

# Thoughts from The WORD of GOD.

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**FREE.**

*A Monthly, as God gives grace, to exalt His Name, and make known His often forgotten SOVEREIGN grace, and CONTROLLING will for His blood-bought people in the house of their pilgrimage.*

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

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praise of Him Who hath called you out of darkness into His marvellous light." 1 Pet. 2. 9.

"This people have I formed for Myself; they shall shew forth My praise." Isa. 43. 21.

"To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God." Eph. 3. 10.

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

"Go thy way: for he is a chosen vessel unto Me, to bear My Name before the Gentiles, and kings, and the children of Israel: for I will shew him how great things he must suffer for My Name's sake." Acts 9. 15, 16.

"The light of the gospel of the glory of Christ." 2 Cor. 4. 4.

"To the praise of the glory of His grace, wherein He hath made us accepted in the Beloved: in Whom we have redemption, through His blood." Eph. 1. 6, 7.

"What shall we then say to these things?" Rom. 8. 31.

Some lovingly enquire about the subscription to this magazine. Vainly 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: 3, Thurs: 6, Sat: 6. 45. 130, Grundy Street, Poplar, Tues: 8. 15.  
Bible Meetings in Greenwich, Camberwell, &c., some Wednesdays. Correspondence welcome.

## A Word of Introduction.

By the grace of God we would desire humbly to continue His service. One of the great needs to day, (we would speak to ourselves also), is *humility*. "THE MEEK will He guide in judgment, and the MEEK will He teach His way" (Ps. 25. 6). Our beloved Lord said, "I am MEEK and Lowly in heart," and He also said, "Blessed are THE MEEK." We need to be very quiet, that we may hear our Father's voice. Self confidence may dress up in many ways, and we may be almost unconsciously *proud*, even of our "humility." That those of us who bear the Lord's Name may please Him, and be *more concerned for His joy*, and that we may discern counterfeits, even in our own experience, and walk with God, are these pages gratefully sent forth to His praise and glory.

## "If we suffer, we shall also reign together." 2 Tim. 2. 12.

And is it really so  
That some with Christ SHALL reign?  
Without the camp they go  
To Him, and bear the strain.  
The toil and loss are small compared  
With glory that shall then be shared.

The suff'ring is not long,  
The Kingdom comes in view,  
The pilgrim has a song,  
God's promises are true:—  
Christ's burden is a precious load,  
-For He took all the debt we owed.

Remaining under now,  
And simply for His sake,  
We would most gladly bow,  
With praise our cross would take:  
Soon we shall see Christ face to face,  
And know the riches of free grace.

### Words of Encouragement.

**"All the Days."** The Lord Jesus Christ delighted to encourage His people.—"Let not your heart be troubled" (John 14. 1). His added word, "Ye believe" makes clear how much we lose through unbelief. Right faith is a precious tonic. At the end of each gospel He uttered words of gracious refreshment, and stimulus. And wondrous, too, is their Divinely appointed context. Here we have the loving stress on all the nations, and His own "whatsoever," and then His realized presence. Not only one day a week, not only on special occasions, not only if the time be brief, but "all the days"—week-days as well as the Lord's Day, in the workshop as well as the meeting—"unto the end of the age." Disobedience does not rightly enjoy promises. Beloved reader, seek to be an obedient disciple, and use your riches. Lot was "saved," even as Abraham, but Abraham is described as one who had the promises (Heb. 7. 6, contrast 2 Pet. 2. 8). 1 Cor. 3. 15 means much: "An entrance . . . ministered abundantly" is His joy (2 Pet. 1. 11, Matt. 25. 21, 23).

### ON THE CENOTAPH QUEUE FOR THE LORD.

**G**O thou and read the words of the Lord upon the *fasting day* (Jer. 36. 6). 'Tis a deeply precious *Divine* principle, to "buy up the opportunity," and to go to men "in season," as it were, when they are somewhat serious, as well as "out of season," amid their depressing gaiety.

Whitehall has already memories of grace and blessing for some of us, and, after prayer, we journeyed there unto Him on the "Day of Remembrance,"—1925,—journeying to remember the one Atoning Death, and humbly to make known the one Way of Salvation.

What a need there is for a gracious manner increasingly: the spirit of self-satisfaction ill befits a sinner saved by *grace*. 'Tis to record the Lord's goodness, unto His glory, that the following experience is given: we are conscious of our imperfection in work and record, but He is so tender, and we want to please Him.

All tracts issued emphasize God's grace and wrath, but the selection of *titles*, on certain occasions, is a call to prayer. We did not choose "The Reality of Heaven," nor "No Night There," lest some might think that death for a country gained eternal peace. On the other hand, the *title*, "In Hell He Lift up his Eyes" would have

seemed to pronounce concerning the dead, even though we meant it to speak to those physically alive to-day. We long that the unsaved may know that we have no more assurance of salvation when a man dies in a pulpit than on a battlefield. Christ is the *only* Saviour. We found "The Reality of Christ," "The Tenderness of Christ," "To Save Sinners," "The Reality of Salvation," and "No More Death"—specially suitable. May the very headings be used of God.

Would the Lord *open the door* on the queue itself? Prayer is a precious *preparation*, but we wish *His will* alone. On arrival, the *first* leaflet was passed on to an inspector. Shortly, a higher inspector came up. "What is this?"—a tract was handed, it was explained how the police officers had often shown courtesy, and the suitability of the tracts at a solemn season was pointed out. *The Lord* inclined him to permit. In almost every gathering we seek to obey 1 Tim. 2. 1, 2, and to pray for *kings, and all that are in authority*, and does not this *include* those who have charge of the streets? Hence we would record, to God's glory, His answer to prayer, in police courtesy. We cannot but feel that this recognition of *God* may, as with Nineveh, bring temporary respite to the God-forgetting cities where believers are found (Jer. 29. 7), though we long that some may be brought to know Him as *Father*, with eternal blessings, by the precious blood of Christ.

Thankful to God we continued, when an inspector kindly but firmly, spoke to a fellow labourer. He felt he could not acknowledge the recorded permission of a superior inspector, but suggested seeing the Superintendent, before continuance of our "good work." We went in search, but from conversation with two inspectors it seemed *unlikely* to discover a higher officer. Yet the Lord can bring along unexpectedly at the *exact* moment of need, and so He enabled my brother in the Lord to find him, and to beckon to me from a distance. Thinking he had *brought* him, (they were side by side), I went up in a somewhat homely way, and the Superintendent's gentlemanly approval was a cause for much praise. The inspector readily accepted the message sent, and we continued by grace. Others knew of this incident, and thus the Lord worked further. The attitude of one sergeant was a special encouragement. The Lord's "good hand" in Whitehall, one of the first thoroughfares of Europe, should not be forgotten. Nehemiah recorded God's good hand as to authorities, and nothing is accidental to a praying people; and would not we be such?

Who can tell of the *details* of our Father's

love? One worker, at least, somewhat shrank from the service. The intense cold, etc., was a drawback, but God is Faithful. The cold became a little less, the rain held off, hands were kept from numbing, (very important in separating leaflets), supplies of tracts ran out about three times, BUT the Lord granted that other brethren, just arriving on each occasion, were found, after sufficient difficulty to get warmth in searching for them. The very small percentage of refusals—almost a fraction of one—refreshed. To give without delaying the queue was a problem, for we too must be courteous to those in authority, for the Lord's sake, but comparatively few hands were in pockets, and so the Lord enabled. Are these things too small for Him? Observe how twice the decision depended, humanly speaking, on one man. But the Lord was above. He still hears prayer, and praise. And now we leave the thousands of tracts to Him Who giveth the increase, longing that many poor, needy souls may be brought to feel their sins, and to rest on the precious blood of Him Who alone is the Way and the Truth and the Life (John 14. 6).

#### Some Thoughts as to Prayer and Praise.

(But Ps. 66. 18 has a limitation).

"The prayer of a righteous one has strength for much, being inwrought." James 5. 16.

"Their righteousness is of Me, saith the Lord."  
Isa. 54. 17.

1. We should pray for the growth in grace (2 Pet. 3. 18) of the Lord's people, and never forget our own needs. Spiritual humility is deeply important. It is not selfish to remember ourselves in this lowly condition, but it is selfish to remember ourselves alone. Prayer should be for God's work and reviving of His dear people in all parts (Ps. 85. 6), since all are dear to Him.
2. God's servant prayed for an increasing knowledge of God's will among His own (Col. 1. 9). Should we not be concerned that there exist "differences," and that these are excused and expected? Silence about them is almost enjoined. Is not the Holy Spirit mighty? Is not the Lord willing to be trusted for this? Should we not pray for oneness of mind, in the light of John 17 and 1 Cor. 1. 10?
3. "And for me also," said the apostle, and the prayers of praying believers, who long to keep to His path, are an encouragement to any who would feel the precious, yet heavy, strain of holding fast, and forth, the faithful Word. The Lord's work is not easy. When we think of publications, that they may humbly set forth His appointed meat in due season:—when we think of correspondence, that it may be much more fragrant of Christ:—when we remember men of all nations, then—we again realize the solemnizing thought, "We are not sufficient of ourselves to think anything as of ourselves." Thanks be unto God, the message continues: "But our sufficiency is of God."—Oh to be clean vessels, lowly, and usable, and used, by Him.

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

"The Son of God, Who loved me, and gave Himself for me." Gal. 2. 20.

"We love Him, because He first loved us."  
1 John 4. 19.

"The eyes of the Lord are upon the righteous, and His ears are open unto their cry." Ps. 34. 15.

"We know that, when He shall appear, we shall be like Him; for we shall see Him as He is."  
(1 John 3. 2, Rom. 8. 18).

In view of all God's WONDROUS LOVE, to sinners dead,  
How can we fail to value much the blood once shed?  
In view of all our Saviour DID, on Calvary's tree,  
How can we live as those unsaved, and like them be?

In view of all our Saviour IS, His spotlessness,  
How can we worry, doubt or fear, when we possess  
All blessings in our glorious Lord, for evermore?  
He will not fail, nor leave His own, His word is sure.

In view of all we ARE in Him, the Righteous One,  
Our hearts should overflow with joy: the work is done,  
And we are saved, and safe for aye, whate'er may come,  
How can we then, though tempted sore, let praise be dumb?

In view of all God's COV'NANT PLAN to save His own,  
How can we fail to trust in Him, in Him alone?  
In view of God's ABOUNDING GRACE, His marvellous love,  
How can we like to worldlings live, nor look above?

In view of God's CONTINUAL CARE, how can we doubt?  
The angel of the Lord encamps.—is round about:  
God keeps all those who trust in Him; 'tis perfect peace,  
His lovingkindness and His grace will never cease.

In view of GLORY, heavenly bliss, how can we drink,  
Of earthly pleasures like the world,—on hell's dark brink?  
When we have pleasures evermore at His right hand,  
And we shall dwell with Him for aye, before Him stand?

In view of all our FUTURE JOY, when we shall be  
All gathered home, to praise our God, His glory see—  
In view of such ABOUNDING GRACE, may we adore  
Our glorious Triune God, and praise HIM EVERMORE.

After a solemn season on the Parable of the Sower, and the realized danger of choking the Word, an aged friend spoke to me to this effect:—I was for years a wayside hearer, then I received with joy, but it went off, I was a stony ground hearer. Afterwards I became like thorny ground: other things took away from the Lord—But now I trust I am a good ground hearer. What a mercy if the Lord has thus lovingly dealt with any of us. He is so gracious that, in view of His love, and in view of the precious blood, and in view of the Judgment Seat of Christ, we may seek to bring forth a hundredfold fruit to His glory and joy.

To-day's trials were known to God from eternity, are lovingly dealt with by Him to-day, and, if rightly used, may bring Him praise, and us a weight of glory, to eternity. Glory be to His Name for all.

There is at least one thing harder than to reprove rightly, and that is to take reproof rightly.

## THE CHILDREN'S COLUMNS.

## "PEACE AND SAFETY."

**G**OD is so great, greater than any can realize or imagine. This is not a bare use of "words." It is true. If we think, only for a few moments, of His works in nature, we see how wonderful He is. When we consider the sun, moon and stars, and know that all are His servants (Ps. 119. 89-91) and remember that the heavens declare His glory (Ps. 19. 1), that all nature speaks of Him and His mightiness, we marvel that so few are "concerned" about themselves, and their sins, and the future life after this life is "past." Everything is so real. Some, we are told, in Ps. 50. 21, dare to think that God is such an one as themselves, but He will reprove them, and, in His own time and way, make manifest His power. Then there will be trembling indeed. This we must not hide, from even the youngest. All that God has spoken WILL surely come to pass, in His own perfect plan. We look back, and see God's righteous judgments in the past. The flood in the days of Noah was mighty and dreadful: also Sodom and Gomorrah were really destroyed. All these events were realities. God may seem to be silent now, and many go on their own way, forgetful of Him, and of coming judgments. We read about the earth at rest, and at ease (Zech. 1. 15, Amos 6. 1), and this brings us to the passage where the words of our title occur. We are forewarned that the time will come when men will say, "PEACE AND SAFETY," and God, Who knows the end from the beginning, says, "THEN SUDDEN DESTRUCTION COMETH." How solemn to know that such a time will arrive. Not a few who are saved, through the work of Christ, realize that the world is fast hurrying on to that time. Therefore we must warn again and again, as well as tell of God's great love to hell-deserving sinners. For all will surely be as God hath said. May He work, and impress many with this part of His sure truth. But, while we tell of judgment, we can also tell of One, Who, in wondrous mercy, bore God's wrath on the cross of Calvary; and for those who trust in His finished work, there is now "Peace with God" (Rom. 5. 1), through the blood of His cross (Col. 1. 20). Those who have this peace are safe from all God's wrath. How wonderful to know that there is "PEACE AND SAFETY" in Christ through His death, even amid a ruined world. It is easy to SAY, "PEACE AND SAFETY." But the POSSESSION of such blessedness is a wonderful treasure. And this is God's free gift to the guilty, dead, and lost. You will remember that solemn night, when the Lord had said He would pass through the land of Egypt, and slay all the first-born. It was the blood on the door posts which

alone was the SAFETY for the firstborn of Israel, inside the house. There would have been NO PEACE, nor rest of mind, if the blood had not been there. Thus we see throughout the Scriptures that PEACE with God is through the shed blood of His beloved Son alone. You may know much about Noah and his family, never forget their safety was in the ark, and the word for "pitch" in Gen. 6. 14 is the word for ATONEMENT. It is even so now, those who are saved through the atonement of Christ, through His poured-out blood have PEACE, and such are safe in Christ, for ever and ever. Are you surprised that we love to tell of the only way whereby those who are sinners, and under God's righteous wrath, can even now have "PEACE with God," and know that all is well, and that they are safe in Christ for ever? "Salvation is of the Lord." He ALONE can save poor, lost sinners. Truly, as we read in Prov. 21. 31, "Safety is of the Lord." There is no real "PEACE and SAFETY" in any man, or league of nations,—nowhere except in the the Lord Jesus Christ, Who died, the Just for the unjust (1 Pet. 3. 18). What love!

The world may still say, "PEACE and SAFETY" but God says, "SUDDEN DESTRUCTION." His Words must stand (Jer. 44. 28). What will you do then if unsaved? O that God may work and speak to many, even through this brief message of love and warning.

There is PEACE, and safety too, in the blood, Through which sinners dead, and lost, come to God, Trusting in the *finished* work of His Son:— Dying on the cross He said, "It is done."

Now in Him there's PEACE, and rest, safety too, Every word is clear, and plain, and so true, And both young and old as well, sin oppressed, In the Righteous One can trust, and be blessed.

PEACE and safety, *not* of earth, for the lost! Oh how great the *grace* of God, great the cost, To redeem from death and hell, *all in grace*, Rebels who, in mercy now, seek His face.

PEACE and safety for the lost, e'en to-day; God in love still waits to bless; why delay, If you really see your need? God will bless,— Why not: humbly seek His grace, sin confess?

PEACE and safety, NOT FOR THOSE who despise Christ, and His once finished work:—God will rise, In His coming day of wrath, punish those Who continue in their sins, as His foes.

There is PEACE, and safety too, in *God's* way, For poor sinners now who come, come and say, God, be merciful to me, and forgive All my sins, and cause me now, now to live.

There is PEACE, and safety too, PEACE with God Through the merits of His Son, and *His* blood,— For all those who now by grace feel their need, Trust alone in Jesus Christ,—saved indeed!

**AN AMAZING CONTRAST.**

"They have healed the hurt of the daughter of My people slightly, saying, PEACE; when there is NO PEACE" (Jer. 8. 11).

"I create the fruit of the lips : PEACE, PEACE to him that is far off, and to him that is near, saith the Lord ; and I will heal him " (Isa. 57. 19).

Is YOUR PEACE what God says,—His "creation,"—or what men say—their imagination, dear reader?

A Few Words with Young and Older Believers.  
SEEING CLEARLY.

"I DO NOT SEE THAT," says one : "I must wait till God shows me myself " is the reply of another when asked to put aside something that grieves—for the LORD'S sake. The question arises : "Is it possible to TALK about seeing, while looking in the OPPOSITE direction?" Are we always quite honest? Do we rather want the Lord's will to fit with our wishes, and are we slow to seek it, unless we think and anticipate there will be such harmony? Is there complete open-heartedness to the Lord? "Seeing clearly " is a privilege, and it is possible. But not merely by "talking about it " nor is it only by asking. "Let not that man think that he shall receive anything of the Lord." By translating the next verse "a double minded man " instead of "a man of divided soul," we may have weakened the message (Jas. 1. 8). Most of us are not "double minded," in the openly evil sense of the word, but may it not be that we have a divided soul?

"Seeing clearly " is linked with casting out the beam from our own eye (Matt. 7. 5). The Lord Jesus did not forbid removing a mote from a brother's eye. Far otherwise. But He rebuked the wrong order. Indeed, the words of Matt. 7. 1 may have a secondary far more remarkable meaning than at first appears. Most read without the added word "that." We would emphasize every possible interpretation that harmonizes with the Holy Spirit's lesson elsewhere, and the tense of the command undoubtedly forbids continuance of judgment, a censorious spirit.\* But it also says, "Judge not, with the object that ye may not be judged." That is to say, judgment with a wrong object is totally forbidden. We should rightly judge (Rom. 14. 13, 1 Cor. 10. 15, 11. 31), but not judge "one another." † We should judge, with the object of being judged (Jas. 2. 12) i.e. with the Judgment Seat of Christ in view. We should not judge as officials, but as

those who desire the Lord's own reply to our every action (2 Cor. 5. 10) because that action is the out-working of His sought will (Matt. 18. 18).

Why is it there is oftentimes unseemly strife? Why is there offhandedness, or unholy coldness, among believers? Why have we the knife, instead of the towel and the water? Because we have not girded ourselves humbly! We seek to pull out motes, while beams are excused. If we would give "the reproof of life " and be the wise reprovers of whom the Book of Proverbs speaks (15. 31, 25. 12), we must deal with our own beams much more earnestly. We must walk with God. Many mistakes are made through the wrong order. Is it not so, beloved friends? And thus the young believer, who feels his sphere of "reproving " very narrow, lest he presume, or override God's teaching as to age and respect, is humbly helped to prepare for more usefulness. We cannot deal with others unless we are willing to be taught of God, and to deal with ourselves (Prov. 16. 32, Gal. 6. 1).

Suggested Daily Readings.

"IF THE LORD WILL"—Jan : 1926.

Day	Isaiah	Matthew	Learning	
			Matt.	Ps. 119.
1	4. 1-6	27. 50-61	28. 16, 17	111
2	5. 1-10	" 62-28. 8	" 18	112
3	" 11-20	28. 9-20	" 19	113, 114
4	" 21-30	Mark 1. 1-11	" 20	115
5	6. 1-13	" 12-26	Isa. 6. 5	116
6	7. 1-9	" 27-39	" 6	117
7	" 10-22	" 40-2. 5	" 7	118
8	" 23-8. 8	2. 6-17	" 8	119
9	8. 9-22	" 18-28	Mark 1. 40	120
10	9. 1-12	3. 1-12	" 41	121, 122
11	" 13-21	" 13-26	" 42	123
12	10. 1-12	" 27-4. 1	" 43, 44	124
13	" 13-23	4. 2-13	" 45	125
14	" 24-34	" 14-25	Isa. 11. 10	126
15	11. 1-9	" 26-35	" 11	127
16	" 10-16	" 36-5. 5	" 12	128
17	12. 1-13. 5	5. 6-17	" 13	129, 130
18	13. 6-18	" 18-29	" 14	131
19	" 19-14. 3	" 30-43	" 15	132
20	14. 4-14	6. 1-11	" 16	133
21	" 15-28	" 12-24	Mark 6. 31, 32	134
22	" 29-15. 9	" 25-36	" 33	135
23	16. 1-14	" 37-46	" 34	136
24	17. 1-14	" 47-56	" 35	137, 138
25	18. 1-7	7. 1-13	" 36	139
26	19. 1-10	" 14-23	" 37	140
27	" 11-22	" 24-37	" 38	141
28	" 23-20. 6	8. 1-13	" 39, 40	142
29	21. 1-12	" 14-26	" 41, 42	143
30	" 13-22. 7	" 27-38	" 43, 44	144
31	22. 8-19	9. 1-10	" 45, 46	145, 146

\* That is the lesson of Luke 6. 37. Every difference of wording in each gospel is inspired, cf. Matt. 6. 9, Luke 11. 2 ("After this manner," and "Say ye").

† The absence of an object to the transitive verb in Matt. 7 emphasizes the added "that," and shows the twofold meaning, and also, as it is with most verbs without an object, affords helpful pondering as to the breadth (Ps. 119. 96) of God's will (cf. "receiveth," Matt. 7. 8, "revealed" Matt. 16. 17).

TALKS ABOUT PRESENT-DAY NEEDS.—13.

## SOLEMNITY IN VIEW OF GOD'S PURPOSE.

**G**OD has, from the beginning, purposed to save a great multitude, which no man can number (Rev. 7. 9), yet every one is known to Him. He has a PURPOSE, for each of His children, and in (and over) all He is working out His will for each. 'Tis blessed to know that God cares for His own, and He will finish that which He begins (Ps. 138. 8, Phil. 1. 6). How restful we can be amid all that He permits, for every trial is for our good and unto His glory (Rom. 8. 28). God has A PURPOSE which He purposed in Himself, concerning the future, that all His own should be gathered together in Christ, and He will not fail to fulfil this PURPOSE concerning the redeemed, out from every land (Eph. 1. 9-18). In Eph. 3. 11 we read, "According to the eternal PURPOSE which He purposed in Christ Jesus our Lord." How thankful we are that God has been pleased to reveal to us so much of His plan, to save and everlastingly bless sinners. As we look around, we are encouraged with the words of Prov. 19. 21, "There are many devices in a man's heart, NEVERTHELESS THE COUNSEL OF THE LORD THAT SHALL STAND." Again we are refreshed by Isa. 14. 24, "SURELY AS I HAVE THOUGHT, SO SHALL IT COME TO PASS, AND AS I HAVE PURPOSED, SO SHALL IT STAND." Also by Jer. 4. 28, "I have PURPOSED, and will not repent, neither will I turn back from it." What rest of heart and mind it brings to know that God will not turn from His written word, whether concerning His PURPOSE of love, or His PURPOSE of wrath. We can trust Him, knowing that "the Lord is righteous in all His ways, and holy in all His works" (Ps. 145. 17). Men cannot always carry out their purposes. Job, who was indeed sorely tried, said, "My days are past, MY PURPOSES are broken off, even the thoughts of my heart" (Job 17. 11). God, through His servant, said concerning the Egyptians, "They shall be broken in their purposes" (Isa. 19. 10), for God's PURPOSE concerning Egypt would then, (and shall still), be fulfilled. What a contrast is God, in every way and work, from man. This should cause joy of heart and quietness of mind. God has been pleased to make known much of His will, for which we praise Him, but the fulness will be known in that Day. Observe Isa. 46. 11, "I have spoken it, I will also bring it to pass; I have PURPOSED it, I will also do it." Only God truly keeps all His words, and fulfils all that is written. How we should value His promises more (2 Cor. 1. 20), and joyfully trust Him, and know that He will not only fulfil His own desires unknown

to us, but those which are His, and have become His people's desires, as they fear Him, and walk in His ways (Ps. 145. 19, see Ps. 38. 9). May we ever be glad and rejoice in our covenant-keeping God. 'Tis blessed to know that He will never fail, neither can any turn back His hand which is stretched out, in mercy, as well as in wrath (Isa. 14. 26). In the next verse we see God's greatness, "The Lord of hosts hath PURPOSED, and who shall disannul it?" Can any hinder God's plan, whether toward His people, or concerning nations? We tremble as we think of all that is surely coming, but we look up amid all, and know that the Judge of all the earth does right. God is merciful and gracious, longsuffering and plenteous in mercy.—Yet the day of His wrath will surely come. May we, by life as well as words, tell all God's truth (Acts 20. 27).

When God was about to punish the house of Eli (1 Sam. 3, verse 13 gives the cause), Samuel "told him (Eli) every word, and hid nothing from him" (1 Sam. 3. 18). May we, by grace, be more faithful, and warn, wherever we can, of the coming doom of this world. "The Lord of hosts hath PURPOSED to stain the pride of all glory" (Isa. 23. 9, see Isa. 14. 26). And He alone shall be exalted in that Day (Isa. 2. 11, 17). Amid all, we see God's mercy. How often this shines out (Jer. 26. 3, 36. 3). "It may be that the house of Judah will hear all the evil which I PURPOSE to do unto them; that they may return . . . that I may FORGIVE" (cf. Jonah 3. 5, 10). How many times God turned from conditional judgments, and blessed Israel, when they were brought low, and cried unto Him in their distress, (cf. Judg. 2 and Ps. 107). How solemn is Rom. 9. 17. Though we fail to understand the PURPOSE of the Lord fully, yet we can and would trust Him, and say again, "Shall not the Judge of all the earth do right?" (Gen. 18. 25).

1 John 3. 8 encourages. "The Son of God was manifested, that He might destroy the works of the devil." How many of God's dear people have been strengthened in their faith by Rom. 8. 28. "All things work together for good to them that love God, to them who are the called ACCORDING TO HIS PURPOSE." Again, Rom. 9. 11 declares that the PURPOSE of God according to election stands, "Not of works, but of Him That calleth," (See Eph. 2. 9, 10, Tit. 3. 5). How praiseful we should be, looking up and knowing that "the heavens do rule," and that God IS (Heb. 11. 6), and He will work out His PURPOSE, and not one word shall fail of ALL His good pleasure (Jos. 23. 14). Neither will His wrath fail (Zeph. 3. 5), and we should be very concerned lest we fail to shew forth His mercy, or cause some to imagine He will not do all His PURPOSE. His hand is still

stretched out to welcome. In the day of His anger it will be stretched out for judgment. May we, while rejoicing in grace, ever rejoice with trembling, and tremble at His Word (Isa. 66. 2, Ps. 2. 11).

## "IT MIGHT HAVE BEEN— YOU."

**A** RAILWAY collision: three killed and many badly hurt. A tram accident: several injured. Such words force themselves on a man as he walks out of his office or workshop. The placard is MEANT to startle, and to sell the paper. "I wonder if anyone I know is hurt." AH, BUT IT MIGHT HAVE BEEN NEARER THAN THAT. What if YOU had been there? "It might have been YOU."

Think, dear reader,—Was there any essential difference between you and those killed in the morning? They started for work in robust health. They did nothing "particularly wrong." The driver, too, was probably quite as skilled as the one who drove your train. And YET they are dead, and YOU ARE ALIVE. Have you thought what this means? Death does not always give a warning first. It may be sudden.

### **Is It Not Well To Be Prepared?**

Is it not dangerous to be unprepared? The placard is meant by men to sell the paper, but GOD MAY MEAN IT TO SPEAK TO YOUR HEART. Let us say to ourselves personally, "It might have been myself." How solemn a thought. Earthly insurance is a poor thing. Its value is that it

### **Does NOT Insure Life.**

When life is LOST, insurance begins to have its seeming "value." But a thousand pounds will not purchase a soul—nor a thousand thousand. Eternity—Ah, what does it mean?

"It might have been you," BUT it was NOT you. You are still spared. Your life is still sustained. But why? Are you better than those who were KILLED in that motor accident of yesterday? Have you any goodness above those who were suddenly cut off by that flood? WHY is your life spared?

### **Have you thanked God, or not?**

We live in a world of mad rush and excitement. Men have NOT TIME TO THINK. Pleasure follows work, and then work follows pleasure. There is an unceasing round. The enemy of man does not wish YOU to have time to think. "TOMORROW SHALL BE AS THIS DAY AND MUCH MORE ABUNDANT" (Isa. 56. 12). There is madness in the heart (Eccl. 9. 3). Would you treat a delicate piece of human machinery as carelessly as you treat your LIFE? Would you start on an earthly journey as carelessly, (regarding

the route and goal), as you go on the journey of life? There is no TIME to think. There is no WISH to think. The only drunkenness is not alcoholic. Pleasure and business may intoxicate, and choke, as it were, God's Words. And thus the years go by, and men crush these thoughts of Eternity. A leap in the dark—What is it? Ah, but almost every one takes the same. This is no protection. But the cruel statement that "we cannot know" is used to drug a ruined world.

**The cruelty of those who say, "Forget God," is unbearable.**

But God is Real, God is Loving. He HAS made Himself known to many. His Salvation is not a dream, not a "may be." It is real to-day, because HE is real.

The world is full of sorrows, and yet it WILL not be sorrowful. Even a funeral is often turned into EMPTY excitement, and EMPTY display. God's Voice is unheeded—and soon unheard. Men soon forget.

**Men have become used to death.**

But dear reader, will YOU not be warned in time? Will YOU not let the very words of a placard speak to you?—Two, three, four, many KILLED. Say to your heart, "It might have been myself, but I am SPARED." For what purpose?

Ah, God's tender mercies are real, and His goodness, longsuffering and forbearance witness to you (Rom. 2. 4). But, beyond these, He speaks in grace. He not only spares, BUT

### **He spared not His Own Son**

He gave the Lord Jesus to die for the guilty, and, by HIS wondrous death, the way of life is NOW OPENED. All other deaths remind of sin, but THIS tells of sin judged and cursed. "HE BARE THE SIN OF MANY" (Isa. 53. 12). And if you feel your burden, you are welcome to Him NOW. The door of salvation is not yet closed. The day of salvation is not yet passed. God has not refused a destitute sinner. His love is more than tongue can tell, for it is HIS love. And yet so many care more for an AFTERNOON'S "pleasure" than for an ETERNAL Salvation. But the message of the gospel is music to a heart-burdened sinner, and such an one rejoices IN THE GLORY OF GOD in a free Salvation. And when he hears the words, "CHRIST DIED FOR THE UNGODLY," his heart responds. 'Tis not, "It MIGHT have been for myself," but, "Thanks be to God, it WAS for MYSELF, and I am now and for ever included in His salvation." Yes, "The wages of sin is DEATH, but THE GIFT OF GOD IS ETERNAL LIFE, IN JESUS CHRIST OUR LORD" (Rom. 6. 23).

If the Lord will, shortly to be reprinted for use generally, and specially after accidents, near the site, or for posting to those injured, but spared. Correspondence welcomed.

## Notes on Memorized Verses.

## Matt. 28. 16-26.

16, Mark 16. 7, yet in love He met them *first* at Jerusalem, the *very* day: but He would lead their heart to Galilee and the Gentiles (Acts 1. 8, Isa. 9. 1). "Appointed": the key note of life. "Some" does not necessarily mean some of the *eleven*: possibly the 500 of 1 Cor. 15. 6 present. 18, How precious His "coming" and "speaking," to remove all their doubts. 18, "All authority," contrast Luke 4. 6: observe Christ's twofold sphere, remember the heavenly *and* earthly Jerusalem, and contrast Rev. 12. 7, 8, John 12. 31. 19, *Not* a fresh paragraph, as suggested by some. Nay, 'tis because of *His authority, His people* can declare a powerful gospel (Rom. 1. 16). A striking difference from leaning on the arm of flesh in Christian work (which is super-national as well as super-natural: though recognizing the powers that be in *their* sphere, Rom. 13). A difference also from the modern gospel that comes down to the sinner to gain *his* approval (see 1 Cor. 2. 5). 19, "Make *disciples*," not professors. The evidence of salvation is "teachableness," "Baptizing them *into* the Name": a denial of their *own* glory and "name," and of denominational names too. The *one* Name (John 17. 26, cf. Ex. 6. 3: Christ as Lord). Baptism *not* isolated: *followed* by godly teaching. Should His people baptize until there is willingness for this? "All things," cf. John 14. 15, 15. 14. *Then* the promise (cf. command with promise, Eph. 6. 2), "With you": soon 1 Thess. 4. 18, "With the Lord." "All the days": see "Words of Encouragement." The "age," but *He* enables.

## Isa. 6. 8-8.

5, The glory of *God* makes a *man* humble (Ezek. 1. 28, Rev. 1. 17, Job 42. 5, 6). *When* any really weep, the word comes, "Weep not" (Neh. 8. 10, Rev. 5. 5). Quickly there is provision for the need. The live coal *must* be from the *altar*: holiness without the blood is impossible (cf. Lev. 14. 14, 17). Tongues, *because* hot, yet on Isaiah's lips: does not this suggest that sanctification means willingness for pain? 7, "Purged," "made atonement for." 8, *Then* service for our Triune God ("I," "US"). Observe "go" (willingness, activity), *after* "send." *His* authority, *our* dependence.

## Mark 1. 40-45.

Christ dealt with all manner of cases (Matt. 4. 23): nothing baffled Him. 42, "Cleansed," Not only *healed*, see Lev. 14. 44, A delivered one is to be obedient, even though the command *seems* against natural inclinations, and so forth (cf. Matt. 9. 30). 45, How easy to be disobedient, with, apparently, a good motive.

## Isa. 11. 10-16.

How much is joined to "that Day": cf. end of Zech: and 2 Tim:—we forget "*that* Day." He Who is from the root (verse 1) is also the Root: so Isa. 9. 6, Rev. 22. 16 emphasize Deity and Humanity. "His *rest*": when He came the first time He toiled amid strain, but "His rest shall be glory," and His people will be with Him (see 2 Thess. 1. 7, Heb. 4. 9). 11, The remnant, cf. 10. 20, 21, Jer. 50. 20. 12, "Outcasts," 27. 13, 56. 8, Zeph. 3. 10. 13, Note the Lord's stress on the removal of *envy*: how important among His people now:—love should characterize saints (Prov. 14. 30). 14, Edom and Moab and Ammon exempted in Deut. 2. 5, 9, 19 (note Dan. 11. 41, then Ps. 83): thus God appointed of old an *incomplete* possession of the *promised* fulness, but He *will* grant all. (This has a deep meaning as to other prophecies). 14, So Euphrates is dried up (Rev. 16. 12), man's two great rivers (see Ezek. 29. 3): and God's twofold *sanctuary* river instead (Zech. 14. 8, Ezek. 47. 1-12). 16, Note Isa. 19. 23-25: God's new centre:—*worship*, not commerce (Isa. 2. 1-4).

## Mark 6. 31-46.

31, He saw *their* unfelt need: they were occupied with what *they had done and taught*. 33, 34, He was willing to be interrupted. It is strange how we delight in activity *till* we neglect quietness before Him; *then*, if we go aside, we do not "like to be disturbed": how much selfish alloy comes into *all* our life and labour: none came into *His*. 35, The disciples take up Christ's words (31, cf. Jonah's use of Scripture). 36, We must not tell *Him* what to do (Matt. 15. 23): we should not limit Him (Acts 1. 24). 37, "Give," contrasted with "buy" (36). 38,—How often we are occupied with getting something more, instead of His power to use what we already have (Notice Luke 17. 5, 6). Only 5 and 2: they think of the littleness: they forget *Him*: He makes all the difference, and can use cakes of barley bread (Judg. 7. 13), and earthen vessels (2 Cor. 4. 7).\* 39, 40, To help faith and true counting (contrast 37): to lead to regularity and order: to give a picture of *local* assemblies (5000 would typify the Lord's people in this dispensation, cf. Acts 4. 4, and then 12 baskets over, blessings to Israel). "Blessed": cf. the twofold giving of thanks at the Lord's Supper: Ps. 34. 1. 42, 43, "All," "filled," "full": Ps. 104. 16, 107. 9, Luke 15. 17. 46, *His* quiet time not neglected: how He delighted in prayer.

\* A leaflet in verse, "Bring Them Hither to Me," sent.

Correspondence from any exercised as to salvation, or the single path of God's will, welcome. Percy W. Heward. 61, Upton Lane, Forest Gate, London, E.7. Phone: MARYLAND 2196.

# Thoughts from The WORD of GOD.

Vol. xxvi. No. 2.  
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**FREE.**

*A Magazine, as God enables, seeking to set forth something of His glory, and the gospel of His grace, that His people may enjoy the simple path of unworldly obedience, through the leading of the Holy Spirit, according to the Scriptures, and thus be drawn to one another, as they wait for their coming Lord.*

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

"Give unto the Lord the glory due unto His Name."  
Ps. 29. 2.

"Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty." 1 Chron. 29. 11.

"Not unto us, O Lord, not unto us, but unto Thy Name give glory." Ps. 115. 1.

"It is not of him that willeth, nor of him that runneth, but of God That sheweth mercy." Rom. 9. 16.

"That no flesh should glory in His presence."  
1 Cor. 1. 29.

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"What hast thou that thou didst not receive?" 1 Cor. 4. 7.

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

"Of Him, and through Him, and to Him, are all things: to Whom be glory for ever and ever."

Rom. 11. 36.

"To the praise of the glory of His grace." Eph. 1. 6.

"That in the ages to come He might shew the exceeding riches of His grace."

Eph. 2. 7.

"What manner of persons ought ye to be."

2 Pet. 3. 11.

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 Greenwich, Camberwell, &c., some Wednesdays. Correspondence welcome.

## A Word of Introduction.

By the Lord's enabling we would again send forth A TOKEN OF HIS LOVE, and an encouragement to please Him. Conscious that we are not sufficient of ourselves to think ANYTHING as of ourselves, we dare not deny His "hitherto," enabling some testimony of HIS truth. Guilty sinners are made sons of God, born from above, and indwelt by the Spirit of God, because, in COVENANT mercy, the Lord of glory took their curse, to redeem from wrath for ever. HIS Deity, and man's ruin, and the eternity of punishment need EMPHASIS, nor would we overlook the pilgrim path of unworldly obedience, in unsectarian simplicity, appointed to His disciples, as they look ardently for His near Coming.

"To the Praise of the Glory of His Grace."  
Eph. 1. 6.

## "The Son of God Who loved me and gave Himself for me."

Gal. 2. 20.

He died for me, O wondrous love!  
For what was I? — a sinner lost.  
He came in mercy from above,  
He shed His blood, amazing cost!

"God over all,"—and yet a Man,  
For He became a Man to die,  
No tongue can fully tell the plan,  
Through Whom the lost are now made nigh.

To depth of judgment He stooped down,  
The waves and billows on Him came:—  
Worthy is He of every crown,  
O'er every other, His the Name.

And now, in glory seated still,  
For all His own He loves to pray;  
And soon He comes our hearts to thrill,  
And bring the glories of that Day.

### Words of Encouragement.

**“Unto Him”**  
Heb. 13. 13.

There is music in these words. If we only had “without the camp,” or, indeed, if this were first, we might find a certain mechanism, and almost harshness. But “unto Him” alters all. So “unto the Lord” and “before the Lord” are gracious refrains in Leviticus. We cannot obtain a true view of life apart from Him. Salvation involves a personal Saviour (Luke 2. 30), and the Holy Spirit’s gracious leading is personal. We must not be occupied with things. Rev. 1. 1 emphasizes the true order. “The Revelation of Jesus Christ” first:—then “things.” “Unto Him.” Is He the Objective of our daily life? If we put aside earthly things, is the action unto Him? If we “do Christian work,” is it definitely unto Him? It is so easy to lose the single eye, and to have too much naturalness. We want to be supernatural people, with a delight in our Father’s good pleasure and joy, if we are, by grace, among the called of Jesus Christ.

### UNCONSCIOUS PRIDE.

**“ALL** these have I kept from my youth up” (Matt. 19. 20). The one who thus spoke was evidently surprised to be told not to *murder*. He did not know the inwardness of that law which is spiritual (Rom. 7. 14): he did not know *himself*. Mark 10. 21 suggests the Lord’s wondrous perception of character, with precious tenderness. The young man’s frankness impressed us, but there was *not* the *deep* work which we long to see. “He went away,” *but* “sorrowful.” He was “sorrowful,” *but* “he went away.” Dear reader, have you and I seen the *law*, and seen *ourselves*, that we may cry out as Job, “I abhor myself,” and as Isaiah, “Woe is me.”—or have we still to learn this?

There is more unconscious pride than we realize. “Behold, we have forsaken all, and followed Thee.” “I have been very jealous for the Lord of hosts.” “I, even I only, am left.” And again, “We are able.” And yet further, “Lord, I am ready to go with Thee, both into prison, and to death.” There was not a conscious hypocrisy or self-glorying in all these utterances. Far otherwise. There was a heart of love, *but* there was also a lack of humiliation. “The spirit indeed is *willing* (“forward” and enthusiastic), but the flesh is weak” (Matt. 26. 41); “*Watch and pray*,” and one Hebrew word for prayer means *self-judgment*. Impulsiveness is a sure stepping stone to a breakdown. We must sit—and count the cost (Luke 14. 28) else we shall soon act on impulse: and when we *thus*

“*follow*,” “*our* strength” will fail us in the court of the high priest. Enthusiasm snaps, after a beautiful determination, at the *critical moment*. It is as the flower of grass, and *fades*. But instructed love depends on the Unchanging One. It rejects the parasite growth of natural zeal that looks so well, and simply trusts the Lord *right through* the emergency. Natural faith holds out for a long while and then breaks: spiritual faith is constant, and lasts *through*.

“And despised others.” Let us beware of the unconscious pride which quickly sees the motes of others, *while* we have beams of excused sin in our own eyes. And not only so. There *are* terrible sins in Christendom. But if we occupy our minds with these disproportionately, we shall become guilty of *unconscious pride*. “Poor Mr. So and So is in such error”—“That meeting is full of strife.”—Ah, but let us go into the sanctuary. We need to be nearer our Lord in our *daily* walk. Are there not with *us*, even with *us*, sins against the Lord our God? (2 Chr. 28. 10). The language of an Abijah comes too often unconsciously on our lips:—“But as for us, the Lord is our God, and we have not forsaken Him” (2 Chron. 13. 10-12). Victory was then granted, it is true, but not because of Abijah’s words, rather because “they *cried* unto the Lord” (14), and He saw this reliance (18), and He is very gracious and tender. But let us beware: “*I* am of Christ” is dangerous ground (1 Cor. 1. 12). The “*I*” is far too large. We cannot be too humble. Separation there *should* be: separation there *must* be. The deliverance from pride is *not via compromise*. But we need to see our Lord more, and “our obedience” less. Let us remember our warfare is *in the Spirit*, and look at our Lord, and what we *should* be, and then the separation from evil around will be humbly linked with the groaning because of evil within. Thus will there be the twofold *victory*, in the joy of the Lord’s control, and the Holy Spirit’s leading, as we press forward, longing to behold our precious Saviour in the sinless service of *that Day*.

“For my Name’s sake” in Matt. 19. 29 alters everything. It not only gives sweetness to that which would be bitter, but spiritual blessedness to the action. Thus the Lord shows how much depends on motive. An action, by itself, without a right motive, is nothing. How important to take God’s standpoint, by His own gracious enabling.

It is easy to give the soft answer when we think others will commend us for it. The background is a fuller test before the Lord.

"And Jesus answering saith unto them  
Have FAITH in God" (Mark 11. 22, margin).

"If ye have FAITH . . . nothing shall be  
impossible unto you" (Matt. 17. 20).

"Jesus seeing their FAITH" (Matt. 9. 2).

"Without FAITH it is impossible to please  
Him" (Heb. 11. 6).

"The FAITH of God's elect" (Tit. 1. 1).

"For as the body without the spirit is  
dead, so FAITH without works is dead also"  
(James 2. 26).

FAITH can rest and look above, day by day,  
Trusting in God's boundless love all the way,  
Knowing ALL THINGS work for good, and in grace,—  
We would look to God on high, seek His face.

FAITH can leave results with Christ,— Christ our Lord,  
Labour on, by grace Divine and record  
How in love God saved for aye,—saved our soul,  
Wrought in us His mighty power, made us whole.

FAITH can never weary be, nor depressed,  
For our God will never fail, we are blessed,—  
Blessed for aye in Christ the Lord, Who alone  
Can redeem, and save by grace, all His own.

FAITH can rest so joyfully, and endure,  
For God's Word will last for aye, *this* is sure ;  
FAITH can calmly watch and wait, though oft tried,  
Rest in Jesus Christ the Lord, and *abide*.

FAITH can ever trustful be, 'mid all here,  
Live according to God's Word, without fear,  
Knowing God will, in His love, undertake  
For His own in cov'nant grace, ne'er forsake.

FAITH can wait to see results, till that day,  
Knowing God is Faithful, True, Just always :  
So that we by faith can leave *all* with God,  
Since we are redeemed for aye, by the blood.

FAITH can ever patient be, live "above,"  
Trust in God and praise Him too, for His love ;  
FAITH can worship and adore, look on high,  
For the Coming of the Lord draweth nigh.

### A REQUEST.

Especially, but not only, to Those in Foreign Lands.

It has been the joy, and privilege, of different dear children of God, in seeking to glorify His Name, to send this magazine *regularly* to many workers in distant lands. Some occasionally write, thanking us, and giving details that encourage the senders, and help prayer. Others "*intend*" to write. If such, and those who have not up till now pondered this privilege, (and some in England too), could let us know that this little token of love for Christ's sake is *welcome*, those who have *continued* this service, and hope to continue, if the Lord will, would be *refreshed*. And then, an occasional letter afterward might bring God glory, and keep us in touch more fully, and more prayerful in the Holy Spirit ; and it may be we could sometimes help by leaflets on special subjects, or by a reply as to a difficulty of some more isolated children of God. Or some guidance as to any verse, needed in translation to a fresh language, might be a little service for other lands which we could do, in the enabling of the Lord.

One word more—If the Lord speaks to you through this, do not delay, beloved friend.

### Some Thoughts as to Prayer and Praise.

(But Ps. 66. 18 has a limitation).

"If we ask anything ACCORDING TO HIS WILL, He  
heareth us." 1 John 5. 14.

1. By the grace of God we would seek to be prayerful on the lines of Col. 1. 9, 10. The poor world is full of commercial aims, and pleasure. Why are we not full of enthusiasm for Christ? Should there not be more *prayer* to this end?
2. Present condition of testimony for God is saddening. Doubtless there are many who want to walk with God, but are the *homes* of believers as definitely full of Christ and His glory as they were? Is there an increasing pilgrim-like heavenliness? Or is that which once was a joy viewed now as a burden? Do we wonder that men imagine Christ is not so precious. Should there not be more prayer for *sanctified homes*? Our little ones and our substance must *not* be left behind at all (Ex. 10. 9, 26).
3. The publication of these magazines and related work, and the service for God among those of other tongues, alike cast us on God. We are not sufficient of ourselves to think anything as of ourselves (2 Cor. 3. 5). Our longing is that God may keep the witness pure, and ever make us lowly. Satan would ever scheme to broaden or mislead. Many dear believers have been side-tracked after earnest effort and desires. The prayers of those who simply *desire to please Him* will help.

God's appointment for His humbly obedient people—  
Access with confidence, Eph. 3. 12.

### "While we were yet Sinners." (Rom. 5. 8).

Grace humbles us, and causes hatred of sin, but hopeful tenderness, because of the work of Christ, even to the "unlikely." Therefore, if any child of God, having a farm, or other business, is called of Him to seek to help one who has fallen more than once into dishonesty, there may be service to the Lord,—when he is released. Particulars to help prayerful consideration gladly given. Loving concern for God's glory, and an affection for a heart-stricken relative of the poor young man,\* seemed to be God's way of suggesting this notice. Christian work is not only preaching, and some may have other privileges, though we do not desire any to take in hand unless there could be personal interest. To place one untested with other young men would be unkind to them.

\* I have not yet seen him.

Some who come to Christ, verbally repudiate the very love that brought them, if they speak lightly of election.

Many seem to think that election is a hindrance to "whosoever will." Far otherwise. It is God's gracious provision, linked with "whosoever will *not*." And thus it is only beneficial. It has nothing to say against "whoever will"; but these, when lovingly instructed, are sweetly brought to know that election had something to *do* for them, even to cause them to become "whosoever will," in spite of themselves.

## THE CHILDREN'S COLUMNS.

## "GOD LOOKED."

VERY soon after Adam fell, by disobeying God, we read, "GOD LOOKED UPON THE EARTH, and, behold, it was corrupt" (Gen. 6. 12). Again, "The wickedness of man was great in the earth, and every imagination of the thoughts of his heart was only evil continually," and the next verse adds, "It repented the Lord that He had made man on the earth, and it grieved Him at His heart" (Gen. 6. 5, 6). And because of such wickedness God said He would destroy every living thing, except Noah and His family, and some of the different kinds of animals, and birds. Noah, we are told, in Gen. 7. 1, was "righteous," and God will always preserve those who are made righteous now. Then, in Gen. 11, soon after the flood, wickedness was again great upon the earth, and men wanted to build a tower whose top should be exalted unto heaven. It seems as if the spiritual lesson is that they wanted to get to heaven *their own way*. But this is *impossible*. There is only one way, and that is through the shed blood of God's beloved Son (Acts 4. 12). In Gen. 11. 6 we read, "the Lord CAME DOWN TO SEE," and then He confused their language, that they could not understand one another. So they left off to build, and were scattered on the face of the earth. Before this there was only ONE LANGUAGE, so we see the many languages began because of sin. How we should hate all evil. But, alas, so many love sin and do not want to know about God and His love, in giving the Lord Jesus to die for poor, guilty sinners.

Now we reach Ps. 53. 2. "GOD LOOKED DOWN FROM HEAVEN." For what purpose? "To see if there were any that did understand, that did seek God." Were there any? *No, not one*. All without exception had gone astray. Is it the same now? Are there none good? See what Scripture says, e.g. Rom. 3. 12:—"There is none that doeth good, no, not one." *God sees*, He still looks down, and He knows the heart of every one, and knows the thoughts of man (Ps. 94. 11), and beholds their actions.

God not only looks down in wrath, but also in mercy, for He is a merciful God. Yet He is always Just and Righteous, and cannot excuse sin. God sees when His people are afflicted, and oppressed by others. Concerning Israel of old we read (Ex. 2. 25), "GOD LOOKED UPON THE CHILDREN OF ISRAEL, and God had respect unto them," for He had chosen them, in love, as His people. Cf. Ex. 3. 7 and 4. 31:—"When they heard that HE HAD LOOKED UPON THEIR

AFFLICTION, they bowed their heads and worshipped." (Deut. 26. 7, 8).

How solemnly God dealt with the Egyptians, when they pursued after the children of Israel. We read that "THE LORD LOOKED upon the host of the Egyptians,"—not to deliver them, but to destroy them. He brought the sea back upon them and they were all drowned in the sea. The very waters that went back, to let Israel pass through on dry ground, came over the Egyptians. Thus God works in holy judgment on sin, and none can say unto Him, "What doest Thou?" We are told that the Lord Jesus, Who was God as well as Man, LOOKED WITH ANGER on them that were seeking to accuse Him for healing a man on the sabbath day (Mark 3. 5). Again, "JESUS LOOKED round about and saith unto His disciples, How hardly shall they that have riches enter into the kingdom of God" (Mark 10. 23). Then there is in Luke 22. 61 the look of tenderness, to humble. We have the record how Israel failed in Isa. 5. 4. God said, of His vineyard, "Wherefore, when I LOOKED that it should bring forth grapes, brought it forth wild grapes?" How solemn. God still LOOKS DOWN on this earth. What does He see? *Many* in the broad way, *few* in the narrow way (Matt. 7. 13, 14). Only a few appear to think about salvation, when we remember the multitudes all over the world. How we long to tell both young and old that God still LOOKS in mercy, yes, LOOKS to those who tremble at His Word (Isa. 66. 2), still in mercy He saves such. In any case, God beholds you, dear reader, He LOOKS at your life. He knows all about your sins, and if they are a burden, and you are "heavy laden." He bids such to come, and He will give you rest (Matt. 11. 28), even to you, and even now. Only *the proud* He knoweth afar off. May He LOOK upon some who read these lines, in mercy, while they read, and cause them to LOOK unto Him and be saved (Isaiah 45. 22).

GOD LOOKED, and saw the earth, corrupt by sinful man. Yet, in His tender love, He had a wondrous plan, Whereby in righteousness He saves, through blood out poured.

A countless number known to Him in Christ the Lord.

GOD LOOKED from heaven above, came down in wondrous grace,

To see if any one, in mercy, sought His face:

But none did understand, nor wish to turn to Him.

All loved their sinful ways, and would not Him esteem.

GOD LOOKED, in days of old, when Israel were distressed, He gave deliv'rance, too, when by their foes oppressed, GOD LOOKED on Pharaoh's host, and drowned them in the sea,

So that His chosen ones no more their foes should see.

GOD LOOKED, came down to see, and, in His righteous wrath,

He scattered those abroad who sought a name on earth,

Their language He confused, they could not understand,  
What one another said,—they left what they had planned.

GOD LOOKS from heaven above, in these last evil days,  
He sees that young and old still love their sinful ways,  
The Scriptures set at nought, despise the work of Christ,  
Whose precious blood, alone, for sinners has sufficed.

GOD LOOKS in mercy still, and out from Adam's race  
He waits to welcome those who humbly seek His face ;  
Such, trusting in the blood, confessing NOW their need,  
As sinners dead and lost, Christ's merits NOW can plead.

GOD LOOKS to sinners still who tremble at His Word,  
And see their only hope is in a risen Lord :  
If such by grace you are, God will your sins forgive,  
And grant you peace and joy, and cause henceforth to live.

A Few Words with Young and Older Believers.

**"SO HE THAT WAITETH ON  
- HIS MASTER SHALL BE  
HONOURED."** Prov. 27. 18.

**M**ANY of the inspired Proverbs are manifestly full of the Lord Jesus Christ and HIS work. We at once recollect, "By mercy and truth iniquity is purged" ("made atonement for" 16. 6), and such verses as 16. 14, 28. 2. Christ became Man, and was the truly Wise One. We would also notice the many calls to practical godliness in this wondrous, yet often forgotten book. "Blessed is the man that heareth Me, watching daily at My gates, waiting at the posts of My doors" (8. 34). And somewhat similar is the encouragement now before us. We have One Who is our Master, and Lord. Do we wait on Him? Do we attend to Him?

