

Thoughts from The WORD of GOD.

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FREE.

"God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5. 8.

"Thus saith the Lord, The people left of the SWORD found GRACE . . . The Lord hath appeared of old unto me, Yea, I have loved thee with an everlasting love." Jer. 31. 2, 3.

"Who can utter the mighty acts of the Lord? Who can show forth all His praise?" Ps. 106. 2.

"He That spared not His own Son, but delivered Him up for us all, how shall He not

Some lovingly enquire about the subscription to this magazine. Valuing such thoughtfulness and interest, we would just mention three leaflets, "Hitherto Hath the Lord Helped Us," "The Faithfulness of God," and "Behold the Mounts," "Behold, I am the Lord," which explain more fully how we believe He has guided, and is enabling, and will graciously supply all needs.—These gladly sent. An earnest invitation to gatherings to the glory of God. "If the Lord will,"—

Meeting Room, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 3 and 6. 15,

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

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

A magazine, by the grace of God, setting forth His abounding love, and His precious will, that His people may be happy in simple discipleship, and thus looking for their coming Lord, and that unsaved ones may be drawn out of a ruined world unto a never-ruined gospel, and unto the Lord Himself.

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

with Him also freely give us all things?" "All things are yours . . . and ye are Christ's." Rom. 8. 32. 1 Cor. 3. 21, 23.

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

"What shall I render unto the Lord for all His benefits toward me?" Ps. 116. 12.

"Blessed . . . they that dwell in Thy house: they will be still praising Thee." Ps. 84. 4.

"All Thy works shall praise thee, O Lord; and Thy saints shall bless Thee. They shall speak of the glory of Thy Kingdom, and talk of Thy power." Ps. 145. 10, 11.

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A Word of Introduction.

AGAIN, grateful unto the God of all grace—our Father—we would send forth a few pages concerning *His so great love*. Our words are so feeble, and time and space are alike too small to set forth *His so great love*. When we realize that we were children of wrath even as others, and that now we are actually made to sit together in heavenly places in Christ Jesus, how can we be faithless? How can we do anything with murmuring and complaining? How can we look back? How can we hesitate to follow the Lord wholly? Surely practical godliness should spring forth from a spiritual realization of *so great love*. It is not enough to have a mental acquaintance with facts, and a concern for the maintenance of a true testimony against present-day errors—(though these are precious, *if in the Spirit*)—but we need *also* a holy walking with God, in the simplicity of love's devotedness, amid daily duties, rejoicing in His will, *whatever*

it is, and however great be the strain! *His strength is greater*, and He delights to be trusted TO-DAY.

**"He made known His Ways unto Moses,
His Acts unto the children of Israel."**

The Lord delights to show (Ps. 103. 7).

The riches of His love

To those He deigns to know

In fellowship *above* :—

Thus, they *with* Him can walk, and hear His loving words, when dwelling "near."

The hasty, grumbling heart

Stares on the earth around,

The cares will *not* depart,

The problems *will* abound :—

Part-knowledge, and a view "outside," Can only lead to fretful pride.

Come in the sanctuary,

And see God's wondrous Ways :

And much more trustful be,

As He *His love* displays :—

He knoweth all, and we can rest In Him Who doeth what is best.

Words of Encouragement.

*"I Have Seen
Thee in the
Sanctuary."*

Ps. 63. 2.

It is a wondrous privilege to realize there is a "Sanctuary." We would not become so "used" to our privileges that we undervalue them. Everything seemed "perplexing" in Asaph's life until he went into the Sanctuary (Ps. 73. 17). Then *all* was changed, and praise took the place of murmuring. Alas, there are children of God who grumble. Their very voice seems peevish, and unrestful. Their face hardly shows the salvation of the countenance of which Ps. 42. 11 speaks. Is it that they do not frequent the Sanctuary? Are they too busy to be with God? Have they so many cares that they multiply them, instead of casting all upon Him? The "goings" of God are "in the Sanctuary" (Ps. 68. 24), and, if we resort thither, we shall find refreshment beyond measure. It is unsafe to stay outside. We become *like* the world unless we spend much time in the "Sanctuary." The relief of the Lord's presence is unspeakable: we shall soon become distracted if we are careless about this. In Psalm 77 we have heavy trials, and then the words ring out, "I will meditate also of all Thy work, and talk of Thy doings, Thy way, O God, is in the Sanctuary: who is so great a God as God?" Thus the heart is rested, and praise flows forth, and our Heavenly Father is glorified. Shall it not be so?—The Lord's "ways" were made known to Moses: he received an inner knowledge: Israel saw but the Lord's acts: they murmured. "As for God, His way is perfect." The problems shall be solved. Can we not trust Him? Yes, we *shall* trust, if in the Sanctuary.

A LETTER TO AN ASSEMBLY OF SAVED ONES.

"AND JESUS WALKED IN THE TEMPLE IN SOLOMON'S PORCH."

John 10. 23.

Dear Brethren in Christ,

These few words are full of meaning. John looked upon Christ "as He walked," and the very PLACES where He walked were all perfectly chosen. If His face was stedfastly set to go up to Jerusalem, if He went to the part where John baptized at the first, if He must needs go through Samaria, if in the region of Cæsarea Philippi He revealed more of Himself, the localities and arrangements were all perfectly appointed and full of lessons.

He, the Greater than Solomon, was asked Who He was, in SOLOMON'S porch! And THERE He spoke of HIS work, and of HIS mighty upholding

hand. The temple of Solomon had been long destroyed, but HIS building WOULD and MUST remain. Precious and glorious is His saving work! Moreover, did not HE realise what WOULD be in that very porch? Acts 3. 11, 13, and 5. 12 shew some speedy results of His atonement. "The people ran together unto them in the porch that is called Solomon's . . . the God of Abraham . . . hath glorified His Son Jesus:" "They were all with one accord in Solomon's porch." Salvation AND fellowship are ever divinely united. These are the fruit of Christ's FINISHED work. Let us give Him the glory. It was, indeed, WINTER when He walked among Israel, and though they kept their feast of dedication, (to record the "Renewing," after the desecration of Antiochus Epiphanes), they had no realization of the NEW covenant, nor of Him Who was "in their midst." "But He knew His own purpose of love, and, although He foresaw a further laying low of the temple by the Romans, He rejoiced in the temple of His body, in THIS sense also (Col. 1. 22, 24), even in those to be made "His" manifestly because they were given to Him, and He LOST NOTHING (John 6. 39, 18. 9). It was fitting indeed that the words should be written with a reference to SOLOMON'S porch, "Believers were the more ADDED TO THE LORD, multitudes both of men and women" (Acts 5. 14). "PEACE through the blood of His Cross!" And, in accord with this firstfruits, the place where He was rejected shall yet be the very place of His honour, when "He shall build the temple of the Lord, and He shall bear the glory" (Zech. 6. 13).

And now we come to another practical thought. Where are WE walking? Do we desire that God should be exalted in our DAILY life? Do we EXPECT this? Do we seek His will, by grace, as to WHERE we live, WHERE we work, and WHERE we go? In our "walk" are we READY to serve the Lord—not necessarily with publicity—whether it be summer or WINTER? Are we spiritually active for the Lord in ALL weathers? And amid ALL circumstances? Are we in the right place, and condition, to speak a word in season to him that is weary (Isa. 50. 4), and, if men oppose have we "the meekness of wisdom" which Christ showed when He walked (John 10. 22-29, Jas. 3. 13, 1 Pet. 3. 15)—and do we thus glorify our Father? Are we sufficiently careful and prayerful about our walk? Are we sufficiently dependent on Him for "little" things? Do we feel we are NOT OUR OWN? Ah, this is not ALL: we are POSITIVELY "His," as well as negatively not our own, and He delights to use humbly dependent ones. WRITER and readers alike are surely convicted. EVERYTHING IS AN OPPORTUNITY! If we are in the wrong street, or the wrong tram, we may lose an opportunity of LIVING for Christ, and even when a word is not said, living for Him

before men is a wondrous power. Ah, beloved friends, let us seek in the power of the Holy Spirit, to be always ready for the Lord to use us. He delights in weak instruments, and vessels which are clean and prepared for Himself (2 Tim. 2. 21).

Yours in His loving and happy service,
Percy W. Heward.

"THE LORD LIVETH." "VERILY GOD HATH HEARD."

Ps. 18. 46, Ps. 66. 19.

Stamps were needed for the Lord's work. It matter not how many. The work was and is His. The knot *could* ever be cut by human methods, OR the work could be "left": but His will is neither the one, nor the other. In *various* ways He granted some tokens for good. But the smaller amounts are *not* unnoticed by Him: dear saints who gave more will not object if we omit reference to their love: it has a twofold fruit. Two anonymous messages from different parts *illustrate the Lord's simple way of testing, and encouraging faith.* The one reads thus:—

"The Lord redeemeth the soul of His servants: and none of them that trust in Him shall be desolate." "The righteous cry, and the Lord heareth, and delivereth them out of all their troubles."

"Verily God hath heard me; He hath attended to the voice of my prayer," "We went through fire and through water, but Thou broughtest us out into a wealthy place."—(A few stamps towards POSTAGES of precious mags: for DEC.)

With it were stamps of *each* kind most commonly used. The other letter reads thus:—

I enclose 2/6 to help POSTAGE on your good work, sending out EVERY MONTH such good reading in the FREE Magazines you send.

Our italics emphasize the thought of *definiteness before Him.* He knew the wish: He cared: He delights to help. "Bless the Lord, O my soul, and all that is within me, bless His holy Name." "Rejoice evermore, pray without ceasing: in everything give thanks: for this is the will of God in Christ Jesus concerning you."

Be anxious for nothing; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

Phil. 4. 6, 7.

"THAT BLESSED HOPE."

"Looking for That Blessed Hope, and the glorious Appearing of our great God and Saviour Jesus Christ, Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works" (Tit. 2. 13, 14).

"The Hope set before us" (Heb. 6. 18).

"Yet a little while, and He That shall come will come, and will not tarry" (Heb. 10. 37).

That Blessed Hope, so fixed and sure, before our view, Should spur us on with holy zeal:—God's words are true. That day will come, when we shall be around our Lord, And praise Him too, with heart and voice, in one accord.

That Blessed Hope! It brightens now the heavenly road Which leads us on to heights above, removes a load That would depress, and hinder, too, our progress here— God gives to us a holy calm, a reverent fear.

That Blessed Hope! The glorious day when we shall meet

Our Risen Lord, our dear ones too, in Him complete: And be for evermore with Him, His glory share, In that bright Home, away from sin, and free from care.

That Blessed Hope of seeing Him, our Saviour, God, Who for us lived on earth, and shed His precious blood. We shall behold Him face to face, for ever blessed:— How can we then, with such a Hope, e'er be depressed?

That Blessed Hope! The glorious day, so soon to dawn, Should thrill our hearts with love and joy, till that glad morn,

When we shall be around our Lord for evermore, And joy to walk with Him in white, Whom we adore.

That Blessed Hope! How can we doubt our Father's love?

Though trials come and sorrows oft, we look above, And find sufficient grace, and strength to meet our needs, So that we can rejoice as God the Spirit leads!

That Blessed Hope! It cheers our way, both day and night

As we, by cov'nant love, press on, walk in His light: How can we then as Gentiles walk, in darkness grope, When we, through sovereign grace, have such a glorious Hope?

ALL IS WELL.

All is well with those who fear and obey God's word, Who delight to do His will, and His love record: All is well with those who trust in God's witness sure, They go on from strength to strength, to the end endure.

Naught is well for young and old, who are far from God, Dead in trespasses and sins on the downward road: Naught is well with sinners lost, mirth they vainly seek, Soon to feel the wrath of Him 'gainst Whose words they speak.

All is well, both now and when Christ shall come again, To receive His own for aye, with Him they shall reign! Naught is well, for those unsaved—now this contrast

view!
Is it Well, or is it Ill, dear young friend, with you?

"Behold, My servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit." Isa. 65: 14.

THE CHILDREN'S COLUMNS.

WELL—OR NOT WELL— WHICH?

IT is so easy to imagine all is well, and to have a false hope as to the future after this life. How often it is said, "We hope for the best." Thus Satan, who is a real and terrible power, and person, deceives many. He **BINDS**, as we see in Luke 13. 16 : "Whom Satan hath bound." The Lord Jesus loosed the bound one, and He is still the **MIGHTY** Saviour, and He sets free, from the **CHAINS** of sin, those who are held thereby, when they are brought to see their need of His Salvation and to trust alone in His merits. 'Tis so wonderful to be **DELIVERED** from the power of Satan, who also **BLINDS**, so that few **SEE** their lost condition. Therefore many actually believe all is well, and **EXPECT** it will be well in the next life. But what saith the testimony of **GOD**? For it is easy to say anything; but the word of God shall stand for ever, even when heaven and earth shall have passed away. The witness of Lam. 3. 37 is plain :—"Who is he that saith and it cometh to pass when the Lord commandeth it not?" Only **WHAT GOD SAITH**, in His written and revealed words of truth, will **STAND**. Hence there should be concern, when we have such clear testimony, as to those with whom it is truly well.

Yes, it **IS** well with **SOME**, and for this we give thanks, but the blessings are all, and solely, through the work of the Lord Jesus on Calvary. How privileged then are those who **KNOW** that all is well with them in this life, though they may have many, many trials! And they **KNOW** all is, and will be, **WELL ETERNALLY**. Surely such are a happy and joyous people!

It is, and "it shall be well" with some! With whom? "With them that **FEAR** God" (Eccl. 8. 12). This is the **MARK** of those **BORN FROM ABOVE**. But it is plainly written that there are those who have no fear of God before their eyes (Ps. 36. 1). **CAN** it be well with such? **NO**, for we read "**IT SHALL NOT BE WELL WITH THE WICKED.**" Why? Because he **FEARETH NOT** before God" (Eccl. 8. 13). Mark what God says through His servant : "Say ye to the righteous that it shall be well with him . . . woe unto the wicked it shall be ill with him" (Isa. 3. 10. 11), and this is so plainly written, but Satan still leads many to "believe" it will be well with them though they neither fear God, nor reverence His words, but in many cases think they are saved, because they have "professed" salvation at some time or other. Hence we see how **MANY** are being **DECEIVED INTO THINKING** God will not keep His word! It is **WELL** with the righteous, but **ILL** with the wicked. May these true statements of God cause at least some, both young and old, to consider what **THEIR** end will be, if they are still among those who do not fear God and obey His

truth. What a **PRIVILEGE** to be among those who fear God, and walk in His ways, for such are indeed happy, and it is **WELL** with them (Ps. 128. 1, 2). But with the unsaved **ALL** is ill, their very best before God is as filthy rags (Isa. 64. 6). But the righteous, with whom all is well, can do, by grace, the things that are pleasing in God's sight. What faith characterised the woman of whom we read in 2 Kings 4. 8-37, when her son was dead, and the prophet sent his servant saying, "Is it well with thee? Is it well with thy husband? Is it well with the child?" She answered, "It is well," and verse 37 tells us how humble she was when she received her son alive (see also 1 Kings 17. 24). How blessed it is when it is well with parents and children, and when all fear the Lord. What a sad contrast when parents and children fear not the Lord, and love their own way, and **IMAGINE** all will "come right." How sad it is, when people say after death, concerning those with whom it is not well in this life :—"They are better off." If such only knew what the future **MUST BRING** for the ungodly, there would, at least, be trembling. To Israel, God said (He is the Same now) "O that there were such an heart in them, that they would **FEAR ME AND KEEP ALL MY COMMANDMENTS ALWAYS**, that it might be well with them, and with their children for ever" (Deut. 5. 29; 4. 40, mentioning the children as well as the parents).

Young people must not imagine all is **WELL** with them if unsaved, for it is **ILL** with **YOUNG** and old alike, if still "dead in sins" and far off from God. It is only well with those, whether young or old, whose sins are forgiven, because of the poured out blood. Ah this is the foundation of fearing the Lord :—a new life because of the finished work of the Lord Jesus! If you feel your need, a welcome is yours to-day! May God be pleased to use these lines in bringing some of the dear young readers, as well as others, to see that safety and true happiness are to be found in the Lord Jesus Christ **ALONE**, that it may be **TRULY WELL** with them, both now and for ever!

All is well with those redeemed by the blood outpoured. Saved are they, for ever nigh, nigh to God the Lord, All is well, whate'er may come in this world of woe :—Happy, blessed, joyous too, since the Lord they know.

Naught is well with those unsaved, on the road to hell, What the future life will be none can fully tell.

Naught is well! for all that's done by the lost is ill, While they love their sinful ways, and despise God's will.

All is well with those "in Christ," saved and blessed for aye,

While the path still brighter shines, to the perfect Day : And the peace and joy God gives, in this world below, Are so real and lasting too : thus they onward go.

Naught is well, the Scripture saith, with the wicked here, For they do not know the Lord, with a loving fear : They despise the work of Christ, for poor sinners dead, And they scorn God's covenant plan, and the blood once shed.

A FEW WORDS WITH YOUNG BELIEVERS
AND OLDER ONES TOO.

"Thou art My Portion, O Lord: I have said that I would keep Thy Words. I intreated Thy favour with my whole heart: be merciful unto me according to Thy Word." Ps. 119. 57, 58.

Notes on 3, 12, 22.

TO-DAY we have again reached these precious verses in going through Psalm 119. Thus twenty-two weeks, (an alphabet of praise amid trials:—it should have been—oh that it may be much more), have passed since the writer's beloved father lay on his bed about to "fall asleep" in Christ. These words were a real blessing to him then, and he sounded them forth *with deepest feeling*. No human merits could be pleaded: no human boasting could be found. The only hope could be the Lord: the only encouragement could be His mercy. May the same words speak to the writer, and to many readers still! As ever, Psalm 119 brings together the Lord AND His Words. Cf. "If ye love Me, keep My commandments." Our hearts need to feel this more. IS the Lord our Portion, or are we drawn aside? Do we want a little of the world? How empty it all is: let the Lord be HENCEFORTH our Portion, and let us value everything in His light! But let us not misuse grace to excuse sin. Have we not said that we will keep His Words? Then let us not be weary in well-doing. If we rejoice in grace, let us cheerfully obey. Then the words of God lead us, as Daniel (9. 3), to prayer (cf. 1 Tim. 4. 5). Prayer is a wondrous privilege, not an irksome duty. Yet we often fail to "possess" our possessions. We spend time in scheming, and lose time by not praying. We are ready to go miles for a brief interview with a fellow-man, but hesitate to embrace the waiting opportunities of bringing everything humbly before God. "Everything" (Phil. 4. 9): "everything"—sound forth the word. "Everything"—believe it! "Everything," act on it. "Everything":—God means what He says.

Prayer never boasts of self: the Hebrew word means "self-judgment." Hence, I intreated Thy "favour" or "Thy face." We have no lasting joy away from His face. Do we intreat earnestly? Do we realize that 'tis all by mercy? We have no claim on God in ourselves! Hence the preciousness of asking in the Name of the Lord Jesus. "Mercy," "mercy," "mercy!" And then we remember the exceeding great and precious promises:—"According to Thy Word" (cf. Ps. 119. 49). Thus the two verses emphasize the words of gracious command AND of gracious promise as well. Never separate them! The fourfold fulness of these verses shines forth:

shall we not live, in the Holy Spirit, enjoying the simple attitude so lovingly set before us? God delights to be trusted. He never fails. He never resents faith,—simple, heavenly faith! He can, and does, and will, supply every need. Our attitude must not be "God and—," whether "God and mammon," or ought else. We are His. Our all is His. And He has become our Portion, that our heart's devotion and love's intensity may be unto Him.

A word of loving reminder as to learning Psalm 119. Several have written lately telling of God's help as to this precious part of Scripture, and as to learning it. Many have no idea of the way in which they are robbing themselves, through irregularity, as to such a privilege. Do they feel regular food a bondage, or does their frame cry out for this, yet their spiritual frame omit to cry out? Eating earthly food becomes a bondage when the appetite is gone, because we are unwell. Such a thought may give, to some dear children of God, a new aspect of the sad cry of bondage!

SUGGESTIONS FOR PRAYER.

"LIFT UP PRAYER." Isa. 37. 4.

1. For the encouragement of God's people in the simple path of simple devotedness to Himself.
2. For the bringing together of believers in humiliation before God, and that His words may be put into loving practice, and that He may be sought, to raise up teachers after His own heart, in fulfilment of Eph. 4. 11, 12.*
3. For the Lord's work among Israel, and among men of varied nations, in this, and other cities, and that purer motives and methods may ever be the longing of His servants.†
4. For the BIBLE MEETING at 2, MINORIES on Tues: for City men, that God may use it much to His glory.
5. For the translation of Scripture, and for grace as to all language-work.
6. For victory over "habits," and natural temperaments.
7. For guidance in "emergencies," willingness to "make haste and delay not" in obedience, yet to be patient when God appoints "waiting."
8. For children of God in lands of unrest, and in "peculiar" difficulties; for those who are in isolated outposts, who have much "influence" as the only ones spreading the Gospel, that they may be drawn to His precious will, and also be sustained against despondency.

* Evangelists, pastors and teachers are expressly distinguished from a foundation-aspect (Eph. 2. 20): may we not expect they will be continued "till we all come into the unity of the faith?"

† The upstairs flat at 130, Grundy St., having now, by God's grace, come into our hands, we long that He may guide who should rent it. We would not say, "Show whether of these two," but realize He may have a third alternative. He can send from anywhere and arrange everything. It would seem delightful to have a resident brother, not only in deep heart fellowship, but also called and enabled by the Lord for work among men of various nations. This may well be a matter for definite prayer. The Lord's will is best.

TALKS ABOUT PRESENT-DAY NEEDS :—1.

SCRIPTURAL DECORATIONS.

WE are all, more or less, attracted by the things of earth that are pleasing to the eyes. We know how Eve was turned aside when she SAW that the tree, which was forbidden, was pleasant to the eyes, and good for food (Gen. 3.6). Surely these things are written for a warning and admonition to us, who have been redeemed with the precious blood of Christ. Yet how soon we are "turned aside," even as Eve was, by the things which are of the world, and pleasing to the sight. May we take heed, and not become ignorant of Satan's devices. Let us remember that God gave clothing for a covering, and that it is, or should be, to every believer a reminder of sin, and on that account humbling. Alas, we all have failed and do fail in this, hence Satan gets an advantage, and we, almost unconsciously, fall into this snare and become like others. How humbling is this, when we call to mind the love of God to us, and all it cost Him and His beloved Son to redeem us from our sins, and from the power of Satan (2 Cor. 2. 11, Col. 1. 13). When, in God's grace, we are most mindful of all God has provided, and long that His beauty may be seen upon us (Ps. 90. 17), earthly adornments are seen more and more in the light of God's will, and clothes become simply a covering for this body of our humiliation (Phil. 3. 21).

If, as those redeemed with precious blood, we are decorated with the doctrine of God our Saviour, and adorn this in all things (Tit. 2. 10), how comely we shall look to Him, and what a witness there will be for our quickly coming Lord. Were it not that we know our own heart, we should marvel that the fashions of this age have any attractive power, at all, over those bought with such a price (1 Cor. 6. 20). Oh that there may be more humility of heart before Him, in the guiding of the Holy Spirit, as we see how easy it is to be turned aside, and to decorate this poor body, which is of the earth, and still bear marks from the fall. The glorious clothing which God has provided, through the life and death of His beloved Son, should be more manifest in the daily walk of His own. How wonderful to have "the garments of salvation," and a "robe of righteousness" (Isa. 61. 10 : in verse 3 we have the "garment of praise"). With such may we indeed be decorated, so that it may be seen that we are thus clothed. The world still sees no beauty in the Lord Jesus (Isa. 53), and will fail to see His beauty upon us, but it will be pleasant to Him, and to God our Father. Let us think more of what we ARE before Him, than as to how we appear before men. Though believers are pilgrims, and should be known as such, since saved out from a sinful world; yet there IS a HEAVENLY beauty which should mark them off from others. There is "THE ORNA-

MENT OF A MEEK AND QUIET SPIRIT," (1 Pet. 3. 4). Then come the words, "After this manner, in the old time, the holy women also, who trusted in God, adorned themselves."

Let us see to it that our adorning is well pleasing unto the Lord. How can we be engrossed with the "pretty" things of earth, when God has given such clothing to those in His beloved Son. We would be too busy with His grace! Oh to be comely before Him, Who says "Thou art all fair, My love"; and who will not be ashamed of those who confess Him by pilgrim-likeness (Heb. 11. 13-16). Let us seek to have more of the ornaments mentioned in the book of Proverbs (1.9). The precious law and the fear of the Lord are an ornament of grace unto our head, and chains about our neck. (Song. of S. 1. 10, 11.) We have, in Prov. 4. 9 also, "A crown of glory." May we VALUE such ornaments, and not even half DESIRE the things for this frail body, which are not becoming to those who are not of this world, having been chosen out of it, in wondrous grace (John 17. 14-17). How the words of the Lord should impress: "They are not of the world, EVEN AS I am not of the world." Let us seek in every way to have more of the simplicity of the pilgrim life. Israel were to have the Scriptures written on their heart, and to bind them on the hand: also the words of God were to be as frontlets between the eyes. The Scriptures were to be written on the houses and on the gates (Deut. 11. 18-20). They were to be spiritually on the very fingers (Prov. 7. 3). If only God's dear people were "decorated" with the Scriptures, and their houses were corresponding, what a witness there would be as to happy separation and joyful unworldliness. 1 Tim. 2. 8-10 needs prayerful consideration. The privileges of walking with God, which Enoch possessed, will make a marvellous change in life, manner and adornment. If men are to lift up in prayer HOLY HANDS, there must be holiness of life. Both holy men and holy women will be adorned with the Scriptures and with good works, and there will be, to God's glory, OTHER-WORLDLINESS and unassuming pilgrim-likeness, in home and personally. Surely there is need for this in these days, when young believers and others are being turned aside by the sinful fashions of this sinful age. How becoming, to those bought with the life-blood of the Lord Jesus, is neatness of dress and humble simplicity. The present day absence of modest clothing in many is indeed humbling, and should call us to much prayer. How we should delight in being a contrast with those still dead in sins. With joy we should free ourselves from the grave-clothes of death, and adorn ourselves as those who have eternal life, while we watch and wait for the Lord from heaven, meditating, with joy of the Holy Spirit as we think of the time when, if overcomers, we shall see our Lord and be clothed in white raiment, and walk with Him in white (Rev. 3. 4-5).

Suggested Daily Readings.**"IF THE LORD WILL" — January, 1923.**

Day	Numbers	Acts	Learning	Ps. cxix.
1	vi. 1-12	xiv. 21-28	Nu. vi. 22, 23	91
2	" 13-27	xv. 1-11	" 24, 25	92
3	vii. 1-17	" 12-29	" 26, 27	93
4	" 18-35	" 30-41	" vii. 89	94
5	" 36-59	xvi. 1-13	Acts xv. 7	95
6	" 60-83	" 14-24	" 8	96
7	" 84-viii. 4	" 25-34	" 9	97, 98
8	viii. 5-17	" 35-xvii. 4	" 10	99
9	" 18-26	xvii. 5-18	" 11	100
10	ix. 1-12	" 19-31	" 12	101
11	" 13-23	" 32-xviii. 11	Num. xi. 1	102
12	x. 1-10	xviii. 12-23	" 2	103
13	" 11-28	" 24-xix. 7	" 3	104
14	" 29-xi. 3	xix. 8-20	" 4	105, 106
15	xi. 4-15	" 21-30	" 5	107
16	" 16-25	" 31-41	" 6	108
17	" 26-35	xx. 1-12	Acts xvi. 30	109
18	xii. 1-16	" 13-21	" 31	110
19	xiii. 1-20	" 22-35	" 32	111
20	" 21-33	" 36-xxi. 7	" 33	112
21	xiv. 1-12	xxi. 8-16	" 34	113, 114
22	" 13-25	" 17-29	" xviii. 8	115
23	" 26-35	" 30-40	" 9	116
24	" 36-45	xxii. 1-10	" 10	117
25	xv. 1-16	" 11-21	" 11	118
26	" 17-29	" 22-30	Num. xv. 27	119
27	" 30-41	xxiii. 1-10	" 28	120
28	xvi. 1-11	" 11-21	" 29	121, 122
29	" 12-22	" 22-35	" 30	123
30	" 23-35	xxiv. 1-9	" 31	124
31	" 36-50	" 10-21	" 41	125

It is a privilege to have God's own words, and He grants the joy of hearing His voice, if our hearts are quiet, and minds receptive, and our lives obedient before Him. Are we willing for His will? Are we disciple-like, or not?

Notes on Memorized Verses.**Numbers 6. 22-27, 7. 89.**

God delights in blessing *His* people. Observe how blessing is linked with an *accepted* sacrifice, Lev. 9. 23, Heb. 7. 1, 7.—See Eph. 1. 3. The *three-fold* blessing, (suggestive of Isa. 6. 3, and Matt. 28. 19*), emphasizes the LORD, and each blessing is two-fold. (Hence *six* thoughts: a *complete work*). The six-fold "*thee*" is very impressive: grace is personal, definite, and very manifest toward a *united* people (cf. John 17). In the Hebrew, the *odd* numbers, often referring to the Lord's work, occur progressively in the three blessings; the first has *three* words, the second, *five* (grace), the third, *seven* (peace and perfection). "The light of His countenance": a precious subject, Ps. 36. 9, 89. 15, Prov. 16. 15, etc. The last word is "*peace*": we have un-

rest without Him: it is so in *daily* life. Do we rejoice in the worthy *Name* of Christ upon us?—Jas. 2. 7. "I will bless them,"—God delights to *add this climax*: the words of blessing will not be bare words. Well may the "giving" of chapter 7 follow with *its climax* of praying—a "going in" to speak,—and a *climax* attached to this, namely *hearing His voice*. The link between the *Word* of God and prayer is very remarkable: *another* aspect in Daniel 9. Do we hear the Lord's instruction because we give unto Him?—When Israel brought to the Lord in Josiah's day they found the book of the law. Are we too selfish to give, too busy to go in?

Acts 15. 7-12.

7, "Disputing" is always dangerous: the Lord graciously interrupted. "Hear," "believe," John 5. 24, Acts 18. 8, Rom. 10. 17: there are *two* "hearings." 8, God's testimony: 'tis not what we call ourselves, but what God calls us. 9, "No difference," remember Rom. 3. 22, 10. 12: sinners are saved as sinners, not on Jewish ground: and *believers* are *believers*: every attempt to raise a national barrier grieves the Holy Spirit of God (Gal. 2. 11-20). "A yoke," contrast Matt. 11. 28-30. 11, Grace—without human merits or efforts: a beautifully clear witness, yet the very servant of God who gave it faltered at Antioch. Why are we told this? *Not* that we may despise him, but that we may be concerned even as to our "strong points": we need daily grace to be "kept" faithful. "Even as they": the unity of God's people ever emphasized. 12, A precious commentary: but observe wonderful blessing corroborated God's choice: His choice and His will must be shown first: "results" can never be used *against* God's Words!

Numbers 11. 1-6.

Our previous learning in Numbers 6 affords a remarkable contrast. The Lord *blessed*: the people *murmured*. It was "evil in the eyes of the Lord": "He heareth your murmurings" (Ex. 16. 7): observe the difference in Ps. 5. 3, Mal. 3. 16. 2, It is easy to cry to the Lord in trouble: "they soon forgot": may we realize the peril of blessings misused! "The mixed multitude": the word implies that they had "gathered," but there was something lacking: a very solemn parallel to-day. Murmuring is often led on through one wrongly gathered: "One sinner destroyeth much good," the attitude is contagious. Judas illustrates: *others* joined in his grumbling (John 12. 4 with Matt. 26. 8): a murmurer always has a following: well has the Lord emphasized that the *first* need of a priest as to anointing is an anointed "ear." More mischief is done by listening to grumbling than we realize. A holy abruptness of love is often the kindest remedy.

* Note Num. 6. 27—"My Name": our Triune God.

5, "We remember the fish": they should have remembered the Lord: are we occupied with *things*? The Manna—beautifully refreshing—a type of Christ—was despised: do we become too used to *spiritual* blessings, and lose our appetite for *them*, because of lack of love to *Him*?

Acts 16. 30-34.

30, Sirs, lit: "Lords": but they directed him away from themselves to the *Lord*: AND away from *his* doings to the declaration of the Lord's finished work. 31, Godly concern for his house: do we have this, when speaking to the heads of houses? 33, He would not be baptized without making manifest his *sorrow* for hurting them: a precious principle, cf. Lev. 6. 5, 6, Matt. 5. 24. 33, His family heard and rejoiced (34): thus they evidently were ready for baptism as believers. The joy of faith and obedience!

Acts 18. 8-11.

8, The "difficulties" had not stopped God's work: the right house had, it seems, been chosen (how important to know "where" to live, &c), and now we see the surprising miracle and victory of grace. But why should we be surprised? The Lord can save rabbis and chief rulers still! Blessing brings temptation: and there is often "fear," mingled with despondency: hence the loving command, "Fear not": is not this the most repeated negative command of Scripture? 10, The Lord's presence as with Moses and Gideon: no "self-caused" victory over fear. "Much people": before claimed, *known* to the Lord!

Numbers 15. 27-31, 41.

"Through ignorance" or "in wandering": it is so easy to "*wander*" a little. Sins of ignorance were not overlooked: (Lev. 5. 17): *the sacrifices were for these*, showing that a sin of ignorance deserves *death*, and that *the work of Christ* has graciously dealt with these: how wonderful indeed is God's complete love. 28, The Priest, atonement, "to the face of the Lord," "Forgiveness," have we realized the spiritual parallel?—Note order. 30, The contrast, cf. Heb. 10. 26: "a high hand" (marg:)—Heb. 10. 29 seems to refer definitely to the "reproaching" of the *Lord*, AND thus "despising" of His *Word*. The soul for which there is a sacrifice shall *not* be "cut off" (John 6. 37). 41, The immediately preceding verses lay a stress on the privilege of obedience, and on the importance of little things, and even clothes, to keep our *true* character *before us*: yet believers often use clothes in an opposite way, to hide *their* disciplelike character: the climax of the chapter is that redemption is with a view to our simple devotion unto Him Who has redeemed: "Your God," three times. Shall we hold back? Psalm 4. 3.

Num. 3. 5-10, 38, 51.

