout. Every word of God is used perfectly: inspiration shines out.

have been thus blessed? Every stress on grace is a call to love's devotedness. Israel had a type of "sonship" (Rom. 9. 4; cf. Jude 5), but the reality will never be taken away. God has placed His people in a position of dignity. Dispensationally we have wonderful anticipations and knowledge of the future fulness beyond that which was revealed to old-time saints (1 Pet. 1. 12). The old dispensation was one of the shadow (Heb. 10. 1). The present is marked by reflection. The future will explain the words "face to face" (1 Cor. 13. 12). Let us not be ashamed of our real dignity: let us not, through the fear of man, drag down our high calling and appear as worldlings. Why should we be ashamed of Christ, and His reproach? A Christian copying the world is a disgrace. Is it not so?

Yours heartily in Christ Jesus,

Percy W. Heward.

### THE DOOR WAS SHUT.

"They that were ready went in with Him to the marriage; and the door was shut" (Matt. 25. 10).

"The door was shut." You will think these words are repeated too much. How do they concern you? Possibly you are not very interested in a parable uttered many years ago, and you feel half inclined to throw the leaflet away at once. "Only a tract," you say—"only a tract." No, it is more than paper and ink, it is a message from God, and concerns you, and concerns your eternity. "The door was shut." Again the same words. What door? When does the shutting take place? A shut door often matters very little:—I can knock, and it will be opened, or I may lose one train and catch the next in five minutes. These things are common occurrences of every-day life. How different the door of which we speak now. "The door was shut." 'Tis the door of the Lord's presence, the door of life, and blessing, and joy, the door of glory, and that door is seen to be shut. Shut against the murderer, the criminal, the profligate. "Obviously so," you say; "such are not fit for society." Shut against the infidel, the irreligious, the agnostic. "Yes," many will reply, "they would not wish to be in God's presence, and have no right, but there are other people in the world, and they—" Wait one moment: you, too, have no right. "There is none that understandeth, there is none that seeketh after God." You are respectable, it may be, honest and earnest, but...! "But"—you are unsaved. "I have never done anyone any harm." What is harm? If you have fallen short of doing all that is good, you have done harm. Every man stands condemned by such a thought. And the Lord Jesus, in this remarkable parable, deals with those who are viewed as

religious, and who profess His Name. That is of the deepest importance. It may be these words begin to interest you, and you feel glad that there is something to be said against any who appear to be "good," and whom you regard as looking down on others. Never would we hide the fact that the Lord Jesus does condemn the Pharisee, and lays stress on the man who was "only" without a wedding garment, who wished to partake of the heavenly feast, and against whose character there is nothing in an earthly way. Thus we read of the "ninety-nine just persons, which need no repentance, and they are set aside, the ones who think themselves righteous. The Lord does not clear the religious world. But this fact does not protect you. The Only Way into God's presence is shut against the religious and the irreligious alike, against the honest man of the world and the criminal alike, for God accepts nothing short of perfection, and that is in Christ alone. "Except a man be born from above, he cannot see the Kingdom of God" (John 3. 3). Cannot, cannot, CANNOT.

Many expect to be saved; they have professed to be saved,—possibly more than once. But they are not saved. The solemn thought of this passage is that the Lord portrays some who think they are saved UP TILL THE VERY LAST. What an awakening for such! This language is either the truth, or a mere expression to frighten. But the Lord Jesus did not leave the truth for tricks of oratory. He speaks definitely. Many still think they are saved—yes, think they are saved, and yet they are lost, and will be lost for ever. There is no way out of hell. After death, there is no "chance" (Heb. 9. 27).

But there is a way of life now. And if some will be kept outside, and the door will not open, some will be brought inside. "They that were ready went in with Him." Salvation is a reality. Christ has died to guarantee a reality. Salvation is not a chance. And to the self-rejecting sinner there is a loving welcome. Here is a precious thought:—"If I feel the burden of my sin, and the wrath of God against me, the blood of Christ must have been poured out for those who deserved wrath—He could not have died for any not deserving to die—and thus I have hope. I rest upon that precious blood, and see the end of all my natural position before God, and, since He has been raised from the dead, the believing one stands before God, accepted in His righteousness." How can such an one be shut out? "In Christ," safety. Is Christ divided? Is Christ's work in vain? No! "We have peace with God through our Lord Jesus Christ." Is this peace yours? Permit love's plainness. Will you hear His word of welcome,—OR "I know you not":—WHICH?

## THE CHILDREN'S COLUMNS.

## EVERY ONE and NOT EVERY ONE.

Let us ever notice the word which follows "EVERY ONE." It is so often the word "that." We might turn first to the well-known passage in Isa. 55. 1—often quoted, and yet not believed. Mark the welcome—"Ho, every one that thirsteth." The invitation is given: "COME ye to the waters." But 'tis only to the thirsty. We can hardly understand what it is to be EXCEEDINGLY THIRSTY. But in some countries, where there is little or no rain, the inhabitants well know what thirst means. In like manner, if any are to enjoy salvation, they must feel their sins, and experience such a deep longing, till they are removed. When one is very thirsty, a little water is very refreshing. But how much better is it to have forgiveness of sins! Those are bidden to come to Him who truly feel their sins. We cannot carelessly say to everybody, "Come to the water of life": but to the thirsty ones we can sound forth such a loving welcome. Thus, according to Matt. xi. 28 we can bid those who are "heavy laden," to our precious Lord Jesus. Those whose sins are a real burden will find Him a real Saviour. I wonder if your sins trouble you. Few among young people, as well as among those who are older, are troubled about their sins. This "indifference" is very sad. We do hope God by His Spirit will work, and cause some readers, at least, to see their need of His full and free salvation, through the shed blood of His beloved Son. Isa. 53. 6 tells of those who love their own way. All have thus sinned. "We have turned every one to his own way." Away from God. But when He works there is a true turning to God, and such joy (1 Thess. 1. 9, 10). Salvation is more wonderful than many imagine. It is a work of God, for sinners are dead in sins. But He graciously gives new life, and faith in the finished work of His beloved Son on Calvary. It is wonderful that God should bid sinners to come to Him, for all have turned away and gone their own path. But God has in mercy provided the way whereby sinners can still come to Him. Yet it is only through the death of the Lord, Who bore the sins of His people. Apart from Him, there must be punishment. Let us look next at Matthew 7; verses 21-27 need much attention. In 24 we read, that "whosoever (the same thought as "every one") heareth" Christ's words, and doeth them, is blessed. Though troubles come, those who hear and obey WILL stand fast. Then in verse 26 we have a solemn contrast, "Every one that heareth these sayings of Mine and doeth them not": such will not stand. Likewise in

verse 21, there are those who think they are saved, and profess that they have done many things in the Name of Christ, but they are mistaken, and Christ's words are plain:—"Not every one that saith unto Me, Lord, Lord, shall enter into the Kingdom of Heaven." Yet He also tells us who will enter, even those who do His Father's will. It is not enough to SAY one is saved, and a Christian. There must be a work of God, and there must be sorrow for sin. Many have said they have been saved when young, but as they have grown up they have shown this was only a profession and imagination. Some may ask, "How may I know when I am saved?" John 3. 7, 8, and 2 Cor. 5. 17 answer. "Ye must be born again"—"So is every one that is born of the Spirit." There must be a new life with its FRUIT. See the words of 1 John 4. 7, "Beloved, let us love one another: for love is of God: and every one that loveth is born of God, and knoweth God." So we CAN tell whether we are saved, or not. Remember 2 Tim. 2. 19, "Let every one that nameth the Name of Christ depart from iniquity." Hence those who are God's children, whether young or older, will hate sin, and turn away from it, and shew by this that God has begun His work. What gracious words are found in Isa. 43. 7. "Every one that is called by My Name." How wonderful to be called by His Name. The truly happy people are those who are saved, and in Christ for ever. Ps. 128. 1:—Blessed (happy) is every one that feareth the Lord." The life of godly ones is set forth in Ps. 32. 6. Salvation is to be seen.

In closing, we desire that some may be concerned to know if they are among those heart-broken ones whom God bids to come to Him, through the Lord Jesus and His finished work. O that some may be troubled lest they are among the "not every one that saith." God waits in mercy, and if there is "any one," even "one" who longs after God, and is thirsty, such a sinner may come, and come now, for now is the day of salvation! God will welcome and will NOT cast away any, whether young or old, who come to Him, simply trusting in the Lord Jesus the Saviour of Sinners, the Way and the Truth and the Life (John 14. 6).

Every one that thirsteth can come now to God,  
Through the Saviour's merits, and the poured-out blood.  
For the way is open, and salvation's free  
For the hell-deserving, Christ their only plea.

Every one that turneth from his sins away,  
God will freely welcome, welcome e'en to-day:—  
If there is true sorrow, and the blood we plead,  
God will surely pardon: Christ has met the need.

Every one that knoweth he is lost and dead,  
Now can come, believing that the blood, once shed,  
Was for helpless sinners, and as such we may  
Come to God Who never, never casts away.

Every one that looketh, as the Jews of old,  
When by serpents bitten, will God's Lamb behold,  
Lifted up for sinners, once on Calvary's tree,  
Christ the Lord of Glory, His shed blood the plea.

Every one that heareth—quicken'd to obey,  
Will be blessed for ever, now and in that day.  
Oh the joy of knowing, through the precious blood,  
Sinners are forgiven, and made near to God.

Every one that feareth God the Lord on high  
Will behold Christ's glory, be for ever nigh,  
Through the blood that speaketh, in the Holy Place,  
Rebels now are pardoned, all by cov'nant grace.

Every one that thirsteth!—Come without delay,  
For the way is open, God will save to-day:—  
If you come believing, and His mercy plead,  
There is nought to hinder those who feel their need.

### "WHATSOEVER THOU SPENDEST MORE."

#### A Few Words with Young Believers, and Older Ones Too.

The parable of the Good Samaritan not only shows love as distinct from all selfishness and nationalism, not only reveals the helplessness of Priest and Levite, not only unveils the glory of Christ, the Only Obedient One (Luke 10. 27, 28), but it also sets forth the true attitude of saints all through the present dispensation. In verse 35 we have—

- (a) Welcoming of all \* whom the Lord brings (not universalism).
- (b) Use of that which He graciously supplies (two pence).
- (c) Godly "taking care," which should mark an assembly of God (the same word in Luke 15. 8 and 1 Tim. 3. 5).
- (d) Looking for the Coming of Christ (two pence seem to suggest two days, and Hos. 6. 2; see 2 Pet. 3. 8).

But there are also the words "whatsoever thou spendest more," and reward is associated with this, at His return (Rev. 22. 12). 1 Cor. 9. 17 comes to mind, and the apostle's concern to do something beyond that which is directly commanded—because of love for his God.

We cannot do more than His loving will in one sense, and in ALL things we fall short, but there are certain privileges of giving up as to which we have no statement "You must surrender this," but the Lord shows the blessedness of love's denial, and the "being spent" of 2 Cor. 12. 15 happily illustrates.

Are we willing, then, to spend more, and to do something extra, beyond that which keeps us from openly breaking a Divine command, in order to help our brethren? Do we love them enough for this? It is deeply important to be clear in this matter. The law of God ordains perfection,

\* Host—one welcoming all: a beautiful word used by the Holy Spirit.

and we emphasize that no man could do more than God's demand, because He demanded completeness of love. And after salvation, in the new sphere of the family, we have precious precepts as well as exceeding great and precious promises. Whenever we have sought to serve the Lord we are ashamed: we should be unprofitable servants, even if we did ALL (Luke 17. 10). Hence the thought of a surplus, or of loving the Lord more than we should, is impossible to a humble saint. Nor can we do more for our brethren than whole-hearted love to Christ would include. This is not the meaning of Luke 10. But there are many actions of daily life as to which the Lord does not say, "Do this" or "Do not that." The reason is clear. It may be His will to curtail sleep more to-night than to-morrow night: it may be His will to give up a little food to-morrow, but not to-day: it may be His will to lose some wages for Him this week, but not next week. Hence He uses the "definite indefiniteness" to test our love, and it is from these things that we can "spend more." So in 1 Cor. 9. 22 "all things to all men" would NOT imply the surrender of trusteeship, and a broadening, but the glad giving up of any simple comforts to which we are ordinarily entitled by grace—a little rest, for instance, to bear an extra strain, and prove a blessing to another for whom Christ died. Do we FEEL such love? O for grace to spend more:—He is coming soon (Heb. 6. 10). Our object is His joy (Matt. 25. 21), and NOT reward for reward's sake.

#### Some Requests for Prayer and Praise.

"Continue in prayer, and watch in the same with thanksgiving" (Col. 4. 2).