The word used is specially rendered "keep" and "observe." We have also the translations, "mark," "regard," "watch," and "take heed." It is a precious thing to realize the privilege of believers to observe their Lord, and to regard Him. Usually we have the thought of keeping His commandments (cf. John 14. 15), and of observing His statutes; but we must never separate His words from Himself (Mark 8. 38, John 14. 23). Hence the constant encouragement to watch Him. The horse and mule are turned from the face when they are "driven" (Ps. 32. 9). But guidance with the eye means our eye toward His (cf. Ps. 123. 2). If we hear a word behind us, there is wondrous grace, but the Holy Spirit's hint is that we are then about to turn aside (Isa. 30. 21). That is to say, through looking in the wrong direction we soon walk in the wrong path. The only safety is observing the Lord. The eye must be single toward Him. "I have set the Lord always before Me," beautifully characterizes the life of the Perfect Example.

"Keep" is the commonest translation, and thus Prov. 27. 18 warns against changeableness (cf. Prov. 24. 21). We cannot serve God and Mammon.

If we have been saved by grace, it should be our joy to keep to our one Lord, and to heed His words alone. The stress of Ex. 19. 5 and John 14. 15 unites the two parts of Scripture, and how often we have "observing to do" the Lord's statutes. 'Tis not only "doing" but "observing," or "keeping, in order to do." The truth must be first retained, valued and treasured: mere impulsive "doing" is vain and variable. And may we not see in the Holy Spirit's language a suggestion of "observing" the Lord, and all He is and says and does, in order to carry out His will? O that we may wait on the Lord, and keep His way (Ps. 37. 34). Thus we see a personal intercourse (Gen. 5. 24, John 20. 19, 22), without which head-knowledge is empty. All young believers, and others, should seek to know the Lord personally more and more. His servants are favoured ones, to be in His presence (1 Kings 8. 8, cf. 2 Kings 25. 19, Est. 1. 14, and specially 1 Kings 17. 1, Luke 1. 19).

And such shall be honoured (1 Sam. 2. 30). Honoured now with the privileges of enjoyed relationship, and honoured soon when their Lord shall come,—being meet for His use then, in the great house with its golden vessels (2 Tim. 2. 21). That Day is near, He is coming quickly. Ah, let us think much of the Judgment Seat of Christ.\* May it be ours to be with Him to-day, and to look forward to be near Him then—unto His joy (Matt. 25. 21, 23) as well as ours.

\* Leaflets gladly sent. Often forgotten to-day. The Lord's words as to rewards and losses are searching.

Blessings are very precious whenever they are rightly used to cause us to remember the Lord. But if we misuse them to forget Him, there is serious disadvantage, not gain.

The Lord often withholds "a blessing" because, in His love, He sees that we do not know how to use it.

Many children of God ask for gifts from Him and open doors, but forget to ask for grace to employ them aright, and to enter the open door in a way that glorifies Him.

The path of the Lord's people is not only thorns, but it has trials. If we had no trials, we should lose much. Let us never become irritated at trials: they are quite as precious as open encouragement: our Father never makes a mistake.

If I love the Lord because I enjoy loving, is not this selfishness? But if I love Him for His joy, will not this bring true peace into my heart also? Let us love the One Loved, and not only the loving.

## TALKS ABOUT PRESENT-DAY NEEDS.—14.

## "CHEERFULNESS."

**H**OW graciously the Lord Jesus encouraged His disciples with the message, "BE OF GOOD CHEER." May we also be helped and enabled by such words in these last days, when Satan would seek to cause depression, which, alas, dishonours our precious Lord and Master, Who would have His people always trustful, and restful in Himself. If only we seek, by grace, to live above the sun, and walk with Him, as those seated in the heavenlies in Him, we shall be stimulated to go forward praisefully amid all. God is the Same Mighty God; and Greater is He, (the Holy Spirit) That is in us, than he (Satan) that is in the world.

What lives of praisefulness ours ought to be, and all by grace. Shall we not consider some of the passages where the Lord encouraged His own? E.g. "Jesus, seeing their faith, said unto the sick of the palsy, SON, BE OF GOOD CHEER; thy sins be forgiven thee" (Matt. 9. 2-8). How encouraged those who brought Him must have been, as well as the man himself. Let us not pass over these blessed facts, but meditate on them.

Again, we have the words of cheer in Matt. 14. 27. The disciples were on the sea, tossed with the winds. The Lord Jesus saw them, (ah, He sees and knows everything),—He came to them, walking on the water. They were afraid and thought it was a spirit, but He spoke, and thereby quieted their fear:—"Be of good cheer, it is I, be not afraid." May we know Him whenever He draws near to encourage our hearts! How many have been blessed and helped, amid many tests of faith, by the words of John 16. 33:—In Him peace, in the world tribulation. This is the heritage of all saved by grace, while in this ruined world. Next come the comforting words, "Be of good cheer" Why? "I HAVE OVERCOME THE WORLD." All power is given to Him in heaven and in earth (Matt. 28. 18, see also 1 John 5. 4).

After our Lord Jesus Christ had gone back to His Father, we have a wondrous incident in the life of God's servant Paul in Acts 23. 11. "The night following the Lord stood by me, and said, BE OF GOOD CHEER" etc. Those who are thus encouraged can encourage others (see Acts 27. 25. "Then they were all of good cheer"). What need there is in these times of unrest, when Satan is so active, and errors are spreading, to enjoy a spiritual parallel and exhort one another to press forward, by grace, in the narrow way, walking humbly before and with God. In Prov. 15. 13 we read of "A MERRY HEART." This is not what the world now calls "merry." The word has changed its meaning; rather, a rejoicing heart (see Luke 15. 32:—joyful and glad. Also

James 5. 13:—"Is any merry? Let him sing psalms"). Oh to be more joyful in the Lord, and thereby make manifest our heavenly position in Christ Jesus. This verse in Prov. 15 shews how much depends on the condition of the heart. This is true physically, as well as spiritually. We are apt to be more concerned about the physical than spiritual. May it be otherwise henceforth, in God's grace. A happy, restful and joyous heart is seen in the very countenance. May we seek to have a cheerful countenance (Ps. 42. 11, 43. 5), and we shall be helpful to others. The Beloved said to the bride in Song of Songs, "Let me see thy countenance, let me hear thy voice, for sweet is thy voice, and thy countenance is comely" (2. 14). Surely such words should encourage us to desire a countenance that is well-pleasing to God, and which speaks of the indwelling of the Holy Spirit. 'Tis, indeed, pleasant to behold a truly bright countenance, not "light," but cheerful. We read in Zech. 8. 19 of cheerful feasts for the house of Judah. So our gatherings will be cheerful, if we are walking with the Lord. (See Zech. 9. 17, corn and wine are so often mentioned in the Scriptures, with spiritual parallels for us).

In Romans 12 there are many exhortations. In verse 8 we read, "He that ruleth, with diligence; he that sheweth mercy WITH CHEERFULNESS." Oh that we, by grace, may do all more cheerfully unto the Lord. It is so easy to be dull and depressed in these dark days. May we take heed, and be a holy contrast with all such. 'Tis only by grace that we can thus be enabled to shew forth His gracious working in and for us. A morbidness must grieve God, and hinder others. May we seek to be watchful, having on the garment of praise always (Isa. 61. 3). A praiseful life exalts the Lord (Ps. 50. 23), and refreshes others. But again let it be remembered that, while we seek to be cheerful in our daily life, we must ever hate frivolity in word or manner. We need to remember Eph. 5. 1-4. Such words need prayerful emphasizing in these perilous times.

Now we come to 2 Cor. 9. 7. "Every man according as he purposeth in his heart so let him GIVE, NOT GRUDGINGLY, OR OF NECESSITY; FOR GOD LOVETH A CHEERFUL GIVER." Do we desire to be such givers as God loves? 'Tis not only for us to give money, (though that is a privilege), but to put away any thing and everything which is worldly and which hinders spiritually. NOT to say or think miserably, "Must I do this and that?" Nay, to give up joyfully. Oh that God may thus work in these pleasure-seeking, and pleasure-loving days, and raise up, for His own glory, cheerful believers.

The power of faith is that it is not self will but dependent on the Lord's will.

## “WHO IS THIS THAT FORGIVETH SINS ALSO?”

Luke 7. 49.

THUS they asked, and thus some may still ask to-day. But many do not trouble about the forgiveness of sins. Sin is a small matter to most. But *it will not be soon*. Multitudes are vainly amusing themselves on the brink of a precipice. “They know not” (Ps. 82. 5), but is not this because they are *willingly ignorant*? God will bring *every work into judgment* (Eccl. 12. 14). *Every work! EVERY WORK!* He is more than a bold man who can face *such a judgment* without fear.

The Pharisee said the woman was “a sinner.” We use *other* words now, but pride is just the same. “The criminal classes,” “the fallen,” “a bad character,” and so forth. But *all classes are criminal, all are fallen; all are bad—before God*. “She is a sinner,” said Simon: *he was a sinner*, but did not feel it. Have you felt the *burden* of your sin, or not, dear reader?

Forgiveness is a reality. But how? It *must* be righteous. Then there must be a payment in full, of law's demands, for forgiveness means “sending away.” *Mercy without the death of Christ* would be sinful injustice. Those who speak of God's love, apart from the atonement, urge that which would be unrighteous and untruthful. *Forgiveness in a legal matter must be just*. Then Christ-rejectors must be condemned.

Forgiveness! How blessed is the simple word. But Who is This That forgiveth? *Not a human priest. God forgiveth* (Ps. 103. 3). The work of Christ is *authoritative*. As God, Who became the only Perfect Man, He doubly emphasized forgiveness. Yet many care not for His rich love. They would rather have a treasury note than God's gift,—rather see a football match than hear of the blood of Christ. Heaven would be *no joy* to those who are *unforgiven*, and whose *inmost hearts* wish not for Christ. Forgiveness has its rich meaning only to those who know their spiritual bankruptcy. And, further, if one beholds himself forgiven *much*, he loves *much* (Luke 7. 47). The Christian life has a sweeter note as *grace* is recognized in its amazing wealth to the *lost*. Self-esteem *empties* the gospel, and even a true believer *loses much* in experience, if he owns not the *terrible nature of sin before God*.

“*In Whom we have redemption through His blood, the forgiveness of sins*” (Eph. 1. 7). Thus the apostle could write to *believers*. There was no uncertain sound. A man is known by his

wishes, his friends, and his joys. And God's servant was well aware what would be the delight of the Ephesians. But is it *YOURS*? “Peace with God” (Rom. 5. 1) is a wondrous asset. “*Blessed is the man whose transgression is forgiven, whose sin is covered*” (Ps. 32. 1). But is this forgiveness *yours*? or do the words of truth seem as a foreign language, and as a dead letter? Permit the plain speaking of loving interest:—The deadness is *yours*, not theirs.

Only those *born again* know the reality of forgiveness. “I write unto you, little children, (*in God's family*), because your sins are forgiven you for His Name's sake” (1 John 2. 12). This blessing is in the *new covenant* (Jer. 31. 33, 34), and nowhere else. I would rather have the forgiveness of sins than the wealth of a Rothschild, than the intellect of a Bacon, than the glory of an Alexander. Give me the riches of the ignorant cottager who is *forgiven by God* rather than the estate of every American millionaire. Earth's glories fade; but whatsoever God doeth is for ever. And the dread alternative to forgiveness is “our secret sins in the light” of His countenance (Ps. 90. 8), involving judgment *on every act less than perfection*. Well might the psalmist cry out, “If thou, Lord, shouldest mark (retain) iniquities, O Lord, who shall stand? But there is *forgiveness with Thee*, that Thou mayest be feared” (Ps. 130. 3, 4).

Unforgiven sin must haunt a sincerely thoughtful man. Righteously forgiven sin humbles, but there is *peace within*, and a holy hatred of anything that is *against God*, for the glory of forgiveness is not only the sinner's salvation, but, far beyond this, the eternal joy\* of our Triune God (Zeph. 3. 17).

\* One word for “forgive,” used by the Holy Spirit, is from the same root as “grace” and “joy.”

### Notes on Memorized Verses.

#### Mark 10. 23-27.

23, Just as “not many” in 1 Cor. 1. 26 implies *some*, so this verse suggests the Lord will save some like to Nicodemus and Joseph of Arimathea, *but along a path of difficulty*. I. e. some *shall* enter, *but* brought to a holy testing by difficulties and losses. And there are *other* riches beside money (Phil. 3. 7, 8). How searching was Christ's look (cf. Luke 22. 61). 24, The Lord's explanation implies it is *natural*, when we have anything, to *rest on it*: a deeply important thought. 25, A physical miracle is less than a spiritual miracle:—if only those who are *occupied* with bodily healing felt this! 27, To explain away 25 of a small gate is unwise. The camel

must lose *not only* its load *but* its "camel-ness," and the sinner must be brought to nothingness (2 Cor. 5. 17). Faith depends on the power of God, faith pleads the words of God. Let us be more concerned about the Kingdom of God (Matt. 6. 33).

Isa. 25. 1-5.

Thou—emphatic. A personal note: "my," so Phil. 4. 19. Praise is *precious* (Ps. 50. 23). God's works and His counsels (Num. 23. 19): can we not wait His time? 2, Man's glory laid low (Rev. 16. 19), contrast Heb. 11. 10. Let our treasure be in heaven (see Rev. 18). 3, Phil. 2. 10, 11. 4, 5, A wondrous difference. Note the poor in 14. 32, Zeph. 3. 12. And the Lord is all this to His people spiritually. They are not "strangers" (5) to Him. Let us trust Him more.

Mark 11. 18-25.

18, 19, The human heart: Christ rejected *cf.* John 8. 1, Matt. 8. 20 (Mark 4. 38). 20, Remember Gen. 3: man's self-righteousness judged, (Isa. 40. 7). 22, "Have faith of God:" (a) God's gift, therefore, (b) Mighty faith (Ps. 36. 6m), (c) Resting on God. 23, "Shall not doubt": the word implies that, in this case, there is *not* human "reasoning," but a Divine conviction and fixity: 'tis *not* a plea for believing what *the flesh* desires and claiming *that*: hence the unbeliever's challenge to pray for whatever he chooses to name lacks all appropriateness. "Believe that ye *received*"; a remarkable tense: a holy encouragement—and limitation, i.e, if you are not clear anything is God's will, *give this proviso*. Thus "it shall be to you." 25, An unforgiving condition makes one unable to *ask* aright: it is not enough to urge faith: love is precious too.

Isa. 31. 1-9, 32. 1, 2.

Scripture is full of blessings AND woes. Egypt involves a going *down*. "Because": how empty is man's "because" (2 Cor. 4. 18): with God all things are possible (2 Chron. 14. 11, 2 Kings 19. 19). 2, "He *also*": why should Egyptians seem so mighty? "He *also*" hath some power: a keen rebuke: alas, often in our lives God has become "He *also*": but He should be to us, the *First* and the *Last*. 3, Men, and not God: see Isa. 51. 12, Heb. 13. 6. 4, None shall turn Him back: He will not abase Himself (46. 10, 11). 5, "Pausing over:" the very *Passover* word, and a great help in its explanation. A *bird* does *not* leap over its young, but stays (Matt. 23. 37), and God lovingly paused over the houses where the blood was (Ex. 12. 13). He will preserve: His work is sure. 6, Jer. 3. 1, Hos. 3. 1-5: note Isa. 43. 28 with 44. 1. 8, Antichrist (Ps.

83. 8, Isa. 14. 24, 25). Christ, neither the mighty man, nor mean man of earth, but the One Who is God and man (Ps. 45. 3, 6). Antichrist's fear (Jer. 49. 19), and his stronghold: probably at Megiddo (Rev. 16. 16), near where Saul was slain. The Lord in Zion (33. 14, Zech. 2. 5, 10). Isa. 32. 1, "Behold:" the true King proclaimed, "Princes," 2 Tim. 2. 12, Isa. 53. 12. 2, The One Who is The Man of Deut. 8. 3, contrasted with the man of sin. Do we know Christ as Hiding Place, a Covert, as Rivers of Water, and a Great Rock? He is precious—to those who *believe* (*cf.* 25. 4).

Suggested Daily Readings.

"IF THE LORD WILL"—Feb: 1926.

Day	Isaiah	Mark	Learning	
			Mark	Ps. 119.
1	22. 20-23. 5	9. 11-19	10. 23	147
2	23. 6-18	" 20-29	" 24	148
3	24. 1-12	" 30-40	" 25	149
4	" 13-23	" 41-50	" 26	150
5	25. 1-12	10. 1-16	" 27	151
6	26. 1-11	" 17-27	Isa. 25. 1	152
7	" 12-21	" 28-40	" 2	153, 154
8	27. 1-13	" 41-52	" 3	155
9	28. 1-13	11. 1-11	" 4	156
10	" 14-29	" 12-23	" 5	157
11	29. 1-12	" 24-33	Mk. 11. 18, 19	158
12	" 13-24	12. 1-12	" 20	159
13	30. 1-11	" 13-27	" 21	160
14	" 12-25	" 28-37	" 22	161, 162
15	" 26-33	38-13. 2	" 23	163
16	31. 1-9	" 3-13	" 24	164
17	32. 1-8	" 14-25	" 25	165
18	" 9-20	" 26-37	Isa. 31. 1	166
19	33. 1-12	14. 1-11	" 2	167
20	" 13-24	" 12-25	" 3	168
21	34. 1-10	" 26-38	" 4	169, 170
22	" 11-17	" 39-50	" 5	171
23	35. 1-10	" 51-64	" 6	172
24	36. 1-11	" 65-72	" 7	173
25	" 12-22	15. 1-11	" 8	174
26	37. 1-13	" 12-24	" 9	175
27	" 14-27	" 25-36	Isa. 32. 1	176
28	" 28-38	" 37-47	" 2	1, 2

"He sent His Word." God hath spoken. Have we ears to hear? Spirituality is not to be measured by emotion, but by love's attitude to the Lord and His Words. Is it not so?

Correspondence from any exercised as to salvation, or the simple path of God's will, welcome. Percy W. Heward. 61, Upton Lane, Forest Gate, London, E.7.

Phone: MARYLAND 2196.

(No Messages received on the Lord's Day).

# Thoughts from The WORD of GOD.

Vol. xxvi. No. 3.  
Mar: 1926.  
**FREE.**

*A monthly, as the Lord enables, exalting Him, and seeking to set forth the way HE called narrow, with His joy as the strength (Neh. 8. 10), while there is the humble, and happy, LOVE of His Appearing, Who died that He might present to Himself a glorious church (Eph. 5. 25, 27).*

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

"Shew me Thy ways, O Lord, teach me Thy paths. Lead me in Thy truth, and teach me: for Thou art the God of my salvation; on Thee do I wait all the day."  
"The meek will He guide in judgment: and the meek will He teach His way."  
Ps. 25. 4, 5, 9.

"If I have found grace in Thy sight, shew me now Thy way, that I may know Thee, that I may find grace in Thy sight."  
Ex. 33. 13.  
"Blessed art Thou, O Lord, teach me Thy statutes."  
Ps. 119. 12.

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"Cause me to know the way wherein I should walk; for I lift up my soul unto Thee."  
Ps. 143. 8.

"They waited not for His counsel."  
Ps. 106. 13.

"Have not I WRITTEN to thee excellent things in counsels and knowledge."  
Prov. 22. 20.

"All Scripture is given by inspiration of God."  
2 Tim. 3. 16.

"The Spirit of truth . . . He shall glorify Me: for He shall receive of Mine, and shall shew unto you."  
John 16. 13, 14.

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 8. 15,  
Mon: 8, Thurs: 8, Sat: 6. 45. 130, Grundy Street, Poplar, Tues: 8. 15.

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

## A Word of Introduction.

In the grace of our God, we would go FORWARD. He has not failed hitherto, nor will He fail. He has granted Ebenezers, and will. We would trust Him more simply. Oh how wondrous is His love to those who *deserved nothing*—nothing at all. And the testimony of His truth is ever a privilege. To represent the Lord Jesus is a blessing beyond human measure. "Do all in the Name of the Lord Jesus" means so much. 'Tis not only on a platform. The joy of children of God in a simple walk with Him, in going forth unto Him without the camp, bearing His reproach (Heb. 13. 13), means so much more than bare words, or singing about this. Ah, beloved friends, how we would long that our lives, and yours, may bear the one mark of pleasing Him, even amid daily business, and even when "others" are not looking: *that is godliness.*

## "The Fruit of the Spirit."

Gal. 5. 22.

Life is seen by holy fruit,  
Thus is shown the precious root,  
With the Spirit's work within,  
How God's own should loathe their sin.

Fruit is precious in His sight,  
In His saints He hath delight,  
Love to Him should seek to show  
Much more fruit, as on we go.

Fruit is proof of growth in grace,  
Constantly before His face:  
Fruitless trees profess in vain,  
Outcast when Christ comes again.

Fruit will then accepted be,  
And His joy His saints will see;  
Bearing fruit for Him is sweet,  
Till in glory we shall meet.

## Words of Encouragement.

A deeply important principle. Till we give thanks we are not able to do anything rightly. "In every-thing give thanks" is a precious command (1 Thess. 5. 18), but let us never forget the stress on "first." Particularly, we feel this in speaking about other believers and making arrangements for God's work. "First, I thank my God," gives a tone to all.

The very order of words may help. As we go forth to Him without the camp, and not only without the camp to Him; as we say, "If the Lord will, we shall live, and do this or that," and not merely, "We shall do this, or that, if the Lord will," so is it here. "First, I thank my God." If we begin a day without the Scriptures, and rush forth to business apart from this meat, can we be surprised if there is failure? In like manner, a murmuring, or merely negative, mind without positive gratitude unto our Father, mars the day. Thus in commencing a letter also. Do not let us put the Lord, and His glory and praise, in the background. The Holy Spirit blesses a "first" attitude, and we shall find the privilege and pleasure of this, as we seek to form the HABIT of "First, I thank God."

## "ONLY AN EVENING"

OR

## THE TONIC OF SERVICE

## "UNTO THE LORD."

THE LORD'S lovingkindnesses are very real, and He condescends to encourage His people themselves in the midst of the privilege of serving Him (Prov. 11. 25).

Come with the writer, as it were, one evening,—only a few hours, but God *can* grant more than we deserve and expect,—and He *does*. A Sailors' Home is first entered, and a few gospel tracts, with a word for Him, are passed on. One looks back, and desires to please Him more next time. Then a Greek house is on the route. 'Tis hard to get in many words with a lodger. He is full of his troubles, but knows not the One Who deals with everything. Yet there *are* opportunities: O that they were more fully taken. Marriage with a Jewess has made the Greek community adverse, thereby God overrules to open a door of witness to Jew and Gentile together.

An Arab restaurant reminds of past opportunities. One dear man remarks he heard from another of the writer's visit to *Cardiff*, and,

moreover, that we met in *Liverpool*. These references to the privilege of service in other ports encourage, (let the Lord's people never weary, Gal. 6. 10), and it is evident they make a background for further listening to the one gospel; and a Swahili also calls to mind a visit to our Bow meeting room years ago. Oh to find the Lord's fruit after many days.

Next a second, brief conversation for Him with some of the police force, (a not unusual experience for beloved brethren in Christ), and soon English seamen, on the first ship, listen thoughtfully. Much more could be done among these: we need more prayer. The sailors on the next vessel are paid off, but the Arab firemen remain. They listen intently. Alas, though they own Christ as prophet, they know neither His Deity, nor His atonement. 'Tis pathetic to hear one say, "We ought to pray toward Mecca: I do not know in which direction it is." I did not feel free to tell him, but rather of God's work in the heart, making true prayer possible. And let humble believers pray for such. Heaven is our "Mecca": let us draw near by the precious blood (Heb. 10. 19-22). Another man states the usual belief that Christ was taken up to heaven *without* dying, and that one *like* Him was killed by the Jews in mistake. How blessed to tell of our beloved Lord's *real* death and resurrection. They delight to speak of the sacrifice that died for Abraham's son: how glorious to know the spiritual Antitype. Their appreciation of loving interest, as one sits in the humble fore-castle, is a cause for praise. May we use it for our Lord. Names are asked, and one gladly adds those of the others absent, the name of *Mohammed* occurring in four of the seven. *Such* is the devotion to a man: O for more devotion to Christ.

Tram journeys bring us to other beloved brethren, and, after a few words of conversation, we separate, for further labour in His Name. To go "Two and two" is a blessed privilege. In the next ship, the Bengali carpenter is quite ready to talk: moreover, he and others *listen*, Scripture is passed on, (thank God for the many opportunities as to this), but they seem not to feel any *need*. One poor fellow has a battered eye, and brings the English letter from the Company to his captain, for translation. It is a privilege to show a little sympathy *for Christ's sake*. Sympathy is *expected* from a "missionary,"—a happier name than "padre," the Portuguese for "father" (alas, see Matt. 23. 9). The other eye, too, is damaged. A promise of prayerful interest is well, but O that some eyes may be opened to see Him Who is altogether *Lovely*. Nor was the second room without its opportunity, a reminiscence of a visit to a gospel

meeting. In another there is a warm welcome. The dear Bengalis are gently reminded that one can always hear their chattering, and then a talk with those perched around goes forward. One expresses the common hope of salvation, *via* "Namāz" (official praying) and so forth. But the need for salvation first, that one may be able to draw near to God, is urged. Praise be to Him for a *righteous* foundation, and One Who lives to make intercession on this ground. They love to talk of intercession, but without a basis. Scripture is given in this room also. The men leave "to-morrow": they cannot come to a meeting: I wonder if we shall ever meet again.

The loose lives of those whom they think to be Christians are a great stumbling block to the strangers in our midst. How much time we must spend in distinguishing Englishmen and Christians. The Mohammedan's five times a day for prayer are a matter of pride: the men seem surprised that many Christians pray more than this, but do we use our knees as much as we should?

Time has now gone, and a few minutes at a little prayer gathering are sometimes, as on this occasion, possible. Two brethren from Jewish witness, and one from heavy earthly toil are present. 'Tis not a large official gathering, but others of His servants have laboured in other spheres,—and all is for HIM.

Nothing grand, nothing dramatic, beloved readers. Much sowing IN HOPE, and many an illustration of Isa. 49. 4. But if there is something unto *Him*, how great the privilege. We feel our need: and 2 Cor. 1. 11 appeals to those who want to enjoy Ps. 4. 3. Languages are a problem, but *fulness of love* a greater need. The danger, too, of compromise when one finds such affection from those who know not Christ, is constant. Amid all, we would own our weakness, and looking back would say, "Everything seems His encouragement: our own labour was very poor." But He is so loving, and we long to serve Him better each time. The Holy Spirit is real, the words of 1 Cor. 15. 58 are written to affect our experience, and the Coming of our Lord is near, to urge us forward.

#### "If The Lord Will":—

Bible Gatherings for Believing Men, Tuesdays, 6. 45 at 2, The Minorities (side door, 2nd floor). 5. 15- 6. 45 Conversation concerning the Lord, or Help in Hebrew and Greek. Further particulars *gladly* given.

Suggested Subjects during MARCH, 1926:—

#### 2nd.—Questions on a Recent Series of Addresses, Matt. 13.

1 Cor. 1. 10 is ever to be in view.

#### 9th.—The Letter of Rev. 2. 1-7.

1. The Description of the Lord Jesus.
2. The "Angel": His *Personal* Character, and Responsibility to the Lord.
3. First Loves and First Works, 2 Thess. 1. 3.
4. Foretastes of the Judgment Seat of Christ, 2 Cor. 5. 10.
4. Exceeding Great and Precious Promises.

#### 16th.—Question Evening. (Requests are welcome to meet real needs, for God's glory).

#### 23rd.—The Letter of Rev. 2. 8-11.

1. The Description of the Lord Jesus.
2. Trials and Faithfulness.
3. Historical Suggestions.
4. The Believer and Death. (Rom. 8. 36, 1 Cor. 3. 22, 15. 54).

#### 30th.—Some Thoughts on 1 Cor. 14.

1. An Assembly in the First Century.
2. Prayer and Praise (1-4).
3. The Gift of Tongues.
4. The Ministry of Sisters.
5. "Silence" to God's Glory.
5. Law, Commandments, and Order, Not Limiting the Holy Spirit.

#### "AS THY DAYS, THY STRENGTH SHALL BE." Deut. 33. 25.

"The inward man is renewed day by day" (2 Cor. 4. 16).

"Blessed be the Lord Who daily loadeth us with benefits" (Ps. 68. 19).

"Give us day by day our daily bread" (Luke 11. 3, see Ex. 16. 4).

As thy days, thy strength shall be,  
Now, and to eternity,  
God will all His Words fulfil,  
For His own;—they love His will.

As thy days, thy strength shall be,  
From all worry, care set free:  
May we live as those made nigh  
To our glorious God on high.

As thy days, thy strength shall be:  
May we more His fulness see,  
Trust in Him, in Him alone,  
Praise Him for such mercy shown.

As thy days, thy strength shall be,  
Freed from all anxiety;  
Such a life of rest is ours,  
As we praise with ransomed powers.

As thy days;—God will not fail,  
Though all Satan's hosts assail,  
God will keep His Word away,  
Give His strength from day to day.

As thy days, thy strength shall be,  
There is NO uncertainty;  
God still works, grants strength and grace,  
To His own who seek His face.

As thy days,—'mid all we see,  
Trustful, restful would we be,  
Till our Lord our eyes beheld,  
See the glories yet untold.

THE CHILDREN'S COLUMNS.  
 SAVED, OR STILL LOST,—  
 WHICH ?

**G**OD'S Word is very plain as to who are born into this world since the fall. How long it seems to look back to the time when Adam disobeyed God, and by disobedience brought sin, death and sorrow into this world, which God made beautiful. But sin spoils everything, and makes even boys and girls, as well as men and women, so wicked. All such are dead in sins, far from God, having no hope. If only sinners had their eyes opened to see their sad state naturally, what trembling there would be, but, alas, Satan has so blinded their minds, as well as their eyes, that they neither see nor feel their sinful condition (2 Cor. 4. 3, 4, Eph. 4. 18). What solemn words are before us in such verses. Yet many can read them without being troubled at all. This shews the darkness and deadness which sin has caused. So few in these last days are concerned about sin and their sinfulness. And we behold the power of Satan in that now there is more indifference and wickedness even among young people, as well as those who are older. And yet such imagine all is well, and that God will not punish sinners in the future. But the Scriptures do not say this. 'Tis one of Satan's lies, and he has many ways of deceiving. But God sees all, and He still works, by His Spirit, and causes some to see that they are lost and undone. (Notice what Scripture says in 2 Cor. 4. 3). But while there are so many lost ones in this sinful world, we praise God there are some who were lost but are now saved. In Luke 15 we read about the sheep which was lost, and then we have the encouraging words of the Lord Jesus, that He would go after His sheep, "Until He find it." What wonderful love. We often read of God's people as "like sheep" who seem to love to go astray. God's people are not likened to dogs or swine, but sheep, and they need "looking after." You will perhaps remember Isa. 53. 6, "All we like sheep have gone astray, we have turned every one to his (or her) own way." But we are reminded also of John 10. 11. The Lord Jesus said, "I am the Good Shepherd, the Good Shepherd giveth His life for the sheep." Again in verse 15, "I lay down My life for the sheep." We know that all, at first, ARE LOST, but there are some who, in God's mercy, have been found, and all such are SAVED, and saved for ever, through the finished work of the Lord Jesus on the cross of Calvary.

How blessed to be among those who WERE lost, yet have been found. But how dreadful to be among those who are lost, and lost for ever. We

feel solemn, indeed, as we write about all such. But we dare not hide the truth, either from young or old, concerning the FUTURE of those who despise the Lord Jesus, and His precious blood. "Salvation is of the Lord." He alone can and does save the "heavy laden" sinner (Matt. 11. 28): but few, it seems, are such, and we dare not help to encourage a false hope as to the present, or future, for the unsaved.

God IS merciful, but He is also righteous, and He will fulfil all His words. Not one shall fail. How can we be silent about any of His messages. We rejoice in His wonderful love, saving so many who were, even as others, "dead in sins." Even now, such are in Christ, and blessed with all spiritual blessings in Him. All such will see Him in His glory, and be for ever with Him, and like Him in His glory (1 John 3. 1-3). But the lost will be for ever sent away from God. Where will you be? God is still gracious, and He saves even now any caused to be broken-hearted because of their sins. Do you not feel a longing to be among such, unless already He has brought to this grief, and then to the precious knowledge of HIMSELF ?

LOST AND RUINED by the fall, under sin,  
 Far from God and without hope, blind within,—  
 Such are many in these days, yet they think  
 All is well, though STILL unsaved, on hell's brink.

LOST AND RUINED, knowing not what will be  
 For the guilty sinners lost, when they see  
 God in righteous might arise, in that day  
 When He will, in righteous ire, wrath display.

SAVED FOR EVER, blessed for aye, through the blood,  
 Brought by grace, in Jesus Christ, near to God,  
 Who, for hell deserving ones, sin enslaved,  
 Shed His blood, and NOW, in Him, saints are saved.

Saved FOR EVER, in God's grace, GRACE ALONE !  
 This redeemed ones, in the Lord, gladly own :  
 Being saved they love the Lord, love to tell,  
 How in cov'nant grace they were saved from hell.

SAVED are many, young and old, in God's grace,  
 By the Spirit brought to seek NOW His face :  
 Saved, in Jesus Christ alone,—great the cost,  
 To redeem from death, and hell, sinners lost.

SAVED by God's eternal love through the blood,  
 By the work of Christ they come, near to God.  
 There are MANY in these days saved and blessed,  
 Brought to know the Lord on high, and HIS rest.

LOST UNSAVED, OR SAVED BY GRACE, which are  
 For God's written words are plain, ALL are true : (you ?  
 God still saves the BURDENED ONE, saves away,  
 And e'en such He welcomes now, DAY BY DAY.

Sometimes we feel a deep earnestness for souls,  
 but what if we have to add, "Not always so !"  
 Surely we need to seek a godly continuance,  
 walking with God, that our love may be at all  
 times, our speech always with grace, and His  
 praise continually in our mouth.

A LOVING SUGGESTION AS TO MORE REVERENCE.

A Few Words with Young and Older Believers.

AN almanac has reached me. It has gaily coloured pictures. One is thankful there is no attempt to portray the Lord of glory, though regretting angels with wings, and like unto women (quite contrary to the testimony of the Holy Spirit). Oh that the day may come when children of God will welcome the plain witness of His truth rather than pictures and photos on their walls! Why should undecorated texts be "only" for the bed room, beloved friends? Why a less unworldly dining room or parlour? But just now another thought comes definitely to the mind. The first picture is "the conversion of St. Paul," and underneath, in a floral picture, we read, "Jesus said, 'He that heareth My Word and believeth on Him That sent Me hath everlasting life.'" Precious words, and a precious conversion. Thank God for His power to use this reminder of both. But have we the warrant for the title "Saint"\*—in Scripture? The apostle was a saint, but that is not the point. The order of words in God's writing is important, and our Lord Jesus gives clear instructions as to titles in Matt. 23.† And, inasmuch as He is so irreverently treated to-day, would it not have been wiser to say, "The Lord Jesus said," or something similar? After His servant has been "titled," the contrast sounds the more strange. We notice that the disciples never addressed Him as "Jesus." Observe, too, His own instruction in these matters (Matt. 21. 3—contrast 11—26. 18, John 13. 13). Is there not a reason for more godly care, beloved readers, caused, to own His Name? Suffer the word of exhortation. It is true that in the historical record, the Holy Spirit inspired the references to what "Jesus began to do and to teach," but this makes the absence of addressing Him as such the more remarkable. And in accord with this principle, if we live in days that ignore His glory, we should be careful to know it is His will before we refer to Him, in detached sentences, simply as "Jesus." This is the more manifest when we notice the numerical preponderance of expressions like "Jesus Christ," "Christ Jesus our Lord" in the epistles, and a special reason (as in 2 Cor. 4, with its stress on His humiliation) when He is mentioned as "Jesus" alone. A prayerful reverence will prevent many mistakes.

\* Leaflets on this subject gladly sent.

† He is not ashamed to call us brethren, but none spoke of Him thus: He calls Himself "The Son of Man," but this description is only used by others about Him in special reference to prophecies.

Some Thoughts as to Prayer and Praise.

(But Ps. 66. 18 has a limitation).

"When thou prayest"  
 "When ye pray" Matt. 6. 6, 7.

1. For a humbling among God's people, that we may enjoy Isa. 57. 15 in contrast with Rev. 3. 17.
2. For more simplicity in daily life—simplicity of faith, of severance from the world, of accepting God's words as they stand, of unworldliness.
3. For believers who are isolated, through a desire to please the Lord, that they may not become weary, despondent, or complaining, but be kept lowly, grateful, and expectant.
4. For translation of the Scripture, and the circulation of text-portions and gospel tracts among men of all nations, that our Father may be glorified.
5. For these magazines, and accompanying witness, that all may be "in the Name of the Lord Jesus," and "in the Spirit," the flesh being definitely set aside, as we look for that blessed Hope.  
 "The prayer of faith" Jas. 5. 15.  
 "No confidence in the flesh." Phil. 3. 3.

Suggested Daily Readings.

"IF THE LORD WILL"—Mar: 1926.

Day	Isai. h		Mark		Learning	
					Mark	Ps. 119.
1	38.	1-8	16.	1-8	16.	1 3
2	"	9-22	"	9-20	"	2 4
3	39.	1 8	Luke 1.	1-12	"	3 5
4	40.	1-11	"	13-22	"	14 6
5	"	12-24	"	23-33	Isa. 40.	2 7
6	"	25-41.	4	34-45	"	13 8
7	41.	5-14	"	46-56	"	14 9, 10
8	"	15-25	"	57-66	"	15 11
9	"	26-42.	8	67-80	"	16 12
10	42.	9-22	2.	1-12	"	17 13
11	"	23-43.	7	13-24	"	26 14
12	43.	8-17	"	25-39	"	27 15
13	"	18-28	"	40-52	"	28 16
14	44.	1-11	3.	1-14	"	29, 30 17, 18
15	"	12-23	"	15-38	"	31 19
16	"	24-45.	4.	1-15	Luke 4.	3 20
17	45.	5-15	"	16-27	"	4 21
18	"	16-25	"	28-44	"	5 22
19	46.	1-13	5.	1-11	"	6, 7 23
20	47.	1-10	"	12-26	"	8 24
21	"	11-48.	5	27-39	"	9 25, 26
22	48.	6-15	6.	1-12	"	10, 11 27
23	"	16-49.	4	13-26	"	12, 13 28
24	49.	5-16	"	27-36	Isa. 50.	2 29
25	"	17-26	"	37-49	"	3 30
26	50.	1-11	7.	1-10	"	4 31
27	51.	1-8	"	11-23	"	5 32
28	"	9-20	"	24-35	"	6 33, 34
29	"	21-52.	6	36-50	"	7 35
30	52.	7-15	8.	1-10	"	8 36
31	53.	1-12	"	11-21	"	9 37

TALKS ABOUT PRESENT-DAY NEEDS.—15.

ENCOURAGEMENTS TO  
FAITH.

**T**IS marvellous, with all that God has been pleased to record of His love, and His gracious working, that believers should ever be in any measure depressed, or worried. The many ENCOURAGEMENTS which God has given in His sure Word, and in what He Himself is, should indeed strengthen our faith, and call forth praise, wherever we look. This must be so, if our eyes are opened, by grace, to see the marvellous working of God's love and care for those who trust in Him. Faith is very real, and if the affections and mind are set on things above (Col. 3. 1-2), God's grace IS seen in the wonderful way He enables, and works in love. Surely such a passage as 2 Kings 4. 1-11 is recorded to stimulate the saints of this dispensation, and to ENCOURAGE their faith in Him, by grace. Here was a poor widow, with nothing in the house, "save A POT OF OIL." Such a little thing, but, when God works, there are big results. Nothing is too hard for Him. Surely our hearts should be stirred as we meditate on portions like this, stirred to trust God more, and to know more of His mighty working on our behalf. God's servant told the widow to ask for empty vessels, and he said, "Borrow not a FEW." Such words are ENCOURAGING, showing how God, through His servant was about to work. Then we remember how she was told to shut the door, and next to pour out the oil. This she did. We must fail to enter fully into her feelings at such a manifestation of God's gracious working. We recollect how she asked for another vessel, and it was not until ALL the vessels were filled that we read, "THE OIL STAYED." Oh for more faith in our faithful covenant-keeping God. In verse 10 we have, in a further narrative, the record of the little chamber. The little things of Scripture, with their results, are very profitable spiritually, and encouraging to faith.

How many of God's dear people have been stirred and stimulated to trust God more fully by the history, in 1 Kings 17. 8-16, of God's care for His servant, and for the poor widow and her son also. This seems a chapter of LITTLE THINGS, and yet with BIG RESULTS. We have a LITTLE WATER, and MORSEL OF BREAD, AND HANDFUL OF MEAL, AND A LITTLE OIL. Then we read how she was gathering two sticks, and mark her words, "THAT I MAY GO IN AND DRESS IT FOR ME AND MY SON, THAT WE MAY EAT IT AND DIE." What must this poor widow have felt as she said such words, and then how wondrous it was for Ehjah to say, "Fear not, go and do as thou hast said, but make me thereof a LITTLE

CAKE FIRST." Here was a test of faith. But he quickly added, "For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the Lord sendeth rain upon the earth." So we read how she quietly went, and did according to the saying of Elijah, and the precious record reads, "And she, and he, and her house, did eat many days," (see margin, a full year). God did not fill the barrel nor the cruse, but it did not waste. There was always a little, and thus there was always a test of faith. May we be willing for whatever is the Lord's will. Only let us have faith, and trust, amid all. God can do everything, He can cause empty vessels to be filled, or He can meet our needs day by day; and whatever is for His glory and our joy,—He does, when His people trust in Him.

We call to mind the LITTLE MAID, and how she was the means, in God's overruling, of such blessing to Naaman, a great man, but a leper. Thus we see how God can use LITTLE PEOPLE, as well as LITTLE THINGS, to carry out His purpose. Whenever we rightly read of God's wonderful working, we marvel that we are not more stirred. All seems so wonderful, yet we are not impressed as we should be. We look at record after record, and yet are not moved by all that God has done, to shew forth His love and His mighty power. If we come to the later Scriptures, again we find so much to encourage and strengthen living faith. Matt. 15. 34 tells us that the disciples had only "SEVEN LOAVES, AND A FEW LITTLE FISHES." But the Lord Jesus, Who was God as well as Man, could "increase," and so 4,000 men, beside women and children, were fed. God in Jer. 32. 27 said to His servant, "Behold I am the God of all flesh, is there anything too hard for Me?" And we, by grace, can say, No! But do we realize this glorious fact, in the power of the Holy Spirit, as we should? 'Tis all so wonderful, yet so true. May our lives indeed shew that we have such a mighty God. There are many other passages to ENCOURAGE faith, which could be considered with spiritual profit. For example, Luke 12. 32, "FEAR NOT, LITTLE FLOCK," the Lord Jesus said to His own. Then in Rev. 7. 9, we read, "After this I beheld, and, lo, a GREAT MULTITUDE, which no man could number." Thus we are ENCOURAGED to look forward to "that day," and then, moreover the little things of our daily life, if done for His glory, by His grace, will bring GREAT REWARD. God has been pleased to ENCOURAGE often by the words of Mal. 3. 16, where we learn that a remembrance is kept of those who speak often of the Lord one to another, and who fear Him and think upon His Name (see verse 17). How these things should spur us on to more godliness of life. Thoughts, words and deeds will bring results in that Day, either rewards or losses. Are we not ENCOURAGED by

Luke 19. 17? "Because thou hast been faithful in A VERY LITTLE, have thou authority over ten cities." May we so live in the Spirit, that this privilege may be ours,—that God in all may be glorified.

—

**"THOU SHALT PITCH IT  
WITHIN AND WITHOUT  
WITH PITCH."** Gen. 6. 14.

**T**HE ark was a real ark. The place of safety truly existed. Let us never forget the facts of God's grace. Amid a doomed world Noah found grace. The plan of God to save from among men seemed to hang on a slender thread, but *that* thread could not be broken. Noah became "heir of the righteousness which is by faith" (Heb. 11. 7). God ever keeps His Word. What does this mean to us? Have you found grace? The ark is not only a fact in history, but a precious type of the Lord Jesus Christ. It is true that the use of an ark in advertisement may unwittingly indicate man's testimony as to safety in Him, and a child's plaything may seem to be illustrative, but one dreads to lower the majesty of God in view of such verses as Ex. 30. 38, 2 Sam. 6. 6. There is a glory in types of Christ. And as we should shrink from pictures of Him Who was, and is, altogether Lovely in His love, and yet Whose visage was so marred more than any man (Isa. 52. 14), so we should draw back from any misuse of the ark of Noah.

Few, that is eight souls, were saved, passing through water. And the majority choose the broad way now. Christ said so. The water around the ark pictured wrath, and none can be saved apart from the satisfaction of law's demand. *Salvation without wrath is a fiction.* The rainbow is a bow—a bent bow—but the arrow has gone, even as the sword has gone from between the cherubim in the tabernacle. The blood is *there* instead of the sword, and, in like manner, the arrow met the Lord Jesus Christ when He took the sins of *others* (Lam. 3. 12).

The ark was finished, as God had appointed. There was no room for human alteration. And the climax was "Thou shalt pitch it." Apparently a waterproof material was employed, but the Holy Spirit unerringly uses the very word for *atonement*. This is not an accident.

Everywhere we find this "*pitch*." God looked upon it (cf Ex. 12. 13): Noah looked upon it. The water of wrath was *above*, so was the pitch. The water of wrath was *around*, so was the pitch. The water of wrath was *beneath*, so was the pitch. In which ever way Noah looked, the

pitch was *between him and wrath*. And, dear readers, there are those of us who can say, "The work of the Lord Jesus is between us and judgment." There is no room for condemnation (Rom. 8. 1). Salvation is wondrous, *and calls for gratitude*. The humble soul, who has tasted that God is gracious, *hates* the sin which brought such a weight of doom to the Lord Jesus. All genuine salvation is joined with *the hatred of sin*.

Ah, dear reader, will you still try and save yourself? God has an ark of safety. And as the door of Noah's ark was open till the Lord shut it, so is it now. He *welcomes* those who feel their need. But the very One Who shut him *in*, shut others *out*, yea, the very act which shut him *in*, shut others *out*. And there was no other way in. And those outside had *nothing between them and the waters of wrath*. The pitch, which typified atonement, and implied, by its very meaning, a *covering*, was nowhere else. And there is no salvation outside Christ (Acts 4. 12). That which satisfied God met Noah's *complete need*. There were *not* gradual differences: a man was either *completely* inside, *completely* sheltered by the (type of) atonement, or *completely* outside, and with no protection at all. And where are you, to-day? The precious message sounds forth to those who believe into Christ, "Herein is love, not that we loved God, but that He loved us, and sent His Son, *the Atonement for our sins*" (1 John 4. 10). It is wonderful,—but it is true. True to-day, and true for ever.

—

**Dross**—how real it is. But gold is real too. 1 Pet. 1. 7 shows our Father's love. "He shall sit as a Refiner" is a beautiful thought (Mal. 3. 3). 'Tis His personal interest. He *sits*: He is not in a hurry to leave us: He will never leave us: He is so patient. Do we not thus learn how to deal with one another? Yet fire is painful. And the dross is so mingled with His gold that nothing but fire will separate. Water will not suffice. So is it spiritually. This accounts for the errors of some who seem so earnest in other ways, but never excuses these mistakes. Nor does it excuse ours. It explains hating ourselves (Luke 14. 26). **Dross** is an abomination, if we desire to walk in the Spirit and to please the Lord alone.

—

Holiness is humble: pride has never flourished in the light of the sanctuary.

—

How precious are God's thought to His people, and how great is the sum of them. And He has expressed many of His thoughts in His own words. How precious then are the Scriptures. Let redeemed ones live as if they value His gift.

## Notes on Memorized Verses.

## Mark 16. 1-4.

1, Note the *last* "sabbath" then,—just before the resurrection, and the bringing in of the first day (seventh day rest from work and buying, Luke 23. 56 : 1 Cor. 16. 2 illustrates contrast of first day with working days now). "Him," they thought not only of the *body*: observe the language of Luke 23. 55 : however, *beyond* their meaning, they did not find "Him" thus. 2, With John 20. 1 : the between-light is brief, and they had a journey. 3. "They were saying:—often we "fear," AND the Lord *has* worked first. 4, Sometimes we fail to *look up*. we anticipate difficulties, because our eyes are not expecting God's glory (John 11. 40). "For," links with 3, but faith is helped by the *order* of words, and the parenthesis.

## Isaiah 40. 12-17, 26-31.

Questions, with majestic, humbling power : very remarkable after 11 : *cf.* Ps. 147. 3, 4 together. "His hand" (Ps. 95. 4, 7, John 10. 28). "With the span" : the immensity of nature is no surprise to the believer : *cf.* "eternity" : everything exalts God, and yet John 3. 16 and Gal. 2. 20 are *true*. 13, Rom. 11. 33-36, 1 Cor. 2. 16 : it is amazing to hear the words of love. 15, "Behold," repeated. Do we realize the nothingness of human boasting in the light of this ?—Rev. 13. 4. Let us never make "man" our centre. 16, *Not sufficient* for one burnt-offering, *cf.* Ps. 50. 8-13 : contrast Ps. 40. 6-8, and then Ps. 51. 17,—accepted because of Christ. 17, *Cf.* verse 24, yet Matt. 25. 21, 23, also Isa. 43. 4, Matt. 13. 44-46. 26, *Again* God's glories in nature (*cf.* His way with Job in ch. 38). The stars are *not* regarded as small : they are emphasized as wondrous : they are emphasized beyond all else in creation. "Not one faileth" : take courage, believer. God will not lose one *child* of His. Mark also *order*, *cf.* 1 Cor. 14. 33. 27, Ps. 77. 9, 10, Isa. 49. 14, Hab. 2. 2. 28, His *time* is best (Ps. 31. 15) : three weeks' waiting for Daniel, (10. 2, 3, 13), 40 years for Moses, 100 years for Abraham as a "stranger" (Heb. 11. 9). 29, "Giveth." *No* might : THEN *much strength* (2 Cor. 12. 9). 30, Ps. 34. 10. 31, The writer remembers how the Lord refreshed him through one unexpectedly singing these words in Hebrew : oh that they may be the song of *our daily life* in the Spirit : often when weary they have been used to *stimulate* : why should we not TRUST OUR FATHER MORE ?

## Luke 4. 3-13.

3, Parallel attack with Gen. 3. 1, but how different the answer. "If Thou be the Son of God!" is quite distinct from "Ye shall be as God," but the devil's aim is one—"Independ-

ence." "This stone"—a slur on God's love (Matt. 7. 9), as in Eden. But Christ quoted exactly a Messianic prophecy (Deut. 8. 3, "The Man") : how differently the woman acted and *Adam* chose sin. Bread is *not* ignored, but Satan was ever leaving out God's *Word* : so "Hath God said ?" and "Then cometh the devil, and taketh away *the Word*" (Luke 8. 12). 5, The tempter seems *unable* to "answer" Scripture reproofs. 6, Contrast Matt. 28. 18-20, and, in another way, Rev. 13. 2. "It has been *given* aside to me (betrayed), and . . . I *give*." Satan emphasizes *his* "will" : how precious is John 6. 40, Rev. 4. 11. 7, An important point : Satan will *offer* much for a little worship : he does not ask everything, "only" compromise. He will allow much truth, *if* . . . 8, "Him Only" : the rejection of *all* compromise. 9, Dan. 9. 27 : on a "wing of abominations," Antichrist will come desolating. He accepts what Christ at once refused, *viz* Babylon (Matt. 4. 8, Isa. 13. 19) and Jerusalem. 10, The devil quotes part of a passage : what words of Ps. 91 are not included here ? 12, "Said" : the tempter pleaded what was written, yet not all : Christ showed the written words must be "*said*," i.e. applied by the Holy Spirit (Rev. 2. 1 "*write*," 7, "what the Spirit *saith*": contrast Ps. 50. 16, 17). "Every temptation" : bodily need, earthly glory, apparent spiritual confidence in God\* : John 14. 30 illustrated. "Until an appointed season" : in Gethsemane : different methods, but Christ was equally victorious.

## Isaiah 50. 2-9.

2, Why was God ignored ?—51. 13. Israel *went to vain* helps, Hos. 5. 13, but see Hos. 5. 15, 13. 9, 14. 3. 4, A prophecy of Christ : He *became* as the taught ones † : humbled Himself, and ever heard (John 12. 49, *cf.* 5. 20, Ps. 40. 6-8). He never failed in the *morning* : part of His perfect life was a right use of the morning : do not we often fail *here* ? 5, *No* rebelliousness, *no* turning back, *no* hiding of the face from indignity. 6, Everything came so true : observe that *This One* is the Almighty, Forgotten One of verse 2, the *Same Person* (Mic. 5. 1-4). 7, "Like a flint," Luke 9. 51, John 18. 8-11, Matt. 26. 54, contrast Heb. 10. 39. 8, "Justified," "declared righteous," 1 Tim. 3. 16, Rom. 6. 7 margin. 9, Heb. 1. 11. The rejection is seen as *His* path to the glory, His path to deliver Israel (Isa. 49. 24-26).

\* Observe that faith is not bare dependence on God's power, but acceptance of His *revealed* will, His words.

† An earnest witness to us to be *like Him* every morning. Contrast Isa. 29. 13.

Correspondence from any exercised as to salvation, or the simple path of God's will, welcome. Percy W. Howard. 61, Upton Lane, Forest Gate, London, E.7. Phone : MARYLAND 2196.

# Thoughts from The WORD of GOD.

Vol. xxvi. No. 4.  
Apr: 1926.  
**FREE.**

*A Monthly, as God gives strength and enabling, to testify His love, and will, and righteous dealing as to sin, issued with prayerful desire that there may not be a onesidedness but an emphasis on "all the counsel of God" (Acts 20. 27).*

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

"Then answered the Lord unto Job out of the whirlwind, and said, Gird up thy loins now like a man: I will demand of thee, and declare thou unto Me. Wilt thou also disannul My judgment? Wilt thou condemn Me, that thou mayest be righteous? Hast thou an arm like God? Or canst thou thunder with a voice like Him? Deck thyself now with majesty and excellency; and array thyself with glory and beauty. Cast abroad the rage of thy wrath: and behold every one that is proud, and abase him.