5, 6, On the sad background of 4. "Bring near," "Make to *stand*," "Minister": mark the order: remember *our* nearness, if in Christ, Rom. 5 and Eph. 2. Service follows a true nearness. 8, Observe that service involves "keeping," and is "doing" *God's* will, and caring for *God's* arrangements: the "details" that *lead to worship* are not unimportant. "Given," three times in this verse: we remember a greater giving (John 6. 37): the word "Nethinim" (Ezra 2. 43, 8. 20) is the same. 10, "The *stranger* that cometh near": salvation **BEFORE** worship: 'tis not "come near," and then "get right": God works **FIRST**. Again we think of Eph. 2—"No more strangers": Lev. 10. 2 is solemn. How sad is the "drawing near" of the unsaved with hymns of *untrue praise*. 38, With reference to the gate: a type of Christ. 50, 51, Birth AND redemption price: so in Ex. 12. 43-51, another context, *both* aspects "in Christ Jesus" (1 Pet. 1. 18, 19, 23): how blessed to realize this in the Holy Spirit.

"IN THEM THAT ARE LOST."

2 Cor. 4. 3.

"HE WAS LOST & IS FOUND."

Luke 15. 32.

PLAIN words are precious. It is not a kindness to tell an untruth. God Himself draws a line between **TWO CLASSES** in this world;—the lost, the saved: those dead in sins, and those alive! Again, we would say, **GOD DRAWS THIS LINE**. It is a wondrous privilege to be brought **FROM** one side of the line **TO** the other. But is this possible? Thanks be unto God, it is! "If any one is in Christ there is a new creation" (2 Cor. 5. 17). 2 Cor. 4 plainly shows the glorious gospel is hidden in those who are lost: it is only a savour of death to them (2 Cor. 2. 16). **THEY HEAR IT, BUT THAT IS ALL!** Rather, the very knowledge about God shows up their sin the more, and **YET THEY GO ON**. To others, there is **THE ENTIRE CONTRAST**. Yes, to those who are saved, there is the savour of life unto life (2 Cor. 2. 16), and the gospel is **THE POWER GOD** (Rom. 1. 16, 1 Cor. 1. 24). And which is it to **YOU**? Which is it to **YOU**, TO-DAY? Which is it to **YOU**, WHILE YOU READ THESE LINES? Do not put aside the thought, or put off the question! What does *the blood of Christ* mean to **YOU**? Are you

LOST OR FOUND? WHICH?

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Thoughts from The WORD of GOD.

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FREE.

"Let them make Me a sanctuary, that I may dwell among them." Ex. 25. 8.

"And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." Ex. 25. 22.

"A continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the Lord: where I will meet you, to speak there unto thee." Ex. 29. 42.

A magazine, to set forth the grace of God to poor guilty sinners, through the precious blood of Christ, and the privilege of devoted obedience, when one is "in Christ Jesus." Hence it is issued NOT from the standpoint of a human system or personal boasting, BUT that the Lord may be exalted in the DAILY walk of each writer and reader belonging to Himself!

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

"Behold there is a place by Me, and thou shalt stand upon a rock... and the Lord passed by before him and proclaimed, The Lord." Ex. 33. 21; 34. 6.

"When Moses was gone into the tabernacle of the congregation to speak with Him, then he heard the voice of One speaking unto him from off the mercy seat." Num. 7. 89.

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil." Heb. 10. 19, 20.

Some lovingly enquire about the subscription to this magazine. Valuing such thoughtfulness and interest, we would just mention three leaflets, "Hitherto Hath the Lord Helped Us," "The Faithfulness of God," and "Behold the Mounts," "Behold, I am the Lord," which explain more fully how we believe He has guided, and is enabling, and will graciously supply all needs.—These gladly sent. An earnest invitation to gatherings to the glory of God. "If the Lord will,"—

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

A* Word of Introduction.

THE unspeakable Gift of God (2 Cor. 9. 15) is a call to believers to be very different from those who are not in Christ Jesus. Salvation is not an evolution, not a development, but a NEW CREATION! And those who are HIS, are brought out of death and darkness into light and life. They have the IN-DWELLING of the Spirit of God, and the FOOD of His truth, and EXCEEDING GREAT AND PRECIOUS PROMISES,—yea, all things are theirs in Christ. Can we be surprised if their view of earthly things is SO changed that the world thinks them mad? Can we be amazed if they give up earthly prospects for Christ, and live simply in view of His will, and His Coming? Rather must we not be surprised if their attitude is still *like* that of the world? To encourage God's dear people in the life that pleases Him, and shows salvation is a reality, are these pages sent forth!

"His Name."

In simple confidence and love,
We would with joy proclaim
Our Life is hid with Christ above,
And now we bear His Name.

His Name can never be cast out,
His Name accepted stands,
His Name must banish every doubt,
And grace has mighty bands.

The Name that calls for all our praise,
Which we in prayer can use,
Calls us to walk in heavenly ways,
And all His will to choose.

The Name that is our only plea:—
Draws us from worldly aims,
How can we wander *happily*,
Or own some other names?

The Name that on His saints is called
Will soon triumphant stand,
And all His foes shall be appalled,
And His be every land.

Words of Encouragement.

Once we knew not God (Gal. 4. 8), but life eternal has been given, *in order that* we may know Him (John 17. 3), and our heart's desire, for which we would gladly give up other things, is to know our Lord (Phil. 3. 10, 2 Pet. 3. 18). And we have received other precious contrasts with the unsaved (see e.g. 1 John 2. 11, 21). Again and again in 1 Cor. 3 and 5 and 6 the apostle asks "Know ye not?" to indicate that believers should be knowing the will and glory of the Lord (John 15. 15, Rom. 12. 1, 2, Eph. 1. 18, Col. 1. 6). But there are some things it is well not to know (Acts 20. 22, 1 John 3. 2, Rev. 2. 24). As to the fulness of God's grace and power we *know in part*, as 1 Cor. 13 shows, and we shall know even as we were known. It is a bright prospect, and 1 Cor. 2. 12 is not a dead letter. But if we feel our privileges, we must not deny our personal imperfection, and "*we know not* what we should pray for, as we ought." The encouragement of these words is very real, because God does not finish with them. He does not leave us there. In another Scripture, "We are not sufficient of ourselves to think anything as of ourselves." But the Scripture does *not* conclude thus. "Our sufficiency is of God." So here. The Spirit of God is mentioned on BOTH sides of the declaration of our ignorance (Rom. 8. 26, 27). He *both* helps us, and intercedes for us! Though we fail in the "what" and the "as" of prayer, both in the matter and manner, *He does not fail*. And, further, *our knowledge* is not the ground of our security. If we do *not* know what to ask, shall we lose all the blessing? Thanks be unto God, No! At once we read, "*We know that all things work together for good to them that love God*" (Rom. 8. 28). As if to say, "When you do *not* know what is best, simply love God, and *according to His purpose* He will lovingly undertake. Could promises be more precious? Our Father delights to banish our fears.

"I would not, brethren, that ye should be ignorant": such words are found in various Scriptures. God emphasizes that His people should rejoice to know His purposes. A selfish idea of bare escaping from judgment is not the Scriptural view of salvation. Far otherwise.—"That thou mightest know the certainty" (Luke 1. 4), "That I might make thee know the certainty of the words of truth" (Prov. 22. 21), "*That we may know Him That is true*" (1 John 5. 20). Such precious words give various other aspects of the privileges to which God invites. May we welcome His instruction, and admire His ways—enjoying a *sanctuary* standpoint, Ps. 77. 13, 103. 7.

A LETTER TO AN ASSEMBLY OF SAVED ONES.

"I COULD WISH,"

OR

"I USED TO WISH"?

Notes on Rom. 9. 3, and

"ACCURSED FROM CHRIST."

Dear Brethren in Christ,

When Moses offered to become an atonement, to be a complete mediator (Ex. 32. 32), God refused this. *Perfect* animals were appointed types, but only the perfect Lord Jesus could really take the place of sinners, and become a Curse for such (Gal. 3. 13). Hence God soon revealed to Moses the Divine plan, for Moses asked, *after* the refusal of his offer, "Shew me now *Thy way*," and the gracious answer evidently included the words "Make thee an ark" (Deut. 10. 1) and "The Name of the Lord . . . BEARING INIQUITY" (Ex. 34. 5-7, cf. Mic. 7. 18, Isa. 53. 12). Christ is *ever* exalted in Scripture: "There is none other Name under heaven, given among men, whereby we must be saved" (Acts 4. 12).

It is well to have *intense* longings, but it is possible to express right wishes in a *wrong* way. David *wished* to build a house, and Nathan "*naturally*" said, "Go, *do* all that is *in thine heart*," whereas the Divine aspect was "Thou didst well that it *was in thine heart*" (2 Chron. 6. 8):—a wondrous difference. Peter wanted to follow the Lord *before* the appointed time, even as Moses "*thought*" his brethren would understand his "*deliverance*," *before* he himself was equipped. The remedy is *not* the removal of intense wishes. Far from it. We must not be cold. Christ *wept* over Jerusalem, and *just before* Paul *twice* spoke of *rejoicing* in the Lord alway, he unveiled, without boasting, his *true weeping* as to the enemies of the cross of Christ (Phil. 3. 18, 4. 4). But though love's intensity is important, we long to know the will of God (Rom. 12. 1, 2), that we may ask aright. Thus the thought comes, "Would it be God's WILL to wish to be accursed from Christ?" We KNOW that all Scripture is harmonious, and that if Christ shall see of the TRAVAIL of His soul, *we shall joy in His joy*, and if we are in this, how could we wish anything else? Yet we must be on our guard lest our "*inferences*" be erroneous, and lest we interpret any *difficult* verse of Scripture *according to* a general view which may not be *quite* accurate, and which may express faulty human logic. *One verse of God, however difficult, withstands against all reasoning*. But if there seems a contradiction in our understanding of it, we do not argue, we wait and we worship, and God often shows the truth so graciously.

Our translation of Scripture is a wonderful overruling of God, and, in many ways, so accurate, but in Rom. 9. 3 it contains a humanly varied rendering of the *simple* tense, "I was wishing," or "I used to wish." Remember that Romans is an inspired epistle. It does not only record, historically, the words of God's servants. In historical books we have God's records even of the errors of His beloved children. But in an inspired *epistle* THEIR words are HIS testimony. It is therefore, a joy to find that Paul did NOT say, "I could wish," but "I USED to wish." He refers to his own *sad* condition when he thought he ought to do many things against Jesus of Nazareth (Acts 26. 9); and what is the remarkable force of this? Does it not show an ever **FRESH** and tender remembrance? We think of Acts 22. 19, 20, 1 Tim. 1. 13. It is well to see what *we were*, and to humbly praise God for *abounding* grace, and to realize that He can still save the "unlikely." If He only saved the "likely," who would be saved? "*No flesh*" can glory in His presence. The Lord's ambassador described from the standpoint of his changed position the *real* character of that which he once, alas, chose—he chose to be "anathema." *Separation from Christ is a continuance under the curse* (Gal. 3. 10). Anything away from Him must be "anathema," (Gal. 1. 9, see, too, Acts 23. 12), since *all spiritual blessings in heavenly places are in Him* (Eph. 1. 3). Let it be remembered that the *punctuation* was not expressed in the original: the Holy Spirit would lead thereby to an *alert thoughtfulness*. Now we can see the *parenthesis* (of which there are many in the intensely "feeling" letters of God's dear servant Paul). "Truth I say in Christ, I do not lie: my conscience bearing me witness together in the Holy Spirit, that to me grief is great, and an incessant pang to my heart,—(for I used to pray, I myself, to be anathema, away from Christ),—on behalf of my brethren, my kinsmen according to the flesh." The words "for my brethren" read with "grief" and the pang of sorrow!† "I used to be as they are still, and now I pray for them: I know their attitude":—how often the child of God, delivered from some special form of sin, can understand this precious overruling, to help *tender power* and affectionate pleading.

Hence we would sum up thus:—

- (a) The simple rendering of the Holy Spirit's words is to be accepted.
- (b) We are *not* to wish to undo the work of Christ for ourselves, however great our

* This tense seems the least accurately translated throughout: it denotes a continuance or repetition in past time, as in Acts 4. 34, 35. The word here might almost be also rendered, "I used to vow," according to one classical usage.

† Cf. "In hope" of Rom. 8. 20, with verse 19.

love to others: we must gladly acquiesce in His will, and say "Amen" as to grace and wrath.

- (c) We should ever call to mind what we *were*, and this should increase our heartfelt love and prayer and humility.
- (d) Separation from Christ is separation from the one way of salvation (Acts 4. 12), and, therefore, involves eternal judgment, as to which we should ever speak feelingly.

May God graciously impress these thoughts upon each heart, that we may live more *intensely*, and with ever *growing* love to Him in this poor, sin-stained world, so fast ripening for judgment. Oh for more reality of prayerful concern, that we may never become *used* to the world's ruin.

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

WANTED.

Holy men, lifting up holy hands (1 Tim. 2. 8).—

Holy women, who trust in God, being adorned with good works (1 Pet. 3. 5, 1 Tim. 2. 9, 10).

Parents, both righteous before God (Luke 1. 6).
Sons, as plants grown up in their youth, and daughters as corner stones (Ps. 144. 12).

Children, growing up before the Lord, and walking in the truth (1 Sam. 2. 21, 26. 3 John 4).

Holy men, and women too, walking in the truth,
Daughters like to corner stones, sons grown up in youth,
Parents seeking heavenly wealth, earth's reproach and shame
For the glory of the Lord, and His worthy Name!

Preachers telling forth the truth, living what they preach,
Shewing forth the grace of God by their life and speech,
Teachers, in God's doctrine sound, firm in faith as well,
Telling forth the words of life, how God saves from hell.

Youths and maidens who delight in the heavenly road,
Seeking not the things of earth, since redeemed by blood,
Little ones born from above, in their infant days,
Who will shew by grief at sin, that they love God's ways.

Parents walking with the Lord, walking in His fear,
Shewing forth, in daily life, Christ the Lord is near,
Seeking to make manifest God's eternal love;
That they are redeemed from earth, born from heaven above.

Fathers, mothers, children, too, living for the Lord
In the home, and everywhere speaking of His word,
Happy in the narrow way, pilgrims on this earth,
Joyful in the Lord alway with a holy mirth.

Homes where God is honoured much, both by young and old
Who delight in all the truth, love it more than gold,
Finding things of earth a strain, heavenly things a joy,
Knowing Satan cannot touch, nor their life destroy.

Children walking in the truth, happy in the Lord
Homes where all delight to live, just in one accord.
Waiting, watching, working, too, running in faith's race,
Till Christ comes and they shall see—see Him face to face.

THE CHILDREN'S COLUMNS.

A LOVING WARNING CONCERNING THE WORDS OF GOD.

THERE are many recorded words of men in the Scriptures : what they HAVE said, and what many WILL yet say. The sinner's heart, whether in young or old, has always been set against the words of God. For example, "The fool hath said in HIS HEART, THERE IS NO GOD" (Ps. 14. 1). But how wonderful are the very first words in the book of Genesis, "IN THE BEGINNING GOD CREATED." When the "beginning" was, no one on earth can tell. This is one of the secret things which belong unto the Lord (Deut. 29. 29).*

There are many to-day who do wicked things, and dare to say, "THE LORD SHALL NOT SEE" (Ps. 94. 7). But see verse 9, and notice Prov. 15. 3, "THE EYES OF THE LORD ARE IN EVERY PLACE, BEHOLDING THE EVIL AND THE GOOD." Yes, God sees even the thoughts of the heart ; this ought to make sinners tremble, but, alas, it is not so, for sin is so defiant against God, and those who are not in His ways often say, "HOW DOTH GOD KNOW?" (see Ps. 73. 11). God's people must beware of any complaining. He said concerning Israel, when they sinned against Him, and had wrong thoughts about Him, "I KNOW THE THINGS THAT COME INTO YOUR MIND, EVERY ONE OF THEM," Ezek. 11. 5, see also Heb. 4. 13. Those whom God has, in His mercy, saved are so thankful that GOD IS (Heb. 11. 6)—from everlasting to everlasting : He never changes, (Mal. 3. 6). Neither will He ever fail in His love to His own people, by His covenant grace, through the precious blood. Neither will He fail in judgment (Zeph. 3. 5). We might look at one passage more, which shows what people are saying, and will yet say, concerning the Coming again of the Lord Jesus :—"WHERE IS THE PROMISE OF HIS COMING?...FOR ALL THINGS CONTINUE AS THEY WERE FROM THE BEGINNING OF THE CREATION" (2 Pet. 3. 4, 5). Thus was it in the days of the flood. But the flood came. It is easy to "say things" and to question God's words. But though "HEAVEN AND EARTH SHALL PASS AWAY," and all that seems so firm, as though it could not be moved, may change, nevertheless "HIS WORDS SHALL NOT PASS AWAY" (Matt. 24. 35), and on His words those who are redeemed by the precious blood of Christ wholly rest. If scoffers say, "Where is the promise of His Coming?"—saved ones, in the words of God reply, "YET A LITTLE WHILE, AND HE THAT SHALL COME WILL COME, AND WILL NOT TARRY" (Heb. 10. 37). How blessed and happy

*But the Divine work after Gen. 1.2. was in six literal days. God's words are TRUE !

are those who rest on the words of the Living God, and give NO heed to the words of those who speak against God. In Prov. 19. 21 we read, "There are many devices in a man's heart: NEVERTHELESS, (in contrast to man's devices), the counsel of the Lord, THAT SHALL STAND" (See Isa. 14. 24). The certainty of God's words are implied, by the statement given in Lam. 3. 37, "Who is he that saith, and it cometh to pass, when the Lord commandeth it not?" It is so easy to say words without meaning, and in these perilous times of lawlessness, young people, and even children, seem to imagine it is "clever" to deny the words of the Living God. How very ignorant, alas, are all such.

For, (let the words be repeated), WHO IS HE THAT SAITH, AND IT COMETH TO PASS, WHEN THE LORD COMMANDETH IT NOT?" How unwise to turn away from the Scriptures to the words of man, who is but of the dust. But when, in mercy, God, by His Spirit, works, then the blind eyes are opened to see the wonders of His words, and ears are unstopped to hear the loving message of welcome, through the poured-out blood of the Lord Jesus ! See the welcome of Matt 11. 28. God will fulfil ALL that is written, whether in blessing or in judgment, and we dare not forget this, but lovingly warn young readers as well as others. Some will, in "that day," be welcomed into the Lord's presence. But some will hear Him say, "I never knew you, depart from Me." I wonder which words YOU will hear !

The words of God are true and just,
For those unsaved, and those who trust :
One word God will not overlook
Which He has written in His book.

The words of God concerning all,
Both things, and persons, great and small,
God will fulfil in His own way,
His many foes He will dismay.

The words of God, for Israel too,
In cōv'nant grace the Lord will do,
The remnant will all gathered be,
According to God's own decree.

The words of God speak wrath to those
Who still remain His wicked foes,
A gulf is fixed for them between
Those saved by grace : this shall be seen.

The words of God must be fulfilled
'Gainst Satan too, his boasts be stilled :
His power is great, yet he will be
Cast down to wrath eternally.

The words of God can never fail,
Though evil hosts each day assail,
God will all proud defiance quell,
All that this means no tongue can tell.

The words of God, so clear and plain
He will perform, for naught is vain:
New heavens and earth the Lord will make,
In His own time, for His Name's sake.

The words of God, are they to you
The very words of God and true ?
Or do you still His truth disdain ?
Without the Lord—not born again ?

A FEW WORDS WITH YOUNG BELIEVERS
AND OLDER ONES TOO.

- (i) "Every firstling of an ass thou shalt redeem with a lamb :
(ii) And if thou wilt not redeem it, then thou shalt break his neck :
(iii) And all the first-born of man among thy children shalt thou redeem."
Ex. 13. 13 ; 34. 20.

THE types are delightful. Every one exalts Christ. And He is exalted as we own, and realize, the worthlessness of a sinner. Man is born like a wild ass's colt, and is linked with unclean animals (cf. Job 11. 12). But God has made a wondrous provision. Israel paid for the types, but God has met the expense, the WHOLE expense, of the ANTITYPICAL salvation. The lamb which needed NO REDEMPTION was the SUBSTITUTE for the ass. There was, however, one alternative, "Thou shalt break his neck." No other alternative. 'Tis the same thought in Ex. 30. 12—atonement OR plague. The soul without a sacrifice, or with a sacrifice not unto the Lord (Lev. 17. 4, 9, Num. 15. 30, 31), was "cut off." A Concordance will impress the prayerful reader with the solemnizing frequency of the word "Cut off." But REDEMPTION INVOLVES THE ENTIRE CONTRAST, THE COMPLETE OPPOSITE. Though the neck of sinners is as an iron sinew (Isa. 48. 4), where sin abounded, grace overflowed (Rom. 5. 20). Israel were a type of the Lord's people, thus there was no dread alternative as to an Israelite. The words "If thou wilt not redeem it" are not added concerning the sons of Israel. Why? God had claimed them by election : hence "ALL the first-born of My children I redeem" (Ex. 13. 15), we remember John 18. 9, and praise God. The work of Christ was not an indefinite fiction, but a covenant guarantee. The RIGHT to redemption in Exodus 13 was God's choice : the POWER of redemption was out-poured blood : the FRUIT of redemption was a life for the Lord with a token upon the hand, and frontlets between the eyes (Ex. 13. 16).

Redemption leads to a precious responsibility, mark, therefore, the added words in the SECOND mention of this command (Ex. 34. 20) : "And none shall appear before Me empty." And what shall WE render unto the Lord, for ALL His benefits UNTO US? Shall we come empty? The word "consecration" meant "filling of the hand" : there is no consecration which omits holy hands, and holy giving. God's gift calls us to love's giving at all times. How much have you given up for the Lord? Is your money regularly used for Him? Is your time unto Him? The redeemed colt, though unworthy in itself, is to be useful to

the Lord. "Ye shall find an ass tied and, a colt with her : loose and bring unto Me : and if any man say ought unto you, ye shall say, The Lord hath NEED of them, and straightway he will send them" (Matt. 21. 2, 3). REDEEMED, we have been LOOSED, and now the Lord delights to USE us, and He will own His redeemed in the coming Kingdom prefigured by Matthew 21. Is it possible? Yes, such is His love. Vessels to honour then! We repeat :—Is it possible? It is more than possible! Oh that our lives may be concentrated praise, in the enabling power of the Holy Spirit, Who EVER glorifies the Lord Jesus Christ!

SELF-WILL is an expression of the flesh. It is lazy, and natural, unless we are with the Lord, and kept dependent. The remedy is not the absence of will : indecision and dreaminess are not spirituality : rather should we desire, in the Holy Spirit's enabling, a will to do our Lord's will. Is not this set forth in John 7. 17. Thus we have three attitudes :—

- (a) Self-will. (b) No will.
(c) A humbly-dependent will.

SUGGESTIONS FOR PRAYER.*

"Helping together by prayer." 2 Cor. 1. 11.

1. For God's own gracious reviving of His people, and that no wounds may be healed "slightly."
2. For deeper concern to glorify God in daily details, and with love's devotion to Him that never complains.
3. For blessing in the home, that we may not be off our guard there, if we are the Lord's people.
4. For blessing on these pages in all lands, on typewritten notes, and on letters, that there may be more and more of the fragrance of Christ, and less and less of that which is not of His fragrance.
5. For the service of His people in His Name, among Israel in all lands, that He may draw more to His will, and lead onward Hebrew believers.
6. For witness, by grace, among men of all nations, that language and other problems may be solved on the knees.†
7. For a deeper prayer longing as to the Coming again of Christ (Rev. 22. 17, 20).

"It is a good thing to give thanks unto the Lord."
Ps. 92. 1.

* And oh that there may be more prayerfulness. Our gracious Heavenly Father has enabled for some years an early morning daily prayer meeting before going to daily toil. He can bless 2 or 3, yet often grants more. Any "requests" to be pondered before Him then, if He so guides, will be welcome. We should be so thankful to hear of similar prayer-gatherings, in various parts, that these, too, may be remembered before Him. And the personal prayer-life ever needs quickening : the writer would speak to himself as definitely as to others.

† Guidance as to Grundy St, and much use of it for His glory valued. Many have been our joys in seeing Asiatics listening there to the gospel meetings, but God is able to give us much more than this.

TALKS ABOUT PRESENT-DAY NEEDS —2.

WATCHFULNESS AS TO IRREVERENCE IN MANNER AND IN SPEAKING.

HAVE we not all failed to be as REVERENT as we should be, dear fellow believers? We mention even the name of God, Who is the high and lofty One, That inhabiteth eternity, Whose name is holy (Isa. 57. 15), without that deep heart REVERENCE which is due to Him. He alone doeth wondrous things, and His ways are past finding out (Rom. 11.33-36). Should we not be reverent? The name "Jesus" is often mentioned glibly: it may be the mistake is unconscious, nevertheless it leads to much irreverence. For though He came condescendingly to live and die for sinners, He WAS God, the Mighty God (Isa. 9. 6). "Jesus" was His name of humiliation, but now He is marked out the exalted One Whose name is LORD, the name which is above every name (Phil. 2. 9-11). We have failed to realize the majesty of our Father and His beloved Son, and likewise of the Spirit of grace. Hence we have spoken lightly of Him, and caused others to do likewise. The sad absence of REVERENCE has led to many other errors. The disciples never called Christ by the name "Jesus," but LORD OR MASTER. May we be humbled, as we see how we have failed, and humbled to witness the ever INCREASING IRREVERENCE in these perilous times. May our gracious God work mightily, so that we may more rightly be afraid of Him, and His judgments (1 Cor. 2. 3, Phil. 2. 12), afraid lest we grieve Him (Ps. 119. 120, 161). Throughout the Scriptures we see God's greatness. The Temple at Jerusalem, where God placed His name, had to be magnificent for fame and glory. (1 Chron. 22. 5). We need to ponder these things, and to MEDITATE on God's greatness. Without being aware of it we have all become too FAMILIAR, in speaking of God, and of things pertaining to Him. Some have spoken of "public worship," whereas we read "They that worship Him must worship Him in spirit and in truth" (John 4. 24). Moreover, the "light" way in which some sing and speak of the precious blood of Christ is solemn. If we think of His greatness, and what it cost Him, the beloved Son of God, to redeem us from our sins, WITH DEEP SOLEMNITY we should mention the price of our redemption. We need to feel OUR nothingness, and render to God the honour due unto Him. Even in speaking of Him to one another, there is not the respect there should be. Oh that we might tremble more at His word, then we shall tremble at all concerning Him (Isa. 66. 2). We little realize how we dishonour Him when we fail in REVERENCE. Again, election and sovereign grace have been mentioned too glibly, so that the children and others have interpreted thus, "If we are to be saved, we shall be,

if lost, we shall be." And this is said without any sense of SIN, and of what it means to be lost. How humble we should be, and REPENTANT, lest we have had part in helping others thus to speak of God and His wonderful plan of Salvation.

We cannot be TOO WATCHFUL as to how we speak of God, and His condescending love, to those who were altogether unworthy of such manifestation of His grace.

It is alarming too to hear many speaking lightly about the judgment of God: a verse like Heb. 9. 26 should be repeated seriously and with feeling. How can we be callous when we think of the doom of the ungodly! We delight to think of meeting our beloved Lord in the air and of being for ever with Him. But while we pray, "Even so, come Lord Jesus" (Rev. 22. 20), what deep feeling there should be for those who have not this joy. How differently from such we ought to live, making manifest the complete change which God has wrought. Let us not be afraid of being too solemn in speaking of God, and His gracious work in and for us. If we really grasp what it MEANS to be saved, and what it MEANS to be lost, we shall speak much more feelingly, and REVERENTLY in the Holy Spirit, and God will be honoured in a way that befits His glorious greatness and the greatness of His love! So much depends on the MANNER and the way in which we speak of the things of God. If we fail in reverence thus, we not only become harmful to young people, but we ourselves value grace much less. Oh for a deep solemnity concerning all that is of God, and for a godly zeal amid all. Thus our life, as well as our words, will impress others, that there may be more seriousness and concern among both young and old, regarding the Holy Scriptures and the fulfilment thereof in God's own time and way. For though He waits to be gracious, His day of wrath will SURELY come. How can we, who are saved by grace, be otherwise than solemn in these "perilous times?" Let us "walk in the Spirit," Who ever glorifies Christ, and never encourages one word of flippancy and irreverence.

Some of God's Shalls.

Shall Come—Isa. 14. 24, John 6. 37, Heb. 10. 37.

Shall See—Rev. 1. 7, Isa. 35. 3, 52. 8, 33. 17, 29. 18, John 1. 50.

He Shall See of the Travail of His Soul—
Isa. 53. 11.

Shall Stand—Isa. 40. 8, Matt. 24. 35.

Shall Renew their Strength,

Shall Mount up,

Shall Run, Shall Walk—Isa. 40. 31,

See Col. 1. 11, Col. 3. 1, Heb. 12. 1.

Note "Even as He walked," 1 John 2. 6.

See the nine "Shalls" in 1 Cor. 3. 13-17.

WORDS of LOVING WARNING. "HAVING NO HOPE."

YES, dear readers, there are many, very many living in this world, who are "taken up" with its pleasures, and they have NO HOPE as to the future. They may "imagine" they have, but the imaginations of the heart of men are only evil, and that continually (Gen. 6. 5). Many are resting on A FALSE HOPE, and Satan can give this deceitful peace, and he acts thus to those whom he blinds and binds. We were bound by him once, even as you are now, if unsaved. So many imagine they think and do as they like, while all the time they are SERVANTS TO SIN AND SATAN. Having been loosed from this terrible bondage, by grace, we long with deep earnestness, to bring before you the truth of Christ's love in freeing us. By His precious work on Calvary, we are His, and desire that God may graciously use the messages of gratitude and cause some at least, by His Holy Spirit's work, to see how sad it is to be held by Satan, and to serve him (2 Cor. 4. 4, Rom. 6. 20). Satan IS a real person, and he HAS great power. But God is Almighty, and, when He begins His work, none can stay His hand! Oh that many may see this, and be caused to cry to God FOR DELIVERANCE FROM THE POWER OF SUCH AN ENEMY.

There are multitudes, young and old, in all lands who "HOPE" that all will be well at the end of their life, and they falsely imagine God will not keep His word and punish sinners. But for God to fail in keeping His word would be fearful, and we know that He cannot, and will not, fail. This is the realisation His people have, and, having such a Blessed Hope of eternal glory, through the redemption that is in Christ Jesus, they are concerned about the many who have NO HOPE. The Scriptures are plain as to this, for, when dear believing ones are taken from this world of sin, those who are living are exhorted not to sorrow as those who have "NO HOPE." Thus we see that there are those who are still in such a sad condition when their dear ones are taken! Yet, in view of this, multitudes vainly hope all is well, and will not face facts: but God's words must be true, and so we would ask you, dear reader, tenderly and with deep concern for your spiritual and eternal welfare:—ON WHAT, OR ON WHOM, ARE YOU RESTING, AS TO THE PRESENT AND FUTURE? If on Christ, all is well. If on Satan's false hope, it must and will fail! Oh that many may see this, before it is too late. Do not persuade yourself all will be well. If you have not come to Christ in your felt need, and in your utter unworthiness—

ALL IS ILL, AND NOT WELL.

"Blessed is the man that trusteth in the Lord, and whose HOPE the Lord is." Jer. 17. 7.

Suggested Daily Readings.

"IF THE LORD WILL"—February, 1923.

Day	Numbers	Acts	Learning	Ps. cxix.
1	xvii. 1-13	xxiv. 22-xxv. 5	Num. xvii. 6	126
2	xviii. 1-10	xxv. 6-16	" 7	127
3	" 11-19	" 17-27	" 8	128
4	" 20-32	xxvi. 1-11	" 9	129, 130
5	xix. 1-10	" 12-23	Acts xxvi. 19	131
6	" 11-22	" 24-32	" 20	132
7	xx. 1-11	xxvii. 1-13	" 21	133
8	" 12-21	" 14-26	" 22	134
9	" 22-xxi. 3	" 27-36	" 23	135
10	xxi. 4-16	„37-xxviii. 2	Num. xxi. 7	136
11	" 17-31	xxviii. 3-14	" 8	137, 138
12	" 32-xxii. 6	" 15-23	" 9	139
13	xxii. 7-21	" 24-31	Acts xxviii. 23	140
14	" 22-31	Rem. i. 1-10	" 24	141
15	" 32-41	" 11-21	" 25	142
16	xxiii. 1-13	" 22-32	" 26	143
17	" 14-24	ii. 1-11	" 27	144
18	" 25-xxiv. 9	" 12-20	" 28	145, 146
19	xxiv. 10-19	" 21-29	Nu. xxiii. 19	147
20	" 20-xxv. 5	iii. 1-12	" 20	148
21	xxv. 6-18	" 13-26	" 21	149
22	xxvi. 1-18	" 27-iv. 8	" 22	150
23	" 19-37	iv. 9-18	" 23	151
24	" 38-56	" 19-v. 5	" 24	152
25	" 57-65	v. 6-15	Nu. xxiv. 16	153, 154
26	xxvii. 1-11	" 16-vi. 7	" 17	155
27	" 12-23	vi. 8-23	" 18	156
28	xxviii. 1-10	vii. 1-11	" 19	157

By the grace of God we praise for Scripture. Oh that we may use it aright: earnestly, diligently, regularly. A disciple-like condition, and loving constant joy, and walking in the Spirit are necessary if we would make true progress to the praise of the glory of our Heavenly Father.

The Eyes of the Lord—

- "Are in every place," Prov. 15. 3, Heb. 4. 13.
- "Run to and fro throughout the whole earth," 2 Chron. 16. 9, Ps 11. 4.
- "Are upon the righteous," Ps. 34. 15, 1 Pet. 3. 12.
- Are always upon His chosen land, Deut. 11. 12, Zech. 1. 14.
- "Are upon the sinful kingdom," Amos 9. 8, Isa. 29. 15.
- "Mine eyes have seen," Isa. 6. 5, Luke 2. 30.
- "Thine eyes have seen," Deut. 3. 21, 1 Cor. 2. 9, 10.
- "Thine eyes shall see," Isa. 33. 17, but AFAR OFF and with terror (18), contrast the happy seeing of 1 John 3. 2.
- "Blessed are your eyes, for they see," Matt. 13. 16.

Notes on Memorized Verses.