- 1.—For spiritual decisiveness among God's dear people, that there may be more determination. This will affect prayer, study, rising early, separation, etc.
- 2.—For Godly homes in which Christ is the gladly exalted Lord. Cf. Deut. 6. 7; Luke 1. 6.
- 3.—For the translation, printing, and circulation of the Scripture: and that God's glory may be sought more in the accompaniments.  
How often His people should grieve over pictures, even of Christ, and unscriptural notes, denying inspiration, etc., bound up with the Scriptures.
- 4.—For blessing on these magazines, and typewritten notes, and correspondence with various lands in the name of the Lord Jesus.
- 5.—For more tenderness among believers (2 Chron. 34. 27).
- 6.—For service unto the Lord among men of "all nations," and that guidance may be granted as to languages, Scripture portions, premises, journeying:—that God's glory may ever be central, and trials welcomed.
- 7.—For Wales, that God may raise up a testimony for Himself, and bless His exercised people abundantly.
- 8.—For closed Afghanistan, unknown Arabia, and the forgotten districts around the Caspian Sea.

"In EVERYTHING give thanks: for this is the WILL OF GOD in Christ Jesus concerning you" (1 Thess. 5. 18).

## TALKS ABOUT PRESENT-DAY NEEDS.—10.

### Meditation on the Sureness of God's Word, and the Security of the Redeemed.

How encouraging are the words of Mal. 3. 6, "I am the Lord, I change not." Likewise James 1. 17, "With Whom is no variableness, neither shadow of turning." All that God has been pleased to write, He will fulfil in His own time and way. 'Tis blessed to look up and know that our Lord will NOT fail. All his promises are "Yea and Amen" in Christ Jesus. And we note the added words "unto the glory of God" (2 Cor. 1. 20). May His glory ever be before us, and may Christ be THE Centre of our lives. When we think of 2 Tim. 3. 16, how can we, in any measure, doubt a single word of God? O that to His praise we may delight in ALL the Scripture, experiencing the power of the Holy Spirit; and may our lives thereby be transformed, more and more, into the image of His dear Son, as we meditate on the sureness of all His truth (2 Cor. 3. 18). We need encouragement in these "perilous times" when there is such lawlessness, and few truly wish to hear the words of the Living God. Let us, amid all, be thankful that "The Word of our God shall stand for ever" (Isa. 40. 8), "For ever, O Lord, Thy word is settled in heaven" (Ps. 119. 89). Surely joy fills our hearts when we call to mind such statements and promises. And are we not greatly encouraged by Isaiah 55. 10, 11? The words "As" and "So" are precious. "My Word," God says, "shall not return unto Me void, but it shall accomplish that which I please." Surely we can trust God's words, and labour on joyfully, though we may SEE little result (Isa. 49. 4). Moreover, Matt. 24. 35 should strengthen our faith in our Lord, and His sure words, "Heaven and earth shall pass away, but My words shall not pass away." How can we, in view of such promises, be at all discouraged? God's servant of old said, "Thy Word is true from the beginning, and every one of Thy righteous judgments endureth for ever" (Ps. 119. 160). Again, though there are many devices in a man's heart, the contrast sounds forth with power to the believing heart, and with much comfort:—"Nevertheless the counsel of the Lord that shall stand" (Prov. 19. 21; Ps. 33. 11). With such gracious words we press forward. We remember Isa. 46. 10 ("My counsel shall stand, and I will do all My pleasure"), and we take courage. How can we fail to trust in Him and His sure Word, amid all that surrounds us? God lives, His Word is living, and will never pass away. Why be disheartened, though the Scriptures are despised, and even denied? God

will keep His Words. May our faith ever rest on Him, and in His Word (Isa. 26. 3, 4). And so we can next ponder the blessedness and eternal security of the redeemed. What joy should fill the heart of every one saved through the precious poured-out blood of the Lord Jesus. As we think of what our redemption has cost, we shall value His love more and more fully, and also our eternal safety. God's words are clear as to those "in Christ":—they shall never perish. How can they? What marvellous words of encouragement to faith are found written in Col. 3. 3. "For ye are dead (ye died), and your life is hid with Christ in God." And the next verse adds, "When Christ, WHO is our Life, shall appear, THEN shall ye also appear with Him in glory." How little we understand and appreciate such a wonderful statement. It seems more than we can grasp. But God, by His Spirit, can give more inward realization of the deep meaning. If only we enter more fully into our blessed and eternal position in Christ, what changed lives ours will be, and there will be the exalting of Him, Who willingly laid aside His glory, and gave Himself for our sins. What gratitude there should be, for such marvellous love. We see from Gal. 2. 20 that NOW Christ's work in us should be manifested. With such words how can any one lower the standard of the daily life of a believer? We become so naturally familiar with the expressions used that they seem to lose somewhat of their power in our life. O that we may ever exalt our Risen Head, and shew forth daily His fulness of love, and constancy of care, and may "That Blessed Hope" ever be before us, to stimulate and spur us on to "grow in grace," and to become even now more like Him, Whom we call "Master and Lord."

Many have been encouraged, in the midst of great trials, by John x. 27-30:—"I give unto them eternal life, and they shall never perish." Likewise by John 6. 37-40. In John 17. 12 we read "None of them is lost." The son of perdition is contrasted. God has been pleased to make clear the sureness of His Word, and the eternal redemption of those who are brought by the Spirit into living union with the Living Lord. May we, by grace, encourage ourselves, and others, to rest more fully upon the words of God, that He may be exalted and honoured in our daily walk. So shall we look forward earnestly to the time when we shall be like our Lord, and with Him for ever (1 John 3. 1-4; 1 Thess. 4. 17, 18).

If we remember that a Christian is indwelt (not only visited), by the Holy Spirit Himself (i.e., personally, this means much beyond an influence), we shall EXPECT a high standard of holiness.

“By grace are ye saved through faith; and that not of yourselves: it is the gift of God” (Eph. 2. 5, 8).

“Who hath saved us and called us with an holy calling” (2 Tim. 1. 9).

“For we are saved by hope” (Rom. 8. 24)—i.e., having the hope of the redemption of the body (verse 23).

Saved to serve the Lord (Col. 3. 24; Gal. 5. 18; 2 Cor. 2. 15).

SAVED from sin, and Satan's power, kept from grieving God, Walking, being saved by grace, in the heavenly road.

SAVED from sin and endless woe:—Oh what bliss is ours!—May we, being saved for aye, praise with ransomed powers.

SAVED, when we were far from God, rebels, dead, and lost. Bought, and brought to God so near, at such priceless cost.

Being SAVED, and set apart, how we should revere Him Who works in cov'nant love,—walk in filial fear.

SAVED, and set apart by Him, for Himself, alone, That we may shew forth His praise, make His glory known. Being SAVED through blood out-poured, can we mix with those

Who reject the Words of God, and His truth oppose?

SAVED from sin, to live by grace all for Him Who died, In Him we are blessed for aye, blessed whate'er betide:

SAVED to serve the Lord on high, in our daily life. Thus we should put far away, malice, envy, strife.

SAVED by grace, how we should praise, praise our God always,

Live to please Himself alone, through our pilgrim days, Making manifest His love, to a ruined race,

And that we are freely SAVED, by His sovereign grace.

SAVED! How wondrous is God's love, and His keeping power,

Every moment we are kept, every day and hour;

And His grace can never fail, grace for all our need;—

May we Him adoring praise, to His words give heed.

SAVED, and kept till He shall come, Christ our Risen Lord, How we should delight to live, kept in one accord.

That the world may know our God SAVED us from the fall, SAVED us for Himself alone,—GOD OUR ALL IN ALL.

Sometimes a mis-spelling has a solemn thought: a child wrote “rites” on a blackboard instead of “righteousness.” How many, alas, trust to ceremonies, as if these could provide a righteousness before God. Thanks be unto Him for the contrast, in the finished work of the Lord Jesus. “The righteousness of God by faith of Jesus Christ”:—a reality.

We often talk about Christian work without realizing our dependence on the Lord: human scheming is too large, and faith is so small. Another danger is talking of IT rather than of HIM, and of being occupied with what we do more than with what He IS, and DOES,—and HAS done.

If we took up our daily work as we often engage in the Lord's work, our HALF-heartedness and undependable irregularity would soon mean dismissal.

SUGGESTED DAILY READINGS.

“IF THE LORD WILL”—October, 1924.

DAY	Ezra		John		Learning	
						Psa. 119
1	2	36-70	18	1-14	Ezra 3	1 117
2	3	1-7	..	15-27	..	2 118
3	..	8-13	..	28-40	..	3 119
4	4	1-10	19	1-12	..	4 120
5	..	11-24	..	13-24	..	5 121, 122
6	5	1-17	..	25-37	John 18	36 123
7	6	1-12	..	38—20. 5	..	37 124
8	..	13-22	20	6-18	..	38 125
9	7	1-10	..	19-31	..	39 126
10	..	11-26	21	1-12	..	40 127
11	..	27—8. 14	..	13-25	Ezra 7	9 128
12	8	15-30	Acts 1	1-12	..	10 129, 130
13	..	31—9. 4	..	13-26	8	21 131
14	9	5-15	2	1-13	..	22 132
15	10	1-11	..	14-21	..	23 133
16	..	12-44	..	22-36	Acts 2	22 134
17	Neh. 1	1-11	..	37-47	..	23 135
18	2	1-11	3	1-11	..	24 136
19	..	12-20	..	12-26	..	25 137, 138
20	3	1-15	4	1-12	..	26 139
21	..	16-32	..	13-30	..	27 140
22	4	1-12	..	31—5. 6	..	28 141
23	..	13-23	5	7-16	Neh. 8	13 142
24	5	1-13	..	17-28	..	14 143
25	..	14—6. 4	..	29-42	..	15 144
26	6	5-19	6	1-15	..	16 145, 146
27	7	1-38	7	1-13	..	17 147
28	..	39-73	..	14-25	..	18 148
29	8	1-12	..	26-36	Acts 7	55 149
30	..	13—9. 3	..	37-50	..	56-57 150
31	9	4-15	..	51-60	..	58 151

The Scriptures are food. But if it is true that a living man needs food, it is also true that food calls for a living man. Ah, dear reader, it may be you are not a new creation in Christ Jesus, and therefore the precious words of truth have so little power with you. Does not this make you concerned? In every way the Bible is unique, but we only know its real power when we have been born from above.

NOTES ON MEMORIZED VERSES.

Ezra 3. 1-5.

1, Unity and recognition of God's claims (7th month, Lev. 23). 2, “Arose,” earnest rising up is emphasized in Scripture, 1. 5, Neh. 2. 18, 3. 1: we must not be spiritually sleepy. Cf. stress on burnt offerings elsewhere (wholly for the Lord): remember Gen. 8. 20, 12. 8; 2 Chron. 29. 27. “As it is written”: devotion must be according to that which is written, not mere feelings. 3, Godly fear contrasted with the fear of man: a fear of grieving God. Morning and evening: loving regularly. 4, “As it is written,” again. “The matter of the day in its day,” cf. 2 Kings 25. 30, 1 Chron. 16. 37, 2 Chron. 8. 13, 14, Matt. 6. 34. 5, All, every one. “A freewill offering,” regularity and stress

in that which is written do not exclude love's willingness. It is so important to emphasize ALL, in godly proportion.

John 18. 36-40.

36, "My Kingdom is not out from this world": a definite claim to a Kingdom—but a heavenly origin (Ps. 110. 1). "My servants would be fighting": this implies, with Matt. 5 and other passages, that believers should NOT be fighting before THAT Day (cf. 1 Cor. 4. 5): note Christ claims HIS people. "But now"—a double contrast, as to origin and time: the heavenly aspect of the Kingdom of the heavens,—AND "the Kingdom and patience" of Rev. 1. 9, definitely emphasized. 37, This was a problem to Pilate, so to many still. The Witness to the truth, and the Truth Himself (14. 6), a "witness" often receives rejection ("martyr," same root). 38, "Truth": Christ THE Truth. Having "said," he went out: he did not "hear" (37). 39, No conviction of sin, only a custom. But He must be the Passover Sacrifice, not the released one. 40, Man's choice. "Barabbas means "son of a father" (8. 44)—the contrast with the Son of the Father (3. 16).

Ezra 7. 9, 10: 8. 21-23.

9, From Babylon to Jerusalem, how important a journey: a contrast with 2 Chron. 36. 18, Dan. 1. 1, 2. We often fail to realize the GOOD hand of our God in every journey: short journeys to daily work should not be omitted. Physical, and spiritual, dangers abound. Praise more. 10, An established heart, contrast 2 Chron. 12. 14. Note heart and then hand: seeking, doing, teaching: do we reverse the order, or over-estimate our teaching? We must walk with God first, and keep to His will. 8. 21, "To humble ourselves before our God": pride is the root of not knowing the "right" way (Ps. 25. 9). "And for our little ones" (Ex. 10. 9), "and for ALL our substance" (Ex. 10. 24-26):—If we leave our "little ones" outside separation and go down to Egypt for them, or if our goods be not consecrated to the Lord, can we expect blessing? (Prov. 3. 5, 6.) 22, Prayer contrasted with human scheming: we have not sufficient "shame" of bringing dishonour on the Lord to-day. If only believers were ashamed to be like the world! How many business transactions, and fellowships with benefit societies, and running to earthly "remedies," would be put aside if the children of God felt ashamed to fail to show simple faith. 23, The Lord is worthy of trust: "He was intrusted of us." He is the Same to-day.