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Look on every one that is proud and bring him low; and tread down the wicked in their place: hide them in the dust together; and bind their faces in secret:—

**THEN WILL I ALSO CONFESS UNTO THEE THAT THINE OWN RIGHT HAND CAN SAVE THEE."**

"Then Job answered the Lord, and said, I know that thou canst do every thing, and that no thought can be withholden from thee."

"Wherefore I abhor myself, and repent in dust and ashes." Job 40. 6-14; 42. 1, 2, 6.

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, 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 Greenwich, Camberwell, &c., some Wednesdays. Correspondence welcome.

## A Word of Introduction.

It is by no means extraordinary to us now that God gives grace to continue, and permits His people to speak to "one another," with loving desire to glorify Him, and in the Name of their beloved Lord. But though we have become used to His mercies, they remain *remarkable*; and faith and thanksgiving should view each milestone with deeper gratitude to Him. Thus, as these pages go forth, we would remember we were children of wrath (Eph. 2. 3), and it is of the Lord's mercies that we are not consumed (Lam. 3. 22). Our desire is simply to please Him in sending forth that which emphasizes "all the counsel of God," as our hearts ever recall the foundation, and say, "Worthy is the Lamb That was slain." His dying love is a clarion call to loving separation unto Himself.

## "Abide in Me, and I in you."

John 15. 4.

"ABIDE IN ME: what precious words of love, Drawing His people's heart to Him above;— A life on earth, and yet a heavenly might, Himself to represent, with true delight.

"ABIDE IN ME," 'tis not a "restless" strain, "Continue ye," His word sounds forth again: "Abide,"—'tis thus alone His fruit will be, Apart from Him we fail continually.

"ABIDE IN ME:" this is His precept still:— Not to abide is to transgress His will: A privilege and duty are combined, Our blessing with His wish is thus entwined.

"ABIDE IN ME:" all other plans are vain: "ABIDE IN ME:" His word is very plain: A constant strength, that in His love we may Be bearing fruit, to please Him in that Day.

## Words of Encouragement.

And who were they? Not, as Daniel, men of royal seed. Not might be learned doctors of the law. Not with Him" wealthy men of high social station. Mark 3. 14. No, but plain *Galileans*, (except Judas), among whom were fishermen, and a *taxgatherer*. These were the ones "Whom He would." And Who, indeed, was HE? The Lord of Glory, the One Who upheld all things, Who was from everlasting, and Whose majesty, ere He humbled Himself, no human tongue can tell. Ah, beloved friends, is this not an encouragement? "May it not be that He will be pleased for me to be with Him?"—thus meditates a lowly saved one. Yes, He has been pleased to say so, and is pleased to approve of His people's intimacy. "Let us go forth, therefore, unto Him." "There am I, in the midst of them." Such marvellous words appeal to the exercised heart, and the Holy Spirit, Who glorifies Christ, lays stress on them, to encourage joy and devotion. But how all believers hesitate to avail themselves of their Lord's fulness of love. Are we *with Him* as we *should* be, and is our heart's desire, as the apostle's, "that I may know Him!"—Phil. 3. 10.

## THE IMPORTANCE OF SCRIPTURE.

MANY are ever ready to say that they would accept "proofs" of a certain kind,—which they appoint. This attitude was illustrated of old around the cross of Christ:—"Let Him now come down from the cross, and we will believe Him" (Matt. 26. 42). But is not this boast presumptuous? Is it not based on a sad misunderstanding as to the real root of unbelief? Faith is *not* a merely mental act, and unbelief is *not* only a denial by the mind. There is something *far different* from a brain deficiency. The heart is wrong, and the need is a Divine *humbling*. Further, the solemn words of Luke 16. 31 remind us that all rejection of the Scriptures is, *intrinsically*, linked with rejection of the resurrection of Christ. Can we then be surprised that criticism beginning with the Pentateuch (contrast Ps. 119. 160 marg) has ever *advanced* in this direction? And John 6, following 5. 46, 47, shows the same trend. The one doctrine that to-day denies Moses will to-morrow give the lie to Him Who was ever the Truth (John 14. 6\*) Sin progresses, but it is *essentially* one.

\* A claim of supreme importance against all modernism.

Again the Holy Spirit reminds us that we should emphasize the Old Testament Scriptures,—aye, in gospel preaching. They are still mighty. The early saints preached from these, enabled by the Holy Spirit, in the power of their Lord. There is a tendency to forget this: let us be bowed before God on this *account*:—and may we not go further? Do we not find believers who have not even read *through* the earlier Scriptures? Ah, we may add, who, through haphazard reading, have read far less of those *than they realize*? Moreover, in the proclamation of the gospel, have we not *sometimes* hastened to accompaniments instead of His Word? Have we not, *through forgetting the principle of Luke 16. 31* brought in MAKEWEIGHTS of our aim? Have we not seemed to feel *the truth of God* insufficient? Some may have adopted musical exercises, orchestras, solos, etc., and others may have linked *social* evenings. But have we not all failed, and liked a good speaker, and trusted "too much" to man?—See 1 Cor. 1. 17.

Have we not all put aside in some measure the glorious thought that it is the Spirit Who quickeneth, and He uses the words of truth? Any other method produces imitation and empty faith (1 Cor. 2. 4, 5),—unintentionally, it may be, but none the less really. Keep more wholeheartedly to the words of God: He honours them. Do not discard the weapon that Christ used in His *warfare*, against Satan (Matt. 4). The Holy Spirit will use the sword which He Himself has made. Well may believers dread *the subtleties of unbelief*, which, while *verbal* inspiration is stoutly maintained, introduces other methods in Christian work, and denies in fact that which is owned, and contended for, in expression. How many are the quotations of Scripture in Scripture. *God uses His words*: let this precious realization fill our heart and affect our lives to His own glory. Thus shall we have a deliverance from human feverishness, and the simple grandeur of trusting Him will be helped forward to His praise.\*

The wondrous *forbearance* of God waits (Rom. 2. 4, 1 Pet. 3. 20), and endures (Rom. 9. 22). But, beyond this, the grace of God is mighty (1 Cor. 15. 10), the gospel is His *power* unto salvation (Rom. 1. 16).

\* The principle applies in other things. Are believers to be drawn together? Let us realize more God's use of His own words. All the "divisions" among real Christians, are because we have been *self-willed*, have ignored God's words and tried "new carts," and trusted ourselves, beloved friends. The Holy Spirit leads to the Scriptures, *humbly* received as FOOD.

**"HE FAILETH NOT."**

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

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

"He will fulfil the desire of them that fear Him"

"The Lord taketh pleasure in them that fear  
Him" (Ps. 147. 11, 145. 19).

HE FAILETH NOT: God's words are sure,  
Each promise will for aye endure,  
He will not fail, but undertake  
For all His own, for His Name's sake.

HE FAILETH NOT;—How can we doubt  
His cov'nant love in times of drought?—  
When we should trust His every word,  
And look to Christ, our Risen Lord.

HE FAILETH NOT; earth's friends may change,  
And we may *think* our lot is strange,  
But *all* God's word shall be fulfilled,  
According as *our God* hath willed.

HE FAILETH NOT; His cov'nant stands,  
His saints are graven on His hands;  
If tempted sore,—He will not fail,  
When Satan and his host assail.

HE FAILETH NOT; how blessed are we,  
In Christ the Lord from sin set free,  
Who came from heaven to seek and save,  
And for His own His life blood gave:

HE FAILETH NOT; then let us trust  
Our gracious God, so good and just;  
His every word shall stand for aye,  
And be fulfilled in that glad day.

HE FAILETH NOT; Christ will not lose  
Those whom in mercy God did choose,—  
In Him before the world began,  
According to His cov'nant plan.

HE FAILETH NOT; God's words are plain,  
With Christ we shall, if faithful, reign,  
And sit upon His throne, by grace,  
And there behold Him *face to face*.

The LORD humbled Job first by referring to His works in *nature*, and causing the emptiness of pride and criticism to be felt. Everything in God's work speaks to a godly man. How different is the attitude of the superficial, yet professed, science of to-day. Further, we should have thought of *another* mode of humbling: e.g. a direct reproof, or, perhaps, reference to mercy and judgment. But God clearly shows that *everything*, in His hand, is a means of humbling, and a message of love. How wonderful is He.

And who can measure *His* love? "The Son of God loved me, and gave *Himself* for me," said the apostle, who was "before a blasphemer and a persecutor, and injurious." How wondrous His love.

**FREE GRACE.**

God is gracious, beyond measure,  
And His love unequalled treasure,  
What can tell the changeless pleasure—  
OF FREE GRACE?

God will save, and keep for ever,  
He will grasp, and none can sever,  
He will love His people ever,—  
WONDROUS GRACE.

Christ hath died, for us atoning,  
Vain *our* efforts, *our* bemoaning,  
His the work, His the enthroning—  
'TIS FREE GRACE.

Such great love calls forth repentance,  
Saved ones own God's righteous sentence.  
All is settled: they have entrance,—  
ALL BY GRACE.

Who can now be fully praising?  
*Grace excels*, yet, voices raising,  
We declare His love amazing,—  
GRACE, FREE GRACE.

God does not purpose to save, and change because of Himself, or because of demons or men. He is neither fickle nor weak. Hence He will perfect that which concerneth us, and bring many sons to glory, and, having begun a good work, will perform it until the Day of Jesus Christ. There is security—to awaken praise, and stimulate faith, and encourage heart-obedience.

**"If The Lord Will":—**

Bible Gatherings for Christian Men, Tuesdays, 6. 30 at  
2, Minorities (2nd floor, side entrance).  
Particulars of Greek and Hebrew, the same evening,  
(before and after), to God's glory, *gladly given*.

Suggested Subjects during APRIL, 1926:—

**6th.—Knowing the Scriptures.**

1. The Message of Matt. 22. 29.
2. Prayerful Bible Methods.
3. The Principle of John 7. 17.
5. Expressions Used without Thinking.

**13th.—The "Imprecatory" Psalms.**

1. God's *Right* to Anger. [19].
2. Dispensational Teaching (Ps. 110. 1, Rom. 12.
3. The *Misuse* of God's Marvellous Love.

**20th.—Question Evening.** (Difficulties of any concerned before the Lord welcome).**27th.—Christ in the Parables.**

1. His Deity and Uniqueness.
2. His Atonement, and Its Fruit.
3. His People's Relation to Himself.
4. His Coming Again.

## THE CHILDREN'S COLUMNS. THE REALITY OF ETERNAL LIFE.

**T**HERE are some who tell us that none can know whether they are saved or not. But the Scriptures do not speak thus. They are very plain, for it is clearly written concerning believers, in 1 John 3. 14, "WE KNOW that we have passed FROM DEATH UNTO LIFE." The two words "we know" are often together in this epistle. In the gospel of John we are told that the things written therein were recorded that we MIGHT BELIEVE. The whole verse is impressive: "These things are written that ye might BELIEVE that Jesus is the Christ the Son of God, and that believing ye might HAVE LIFE through His Name" (John 20. 31). All, *without exception*, are, at first, said by God Himself to be dead in sins. What a contrast with physical life is physical death. But the contrast between spiritual death and life is *greater*, yet so few, are troubled as to *deadness* in sins. Why? Because Satan has so blinded both the eyes and the minds of sinners (2 Cor. 4. 3, 4) so that they neither see nor feel their *sinful deadness and darkness*. What wonderful words are found in John 3. 16,—often repeated even by those who are unsaved, yet without any *feeling* of concern about *themselves and salvation*. Though this verse is often quoted, we will not omit it here. God may, in His mercy, speak, at least to some, thereby. For God so loved the world (Jews and Gentiles), that WHO-SOEVER BELIEVETH in Him should not perish, but have EVERLASTING LIFE" (see verse 15). Then in John 10. 28 Christ says, "I GIVE UNTO THEM ETERNAL LIFE, and they shall never perish." How blessed to *know* that one is saved and safe for ever. Natural life is very wonderful, and no one can explain fully *what it is*. But the Bible says, "The life of the flesh is in the blood" (Lev. 17. 11). If the natural life is so wonderful, how much more wonderful is the spiritual life, which cannot be understood by man. Nevertheless, as the result of the natural life is *manifest*, so is the spiritual. *Real life cannot be hidden*. John 3. 8 helps to make this clear, "The wind bloweth where it listeth ('The Spirit breatheth where He willeth'), and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." We see the *effects* of the wind, and so those who possess ETERNAL LIFE are to show this. ETERNAL LIFE is a *marvellous* gift, and God is the Giver of all good (Jas. 1. 17). How gracious that He should give ETERNAL LIFE to those who were, *even as others* "dead in sins" (Eph. 2. 3). In Rom. 6.

23 we read, "The wages of sin is death, but *THE GIFT OF GOD IS ETERNAL LIFE* through Jesus Christ our Lord." What a difference between wages and a gift. Even little ones know the difference. What a sad end for those who are unsaved, when they pass away from this earth. James 1. 15 is definite, "Sin, when it is finished, bringeth forth death." We dare not hide any of the truth, not even from the younger ones, nor from those older. If LIFE ETERNAL is real, through the shed blood of the Lord Jesus,—and it *is* blessedly real,—how real and solemn also is the SECOND DEATH for those who continue "dead in sins." Over those who possess eternal life the second death will have no power (Rev. 20. 6, 14). Two remarkable verses in John 17 will apply here. In verse 2 we have "give" or "given" three times, "That He (the Lord Jesus) should give eternal life to as many as Thou hast given Him." Then come the words, "And this is LIFE ETERNAL, in order that they might know Thee." So we see that those to whom eternal life is given *know* God AS THEIR FATHER, and the Lord Jesus as their Saviour. (See 1 John 5. 11, 13, 20). What a contrast is given in Matt. 25. 46, "EVERLASTING PUNISHMENT," "LIFE ETERNAL." Oh that God by His Spirit may speak to many through His own words, and bring some, who read these messages of mercy, to see their sad condition if unsaved, and to trust in Him the Saviour of sinners, even to-day.

HOW REAL IS LIFE ETERNAL, the precious gift of God, Through Him Who came from glory to shed His priceless blood, Yet many are so heedless of God's eternal grace, [blood, To save and rescue many out from a fallen race.

HOW REAL IS LIFE ETERNAL, and God's unchanging love, To those who now in mercy are born from heaven above; God's love and tender pity, to sinners lost and dead, Is seen in what it cost Him, Whose precious blood was shed.

HOW REAL IS LIFE ETERNAL, and truly blest are they, Whose sins are all forgiven, for ever put away; [cost, How real are all God's blessings, but yet how great the To save rebellious sinners, when dead in sins and lost.

HOW REAL IS LIFE ETERNAL, and yet how few possess The knowledge of salvation, and all their sins confess; Yet God, in mercy welcomes all those who now repent, And trust in all the merits of Him the Father sent.

HOW REAL IS LIFE ETERNAL, which is so freely giv'n To sinners saved in mercy, and born again from heaven; How blessed to know Christ Jesus, Whose love will never end.

As one's own precious Saviour, and everlasting Friend.

HOW REAL IS FUTURE SORROW, for those who, in this life, Despise God's great salvation, and live in-sin and strife, Who will not heed His warnings, but scorn His words of truth,

Not only in their manhood, but in their early youth.

HOW REAL IS LIFE ETERNAL, HOW REAL THE SECOND DEATH,

For those who now despise Him, the Holy Scripture saith; Yet God still draws poor sinners their evil to confess, And to be broken-hearted, then deigns to heal and bless.

The PASSOVER in EXODUS 12.

A Few Words with Young and Older Believers.

“THE beginning of months” for Israel, not for other nations, was here set forth. Thus there is ever a new beginning linked with redemption. “If any one is in Christ, there is a new creation.” It is remarkable that the feast was not on the first of the month. Undoubtedly there was wisdom in God’s arrangement for full moon feasts (except Pentecost).<sup>\*</sup> He thus facilitated travelling: compare the absence of winter feasts. But is this all? No, we are reminded, that there is a new beginning before we REALIZE the work of Christ. *Grace is first.* In like manner, the leper was healed sovereignly in Lev. 14 before he was cleansed by the application of the blood, and whosoever believeth hath been begotten (1 John 5. 1). *Grace is ever first.*

And so we behold Israel as a privileged people, taught the value of the blood. The earlier plagues were full of warning, but not till the last were Israel free. And then the plague did not free them: it was the blood; yes, without the blood there was no deliverance. When there was the blood, Salvation came at once, and Salvation from bondage was unseparable from separation, and a going out of worldly Egypt.

It was the blood that God saw and the same blood was the token, the only token, to the ransomed people. Mark the two aspects in Exodus 12. 13.

There were precious accompaniments of the Passover. The unleavened bread was there. The girded loins had their helpful message. The results were many and permanent. *But the ground of salvation was the blood:* and apart from the blood God gave no suggestion of pausing over the door (Ex. 12. 13). The enjoyment and remembrance rightly followed, and none redeemed were to be careless as to His will (Ex. 12. 19), but the blood was first.<sup>†</sup> In days when God’s way is so much set aside, we cannot undervalue the meaning of this lesson. Nor will those who rightly value the blood be unwindful of the gratitude, obedience, separation and unity of the redeemed, which the Spirit of God ever brings before those who are no more, in fact or in affection, belonging to this world’s “Egypt” (John 17. 14, 16).

Let us overflow with spiritual joy. Gladness that leaves a vacuum behind is very poor.

\* Which is associated neither with the moon, nor with sabbath - nor with a period: only one first day of the week.

† Israel’s “Seder,” or arrangement book quite forgets this to-day.

Suggested Daily Readings.

“IF THE LORD WILL”—April, 1926.

Day	Isai. h		Luke		Learning	
	Isa.	Ps. 119.	Isa.	Luke	Isa.	Ps. 119.
1	54.	1-10	8.	22-36	57.	13
2	“	11-55	“	37-48	“	14
3	55.	6-56	“	49-9	“	15
4	56.	3-12	9	7-17	“	16
5	57.	1-12	“	18-27	“	17
6	“	13-58	“	28-42	“	18
7	58.	3-14	“	43-50	“	19
8	59.	1-11	“	51-62	“	20
9	“	12-21	10.	1-12	Luke	9
10	60.	1-10	“	13-24	“	28
						29
11	“	11-22	“	25-37	“	30
12	61.	1-11	“	38-11	“	31
13	62.	1-12	11.	9-20	“	32
14	63.	1-9	“	21-32	“	33
15	“	10-19	“	33-44	“	34
16	64.	1-12	“	45-54	“	35
17	65.	1-10	12.	1-12	“	36
					Isa.	61.
18	“	11-23	“	13-21	“	1
19	“	24-66	“	22-30	“	2
20	66.	11-24	“	31-40	“	3
21	Jer. 1.	1-10	“	41-48	“	10
22	“	11-19	“	49-59	“	11
23	2.	1-13	13.	1-9	Luke	14
24	“	14-27	“	10-23	“	15
					“	16
					“	17
					“	18
25	“	28-3	“	24-35	“	19
26	3.	6-16	14.	1-11	“	20
27	“	17-25	“	12-24	“	21
28	4.	1-13	“	25-35	“	22
29	“	14-26	15.	1-10	“	23
30	“	27-5	“	11-24	“	24
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“Thy Words were found and I did eat them.” “How sweet are Thy Words unto my taste.” Such expressions were meant by old-time servants of God. Shall not we seek a similar enthusiasm for God’s precious testimony to His praise?

Some Thoughts as to Prayer and Praise.

(But Ps. 66. 18 has a limitation).

“Epaphras . . . labouring fervently for you in prayers” Col. 4. 12.

1. For the humbling of God’s dear people (Isa. 66. 2, 2 Chron. 34 27, Dan. 9. 13).
2. For more concern as to godly homes (it was in connexion with home life that Enoch is said to have walked with God).
3. For those of varied nations in this city, and elsewhere. that loving witness may have the soundness of truth, the earnestness of conviction, the freshness of communion, the definiteness of expectation, the simplicity of love, and the single-heartedness of desire for God’s glory.
4. For more consciousness of the effect of “that blessed Hope” on the daily walk (1 John 3. 3).

“Thy prayer is heard”

Luke 1. 13, Acts 10 4, see 1 John 5. 14, 15.

TALKS ABOUT PRESENT-DAY NEEDS.—16.

## MEDITATION ON GOD'S POSSESSIVE PRONOUNS.

**I**N Gen. 1. 26, 27, God said, "Let us make man **IN OUR IMAGE** . . . so God created man in His own image." Alas, how soon Adam fell, and we read in chapter 5. 3 Adam begat a son in **HIS OWN LIKENESS**," and, ever since, all born into this world have borne *his* image. Yet the words in the later Scriptures are encouraging, in this connection, to believers, "As we have borne the image of the earthy (Adam), we shall also bear the image of the Heavenly" (1 Cor. 15. 49). How graciously God refreshes amid all, in this world of sin and suffering. He shews from the beginning to the end concerning salvation that all is of Himself, and thus we have the precious statement, "OF HIS OWN WILL begat He us with the word of truth that we should be a kind of first-fruits of His creatures" (James 1. 18). Then we have Rom. 8. 32, "HE THAT SPARED NOT HIS OWN SON, but delivered Him up for us all (believers), how shall He not with Him also freely give us all things?" Christ was not spared, that we might be spared (Mal. 3. 17). What lives to His glory ours should be, and how our hearts should be stirred as we meditate on such marvellous love. But, alas, how cold oftentimes our love is. May He awaken, and stir our love, even to-day (John 21. 15-18).

In 1 Pet. 2. 24 there are words which may well thrill our hearts with love to Him. "WHO HIS OWN SELF BARE OUR SINS IN HIS OWN BODY ON THE TREE." Why? Let us continue:—"That we, being dead to sins, should LIVE unto righteousness,"—aye, live by the righteousness of God reckoned to us (Rom. 3. 22). What marvellous condescending love. May we be moved for Him (Song. 5. 4). Notice in Acts. 20. 28, "The church of God which He hath PURCHASED WITH HIS OWN BLOOD, (see Heb. 9. 12) "*His own blood*": how such words should speak to our hearts, and cause love to flow out unto Him. Oh to meditate more on the cost of salvation, and to praise God, not merely with our lips, but through our daily life,—all shewing forth His praises, and all by the gracious inworking of His Holy Spirit. It is so easy to forget all it cost our beloved Lord to redeem His own from all their sins. Let us be more mindful of all His love in giving Himself for our sins (Tit. 2. 14).

May the words of 1 Cor. 6. 19 be more often in our minds, and bear fruit to His glory. "YE ARE NOT YOUR OWN, for ye are bought with a price." And the cost was His own life blood. May we think more of what Christ went through

for us, and all it cost the Father to give up His beloved Son to die for *sinners*. How gladly we should present our bodies as a living sacrifice unto Him (Rom. 12. 1, 2). The words of Phil. 2. 12, 13 are very precious. Our sins were **OUR OWN**. But they were laid on Him, our precious Saviour, and now Salvation is ours, and the exhortation is given "Work out **YOUR OWN SALVATION** with fear and trembling, for it is God WHICH WORKETH IN YOU BOTH TO WILL AND TO DO, OF HIS GOOD PLEASURE." How comprehensive is 1 Cor. 13. 5 and how far reaching are the words:—"LOVE SEEKETH NOT HER OWN" (*cf.* Phil. 2. 20, 21). Often we seem, in measure, selfish, even in our prayers. Oh for grace and power to seek the Lord *first* in everything (Matt. 6. 33), that our lives may be simply for His glory. Again in 1 Cor. 10. 24 we see the privilege of seeking the good of others:—"Let no man seek his own, but every man another's wealth" (another's good). If only we long to "edify one another," what results there will be to God's glory. Mark the words of 1 Thess. 5. 11, "Even as also ye do." May we not fail in this! How encouraging the testimony of God's servant in verse 33 should be to us, and if, by God's gracious enabling, we seek to help others, we shall receive spiritual profit ourselves (Prov. 11. 25). When God works, and there is love one to another, there is much unselfishness (Acts 4. 32). Whenever there is one heart and one soul, there will be granted *great* power and *great* grace. A solemn contrast is found in Acts 5. 4. Paul's holy ambition is seen in Phil. 3. 9—"And be found in Him, not having **MINE OWN RIGHTEOUSNESS**, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith" (contrast Ezek. 33. 13 with Isa. 54. 17: note Acts 3. 12).

God is a God of order, and we should seek to be orderly in His work. In Num. 1. 52 we find every man **BY HIS OWN CAMP**, and every man **BY HIS OWN STANDARD**.

Some overlooked words are full of precious teaching and instruction in the parable of the kingdom of heaven of Matthew 20. 15, "Is it not lawful for Me to do what I like **WITH MINE OWN**?" How can any question God, or say unto Him, What doest Thou? (Dan. 4. 35). When Israel were enabled to offer so willingly David said, "*Of Thine own* have we given Thee" (1 Chron. 29. 14, 16 see Lev. 1. 3, 7. 30). How suggestive is this: we have nothing of our own to give. We receive, and *then* render unto Him, all we are and have, if we would be *well-pleasing unto Him*.

There are several occurrences of "his own house" which may be helpfully pondered.

Hag. 1. 1-9 with John 7. 58. 8. 1, 1 Kings 6. 38, 7. 1, 1 Tim. 5. 8, note Neh. 3. 28 : may we take heed, and seek God first in all. Grace is sufficient. "Paul the prisoner" was privileged to dwell in HIS OWN HIRED HOUSE, and to receive all that came to him, and to teach them concerning the Lord Jesus (Acts 28. 30. 31).

Is not Acts 12. 10 refreshing to faith? God works and all things are His servants (Ps. 119. 91).

Finally, God has been pleased to grant many encouragements so freely to those whom He deigns to call His own people. How precious to the heart is John 13. 1. Let us live for Him, and in that Day, if faithful now, "Every man shall bear his own burden" (weight of glory, 2 Cor. 4. 18), and enter into the joy of his Lord (Matt. 25. 21, 23). May we who are HIS OWN be stimulated to go forward daily, in the Spirit, for His own glory.

## THE LORD'S 'PASSOVER, or YOURS?

(A Leatlet in Gospel Service among Israel).

IS it the Lord's "Passover" that you keep now, dear Jewish friend? Tell me, what is the meaning of the word? And what was the ground of salvation in Egypt? And why is there such a stress on *sacrificing* and *killing* the Passover? See, for example, Deut. 16. 2, 5, 2 Chron. 35. 1. The thought must arise:—"Do you keep the Lord's Passover, or *your own*? Have you not left something out? And is not *that* the very central matter of the *Passover*, the reason for its name and blessedness?" "We do the best we can," you reply. That is *no answer* with regard to God's law, and you boast you have the law. "We are not in our own land," you add. That only ignores the reason for losing and being away from it. The first temple was destroyed when idols were worshipped. You can understand judgment for this. But the destruction of the second temple, and a far longer גלות, are linked with a period when you claim you were *not* serving idols. *In the first century you had much religion.* There were the Pharisees, and Scribes, and Essenes. Yet the temple was destroyed then. Have you noticed 2 Chron. 36. 15 as to the first temple? God specially mentions not only idolatry, but rejecting *His messengers*.

What if the second destruction was because of rejecting the Messenger of the Covenant, even the Lord of Mal. 3. 1! There is no other adequate answer.

The Passover has something missing. It is not *the Lord's*: it is *yours*. And not only is

there something missing. *The Passover* Whom it pictured, has come, and He, the Glorious Messenger of the Covenant, of Whom the *many* lambs in Exodus 12, (described in the singular), were a prophecy, has been here. And He was the rejected Messenger then, and *is still*. But THE LORD'S PASSOVER is a *reality*, and the God of Abraham sees the blood (Gen. 22. 8, Ex. 12. 13) and delivers, for ever, from the Egypt of this ruined world, and its captivity, by the precious blood of *That Passover*. Yes, "Messiah our Passover has been sacrificed for us." (1 Cor. 5. 7). O that some more from Israel might know the glory of His finished work.

"Their sins and iniquities will I remember no more." Heb. 10. 17.

WHO has said this? One Who is MORE than man: He speaks, and it is done. NONE can stay His hand. His decision is beyond reversing, and this precious encouragement He sets forth in the Hebrew and Greek Scriptures alike (note Jer. 31. 34) yea, and repeats more than once in the latter (Heb. 8. 12, 10. 17). Is it true? It can be nothing else. Is it possible? If God has said so, MORE THAN POSSIBLE: the message is certain and sure (Dan. 2. 45). But for WHOM?

To the poor guilty trembling sinner all the promises of welcoming love are held out freely. To the thirsty and spiritually penniless (Isa. 55. 1), to the thirsty and heavy laden (Matt. 11. 28). It was TO SAVE SINNERS that Christ came (1 Tim. 1. 15). How could we speak of the iniquities of those who had none? The very promise shows its wealth, and the breadth of free mercy.

But HOW can these things be? Jeremiah 31 says they are in the NEW covenant, and the Lord Jesus said His blood was THE BLOOD OF THAT COVENANT (Matt. 26. 28)! Here then we have the Key, and the burdened sinner who comes to God BY HIM is thus assured. But none other. 'Tis only in the NEW covenant. Without Christ, our sins must be remembered. The solemn words ring out, "They consider not in their hearts that I remember ALL their wickedness" (Hos. 7. 2):—

**Unless any are sheltered by  
the blood of Christ.**

"IF THE LORD WILL."

Gatherings to Exalt Him, Fri: 2nd, and Men: 5th, 3 and 6 o'clock, at 61, Upton Lane, Forest Gate. Various Bible Subjects, and Thanksgiving ("First, I thank my God" Rom. 1. 8). It will be a joy to know of others longing to spend the Holidays to the glory of God, and to send further particulars (Also Sat: 6. 45, and the usual Gatherings on the Lord's Day for those near).

## Notes on Memorized Verses.

## Isalah 57. 13-21.

13, Judg. 10. 14 : God shows up the vanity of man's self-confidence, by directing to their own dumb idols and strengthless confederacies : *then* we have the striking contrast, "He that putteth his trust in Me" : *that Day* is in view. 14, The return of God's own *claimed* people (49. 11, 12, 51. 11). 15, Mark the names of the Lord, and compare Ps. 136. 8, 147. 2-4 : He is true to *all* His names. *Reviving* is to be a continual experience : not merely by special meetings, but by the Lord's presence. Are we "contrite" enough to enjoy reviving? 16, Jer. 10. 24, 30. 11. 17, God never excuses sin (Isa. 59. 2). The way of a man's *heart* is wrong, *cf.* 65. 2, and Prov. 16. 25, 30. 12 : how definitely the Scripture sets aside "our own way" : mere "sincerity" is *not* acceptable in God's holy law (see Judg. 21. 25). 18, Where sin abounded, grace overflowed. *Not* a view of something good in man : man's ways are seen, *then* God emphasizes the deadly *disease*, and adds, "I will heal" (Hos. 14. 4). His *mourners*, Isa. 61. 2, 3, Zech. 12. 10, Matt. 24. 30. 19, "Peace, peace" apart from His creation is vain (Jer. 6. 14) : twofold peace (*with* God and *of* God), as in Isa. 26. 3, John 14. 27. 20, 21, A solemn and solemnizing contrast.

## Luke 9. 28-36.

28, 29, Prayer is linked with Christ's baptism also (3. 21). Observe He went to pray AND He prayed (*cf.* John 14. 2, 3) : do we not sometimes *fail* through lack of spiritual *determination*? (Note, in another context, Acts 20. 7). Prayer anticipates the glory. 30, "Two men" (again in 32) are contrasted with *Him* : the subject is His decease, nought else, ("Exodus," bringing the "eisodus" of Heb. 10. 19), and the command is "Hear *Him*," and *then* He was "found" ALONE. 33, Words may be earnest, they may contain nothing against the Lord, they may wish to do something *for* *Him*, and yet may not be His will. We do not really *know* what we say unless we seek His guidance *first* (Note Jos. 9. 14, 15, 1 Chron. 13. 2, 17. 1, 21. 1, 2 : varied helps, by contrast, as to hearing the Word at God's mouth *first*). 35, 2 Pet. 1. 16-18.

## Isaiah 61. 1-3, 10, 11.

1, How impressively Christ quoted : Isaiah, as Moses, wrote of Him. And the *principle* applies (Matt. 11. 5, Luk. 1. 53). How few are *broken-hearted* : how few own themselves captives : yet *none* others are here : there is no

room for a grain of pride in the gospel. "*Broken-hearted*" is a strong word (Ps. 51. 17) : God does not patch up, nor gloss over sin : we are often half afraid to emphasize truth with a view to real *broken-heartedness*. 2, Observe dispensational closing of the book in Luke 4. 18-20 : vengeance is right, but is not now (Ps. 110. 1, Rom. 12. 19). "To comfort, *all* that mourn," at once illustrates that no heart-broken ones will fall under wrath : this is important : in like manner, election does *not* mean the rejection of eager claimants, but gracious constraining, *when* "All with one consent began to make excuse." 10, *All* is of grace. One robe (righteousness), various garmentS (linked with salvation). *Cf.*, He made *and* "He clothed them," in Gen. 3. 21. Marg : "as a priest," *cf.* "the righteousnesses of the saints, and of the most holy place, in Rev. 19. 8. His robe *ours* (note Ps. 133. 2). Then a *further* stress on nearness, the bride. 11, The Millennial application of Christ's work : blessing to the land and the earth.

## Luke 14. 15-24.

15, "Happy" : the natural tendency is to think many would *naturally* welcome so wondrous a prospect, but it is not so. "A *great feast*" : thanks be unto God for this, and the great multitude which no man can number. "Called," *then* reminded. No objection was made here till the word "ready" was used : men *flatter themselves* they acknowledge God (the Holy Spirit is typified by the *one* Servant here : contrast the rejected servantS of Matt. 22. 3 as 21. 34-37),—but they are unmasked by the test, "Come." The excuses were made by *all* : they were not openly wicked : *business and home* are often misused by Satan : beware : even children of God often put these things in the way of the Lord's will (*cf.* the lamp under the *bushel*,—or the *bed*, i.e. sleep and comfort). Some preferred oxen to Christ, as those of Mark 5. 17 wished for their swine, and do not many to-day love business more than their Bible? We need to be concerned for *ourselves*. 21, "Lead in," *not only* "call." 22, "A place" (contrast the marriage *breakfast*, to which servantS bring : *that* finishes with an empty place : not so the feast ; "Compel," "filled" : Grace reigns. "*None* . . called," *all* "brought" or "compelled." The work of the Spirit of God is *wonderful*, and sure (John 6. 37, Eph. 2. 1-8).

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. Phone : Maryland 2196. (No messages on the Lord's Day.)

\* Notice the One, and the two in Gen. 18. 3, and, in another view, Luke 23. 33.

# Thoughts from . . . The WORD of GOD.

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*A monthly, by God's enabling love, telling of His mercy and truth met together, in the finished work of His beloved Son, that His blood-bought people may SIMPLY please Him, in HIS WAY.*

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

"And Moses said unto God, who am I that I should go unto Pharaoh? . . . And He said, Certainly I will be with thee." Ex. 3. 11, 12.

"And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong . . . And the Lord, He it is That doth go before thee; He will be with thee." Deut. 31. 7, 8.

"And he said unto Him, . . . I am the least in my father's house. And the Lord said, Surely I will be with thee" Jud. 6. 15, 16.

"Then went king David

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. 180, Grundy Street, Poplar, Tues: 8. 15.

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"Jesus Christ the Same, yesterday, and to-day, and for ever." Heb. 15. 8.

in, and sat before the Lord, and he said, Who am I, O Lord God? And what is my house, that Thou hast brought me hitherto?" 2 Sam. 7. 18.

"Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me" John 15. 4.

"Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God"

"God is able to make all grace abound toward you." 2 Cor. 3. 5, 2 Cor. 9. 8.

## A Word of Introduction.

If we seek great things FOR OURSELVES, we make a great error (Jer. 45. 5). The privilege of a believer is to know God and TO WALK WITH HIM. Earthly thrones are not to be the aim of redeemed ones. Should we not think it strange if a king lived like a beggar? But is not the difference between a saved soul and one unsaved INFINITELY GREATER? There is a need in these dark days to emphasize the reality of salvation, and ITS MUCH FRUIT. Those who are "in Christ Jesus" are a HEAVENLY people, partakers of a HEAVENLY calling (Heb. 3. 1), and with their Lord's standpoint. Can they be as the world? Note 1 Cor 2. 15, 16. The emphasis on the privilege of simple obedience outside the world's politics, fashions, societies, and customs, because of love to Him, and in the enabling of the Holy Spirit, is a PRIVILEGE. The present tendency to act and dress as the world, and yet retain a large measure of gospel testimony, is perhaps MORE HARMFUL than when

these worldinesses are manifestly linked with evil doctrine. Believers are unconsciously off their guard.

## "The Love of Christ Constraineth Us."

2 Cor. 5. 14.

Did Christ on Calvary die,  
And suffer in my stead,  
And shall I Him deny,  
Whose blood for me was shed?  
Surely His love constrains my love,  
And I would live with mind above.

Did He rejection bear,  
And shall I be approved?  
Reproach refuse to share,  
And be for Him unmoved?—  
Surely His love my love invites,  
A quickened soul in Him delights.

The love of Christ we tell,  
Put, who can say the cost?  
To rescue us from hell,  
The worthless and the lost:—  
Surely His love, constraining still,  
Attracts to His delightful will.

### Words of Encouragement.

Thus the Lord opened His "Behold, I Am" reply to Jeremiah (32. 27). Is "The Lord." it not wondrous to see His gracious dealings, and condescension? Jeremiah had acted in simple faith. And is not faith always "simple"? He had obeyed against human reasoning and human wisdom. God had spoken (verse 7): that was enough. The prophet did not pray instead of obeying, but linked prayer (16). It was then that the Lord unfolded His gracious plan. He Himself knew what He would do, and He led His servants into the future, beyond the immediate trials (36, 37, 41, 44). But first He emphasized HIMSELF as in Ex. 3. 12, and Deut. 31. 6. The Lord calls attention to what He is. How simply may His people rest on His personal sufficiency (Heb. 11. 6). He has never proved unfaithful. "The people that do know their God shall be strong, and do" (Dan. 11. 32).

### SOME THOUGHTS ON NOT MAKING PROMISES.

EVERY hint of Scripture is precious. How many of us have put ourselves into difficulties by impulsive and unguarded promises. "If the Lord will" has not been sufficiently *real* in our daily lives. Nor have we entered into the joy of *slowness to speak* (Jas. 1. 19), because of standing in His counsel first (Jer. 23. 22). We must not do evil that good may come, and therefore if we have promised to do that which God hates we must humbly seek His deliverance. But deliverance truthfully is often painful (note Prov. 6. 3). And when we have promised that which, in the carrying out, will be a *burden*, if it is not *essentially* wrong, we may be held to our word. Concerning all these things the message of Josh. 9. 14 comes to mind. Let us seek God's guidance *first*. He is willing. We often involve ourselves, and then wish the Lord to step in, and put straight.

Matthew 2 is full of deeply important instruction, and verse 9 helps in this very matter. The wise men heard, but we are not told they gave any guarantee, or answer to the king. In the light of subsequent events, how wondrously this was arranged. Surely the Lord set a watch before their mouths (Ps. 141. 3), and He will do the same for us. It is so easy to speak "without thinking," or because we *like* to appear affable. But, beloved friends, the Lord's will is to be *first*, not what Herod will think. *Godly* courtesy is right, but we must not speak without

prayerfulness (Neh. 2. 4, 5). "The wisdom that is from above is first pure, then peaceable." May our hearts be toward the Lord, and may self's wish and natural feelings never be our masters instead of *Him, Who* died for us, and Whose claims we love to own.

Another aspect is before us in 2 Cor. 1. 17. The apostle had expected to be in Corinth earlier (13. 1), and the changed plan seemed to some, "lightness." At least there were those who said so. By *inspiration* he reminded them that he had not given an inflexible, "yea" from the Holy Spirit in *this* matter, but a suggestion "if the Lord will." Hence he could not *obstinately* cling to his *hope*, and damage them (2 Cor. 1. 24), when they failed to become spiritually ready. On the other hand, the gospel had an inflexible "yea" (verses 18, 19). What a stress this lays on whatever is stated by *inspiration*, and how it helps us to the right mode of making our *limited* promises. Incidentally we learn *why* it is God often seems to delay answers to our prayers (verse 24 already noted). And a helpful *reason why* a believer cannot take an oath, even in a law court, to God's glory, also shines out.\* What wealth believers find in Scripture, and its *hints*. And how graciously the Holy Spirit enters into all the circumstances of daily life, and the pleasing of our Father in *little things*. Sins of the tongue are more numerous than we think:—Exaggeration, unkind retorts, light repartee, promises without prayer. May we be ashamed, and may James 3. 2 be precious to us. The heavenly calling never makes godliness in daily details unimportant. *Ephesians* never makes *Proverbs* unnecessary or unspiritual. Victory is possible in the Holy Spirit

### A QUESTION ANSWERED.

"Should the word 'Spiritual' be applied to other than the operations of the Holy Spirit? We read of 'spiritual wickedness.' Is there no distinction made thereto in the Greek language?"

IT is a precious privilege to be accurate, for God's glory: hence we welcome such a question. Unless the *context* shows otherwise, "spiritual" is used in a holy sense (e. g. Rom. 7. 14. Gal. 6. 1, Col. 1. 9, 3. 16, 1 Pet. 2. 5). Eph. 6. 12 is the appointed exception, emphasizing the importance of context study. 'Tis the same word. Similarly is not the noun "Spirit"

\* Leaflet gladly sent. Observe the humbling "thou canst not" of Matt. 5. A broken oath means wrath: and believers are delivered from *wrath*.

thus used with an *absolute* and intended contrast? see Matt. 3. 16, and 10. 1. *But the Holy Spirit* ever makes clear, and we should be careful. The employment of the *same word*, reminds us more-over of Satan's travesties and devices.

The *English* adjective "spiritual" seems to have, by usage almost always a good meaning: hence children of God should remember they are speaking in English, and should explain Eph. 6. 12, and lovingly avoid misleading others,—*for Christ's sake*. So with "Spiritism"—a deadly foe of Christ and His atonement. In one sense, many of Satan's works may be characterized alike, but we need grace to use language so as to help, and thus usually refer to a *special* part of his scheming. *Actually all worship* of idols is spiritism or demonism (1 Cor. 10. 20), but the apparently refined form found in "religious" lands to-day is primarily in view, whenever we sadly use the word "Spiritism," though the "possessed" of lowest civilization are in a parallel depth of evil. The Lord grant a holy horror of sin.

"Blessed are the dead which die in the Lord."  
 "Absent from the body, present with the Lord."  
 "With Christ, which is far better." "That ye sorrow not, even as others, which have no hope."

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

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

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

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

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

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

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

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

## "ABIDING."

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty" (Ps. 91. 1, cf. 1 Sam. 22. 23).

"To day I must abide at thy house"  
 (Luke 19. 5).

"Abide in Me, and I in you: as the branch cannot bear fruit of itself, except it abide in the Vine; no more can ye, except ye abide in Me. I am the Vine, ye the branches: he that abideth in Me, and I in Him, the same bringeth forth much fruit" (John 15. 4, 5).

"And now . . . abide in Him, that, when He shall appear, we may have confidence, and not be shamed away from Him at His Coming"  
 (1 John 2. 28).

ABIDING in the Lord, by free and sovereign grace,  
 And walking with Him too, within the holy place:  
 ABIDING day by day, as by the Spirit led,  
 We now delight in Him, our Risen Lord and Head.

ABIDING in the Lord,—thus fruitful would we be,  
 As branches joined to Him, that others now may see  
 The work of God in us, and how, by grace alone,  
 We can ABIDE in Him, Who did for sin atone.

ABIDING by God's grace, His joy and peace within,  
 And, being joined to Him, we hate and loathe all sin:  
 ABIDING in the Vine, and bringing forth, by grace,  
 Much fruit unto the Lord,—while running in faith's race.

ABIDING in the Lord, and living unto Him,  
 Who came from heaven above, His people to redeem.  
 ABIDING ones will bear much fruit, and, in that day,  
 Bring glory to His Name, which shall not fade away.

"If ye ABIDE in Me, My Words ABIDE in you"  
 Our Lord and Master said;—His Words are ever true,—  
 "Whatever ye shall ask, it shall for you be done":  
 Thus God is glorified, and His beloved Son.

ABIDING in the Vine, and bearing precious fruit  
 Unto the Lord on high, Who is both Branch and Root,  
 And Israel's coming King, and Prince of Peace as well—  
 What peace to be in Him, saved from an endless hell.

As we ABIDE in Him, our God-given prayers are heard,  
 And while we thus ABIDE, our hearts for Him are stirr-  
 ABIDING day by day, till in His presence we [ed];  
 Behold Him face to face, and more His fulness see.

'Tis not that we loved God: He first loved us.  
 And thus His people love Him. How will they  
 show their love? By *neglecting* His words?  
 By *disobeying* His will through neglect? Surely  
 not. Bible study *may* not, in itself, be a proof  
 of love, but "love" without delight in the Scriptures  
 is a poor manifestation of gratitude. Is it love at  
 all? Is there not, at least, more dross than gold?

## "IF THE LORD WILL."

### Gatherings for ALL Believers

Who Desire to Exalt Him, Monday, May 24th, 3 and 6 o'clock, at 61, Upton Lane, Forest Gate. Various Bible Subjects, and Thanksgiving ("First, I thank my God" Rom. 1. 8). (Also Sat: 6. 45, and the usual Gatherings on the Lord's Day for those near).

## THE CHILDREN'S COLUMNS.

## NO WAY—THE ONLY WAY.

IT has been said that there are many ways to God. But who has said so? The Scriptures, which are the words of the Living God, tell us there is only ONE WAY whereby any, whether young or old, can come to Him. That WAY is through the shed blood of His beloved Son. In Heb. 10. 19 we read of entrance into the holiest "BY THE BLOOD OF JESUS." There is NO WAY whereby a sinner can come to God except by the poured out blood of the Lord Jesus (see Acts 4. 12. John 14. 6). There was only ONE DOOR in the ark, into which Noah and his family entered. When the flood was over, they came out to earthly blessing the same way. In thinking of this we call to mind Luke 16, which should never be overlooked. It is so solemn. The rich man pleaded for Lazarus to be sent, and to dip his finger in water, and to cool his tongue. And why this request? Listen to his words, "For I am tormented in this flame." But there was NO WAY OUT, and no relief (see verse 26). We would long and pray that younger ones, as well as those older, may not pass over such words. NO WAY OUT when death has come! Even to write about this is solemn. Some imagine hell is not real, but it is as real as heaven. God warns, and He has written so plainly, yet few actually believe the reality,—that these three words "NO WAY OUT" may cause some to be concerned:—rather, even more, *deeply troubled* over their sins. We do not wish to frighten, but we must be earnest in God's Name, and dare not be silent regarding any of *God's truth*. Silence would be cruel. In Ps. 107. 40 we read of some caused to wander in the wilderness where there is NO WAY. In the same Psalm we find a SOLITARY WAY (4), and a RIGHT WAY (7). How thankful we are to be able to tell of THE RIGHT WAY, and the only *Way to God*. In Acts 16. 17 even an evil spirit called it "the WAY OF SALVATION" and in Prov. 15. 24 it is "THE WAY OF LIFE." In Luke 1. 79 we read, "THE WAY OF PEACE." But notice Matt. 7. 14: a NARROW WAY "which leadeth unto life,"—and the sad words which follow may be used to bring some, at least, to be anxious. Mark every word,—"**FEW THERE BE THAT FIND IT.**" How many who read these lines are in *the Way*, the only WAY which leads to God, and to all eternal blessings in Him? Christ is "THE WAY, AND THE TRUTH, AND THE LIFE" (John 14. 6). *No one* cometh unto the Father but by Him. How sad to be in THE BROAD WAY, which leads to hell, whence there is NO WAY OUT. May some, by the working of the Holy Spirit, be brought into the WAY OF LIFE, SALVATION, AND PEACE. But, alas, how many remain deaf

to the warnings of God's truth, and press on in a WAY THAT IS NOT GOOD (Isa. 65. 2). Some of the words in Isa. 53. 6 are true of all, to begin with,—"*We have turned every one to his own way.*" And where will *our own way* lead? Not to God and His glory, for Christ is the Only Way to Him. We repeat, it is only through His shed blood that sinners saved are *in the right, and narrow Way*. Ah, if you *realize* this you will be among the "*us all*" of this precious verse, for heart-broken sinners are saved from *their own way*.

Consider the two ways mentioned in Proverbs 4. "*The path (or way) of the just is as a shining light, that shineth more and more unto the perfect day. The way of the wicked is as darkness, they know not at what they stumble*" (18, 19, see also Prov. 16. 9). The testimony of Prov. 4. 12, repeated in 16. 25 is for a warning. "*There is A WAY which seemeth right unto a man, but the END thereof are THE WAYS OF DEATH.*" Our own way is sinful, and will only lead away from God for ever. Let this be emphasized again and again. There is NO WAY into God's presence except through the precious blood of His beloved Son, NO OTHER WAY (Acts 4. 12). Oh that God may graciously work, and bring many more *out of their own way into His Way*, the glorious WAY OF SALVATION AND ETERNAL SAFETY, TO THE PRAISE OF HIS GLORY.

NO WAY TO GOD for sinners dead,  
*Except* by precious blood outpoured,  
Which was by Christ so freely shed,  
For sinners' who His love abhorred.

NO WAY FOR THOSE who do not heed  
The many warnings of God's Word;  
*Till* such are brought to see their need,  
And plead the merits of the Lord.

THE WAY TO GOD is clear, and plain  
To those who hate and loathe their sin;  
The work of Christ is not in vain,  
The precious blood gives peace within.

THE WAY WAS MADE by Jesus Christ,  
Who is the True and Living Way,  
His poured out blood for sin sufficed—  
For sinners brought to Him to-day.

NO WAY FOR THOSE who go to hell  
To leave that dark and dreadful place:  
Such will for ever, ever dwell  
With others who despised God's grace.

THE WAY TO GOD is open wide:—  
The broken-hearted, sin-oppressed,  
And heavy laden can confide,  
And have in Christ eternal rest.

THE WAY WAS MADE by Christ Who died,  
His blood once shed avails *alway*:  
For sinners, Christ was crucified,  
And such God welcomes e'en to-day.

THE WAY TO GOD by grace is free,  
Through Him Who died the lost to save,  
Christ is the sinner's *only Plea*,  
For burdened ones His life He gave.

## CHRIST'S CLAIM TO SINLESSNESS, AND ITS UNIQUE MEANING.

A Few Words with Young and Older Believers.

**T**HE Lord Jesus more than once uttered words of solemn challenge to the people. On one occasion He said, "Why do ye not understand My speech," and added "Because I tell you the truth, ye believe Me not" (John 8. 43, 45). Then come the remarkable words "Which of you convinceth Me of sin?" What do they signify?

The holiest men have always been the most lowly. Hear Isaiah, as he says, "Woe is me" (6. 5). Listen to Job's confession in 42. 6. Then John the Baptist, we cannot find a greater. But how humbly he linked himself with the earth in John 3. 30, 31. It is impossible to explain the grandeur of Christ's life, and yet His claim to sinlessness, without acknowledging He was more than man. He himself declared that no man was good (Matt. 19, 17), but unhesitatingly set forth His own sinlessness. His purity and lowliness of character are evident, yet we never find any confession of error or mistake at all. He never confesses sin, though He instructs all His disciples so to do (cf. John 13, 14, HE needed no such washing). This is the more remarkable, since in other things He gave Himself as an Example, but never in the confession of sins. Wherever He emphasizes again and again His wondrous dependence, as the One Who had taken the form of a servant, there is not the slightest hint of imperfection. No man can experience a holy life without a deep sense of unworthiness. He owns that he has been redeemed, and looks ever to his Saviour and Lord. But Christ showed no consciousness of sin, for He had none. Thus we are drawn again to testify that "The Word was God," yea from the depths of our hearts we would say, with Thomas, "My Lord and my God" (John 20. 28).

### "If The Lord Will":—

Bible Gatherings for Christian Men, Tuesdays, 6. 30 at  
2, Minories (2nd floor, side entrance).  
Particulars of Greek and Hebrew, the same evening,  
(before and after), to God's glory, *gladly* given.

Suggested Subjects during MAY, 1926:—

#### 4th.—Genesis 1.

1. Ps. 119. 160 margin, and the *Literal Truthfulness* of God's Testimony.
2. Gen. 1. 2 in the Light of Ps. 104. 1-9, Jer. 4. 23, Heb. 11. 3, etc.
3. The Sinful Theory of Evolution.
4. Spiritual Lessons as to the New Creation (2 Cor. 4. 6, 5. 17).

#### 11th.—The Life and Witness of John The Baptist.

1. His Birth and Training, (Luke 1).
2. Faithfulness (Luke 3. 7, 19).
3. Humility (John 1. 26, 3. 30).
4. A Clear View of Redemption (John 1. 29, 36).
5. Imprisonment and Death (Phil. 1. 20).
6. Christ's Testimony (Matt. 11. 7-11) and John 10. 41.

#### 18th.—Answers to Questions.

(Difficulties of any concerned before the Lord, welcome).

#### 25th.—The Address on the Mount, and The Believer To-Day.

1. The Beatitudes.
2. "One of These Least Commandments."
3. Cutting off the Right Hand.
4. "Swear Not" (Jas. 5. 12).
5. The Disciples' Prayer, and Confession of Sin.
6. Treasure in Heaven (1 Tim. 6. 17).
7. The Two Ways (Matt. 7. 13, 14), and Two Builders (7. 24-27).

### Suggested Daily Readings.

"IF THE LORD WILL"—May, 1926.