Numbers 17. 6-9.

The tribal rods were before the Lord: how definitely HE emphasizes HIS authority (16. 5, cf. John 15. 16, 1 Cor. 12. 11, 28): we must not say, "Which of these two?" but leave everything in HIS hands. 8, Why the rod of Aaron?—Why not rods for *other branches* of Levi's family?—God negated *this* at the very first (17. 3), although *this* was the very point of Korah's sin: see Ex. 6. 16-24. Buds, blossoms, fruits: a picture of the glorious Priest raised from the dead: hence placed in the ark (10): but notice omission in 1 Kings 8. 9, as if to suggest that in the anti-typical Kingdom the Priest-King's rod will be brought out (Ps. 110, cf. Zech. 6. 13). *Scripture is full of Christ.*

Acts 26. 19-23.

19, "Unbelieving" or "disobedient": *the same word*: the converse is true. 20, Faith works hard. In like manner repentance leads to fruit: it is *living* (see Heb. 6. 1). 21, A result of faithfulness: are we willing to suffer for Christ's sake, *OR NOT?* 22, *How* to continue: The word "help" may suggest "warfare": the Christian life is not easy, but "the Lord stood by" His servant: He is *TRUE TO-DAY*. 23, The perfect plan of the Everlasting Covenant: resurrection and light, cf. John 1. 4, 8. 12, Ps. 36. 9: it would be helpful to collect passages linking life and light,—and those with darkness and death.

Numbers 21. 7-9.

Such words as "We have sinned," are so frequently used: a solemn study. What a contrast, for example, between Saul's confession (1 Sam. 15. 30, 26. 21), and David's (Ps. 51. 4, 1 Chron. 21. 8). Against the Lord, and *thus* against His arrangements. Praying for others: a very solemn subject, Deut. 9. 19, 20, 1 John 5. 16, but see Acts 8. 24. 8, God's answer, (as in Ex. 32-34), a type of Christ. Only *one* serpent of brass, and *necessarily* on a pole: one precious Saviour, dying *once* on the cross. Looking, living: Isa. 45. 22, 65. 1; 'tis a wondrous privilege to experience the look of faith: the *needy* sinner, in danger of doom, is delivered. Oh how precious it is to be redeemed from wrath. John 3 shows a wondrous commentary: Nicodemus was told of a salvation wider than Israel; God saves from the "world," from all nations (John. 3. 14-16, Matt. 28. 19, Rev. 5. 9). And the "life" is not only a prolonging of earthly life: the antitype is spiritual and eternal life!

Acts 28. 23-28.

A further witness to Israel: the book begins at *Jerusalem* and ends at *Rome*, with a loving stress on Rom. 1. 16. "From morning," so Acts 2 "in the morning": oh, for more earnest-

ness. 24, The line of *demarcation*. 25, The power of Scripture. 26, 27, A solemn view of man *unchanged*: in Israel's day the same: so is man still! 28, Grace, Rom. 11. 11, 12, cf. Acts 13. 46-48. 29, "Reasoning," yet . . . ! 30, Thus the epistles of Ephesians, Philippians, Colossians belong to the end of Acts. "A hired house": a contrast with men's grand structures, often in debt. 31, Note the stress still on the Kingdom as in verse 23, see Matt. 16. 19, 24. 14, Acts 1. 3, 8. 12, 20. 24, 25: ever linked with the *grace* of God, and the glory of the Lord Jesus, BUT contrasted, in its *present* aspect with the outward kingdom to Israel (Acts 1. 6). Now the kingdom of the *heavens* is a mystery, and there is *tribulation* upon earth (Rev. 1. 9), for those in the *heavenly* calling. Are we *willing—gladly*—for God's arrangements, or do we wish for self-will, and earthly glories *now*?

Numbers 23. 19-24.

19, This verse glorifies *God*, shows the ruin of *man*, and makes clear that *knowledge of facts*, is *not* a proof of godly character. How many believers have been *comforted* through the words God caused Balaam to say (22. 38), though he had *NO* comfort in them. 20, Isa. 40. 8, Phil. 1. 6, 1 Sam. 15. 29:—Eph. 1. 3 is very precious in this context. 21, Zech. 3. 2 and Jer. 50. 20 illustrate: note, too, Song 4. 7, Eph. 1. 4. The "King," 1 Sam. 12. 12: how often we too put aside the unseen protection of God to walk partly by *sight*,—thus we choose the inferior, infinitely inferior, because we can "see" IT. 23, The enchantment of Balaam totally failed *against* Israel. "What hath God wrought:" this will yet be said: "The Lord alone shall be exalted in that day": do we say this *NOW*? The people of Israel will yet arise, *when* Zech. 12. 10 is fulfilled.

Numbers 24. 16-19.

16, Heard, knew, saw, but . . . note Jas. 2. 19. 17,* cf. 2 Thess. 1. 9, Isa. 33. 17 (this verse is often misunderstood: the redeemed will not behold from afar, but be near, and have His likeness, Ps. 17. 15: verse 18 shows that 17 is not spoken of saints). 18, cf. Obadiah. "Do valiantly," Zech. 9. 13, 10. 3: contrast the meekness, patience and faith of the saints now. 19, Christ ever exalted: Antichrist's "city" to be laid low, Isa. 25. 2, 26. 5, Rev. 16. 19, note Ps. 73. 20 (The word "when Thou awakest" contains the same letters as "in the city"—"their image in the city" how full is the Divine wording).

* Words beginning with S help memory: a plea for Scripture-learning is never out of place.

Correspondence from any exercised as to the will of God, and from anxious enquirers, ever welcome for His glory. Percy W. Heward, 61, Upton Lane, Forest Gate, London, E.7. Phone: MARYLAND 2196.

Thoughts from . . . The WORD of GOD.

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FREE.

"Thou hast made known to Me the ways of life : Thou shalt make Me full of joy with Thy countenance." Acts 2. 28.

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

"Turn us again, O Lord God of Hosts, cause Thy face to shine ; and we shall be saved." Ps. 80. 19.

"Now therefore, O our God, hear the prayer of Thy servant, and his supplications, and cause Thy face to shine upon Thy sanctuary that is

A magazine of witness for God, because of His grace, and emphasizing His grace, and the privilege of humiliation before Him, and of seeking harmony on the line of HIS will, to His glory, among His separated and OBEDIENT ones,—His blood-redeemed people.

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

desolate, for the Lord's sake." Dan. 9. 17.

"We all, with open (unveiled) face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. Therefore seeing we have this ministry, as we have received mercy, we faint not ; but have renounced the hidden things of dishonesty." 2 Cor. 3. 18 ; 4. 1, 2.
"God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God."

Some lovingly enquire about the subscription to this magazine. Valuing such thoughtfulness and interest, we would just mention three leaflets, "Hitherto Hath the Lord Helped Us," "The Faithfulness of God," and "Behold the Mounts," "Behold, I am the Lord," which explain more fully how we believe He has guided, and is enabling, and will graciously supply all needs.—These gladly sent. An earnest invitation to gatherings to the glory of God. "If the Lord will,"—

Meeting Room, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 3 and 6. 15,

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

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

A Word of Introduction.

BY the mercy of God believers can encourage and stimulate "one another." But the path of devoted obedience is the true path of encouragement. We ought not to "rejoice" if careless about *His will*. Love loves to be exact, but is not boasting of exactness. Love delights to obey, and is not regarding obedience as slavery. Disobedience would be "slavery" if the will is in harmony with the Lord.

To emphasize sound doctrine, even the wholesome words of the Lord, and to urge that if we know *His will* we should do it cheerfully and promptly, are these pages sent forth.

Amusements for the flesh, a serial story, a series of pictures, these are *not* the attraction, but the glory of Christ ; the Holy Spirit will surely lead thus. And we would not forget loving, yet plain, witness to the unsaved, concerning the eternal judgment of God, from which the only escape is in the precious blood of Christ.

Eternal Grace.

Eph. 1. 6.

How wondrous is the grace of God
To those deserving nought :—
Redemption by the precious blood
Was all Divinely wrought.

Eternal joy is now bestowed,
None can God's work undo ;
He hath His changeless mercy showed,
Nor will He prove untrue.

Eternal is the cov'nant sure,
Eternal grace is free,
Eternal life shall still endure,—
We shall our Saviour see.

Eternal love has been made known,
Eternal peace is giv'n,
Our Father will His children own,
Not one shall fail of heaven.

Then let us praise with earnest voice,
Our hearts uplifted too,
And in the Spirit's power rejoice—
None can God's work undo !

Words of Encouragement.

"Our Eyes are upon Thee." The outlook *was* dark. The problems *were* many. My weakness *was* real. Some on whom I trusted—failed. Satan subtly counselled giving way:—what child of God has not passed through such experiences? It is *then*, IF we are exercised thereby, that God draws near to our soul, and says, "I am thy Salvation." It is *then*, if we are humbled, that faith finds ample scope, and humble dependence on Him can grow fast. Jehoshaphat looked on the mighty armies—including others "*beside the Ammonites*" (2 Chron. 20. 1, 10). There was "a great company" (verse 12) against him. He felt the *hopelessness*:

(a) "We have no might":

(b) "Neither know we what to do."

The twofold thought is heart-searching:—we call to mind the words, "our infirmities" AND "we know" in Rom. 8. 26. But as the negative, "we are not sufficient of ourselves," is the background for the positive,—"our sufficiency is of God," SO IS IT HERE! *The very hopelessness prevents a compromise of part-confidence in self.* We are brought low enough to see the one door of hope. We do not end with a negative. God does not shut up faith to a negative. "But our eyes are upon Thee." The clouds lift. The trial remains, but not the anxiety. "The government shall be upon His shoulder" (Isa. 9. 6) is anticipated by those who are of "the Day," and who are already in "the Kingdom of the heavens"; "out of weakness" are we "made strong" (Heb. 11. 34). The eye looks higher than the mountains: THE LORD neither slumbers nor sleeps. *He is our Sufficiency.* He closes doors, that we may be delivered from the peril of "choosing," and shut up to the path of His will and blessing. The burdens are to give us opportunity to cast them on Him. The trials are to afford us the privilege of obeying the very commands of Scripture, which tell us what to do with *them*. How could we obey them otherwise? The clouds are still existing, it may be, but the Light is above them. The noise of many waters may still be heard, but the Lord on high is mightier! "And Elisha prayed, and said, Lord, I pray Thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw" (2 Kings 6. 17).

TYPEWRITTEN ADDRESSES.

Our Loving Heavenly Father is graciously blessing these in various lands. We should be so glad to hear from believers, especially lonely ones, welcoming them. Lists of about 150 can be sent. And will all who return lovingly remember to *stamp correctly*? The postage work can ever be included in prayer; indeed, we want much more prayer for all His work.

GODLY WAITING
OR
HUMAN ARRANGEMENT.

Dear Brethren in Christ,

Greetings in Him, and, I trust, a mutual desire to know Him more. We often fail to realize the *simplicity* of real faith. While condemning the blended service of God *and* mammon (*cf.* 2 Kings 17. 33), we do not always *keep* the same "singleness" *throughout*. But we wish so to do! The words of command are precious:—"Trust in the Lord with *all* thine heart, AND lean not unto thine own understanding" (Prov. 3. 5). "If ye have faith, AND *doubt not*" (Matt. 21. 21) implies the danger of unbelief coming in *afterwards*, to nullify the fruit of faith. So is it often with HUMAN "inferences" from the Scriptures: the gathered disciples were *right* to see in Psalm 69 a reference to Judas, and right to be humbled, but they had been told to "*sit*" ("tarry" Luke 24. 49), and when Peter *STOOD UP* in THE MIDST (Acts 1. 15), he was *ahead* of the right "standing" of Acts 2. 14, and so they drew two hurried inferences, *viz.*, (i) that a man must be appointed *at once*, and, though unconsciously, (ii) that God should be limited to their *two* nominations.* How guarded we need to be, if we would *walk* in the Spirit. We sometimes have faith up to a *point*, then we see the winds, and begin to sink.

When David took counsel of the Lord his beautiful simplicity was marked and rewarded (2 Sam. 5. 19). Nor did he say the *second* time, "I know what to do" (2 Sam. 5. 23). He *still* waited on God. Such a constant walk with God is precious. But when, though with a great *desire* to please God, he added his own arrangements, there was painful failure (2 Sam. 6. 3, 7, contrast the two "breaches" of 5. 20 and 6. 8: see 1 Chron. 15. 13, remember 1 Kings 13). We have the same defect, or rather, another example of the *same* defect, but with still more manifestly discouraging accompaniments, in 1 Sam. 21. 1-8. *The repentance afterwards was spiritual*, but how important to repent first. 2 Samuel 7. 5 shows on the other hand, how after very encouraging *accompaniments* of a wish that could not be *rightly* carried out, God graciously sent a special interruption and re-arrangement.

In emergencies it is so easy to lean "a little," and more than a little, to our own understanding. Thus was it with David in 1 Samuel 21. The Lord lovingly broke the snare, as Psalm 34 shows, and the heading should read, "When he changed his **TASTE**":—verse 8 explains this for our guidance. 2 Samuel 14 illustrates a right

* See a leaflet, "The Other Apostle."

longing for Absalom, but a *man-made* attempt to *bring back* the disobedient son. *UNITY apart from God's will*, and apart from humiliation, is a failure : so was it on this occasion. We may talk of God's "means" (verse 14), yet, if we devise our own, we cause greater trouble. The wound was healed slightly. So in 2 Samuel 15. 31 David prayed, but, **AFTER PRAYER**, in verses 32-37, he *added* his own solution, without waiting for God's counsel. It *seemed* as if Hushai had come in answer to the prayer, but *human* methods, (involving something against God's will : in this case an untruth), are very grievous. We may find a ship going to Tarshish when wrong, and a closed Bithynia when right. We have noticed all these things in the life-story of a very dear servant of God—David,—not to detract from *him*, but to help God's people *to-day*. His general faithfulness, amid many heavy trials, is a refreshing example. But God's *faithfulness* in recording failure is a remarkable illustration of the character of Scripture, and a definite call both to look off unto Jesus the Author and *Finisher* of faith, Who **NEVER** faltered half-way, and also to be *humbled ourselves*; we are weaker than we think.

If we try and do God's work, even with "*good intentions*," in our *own* way, and seek to help the unity of believers, and the spread of the truth, yet "*gloss*" over part of His will, though we may see temporary encouragements, *as it seemed with Hushai*, we are failing to glorify God by the simple-hearted love that *continues* waiting on Him. Ah, beloved friends, let us seek to *walk in the Spirit*, more and more ! So will our Heavenly Father be glorified in the continued and trustful love of His beloved children ! So shall we not seek results or numbers, but His honour. Willingness to wait on Him, and yet to be *ever* energetic for Him, must be viewed as a privilege. Shall we not seek this ? If we ask for blessings without power to use them aright, we fail much, though we *wish* to please Him.

With loving encouragement in the Lord Jesus, and in hope of His Coming,

Yours heartily in Him,

Percy W. Heward.

The Lord's commandments are "*broad*" to *love*, and give *much* scope for walking and running therein, but they are narrow to self-will, since they offer the flesh no freedom. May not the cry of "*bondage*" be often a cry of the irritated or disappointed flesh, when it cannot get a footing, unless it *disguises* its real character ? Nothing is more dangerous with respect to the Judgment Seat of Christ, for a child of God, than when the flesh dresses in the garb of spirituality, and assumes the language of love.

Hebrews 11. 1-40.

"Faith is the substance of things hoped for." Faith *chooses* "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

Faith endures, "as seeing Him, Who is Invisible." Faith desires "a better country," that is "an heavenly."

Faith receives the promises of God, sees them afar off, embraces them, and lives accordingly. "Without faith it is impossible to please Him."

Faith can trust 'mid trials here, trust in God alone, Making manifest, by grace, how His love is known, Faith can live as seeing Him, Who came down to die, Christ the Lord, *our Saviour too*, now exalted high.

Faith can look above the sun, when by trials pressed, Calmly wait upon the Lord, in His mercy rest, Knowing all things work for good, nought there is to fear, Faithful is our gracious God, ever, ever near.

Faith can walk, and wholly trust in God's perfect ways, Sing with joyfulness of heart, *now* adore and praise, 'Mid the world's confusion trust wholly in the Lord, Meditate, and find delight, in God's written Word.

Faith can suffer loss and shame, live outside the camp, Walk securely in the way, with the heavenly Lamp, Looking unto Christ on high, faith doth gladly say :— Come, Lord Jesus, quickly come, bring that glad some day.

Faith can please our gracious God, all by sovereign grace, All the promises believe, and *each one* embrace :— That as strangers, pilgrims *here*, we may this *confess*, Thinking more of heavenly things, and of earth the less.

Faith can look beyond the sky,—dwell much on that Day, As by grace we humbly walk in the narrow way : Faith can overcome, by grace,—through the mighty God, Since in Jesus Christ the Lord, through His precious blood.

Faith can look for that glad day, when the Lord shall come,

Joyful 'mid the trials here, faith can ne'er be dumb, For our God is ever near, and the heavens do rule, And there is so much to learn in the heavenly school.

Faith can praise, and pray, and sing, in this sinful age, God will never fail His own, e'en though Satan rage : Faith can trust and joyful be, knowing all is well

For those saved in cov'nant grace, soon with Christ to dwell !

2. THE MINORIES, ALDGATE.

In His grace, our Heavenly Father is sending to the Tuesday 6. 30 Bible gathering for business *men*, and others, those whom He deigns to bless. But there must be many, many more men in the City, West London, Southwark, &c., who could come directly from their business, and who would be encouraged thereby. **SUCH** may read these lines. *Will you not come and see without delay ?* Others may know of such. Will you not send them intimation ?—Syllabus copies gladly supplied : please state number. And let everything be "by prayer and supplication with thanksgiving." We arrive about 5 o'clock, and there are opportunities for Greek and Hebrew, and conversation unto the Lord's glory, filling the time till 6. 30. The meeting finishes before 8. A loving welcome.

(2, The Minories, side door, 2nd floor).

"Ye also helping together by prayer." 2 Cor. 1. 11.

THE CHILDREN'S COLUMNS.

NO ANSWER.

WE all know how very "disappointing" it seems, if we wish to see anyone specially, yet when we knock at the door, there is **NO ANSWER**! We may have come a long way on matters of importance. But there is no reply to the knocking, and so we have to go away, feeling "sorry." But this is only a very, very faint picture of what some will find to be so real concerning God's refused answer, and for "many" the silence will mean—"Too late." There are not a few who imagine they can live as they like, and despise God's way of Salvation, and then at the last call upon Him. But, remember, God is righteous. He never fails, never changes one word that is written in the Scriptures. This should be weighed; for though God is merciful, long suffering, and full of compassion, He will keep His word. Listen to His own testimony! "THEN shall they call upon Me, **BUT I WILL NOT ANSWER**," and the verse continues, "They shall seek Me early (and earnestly), but they shall not find Me" (Prov. 1. 28). It would be well to read verses 24-33. If read and re-read carefully, surely they must impress some; and if God the Holy Spirit causes concern and leads some to repent of their sinful ways, we shall rejoice. Mark the words of verse 24, "Because I have called and ye refused." How solemn to turn a deaf ear to God's truth! All who do this will find that God will turn away from them, when their fear cometh, and as Prov. 1, and other parts of the Holy Scripture, clearly show, many **WILL** be afraid when God's judgments come. Hence we would lovingly warn to-day, and seek earnestly to bring His truth before both young and old, who as yet are **NOT** saved, and have **NO** concern about their need of salvation through the precious work of Christ on Calvary. How solemn to think of a man despising and refusing **GOD'S** reproofs. All such fail to see that it will be alarming when their fear actually comes. The words concerning the **FUTURE** of the ungodly are repeated. Yet so hardened are many, that they are **QUITE INDIFFERENT** to God's revealed truth, as to all that will surely come upon those who continue to live in their sins, and to pass away from this life, "having no hope." **SUCH** will be raised in the condition in which they pass away! Though this is **NOT** believed, nevertheless it is a solemn fact. May God the Holy Spirit in grace work, and open the eyes of many, both young and old, to see the truth of God's words, and also to feel the immediate **NEED OF DELIVERANCE** from sin. God is so merciful to-day. Though there are **MANY** who will yet call upon God in vain, some are brought down to know their ruined condition and to call now, to call rightly, and He answers! Ps. 145. 18, see also 91. 15. Here God says, "He shall call upon Me, and I **WILL ANSWER HIM**." So that those in whom God the Holy Spirit works can say, with real

confidence in God, "I will call upon Thee, **FOR THOU WILT ANSWER ME**." (Ps. 86.7). How privileged to be thus favoured by God, and all through the merits of His beloved Son. What a sad contrast is found in Isa. 65. 12:—"Because when I called, ye did not answer: when I spake, ye did not hear, but did evil before Mine eyes, and did choose that wherein I delighted not." Like to those in Prov. 1. 29, these "hated knowledge," (the knowledge of the Lord), and did not choose the fear of the Lord, and for all who will not fear the Lord, and walk in His ways, "fear" is certain! **SOON THE BOLDEST WILL BE AFRAID**, and yet not repent aright of their sins, but continue in their own way, though longing to escape punishment. How many are thus trifling with eternity in these perilous times. When God is **NOT** sought, His words are despised, and the precious work of Christ for sinners is scorned and denied. Yet the fear of "deniers" is surely coming. Mark the solemn message of Prov. 1. 31, "Therefore shall they eat of the fruit of their own way; and be filled with their own devices." Why? Because when God called they refused, and set at nought all His counsels, and would none of His reproof, therefore they shall call and shall **NOT BE ANSWERED**.

SOME WILL CALL when 'tis too late, call to God on high, But He will **NO ANSWER GIVE**, though to Him they cry, For they heeded not His call, from Him turned away, Spurned His love, and mercy too, loved their sinful way.

SOME WILL CALL, the Scriptures say, and will **NOT** be heard, God will **ANSWER NOT AT ALL**, they refused His word, So in that day, **SOON** to dawn, God will silent be, For they hated His reproof:—Such His wrath must see!

SOME WILL SEEK, yea, seek the Lord, Him they will not find, God will hide Himself away:—darkened is their mind, Still the precious blood, once shed, is by them despised:—At God's wrath, and judgments too, such will be surprised

SOME MAY THINK they will be heard, when on God they call, But He will **NOT** answer them, whether great or small, For they heeded not His laws, scorned the blood outpoured, Set at nought His counsels too:—Sad is their reward!

SOME MAY "HOPE" unto the end, hope that God will hear When in trouble and distress, when shall come their fear:—But His written words are clear, such will call in vain, If they still refuse His words, in their sins remain!

SOME WILL CALL and not be heard, for they did not choose In the fear of God to walk, earthly things refuse, All of God they set aside, self they **WOULD** obey, Therefore they at last will be **FILLED WITH THEIR OWN WAY**.

SOME IMAGINE they can live in their sinful ways, And at last call on the Lord in that day of days, When God will His words fulfil, and in judgment rise To accomplish all His truth, scorners to surprise!

SOME WILL SEEK and find the Lord—find His mercy true, By the Holy Spirit's power, and be made anew:—But all those who will not heed, who refuse God's voice Will be sent away from Him, **NEVER TO REJOICE**.

"What Things were GAIN to me, Those I counted LOSS for Christ."

Phil. 3. 7.

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

THE varied privileges of God's people are often forgotten,—their many opportunities of pleasing Him, and of heavenly joy, are quite different from the world's wishes! A changed life and standpoint must alter everything. That which is highly esteemed among men is abomination in the sight of God (Luke 16. 15), and those who walk by *faith*, not by *sight*, look at the things not seen, because they endure as seeing Him Who is Invisible, and the treasures of Egypt are less riches than the very reproach of Christ (Heb. 11. 26); the utmost the king of Sodom can give, from his rich commercial cities, is but a "thread" or a "shoe-latchet" (Gen. 14. 23). Saul the Pharisee became Paul a *bond-servant* of Jesus Christ. "What things were gains" to him,—the plural is used by the Holy Spirit,—he deliberately reckoned "*loss*." "I have reckoned" is the emphatic complete tense: *an action with a result*! No transitory emotion, but a holy definiteness! Thanks be unto God for the *decisiveness* of faith. "Gains" become "Loss" BECAUSE OF CHRIST: not only "*less*" in *comparison*, but *loss* in entire *contrast*! The word is found elsewhere only in verse 8, and in Acts 27. 10, 21* when goods were thrown out of the ship, and when the ship itself was broken up, there was "*loss*." And thus God's servant threw over his cargo, and made *willing* shipwreck of his self-righteousness. And there was no salvage from that wreck; for he adds, "Yea, doubtless and I count (keep on counting) all things but loss." Moreover, the word, having a legal reference to a *fine* also, denotes a *real minus* before God, inasmuch as our natural righteousness had no "*profit*" (Isa. 57. 12); all our righteousnesses were worse than nothing, even filthy rags (Isa. 64. 6). Thus there was no attempt to compromise (contrast Luke 5. 36), and why should we attempt the impossible? The *legal* and the *practical* aspects are both before us. The merits of CHRIST show the *minus* of self-righteousness. And then the KNOWLEDGE of Christ's riches must show the *minus* of all earthly choice, and of that on which the natural man sets his heart. There are thus the two thoughts:—

"I have counted loss for Christ."	"I do count . . . loss for the excellency of the knowledge of Christ Jesus my Lord."
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Christ as Saviour first, and THEN Christ, and the knowledge of Himself as "my Lord,"—a practical,

* The verb, however, helps in Matt. 16. 26, Mark 8. 36, Luke 9. 25 1 Cor. 3. 15, 2 Cor. 7. 9.

sanctifying experience (2 Pet. 3. 18). The *knowledge* of Christ is not first: the Lordship of Christ is enjoyed together with the after *knowledge* of Him. 'Tis not enough to put aside the past. In the present we must realize, in the Holy Spirit, the effect of our past reckoning, and Christ must be Alpha and Omega, absolutely Central, so that the whole attitude is a mystery to the world (1 Cor. 2. 15, 16). I wonder if this is so in your life, and mine. If we are believers, we are in the same family as God's servant Paul, and should, in the power of the Holy Spirit, show the same firmness of character, and the same humility of mind, and the same wish to value everything of Christ, not as a "*bondage*" but as a joy which drives out worldliness, even as it drove out *all confidence in the flesh*—such are the privileges of the heavenly calling, and its prize is in view. Oh that we may have respect unto the recompence of the reward (Heb. 11. 26).

SUGGESTIONS FOR PRAYER.

"Prayer was made without ceasing . . . many were gathered together praying . . . when they . . . saw him, they were astonished." Acts 12. 5, 12, 16.

1. For more *praisefulness* among God's people (Col. 4. 2).
 2. For the testimony of the Lord through *letters* (so much of the later Scriptures is in letter form, a lesson for us)
 3. For wisdom in "*emergencies*," and sufficient fellowship with God first—to lead to communion then (Neh. 1. 4, 11; 2. 4).
 4. For grace as to service among men of all nations in this city, and that some may go back to be His servants, in daily devotedness, among their fellow-countrymen.
 5. For God's work through literature and typewritten notes, and that everything may be linked with much prayer.
 6. For dear children of God passing through unemployment, and other peculiar trials, that faith may grow, and His loving guidance be seen, and that He may be trusted *against* forbidden "*debt*," and anything that would dishonour His Name.
 7. For godly homes in which Christ is exalted.
 8. For the raising up of gatherings after the Lord's heart, and of teachers according to His Word, and that there may be a people prepared and preparing for the Lord's Coming, to the praise of His glory:—a people delighting to say, "Even so, Come, Lord Jesus."
- "Be of good cheer: for I believe God." Acts 27. 25.

IF THE LORD WILL.

HOLIDAY BIBLE GATHERINGS,

Unto the Praise of the Glory of God's Grace.

FRI: and MOM: 3 and 6.

61, UPTON LANE, FOREST GATE, E.7.

Believers, and Enquirers, earnestly welcome.

Particulars and Leaflets on application.

Prayerful Remembrance Valued that God may be Glorified (1 Pet. 4. 11).

Suggested Subjects include:—

The Revelation of Jesus Christ.

The Man of God in 1 Kings 13.

Unhindered Prayer.

Appointed Contrasts in Type and Parable.

TALKS ABOUT PRESENT-DAY NEEDS:—3.

“GIVING NONE OFFENCE.”

MAY it be our privilege to ponder, with heart earnestness, these words before the Lord. Two very practical verses, linked in 1 Cor. 10 (31,32), are far-reaching and full of lessons for those redeemed with the precious blood. Alas, how we fail and fall short of PRACTICAL godliness: hence our life is often largely a failure, and we need to humbly realize this, that there may be more WATCHFULNESS in putting into practice the words of the Living God. With lowliness of heart, we have to admit that our daily walk is not always well-pleasing unto our gracious and merciful God. And so, falling short ourselves, we cause OTHERS to stumble. May we be more exercised as to this BEFORE THE LORD. If only, by God's grace, we do all TO His glory, (i.e. whether we eat or drink, or whatsoever we do), others will be led onward in God's truth, to a fuller and deeper experience of what it means to overcome, and to walk more and more as Christ walked (1 John 2. 6). Doubtless all believers, at times, have a DEEP heart-longing so to walk with the Lord as to please Him, even in the little things of daily life. But to put into practice some of the heart-searching words of God's truth seems so difficult, that it may be many are discouraged. But the Holy Spirit REALLY indwells! If only there was more real faith in God, and more realization of the reality of God's food for His people, fewer would be hindered; but our falling short of what, as believers, we should be, is a stumbling to many. In the light of the words of the Lord Jesus in Mark 9. 42, it is solemn indeed even to cause to stumble ONE of the LITTLE ONES who believe in Him. May we take these words to heart at once, and, remembering that God is righteous, and will not fail to keep His word, may our hearts be touched and bowed before Him. We not only hinder and cause some to stumble by what we say, but, yet more often, by our general attitude, which is more powerful than words. What a power in the HOME Enoch must have been (Gen. 5. 24, also see the homes mentioned in Luke 1. 6, 2 Tim. 1. 5). God's servant Moses was brought up for some years with a godly parent who feared God, and thus was not afraid of the king's commandment (Heb. 11. 23; verse 27 shews us that Moses became like his parents). We see the influence of a home where God is feared, and Aaron; and also Miriam, were blessed and had privileges. May these homes be remembered, for God is the SAME to-day as in the past, and His grace is sufficient. If the stumbling-blocks were removed from the homes of the redeemed, many others would be blessed abundantly. God's servant was ready even to give up meat if it caused one to stumble (1 Cor. 8. 13). The verses with which we commenced our meditation are heart-searching and take in the widest sphere. We

are not to cause even the Gentiles to stumble, NOR the Jews, nor the people of God, and all “tiny things” are noticed. For THIS we need great grace, and watchfulness. We sometimes weaken the consciences of others because we WILL please ourselves, but we forget the exhortation, “Consider one another” (Heb. 10. 24). For no one lives to himself or herself. We have an influence more than we know, and those who are seeking to grow in grace, and to walk humbly before, and with, the Lord, will have a TENDER HEART and a TENDER CONSCIENCE, and God will bless all such (2 Kings 22. 19). Thus there will be the putting away of things which hinder both ourselves and others. Oh that God, by His Holy Spirit, may graciously work, and give discernment as to all that delays spiritual progress, and undoes witness in these last days for Him. God is ABLE, His grace is sufficient, and we look to Him against stumbling (Jude 24). If we are thus “kept” by God's mighty power, we shall not hinder, but encourage other believers to press forward in the things of the Lord. It is so easy to cause others to stumble, and then in their stumbling THEY cause others to fail. The harm spreads. May this make us watchful in every way.

Shall we not, for GOD'S glory, GLADLY put away the hindrances in our own path, and whatever may cause other saints to fail of reward? If we are exhorted not to cause to stumble a Jew, or a Gentile, or even one little or weak believer, how much this means to us and how heart-searching it is! Truly we have failed in this, yet God is merciful and ever ready to forgive, when there is true repentance. If there are more stumbling-blocks than we imagine, and there are more idols, which must be put away, there is also more “grace” (Jas. 4. 6). If believers are to rightly represent their risen and soon-coming Lord, they must WALK IN THE SPIRIT. It was said to the priests in the days of Malachi, “Ye are departed out of the way, ye have caused many to stumble at the law” (2. 8. What a contrast in verses 6 and 7). The words of Rom. 14. 21-23, are full of teaching, and 1 Cor. 8. 9, shews us the loving CARE we should have for one another. But how often we fail, because unwilling to put aside “something” which we “like,” and sometimes we are afraid to be looked upon as “strange.” Oh that we were more strange, and lived, by God's grace “as strangers and pilgrims.” What JOYOUS lives ours would then be! For it is terrible bondage to be bound by the world and worldliness, and by self! In seeking to please God, there is true liberty and freedom. Many, we believe, are NOT AWARE what a stumbling hidden worldliness is. The love of dress, even among children, is saddening, and oh, how it hinders in every way. Women, professing godliness, should be adorned in modest apparel (1 Tim. 2. 9, 10), and children likewise TRAINED from INFANCY. But, ALAS,

it is not so. Hence these things **HINDER** the spiritual training of children, and mar the homes, and often paralyse true prayer and witness for God. How encouraging are the words of Ps. 119. 165. If there is **REAL LOVE** for God's Word, we shall possess **GREAT PEACE** and also be **KEPT FROM STUMBLING**. Surely this is the heart-desire of every one **REDEEMED** with the precious blood of Christ. We call to mind Heb. 12. 13: "Make straight paths for your feet, lest that which is lame be turned out of the way." Oh for godly spiritual watchfulness, that we may truly help, and not hinder "one another."

A hasty word may bring a thousand trials.—
One sentence of slander may kindle a tremendous fire. It is easy to regret afterwards.

"QUICKENED."

Eph. 2. 5.

A **WONDEROUS** word of encouragement to a child of God. But you say, "I do wish I knew what salvation is: what encouragement to me is the word 'quicken?' " Ah, dear troubled reader, I have

Good News for you.

The word "quicken" shuts the door against all boasting, but do you not see that it opens the door widely for the sinner who feels he

Has nothing and is nothing?

God makes alive. Then your nothingness is no hindrance to His LOVE.

You feel that the heavens are **BLACK** above you, and are as brass: you can see no hope but judgment! Ah, the Lord Jesus died for those who were under a sentence of death.

Would He have needed to have died otherwise?