Acts 2. 22-28.

22, Christ central. "In the midst," yet rejected (John 1. 26). 23, God's plan beyond

man's sin (Ps. 76. 10): no excuse for man's contrasted purpose: men "took." 24, "But God" so Eph. 2. 4. "Not possible": He had borne wrath (Lev. 18. 5\*; Prov. 11. 4). 25, The characteristic of Christ's life: a wondrous view of obedience, and a lesson for His people. 26, Contrast Deut. 28. 47, Mal. 3. 14. We often lose joy through lost communion. 27, His soul was not left to Hades, nor did His body see corruption. 28, A further reference to joy. Where is the source of our gladness?—See Isa. 61. 10, Ps. 16. 11, 43. 4. What lives are possible for children of God!

Neh. 8. 13-18.

13, ALL were together at first: then special responsibilities upon some. Notice godly care for God's exact words: this is ever a sign of true reviving. 14, "They found written":—16, "So the people went forth": the same ready attitude is seen in 13. 1-3 (Ps. 119. 60). It may seem remarkable that they did not know before, but how many who own Christ's Name to-day do not understand baptism, the breaking of bread, and appointments such as 1 Tim. 2. 8, 1 Cor. 11. 1-16. 16, 17, "Every one," "all." "And there was very great gladness": the gladness of obedience. 18, Day by day: the Holy Spirit's unveiling of a holiday is very precious.

Acts 7. 55-60.

55, The Holy Spirit did not lead to grumbling or bitterness: NO complaint. The Holy Spirit always glorifies Christ (John 16. 14). 56, An allusion, hence the unique use of the expression "Son of Man" when speaking OF Christ (Matt. 26. 64). 57, NO humbling and yet what wondrous fruit after—e.g., in Saul of Tarsus (Isa. 49. 4). Prayer answered (58, 60, 1 Tim. 1. 12-16). "Lord Jesus," mark submission, patience, reverence, not simply "Jesus." 60, A precious illustration of Luke 23. 34: lack of love is un-Christian.

\* Lit: "The Man will do": a prophecy.

Work FOR the Lord, or Labour OF, and IN, the Lord—which characterizes our life? (1 Cor. 15. 58).

A thousand pounds a thousand times told would not give life, nor peace: but the blood of Christ secures present and eternal salvation, yet many seek earth's vanity, and forget Him. A natural man is his own enemy: how different a believer should be.

Correspondence from this and other lands, from any exercised about the way of salvation, or the path of pleasing God, ever welcome in the Lord's Name.—P. W. Heward, 61, Upton Lane, Forest Gate, London, E.7.

# Thoughts from The WORD of GOD.

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**FREE.**

A Monthly seeking to exalt the Name of the Lord Jesus, and to set forth His path for His people in these "perilous times," that they may live joyously waiting for Him, as befits those for whom He died.

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

"Without shedding of blood is no remission." Heb. 9. 22.

"Awake, O sword, against My Shepherd, and against the Man That is My Fellow, saith the Lord of hosts: smite the Shepherd." Zech. 13. 7.

"For the transgression of My people was He stricken." Isa. 53. 8.

"Herein is love, not that we loved God, but that He loved us, and sent His Son to be the Propitiation for our sins." 1 John 4. 10.

Some lovingly enquire about the subscription to this magazine. Valuing such thoughtfulness and interest, we would just mention four leaflets, "Hitherto Hath the Lord Helped Us," "The Faithfulness of God," "Behold the Mounts,"—"Behold, I am the Lord," and "A Further Record of Parts of His Ways," 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. 130, Grundy Street, Poplar, Tues: 8. 15.

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

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"Who was delivered for our offences, and was raised again for our justification." Rom. 4. 25.

"Give ear, O Shepherd of Israel, Thou That leadest Joseph like a flock; Thou That dwellest between the cherubim, shine forth." Ps. 80. 1.

"The God of peace That brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will." Heb. 13. 20, 21.

## Words of Introduction.

The privilege of setting forth God's gospel is a privilege beyond worldly success, and earthly gain. If we have tasted that the Lord is gracious, what godly lives ours ought to be. This is crucial. Every setting aside of the simple gospel of the grace of God involves a lowering of the standard of holiness: we cannot be too concerned about this. As "evolutionary theories" ROB man of moral responsibility, so any evolutionary idea, which ignores a new birth and a new creation (2 Cor. 5. 17) must hinder all stress on unworldly separatedness in the power of the quickening Spirit. Thus there are many purposes behind Satan's attack on the blood of Christ, and the necessary fruit of believing He died for sinners. We say "the necessary fruit," for if He died for us, we are viewed as judged, and our life must be new. How precious the joy of God's people who realize this in contrast

with "theories," and what manner of persons we ought to be (2 Pet. 3. 11).

"BLESSED ARE THEY THAT HEAR THE WORD OF GOD AND KEEP IT" (Luke 11. 28).

HOW BLEST AND HAPPY are all they  
Who JOY to walk the narrow way:  
The Words of God their constant guide,  
As they, blood bought, IN Christ abide.

HOW BLEST AND HAPPY, 'mid earth's din,  
To have a holy DREAD OF SIN,  
To long to hear God's gracious voice,  
And in HIS WISHES to rejoice.

HOW BLEST AND HAPPY to retain  
His teaching more than earthly gain:—  
The things of EARTH we would despise,  
If now our hearts to Him arise.

HOW BLEST AND HAPPY to be fed  
With manna, by the Spirit led:—  
Yet never boasting, but, with praise,  
Humbly desiring more God's ways.

## WORDS OF ENCOURAGEMENT.

"That They Might Be Encouraged" Thanks be unto God for His unspeakable Gift (2 Chron. 31. 4. Cor. 9. 15). The child of God who knows the reality of salvation NEED never be discouraged. If fig trees do not blossom, if trials come, if difficulties surround,—the Lord abideth faithful. His grace is far greater than all obstacles, and He is fully worthy of trust.

But though our Heavenly Father would detach us from all props, He is pleased to privilege saints to help one another. In other words, though a believer should say "I want to believe in the Lord my God whatever happens (2 Chron. 20. 20) and to encourage myself in the Lord (1 Sam. 30. 6)," it is wrong to make this an excuse for neglecting others. It is a happy thing to be willing for discouragements: but it is a cruel thing to discourage. It is a privilege not to look to others, but the receiver of trials is to rejoice, not the one who should give joy. If the poorer saved one knows more about Scriptures that speak of giving than of patience, and if the richer saved one urges uncomplaining patience more than giving, there is something wrong. Hezekiah felt that when God was working, His work should be continued, and thus there was godly order:—the removal of evil (2 Chron. 31. 1), and the carrying out of His will with true consistency (verses 2-4). We ought to encourage "one another": believers can often help by a little prayerful thoughtfulness: how frequently they hinder by forgetfulness, and not asking the Lord what they can do. The word used here implies "strengthening" (it is from the same root as Hezekiah). How we should strengthen our brethren who are walking IN the commandments of the Lord. If a child of God fails, it is his fault; but I may have shared, through lack of prayer, sympathy, devotedness, fellowship. The swing of the pendulum is not sympathy with evil, not co-operation as to human methods. Nearness to God will show how we can, by grace, avoid both sins, and please Him more and more.

## THE TRUE FRANCHISE.

"If the Son therefore shall make you free, ye shall be free indeed" (John 8. 36).

"Our citizenship is in heaven" (Phil. 3. 20: lit.).

"Be ye not unequally yoked together with unbelievers" (2 Cor. 6. 14).

If we are children of God, we are born from above. This may seem a commonplace statement to some, but it IS a tremendous reality, affecting

every relationship of daily life. The words of Christ sound forth, "My Kingdom is NOT of this world: IF My Kingdom were of this world, then would My servants fight" (John 18. 36). Again, "They are not of the world, even as I am not of the world" (John 17. 14). Partakers of the heavenly calling (Heb. 3. 1) CANNOT rightly be the same as others. A new birth involves a far-reaching change. The words of the Holy Spirit in 1 Cor. 6. 19, 20 are as music to those who have felt their power—

"Ye are not your own—

For ye are bought with a price."

The precious blood of Christ makes ALL the difference. Children of God are not "improved" men of the world," they are a new creation, and a new life is to be expected (2 Cor. 5. 17, 18). We cannot expect the world will understand this, or them (1 Cor. 2. 15, 16). Separation is not, beloved friends, a matter of slight importance; it affects PRINCIPLES. Nor is the question, "Have Christians voted?" but "Should a Christian vote?" 'Tis not "Can one who votes be a believer?" but "Can one who is a believer Scripturally vote?" We do not judge men, and say, "These are not saved," but weigh actions in the balances of the Sanctuary. We must not look to men: it is sorrowfully acknowledged that many who bear Christ's Name have contradicted one another: hence we go back to the principle of His will. One is our Lord and Master (John 13. 13, 14). His will is law.

But an objection is raised, "You yourselves cannot find Scripture for everything: if you are not of the world why do you eat and drink?"

Humbly we accept the challenge.

We have Scripture for this. Not only did our Lord eat and drink as an example, but gave clear instruction, when dealing with the heavenly calling, "Take no thought, saying, What shall we eat? Or, What shall we drink? . . . Your Heavenly Father knoweth that ye have need of all these things" (Matt. 6. 31, 32). But at once He adds, "Seek ye first the Kingdom of God." Yet "all these things shall be added." Cf. 1 Cor. 10. 31. Can similar authority be found for politics? We do not eat and drink as natural men, but within the law of Christ. "Give us this day our daily bread" settles the question. Thus everything is to reach us "in Christ," and via His will, and if we are to vote we must find a principle or a precept, to guide our steps (Ps. 25. 9). If the former exists should it not be easy to find? It IS easy to see God's warrant for His people in another dispensation sharing in government. David affords an example. And the future Kingdom of Christ is plainly marked out (2 Tim. 2. 12). If Scripture is so clear as to

other times, is it indefinite regarding to-day? The message of John 14. 2, 26 illustrates Christ's love,—“If it were not so, I would have told you,” “The Holy Spirit . . . shall bring all things to your remembrance whatsoever I have said unto you.” Listen, beloved friends. IF there is a Scriptural principle to approve voting, it CAN be produced, but where is it?

This is part of a larger vital question. Shall I dress in the world's changing fashions? Shall I indulge in the world's recreation? If we are in “a law to Christ,” it is our privilege to be thorough, and with love, not “forced obedience.” Revival is not merely via the brain. The theory of separation is a poor thing.

If the judgment of this world has now taken place (John 12. 31), our mind is to be above (Col. 3. 1, 2), and our throne is above where Christ is (Rev. 3. 21). He is still waiting (Heb. 10. 13).

He is **STILL WITHOUT** the camp (Heb. 13. 13). **VOTING IS NOT!** A politician could not have answered as the Lord answered in Luke 12. 14.

Apart from the principles, we have the accompaniments. Every party uses methods to discredit opponents. Can we say that party politics illustrate love? But can a Christian rightly act without love? Again, if we take one side, we seek to exclude brethren in Christ from a share in government. Where is Scripture for this? The accompaniments are not from above, but are earthly, and linked with envying and strife (James 3. 15, 16). The believer's path is clear: Christ calls for a likeness to Himself—the disciple is to be AS his Lord (John 15. 18, 19). “Strangers and pilgrims,” voting:—can it be so? —1 Pet. 2. 11. The names of such according to Scripture invite to higher privileges. The Address on the Mount presupposes a minority, a rejected minority, a minority seeking no government rights in this age. The harlot of Rev. 17 shares in politics: there is NO suggestion in this **LAST TESTIMONY** of Scripture that the bride acts thus: but rather that any participation now is spiritual whoredom. 'Tis a solemn thought. Are we prepared for it?

What then? Shall we vote to the glory of God? How can we? But shall we be indifferent? No. We have a lever.

**That Lever is Prayer.**

We have a responsibility. That responsibility is prayer (1 Tim. 2. 1, 2). The heavenly calling is not laziness. While we look for Christ—the heavenly citizen's joy is His coming (Phil. 3. 20)—the heavenly calling means real work, and there IS to be loving concern for others. 'Tis not that we avoid a duty, but, remembering that a Jonah

in the wrong place can only cause trouble, we would keep to the Lord's narrow way, and cling to the Lord's precious will. Believers must use **THEIR franchise—the heavenly franchise—they have right of access to the throne, and the Lord, Who would have spared a city for ten righteous ones, is the Same to-day.**

(If the Lord will, to be reprinted as a leaflet.)