Day	Jeremiah	Luke	Learning		Ps. 119.
1	5. 10-19	15. 25-32	Jer. 6.	14	72
2	" 20-31	16. 1-14	" "	15	73, 74
3	6. 1-10	" 15-31	" "	16	75
4	" 11-17	17. 1-10	" "	17	76
5	" 18-30	" 11-21	" "	30	77
6	7. 1-12	" 22-37	Luke 17.	11	78
7	" 13-23	18. 1-8	" "	12	79
8	" 24-34	" 9-23	" "	13	80
9	8. 1-12	" 24-34	" "	14	81, 82
10	" 13-22	" 35-19. 1	" "	15, 16	83
11	9. 1-11	19. 2-10	" "	17, 18	84
12	" 12-22	" 11-21	" "	19	85
13	" 23-10. 5	" 22-36	Jer. 9.	23	86
14	10. 6-16	" 37-48	" "	24	87
15	" 17-25	20. 1-12	" 10.	1	88
16	11. 1-10	" 13-26	" "	2	89, 90
17	" 11-23	" 27-38	" "	3	91
18	12. 1-9	" 39-47	" "	4	92
19	" 10-17	21. 1-11	" "	5	93
20	13. 1-14	" 12-24	" "	6	94
21	" 15-27	" 25-38	" "	7	95
22	14. 1-12	22. 1-12	Luke 22.	7	96
23	" 13-22	" 13-23	" "	8, 9	97, 98
24	15. 1-9	" 24-34	" "	10	99
25	" 10-21	" 35-46	" "	11	100
26	16. 1-9	" 47-57	" "	12, 13	101
27	" 10-21	" 58-71	Jer. 17.	5	102
28	17. 1-8	23. 1-12	" "	6	103
29	" 9-18	" 13-26	" "	7	104
30	" 19-27	" 27-38	" "	8	105, 106
31	18. 1-10	" 39-49	" "	9, 10	107

## TALKS ABOUT PRESENT-DAY NEEDS.—17.

## "TAKING HEED."

**T**HERE are many passages in God's revelation of His will, exhorting to watchfulness and wakefulness, in the closing days of this age. Should we not take heed? Satan is ever on the alert to deceive, and to turn aside from God's truth. Let us not be ignorant of his devices (2 Cor. 2. 11). To be able to stand against his wiles, we need to put on the whole armour which God has, in His wisdom, provided for His people (Eph. 6. 11-13). We are all weaker than we imagine, and Satan is mighty, ever seeking to hinder God's dear people, who desire, by His grace, to press onward, and to follow on to know Him more perfectly. If it were possible, he would deceive the elect (Matt. 24. 24). We need to be ever on our guard as to false teachers and teachings, for such will be many in these days. Our only safety is in walking with the Lord. In His presence, and in His light, we shall see light (Ps. 36. 9) and sin will be viewed in all its ugliness. But if we are careless, and turn aside, Satan can make sin look attractive. We think how he came to Eve. The form of the serpent, in which he appeared to her, was not ugly, rather the serpent was a beautiful creature, as Gen. 3. 1 implies. It was after the curse the change came. Thus he deceived and beguiled Eve. "Adam was not deceived, (he knew, and willingly chose against God), but the woman, being deceived, was in the transgression (1 Tim. 2. 14); and ever since Satan has sought to deceive and has aimed at the weaker vessel, and sought to use affection to gain, as with Solomon (1 Kings 11. 1-8). The tempter wishes to hinder godly homes by leading astray as to worldliness. His work of deceiving is very manifest in these perilous times. How watchful and prayerful Christian women, and all, need to be. God can keep, and He does, as there is humbleness, and dependence wholly upon Him. Satan has great power now, and he will have its greater display yet. What comfort, amid all, are the words of 1 John 4. 4, "Greater is He That is in you (the Holy Spirit) than he that is in the world" (Satan). How watchful believing women need to be, when there is so much that is unbecoming for women in these last times. But, blessed be God, He can keep amid all, and cause holy women to adorn themselves in modest apparel (1 Tim. 2. 9, 1 Pet. 3. 5), and He can work mightily in the homes, and among His people generally. Thus will Satan's attack on such be overruled, and there will be spiritual victory. The exhortation in Heb. 3. 12, 13 is timely. "Take heed . . . lest there be in any of you an evil heart of unbelief . . . but exhort one another daily . . . lest any of you be hardened through the

deceitfulness of sin." (see 1 Thess. 4. 18). We little realize how often we are turned aside by sin. We need grace to keep the heart with all diligence (Prov. 4. 23), if we would not be deceived by Satan, and the things which surround us, often appearing so attractive. But not attractive, IF we are walking with the Lord. When with Him, we hate sin. Isa. 44. 20 is searching:—a deceived heart hath turned him aside "(cf. Jer. 17. 9, Obad. 3). We should be warned by the words of deceived ones while wandering; for example "we had plenty . . . and were well, and saw no evil" (Jer. 44. 17). It is easy for one wandering from the Lord to say, "I am happy, and I am being blessed" (Isa. 66. 5). We need to be reminded that Satan can, and does, transform himself into an angel of light (2 Cor. 11. 13-15). The Lord Jesus warned His disciples, saying, "Take heed that no man deceive you" (Matt. 24. 4, 5). Mark the words, "AND SHALL DECEIVE MANY." On another occasion He said, "Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves," and He added, "Ye shall know them by their fruits" (Matt. 7. 16). Again we would emphasize the need for close walking with the Lord, that we may discern such. (Cf. Zech. 13. 4).

We are not only to be watchful that others do not deceive us, but lest we deceive ourselves. "If we say that we have NO SIN, we deceive ourselves, and the truth is not in us" (1 John 1. 8). Verse 10 also is heart-searching: "If we say that we have NOT SINNED, we make Him a liar, and His Word is not in us." How very comforting is the verse between.

We read in Matt. 13. 22 of the "DECEITFULNESS OF RICHES." Thus we need to be watchful. In Proverbs 31. 30 we are reminded that "FAVOUR IS DECEITFUL." How we need to watch and pray, lest we unconsciously enter into temptation. It is more easy to be deceived than we think. If we are only hearers of the Word, and not doers, we soon deceive ourselves (James 1. 22). The passage continues, "If any man among you seem to be religious, and BRIDLETH NOT his tongue, but deceiveth his own heart, this man's religion is vain" (26). Surely the Scriptures give a high standard as to what a Christian ought to be. Eph. 5. 6, 1 John 3. 7, 2 Thess. 2. 3. We need grace to avoid the snares of Satan to take from the sure hope of the Coming of the Lord. Even as in all else, the devil would lead to erroneous doctrines, to hinder getting ready.

We are to be careful also not to deceive others. "DECEIVE NOT WITH THY LIPS" (Prov. 24. 28, Rom. 16. 18). As the times become more trying, and remembering Satan's power will be greater (Rev. 13. 14), let us seek to walk with God. Rev. 20. 3 shows the aim of the evil one through-

out, and the chapter continues to explain what he will do after the thousand years of peace (8, 10). He is ever the same. But God is Faithful, and will not suffer us to be tempted above that we are able.

It is ours to look up, and to look into the Scriptures, that we may be kept from his devices, as the Holy Spirit applies the truth. God's power is great, and He will keep His own. May we look alone to Him, and walk in His truth. Let us heed Gal. 6. 7-9. God sees and knows all. What we sow we shall surely reap. The Judgment Seat of Christ is real (1 Cor. 3. 15). Let us not be weary, but trust amid all, that our Father may be glorified in our daily life now, and in that day as well (John 15. 8).

### "The Soul is not Filled."

Eccl. 6. 7, marg.

### "What Shall It Profit?"

Mark 8. 36.

### "What Good?"

Eccl. 2. 11.

**R**EAL satisfaction is the only true wealth. A rich man is poor if he is still "greedy of gain," and he troubles his house (Prov. 15. 27). And by "satisfaction" we mean the *right* enjoyment of that which is *worth* enjoying. A child's satisfaction with a bubble is natural, but transitory. The well-known proverb says, "Little things please little minds." But the amazing fact is that men of worldly intelligence can appear satisfied with a few passing pleasures, and with the hope of "getting" a store of money which they cannot be sure of holding for a moment, and, in any case, cannot retain for long, nor take away with them from this earth. "What shall it profit?" But **TRUE SATISFACTION** is guaranteed by the gospel, guaranteed eternally. How different are human guarantees. They are sometimes *props*, because of acknowledged human liability to defect. Thus the words "guaranteed for five years" not only impose a limit, but imply possible imperfection, only to be discarded after. A *life* insurance is really *death* insurance, so a human guarantee is *because* goods cannot be guaranteed. Hence 'tis rather a promise to *repair*, or to *replace*. But God's salvation needs neither. It has a *real* guarantee by the blood of Christ and not for a paltry five years; 'tis for eternity.

#### "WHAT GOOD?"

said the wisest of men. He saw earth's emptiness. Do you want something *good*? Do you feel your need for a *real* foundation? *Christ provides* both, yea, *everything*. The work of grace is not bare words or dreams. There is *no* mirage in the gospel. *Every* claim of God's law is met in His

holy finished work. And that which has *satisfied* God *satisfies* the anxious sinner. The blood of Christ deals with *all my past*, and meets my inner need in a troubled conscience as to *to-day*, and looks forward to *the eternal future*. Can you for a moment compare gaining the whole world, if it be possible, with this? The man who will gain the *most* will come to a miserable end (Isa. 14. 24, 25). Did Alexander find peace when he had the world at his feet? Amid the confusion of tongues, One has said to His redeemed people, "Peace I leave with you, My peace I give unto you: *not as the world giveth*, give I unto you" (John 14. 27). No millionaire can ensure peace: wealth has its suicides. The world gives for a season (Heb. 11. 25), Christ gives for evermore (Ps. 16. 11). And the joy of possessing *real* life is wondrous (1 John 5. 11, 12). How different from man's possession. "What good" is there in earthly things, beyond a mere *beholding*? The wealth of the greatest financier cannot become *part of himself*: it is a mere *something*, to slip from icy hands in death. *But Christ is ours for ever, and with Him everything* (Rom. 8. 32). Ah, dear reader, do not be content with *striving after wind*: all of earth will elude your grasp soon. Set not your mind on a bubble. Lay not hold of a shadow. You are not a child to play with life. Eternity is not a plaything. Every day is real, and there is a true value in the gift of God. You have tasted some of earth's pleasures, and proved their brevity. Will you not taste and see that the Lord is good? Blessed is the man that trusteth *in Him*.

### Some Thoughts as to Prayer and Praise.

(But Ps. 66. 18 has a limitation).

"Great is the Lord, and greatly to be praised; and His greatness is unsearchable." Ps. 145. 3.

1. For a breaking down before God (Ps. 147. 3, 51, 17) and more tenderness among His people (2 Chron. 34. 27 Isa. 66. 2).
2. For the Lord's blessing on His suffering and isolated people, and that more affectionate prayer may ascend for them. Lack of memory of others (Heb. 13. 3) is a spiritual hindrance.
3. For the testimony of His truth through these pages, that we may not be *unconsciously* side-tracked to forms of worldiness but that His love and His will may be *humbly* realized. Oh to honour Christ, and not "success," Christ and not commercialism: "Christ, and not human approval,"—May He be ever in front *much more* than hitherto.—"Serving the Lord with all humility of mind" Acts. 20. 19.

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

## Notes on Memorized Verses.

Jer. 6. 14-17, 30.

14, It is so natural to *wish* to be healed, and to *wish* for salvation, *without* emphasizing God's claims and glory. The same evil *principle* is sadly evident when beloved children of God overlook repentance, and agree to *differ*, or persuade themselves that they must allow the best thing "under the circumstances." "Peace at any price" is not God's attitude (Jas. 3. 17). 15, Where is *shame* for sin to-day? Many seem more ashamed not to dress in the fashion, than to grieve the Holy Spirit. If you and I do not *welcome* a stress on shame for sin, there is something wrong (Ezek. 43. 11). 16, Are we spiritually old-fashioned? If we could see London shops as they were 33 years ago, and its traffic (horse trams, hansom cabs etc.), we should be startled: what if the change in doctrine etc., is just as great, *but unnoticed*? There IS a startling departure from the way of the Lord. 17, A long warning, Ezek. 5. 17, 33. 7. Hos. 9. 8, 1 Cor. 14. 8. 30, Imitation: the Lord hates counterfeits: how blessed to be *His* gold and silver (Mal. 3. 3).

Luke 17. 11-19.

11, Cf. 9. 51, 52, John 4. 4. 12, As the lepers of 2 Kings 7, *together*: a striking thought: *need* brought Jew and Samaritan together: so is it spiritually: sinners are on one common level, and one who *knows* his sin cannot look down on others. And grace brings together,—all were cleansed (14). But lack of love soon separated nine from one: so often among children of God. 13, *Felt need*, Matt. 9. 27. 14, *Faith* was to act at once. "Cleansed" not *only* healed: observe both in Lev. 14. 15, Ps. 50. 23. Forgotten praise means much loss of joy. 17, They were cleansed, yet . . . cf. Luke 7. 47. 18, The Lord's love to all nations. 19, Faith received what grace had given, and the joy of faith was granted.

Jer. 9. 23, 24, 10. 1-7.

23, 24, How vain are earthly wisdom, might, and riches: Eccl. 2 shows this. Do we *value* the knowledge of God?—Dan. 11. 32, Hos. 6. 6, John 17. 3, 1 John 5. 20: observe 1 Cor. 1. 31, 2 Cor. 10. 17. 10. 2, God's people are to be *quite different* from others. 3-5, cf. Isa. 40. 18, 19, 44. 9-20: but are those who *trust to themselves* any wiser? 6, 7, A deep sense of the greatness of God is most important, Ex. 15. 11, Jer. 32. 17, 18; cf. Job 38. "King of nations," Rev. 15. 3 marg. And *He* has made us *near to Himself*.

Luke 22. 7-18.

7, cf. 1: Why the repeated stress? Does not the Holy Spirit *answer* those who say that the Lord's supper was a day before the Passover, and that He might have used leavened bread? "Must:" John 18. 28 seems to show that some of Israel were a day late. 8, Fellowship even in this detail-work (Matt. 21. 1). 9, *His* will to decide all. 10, Known to Him, cf. 19. 32: our fears seem very foolish. "With My disciples," how often was He with them, 9. 18, 11. 1, Mark 3. 14, John 18. 1, 2. 12, "There make ready:" the Lord could have wrought a miracle, but He gave His people a privilege, as in removing the stone from Lazarus' grave, and as in providing food for the child raised up, and as in His use of the five loaves. So is it to-day. 13, He never makes a mistake.

Jer 17. 5-10.

5, 7, *Two* classes: entire contrast: God sees the *heart*. As to salvation, all is by grace (1 Cor. 15. 10): as to service, John 15. 5 stands. 6, If we have "*some*" self-confidence, our life is *withered*. 7, Ps. 2. 12, 32. 1, 65. 4, 84. 12, 94. 12 may be noticed for the *other* word ("happiness"): *this* is the same word as in Gen. 26. 29, Ps. 115. 15, the opposite of a curse. 8, Cf. Ps. 1: a reality: *much* fruit is expected (John 15. 8, Gal. 5. 22, 23: why not a *spiritual* parallel with Rev. 22. 2, each month?). 9, Deceitful, and "mortally wounded": how great is the need for a new birth (John 3. 3, 10, 2 Cor. 5. 17. 10, Rev. 22. 12). God knows *all*. Actions can *never* be separated from the *heart* (Matt. 12. 35): holy love must be behind all obedience (John 14. 15).

There are those who have pleaded for Justification by works. That is, at its root, Romanism. But what has much nominal Protestantism done? It has pleaded for justification by faith, *as if that faith were the natural work of a man*. This is quite as far from grace, as is everything was demanded from a *man*. No, dear friends, we were dead in sins. It is the Spirit That quickeneth. One grain of self will spoil the whole gospel of *grace*, and deny the precious blood of Christ.

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. Phone: Maryland 2196. (No messages on the Lord's Day).

# Thoughts from . . . The WORD of GOD.

Vol. xxvi. No. 6.  
June, 1926.  
**FREE.**

"The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that Day." Isa. 2. 11.

"Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His Coming." 2 Thess. 2. 8.

"Then shall the Assyrian fall by the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from the sword, and his young men shall be discomfited." Isa. 31. 8.

*A monthly, in God's gracious enabling, to set forth something of His LOVE and His WILL. Without making claims and boasts, God's people should be able to confess, with humility, their desire to pass on His truth, as they realize and experience it, not for their glory, or the glory of any organization, but His. This is our desire. Success and popularity, in the world's esteem, are less than small, compared with the Lord's "Well Done."*

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

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"Behold, he shall come up like a lion from the swelling of Jordan against the habitation of the strong: but I will suddenly make him run away from her: and Who is a Chosen Man, that I may appoint over her? For Who is like Me? And Who will appoint Me the time? And Who is That Shepherd That will stand before Me."

Jer. 49. 19, see Zech. 13. 7.

"He shall magnify in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand."

Dan. 8. 25.

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.

## A Word of Introduction.

AGAIN, through the love of God our Father, we are privileged to send forth a little witness for Him. Doubtless some will condemn. Many will ignore. But there are those who will welcome refreshment in the pilgrim path, and encouragement to please Him more. Such may be the poor of the flock (Zech. 1. 1. 7), they may not be highly esteemed among men, but those who love Christ, and love His Appearing, are precious. Pictures, tales, and learned essays are not their desire, but to know their Lord more, their Lord Who died for them. Yet they will be the first to acknowledge their faults. It is possible for us all to repose in a wish, when we should be more earnest for its realization. The beholding of error around is not proof of a godly walk. Pride of separation is most deadly. After failure we are repentant, and thus on our guard. After blessing we are oft in greater peril. To rest on yesterday's blessing is dangerous:

Enoch WALKED with God. Separation from the world's customs, fashions and dress may be ours, but that will not prove communion with God: although the converse may be true,—communion will lead to this separation. We need a continual love to our Lord, in the Spirit, as the mainspring of separation.

## "Whoso offereth praise glorifieth Me."

Ps. 50. 23, 1 Cor. 10. 31.

Thus God hath deigned to say,  
And we His word believe,—  
Our honour to obey,  
His will should never grieve:  
Our object should His glory be,  
'Tis thus our blessedness we see.

Our Father deigns to hear  
His children's loving praise,  
And, brought in mercy near,  
They gladly walk His ways.  
If other objects hinder still,  
We seek deliverance,—to His will.

### Words of Encouragement.

**"Very Great Gladness"** Neh. 8. 17. Hos. 9. 1. The precious lesson of Neh: 8 recurs. God delights in the true joy of His people. But only His obedient people are entitled to true joy. "The day of your gladness" is a stimulating thought in Num. 10. 10 (Note Song of Songs 3. 11). In His presence is fullness of joy (Ps. 16. 11), and His words are to be our joy (Ps. 119. 14, Jer. 15. 16). "Blessed is the people that know the joyful sound" (Ps. 89. 15). Where do they walk? In the light of His countenance (note Acts 2. 28, 1 Chron. 16. 27, Ps 100. 2). Though there may be temporary merriness elsewhere, it is mad (Eccl. 2. 2), and the end of that mirth is heaviness (Prov. 14. 13, Matt. 22. 13), but God causes His people to rejoice greatly (Isa. 61. 10), and the command is repeated, "Rejoice in the Lord" (Phil. 4. 4). Likewise the joy is linked with hearing in Ps. 51. 8. Disobedience is a stepping stone to loss of the right to rejoice. O that our hearts may not keep a counterfeit lightness, but the joy of the Lord as our strength (Neh. 8. 10, 1 Pet. 1. 7). Babylon will need silencing of joy (Rev. 18. 22, 23), but the Marriage Supper of the Lamb will afford the contrast (Rev. 19. 7). Let us never seek our happiness apart from the Lord. The pleasure of ever pleasing Him is set before His people, based on the joy of His work (Ps. 92. 4), without which we could not please Him at all.

**"Not with Eyeservice, as Men-pleasers: but as the Servants of Christ, Doing the Will of God from the Heart."**

Eph. 6. 6.

**T**HESE words, even as all Scripture, contain much more instruction than that which was immediate for the children of God first addressed. For the message TO THEM we thank Him: how refreshed they must have been. God delights to rejoice the hearts of His people. There were many slaves among believers then, but they were loved equally with freemen. Yea, were they not the Lord's freemen (1 Cor. 7. 22)? Thus they received a dignity which was precious beyond measure, yet were not led to the spirit of socialism. Far otherwise. The message of Eph. 6. 5 and Col. 2. 2 was definite. Salvation was not regarded as cancelling Onesimus' responsibility. And 1 Tim. 6. 1, 2, Titus 2. 9 are equally clear. "Let as many servants as are under THE YOKE, count their own masters worthy of all HONOUR." Not only was obedience to be rendered, but CHEERFUL obedience,—and with honour. If the principle applied to slaves, surely we have guidance for all employees in their easier sphere

to-day, for the Holy Spirit's general term covering ALL KINDS OF SERVICE. And the command is quite independent of the character of a master. The froward are particularly mentioned in 1 Pet. 2. 15. These precepts in Ephesians remind us that Scripture has instruction for EVERY circumstance: God foreknew and still knows, all our need (Phil. 4. 19). There are no possibilities which are not met by Scriptural PRINCIPLES. We need to be MEEK, that He may guide in judgment (Ps. 25. 9). The Holy Spirit will bring to REMEMBRANCE the applicable verse.

And the reproof of EYE-SERVICE is far reaching. Many a child will obey IN THE PRESENCE of a teacher, but, if some LITTLE thing is forbidden, when the teacher leaves the pupils, (for example, turning round), a majority will disobey, without compunction. Not a few reckon disobedience by its SIZE, not by its NATURE. It is this which is fundamentally wrong, as Genesis 3 clearly shows. God hates eye-service (Phil. 2. 12). We must not be occupied with men. The test of love is not publicity. If a Christian is gracious in manner BEFORE OTHERS but irritable in the HOME, what is the profit? "NOT WITH EYE-SERVICE." Are we seeking a MAN'S approval? Do we wish to be highly esteemed by fellow creatures? Christ describes this as hypocrisy (Matt. 6. 1-5). Do we realize that our Father sees IN SECRET? He examines the unseen life. We are to be the servants of Christ, always on duty, and thus there is to be a holy truthfulness and consistency. Surely such words pierce all our hearts. Many a believer who is strictly honest must acknowledge, "Sometimes I have been less diligent for a few minutes in an employer's absence than if he had been there ALL the time." The difficulty is intensified because this is, by most, in these dark days, EXPECTED. In like manner it is EXPECTED that a shopkeeper will display his BEST fruit in the front. No one thinks it strange to receive less beautiful fruit. "Eye-service" is not only existent, it is ASSUMED IN COMMERCE. "Served from the window" is a sad confession of public opinion. The believer feels ashamed. He realizes that he must become out of harmony with the spirit of this age. Everything is UNTO THE LORD for him, and thus has a new meaning. 'Tis explained in "the will of God." "Ye serve the Lord Christ" (Col. 3. 23, 24). The trivial menial task may be rendered UNTO HIM. This gives a new value to background service, and the physically weak child of God is refreshed. The veriest detail may be consecrated.

But what about past failures. How blessed are the words, "If we confess our sins, He is FAITHFUL AND JUST to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1. 9). Remorse is not the way out, but humble confession to our Father, and faith's confidence, to please Him

even as to little things in the future. The problem seems too vast—until we go into the sanctuary. He giveth MORE grace, and our hearts would dare to look up. Godly lives in the workshop, office and kitchen will be a powerful witness, as we wait for our soon Coming Lord.

## PEACEFUL IN THE LORD.

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

"PEACE with God through our Lord Jesus Christ."  
(Rom. 5. 1).

"In Me . . . PEACE . . . in the world tribulation."

"PEACE I leave with you, MY PEACE I give unto you."  
(John 14. 27).

"PEACE . . . AS A RIVER" (Isa. 48. 18, 26. 3, 4).

PEACEFUL IN THE LORD, kept by sovereign grace, Since in Him our Lord, our abiding place:  
PEACEFUL day by day, knowing all is well,  
That whate'er may come, with Him we shall dwell.

PEACEFUL IN THE LORD, though in sorrow's school,  
Knowing now full well, that "the heavens do rule,  
That our God will keep, and preserve His own,  
As they trust in Him, look to Him alone.

PEACEFUL in the Lord, now amid earth's strife,  
For we have in Him joy and endless life.  
All God overrules.—Satan's dreaded rage,  
Lawlessness and pride, in this closing age.

PEACEFUL IN THE LORD, for our God on high  
Ever guards His own, and is EVER nigh:  
Therefore we can trust, and be restful too,  
Knowing that our God faithful is and true.

PEACEFUL IN THE LORD, walking in His ways,  
Knowing all is well in these evil days,  
That our God will meet:—meet our every need,  
Grace sufficient give, and His people lead.

PEACEFUL IN THE LORD,—perfect peace within,  
In this ruined world, mid its noise and din.  
Knowing God is still working out His plan,  
That He even now saves poor sinful man.

PEACEFUL DAY AND NIGHT, foes can do no harm,  
Neither can their work peaceful ones alarm:—  
Oh that we may trust, trust our God on high,  
Knowing that glad day now is drawing nigh.

## "He said—'Sufficient for Thee.'"

Whate'er He sends is fitting,  
Whate'er He says is true,  
And the Refiner, sitting,  
Will never overdo.  
The trials are not for ever,  
The chastisement proves good,  
Nought shall His loved ones sever,  
His medicine is their food.

The fire is not destroying  
The dross must be removed,  
Lest, all our life alloying,  
It makes us unapproved.  
'Tis all in mercy tender,  
That we may walk His ways,  
And gladly to Him render  
A loving song of praise.

## "If The Lord Will":—

Bible Gatherings for Christian Men, Tuesdays, 6. 30 at  
2, Minorities (2nd floor, side entrance).  
Particulars of Greek and Hebrew the same evening,  
(before and after), to God's glory, *gladly given*.  
Suggested Subjects during JUNE, 1926:—

### 2nd. Characteristics of the Day of the Lord.

1. "The LORD Alone shall be Exalted in That Day" Isa. 2. 11-22.
2. MAN'S Day Contrasted, 1 Cor. 4. 3 marg.
3. How "That Day" will Come and Conclude, according to the Scriptures.
4. The Lord's Dealing with Nature.  
E.g. Isa. 30. 26, Ps. 72. 16, Isa. 11. 6, 15, Zech. 14. 10.

### 9th.—The Letter of Rev. 2. 12-17.

1. The Description of the Lord Jesus.
2. Satan's "Throne."
3. Tenses of Scripture, and Their Hints ("Didst Not Deny").
4. "Thee" and "Them" (16).
5. The Promise, Its Preciousness and Its Allusions.

### 16th.—Answers to Questions.

(Difficulties of any concerned before the Lord, welcome).

### 23rd.—The Unjust Steward (Luke 16).

1. Stewardship (1 Cor. 4. 2).
2. Debts in Scripture.  
(Contrasts with Luke 7. 41, 42).
3. "Friends of the Mammon of Unrighteousness."
4. "Their Houses" (4), and the "Everlasting Habitations" (6).

### 30th.—Isaiah 52. 13-53. 12.

1. The Lord Jesus the Centre of Prophecy.
2. Man's Waywardness (Isa. 53. 1, 3, 6), and Israel's Future Confession.
3. The Life, Death and Resurrection of the Lord Jesus.
4. Salvation for Gentiles: Thoughts on "the Many."
5. Reward with Him in That Day (1).

## Some Thoughts as to Prayer and Praise.

"If I regard iniquity in my heart, the Lord will not hear me." Ps. 66. 18.  
"My voice shalt Thou hear in the morning, O LORD, for Thou art not a God That hath pleasure in wickedness." Ps. 5. 3, 4.

1. For the reviving of God's dear people *continually* (Isa. 57. 15) that coldness, and hasty words and unspiritual mannerism may not dishonour Him as in the past. "Enoch walked with God" is not fiction.
2. For a separation from many things which grieve the Holy Spirit (Eph. 4. 30), and that believers may not treat this as a light matter, or *appear* to trifle with such solemn and loving warnings as Matt. 5. 19.
3. For the Lord's work associated with this magazine, whether through literature or other ministry, whether among His people or the unsaved of all nations, that there may be more of the *fragrance of Christ*, more devotedness to Him.

"Blessed be God, Which hath not turned away my prayer, nor His mercy from me" Ps. 66. 20.

## The Children's Columns.

"GOD HATH SPOKEN"  
AND STILL SPEAKS.

**H**OW wonderful that God, Who is so high and holy, should deign to speak to His poor sinful creatures through His Word. Men are said to be like the grass, which grows up so quickly, and soon withers away. Yet, although God has spoken, and spoken words of tenderness and love, as well as of judgment, so many take little or no notice of what He has said in His sure testimony. Why? Because, as we read in 2 Cor. 4. 4, Satan has blinded both the eyes and minds of sinners, so that they neither see, nor feel, their need of Salvation, through the precious poured-out blood of the Lord Jesus. Neither do they hear, though God has spoken much concerning the past, present and future. Yet few want to know about Him, and His marvellous love, to those who were and are His enemies. God is terribly great, He has made the world, and He upholds all things by the word of His power. When God commanded light to be, it WAS. As He commands His sun to shine (Matt. 5. 45), it shines forth. The wind is from His treasures (Jer. 10. 13, Ps. 148. 8). ALL nature speaks of His tender mercies, which are over all His works (Ps. 145. 9). God is merciful, and righteous in all that He has said, and in all that He has done, and is doing, and He will yet manifest His power. Will you now turn to Num. 23. 19, and see what Balaam was compelled to say concerning God?—"God is not a man, that He should lie neither the son of man, that He should repent (change His mind). Hath He said and shall He not do it, or hath HE SPOKEN and shall He not make it good?" Again, we read in Ps. 60. 6, "GOD HATH SPOKEN IN HIS HOLINESS," and how can He overlook any of His written words? His holiness forbids the very thought of this. Whether it is believed or not, God will bring to pass, in His own time and way, all that He has said; not one thing shall fail, either blessings or judgments. God, Who speaks and calls the earth from the rising of the sun unto its going down (Ps. 50. 1), is the mighty God, Who will not alter His spoken and written words at all, however much they are denied. In Ps. 33. 9 we read, "He spake, and it was done; He commanded, and it stood fast," and, in nature "All are His servants" (Ps. 119. 91) and, though God had spoken, and He still speaks through His written words, and the heavens still declare His glory (Ps. 19. 1, 2), yet many will not hearken to Him. They go on their own way (Isa. 59. 2), hoping all will be well at last,—till, too late it may be, they find that God will not change. Men are like to some of old, of whom He said, "When I spake, they did not hear, but did evil before Mine eyes" (Isa. 65. 12). 'Tis repeated in

Isa. 66. 4. Such are sinners now, both young and old. God has spoken by His beloved Son (Heb. 1. 2). Wondrous words! In view of all, how solemn is Acts 13. 46. God's servants said, "It was necessary that the Word of God should first have been spoken to you, but seeing ye put it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles." Who among the readers of their message will hear and give ear to what the Lord has spoken concerning sin (Jer. 13. 15), the sinner's need and salvation through the shed blood (Acts 4. 12), and concerning future judgment for the ungodly? Ah, in which class are you?—Among those who hear His Voice,—or those who hear Him not? John 5. 24, 25, Ps. 58. 4.

GOD HATH SPOKEN, all is plain,  
And His warnings are not vain,  
All that He hath said shall be,  
Throughout all eternity.

GOD HATH SPOKEN: His sure word,  
Which oft times you may have heard,  
Will not fail, but be fulfilled,  
In His time, as He hath willed.

GOD HATH SPOKEN, yet how few  
Heed His words, believe them too,—  
That Christ died for sin, and rose,  
All victorious o'er His foes.

GOD HATH SPOKEN: He will do  
All His words, so full and true,  
Not one thing shall ever fail,—  
Over all God must prevail.

GOD HATH SPOKEN, by His Son,  
Whom he sent, the Righteous One,  
Yet His precious blood poured out  
Men despise,—its worth they doubt.

GOD HATH SPOKEN: hear His voice,  
In His precious truth rejoice,  
Sinners saved are blessed for aye,  
Though the earth shall pass away.

GOD HATH SPOKEN: may YOU heed,  
By His Spirit see YOUR need,—  
Need of His Salvation great,  
Seek the Lord, ere 'tis too late.

## TYPEWRITTEN NOTES.

"To the Praise of the Glory of His Grace."  
Eph. 1. 6.

It is a joy to record that God continues to enable, and use these. Unto Him be all the glory. Some use *regularly*, and some pass round to others. We shall rejoice to hear from yet MANY MORE believers, who long for more definite study—prayerfully and obediently and happily—in connexion with THE WORDS AND WILL OF GOD. Further particulars, and lists of some subjects, will be gladly sent. And may we add that all correspondence concerning the Lord is a joy, and that DELAY often means OMISSION—and thus loss OF MUTUAL PRIVILEGES. Oh that in these "little things," and in the promptness and definiteness of LOVE IN THE SPIRIT, both writer and readers may grow in grace (2 Pet. 3. 18). The writer feels his need of this. Let us never be proud, but value much the help of prayer (2 Cor. 1. 11), in this, and in all "labour of love" UNTO THE LORD.

**THIS IS A DESERT PLACE."**

Mark 6. 30.

**A Few Words with Young and Older Believers.**

**WE** all have a danger of misusing the Lord's words. A very serious case is found in Jonah 4. 3, where the revelation of Ex. 34. 6 is partly repeated, in a spirit of antagonism. Jonah needed to be reconciled to God (2 Cor. 5. 20). He was out of harmony with God's own principles: he did not delight in God's standpoint: he did not appreciate mercy to the undeserving. Another form of sin is hinted by Mark. 6. 30. The disciples were a little excited with what they had done and taught. The Lord's tonic for their overstrained nerves was the suggestion of a desert place. Most strangely this has been made an argument for a modern holiday, often spent in a fashionable watering place. In any case this was not a holiday away from their brethren: nor was it till they had "no leisure so much as to eat."\* But not only so: God intended, and permitted, a precious interruption. David did well that it was in his heart to build the house, but he was taught to be ready for God's rearrangement. Our broken plans may have sanctifying power, if His interruption is rightly received. The disciples needed to be ready to "rest" in the background, and then to be "disturbed" when they were thus called to labour again. Although so recently occupied with their works, they hardly welcomed this "burden," and took up the Lord's own words, in order to send the people away (35, 36). But now He indicated approval of the interruption of their "holiday," and, giving them a simple lesson in faith, appointed them work in serving tables, unto His glory. Then He added a night of strain and mechanical toil (48), † instead of their teaching and doing of miracles (verse 7-13). And thus their holiday was gone, in simpler and less prominent work for Him. That was the rest they needed then. And now let us apply more fully. How do we use the Lord's words? Do we repeat them when they "naturally" suit us, but are we unwilling for His change of our plans, and quicker to see Scriptures which seem to justify our wishes, than those which reprove us? Are we always reverent in our manner of drawing near, concerned that we are using God's words as He would have them used,—in the right and humble way, and at the right time, and with the right object?

Do we bring up our "desert place" hindrances,

\* The Holy Spirit elsewhere shows the preciousness of a quieting Arabia, or a mountain to pray, or going afoot alone, but how different is this from the idea of to-day.

† This may have its twofold lesson, physically and spiritually, as to overstrained nerves.

forgetful, moreover, that He has power to meet them all? If He is pleased to work, a desert place is no longer as a desert. We often look at our limitations as if they were His. We treat our problems without faith. Many a believer acts as though his Father did not know his frame. Human methods and ideas are adopted just as if we belonged to the world, out of which we have been taken. Ah, beloved friends, this is not glorifying God. A closed door does not close heaven. A desert place means His oasis, a trial is His opportunity to prove Himself Faithful, and to be proved (Mal. 3. 10). Never doubt God. Never trust self. And again let our hearts say, NEVER DOUBT GOD.

**Suggested Daily Readings.**

"IF THE LORD WILL"—June, 1926.

Day	Jeremiah		Luke		Learning		Ps. 119.		
1	18.	11-23	23.	50-24.	8	24.	5	108	
2	19.	1-10	24.		9-18		6	109	
3	"	11-20.	6	"	19-31	"	7, 8	110	
4	20.	7-18	"	"	32-43	"	27	111	
5	21.	1-14	"	"	44-53	"	44	112	
6	22.	1-12	John	1.	1-14	"	45	113, 114	
7	"	13-23	"	"	15-28	"	46	115	
8	"	24-23.	6	"	29-42	"	47, 48	116	
9	23.	7-17	"	"	43-51	Jer.	22, 28	117	
10	"	18-27	2.	"	1-12	"	29, 30	118	
11	"	28-40	"	"	13-25	23.	5	119	
12	24.	1-10	3.	"	1-13	"	6	120	
13	25.	1-11	"	"	14-24	"	7	121, 122	
14	"	12-26	"	"	25-36	"	8	123	
15	"	27-38	4.	"	1-10	"	16	124	
16	26.	1-11	"	"	11-21	"	17	125	
17	"	12-24	"	"	22-35	"	18	126	
18	27.	1-11	"	"	36-45	"	19	127	
19	"	12-22	"	"	46-54	"	20	128	
20	28.	1-11	5.	"	1-13	"	21	129, 130	
21	"	12-29.	7	"	14-24	"	22	131	
22	29.	8-19	"	"	25-35	John	6.	1	132
23	"	20-32	"	"	36-47	"	1	133	
24	30.	1-9	6.	"	1-13	"	3, 4	134	
25	"	10-22	"	"	14-24	"	5, 6	135	
26	"	23-31.	9	"	25-38	"	7	136	
27	31.	10-21	"	"	39-51	"	8, 9	137, 138	
28	"	22-30	"	"	52-65	"	10	139	
29	"	31-40	"	66-7.	9	"	11	140	
30	32.	1-12	7.	"	10-24	"	12, 13	141	

By the grace of God we have the Scriptures, but how important to "have" in a real way. "Thy word have I hid in mine heart, that I might not sin against Thee" (Ps. 119. 11) means what it says—means so much. The Holy Spirit still applies the written Scriptures, and the life that knows not His work (because of redemption) is wasted.

## THE GREAT SETTLEMENT AND ITS TERMS.

**I**T was more than a strike. It was more than a general strike, for ALL were deeply involved. Hear me with patience when I add that on the one side there was nothing but right, and on the other side, nothing but wrong. Nor can the fact be disguised that, IN THIS CASE, unquestionably, the One in authority was absolutely right, and yet the men were altogether set against Him. Nothing parallel has ever been seen elsewhere. The men's Union was firm, and its leadership was determined, and, it must be owned, defiant (2 Cor. 4. 4). In brief, the workmen REFUSED to work, except in accord with their union, and the One in authority could not recognise this at all. It seemed like a universal strike, to be followed by an interminable lock-out. It was not only a matter of livelihood, but of life and death.

But now, dear reader, the most extraordinary part of the story is to come. The One in authority sent messenger after messenger, but these were mocked. Some, it is true, professed to listen, but they often said, "I go, sir : and went not" (Matt. 21. 30). WHAT COULD BE DONE ?

Negotiations were useless. Everything was at a deadlock. But, passing strange as it may seem, the One Who had all the right on His side had a plan, because of His own love, and, at His own cost, to deliver some from the peril they chose. Nor did He only think of one or two, but of a great number whom no man could number. And it was not a recent plan. Nor did He only TRY to help them. All His perfections were engaged to secure the delightful end in view.

The problem was complicated, because, on this occasion, EVERY ONE was guilty of AN ILLEGAL ACT, yea, of many. That which was more binding than any other contract had been broken, times without number, and to have overlooked this would have been INDULGENCE WITHOUT RIGHTEOUSNESS.

And if you think those who were thus hopelessly involved could somehow, after all, have extricated themselves, you are quite mistaken. Had their wish been thus, they could not have paid the penalty, nor make up for the past. But, not only so, their wish was exactly the opposite : they went on in a way that was not good, after their own thoughts (Isa. 59. 2).

But I seem to delay much too long the story of THE GREAT SETTLEMENT, which is now a matter of HISTORY, and not of mere experiment. From a scene of unequalled glory, where His benevolent authority was acknowledged by all with joy, the One against whom all had set themselves, sent the Son of His Love, that He, being His equal in nature and in love, might bear all the cost of the

only possible settlement of this tremendous problem. And so He came to do the work, and, at last, could say in triumph, "It is finished" (John 19.30).

And these are the terms, at least an extract from them, their fulness is beyond my pen. Because HE took the penalty of all the illegal acts of those brought to acknowledge their guilt unconditionally, they are made free for ever (Gal. 3. 13). Nor are they merely welcomed into His SERVICE. Beyond employment, and wages, they are welcomed into His own family, and their after-work is the happy fruit of love to Him. Think not it was a light matter for the One Who bore the cost : it involved death, but He gave Himself for the sins of those whom He loved, and condescended to call them His people (Gal. 1. 4).

Many there were, and are, (for this conflict is ever present) ready to own partial wrong in THIS dispute, but that is to cast a slur on the absolute righteousness of the One Who has provided the only way of escape, and would He not be wrong if He EXCUSED the wrong? Some dare to NEGLECT so great a salvation (Heb. 2. 3), and still cling to their own union, in the brotherhood of which 1 John 5. 19 speaks. But their mistake is more than perilous. Yet they are still blinded (2 Cor. 4. 4) to the love which has made a complete provision for a present and eternal need. But the Love of the One, Who had, and has, no need of men's work is equal to THE CRISIS, and He still causes a new mind, in which such lament their past folly, and delight in the glory of Him Whom they previously despised (Isa. 53. 3).

My message is now before you. Can you misunderstand? IT CONCERNS THE GOSPEL OF CHRIST, and in His Name I come. Earthly problems may be real, but the first vital issue, dear reader, is your relation to the Lord Jesus Christ. If He is not your Saviour, you remain in a world that is hastening to judgment. Nor can you deal with ANY earthly matter aright, till you are first made near to God (Eph. 2. 13). Human judgment is ever warped, and everything falters,—and more than falters.

Greater than any question of earthly wages is that of Rom. 6. 23, "The wages of SIN is death." And greater than any gift is the gift of GOD, even eternal life in Jesus Christ, our Lord. He loved, and died for HIS ENEMIES, and every attempt to lift up, "and better" a man, without this lever, only falls short, for man is DEAD in sins. YOU NEED CHRIST, MY FRIEND : CHRIST IS THE ONE SAVIOUR. If you own your sin, and value your soul's future, do not despise Him any longer, do not put aside THE GREAT SETTLEMENT which has been made by the Blood of His Cross. God welcomes sinners thereby, and deigns to transform the life that now is, as well as give that which IS to come. The true blessedness of truly knowing

Him is not made untrue because you may have seen some who are hypocrites.

HE IS REAL, and salvation is REAL to-day. And this Salvation is more than history : it becomes a blessed experience. But is it yours ?

TALKS ABOUT PRESENT-DAY NEEDS.—18.  
MEDITATION ON THE WORD  
“ABLE.”

**G**OD is still the mighty God. He can do every thing, nothing is beyond His power. None can stay His hand, or say unto Him, What doest Thou ? (Dan. 4. 35. Job 4. 2). The ruin around may be very manifest, and evil men may wax worse and worse (2 Tim. 3. 13), but God is in the heavens, and “the heavens do rule” (Dan. 4. 26). What rest, amid all, this brings to the believing heart, and how God’s redeemed should look up and have faith in Him, and in His almightiness. How the words stand out, GOD IS ABLE. Why should we, in any measure limit Him ? God’s servant in Matt. 3. 9, said to the Pharisees and Sadducees, who came to his baptism, “Think not to say within yourselves, We have Abraham to our father, for I say unto you, GOD IS ABLE OF THESE STONES to raise up children unto Abraham.” Yes God can do everything. The Lord Jesus said to His disciples on one occasion “The things which are impossible with men, are possible with God” (Luke 18. 27). If only we had more simple faith in Him, how marvellously He would work. The devil acknowledged God’s power when He said to the Lord Jesus, “If thou be the Son of God, command that these stones be made bread” (Matt. 4. 3). Never limit our Almighty God. But rather say, as Job did, “I know that Thou canst do every thing” (Job 42. 2). In trying circumstances let faith lay hold of God’s promises, and say, OUR GOD IS ABLE. The faith of Daniel’s three friends was manifest when they said, “ABLE TO DELIVER US . . . and HE WILL.” And were they not wonderfully preserved (Dan. 3. 17, see verse 27) ? Likewise Daniel trusted in God and was delivered. The Gentile king asked, “IS THY GOD WHOM THOU SERVEST CONTINUALLY, ABLE TO DELIVER THEE FROM THE LIONS ?” (Dan. 6. 20).—See Daniel’s reply in verse 22. How the faith of such men of God must have been encouraged after such a testing time. And these records are for our encouragement too. When we meditate on what God has done in the past for His people, surely we are led on to trust Him more fully to-day. How stimulating to faith is Heb. 7. 25, “Wherefore He is ABLE TO SAVE THEM TO THE UTTERMOST that come unto God by Him,” and then come the words of comfort, “Seeing He

EVER liveth to make intercession for them.” How we should rejoice in such a precious assurance. The marvel is that we can ever doubt His love, even when trials abound. It will strengthen our faith to remember the faith of others, see Num. 13. 30. God had given the promise, and His faithful servants said, “WE ARE WELL ABLE TO OVERCOME,” because of God’s gracious enabling. Unbelief says, “We are not able.” How concerned Moses was for God’s honour in 14. 16. May we never cause others to say, “The Lord was not able to do this or that for His people.”

2 Chron. 25. 9 may encourage when we think of God’s tender mercies. We behold, too, the faith of God’s servant Abraham in Gen. 22, and in Heb. 11. 18, 19. With reference to the birth of Isaac, Abraham’s faith shines out. “He staggered not at the promise of God through unbelief ; but was strong in faith giving glory to God, and being fully persuaded that what He had promised, HE WAS ABLE ALSO TO PERFORM,” (Rom. 4. 20, 21). God is not only ABLE TO SAVE, but able to make to stand (Rom. 14. 4). He is ABLE TO MAKE ALL GRACE ABOUND TOWARD US ; that we, always having all sufficiency in all things, may abound to every good work (2 Cor. 9. 8). What overcoming lives to His glory ours would be if only we trusted our God more fully, and kept His glory before us. We read these passages over and over again, yet, failing to apply, lack power in our daily lives.

Again, how many have been really helped and strengthened in their Christian life by Eph. 3. 20. God “IS ABLE TO DO EXCEEDING ABUNDANTLY above all that we ask or think.” How ? “According to the power that worketh in us.” We have another encouragement in Phil. 3. 20, 21, “ABLE EVEN TO SUBDUE ALL THINGS UNTO HIMSELF.” How we doubt God’s Almighty power, and His tender love ! Oh for more real faith in Him. The Lord is not only able to save, and to make to stand, but ABLE TO KEEP from falling (or stumbling), and to present us faultless before the presence of His glory with exceeding joy (Jude 24). How can we fail to praise Him continually, as we meditate on His Almightyness (Eph. 3. 17-19). May we be thus ENABLED, and all that God may be exalted in our daily walk. In closing our brief meditation on such a glorious topic, let us read 1 Cor. 10. 13, Eph. 6. 11, 16, John 10. 29, Rom. 8. 38, 39. The closing words of James 3. 2 cannot be omitted, for victory is not instead of conflict, but via conflict. Oh that God may, indeed, in these perilous times, grant the enjoyment of His power, that we may live godly lives, and show faith that can trust amid all. So shall we walk in the Spirit, and to the praise of God’s glory.

## Notes on Memorized Verses.

Luke 24. 5-8, 27, 44-48.

5, How many act as if the Lord Jesus were not living: how determined we should be,—He ever liveth (John 14. 19, Heb. 7. 25, Rev. 1. 18).  
 6, His words emphasized with *Himself*: how often we bring ourselves into difficulties only because we forget His words. Blessed indeed is the thought, "They remembered His words." (8, cf. John 14. 26).  
 27, When the Lord Jesus met Satan, it was with *Scripture* (Matt. 4), when He encourages His people, it is with *Scripture*. He began from Moses: a striking testimony as the Divinely appointed writer of the *first* books. "All," twice: He is included in the plural of Gen. 1. 1, 26, He is the Seed of 3. 15, the Antitype of the Tree of Life, the One of Whom the coats of skin speak (3. 21), and the One Who came to meet the sword (3. 24, Zech. 13. 7). So throughout Scripture. *Everything* tells of Him. Those who conceive of Him as a created being are, from *their* standpoint, encouraging idolatry. But all is clear if, with Thomas, we say "My Lord and My God" (John 20. 28). "To Him give *all* the prophets witness" Acts 10. 43, (cf. "all the prophets" in Acts 3. 24).  
 44, Again a stress on all Scripture, and the "must" of prophecy. "Concerning (around) Me": Christ the Centre.  
 45, The critic has a closed mind.  
 47, None other name (Acts 4. 12): if we forget to emphasize His Name (1 Cor. 1. 23, 2. 2, 2 Cor. 4. 4, 6), all is in confusion. "Beginning from Jerusalem," (1) the Jew first (Rom. 1. 16), (2) starting at home (Luke 8. 39), (3) not waiting for a safer sphere, (Acts. 18. 9, 10), (4), going to those who had specially opposed (cf. Luke 23. 34).

Jer. 22. 28-30, 23. 5-8, 16-22.

28, The very name shortened, beheaded, as it were: deeply solemn. The word for idol here suggests an object causing grief and *pain*. Contrast "a chosen vessel unto Me" (Acts 9. 15, 2 Tim. 2. 20). Throughout there seems a yet greater contrast with *Christ*, the One in Whom there was fulness of delight (Matt. 5. 17, 12. 18, 17. 5), Whose seed is counted (Ps. 22. 30, Isa. 53. 10), and Who will possess both the land, and the earth. See verse 30: *Christ* shall prosper (Jer. 23. 5, Isa. 53. 10), "His days" are emphasized (cf. 2. 3. 6, with Ps. 72. 7), and David's throne is *His* (1 Luke 1. 32, note Isa. 9. 7, 16. 5). Indeed, Jer. 22. leads on to 23 *without a break*: and these verses 5, 6 exalt Christ in His Deity and Humanity; His work of obedience and His royalty: how many are His Names. 23. 5, "In the land" and "in the earth." *Threefold* stress on righteousness. 6, Contrast 2 Thess 2. 6.

Christ will "possess" the coming days: observe reckoning in Dan. 1. 1, and then 2. 1: "the times of the *Gentiles*." "This is *His* name," before He is called by it, but "He shall be called" (Isa. 9. 6), and it is well to *declare* what He is, and Israel will call Him aright (Isa. 26. 9, note John 1. 49, 20. 28). 7, "Behold the days come," *again*: how often in Jeremiah: a helpful thought and meditation. 8, Complete bringing up: contrast Ezra 2. 64. 16, Men's evil words, Ezek. 13. 3: *contrast* 2 Pet. 1. 20, 21, 17, Ezek. 13. 22. 18, The only safe place. Observe "*His* word" repeated. 19, No uncertainty. 20, "*His* heart," Isa. 61. 4. 21, The running of those uncalled puts us to shame, but *also* let us learn the lesson of 22, with Luke 10. 39, 42. 22, Again God's counsel (18). We cannot *cause* to hear till we have heard (18). Faithful witnessing always hates evil.

John 6. 1-18.

Most of Christ's ministry recorded in John was at *feasts*, and thus linked with Jerusalem (a feast mentioned here, 4) 2, A *mutual* reason: how different is *spiritual* following: the eyes affect, but see 2 Cor. 5. 7. "He kept on doing" 3, "With His disciples" Mark 3. 14, Luke 9. 18, John 18. 1, 2. 5, Philip: the Lord knew his cautiousness (1. 45, 12. 22), and would draw to fuller faith. "Buy," the word means more than our translation: not limited to buying (this is important, in connexion with Christ's *perfect* truthfulness). Some work in a *place of assembly* is implied: He was in fellowship with the Father: the true place of heavenly business. Moreover, the redemption-Antitype is hinted (Rev. 5. 9 same word), whereby we have the Bread of Life. "That they may eat," mark *His* definiteness: food must be given. 6, "He *Himself* knew": how blessed to realize this as to all our trials (note 2. 24, 13. 1). "He was about to do": yet the "*we*" was not untrue, for He deigned to use *Philip* in the business of providing. 7, "Sufficient," Philip's calculating word as in 14. 8: the Lord by addressing *him* shows how He would draw us from our temperaments to *Himself*, and how tender we too should be in dealing with those of other temperaments. 8, Andrew's loving help, cf. 12. 22. 9, Barley loaves, probably small: the poor people's bread, but was not passover linked with barley "firstfruits"?—thus a type of Christ, 5 and 2=7. The Lord can use five stones, five loaves, five words (1 Cor. 14. 19), an earthen vessel, if *clean*. "Bring them hither to *Me*" is the key (Matt. 14. 18). 10, Note Mark 6. 39, 40, God is a God of order: moreover, time would thus be saved, the number would be easily counted, and a typical suggestion of *assemblies*, and of the complete Church.

# Thoughts from The WORD of GOD.

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July, 1926.  
**FREE.**

*A Monthly, as God gives grace, to help His blood-bought people with love to Him and them. O that, in humble dependence on Him, we may seek to stand in His counsel, and thus pass on, not our opinions, but less and less of these, and more and more of His whole counsel.*

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

"Stand up and bless the LORD your God for ever and ever: and blessed be Thy glorious Name, which is exalted above all blessing and praise." Neh. 9. 5.

"And now, LORD, Thou art God, and hast promised this goodness unto Thy servant: now therefore let it please Thee to bless the house of Thy servant, that it may be before Thee for ever: for Thou blessest, O Lord, and it shall be blessed for ever.

1 Chron. 17. 26, 27.

"Blessed be Abram of the Most High God, Possessor of heaven and earth: and Blessed be the Most High

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God." Gen. 14. 19, 20.  
"Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly places in Christ."

Eph. 1. 3.

"Who can utter the mighty acts of the LORD? Who can shew forth all His praise."

Ps. 106. 2.

"That in the ages to come He might shew the exceeding riches of His grace, in His kindness toward us through Christ Jesus." Eph. 2. 7.

"O the depth of the riches both of the wisdom and knowledge of God."

Rom. 11. 33.

Some lovingly enquire about the "Subscription." Valuing this thoughtfulness and interest, we would refer them to leaflets (gladly sent):—"Hitherto Hath the Lord Helped Us," "Behold the Mounts,—Behold, I am the Lord," "A Further Record of Parts of His Ways." In these we seek to set forth how our Father has enabled, and how we believe He would have us trust Him still, in simple dependence, and a contrast with commercialism, and even its appearance. The work is HIS, and for HIM, and if He wishes it to continue and grow, HE will not fail.

An earnest invitation also 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 5. 15,  
Mon: 8, Thurs: 8, Sat: 6.45. 120, Grundy Street, Poplar, Tues: 8. 15.**

## A Word of Introduction.

BY the enabling of our gracious God we again send forth something to tell of *Him, His love, His authority, His will.* Our Triune God is *not* a bare name. Salvation from wrath, and from sin, is *not* a mere expression. The death of the Lord Jesus is *not* an empty fact in history. The indwelling of the Holy Spirit is *not* "a phrase and nothing more." The Coming of the Lord Jesus is *not* only a theme for a sermon. Christ is real. Eternity is real. The new birth is real. And a walk with God is real. This would we desire. This would we seek. Oneness of mind among God's people is not to be put aside (1 Cor. 1. 10, John 17). The grace of God invites our expectation of a deep revival, with repentance and humility. O for opened hearts to hear His voice and to walk in His ways. Let believers stir up one another, illustrating Mal. 3. 16.

**"In Whom We Have Redemption Through His Blood, the Forgiveness of Sins, According to the Riches of His Grace."**

Eph. 1. 7.