Your worthlessness is not too great for the Saviour of sinners. He has dealt with hard cases!

And, further, what about your fears for to-morrow? You say, "If I am saved, I shall not be able to stand."

"Quicken"—

Ah, God gives a new life. It is all so real, so wonderful, so mighty. Is not God worthy of trust? Confidence in Him is never misplaced: and He welcomes sinners to-day, and keeps for

EVERY TO-MORROW.

Suggested Daily Readings.

"IF THE LORD WILL"—March, 1923.

Day	Numbers	Romans	Learning	Ps. cxix.
1	xxviii. 11-25	vii. 12-25	Rom. viii. 11	158
2	" 26-xxix. 6	viii. 1-10	" 12	159
3	xxix. 7-22	" 11-21	" 13	160
4	" 23-40	" 22-30	" 14	161, 162
5	xxx. 1-16	" 31-39	" 15, 16	163
6	xxxi. 1-12	ix. 1-13	" 17	164
7	" 13-24	" 14-26	" 18	165
8	" 25-47	" 27-x. 4	Nu. xxxv. 24	166
9	" 48-xxxii. 5	x. 5-15	" 25	167
10	xxxii. 6-19	" 16-xi. 5	" 26	168
11	" 20-42	xi. 6-18	" 27	169, 170
12	xxxiii. 1-15	" 19-29	" 28	171
13	" 16-39	30-xii. 2	Rom. x. 1	172
14	" 40-56	xii. 3-14	" 2	173
15	xxxiv. 1-12	" 15-xiii. 4	" 3	174
16	" 13-29	xiii. 5-14	" 4	175
17	xxxv. 1-12	xiv. 1-12	" 5	176
18	" 13-25	" 13-23	" 6	1, 2
19	" 26-34	xv. 1-12	" 7	3
20	xxxvi. 1-13	" 13-24	" 8	4
21	Deut. i. 1-13	" 25-33	" 9	5
22	" 14-25	xvi. 1-14	" 10, 11	6
23	" 26-39	" 15-27	" 12, 13	7
24	" 40-ii. 7	1 Cor. i. 1-9	Deut. i. 28	8
25	ii. 8-23	" 10-21	" 29	9, 10
26	" 24-37	" 22-31	" 30	11
27	iii. 1-11	ii. 1-11	" 31	12
28	" 12-26	12-iii. 7	" 32, 33	13
29	" 27-iv. 8	iii. 8-23	" 34	14
30	iv. 9-20	iv. 1-10	" 35	15
31	" 21-31	" 11-21	" 36	16

By the grace of God we are able to hold His very Words in our hands, in front of our eyes. But we need to be *living*, and in a spiritual condition, and gladly obedient, else we hear not His voice, and receive not the blessing: a godly condition is essential for TRUE Bible Study. Then shall we hear what God the Lord will speak (Psalm 85. 8), and then shall we prosper (Joshua 1. 8), and then will He guide the meek in judgment, and teach His way (Psalm 25. 9).

Notes on Memorized Verses.

Romans 8. 11-18.

11, It is a wondrous thing for the Spirit of God to *dwell* in believers, but it is a fact, involving a responsibility for a beautifully *subjected*, and *spiritual*, and victorious life (Gal. 4. 6, 5. 16). "Shall quicken": observe *change* of tense: the indwelling is present, but the mortal bodies remain subject to death, 2 Cor. 4. 16: 1 Cor. 15. 53, 54 is likewise future.* "By His Spirit," lit: "because of,"—the "Earnest" now (Eph. 1. 14). 12, The holy inference: we owe *nothing*

* But, as here, so in 1 Cor. 15. 57 the spiritual victory now: the body of *humiliation* is to be for the Lord (Rom. 12. 1, 1 Cor. 6. 20). Is it so in our experience?

to the flesh, but we have a *spiritual* responsibility. Note 1. 14, 13. 8, 15. 1, 27 (a very precious subject—cf. "Ye OUGHT" elsewhere). 13, 1 Cor. 11. 30, 1 John 5. 16, 1 Kings 13. 23-26. *Spiritual* mortification is important: mere penance is vain: a bare sense of "duty" is insufficient; see Col. 2. 23. 14, "For" implies that spiritual mortifying is only as we are *led* by the Spirit of God: contrast any thought of mere "dragging," and note the stress on *sonship*, not only relationship BUT relationship *realized*, and *illustrated*! 15, Servitude, fear (Heb. 2. 15): sonship, crying, Abba, Father: a *reality*. 16, The aspect of "*children*" again: i.e. relationship. "If children, then heirs, heirs of God: but joint-heirs with Christ, if so be that we suffer with Him."* 18, Do we reckon thus?—2 Cor. 4. 17, Heb. 11. 25, 26:—mark the words "choosing," "esteeming": love's *definiteness*, as in Phil. 3. 8, 9, 10.

Numbers 35. 24-28.

We often think of the cities of refuge, and the many types of Christ, but do we realize the two-foldness of God's unveiling here, to give a fuller view of Him? We remember Noah AND the ark, Isaac, (willing and raised up), AND the ram, (actually dying), the altar AND the sacrifice, the two birds in the cleansing of the leper. So here, a *place* of safety, and a Person Who died—the High Priest. But, as in the case of Jonah, there is a *contrast*. Jonah suffered through disobedience, and the priests had infirmities (Heb. 7. 23), but Christ, the Undying Priest, is *also* the Sacrifice That died to save (Heb. 9. 14), that we might not only have a place of escape, but a perfect liberty (Gal. 5. 1), and a complete deliverance from the avenger of blood (Rom. 8. 1). This was not revealed under *law*, hence though there *was* the "refuge" then, there was *not* the applied *fulness* till the *death* of the Saviour (Rom. 3. 25, Heb. 9. 8, 11, 12, 15).

Romans 10. 1-13.

1, *Intensity* in prayer is important,—a *heart* definiteness, 2 Sam. 7. 27, Ps. 122, Isa. 62. 6, 7. 2, "Zeal" is not enough, Acts 22. 3, 26. 9, 10, Phil. 3. 6: hence it is important that everything (e.g. love) must be in the *truth*: else what availeth it? The present-day tendency to say that all "earnestness" is satisfactory must be judged. 3, Salvation involves a humbling, a *submission*: our OWN righteousness must fall. 4, "Christ is the End of Law INTO righteousness for every one that believeth": mark the three spheres:—Law, Judgment, Righteousness:—in which are you? 5, "*The Man Who hath done*": there is no "if"

in Lev. 18. 5 (Hebrew) but a direct prophecy of Christ (cf. "*The Man*" of Deut. 8. 3): let us see in ALL the Scriptures the things concerning Himself (Luke 24. 27). "He shall *live*" thus becomes a prophecy of resurrection, as Rom. 10. 7 goes on to show (Rev. 1. 18). 8, "The word" is nigh, because the *work* has been finished (1 Tim. 1. 15, 1 Cor. 1. 23, tense). 9, "If thou shalt have confessed in thy mouth Jesus (as) Lord" seems one precious thought, cf. Phil. 2, and Rom. 14. 9*: true confession linked with heart-belief does not *make* salvation, but *enjoys* and *testifies* and gives *assurance* of salvation, and to *this*† the promise is given, "Thou shalt be saved." The thought is "Not by thy works: acknowledge His finished work." 10, A man's *hand* works nothing. 11, Believing, *not* self-righteousness. 12, 13, Calling, *not* human effort. Jew and Greek are *thus* on a level: all legal works are set aside, cf. Acts 15. 11, Rom. 3. 29-31, Gal. 2. 15, 16. What a precious stress on "shall be saved."

Deuteronomy 1. 28-36.

28, Discouragement is a deadly power: never discourage. If we look at "*things*" apart from "*Himself*" we become discouraged (Luke 24. 14, 19) but when He "*Himself*" (Luke 24. 15, 32) shows us "*things* concerning Himself" all is well, notice also 2 Cor. 3. 18 with 4. 18. "We have *seen* the sons of the Anakims": contrast Num. 14. 9, 2 Kings 6. 17. 29, 30, "Them": "the Lord your God": what a contrast! Do we gaze at our trials, or look *off* unto Jesus the Author and Finisher of faith (Heb. 12. 2)? 30, "All" 31, "Thou hast *seen*." 32, "Ye did not believe": remember Ps. 27. 13, John 20. 28, 29. 33, How often we "*forget*" blessings, and forget Him Who blesses. 34, "The Lord *heard*," Num. 11. 1, contrast Mal. 3. 16: let us be careful of *our* tongues (Ps. 141. 3). 35, Luke 21. 32, Heb. 3. 10, 18. 36, "He shall *see*," cf. the new "generation," born again—born from above, in John 3. 3. "Fulfilled to go *after*" (marg:)—the right position and the right condition (Rom. 6. 17 marg: Col. 1. 25).

Lack of consistency in little things is more resultful in the lives of those around us than we think. Some unconsciously copy us. Others minimize their own failures because *we* fail. And before the world, there is *no setting forth* of the beauty of the Lord Jesus, as He should be unveiled.

* "Lord," for has He not bought us?

† Lot was saved, but Abraham received the promises and joy as well.

* A leaflet on this subject gladly sent. Two inheritances: one unconditional, the other conditional, and with respect to reward for those who are *strong* in the Lord (Isa. 53. 12).

Correspondence from any exercised as to the will of God, and from anxious enquirers, ever welcome for *His* glory. Percy W. Heward, 61, Upton Lane, Forest Gate, London, E.7. Phone: MARYLAND 2196.

Thoughts from The WORD of GOD.

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FREE.

A monthly, as the Lord enables, to exalt Him, among His blood-bought people, setting forth the simple path of love's obedience, and the joy of His commandments, though those who send forth must ever own their need, and never exalt themselves, only Himself!

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

"Israel is an empty vine."
Hos. 10. 1.

"It brought forth wild grapes."
Isa. 5. 2.

The Lord Jesus said: "I am the True Vine, and My Father is the Husbandman."
John 15. 1.

"The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, self-control."
Gal. 5. 22, 23.

"I desire fruit that may abound to your account."
Phil. 4. 17.

"Being FILLED with the fruits of righteousness, which

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are by Jesus Christ, unto the glory and praise of God."
Phil. 1. 11.

"Being fruitful in every good work, and increasing in the knowledge of God."
Col. 1. 10.

"God has caused me to be fruitful in the land of my affliction."
Gen. 41. 52.

"Before I was afflicted I went astray, but now have I kept Thy Word."
Ps. 119. 67.

"His fruit was sweet to my taste."
Song 2. 3.

"Let my Beloved come in to His garden and eat His pleasant fruits."
Song 4. 16.

Some lovingly enquire about the subscription to this magazine. Valuing such thoughtfulness and interest, we would just mention three leaflets, "Hitherto Hath the Lord Helped Us," "The Faithfulness of God," and "Behold the Mounts," "Behold, I am the Lord," which explain more fully how we believe He has guided, and is enabling, and will graciously supply all needs.—These gladly sent. An earnest invitation to gatherings to the glory of God. "If the Lord will,"—

Meeting Room, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 8 and 6. 15,

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

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

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

"The Doctrine of Christ"

is not only "a purer and better religion than others," it is quite distinct. The only way of salvation is in Christ: there is only one revelation of God. We would emphasize the one hope for sinners deserving eternal punishment, and the joy of eternal redemption through the precious blood of the Lord Jesus; and then obedience is to be the delight of His own, even as it is God's delight (1 Sam. 15. 22). If you are glad because of God's work (Ps. 92. 4, 5), and want to walk with Him, and to have the happiness of John 13. 17, and are willing to plead 1 Cor. 1. 10, in the prayerfulness of 2 Cor. 1. 11, these pages may be the Lord's encouragement. And it will be very refreshing to us, to hear soon from many saints in all parts, who long, in the power of His Holy Spirit, to illustrate their Lord's command in John 13. 34, 35, and not to forget the "all things" of Matt. 28. 20, and the "whatsoever" of John 15. 14!

"Not in Vain in the Lord."

1 Cor. 15. 58, see Isa. 49. 4, Ps. 126. 5, 6.

The toil is real, great are the strains,
The foes are near, the body pains,
The work seems more than we can do:—
And then God's grace shines in our view!

If winter ploughing sees no fruit,
'Tis needful, ere the seed takes root,
The slothful from the cold draws back,
But in the harvest he will lack.

The sower, weeping, seeks to toil,
Although the birds would ever spoil,
Some seed shall prosper, and, if not,
All love to Christ is ne'er forgot!

The recompense is more than we,
With our frail eyes, to-day can see;
The labour shall not prove in vain,
When Christ our Lord shall come again:

Continue in the Spirit's power,
And plough and sow each passing hour,
"Stedfast," leave all results with Him
Whose eye of love is never dim!

Words of Encouragement.

Besides. How good is our God, and how very wondrously He deals with our natural carelessness by His repetitions, and His gracious emphasis on little things, and on regularity. And thereby He shows how *He notices all*. It is a privilege to have a *crisis* of much *more* love to Him, but we need regular growth, and *constant* abiding. "Crises" will never take the place of this continuance! In like manner, it is well to have something "extra" in devotedness to Him, and as to gatherings, (at a holiday season, for example), but such privileges can never make daily communion, and early morning seasons with Him, secondary. It is a blessing to make a special gift to spread the truth, but this will never do instead of the loving concern each first day to set aside unto Him that which is entrusted, as a first privilege, and a large proportion withal, if we would reap bountifully (2 Cor. 9. 6): we trouble ourselves if we withhold! HE does not lose; HE is not dependent.

In accord with our Father's gracious stress on regularity we find that Israel, on the sabbath, kept up the continual burnt-offering arrangements as well, and at feast times the regular plan was not forgotten. Numbers 29. 6 thus has a threefold emphasis,—the *DAILY continuance*, the *MONTHLY* privilege, the *special* offering. Transferred gifts, and efforts, are frequently through a "change." Devotedness loves to please the Lord by continuance, and yet to go "beyond power" as well, in the enabling of the Holy Spirit (2 Cor. 8. 3). Suffer, beloved friends, the word of exhortation, of encouragement, for so it is, in His Name!

SOME THOUGHTS ON PRECIOUS TYPES.

Dear Brethren in Christ Jesus,

HOW many are the unveilings of the *glory* of Christ! Everything in Scripture combines to show us how beloved He is, and how *dear* we must be to God the Father, being "in Him," and how *great* was the love that undertook all for us to be thus favoured! And *who* can speak in this way? Two or three advanced Christians who have known their Lord 30 years, and who have deeply studied His Words? Not only these, but also the simple humble disciple who was, as it were, *yesterday* "without Christ in the world." Salvation is a wondrous *change* (2 Cor. 5. 17), and brings into a glorious dignity, *which is too high for pride*, since it is so high that it is *only* "in Christ," and cannot have one fraction of human contribution, or boasting!

The Tabernacle is *full of Christ*, throughout, from the Ark and mercy-seat to the hanging of the court-gate;—and, observe, *redemption* is pictured in *both* of these, even from one end to the other. The *foundations*, too, set forth Christ, and the *highest* parts,—including the burnt-offering which means "that which goes up"—reveal HIM. And it is wondrous to realize *Him* in His varied aspects FOR HIS PEOPLE! Christ for "me" as the way of access, as the resting place, and as the food: Christ All-in-All! And Himself for me in my *varied* positions, e.g. inside the presence of God, in my worship, in my daily walk, outside the camp in the "clean" place of rejection for *His* sake.

This emphasizes upon us that we *have* different spheres, and we *need our Lord everywhere*. The cherubim on the mercy-seat unveil the priceless thought, "made to *sit together* in heavenly places in Christ Jesus" (Eph. 2. 6). The branches of the lampstand remind us that acceptable worship and praise are only possible as we are *in Him*, and receive of the Spirit, and become truly devotional, (the oil), through union with Him.* Wondrously indeed, does the lampstand speak of that which, in another aspect, Eph. 2. 18 displays, "Through *Him* we both have access in one *Spirit* unto the Father."

But *where* did Christ die? At *Jerusalem*, on *this* earth. Hence no sacrifice could be killed and laid on the altar of *incense* (Ex. 30. 9), in the holy place, which prefigures heaven (Heb. 9. 24), but *only in the court*, telling of earth (Rev. 11. 2). Have I, as a child of God, *anything to do with the "cast out" court*? It *shall be* claimed when the Lord chooses Jerusalem again, but *now* it is "cast out." My place, therefore, is plainly seen in Heb. 13. 12, 13 (together with Lev. 4. 12). But have I anything in the court? The sacrifice is completed: Romanism proclaims itself to be in the *rejected* court, as to worship, by assuming the *re-sacrifice* of Christ: it thus witnesses against itself that it is NOT the heavenly calling (see Rev. 11. 1: the *place* of worship†)! But what about the laver? Is *that* removed? *That* is not in heaven. No, cleansing is rather on the earth. *Purged worshippers* are viewed in heavenly places, as "in CHRIST," and the aspect *there* is Hebrews 10. 2. But the laver pictures a *unity* of an assembly (Ex. 38. 8), and *united* sister assemblies (1 Pet. 5. 13) *simply to hold the water* of the Word of the truth (1 Tim. 3. 15), and applying John 13. 14 in its *plain*

* What a solemn sidelight this gives on God's witness against a *national* claim to worship, and against fellowship with the unsaved in devotion *to-day*. Men should acknowledge God as *Creator*: we dare not under-estimate this, but a believer *must* take a higher standpoint, and draw near to God as "*Father*" (Rom. 8. 15).

† Other Literature may help on this topic, to His glory.

*spiritual meaning.** This is not the view of suffering, *that is outside* the camp. There seems to be a position *amid* the REJECTED "religious world," yet not of it, a position of acknowledgement of *need*, a witness of brotherly love (John 13. 35) a setting forth that one is unfit for worship *in oneself*, a humility that glorifies God;—and *then* the entering in for worship (Rev. 11. 1), which the world *cannot* understand (1 Cor. 2. 15), or share! The laver, though in the court, was *not* for the nation: it belonged to the *family*, and its *first* mention is *not* together with the court furniture. There is a Divine contrast.† The believer is to seek a "gathered" position *as to earth*, i.e. one of witness for the Words of God in their cleansing power. How important this is. How often we forget that the truth of God is not only a *mental study*, but His provision for *cleansing*, as applied by the Holy Spirit. Can there be a Scriptural gathering unless this is to the front? "Acquaintance" with much truth is not sufficient. Are we concerned about our *walk*? Is the message of God *spiritually owned*, and do we hate sin? Is there a godly "unworld-likeness"? Ah, dear brethren, if we are "in Christ Jesus," does not this speak to us as to the lowly position God has appointed;—the reverse of boasting, the reverse of pride, the reverse of suggesting "I am perfect!" But how beautifully it exalts Christ. HE did not need washing. And again, "the laver and its foot," or foundation, would remind us that in this aspect also, He is the Foundation of His people! Christ is everywhere in the types! Christ is honoured!

May He be so honoured in our daily spiritual experience, and may we seek out likeminded saints, who thus acknowledge *all His words* of truth, and live to *please* their Lord (2 Tim. 2. 22, 1 Tim. 3. 15).

With earnest wishes in Christ our Coming Lord,
Percy W. Heward.

SUGGESTIONS FOR PRAYER.

"The Spirit helpeth our infirmities" Rom. 8. 26.

"Praying in the Holy Spirit" Jude 20.

1. For a deeper realization among believers of the meaning of the word "growth," and that there may not be a disproportional *dependence* on "crises."
2. For more simplicity in the homes of saints, and fuller consistency in their business; with more *repentance* for failure.
3. For more expectation because of the Lord, since He commits so much and has a right to expect *much* (Luke 12. 48).

* The Lord said Peter did *not* know. He knew the physical action. This gives the key. Leaflet gladly sent.

† Ex. 30. 18. Observe redemption money *first*: fellowship of redeemed ones is marked in the *half shekel*. Num. 3. 41 explains how this view of Israel was meant to be distinguished from the "nation" aspect.

4. For service to the Lord, through the magazines, and for extra being sent, if He will to China, etc., (special prayer for "The Student of Scripture," in this connexion).
 5. For testimony to God's glory in London among men of all nations, that there may be more love to *Him*, more prayerfulness, more tenacity, and more faith, *and diligence alike*, as to language problems, and ALL.
 6. For the work of God through Typewritten Notes, in various lands and parts.
 7. For Grundy Street testimony, and that the Lord may, if it be His will, place a man resident there, who is *prepared* by Him, for true service among seamen of all nations, and whose hearts is in it, for the Lord's sake.
 8. For the villages of England (we are *especially* asked to pray for Braintree district).
- "Thy words were heard, and I am come for Thy words."

"IF we walk in the light, as He is in the light, we have fellowship one with another." 1 John 1. 7.

"IF ye then be risen with Christ, seek those things which are above." Col. 3. 1.

"If we suffer, we shall also reign with Him." 2 Tim. 2. 12.

"Heirs of God; and joint-heirs with Christ, IF so be that we suffer with Him." Rom. 8. 17.

"Our light affliction . . . worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen." 2 Cor. 4. 17, 18.

IF we walk in heavenly light, through the blood out-poured,

We have fellowship with God, in our risen Lord,
While the blood availeth still, as we walk with Him
In the ever-narrow way, and His words esteem.

IF we walk "outside" with Him, seeking not earth's gain,

We shall be approved of God, when Christ comes again:
In that coming day of bliss, we our Lord shall see,
Walk with Him in raiment white, blessed eternally.

IF we suffer, we shall reign, He will not deny:—

We shall see the glories then, be for ever nigh,
Like to Him, behold His face, dwell with Christ for aye,
In the home beyond the sky, one eternal day!

IF we in His Will, and Word, evermore delight,
We shall have a full reward, walk with Him in white,
Sit upon His glorious Throne, IF, by covenant love,
We are overcoming ones, with our minds above.

IF we walk the narrow way, gladly lay aside,
All that grieves our gracious God, in His truth abide,
We shall, in that day of days, be of God approved,
IF we labour not in vain, stedfastly unmoved.

IF we seek, whate'er we do, just to please the Lord,
Live according to His will, and with Him accord,
We shall hear Him say "Well done," enter into bliss,
IF we have been "faithful" ones:—what a word is this!

IF we suffer for His sake, in this world of woe,
We shall never suffer loss, but His fulness know,
And our light affliction here, will resultful be,
IF we look not on the things which the eye can see.

IF we watch and wait for Christ, labour not in vain,
We shall sing for joy of heart, when Christ comes again,
We shall not be shamed away, but to Him be near
This should cheer us day by day, till our Lord appear!

THE CHILDREN'S COLUMNS.

"THE MIGHTY GOD."

THOUGH none can stay God's Hand or say unto Him, What doest Thou? (Dan. 4. 35), yet few there are, whether young or old, who THINK of God as the MIGHTY GOD, even the Almighty God, Who upholds everything by the word of His power. If we turn to the very first chapter in the Bible we read how God said, "Let there be light : and THERE WAS LIGHT." Moreover, in another part of the Scriptures, we have the statement, "He spake and it was done, He commanded and it stood fast" (Ps. 33. 9). In the same passage it is written, "By the word of the Lord were the heavens made, and all the host of them by the breath of His mouth" (6). Again in Ps. 50. 1 notice the emphasis on God :—"THE MIGHTY GOD, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof." These are glorious facts, and show forth the greatness of God. The centurion, of whom we read in Matt. 8, rightly realised something of the mightiness of the Lord Jesus, Who was God, though He had become man. Thus he said, concerning his servant's sickness, "Speak the word only, and my servant shall be healed." What faith ! The servant was healed the very same hour. Thus we see that nothing is too hard for the Lord God Almighty ! If only sinners could see the greatness of God, what trembling there would be. But, alas, Satan has so blinded them, that some dare to question God, and even say concerning many of His terrible acts of judgment, "I would not do those things." Thus they compare God with themselves, and think of Him as such an one as themselves (Ps. 50. 21). But they will find out, (it may be too late), that He IS the mighty God, Who is their Creator and JUDGE ! How can some imagine as they do, that God will fail to keep His word, whether in blessings or in judgment ? Those who have been brought to SEE His mightiness, and their own nothingness, rejoice in the fact that God, Who is righteous in all His works and ways, will not overlook one word written in the Scriptures of truth. Though believers tremble to think of His righteous wrath against sin, it is their privilege to remember that His thoughts are not their thoughts, neither are His ways their ways (Isa. 55. 8, 9). He works, both in wrath and in blessing, according to His own perfect will, and those who know God as their FATHER, through the merits of His beloved Son, praise Him, that none can hinder His mighty acts, whether in mercy or in judgment, for the Judge of all the earth does RIGHT. There are two verses in Ps. 50 which bring before us God's blessing and righteous anger together (22, 23). Shall we read them, and recollect the sad words of verse 21, "Now consider this, ye that forget God, lest I tear

you in pieces, and there be none to deliver." What solemn words, yet few are AFFECTED by them. Then we have blessing for those who SPEAK AND THINK RIGHTLY of God and His mightiness :—"Whoso offereth praise glorifieth ME, and to him that ordereth his conversation aright, will I shew the salvation of God." What a contrast with verse 22. But God is righteous, and He says that all will receive of the FRUIT of their own ways and doings. And if sinners speak and act against Him, what can such expect, but His righteous anger ? (See Prov. 1. 31).

Isa. 63. 1. speaks of the greatness of the strength of the Lord Jesus, when He comes, "I That speak in righteousness, MIGHTY TO SAVE." Yes, through His DEATH He can and does save the worst of sinners, and will save Israel's remnant when He returns. How thankful some of us are for this. He IS a mighty Saviour, able to save and to keep unto the uttermost (Heb. 7. 25). But this means wrath for His enemies, as Isa. 63. 4 makes clear. How definite are the words in Matt. 11. 20, "Then began He to upbraid the cities wherein most of His MIGHTY WORKS were done." All God's works are mighty, both in nature, and in grace (Ps. 72. 18). God's creatures see every day a part of His power (Job 26. 14). God has made everything—sun, moon and stars. All are His servants (Ps. 119. 89-91), yet He is not revered, and because God is so mercifully waiting (Rom. 2. 4), He is thought by some of His creatures still, to be such an one as themselves ! But God's mighty acts will yet astonish many (Isa. 28. 21, 22). May God, by His Holy Spirit's gracious inworking, cause some, at least, as they read this message, to see their helplessness and THE MIGHTINESS OF GOD IN SAVING THOSE WHO WERE, AND ARE, IN THEMSELVES ONLY EVIL CONTINUALLY. SALVATION IS THROUGH THE MERITS OF HIS BELOVED SON, WHO IS BOTH MIGHTY TO SAVE, AND MIGHTY TO KEEP !

GOD IS MIGHTY, and He works, none His hand can stay,
For He is the *Mighty God*, working out His way,
And poor sinners dead and lost, whether young or old,
Will His might and majesty, and His works behold.

GOD IS MIGHTY, in Himself, righteous, true and just,
Man is weak and sinful, frail, tremble soon he must :—
Yet in mercy God has planned, planned to cause, in grace,
Through the merits of His Son, some to seek His face.

GOD IS MIGHTY, great in power, this will soon be shown,
Every word, and thought and deed, to Himself is known,
Yet poor creatures of the dust, in their doings ill,
Speak against the *Mighty God*, working out His Will.

GOD IS MIGHTY ; this is seen, in His works and ways,
In His mercy, judgments too, HE His power displays,
Yet His creatures, "dead in sins," fail to speak aright
Of the righteousness of God, 'gainst Him dare to fight.

GOD IS MIGHTY, in His wrath ; righteous, faithful, too,
Therefore, in His righteousness, His strange work will do,
And all those who question Him, as they would a man,
Will yet see His mightiness, and their life a span.

GOD IS MIGHTY, He will work, though men may oppose,
He in judgment will arise, casting down His foes,
Every word shall be fulfilled by the Mighty God :—
For His foes, and those redeemed by the precious blood.

GOD IS MIGHTY, none can stay His Almighty hand :
He in mercy works, and saves out from every land,
In the Holy Spirit's power, some are brought to see,
Now the mightiness of God, and salvation free.

GOD IS MIGHTY, He still saves, sinners young and old,
Causes such to love His Word, better far than gold,
Gives a joy unknown to those who are sin-enslaved :—
Which are YOU:—REDEEMED by blood, or, alas,—
UNSAVED?

"O LORD, HEAL ME; FOR MY BONES ARE VEXED."

Psalm 6. 2.

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

SOME of us may find a tendency, when trials come, to ask at once for their removal, or when they appear to be coming, to ask, or, at least, wish for God's *preventing* in any case. But are we wise? If prayer is to be powerful, it must be in the line of *God's will*. If we pray for the Lord's refining, and *then* for the keeping away of the refining *fire*, are we not unwise? The fact is, that we do *not* know what is good for us, we do *not* know what we should pray for as we ought (Rom. 8. 26), and it is deeply important that we should have our *thoughts* brought into captivity (2 Cor. 10. 5), lest God should give us our requests, but send leanness into our soul (Ps. 106. 15*). A man of God once complained that the strain was too great for him, and God heard him, and *removed* part of the strain, but, with this, removed *part of the power*.

Especially have we a danger, against which we need to be on our guard,

WITH RESPECT TO THE BODY.

When we meet, we "naturally" ask after one another's health, and if any say, "How is So-and-So?" it is taken for granted that we mean, "How is *the body*?" Nor do I suggest that we should "talk about" the spiritual *lack* of health of others in a way which easily becomes evil-speaking, and self-exaltation. But it is a joy, if any can answer, "So and So is fairly well in body, but, better still, enjoying the Lord, and His will." Materialistic *surroundings* are so resultful, that we need every word possible to feed our souls (Prov. 10. 21, 15. 7), that we may remember we are more than "bodies," and fellowship with God is more than mere existence, and passing of time.

* Compare Num. 14. 28 in the light of verse 2. Controlled wishes and words are very important. "The fruit of the Spirit is . . . self-control (temperance)."

The Lord has many things to teach us by means of the body. Paul experienced this in 2 Corinthians 13. Our earthly house of this tabernacle is *to help us to long* for the Lord's Coming. And *chastening* is often through the body as 1 Cor. 11. 30 and Hebrews 12 would indicate. Hence when the psalmist said, "My bones are sore vexed," he prayed beyond the *natural* thought, "Heal my bones." This came before me, in the Lord's love, definitely, when thinking as to personal physical strains. In my heart I know they are good (Ps. 119. 71), but if a cold seems "coming on," the thought rises up, almost unconsciously, "Oh that the Lord would hinder this cold, it will hinder me in His work or prove painful, etc., etc." It is deeply important to see the power of "feeling," for if we have a new nature, in *freedom*, the "natural" wish of that "nature" will be *felt* more, namely,— "Oh that I may be blest in willingness for God's will, and in learning His lessons." It is

NOT, HEAL MY BONES, BUT HEAL ME.

It is *not*, deal with the effect, but, rather, with the *cause*, and let ME have the *spiritual effect* of the trial. So Psalm 103. 3 speaks of the Lord's healing of *soul-diseases*. Why are my "bones" vexed, or any members of my physical frame affected? Has Satan power apart from my Father's loving will? No, Job 1 and 2 Cor. 12 give a definite answer, "No." Then God has *something to teach me*. It may be, He would judge some sins, OR keep me *from* some fruit of indwelling sin, as 2 Cor. 12. 7 puts it, "LEST I should be exalted above measure." In other words, the infirmity may be *preventative* of evils, and, therefore, with a view to that soul-healing which I need, to keep back any self-confidence. Shall I ask for *this* to be removed *without any limitations*? No, the important matter is—

NOT THE HEALING OF THE BONES, BUT THE HEALING OF ME,*

and I am *more than merely bones*. Whatever will lead to the power of Christ resting more on *me*, or on *you*, or on whomsoever it may be, as the Holy Spirit *uses the trial*, is a precious gift of grace (2 Cor. 12. 9), and a call to thankfulness. Do not call an infirmity a "complaint," with a complaining tone; do not let the occupation of mind be with THE HEALTH OF THE BODY, but with the Lord's will, and seek to be full of praise for whatever is His plan of

TRUE SOUL HEALTH BEFORE HIM.

* Many theories quite lose sight of this. May it not be that Satan would thus shut the eyes to God's disciplinary use of the body to *prevent* sins?

TALKS ABOUT PRESENT-DAY NEEDS :—4.

KNOWING AND DOING THE WILL OF GOD.

HOW many mistakes we, and others, have made concerning the will of God. Yet He is merciful, and He knows when the heart **REALLY DESIRES** to know and do His will. The Scriptures are clearer than many think as to what the will of the Lord is. On some points we own this and cannot fail to understand, e.g. 1 Thess. 4. 3, "This IS the WILL of God even your **SANCTIFICATION**." We were chosen in Christ that we should be **HOLY** (Eph. 1. 1-4). May we rejoice in this, and seek to be **HOLY** by the gracious working of the Holy Spirit. In Matt. 18. 14 we are told that "It is not the WILL of your Father Which is in heaven, that one of these **LITTLE ONES SHOULD PERISH**." Again, in 2 Pet. 3. 9 we read, "The Lord is . . . long-suffering to **USWARD** (saved ones), not **WILLING** that any should perish, but that all should come to **REPENTANCE**." He will not cast out (John 6. 37), but children of God need to repent. The Lord Jesus said, in John 6. 39, 40, "This is the Father's WILL Which hath sent ME, that of all WHICH He hath given Me I should lose nothing," and in 17. 12 "Those that Thou gavest Me, I have kept, and none of them is lost." How blessed are such words to those redeemed with the precious blood of Christ. It is easy to SAY, "The WILL of the Lord be done" (Acts 21. 14, and to repeat, "If the Lord will" (James 4. 15), but to know God's will as to the details of our everyday life is not a matter of words. If we had no exaltation of self's wishes, we could see more quickly and clearly God's WILL marked out for us. Yet how often a wish decides, and we imagine it is the Lord's WILL. Yet in our heart we WANT to please Him. It does seem often that God's will is quite different from ours, even as His thoughts and His ways are infinitely higher than ours (Isa. 55. 8, 9). Ps. 40. 8 gives a prophecy of Christ, Who delighted to do His Father's WILL (see Heb. 10. 5-7). We call to mind the words of Christ in the garden when He was about to suffer and die for sinners. He said, "Father, if Thou be willing, remove this cup from Me, nevertheless not My will, but Thine be done." The WILL of the Lord for His people often means suffering, but only man's wrath! And it is a joy to know God's WILL, and by His gracious enabling to do it. Often it is said, "But how can I know God's will?" Rom. 12. 1, 2 is clear. If only we were willing **THUS** to live, and to be separate for His name's sake, we should learn! Mark the words, "By the mercies of God, that ye present **YOUR BODIES A LIVING SACRIFICE, HOLY, ACCEPTABLE UNTO GOD**." How wonderful is God's love that He should accept these bodies. Surely a living sacrifice implies devotedness and suffering, **NOT** pleasing the flesh, but keeping it under,

mortifying the members (Col. 3. 5). A presented body should be adorned modestly (1 Tim. 2. 9, 10, 1 Pet. 3. 5.), and used earnestly. Appropriately the exhortation in Rom. 12. 2 follows :—"Be not conformed to this age, but be ye transformed by the renewing of your mind." How much depends on the condition of **THE MIND**! We need a mind stayed upon the Lord. It would seem that we cannot really know the WILL of the Lord unless we thus live to His glory. Mark again the words we so often read, yet they are not deeply enough impressed upon us :—"That ye may prove what is that good and acceptable and perfect WILL of God." Then the way to know God's WILL is a presented **BODY**! 'Tis via unworldliness. Are we gladly willing for this, in the power of the Holy Spirit? We need to **WALK** with God, if we would know and do His WILL (1 John 1. 7). And there must be **WAITING**, so that God may emphasise to us His WILL by His Spirit applying His words (See Num. 15. 32-36, Lev. 24. 12, 13). If we are in the line of God's WILL, and wait to know what to do, He will show us, in His own time and way. But let us take heed, for it is easy to be mistaken, because we "wish" this or that. When the Lord has been pleased to shew us His will, however difficult, let us seek to do it. The words of John 7. 17 are heart searching, "If any man WILL DO HIS WILL, he shall know of the doctrine." Phil. 2. 12, 13 also comes before us. How we ought to praise God in view of James 1. 18, and **DELIGHT** to do His WILL, though it may be definitely against our self-will.