**PRAYER IS NEEDED.** Unless the Lord works OUR work is vain (Ps. 127. 1).

“God is able to make all grace abound toward you, that ye always having all sufficiency in all things, may abound to every good work” (2 Cor. 9. 8).

“Beyond their power” (2 Cor. 8. 2, 3)

“Who is sufficient for these things?” (2 Cor. 2. 16).

“Our sufficiency is of God” (2 Cor. 3. 5).

**ABLE** to make all grace abound! In Christ alone We have redemption, through His blood, and this we own, For we are what we are by grace, and all we do Is by the mighty power of God—HIS words are true.

**ABLE** to do exceeding more than we can ask, For God will give grace needed for the daily task, He will not fail, but meet our need in cov'nant grace, As we look up and trust in HIM—HIS words embrace.

**ABLE** to make all grace abound, that we, upheld, May find in Him sufficient grace, our fears dispelled: Abound in every work of His, and triumph too, In Him Who died: He will our strength renew.

**ABLE** to make all grace abound, why should we doubt When God is our Sufficiency,—and go about With eyes downcast, when we should trust our mighty God, And overcome, and conq'rors be, through poured-out blood?

**ABLE** God is to strengthen, keep His very own, All things together work for God, since we have known That we are saved, and saved for aye, in Jesus Christ, Who for our sins on Calv'ry died, HIS DEATH SUFFICED.

**ABLE** to work in mighty power that we may be Trustful in all our daily life, from worry free, Abounding always by His grace, n'er looking back, But going on from strength to strength;—nought shall we lack.

**ABLE** to do beyond our power, through Him Who died, As by the Spirit we are led, what'e'r betide; Able to live as God hath planned, and overcome, Till we, by grace alone, shall reach our heavenly home.

#### SOME REQUESTS FOR PRAYER AND PRAISE.

“For Thy Name's sake lead me, and guide me.”—Ps. 31. 3.

- 1.—For a continuance in the things of the Lord, and that irregularity, lateness, and jerkiness may be judged among His people (Acts 15. 38; Gal. 5. 7; 2 Tim. 3. 14).
- 2.—For more godly proportion, that children of God may know (a) what time to spend in prayer and study and witness, (b) what time in home, business and assembly, and (c) the many parts of His truth without onesidedness (Eph. 4. 15).
- 3.—For more of “the meekness and gentleness of Christ,” and victory over abruptness, even as over a worldly affability (Tit. 2. 10b).
- 4.—For blessing on humble and prayerful seeking, as in the remnant days of Ezra, toward “a house of God” (a spiritual parallel), and a testimony for Him (Ezra 1. 1-5; 1 Tim. 3. 15).

“My heart trusted in Him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise Him” (Ps. 28. 7).

## THE CHILDREN'S COLUMNS.

## PAST, PRESENT AND FUTURE.

When God created man, we are told how He made him upright (Eccl. 7. 29). God's works, whether in nature or in grace, are wondrous. It is sin which has marred and spoiled everything on earth, yet so many love their sins, and cling to them, although sin is hateful, because against God, Who is so holy. We remember what Eli-phaz said of God (Job 15. 15, 16): "The heavens are not clean in His sight: how much more abominable and filthy is man?" People do not feel this to-day as they should. God made man upright, but sinners have fallen so much they do not see their fall. How did the sinner become in such a sad condition? It was through departure from God. Ps. 14. 1-3 is striking. God looked down from heaven to see if there was one that sought after Him, and there was not even one; all had "altogether become filthy." There are several verses which have impressed the writer where this word occurs. Many will say, "That is an unpleasant word," and it is. We cannot imagine any one liking it, but not a few like sin. God's words are clear: sinners are filthy, and abominable before Him. Thus, in the past, though God made man upright, Adam soon fell and all have become filthy. How sad to see God's creation so spoiled. There are many who desire to hear about what they call pleasant and smooth things (Isa. 30. 10). But are lies really pleasant? Only, apparently, and for a short time. Those who were once unclean, and are now made clean through the shed blood of the Lord Jesus, cannot, and dare not, cover up any of God's truth, however unpleasant it may appear to some, who still love their sins and their own way. God has been pleased to give a wonderful picture of how He works when sinners are brought by His Holy Spirit to see their sinfulness. Will you look at Zechariah 3? Sinners are likened to brands plucked out of the fire. Then, the Holy Spirit continues, telling how Joshua, the high priest, was clothed with FILTHY GARMENTS, and those that stood by were bidden to take away the filthy garments, and the Lord said, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment" (verses 1-5). How wonderful the change, both within and without. It is thus that God works with poor lost sinners, who come with all their sins, and simply trust in the finished work of Christ.

As to the "present," there is no real change in any till God in mercy works, and we read that the very best a sinner does is before God as filthy rags. Isaiah 64. 6 is definite: "We are ALL as an unclean thing, and all our righteous-

nesses are as filthy rags." Men quickly turn away from that which is unclean and filthy in an earthly sense. How much more will God, Who is so holy that He cannot look upon sin, turn away from this uncleanness. And those who are saved should put away all filthiness, and filthy speaking, and love the things which are clean in God's sight (Col. 3. 8; Eph. 5. 4; James 1. 21).

Now we reach a verse which is deeply solemn as to the future. There are not a few who imagine they can live as they like, and that at last all will be well. But this teaching is false, and comes from Satan, for God's words are clear as to the future, even as they are clear as to the past; and so we reach His testimony that the time will surely come when the words sound forth, "He that is unjust, let him be unjust still, and he which is filthy (still in his sins, and unforgiven), let him be filthy still" (Rev. 22. 11). Surely such a warning should cause both young and old to be troubled about their sins. It will be too late to seek God when these words sound forth. But now, even to-day, God welcomes heart-broken sinners, and causes their iniquity to pass from them, and instead of filthy garments, He Himself covers them with the robe of righteousness. O that some who read these messages, of all ages, may be brought, by God the Holy Spirit, to see their sinfulness, and that their ONLY hope is in the precious blood. There are two remarkable questions in Prov. 20. 9, "Who can say, I have made my heart clean, I am pure from my sin?" Not one: God alone can save, and cleanse, from sin. O that God's declaration concerning the past, and sinners becoming altogether filthy, and concerning the present that their very best is as filthy rags before a holy God, and concerning the future of those who remain in their sins, may awaken some to seek the Lord while He may be found! (Isa. 55. 6).

UNCLEAN and filthy, fit for hell,  
Sinners became, when Adam fell;  
Their righteousness, the "BEST" they do,  
Will but condemn them through and through.

"UNCLEAN" the leper had to cry,  
That none to him should e'er come nigh,  
Outside he lived, because unclean—  
As SUCH the lost by God are seen.

UNCLEAN before a holy God  
Are rebels lost without the blood,  
Till in God's mercy brought to see  
Christ is their only Hope and Plea.

UNCLEAN, in filthy garments clad,  
Poor sinners are, and yet NOT SAD,  
So blind and dead they do not see  
Their lost estate eternally.

UNCLEAN in words, in actions too,  
Shewing God's word is right and true,  
As filthy rags their good deeds are,  
Because from God they are afar.

UNCLEAN within, and dead in sin,  
Yet UNCONCERNED 'mid all earth's din,—  
Without a thought of Him Who died  
To save the helpless, lost, and tried.

UNCLEAN without a ray of hope  
Are you, in darkness left to grope?  
If troubled thus, God will begin  
His gracious work, and save from sin!

### “AS I SAID UNTO THE JEWS.”

(John 13. 33.)

#### A Few Words with Young Believers, and Older Ones Too.

The unique glory of the Lord Jesus ever shines out. He was the One Who alone could pass through judgment: none could share with Him in that work. “Watch with Me” He said: but therein we see OUR limitation:—none could “Die with Him.” We need His death for us:—and, alas, the disciples failed even to watch.

Peter said, “Lord, why cannot I follow Thee now?” And his words show a natural tendency, with us all, for they seem to forget and look back over the last uttered words of Christ in John 13. 34, 35 with the fourfold stress on LOVE, and reveal our present-day carelessness as to our Lord’s practical commands. We want to do something “great,” but He calls us to “everything” for Himself, however little. Like Peter, we are willing to “GO,” and to do what we cannot do, but the Lord calls to details for Himself. We are willing to devote our life to His work, to GO to distant lands and so forth:—but to love Him enough to serve in present background duties and to please Him in the “dull” routine of a kitchen or a difficult home is not so easy, not so attractive. God seeks home missionaries. We are often too “willing” for something else, too ready to take up fresh duties instead of fulfilling present duties with fresh power, and anointed with fresh oil (Ps. 92. 10).

But these thoughts are rather the context of John 13. 33: let us come to the verse itself. The Lord Jesus partly reproved by His words, as well as set forth His own unique atonement (cf. Lev. 16. 17). But though He uttered some words to the disciples as to the Jews, some He expressly left out. In John 7. 34 we also read: “Ye shall seek Me and shall not find: and where I am, ye cannot come.” He does not deal thus with His people. Mark the contrast here:—“The world seeth Me no more; but ye see Me: because I live, ye shall live also” (14. 19). Again in ch. 8. 21 He said, “I go My way, and ye shall seek Me, and shall die in your sins: whither I go, ye cannot come.” He does not deal thus with His people. We would ever notice the praise-awakening difference: not “Ye cannot come,” but “Thou canst not follow Me now”; not “Ye shall die in your sins,” but “Because I

live, ye shall live also.” To the unregenerate He further added, “Ye are from beneath,” but we have been born from above (John 3. 3), and thus what He said to the Jews was only repeated in part to His redeemed. Thanks be unto God for the perfect omissions. It is a wonderful thing to be IN Christ Jesus, yes “IN Christ Jesus.” The blessings of salvation, and of the knowledge of salvation are a call to much more godly thanksgiving, which should ever overflow. “Thou shalt follow Me afterwards.” If a man serve Me, let him follow Me; and where I am there shall also My servant be; if any man serve Me, him will My Father honour” (John 12. 26). Is it not all too wonderful—except for praise, except for love, except for obedience?

### “THE BOOKS WERE OPENED”

(Rev. 20. 12).

“What books?” you ask. Not your books nor mine, but God’s books. He has a record. “They consider not in their hearts that I remember all” (Hosea 7. 2). We cannot hide ourselves, nor our actions, nor our motives. Secret sins are in the light of His countenance, as Psalm 90 shows; and He will bring into judgment every secret thing, as Ecclesiastes 12. 14 forewarns. A question with only one answer is found in Jeremiah 23. 24:—“Can any hide himself in secret places that I shall not see him?” “Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark” (Isaiah 29. 15). There is

#### NO MERE “IF”:

the books will be opened, and every action brought up. This is fair: every denial of after-judgment is unfair.

But God’s grace still shines forth. The Son of His love came into the world, taking the form of a servant, and completed a perfect life by death under judgment in the stead of guilty sinners. That is grace reigning through righteousness: mercy and truth are met together. The book of life stands for those who rest in Him: the books of record witness against those outside Him. Your position, and mine, dear reader, must be one or the other. Can you say this does not concern you? It concerns me, and now I can add with joy, “I know which is my position to-day.”

The believer should be courteous. Spirituality is NOT the neglect of little things. Love to the Lord does NOT mean that we leave the sphere of godly gentlemanliness in daily life. The one who finds the book of Proverbs too LEGAL is not sufficiently gracious to understand the guidance of the Holy Spirit.

## TALKS ABOUT PRESENT-DAY NEEDS.

## 11—Stirred Hearts and Touched Lips.

How easy it is in these days to become, unconsciously it may be, less earnest than we were. All that surrounds us would lead to this, rather than to more godliness, therefore we need to have God's gracious quickening and compelling power. If only He stirs up the spirit of His own, and awakens to more zeal, what results there will be to His glory, and what joy in the hearts of His people. For the absence of true joy in Himself is very marked in these last days. Let us pray that God may work as He did in former times, and grant a reviving. IF HE STIRS, who can hold back? We have a similar thought in Job 34. 29, "When He giveth quietness, who then can make trouble?" Ah, when God really works there is power in life and service. Lethargy is always Satan's opportunity. May we, in the power of the Holy Spirit, be deeply exercised about the increasing indifference, even among those who profess the Name of the Lord. We have all, more or less, failed as to warmheartedness in the things of God, and toward our beloved Lord. We all know, from experience, what a marked difference there is when our inward affections are moved for Him, Whom we love, and all because He first loved (Song 5. 4; 1 John 4. 19). May we be bowed before Him, so that He may, in a remarkable degree, stir our hearts, and give zeal in His work, as in the days of Ezra and Nehemiah. God can stir up a Cyrus (Ezra 1. 1-3) to open a door, and when His people are in earnest, how much may we expect, since nothing is impossible with Him. O for more growth in faith, to trust amid all that would naturally try, were it not that we knew that God lives, and "the heavens do rule" (Dan. 4. 26). We have much encouragement in Ezra 7. 11-26, and a stress on giving thanks to God in verses 27, 28. God's servant could well say, "I was strengthened as the hand of the Lord my God was upon me." Surely these things are written for our encouragement, as well as instruction. May we indeed desire God's glory in all, and seek for His gracious working in, for and through us, that He may be exalted. We can find many parallel passages in these two books to encourage faith in our faithful God, Who never fails those whose hearts are stirred to love and serve Him, by His mighty power. Is it not strange that the records of the past do not affect us more, dear fellow believers? We believe and value all that God has been pleased to record:—should not our lives, then, be full of praise and zeal for Him, a zeal that moves others? (2 Cor. 9. 2). We are influenced, and we have an influence. How are we using this? It is so easy to lead others away

from God, even (and especially) by little things, as we may call them, but nothing is little in God's sight.