"In Christ" is every blessing found,  
To-day, and ever to abound:  
We have, (not merely hope to see),  
Grace now, AND grace eternally.

Redemption,—from our sins release,  
The gift of righteousness and peace:  
And those whose sins are sent away,  
Stand now by grace,—and "in that Day."

We had no merits, ONLY need:—  
'Tis grace from first to last, indeed:  
The riches of God's grace we own,  
And praise, since saved by grace alone.

## Words of Encouragement.

**"To Go By Day and Night"**  
Ex. 13. 21. The darkness and the light are both alike to God (Ps. 139. 12). He neither slumbers nor sleeps. His care for Israel at night was marked; but He has not changed. "When I awake, I am still with Thee" (Ps. 139. 18). There is a wondrous refreshment for the believer in Isa. 27. 3, "I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day." There is such a wondrous continuance with God. He is ever Faithful, and every promise stands firm.

Not only have we physical "day and night," we have a bright path sometimes and sore trials at other times. Doubtless there are always difficulties, but these may seem oft peculiarly heavy. Has the Lord forgotten to be gracious? No. Tribulation will not separate from the Love of God, as Romans 8 shows. He loves just as much then. The dark cloud has not changed His grace. It is His love to train His people in the way He knows best, not in the way they think best. May our thoughts be, henceforth, gladly subject to His will.

## "SLAVES."

**"THEY** are slaves, though in a land of boasted freedom." What would you think, on hearing such words? Perhaps mere curiosity would be aroused, or you might speak glibly of "economic conditions," unmindful where the real root of slavery lies, even *within*. But it is our longing, as God gives grace, to point out, once again, just one sad form of slavery, which appears to be fast gaining ground. We do not refer to *intoxicants*, though it is sad to enter a public house with the gospel message, and to find the prevalence of drinking. We do not refer to *smoking*, though it is painful to think of any who bear Christ's Name and "indulge" therein. But there are other slaveries, and one of the most appalling is that which concerns *modern dress*. *Emancipation acts* cannot deliver a man—or a woman—from *this slavery*. The worst servitude is *not* subjugation by another, but beneath the tyranny of *self*.

God gave *dress* because of sin, and appointed it as a reminder,—to humble. So with bread, and other articles of *food*. He has wondrous lessons, but do we learn them? The principle of Num. 15. 38-41 is helpful. And Israel's clothes were not *changeable* during the wilderness (Deut. 8. 4). This is important. One of the gravest signs of restlessness to-day is a wish to vary. We remember Isaiah 3. 16-24, and "the changeable suits of apparel" (22). The coats of *skin*, have

a message concerning Christ's sacrifice, but not only so (see Isa. 23. 18). The principle of Eccl. 10. 16, 17, as to food, *applies*: clothes are for wear, and not for amusement or display. If the Lord appoints typical clothing, it is well: but observe, these were for *men* not women, and linked with *animal sacrifices*, not the present dispensation. A designed contrast, as to gold for example, is specially mentioned.

The writer, remembers a window advertisement, "The decree of fashion":—yes, tyranny. But the words, "My people love to have it so" (Jer. 5. 31) sadly fit, nor is the disease subsiding. A few years ago some work for the Lord was commenced in a West End street: in its continuance one noticed how "fashion" shops came to predominate. There are now over 40 in a *short* space, and in one instance two ordinary shops remain amid more than 20 adjoining premises—door to door—every one to decorate women. And almost all, if not all, belong to the nation of Israel. Was Isaiah 3 written in vain? Are the days of Noah to be repeated?—Note the stress on women and display in Gen. 6. 1-4. God forewarned.

Years since we may remember the startling thought, "4 public houses together, or with but one shop between," and I can call to mind possibly a dozen tobacco licences amid two dozen buildings, but craving for fashion excels,—excels in sin. Nor is the East End different. A poor borough can find scope for elaborate shop fronts—that robes or hats may be purchased. Slavery, alas, but *willingly*.

Yet this in itself would not be so amazing, for the ruined world seeks changes, and has no resting place. But those who bear the Name of the Lord Jesus are ensnared. The money spent on "changes" among them would provide for *much* gospel labour. Nor is it *only* a matter of change. 'Tis true that with Christian brethren there may not appear to be much beyond this, although *this* is unfounded. Most of us can remember when straw hats were normal, and if a believer felt more glory was brought to God by abstaining, he was thought "strange." Now the majority of men in London abstain, and 'tis not "*strange*,"—for the world's fashion varies. The usual reason *was* necessary comfort, but have the sun's rays altered? Oh beloved friends, let us be more careful as to what reasons we give. The world's approved colours still affect *all* believers more than they are aware in all weathers, even as to hats. It is easy to copy, much easier than we think. Yet christian brethren cannot be regarded as having no further share in to-day's down grade. They allow believing women to adopt modes of dress, which they themselves would have condemned a few years ago. They cannot

plead non-responsibility. Adam was blamed for hearkening to Eve. God has *not* changed His will: the modesty of Christians is *not* a variable matter: but the "fashion" has changed. Hence the gradual "giving way" of the Lord's redeemed. Yet we are debtors *not to the flesh*: only to our Lord: why not *show* this?

Again, Christian brethren are not to be excused. I have received earnest magazines with pictures,—the unwisdom of these *altogether* is a matter of heart-concern to some of us, but that is not the present thought,—pictures which exalt women in approximations to the demoralizing fashions of the world. If a letter is sent, an apologetic tone of reply has offered excuses or pleaded "health" (yet males and nurses do not bare the neck). As it was in the time of warfare, there is still an uncertain sound, and younger children of God are taught that these things do not matter. They copy others, and we stand by, afraid to offend, but not so afraid to grieve God's Holy Spirit as we should be.

"Copying others": is not this slavery? Yet so blind are many beloved ones who bear Christ's Name that if any abstain from fashions, they are at once reproached thus,—"You only hold aloof because of Mr. So and So." Might not a measure of such love, and respect for those who guide (Heb. 13. 17), be increased in these socialistic and independent days? The reproach recoils on those who are not ashamed to make it. A fellow believer once remarked, of one "in the fashion," how strange it was for a married woman thus to act. The writer suggested that the sin was the same for *all*. But the brother added that he thought *such* an one, being older etc. would have more sense. Affectionately would I plead for the raising of the standard as to *all* among children of God. Why should we expect *so little* from young professing Christians? Are *they* not indwelt by the Spirit of God? Why should we fear the world *must* have a hold on them? May it not be that our fears *deepen* the thought in their mind? Shall we let the wild animal taste a little blood to remove its taste for more? Is it an *accident* that the Holy Spirit in 1 Cor. 11 and in 1 Tim. 2 and in 1 Pet. 3, some of the chief passages referring to Christian women, lays such emphasis on the dress snare? Is it an accident that mystical Babylon in Rev. 17 attracts with her attire? There are no accidents in the words of God. Love to Him realizes what He means.

Beloved friends, many do not *want* to "change," but they are afraid what others will think, or say. *Let* others speak: there is only one "Well done" for which we should care. Are we more ashamed of sin, or of Christ? Israel were, alas, not ashamed when they committed abominations (Jer.

6. 15), but would we not be? I shall not forget the Chinaman who remarked of a fellow Chinese, "He is not a Christian, he wears silk stockings etc." Yet how many who bear Christ's Name fail to see how they *undo* their pilgrim testimony,—and their own joy also, and *wonder why!* They do not have enough of the world to enjoy that, nor enough of Christ to enjoy Him and His way. If others have *very light* silk, they compromise and choose a little *darker*, but that is all. If others cut their garments in full fashion, they choose half way. Why move an *inch*? What is the *root-reason*? It would be a rich blessing if many dear believers could make a prompt bonfire of half their wardrobes. The total loss might be many "50,000 pieces of silver," but the gain greater. Nor would they have the grief afterwards of leading others in the way of sin. Are you willing to pray over this, or not? The question is personal, dear reader. *Delay* may mean *defeat*. Pray now. *Ask the Lord to purge the wardrobe, even if unsparingly.* It may be that the fashions of to-day are more powerful than the books of curious arts. Cannot a voice be raised in protest, with love to Christ, and souls? (If the Lord will, available as a reprint).

### "According to the Scriptures."

"For I delivered unto you . . . that which I also received, how that Christ died for our sins, ACCORDING TO THE SCRIPTURES; and that He was buried, and that He rose again the third day ACCORDING TO THE SCRIPTURES."

(1 Cor. 15. 3, 4, 2 Tim. 1. 8, Num. 23. 19).

ACCORDING TO THE SCRIPTURES our precious Saviour died,

He gave His life a ransom, heaven's door to open wide,  
That sinners, broken-hearted, might now by God be healed,  
And, by the Holy Spirit, for Him alone be sealed.

ACCORDING TO THE SCRIPTURES salvation is of God, The work of God the Father, through precious outpoured blood,

And those redeemed for ever should seek to live, by grace,  
For Him, Who came from glory, to suffer in their place.

ACCORDING TO THE SCRIPTURES God's chosen ones are blessed,

In Jesus Christ FOR EVER, and on His words they rest;  
While in this world of sorrow, though tried and tempted,  
sore

There is in Him, our Saviour, "PEACE, PEACE" for evermore.

ACCORDING TO THE SCRIPTURES may we delight to As those redeemed for ever, to God all glory give, [live,  
Be lowly like Christ Jesus, OUTSIDE the world's esteem,  
HIMSELF our Consolation, HIS glory all our theme.

ACCORDING TO THE SCRIPTURES may we adore and praise

The One Who died to save us, and LOVE His perfect ways,

OUTSIDE the world's ambition, not seeking earthly gain,  
BECAUSE we are redeemed ones, and want with Christ to reign.

## The Children's Columns.

## "THINGS."

**T**HERE are many "things" about which we can speak or write. There are "things" which we have seen in the past, which we shall not soon forget. But let us go further back than our short life, which is said to be "even as a vapour, that appeareth for a little time, and then vanisheth away" (James 4. 14):—although many imagine they are sure to live a long time. But all is uncertain: yet every day is precious, and we cannot count or remember all the things which take place even in a very short time. If we turn to the early chapters of the Bible we shall see many things, which are as real and true as those which are taking place now. We think of the flood: how solemn that only eight were saved, and saved not by their own plan but in God's way. Next we might remember how wonderfully God redeemed and brought His people forth out of Egypt, through passover blood and with His mighty hand. How many things happened then, and all were so real. Yet how soon these were forgotten (Ps. 106. 13). We might also consider the many things which are taking place now. But it is concerning the things of God, and the things of earth, and their contrast, that these lines are written.

Heavenly things are so real, and yet Scripture reminds us that those who are not saved, through the work of the Lord Jesus on Calvary, cannot receive the things of the Spirit of God, for they are foolishness to them, neither can they know them. Why? "BECAUSE they are spiritually discerned" (1 Cor. 2. 14). When any are saved, whether young or old, there is a new creation, and we read, "Old things are passed away . . . all things are become new," or "New things have been brought about." Those who know their sins are forgiven, and that God has granted eternal life, have new wishes, and new desires. The things that are earthly they do not want as before, for they possess heavenly blessings. What a wonderful CHANGE. *The things of the world are seen, but the things of God are said to be unseen, except to those brought by God the Holy Spirit to know the Lord Jesus as their precious Saviour* (2 Cor. 4. 17, 18). The THINGS of the world look real, and the earth and its arrangements seem as though they will stand firm for ages. But it will not be so, for it is written, "Heaven and earth shall pass away, but My Words shall not pass away" (Matt. 24. 35, see 1 John 2. 17, also 2 Pet. 3. 10-14). And thus God's people are exhorted to be very earnest. Notice the words, "Seeing ye look for such things" (14). We think again of the THINGS in the past, also in the present, and then realize

how real the THINGS of God are to His people.

We are often told of THINGS which are to come, in fulfilment of prophecy, and these should not be forgotten, for God is faithful, and, though He is longsuffering, His terrible judgments will surely fall. Notice John 16. 13, Heb. 11. 20, Rev. 1. 1. Mark the word "quickly," Such words make us think of Deut. 32. 35, "The THINGS that shall come upon them make haste." This is evident now; everything is hurrying on. The days and weeks, and even the years, are passing away rapidly. How many THINGS happen even in one week, and toward the end of this age all will hasten onward.

But God's people have a resting place. In Matt. 11. 25 the Lord Jesus said, "Thou hast hid these THINGS from the wise and prudent, and hast revealed them unto babes," the simple ones, who have been heart-broken, and whom God in mercy has quickened and healed (Ps. 147. 3). How we long to know that many, by God's gracious working, may be broken in heart, and brought to know their sins forgiven. Are you among such? God waits to bless the helpless, hopeless sinner (Isa. 30, 18). Two more verses may be mentioned here:—Joshua 23. 14, 15. These refer at first to Israel, but the teaching is clear even now. We read how all the GOOD THINGS, even the blessings, came to pass. But as all the good came to pass, so all the EVIL THINGS, the judgments were sure. Yet so many forget that this is ever true, and God will fulfil every word. May this message of long ago still speak to many in the power of the Holy Spirit.

THE THINGS OF GOD are true and sure,  
His words are fixed for evermore,  
Nought will He change, nor fail to do  
The "good things," and the judgments too.

THE THINGS OF GOD,—they are not vain,  
They speak, and SPEAK TO US again,  
But careless ones, so dead indeed,  
His tender warnings WILL not heed.

THE THINGS OF EARTH soon pass away,  
They come and go, like night and day,  
Earth's pleasures NEVER satisfy,  
Nor lead a soul to God on high.

THE THINGS OF EARTH, which we can see,  
Are like to shadows, soon to flee,  
Yet many young and old, to-day  
FORGET that ALL will soon decay.

THE THINGS OF GOD are lasting, REAL  
To those who have for Him a zeal,  
Who have been born from heaven above,  
By sovereign grace, and covenant love.

THE THINGS OF GOD, yea, His alone  
Are precious daily to His own;  
THE THINGS OF GOD will last for aye,  
Though heaven and earth shall pass away.

WHICH THINGS ARE YOURS? Through precious  
Have you been brought to trust in God? [blood  
Or do THE THINGS OF EARTH enslave,  
Though for the lost HIS BLOOD Christ gave!]

**"CEASING NOT."**

**A Few Words with Young and Older Believers.**

**B**Y the grace of God we would *continue* (Acts 26. 22, 2 Tim 3. 14). Irregularity is not His will. We would *press toward the mark*. It is delightful to see the bold "*Ceasing not*" of Acts 5. 42. There were real dangers and difficulties, but the Lord was, and is, Faithful. The testimony brought against Stephen contained an element of truth; he would not cease (Acts 6. 13). Here was a man of godly persistency:—are we like minded? How often have we felt enthusiastic to-day,—cold to-morrow. We have gone forward for a few brief hours, and then have shrunk back, through fear or laziness, for a few days. A meeting has aroused us, but our zeal has been too fitful: we have depended on emotions, and have expected revival irregularly (contrast Isa. 57. 15) and have not *continued* in the power of the Holy Spirit. The energy of the flesh IS often spasmodic: a walk with God is *constant*. Paul's faithful witness at Ephesus (Acts 20. 31) is a helpful model (1 Cor. 11. 1). Surely we should not be weary in well doing (Gal. 6. 9). The Tree of Life has fruit every month, our Father gives daily bread, and the oil in Zech. 4 flows *continuously*. "In summer and in winter shall it be" (Zech. 14. 8) must be the characteristic of waters that come out of the sanctuary (Ezek. 47. 12). If we depend on *circumstances* we shall always vary, but if we depend on Him how different will it be. God is faithful.

A very solemn contrast faces us in Acts 13. 10. The heart of man is full of evil, and fully set to do evil. Surely we need to be *holy* contrasts. But "who is sufficient for these things?" Two verses in the epistles may be added to set forth once more the path of receiving strength. In Eph. 1. 16 the apostle does *not cease* GIVING THANKS, and in Col. 1. 3 does *not cease* PRAYING. The throne of grace is accessible (Heb. 4. 16). The door is not closed. We may resort continually (Ps. 71. 3). How great are the privileges and possibilities and powers of those redeemed by the blood of Christ, and seeking, by grace, to live more and more *up to their spiritual income*.

**"If The Lord Will":—**

- (1). Bible Gatherings for Christian Men, Tuesdays, 6. 30 2, Minorities (2nd floor, side entrance). Particulars of Greek and Hebrew, the same evening, (before and after), to God's glory, *gladly* given.
- (2). On Bank Holiday (Aug 2nd), we anticipate the Lord's gracious enabling, in gatherings at 61, Upton Lane, open to *all* who own His precious Name (3 and 6. 30). Will you seek to come and mention to others? O for a holy season, of men and women exercised before God.

**Suggested Daily Readings.**

**"IF THE LORD WILL"—July, 1926**

Day	Jeremiah		John		Learning		
	Jer.	Ps. 119.	Jer.	Ps. 119.	Jer.	Ps. 119.	
1	32.	13-25	7.	25-36	32.	16	142
2	"	26-35	"	37-52	"	17	143
3	"	36-44	"	53-8. 11	"	18	144
4	33.	1-8	8.	12-24	"	19	145, 146
5	"	9-16	"	25-36	"	26, 27	147
6	"	17-26	"	37-47	John 8.	31	148
7	34.	1-11	"	48-59	"	32	149
8	"	12-22	9.	1-12	"	33	150
9	35.	1-11	"	13-24	"	34	151
10	"	12-19	"	25-34	"	35, 36	152
11	36.	1-10	"	35-10. 6	Jer. 33.	7	153, 154
12	"	11-19	10.	7-18	"	8	155
13	"	20-32	"	19-30	"	9	156
14	37.	1-10	"	31-42	"	10	157
15	"	11-21	11.	1-10	"	11	158
16	38.	1-9	"	11-22	"	12	159
17	"	10-23	"	23-35	"	13	160
18	"	24-39. 7	"	36-46	"	14	161, 162
19	39.	8-18	"	47-57	"	15	163
20	40.	1-12	12.	1-11	"	26	164
21	"	13-41. 7	"	12-26	John 12.20,21	21	165
22	41.	8-18	"	27-41	"	22	166
23	42.	1-12	"	42-50	"	23	167
24	"	13-22	13.	1-11	"	24	168
25	43.	1-13	"	12-22	"	25	169, 170
26	44.	1-10	"	23-35	"	26	171
27	"	11-19	"	36-14. 7	"	27	172
28	"	20-28	14.	8-19	"	28	173
29	"	29-45. 5	"	20-31	"	29, 30	174
30	46.	1-12	15.	1-11	"	31	175
31	"	13-26	"	12-23	"	32, 33	176

The words of the Lord are more precious than gold. Are they, in our *daily* life? 'Tis not merely a matter of what we say. Do others see that we value God's words before earthly things, before worldly success, and so forth? THE LIFE IS THE INDEX OF THE HEART.

**Some Thoughts as to Prayer and Praise.**

Let us mark the limitation of Ps. 66. 18.

"With my whole heart have I sought Thee."  
Ps. 119. 10.

1. That there may be *growth* in grace (2 Pet. 3. 18), among God's people, and *not* a seeking for *crisis instead of growth*. (But if there has been departure from Him, a *gradual* return is unfitting: a holy crisis is needful, to be followed by growth).
2. For the spread of God's truth by these pages, and that He may graciously keep out that which dishonours Him. His glory is ever to be the one aim.
3. For villages, and isolated children of God,—some brought to the Lord on ships, or even in prison. "The Lord's hand is not shortened." Suffering believers are *not* to be forgotten.

"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.—19.

## HEARING, KEEPING, DOING.

THESE words seem to be linked together, and they each have the word "blessed" joined with them. The Lord Jesus said to His disciples, "Blessed are your eyes, for they see: and your ears, for they hear" (Matt. 13. 16), Again, "He that hath EARS TO HEAR, LET HIM HEAR" (Rev. 2. 7). This encouragement is often repeated, in Scripture. Is it possible to have ears, and yet not to hear? Undoubtedly. We all know this by sad experience. How often many are more ready to hear error than the truth. Oh that in these last times we may be quick to hear the words of God.

How precious and encouraging is the message of Isa. 50. 4, which plainly seems to refer to the Lord Jesus:—"He wakeneth morning by morning, He wakeneth Mine ear to hear as the learned" (the taught ones). May we seek to be such. If the Lord awakens our ears, and awakens our love (S. of Songs 2. 7), what hearing of His voice there will be, and how we shall value such words as in Rev. 1. 3, "Blessed . . . (are) they that hear the words of this prophecy." Shall we seek by God's grace, to be among such blessed ones?

How full is the unveiling of Heb. 1. 1, 2, "God . . . hath in these last days spoken unto us by His Son," and in Mark 9. 7, "This is My Beloved Son, HEAR HIM." Yet how slow are we often to hear, when we should rather be slow to speak, and swift to hear (Jas. 1. 19). We NEED to be, in a spiritual parallel, more like those mentioned in Luke 19. 48:—"They were VERY ATTENTIVE TO HEAR HIM." But, in Jeremiah's time, it was said of some, "They would not hear" (Jer. 13. 11).

May we, by grace, be characterized by hearing, and understanding God's words (Matt. 13. 23). Thus we humbly say, "I will hear what God the Lord will speak: for He will speak peace unto His people, and to His saints." Then comes a solemn warning, "But let them not turn again to folly" (Ps. 85. 8). How watchful we need to be, for Satan is ever ready to hinder God's dear people. We shall hear more clearly as we seek to walk with Him in our daily life, away from the world's attractions. We little realize how much joy, peace, and rest of mind are lost by not hearing His voice, with a VIEW TO KEEPING HIS WORDS. 'Tis blessed to hear, and it is, indeed, blessed to KEEP. "BLESSED ARE THEY THAT KEEP HIS TESTIMONIES, and that seek Him with the whole heart" (Ps. 119. 2). We call to mind Ps. 19. 11, "And in KEEPING OF THEM there is GREAT REWARD." How graciously the Lord encourages His people. We marvel that we so often fail, in one way or another, amid all the encouragements God has been pleased to

give in His precious words, which are true from the beginning. In Rev. 1. 3, not only are those who hear blessed, but they also KEEP THE THINGS WHICH ARE WRITTEN THEREIN. HOW often the word "keep" occurs in Ps. 119. God's servant said, "I WILL KEEP," and also "I HAVE KEPT." How such a testimony should stir our hearts, and cause searching of our ways. Notice verse 129, "Thy testimonies are wonderful: therefore doth my soul keep them." Again, "My soul hath kept Thy testimonies, and I love them exceedingly." Is not our heart moved by such expressions of love for God's truth? Oh that we may be ever ready in the Spirit, to hear, and delighted to keep God's precious words of grace and mercy, and for His glory.

Surely the precious statement in Rev. 3. 10 should spur us on to much more faithfulness, in seeking to keep that which God has graciously written for our instruction, and edification (Rom. 15. 4). "Because thou hast kept the Word of My patience, I also will keep thee from the hour of temptation." What words of comfort and power: how we ought to be deeply affected by them. God will not fail to keep His Word: He never breaks His promises (2 Cor. 1. 20). May we be kept by Him in these "perilous times," as we seek to keep His words and to walk humbly in His fear. There are many suggestive verses in the book of Proverbs on this topic: e.g. 4. 6, 21, "Keep them in the midst of thine heart, for they are life unto those that find them." Ch. 22. 18 tells of godly lips: what power there will be if God's truth is within, transforming the life.

Now shall we consider, by grace, "DOING"? For this we would turn first to Ps. 111. 10, "A good understanding have all they that do." Again, "The people that do know their God shall be strong and do." Joshua 1. 7, 8 should stir our hearts, and encourage us, amid all the strain of these last days. God is still the Mighty God, He will enable as we look alone to Him. How precious are the words of the Lord Jesus, "I do always those things that please Him" (the Father, John 8. 29). May we seek to be more like Christ in this, even as in all else. It is not enough to hear, and keep, there must be the doing, and this word also should come with power, by the application of the Holy Spirit to our hearts. "If ye know these things, happy are ye if ye do them" (John 13. 17). Again, "Ye are My friends, if ye do whatsoever I command you" (John 15. 14). The words of 2 Pet. 1. 10 are helpful. If we live thus, by grace, we shall in that day hear His "Well done, good and faithful servant" (Matt. 25. 21). That God in all may be glorified should ever be our deep heart-longing.

## “NEITHER WILL THEY BE PERSUADED, THOUGH—.”

Luke 16. 29-31.

“IF only I could have it proved to me: ‘I am open to conviction’—such words are easily said. But are we always so ready for the truth as we say? A man who truly knows himself doubts himself. The will and the affections are strong factors, and alter the whole bent of the human mind. Man is not logical, not balanced. Hence a real emptiness, and need:—a need for revelation!

Many speak lightly against God, and the things of God, but is it wise? To some, the wickedness of forgetting God is a deep concern, but it is also more than unwise. Here are we in a world of marvel and mystery, with a brief life, and very limited powers. To deny the possibility of revelation is impossible. To ignore the desirability of revelation is foolish. To go on without revelation is to take a plunge in the dark. Is it not dark?

You, my dear reader, are accountable. No sane man can say that he is unaccountable. Your affections plainly affect your view of everything. To-day's choice influences to-morrow's. Your character is largely built up of your past desires. Indulged desires have warped all our minds. And yet you say, ‘I am open to conviction.’

Surely it would be well to be more humble, and truthful. Till there is humility, you look through a distorted pane of glass. Permit, in God's Name, this plainness of speech. I do not speak as one who has, because of merit, received His grace, but as one who cannot deny an experience beyond reason, though not against it. An experience of grace! The fact of life shows that a new life is not impossible, and those of us who have, in mercy, been born from above (John 3. 3) long that others may have the same supernatural reality and blessedness, even a new creation in Christ Jesus (2 Cor. 5. 17). It is a wonderful fact, but it is a fact. Those who have not experienced it cannot deny its possibility, and should be concerned if it is not theirs. A man who is frivolous in a world of change, and problems, shows he has no deep concern for the truth. He shuts his eyes, and says he wants to see.

“They have Moses and the prophets; let them hear them” (Luke 16. 29). Old-fashioned as the thought may seem, dear reader, we earnestly declare our acceptance of the words of Abraham. If you do not hear the Scriptures (2 Tim. 3. 15), but ask for fuller proofs, no argument will convince. But it may be said, “Then why do you pass on tracts?” Because, we desire to be God's

instruments in referring you to those very Scriptures, and our heart's longing is that He may convince (John 16. 8-11). Ah, and convict.

The claims of many seem to us so proud. The only inference from our natural ignorance should be humility, and we should cry unto Him, Who made our minds, to reveal Himself (Isa. 66. 2). Let a man feel the burden of his sin (Matt. 11. 28), and all else is changed. “Moses and the prophets” make a man uncomfortable. Sin is a horrible fact. To attempt to solve the world's riddle as if it were a puzzle is vain. Has the world a fullness of sin? Then the only solution recognizes sin as a dread fact. And “Moses and the prophets” tell of the deserved doom. Yet also of that altogether glorious and precious Saviour, Who became a Man to die for sinners (1 Tim. 1. 15). And those who own their real position flee to this one hope (Heb. 5. 17). Without Calvary the world is an enigma, and a nightmare: and the human life is a ship without an anchor. Do not set aside God's testimony which has convicted multitudes, indeed, all who are brought to the only logical position in a ruined world, namely heart-brokenness over sin. Without this logical position, is it surprising that everything is in confusion? You cannot understand the only hope till you are brought, in mercy, here. But once brought HERE, you will find peace with God, through our Lord Jesus Christ (Rom. 5. 1). Ah, THIS is a precious reality. DO NOT PUT ASIDE the thought, my dear reader, if you value your soul's welfare. Peace with God is real!

### Notes on Memorized Verses.

Jer. 32. 16-19, 26, 27.

16, A beautiful *simplicity* of faith: (a) he obeyed—“prayer” *instead of* obedience is sinful: sometimes we ask God's guidance when we want to avoid the guidance *already made clear*: (b) Jeremiah dealt with anxiety—in prayer (Phil. 4. 6). 17, It is well to remember, and to mention (*cf.* Ps. 145, 6, 7) God's greatness: Job was *much* blest when he pondered this (ch. 38). 18, How differently a wandering believer uses God's attributes (Jon. 4. 2): truth is a blessing to a right *heart-condition* only. 19, God's *plan* over all (Isa. 46. 10): to buy a field *then* was perplexing, but Jeremiah was content that whereas he knew *parts* of God's ways (Job 26. 14), God Himself knew *all*. 26, 27, In 6, 7, the Lord revealed His will: now, to an *obedient* servant, reveals *Himself*. The Chaldeans were as much *under* the might of “the God of *all* flesh” as the Israelites. Appearances are nothing to faith, except they be indications of *His* usual way of working. But *He* is never subject to that which

is subject to Him. Regularity never limits Him, only His own word can define His path.

John 8. 31-36.

31, Abiding in the Word, 15. 5. "Truly disciples": it is possible to be a disciple *in name only*: this principle is a key to various Scriptures (John 1. 47). "And ye shall know": abiding, learnership, *knowing* (7. 17): if we ask to know *this or that*, instead of *abiding in the Word* of the Lord Jesus generally, we miss the lesson of Col. 4. 6. The Lord does not teach His people to say a few expressions parrot-fashion. "Shall make you free": knowledge is thus linked with godliness and victory. How important is freedom (Rom. 6. 22,—from bondage—8. 2). 33,— "To anyone" or "to anything"; self's bondage is the cruellest. 1 Cor. 6. 12 may be rendered, "I will not be brought under the power of anything." 34, The same thought as "indeed," and "the truth" in 31, 32: "Amen, Amen." Why do men commit sin? Some blame "circumstances," the Lord Jesus shows there is a slavery to sin, *not* to circumstances, i.e. to a law in the members (Rom. 8. 23), a wish is at the root. The Christian warfare begins, but does not end, with victory of wish: O for a *mightier* wish to please the Lord.

Jer. 33. 7-16.

God has many promises for Israel: read chapters like Isa 60-61-62, and do not explain them away:—Luke 1. 32 and Rom. 11. 26 are as true as John 3. 16, how precious (Rom. 11. 29). "As at the first," cf. Gen. 13. 3, 4. 8, Cleansing *as well as* forgiveness, note Lev. 14. 2, 3. "Against Me," this aspect must never be overlooked (Ps. 51. 4). 9, 1 John 1. 9, Isa. 43. 21, Eph. 1. 6, 2. 7. "Hear," Ps. 66. 16, 145. 4, "Fear and tremble," Mic. 7. 16, 17. "All" four times, cf. 2 Cor. 9. 8: God delights to emphasize this in grace. 10, 11, How contrasted is Babylon's condition (Rev. 18. 21-23). Praise and the sacrifice of praise, then to be associated with God's earthly city (Isa. 60. 18): at the *present* time, *where* is the sacrifice of praise (Heb. 13. 13-15 with Rev. 11. 1, 2)? Observe that *joy without praise* would be quite a failure. Note these three "for's" that lead to praise. 12, Again a stress on "without man and without beast." God's blessing on nature implied by Gen. 1. 28: contrast Rom. 8. 20, 21: the ark of Noah gives a type (Gen. 6. 19, 20). 13, "Cities," Zech. 1. 17, yet though "cities," there are "flocks": *not* the large commercial cities of to-day. The believer should notice this prayerfully, and be ready to act on the principle of Matt. 24. 16, set forth in Rev. 18. 4, at the *right* time, but it is *not* for children of God *now* to form "colonies." Consider the changed word of Heb. 13. 12, 13—

"gate" to "camp" lest we should misunderstand. Separation from commercialism is to exist now, *amid* earth's commercialism. Believers are to be quite different—even in use of time. "Over-time" is a grave peril usually. It is worthy of prayerful notice that the book of Acts begins and ends in a *city*: the Lord's missionaries mainly visited cities first: we read of assemblies in *cities* only, and the epistles were to those in *cities* primarily (e.g. 1 Cor. 1. 2, 2 Cor. 1. 1). The Lord's people are not *now* to seek *isolation*, nor form colonies of their own, but to live in *godly separation* amid the unsaved. Many arrangements for *employment* illustrate this, e.g. 1 Pet. 2. 18.—16, Compare and contrast Jer. 23. 6: **THERE** we have "*His Name*," and "One shall call *Him*"; but **HERE**, literally, "Which One shall call **TO** her," and "name" in italics only. Thus Christ is *exalted*—as ever.

John 12. 20-33.

20, The Lord's dealings with Samaritans and centurions are striking: moreover, we think of the Syro-phoenician woman, and the publicans were *types* of Gentiles. 21, A wish to "see" (Luke 19. 3 and 5). Philip's temperament reserved (so in 6. 7, 8 Andrew speaks); and note *order* of names in verse 22: the Lord can use *men* of all temperaments, but we must never excuse or misuse our natural tendencies, if they oppose *His will* (Ex. 4. 10-17, Jer. 1. 7). 23,— "The hour," note Luke 22. 53: contrast the "hour" of Rev. 3. 10, and throughout Rev. e.g. 11. 13, 14. 7. The hour of Christ's finished work shows the one *basis* of salvation for *Gentiles also*: we are *not told* Christ saw these Greeks *before* Calvary. (Cf. God's overruling in the type of Jonah: ch. 3 *after* ch. 2—death and resurrection pictured). 24, Alone in His life (Heb. 9. 8): it is the blood that brings near. 25, The fruit of salvation, *His* fruit. 26, The test—"Follow" (John 21. 19, 22). *I am, shall be*, note 1 John 3. 2. "Honour," note 14. 23. 27, "Troubled," same word 14. 1: *He* took the wrath that His own might be freed. Heb. 5. 7:—*He* would not avoid *the hour*, but was brought out of it (Ps. 22. 21). 28, Cf. Matt. 26. 39. 29, 30, As usual, *man's* thoughts fail, Matt. 16. 14. 31, *Now*—a great change: *after the time of Christ's death*, believers cannot *rightly* share, (as e.g. Daniel of old), in government (Leaflet *gladly* sent). 32, "All"—men of all classes and nations (Rev. 5. 9). "To Myself," cf. 14. 2.

Correspondence from any Believers and Enquirers exercised before God, is welcome. O that His humbling work may be more realized by us in these last days. Percy W. Heward, 61, Upton Lane, Forest Gate, London, E. 7. Telephone: Maryland 2196 (No messages on the Lord's Day).

# Thoughts from The WORD of GOD.

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**FREE.**

"But, beloved be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning His promise."

2 Pet. 3. 8, 9.

"For He is Faithful That promised." Heb. 10. 23.

"My times are in Thy hand." Ps. 31. 15.

"And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may read it. For the vision is yet for an appointed time, but at the end it shall speak and not lie: though it tarry,

*A monthly as the Lord enables, seeking to testify His TRUTH, even if unpopular, that those whose concern is TO PLEASE HIM, may be encouraged. The grace of God GUARANTEES salvation, but it is a clarion call to a holy life, with the Judgment Seat of Christ in view. And holiness is impossible without obedience, as the Holy Spirit clearly shows.*

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Some lovingly enquire about the "Subscription." Valuing this thoughtfulness and interest, we would refer them to leaflets (gladly sent):—"Hitherto Hath the Lord Helped Us," "Behold the Mounts,—Behold, I am the Lord," "A Further Record of Parts of His Ways." In these we seek to set forth how our Father has enabled, and how we believe He would have us trust Him still, in simple dependence, and a contrast with commercialism, and even its appearance. The work is HIS, and for HIM, and if He wishes it to continue and grow, HE will not fail.

An earnest invitation also 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. Also 130, Grundy Street, Poplar, London, E.. Tues: 8. 15.**

## A Word of Introduction.

Again would we send forth a few brief pages concerning that which is BEYOND expression, even the gospel of the grace of God, and His loving will for His people. But as we see through a glass darkly, so we can speak a little, and write a little of "parts of His ways." And it is good to "exhort one another." THE day is fast approaching, the need for godly awakening is very evident. But what shall be our attitude? Shall we build up a successful society? Shall we identify ourselves with arrangements which add to His words, and take from them? A simple path is open. It may have problems, but what are THEY? HE abideth Faithful. We would quietly set forth that which appears to be the teaching of Scripture, whether well-known or not, whether accepted or not. NO word of the Lord can be treated

lightly without a risk (Matt. 5. 19). Christendom has many caricatures of Christ and we have all been misled and have caused others to err, but shall we not be simple enough to keep to His words henceforth? The Holy Spirit does not lead elsewhere.

## "My LORD and My GOD."

John 20. 28.

No doubts could supervene,  
The Lord Himself made known,  
The proofs were clearly seen,  
And Thomas could but own:—  
Amazing love: He deigned to meet—  
The very need, with love complete.

And shall not we confess,  
Nathanael's words endorse?  
His Name with Thomas bless,  
Constrained by love's sweet force?  
His Deity we joy to tell,  
Made His by blood, His praise to swell.

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

wait for it; because it will surely come, it will not tarry." Hab. 2. 2, 3.

"Jesus Christ . . . in Him was Yea: for all the promises of God in Him are Yea, and in Him Amen, unto the glory of God by us."

2 Cor. 1. 19, 20.

"I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits." Rom. 11. 25.

"I would not have you to be ignorant, brethren, concerning them which are asleep." 1 Thess. 4. 13.  
Cf. Rom. 1. 13, 1 Cor. 12. 1, 2 Cor. 1. 8.

## Words of Encouragement.

**"LORD, HELP ME."** The Syrophenician woman could not claim to be of Israel. The Lord had tested her faith by silence, and then by words. Matt. 15. 25.

But how different they were from the "send her away" of the disciples. He did not tell her to go. And so she came. But she would not say, "Son of David," She would take a title that set forth His glory beyond Israel, and His power beyond Israel, and His power beyond that special work to which He was sent. Yet He still tested her faith. "The little dogs": our English translation misses this point of love, veiled love, but nevertheless love. "Dogs" would only repel: "Little dogs" invites humble faith, nothing else. For the little dogs, none others, sometimes receive crumbs; nor was this taking from the children. And so faith grasped the hint as faith always does, and thus she pleaded, in voice. Say, was not this an encouragement, dear reader? But would not most of us have been repelled. We often lose a blessing, for we want some great thing, and we look for it in certain words. But the Lord would not heal Naaman on his own terms, nor will He bless us on our terms with that which would thereby undo its very blessing. His humbling lessons are as precious to faith as they are unwelcome to pride.

## "STRANGE FIRE."

**THE** sin of Nadab and Abihu in Lev. 10. 1 is declared by the Holy Spirit to be the background for the Day of Atonement (16. 1). And we know the solemn yearly reminders, on that day, of the incompleteness of all Israel's priests and sacrifices alike.

Nadab and Abihu did *not* serve other gods. Nor did Cain: *BUT* the *first* view we have of him shows one coming to God in his own way. Such was Uziah's sin (2 Chron. 26. 18, 19), followed by permanent leprosy.\* Somewhat similarly the new cart of 2 Sam. 6 was an innovation. The "strange fire" of Lev. 10. 1, after 6. 25, ignored God's arrangement, and the burnt offering also. When Israel, by looking in the ark, ignored sacrifice (1 Sam. 6. 19), multitudes, gathered from the

\* Never let us forget one sin leads to another, and the king's anger is specially mentioned as to the visitation. We are reminded of Matt. 5. 22. Why does the Lord mention this *first* of all? Probably more children of God than we realize will be excluded, from certain positions in the Kingdom, because of a bad temper. A leaflet as to "Losing One's Temper" gladly sent.

district, died (1 Sam. 6. 19).\* *It is easy to innovate.* It is natural to alter. It is attractive to arrange for oneself. But it is sinful, and thus perilous.

The strange fire is not said to have been prohibited. It was enough that it was *not* appointed, and that the Lord had provided that which He wished. Some dear children of God may have said, "Infant baptism is *not* forbidden," and others, "If leavened bread is unsuitable, why does *not* the Holy Spirit say this in 1 Cor. 11?" Beloved friends, the whole idea of demanding a definite prohibition of all else, or even seeking this before we render simple obedience, is wrong. You know what the Lord Jesus used when He broke bread.† Why innovate? The woman of Matt. 13. 33 innovates in *this* very way in the spiritual parallel. Again, others say, "Smoking is *not* forbidden." Yet others remark, "Keeping Christmas is *not* forbidden."

Just now we will not criticize these wide statements, but "not forbidden" is a dangerous basis. Seek God's revealed will. "What are *His* words?" *Not* "What has He *not* said?" John 14. 15. The reproof, "Which He commanded them *not*" is the death blow to "tradition" and "development," and thus to Romanism and Ritualism, as well as every other innovation. Let us ask for "the old paths" (Jer. 6. 16), and seek the Lord's warrant for everything. The writer often remembers how a historian characterized one reformation as a gradual removal of things seen to be wrong, and another as a simple beginning, with God's will, and a building up of that which was seen to be commanded, and *nought* else. This may be an over-statement historically, but it suggests a precious principle spiritually, and if we hear what the Spirit saith in Scripture we shall be wise. Israel offered to do before they heard (Ex. 24. 7): we ask the Lord's blessing in our arrangements, *already made*. These things are the root of much failure.

The added words, "Do not drink wine" (Lev. 10. 9), in the light of "That ye may put difference between holy and unholy" (10), and "lest they drink, and forget the law" (Prov. 31. 4) are deeply suggestive. Indulgence and excitement lead to forgetfulness of the Lord's will. Israel's priests were to avoid anything which would make them forget. Is it possible that Nadab and Abihu forgot so soon? The Holy

\* Distinguish "The men of Bethshemesh" from "and He smote among the people" 50. 070. The critic confuses these.

† The theory that, if unleavened bread were meant it would be mentioned in 1 Cor. 11, breaks down, for we know He used it, yet 'tis simply called bread. Love does not presume to say to the Holy Spirit as to how He should instruct.

Spirit writes briefly, *to give us food for humbling thought.*

The Lord's words, quoted by Moses are significant. "I will be sanctified in them *that come nigh Me*" (Lev. 10. 3). To come near involves much responsibility. God did not always *shew* His disapproval afterwards. When Moses omitted circumcision, there was the danger of death (Ex. 4. 24). But many in Israel *afterwards* omitted (Jos. 5. 7-9). In like manner, there have been many like Ananias and Sapphira since, who have kept back part of the price, and many like those at Corinth where some slept in death (1 Cor. 11. 30). But though God gives an *initial* warning and then may be silent, He is not pleased with strange fires. It is not for us to imitate unjudged sin, but to honour our Lord. It is not for us to see how far we can go without being cut off, but to love *His will* more. The fire to bring the incense, typifying prayer, to Him, was *His own* provision, and it was from *the sacrifice*, and if we ignore Christ and His work, or if we overlook the Lord's hints, or if we act just as we imagine, and *without a commandment*, we are in DANGER. And the sin of Lev. 10. 1 was immediately after a time of waiting before God (Lev. 8. 35), and after a special blessing. Let us never be self-confident. Surely the warning will have some effect in our lives.

### Some Thoughts as to Prayer and Praise.

Let us mark the limitation of Ps. 66. 18.

"He prayed in his prayer . . . He prayed again."  
Jas. 5. 17, 18.

1. For spiritual encouragement among God's people, and living "soberly, righteously and godly" (Tit. 2. 12) because the love of Christ constrains (2 Cor. 5. 14), i.e., an unworlly separation from the world, and its habits and aspirations.
2. For believers who have sought to give up things which they have seen to be grieving the Holy Spirit, and who now feel keenly their isolation: specially remembering any who seem tempted to go back (Heb. 11. 15), and build again what they cast down (Gal. 2. 18). They, and we, have need of patience, and need to cry that there may not be falling from past *steadfastness* (2 Pet. 3. 17, 18).
3. For the Lord's blessing on these pages, and on work among men of all nations, and on correspondence, that *all* may be to His glory more and more.

"It is good for me to draw near to God: I have put my trust in the Lord God, that I may declare all Thy works" Ps. 73. 28.

The word "lust" is sometimes used in our translation: but in modern English to reject "lust" is not sufficient. The word rather means "desire." The condemnation of "lust" is respectable: the condemnation of **SELF'S** "desire" is spiritual, and thus devotedness to the Lord and to His will is emphasized.

### "BLESSED."

"BLESSED are the people that know the joyful sound: they shall walk, O Lord, in the light of Thy countenance." Ps. 89. 15.

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

"BLESSED is every one that feareth the Lord; that walketh in His ways." Ps. 128. 1.

"BLESSED are they that keep His testimonies, and that seek Him with the whole heart."  
Ps. 119. 2, Ps. 84. 4.

HOW BLESSED are the people that know the joyful sound, Who love God's holy precepts, and in His truth abound; HOW BLESSED now to know Him, to walk with Him as well,

To know that we shall ever with Christ our Saviour dwell, HOW BLESSED are the people whose sins are all forgiven, Who know they are redeemed ones, and heirs of God, and heaven;

HOW BLESSED are the faithful, while in this world of woe, Who know their loving Saviour, as in His grace they grow.

HOW BLESSED are the chosen, in Christ, their risen Head, They will not ever perish, our Lord and Master said; HOW BLESSED are the people saved now by covenant grace, Through Him, Who died to save them, Who took the sinner's place.

HOW BLESSED are the called ones, within God's marvellous light,

Who once were just as others, and children of the night; HOW BLESSED are the people whom God the Lord did choose, Not one, so blest and favoured, will Christ our Saviour lose.

HOW BLESSED are the moments we spend in secret prayer, And when, with others gathered, sweet fellowship we share;

HOW BLESSED now to serve Him, and walk in all His ways,

To know that He, in mercy, accepts our humble praise.

HOW BLESSED are the humble, the meek and lowly ones, Whom God, in love and mercy, deigns now to call His; HOW BLESSED is the prospect of our eternal home, [sons; Where praise shall be for ever, whence we shall never roam.

The adjectives of Scripture are precious. Have we the love of God? It is His **GREAT; AND MUCH** love. Have we redemption? It is **PLENTEOUS**. Have we faith? It is **PRECIOUS**. Have we the Spirit Who indwells? He is the **HOLY** Spirit. Have we the hope in view? It is "that **BLESSED** Hope." And so it is continually.

### "If The Lord Will":

During AUGUST:—

- (1). Bible Gatherings for Christian Men, Tuesdays, 6. 30, 2, Minorities (2nd floor, side entrance).

Particulars of Greek and Hebrew, the same evening, (before and after), to God's glory, *gladly* given.

- (2). On Bank Holiday (Aug. 2nd), we anticipate the Lord's gracious enabling, in gatherings at 61, Upton Lane, open to *all* who own His precious Name (3 and 6. 30). Will you seek to come and mention to others? O for a holy season, of men and women exercised before God.

## The Children's Columns.

## GOD'S GIFTS.

**C**AN any one on earth count up God's gifts to His creatures? I think not. Nay, I know none can do this. They are so many. They are like God's thoughts concerning His people, they cannot be numbered (Ps. 40. 5). We read in another Psalm of God's tender mercies (145. 9). "The Lord is good to all, and His tender mercies are over all His works." Again in Matt. 5. 45, "He maketh His sun to shine on the evil, and on the good, and sendeth rain on the just and on the unjust." The sun is a wonderful gift. What should we do without it? Also the rain is given in mercy, though sometimes we may want the weather to be "fine," when God sees fit to send rain. We ought to be very grateful for both the sun and the rain also. God is the Giver of all good. James 1. 17 says, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights," then come the comforting words, "With Whom is no variableness, neither shadow of turning." God never changes, and His word is for ever settled in heaven. What a joy this is in a world that is full of changing. God is always the Same, and thus His words and love also are always the same. This should speak to those who do not love Him, and who despise the work of the Lord Jesus on Calvary. For God will not change His Word as to the future punishment of the ungodly. If we think about the food we eat, we remember "Who giveth food to all flesh," then come the gracious words, "for His mercy endureth for ever" (Ps. 136. 25). Again, "Which giveth food to the hungry" (Ps. 146. 7). It is also written, "Thou openest Thine hand and satisfiest the desire of every living thing."

As we have seen; if we read about the rain, we read about God's gift, also the sun, and the Holy Scripture says "He giveth snow like wool" (Ps. 147. 16). That tiny seed which is put in the ground and which grows up, and gives food to strengthen the body, has life, and God alone gives this life, and causes food so plentifully. He grants so many kinds, which grow up out of the earth. Thus we see, in all things, God's wonderful greatness. The very air we breathe is God's gift to us. We could not live without air, neither could we live without food. How soon should we all die if we had no sun nor rain. Yet with all these mercies bestowed daily, so many are unthankful, and thus they forget God, Who is the Giver of all good. Sleep is well when one is weary and tired. 'Tis God Who gives sleep. It is God Who gives strength even to work and to walk about. All these mercies are from Him.

We have now considered together, some of the

many gifts which are bestowed in mercy, by God, even to the unthankful;—mercies which we call "temporal," i.e., things for this life, necessities such as food, raiment, and all else for this earthly body.

But there are gifts which are far greater, and much more important than those of which we have been thinking. The Gift of God's beloved Son surpasses all others. Well might God's servant exclaim, "THANKS BE UNTO GOD FOR HIS UNSPEAKABLE GIFT" (2 Cor. 9. 15), the Gift of His beloved Son, Who gave His life a ransom for many (Matt. 20. 28). How encouraging are the words, "THE GIFT OF GOD IS ETERNAL LIFE through Jesus Christ our Lord" (Rom. 6. 23), and Salvation is of the Lord, and a very precious gift, and all through the finished work of Christ on the cross. The Lord Jesus said to the woman of Samaria. "If thou knewest the GIFT OF GOD . . . thou wouldest have asked of Him, and He would have given thee living water." Then in Eph. 2. 8 we read, "By grace are ye saved through faith; and that not of yourselves, IT IS THE GIFT OF GOD." So we see that God is the Giver of all good. Some are told to-day just to give the heart to God, and they imagine all is well with them. But none can give acceptably to God (Rom. 11. 35) till He first gives life and eternal salvation, and His wonderful gift is for those who see and feel their sins a burden. Is this your condition? God waits in mercy to save all such, even to-day.

Every good and perfect gift is from God on high,  
His beloved Son came down, down on earth to die,  
And in Him saved ones have life,—e'en eternal life,  
Saved are such by wondrous grace, from their sinful  
strife.

Every good and perfect gift is from God in grace,  
Grace alone,—for none deserved e'er to seek His face:  
But, in mercy, God has saved, out from every land,  
Sinners young and old alike, and by grace they stand.

Every good and perfect gift is sent down from heaven,  
For the very air we breathe God has freely given.  
Yet how many, young and old, oft complain and fret,  
S.orn the Saviour's poured out blood, God the Lord  
forget.

Every good and perfect gift is by Jesus Christ,  
Who for rebels shed His blood, and His death sufficed  
For all those brought now to see, (by the Spirit led),  
That their hope and safety rest on the blood once shed.

Every good and perfect gift is from God alone,—  
Peace, and joy and endless bliss to His very own;  
'Tis by grace, and grace alone, sinners are redeemed,  
That His every word should be welcomed and esteemed.

Every good and perfect gift; food and raiment too,  
And salvation full and free,—sinners born anew,—  
Tell us of the gift of Christ God's beloved Son  
Who came down to live and die, Christ the perfect One,

Every good and perfect gift calls for gratitude,  
And the thought of self esteem, how can this intrude?  
In the view of God's great gift, and His words so true  
Are His gifts of love and grace,—nothing now to you?

## “BOLDNESS IN THE DAY OF JUDGMENT.”

A Few Words with Young and Older Believers.

**T**HE Day of Judgment is a reality. God is Holy, and He will bring every work into judgment. The unsaved sinner should *tremble* at the prospect. “Uncertainty” brings a terrible alarm, if God’s majesty is, in any measure, realized. The “hero,” who says he does not fear death, is not always a hero, but one who has no consciousness of God’s holy wrath (Ps. 90. 11). Except for a Christian, the meeting of death without anxiety is bravado, and forgetfulness of God. Only to a believer may it be said “all things are yours . . . whether . . . life, or death” (1 Cor. 3. 21, 22).

Yet the Day of Judgment is solemn to a child of God, even though he does not come into judgment (John 5. 24). Rev. 22. 12 is wide, and 1 Cor. 3. 14, 15 must be weighed. “Well done” is a precious word from Christ’s lips: His silence will be a loss indeed. Hence though we may be willing to die (2 Cor. 5. 8), we confess that it is *mercy if we are still spared* to give more devoted and less alloyed service unto the Lord than hitherto (Phil. 2. 27). Though boldness in the Day of Judgment will belong to the Lord’s people (i. e. the mouth will be opened, Rom. 3. 19 is contrasted with Ps. 51. 15\*), and though praise will *overflow*, should we not be concerned to bring Him Who loved, and loves us, that abiding fruit which will be *His joy*?

Grace never leads to carelessness, nor to ungodliness. Far otherwise, it teaches us that we should live righteously. “Live as you like, if you are saved” can have no meaning unless we remember that the “liking” has been *changed* by salvation. That which He likes we like, for that which hath been born of the Spirit is spirit.

Though solemnized, the believer need not be *frightened* of the Day of Judgment. Love has been brought to a wondrous goal (“perfect” is from the same root as “end” in John 13. 1). “As That One is, (even Jesus Christ the Righteous), we also are—in *this world*.” That is we are now made the very righteousness of God in Him (2 Cor. 5. 21). *Substitution* involves nothing less than this. Isa. 61. 10 expresses a *reality*. Human thinking cannot grasp what human language cannot express, but the redeemed heart is taught to praise. “There is therefore now no

\* So is it as to prayer (Eph. 3. 12). Nor is this strange, for the throne of grace is a *throne still*, and prayer is not meant to have a free and easy irreverence. “Our Father, Which art in heaven, *Hallowed* be Thy Name.”

condemnation to them which are *in Christ Jesus*” (Rom. 8. 1) and this does not depend on attainment but on atonement. It is not something vaguely in the future, but already secured:—“*So are we in this world*.” The fact that we are already accepted in the Beloved, and that every quickened one could be thus addressed, would show that this is not the *effect*, but the *cause* of growth in grace. Why? The cause is grace, our experience is the fruit. In other words, *His* perfect love casts out the fear of the Day of Judgment, because such fear has torment. God’s complete love forbids tormenting fear. “Let not your heart be troubled.” His love is that which is perfect in 1 John 4. 17 and 18, though *our love follows*. “We love, because He Himself first loved us” (19). Children of God are not to be distracted and tormented with fears and despondency. He does not wish them to be anxious or uncertain. *If* they wander, depression may come in, and may be used as a safety valve, for joy amid wandering is sinful. But this is not to be normal. The Lord does not lead us to a standpoint where we have *depression* instead of a view of Him. Nay, we should, like Moses, *endure* as seeing Him Who is Invisible. The Lord does not call to mirth, but He does invite to holy joy. And if we remain where fear rules, it is because we have not set the Lord always before us, we are not looking off unto Him (Heb. 12. 2). But is not this attitude commanded in the unfolding of His love to His people, and an indication of the path the Holy Spirit marks out for them? How gracious indeed is the Lord, and how complete is the provision He has made for His people, that in *His joy* they may have strength for victory over sin (Neh. 8. 10).