How thankful we are for Rom. 8. 27. The Holy Spirit maketh intercession for the saints "according to the WILL of God." THEN the words of 1 John 5. 14, 15 are encouraging, "If we ask anything according to His WILL He heareth us," and answers. Oh that we may seek to know His WILL. In Eph. 5. 17, we read of understanding what the will of the Lord is again. See what precedes and **HOW** we should walk. Notice next Col. 1. 9-11 and 4. 12. What a view of prayer! Oh that it may be fulfilled for us! 1 John 2. 15-17 reminds us, "He that **DOETH** the WILL of God abideth for ever." In closing, we might notice Acts 13. 36, and serving by the WILL of God; Rom. 1. 10, and journeying by the WILL of God; Rom. 15. 32 meeting one another by the will of God. Oh that it may be our privilege to **LIVE** in the WILL of God, and thereby be guided by Him in all our daily life, and so He will be glorified.

IF THE LORD WILL,

GATHERINGS to the GLORY of GOD,

EVERY MON : and THURS : 8 ; EVERY SAT : 6. 45 ;

And during the HOLIDAYS (FRI : & MON :) 3 & 6.

AT 61, UPTON LANE, FOREST GATE, E.7.

Exercised children of God **EARNESTLY** invited.

"Neither is there Salvation."

THESE words sound forth in all their darkness, and terror! But, thanks be unto God, they are *not a complete verse*. Apart from the work of Christ, there would be a full stop here! How dismal would earth be, how awful would the *future* be, if Hebrews 9. 27 stood alone, and if there were no Salvation!

Have you thought of this, dear reader? You pass on carelessly, you live for "yourself," it may be, but if you were awakened one morning and told authoritatively there was no salvation at all, and that no atonement, no hope could be found, you would probably be among the many who would be astounded! With all your indifference, you are *assuming* that there is salvation, *assuming* that you are safe. And in this unfounded hope lies the greatest peril. You are building on the sand (Matt. 7. 26, 27). You would SEE the real danger

if there were no Salvation!

But unless you are brought as a heavy-laden sinner to rest on the Lord Jesus as your OWN Saviour, and to see that He died instead of ungodly ones (Rom. 5. 6, 8), there is no salvation *for you*. Do you think God can bring down the claims of His law (Rom. 2. 3) or alter His words, that the "Wages of Sin is Death" (Rom. 6. 23), or allow salvation on "easy terms," and by part-payment? "Take thy bill and sit down quickly, and write fifty" (Luke 16. 6), is an *impossible compromise*. There must be FULL payment, and unless you seek the Lord while He may be found, there is exactly the same danger to you as

if there were no Salvation!

The sinking or burning ship in mid ocean, without *one* life-boat, awakens painful thoughts. But look around: see myriads of funerals now, and remember how short a time has passed since YOU were ten years younger. It is a solemn thing to live on without Christ (Eph. 2. 12). Earthly life is too brief and insufficient to satisfy! Should not a thoughtful man feel *utterly miserable* unless there is Salvation?

But, thanks be unto God, THERE IS SALVATION. The *whole* verse (Acts 4. 12) exalts

CHRIST,

and declares, "Neither is there salvation IN ANY OTHER." Ah, how blessed is this added unveiling of God's love. Christ has been GIVEN, that those who believe INTO Him may be in the Ark of Safety, and *not perish* (John 3. 16). But this very word of love implies "perishing" away from all blessing—outside! Your ONLY hope is Christ, but His complete work HAS been accepted, and so *for the heart-burdened sinner*, there is

An Everlasting Salvation To-day.

Suggested Daily Readings.

"IF THE LORD WILL"—April, 1923.

Day	Deuteronomy	1 Corinthians	Learning	Ps. cxix.
1	iv. 32-43	v. 1-13	Deut. v. 5	17, 18
2	" 44-v. 5	vi. 1-11	" 22	19
3	v. 6-21	" 12-vii. 6	" 23	20
4	" 22-33	vii. 7-17	" 24	21
5	vi. 1-12	" 18-31	" 25	22
6	" 13-25	" 32-40	" 26	23
7	vii. 1-11	viii. 1-13	" 27	24
8	" 12-21	ix. 1-11	" 28	25, 26
9	" 22-viii. 6	" 12-19	" 29	27
10	viii. 7-20	" 20-27	" 30, 31	28
11	ix. 1-8	x. 1-12	" 32	29
12	" 9-19	" 13-24	" 33	30
13	" 20-29	" 25-33	1 Cor. x. 1	31
14	x. 1-11	xi. 1-12	" 2, 3	32
15	" 12-22	" 13-22	" 4	33, 34
16	xi. 1-12	" 23-34	" 5	35
17	" 13-21	xii. 1-11	" 6, 12	36
18	" 22-32	" 12-26	Deut. vi. 4, 5	37
19	xii. 1-9	" 27-xiii. 7	" 6	38
20	" 10-19	xiii. 8-xiv. 5	" 7	39
21	" 20-32	xiv. 6-15	" xiii. 1	40
22	xiii. 1-11	" 16-25	" 2	41, 42
23	" 12-xiv. 2	" 26-40	" 3	43
24	xiv. 3-20	xv. 1-11	" 4	44
25	" 21-29	" 12-23	" 5	45
26	xv. 1-11	" 24-30	1 Cor. 15. 47	46
27	" 12-23	" 31-46	" 48	47
28	xvi. 1-12	" 47-58	" 49	48
29	" 13-22	xvi. 1-11	" 50	49, 50
30	xvii. 1-11	" 12-24	" 51, 52	51

His, by grace, we long to please THE LORD! How can we do this unless His will is known? And how can we know, if we neglect the words of truth? Prayerful diligence glorifies God: Oh that this may be our characteristic, in the enabling of the Holy Spirit. To help believers are these suggestions given, and Concordance work, and topical study, should be prayerfully added. And is not godly obedience the best "commentary"?

Notes on Memorized Verses.

Deuteronomy 5. 8, 22-32.

5, Mediation wondrously typified (18. 16). God approved of *this* (5. 27, 28, 31; 18. 17): mark stress on "standing." 22, "These words": a stress on the Lord's exact words is found *throughout Scripture*: it is amazing that Israel made a golden calf *under Sinai*, but do not we quickly leave *impressive* blessings, unless kept *very near* to the Lord?—Note Gal. 1. 6. 23, Ye, all the heads: representation. 24, *His* glory, *His* greatness, *His* voice, but see Ps. 95. 10 with 103. 7. "With the Man, and He liveth," (8. 3): the words *meant* more than they thought; apart from the Mediator they would die. 27, Near and hear, Num. 7. 89, Jer. 23. 22: we cannot

hear if we are in a rush of fleshliness, we cannot hear away from the mercy-seat (Ps. 85. 10).

"Hear and do," contrast "Do and hear" in Ex. 24. 7: God approved of the *order of this* verse. 28, 29, "They have well said": "Oh that there were such an *heart*, . . . that they would *keep*." Notice the repeated "*well*." 31, "By Me," Ex. 33. 21. We cannot *teach* unless we have *heard*, Isa. 50. 4, Ezek. 33. 7. "I give," grace: "possess," responsibility.

1 Corinthians 10. 1-6, 12.

It is precious to *know* the Lord's will (cf. Rom. 11. 25). "All" privileged, but—Jude 5. Outward, typical, national blessings are *not* enough. Do WE trust to circumstances, to "things"? How important to KNOW we are "in Christ Jesus," and to enjoy the Antitype in a *close* walk with God.—See Luke 13. 26, 27. 12, *Not*, "Let him that standeth," but, "let him that *thinketh*": the danger of "thinking" is real (Gal. 6. 3)—so of "saying" (Acts 4. 32). Our mind should be more occupied with Christ (Mal. 3. 16).

Deuteronomy 6. 4-7.

4, "Hear": this word is first, cf. 5. 1, 9. 1, 20. 3, same word 4. 1, 27. 9: note such messages as 18. 19. The *glory* of the Lord first realized, *then* the stress on a right relation to Him (5), "love" must be personal, in view of nearness ("thy"), *whole-hearted* (Ps. 86. 12), affecting *every power* (Ps. 103. 1). 6, When we exalt the Lord, we value His words. 6, 7, In the *heart*; then shall we teach aright. "How often we forget the true *educating* power of Scripture in the *home*: the word "whet" may also imply that we must not blunt God's message (Eccl. 12. 11). If we use it rightly in the godly home, we shall have a ready weapon before others (Ps. 127. 4b, without salvation how can the children be "Arrows," 1 Tim. 3. 4)? "Talk" of them: real, spiritually right conversation:—note *various* times, *all unto the Lord* (Prov. 6. 22).

Deuteronomy 13. 1-5.

1, God graciously forewarns: He does not say we shall be kept *from* difficulties. 2, This is deeply important: Satan *can* show wonders (Matt. 24. 24): "*power*" is *not* a proof of God's work: we dare not say that miracles, *linked with a lie* (2 Thess. 2. 9), are *not* miracles; and as Satan can be disguised as an angel of LIGHT (2 Cor. 11. 14), we have need for much care. *The Truth* is a touchstone (Ps. 36. 9), realized in the enabling of the Holy Spirit, and a quiet walk with God (Ps. 25. 9). 3, A definite firmness: if we "hearken" the battle is lost: so much depends on the *ear* (John 10. 27 is precious): a test of LOVE not only of *intelligence*. Thus curiosity as to "everything" is lack of *love*, and so forth: beware of lack of love.

4, Love walks *after* Him. Notice "walk," "fear" "keep," "obey," "serve," "cleave": do we thus please Him. Redemption is a call to *obedience*. 1 Cor. 5. 13 alludes to this, but notice the dispensational contrast, no *physical* death inflicted now. But equal horror of sin.

1 Corinthians 15. 47-52.

47, "The *first* man": God silences all man's errors, and theories. Adam *was* the first man. Why not read, "the *Last* Man?"—"The *Second* Man" implies that after Adam fell all lost their dignity and dominion before God (Ps. 49. 12, 73. 22). What a mercy that Christ came, and His people become "*heavenly ones*" (48). 49, They are heavenly ones *now*, yet they do not bear the image of the Heavenly One as to the *body*, but Phil. 3. 20, 21 is *true*: and now are they to bear this image *in a spiritual likeness* ("Let us bear," lit: cf. 2 Cor. 11. 1). 50, Man is *altogether* set aside: contrast John 6. 54. 51, 52, A mystery, i.e. known to the privileged ones (Ps. 25. 14), mark the *certainly* and *completeness* and *unity* throughout. Do we live in the light of this? How many theories *fall* before these words: but let us remember worldliness falls too!

Scriptural "principles" are very precious. They will apply to *every* circumstance, or, rather, the Holy Spirit will thus apply them, if we are obedient. But what is obedience? It is *dependent love*. Love is not disobedient. Disobedience is not loving, we may *alloy* the pure gold, but the Lord only accepts the pure gold. And "principles," without love, are of little power. Love, using and delighting in the Lord's principles, will bring Him glory.

Recent Leaflets

ISSUED BY THE LORD'S ENABLING.

We shall be glad to send copies to His Glory.

Some Perils of the Christian Life.

Being Moved, and Not Moved.

Scriptural Decorations.

Belief in God's Electing Grace.

I Could Wish, or I Used to Wish.*

"All Authority is Given Unto Me."†

Giving None Offence.

Wrestling in Prayer.

* Rom. 9. 3. † Matt. 28. 18.

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.

Thoughts from . . . The WORD of GOD.

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A monthly, as God gives continued grace, emphasizing the Authority and sufficiency and present power of His Words, graciously applied by the Holy Spirit, in the trustful obedient "every day" lives of His blood-bought people, who are encouraged to live "looking for that Blessed HOPE."

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

"When I awake, I am still with Thee." Ps. 139. 18.
(See Prov. 6. 22, Isa. 50. 4).

"So foolish was I and ignorant . . . nevertheless I am continually with Thee." Ps. 73. 22, 23.

"I opened to my Beloved; but my Beloved had withdrawn Himself and was gone: my soul failed when He spake." Song 5. 6.

"Draw me: we will run after Thee" Song 1. 4.

"Go ye, therefore, and make disciples of all the nations, baptizing . . . teaching . . . and, lo, I am with

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you alway, even unto the end of the age." Matt. 28. 19, 20.

"Because ye are turned away from the Lord, therefore the Lord will not be with you." Num. 14. 43.

"Verily Thou art a God That hidest Thyself, O God of Israel, the Saviour." Isa. 45. 15.

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

"So an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ."

2 Pet. 1. 11.

Some lovingly enquire about the subscription to this magazine. Valuing such thoughtfulness and interest, we would just mention three leaflets, "Hitherto Hath the Lord Helped Us," "The Faithfulness of God," and "Behold the Mounts," "Behold, I am the Lord," which explain more fully how we believe He has guided, and is enabling, and will graciously supply all needs.—These gladly sent. An earnest invitation to gatherings to the glory of God. "If the Lord will,"—

Meeting Room, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 3 and 6. 15,

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

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

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

A Word of Introduction.

"LET the redeemed of the Lord say so," (Ps. 107. 2) i.e. let them say the words of the preceding verse or, it may be, let them tell what He hath done for their soul (Ps. 66. 16). It is a sin to be silent (note Ps. 30. 12). We cannot utter all His praise (Ps. 106. 2), but if we know parts of His ways, it is **Our Privilege to Praise,**

and to declare His doings among the people. This magazine is not issued only to help in instruction, but that God may be glorified. If believers have more praise, they will not have time, or inclination, for grumbling. And true praise will crowd out worldliness, and strike against dependency and "variability." God has a *perfect right* to the praise of His people. If in mercy we are His, redeemed by precious blood, our lives are for Him, our bodies are not our own, and there should be an unreserved, whole-hearted devotion and obedience, in the enabling of the Holy Spirit.

"Ye are bought with a price; therefore glorify God." 1 Cor. 6. 20.

A simple path, how simple now it looks,
Not many masters, nor diverging books:—
One Lord, one guidance—all so "wondrous plain"
If by His grace we have been born again:—
Bought with a price, that we henceforth should be
Our gracious Lord, alone—*ALONE* for Thee.

If we were of the world, its claims would hold,
The flesh would bind, and in its fangs enfold,
But God has claimed us for His very own,
To live for Him, to please Himself alone.
Bought with a price, we would not draw apart,
But live for Him, and serve with all our heart.

Our Coming Lord so soon these eyes shall see,
Of all His saints He will Assessor be,
All faithful service shall receive reward,
And saints go in the joy of their loved Lord:
Bought with a price, we would look up, and pray
That we may live expectant of that day.

Words of Encouragement.

"David Encouraged himself in the Lord his God." 1 Sam. 30. 6.

There are various "tests" for a believer:—prosperity and open doors: adversity and closed doors: emergency and sudden opportunity: routine and detail-regularity. We need much grace for all. The trials of "encouragement" are often more difficult to bear than those of "discouragement." The moment of victory, even spiritual victory, is still Satan's opportunity. If we become at all excited and self-confident, instead of humble, we shall soon falter and fail. It is important to WALK with God. Our "strong" points are often undefended while we pray as to our weak points, and Satan defeats where we least expect attack. How important to grow up into Christ in *all* things (Eph. 4. 15)

When difficulties abound, some temperaments are at once cast down. Others resist longer, but the "continual dropping" wears away the stone. Let us not be weary in well doing: in *due season* we shall reap, if we faint not: *this* is NOT the reaping time—necessarily: though God gives foretastes. David had a black outlook, but a bright uplook. Compare the heading of Ps. 34, and its joyous, buoyant note amid all. Anything else dishonours our God. He delights to be trusted. If we see nothing in *circumstances* to encourage, let us endure as seeing *Him* Who is Invisible (Heb. 11. 27).

Our trials are often greater as we realize how we have caused and increased them. So David must have felt. And we must *never* excuse sin, or talk lightly of its overruling. Far otherwise. But there is forgiveness with God that He may be feared (Ps. 130 4). And He is Faithful and Just to forgive, and to cleanse (1 John 1. 9). Satan sought to occupy the mind of Joshua with failure, to depress (Zech. 3). The Lord leads to repentance, contrasted with the sorrow of the world (2 Cor. 7 10), and thus to victory (Rev. 12. 12). May this be so in our lives.

MISUSED FORGIVENESS.

"Who is a God like unto Thee, That pardoneth (beareth) iniquity." Mic. 7. 18.

"There is forgiveness with Thee, that Thou mayest be feared." Ps. 130. 4.

Dear Brethren in Christ Jesus,

It is delightful to realize the fulness of forgiveness. "When they had nothing to pay, He *frankly* forgave them both" (Luke 7. 42). And the words ring out, "Who forgiveth *all* thine

iniquities" (Ps. 103. 3). Nor can we ever forget the precious promise, "If we confess our sins, He is faithful and just to forgive us our sins" (1 John 1. 9). But we must not omit the *added* words, "And to cleanse us from all unrighteousness." We are *not* delivered to do abominations (Jer. 7. 10), nor does grace abound that we may continue in sin (Rom. 6. 1). Far otherwise. It is bestowed that we may be *ashamed*, and loathe ourselves. This is an evidence of a true state of a forgiven soul. One doubts all *profession* of Christ which lacks this hall-mark. God has emphasized godly *shame* as to sin. Observe the contrast between Jer. 6. 15, (repeated in 8. 12), and Zeph. 3. 11, (cf. Ezek. 36. 31). His own further *teaching* is linked with this condition (Ezek. 43. 10, 11). And shall those of us who *now* have the joy of redemption, take any other standpoint? Surely not! We dare not! We would not! We are ashamed as to the past, even though it be *long* past (Rom. 6. 21).

And what about *to-day*? Sometimes one feels that as we are more concerned to enquire after *physical* health than *spiritual*, so we are more troubled as to an earthly error (e.g. a grammatical mistake), than a departure from the Lord! It is true we "confess" sin, but do we not treat it all too lightly? The sin may be put away, but yet a "howbeit" may remain. Dishonour, too, has been brought to the Lord. Is *this* a light matter? And how costly was our forgiveness. Does Christ's *death* mean little to us? Forgiveness awakens humility in a quickened soul, carelessness in an unregenerate one. The parable of Luke 7 shows that a deep and *right* sense of forgiveness will lead to much *love* as its evidence.* Oh how painful are the words, "the same loveth *little*."

If we, after forgiveness, act as though all things are "as before," do we not also forget the words "make *amends*" in Leviticus 5? This was *not* atonement, but it was associated with a *right* view of atonement, and does not the Holy Spirit lead to the same to-day? We must seek to undo the effects, and we must be *willing* to be more in the background, through our forgiven *failure*. But then, if Satan's opportunity to make us careless is defeated by God's graciously given *humbling* sense of restoration, the tempter tries another method, and would cause "despondency and remorse." But this is *equally* a denial of the object of Christ's work. If I must not *despise*, or make little, of the chastening of the Lord, it is equally **COMMANDED** me not to *faint* when rebuked of

* "For she loved much" cannot be set forth as the cause of forgiveness, since *this* would not only nullify grace, but also empty the *parable* of its meaning. The love springs from forgiveness as verse 42 shows. Thus the love is the *proof* in 47. How important it is to compare Scripture with Scripture!

Him (Heb. 12. 5). "Let a man examine himself," and so let him hold back :—nay, "so let him eat." This is ever a Divine principle. "When thou art converted, *strengthen thy brethren.*" We must go softly all our days, but we must go forward: we are not cast out, but purged, in order to bring forth more fruit, forgiven *that* He may be feared, with the true *loving fear*, as Luke 7 has already shown.

And, further, *grace* has been given that we may be tenderly *gracious* to others. Matthew 18. 33 shows this principle. The gospel is to be "*lived out.*" Forgiveness is to *affect* our whole manner. While, on the one hand, God never excuses sin, and never compromises, as the unjust steward sought to do, He graciously shows a "*plenteous redemption,*" and gives the joy of forgiveness in its frankness and tender *reality*. *Unreality is grievous.* It is a *sin* to be bitter against another. It is a *sin* to refuse to forgive (Matt. 18. 21, 22). It is a *sin* to delay to forgive (cf. Luke 17. 4). And the *mere* "utterance" of forgiveness is sin. Any resentment "*harboured*" involves a lie. We must receive *as* the Lord received us (Rom. 15. 7). This will *not* overlook sin: *He* has not overlooked ours. The blood of Christ shows this. Forgiveness will not mean that a wandering believer can, on confession of sin, be called, at once, to the same *activities* as of old, but it will mean the love of *the family*, and the corresponding humility of which Gal. 6. 2 speaks, on the part of all, and a realization, in the Holy Spirit, that we are members one of another, and that our brother's failure is associated with *our* failure, and that his loss is *our* loss, and, in wondrous contrast, that his spiritual restoration and gain are *ours*, to the praise of the glory of God's grace. Oh that we may never misuse forgiveness, but please our Heavenly Father more because of *all* the manifold, and ever present, tokens of His amazing love!

Yours, in the Lord Jesus, and in Hope of
His Coming,
Percy W. Heward.

The difficulties of pleasing the Lord are real, because the flesh wars (Gal. 5. 17). But its authority must not be recognized. The world takes the position of an enemy of God (Jas. 4. 4). It is, therefore, easy to avoid its attacks by a measure of compromise. Our adversary the devil is untiring in his opposition, often disguised by flattery, and fair speeches. When Balaam is unable to curse, he leads the Midianites to vex with guiles. We cannot ignore the problems, but the Lord's strength is infinitely greater, and His love infinitely more than the world's hatred.

"The Lord is good, A Strong Hold in the day of trouble, and He knoweth them that trust in Him."
Nah. 1. 7.

"The eyes of the Lord run to and fro throughout the whole earth, to shew Himself strong in the behalf of them whose heart is perfect toward Him."
2 Chron. 16. 9.

"In nothing be anxious."
Phil. 4. 6.

"Casting ALL your care upon Him, for He careth for you."
1 Pet. 5. 7.

"When Christ, Who is our Life, shall appear, then shall ye also appear with Him in glory."
Col. 3. 4.

WHY should we be cast down, depressed? Our God is And soon our glorious Saviour will for us appear. [near, The trials are helps along the way to endless bliss, 'Tis wondrous to be saved, and now for ever His.

WHY should we be afraid, when God for ever lives, And to His faithful ones sufficient grace still gives? So that we can look up, praise God, and onward press, Mid all that He permits, His worthy Name confess!

WHY should we ever fret? The wicked prosper here, But we their end have seen, while we have nought to fear. God will fulfil His words, *not one* shall ever fail, And He will keep His own, however weak and frail.

WHY should we murmur and complain when trials press? The time will quickly pass, the strain our God will bless, His presence is so real, His love so vast and great; How can we weary be, as for our Lord we wait?

WHY should we anxious be? Our Father sees and knows, And He will meet our needs, deal with our many foes, Then let us wholly trust, and hate all doubts and fears, For God, Who for us cares, is mindful of our tears!

WHY should we be afraid to live the pilgrim life, Since we have been redeemed from sin and endless strife? If we have peace with God, and joy in God on high, We shall with gladness all worldliness deny.

WHY should we think it strange, if trials come apace, We are in covenant love, kept by God's sovereign grace. And in the coming day, for which we look and long, We shall be free from sin, and join the blood-bought throng.

A LOVING EXHORTATION TO BELIEVING MOTHERS WHO DESIRE, AND SEEK FOR THE SALVATION OF THEIR INFANTS.*

"And that from a child (a babe) thou hast known the Holy Scriptures" (2 Tim. 3. 15).

Pray for the little ones always,
Be watchful what you do, or say,
Teach them to walk in wisdom's way,
In their babyhood.

Pray for the little ones, draw near
To God with holy, reverent fear,
Teach them His Name to love, revere,
In their babyhood.

Pray oft, and speak of blood once shed,
That "all have sinned" the Lord hath said,
Teach them that they are lost and dead—
In their babyhood.

* These, and other verses on the same theme, can be had as a leaflet. Also similar leaflets may encourage any who are praying and longing for many children to be saved.

THE CHILDREN'S COLUMNS.

"WHAT SAITH THE SCRIPTURE?"

IT is so easy TO SPEAK, and TO SAY things which are quite wrong. There were some who SAID in their hearts "There is no God" (Ps. 14. 1). But there IS a God, an Almighty God, Who is from everlasting to everlasting, having no beginning and no ending. And because men cannot understand, they say, "How can these things be?" God's servant was, indeed, humble, and thereby wise, when, in meditating on God's greatness and knowledge of knowing everything, even every thought and word, he said, with deep heart-feeling, "Such knowledge is too wonderful for me" (Ps. 139. 1-6). But those who are ignorant of God's mighty power SAY—"How doth God know?" God is so wonderful, He knows the end from the beginning! Not only knows what people have said in the past, and what they say now, but what they will say, and that in the last days scoffers will SAY, concerning the coming of the Lord Jesus,— "Where is the promise of His coming?" (2 Pet. 3. 3, 4). And when He does come, the Scriptures tell us that MANY will SAY unto Him, "Lord, Lord, have we not prophesied in Thy Name, and in Thy Name done many wonderful works?" (Matt. 7. 22, 23). Matthew 25 is similar. Yet there are those who dare to deny God's knowledge. But young and old alike, when they hear sinners opposing God, and speaking evil of Him and His servants, should rather ask, WHAT SAITH THE SCRIPTURE? We are sure, at least many of us, that the Bible is true, hence we believe that "All have sinned" (Rom. 3. 23), and that there is only one way of salvation for sinners of every land, whether young or old, namely, through the shed blood of the Lord Jesus Christ (Acts 4. 12). There are those who DENY this, but their unbelief does not alter THE TRUTH OF GOD. What is the use of listening to the vain words which men say, when the Scriptures are so plain? We do not apologise for them: God, has proved their truth. "None can by any means redeem his brother, nor give to God a ransom for him" (Ps. 49. 7). Man is HELPLESS as to salvation. Eternal life is the GIFT of God, and those who continue to dare to speak against God, and His truth, will find, "too late," that they have been deceived, and their words and their works will condemn them (Rev. 20. 12). There are those who proudly SAY "Our lips are our own," and add "Who is lord over us?" God will cut off all lips which flatter poor fellow creatures thus (Ps. 12. 3, 4). Then we read in Ps. 10. 11, of one who SAID, concerning God, "He hideth His face, He will never see it"—forgetful that God sees EVERYTHING! NO ONE can hide from Him (Heb. 4. 13). How encouraging are the four words in Gen. 16. 13, "Thou God

seest me." Yes, He sees those who are helpless, who own and feel their need of His salvation. God still, in mercy, saves HELL-DESERVING SINNERS, of all classes, and all ages. But there are so many who SAY there is no hell, although God's words are clear as to the future of every one who despises the work of His beloved Son on Calvary, (Luke 16. 19-31). Not a few DENY that Christ was God as well as Man, though the words of John 1. 1 are plain, "The Word was God!" He is over all, "God Blessed for ever" (Rom. 9. 5). Multitudes believe the lies spoken by men concerning Him, and never ask what the Scriptures say about Him, and His precious work of redemption for the lost, and the present blessings in Him, together with the future blessings, for those "in Him" All these are through the precious blood; but the eternal future of those who know Him not, is equally written in the Scriptures. Oh that many young readers, as well as those older, may by the Holy Spirit's in-working, be brought to BELIEVE the Scriptures, and to trust in Christ, the Saviour of sinners, and then to have the joy of feeding on the words of truth!

WHAT SAITH THE SCRIPTURE, as to those
Whom God in wondrous mercy chose?
They are redeemed by blood out-poured,
And saved through Jesus Christ the Lord.

WHAT SAITH THE SCRIPTURE as to those
For whom Christ died, and then arose?
They now have peace with God, and joy,
Which Satan can no more destroy.

WHAT SAITH THE SCRIPTURE as to those
Who are redeemed from endless woes?
They are in Christ, and blessed for aye,
Throughout the one eternal Day.

WHAT SAITH THE SCRIPTURE as to those
Who are God's enemies and foes?
Outside they will for ever be,
Throughout the long eternity!

WHAT SAITH THE SCRIPTURE as to those
Who still the truth of God oppose?
Who say there is no God, no hell,
And yet imagine all is well?

WHAT SAITH THE SCRIPTURE as to those
Who trifle over endless woes?
Who of earth's pleasures love to drink
While on hell's dark and fearful brink?

WHAT SAITH THE SCRIPTURE as to those
Who in their own good works repose?
In darkness they will lurk and grope,
Since in ourselves we have no hope.

WHAT SAITH THE SCRIPTURE as to those
Who in Christ's finished work repose?
They are God's sons, and heirs of heaven,
And all their sins have been forgiven!

LEAFLETS ISSUED BY THE LORD'S ENABLING.

We shall be glad to send copies to His Glory.

*All Scripture is Given by Inspiration of God.
The Deity and Atonement of the Lord Jesus.*

No Answer.

Having No Hope.

Redemption, Or A Broken Neck.

“AND WARMED HIMSELF.”

John 18. 18, 25.

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

THESE words ring out with heart-penetrating power. TWICE over Peter “warmed himself.” This involved a sitting, and standing, *with* the servants (Note Ps. 1. 1). And it was in the light of that fire that a damsel saw him and spoke about his discipleship (Mark 14. 67). Let us not only beware of the fire we ourselves kindle (Isa. 50. 11), but also of the comfortable fire made by others who reject our Lord (John 18. 18). It is so easy to be led astray unconsciously. Let us, rather **WARN** ourselves, lest we fall into temptation: Peter had failed to “*watch and pray*” in the garden, and so he fell in the palace. Sin is *not* always labelled sin: it is not always reached by a precipice, but by an inclined plane: it is not always begun by an action, but through a small omission. Before we are aware, we are off our guard!

“Peter warmed himself.” His Lord was left to be cold, his Lord’s clothing was unkindly stripped; but Peter warmed himself. None can doubt that he had real love to the Lord, and in love he followed, but, through the alloy of unbelief, followed *afar off*. When we wish to please the Lord, and *half-obey*, we often bring ourselves to a greater peril than if we never start obedience: the remedy is not standing still, but trusting *wholly*;—the grace of God is sufficient: the power of God is real:—the Spirit of God is living,—living to-day!

How solemnly the words sounded forth, “Art not thou also one of this Man’s *disciples*?”—“His learners.”* The denial was, in one sense, sadly true: Peter was not *then* learning of his Lord, and so he soon began to *warm himself*. “Whosoever he be of you that forsaketh not all that he hath, he cannot be *My learner*” (Luke 14. 33). These words admit of *no* modification. If I hold *anything* as “*my own*,” can I wonder if I learn *slowly*? “Ye are not your own.” Do the words “bought with a price” *mean* what they say? The sanctifying power of *realized redemption* must be marvellous. We have wondrous possibilities, and channels of joy in Christ.

Peter had said to his Lord “*Pity Thyself*” (Matt. 16. 22), and had been *rebuked*. But he had not learnt the lesson of bearing a cross (Matt. 16. 24). “Let him deny himself” was the command: “Peter stood with them, and warmed himself” was the action. Can we wonder that he sunk lower? An unbuffeted body will make

* Mark, too, the word “therefore”: he put himself in the place of temptation: we must not act against our prayers, Matt. 6. 13.

great demands. A self-pleasing life will have little for Christ.

Are we willing for the real *strain* of *discipleship*—the *joyous* strain? Is “HE” loved more than any “these,” John 21. 15, and is *His love* more than compensation for any loss? Is His “hundredfold” a bare promise, a mere mirage, or a *reality*? Shall we dare to dwell in our ceiled houses while *His* house is waste (Hag. 1. 4). Shall we reign while *He* is without the camp? Shall we have a continuing city when *He* had a cross? Shall we warm ourselves when *He* lovingly invites us to bear *His reproach*? Ah, beloved friends, if only recently brought to the Lord, let the flame of *first love* ever draw unto HIM: and if you have known your Lord much longer, let the flame burn *yet more* brightly, (Ps. 92. 14), and the love constantly overflow, because of His unchanging love!

SUGGESTIONS FOR PRAYER.

“God is Faithful.” 1 Cor. 1. 9. “If we ask anything according to His will He heareth us.” 1 John. 5. 14.