If our hearts are stirred we shall be quick to detect, and to hate any and every thing which hinders in the spiritual life, and in service for our precious Saviour.

When God stirred up the spirit there was a willingness to work, and to work on His lines (Hag. 1. 14; note verse 12), and obeying the voice of the Lord. May He stir our hearts! Exodus 35 and 36 are encouraging in this connexion. Who can read these chapters and not be moved? God was working, and the hearts of both men and women were stirred (35. 21-26; 36. 2). Those whose hearts were stirred gave, and came to the work, and the people were so moved that they brought more than enough for the service of the work which the Lord had commanded. Hence they were restrained from bringing. How the work of the Lord prospers when the heart is stirred by Him (2 Chron. 31. 10). May He, in wondrous love, condescend to arouse us in these dark days, and grant a reviving, with awakening to more love and faith. When the heart is stirred we shall speak as God's servant, when he saw the glory of the Lord, "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips" (Isa. 6. 5: remember verses 6, 7: "A live coal . . . he laid it upon my mouth, and said, Lo, this hath TOUCHED THY LIPS"). Then we see Isaiah's willingness to be sent forth with touched lips, simply to please the Lord. The live coal must be painful, but may we, for God's glory, welcome such a privilege. There is power to cleanse and to strengthen in the Lord's gracious way (see Dan. 9. 21; 10. 16-19). Shall we not, in these difficult times, trust Him for an awakening, so that His work may go forward, and all by His own gracious enabling; in the power of the Holy Spirit?

Stirred hearts and touched lips will surely bring much praise unto His worthy Name. He will thus be exalted, and there will be speaking with grace (Col. 4. 6), and the power of His presence will be seen in His own, and others, too, will be encouraged, by His wondrous working, to trust in Him more fully. Thus His Word will go forth with no uncertain sound. We might close our brief meditation on this precious subject with a few verses as to the lips being used for God's glory:—Mal. 2. 6, 7; Prov. 10. 19-21, 16. 13; Heb. 13. 15. Shall these words work in our lives, that He in all things may be glorified? If we realize the work is His, from beginning to end, this will be the fruit.

**"DEAD."**

It is true that the majority only read part of a tract. But they only read part of an advertisement, and we are determined, by God's grace, not to be discouraged. The majority do not allow themselves time to think whether they believe eternal punishment, or not. The world could not be so flippant if men knew what must be. Further, the majority regard solemn words about the sad state of sinners and the blood of Christ as mere expressions, like to "scarecrows." Numbers of young men have "made up their minds" that a leaflet about Christianity is puerile or effeminate. But though we face these problems, we are NOT despondent, for

**God Has Saved Us,**

and we know it. In other words, one miracle outweighs every apparent set-back. If salvation were "bare improvement" we might seek other methods, but

**Our Greatest Discouragement is  
Made Our Greatest Encouragement.**

We are not occupied merely with the sad arguings and pleasure lovings of men, but with the root of these—the heart-root is the dead state of the sinner against God. Alive physically and mentally, alive morally, and accountable to his Creator, he is nevertheless vainly proud in daring to think he can produce something satisfactory before God's law and gospel. This is the height of presumption. If anyone is heart-broken, we have nothing to say to burden him: our Saviour's message is "Peace, Peace" (Isa. 57. 19). If any one is burdened, we have no thought of wounding him: our loving Lord still invites, "Come unto Me." But if any are satisfied with themselves, we dare not hide the ugliness of their "best". God has condemned "the goodness" of man (Isa. 40. 6), and He still views the sinner's works as DEAD (Heb. 6. 1). Any serious man will not start arguing about this, IF he believes it, but will be deeply troubled, and then we shall rejoice to encourage him also, with the gloriously free gospel which first meets

**A Bankrupt Sinner's Need**

(Isa. 55. 1). And the one who does NOT believe this need not complain from his own standpoint, if such a condition (as he maintains) does not exist. Hence there is NO room for any mere reasoner. But, thanks be unto God, the appalling condition of man which strikes away all hope is the ground of hope. The fact that the sinner is under a death sentence makes

**The Death of Christ**

possible. He could not have died for any better than those deserving to die. The terrible doom is

the background for mercy, and, as we see the word "DEATH" in all its awful meaning, we are encouraged beyond measure, knowing the fact that ANY have been saved from such a condition proves—Nothing is too hard for the Lord, and so we turn from the sad fruits to the root of all, and then, in utter despair as to human means, declare a gospel which deals with that very root, inasmuch as

**"CHRIST DIED FOR THE UNGODLY"**

(Rom. 5. 6). The utter ruin makes room for the gospel. Ah, dear reader, if you value your soul's welfare, put not aside the testimony of that which alone can meet your need, and meet it fully. Blessed, indeed, are those who know the precious words, "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: they that hear shall live" (John 5. 25). "He was dead and is alive again; and was lost and is found" (Luke 15. 32). The blood of Christ makes all the difference.

**Suggested Daily Readings.**

"IF THE LORD WILL"—Nov: 1924.

Day	Ezra	Acts	Learning	Ps. 119.
1	10. 1-8	8. 1-12	9. 10	152
2	" 9-44	" 13-25	" 11	153, 154
3	Neh. 1. 1-11	" 26-40	" 12	155
4	2. 1-8	9. 1-9	" 13	156
5	" 9-20	" 10-20	" 14	157
6	3. 1-15	" 21-31	" 15	158
7	" 16-32	" 32-43	" 16	159
8	4. 1-12	10. 1-8	" 17	160
9	" 13-23	" 9-21	" 18	161, 162
10	5. 1-13	" 22-33	" 19	163
11	" 14-6. 4	" 34-43	" 20	164
12	6. 5-19	11. 44-11. 10	Neh. 8. 1	165
13	7. 1-26	" 11-21	" 2	166
14	" 27-65	" 22-12. 2	" 3 (4)	167
15	" 66-8. 8	12. 3-12	" 5	168
16	8. 9-18	" 13-15	" 6 (7)	169, 170
17	9. 1-12	13. 1-13	" 8	171
18	" 13-25	" 14-22	Acts 13. 26	172
19	" 26-38	" 23-33	" 27	173
20	10. 1-31	" 34-43	" 28	174
21	" 32-11. 2	" 44-52	" 29, 30	175
22	11. 3-24	14. 1-10	" 31	176
23	" 25-12. 9	" 11-18	" 32	1, 2
24	12. 10-43	" 19-28	" 33	3
25	" 44-13. 9	15. 1-11	" 34	4
26	13. 10-22	" 12-29	Neh. 13. 1	5
27	" 23-31	" 30-41	" 2	6
28	Esth. 1. 1-12	16. 1-12	" 3	7
29	" 13-22	" 13-24	" 7, 8	8
30	2. 1-11	" 25-40	" 9	9, 10

## NOTES ON MEMORIZED VERSES.

## Acts 9. 10-20.

"A certain disciple": the Lord uses whom He pleases; not always great men: a designed contrast with 5. 1. "Behold, I, Lord." Gen. 22. 1: the simplicity of willingness for His authority. 11, How definite: the Lord is not the author of confusion: everything known to Him: spirituality is not disorder. Straight (Luke 3. 5, 6), Judas means "praise" (note, "he prayeth," Phil. 4. 6, Col. 4. 2): also remember Saul of Tarsus was to be a type of the nation "in that Day" (Rom. 11. 1, 1 Tim. 1. 16, Matt. 24. 30, Zech. 12. 10). 13, "I have heard": the Lord's word is to blot out all other hearings: what are human opinions? How often we fear and hesitate, because "we have heard by many." 14, He hath authority: nay, he had. The mark of believers—calling on the Name (Joel 2. 32, 2 Tim. 2. 19, 22). 15, "But" "The Lord": He commands. "Go-for." Election was precious to Saul of Tarsus, but for the Divine choice, he would have remained a persecutor. Do we wonder he enjoyed grace? "To bear My NAME," then to suffer for the NAME (16), speaking in the NAME (27): remember also calling upon the Name (14). 16, How great, and how many things, cf. Acts. 14. 22, 2 Tim. 3. 11, but see Rom. 8. 18, Heb. 11. 26. 17, Love's simple obedience. "Saul, brother": born again (John 3. 3, 5): mark, too, the order—not "brother Saul" any more than "Pastor So-and So."\* "In the way": stopping his way, revealing the Lord's way. 18, 19, Grace, obedience, refreshment, fellowship. "With": and contrast as to 14: God undoes man's thoughts: can He not work still to-day? Election prevents discouragement.

## Neh. 8. 1-8.

1, As in Ezra 3. 1, so Acts 2. 42: God delights in unity, its joy and manifestation, but it must be in the truth, in accord with the written words of the Lord (John 17. 17). 2, Families and younger ones not forgotten. Cf. Deut. 31. 12: mothers as well as fathers. First day, a godly beginning, and remembrance of Lev. 23. 24, 25. 3, Hours of Bible study, yet rapt attention, 9. 3. 4, Fellowship: the Lord's interest in names is very helpful 7; Isa. 43. 1. 5, Reverence, worship. 6, Do we praise sufficiently for the Scriptures, and seek a right attitude when they are opened and read? There is much lightness to-day. 8, Fellowship; prayerful understanding is STILL important, Acts 8. 30; Zech. 4. 4, 5, 11-14, 5. 5, 6, 10, 11. Are we concerned to know what our Father appoints for us, if we are His children?

\* Leaflets on the Use of Titles gladly sent to those who would please the Lord in "little things."

## Acts 13. 26-34.

26, Earnest concern: those "fearing God" appear to have been proselytes, i.e., not of Jewish birth (cf. Ps. 115. 9-11). 27, "For": this principle is extended in Rom. 11. 12: God's overruling. It is possible to read the Scripture often, yet not to know their Author (Isa. 58. 1, 2). 28, A request against the truth (Acts 3. 14). 29, Amid all God worked out His purpose, "written" (Acts 2. 23). 30, And God overruled and answered by reversing their verdict (Acts 3. 15), and thereby revealed an accepted work, and the firm ground of an eternal salvation (Rom. 11. 33-36). 31, Personal fellowship and then witness, Mark 3. 14, John 15. 27. 32, 33, 1 Kings 8. 24. 33, "As it is written"—hath been written: a wondrous explanation of Psalm 2, and Christ's glory as the First Begotten from the dead, Head of the new creation (Col. 1. 18; Rev. 3. 14). 34, Rom. 6. 9, 10, "He hath said." How sure is this "gift," how praiseful God's people should be to-day.

## Neh. 13. 1-3, 7-9.

1, The day of thanksgiving and godly devotedness and order, was a day of reading the Scripture. "Therein was found written," cf. 7. 5, 8. 14: many things have been written which we have not yet "found" (Jer. 15. 16). 2, The reference to Balaam awakens praise to "our God," Mic. 6. 5. 3, Fresh realization of God's will not resented: prompt obedience. How do we act? There is always "a mixed multitude" (Num. 11. 4), and compromise is always easy. 7, The fruit of evil fellowship (6. 17, 18, notice the home: see 13. 28, cf. Ezra 10. 2, 13, 18, 44). How different the attitude of Ezra 4. 2; but how similar the birds of the air in the branches: see, too, Rev. 2. 14, 20. 8, Delay is dangerous: half-heartedness is compromise: affability is sin. 9, 'Tis not enough to cast out (negative), there must be cleansing, etc. (positive). How solemn to think the frankincense had been ousted by Tobiah's household stuff: but it may be so in our lives, and yet we do not know it. Imperceptibly, sin may have gained a footing, especially as to "household stuff." Eliashib's life began well. (3. 1).

## CHILDREN OF GOD.

## REALIZE YOUR HEAVENLY CALLING.

The following leaflets, as to Separation from Politics, are for prayerful perusal. Of those marked with an asterisk, further copies, to pass on to others, are available:—

Is There Not a Heavenly Calling? \*

If I Vote:—\*

"Because Ye are Not of the World." \*

The Believer Inside or Outside Politics.

Then Would My Servants Fight.

Partakers of the Heavenly Calling.