TALKS ABOUT PRESENT-DAY NEEDS.—20.

## CALMNESS AND QUIETNESS.

**I**N these days of rush and excitement it is not easy to be *quiet*. But if we would be well-pleasing unto our beloved Lord and Saviour, we should seek for *quietness* of heart, which must mean restfulness in our daily life. Do we not all feel the *NEED* for more patient waiting before, and for, Him—the Lord from heaven? It is so easy to be “in a hurry.” But waiting times are resultful to God’s glory. How suggestive are the words of Ps. 46. 10, “*Be still, and know that I am God*.” How we should understand His word, if only we were restful in Him, by grace. Surely the words of Job 34. 29 are suggestive:—“*When He giveth quietness, who then can make trouble?*” Ah, it is God-given *quietness* which is so needed in the home, business, and assembly. A holy, restful life will be

helpful to others, and surely our desire is thus to walk that we may not in any wise be a hindrance, but, on the contrary, an encouragement; to seek more godliness of life. The Lord never fails: nothing is too hard for Him, He can and does deal with all our circumstances. Oh for more faith, and power in the Holy Spirit, to walk worthy of Him, Who hath called us out of darkness into His marvellous light (1 Pet. 2. 9). There are many passages which are helpful on this very subject. We all need to be more practical, and not merely to enjoy the portions of God's truth, but to seek for grace to live more in accordance with the gracious promises, and exhortations of the written and revealed words of God. His grace is sufficient, and His enabling is marvellous. Why should we limit Him? He can, and will work mightily in those who have real and living faith in Himself. Are there not lessons for us in Luke 8. 23-25? The Lord Jesus said, "Where is your faith?" Again, there is a rebuke in the words, "Why are ye so fearful, how is it that ye have no faith?" And the specially applicable and impressive words come in Mark 4. 39: "He arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm." Yes, the Lord can calm any storm within the hearts of His people, and give *quietness* which is resultful. See also Matt. 8. 26, cf. Jonah 1. 11, 12. If we are in the wrong place, we hinder others, and are not restful ourselves. We call to mind the difference between Martha and Mary. Mary was *quiet*, she "sat at Jesus' feet and heard His Word." Martha was "cumbered about much serving . . . careFUL and troubled about many things." Mary could do her appointed work quickly because she had learned to sit and listen to His Word, and the Lord commended such quietness (Luke 10. 39-42). When Lazarus died, Martha went out, but Mary sat still in the house till her sister came and said, "The Master is come, and calleth for thee. As soon as she heard that, she arose quickly, and came unto Him" (John 11. 20, 28, 29). *Quiet* restfulness will cause quick obedience to His wishes, out of love to Him Who so loved us. Oh that God may work mightily in the closing days of this age, and give *quietness* amid all the excitement around us.

How precious is Isa. 32. 17:—"The work of righteousness shall be peace, and the effect of righteousness *quietness*, and assurance for ever." Again, Isa. 30. 15 encourages:—"In *quietness* and in confidence shall be your strength." Let us ponder the words in this verse, "In returning and rest shall ye be saved." If we wander, there cannot be a restful mind. 'Tis only as we seek, by grace, to walk with the Lord that we shall enjoy God-given *quietness*, and be undisturbed,

(though humbled), by all around us. "God can" and does keep in "peace, peace" those whose mind is stayed upon Him. His promise cannot be uncertain. We mark the words of Isa. 48. 18, "Then had thy peace been as a river." What a contrast is found in Jer. 49. 23:—"Sorrow on the sea, it cannot rest." "There is no peace to the wicked." But God's dear people have peace in Him, through His precious work on Calvary.

Have we not failed, through not being more restful, and peaceful at *all times*? What a change God has wrought. A satisfied soul possesses, ah, and IS, a wonderful privilege (Ps. 107. 9). Isa. 58. 11). How can we be other-wise than peaceful, even when troubles and trials increase. In the world we shall have tribulation, yet in Him, peace (John 16. 33). How often He leads His people by the waters of *quietness* (Ps. 23. 2 margin). If only we are more silent to Him, and before Him, He will work marvelously (Ps. 37. 7 margin). We have lessons in Ps. 107. 29, 30. How many encouragements God has given in His word. See Prov. 1. 33, "Whosoever hearkeneth to Me shall dwell safely, and shall be *quiet* from fear of evil." What is there to fear, if God is with us (Isa. 8. 10), and for us (Rom. 8. 31)? Fear of any tormenting kind, takes away restfulness. There are many other portions which we might consider, with great spiritual profit, and in the enabling of the Holy Spirit. See Acts 19. 31-40, and note Paul's calmness. How restful and *quiet* we ought to be (1 Tim. 2. 2, 1 Thess. 4. 11). May the Lord bless His words to us on this subject, and use yet one more passage which has impressed me indeed, namely, 1 Pet. 3. 4. It is so easy to be impatient and irritable, *specially in the home*, and so we have the need for the *ornament* of a meek and *quiet* spirit. What a precious gift is this, and what a beautiful decoration and adornment in any home. Oh that we may, in God's mercy, seek daily for such a spirit, that God in all may be glorified, in the *home*, as well as elsewhere, and all by His own gracious *inworking*, in the *in-dwelling power of the Holy Spirit*.

## ANOTHER "CUP."

AS we delight to tell of ONE WHO REALLY SATISFIES, amid those who throng the pleasures of this age, we desire earnestly that many might have what we have. Sometimes we find a crowd with thoughts fixed on "one thing,"—it may be the passing glory of only a year's honour in a race, or in the football field. What is a year? And probably the glory will be lost to some one else next year, and there may be a keen disappointment, or joy in past success,—fading more and more from view. An earthly cup: what

is it in reality, dear reader? What is the advantage? As in the Grecian games a crown of wild olives was eagerly sought, so is it with men to-day. But there is a treasure infinitely beyond all, and abiding, yet they seek it not. That Treasure is Christ, and lasting joy is found in His Salvation. Ah, 'tis not only what we have, but Whom we have, even the personal Lord Jesus Christ Himself, because He Himself condescended to "have" us, aye, and to die for us. And all permanent pleasures and treasures are with Him. Then let us at once be definite:—Are they yours? A football cup is a poor comfort on a death-bed. But Christ satisfies even there,—and satisfies to-day, and, more than this, He has satisfied all God's claims—all, without exception—for all those brought to believe into Him. But what if you live, and die, outside Him? You take your chance, you say, and are in the majority. The majority in a sinking ship do not make it one whit safer. 'Tis a poor chance. Rather, you have no chance. Heaven's open doors are not for ever and hell's closed doors, once closed on you, will remain closed for ever. There are many ways to hell, but not one way out.

Forget it if you will. Ignore it, if you can. Ah, dare to trifle at it, if you are thus determined:—**BUT**—tremendous "but"—God is not mocked, He has a memory. And there is

#### ANOTHER CUP!

The Lord Jesus Christ, in unequalled love, took a cup of wrath (John 18. 11) that His undeserving people might have one of salvation and blessing (Ps. 116. 13, cf. 1 Cor. 10. 16). Nevertheless, outside Him there remains another cup. Mark the momentous words of an unrepealed prophecy. "Upon the wicked He shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup" (Ps. 11. 6). Solemn indeed is the declaration. And prophecy is unrepealable, not because God is held down by His words as a Persian king, but because He uttered them with full knowledge of their truthfulness, and righteousness, and fulfilment. "God is not a man, that He should lie."

It is idle to laugh away the thought of judgment. A madman may laugh on a sinking ship, but who else will laugh? Psalm 75. 8 gives a similar warning, "In the hand of the Lord is a cup, and the wine is red; it is full of mixture; and He poureth out of the same: but the dregs thereof all the wicked of the earth shall wring them out, and drink them."

Do you think we only want to frighten you? Nay, dear friends, we want to warn, that many may be saved from the terror of that nearing Day. "The great winepress of the wrath of God" is a reality (Rev. 14. 19) and His cup of wrath another reality. Together they express the two parts of a sure and certain judgment. God is not mocked!

Knowing this, ought we to be silent? Would you expect us to be silent? What would you think if we were silent?

You say, "Come to-morrow: religion is for 'Sunday.'" We acknowledge the preciousness of the Lord's Day for His people, but it does not belong to you, if you are not united to Him on resurrection ground.

But salvation is all-important to-day. You are not sure of to-morrow. Nor, if you reach it, will you cease putting off. Nor is it right to despise the mercy of God to-day. The mean ingratitude of men toward their Creator would not be tolerated in ordinary life. Yet many who seem respectable, and of good repute among men, are blind as to this forgetfulness of God. Home, business, money, pleasures—Satan's drugs.

Thanks be unto God, the cup of salvation has not been emptied, the day of salvation is not yet finished, the door of God's ark is not yet closed. There is a warm welcome, through the blood of the Lord Jesus, and those caused to receive Him have the Fountain of Life (Ps. 36. 9). Yes, dear friends, beyond the pleasures of an earthly cup and honour, in God's presence is fulness of joy, at His right hand there are pleasures for evermore (Ps. 16. 11), fulness and eternity combined,—wondrous two-fold blessedness, and all is free. God is not holding out a vain hope. The Psalm you learnt, in childhood tells of what we possess in manhood,— "My cup runneth over" (23. 5). And having taken the cup of salvation we would call on the Name of the Lord (Ps. 116. 13), and pray that some who read these lines may be changed from wrath to glory, and from the world to Christ, and caused to rejoice in a Saviour Who never changes, instead of an uncertain earthly honour, which never lasts. Is the cup of salvation yours, or not?

#### Notes on Memorized Verses.

##### John 16. 7-16.

He Who is the Truth (14. 6) speaks the Truth. 7, "Expedient," to bring, or bear, *together*, a wondrous word of unity as in 18. 14, 1 Cor. 12. 7, Heb. 12. 10, note 1 Cor. 6. 12.\* 8, "That One," emphatic. "Shall convict," 3. 20, Jude 15. 9, 'Tis not that only unbelief is sin, but the fact that men believe not into Christ INVOLVES, and PROVES, their *remaining* in all their sin and sins: "sin" because they do not seek the one escape from the place of conviction (Rom. 10. 4): contrast John 8. 46. 10, Christ's resurrection and ascension proved righteousness had been wrought, and recognized (Rom. 6. 7 lit., 1 Tim. 3. 16): He was declared righteous. 11,

\* A contrast with the unsatisfactory English use of the words "expedient" and "expediency." The Holy Spirit does *not* approve such scheming. Truth must ever be precious at all costs.

Not judgment to come, but the judgment of 12. 31, of which, indeed, the fuller application is future (cf. Ps. 2. 6, 7). 12, "Many things," "Meat in due season" (Matt. 24. 45): how little we can bear (1 Cor. 3. 2). 13, A precious contrast with 8, but equally part of the One Holy Spirit's work: note the twofoldness of Tit. 1. 9, Jude 3. "Into all the Truth": some ask, "Why are not believers of one mind now?" Differences are a call to *humiliation*: they manifest *sin* (1 Cor. 1. 10), but they do not reflect on Christ's promise. He has promised the *goal*, which shall be reached (Eph. 4. 13). Nor do they reflect on the Holy Spirit: He leads along the way (*ὁδηγεῖ*), not *drives*. 13, 14, "Things" in the light of the precious "Me" which Christ uses. That which does not glorify Christ, that which irreverently misuses His Name cannot be the work of the *Holy Spirit*. Christ is GLORIFIED. 14, 15, Shew: cf. "hear" (Rev. 2. 7): a *personal* work of the Holy Spirit to be realized: not "visions" and "voices" as those reproved in Ezek. 13, but the *true* opening of the eyes and ears of the heart to see and hear spiritually (Matt. 13. 16 applies, cf. Ps. 119. 18, Eph. 1. 18, Isa. 50. 4). 16, "That blessed Hope" ever in view (Heb. 10. 37). "Me," not only an event (1 John 3. 2, Ps. 17. 15).

Jer. 50. 4-7, 17-20.

4, A *repeated* contrast with "this day." "Together," (Ezek. 37. 22, Hos. 1. 11). The blessing of the *land*, and of Israel, and Judah, are all at the same time, and linked with seeking the *Lord*: Anglo-Israelism confuses the prophecies, and attacks pilgrim-separatedness (Heb. 13. 14). Weeping, Zech. 12. 10, Jer. 31. 9: never make light of sin. 5, How often we ask, with our faces in the *other* direction, as it were (Hos. 10. 2 contrast Jer. 29. 13). 6, *Wandering* Israel, the Lord forgotten (Note Isa. 30. 15, Jer. 6. 16, Matt. 11. 28). 7, Men's vain attack on Israel, *excusing sin*\* (Ezek. 36. 5). 17, Scattered (Jer. 31. 10). 18, Isa. 10. 5, 6, 12. 19, *His* (Israel's) habitation still kept (Rom. 11. 29). Satisfied, in that Day (Jer. 31. 14, Joel 2. 19, 26): so now, God delights in His people's delight. 20, Again the *repeated* time stress. Not be found, cf. Jer. 31. 34, Heb. 10. 17. How blessed it is to be "in" Christ Jesus.

John 20. 24-31.

"But Thomas": observe how the Lord has overruled history, as Gal. 4. 22-30 shows, to give a type: here of Israel (Zech. 12. 10: Didymus, *twin*, to be *linked* with the redeemed of this dispensation). "The Lord," so in 21. 7, 12, 15,

\* The writer remembers hearing, when a child, a boy defend himself for throwing somewhat at a Jew—"They crucified our Lord." How painful the claiming of "our Lord" in such a heart-condition.

20, 21, in each case "Jesus" in the same verse: marked reverence. 25, "I will not believe": a *very strong* negative: it has been pointed out that *whenever* a man uses this (e.g. Matt. 26. 35) he breaks his word: contrast Heb. 13. 5. 26, The Lord's condescension to our need (Judg. 6. 36-40). "Within," "with them," thanks be unto God for this. "Peace to you," the third time: salvation, service, glory. "Do not *become* unbelieving (faithless), but believing," and faithful. "My Lord," as in 25. "My God," note with 1. 1. 29, Christ accepts this testimony, as in Matt. 16. 16, 17: He refuses *less* acknowledgment (Mark. 10. 17, 18—He was more than a Teacher, He must be owned as *God*, or nothing at all, John 3. 2). The Lord Jesus calls this *believing*: a strong assertion of Deity. "These have been written *that*" cf. 6. 29. The fact (He is), the possession (ye have). "In His Name": how wondrous "in Christ."

### Suggested Daily Readings.

"IF THE LORD WILL"—August, 1926.

Day	Jeremiah	John	Learning	
			John	Ps. 119.
1	46 27-47. 7	15. 24-16. 11	16. 7	1, 2
2	48. 1-10	16. 12-22	" 8, 9	3
3	" 11-26	" 23-33	" 10, 11	4
4	" 27-42	17. 1-11	" 12	5
5	" 43-49. 6	" 12-26	" 13	6
6	49. 7-19	18. 1-11	" 14	7
7	" 20-29	" 12-23	" 15	8
8	" 30-39	" 24-35	" 16	9, 10
9	50. 1-12	36-19. 5	Jer. 50. 4	11
10	" 13-24	19. 6-15	" 5	12
11	" 25-34	" 16-24	" 6	13
12	" 35-46	" 25-37	" 7	14
13	51. 1-12	38-20. 5	" 17	15
14	" 13-26	20. 6-18	" 18	16
15	" 27-39	" 19-31	" 19	17, 18
16	" 40-51	21. 1-12	" 20	19
17	" 52-64	" 13-25	John 20. 24	20
18	52. 1-11	Acts 1. 1-8	" 25	21
19	" 12-23	" 9-17	" 26	22
20	" 24-34	" 18-26	" 27	23
21	Lam. 1. 1-11	2. 1-13	" 28	24
22	" 12-22	" 14-24	" 29	25, 26
23	" 1-10	" 25-36	" 30	27
24	" 11-22	" 37-47	" 31	28
25	" 1-21	3. 1-11	Jer. 52. 4	29
26	" 22-36	" 12-23	" 5, 6	30
27	" 37-54	" 24-4. 6	" 7	31
28	" 55-66	4. 7-17	" 8	32
29	" 1-12	" 18-30	" 9	33, 34
30	" 13-22	31-37	Acts 2. 41	35
31	" 1-22	5. 1-11	" 42	36

Correspondence from any Believers and Enquirers exercised before God, is welcome. O that His humbling work may be more realized by us in these last days. Percy W. Heward, 61, Upton Lane, Forest Gate, London, E. 7. Telephone: Maryland 2196 (No messages on the Lord's Day).

# Thoughts from The WORD of GOD.

Vol. XXVI. No. 9.  
Sept: 1926.  
**FREE.**

*By the grace of God we are what we are, and would earnestly wish to send forth a simple testimony of His truth in its graciousness and gentleness, yet in its firmness and power. Desiring to keep to His proportion, we would not forget sound doctrine and pilgrim-like practice. May our Father give to weak instruments His mighty grace.*

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

"Children of God by faith in Christ Jesus." Gal. 3. 26.

"He is not ashamed to call them brethren." Heb. 2. 11.

"Ye are not of My sheep." John 10. 26.

"EXAMINE yourselves, whether ye be in the faith." 2 Cor. 13. 5.

"Every one that beareth fruit He purgeth it; that it may bring forth more fruit." John 15. 2.

"My son, if thine heart be wise, my heart shall rejoice, even mine: yea, my reins shall rejoice when thy lips speak right things." Prov. 23. 15, 16.

"He will rejoice over thee

Some lovingly enquire about the "Subscription." Valuing this thoughtfulness and interest, we would refer them to leaflets (gladly sent):—"Hitherto Hath the Lord Helped Us," "Behold the Mounts,—Behold, I am the Lord," "A Further Record of Parts of His Ways." In these we seek to set forth how our Father has enabled, and how we believe He would have us trust Him still, in simple dependence, and a contrast with commercialism, and even its appearance. The work is HIS, and for HIM, and if He wishes it to continue and grow, HE will not fail.

An earnest invitation also 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 5. 15.  
Mon: 8, Thurs: 8, Sat: 6. 45. Also 130, Grundy Street, Poplar, London, E.. Tues: 8. 15.

## A Word of Introduction.

By the Lord's enabling, we ask for the thoughtful reading of these pages, by exercised believers. Conscious of our imperfection, we dare not direct attention to ourselves, but our Lord! (Not that we would say. "Do as I write, but not as I do." We long to adore God's doctrine, but need to be more *with* our Lord). We desire a godly proportion, but all the truth cannot be in an issue. Moreover, though some may blame, is it not well to emphasize, as He emphasizes upon us, forgotten parts of His truth? Hence sometimes believers will find what, at first, they may call peculiarities in the emphasis on becoming ready for the Coming of the Lord, and not only saying He will come. Likewise is it as to the rejection of all denominational names and religious titles, and a plea for non-conformity to the world in its customs, and its Christmas, its dress and its decorations. Simple pilgrim-like

separation to Him, and a quick ear for His voice in what many call "little things," must be prayerfully realized, in the Spirit.

## "The Glory of The Lord." 2 Cor. 3. 18.

How changeless is the glory  
Of our beloved Lord,  
Who can proclaim the story,  
And all His love record?  
Redeemed, in grace, for ever,  
By precious blood made nigh,  
His people none can sever  
Nor break the endless tie.

His glory is delightful  
In saving sinful foes,  
Who 'gainst Himself were spiteful,  
Determined to oppose:  
For such He wrought salvation,  
And such in Him are found  
O for deep adoration,  
And praise that must resound.

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with joy: He will rest in His love, He will joy over thee with singing." Zeph. 3. 17.

"Yea, He LOVED the people." Deut. 33. 3.

"This people have I formed for Myself; they shall show forth My praise." Isa. 43. 21.

"Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of Him Who hath called you out of darkness into His marvellous light: which in time past were not a people, but are now the people of God." 1 Pet. 2. 9, 10.

## Words of Encouragement.

The Lord bless thee and keep thee. Numbers 6. 24-27 emphasizes the Lord much. And this is ever well. We need to exalt Him. Blessing without Himself is not blessing. Keeping is not a bare action. He keeps. And how could we conceive of His countenance without Himself Whose countenance it is? All Scripture directs to our personal God. And as Enoch and Noah walked with God, so may God's people now. Fellowship is with a Person (1 John 1. 7). We dare not substitute the thought of an "influence."

The way of salvation *theoretically* known is not satisfying. We would know Him. If there was this stress on *His Name* for the joy of Israel, how blessed is the *realization* of this among His saved ones to-day in the greater privileges of the unfolding of grace, and the record of a now-finished work, since the Lord Jesus has died on Calvary, and been raised. Well may God's people cling to this Divine emphasis, and view every attempt to "impersonalize," as grievous before Him. And, (such is the subtlety of Satan), let us beware of the defence of the *impersonal* (i.e. unrealized) doctrine of the personal reality and personal interest of God. We must experience grace as well as say, "Grace is to be experienced."

## "HE WENT DOWN . . . AND WAS SUBJECT UNTO THEM."

Luke 2. 51.

**T**HESE are days of *self-assertion*. Socialism has its echo, and a *loud* echo, even in the home. Satan, at the outset, sought to alter the right relationship of Eve to Adam. The language is strikingly changed from "a help, meet for him" (Gen. 2. 18) to "her husband *with her*" (Gen. 3. 6).<sup>\*</sup> And the same tendency is found when children behave themselves proudly (Isa. 3. 5). It seems evident that God permits this, in reproof (Isa. 3. 4). But many are not exercised regarding the state of affairs. A large number of parents seem willing to shirk responsibilities. This is not strange in the world, but believers need to be encouraged to faithfulness. Their duties are not easy, but they are a great privilege. "My son, hear the *instruction* of thy father, and forsake not the *law* of thy mother" (Prov. 1. 8). The authoritative, yet gracious, tone of the Book of Proverbs is helpful. *Children of God* must not be afraid

\* The stress on Adam when God gave commands is noteworthy. To receive a command indirectly is no disgrace. The desire for special personal revelation errs.

that *their children* will be offended. "Fear" is often a peril. God's Fatherly love to us is to guide in dealing with others. There is no assertiveness in a parent's quiet dignity. It is quite the opposite of "I *will* be obeyed," "If you do that, I will"—with all manner of added threats, not intended, and never fulfilled. Untruthfulness in the exercise of authority is a fundamental failure—and a sin.

The Lord Jesus, Who took upon Himself the form of a Servant, is the Example of His blood-bought people in the home. "Subjection," which suggests "arrangement *under*"—the "Submission-word" of other Scriptures *as to the home*—is the word used of Him. He saw no disgrace in this. Love loves to be truthful in the appointed sphere, even though the sphere is voluntarily chosen. "He was *subject* unto them." Surely *Christian* children must feel the force of these words,—and Christian parents must see what they are to expect. "Expect" is a great word, but a precious one: expectation is a true help. The context enforces the lesson. Had He not just proved *His* wondrous knowledge? Aye, and the words had sounded forth, "Wist ye not that I must be about *My Father's business*?" Yet He did not hurry forward. The *greater* part of *His* brief earthly life was in the *background*. Was this a mistake? There are no mistakes with Him. Luke 3. 23 is amazing, for He needed *no delay* as we need. And Mark 6. 3, seems to fill up the gaps. Could not others have made "merely earthly things" seemingly *just as well*? Yet He spent more years thereon than in preaching. How instructive to the young believer who would give up a situation, without a clear warrant from God, and devote his "time wholly to the Lord's work,"—oftentimes only to be held back from going forward by the *rules* of a society. The Lord can enable His people, in such a dilemma, to risk pennilessness, and to step forth, but it is better not to run into unappointed chains. How precious is the witness of godliness in the workshop, and *unpaid* witness for the Lord in the evening—and not only on a platform even then. Spirituality is in myriads of little things, and the blood of Christ has purchased the *whole* life.

But to return. "He was *subject* unto them." The principle is important. If they had understood all, we should find the passage simple. But they understood not (50), albeit Mary "kept all these sayings in her heart" (51). He was *subject*. We must not use one part of God's will against another. A believing child does not cease thereby to own his parents. Salvation does not make a debtor free to omit material payment. The imperfection of government does not give believers license for insubordination. The Lord

Jesus would not have done evil, if unwisely commanded. Nor can a Christian obey if told to worship an idol. But there can be no resentment, nor rising up, nor lack of *submission*. The government remains the government which he honours, as such, even the day after it issues a wrong statute, and the moment after it condemns him for his conscientious disobedience. There can be no godly *resistance*. A keen sense of God's providential arrangements is important. And HE appoints the home into which we are born.

The human heart often chafes against seeming *hindrance*. But the Lord Jesus knew nothing of this rejection of home authority. "He was subject unto them," and the plural implies the importance of *guardianship*, as well, for Joseph occupied this position. How often a believer has *fretted* because circumstances of responsibility have kept him, or her, back from a seemingly larger sphere. The Holy Spirit answers this fretfulness.

Another thought is linked. In how many homes there is an *unrest*. Children need to be told *repeatedly* what they are not to do, and so forth. The Lord Jesus was a Contrast. Is it not probable that if parents, from earliest childhood, emphasized this verse, there would be certain encouragements? The restful agreement which God reveals in a godly home is much needed.

So our hearts are led forward to see the unity which pleases Him. And there is a certain parallel in every form of Christian relationship. In business and assembly alike the believer is to honour God's arrangements, and to show a beautifully unassertive character. The Holy Spirit never leads to lack of humility. May our hearts be helped by this encouragement.

### Some Thoughts as to Prayer and Praise.

Let us mark the limitation of Ps. 66. 18.

"When Moses was gone in . . . to speak with Him, then he heard the voice of One speaking unto him" Num. 7. 89.

1. For *humble* reviving among God's people (Ps. 85. 6, Isa. 57. 15), that there may be more *joy* in His will, and glad nonconformity as to *this* age (Rom. 12. 2).
2. For godly homes, as that of Zacharias and Elizabeth, that there may be the prayerful *expectation* of children trained for Him. Unhindered prayer means much (1 Pet. 3. 7)
3. For guidance as to printing and issuing, that our Father may guide as to language, translation, and the number printed, and all details concerning gospel work for those of other nations, which we desire, if it be His will, to continue.
4. For grace and wisdom in conversation (Col. 4. 6). There are so many unguarded words to-day.

"Continue in prayer, and watch in the same with *thanksgiving*" Col. 4. 2.

### "WE KNOW":—

"That Christ died for our sins according to the Scriptures" (1 Cor. 15. 3),—and that "the Coming of the Lord draweth nigh" (James 5. 8).

"We know that we have passed from death unto life" (1 John 3. 14),—"We know that, when He shall appear, we shall be like Him, for we shall see Him as He is (1 John 3. 2), and that now "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory: WHILE we look not at the things which are seen, but at the things which are unseen" (2 Cor. 4. 17, 18).

WHAT REST there is in knowing our precious Saviour died,

That for our sins He suffered, was pierced and crucified:  
Men mocked Him as He suffered, derided Him as well,  
And none on earth can picture, nor all His sufferings tell.

WHAT REST there is in knowing we're saved from sin and shame,

That we shall never perish, if trusting in His Name;  
Christ will not ever fail us, but keep unto the end,  
And, in His wondrous mercy, we on Himself depend.

WHAT JOY there is in knowing we shall for ever be  
With Christ our loving Saviour, through all eternity,  
That we shall be in glory free from all earthly toil  
Where sin can never enter, our heavenly joys to spoil.

WHAT BLISS there is in knowing our Father's constant care,

That, in His tender mercy, He hears and answers prayer;  
And He is ever mindful of those whom He did choose  
In Christ, His Well-Beloved, and on *such love* we muse.

WHAT PEACE there is in knowing that God will never fail,

That every word, once written, shall over all prevail;  
Nought of His wondrous purpose, can Satan's might withstand,

He works, and none can hinder His mighty outstretched hand.

WHAT REST there is in knowing our trials will be o'er,  
We shall behold our Saviour, behold Him evermore;  
The strain for us is working, a weight of glory too,  
As we refuse earth's treasures, with heavenly things in view.

WHAT JOY there is in knowing Christ's Coming draweth nigh,

THAT all His own will meet Him, and dwell with Him on high.

How glorious is our prospect, why should we doubt or  
For in His Well Beloved, we are to God so dear. [fear?—

### MALTA.

Our hearts have been drawn to pray for Malta. The Maltese are in various parts of the world. A little card of texts has been printed, and passed on to some, in the Lord's enabling. If any reader knows the Maltese language, and could render help, on a few points, at least, we should be so grateful to hear. And may the glory be the Lord's.

Doctrine without practice is like an empty casket.  
A mere body without a spirit,—in other words, a corpse.

## The Children's Columns.

## IS IT TRUE?

**H**OW often these three words are uttered, by young and old alike. Sometimes things are said "to have happened," and we ask, "I wonder if this is really true," for so many reports are false, and we cannot believe all we hear in this sinful world. Not a few, sad to say, *take pleasure* in being untruthful. How solemn is this. But there are some who hate and abhor lying (Ps. 119. 163), and *love the truth*. How watchful one ever needs to be in this matter, for it is so easy to be deceived. We think of the words concerning Satan in John 8. 44, "When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." What a contrast is found, with reference to the Lord Jesus, in John 14. 6. He said, "I am the WAY, and the TRUTH, and the LIFE." Then in John 15. 1, "I am the TRUE VINE."

It is about these things, which are "really true," that this message is written. Before we go further let Prov. 6. 16-19 be read. Here we have things which God hates. Lying is an *abomination* to Him. But He delights in the truth, and so do those who have been brought "out of darkness into His marvellous light" (1 Pet. 2. 9). Their life is changed through the precious blood of the Lord Jesus. And those thus privileged can say, like God's servant of old, "THY WORD IS TRUE FROM THE BEGINNING, and every one of Thy righteous judgments endureth for ever" (Ps. 119. 160). "God is not a man that He should lie," and He "cannot lie," for He is "A God of truth." How thankful some of us are for this, in a world so full of deceit. God *never* changes (Mal. 3. 6), never goes back from His Word, and though He seems to be silent at the present time, yet He sees all, and will, in His own time and way, make known the truth of His Word. "Is it really true?" Some ask when told that, since Adam and Eve disobeyed God, all born into this world are sinners, away from God. God's Word says so, and as every word is true we would humbly believe. Then there are many who question even the true history of the flood, when only eight souls were saved, and all the others were destroyed. Is this true? Yes, absolutely true.

Then again, some do not believe that God chose Israel as His own special people. But the Bible says so, and every word is perfectly true. and this will be seen, in God's own time and way. Is it true that the Lord Jesus was God, and that He became Man, and lived on this earth, and died to save sinners? Though many may not believe, yet it is blessedly true. The Bible says so, and every word is true from beginning to end. It is

easy to say, "I don't believe this or that," which is written in the Scriptures, but such words only shew the sinfulness of the natural heart, and do not alter God's unchanging words. *It is foolish and very sinful to deny the truth of God*, which will endure for ever. How different will those speak who are brought by God the Holy Spirit to be concerned about His wonderful salvation, and their sins. Such will be able to answer with joy when asked if it is true that "The Son of man came to seek and to save that which was lost" Luke 19. 10. *They know Him*. And is it true that God saves those who are "heavy laden" burdened with their sins (Matt. 11. 28), through the finished work of His beloved Son? Yes, we praise God for this. Is John 6. 37 true, and are *all* the words of God true? When any ask these questions, and are in "real earnest," we can reply, Yes, every word of God is blessedly true, and God DOES heal the broken-in-heart even now! If you, dear reader, whether you are old or young, feel your heart-need, God will welcome YOU, even to-day in His wonderful love and mercy. Is not such a *true* invitation precious to the heart? "Thanks be unto God for His Unspeakable Gift."

AND IS IT TRUE that God's dear Son,  
The Righteous, Spotless, Perfect One,  
Came down from heaven to live and die,  
That sinners might to Him be nigh?

AND IS IT TRUE that God will do  
ALL that is written, through and through,  
That every word must be fulfilled,  
As He Himself hath planned and willed?

AND IS IT TRUE that God will save.  
The one who is to sin a slave,—  
That He will free from every race,  
The "heavy laden," in His grace?

AND IS IT TRUE that, in His might,  
He brings from darkness into light,  
Poor rebels, lost and helpless too?—  
Yes, all His words of grace ARE TRUE!

AND IS IT TRUE that every word,  
Will be fulfilled, in Christ the Lord?  
Judgments and blessings every one?—  
Yes, for redemption's work IS DONE.

AND IS IT TRUE that some will be  
Sent from our God eternally,—  
That such will, at God's Great White Throne,  
Convicted stand, when all is known?

AND IS IT TRUE that I may be  
Saved NOW from sin, from wrath set free?  
YES, if by grace you see your need,  
And trust in Christ, His merits plead.

The humble believer is *not* to be worried over his circumstances: he thanks God for these, whatever they are, but he *is* concerned about his own actions which make them necessary. For refining he praises God, *but not for the dross which needs it*. Oh for more love to the Lord, a love that never complains.

## DO WE DEPEND ON "IT?"

A Few Words with Young and Older Believers.

TRUSTING to the ark was vain (1 Sam. 4. 3), while sin was excused. How would God own Hophni and Phinehas? Jer. 7. 4 has a warning, "Trust ye not in lying words." "It" cannot save. The brazen serpent worshipped is "Nehushtan" (2 Kings 18. 4) a type can never take the place of the Antitype. The human heart seeks "it." Does not this speak to us to-day? The Philistines were afraid (1 Sam. 4. 7, 8): they connected the power of God with the material, hence to them the struggle seemed between their god and the God of Israel. He, in perfect wisdom, let Israel feel their failure (cf. Isa. 10. 6, 7).

Eli trembled for the ark of God (1 Sam. 4. 15), but if only he had trembled more for his sins. "Ichadod" (verses 21, 22) was indeed written before God, ere the ark was taken. He hates sin.

It is deeply important to notice that when Uzzah touched the ark, he was not protected thereby (2 Sam. 5. 7). But, when there was the carrying aside to Obededom's house, how graciously the Lord blessed the implied dependence on Him (2 Sam. 5. 10, 11).

There are many to-day who rest on their Christian parents, and similar advantages. Nor can we dare to undervalue these. But at once we all see there is no salvation in advantages. The sinner must be personally born from above (John 3. 3). And the same principle applies after salvation. When Israel said, "The temple of the Lord, The temple of the Lord, The temple of the Lord, are these" (Jer. 7. 4), He Himself said, "Lying words." And so we call to mind Christ's warning in Matt. 24. 2. But have not we, even though in Christ, a danger lest we trust to some "it"? Shall we say the "it" of our Bible study, with almost a boast as to its regularity? The remedy is not irregularity, but godly use of the precious privilege and right method. *Walking with God must be linked.*

If the "it" of our activity in Christian work becomes central, there is pride. If we value a meeting according to our own blessing, we are apt to crave for an experience instead of seeking for God's glory first. We need Himself and His exaltation. We shall not lose a blessing and an experience thereby, but we must not reverse the Divine order (see 1 Sam. 2. 16, 17).

Some beloved children of God have almost made baptism a goal instead of a beginning, and the Lord's supper has seemed the total of fellowship instead of a plea for oneness of heart, and mind, and pilgrim-like devotedness. Thus, as

Israel were proud of the types which pointed to Him Whom we love, yet knew Him not, so often we have been occupied with things that lead to Him, instead of with Himself. We have made the scaffolding the building, and have emphasized the electric bulb without the living current. But the Holy Spirit ever shows the due order and right proportion. O that we may see and feel this, dear fellow-believers. Thus will there be true growth in grace (2 Pet. 3. 18).

Jer. 52. 4-9.

A sad story. Sin ruins everything. God's garden, and Jerusalem, God's city, alike laid low. 9, 10, 10 of the dating is remarkable: a contrast with 10, 10, 10: how many in Gen. 5 died between 900 and 1000. 5, 11th year of "king" Zedekiah (title omitted in 8): afterwards dating by Gentile kings. Note Dan. 1. 1 with 2. 1: contrast "in His days" of Ps. 72. 7.\* Famine, yet men did not turn to God. "No heed." contrast Lev. 26. 4, 5. 7, Breaking up and flight. The walls ruined. The king's garden, no longer his. "The plain"—going down from Jerusalem to Jericho: on this road Zedekiah was stopped. The Lord presents a contrast in Luke 10. 30-37, and also in the opening of the eyes of Bartimæus (Mark 10. 46-52): Zedekiah's eyes were put out (11). Scripture is full of contrasts: all to emphasize salvation. Thus Zedekiah (Righteousness of the Lord) is the contrast with "The Lord our Righteousness," Jerusalem's next Real King.

\* Believers have no continuing city here; datings in the New Testament are oft omitted.

Acts 2. 41, 42.

Baptism followed welcoming of the word. Then, not before, souls were added. Thus we find both a preparation and an after-action (three privileges in order). The baptism of non-believers is unscriptural. Baptism without a view to Scriptural gathering misses much of God's teaching to-day. Stedfastness (2 Pet. 3. 17, 18). Doctrine, not doctrines (always singular). "Fellowship" an expression of sound doctrine. "The breaking of the bread" frequent if there is an assembly (the Lord's supper on the Lord's Day). Prayers deeply important—together. Cf. with this verse the four outside bars of Ex. 26. 26-30, the Holy Spirit's inner work the middle (28).

"If The Lord Will":

During SEPTEMBER:—

Bible Gatherings for Christian Men, Tuesdays, 6. 30 at 2, Minories (2nd floor, side entrance).

Particulars of Greek and Hebrew, the same evening, (before and after), to God's glory, gladly given.

TALKS ABOUT PRESENT-DAY NEEDS.—21.

## GRATITUDE FOR WHAT GOD'S PEOPLE ARE.

**T**IS blessed to meditate on ALL GOD IS, yet how we all fail to realize His greatness, and the greatness of His love. We look around, and behold His works in nature, and marvel: we ponder His works in grace, and how exceedingly glorious and amazing are these. Truly His ways are "past finding out," yet there is so much which in mercy, He has been pleased to reveal, concerning Himself, and His attributes, and His wonderful work of redemption. There are many things which we cannot understand, yet which we know are perfectly true. We cannot explain why we should be among those upon whom He set His love, when we were even as others. The only thing we can do is to acknowledge gratefully that God saves the undeserving, and works all things according to the purpose of His own will (Eph. 1. 9, 11). May we bow our heads, and hearts, and worship Him. How we fail to see the full wonders of His working, in that His people are PREDESTINATED, chosen in Christ before the foundation of the world (Rom. 8. 29, 30, Eph. 1. 4, 11). For what purpose? That they should be holy, and conformed to the image of His dear Son, Who gave Himself for their sins, (1 Cor. 15. 3). So we see that they are a PURCHASED people,—redeemed by His precious blood (Acts 20. 28. Pet. 1. 18, 19). Thus they are not their own, they BELONG to Him (1 Cor. 7. 23, 6. 19, 20). They are POSSESSED by God, and the Holy Spirit dwells in them, and is with them (John 14. 16, 1 John 4. 4). What wondrous love? May our hearts be filled with adoration and gratitude, if found among such a favoured people. As such the children of God are a PECULIAR PEOPLE:—His special treasure,—as Israel were typically of old (Ex. 19. 5), "a chosen generation, a royal priesthood . . . a PECULIAR people, that ye should shew forth the praises of Him Who hath called you out of darkness into His marvellous light" (1 Pet. 2. 9, Tit. 2. 14)., What a wonderful change God has wrought in His redeemed people. Is the change as manifest as it should be? God looks for results of His gracious working even now. Does He receive from us acceptable fruit? Isa. 5 is heart searching. May we take heed. (Not only does God save, but His people are PRESERVED in and for Jesus Christ (Jude 1, see also 2 Tim. 4. 18). Then how stimulating to faithfulness is 1 Thess. 5. 23, 24. "The very GOD OF PEACE sanctify you wholly, and I pray God your WHOLE SPIRIT SOUL AND BODY be PRESERVED blameless unto the Coming of our Lord Jesus Christ" (5). Next come the words of wonderful encouragement, "Faithful is He

That calleth you, Who ALSO WILL DO IT" (see Jude 24).

God's redeemed people are a PREPARED PEOPLE, (Luke 1. 17). Such a precious statement as we find in Rom. 9. 23 should be valued, and what gratitude befits those who are in Christ, and blessed with all spiritual blessings in Him (Eph. 1. 4). The verse we are considering in Romans reads thus, "That He might make known the riches of His glory ON THE VESSELS OF MERCY, which He had afore PREPARED UNTO GLORY." How can we be grateful enough for such marvellous love? It is more than we can understand, yet it is blessedly true. In this connexion we think of the Temple of old, and how each stone was "Made ready before it was brought thither, so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building" (1 Kings 6. 7, cf. Prov. 24. 27). Surely parallel with this is the wonderful building in Eph. 2. 19-22, a building of LIVING STONES (1 Pet. 2. 5). Prepared now, and, as in the temple, every stone fitted beautifully! So will it be in the future. How wonderfully God works, and the glorious prospect ought to fill us with rapturous joy as we look forward, amid all the refining here, to that blissful time when the habitation for God will be complete. God HAS prepared, and He IS preparing, much for His redeemed people, (1 Cor. 2. 9, 10, John 14. 2, 3, Heb. 11. 16). The words of Rev. 19. 7, are precious. "His wife hath made herself ready." May we, indeed, prepare for that future day—prepare for Him? Then how PRECIOUS are His people to Him. The Lord Jesus is precious to God the Father, and we, being in Him, are alike precious (1 Pet. 2. 4, John 17. 23). And He says, "The trial of your faith is much more precious than gold" (1 Pet. 1. 7). "The redemption of their soul is PRECIOUS (Ps. 49. 8). Their blood is PRECIOUS "in His sight" (Ps. 72. 14) again, "Precious in the sight of the Lord is THE DEATH OF HIS SAINTS" (Ps. 116. 15) may refer to this, though also "the death FOR His saints," since they are redeemed with the PRECIOUS blood of Christ (1 Pet. 1. 18, 19). Isaiah 27. 3 also, and Malachi 3. 17 shew the preciousness of believers to the Lord. In view of such love, how PRIVILEGED are the saints of God, yet how we all fail to value our many blessings as we should. Made near to God through precious blood, how can we fail to praise Him? Eph. 2. 13, Col. 3. 1-4. Ps. 148. 14. What deep heart-felt gratitude there SHOULD be, and all by God's gracious enabling, and in the power of the Holy Spirit. For we are what we are by His grace. May this be seen in our daily walk, however saddening these days of lukewarmness may be,— "to the praise of the glory of His grace" (Eph. 1. 6).

"Let Us Exalt His Name Together" Ps. 34. 3.

## THE FORBIDDEN WAY.\*

HOW often is one word, (or its equivalent), before our eyes, "Forbidden." There is so much to be *forbidden* in a sinful world. Men cannot trust one another, they cannot leave one another to *know* what is best.† There must be a forbidding,—and often a penalty attached.

In olden times, God rightly said, "Thou shalt," and "Thou shalt not," and we cannot ignore His commands without danger. He has forbidden the worship of idols, and He has forbidden "great" sins as stealing. But He has *also* forbidden "little" sins, as men think them, and *not one sin* can come into His presence.

When Adam *sinned*, the way of the tree of life became the forbidden way. God closed it. "He drove out the man, and placed at the gate of the garden of Eden cherubim, and a flaming sword, which turned every way, to keep the way of the tree of life." And thus, dear reader, *between* you and God there is a barrier,—a real barrier, a fixed barrier. You cannot overlook it, and you cannot remove it. *The way to God is the forbidden way.*

But how wonderful is God's love. Where sin abounded, grace overflowed. From the height of glory there came One into this world, Who had an eternal purpose to fulfil. He did not come merely to *try* and do good, but to *succeed*. He did not come to improve the world, but to raise up a people out of the world, into heavenly places, that they might *now* have the joy of a heavenly life. But the cost of His work was more than tongue can tell. There was one thing *He could not lightly bear*, and that was God's *holy wrath*. But *this He must bear*, to save sinners. So He became the Substitute for many a guilty one, and died. And thus, instead of the forbidden way, we have One Who says, "I am the Way, and the Truth, and the Life: no man cometh unto the Father, but by Me" (John 14. 6). Dear reader, do you know Him as *The Way for you*? "There is none other Name under heaven given among men, whereby we must be saved" (Acts 4. 12).

\* God graciously granted the long-prayed for privilege of some service unto Him in Germany. He gave the joy of varied opportunities, and some heart-encouragement. In travelling I was impressed by the word "Verboten," and "verbotener Weg" stands out impressively. I do trust that this tract, when translated (if the Lord will), will bring Him glory; and that He may also guide as to the thought, now before Him in definite prayer, as to a monthly magazine in German, containing a fair proportion of the preceding month's magazines. We only desire His will. Those interested in His children, and in the spread of His gospel everywhere, will, doubtless, be encouraged by this brief yet grateful, record of His love.

† A remarkable answer to the opinion of some that a man's own conscience is sufficient.

It is by God's grace that we know anything of Him. It is in the enjoyment of His grace that His beloved people

learn to know Him more fully,—to know *Himself*. And His words are often a wondrous means of blessing, they are *His* graciously provided food for those who are *His*.

## Notes on Memorized Verses.

## Acts 6. 8-10.

5, Full of faith, of the Holy Spirit, of power (8), marked by wisdom (10 with 3): also observe 6. 15, 7. 55. All the names are *Greek* (contrast 10 of the 12 Apostles): suggestive of a godly wish to prevent any racial or bitter feeling ("Grecians" aggrieved in verse 1): a beautiful illustration of brotherly love. 6, All with prayer, cf. 13. 3. 7, The Word of God bringing forth fruit. Obedience emphasized (Rom. 16. 26). 9, Satan would hinder. Cilicia suggests Paul. 10, And yet how few repent (see ch. 7). "He used to speak," a holy regularity.

## Ezek. 8. 15-18, 9. 1-4.

15, Continuance and *progress* in sin. There are differences of evil, though *all* evil is hateful to God. "Inner court," the LORD, three times, yet deliberate iniquity. "Their backs" Jer. 2. 27, Ezek. 23. 35. The east: yet many, professing Christ's Name, desire religious buildings to be toward the *east*, and they turn to the *east*. 17, Sin recoils. 18, God's holy wrath is never denied. Cry to escape *punishment* is quite different from the cry of a heart-broken sinner (Ps. 102. 17). Ezek. 9. 1, God's arrangement. 2, More for judgment than for sparing: only one needed to mark, and his work *soon* done (11). 3, The *glory* of God in righteous anger. How tenderly the Lord *paused* in leaving the city (10. 18): no hurry: such patience (Luke 19. 41). 4, Sigh and cry: repeated. "All." Are we troubled over sin? Sin in the midst of Jerusalem. So sin among those who own God's Name specially painful.

## Acts 8. 27-35.

27, The simplicity and promptness of obedience (Ps. 119. 60). The Lord knew how to time everything (Luke 22. 10). Not *many* mighty (1 Cor. 1. 26), but God has *some*. 28, How do we use our time—God's time—when travelling? 29, 30, Again promptness. Apparently the Ethiopian (who reminds of Jer. 39. 15-18) read *aloud*: often this may help. 31, We must not think that reading is limited to understanding (note Rev. 1. 3); God stepped in *when he read*: what grace! 32, Again the Lord filled in everything: the very passage *He* appointed. 33, It is evident that the Holy Spirit delights to *quote* Scripture. 34, Acts 2. 29, 30. 35, "Began at the same Scripture." *other* verses added, cf. Luke 24. 27, Acts 17. 3, observe the link between the Lord Jesus and the Scriptures. A precious harmony.

## Ezek. 10. 18-20.

Again, tender pausing. 19. Contrast the cherubim in Gen. 3. and Ex. 25: also Ezek. 43. 2 (grace). The "living creature," the present-day meaning of "beast" (Rev. 4. 6) hinders the realization of the Holy Spirit's link of passages. Quite a different word for the wild beast of Rev. 13.

## Ezek. 13. 3-6, 22.

3, *Lit.* woe upon: a weight, so Rom. 1. 18, Eph. 5. 6. "Their spirit" (Isa. 55. 7, 65. 2). 4. What a contrast with godly guides: and how the evil of self-seeking is set forth. 5, No hedge, 22. 30, contrast Isa. 32. 2. The *battle* and the *day* (Job. 38. 23, Rev. 16. 14). 22, Observe the contrast, and the sinful rest of 20. How many still *strengthen* the hands of the wicked by denying eternal punishment. But are we *sad* as we should be?—Phil. 3. 18. A righteous man, who walks with God, cannot be flippant.

## Suggested Daily Readings.

"IF THE LORD WILL"—Sept: 1926.

Day	Ezekiel	Acts	Learning	
			Acts	Ps. 119
1	1. 1-14	5. 12-23	6. 5	37
2	" 15-28	" 24-34	" 6	38
3	2. 1-10	" 35-6. 4	" 7	39
4	3. 1-11	6. 5-15	" 8	40
5	" 12-21	7. 1-10	" 9	41, 42
6	" 22-1. 5	" 11-21	" 10	43
7	4. 6-17	" 22-32	Ezek. 8. 15	44
8	5. 1-11	" 33-43	" 16	45
9	" 12-6. 4	" 44-53	" 17	46
10	6. 5-14	" 54-8. 2	" 18	47
11	7. 1-15	8. 3-13	9. 1	48
12	" 16-27	" 14-24	" 2	49, 50
13	8. 1-9	" 25-35	" 3	51
14	" 10-18	" 36-9. 9	" 4	52
15	9. 1-11	9. 10-20	Acts 8. 27	53
16	10. 1-11	" 21-31	" 28	54
17	" 12-22	" 32-43	" 29	55
18	11. 1-12	10. 1-8	" 30	56
19	" 13-25	" 9-20	" 31	57, 58
20	12. 1-14	" 21-33	" 32	59
21	" 15-28	" 34-43	" 33	60
22	13. 1-9	" 44-11. 10	" 34	61
23	" 10-19	" 11-21	" 35	62
24	" 20-14. 5	" 22-30	Ezek 10. 18	63
25	14. 6-18	12. 1-10	" 19	64
26	" 19-15. 8	" 11-19	" 20	65, 66
27	16. 1-14	" 20-13. 4	13. 3	67
28	" 15-27	13. 5-15	4. 5	68
29	" 28-39	" 16-30	" 6	69
30	" 40-52	" 31-43	" 22	70

## "HOPE."

ON what is my hope resting? Hope is precious, and earthly life without hope would be only a treadmill. But hope *without a foundation* is in some respects, worse than hopelessness. It is a cruel delusion,—a vain attraction, with a bitter "afterwards." On what is *my* hope resting? Do I trust in the word of a man who shall die? Do I depend on others who are no more certain and no more dependable than myself? Guesses at truth are not a firm foundation for hope. The opinion of the majority does not change that opinion into fact. What is my resting place? How do I know that all is well? Do I indeed know this? Or do I hope in my hoping? That is but a shutting of the eyes to the realities, a persuading of oneself not to be concerned. But unconcern is ostrich-like. And to awake suddenly to find hope gone for ever, is a miserable prospect.

Is it not wise to seek certainty? And *where*? There are many who confess that they *had* no security, but now their thoughts *have* been settled. They declare, humbly but firmly, that the One Who *created* them has revealed *Himself* to them as their *Saviour*. They rejoice that the question of their *sins* has been dealt with by the death of the Lord Jesus, and that they have peace with God (Rom. 5. 1) and a conscience at rest (Heb. 9. 14). If you try to persuade them this is an imagination, they reply that many of them had imaginations once, but they *cannot* possibly deny the remarkable experience which is theirs to-day. The Lord Jesus is to them a living Saviour (Heb. 7. 25), and the claims of God's righteous law are righteously met (Rom. 10. 4). Thus hope is based on *His* Word and work, in the Scriptures which have stood amid man's storm, and the taunt that they rest only on a book is quite out of place when the *nature* of the book is realized. Moreover, the Holy Spirit has made the book, and the knowledge of Christ, a reality in their lives. Such is their foundation. And accordingly they give their testimony. If, dear reader, you deny it, what have you instead? Have you a Saviour *instead of* the Lord Jesus Christ?

The words of the Lord are graciously meant to be the daily food of His people. He knows what their food should be, and He lovingly meets every need. If we are guided by the Holy Spirit, we shall value these words much.

Correspondence from any Believers and Enquirers exercised before God, is welcome. O that His humbling work may be more realized by us in these last days. Percy W. Heward, 61, Upton Lane, Forest Gate, London, E. 7. Telephone: Maryland 2196 (N. messages on the Lord's Day).

# Thoughts from . . . The WORD of GOD.

Vol. XXVI. No. 10.  
Oct: 1926.  
**FREE.**

"Who can utter the mighty acts of the Lord? Who can shew forth all His praise!" Ps. 106. 2.

"O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out" Rom. 11. 33.

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

"Yea, He loved the people; all His saints are in Thy hand" Deut. 33. 3.

"In that day shall ye say,

*A monthly exalting the Lord Jesus and His finished work, acknowledging the full and, therefore, verbal inspiration of the original Scriptures, and that only God's children can truthfully call Him Father, and that such are a separated people, whose attitude and aspirations are to be distinct from those of the world, as they live looking for that Blessed Hope.*

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

Praise the Lord, call upon His Name, declare His doings among the people, make mention that His Name is exalted." Isa. 12. 4.

"My meditation of Him shall be sweet; I will be glad in the Lord." Ps. 104. 34.

"Behold what manner of love the Father hath bestowed upon us that we should be called the children of God." 1 John 3. 1.

"Thanks be unto God for His unspeakable Gift." 2 Cor. 9. 15.

"I will praise Thee for ever, because Thou hast done: and I will wait on Thy Name." Ps. 52. 9.

Some lovingly enquire about the "Subscription." Valuing this thoughtfulness and interest, we would refer them to leaflets (gladly sent):—"Hitherto Hath the Lord Helped Us," "Behold the Mounts,—Behold, I am the Lord," "A Further Record of Parts of His Ways." In these we seek to set forth how our Father has enabled, and how we believe He would have us trust Him still, in simple dependence, and a contrast with commercialism, and even its appearance. The work is HIS, and for HIM, and if He wishes it to continue and grow, HE will not fail.