1. For a deep spiritual concern over children of God, that they may be filled with the knowledge of *His* will (Col. 1. 9-11), rather than seek “results” before men.
2. For true emphasis on spiritual *repentance* (Luke 15. 7).
3. For the children of believing parents, that grace may be granted in **GODLY TRAINING**, and seeking **NOT** of “great things.”
4. For wisdom in emergencies, and speech *alway* with grace (Col. 4. 6).
5. For God’s own dealings as to those who are spreading error, *professedly* in the Name of Christ, yet undermining *His* testimony, in India and China and other lands.
6. For more spiritual *longing* on the part of God’s dear people as to 1 Cor. 1. 10, John 17. For the *promised* reviving, and the raising up of teachers and gatherings after His heart, in view of the near Coming of our Lord Jesus.
7. For the Chinese in Montreal and other parts of Canada.
8. For witness at Grundy St, and the raising up of more of *His* appointed workers, with spiritual power, and enabled as to languages, for men of all nations, and for a resident brother, called of the Lord to this, if it be *His* will.
9. For *early* morning prayer meetings, and that saints may have victory as to *early* rising.
10. For Peterswaldau and God’s dear people in various parts of the Continent, in measure exercised before Him.
11. For all loving efforts to maintain the truth of “God’s words written,” and that He may own *all* that is of Himself, and purify, and bind, in all the lines of *His* work.
12. For more praise.

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

If any readers have, and can spare, or can obtain cheaply copies of *Arnold’s First Hebrew Book*, they may help dear children of God in learning this language to God’s glory. We shall be so glad to hear.

TALKS ABOUT PRESENT-DAY NEEDS:—5.

TRUE DELIGHT IN THE LORD AND IN HIS WORDS.

CONCERNING the Lord Jesus it is written that He said, "I DELIGHT to do Thy will, O My God, yea, Thy Law is within My heart" (Ps. 40. 8). For the other aspect, we call to mind the words of Prov. 8.30, "I was daily His DELIGHT," and then come the words "My DELIGHTS were with the sons of men" (verse 31). It is wonderful that God should DELIGHT in those whom He in love saves. And, because of His DELIGHT, how greatly should His redeemed people DELIGHT in Him, and in all His truth. For to be allowed to DELIGHT in One so marvellous is indeed a great privilege. Oh that we may see it as such; and seek by grace to have a REAL JOY IN HIM. God's servant Paul, in Rom. 5. 1, shows the blessedness of "peace with God," and in verse 11 it is written, "We also joy (or boast) in God." Believers would be afraid to think that they could have such joy in God, and DELIGHT in Him, were not this revealed in the Scriptures. The height of blessing seems so marvellous, for God is terribly great, and so holy, and we were only sinners. But being raised up, and made to sit together in heavenly places in Christ (Eph. 2. 6), we can, and should, DELIGHT in Him. TRUE DELIGHT makes such a difference to the whole spiritual life. If there is joy in the Lord, the heart is unburdened, and free from anxious heaviness. Thus it becomes full of praise to God. Those who find PLEASURE in the Lord, and in His words, and in all service, will never speak of walking before Him mournfully (Mal. 3. 14), but, with true gladness of heart, they will DELIGHT in all He sends and permits. If joy is lacking in our spiritual life, there will be a dullness and deadness which will dishonour the name of the Lord. Oh that with DELIGHT in Him, we, who are redeemed at such a cost, may shew forth His worthiness by manifest happiness in Him. In Ps. 1. 2 we read of one whose "DELIGHT is in THE LAW of the Lord." Ps. 119. 16 adds "I will DELIGHT myself in THY STATUTES." See verses 77, 174, "THY LAW IS my DELIGHT." Then notice verse 92, "Unless Thy law had been my delights, I should then have perished in mine affliction." How much we LOSE when we fail to DELIGHT in the Lord, and in His revealed truth. There is such a need, in these perilous times, for godly zeal, and enthusiasm in the home! What need that the mothers should be intensely earnest, and DELIGHT in the Scriptures, and in the pilgrim path. If the mothers even appear to speak ONE word of walking mournfully before the Lord, and show any SUCH weariness, the children will soon reflect and echo this, and they will fail to become interested in the words of the Living God. We note in Luke 1. 6 the husband

and wife alike are righteous before God, and walking in His truth. What godly parents they became. Also, with reference to Moses, read Heb. 11. 23. In verse 27 we see following of the parents. Then we notice in 2 Tim. 1. 5 how Timothy was LIKE his mother and grandmother. Oh how much depends on the spiritual condition and atmosphere of the home. Yet this is not realised as it should be. If the children see "indifference" and any worldliness in the home, they will soon LIKE it and become LIKE it! Should we not plead for more DELIGHT in the Lord, to fill the homes of God's dear people? Then may we not expect that the young people will not go astray, as so many do now, to the grief of parents? God is able to grant so much.

There is need for CONTINUANCE in joyfulness in the Lord. It is easy to appear happy in the Lord while all seems bright. But let there be an increase of true and constant DELIGHT, and the results will soon be manifest among the children, and others. If trouble and anguish takes hold on us, may we be enabled by grace, to say, "Thy commandments (which are many) are my DELIGHTS" (Ps. 119. 143). Myriads have been encouraged by Ps. 37. 4, "DELIGHT THYSELF also in the Lord, and He shall give thee the desires of thine heart." How we fail when we become in any measure depressed. Many blessings are promised IF WE DELIGHT. Isa. 58. 8-14 is full of instruction. If we call God's arrangements a DELIGHT, not doing our own pleasures, nor speaking our own words, how encouraged in the Holy Spirit we shall be! THEN "thou shalt DELIGHT thyself in the Lord." Rich will be the fruit to God's people now, as to Israel in "that Day." How wonderful that God DELIGHTS in mercy (Mic. 7. 18), and was pleased to redeem us through the death of His beloved Son in Whom He DELIGHTED. We are told in Jer. 9. 24 of God's DELIGHTS, (cf. Mic. 6. 8). Oh that we may choose THESE (contrast Isa. 66. 4), and, by God's gracious working, through the Holy Spirit, experience such DELIGHT in Him, and His words, that His worthy Name may be honoured, and that we may be able to say, for His glory alone, "I DELIGHTED AND SAT DOWN UNDER HIS SHADOW, AND HIS FRUIT WAS SWEET TO MY TASTE" (Song of Sol. 2. 3).

A LOVING MESSAGE.

"IF HE SHALL GAIN."

THE well-known words sound in our ears. We stop and think. "If he shall gain." Gain, as we know, is NOT CERTAIN. Some try hard, but fail. There is a great "IF." Yet many give up all else for GAIN. They will work day and night, or, at least, seven days a week, only to GAIN. They labour and bereave themselves of good

(Eccles. 4. 8), and yet have nothing. UNCERTAIN gain CANNOT satisfy. Riches "certainly make themselves wings." "That which is not" is so often the result. A man is about to gain his object, —and THE BUBBLE BURSTS.

"UNCERTAIN RICHES"

indeed (1 Tim. 6. 17:—how true are these words), earthly life is a vapour!

Ah, dear reader, will YOU toil and strain yourself for a DOUBTFUL PROFIT? And "IF—" "IF"—you shall gain, what then? "How long?" The question sounds loudly in your ears, "How long?"

IS YOUR EARTHLY LIFE A FREEHOLD?

IF you could gain the whole world—you would only gain a tiny fraction,—but if you COULD gain it ALL, would you be more satisfied than an Alexander?

THE VERY SCOPE FOR GRATIFICATION

WOULD ENLARGE THE DESIRE,

and you would find the emptiness of earth's fulness! And all the while that painful "IF" haunts you. The uncertainty and the brevity of earthly things must rob them of their real value!

But pause a moment. One man WILL be most successful. Antichrist will gain the whole world, and then? Suddenly his goal will be judgment. 'TIS A POOR PROSPECT. Glittering jewels for a few moments are

NOT WORTH THEIR COST.

They dazzle a CHILD, but not a THOUGHTFUL MAN.

Is there any contrast? Is there a "shall" WITHOUT an "IF?" There is! With God is the fountain of life, and in His presence is fulness of JOY, at His right hand there are PLEASURES FOR EVERMORE (Ps. 16. 11).

The Lord Jesus has DIED that there might be an ETERNAL life, with

ETERNAL HAPPINESS

(Rom. 6. 23), for a great number which no man can number! And some have the earnest and foretaste of this TO-DAY. They have the life and the assurance, yes, and wondrous, indeed, can be their richness of joy NOW. Do you wonder that they have a deep concern for you, LONGING that others may be turned from "VANITY OF VANITIES" to realities, even the realities which are "IN CHRIST JESUS!" In Him, there is

NO "IF!"

CHRIST IS THE TRUE GAIN!

IF THE LORD WILL.

HOLIDAY BIBLE GATHERINGS,

"UNTO HIM THAT LOVETH US."

MONDAY 21st, 3 and 6.

61, UPTON LANE, FOREST GATE, E.7.

All Children of God, and Enquirers Welcome.

Particulars and Leaflets on application.

Suggested Daily Readings.

"IF THE LORD WILL"—May, 1923.

Day	Deuteronomy	2 Corinthians	Learning	Ps. cxix.
1	xvii. 12-20	i. 1-7	Deu.xviii.15	52
2	xviii. 1-14	" 8-20	" 16	53
3	" 15-22	" 21-ii. 8	" 17	54
4	xix. 1-13	ii. 9-17	" 18	55
5	" 14-xx. 4	iii. 1-9	" 19	56
6	xx. 5-18	" 10-18	" 20	57, 58
7	" 19-xxi. 9	iv. 1-10	" 21	59
8	xxi. 10-21	" 11-18	" 22	60
9	" 22-xxii. 8	v. 1-11	2 Cor.i. 18,19	61
10	xxii. 9-21	" 12-21	" 20	62
11	" 22-xxiii. 6	vi. 1-10	" ii. 14	63
12	xxiii. 7-18	" 11-18	" 15	64
13	" 19-xxiv. 4	vii. 1-8	" 16	65, 66
14	xxiv. 5-16	" 9-16	" 17	67
15	" 17-xxv. 3	viii. 1-9	" viii. 1	68
16	xxv. 4-19	" 10-21	" 2	69
17	xxvi. 1-11	" 22-ix. 5	" 3	70
18	" 12-19	ix. 6-15	" 4	71
19	xxvii. 1-13	x. 1-9	" 5	72
20	" 14-26	" 10-18	" 6	73, 74
21	xxviii. 1-14	xi. 1-10	" 7	75
22	" 15-29	" 11-24	" 8	76
23	" 30-43	" 25-33	" 9	77
24	" 44-55	xii. 1-10	Deu.xxvii. 5	78
25	" 56-68	" 11-21	" 6	79
26	xxix. 1-9	xiii. 1-14	" 7	80
27	" 10-20	Gal. i. 1-9	" 8	81, 82
28	" 21-29	" 10-20	" xxx. 11	83
29	xxx. 1-10	" 21-ii. 5	" 12	84
30	" 11-20	ii. 6-16	" 13	85
31	xxxi. 1-8	" 17-iii. 7	" 14	86

"In the Lord have I righteousness and strength" said one of old. Everything is in the Lord. And the ample supply in His words of truth is marvellous. How often we forget our wealth. And merely mental reading, with a view to giving an address is not only incomplete, it robs our lives—and, further, dishonours our gracious Heavenly Father.

Notes on Memorized Verses.

Deuteronomy 18. 15-22.

15, Solemnly precious *after* verse 14. *One* is before us, only *One*! This passage emphasizes the "likeness" (see 34. 10-12), and so does Heb. 3 ("faithful"), but *both contexts show a contrast* as well. "According to *all* that thou desiredst" (16) plainly sets forth that Moses did not *fulfil* Israel's request. That request was nothing less than deliverance from death (Ex. 20. 19) by a Mediator: Moses only typified this, Christ has absolutely met the need (John 3. 16). The stress on *Horeb*, (same letters as the word for "*sword*"), and on "*this great fire*" in 18. 16 would remind of the flaming sword of Gen. 3, and how wondrously the Lord Jesus died for His own, that the wrath of God might never be upon them. 17, *Speaking well*, but—see Deut. 5. 29. 18, Further

emphasis, and the word "raise up" again : Christ the *Mediatorial* Prophet, *via* death, see Hebrews 7. 25, and remember the yet coming restoration of Israel's remnant to become "a strong nation" (John 11. 50, Isa. 59. 20, Zech. 12. 10, Isa. 60. 21, 22) :—the Lord is not slack concerning His promise. 19, These words *apply* forcibly, John 8. 43, 45, Heb. 12. 25 : how do we hear the words of the Lord Jesus?—John 14. 15, 20, A solemn contrast and *death* : the True Prophet delivers *from death* ! 21, "Say in thine heart", 29. 19, Ps. 14. 1, Rom. 10. 6, Deut. 30. 14 : etc ; a wonderful subject. 22, There is a *second* test in 13. 1-3 : many dear children of God forget to *link* the tests of 1 Cor. 14, and 2 Thess. 2 *with* 1 John 4. 2, 3 : they hurriedly assume they know what "confessing" means, and then draw their inferences. "All Scripture is given by inspiration of God." The presumptuousness shows what it means to profess falsely to have God's message, Jer. 23. 17, 21.

2 Corinthians 1. 18-20, 2. 14-17.

18, The word of the Gospel is *not* variable: "yea" is not followed by "nay." Note how 18 *follows* from 17. The apostle was "hindered" from a wish to visit saints. He showed that he did not use lightness, but was wishing to do "this OR that" (Jas. 4. 15), because of the Lord's will : *then* he emphasized that though he could not be *certain* about journeys, he could about the gospel ! God is True, and He will *not* suffer His faithfulness to fail (Ps. 89. 33). 19, "The Son of God" : He is the Theme. In Him is a wondrous "Yea" : contrast man's "No" Isa. 30. 16. Christ lived out the "Yea" of precepts, and became the "Yea" of promises. 20, "Yea" Greek : "Amen" Hebrew : both the *Earlier* and *Later* Scripture revolve round Him, and He is the Saviour of Jews and Gentiles : how important to enjoy this in the Spirit : praise glorifies God.

2. 14, A deep joy in the privilege of service. "His Knowledge" : ah, that is the message, that is the aim. And not only *head-knowledge* : "a Saviour" and not only a Saviour to those who believe, but *before the Father* (15). 16, This verse is very solemn : two classes, *only two* : both hear the gospel, but the contrast is tremendous. The *question* "Who is sufficient?" and the *statement* "Not that we are sufficient," must be read in the light of the consciousness of man's sad, sad condition : we ought not to be frivolous at all. Thanks be unto God, there is a *third* thought, "Our sufficiency is of God." 17, In view of 16 it is *easy* to modify the message : we dare not ! This is the holy thought of God's servant.

2 Corinthians 8. 1-9.

It is delightful to see, in the loving obedience of God's people,—His grace (1 Cor. 4. 7, 15. 10 ;

1 Chron. 29. 16). 2, Cf. the poor widow : do not give what you can "well spare" : it is amazing that some dear children of God think one tenth "a large proportion." "Joy" is generous without grudging or pride. "Liberality" : *note margin*, cf. Rom. 12. 8, 2 Cor. 9. 11, 13, 11. 3, Eph. 6. 5, Col. 3. 22 : if we have a divided soul, or a divided love, everything will go wrong. 3, This principle applies to everything, not only money (2 Cor. 3. 5) : are we *willing* to "spend and be spent" ? 4, "Fellowship" a precious word : the names for a "gift" are remarkable : "simplicity," "grace," "fellowship," "a blessing." 5, The Lord, His people :—themselves, their possessions : notice the order ; this is not only a verse in Scripture, but a verse in our experience, if we are *growing in grace*. 6, God works through means. 7, Abound, overflow : to give is a privilege (Acts 20. 35), but do not give to the spreading of error. 8, A bare sense of "duty" is *not* welcomed : 'tis not "you must," but "if you love, you will." Why ? Let verse 9 answer, with Gal. 2. 20, and 2 Cor. 9. 15. If we have been forgiven *much*, surely we shall love *much* ? A realization of Christ and of His finished work is so powerful !

Deuteronomy 27. 5-8.

5, In *Ebal*, the mount of the Curse, an altar ! The Lord Jesus came into the ruined *world* (1 Tim. 1. 15), and *therein* He fulfilled the Father's will, and made a wondrous atonement, becoming a Curse for His undeserving people (Gal. 3. 13). 6, "Whole Stones" : *no* incompleteness in Him, *no* cutting or shaping of His work was needed : nothing was to be taken away : the word denotes "*peace*." 7, It is amazing to *rejoice* in Ebal ; but, moreover, see Rom. 5. 20. Contrast Israel's rejoicing in the Law, when they finish *reading* it—that is all ! Note Rom. 10. 3, 4. 8, The law stands, Ps 40. 7, 8 "Very" = "well"—the word implies that which is "good" : the law is *holy* (Rom. 7. 12), and Christ has honoured it (Isa. 42. 21).

Deuteronomy 30. 11-14.

Read with Romans 10. How many passages prepare for the gospel, and *prophecy*—Christ. Moses wrote of Him. Note the *new* beginning in 29. 1, and observe 30. 6. Hence this passage *implies* that those saved by grace are *not* saved to be careless, but to rejoice in God's will. The reference to the "*sea*," in connection with wrath, reminds of the flood, and of Ps. 42. 7. The delight of God's people in *hearing and doing*, and the joy of the New Covenant in the heart, would remind of Jer. 31. 33, 34. Let us remember the principle *ever* applies ; if any command is in our "heart," it is our privilege to "*do*" with gladness (14). Love does. Lack of *doing* is lack of affection.

Thoughts from The WORD of GOD.

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FREE.

The Lord Jesus said :—" I have given unto them the words which Thou gavest Me ; and they have received them . . . I have given them Thy Word ; and the world hath hated them, because they are not of the world, even as I am not of the world." John 17. 8, 14.

"The grace of God that bringeth salvation hath appeared to all men, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present age,

A magazine seeking to set forth the testimony of God, contrasted with the opinions of man, that His people may ENJOY their Lord, in holy separation unto Himself, and, thus walking in His ways, look for His Coming, with an expectant love that is WILLING TO LOSE the ever changing attractions of man's day.

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

looking for that Blessed Hope." Tit. 2. 11-13.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service, and be not conformed to this age : but be ye transformed." Rom. 12. 1, 2.

"If any man will to do His will, he shall know of the doctrine." John 7. 17.

"But know that the Lord hath set apart him that is godly for Himself." Ps. 4. 3.

Some lovingly enquire about the subscription to this magazine. Valuing such thoughtfulness and interest, we would just mention three leaflets, "Hitherto Hath the Lord Helped Us," "The Faithfulness of God," and "Behold the Mounts," "Behold, I am the Lord," which explain more fully how we believe He has guided, and is enabling, and will graciously supply all needs.—These gladly sent. An earnest invitation to gatherings to the glory of God. "If the Lord will,"—

Meeting Room, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 8 and 6. 15,

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

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

A Word of Introduction.

THE privilege of being "in Christ Jesus" is of unmeasured height and breadth! All spiritual blessings in heavenly places in Christ Jesus! What shall separate us from the love of Christ? The fulness of Grace, and its eternity, excels all human understanding. We seek to "know the love of Christ which passeth knowledge" (Eph. 3. 19). And then, caused to praise, let us realize that we WERE "Children of wrath even as others," and that we MIGHT have been, and SHOULD have been, (but for grace). "Where their worm dieth not, and the fire is not quenched." Can we, in view of such facts, step down to the world's habits, and pleasures? Can we treat the things of God so lightly? Surely it is "NO HARDSHIP" for children of God to give up a little, that they may enjoy the friendship of their glorious Lord more, and have the rich pleasure of pleasing Him. - Nothing can compare with this.

"To Know the Love of Christ which Passeth Knowledge."

What wondrous love that He Who was on high
Came down to earth to be a Man, and die:
'Twas for the lost He deigned such wrath to bear,
That worthless sinners might His glory share.

Love all unforced,—uninfluenced and free,—
God loved because He loved, SO graciously:
'Twas for the lost that Christ, in mercy, died,
And now, redeemed, we can in Him confide.

Who can explain the love that grasps the worst,
Who but for grace would under wrath be cursed?—
'Twas for the lost,—amazing love indeed,
The guilty crim'nal is for ever freed!

Shall we such love despise with earthly pride,
And spend our strength as worldlings would decide?
Shall we earth's customs to our hearts embrace
Or know, with fuller love, the height of grace?

Awaken praise! Awaken all our love!
Henceforth, let every heart be set above!
Let earth's attractions be our tearful shame,
And Christ and all His will be all our aim!

Words of Encouragement.

"Suffer the
Word of
Exhortation."
Heb. 13. 22.

The Holy Spirit implies that exhortation is important, but not always "naturally enjoyable." Cf. "receive with meekness the engrafted Word." This precious command is deeply suggestive. We do not know one another's character, till we cross one another's natural tendencies and temperaments. Washing one another's feet is a test. "Reprove not a scorner, lest he hate thee: REBUKE A WISE MAN AND HE WILL LOVE THEE" (Prov. 9. 8). "He that hateth reproof is brutish" (Prov. 12. 1). The word rendered "suffer" suggests a "holding up of oneself": reproof is a strain—but a precious burden. We need to be stripped of many things, do we not, beloved readers? The same verb is found in 2 Cor. 11. 1, Eph. 4. 2, Col. 3. 13, 2 Thess. 1. 4, 2 Tim. 4. 3. The reference to oneself is remarkable. The fruit of the Spirit reaches a climax with "holding in," i.e. "self-control." We still have that which needs *holding in, and holding back*: and if we *run away* from the word of exhortation when it pains, we only *follow the flesh*. How much we learn through testings and strains and weaknesses and rebukes. But how much growing believers long, in the Spirit, to become like their Lord, that they may not need some of the exhortations which they feel so needful, although humbling, to-day.

THE LIFE OF GOD.

Dear Brethren in Christ,

Often God has graciously impressed us with *His own* application of words, and *His own* explanation. He has, indeed, condescended to employ simple words "of earth,"* but if we have "a wrong centre," we quite misunderstand them. The man who makes this "earth" the centre of the universe, or even of the solar system, *introduces confusion*; and thus, and yet *more seriously*, does that one err who makes the creature rather than the Creator his first thought! Oh that we may realize the spiritual importance of this.†

What is SALVATION? Is it merely earthly safety? No. The word itself does not say, but the true Centre is *implied*. What is forgiveness? Do we ask *Whose* forgiveness? Nay, we KNOW that the *only* permanent forgiveness is from God. And, in like manner, God's testimony is called

* Comma after "furnace," Ps. 12. 6.

† "Selfishness" necessarily involves this. Idolatry is linked therewith. Humanitarianism, as a religion, is on the same footing. The one who says "My religion is to do as I would be done by" is hopeless, forgetting the *order* of the two commandments.

"the Writing," i.e. the Scripture, for what can compare therewith? So with all words. Conversion is not a bare turning in any direction, repentance is not an after-mind of any kind, faith is not the belief of "anything," but of God's message. "Everlasting destruction" is *from God's presence*, not annihilation. The unsaved are not only said to be "perishing," but to "*have perished*,"* though they exist, and walk, and work! They are "destroyed" and "lost" *from God's standpoint* already, since "dead in sins"; and the word "quicken" or "make alive," and ALL the teaching of Scripture as to regeneration, involve this. How many errors are thus refuted, in God's gracious care for His people's preservation in the truth. The interpretation of Genesis 3. 22 which makes "existence" the meaning of "life," and implies that if Adam had taken of "the tree of life" he would have remained for ever in a state of sin, has no Scripture support. "The tree of life" is *invariably* a type of blessing, and of Christ and His work, and access to the tree of life is in Revelation revealed thus, *in contrast with* the driving forth of Adam. The unsaved man will remain for ever lost and condemned; the wrath of God *abideth*! God drove away from an *unauthorized* partaking of the fruits of Christ's work,† and indicated that a type did not save (verse 21). God would not alter His holy link of blessing with the tree of life, *nor* would He modify His threatening of death to sin: hence He *fulfilled* BOTH words by driving Adam out, and by the flaming sword. Apart from Christ's finished work we cannot reach life; John 14. 6 is clear, and "ye have no life in you" (John 6. 53) should be continually realized.

Ephesians 4. 18 came before the writer with power. It is peculiarly noteworthy after 2. 1, 5. Man *has* physical life: he is *not* alienated from this. He is not only "dying," as annihilationism would teach, but "dead." From what then is he alienated? From *the life of God*! Unless we accept this statement, and take God's standpoint, we have confusion. This is the true life; and if we have not been born from above, we are away from the Life (John 14. 6) and have no life in us (John 6. 53). To drag down Christ's Name to the thought of continual "existence" is a most serious error. The privilege of a believer is thus seen in *relation* to the Lord of *Whom* he is made a member. Col. 3. 3 helps, though the very height of the blessing overpowers, and should awaken to an overflowing of humble praise in the Holy Spirit. The true child of God is no longer alienated from *the life of God*! "Because I live, ye shall live also" is Christ's own gracious

* Luke 19. 10 same word—the perfect tense.

† The same word for "put forth" and "sent forth" in 21, 22 emphasizes the aspect.

THOUGHTS FROM THE WORD OF GOD.

promise. In Ephesians 4 we have darkness and death *together*, as in Isaiah 9. 2 and John 3 verses 19, 20 (note John 1. 4, 8. 12, 12. 35). And the *tense* used in Eph. 4. 19 seems to allude plainly to Genesis 3, and to the removal from the place of blessing where Adam was first put. Let it ever be emphasized that fallen man indeed "exists," but his life is *not* the life of God, (cf. Gen. 5. 3). He is even now dead, and, unless he is "*quickened*," he WILL REMAIN in this hopeless condition. Every other doctrine is the reverse of the doctrine of God, denying the new birth, i.e. either denying the *need* for this, or denying that believers *now* have "life." If they have not life *now*, their actions are still dead actions, and unacceptable to God, or, if it be replied, "No: they are able to please God," how deadly is the theory that this is possible without the new life! All God's teaching is harmonious in the light of the words, "*alienated from the life of God*," but any other thought introduces swift confusion. It is not strange that men of this age prefer the interpretation of men, but how sad it is when children of God fail to realize that He is *His own* Interpreter, and that "the life of God" means much more than "the life of the world" (John 6. 51).

A message of this character seems to urge a further word of loving witness:—Oh that it may be welcome too. Dear reader, it is not with bare argument that these pages are sent forth. You may understand *many* things mentally, and yet be a lost soul! The wondrous work of the Lord Jesus was not merely *physical* death; certainly He did not take annihilation, but He *did* bear wrath and become a curse, that poor, guilty sinners might not barely learn to analyze words of doctrine, but, on the contrary, realize a Divine change, and truly pass from death unto life (John 5. 24). Has this been *your* happy experience, or not? Ah, if you cannot say "It has been," should there not be a deep concern to-day in view of fleeting time and the nearness of eternity? Eternal life is His precious gift now (Rom. 6. 23), and this is the true life (cf. 1 Tim. 6. 19). Blessed indeed are they who are "a new creation in Christ Jesus" (2 Cor. 5. 17), and their lives should be lives of victory, in the enabling of the Holy Spirit. With earnest wishes in the Lord Jesus that we may be well pleasing,

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

SUGGESTIONS FOR PRAYER.

"I bow my knees unto the Father of our Lord Jesus . . . that He would grant." Eph. 3. 14-16.

1. For a praiseful attitude among saints amid trials, that a murmuring spirit may be dreaded (Phil. 2. 14).

2. For more *simplicity* of obedience, and a holy shame whenever self-will is chosen.
3. For the prayerful circulation of these magazines in all lands, and that our Heavenly Father may deign to use, and take ALL the glory.
4. For blessing on correspondence, and that it may ever have more of the fragrance of Christ.
5. For Peterswaldau, and printed leaflets and typewritten translations, &c., being sent forth thence, in the Lord's Name,
6. For Greece, Armenia, Russia and all lands of peculiar trial, that children of God may be kept trustful, and uncomplaining.
7. For the Lord's work among Israel, and His help in Hebrew.
8. For men of all nations temporarily in this city, that our God may grant strength, and love, and language ability, and if it be His will, raise up a *suitable brother to reside at Grundy St.*, and also other fellow-helpers, already knowing needed tongues. He can save from *all* nations.
9. For the Lord's dear people lying ill month after month.
"The Lord hear thee." Psalm 20. 1.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." Col. 3. 1, 2.

"Abide in Me, and I in you." John 15. 4.

"Love not the world, neither the things in the world. If any man love the world, the love of the Father is not in him." 1 John 2. 15.

"They are not of the world, even as I am not of the world." John 17. 14, 16.

HOW CAN WE wander from the Lord
To seek the things of earth,
And put aside His precious word,
When we have heavenly birth?

HOW CAN WE leave our Saviour's side,
With worldlings love to be,
When He for us was crucified,
And died on Calvary's tree?

HOW CAN WE let our love wax cold
When He has loved us so,—
Loved even from the days of old?
'Tis Christ *Himself* we know.

HOW CAN WE let our faith grow dim,
And wander day by day,
When we should *love* to be with Him,
Our Saviour, Strength, and Stay?

HOW CAN WE like to worldlings be,—
In manner, word, or dress,
When we are saved, and soon shall see
The Lord our Righteousness?

HOW CAN WE let "God's House" lie waste,
And spend much time on ours,
When we should run with godly haste,
And "build" with ransomed powers?

HOW CAN WE hinder others too
By slothfulness and pride,
When we "in Christ" are made anew,
And should in Him abide?

HOW CAN WE fail to watch and wait
For Christ, our Coming Lord,
While we His glories contemplate
With Him, in one accord?

THE CHILDREN'S COLUMNS.

BOUND OR LOOSED--- WHICH ?

I expect many who read these messages have heard and read about the poor woman who was bowed together, and could in no wise lift up herself. If we had seen her in that sad condition, we should have pitied her. The Lord Jesus was moved with compassion when He saw the woman, and, in wondrous love, healed her on that memorable Sabbath day, saying, "Woman, thou art LOOSED from thine infirmity." And He, the mighty God, Who can do everything, laid His hands on her, and IMMEDIATELY SHE WAS MADE STRAIGHT. Hence we read that she "glorified God." How different she felt, and also "looked different." Ah, when God works in His mighty power there is a great change; for this poor woman is a picture of a lost sinner bound by Satan. The devil not only binds, but also blinds the mind, so that multitudes neither see nor feel their lost estate. I want you to notice carefully the words used concerning the woman who was eighteen years in this sad plight. Do you wonder that the Lord Jesus had pity on her and healed her physically? But how much more terrible to be bound spiritually! Christ said that Satan had BOUND HER, but HE LOOSED HER. So we see His love for helpless ones, and His pity, and how wonderfully He was able to shew His POWER. We rejoice, too, because of her gratitude in that she "glorified God," Who had wrought such a real miracle in her. Will you read again for yourself all the narrative in Luke 13. 11-17?

Let us ever remember that here we have a picture of sinners bound by Satan, and quite unable to free themselves; but nothing is too hard for God! Now shall we turn to Mark 5, where we are told of one whom Satan bound, and he was like a madman. Sin fills people, whether young or old, with wickedness, and they do so much harm both to themselves, as well as to others. Yet those who are unsaved fail to see all this, because they are so bound.

The one of whom we read in Mark 5, had often been bound with chains and fetters, but the chains were plucked asunder by him, and the fetters broken in pieces, and NO MAN COULD TAME HIM. He lived among the tombs and cut himself with stones. But, one day there was such a wonderful change in him. The Lord Jesus worked His mighty work, and cast out the working of Satan. For, though Satan is mighty, God is Almighty, and none can hinder when He begins to work by His Spirit. This man also is a type of sinners who are held by Satan. If only sinners knew the mighty working of Satan, how they would be afraid of the devil,

and not speak of him lightly as many speak to-day. The devil is a real being and a terrible power. But God is great and He restrains. Now shall we look at one further verse which dwells on the wonderful change when one is loosed from sin and Satan. After all that had happened was told in the city, many came to see, and they saw that man, who had been so wild, "SITTING and CLOTHED AND IN HIS RIGHT MIND," and those who had, perhaps, been afraid of him in his wild state, were more afraid in another way now! The change was indeed great, and like the woman who "glorified God," the delivered man wanted to go WITH the Lord Jesus, but he was told to go home, and to tell how great things the Lord had done for him. When any are saved this must be seen, and not only in "religious things" but in the home. Will you read all about this man, and the lasting change wrought by the Lord Jesus, Who was, and is, over all! I wonder how many dear young readers and others are still bound by Satan, and how many are loosed from their sins, by the mighty power of God, through the precious blood of Christ? God ALONE can free from Satan's power and bring to Himself. It is remarkable that Satan who binds so many is soon to be bound himself; though afterwards loosed, but only for a LITTLE WHILE (Rev. 20. 2, 3). He will still be against God and then sent away for ever. What a contrast with those who are loosed for ever from their sins! Such may well say, "Unto Him Who loveth us and loosed us from our sins in His own blood to Him be glory" (Rev. 1. 5). But many will be with Satan for ever (see Rev. 20. 1, 7, 10). Where will YOU be?

BOUND BY SATAN'S MIGHTY POWER, and our many sins, Till, in mightier love and grace, God His work begins:— Then it is that sinners know, when from Satan free, They possess through poured-out blood, glorious liberty.

BOUND BY SATAN'S MIGHTY POWER, doing nought but ill, Daily adding to their sins, doing Satan's will, Sinners tread the downward road, which must lead to hell, Still they think within their heart, all will yet be well.

BOUND BY SATAN'S MIGHTY POWER, far from God away, Sinful both in thought and deed, Satan they obey: Men imagine they are free, speaking proudly too, Such are so deceived by sin, darkened through and through.

LOOSED BY GOD'S ALMIGHTY POWER, through the blood out-poured!—

Satan cannot bind again those in Christ the Lord! Being loosed from sin, and shame, such should seek to be Now well-pleasing unto Him Who has set them free.

BOUND BY SATAN'S MIGHTY POWER, freed by God from sin, Now the Holy Spirit dwells, dwells Himself within, Where sin reigned grace doth abound, in the Spirit's might, Sinners, loosed from Satan's power, can in God delight.

BOUND BY SATAN STILL, OR LOOSED?—which is true of you?

Have you seen that all was done? Now there's nought to do!

Faith can trust Christ's finished work, come by Him to God, Knowing that the only way is through poured-out blood!

A JEW AND THE LAW.

What is the Legal Position BEFORE GOD of an Observant Jew?

We invite young believers to a prayerful interest in Israel, and give to them (and others) this message (to be circulated as a leaflet, if the Lord will), instead of their usual notes. It will help in prayerful Bible Study also.