The Believer's Attitude Toward Politics.

Daniel and Erastus.

Now is the Judgment of This World.

The True Franchise \* (will be reprinted, the Lord enabling).

# Thoughts from . . . The WORD of GOD.

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Dec., 1924.  
**FREE.**

"Thy Father Which seeth in secret shall reward thee." Matt. 6. 6.

"Your Father knoweth what things ye have need of before ye ask Him." Matt. 6. 8.

"Our Father, Which art in heaven, Hallowed be Thy Name." Matt. 6. 9.

"Your Heavenly Father feedeth them. Are ye not much better than they?" Matt. 6. 26.

"Your Heavenly Father knoweth that ye have need of all these things. But seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you." Matt. 6. 32, 33.

Some lovingly enquire about the subscription to this magazine. Valuing such thoughtfulness and interest, we would just mention four leaflets, "Hitherto Hath the Lord Helped Us," "The Faithfulness of God," "Behold the Mounts,"—"Behold, I am the Lord," and "A Further Record of Parts of His Ways," 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 Street, Poplar, Tues: 8. 15.

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

A Monthly, as the Lord enables, to testify the gospel of grace and the whole counsel of God, including the simple path of rejection with Him, until that Day. Love to all who are His must ever be linked with a desire to hate all that is not of Him, even in ourselves.

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

"How much more shall your Father Which is in heaven give good things to them that ask Him." Matt. 7. 11.

"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.

"My Father and your Father." John 20. 17.

"Grace to you and peace from God our Father, and the Lord Jesus Christ." Rom. 1. 7.

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## WORDS OF INTRODUCTION.

It is a joy to know that the gospel is the power of God, and that the Scriptures are God-breathed. We are not dealing with uncertainties. He does not leave His people in the dark. In His grace we are privileged to know Himself, and, with unveiled face, to behold the glory of the Lord (2 Cor. 3. 18) and to be sure that we have passed out of death into life. Such a marvellous change within involves a marvellous change in daily walk. Christ should now be central, and there should be a definite contrast with the world. Humility does not mean we must be afraid to be separate, but we must never boast of separation. Love to the Lord should shine out in every action. To encourage this, while feeling our own need of a much closer walk with God, to which we would urge our brethren also, are these pages sent forth in the Name of Christ.

## "TO ME TO LIVE IS CHRIST" (Phil. 1. 21).

"To me to live is Christ," God's servant said,  
And should not we so live for Him Who shed  
His precious blood for us, though lost and dead?—  
What other aim have we?

"To me to live is Christ,"—of life the goal!  
Of part He is not Lord, He bought the whole,  
And we would live for Him with heart and soul:—  
What other aim have we?

"To me to live is Christ"—the moments fly!  
Shall we omit this joy, and Him deny?  
Shall saved ones for the world's vain fashions sigh?  
Have we an earthly aim?

"To me to live is Christ":—until He come,  
Our life should speak for Him, and ne'er be dumb;  
His power is free, His prayers how great the sum:—  
To draw us to this aim.

## WORDS OF ENCOURAGEMENT.

Why does God "Withhold"? The words of Psalm 84. 11 are true. And yet He sometimes keeps back many things. Ah, **Withholding**, the very verse implies a limitation. In **love** He chastens. We are often not able to bear, and use, certain blessings aright. If we received them; in accord with the principle of Luke 16. 10 we should **lose**. The **danger** of "advantages" is very evident. "Jeshurun waxed fat and kicked." The enriched Corinthians (1 Cor. 1. 5) used their gifts wrongly. The inspired words of James 4. 3 are searching. Apart from this, we do not always know what is "**good**." Deut. 8. 3 is suggestive. The "suffering to hunger" fulfilled in the gloriously obedient one, the man of whom this parable speaks (Matt. 4. 4), was with a **purpose of blessing**. And so a dear one is taken from us. Shall we fret? If it had been "more needful" for us, he would have been spared (Phil. 1. 24). "As for God, His way is perfect," and He shall choose our inheritance for us, and we would in everything give thanks, for this is His will concerning us (1 Thess. 5. 18).

### "THE HIGH PLACES WERE NOT TAKEN AWAY."

Dear Brethren in Christ Jesus,

These repeated words affect our hearts. Are there any "high places" in your life, and mine, which are not yet taken away? Are there any arrangements to which we cling, which we would "seek" to purify and present unto the Lord, instead of simply doing His will and clearing them right away? The question is momentous, the answer may alter our daily life for Him, and likewise our position at the Judgment Seat of Christ.

The "high places" had been awhile, at least, connected, even by godly men, with the worship of God, ere He made unmistakably clear to His people their removal (1 Sam. 9. 12, 13, 14, 19, 25, 10. 5, 13). Our God is very patient, and oftentimes we all learn slowly. One feels this the more, for even in 1 Kings 3. 2, 3 have we not a hint that the Lord's will had not been sought with sufficient definiteness? It may be said, "But we are told there was no temple." True, yet there was the tabernacle, and God's stress on this is clear, even in Exodus. It is so easy, with earnest motives, to have "our arrangements" in His work, and to have forgotten, and to keep on forgetting, to obtain His will FIRST. But do we not desire His guidance in all (Matt. 28. 18-20); and His glory alone? His love to Solomon is emphasized, as well as Solomon's

love (1 Kings 3. 3, with 2 Sam. 12. 24, 25). And so we have the display of love in the gracious answer to sacrifice and its accompanying prayer, in 1 Kings 3. 5, 10-14—a background for James 1. 5, since His people now are equally His beloved. But the "wisdom" given included guidance as to "the house," and the words already noticed show that as God's will becomes clear, things we once did, without thought, and amid blessing, must no longer be done. The building of the house unto the Name of the Lord made a crisis as to the removal of high places (1 Kings 3. 2). Thus is it dispensationally now, in a wondrous parallel, since God has His heavenly centre, setting aside "denominationalism." Thus is it in our daily life, when we SEE His will more fully. We at once become more responsible. In like manner, we learn the sin of saying "Godly men did this or that." We have peculiar privileges after each reviving from Him. The testimony as to the high places is gentle, but unmistakable, in 1 Kings 15. 14, 22. 43; 2 Kings 12. 3, 14. 4, 15. 4,\* 35. There was NOT the rebelliousness of 1 Kings 12. 31, 2 Kings 17. 9, 11, 29, 32; NOR the departure from God of 1 Kings 11. 7, but there was a lack in decision for the Lord, and who can say how far this LED to the erection of idolatrous high places? Human methods, professedly and intentionally devoted to the Lord, are a loophole, and a menace, and they bridge the way to other sins: we cannot be too careful lest we add to God's words.

The contrasted testimony as to God's approval of a firm attitude is seen in 2 Kings 18. 4, 2 Chron. 31. 1. We remember Daniel's purpose of heart (1. 8), and Nehemiah's unyieldingness as to Tobiah's household stuff (Neh. 13. 7-9). It is evident that the God of Phinehas lives (Num. 25. 10-13): compromise and dilatoriness are not part of His will. Nor would we forget the revival mentioned in 2 Chron. 17. 6, though it may be inferred from 1 Kings 22. 43 that he only removed those linked with groves,—unless the people restored, and he failed to remove again.

2 Chron. 20. 33 gives a sidelight as to what was needed for the holy clearing away of evil—a fixed and prepared heart. Many doubtless thought of the Lord, BUT did evil because of this indefiniteness (2 Chron. 12. 14). And is it not so to-day?

Beloved friends, our hearts should be stirred concerning this matter. Are there any high places among US? There are many who will tell us that they do not approve of denominations, nor of the "broadness" where they attend, and so forth, but seek to do "the best thing under the circumstances." God has not put His people "under the circumstances," but drawn them to

\* Mark other aspects in 16. 4, 18. 4, a help to the memory.

His will. One will say: "I seek to keep personally Scriptural." Ah, yes, "the people did sacrifice still in the high places, yet unto the Lord their God only" (2 Chron. 33. 17). There was no wish to be evil, BUT there was the loophole. "Ah," you reply, "what am I to do"? Abraham, when he was called, obeyed (Heb. 11. 8). Have YOU heard God's CALL? If so, do not make light of it. He approves of "throwing down" (2 Chron. 31. 1), not of compromise. We need His authority for all.

May we not hear God's witness against Christmas. Many dear children of God regard this feast as a good opportunity to show kindness, and to remind the world of Christ's birth. The "LOSS" account is far larger than many realize, in the backsliding of young believers amid its excitement. Yet, even if this were not so, shall we ADD to God's words, and keep a day when He has rebuked this (Gal. 4. 10), and has hidden the day of Christ's birth, so that a guess is untruthful? And of all days the least appropriate is a winter heathen feast, adopted to link with the world when the primitive chastity of the bride was left. But if, in simple faith, a believer sweeps aside the observance, even to a "harmless Christmas card," how many will misrepresent, as Rabshakeh misunderstood Hezekiah's attitude (2 Kings 18. 22). "Is not that He Whose high places and Whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?" To go back to God's simple path seemed casting down religious appointments, but that was the path God approved. And so is it to-day. He does not seek the "high places," and, though the intention be good, and the thought quite different from that of Jeroboam, the searching words ring in the ears, "Strange fire which He commanded them not" (Lev. 10. 1). "Add not thou unto His words, lest He reprove thee, and thou be found a liar" (Prov. 30. 6). "But"—you reply. Ah, dear reader, bury every "but," and trust Him. The Holy Spirit records the precious testimony, "Behold, to obey is better than sacrifice" (1 Sam. 15. 22). Do not spare "the BEST of the sheep" (1 Sam. 15. 15), but listen to the loving voice of your Lord, "If ye love Me, keep My commandments" (John 14. 15). He has shown that His will was not the purification of the high places but their removal, and He is the Same to-day (Heb. 13. 8). Is He not worthy of trust? He will not prove unfaithful. Love is prompt. Simply keep to His Words.

Yours in the Lord Jesus,

All by grace,

Percy W. Heward.

## "CHRISTMAS."

### A FEW QUESTIONS FOR THOSE WHO WOULD PLEASE THEIR LORD.

1. Can we find "Christmas" anywhere in Scripture?—The name, or any appointed birthday or similar idea? Why not? 2 Tim. 3. 16; Isa. 8. 20.
2. Are we warranted in adding to God's words? Lev. 10. 1; Prov. 30. 6; Matt. 15. 6; Rev. 22. 18.
3. Whence is Christmas? Who appointed it? Did not the corrupted "church," which the Lord Jesus likened to the mustard seed with the fowls of the air? Was it not a heathen feast long before, and "brought over" with unworthy reasons? Is this our foundation? 1 Sam. 8. 5; Jer. 10. 2; Col. 2. 22; 2 Tim. 4. 4.
4. If we adopt "Christmas" why should we not logically accept other man-made traditions? Does not sin lead to sin? 1 Kings 12. 33, 18. 21; Matt. 15. 9; 2 Tim. 3. 13.
5. Is "Christmas" truthful? Was Christ born then? We respect the silence of Scripture, and the evidence against His birth in winter is important. Luke 2. 8. No one would have fixed on this, but for compromise with a pagan festival.
6. Is it truthful to "choose" a date and misname it? Matt. 5. 19.
7. Is the observance of "days" appointed in this dispensation? The Holy Spirit has marked out the first day of the week, but NO anniversaries. Gal. 4. 10.
8. Is "Christmas" a spiritual effort of blood-bought ones, and does it lead to the glory of God? Amos 6. 5, 6; 1 Cor. 10. 31.
9. Does "Christmas" help young Christians in discipleship, and separatedness from the world, and is it kept with this aim? Luke 14. 25-33; 2 Cor. 6. 14-18; Heb. 13. 13.
10. Shall we say "It is only a little thing"? Gen. 2. 17; 5. 19.
11. Shall we seek to "purify" some of the accompaniments of that which, in its whole character, is not of God? Jer. 15. 19; Rom. 3. 8; 2 Tim. 2. 19. Contrast 2 Kings 18. 4, 5 with 14. 4.
12. Shall we argue from seeming advantages, or remember Mark 7. 7, and hear the Holy Spirit's message in Psalm 119. 60 to-day?  
"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." Psalm 85. 8.

### "IF THE LORD WILL."

HOLIDAYS are opportunities to gather around the Words of God, with humble waiting before Him. Hence we would value prayer for, and would welcome to, GATHERINGS FOR WORSHIP AND MINISTRY, Thursday and Friday, Dec. 25th and 26th, 3 and 6.30 p.m., at 61, Upton Lane, Forest Gate, E.7. Simple refreshments provided between. Children of God at a distance are earnestly asked to make an effort, and to enjoy a contrast with the usual Christmas arrangements. LEAFLETS ON THE HAPPY PATH OF SEPARATION UNTO HIM, IN THIS MATTER, GLADLY SENT:—

Is Keeping Christmas the Revealed Will of God? (copies available for prayerful distribution).