An earnest invitation also 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. Also 130, Grundy Street, Poplar, London, E.. Tues: 8. 15.**

## A Word of Introduction.

By the *grace* of God,—another issue. To the *glory* of God—another issue. The theme of the gospel is Christ, and unless a magazine exalts Him it had better not be published. How can He be exalted, if His Deity is not openly confessed? How can He be exalted, if His Words are set aside (John 14. 21, 23)? These are days of compromise, and of hiding up realities. But God has never approved of this sin. We desire to set forth that our beloved Lord Jesus, being over all, God Blessed for ever, died, that all the election of grace (Rom. 11. 5) out of every nation (Rev. 5. 9) might obtain an Eternal Salvation, though by nature dead in trespasses and sins (Eph. 2. 1). Thus we rejoice in the blood of the covenant as the one way of deliverance from *eternal* wrath. The heavenly calling is thus to be an experi-

enced reality for those who are a new creation in Christ Jesus (2 Cor. 5. 17), as they look for Him. Reader, if you do not want the heavenly standpoint, these pages will not appeal to you.

"Because thine heart was tender."  
2 Chron. 34. 27.

A tender heart for God  
His gracious voice to hear,  
Lest other paths be trod,  
To grieve Him caused to fear:—  
How blest this attitude of heart,  
That never would from Him depart

A tender heart to weep—  
Do we this sorrow know?  
Or, like to Jonah sleep,  
When from God's will we go?  
A tender heart, the Lord's delight  
Is still most precious in His sigh

## Words of Encouragement,

**The Words of My Mouth.** Ps. 19. 14. The Words of God's mouth are before us in verses 7-11. HIS words are to affect the words of HIS PEOPLE. Those who follow after vanity become vain (Jer. 2. 5): BUT those who behold the glory of the Lord become changed (2 Cor. 3. 18). "The words of my mouth." I must SPEAK: God has given a mouth for this purpose. But WHAT shall I say? Shall the tongue grieve God's Holy Spirit, as James 3 sets forth? Is it possible to use the mouth FOR THE LORD? Yes, IT IS POSSIBLE, if we are a new creation in Christ Jesus (Rom. 12. 1). Instead of words stout against Him (Mal. 3. 13), we may have grace of lips (Prov. 22. 11), when out of the abundance of a loving heart the mouth speaks (Matt. 12. 34, 35). The Lord writes HIS words on the heart that the lips may glorify Him. Observe the LINK of the MOUTH and the HEART in this very verse, and the stress on MEDITATION. It is so easy to omit this, and to have NO TIME for quietness before God. But how blessed are we if we have that which pleases Him. MEDITATION is equally IN HIS SIGHT. What men cannot see, He sees. And if we have been REDEEMED, do we not DESIRE to be "acceptable" in our daily walk? Is it not a joy to please Him Who has so wondrously loved us? And if we feel our weakness, is it not with condescending grace that God has APPOINTED the record that He is our Strength individually? "MY Strength and MY Redeemer!" Great IS His tenderness, and great MAY be our faith, and SHOULD be. Thus will He be glorified.

"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." Rom. 10. 1.

How many of God's beloved people pray for the peace of Jerusalem (Ps. 122. 6), and how many are concerned for the salvation of a remnant now, according to the election of grace? This is a question of deepest importance, in the light of Rom. 10. 1.

It has been our privilege to continue certain labour for the Lord, on Israel's behalf, for many years, and to issue many tracts. And we would not be weary in this service. Hence the reprint of a leaflet for their so-called Day of Atonement. How hollow it all seems. The misguided nation would grasp at anything—"repentance," a day, a form, any shadow or straw—instead of resting on God's gracious Gift. BUT it is the Spirit That quickeneth, and the Lord's hand is not shortened.

The writer has been much impressed with the

thoughts expressed below, which seem to remind of Gal. 3. 19, 21, and the principle of Ezek. 18. 31. God brings a man to a view of his own helplessness and doom (Ps. 90. 3), that he may heart-brokenly rest on the absolutely free salvation, which is for the helpless. When a man is brought down low enough he understands this.

Hence the Day of Atonement was not given to atone, but to show *its own incompleteness throughout*—except as a picture of the complete work of Christ. The priest was imperfect, and the sacrifices did not remove sin. Every succeeding day of atonement undid the previous one, or rather proclaimed this fact. Thus God spoke, and spoke loudly. Yet men trusted to "it." O that some eyes may be opened to behold Him.

## DOES GOD LEAD TO UNCERTAINTY?

### THE DAY OF ATONEMENT BRINGS NO PEACE WITHOUT MESSIAH.

יום כפור has a central position in the central book of תורה, and how many a Jew thinks of that day more than any other. Is it not fitting, therefore, that we should weigh God's teaching in Leviticus 16 (אחרי מות)?

If we own something of His mercy and His majesty, we must confess that He does *not* direct to a vain hope. God does *not* confuse, or bring to uncertainty. He does *not* lead to a mere wilderness. And yet there is something mysterious, and unsatisfying in Leviticus 16, IF we leave out ONE thought. And yet that is, strangely (yet not strangely), THE VERY THOUGHT Israel leave out. I do not only mean that they leave it out to-day in their actions, though a careful reading of God's appointment would show the emptiness of all ritual without a sacrifice. And yet such is Israel's sad position to-day. To say "That is because we are away from the land" is to avoid the real issue, and most inappropriate when so

\* Day of Atonement: the covering of sin by a satisfaction. A wondrous thought.

† "After the death"—the Jewish name of the passage:—a remarkable thought.

§ The plea of יום כפור prayers, that something may be accepted *instead* of a sacrifice, shows a *felt need*. But the request for something "instead" sounds remarkable from those who refuse God's very lesson wrapt up in a sacrifice, namely *One dying instead*. The difference is this: The sinner, Jewish or Gentile, *denies* God's "instead," and clings to "his own." 'Tis self-confidence again. Remarkably, the same consciousness of omitted sacrifice, and the need, is found in the cock or hen offered by some. Man would fill the gap his own way. So with Mohammedans.

many are content to get money away from the land, —content to remain, with an uncircumcised heart.

But we go further. Even when Israel *had sacrifices*, there was a *designed incompleteness* in the Day of Atonement. There was an *appointed disappointment*, unless—. Ah, what is the "unless?" It is this that we would earnestly bring before men of Israel to-day.

Was the Day of Atonement God's provision for *peace of heart*, in the *actual* removal of sin? If so, why did He say, as to the *new covenant*, "I will forgive their iniquity and I will remember their sin no more" (Jer. 31. 34), and not as to the old covenant?

The Day of Atonement was *not* given to cause such *peace of heart*. But why did God arrange that which was WITHOUT A FOUNDATION in Leviticus 16? You ask "What is that?" Observe, the high priest himself *needed* a personal atonement. Hence he could not offer for the people *till* there was the dealing with his own sins. Then how could he offer satisfactorily at the outset, that his own sins might be removed? *There is no foundation*. The whole structure lacks a resting place. This is marked out by God Himself, and repeated. Why? This is *not* an accidental defect! It is part of His plan. Why does He build without a foundation?

And, remarkable fact, there is *something else* lacking. And what is that? The *very language* a man needs, to give him *peace of heart*, is left out. Observe:—"Atonement for the children of Israel for all their sins"—how delightful—Nay, hear the whole—"ONCE A YEAR."

The *added* words destroy all comfort. First, they imply that a man who dies any other day is *without hope*. And, secondly, as many of "all their sins" were *already* included in the sin offerings of Lev. 4, all encouragement is shaken: "It is not possible that the blood of bulls and goats should take away sins." REMOVED SINS CAME BACK. And, thirdly,—and this pains the thoughtful enquirer yet more,—God does not say "for all the sins of *that year*" but uses wider words:—*Last year's* sins may come up again. Here then is a designed ambiguity, Lev. 16 is in mid air: it shows atonement without a *foundation* and without a top stone! Why is this?

Again we ask, "Does God lead to uncertainty?" Nay, He is a God of truth and love. Then there is only one answer. If He did not mean to give *peace of heart* by (יָוֹם כַּפֹּר), yet spoke of taking away sins, the *only* alternative is that.

#### THIS MUST BE A PICTURE OF A GREATER SACRIFICE.

So in Lev. 17. 11 He speaks of the blood that was *given* (נָתַתִּי לָכֶם). \* He did not ask (לֹא שָׁאַלְתָּ)

Psalm 40. 6, 7), He gave, and the Son *given* (בֶּן נָתַן) of Isaiah 9. 6, 7 is His answer. The *sacrifices were pictures*. Messiah is the Great Sacrifice. The days of atonement were meant to lead to Him. God has built up the teaching to make us disappointed in ourselves, and with a priest who stood "daily ministering and offering the same sacrifices, which can never take away sins" (Heb. 10. 11), and then to direct us to One Who sat down, because His work was finished (Psalm 110. 1, 4). In Him there is *peace of heart*. Nowhere else. And ALL the sacrifices point to Him. How much God delights in Him to arrange all thus! *Do you know Him?* He is "despised and rejected of men," but the Lord Jesus Christ is the only Sacrifice and Hope for Israel,—the only Sacrifice and Hope FOR YOU.

"The Lord is good to all, and His tender mercies are over all His works." Ps. 145. 9. Nah. 1. 7.

"I will sing unto the Lord, because He hath dealt bountifully with me." Ps. 13. 6, Phil. 4. 19.

"My lips shall utter praise when Thou hast taught me Thy statutes." Ps. 119. 171. 34. 1.

"O magnify the Lord with me, and let us exalt His Name together." Ps. 34. 3, 99. 9.

The Lord is good, and righteous too,  
How can we fail, with Him in view?

May we to Him all glory give,  
Like one of old, by grace now live—

As seeing Him, Who is unseen  
(Except by faith), and on Him lean.

What lives of faith and praise as well  
We now should live, His merits tell,—

By life and lips declare His ways,—  
And live a life of ceaseless praise:

Thus now for Him a witness be,  
That others may His goodness see.

Our God will every need supply,  
As on His bounty we rely,

His riches and abounding grace  
Are more than human love can trace:

Then let us worship Him alone,  
Who did for all our sins atone.

Our God will *never* fail, nor leave,  
Those saved for aye; then let us cleave

To Him, and to His words of grace,  
And ever humbly seek His face,

Himself alone adore and praise,  
Delight in *all* our Saviour's ways.

Our God is great, His love is vast,  
We see this now, and in the past:

What wonders for us God hath wrought,  
Since by His grace, we are blood bought!

Amazing love,—to sinners dead,—  
Christ's precious blood for us was shed.

Our precious Saviour we shall see,  
Dwell with Himself eternally,

Where all is joyous peace and rest,  
The saints for evermore are blessed:—

"A little while" to sojourn here  
And *then* for ever, ever near!

Our God is great, His love is vast,  
We see this now, and in the past:

What wonders for us God hath wrought,  
Since by His grace, we are blood bought!

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Our precious Saviour we shall see,  
Dwell with Himself eternally,

Where all is joyous peace and rest,  
The saints for evermore are blessed:—

"A little while" to sojourn here  
And *then* for ever, ever near!

or "ask" (lit.). ☉ that believers may realize the fullness of His love more.

\* "I have *given* it to you." "Thou didst not require."

## The Children's Columns.

## WHAT MUST I DO ?

**H**OW many there are who imagine they can DO something to obtain salvation. There are others who think that, if they DO their best, as they say, "All will be well." But the very best a sinner can DO before God is as filthy rags (Isaiah 64. 6). God is SO holy. The words impress us:—"What is man that he should be clean? . . . Yea, the heavens are not clean in His sight, how much more abominable and filthy is man?" (Job 15. 14-16). Again, we feel the force of the question asked in Job 14. 4:—"Who can bring a clean thing out of an unclean?" The answer must be, "NOT ONE." How very clear God testimony is as to this, and yet those who are unclean imagine they can DO something to make themselves acceptable to God. This is IMPOSSIBLE. In Matt. 7. 18 we read, "A corrupt tree CANNOT bring forth good fruit." A tree must be FIRST good to bring forth good fruit. So a sinner must be saved, made righteous, through the precious blood of the Lord before his, or her, life can, in any way, be acceptable to God. Hence no one can DO anything towards salvation (Acts 4. 12, John 19. 30). It is the free gift of God (Rom. 6. 23) to ungodly ones, who are brought by God's Holy Spirit to see their lost condition, and then to trust in what Christ HAS DONE for all such. He said on the cross, "It is finished." How then can anything be done to that which is COMPLETED ?

In Acts 16. 25-34 we read how God worked wonderfully for His servants, who could, at midnight in prison, sing praises unto Him, for they were not there because they had done something wrong, but because they spoke of the Lord Jesus, and His power to save. God opened the prison doors, and the keeper of the prison thought that the prisoners had fled, and he was about to do himself harm. But God's servant said to him, "We are all here." Then he trembling, said, "Sirs, WHAT MUST I DO TO BE SAVED?" God was working, and SO His servants could reply, "Believe on the Lord Jesus, and thou shalt be saved," and he was saved and greatly blessed, and so were all his house. How simple it all seems. But it is the WORK of God, and when any, whether young or old, are troubled about their sins, and see they are lost, we can tell them to come to God through the precious blood of His Beloved Son. For the work HAS BEEN DONE for SUCH. There is nothing a sinner can do, Christ HAS DONE everything, and now hell-deserving rebels are brought to believe and trust in what He has done for them.

Read in Matt. 19. 16-22 what Christ said to one who came to Him, saying, "GOOD MASTER, WHAT GOOD THING SHALL I DO, THAT I MAY HAVE

ETERNAL LIFE?" This one failed to see that Christ was God, and he thought of Him only as a Teacher. But He Who was God, and became a Man to die for sinners, showed that there is only One Good, that is God, and that it was needful to rest on Himself as GOD. NOT to regard Him as an Example, and hope to make oneself like Him! It is impossible for any sinner really to do good, till saved by grace. I know people can be kind to ONE ANOTHER, but to please God is not possible for unsaved sinners (See Rom. 8. 7, Heb. 11. 6). Christ told the one who came to Him what to DO, if he would thus enter into life, that he might see his need, and helplessness. But the young man thought he had done many things that were good, and sufficient. He deceived himself. When the Lord Jesus told him to give up earthly things, and to follow Him, he went away sorrowful, and the words were added, "for he had great possessions." Thus he showed his true condition, and how empty his boasting was. All who are taken up with EARTHLY THINGS will be sorrowful, sooner or later. Oh that God, by His Spirit, may graciously work and cause some to be concerned about salvation, and say in the following lines,—

WHAT MUST I DO?—for I am dead,  
Yet precious blood I know was shed  
By Jesus Christ, on Calvary's tree:  
How can I know it was for me?  
The Saviour came from heaven above,  
To die for rebels in His love.

WHAT MUST I DO?—for I am black,  
All goodness now in self I lack,  
My sins are heavy, yet I see  
Christ died for *such* upon the tree.  
When God His work of grace begins,  
Then sinners loathe, and hate, their sins.

WHAT MUST I DO?—for I am lost!  
Christ's poured-out blood, the priceless cost,  
'Twas shed for hell-deserving ones,  
And *such* God saves and calls His sons.  
'Tis only by God's wondrous grace  
That young or old can seek His face.

WHAT MUST I DO? All has been *DONE*,  
By Jesus Christ the Righteous One;  
The broken-hearted God still heals,  
And by His Holy Spirit seals:—  
The work *is* His from first to last,  
Through precious blood shed in the past.

WHAT MUST I DO? I rest on *Him*,  
*WHOSE WORK* by grace I now esteem,  
Then shall I know I'm saved from sin  
And have God's joy, and peace within,—  
Yes, as I trust in Him alone,  
My sinfulness before Him own.

WHAT MUST I DO, that I may know  
My sins are washed, made white as snow?  
That I am in God's grace forgiven—  
Made all His own, an heir of heaven?  
My work is nought: I was but dead,—  
I rest upon the BLOOD ONCE SHED.

## THE MANY NAMES OF THE LORD JESUS.

A Few Words with Young and Older Believers.

IT seems almost impossible to collect *all* His Names. Fresh ones come precious in front of us. But there are many which are well known, and are found on the very surface of Scripture, and sometimes we have a *cluster* together. E.g., the Child born and Son given of Isa. 9. 6 is the Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace,—a *seven-fold* fulness, and Jer. 23. 5, 6 would encourage us with *four* names. So is it with Zech. 10. 4. In Isa. 11 we have three remarkable names, setting forth Christ's Deity and Humanity. And wondrously He is true to all His names, true altogether. Human names are not always appropriate. A man may be called *Zedekiah* yet have the reverse of the righteousness of the Lord.

But the Lord Jesus is worthy of all His descriptions, and He fulfils them all. How refreshing is this to His people. We need not hesitate to take Him at His Word. How often we are compelled to deny the world's recommendations and advertisements. Everything cannot be the best. Descriptions are given which we know are untrue. There are many things a believer cannot sell, because he feels the label is untrue. But the Lord Jesus Christ is worthy of every name He bears.

And not only is this to be *our* delight. We become conscious of the fact that He must be very dear to the heart of God the Father, if He is thus emphasized. We find Him *everywhere* in type, prophecy, and history. Is He not most precious? And do we not often fail to realize this? Is He thus prominent in our lives? Do we enter into God's appreciation of His work and take God's standpoint? Or do we value Him comparatively little, whereas God values Him so much? Surely it is important to bring truth into *daily* life. The Holy Spirit ever applies this. And so, if Christ is the Good Shepherd, let us regard Him as such. If He is *the Way*, let us walk therein. If He is *the Heavenly One* of 1 Cor. 15. 48, let us enjoy the heavenly calling even now. Every name is to awaken a holy response. Every name is to glorify God as we *realize His realities*. If we are children of our God, our Father gives us strong consolation and every encouragement, and desires that His children should have the joy of their Saviour. Take whatever name you will, and, thanking God for it, seek to find what it means to you to day. Let the love of the Lord wrapped up in the name be appreciated. Let the *purpose* of the name be sought and enjoyed. Let us be sure that God

has some *purpose* in every word of Scripture (2 Tim. 3. 16), and if we are brought to know, in any measure, why He uses that word for us, it is blessed. Every name has the Lord's own, graciously suited lessons. *Nothing is by chance.*

### Suggested Daily Readings.

"IF THE LORD WILL"—Oct: 1926.

Day	Ezekiel		Acts		Learning		Ps. 119
					Acts		
1	16.	53-63	13.	44-52	16.	46	71
2	17.	1-10	14.	1-12	"	47	72
3	"	11-24	"	13-22	"	48	73, 74
4	18.	1-13	"	23-15. 5	"	49	75
5	"	14-23	15.	6-17	"	50	76
6	"	24-32	"	18-29	"	51, 52	77
7	19.	1-14	"	30-41	Ezek. 20.	7	78
8	20.	1-9	16.	1-10	"	8	79
9	"	10-22	"	11-18	"	9	80
10	"	23-32	"	19-32	"	10	81, 82
11	"	33-44	"	33-40	"	11	83
12	"	45-21. 7	17.	1-9	"	12	84
13	21.	8-17	"	10-18	"	13	85
14	"	18-32	"	19-27	"	14	86
15	22.	1-12	"	28-18. 4	Acts 18.	18	87
16	"	13-22	18.	5-16	"	19	88
17	"	23-31	"	17-28	"	20	89, 90
18	23.	1-10	19.	1-12	"	21	91
19	"	11-23	"	13-23	"	22	92
20	"	24-35	"	24-34	"	23	93
21	"	36-49	"	35-20. 4	"	24	94
22	24.	1-14	20.	5-16	"	25	95
23	"	15-27	"	17-27	"	26	96
24	25.	1-11	"	28-38	"	27	97, 98
25	"	12-26. 6	21.	1-11	"	28	99
26	26.	7-18	"	12-22	"	29	100
27	"	19-27. 11	"	23-32	"	30	101
28	27.	12-25	"	33-22. 2	"	31	102
29	"	26-36	22.	3-13	"	32	103
30	28.	1-10	"	14-23	"	33, 34	104
31	"	11-19	"	24-30	"	35	105, 106

"Thy testimonies are wonderful." So said the psalmist of old: should we not be more expressive—truthfully expressive, concerning the Lord's words? Are they not wonderful? How grateful we should be for the Words of God. May we hide them in our hearts, because we dread sin against Him.

### MALTA.

Our hearts have been drawn to pray for Malta. The Maltese are in various parts of the world. A little card of texts has been printed, and passed on to some, in the Lord's enabling. If any reader knows the Maltese language, and could render help, on a few points, at least, we should be so grateful to hear. And may the glory be the Lord's.

TALKS ABOUT PRESENT-DAY NEEDS.—22.

## MEDITATIONS ON WHAT BELIEVERS SHOULD BE.

**WE** all fail, more or less, to live in accordance with the words of the Living God, and should be humbled. If only *we*, as saved ones, were, in daily life, what by grace we *should* be, what a witness there would be in these last days, —a witness for our Soon Coming Lord. In view of what God *is*, and what we *are* in Christ, (Col. 3. 3, 4), what manner of persons ought we to be, and what a holy contrast with the world out of which we have been in mercy chosen. How can we want to be in any measure like *that* world which rejects our Lord? Oh for more realization of what salvation really *is*, and of the wonders of God's love, in saving a people for Himself, through the poured-out blood of His beloved Son, (Eph. 1. 1-4, John 17. 14, 16). Alas, in these perilous times, there is such *likeness to the world*, that it makes one wonder who *are* the redeemed. But God knows, and every one in His beloved Son is *precious* to Him. Oh that our lives may shew forth His praises by grace. Let us ponder some words beginning with the letter *P*, indicating what believers should be.

(1). **PROSPEROUS**, not in things of this age and this sinful world, but spiritually, (see Jos. 1. 7, 8), *observing* and **DOING** the things of God. Psalm 1. 3 is similar. How encouraging are the words, "And whatsoever he doeth shall prosper." God has given us examples. His servant Hezekiah *prospered* in the house of God when he did the service *with all his heart* (2 Chron. 31. 21, again 32. 30). A journey can be *prosperous* if for the Lord (Rom. 1. 10): and what precious words are found in 3 John 2, "I WISH ABOVE ALL THINGS THAT THOU MAYEST PROSPER . . . EVEN AS THY SOUL PROSPERETH": may we seek to have such a soul, and our life will be well-pleasing to God, and helpful to others.

(2). **PERSEVERING**, always continuing and pressing onward by grace, *running in faith's race*. Continuance is a test of living faith. How easy to fall short (John 8. 31, 32, Phil. 2. 14, Heb. 12. 1).

(3). **PEACEFUL**. We should be *peaceful*, and never sow discord, but, as **PEACEMAKERS**, live **PEACEABLY**, and be at **PEACE** among ourselves (Rom. 5. 1, 15. 13, Isa. 26. 3, 4, John 14. 27, 16. 33, 2 Cor. 13. 11).

(4). **PRAISEFUL**. If **PEACEFUL**, by grace, surely we shall be **PRAISEFUL**. How can saved ones be otherwise than full of gratitude? God has made us His, we have *all* in Christ, grace suffi-

cient now, and That Blessed Hope ever before us. "His praise shall continually be in my mouth" (Ps. 34. 1, Ps. 108. 1, 109. 30, 138. 1, Heb. 13. 15) "The sacrifice of praise" is real, and at midnight in prison, God's servants could sing praises (Acts 16. 25) Praise will prevent discontent and murmuring. How precious is Ps. 50. 23. May praise be our delight! The Book of Revelation is full of praise.

(5). **PRAYERFUL**. Moreover, all saved ones should be **PRAYERFUL**. If only we were full of prayer, what lives to God's glory there would be, and all by His grace. Is it "extraordinary" to expect this? God has given His people a Throne of Grace (Heb. 4. 6). He has commanded them to pray without ceasing (1 Thess. 5. 17). When the Lord met Saul of Tarsus, and brought a persecutor down before Him, mark the words to Ananias concerning Saul, "Behold, he prayeth" (Acts 9. 11). How blessed is *true* prayer, and how acceptable to God in His beloved Son. Rev. 8. 3 encourages: —"That he should offer it **WITH THE** prayers of all saints upon the golden altar which was before the Throne." May our prayers be in the Holy Spirit. 'Tis blessed to be able to shut the door, and pray to God (Matt. 6. 5-9). It is a privilege to be *helpers together* in prayer (2 Cor. 1. 11). In James 5. 16 we are exhorted to pray for one another, that saved ones may be healed, then there will be real heart prayer, which will avail much, and God will, in answer to the prayers of His dear people, work wonderfully. May we always ask *in faith*. God's servant Elijah **PRAYED EARNESTLY** (James 5. 17 see margin). In Luke 22. 44, the Lord Jesus, being in a conflict, **PRAYED MORE INTENSELY**. Luke 9. 29 tells us that "as He prayed, the fashion of His countenance was altered, and His raiment was white and glistening." Prayer is indeed resultful to God's glory. In 1 Pet. 3. 7 we read, "That your prayers be not hindered." How blessed is unity in the home, and also amongst God's dear people. Let us take heed, lest, in any measure, prayer is *hindered*. Surely 1 Tim. 2. 9, brings before us that which will help prayer. May there be watchfulness as to this.\* Prayer is an amazing privilege. The words in 1 Tim. 4. 5, are precious, "By the Word of God and prayer." If God's Word is a delight, there will be true power (Acts 4. 31). What a holy contrast from this sinful age saved ones should be in every way, and *all* by God's grace, and for *His* glory. In His marvellous love, He has saved us *for Himself*. If God is pleased to raise up **PEACEFUL, PRAISEFUL, AND PRAYERFUL** believers, there will be a witness for Him in these last days, and preparation for the Coming of the Lord Jesus to receive His own beloved people unto Himself (Tit. 2. 13, Jude 20).

\* A leaflet gladly sent.

## “CHRIST DIED FOR THE UNGODLY.”

THESE words are simplicity itself. You need no dictionary. There is nothing remarkable in the grammar. Yet have you realized their *meaning*? Great scholarship is not needed, but something else *must* be possessed, or the language will have no music. Hundreds of thousands have learned such a verse in childhood, and have been able to answer questions as to the gospel of the grace of God. BUT *that* is not a personal acquaintance with Christ, *that is not salvation*. Till a man, or woman, or child, has a *sense of sin* there is no music in the words of the gospel. They are bare words, and nothing more, to an *unbroken* heart. But let a soul see himself utterly condemned, and feel himself held under God's wrath! Let him hear, as it were, the thunders of Sinai, and let him behold, as it were, God's clearly written death sentence against himself! Now what will you do for such an one? Will you invite him to a social evening? Will you sing songs to his heavy heart? You will only torture him more, as if taking away a garment in cold weather (Prov. 25. 20). The gospel of *man* suits an unhumiliated man, but the gospel of God *alone* meets a heart-burdened sinner. There are those who condemn God's way (Isa. 55. 7, 8) and wish to amuse the unsaved to Christ, and to adopt their own methods instead of seeking His power (Rom. 1. 16). They would be wiser than the Lord. But 'tis a sad failure when faith stands in the wisdom of men (1 Cor. 2. 2), even though *converts* may seem many. They are not *His*.

Ah, dear reader, does this only offend you? Do you want something more attractive? Is "Christ died for the ungodly" meaningless to your *heart*? The man on the road from Jerusalem to Jericho would not have welcomed the Rejected Samaritan *till he was stripped*, and you will find no pouring in of "wine and oil" till *wounded*. God *wounds* and He *heals* (Deut. 32. 39). Perhaps, like Naaman, you would like to be saved your own way, or to come in *without* a wedding garment. But there is no human way to heaven. God *broke* Naaman's pride, and what if He breaks yours? The rocky-ground hearer "anon with *joy*" receives the Word. Is it thus that you desire to be *comfortably* saved? Have you no wish to own yourself guilty, and to *feel* what guilt is? The humble and contrite are very dear to God (Isa. 57. 15). But it is *not* naturally pleasant to be contrite. It is more enjoyable just to profess when many others profess. But God's good ground has been *ploughed*.

"Christ died for the ungodly" is music when

we feel we *deserve* to die, *deserve* judgment, *deserve* wrath. Let His sword be seen, as it were (1 Chron. 21. 30), and there will be amazing love in the precious thought that it awoke against the Shepherd (Zech. 13. 7) instead of against guilty sinners who trust in Him.

"Ungodly!" The name is not attractive, but, if we make ourselves better, we are "too good" for His work, and He calls us *not* (Matt. 9. 13). He only calls those who answer to the name "sinner," and who, like the tax gatherer of old, know something of their dire need—and stand with bowed head afar off—"He smote upon his breast, saying, God, be merciful to me a sinner" (Luke 18. 13).

Do you think it is a mere amusement to be saved? Do you think it is a bare lip confession? Do you think the sinner gives *his* heart to God and does *his* part? No, dear reader, Salvation is GOD'S MAJESTIC DISPLAY of Grace, REIGNING through Righteousness (Rom. 5. 21). The Stronger than the strong conquers (Luke 11. 21, 22). There is a deep work, and breaking down. There is a death to all *self-confidence* (Rom. 7. 9). The Spirit of God *blows* witheringly upon the *goodliness* of the flesh (Isa. 40. 7), and the poor troubled sinner hears the music of mercy, and there is joy in heaven over one sinner that repenteth (Luke 12. 7). At least, this is the Salvation which God sets forth, and which leads to loving much (Luke 7. 40-48), and if, dear reader, you want *another way* to heaven, beware lest you choose the devil's lie. The precious blood of Christ makes a man cry out, "Unclean, unclean" (Lev. 13. 45), and thus he learns the true meaning of the priceless words, "Christ died for the ungodly." "He healeth the broken in heart" (Ps. 147. 3), is as true TO-DAY as ever it was! Is it true in your experience?

### “According to the Scriptures.”

(1 Cor. 15. 3, 4, 2 Tim. 1. 8, Num. 23. 19).

ACCORDING TO THE SCRIPTURES, God's words are true and plain,

The Lord will come from heaven, as Prince of Peace will reign,

Then Israel will be gathered within their land, and rest,  
The saints will be in glory, IN CHRIST COMPLETELY BLESSED.

ACCORDING TO THE SCRIPTURES saints' bodies sha'l be raised,

Changed ones shall dwell for ever where God alone is praised,

We SHALL behold the glory, the glory of the One Who died instead and for us, God's well beloved Son.

### “If The Lord Will”:

Dur.ug OCTOBER:—

Bible Gatherings for Christian Men, Tuesdays, 6. 30 at  
2, Minories (2nd floor, side entrance).

## Notes on Memorized Verses.

## Acts 13. 46-52.

46, A holy firmness, and unity of testimony. "You judge yourselves" (cf. John 3. 19. "This is the judgment, because etc"). "Behold": rejected truth does not mean silence, cf. Matt. 10. 23, Acts 8. 4, Rom. 11. 11, 12. 47, Luke 2. 32. Ends, Isa. 45. 22. 48, Joy in God's mercy, so 32: how different from the rocky-ground hearer's joy (Note Ps. 2. 11). "Ordained": some have rendered by the word "disposed," referring (a) to the placing of troops, or (b) to a natural inclination: the word here can mean the former (God's placing), but cannot mean the latter, yet most would understand the English term in this way. Beware of equivocal translation of God's testimony. It is His grace if we believe. This does not deny accountability (46): men ought to own God's truth, and there are degrees of punishment (Matt. 11. 22, 24). But it is grace if we have spiritual faith, and see beauty in Christ (Isa. 53. 2). 49, The testimony though men do believe (Matt. 24. 14, 28. 19). 50, Devoutness is not spirituality. 51, Realization of the principle underlying Matt. 10. 16. 52, A joy independent of circumstances, because of the Holy Spirit (1 Thess. 1. 5, 6). Stress on discipleship.

## Ezek. 20. 7-14.

Sin before the eyes (Ps. 119. 37, Gen. 3. 6). Defile, sin is unclean, (Rev. 21. 27, note 1 John 1. 9). "I," the argument for holiness (Lev. 22. 32, 33, 1 Pet. 1. 16). Rebellion and not hearkening linked (1 Sam. 15. 23). Not cast away, not forsake: obedience is simple and definite and uncompromising. 9, Grace, and its fulness. God's wondrous purpose (Jos. 7. 9, Ezek. 36. 21, 22, 32, 39. 25, Eph. 1. 6). 10, Remarkably the word "wilderness" may also mean place of speaking (Hos. 2. 14). 11, Lev. 18. 5: "if" is in italics, "The Man," a direct Messianic prophecy. 12. A token of the earthly calling, Ex. 31. 12-18: observe that though the sabbath (the 7th day) is not in the heavenly calling for believers to-day, (Col. 2. 16), the principle of obedience, to that which simply depends on God's will, remains and is important. No other reason need be asked, or should be asked. 13, Again the prophecy of Christ, the Contrasted One: they were not the living ones: man's failure emphasizes Him? 14. Are we concerned for God's Name?—Num. 14. 17, 18 with Ex. 34. 5-7, Matt. 6. 9.

## Acts 20. 18-35.

18, It is enjoyable to meet and talk over the things of God. "At all seasons," continuance, cf. the reliability of 1 Cor. 4. 17. 19, Can we serve the Lord without humility? (Eph. 4. 2, Ps. 128. 6). "With" tears and temptations":

a precious thought (Ps. 56. 8). 20, "Profitable," "bringing together" as in 1 Cor. 6. 12, Heb. 12. 10). May there be a holy frankness among God's people, and a concern for growth in grace of "one another." Paul was never idling (1 Thess. 2. 9). 21, Rom. 1. 16. Repentance ever emphasized (Luke 13. 3, 5, 15. 7, 10, Acts 5. 31). 23, How different the circumstances when ease is sought (Acts 14. 22, 2 Tim. 3. 12):—are we willing to suffer for Christ? 23, Grace, how free is the gospel. 25, The Kingdom; so in Matt. 16. 19: note Acts 1. 3, 28. 31 (grace leads to godly order and obedience). 26, 27, Ezek. 33. 8. Not his own opinions (Ezek. 13. 3): are we concerned about God's counsel? Otherwise we are not clear of men's blood. 28, In this connexion, yourselves first (1 Tim. 4. 16). A devotedness to those who belong to Christ (cf. John 21. 15, 16, 17). 29, Wolves can scatter but not destroy (John 10. 12, contrast "to destroy," verse 10:—unsuccessful). "After them": let no man glory in men (1 Cor. 3. 21): self is ever to be laid low: Christ is to be Central. 31, Ps. 126. 6. Warning heeded (2 Tim. 3. 16, 17). 32, God and His Words, cf. John 14. 21, 23, Mark 8. 38. 33, 34, How different from self-seeking. 35, Love's "ought." The words are "remembered" best by obedience. The happiness of giving (2 Cor. 8. 2—unto the Lord.

## Some Thoughts as to Prayer and Praise.

Let us mark the limitation of Ps. 66. 18.

"Let us draw near with a true heart, in full assurance of faith, having our hearts (inward) sprinkled from an evil conscience, and our bodies (outward) washed with pure water." Heb. 10. 22.

1. That God may be glorified in a depth among His people, so that they are not carried about by every wind of doctrine (Eph. 4. 14), nor carried away with dissimulation (Gal. 2. 13), nor afraid to be different from the vain fashions of a hellward-hastening world.
2. That He may own these publications, and the Type-written Notes,\* much to His glory, and keep all concerned in His presence. The absence of the fragrance of Christ is ever a greater loss than all else.
3. For the "strangers" in this land. How many from Asia imagine all Englishmen are Christians, and then draw saddening inferences. O for grace to continue taking the gospel to such in various parts.

"Whoso offereth praise glorifieth Me: and to him that ordereth his conversation (manner of life) aright will I shew the salvation of God. Ps 50 23.

\* Particulars gladly sent.

Correspondence from any Believers and Enquirers exercised before God, is welcome. O that His humbling work may be more realized by us in these last days. Percy W. Heward, 61, Upton Lane, Forest Gate, London, E. 7. Telephone: Maryland 2196 (No messages on the Lord's Day).

# Thoughts from The WORD of GOD.

Vol. xxvi. No. 11.  
Nov: 1926.  
**FREE.**

"The Lord redeemeth the souls of His servants: and none of them that trust in Him shall be desolate."

Ps. 34. 22.

"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.

"Although the fig tree shall not blossom . . . yet I will rejoice in the Lord."

Hab. 3. 17, 18.

"While we look not at the things which are seen."

2 Cor. 4. 18.

"He knoweth the way that I take: when He hath tried me, I shall come forth as

*A Monthly, as the Lord enables, setting forth something of HIS FULNESS, and HIS WAY AND WILL, that those who are caused to love Him may be helped along the pilgrim path, in joyful obedience, giving thanks unto the Father, as they look for that Blessed Hope.*

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

gold." Job 23. 10.  
"The house, when it was in building, was built of stone made ready before it was brought thither."

1 Kings 6. 7.

"Though now for a season, if need be, ye are in heaviness through manifold temptations." 1 Pet. 1. 6.

"He purgeth it, that it may bring forth more fruit."

John 15. 2.

"He for our profit, that we might be partakers of His holiness." Heb. 12. 10.

"He shall sit as a Refiner and Purifier of silver: and He shall purify the sons of Levi." Mal. 3. 3.

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Some lovingly enquire about the "Subscription." Valuing this thoughtfulness and interest, we would refer them to leaflets (gladly sent):—"Hitherto Hath the Lord Helped Us." "Behold the Mounts,—Behold, I am the Lord." "A Further Record of Parts of His Ways." In these we seek to set forth how our Father has enabled, and how we believe He would have us trust Him still, in simple dependence, and a contrast with commercialism, and even its appearance. The work is HIS, and for HIM, and if He wishes it to continue and grow, HE will not fail.

An earnest invitation also 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. Also 130, Grundy Street, Poplar, London, E.. Tues: 8. 15.**

## A Word of Introduction.

Again by grace we send forth a few pages concerning One Whose glory would need more than all literature. If His earthly life would more than fill the world (John 21. 25), what shall we say of His continued love and intercession for nearly 2000 years, and of all He is? Yet we are privileged to speak of Him, and to make known His revealed will. The path of a believer is a path in a *ruined* world, but it is in simple dependence on One Who is *able to enable*. The bold declaration of truth as to salvation, and the way of obedience must ever be in front of us. This magazine is not to amuse, not to flatter, not to while away the time, not to feed curiosity and speculation:—it is to glorify the Lord Jesus. Christendom has little room for His Deity, *but* a humble believer has room for Christ, and *not* for Christendom. God the Father *exalted Him*, and testified to His

good pleasure (Matt. 3. 17, 17. 5). The Holy Spirit has come to *glorify Christ* (John 16. 14), and it should be our constant concern to honour *Him*, and the one salvation by His blood, and the simple privilege of representing *Him*, while waiting for *His Coming*.

"Giving thanks unto the Father,"

Col. 1. 13.

And can I dare to say  
There is a path to God;  
And am I in that way,  
Redeemed by precious blood?  
The change is more than words can tell:  
*Heav'n is my home*—though fit for hell.  
Whence is this work so vast  
That I such blessings know?  
If I on self were cast  
To judgment *must* I go!  
God has the work entirely done,  
I am accepted in His Son.

### Words of Encouragement.

Acts 18. 10 has a wealth of refreshment. The Lord knows how to cheer His tired people. His encouragements are wondrously timed, and He is never late. "I have much people." "Other sheep I have" (John 10. 16). They are His by election before He claims them. It is this view of truth which is so much overlooked to-day. Human methods are adopted, because there is a forgetfulness of the power of the gospel. "Thine they were, and Thou gavest them Me" (John 17. 6) is a precious declaration. We are apt to forget that the Lord's hand is not shortened. He is not defeated. Christ shall see of the travail of His soul (Isa. 53 11). Thus election comes in as a deep encouragement, with "briers and thorns" around (Ezek. 2. 6). He shall not fail nor be discouraged. Election never makes a man idle. One who has a deep sense of the sovereignty of God has a clear perception of obedience, and a realization of His right to appoint the means. But human expedients are thus swept aside. The darkest outlook does not call for despondency. "I have much people in this city" is the Lord's message. Faith looks beyond appearances. Election alters the standpoint from that of a worried, scheming toiler to that of an adoring, humble servant. God will not change His covenant love.

### SHALL I KEEP "CHRISTMAS" THIS YEAR?\*

#### WHAT DOES THE SCRIPTURE SAY?

*Positively.* I find NO command, NOR any principle of my Lord that favours such an observance. (Can you find one?)

*Negatively.* Why does the Holy Spirit, though showing us the time when the Lord Jesus Christ died, and when the early church was formed in Acts 2, omit to give us even the approximate date of the birth of the Lord Jesus? *There must be a reason.* Moreover, God arranged Israel's journeys, for feasts, from March to September. Would a Roman

\*Some of these thoughts may be well known to many beloved children of God, who can, from riper experience, set a definite example of clean-cut separation. But there are others to whom the suggestions are new. May the Lord bless to both, and glorify His Name. Other leaflets for prayerful reading, and passing on, can be sent, to avoid delay till the last moment. The glory of the Lord is involved. Does not "WHAT CONCORD HATH CHRIST WITH BELIAL?" apply to the partly, but only partly, solemnly white-washed acceptance of a heathen festival, beloved friends,

census be in December? And would shepherds normally watch their flocks in the fields then? God's hints are precious.

The *Guidance of God* is clear against adding to His Words (Prov. 30. 5, 6), and against observing days of our own appointing (Gal. 4. 10). Simplicity and a holy fear of "the commandments and doctrines of men" (Col. 2. 22) are graciously set before us. *If I keep to Scripture alone, I cannot find any reason for Christmas. There is not the slightest hint in the Acts or the Epistles that the early Christians kept it. Do I want something different from the saints of God in those days?*

#### WHAT DOES HISTORY SAY?

History has no authority to command a believer but it may warn men. An Encyclopædia will show that "Christmas" was already a heathen feast long before Christ came into the world to die for sinners. That which is NOT in Scripture, but which IS in deadly "mythology" is NOT for God's blood-bought people. History, moreover, shows that it was NOT till the professing Church had become quite corrupted that any record of Christmas can be found.

#### WHAT DOES MY CONSCIENCE SAY?

I feel rather troubled if I try and forget this witness against Christmas. Was not the present dispensation marked out by God as one of "strangers and pilgrims" (1 Pet. 2. 11)? The homes and shops at Christmas hardly suggest *this*. To copy the world instead of following the Lord is perilous. I cannot forget that many dear young believers have been ensnared by Christmas, and its festivities. And, again, if I admit one tradition, what ground have I against others? Moreover, the parable of the wheat and tares reminds that in the present age Satan's special attempt is to bind believers and the unsaved. The leaven shows a gradual alteration of truth, instead of direct attack. And the doctrine of Balaam in Rev. 2. 14 appears to refer to Num. 25. 2. All this points to Christmas. "I will not keep Christmas so much" seems a dangerous compromise. If it is God's will, I will adopt it fully. If it is not, I will reject it fully. The fact that Christmas leads to some philanthropy, weighs no more than that secret societies and carnivals make a collection for the poor. Have they any claim on Christmas on this account? The Lord has shown His pre-eminence in Matt. 26. 12, and, if I keep Christmas, I do evil that good may come, and the Holy Spirit says of such that the judgment

on them is just (Rom. 3. 8). If it was a sin to bring over a *Jewish* feast (Col. 2. 16), how can it please God to adopt a *heathen* one?

### “WHEREFORE.”

“Wherefore should the heathen say, Where is now their God? But our God is in the heavens, He hath done whatsoever He hath pleased”  
(Ps. 115. 2, 3; Joel 2. 17).

“Then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things FOR US, whereof we are glad.”  
(Ps. 126. 2, 3).

“He hath put a new song in my mouth, praise unto our God: many shall see, and fear, and shall trust in the Lord”  
(Ps. 40. 1-3).

WHEREFORE should the heathen say, Where is now their God?

Since we are redeemed for aye, through the poured out blood,

We should live by grace Divine, live above the sun.  
So that those around may see what the Lord hath done.

WHEREFORE should the people doubt, doubt our God on high.

Who hath wrought so wondrously? None can this deny!  
May our lives shew forth His praise, and exalt Him too,  
So that none can doubt that we have been made anew.

WHEREFORE should the world now seek fellowship with those

Who are born from heaven above, saved from endless woes?

What a contrast there should be, of those saved by grace,—

Others still in sins are dead, in a ruined race.

WHEREFORE should the world exalt those born from above,

Yet reject their coming Lord, and despise His love?

We should oft rejected be, looked upon as strange,  
For we are in Jesus Christ, Who will never change.

WHEREFORE should we seek earth's gain, live as worldings too,

When we have that Blessed Hope, and that Day in view?  
Have the Holy Spirit now, now to teach and guide,  
Through the written words of God, which for aye abide!

WHEREFORE should we think it strange if our faith is tried?

We can look beyond the strain, and in Christ abide.

So that none have cause to say, “Where is now their God?”

But, “What wonders God hath wrought through the poured out blood!”

WHEREFORE should we be cast down? Nought there is to fear:

Christ our risen Head and Lord will for us appear;

Then we shall behold His face, freed from earthly care,  
We shall praise our Lord on high and His glory share.

The will of God is more than a theory: it is a reality, to be known as a living power.

### “THEY RECEIVED NO CORRECTION.”

Jer. 2. 30 *cf.* Zeph. 3. 2.

DISCIPLINE is precious, *if* it is received aright.

The blessing is found in a godly attitude. So chastening yields the peaceable *fruit* of righteousness to those who are exercised thereby (Heb. 12. 11), otherwise there may be the reverse of profit. “The bellows are burned, the lead is consumed of the fire; the founder melteth in vain, for the wicked are not plucked away” (Jer. 6. 29). It is deeply important to learn the true experience of whatever God, in mercy, sends or permits. Merely to *pass through* a trial is not enough. What is the Lord teaching me? There are no meaningless actions with Him. It is blessed if we are enabled to “hear the rod” (Mic. 6. 9), and to receive His instruction and guidance. Who teacheth like Him? How blessed to be on the look out for His lessons.

### Some Thoughts as to Prayer and Praise.

Let us mark the limitation of Ps. 66. 18.

“Only those *in Christ*,” and drawing near according to Heb. 10. 22, can “Continue in prayer, and watch in the same *with thanksgiving*” Col. 4. 2.

1. For the Lord's dear people everywhere (Eph. 6. 18, 19), that there may be a true reviving, a bringing low before Him (Isa. 57. 15), that He may be honoured in simple obedience
2. For a quick understanding (Isa. 11. 3) of the mind of Christ (1 Cor. 2. 16), that sin may be detected. It seems that many children of God act like the world in some things (e.g. dress and business) unconsciously. There is more “drift” than we realize.
3. For accuracy in the translation of the Holy Scriptures.
4. For the testimony of the Gospel to men of all nations, that it may have grace, and earnestness, and power, and the object—*God's glory*.

“In everything by prayer and supplication *with thanksgiving*, let your requests be made known unto God.”  
Phil. 4. 6.

“The Words of the Lord are pure Words.” There is no dross, no alloy here. How definitely do they more than repay prayerful study. They are a lamp to the feet, they are spiritual food, they are a fulness of blessing for God's people. How often there is a failure to realize our possessions. We are more than millionaires in Christ, but it is possible to act as paupers, and as if we need the world's empty pleasures, or its empty guarantees, as a make-weight to drive away anxiety.

## The Children's Columns.

## THE TRUTH OF GOD.

**H**OW wondrous that God should give us the Scriptures, yet many deny them, and speak evil of them, and also of God. How sad is this iniquity. But it shows the rooted sinfulness of the human heart. For God's works in nature shew His mighty power (Ps. 19. 1), and His mercy as well. How wonderfully God provides, not only food, but all else, that His creatures need. One would have thought that all would have been grateful to God. But, alas, few thank Him, and most forget that God's Word is true from the very beginning (Ps. 119. 160). There are multitudes who do not like the truth of God, **BECAUSE IT CONDEMNES THEM**, and also shews **THE ONLY WAY** whereby a sinner can be saved. That way is through the shed blood of Him Who said, "I AM THE WAY, AND THE TRUTH, AND THE LIFE" (John 14. 6). We remember how, when the Lord Jesus was before Pilate, He said, "For this cause came I into the world, that I should bear witness unto the TRUTH: every one that is of the TRUTH heareth My voice. Pilate saith unto Him, What is truth?" He might have said, **WHO IS TRUTH?**—For the Lord Jesus was before him. The truth of God will never, never fail. He will do all that is written in the Scriptures, and this brings rest to those who love Him because He first loved them. They know that not one word will God overlook, whether of blessing or of judgment. **THE TRUTH OF GOD**, even His true Word must stand, and that for ever (Isa. 40. 8).

It is delightful to know that we have, amid this sinful and ruined world, God's truth. God **CANNOT** lie (Num. 23. 19, Tit. 1. 2). In the prayer of the Lord Jesus to His Father in John 17, on behalf of His people, He said, "Sanctify them through Thy truth; Thy Word is truth." So the Lord Jesus is the **TRUTH**, and God's Words stand out. "**A GOD OF TRUTH, AND WITHOUT INIQUITY**" (Deut. 32. 4, Ps. 32. 5).

In 1 John 5. 6 we read, "It is the Spirit That beareth witness, **BECAUSE THE SPIRIT IS THE TRUTH.**" How wonderful is all God's testimony, which is for ever settled in heaven, and, though heaven and earth shall pass away, God's truth will remain unaltered (Matt. 24. 35). God never changes (Mal. 3. 6), and He will never change His Word. This should cause some to tremble, and also to feel concern to read the Scriptures more. But how many are still deceived by Satan, and such believe the devil's lies, and multitudes remain carelessly, in this sad condition. Not only older, but younger ones as well, are thus in danger. We cannot tell **HOW MANY** believe Satan's lie, neither do we know **HOW MANY** believe God's truth. But God knows.

Precious, indeed, are the words of John 8. 32, "Ye

shall know **THE TRUTH**, and **THE TRUTH** shall make you free." How we desire that God would, in His mercy, cause many to read the Scriptures, and by the working of the Holy Spirit, see their need of God's glorious salvation, through the work of His Beloved Son. Let us notice three verses in 1 John 1, which are very plain and precious to those saved by grace, "If we say that we have **NO SIN**, we deceive ourselves, and **THE TRUTH IS NOT IN US**" (8). Shall we ponder verse 10?—"If we say that we have **NOT SINNED**" (when God's testimony is clear that **ALL HAVE SINNED**), we make Him a liar, and His Word is not in us." Verse 9 is encouraging in between, for those who see they are sinners. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." What a wonderful change God works when He heals the broken in heart. Such, when saved, **LOVE THE TRUTH**, and rejoice in **THE WORD OF TRUTH** (James 1. 13), and **THE WAY OF TRUTH** (2 Pet. 2. 2), and delight to walk in **TRUTH** (2 John 4). O that God may, in His mercy, deliver some who see this message. Salvation is now for "heavy laden." Are you such? God welcomes all who fell their helplessness and thus trust in Him, and His Unspeakable Gift (2 Cor. 9. 15).

**THE TRUTH OF GOD**, so fixed and sure,  
Though men oppose will yet endure,  
Throughout all ages firm will be,  
According to God's own decree.

**THE TRUTH OF GOD** some may deny,  
But it will stand, God cannot lie.  
His every word will come to pass,  
Though mortal man shall die as grass.

**THE TRUTH OF GOD**, for ever fixed,—  
It stands unique, it is unmixed,  
No error can be found therein,  
Nor can God's Word be marred by sin,

**THE TRUTH OF GOD** will stand for aye,  
Though all of earth shall pass away:—  
The Word of God will yet abide,  
Though some may hate, His truth deride.

**THE TRUTH OF GOD** will soon condemn  
The pride and haughtiness of men,  
And though ungodly ones assail  
The truth of God, it must prevail.

**THE TRUTH OF GOD** reveals the way  
Whereby the lost may come, and pray,  
Be merciful to me, O God,  
And save me through the poured out blood.

**THE TRUTH OF GOD** should speak to those  
Who now deride, His words oppose,  
Both good and ill He'll bring to light,  
For God is just, and true, and right.

What are the Scriptures to us in **DAILY** life?  
What is Christ to us amid the daily strain?  
Have we **GROWTH** in grace, or only a crisis, as it were?

## DISAPPOINTED.

"A BRIGHT prospect was cherished, but when the longed for day arrived, I was disappointed." So is it often. Many a child of God has experienced keen disappointment. Some earthly joy has been made an "attraction," and God has graciously caused its loss, and a deep regret. Often a "holiday" has been in view,\* and the world's arrangements have been partly modified, but only partly, and the Word has been *somewhat* choked, and the heart has become *somewhat* disappointed. Yet, perhaps, there has not been a full enough realization of God's humbling, and of the *root* of the trouble, and so the *same* failure has been reached the next year. How many children of God must link spiritual leanness with "going away." They MEANT to have more study, and many other things were meant, *but* the "usual" earthly arrangements were appointed *first*, and these were the mould into which the blessing was to be poured, and God withheld it. Or, it may be, the believer looked forward to certain rearrangements of life and time, with a real expectation of victory. "When I have a home of my own, I will——." But the disappointment of failure soon followed.

Or it may be that a change in business was a while ago, the hope in view. *More* time for Him was confidently expected, yet present time was not used while waiting, as a stewardship for the Lord, and the hoped-for advantage was never realized. Or promotion, with *more* money, seemed to be a nearing ground for *more* usefulness. But the prospect, on being reached, did *not* satisfy. Business claims fast bound chains around the victim, and he *hesitated* to break them: and, while he "hesitated," the chains became tighter. Moreover, the "spell" was partly attractive, partly unattractive. The net result was *disappointment*. Enough had been tasted of the Lord to prevent comfort in wandering, yet enough of His power was not claimed to risk the worldly unwisdom of the joy of deliverance to put the Lord first, in the power of the Holy Spirit.

We often look *forward* for spirituality instead of looking *upward*. Let us leave the *yesterdays* of these failures, and trust *now*, looking *upward*. The Spirit of God is indwelling to-day, and not only to-morrow. Postponed revival spells disappointment. Again the thought comes with power that we often cut the channel first and *then* ask God to fill it with water, instead of asking Him to show us *where* to cut it, or *where* He has already placed His river (Ps. 36. 8) for us, without our cutting. Disappointment is oft the fruit of self-choosing mingled with a wish to please God,

\* Leaflets on this subject gladly sent to God's glory.

yet *within* the limits that we appoint. We *want* Him to be FIRST, but we treat Him as if He were SECOND. O beloved friends, let us realize the danger of our decisions, and, in the well known change of letters, seek *His appointment throughout*, as the one remedy for disappointment. Nor are those of us who are older believers without this pressing need. *May He be First!*

## IF THE LORD WILL:—

Gatherings for Believing Men at 2, MINORIES (side entrance, 2nd floor) TUESDAYS, 6. 30—7. 45. Christian business Young Men specially invited. There are opportunities for conversation concerning the Lord, and for Greek or Hebrew unto Him, 5. 15—6. 30.