THE Feast of Pentecost (שבועות) is said by many of Israel to be kept in memory of *the giving of the law*.* Certainly it was in the 3rd month that Israel came to Sinai (Ex. 19. 1), and God's words are the true corn (Deut. 8. 3). But there is a reason for everything in God's Holy Book, and He does NOT say that the giving of the law was *the* foundation of the feast. It is remarkable that the climax words of Exodus 31, reaching another "50" days from the arrival at Sinai, concern THE SABBATH. And, apparently, as Adam sinned on the sabbath, so Israel made the golden calf on that day, YET Pentecost is the ONE FEAST without A SABBATH! *Why is this?*

Leviticus 23 shows how the Feast of Weeks was dated from the day AFTER the sabbath, and *could not* rightly be held at any other time. *The sabbath must be passed first!*

Hence, though Pentecost (שבועות) reminds of law, it rather emphasizes

LAW SATISFIED,

and *then* the acceptance of "a NEW meal offering" (Lev. 23. 16). This leads up, dear reader, to the very important question which we would earnestly bring before you:—

What is a Pious Jew's Relation to the Law?

Have you read or heard the history of Saul of Tarsus? He was learned and religious, beyond many, but one day the commandment "*came*" to him as it had NEVER come before, and he felt himself a dead man. Why? Because the law is SPIRITUAL, and judges the very WISHES of the heart, and ONE sin shuts out from God's presence. Nor can a man do MORE than he *ought*, and therefore he has NO SURPLUS to make up for even ONE past sin!

Thus a Jewish rabbi, however wise and earnest he is, stands, before God, on exactly the same

level as a Gentile sinner, that is to say,
GUILTY BEFORE GOD.

Now we can partly see why God arranged this feast with its NEW meal offering. The corn of wheat that falls into the ground, and DIES, brings forth the harvest in resurrection. And THIS was connected with Pentecost. And thus the first day of the week speaks of resurrection! Messiah, the TRUE Corn of Wheat, is needed to fulfil the law, and die and rise again, if the prophecies of the Hebrew Scriptures are to stand, and it is "in Him," and only "in Him" that a Jew or Gentile can be

ACCEPTED BEFORE GOD.

Any other thought is pride, bringing down the Holy Law of God. Not *one sin* can be allowed or overlooked before God. "As MANY as are of the works of the law are under a curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them" (Gal. 3. 10).

Pentecost, therefore, reminds us that the only way we can reach God's law SAFELY is by

THE FINISHED WORK OF ANOTHER.

The people who gathered at Beth-shemesh learnt this lesson bitterly. They looked into the Ark, and over 50,000 were slain (1 Sam. 6. 19). It is NOT SAFE to approach God in our own way (Isa. 53. 6): a flaming sword wounds mortally. Yet, as this "keeps" "the way of the tree of life" we cannot reach that tree except by the flaming sword. Hence the ONLY HOPE is Sacrifice! Between Noah's family and the flood there was the Ark; between Israel's families and the angel of death, there was the Blood: it is *always*

THE SAME LESSON.

Pentecost tells of a real resting place, not by our "merits" but by LAW SATISFIED. Therefore the observant Jew is

ATTEMPTING THE IMPOSSIBLE;

and the very attempt DENIES the just claims of God against him. The ONLY HOPE for one who has once sinned is the work of Another. We would repeat that all forgetfulness of this is pride. The law can ONLY condemn, unless there is ABSOLUTE righteousness. Religiousness cannot blot out past sins. Atonement by our own efforts is not atonement at all.

THE ONLY ONE WHO CAN MAKE ATONEMENT, IS ONE WHO CAN SHOW A SPOT-LESS RIGHTEOUSNESS, i.e. ONE WHO DOES NOT NEED AN ATONEMENT FOR HIMSELF. THE HEBREW SCRIPTURES SPEAK OF ONLY ONE SUCH: AND HE DELIVERS OTHERS FROM DEATH.

* If any reader—Jewish or Christian—thinks that the tradition is true which makes Pentecost possible on the sabbath, by dating from the first day of Passover, INSTEAD OF from its ordinary sabbath, the writer will be glad to correspond to God's glory. So much depends on these little things, and the absolute accuracy of God's words.

TALKS ABOUT PRESENT-DAY NEEDS :—6.

OPENED EYES, HEARTS, AND UNDERSTANDINGS.

HOW many things we all fail to see, though they are clearly written in the Scriptures. Why? Evidently because we have all, more or less, been trained on CERTAIN lines of truth, but have mingled error therewith : and it is so easy to have self-will and prejudices, and to cling to the teaching of those by whom we have been instructed. But however dear any fellow helpers may be to us, if any part of the teaching is contrary to the truth of God, we must, at all costs, put aside that which is not the truth of God, if our eyes have been opened in His mercy. We all have much prayerful sorrow as to what we have been taught and have believed. We must not overlook the solemn fact that Satan seeks to mislead even those saved by grace, especially concerning the future glories of "that day" and the things against himself.

If the eyes of our understanding and heart are ENLIGHTENED (Eph. 1. 18), we shall see more clearly not only parts of truth, but step forth towards the truth (John 16. 13). We shall rejoice in the past, present and future workings of God, in covenant love, and also realize how Satan has sought, and does seek, to hinder believers from the SIMPLICITY of the truth. Oh that God may, indeed, in His wondrous love, answer one of the prayers so often prayed by His redeemed people—Ps. 119. 18. If our eyes spiritually are OPEN, we shall behold wondrous things WRITTEN in "the Scripture of truth." MARVELLOUS things are there, but our minds have been half-blinded. Elisha once asked God to OPEN the eyes of his servant. How much the young man saw when God answered the prayer. Mark the words, "They that be with us are more than they that be with them" (2 Kings 6. 16, 17). How encouraged amid the strain we should be if we could see the Lord's arrangements for us. May we have faith to BELIEVE all that is written, and we shall see more clearly. The blind man, of whom we read in Mark 8, at first "SAW MEN AS TREES WALKING." If our vision is not clear we see things in measure, but not as they really are. When the eyes were fully opened the one healed saw "EVERY MAN CLEARLY." Are there not spiritual lessons for us in this narrative? 'Tis blessed if we can say like Simeon of old, "Mine eyes have seen Thy Salvation" (Luke 2. 30). God's servant Isaiah wrote,—"I saw also the Lord sitting upon a Throne, High and Lifted up." Such a glorious vision of God's glory humbled him, so that he knew and felt his own sinfulness. We shall be more lowly if we spiritually see more of God's glory and His majesty (Isa. 6. 1-8). Mark verse 5, "MINE EYES HAVE SEEN THE KING." If we

have spiritual eyesight to behold now we shall soon see the King in His beauty in that day, but shall not be far off as those of Isa. 33. 17. There are many who have been brought to see many parts of God's truth, and yet fail to go FORWARD. Hence the need for continually OPENED hearts to attend to whatever is written in the Scriptures (Acts 16. 14, 15). It is so easy to say, "I do not see this and that," and to close the heart. Oh for grace to WELCOME God's truth, though it be painful to leave persons and arrangements we love, where we have been taught many things. We must all experience the pain of separation unto the Lord when our eyes are opened by Him, and our hearts receive His word with meekness (James 1. 21; Ps. 25. 9). But separation must be with love. May we have grace not to close our eyes when they have been OPENED in any measure to see the precious things set forth by the Living God (1 Cor. 1. 9, 10). How encouraging are the words, "God hath revealed them unto us by His Spirit." What HUMILITY there should be before Him, and the same humility manifested in our daily walk with Him, if we have been and are thus favoured. The work is of God, but may we ever take heed lest, in the midst, we become hardened and deceived in any measure by Satan, who is very subtle and active in these perilous times (2 Cor. 2. 11; 11. 14, 15).

If the eyes (spiritually) are OPEN, and the heart is glad to receive the truth, "as the truth is in Jesus" (Eph. 4. 21), there will be many privileges enabling us to help others. What a need for the UNDERSTANDING to be open, so that the truth may, by the Holy Spirit's teaching, be CLEARLY understood. We call to mind the two disciples on the resurrection day, when Jesus Himself drew near and went with them. Their eyes were at first holden, that they should not know. But when their eyes were open then they knew Him. What did they say after this? "Did not OUR HEART BURN WITHIN US as He talked with us . . . while He opened to us the Scriptures?"—Luke 24. 13-32. Again, how impressive is the testimony of verse 45—"Then opened He their understanding that they might understand the Scriptures." Oh for more of this gracious opening and unfolding, in these last days, that God's dear people may more clearly and definitely follow the teaching of His word THROUGHOUT. If we have hearts to attend to the truth which is written, and the understanding is enlightened (Ps. 119. 130, 104), there will be more "walking in the Spirit." Humility and simple dependence will thus be manifested, and God will be exalted, and believers will be enabled to edify "one another," while waiting for the Lord from heaven (1 Thess. 1. 10).

"Open Thou mine eyes, that I may behold wondrous things out of Thy Law." Ps. 119. 18.

"Be ye afraid of the sword; for wrath bringeth the punishments of the sword, that ye may know there is a judgment." Job 19. 29.

THE Holy Spirit uses the book of Job very remarkably in 1 Cor. 3. 19, and this teaching of Job emphasizes that which is brought before us from ONE END OF SCRIPTURE TO THE OTHER.

THERE IS A JUDGMENT (Heb. 9. 27).

This is NOT an idle threat. We do not unkindly hold out a mere word of TERROR, in order to make men "moral" thereby. This method would itself be immoral if there were no real judgment! We do not want to make men wear the aspect of repentance through dread of punishment. God's work is deeper, and He has given a warning, ere wrath falls, and those who read these lines will not be able to say before His throne that they were not warned, they will not be able to plead in hell fire that they did not know. In hundreds of ways, God has warned:—

THERE IS A JUDGMENT.

And this judgment is in righteous WRATH, and there is a two-edged SWORD. Justice has *nothing* of untruthful excusing. It does not wrap itself up in gentleness, or smooth the edge of this sword with affable words. WRATH IS REAL. The sword is certain. According to God's fear, so is His wrath (Ps. 90. 11), and His sword CANNOT BE QUIET, seeing He hath given it a charge (Jer. 47. 7). "Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him" (Ps. 50. 3). How cruel we should be, if we disguised these FACTS. It is so important to pass on God's message. "Thus saith the Lord; Say, A sword, a sword is sharpened" (Ezek. 21. 9). If we do not speak to warn others, will not THEIR BLOOD be required at our hand? Ezek. 33. 7-9. We have "heard from the Lord of Hosts a consumption, even determined upon the whole earth" (Isa. 28. 22). Thus we would sound forth the solemn message, "It is appointed unto men once to die, but

AFTER THIS THE JUDGMENT" (Heb. 9. 27).

But, thanks be unto God, this is NOT THE WHOLE of our message.

Where SIN abounded,
GRACE did much more abound.

When the fulness of time came, God, in wondrous love, sent forth His Beloved Son, that He, the Perfect One, should MAKE ATONEMENT. Gladly, readily He came. His words were, "I delight to do Thy will," and He was occupied in His Father's business until He could say "It is finished" (John 19. 30). Thus He died! In order that sinners might be saved, HE would not

save Himself (Matt. 27. 42), that judgment might be righteously removed from a great number whom no man can number, HE met judgment. The sword of justice came against HIM, as it is written:—"Awake, O sword against My Shepherd, and against the Man That is My Fellow, saith the Lord of Hosts" (Zech. 13. 7). And so

HE DIED FOR SINNERS,

but He was raised from the dead, as the Righteous and Accepted One (Rom. 4. 25). And NOW, in His Name, and in His Name ALONE, a free salvation is now declared to ALL BROUGHT to a living faith in His finished work. Apart from Him, there is *no hope*! When He comes again, there will be a sword from His mouth (Rev. 19. 15), but NOW He says, in tender love,

"COME UNTO ME,

all ye that labour and are heavy laden" (Matt. 11. 28). Is such an invitation nothing to YOU? Is the future judgment of no concern to YOU? Ah, dear reader, may it not be that God Himself speaks to you even while you read these lines?

Suggested Daily Readings

"IF THE LORD WILL"—June, 1923.

Day	Deuteronomy	Galatians	Learning	Ps. cxix.
1	xxxi. 9-17	iii. 8-18	Gal. iii. 10	87
2	" 18-27	" 19-29	" 11, 12	88
3	„28-xxxii. 6	iv. 1-11	" 13	89, 90
4	xxxii. 7-18	" 12-23	" 14	91
5	" 19-28	" 24-v. 1	Deu. xxxi. 28	92
6	" 29-43	v. 2-15	" 29	93
7	" 44-52	" 16-26	" 30	94
8	xxxiii. 1-12	vi. 1-9	xxxii. 1	95
9	" 13-29	" 10-18	" 2	96
10	xxxiv. 1-12	Eph. i. 1-10	" 3	97, 98
11	Josh. i. 1-9	" 11-18	" 4	99
12	" 10-18	" 19-ii. 4	" 5	100
13	ii. 1-11	ii. 5-18	" 6	101
14	" 12-24	" 19-iii. 6	Eph. ii. 19	102
15	iii. 1-8	iii. 7-13	" 20	103
16	" 9-17	" 14-21	" 21	104
17	iv. 1-9	iv. 1-10	" 22	105, 106
18	" 10-24	" 11-21	Joshua i. 8	107
19	v. 1-11	" 22-32	" iv. 3	108
20	" 12-vi. 5	v. 1-10	" 4	109
21	vi. 6-16	" 11-21	" 5	110
22	" 17-27	" 22-33	" 6	111
23	vii. 1-9	vi. 1-9	" 7	112
24	" 10-21	" 10-24	" 8	113, 114
25	" 22-viii. 2	Phil. i. 1-8	" 9	115
26	viii. 3-17	" 9-18	Eph. vi. 1	116
27	" 18-29	" 19-30	" 2	117
28	" 30-35	ii. 1-11	" 3	118
29	ix. 1-10	" 12-21	" 23	119
30	" 11-21	" 22-30	" 24	120

Notes on Memorized Verses.

Galatians 3. 10-14.

"As many as": this word emphasizes a number (3. 27) and also an *individual* danger. "Under," contrast Rom. 6. 15: 8. 1. "For it hath been written": how refreshing is the quiet *confidence* with which every Scripture quotation is made. Observe stress on a complete and "abiding" obedience, an *attitude* and not only a collection of deeds. No "continuance," a precious contrast in John 15. 4, "To do them": bare talking will not suffice (Luke 6. 46). 11, "But." The promise of Hab. 2 is encouraging but humbling. Faith sets aside all self-confidence, it implies "I dare not look to myself" (See Rom. 3. 27). 12, Christ alone—hence He is named at the very beginning of next verse, "shall live": note John 14. 19: Rev. 1. 18. 13, "Having become": He *was* God, He *became* flesh (John 1. 14) and *became* a Curse! "That": His purpose, and the sure *result* of His work. "Became" because He became a Curse. "That" again. "Through THE faith."

Deuteronomy 31. 28-30; 32. 1-6.

28, Contrast Ps. 50. 5, 2 Thess. 2. 1. 29, cf. Acts 20. 29, 30. No flattery, 1 Thess. 2. 5. 30, How different from the *songs* of men. 32. 1, God's testimony loudly sounded forth: another aspect in Matt. 28. 18, Ps. 50. 4. 2, cf. Ps. 72. 6, Isa. 55. 10: Are God's words thus precious to us? 3, Moses knew the Lord's Name, Ex. 34. 5-7. "Ascribe ye greatness": are we sufficiently concerned thus to glorify God? 4, His *works*, and *ways*. 5, A sad contrast, Phil. 2. 15. Every word here shows what believers *should be* by contrast. 6, Amid all God's mercy, sin appears the more hateful. Every privilege is a call to obedience, and we have been *loaded with benefits*, crowned with lovingkindness. Sin is wickedness and foolishness alike: loving obedience is true wisdom, as well as a duty, the joy of a devoted heart.

Ephesians 2. 19-22.

An entire change. Citizenship and family nearness: two aspects, cf. Jer. 31. 34, Heb. 8. 11. (Lit: citizen). 20, Another aspect: part of the *house* as well as of the household: the *same* two thoughts in Heb. 3. 3-5, and 1 Pet. 2. 5-9. Christ exalted Ps. 118. 22. 21, "In Whom": how often repeated. "*Groweth*": a *living* building. The object "a holy temple," an *inner* temple: WORSHIP deeply important. In this context there are *seven* different words from the root "house," used by the Holy Spirit!

Joshua 1. 8; 4. 8-9.

This book is a parallel with *Acts*. Blessing in

daily life is linked with a right attitude to God's truth. If we lack the Scriptural *mouth* of 1. 8, and godly meditation, continuance, enthusiasm (day and night), and obedience, how can we expect the Lord's encouragement? Let us search our ways in the enabling of the Holy Spirit. This is for us to-day. 4. 3-9, A wondrous HISTORY, full of TYPICAL teaching. The ark sets forth Christ in His FINISHED work as "Centre" and "Leader." The waters of death and judgment are held back: for *some* permanently (8), for others temporarily (9): the message comes *near* the latter, but they are not saved. The twelve stones *raised from* the place of wrath picture trophies of grace—"a memorial." God means everything to teach, and sets *our* minds on the need for salvation and on His blessed Son. Only *one* way of salvation typified here, as ever.

Ephesians 6. 1-3, 23, 24.

1, The gospel does *not* take away home responsibilities, or the duty of obedience (cf. 1 Tim. 6). The gospel does not "level" according to human lawlessness. "Honour": is this aspect *expected* to-day?—we often fail because we do not *expect*. "With *promise*": the Lord will not overlook little things in the home. 3, "The Righteous shall be recompensed in the earth." *Many millennial* fulfilments. Verse 4 reminds us that every relationship has its corresponding duty. Parents cannot ignore, or delegate. Many rush into the sphere of responsibility unprepared, and *then* think more of the bodily training than that which is here commanded. 23, 24 Peace, love, faith, grace! Notice love in both directions. "In incorruption": corrupt love is ruinous.

Our Heavenly Father does not give to us a dead weight of blessing, but He lovingly supplies *daily* needs, as they come along. If He does not grant an immense *surplus*, at once, which we should misuse, let us thank Him if we cannot see one day ahead. *He will not change*. I cannot have to-morrow's *sunshine* to-day, but shall I therefore, be anxious? "His compassions fail not, they are new every morning." Well may we say, "Great is Thy faithfulness." Nor do we have blessings as bare gifts, but rather receive them with the inworking of the personal Holy Spirit. Thus is the pilgrim life a life of encouraged faith and dependence.

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.

Thoughts from . . . The WORD of GOD.

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July, 1923.
FREE.

The Type.

"All the kingdoms of the earth hath the Lord God of heaven given me; and He hath charged me to build Him a house in Jerusalem, which is in Judah. Who is there among you of all His people? The Lord his God be with him, and let him go up." 2 Chron. 36. 23.

The Antitype.

"And Jesus came and spake unto them, saying. All authority is given unto Me in heaven and in earth. Go ye therefore, and teach all

A Magazine of Scriptural witness, by grace, in these dark days, exalting the Lord Jesus, and His finished work, as the one way of Salvation for ruined sinners, and seeking to emphasize the path of loving obedience for those who are born from above, and thus can truthfully call God "Father," and walk in the Spirit.

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

nations, baptizing them into the Name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you all the days, even unto the end of the age." Matt. 28. 18-20.

"To Whom coming, as unto a Living Stone, Disallowed indeed of men, but Chosen of God, and Precious, ye also, as living stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 Pet. 2. 4, 5.

Some lovingly enquire about the subscription to this magazine. Valuing such thoughtfulness and interest, we would just mention three leaflets, "Hitherto Hath the Lord Helped Us," "The Faithfulness of God," and "Behold the Mounts," "Behold, I am the Lord," which explain more fully how we believe He has guided, and is enabling, and will graciously supply all needs.—These gladly sent. An earnest invitation to gatherings to the glory of God. "If the Lord will,"—

Meeting Room, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 8 and 6.15,
Mon: 8, Thurs: 8, Sat: 6.45. 130, Grundy Street, Poplar, Tues: 8.15.

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

A Word of Introduction.

IN our Father's love and enabling, we rejoice to send forth a herald of His love. His commands are in love to His redeemed people. His chastisements are in love. If we speak of the strain and stress, He permits these in love. Everything is love to those who did not love, nor deserve love. HE LOVED. Oh how wondrous is the exceeding grace of God! Nothing is by chance: nothing is because He has forgotten, or because He has changed, or because He is weak. The troubled saint, feeling much pain, is cheered to much trust, since God could restore to health in a moment. If He withholds, 'tis not for any other reason but perfect wisdom, 'tis not with any failure in perfect love. All murmurings are driven away! To keep believers in the path of PRAISING GOD, and, therefore, of SIMPLE OBEDIENCE are these pages humbly sent forth. Complete praise never tolerates an angry temper, or a slanderous word, or a carelessness as to His will. The road of victory is the road of real praise.

"Thanks be unto God for His Unspeakable Gift." 2 Cor. 9. 15.

Far off from God, condemned to wrath
A sinner under judgment found:—
But God has wondrous love brought forth,
And grace will EVERMORE abound!

How vast the change, the work His own,
Begun by Him, by Him complete,
And His must be the praise alone,
That we for glory are made meet.

The death of Christ has answered quite
For every claim that Law upheld,
Redeemed by blood, a covenant right
His every fear and cloud dispelled.

Unto our God be praise for aye,
Let saved ones sing as saved ones ought,
And in the Spirit praise and pray,
And shew by life they are blood-bought.

No boasting in the flesh is found
When Christ is Central as we meet,
Grace from of old doth still abound,
And brings us to our Saviour's feet!

Words of Encouragement.

Ye sorrowed after a godly sort." Godly sorrow (2 Cor. 7. 10) is deeply important: there must be *fruit*, and there must be *intensity*. Remorse is vain, self-excusing and extenuating of sin are grievous. *When the Holy Spirit quickens a soul*, repentance should be expected, *when the Holy Spirit revives a saint*, repentance should be expected. In Luke 15 we find EXACTLY SIMILAR WORDS used for the repentance of a sinner and of a saved one: the ungodly one is like the sheep lost OUTside; the believer is like the silver lost INSide. In both cases we have HEAVENLY joy over repentance. There is not joy in heaven over one sinner that professeth. There is not joy in heaven when we change our opinions in a "mental" way: a deep work of grace is deeply important! How hatred of sin should be more and more urged on the Lord's redeemed!

These are precious words of encouragement in shallow days. The true encouragement is not to lightness, not to emotion of the flesh, and "broad" activity, but to godly concern for our Lord's honour and joy. And if this is graciously granted, one feels unworthiness and the strain, and Satan would lead to discouragement, but the Lord will draw more mightily, through the very weeping of heart, to the joy of knowing He is pleased, and the linked joy of pleasing those humble minded saints with whom our loving friendship should ever be.

"TO THEIR POWER— YEA AND BEYOND."

Dear Brethren in Christ,

All hearty greetings in Him. Let us think of His power to be beyond our power. Many say "*Impossible*," but 2 Cor. 8. 3 is *not* out of date. "*With God all things are possible*," and "*All things are possible to him that believeth*." True faith implies a devoted and *living nearness* to the living God, and a happy acquiescence in His will, whatever this may involve, otherwise it is *manufactured* and not genuine. But if the heart is near—consciously near—unto the Lord, there *should* be spiritual triumphs. "I am doing all I can," says one; and another, "We really cannot do any more," and a third, "This is the *very best* I can arrange," and a fourth, "You cannot *expect* more from us," and so on. But the Lord is living, and our limitations are not His. "Our limitations" apply *only* as far as He appoints, or, alas, as far as we dare to limit Him. Does the office boy work a business on his per-

sonal capital? Even a manager has not this strain. *WE are not the all-important persons*: we are but *instruments, means, and channels*, in the Lord's hand.

And so the zeal of those Macedonians, who have long since departed to be with Christ, lives to stir us up. The Holy Spirit records with evident approval that they went *beyond their power*. Why should not all believers thus press forward, for "*They that wait upon the Lord shall renew (change) their strength*" (Isa. 40. 31)! This is not simply "poetical": it expresses a reality. "Who am I?" said Moses and the Lord answered, "Certainly I will be with thee." *That* is the Lord's response still! "I am the least in my father's house," said Gideon: "Surely I will be with thee" came the swift and reassuring reply. God does not send us on His warfare at our own charges, but has promised to supply every need of His obedient people, not according to their strength but *according to His riches in glory by Christ Jesus* (Phil. 4. 19). It is remarkable that this passage, as 2 Cor. 8, *applies* primarily to "money." Many of us have been too hesitating for God's work. Our houses are "*ceiled*," and *His* work lies waste. We would seek *fruit* for His people by their surrender of long established habits of worldly wisdom, and laying up treasure for self, and by the giving not of a bare tenth, not of a surplus spared after most has been put in a *bag with holes*, but of an *abundant proportion first*, unto the Lord of glory Who gave HIMSELF for His own! How easy it would be to do so much more for Him if His people gladly gave their pockets to Himself: if salvation does not extend to the pocket, hundreds of privileges are lost!

But 'tis not only in this matter, God delights to be trusted. We often husband our "physical" strength *as if* our bodies were our own. "I must look after *myself*." Be careful: "The Lord is the Saviour (Preserver) . . . specially of those that *believe*" applies in this case also. "Putting oneself in the doctor's hands" *may* be an attempt to take oneself out of the Lord's guiding and enabling hands. We do not plead for presumption, but for real, living faith in God. "I am still *under* the doctor" says one: but may not the reason be there has been failure to humble oneself "*under* the mighty hand of God" and to learn His lessons? "Ah," replies another, "that is fanatical." Well, dear reader, **YOU are not asked to act beyond your faith**, but beware lest you lose much through *imprisoning* your faith, and *trying* to limit that of others. The Spirit of God is living.

"I *must* have a certain amount of sleep." Who doubted this? The Lord *gives* to His beloved ones sleep: but may it not be that the

"certain amount" is measured by *habit*, and appointed by *reasoning*, rather than *received from the Lord*? Spirituality affects early morning rising as much as all else: and early morning rising affects spirituality. "*He wakeneth morning by morning.*" Oh for grace to know this more.

And so in a thousand ways we all hesitate and cripple ourselves through unbelief. Our gracious Heavenly Father is willing to be trusted beyond *our power*. Our five barley loaves brought to our Lord may well be sufficient to feed more than 5000. 'Tis not our sufficiency but His! He uses even *earthen vessels*, and His strength is made perfect in *weakness*. We little realize what God can and will do with those who simply trust Him. Spiritual cleansing, not greatness, is our need. Beware of self-satisfaction at the "prudence" of your "reasonable" unbelief. Is it reasonable? Let the Scripture answer—

"*Present your bodies a living sacrifice . . . which is your reasonable service*" (Rom. 12. 1). Bring your NEED to the Lord: do not hide it, but do not magnify it—simply trust Him. "My God shall supply **ALL YOUR NEED.**" Ah "**HIS RICHES**" are vast (Phil. 4. 19). Our privilege is to *obey*, and avoid talking of what we *can* do, and what we *cannot* do, as if "we" were of any great importance. Ah, in *one* matter, we are important. Are we *willing to be clean vessels*, only for Him to use as He pleases?

In writing upon such a subject, writer and reader must alike feel, and *confess*, their shortcomings. There is *no* room for pride, but there is room for *prayer*, and "pray for one another" is a Scriptural command with a precious promise suggested.

Heartily yours in the Lord Jesus Christ,
Percy W. Heward.

Prayer and Praise and Pleasing God.

IT is easy to pray, because I feel my need. And before I am aware, **SELFISHNESS** is more prominent than I could imagine. The needy one, the need, the supply:—these are prominent:—but the One to Whom I pray should be prominent first! Praise is a wondrous privilege: it gives to God, and the principle of Acts 20.35 applies. But, in praise also, I need grace to be led by the Spirit, lest I be occupied with **MY** praising. If I think more of my action of pleasing God than of Him Who is pleased, is there not a danger? Is there not a disproportion? **MY** pleasing is not the first thing, but His pleasure! Oh to regard everything more from His standpoint. Thus will those redeemed by precious blood know more of that which delights their Heavenly Father.

"The Coming of the Lord draweth nigh" (James 5. 8).

"Knowing the time, that now it is high time to awake out of sleep, for now is our salvation nearer than when we believed" (Rom. 13. 11).

"Look up, and lift up your heads; for your redemption draweth nigh" (Luke 21. 28).

"Yet a little while, and He That shall come will come, and will not tarry" (Heb. 10. 37).

Jesus Christ is coming, this our hearts should cheer,
Though the days are evil, for the time is near
When we shall be with Him, see Him face to face,
Dwell with Him for ever, in His loved embrace.

Jesus Christ is coming, this should be our theme,
Every word that's written we should love, esteem,
And our lives should witness, with a holy zeal,
We are saved for ever, and our Hope is real.

Jesus Christ is coming, coming for His own,
This should be our comfort, and with joy be shown,
By our heart's devotion unto Him Who "gave,"
Laid aside His glory, died His own to save!

Jesus Christ is coming, quickly, as He said:—
We should now be looking, with uplifted head,
Knowing our redemption draweth very nigh,
Signs are still increasing as the days go by.

Jesus Christ is coming, tell it far and near,
That, by God's appointment, He will soon appear!
May we then be ready, watching, waiting too,
Working in His vineyard, with that Hope in view,

Jesus Christ is coming, and for **HIM** we wait,
'Mid our daily duties glory contemplate,
Laying up much treasure in that land of bliss,
For our precious Saviour, since we are made His.

Jesus Christ is coming, His own word is sure,
May we in His mercy to the end endure,
Ever looking upward to the glorious goal,
When we shall be blameless,—body, spirit, soul!

Jesus Christ is coming, and our hearts should beat
Now with love's devotion:—soon, so soon to meet
Christ, our Lord and Saviour, hence with joy we pray,
"Come, Lord Jesus, quickly, bring that glorious day!"

It is a privilege to be tried. We see this in the case of Job. Often we have asked God to remove the very medicine we need, and the very pain that will bring us joy and future reward, and glory unto His Name. 'Tis a dangerous thing to ask apart from the **WILL** of the Lord. "He gave them their request, but sent leanness into their soul" (Ps. 106. 15). Delight that God should choose for you! This is true wisdom, and, moreover, it glorifies His Name. What other object can we have if we are His?

Why should we rejoice in salvation? Only for our safety? By no means. "To give thanks" unto His Holy Name (Ps. 106. 47). How delightful are the added words, "*To triumph in Thy praise.*" What true triumph is this! Praise lifts us up. It is *real* triumph. The omission of praise is the spoiling of a daily life unto the Lord.

THE CHILDREN'S COLUMNS.

GOD'S WAYS.

WHAT a contrast are MAN'S WAYS with God's. Man is said to be perverse in HIS WAYS, and sinners despise the Lord and HIS WAYS, although these are perfect (Prov. 14. 2). There is much in this portion of God's truth about MAN'S perverseness. Prov. 28. 6 reminds us that better is the poor that walketh in his uprightness than one who is perverse in HIS WAYS, though he be rich (see 10. 9). How solemn are the words of Ps. 10. 4, 5: "The wicked through the pride of his countenance will not seek after God, GOD is not in all his thoughts. HIS WAYS are always grievous, Thy judgments are far above out of his sight." This is definite. In Isa. 55. 8, 9 God says, "My thoughts ARE not your thoughts, neither are YOUR WAYS MY WAYS . . . MY WAYS are higher than YOUR WAYS." There is a COMPLETE contrast—God's way is perfect (Ps. 18. 30). Again, concerning man we read that "All the WAYS OF A MAN are clean in his own eyes, but the Lord weigheth the spirits" (Prov. 16. 2), and a sinner's ways before Him are not right. God's eyes are upon the WAYS of man (Job 34. 21, Prov. 5. 21). Yes, God sees all that sinners do. Nothing is hidden from Him, though not a few imagine they can go THEIR OWN WAYS and all will be well. But it will not be well, for "The Lord is righteous in all HIS WAYS and holy in all His works" (Ps. 145. 17). God is infinitely great, and HIS WAYS are wondrous like Himself: it is written in Rom. 11. 33 "HIS WAYS are past finding out." They are not discovered, but to be made known (Ps. 103. 7). God's servant Moses was very privileged, when God, in wondrous mercy, made known HIS WAYS. The people of Israel only saw the Lord's acts. It is the same now: those who are unsaved behold Divine acts of judgment as well as mercy. But those redeemed through the precious blood of the Lord Jesus know something of HIS INNER WAYS. After Job had been describing God's greatness he added, "Lo, these are PARTS OF HIS WAYS, but how little a portion is heard of Him?" (Job 26. 14). Even those who are saved, and greatly privileged to be "in Christ" at present know very little of the fulness of HIS WONDERFUL WAYS, which are everlasting (Hab. 3. 6). As Israel were commanded to walk in HIS WAYS, and were promised blessing if they thus pleased God, so is it now for those who know the Lord Jesus as their Saviour. But only SUCH can walk therein. Ps. 119. 3 says, "They also do no iniquity, they walk in HIS WAYS." How blessed to be saved; how fearful to be unsaved, and to abide in the ways of death and darkness (Prov. 2. 13, see verse 15). In Dan. 4. 37 we read how the great king of Babylon was compelled to say, "All Whose

works are truth, and HIS WAYS judgment;" then he adds—"Those that walk in pride He is able to abase." GOD'S WAYS, as to salvation through the poured-out blood, and every other blessing linked with the finished work of Christ, as well as His witness concerning the ungodly—all reveal His perfection. All HIS WAYS are "just and true" (Rev. 15. 3). Even in nature, GOD'S WAYS speak of His greatness. The heavens declare the glory of God, yet so little is realised of His "terrible majesty" (Job 37. 22), and some dare to speak evil of Him as if one of themselves, because ignorant of His greatness, and of His marvellous WAYS (Ps. 50. 21, 22). Those who delight in their own wishes, and despise God's WAYS will surely "eat of the fruit of THEIR OWN WAY, and be filled with their own devices" (Prov. 1. 31). May God, by His Spirit, bring some, both young and old, to see the evil of THEIR OWN WAYS and to trust in the one WAY OF SALVATION, to come even now to Him, Who waits in mercy to welcome, and to save the broken in heart, through the blood so freely poured out for the undeserving. The condescension of God is so marvellous that we can well understand an unsaved man's ignorance, but when any are saved by grace, how can they hold back from praising the God of all grace? How can they fail to show by lip and life in the power of the Holy Spirit, the fruit of HIS WAYS and His atonement?