A Few Notes on "Christmas."

Christmas, In Name and Nature, Not of God.

A Few Questions For Those Who Would Simply Please the Lord, Concerning Christmas.

Children of God need to be humbly DEFINITE as to a CLEAR line of demarcation from a re-named heathen feast, which has no warrant in Scripture. "Daniel purposed in his heart that he would not defile himself" (1. 8).

## THE CHILDREN'S COLUMNS.

## NOT AFRAID.

The words, "Yet they were not afraid," are written concerning one of the kings of Israel, and his servants. Jer. 36. 20-24 may well be read. \* Jehoiakim, when he had heard some of the words which were written by God through His servant Jeremiah, was bitterly opposed. A penknife was taken, and the leaves were cut out of the book, or roll, and burnt in the fire. Why? Because the words were against sin! Yet men were not afraid of God's words of warning, neither did they fear God, else they would not have done what they did. But God's purposes and messages cannot be burnt, they will never pass away (Isa. 40. 8; Matt. 24. 35). And so we read in Jer. 36. 32 that when the scroll was written again, "there were added . . . many like words." But this fact does not make sinners, whether old or young, afraid of sin, although God in righteousness WILL do all that is written in His truth. His words will stand for ever, even when heaven and earth shall pass away. Of how many now it might be said, when they acted sinfully, "Yet they were not afraid." In one of the Psalms we read concerning the wicked one, "There is no fear of God before his eyes." In Luke 18. 2 Christ speaks of one "which feared not God, neither regarded man." This is why there is so much wickedness in this world. We call to mind what Adam said when God spoke to him, after he had disobeyed Him, "I was afraid, and hid myself." Why? Because he had sinned. Yet many now are not even troubled at their sin. They add sin to sin. How sad is this. We remember how Pharaoh was not afraid to refuse to let Israel go, saying, Who is the Lord, that I should obey His Voice? . . . "I know not the Lord, neither will I let Israel go." But he was compelled to let the people go later on. God must be obeyed. There are some who say, "Our lips are our own, Who is Lord over us?" (Ps. 12. 4). Again: "How doth God know?" (Ps. 73. 11). And yet again: "The Lord shall not see" (Ps. 94. 7). But God DOES know, and God DOES see, and how many would be afraid at once if they realized this. But Satan has blinded them, and being "dead in sins" they do not see realities. On the other hand, those who are saved, have been brought, by God the Holy Spirit, to see their sinfulness, and need of salvation, through the poured-out blood. They know God's testimony, and cannot hide any of God's truth, though few heed the solemn warnings. How many, in these lawless days, speak against God, and His work, even the atoning work of Christ for ungodly ones. Yet they are not afraid. But they

will be afraid one day, if continuing in sin, and not repenting. Rev. 6. 16, 17 shows what fear will be in God's day of wrath. We have a sad record of God's punishment of Miriam after speaking against Moses. And He said, "Were ye not afraid to speak against My servant Moses?" See Num. 12. 8-10. "Miriam was leprous." How terrible to speak against God. Yet so many do this, even young people as well as those older, and they do not fear, and God, in mercy, does not punish at once, but His words are sure, and sin must be punished. O that not a few who read these lines may be brought to tremble, and to be afraid of God, because of their sins, and to trust in the precious blood, shed for guilty rebels, and to have peace with God through Him (Rom. 5. 1). Such will not be afraid, whatever happens (Ps. 112. 7, 8. See also Prov. 3. 24, 25; 1 John 4. 17). 'Tis a great privilege to be able to say NOW, even as Israel will say in the future, when they mourn for their sins: "God is my Salvation, I will trust, and not be afraid." Saved ones are NOT to be afraid of those who can kill the body. They are to trust in the Lord at all times, and simply to fear grieving Him. We look around and can see that difficult times are coming. Yet few fear the Lord and hate sin. How blessed to be saved, and safe for eternity, whatever happens, and all through the finished work of Christ for the lost. Of Israel in the future it is written that none shall make them afraid (Zeph. 3. 13). Why? Because their sins will be forgiven and God will dwell with them (Zech. 2. 10, 9. 8). And even now those who are saved should not be afraid of what a man can do to them. Let them fear the Lord and hate sin. Thus will there be strong confidence (Prov. 14. 26). May God the Holy Spirit work and bring many more into this blessed experience. God waits to welcome, even now, broken-hearted sinners. Are YOU such?

NOT AFRAID to burn God's Book, NOT AFRAID of Him, Who came down to live, and die, sinners to redeem;  
NOT AFRAID to turn away, and to scorn His Name,  
Who is Lord, and King of kings, evermore the Same.

NOT AFRAID to blaspheme God, or reject His Word,  
Which so many, young and old, oftentimes have heard;  
NOT AFRAID of what God says in His righteous law,  
Which will never pass away, but for aye endure.

NOT AFRAID of God on high, Who will punish those  
Who despise the poured-out blood, and His Word oppose;  
NOT AFRAID to live and die without hope in God,  
Pressing on the downward path, in destruction's road.

NOT AFRAID to speak 'gainst God, and the work of Christ,  
Who was very God indeed, and Whose blood sufficed  
For all those brought nigh to Him, Who their debt has paid:—  
O how sad the state of those who are NOT AFRAID.

NOT AFRAID are sinners saved, of God's judgment day,  
For through precious blood once shed they are safe for aye;  
NOT AFRAID, for God the Lord, is a God at hand,  
And His written words so plain will for ever stand.

NOT AFRAID, whate'er betide, all is well, they know,  
 For they are redeemed by blood, saved from endless woe ;  
 NOT AFRAID to live "outside" in this world of strife,  
 Shewing that they NOW POSSESS—everlasting life.  
 NOT AFRAID of hell's dark gloom,—many onward go  
 Heading not God's written words and eternal woe :—  
 O that, by the Spirit's work, some may be AFRAID  
 Of their SINS, and look to Him, on Whom SINS were laid!

God is gracious, but His people should never excuse one sin. Love cannot love to grieve. Nor is it willing to grieve. It is grieved to grieve. The more love there is, the more obedience should there be. Is love without obedience much love? Is obedience without love true obedience? But love, in the Holy Spirit, is lovingly obedient, for the sake of Him Who is loved.—1 John 4. 19.

#### SOME REQUESTS FOR PRAYER AND PRAISE.

"Praying always, with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Eph. 6. 18.

- 1.—For reviving, as an experience, through the Lord's indwelling (Isa. 57. 15)—not only on some occasions, and at special meetings.
- 2.—For more concern to bring everything to our Heavenly Father,—our food, our clothing, our business, the walls of our rooms, our time of rising, our reading—all (Phil. 4. 6) ;—and thus for separation from "Christmas," and its accompaniments alike.
- 3.—For more joyful enthusiasm among children of God, as they realize what He has done for them, and what He IS to them, that the joy of the Lord may be their strength (Neh. 8. 10).
- 4.—For much spiritual blessing on the regular meetings (whether at 61, Upton Lane, 130, Grundy Street, 2, Minorities, etc.), and the Special Holiday Gatherings, that we may not look to them, but to Him, and be very humble before our Heavenly Father and ever lovingly remembering ALL His dear people. Likewise prayer for all gatherings, seeking to please Him, and to give up self-will for His precious will (1 Cor. 1. 10).
- 5.—For isolated believers, and those who have gone to distant lands, with longings after devotedness to the Lord, that they may be "kept" from evil, and caused to enjoy more of His separating truth, whatever be the cost financially, or ecclesiastically,—that Christ may be first and glorified.
- 6.—For China, and the Chinese in this and other lands, indeed, for "strangers" generally, that our Heavenly Father may enable love's diligence, and ever cause (amid guidance as to premises, and enabled language strain), a burning zeal for His glory ; and, if He grant a "missionary home," etc., love's devotedness in ALL its arrangements, according to His truth and will.
- 7.—For correspondence, that it may be full of Christ.

"Abraham stood yet before the Lord" (Gen. 18. 21).

Among encouragements, we received the following, anonymously, with a gift "unto the Lord" :—

"O that men would praise the Lord for HIS goodness, and for HIS wonderful works to the children of men." (Ps 107. 31, 32.)

Accept enclosed, as a token of thankfulness, and all to HIS honour and glory.

The Lord is my exceeding great Reward. (Gen. 15. 1.)

#### THE REALITY OF SIN.

Sin is a Reality. History painfully shows this. Experience is forced to confess it. Beyond all, God Himself declares it. Men may dislike the fact, or, at least, its bitter fruits, and call sin by pleasant names, but they cannot make sin cease to be sin. And what is it? Departure from God's standard, and the exaltation of self-will! Sin is selfishness, and selfishness permeates the world. The highway man is not the only robber. The profiteer is not the only thief. If we withhold good, we are cruel. If we slander in the minutest degree, we are verily guilty. If we do not love our neighbour with the same spontaneous, constant and complete care we show to ourselves, we are wrong. Judged by such a standard, the theory "I have done no one any harm" is a hollow boast, a baseless fabric. But to take any other standard is to depreciate the coinage to pay the debt. It is a lie. God allows no robbery before His throne. **SIN IS A REALITY.**

Come with me to a busy city. Let us pass down its streets. We notice a chemist's shop with offers to allay pain. Behold a doctor, a surgical instrument maker, an undertaker, a monumental mason. We pass a prison, and a police station, and a cemetery. Half the world seems busy in attempts to deal with the results of sin, but 'tis unmindful of the CAUSE. Fuel is heaped on the fire with one hand, while the other vainly attempts to put it out.

I do not now refer to the picture theatre, with its morbid craving for sensational pleasure, nor to the gilded public-house, nor to other invitations away from God. Nor do we speak, at length, of that which seems worst of all, a nominal Christianity, dulling the consciences of men by welcoming to a "laughable farce," and a "humorous entertainment." It is monstrous, it is devilish—but, dear reader, do not be misled by these lying vanities to think that hell is only a scare in words. It is REAL. But to return :—The BITTER FRUITS OF SIN, in pain and death, are now before us. Even the florist and printer contribute : the placards often tell of murder and accidents. The outlook is disquieting. There are wars and rumours of wars. **SIN IS A REALITY.** We cannot cope with it : we cannot hinder its effects by vainly denying its reality.

Sin is the most expensive thing in the world, but the idea of many is to have as much as they can of it, without the painful fruits. Many are the efforts to refine iniquity and to neutralize the results, and "because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil"

(Eccl. 8. 11). Not always in the same way: we all have our own way (Isa. 53. 6). And sin may be "arrayed in purple and scarlet and decked with gold and precious stones and pearls" (Rev. 17. 4). But there will be a change "at the last" (Prov. 23. 32), though NOW men may rejoice in the way of their heart (Eccl. 11. 9). Sin may assume the garb of learning, and attack God's rights, and deny His revelation. It may put on the clothing of religion, and boast in human ritual (Col. 2. 23), for Satan himself is transformed into an angel of light (2 Cor. 11. 14). But though the raven and the swan were unlike, they were **BOTH UNCLEAN TO ISRAEL**. The camel does not look like the pig, but both were rejected. Heathen demonism may be modified in a West End séance, but it IS demonism still. Carbon and graphite are the same, though unlike, and if sin appears in an attractive diamond form it still has the same essential character. Let us analyze it, and what shall we learn? —**"THE CARNAL MIND IS ENMITY AGAINST GOD; FOR IT IS NOT SUBJECT TO THE LAW OF GOD, NEITHER INDEED CAN BE; SO THEN THEY THAT ARE IN THE FLESH CANNOT PLEASE GOD"** (Rom. 8. 7, 8).

But is there NO hope? There IS, yet only one. God did not send His Son to die because of an unreality. The fact of sin before God, and its enormity, and its consequences, are shown by His stupendous work of redemption. He gave His Beloved Son to DIE for sinners. Ah, dear reader, will you call sin an unreality in the light of Calvary? It is real. It murders men. "Through one man sin entered into the world, and death by sin" (Rom. 5. 12), yet men still go on frowardly in the way of their own hearts. But where sin abounded grace overflowed (Rom. 5. 20), and the sinner who is broken in heart (Isa. 57. 15) is fully welcome to a Saviour Who really took judgment, and felt wrath, and willingly died. 'Twas all because sin is such a reality, but thanks be unto God—oh, hear the message, troubled one, and come to the Saviour now—

### SALVATION IS A REALITY TOO.

"This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners" (1 Tim. 1. 15).

If the Lord will, the above will be reprinted, and will be, we hope, the first of a series. But we need prayer. Our desire is to write on "The Reality of Christ," "The Reality of Judgment," "The Reality of Heaven." There are also many other gospel tracts, and we would trust the Lord for His further enabling, since He has proved faithful, and is the Same. How often we all forget the need of souls. There are so many open doors: shall we dwell in our ceiled houses, and neglect worship and witness? Or shall Christ be FIRST in our daily life, and our use of all? Do WE experience the REALITY of which we tell the unsaved?