## 2nd, Satan's Travesties in Revelation.

1. Satan's "Devices" Throughout Scripture. See Gen. 3. 5, Matt. 13. 25, 2 Cor. 11. 14.
2. The Travesty of
  - (a) Our *Triune* God (Rev. 13).
  - (b) The Death of Christ.
  - (c) His Exaltation and Kingdom.
  - (d) The Work of the Holy Spirit.
  - (e) The Bride and Her Glory.
  - (f) The Marking of the Lord's People.
  - (g) The City.

## 9th. Ignorance.

1. Man's Natural Condition (Eph. 4. 18, 1 Pet. 1. 14).
2. Causes and Blameworthiness.
3. "Willingly Ignorant" (2 Pet. 3. 5).
4. The Believer and Sins of Ignorance (Lev. 4).
5. "I would not that ye should be Ignorant" (Rom. 11. 25, 1 Cor. 10. 1, etc.).
6. "That I May Know Him" (Phil. 3. 10).

## 16th. Answers to Questions.

(These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder).

## 23rd. God's Governmental Arrangements for Israel.

1. The Tabernacle Central.
2. "Proportion": the Subjects of His Statutes.
3. Elderhood and The Kingship.
4. Mercy Shining Forth, and "The Benefit of the
5. The Tenure of Land. [Doubt.]
6. Cases that were too Hard.
7. Warfare, and the Thrusting out of the Canaanites.

## 30th. Love and Obedience.

1. The Holy Spirit's Meaning of Words.
2. The precious Teaching of Christ in John 14. 21, 23.
3. Lack of Love, and Disobedience (John 14. 24)
4. Dross and Gold: A Study of Proportion.
5. "Information" and Love.
6. Can we Analyse Love? With Notes on the Nature of Selfishness.

## TYPEWRITTEN NOTES.

"To the Praise of the Glory of His Grace." Eph. 1. 6.

1. Christ in the Psalms.
2. "Greater":—Christ Exalted.
3. The Coming of Christ for His People.
4. The Glory of Christ in John's Gospel.
5. Genealogies of Christ.

(And about 200 more).

TALKS ABOUT PRESENT-DAY NEEDS.—23.

## GRATITUDE FOR GOD'S PRECEPTS AND PROMISES.

**A**S those redeemed with the precious blood of Christ, and raised up together with Him, and made to sit together in heavenly places (Eph. 2. 5, 6), how grateful should we be. What praise there should be unto Him, and what lives to His glory, and all by His grace. Does it not seem strange that, with all we have in Christ, and in the joy of a life hid with Christ in God, (Col. 3. 3), we are not more heavenly in all our behaviour, and a manifest contrast with those who are still far from God, having no hope (Eph. 2. 12)? Oh that God's marvellous working in, and for us, may be seen in everything. Surely we are amazed that we are not more LIKE our beloved Lord, Who was meek and lowly in heart (Matt. 11. 29), and willing to be despised and rejected of men. Let us think more of how He WALKED (John 1. 36), and by His gracious enabling may we seek, in the Spirit, to walk even as He walked (1 John 2. 6).

How many encouragements God has been pleased to give to those whom He in mercy has brought out of darkness into His marvellous light (1 Pet. 2. 9). The PRECEPTS of God are wonderful (Ps. 119. 54), and, as His thoughts to usward, they cannot be numbered (Ps. 40. 5). It has been stated that there are more than 30,000 promises, and what shall we say about the precepts? How do we seek to carry them out? What should we do without God's appointment for daily life?

When the Lord met Saul of Tarsus on his way to Damascus, and said, "Why persecutest thou Me?" the reply came, "Who art Thou, Lord?" Then come the words, "What wilt Thou have me to do?" God, in His many precepts, has told us what to do. May we lovingly heed His words more and more, and seek to love His arrangements for our spiritual good, and that all may be to His glory. God's servant said, "I will never forget Thy PRECEPTS, for with them Thou hast QUICKENED me" (Ps. 119. 93). Again in verse 7 of this much loved psalm we read, "Thou hast commanded us to keep Thy PRECEPTS diligently."

How many verses in this portion of God's truth are concerning His PRECEPTS. Shall we just turn to a few verses 15, 27, 63, 128? May we indeed esteem ALL God's precepts concerning ALL things to be right, and THEREBY we shall hate EVERY false way. We might consider some of God's PRECEPTS, individually. There are many as to the HOME. In the book of Proverbs 22. 6, we have a command, and a PROMISE joined with it. God often encourages His people thus. But if we value the the PROMISES more than the PRECEPTS, there will be failure and disappointment, even in the home, and

this is so manifest all around us. When God's PRECEPTS are kept, AND HIS PROMISES are equally valued, then there are results to His glory.

Again we have PRECEPT and PROMISE in Prov. 29. 17. If the PRECEPTS are heeded and carried out, the PROMISES are sure. God has been pleased to give us a record of one or two homes where He was exalted, and the results were to His glory. See Luke 1. 6, 15, also verse 80. There was godliness, and simplicity, and the home was blessed. We have 2 Tim. 1. 5 also, for encouragement to parents. How many have desired that their children should be like Timothy, whose EARLY training, blessed by God, prepared him for usefulness in the Lord's work. See what God's servant said in Phil. 2. 20, 21. Doubtless his home preparation was simple, and in his BABY days (2 Tim. 3. 15 lit:) he knew and loved the Scriptures. The PATHWAY to such a home, and results, may seem, and is, difficult. But GRACE IS sufficient. While meditating on these, we might turn to 1 Tim. 2. 9, 10. Here again we have simplicity and godly behaviour of Christian women, and verse 8 shows the fellowship of brethren. If such PRECEPTS were obeyed, how neat and plain Christian women and children would be. We note the words MODEST APPAREL. What emphasis this needs in these sad days, when those who profess the Name of the Lord make some feel ashamed. Mark, too, the Holy Spirit's "samples," to show the kind of separation needed, and that definite cases ARE rightly mentioned:—BROIDED HAIR, OR GOLD, OR PEARLS, OR COSTLY ARRAY," God has been pleased to give these precepts. Shall we heed them, or turn aside and say, "It does not mean this or that,"—"quieting" the conscience? But God the Holy Spirit is grieved, and Eph. 4. 30 is overlooked. In 1 Cor. 11, God has given another PRECEPT about THE HAIR, and the covering for believing women in prayer generally. This is in mercy, (see verse 10, "because of the angels," looking back it seems, to Gen. 6), and a protection for women, yet so disregarded in these lawless days. "If it be a shame for a woman to be shorn or shaven, let her be covered." (verses 6, 13). God has given women long hair, and it is a disgrace to cut it short, as if to be like a man. Even tiny girls should not have short hair, as if to train them up against the Lord's will. Much more could be said, but space will not allow. We see the terrible results of not heeding these very gracious commands.

Even children are little concerned about their sins. Why is it that God withholds that for which some have prayed for so many years? God's PRECEPTS are not lovingly kept, and even His PROMISES are not a delight, as they would be if we walked with Him. Even children are not reverent, and meeting rooms are not as they once were. Worldliness and bareness of dress are so manifest. Thus deep reverence in the meetings is definitely set aside. The

world is being "copied." His will is forgotten, we had almost said, flouted, and so things ever advance, and there is less and less susceptibility; and UNCONSCIOUSLY many, who THINK they are still unworldly, are THEMSELVES dressing far differently from the way in which they ONCE DRESSED. "A little thing," does some one say? LET US NOT FORGET GEN. 3. 6. But while the Lord's still small voice graciously invites to repentance, O that our hearts may be responsive. Have we ever thought of the REASON why we wish to be A LITTLE like the world? Are we ashamed to be out of date? Are we AFRAID to be rejected with, and for, Him Who DIED for us, and Who is so SOON coming to receive His people UNTO HIMSELF?

### "YE MUST BE BORN AGAIN."

John 3. 7.

**R**ELIGION—has never saved a single soul!  
**R**ESPECTABILITY—has never quickened one DEAD!  
**R**EFORM is unable to deal with the momentous need. Men look around, and try expedients, but God has sent down one wondrous deliverance. "Neither is there salvation IN ANY OTHER, for there is none other Name under heaven given among men, whereby we must be saved" (Acts 4. 12). The gospel of the grace of God is not an untried remedy: it is not a mere attempt. There is a wondrous reality in HIS WAY OF SALVATION. That which met the claims of law meets the sinner's troubled conscience to-day. We have peace with God. The beauty of the gospel is this ALL ROUND suitability. It displays grace as much as justice, and love as much as wrath. It is a FULL relief for the sinner's anxiety, but at the same time it has not one iota of compromise. It is "the POWER OF GOD unto salvation to every one that believeth" (Rom. 1. 16). But listen. We hear "ANOTHER gospel, which is not another." "Do your part, and God will do the rest": such a "gospel" would frighten every heart-broken sinner. It is a cruel delusion. "Your part." What CAN a sinner do, worthy of God? 'Tis the fulness of presumption to offer a sinner's makeweight to complete the perfect work of the Son of God. It needs no completing. "It is finished." (John 19. 30): a truly wonderful gospel. Reader, if you value your soul's welfare, cast away every flattering theory of man!

The precious unveiling of grace, that God gives freely "to him that worketh not" (Rom. 4. 5), far from pleasing the careless hearer, as many say, is most repugnant to such. In fact the true gospel is distasteful, EXCEPT to one class, and, remarkably, they are THE VERY ONES THEREIN INVITED. This seems strong evidence. "He that hath NO MONEY" (Isa. 55. 1), "When we were without strength" (Rom. 5. 6), "the poor and maimed and and halt and blind" (Luke 14. 21—"the" is not repeated by the Holy Spirit: each sinner has ALL

THE DISABILITIES JOINED TOGETHER). But pride hates such a humbling gospel: but the heart-broken one can see nothing of a GOSPEL in anything else. Men's gospels appeals to the self righteous: God's gospel only appeals to THE LOST. Possibly, dear friend, you are not low enough down for a SAVIOUR, you merely want a HELPER. You, like Naaman, desire healing on your own terms. God's gospel will never come to terms with you. While you think your righteousnesses better than filthy rags (Isa. 64. 6), you will not be allowed to enjoy the gospel feast (Matt. 22. 11-13). Your place is outside.

Nicodemus was religious, but Christ told him plainly that if THAT was all, his case was hopeless. The words rang out, "Except a man be born again, he CANNOT see the Kingdom of God" (John 3. 3). Ritualism DEADENS THE CONSCIENCE by saying this is baptism, though a new birth and baptism are CONTRASTED in Scripture—always. Till one is SPIRITUALLY ALIVE he has no right to baptism. We meet many who can tell us they believe in God, but, when asked if they have been born again, THEY ARE AT A LOSS WHAT TO ANSWER. "Giving one's heart to God" is NOT a substitute for a new birth. GOD'S WORK IS DEEP.

Men are SURPRISED at this; hence the words, "MARVEL NOT that I said unto you, YE MUST BE BORN FROM ABOVE" (John 3. 7 marg:). Such language is mysterious to the natural man. He receives not the things of the Spirit of God (1 Cor. 2. 14). The fact is he has never come to AN END OF HIMSELF, never seen himself condemned, and never understood the work of Christ on Calvary. "I died," says the apostle (Rom. 7. 9). Guilty, condemned, ruined, speechless—what can the sinner do? "Ye must be born from above" is music to a soul with judgment in front. It shows God's complete provision; without waiting to argue, or KNOWING HOW HE KNOWS the deadness, the helpless one is brought to rest on Christ alone. He can do nothing else. THE TERRORS OF LAW MAKE HIM FLEE, and, in the OPEN city of refuge, he learns the fulness of the love that opened his eyes also to see, and brought about a fleeing for refuge to lay hold on the hope set before us. THAT soul has an anchor (Heb. 6. 18, 19). HAVE YOU?

"YE MUST BE BORN FROM ABOVE" cuts at the root of everything except grace, and reveals the grace that has fully met the need. Nothing can cut at the root of grace! The blood of Christ has NOT been poured out in vain. Dear reader, this salvation cost Him MUCH, but is free to the utterly condemned. Do you want a less costly salvation? THERE IS NONE. EVERYTHING ELSE BREAKS LIKE A bruised reed.

Sinner, Christ's work is ready to-day for such as you! Man's merits are SHUT OUT—they are a false hope:—the meritless sinner is SHUT IN the ONE ARK OF SAFETY.

## Suggested Daily Readings.

"IF THE LORD WILL"—Nov: 1926.

Day	Ezekiel		Acts		Learning	
						Ps. 119
1	28.	20-26	23.	1-10	24.	14 107
2	29.	1-12	"	11-22	"	15 108
3	"	13-21	"	23-35	26.	16 109
4	30.	1-12	24.	1-9	"	4 110
5	"	13-26	"	10-23	"	5 111
6	31.	1-11	"	24-25. 8	"	6 112
7	"	12-18	25.	9-22	"	7 113, 114
8	32.	1-10	"	23-26. 8	"	8 115
9	"	11-24	26.	9-18	"	9 116
10	"	25-32	"	19-32	"	10 117
11	33.	1-11	27.	1-11	"	11 118
12	"	12-22	"	12-26	"	12 119
13	"	23-33	"	27-36	"	13 120
14	34.	1-10	"	37-28. 6	"	14 121, 122
15	"	11-19	28.	7-20	"	15 123
16	"	20-31	"	21-31	"	16 124
17	35.	1-15	Rom. 1.	1-10	"	17 125
18	36.	1-12	"	11-18	"	18 126
19	"	13-24	"	19-32	Ezek. 34.	11 127
20	"	25-38	2.	1-11	"	12 128
21	37.	1-14	"	12-24	"	13 129, 130
22	"	15-28	"	25-3. 4	"	14 131
23	38.	1-12	3.	5-18	"	15 132
24	"	13-23	"	19-31	"	16 133
25	39.	1-10	4.	1-12	37.	11 134
26	"	11-22	"	13-25	"	12 135
27	"	23-29	5.	1-11	"	13 136
28	40.	1-12	"	12-21	"	14 137, 138
29	"	13-23	6.	1-11	"	27 139
30	"	24-36	"	12-23	"	28 140

## Notes on Memorized Verses.

## Acts 24. 14-16.

14, Grace to take opportunities is needful (Luke 22. 13). The Way (Acts 9. 2, 19, 9), which they call heresy ("self-choosing," contrast Acts 9. 15, 22. 14). Worship: not only preach. *Worship, believing*—an interesting link (cf. "live . . . looking" Tit. 2. 12, 13): unbelief spoils worship. "All things": Paul was the reverse of a modern critic. More reverence for the written Words of God is needful. 15, A precious hope—and a solemn one. 16, Practical godliness linked (Tit. 1. 1): conscience instead of God's testimony is unsafe, but conscientiousness accompanies.

## Acts 26. 4-18.

4, The common knowledge about Paul made his testimony the more impressive (but note Matt. 13. 55-58). He was not an ignorant and unsuccessful adventurer: he was privileged to give up seeming "gains" for Christ (Phil. 3. 7, 8). 6, 7, So now Israel (and Mohammedans) emphasize that God can do anything, yet deny this when we speak of the finished work of Christ, and His resurrection. 8, Men limit God: the

Herodians were linked with Sadducees. 9, "Which thing I also did": mark his decisive character, he *did* what he *thought*. 10, Now he calls them saints: a wondrous name in this confession before Agrippa. 11, *Lit*: "I was compelling," the tense suggests *his* aim: cf. Matt. 24. 24: so Satan tempted Christ, but Christ was *not* tempted: a solemn contrast as to the *tendency* of an action is seen in Rom. 2. 4: men resist (Acts 7. 51), hence the need for omnipotent *grace*. 12, Authority (10): but stopped by greater authority (Matt. 28. 18, 19). 13, The time when Christ manifestly bore judgment (Matt. 26. 45). 14, How important the right language: (Acts 2. 8, 11). 15, "Lord:" wondrous change: Jesus Christ is Lord (Phil. 2. 11). 16, Christ had a *purpose*. "Make," the word also implies taking in *hand* (John 10. 28). 17, I send (John 17. 18). 18, Observe man's natural condition, and the marvellous change of salvation. Forgiveness (Eph. 1. 7, 1 John 2. 12), and inheritance (1 Pet. 1. 4)—the *riches* of His grace.

## Ezek. 34. 11-16.

11, How wondrously God's names are brought together for emphasis. "I, even I," an interesting study, cf. Gen. 6. 17, Isa. 43. 11, 25. 12, The Good Shepherd (John 10. 11). Scattered, not lost (John 10. 12, 27, 28). Clouds—*now* (Song. 4. 6, 2 Sam. 23. 4). *Out*, and *in* (Jer. 31. 10). 13, 14, 15, Feed, four times (Ps. 28. 9). Mountains, contrast Isa. 14. 25. 15, Ps. 23. 2 Jer. 31. 9: what peace He gives. 16, "Till He find it" (Luke 15. 4, 5): He healeth the broken in heart: He will not fail (Ps. 147. 3). The solemn contrast, cf. "Death shall feed them" (Ps. 49. 14 *lit*): He took the cup of wrath, that His people might have precious food (Rev. 2. 17, 7. 17, 22. 17). Contrast Zech. 11. 16.

## Ezek. 37. 11-14, 27, 28.

11, Jer. 50. 20, Isa. 61. 11. A *sense of sin* is deeply important (64. 6, cf. 6. 5) "For our part," the Lord does *the whole*: 'tis *not* that "we do our part." 12, Graves of sin, *for the bones speak*: a position away from God's appointed one is as a grave: hence bringing to the land "of Israel." 13, "Ye shall know" (John 17. 3). "I" Emphatic. 14, I shall put ("give," 1 John 3. 24), "I shall place" ("cause to rest"). Spoken, performed (Num. 23. 19, 2 Cor. 1. 20). 27, "My tabernacle:" God's *object*, of old (Ex. 25. 8, 9), and now (2 Cor. 6. 16-18), and in the future (Rev. 21. 3). What infinite love, (cf. Prov. 8. 31). 28, A witness to *all*. "My sanctuary" (*holy place*) "in the *midst*": every word is impressive, and *then* "for evermore" (Rom. 5. 20). "And *keep*" (Jer. 30. 10).

Correspondence from Believers and enquirers welcome. Percy W. Heward, 61, Upton Lane, Forest Gate, London, E.7. Telephone: Maryland 2196.

# Thoughts from The WORD of GOD.

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**FREE.**

"Thus saith the Lord God of Israel . . . They served other gods; and I took your father Abraham from the other side of the flood."

Jos. 24. 1. 2.

"Look unto Abraham . . . for I called him alone."

Isa. 51. 2.

"What hast thou that thou didst not receive?"

1 Cor. 4. 7.

"Children of wrath, even as others: but God Who is rich in mercy . . . hath quickened us together with Christ."

Eph. 2. 3-5.

"The grace of our Lord was exceeding abundant."

1 Tim. 1. 14.

*A Magazine, issued as the Lord enables, month by month, to remind His dear people of some of their privileges and responsibilities, while they look for Him, and enjoy His testimony concerning the Holy Spirit's work, "He shall GLORIFY ME."*

John 16. 14.

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

"That no flesh should glory in His presence."

1 Cor. 1. 29.

"Ye have not chosen Me, but I have chosen you, and ordained you." John 15. 16.

"He chose David also His servant, and took him from the sheepfolds." Ps. 78. 70.

"Then answered Amos . . . I was an herdman, and a gatherer of sycomore fruit: and the Lord took me."

Amos 7. 14, 15.

"Things which are despised hath God chosen."

1 Cor. 1. 28.

"O the depth of the riches both of the wisdom and knowledge of God." Rom. 11. 33.

Some lovingly enquire about the "Subscription." Valuing this thoughtfulness and interest, we would refer them to leaflets (gladly sent):—"Hitherto Hath the Lord Helped Us," "Behold the Mounts,—Behold, I am the Lord," "A Further Record of Parts of His Ways." In these we seek to set forth how our Father has enabled, and how we believe He would have us trust Him still, in simple dependence, and a contrast with commercialism, and even its appearance. The work is HIS, and for HIM, and if He wishes it to continue and grow, HE will not fail.

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

**Meeting Room, 41, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 3 and 6. 15,  
Mon: 8, Thurs: 8, Sat: 6. 45. Also 120, Grundy Street, Poplar, London, E.. Tues: 8. 15.**

## A Word of Introduction.

By the mercy of our God we can again write, and would say, "Thanks be unto God for His Unspeakable Gift" (2 Cor. 9. 15). These pages are a little testimony for Him, a little declaration of His love and HIS rights in the lives of His people. We are all too much proportionately concerned with salvation from our own standpoint, and our own joy and personal advantage: we leave too little room to ponder His glory and joy in the salvation of a great number for Himself, all infinitely precious, because they are accepted in His beloved Son, SO DEAR TO HIM. The Scripture again and again reminds of this, and forgetfulness of it will lead us all to selfishness, and to human methods of work. Grace reigns THROUGH RIGHTEOUSNESS: God would use no expedient to save a soul, and He does not wish us to use any.

"They shall Surely Gather Together, but Not By Me."

"He That Scattered Israel will Gather Him, and Keep Him."

Isa. 54. 15. Jer. 31. 10,

Gathered by Him,—a precious thought—  
And Israel soon shall be!

The wandering chosen ones be sought  
And Him they scorned shall see.

But, ere that Day, men hand in hand  
'Gainst Israel will unite,

But "not by Me"—God's Word must stand,  
And vainly shall they fight.

And now 'tis sweet His gathering love  
To own, since Christ hath died,

Gathered to praise, as those above,  
And in Him to confide.

Gathered by men, we might display  
A sight to please the eye,

But O to worship in His way,  
As those He has brought nigh.

### Words of Encouragement.

*"Delight thyself  
also in the Lord."  
Ps. 37. 4.*

What a precious contrast with fretting is thus before us. Willingness for God's will, with a reservation for "I wish it were otherwise":—*that* is not delight. Resignation, and "putting up" with trials, can never be called delight. But He has appointed "trust" and "delight" and committing of the way" to Him, and the precious silence to Him of which verse 7 (margin) speaks. The slightest complaint is out of place. If we are His children, we gladly own that He knows what is best. "Delight thyself" means so much: the whole being is then devoted to Him. There is no mere *attempt* to look bright. There is a difference altogether. And thus His desires become His people's, and they reach the desires of their heart. Self's craving is so poor, and yet do we not feel we want, more and more, to know what deliverance from this means, in the enabling of the indwelling Holy Spirit?

### OPPORTUNITY.

A WONDROUS word. How many are the privileges of God's people. And OPPORTUNITY is not only at the street corner or on the platform. The home and the workshop may be used for the Lord, and used more than we think.

But just now we would call to mind God's grace on an evening journey for Him, first, a ship difficult of access. He has His purpose in permitting trials, yet it is well to pray concerning dangers. Possibly only those who go aboard realize the problems of some working in the dark, amid cranes, to bring our daily food. "Only" two seamen and an officer: one was Flemish. What a joy to meet those of ALL nations, with a salvation for men from ALL nations.

The writer next journeyed round a district well known to him,—near the home of his boyhood and early manhood. The years past, and opportunities, taken or LOST, come up. The weekly walk to a meeting, often with a sense of insufficiency, is recalled. Oh how much more MIGHT have been done for the Lord in years of knowing HIM:—the "opportunity" is needful, to take stock, and to be humbled.

Next, the Lord granted a few words with two police officers, one of whom had recollection of many years ago, when I lived near. A background: may the brief testimony be blessed. Then a further "opportunity" with two or three constables: how often they WELCOME a word. In like manner a tram conductor gladly receives a tract, with a

KINDLY "good night." We often forget that officials are MEN. A few moments at a Sailors' Home, and then witness among Arabs. A very fair reception, but no sense of NEED. May the Lord grant His blessing. The MANNER of an Englishman met in this Restaurant reminded how he had been impressed by some small "opportunity" to show kindness to an ailing man YEARS AGO. Often one fears the MANNER of others springs from our more frequent omissions to manifest "the GRACE of our Lord Jesus Christ." One word may preach, one tone may witness,—and the reverse.

Next, a mid-evening prayer meeting, and then a journey forth, with two beloved brethren, to the ships. A Chinese crew seems to have gone: many "opportunities" are missed, but the Lord grants Indians. The residents of one room are known to be opposed, and to show a rare wish to laugh down God's testimony. Usually Indians listen better than Englishmen. The party of workers divide, and the further service begins. A spirit of frivolity and rejection soon show themselves, but the Lord grants quiet continuance. "Go," says one, but he is quieted. Another more resolutely commands, "Go away." His face does not invite, yet to go would be unwise. A soft answer may yet be used of God. "Why?" is the question asked. And words to the effect, "What if I say to you, Go?" follow, and the testimony goes on, a temporary victory: then again a manifestation of frivolity, and one realizes thereby that the desire to remain is impressing some, through the very difficulties. A book is accepted. A leaflet torn up, however, by another, gives the opportunity to speak of Jehoiakim briefly. And one or two seemed marked out: one particularly asks seriously, Why do you come? Thus the Lord gives another "opportunity" to tell of HIS love, and there follows an enjoyable witness in another room where the welcome is refreshing, as so frequently. Then another workers' prayer meeting is graciously granted: only 3 or 4, but our Father hears, and others have been "serving" elsewhere.

One is impressed with the "wealth of opportunity" and with the weakness of personal love. Satisfaction can only be with the Lord Himself, but O for more gold and less dross in prayer-enabled service. Do we rightly believe that some readers welcome these little narratives. If so, we trust the result may be glory unto Him Whom we would preach. His precious blood was not shed in vain, and we would preach "Christ CRUCIFIED," with simple faith in Him.

God's gifts in nature are wonderful. But how great are His gifts in grace. He has unveiled His character in Scripture. And there we have food, and a lamp; water wherewith to wash and a chart; a possession beyond money, and a hammer to break down evil. How many blessings combined when applied by the Holy Spirit.

"It is of the Lord's mercies that we are not consumed, because His compassions fail not. They are new every morning: great is Thy faithfulness." Lam. 3. 22, 23.

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

"Ye are all all the children of God by faith in Christ Jesus." Gal. 2. 16.

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

"That your faith should not stand in the wisdom of men, but in the power of God."  
1 Cor. 2. 5.

'Tis in mercy we are now in our Risen Head,  
Through His finished work alone, by the Spirit led,  
We can live in fellowship with our gracious God,  
As we humbly walk away in the heavenly road.

'Tis of Him we're not consumed, but in mercy brought,  
Into union with the Lord, since by Him blood-bought;  
Brought into His banquet house, all by sovereign grace,  
We can now abide in Him, in the Holy Place.

'Tis through faith, through faith alone, in the Righteous  
That we can, upheld by Him, in His precepts run. [One,  
O to live, by grace Divine, near to Christ our Lord  
Who ascended up on high,—there He is adored.

'Tis by faith we can draw near, near to God on high,  
Speak to Him through His dear Son, since we are made  
O the marvels of such love to poor sinners dead, [nigh,  
Who are blessed eternally, by the blood once shed.

'Tis in mercy we are spared, spared to serve, and wait  
For the Coming of our Lord,—blessed Hope, so great:  
God will never fail, nor leave, those whom He did choose,  
Not the weakest, feeblest saint, will our Saviour lose.

'Tis in mercy we can come off to God in prayer  
Walk in fellowship with Him, cast on Him our care  
Day by day adore and praise, till, in glory bright,  
We shall with our Saviour dwell, walk with Him in white.

'Tis in grace we can look up to our God on high,  
Watch and wait for that glad day, which is drawing nigh,  
When our loved ones we shall greet, and be satisfied,  
Be in Christ completely blessed, with Him glorified.

IF THE LORD WILL:—

Gatherings for Believing Men at 2, MINORIES (side entrance, 2nd floor) TUESDAYS 6. 30—7. 45. Christian business Young Men specially invited. There are opportunities for conversation concerning the Lord, and for Greek or Hebrew unto Him, 5. 15—6. 30.

SUGGESTED SUBJECTS DURING DECEMBER:—

7th. The Message of the Flood.

1. "The Days of Noah,"—their Parallel (Luke 17. 26).
2. "The Longsuffering of God" (1 Pet. 3. 20).
3. The Flood in Other Scriptures.
4. God's Witness by the Flood against Scientific "Theories" of Uniformity (2 Pet. 3. 3-5),
5. The Remains of the Flood, a Further Witness.
6. The Earth Stored with Fire (2 Pet. 3. 7), and the Realities of Judgment.

14th. Apparently "Indirect" Results of the Substitutionary Death of Christ.

1. God's Purpose Including "Indirect Results."
2. The Longsuffering of God Waits.
3. Effects of the Revelation of Love on the Natural Man.
4. Blessings to the Animal and Vegetable Creation.
5. The Fruit in His People's Lives.

21st. Answers to Questions.

Questions, with special reference to the sad error of Christmas, if desired.  
(These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder).

28th. Cain and Abel.

1. Birth and Names.
2. The Sad History, and The Way of Salvation.
3. God's Testimony to Cain, and Its Bearing on Gospel Proclamation (Gen. 4. 6, 7).
4. What God Reveals, and What He Does Not Reveal (Deut. 29. 29).
5. Cain as a Type (1 John 3. 12).
6. Abel as a Type of Christ (Matt. 23. 35) and of His People.

Some Thoughts as to Prayer and Praise.

Let us mark the limitation of Ps. 66. 18.

"Only those in Christ," and drawing near according to Heb. 10. 22, can "Continue in prayer, and watch in the same with thanksgiving" Col. 4. 2.

1. For the glory of God among His children, that this thought may be uppermost.
2. For the testimony of His truth through these magazines, and reprints, that we may be made, and kept, increasingly lowly before Him. Simple dependence and gladness for His will are so important. Years of similar witness do not guarantee spirituality: we ever need to-day's manna, and fresh oil (Ps. 92. 10).  
(We would record to His praise that He again opened the door on the Cenotaph Queue, and near, and granted the passing on, and ready reception, of thousands of plain gospel leaflets. May there be fruit unto life eternal—John 4. 36).
3. For believers who are feeling varied strains—unemployment, advanced age, physical weakness etc.—that these may be more fellowship with God as to His work, and teaching in, and over, all those things.
4. For children, that there may be more reverence for God and His words, and that godly homes may be found where such an attitude is refreshingly emphasized, and expected.

"The prayer of the upright is His delight" Prov. 15. 8.

TYPEWRITTEN NOTES.

- "To the Praise of the Glory of His Grace." Eph. 1. 6.
6. Devotion unto the Lord, with special reference to the Lord's Supper.
  - 7, 8. The Family of God.
  9. "Jesus is the Christ, the Son of God."
  10. The Majesty of God.
  11. Priesthood of the Lord Jesus.  
(And about 200 more).

## The Children's Columns.

SALVATION AND WHAT  
IT MEANS.

**I**T is a great privilege to be saved. How thankful those are, at least for a time, who have been in a burning house or in a sinking ship, and have been rescued. This is only a very faint picture of what God's eternal salvation is, from His righteous wrath. It is terrible to be under wrath, and to be "DEAD IN SINS" though physically alive (Eph. 2. 1), and far off from God. When this is realized, through the gracious working of the Holy Spirit, by His word of truth, there must be concern about the NEED of salvation, and often much trembling. Yet how few, even among young ones, as well as the older ones, REALIZE their sad condition and blindness to-day. For Satan deceives and seeks to hinder; but, when God begins to work, the sinner cannot be at rest till he, or she, has real rest in knowing that sins are forgiven, and put away for ever. And this is through the precious work of Him of Whom it is said, "The Son of man is come to seek and to save that which was lost" (Luke 19. 10). The Lord Jesus said, "I came not to call the righteous (those who THINK they are all right), but sinners to repentance" (Matt. 9. 13). It is easy to say, as king Saul did, and others, "I have sinned," and not really mean it. How different are the words of the tax gatherer in Luke 18. 13, who felt his sins a burden and cried to God, saying, "God, be merciful to me, the sinner." How graciously God answers SUCH prayers. But, alas, how few have a deep sense of their sins, and so they go on and become more and more careless and indifferent.

Yet the Scriptures are so plain as to the only way whereby any, young or old, can and must be saved. "Salvation is of the Lord," said one of old: and, when he said this, we read, "And the Lord spake unto the fish, and it vomited out Jonah upon the dry land." What a wonderful deliverance physically. How much more wonderful is salvation from the dreadful and eternal doom of sin.

How terrified people are if they are in a burning house, as they see the flames, and they know that unless rescued they are cut off from escape, and will be burnt to death. But, sad as this may seem, and it is solemn, the fire of wrath is far more solemn.

What about the flames of hell, and the second death, the separation of body and soul for ever? Then we think of the one in Luke 16 who said, "I am tormented in this flame" (Verse 24). These things are REAL, even as everything else in the words of God is real, and we dare not hide any of God's truth, even from the younger ones. 'Tis blessed to KNOW that "Salvation is of the Lord," and that He, in mercy, has made a way of salvation for those who

see that they are lost. Notice Acts 4. 12, with Rom. 1. 16. "Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved." The Lord Jesus is the Way to God. It is through the shed blood that sinners, young or old, are saved. We cannot explain ALL it means to be saved. But we KNOW that when God saves, He will never lose one in whom He graciously works, and whom He brings out of darkness into His marvellous light (1 Peter 2. 9). Those who are privileged to possess God's wonderful SALVATION will never perish, but eternally live with the Lord Jesus, and behold His glory.

'Tis wonderful to be saved and to have SUCH a glorious future in view. Yet, in spite of all, few are troubled about their sins, and most remain ignorant of the solemn futures of those who live and die without hope (Eph. 2. 12). Salvation is from God's ETERNAL wrath. Heaven will be full of praise and unending joy: hell is a place where there is weeping and gnashing of teeth (Matt. 22. 13). How we would lovingly and earnestly bring the truth of God's wonderful salvation before others, and pray that God may work, even as this message is being read. God will save, even now, those who are "heavy laden" and broken in heart. Are you such? Then the salvation of God is for you, free and ready for you.

SALVATION is God's own design  
To save poor fallen man,  
It is a wondrous gift Divine,  
A gracious heav'nly plan.

SALVATION is the work of God  
Through His beloved Son,  
Who came on earth and shed His blood,  
By Him the work was done.

SALVATION is by blood alone,—  
None can approach to God  
Except in Jesus Christ, and own  
'Tis through the poured-out blood.

SALVATION is a work of grace  
Which God alone begins,  
Through Him Who took the sinner's place,  
When lost and dead in sins.

SALVATION is of God alone,  
He quickens rebels dead,  
And such His love and mercy own,  
And praise for blood once shed.

SALVATION is for ever too,—  
All those redeemed by blood  
Are in Christ Jesus, made anew,  
For ever near to God.

SALVATION is for sinners lost!—  
The broken hearted may  
Come now to Him:—great was the cost  
To open such a way.

SALVATION is for those who see  
And know their lost estate,  
That Jesus Christ is all their plea,  
Themselves they loathe and hate.

ON GIVING PLACE TO THE DEVIL.

A Few Words with Young and Older Believers.

EVERY word of God is perfectly chosen. There are NO VARIATIONS which WE can make. Reverence for the Holy Spirit's use of language is important. It will affect Bible study, and quotation, will it not?

"To give place" is not a common idiom, but we find it in Luke 14. 9, where it plainly suggests making room, and giving up one's own place on this account. So in Romans 12. 19, which becomes very helpful when this is realized. "Give place to THE wrath, FOR it has been written: To Me is vengeance, I will repay, saith the Lord." The context is clear:—"Avenge not yourselves." Give place to the wrath of God in the appointed time. Government in God's PROVIDENCE, shows wrath (Rom. 13. 4), but BELIEVERS are NOT part of government. The contrasts between the arrangements of Romans 12 and 13 are deeply helpful to God's PILGRIMS. "They are not of the world, even as I am not of the world," said the Lord Jesus, and He meant what He said. "Give place" is a command, implying that wrath is right, and that wrath will come. But believers are to give up such a place, even when they have POWER to occupy it. They are NOT to fight. They are not even to prosecute. They are NOT to be engaged in law's operations. They are NOT to seek legal redress. They are not to feel a WISH for anger, but to love their very enemies, with true love.

In the light of this language we can understand Ephesians 4. 27. Believers are not to give up the place, which GOD HAS GIVEN THEM, to the devil. They are not to yield to him. They are not to offer him a seat in the legislation of their life. "Resist the devil" is the Divine command (James 4. 7). "Your ADVERSARY the devil" (1 Pet. 5. 8). We are not debtors to the flesh, not debtors to the devil: we must not give him a footing, must not give him anything in our lives. Man's soul is not for the devil, but for the Lord.

Doubtless there is a special thought of his SLANDERING, as 1 Tim. 5. 14, 15 shows. HIS VERY NAME comes in 1 Timothy 3. 11. Hence, after mentioning the sin of a SINFUL wrath,\* the Holy Spirit fittingly condemns "slander," an easy form of evil speaking. If we "talk against" others, let us remember we have lowered ourselves to seal

\*COMMANDED anger against SIN, as an action, is quite different from bitterness against a person. The passage refers to Psalm 4. 4 and this gives a wondrous meaning. The word "wrath" is "wrath ASIDE," and may suggest THIS BROODS over the actions of others unlovingly.

SATAN'S purpose and to do HIS work, not the Lord's. BEWARE of ALL talkativeness and gossip, and even of LISTENING to it, if you would grow in grace.

Suggested Daily Readings.

"IF THE LORD WILL"—Dec: 1926.

Day	Ezekiel		Romans		Learning	
					Rom.	Ps. 119
1	40.	37-49	7.	1-11	8.	1 141
2	41.	1-12	"	12-25	"	2 142
3	"	13-26	8.	1-9	"	3 143
4	42.	1-12	"	10-19	"	4 144
5	"	13-43. 3	"	20-28	"	5 145, 146
6	43.	4-17	"	29-39	"	6 147
7	"	18-27	9.	1-13	"	7, 8 148
8	44.	1-8	"	14-26	"	9 149
9	"	9-16	"	27-10. 4	"	10 150
10	"	17-31	10.	5-15	"	11 151
11	45.	1-12	"	16-11. 5	Ezek. 43. 10	12 152
12	"	13-25	11.	6-18	"	11 153, 154
13	46.	1-12	"	19-32	"	12 155
14	"	13-24	"	33-12. 5	44.	10 156
15	47.	1-9	12.	6-16	"	11 157
16	"	10-21	"	17-13. 7	"	12 158
17	"	22-48. 7	"	8-14	"	13 159
18	48.	8-20	14.	1-12	"	14 160
19	"	21-35	"	13-23	"	15 161, 162
20	Dan. 1.	1-7	15.	1-12	"	16 163
21	"	8-16	"	13-24	Rom. 11.	33 164
22	"	17-2. 9	"	25-33	"	34 165
23	2.	10-23	16.	1-15	"	35 166
24	"	24-35	"	16-27	"	36 167
25	"	36-49	1 Cor. 1.	1-9	12.	1 168
26	3.	1-12	"	10-21	"	2 169, 170
27	"	13-22	"	22-31	1 Cor. 1.	26 171
28	"	23-30	2.	1-11	"	27 172
29	4.	1-12	"	12-3. 4	"	28, 29 173
30	"	13-27	3.	5-18	"	30 174
31	"	28-37	"	19-4. 5	"	31 175

TYPEWRITTEN NOTES.

12. "Perfection."
13. The Promised Reviving.
14. The Righteousness of God.
15. Religion, or Christ.
16. Vengeance.
17. Operations of the Holy Spirit.
18. Doctrine of the Bible (extract).
19. Everlasting Punishment.
20. Predestination and Election.
21. Romans 9 and 10.
22. The Sabbath and the Lord's Day.
23. The Sabbath Day and the Heavenly Calling.
24. Types from Nature.
25. Types and Shadows of Christ.
26. The Personality and Work of Satan.
27. Socialism in the Light of the Scriptures.

TALKS ABOUT PRESENT-DAY NEEDS.—24.

## POSSESSION BEFORE PROFESSION.

**H**OW frequently is it said "So and so made a profession," or "professed the Name of the Lord." But the question often comes into the mind of those who are concerned for the glory of God—"Is there the manifestation of HIS OWN working by His Spirit, through His word, leading to true repentance?" Have SUCH a real possession, even the precious and priceless gift of eternal life through the finished work of Christ on Calvary. TRUE sorrow for sin and REAL repentance are rare in these "perilous times." Not a few speak lightly of GIVING their hearts to God, and imagine they are saved, when there has been little or no SORROW FOR SIN.

God's word is very clear as to salvation, and the cost of such a work of grace. "Salvation is of the Lord" (Jonah 2. 9). It is His work alone. How can a poor hell-deserving sinner imagine, whether young or old, he can "give" his, or her heart to God? God heals the BROKEN IN HEART (Ps. 147, 3). He wounds first, THEN heals. The heart of every one is desperately wicked (incurable). How can any think that God will receive such a heart? Dear fellow believers, let us be very careful lest we cause any to be so deceived.

Some doubtless have been led astray by misinterpreting the words of Proverbs 23. 26. "My son, give ME thine heart." Here is a type of those who are SONS, not unsaved ones. God is the GREAT GIVER, and, before any can give to Him, He begins His work of grace, which is manifest in true repentance. (Rom. 11. 35). Those thus inwrought, possessing His marvellous gift of salvation, CAN give unto Him, but all is through and in His beloved Son. How it belittles God, in His wondrous work of saving, to encourage any who, it may be, are a little impressed, to imagine they can give God anything to secure salvation. How watchful we all need to be in dealing with sinners of all ages and classes.

We are thankful that, when God does begin His work, there are signs, and He WILL finish that which He begins. Phil. 1. 6 encourages.

God is so great, so holy that none can approach unto Him except in His beloved Son (1 Tim. 6. 15, 16), but IN HIM the way is wide open (John 14. 6). May we ever exalt Him in seeking to bring before others the need of His FULL AND FREE salvation for the "heavy-laden," and broken hearted sinners. May we tremble lest we should cause any to think lightly of God's eternal salvation, and what it cost to redeem sinners from eternal wrath. Let us meditate more upon the following passages, Isaiah 53. 10,

52. 14, Luke 22. 44, Matt. 27. 46. Let us notice the words of 1 Peter 2. 24, "By Whose stripe ye were healed." This is God's plan and way of salvation, which needs emphasizing in these sad days, when so many are encouraged to think they are saved, while there is no real work of grace.

The stony-ground hearers CAN endure for a while though they have NO ROOT and NO FRUIT (Matt. 13. 20, 21). The Scriptures show that many will profess, and yet not be saved. May we be warned by Matt. 7. 22, 23; and Matt. 25, 1-12 is heart searching and solemn. Some, it seems, will be with others, even in separation, and yet not possess eternal life.

May we seek to be more serious about these solemn realities, and lovingly warn wherever we can. We all need more trembling in these frivolous times. May we so live by grace that sinners, too, may tremble and be rightly afraid of God, and afraid of His majesty and terrible workings (Ps. 119. 120, 2. 12). When God works to-day, we may expect, as we have already seen, godly signs.

We expect true sorrow for sin, and long to see this increasing. What a joy it is to those who are truly born again, and possess eternal life as a real and lasting possession. Spiritual PROFESSION, confession of His Name, will surely follow, but mere profession without possession of God's wonderful gift, and the indwelling of the Holy Spirit, is worthless, and all will be unmasked in that day. There are marks of salvation and for this we are thankful. Heb. 12. 5-8 COMES before us. God in mercy chastens those whom He loves (saved ones). Verse 8 is heart-searching, "IF YE BE WITHOUT CHASTISEMENT WHEREOF ALL ARE PARTAKERS, THEN ARE YE BASTARDS (mere PROFESSORS) AND NOT SONS."

There are many other passages shewing that salvation is not man's work but God's, and it brings to difficulties, BUT grace is always sufficient wherever there is a REAL work of God, and the fruit of confidence in Him (see Matt. 13. 23, 24). If we, in mercy, possess life eternal then there will, and must be confession (Rom. 10. 9, 10). How blessed is this. Let the words ring out:—If thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved: FOR with THE HEART man believeth unto righteousness, and with the mouth confession is made unto salvation." Oh that God may work thus in many, that, in these last days, there may be true possession, and thereby holy profession, and thus He will in all things be exalted.

### IF THE LORD WILL,

Gatherings unto the Lord, during the seasons away from daily work, as usual, Sat. 25th. and Mon. 27th. 3 and 6: at 61 Upton Lane, Forest Gate. Is there not a need to be humbled, especially as we think of the sad departure from Him which "Christmas" suggests?

## "THE DYING THIEF."

**I**T is a marvellous thing to behold the grace of God. One would delight to ponder the **VARIED** cases which Scripture gives as "samples," to encourage **FAITH**. Manasseh was not yet beyond the reach of **GRACE**. The seven demons of Mary Magdalene could not hinder the sovereignty of **GRACE**. The woman of Samaria felt the might of **GRACE**. The tax gatherer in the temple emphasizes the same thought. Saul of Tarsus appeared "unlikely" and "hopeless" indeed, but the omnipotent love of God was quite sufficient an answer to every objection. Nor is His hand shortened, mountains still become a plain (Isaiah 59. 1). Longsuffering **LEADETH** (Rom. 2. 4), such is its **TENDENCY**: grace **REIGNETH** (Rom. 5. 21), herein we see its supremacy. "All that the Father giveth Me **SHALL COME to Me**" (John 6. 37) is not a fiction.

Who can stay **HIS HAND**? Not one rebellious sinner can conquer when the Lord "apprehends" (Phil. 3. 12). The Stronger than the strong binds, and takes possession. **HEREIN IS LOVE**.

The dying thief was a **MALEFACTOR**—a highwayman. Not a mere thief, but a daring robber. He knew that he was justly condemned (Luke 23. 40, 41). We would not misuse these words, for even a respectable moralist must own himself vile, in the light of Calvary, if grace reaches his heart. But it is evident that this man was not an **ORDINARY Jew**: he was a criminal **BEFORE MEN**. Yet grace laid hold. It is wonderful.

**TWO** had lived in sin. **TWO** were crucified, on either side of Christ. **TWO** were reviling Him (Matt. 27. 44). And then suddenly there is a **CHANGE**. **ONE** owns himself the sinner. Ah, pervert not this revelation of grace to urge a death-bed repentance. It is **NOT** a death **BED** at all. It is **NOT** a case of a fairly good man. **THERE IS NOT SUCH AN EXAMPLE**. God picked out an extraordinary character, to humble **MAN** to the dust, and to show the exceeding riches of **HIS** grace. Will any reader dare to say, "Then we can live as we like and hope for mercy at the last!" **ONE** example is a display of mercy, **NOT** a foundation for **BRAVADO**. And there was **ANOTHER** robber on the same Golgotha, and he repented **NOT**. God unveils an exception, to show **HIS** unbounded love: but the man who presumes on this will fall into His eternal wrath. Will you presume, dear reader?

The highwayman is **TAMED**, and more than this, "Behold, he prayeth": he is brought to the **SAME** position as the learned and religious Saul (Acts 9. 11). Grace **LEVELS**. The Lord Jesus truly said, "No one cometh unto the Father **BUT BY ME**" (John 14. 6). There is all the difference now between the two robbers, and in them we see portrayed all men—by nature and position alike

## "IT IS THE SPIRIT THAT QUICKENETH."

The desire of the dying thief was the Lord's **REMEMBRANCE**. He looked **FORWARD** to the **KINGDOM**. How much precious teaching is wrapped up in his few words. The fact that sin deserves death is there. The stress on salvation as the work of the Lord Jesus is **THERE**. "It is the blood that maketh atonement." No pride is shown: there is **SIMPLE RELIANCE**. Is he a picture of you, or not?

The answer of the Lord is wondrous. He would not only **REMEMBER**—"I SAY unto thee." How many Scriptures show the **DELIGHT** the Lord's people are to have in the **ASSURANCE** of salvation. Not only remembrance, but "**WITH ME**," and not only in the Kingdom, but in **PARADISE**. How great the intimacy thus implied, and may not 2 Cor. 12. 4 imply a greater nearness of time than the Kingdom? The Lord loves to encourage, amid His intense sufferings every word on the cross shines forth with its display of grace. And the Lord Jesus appears as the Contrast with the first Adam, who lost a Paradise. Thus He shows forth His glory. Have you realized the gospel of the glory of Christ (2 Cor. 4. 4)?

And so one man was saved, snatched as a brand from the burning. Well may believers give **THANKS**. But one man was lost. He mocked, he repented not, he went on his way:—a solemnizing example of those who are lost. And in which class dear reader, are you? Do not make light of salvation. It is a wondrous deliverance from a terrible doom. Christ is real.

The dying thief is a precious encouragement to **FAITH, BUT NOT TO PRESUMPTION**.

## Notes on Memorized Verses.

### Rom. 8. 1-11.

"No condemnation": the term is comprehensive and triumphant: how can there be judgment "in Christ Jesus"?—see verse 34. "The law of (linked with) the Spirit of life in Christ Jesus": cf. the other aspect, "I through law (equally in the person of Christ) died to law" (Gal. 2. 19). The law was only weak through the flesh,—man's sinful flesh: Christ did not find it to be unto death (Rom. 7. 10), except as Substitute: Romans 10. 5 was fulfilled in Him. Hence Rom. 8. 2 refers to *His* perfect twofold work, and His people's acceptance therein, so that *His* life-obedience is made *theirs*, on resurrection ground, by His sacrificial death. Thus every part of His work shines forth. 3, "In the likeness of sinful flesh" (His life) and "for sin (a sin-offering, death): condemned in the flesh (i.e. in *His* flesh, Col. 1. 22), sin (i.e. our sin):

NOT "sin in the flesh" (i.e. our flesh). 4, *That*—a wondrous goal. "In us," balanced with "in the flesh." *Then* the fruit, "who walk," continuance. Observe *walking*, minding (5), living (13)—after the flesh, or after the Spirit (and the spirit, John 3. 6). 5, 1 John 3. 9, (a) the new nature, (b) deliverance from the characteristic of sin: beloved friends, if we are "in Christ," there must be fruit: the lowest good ground has thirty fold. 6, "And,"—Mal. 2. 5. 7, Enmity. cf. Jas. 4. 4. "For," insubjection is enmity, and God is *not pleased* (8) by insubjection: how precious in His sight is glad subordination: we think of Him Who took the form of a servant, of Matthew 17. 5, and of the dark contrast in the Lawless One. To WHOM are we like? 9, Ch. 7. 5. "Have not," "His": possessed and possessing, so 1 John 4. 19; and we *hold* the consolation that holds us (Heb. 6. 19). 10, *Not*, the body is now being quickened: the redemption of the body is essentially *future*\*. He raised (past): dwelleth (present): shall quicken (future). Faith in God as to the use for Him of that which is called a "dead body," is well illustrated in Rom. 4. 19: thus can believers illustrate Romans 12. 1. Remember the "body" is not sinful *in itself*, Jas. 2. 26, but its use in the power of the new life is *not easy*. Yet, wondrous words,—the Spirit of God is willing to INDWELL, and *does*. Can we despise that wherein He dwells?

Ezek. 43. 10-12, 44. 10-16.

10, Faith humbles, see also 1 John 1. 4. 11, Thus as the truth leads to holy sorrow, holy sorrow leads to *more* perception of more truth. "All" repeated, and stress on *details*. God will *not* fail to teach when we are in a *condition* to learn. 12, "Most holy," Ex. 25. 8, 2 Cor. 6. 14-18. Where God saw the blood: He cannot excuse iniquity (Hab. 1. 13, see Ezek. 8. 6). "The law of the house," the word "stewardship" in Eph. 3. 2 etc. ("dispensation") has this very meaning (remember 1 Tim. 3. 15).

44. 10, 11, A wondrous unveiling of God's memory, and righteousness (Rev. 22. 12): let us not forget—"called *least*" (Matt. 5. 19), "the *lowest* room," but inside (Luke 14. 9). 13 and 15, How very strikingly approach unto God is emphasized: yet often we *value* Christian work among men the more. The "shut in" believer has great privileges *with* the more robust—in this matter. The glorification of the "platform" is *sin*. Remember the seraphim had *four* wings for worship, *two* for flying (Isa. 6. 2). 15, 16, "Me" emphatic: but to know this is not enough.

Rom. 11. 33—12. 1.

Bible study is to lead to ADORING praise.

As soon as the pondering of *election* leads to another goal than this, we may be sure we have missed God's lesson in Romans 9-11. "Speculation" as to prophecy is so different. Contrast Romans 11: 19 (25) and 11. 33. "His ways," Ps. 103. 7. 34, The Lord's *own* plan. 35, The Lord's *own* grace. 36, Of, through, to. "Him," four times. 12. 1, "I beseech you, *therefore*" is the *inference* of love: praise and devotedness in an unworldly life are *twin sisters*: "present your bodies" and "be not conformed" are as much dependent on chapters 9—11 as 11. 33, but mark the order. We reach *daily* life aright *via* the sanctuary. 12. 1, "service," "worshipful service." "Reasonable," we are no longer as animals (2 Pet. 2. 12)." 2, "This age." "The renewing" is linked with God's *instruction*, hence the *mind*—not only *feelings*. We cannot reach the *will* of God merely by feelings, *nor without holy separation unto the Lord*. A fashionable dress may *blind* one to knowing His will: is it not *expensive* indeed? Can we afford to lose knowing His will for a Babylonish garment (Jos. 7. 21)?

1 Cor. 1. 26-31.

26, A *humbling* view of grace: God does not tarry for man (Micah 5. 7). If faith stood in the wisdom of men (1 Cor. 2. 5), we might use human methods, but it does *not*: use God's methods alone (1 Cor. 1. 22, 23), 27, "To put to *shame*": hence the gospel is opposed: "to bring to nought," cf. Psalm 8. 2. 29, 31, The twofold object: praise God for "that." 30, "But," cf. Rom. 5. 20, Ephesians 2. 4. *All in Christ*. O to value Him more. 31, "Let him keep on boasting" (Isa. 6. 3, Rev. 4. 8) "In the Lord"—is really *central*, and attracted to *both* "He that glorieth" AND "let him glory."

### "IN HIM THAT IS TRUE."

What wondrous words! And they are, indeed, words of life to those who have been brought, by the working of the Holy Spirit, to trust in the precious work of the Lord Jesus on Calvary. The same verse continues, "WE KNOW HIM THAT IS TRUE." Not only are saved ones IN HIM (Col. 3. 3)—this is a great privilege—but they also KNOW HIM (Phil. 3. 10). And the verse finishes thus:—"THIS IS THE TRUE GOD and Eternal Life" (1 John 5. 20). Are you, dear reader, IN HIM THAT IS TRUE, or still,—still DEAD IN SINS?

Correspondence from any Believers and Enquirers exercised before God, is welcome. O that His humbling work may be more realized by us in these last days. Percy W. Heward, 61, Upton Lane, Forest Gate, London, E. 7. Telephone: Maryland 2196 (No messages on the Lord's Day).

\*A leaflet entitled "The Curse of Sickness" gladly sent.

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