## TALKS ABOUT PRESENT-DAY NEEDS.

### 12.—GODLY SEPARATION.

Separation is plainly set forth throughout the Scriptures, even from the first book to the last. It is a real pleasure to know that we are separated from our sins, and that they will no more rise up against us. How blessed to be thus favoured. May we, therefore, in the Holy Spirit's power, make manifest in daily life that we are thus privileged. It is easy to speak of separation, and to take a real pleasure in some aspects of it. But there is much that is painful in true separation. We read in Heb. 7. 26 how the Lord Jesus was separate from sinners, and believers are exhorted to walk even as He walked (1 Pet. 2. 21; 1 John 2. 6). This is not easy, but blessedly possible, in the enabling of the Holy Spirit. Sin always separates from God (Isa. 59. 2). But when sin is removed through the shed blood, what watchfulness there should be lest we fail, and lose the consciousness of God's favour and presence. How many delight to meditate on Rom. 8. 1:—No condemnation to those who are in Christ. And verses 35-39 tell of no separation from God's love. How this should encourage those redeemed with precious blood to be separate in practice, pressing along a godly path to-day. God separated the nation of Israel unto Himself, and we see how all along they were not to mix with the nations. But they failed, and had to suffer for this. We think of the days of Ezra and Nehemiah. When they had become mixed in a very sad way (Ezra 10. 1-14), many of them married strange wives, but these had to be put away, however painful the action, before there could be blessing. It is even so with us: we must put away that which is contrary to God's will, albeit painful,—but grace is sufficient. In Neh. 9. 2, Israel "separated themselves from all strangers." Then in chapter 10. 28, they separated themselves "from the people of the lands," and in 13. 3, "They separated from Israel all the mixed multitude." We remember that the mixed multitude were a snare unto them even when brought out of Egypt (Num. 11. 4). These things are written for our help and warning (Rom. 15. 4; 1 Cor. 10. 11). May we indeed take heed. Separation is not only in the earlier Scriptures, it has the same position in the later Scriptures, and we do well to beware, for Satan is still subtle. There are lessons for us in Genesis 13. Abraham had been told to come out of his country and away from his kindred, but he brought Lot with him, and there was a strife between the herdsmen of Abram's cattle and the herdsmen of Lot's. In verse 9 Abram said to Lot, "Separate thyself from me," and they separated themselves the one from the other (verse 11). Now

we come to verse 14. "The Lord said unto Abram AFTER that Lot was separated from him, Lift up NOW thine eyes and look." Then the Lord speaks of all that He will give. Let us notice that this was after Lot was separated from him : may we see the lessons, and take heed. Moreover, Abram, the separated one, could be a blessing to Lot, even when Lot seemed unable to help himself, being in Sodom, for in Genesis 19. 29 it is written, "God remembered Abraham, and sent Lot out of the midst of the overthrow" (note also 14. 12, 16). If only we were more separate by grace, there would be more blessing to others, though Satan suggests that we must mix with the world to help them. This is not God's method.

In connexion with the subject of separation, one delights to meditate on the following verses. First, Ps. 119. 19, "A stranger." But there are other such strangers, and so in verse 63 we have companions. Moreover, in verses 74, 79, those that fear God are glad to see one another. This is as it should be. Mal. 3. 16 is similar, and so is Acts 4. 23. "And being let go, they went to their own company." Do we love to be with our own company, or do we find pleasure in mixing with those who are NOT of our own company? Surely such words are heart-searching. Note Luke 6. 22, "Blessed are ye when men shall hate you, and when they shall separate you from their company." So we see there are TWO companies. May we, in the power of the Holy Spirit, and for God's glory, seek for the separation which He has marked out for His redeemed people.

It is a marvel that, after being saved, any can "feel comfortable" in friendship with those who are unsaved. Salvation is so wonderful, and the manifest absence of true separation makes us wonder who are saved. May we be humbled before God and seek to come out, and to be separate, and touch not the unclean thing. 2 Cor. 6. 14-7. 1 is very plain: how can light have fellowship with darkness? If only we hear God's word and are truly separate, He will, by His Spirit, open our eyes to SEE more and more the fulness of His precious truth. Though godly separation is oftentimes painful, there should be a true delight therein. If we walk mournfully in separation, this is not well-pleasing unto the Lord (Mal. 1. 13; 3 14). O for a living joy in being apart from the enemies of the Lord. What a remarkable change there would be if believers had nothing to do with the world's fashions, and customs. God can thus work. There are some precious and appropriate words in Exodus 33. 11-23, e.g., 16, "For wherein shall it be known here that I and Thy people have found grace in Thy sight? Is it not in that Thou goest with us? So shall we be separated, I and Thy

people, from all the people that are upon the face of the earth." God's presence separates. May we seek to live near to Him, and all that He may be exalted. Psalm 4. 3 is refreshing. "The Lord hath set apart him (or her) that is godly FOR HIMSELF." Godliness comes first, then the great privilege of being set apart, to enjoy being FOR HIMSELF. May we humbly confess our failures, and seek for godly separation, however painful in these dark days, that our Father may be honoured thereby.

Suggested Daily Readings.  
"IF THE LORD WILL"—Dec: 1924.

Day	Esther	Acts	Learning	
			Acts	Ps. 119.
1	2. 12-23	17. 1-9	17. 10	11
2	3. 1-15	" 10-15	" 11	12
3	4. 1-14	" 16-28	" 12	13
4	" 15-5. 8	" 29-18. 6	" 13	14
5	5. 9-6. 3	18. 7-17	18. 24	15
6	6. 4-14	" 18-28	" 25	16
7	7. 1-10	19. 1-12	" 26	17, 18
8	8. 1-9	" 13-27	" 27	19
9	" 10-9. 4	" 28-41	" 28	20
10	9. 5-22	20. 1-12	Esther 6. 1	21
11	" 23-10. 3	" 13-21	" 2	22
12	Job. 1. 1-12	" 22-32	" 3	23
13	" 13-22	" 33-21. 7	" 4	24
14	2. 1-10	21. 8-17	" 5	25, 26
15	" 11-3. 8	" 18-29	" 6	27
16	3. 9-26	" 30-40	" 7	28
17	4. 1-11	2. 1-10	" 8	29
18	" 12-5. 2	" 11-21	" 9	30
19	5. 3-16.	" 22-30	" 10	31
20	" 17-27	23. 1-10	" 11	32
21	6. 1-14	" 11-21	Acts 20. 28	33, 34
22	" 15-30	" 22-35	" 29	35
23	7. 1-11	24. 1-9	" 30	36
24	" 12-21	" 10-23	" 31	37
25	8. 1-12	" 24-25. 8	" 32	38
26	" 13-22	25. 9-21	" 33, 34	39
27	9. 1-16	" 22-26. 5	" 35	40
28	" 17-35	26. 6-18	Job 9. 1-3	41, 42
29	10. 1-13	" 19-32	" 4, 5	43
30	" 14-22	27. 1-13	" 6-8	44
31	11. 1-10	" 14-26	" 9, 10	45

By the mercy of God enabled, we would ever read and study His Words. Diligence is important. Regularity is needful. Joy is precious. Obedience is a great privilege. How can we obtain true profit, unless, seeking to be guided by the Holy Spirit, we are willing to do His will, and occupied with the pleasure of pleasing Him Who died for us?

NOTES ON MEMORIZED VERSES.

Acts 17. 10-13.

10, There is no wisdom in human bravado (contrast Ezra 8. 22), but God's hand should be seen, and sought, in all (Matt. 10. 23). On arrival at Berea there was neither undue delay,

nor fear. 11, True "nobility." An open heart and earnest prayerful searching are ever needed. Do we search daily?—I do not mean "Do we read a portion daily?"—Searching means so much more. 12, The fruit. Faith is the exercise of life, and assurance its conscious joy. The word "noble" in 11 may suggest the new birth: it is important to see that faith is not the action of a dead sinner by human effort (1 John 5. 1; Rom. 10. 17); cf. John 5. 25, and the call to Lazarus: with the word of the King of kings, there is power. 13, Satan would ever seek to hinder (Ezra 4. 4, 5; 5. 3-5; Acts 14. 2)—are we as earnest to journey for the truth's sake?

Acts 18. 24-28.

So much evil spread twice for Alexandria—a centre of Jewish and nominal Christian "philosophy"—that it is refreshing to see God's hand. Yet the peril of surroundings would seem before us even in this earnest life. The "eloquent" man was too quick to speak (25), and apparently often acted individually (27, hence 19. 3; see 1 Cor. 16. 12). Let us beware of our temperaments, and pray for grace to have victory in connexion therewith: earnest motives and zeal are precious, but not sufficient. "Accurately": as far as known, not opposition to truth, but need for more completeness. 26, Never despise background, loving help: mark the privileges of sisters, as on the resurrection day: but Priscilla did not act without Aquila, nor would a younger sister ever be "forward," if walking with God. 27, Faith is through grace, Eph. 1. 19, 2. 8; Phil. 1. 29. 28, "Through the Scriptures": ever exalting Christ.

Esther 6. 1-11.

God is above things, and above sleep. "That night," note Dan. 5. 30, Matt. 26. 31. 2, The perils of earth's greatness: what a privilege we have to be "outside." 3, "Nothing done for him": yet we do not read he complained. 4, God's overruling of times: do not ever say, "This is fortunate": we see His hand, beyond coincidences: grace prunes our wording. 6, An eastern king's action according to his impulse:—nay, beyond all, the Lord's plan. O that we were as quick to obey (Ps. 119. 60). 8, An index of Haman's heart: on what is our heart set? How blessed it will be to reign with Christ: saints do possess His robe (Isa. 61. 10). 9, 11, The stress on the King's delighting to honour is helpful: our gracious Heavenly Father takes pleasure in His people (Ps. 147. 11, 149. 4). "Let nothing fail": note margin (Ps. 34. 10, 84. 11). "Mordecai the Jew": no longer a name of disgrace: a type of that day.

Acts 20. 28-35.

28, Yourselves first (1 Tim. 4. 16): then

true care for others. "Feed": this cannot be done without His food (Matt. 24. 45): 29, "For I know": everything should make us more concerned to be earnest, so 30: and this thought is intensified by the "Therefore watch." Warning, Col. 1. 28. Night and day, 1 Thess. 2. 9. Tears, Phil. 3. 18. 32, God and His Word linked (John 14. 15; 1 Tim. 4. 6). 33, Godly practice must accompany godly doctrine. 34, Neither pride, nor laziness. "Necessities," not luxuries. 35, In obedience, the Lord's words are "remembered": disobedience forgets (John 14. 26).

Job 9. 1-10.

2, It is one thing to know, another to be able to enjoy and apply "under" trials. 1 Pet. 1. 10-12, 2 Tim. 1. 10, Heb. 2. 15, help us to realize Job's problem. Now the righteousness of God is manifested (Rom. 3. 21). The glory of God impressed Job, and, under certain circumstances, almost terrified him: how different the effect when God Himself revealed Himself in ch. 37, and how great our privilege to know Him in the accomplished work of the Lord Jesus (2 Cor. 4. 6). He delights to comfort (Isa. 40. 1), but we must be humbled first (Isa. 57. 15).

Correspondence from any graciously caused to experience heart-exercise as to God's will welcomed. Percy W. Heward, 61, Upton Lane, Forest Gate, E.7.

"Then they that feared the Lord spake often one to another" (Mal. 3. 16).

"Exhorting one another, and so much the more as ye see the day approaching" (Heb. 10. 25).

"They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever" (Ps. 125. 1).

TALKING of that coming day, and Christ's judgment seat, When we shall receive reward, in Him stand complete, And exhorting DAY BY DAY, one another here, Meeting oft with fellow saints, as THAT day draws near.

LIVING just to please the Lord, in a ruined world, With His gospel, full and free, by His grace unfurled, Walking with the Lord alway, with a true delight,— In His presence there is joy, and our hope is bright.

LIVING by God's sovereign grace for the Lord on high, Hoping soon to see His face, to Him ever sigh: Then to walk in raiment white, sit upon His Throne, Where we shall adore and praise, praise our God alone.

SEEKING in the Spirit's power, in these evil days, To adorn God's truth by grace, walking in His ways, Seeking just to do His will, knowing all is well, That we shall in that glad day with our Saviour dwell.

LIVING daily by God's grace, FREE from anxious care, For our God will never cast—cast away our prayer, Looking up to Him alone with "the faith of God":— We can conquer, overcome, through the precious blood.

TRUSTING in our gracious God, we have nought to fear, Though earth's trials may increase, that bright day is near: When we shall be free from sin, sorrow, death, and pain, Live for ever with the Lord, free from earthly strain.

TALKING oft of our bright hope, seeking things above, Serving Him in covenant grace, with a heart of love, Sowing seed that we may reap, reap a full reward, That HE MAY BE GLORIFIED, our exalted Lord.

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