God's ways are so wondrous, and past finding out,
Though many are blinded, and given to doubt,
Yet God in His goodness, and covenant grace,
Still rescues lost sinners from earth's ruined race.

God's ways are so mighty, and higher than ours,
His love is eternal, and vast are His powers,
And none can resist Him, nor hinder His plan,
Whereby, in His goodness, He saves fallen man,

God's ways must be righteous, in judgment and truth,
Yet many oppose e'en in childhood and youth,
But God, by His mercy, in these evil days,
Still works out His purpose, so sure are His ways.

God's ways are all perfect, though some dare deny
The work of Christ Jesus Who came down to die,
To rescue poor rebels from sin's fearful goal,—
'Tis those broken-hearted He makes fully whole.

God's ways are eternal, and ever will be,
And this guilty sinners and saved ones will see;
God's ways are oft hidden, yet part is made known,
Revealed in Christ Jesus, by mercy alone.

God's ways are amazing, though Satan assail,
No power can hinder, nor cause God to fail,
For He is Almighty, Almighty to save
A sinner in darkness—to Satan a slave!

God's ways are so many, and righteous as well,
Whereby He has saved from the dread brink of hell,
Those brought by His Spirit their lost state to see,
Made nigh through Christ Jesus, His merits their plea.

THE LORD JESUS SAID:—

"I AM THE WAY, AND THE TRUTH,
AND THE LIFE: no one cometh unto the
FATHER, but by ME." John 14. 6.

"IF WE CONFESS OUR SINS."

1 John 1. 9.

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

THE *privilege* of confessing sins is very wonderful. Under law, sin brings a penalty, and no confession can be allowed to alter this. Achan confessed, *but he was stoned*. In marvellous mercy God has arranged a way of salvation whereby poor guilty sinners are made the very **RIGHTEOUSNESS** of God in Christ (2 Cor. 5. 21). The result is a new life of grateful obedience, but inasmuch as the flesh is crucified, and not actually, (although legally), dead, there is a need for *mortification*, and for godly concern that we may manifest lives of *victory*, in the power of the Holy Spirit. And there should be a very *deep* sense of unworthiness and failure (Rom. 7). We cannot, and **DARE NOT** boast. We *were* worthy of nought. Salvation is all by grace. We *are* not our own, we are bought with a price because we could do nothing! This is a matter of vast importance, and as we grasp the Divine thought, we shall loathe ourselves, and *confess our sins*. Yet we shall not become one-sided, and forget grace. We, though once utterly sinful, are *now* members of Christ, if we are born from above, and would rejoice in *what He has made us*. We must not venture to turn repentance into remorse. "If we **CONFESS** our sins." Contrast, "If we say that we have no sin, we deceive ourselves." We *all* have sins to confess. And, as we have seen, it is because of grace we are *permitted* to confess. Not that grace removes law, but rather tells of law's claims satisfied. We can confess *because* Christ **HAS** borne the penalty. Hence *all* confession should be with a holy sense of what **HE** went through. Such anguish, such judgment, such a doom,—and for sinners, for worthless sinners. Should we not confess humbly, and reverently? An irregular Christian life, or rather the jerky life of a Christian, contains little confession of sin. Sometimes one becomes very excited, and may seem to be "happy," but **CONFESSION OF SIN** is in the background. This is often a test for **REAL** growth in grace, by the enabling of the Holy Spirit. There is joy in heaven over repentance.

If, in mercy, we know what spiritual confession of sins truly involves, we can understand the rest of this well-known verse :—(a) "He is Faithful and Just to forgive us our sins, (b) and to cleanse us from all unrighteousness." That is to say, the confession is so dependent on the finished work of Christ, that forgiveness is not a subterfuge, or instead of righteous punishment, but the **FORGIVENESS ITSELF IS RIGHTEOUS**. How blessed are God's people : how secure their eternal joy "in Christ Jesus !" And, secondly, there

is the resultant *cleansing*. Sin confessed is never excused. We would not continue in sin. The *cleansed* life should be henceforth in the power of the Lord ! The attitude of Isaiah in chapter 6 should be ours. Confession *agrees* with God's standpoint, acknowledges what He says is true :—thus we can well realize that those who *really confess* to Him will be used by Him. And they are sufficiently humbled to be owned by Him. How can He own pride. Alas, human priesthood has turned the word "confession" into the exalting of men, it humbles us all, and the "one another" of James 5. 16 shows that even if one believer helps another, he must be kept very lowly himself (*cf.* Gal. 6. 2). Job's attitude, when God humbled him in chapters 40 and 42, will help us much. Thus shall we experience the Lord's own cleansing, and His gracious use, as in Job 42. 8. Oh that it may be so in the Holy Spirit **NOW**.

SUGGESTIONS FOR PRAYER.

"The prayer of faith." Jas. 5. 15.

1. For more awakening among God's dear people, and more concern as to worship, reverence, obedience, and Scriptural gathering.
2. For lonely believers, and those in isolated stations, who have gone forth with a desire to live for Christ among the heathen—the openly heathen—that they may be drawn more and more into communion with Himself, and *its peace*.
3. For testimony in Christ's Name among men of all nations, that there may be loving simplicity, and a life in accord, and that language difficulties may be humbly met **TO HIS GLORY**—and that this may be the *constant* object.
4. For witness on the Continent, and that *fruit* may be granted, and meetings after the Lord's heart.
5. For blessing on the prayerful study of Greek and Hebrew by some who feel their weakness, and the scarcity of leisure, but who long to know God's words more fully.
6. For continued and increased encouragement in the circulation of Typewritten Notes.
7. For the City meeting on Tues: evenings, that God may use it to His praise among many.
8. For troubled saints and those whose natural tendency is to be downcast (Phil. 4. 6), that the Lord's victory may be theirs.

"Without faith it is impossible to please Him."

Heb. 11. 6.

The Greek Testament.

If any reader *residing in London* desires help in Greek, quite elementary, or more advanced, to the glory of God in the knowledge of His words of truth, they will do well to write at once regarding arrangements and classes at Forest Gate, the City, or elsewhere.

(Any in the country are also welcome to send difficulties). 61, Upton Lane, Forest Gate, E. 7.

DO ALL TO THE GLORY OF GOD.

TALKS ABOUT PRESENT-DAY NEEDS :—7.

GODLY CONCERN ABOUT THE UNSAVED.

IN view of Matt. 28. 19, 20 it is God's appointment that some believers should go to other lands, being sent by Him, to bring the truth of the glorious gospel of Christ's redeeming work on Calvary before the heathen. Such will rejoice in the work of the Holy Spirit, bringing hell-deserving sinners to see their need of salvation through the poured-out blood, the only way whereby sinners can, and must, be saved (Acts 4. 12). How we need ever to keep in view the words of Lev. 17. 11, "It is the blood that maketh an atonement for the soul." The BLOOD of Christ must be emphasized in these perilous times, when His atoning work for poor, lost sinners is being denied by many who profess His name. This should be proclaimed far and wide, in the power of the Holy Spirit, whether in this land or distant lands. There is but one gospel. How privileged, too, are those who can be helpers together "by prayer" (2 Cor. 1. 11), wherever God has placed them. While we are interested and concerned about the unsaved in regions beyond, let us ever be mindful of those who live near to us,—it may be next door, or even in our own homes! For them we may have a real responsibility. Alas, how we have failed to be earnest in life, as well as in word, about the "many" who are still, even as we once were, "dead in sins!" How soon we forget that ONCE we were far off, and enemies in our minds by wicked works (Col. 1. 21). Ah, dear fellow believers, we need to have a memory for this part of our life, that we may see FROM WHAT we have been saved, and FOR WHOM! How precious and heart-searching are the words of Eph. 1. 1-4. How humble redeemed ones should be, for 'tis all of grace that we were snatched from the fire (Jude 23, cf. Zech. 3. 2). God loved and set His love upon us because He would (1 John 4. 19).

The rich man showed concern in Luke 16. 19-31, about his five brothers, lest, as he said, "They also come into this place of torment." This is impressive, and should speak to us, although he manifested no sorrow for SIN, only fear of punishment. But we have often been less earnest for others than he was, almost unmindful of the present and future condition of the ungodly. Can any saved one read such a portion of God's truth without being affected, and solemnized? Surely not; yet, in view of this, and many other parts of the Scripture, setting forth the future of the unsaved, it is sad that we are not more godly, and more unlike those who are now on the road to a fearful goal. Oh that God, in mercy, may awaken us, and cause us to arise from the dead (Eph. 5. 14). How solemn that such words should be spoken to BELIEVERS. We are too much like the world, hence we do not feel their

present and eternal state, under God's wrath. How real a doom is before those who live and pass away "without hope" (Eph. 2. 12). Let us be more mindful of the words, "It is a fearful thing to fall into the hands of the Living God" (Heb. 10. 31). God has been pleased to reveal the future bliss of the redeemed, for which we should praise Him, in the Holy Spirit's power, by godly living. But He has also made plain the unchanged future of the ungodly. And shall we, who have such a glorious prospect ever in our view, be careless as to the words so often repeated in the Scriptures? "There shall be weeping and gnashing of teeth," "where their worm dieth not, and the fire is not quenched" (Matt. 8. 12; 13. 42, 50; 22. 13; Mark 9. 48). Surely the EMPHASIS on these utterances is a call to seriousness. God in mercy has veiled our eyes in measure, else the sight would be more than we could bear. But enough is written to make us deeply concerned. It is so easy to imagine that the Scriptures do not mean what they say. Let us rather marvel at God's love in choosing us in His beloved Son, before the foundation of the world (Eph. 1. 1-4), and marvel that our life is hid with Christ in God (Col. 3. 1-4). Being saved through the out-poured blood, and indwelt by the Holy Spirit, can we be otherwise than spiritually earnest about the many on the road to destruction? Can we become in any way like them? If only we walked with God we should see the realities of the dismal future, as well as the glories of that day for the redeemed. Oh that God, by His Spirit, may work within and cause deep probing of heart, lest we fail, by life and lip, to warn the ungodly of all that is so surely coming. We live amid the unsaved, and even sit and talk with them, and yet we are not affected as we should be. Let us be more faithful, in the might of the Holy Spirit, and leave results with God, Who is righteous in all His works and ways (Rev. 15. 3, 19. 2).

**"ALL FLESH IS AS GRASS, AND
ALL THE GLORY OF MAN
AS THE FLOWER OF GRASS.**

**THE GRASS WITHERETH, AND THE
FLOWER THEREOF FALLETH AWAY;
BUT THE WORD OF THE
LORD ENDURETH FOR EVER.
AND THIS IS THE WORD WHICH BY
THE GOSPEL
IS PREACHED UNTO YOU."**

1 Pet. 1. 24, 25.

THE WORLD PASSETH AWAY.

WE can easily understand the passing away of days, weeks and years. In like manner, men, women and children pass away from this life. But if we think of the world passing away, our mind falters. This seems almost impossible, it may be, to some. But God has said so, therefore the world **MUST** pass away in His appointed time! All that God has written **MUST** take place! Some, alas, say as one of old, "How can these things be?" But our unvaried reply is this:—God has spoken, and it must be so.

Compared with eternity, how brief is this life! So many pass away daily, yet few are concerned as to whither they pass. Some to Paradise and an eternity of bliss with Christ, while so many will be away from Him for ever, since they pass away having no hope. Surely this should cause readers to **STOP AND THINK**. For time is passing:—to some it seems more quickly than ever, and eternity is near. Not only is the world soon to pass away, but all "of" it, and "in" it (see 1 John 2. 15-17). Yet there is encouragement for saved ones in the words of Christ in Matthew 24. 35, "*Heaven and earth shall pass away, but My words shall not pass away.*" What a contrast is man, who is as the grass which grows up quickly, and as quickly withers (see Isa. 40. 6-8, 1 Pet. 1. 24, 25). Listen to the plain testimony of Ps. 103. 15, 16, "As for man, his days are as grass: as a flower of the field so he flourisheth: *for the wind passeth over it, and it is gone, and the place thereof shall know it no more.*" The rich and poor alike are described as grass, and all will pass away (James. 1. 10). Even the little ones know how quickly grass grows up, and soon *dies*. Yet how few are concerned! God, Who can do everything, said concerning sinful Israel: "*The things which I have given them shall pass away*" (Jer. 8. 13). Men may lay up treasures on earth, but they soon vanish. Nothing lasts long here. Again let it be remembered that men, women and children all leave this life. Nevertheless, few are troubled as to sin, and the *after-life*. But, blessed be God, there are some who know that **OLD THINGS** have already passed away for them, and that they are a **NEW CREATION** in Christ, through His poured-out blood (2 Cor. 5. 17). Such desire that others too may have the same blessedness (Ps. 32. 1, 2). And those redeemed will be with Christ *for ever*: whereas all others will be away from Him. How vast the difference! Oh that God, by His Spirit,

may work, and cause many, even while looking at this message, to **SEE THEIR NEED OF SALVATION**. Where will you be, dear reader, when the heavens shall pass away with a great noise? *Where*—when "the earth also and the works that are therein shall be burnt up"? (2 Pet. 3. 10-13, Rev. 20. 11, 21. 1, 4). It will be terrible for the unsaved when God begins to work thus, but still blessed for those in Christ: ah, which will it be for you? Time is short! Many are dying and it may be you will not be here long. God waits, in mercy, to welcome poor helpless ruined sinners, even now. Such are welcome to Him in His beloved Son. He **GIVES** everlasting joy, the forgiveness of sins, and unchanging peace with Him. Are not these treasures worth possessing? Do you not desire this glorious Saviour? He still invites the heart-broken, and to-day if you have heard His voice, harden not your heart!

Suggested Daily Readings.

"IF THE LORD WILL"—July, 1923.

Day	Joshua.	Philippians.	Learning	Ps. cxix.
1	ix. 22-x. 5	iii. 1-7	Phil. iii. 7	121, 122
2	x. 6-21	" 8-16	" 8	123
3	" 22-32	" 17-iv. 4	" 9	124
4	" 33-43	iv. 5-14	" 10, 11	125
5	xi. 1-9	" 15-23	" 12	126
6	" 10-20	Col. i. 1-8	" 13	127
7	" 21-xii. 8	" 9-17	" 14	128
8	xii. 9-xiii. 8	" 18-29	Josh. xiv. 6	129, 130
9	xiii. 9-21	ii. 1-9	" 7	131
10	" 22-33	" 10-19	" 8	132
11	xiv. 1-15	20-iii. 4	" 9	133
12	xv. 1-12	iii. 5-15	" 10	134
13	" 13-47	" 16-25	" 11	135
14	" 48-xvi. 4	iv. 1-9	" 12	136
15	xvi. 5-xvii. 6	" 10-18	1 Thess. i. 1	137, 138
16	xvii. 7-18	1 Thess. i. 1-10	" 2	139
17	xviii. 1-10	ii. 1-9	" 3, 4	140
18	" 11-28	" 10-20	" 5	141
19	xix. 1-23	iii. 1-13	" 6, 7	142
20	" 24-51	iv. 1-10	" 8	143
21	xx. 1-9	" 11-18	" 9	144
22	xxi. 1-19	v. 1-11	" 10	145, 146
23	" 20-45	" 12-28	Josh. xxiv. 1	147
24	xxii. 1-10	2 Thess. i. 1-10	" 2	148
25	" 11-20	" 11-ii. 8	" 3	149
26	" 21-34	ii. 9-17	" 4	150
27	xxiii. 1-10	iii. 1-10	" 5	151
28	" 11-xxiv. 4	" 11-18	" 6	152
29	xxiv. 5-15	1 Tim. i. 1-11	" 7	153, 154
30	" 16-33	" 12-20	" 8	155
31	Judg. i. 1-15	ii. 1-10	" 9, 10	156

In the mercy of God we have His Words, and are encouraged to prayerful searching, and spiritual obedience. If we do not *obey*, what is the value of knowledge? If we do not *love*, what is the gain,—and where is the proof we have the law written in our hearts and minds? But *that* is the appointed evidence of the New Covenant (Jer. 31).

Notes on Memorized Verses.

Philippians 3. 7-14.

The apostle first refers to a *past* act of faith, then in verse 8 we change to the *present*: a precious CONTINUANCE by grace. So in 7, "for Christ"; in 8, "the knowledge of Christ Jesus MY LORD":—salvation (7), sanctification and spiritual progress (8): THUS we reach the *future* (8b, 9). Self-righteousness is *entirely* set aside (Isa. 64. 6), but faith does NOT lead to carelessness: the *intensity* of verse 10 is that of a man who has *no confidence* in the flesh. "That I may know Him" (*cf.* Ex. 33. 13) follows, from "I count all things but loss," "I count them but dung": do not expect to know Him, merely by expressing a *wish*: there must be love's giving up (Ps. 36. 9, Eph. 5. 14). Distinguish His sufferings and the suffering of death (substitutionarily): Heb. 2. 9, 10. 11, I do this, *if I shall attain*: the words are usually taken as the "if" of uncertainty: may there not be the "if" of proof?—If I am one that shall attain, *my actions are those just described*, and if others would have this *assurance*, let their actions be similar. 12, "I follow after"—same word "persecuting" in 6: a wondrous change. "I was apprehended": (we hold that which holds us). Grace precedes our activity, see Heb. 6. 18, 19. 1 Cor. 15. 10. 13, Have we this zeal for one thing?—A *divided* heart and life must fail. How much have we "forgotten" and given up for Christ—*gladly*? The *above* calling, Col. 3. 1-4.

Joshua 14. 6-12.

6, A beautiful simplicity: it is well to "*know*" what God has said, and to see *His* mindfulness. 7, 8, The "heart." What is it to "wholly follow" the Lord? Caleb's *life* shows: we see faith and *therefore* obedience, against *appearances*. If we look partly to circumstances, we falter. "Him only shalt thou serve": "Only believe," "My soul, wait thou only upon God." Lit: "filled after the Lord": no self-appointing or running before, AND a contrast with emptiness and *half-heartedness*; observe, too, "my God." 10, "As He said," 12, Luke 19. 32, 2 Samuel 7. 25, Heb. 2. 3: does 45 years seem a long time to wait? 11, The victories of faith. 12, *still* a need for the Lord's presence and enabling TO-DAY: pride can spoil *so much* even after long waiting. 13, 14, Blessed, gave, became, "THEREFORE became": then for a *third* time the stress on "wholly following": a call to *us*: this is not only a word-study. 15, A fitting change: "Hebron" means *fellowship*.

1 Thess. 1. 1-10.

A well known chapter, recording the *faithfulness* of some young believers. 1, "And": fellowship: mark order. 2, How many epistles start with THANKSGIVING: and PRAYER is linked

as in Phil. 4. 6: *united* thanksgiving. Faith must *work* (Gal. 5. 6), love is never idle, hope is not impatient. "In front of God": do we realize that all our service is *in His sight* (1 John 3. 22)? 4, "Brethren beloved by God": how great is His love (1 John 3. 1). 5, "*Because*": election is proved by obedience: thus all glory is taken from *man*, and all misuse of grace (Jude 4) to excuse disobedience, is judged. Observe in this verse, (a) The gospel, (b) The Holy Spirit, (c) The consistent walk of the heralds (*cf.* the *feet* of Rom. 10. 15): if we are unspiritual we may hinder our message: but if we hold the truth, and walk with God, there is still the great need—the Holy Spirit's quickening (John 6. 63). 6, The result of right receiving: salvation is not a mere mental process:—Though we see the fruit of grace within, there is also the suggestion that the *faithful* example of those who preached to them led the Thessalonians to a high *standard* of godliness: we may soon *lower* one another's standard. Joy, but affliction. Contrast Matt. 13. 20, 21. 8, The "word," and "faith": a life for the Lord as well as a lip. 9, "What manner of": "*how*," Luke 8. 18, Eph. 5. 15, Col. 4. 6, 1 Thess. 4. 1, 2 Thess. 3. 7; *to God, from idols*: mark order, so Heb. 13. 13 "unto Him" FIRST. 9, 10, Serve, wait. A personal Lord, and a deliverance from real wrath: none are saved except those deserving wrath!

Joshua 24. 1-10.

"All"—a solemn witness to the nation, *cf.* Deut. 31. "Before God," but yet how soon they turned aside. 2, A record of grace: *cf.* 1 Sam. 12, Ps. 78, Ps. 105 &c: it is well to remember *all the way* (Deut. 8. 2). "I took," Isa. 51. 2, Heb. 11. 8: Abraham did not choose himself (John 15. 16). I *gave*—Gen. 15. 1, 2. 4, 5, Observe stress on God's work throughout: "What hast thou that thou didst not receive?" (1 Cor. 4. 7). 6, Ex. 15. 16, 17. 7, God's mercy to those who felt their need: He delights to answer prayer, Ps. 102. 17, 86. 3. 8, Although Israel failed, God failed not. 9, Satan's various methods. 10, Deut. 23. 5, *cf.* Rev. 12. 10, note Job 1 and 2. How precious to realize God's refusal to change: Zech. 3 wondrously illustrates. Can we not trust our God? Is there not a call to *living faith*? "The Lord will not forsake His people for His great Name's sake" (1 Sam. 12. 22). Notice how all the story of grace is made a background for a call to obedience in the rest of the chapter. So is it to-day. The Holy Spirit *never* leads to a misuse of grace.

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

Thoughts from . . . The WORD of GOD.

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FREE.

A Magazine, the Lord enabling, to set forth something of His love, and power, and truth, and will, for His blood-bought people, as they seek, in the Holy Spirit, oneness of mind, as becometh children of God, in the light of their Lord's near Coming and Judgment Seat.

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

"Daniel purposed in his heart that he would not defile himself." Dan. 1. 8.
"O God, my heart is fixed; I will sing and give praise." Ps. 108. 1.

"And exhorted them all, that with purpose of heart they would cleave unto the Lord." Acts 11. 23.

"To whom we gave place by subjection, no, not for an hour." Gal. 2. 5.

"In nothing terrified by your adversaries." Phil. 1. 28.

"As for these four children, God gave them knowledge and skill in all learning and

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wisdom." Dan. 1. 17.
"In all thy ways acknowledge Him, and He shall direct thy paths." Prov. 3. 6.
"God is able to make all grace abound toward you." 2 Cor. 9. 8.

"Who art thou, that thou shouldst be afraid?" Isa. 51. 12.

"Stedfast in the faith." 1 Pet. 5. 9.

"Continue thou in the things which thou hast learned and hast been assured of." 2 Tim. 3. 14.

"Holding fast the faithful Word." Tit. 1. 9.

Some lovingly enquire about the subscription to this magazine. Valuing such thoughtfulness and interest, we would just mention three leaflets, "Hitherto Hath the Lord Helped Us," "The Faithfulness of God," and "Behold the Mounts," "Behold, I am the Lord," which explain more fully how we believe He has guided, and is enabling, and will graciously supply all needs.—These gladly sent. An earnest invitation to gatherings to the glory of God. "If the Lord will, —

Meeting Room, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 3 and 6. 15,

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

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

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

A Word of Introduction.

IN the grace of God we again prepare, and send forth, messages concerning His love and will. The opportunities of living for Christ in felt weakness, and amid trials, will soon be past. The opportunities for a pilgrim witness, with unworldly simplicity, will soon be gone for ever. The opportunities of giving up for Christ will not be found in the glory. Now God graciously gives to His blood-bought people the privilege of walking in the Spirit, in separation unto Himself. These pages are humbly sent forth to help those who love Him, that there may be quiet, restful faith in Him, with a holy regularity, and an expectation that He will enable. A drawing together of hearts is surely to be sought, and disciple-like obedience in all things is no small matter. Purchased—we are not our own! Anything except obedience is illogical: it involves robbery: it is complete ingratitude: O how precious to be "unto the Lord."

"Of them which Thou gavest Me have I lost none."

Wondrous love that holds for ever
Those who once as others stood,
Now "in" Christ, that none may sever,
Blest in Him with endless good.

Satan seeks to wound and scatter,
But he cannot grace undo,
Grace the power of sin will shatter,
Every promise must come true.

Troubles seem a burden round us,
And the flesh would freedom seek,
But the mighty love that found us
Cannot fail, nor prove too weak.

God, in all His Own delighting,
Will not suffer them to fall,
Christ hath died, His work uniting
Cannot lose them after all.

Life eternal is eternal,
This the Holy Spirit shows,
Vain is Satan's might infernal,
Christ will triumph o'er His foes.

Words of Encouragement.

Psalm 107 is very full of thanksgiving. And why "Let the Redeemed of the Lord say so." should our life be anything else? The infinite grace of God is a wondrous argument against half-heartedness. If we see grace sufficiently to praise at all, we ought to be full of praise. Our sins have no standing before God's throne. Nothing can undo His covenant love. Praise should be real and permanent.

And we are called to show forth the love received. "Let the redeemed of the Lord say so." Let us abundantly utter the memory of His great goodness, and sing of His righteousness (Ps. 145. 7). Let the new song be in the mouth, that many may see (Ps. 40. 3). Let love be overflowing. Do not let us keep the joy to ourselves. It is quite true that the Lord is exalted, and He does not need our exalting. But He deigns to accept praise (Ps. 50. 23). It will be to our benefit to give thanks. If we speak murmuringly we shall become more murmuring. By contrast, if we speak praisefully, we shall become more praiseful. Hence for our own welfare, as well as to His glory, and for a witness to others, let us declare what He has done for our souls (Ps. 66. 16). Let the redeemed of the Lord have a holy fulness (Ps. 71. 24), for He has saved them that they may not be silent (Ps. 30. 12).

"LIKE ALL THE NATIONS."

1 Sam. 8. 5, 20.

Dear Brethren in Christ,

Greetings in Him, and encouragement to please Him. The repetition of the painful words above is full of help and Divine humbling. Israel failed: and sought a lower position. Too often we also have forgotten our high and heavenly calling. The privileges of "unlikeness" have been lightly esteemed. "They have rejected Me" is the Lord's comment (1 Sam. 8. 7). And if we would be "like" others in our arrangements of time and dress, and aspirations, and houses and business schemes, we have rejected the Lord. 'Tis not a question of open iniquity, 'tis not a matter of manifest transgression: the heart-probing is far, far deeper. We can easily detect sins of many kinds without spiritual discernment. But there may be a definite contrast with so much that is evil, and yet itself be evil—before God.

"Like all the nations." "I do not see why we should be so particular." "If you are too separate you will only offend." Such expressions appeal to the "common sense" of many: the offence of the cross of Christ is not pleasant to

the FLESH. *The unmortified flesh will maintain its ground*, with wording suited to the individual: and therefore with seeming spirituality. *Ceaseless mortification is the only path of blessing.* If we allow ourselves time to turn back to Egypt with one longing look, we are brought into captivity. If we think of what we have "given up," with one pang of regret, or ever we are aware we have another standpoint from that of God.

"Like all the nations." "All flesh is grass," not necessarily ugly. The beautiful things of earth are set aside. Eve did not partake of an ugly tree. The tempter was attractive and "reasonable." She "saw that the tree was good." It WAS "a desire" to the eyes. Not a word about ugliness. Nothing to show the sin, except God's warning. She did not say, "I will do wrong." She was deceived, because she judged after the sight of the eyes, and many believers since have gone astray because they will be guided by their own feelings. 'Tis not that she tried to make herself think the tree was good. She saw it was good, i.e. as soon as she took her own standpoint, lack of any other perception became hers: from this standpoint the tree was good! And the tempter who beguiled Eve is living to-day.

The Lord has not died to save us from sin's punishment alone, nor to save us from merely manifest sins, but from "all lawlessness" (Titus 2. 14). "I cannot see this to be wrong," and "Why not?" are dangerous expressions. We are not only to deny ungodliness but also "worldly DESIRES," distinguished from open ungodliness (Tit. 2. 12). We are redeemed from this "age" (Gal. 1. 4, Eph. 2. 3). We are not to be conformed to "this age" (Rom. 12. 2), but to be "fools for Christ's sake" (1 Cor. 4. 10). "I do not see why we should be thought strange" is a perilous attack on the will of Christ. Everything is to reach us via Himself. If it is not His will, we have no relation to it. Our old life was judged with its "goodliness" (Isa. 40. 6-8). The Holy Spirit leads to a new motive for everything.

This is our glory. Matt. 5. 11, 12 illustrated this aspect. Some gloried in their shame (Phil. 3. 19), and were ashamed of their glory (but see 2 Tim. 1. 8). It is a disgrace not to keep the Lord's statutes (Ps. 119. 80). It is a disgrace to be, "like all the nations," and to walk as men (1 Cor. 3. 3). "But we shall soon not be able to do anything." How wicked an answer. The Lord has given so many commands and arrangements. The thought indicated in 1 Cor. 11. 6 is striking. Those at Corinth who did not want to feel themselves "bound," and "restricted," actually chose shame, unconsciously, and called it glory. It is not a glory when a child of God

dresses as the world : plainness is not the shame, fashion *is* ! And the half-way compromise neither pleases *self*, nor the *Lord*. Many believers have enough disobedience to make themselves miserable, and fettered,—enough to have lost the freedom of the flesh,—but they have not launched forth unto the freedom and joy of the Spirit. They blame godly principles for their "bondage," whereas is not a compromising spirit the *real* cause ? A word of love may help some to break this *snare*, in faith, and to see that the "humiliating givings up," as many have assumed them to be, are the *true glories of saintship*, as the reproach of Christ was greater *riches* than the treasures in Egypt.

"Ah," you ask, "Why write on this subject ?" Because, as Gen. 3 shows, in connexion therewith is the devil's constant line of attack. Eve was led astray by attractive things AND by independence; and Adam sinned by love for Eve; and both lost the precious binding of God's authority. Neither Adam nor Eve is marked by *ugly sin* before men in Genesis 3 ! And the *first* recorded sin of Cain was *self's* place in worship. *Ugly sin does not reach us till the murder of Abel*. The tempter is the same to-day.

"Like all the nations." "And the Lord said, Hearken unto the voice of the people in all that they say unto thee" (1 Sam. 8. 7 : contrast Deut. 18. 16-18). "He gave them their request, but sent leanness into their soul" (Ps. 106. 15). The Lord may allow us our own way, and there may be *apparent blessing*. They asked for a king to fight their battles, and the Lord soon wrought a great victory through Saul in 1 Sam. 11. 11. How easy it is to imagine His approval through blessing. *Some who pleased Him much had the privilege of more rejection*. We may become like the nations, and yet the Ammonites may be quickly defeated, and we, as Israel, may "rejoice greatly"—and do *much* before the Lord (1 Sam. 11. 15). BUT Samuel did not forget the grievous sin : the very next verse is, "Behold I have hearkened unto your voice in all that ye said unto me." If we leave the Lord's path, we may not be warned, but may obtain numbers and results : He has *not* said He will withhold conversions and encouragements. Moses struck the rock in Num. 20, and the waters gushed out. And, let it be repeated, Israel became like all the nations, *and won their battle*, and Saul himself boldly said, "The Lord hath wrought salvation in Israel." It is *via* such blessing after failure that the Lord asserts *His sovereignty*. *And this tests us most severely*,—most PRECIOUSLY. If the path of His will were successful, and the path of some broadening were *worldly throughout*, there would be little to exercise *faith*. "Sight" would then understand the will of the Lord !

But if we desire to be "like all the nations," and denominations, and to take up human titles and methods, if we are ashamed to be "as strangers and pilgrims," if we would blend the will of the Lord and some compromises, we need not think God will necessarily make us miserable, or blight our hopes. We may see blessings now, and, as we have seen with Israel, rejoice greatly, but we have missed the *higher privilege of the simple path of despised faith*. To be despised is *not*, indeed, a proof of spirituality, but to be unwilling to be despised is a proof of much unspirituality. The *motive* for a little worldliness, and the shortsightedness as to seeing it, beloved friends, are equally saddening with the worldliness itself. Let us not be deceived because of apparent happiness and blessing. Let us not become, nor desire to become "like all the nations." Oh that we may *walk in the Spirit*, with our still rejected Lord, outside the camp, as well as outside the city. Thus will He be glorified. Let this be our desire, whatever it costs us, and let us never boast of the *privilege of loss for Christ* (Phil. 3. 7, 8). This is our glory, yet we glory not in the reaching of it, but rather, ashamed we reach it so little, we glory in Him, and are grateful for His continued intercession, which we need so much.

Yours in the Lord Jesus, all by grace,

Percy W. Heward.

SUGGESTIONS FOR PRAYER.

"Praying in the Holy Spirit." Jude 20.

1. For God's gracious reviving work among His blood-bought people in accord with the repentance of 2 Tim. 2. 25 and Luke 15. 8, 10.
2. For the homes and business life of God's people, that Christ may have His rightful place, and that self-will, *in its attractive forms*, may be judged.
3. For the translation of Scripture, to God's glory.
4. For the *joyful* circulation of Scriptural literature, in this and other lands, that the labour of love, and accompanying correspondence, may never become a mere routine, but ever have the fragrance of Christ.
5. For service unto the Lord among men of all nations, and that, if God will, there may be *soon* found resident among us those of different tongues, to help His people, and to be trained themselves, that, when they return, there may be rich blessing in various lands.
6. For bedridden saints, and those watching over them, and for others passing through heavy trials, that grace may be enjoyed, and thus the Lord's witness maintained.
7. For the villages of this and other lands.
8. For the Lord's blessing on the Teusday gatherings at 2, Minories, and on Wednesdays in various parts, that the Lord's open doors to other districts may be known.
9. For wisdom in emergencies, and the simplicity of faith.
10. For a gracious yet firm manner among dear children of God, that flies of death may not spoil the ointment (Eccl. 10. 1).

"Let him ask in faith, nothing wavering." Jas. 1. 6.

THE CHILDREN'S COLUMNS.

"LEFT."

WE see from the beginning to the end of the Bible that there are two classes of people on this earth. In themselves, by nature, all belong to the family of evil, and all are sinners, and away from God. But God, Who works all things according to His own will and purpose, has, from the beginning, chosen some sinners to be rescued for Himself. We dare not question God, He is righteous, and if He had saved none we could not blame Him. But He has chosen to save, in wondrous mercy. He chose of old the nation of Israel, not because they were many, for they were the fewest of all people ! But God loved them because **HE WOULD**, and separated them unto Himself (Deut. 7. 6, 7). Thus God shews His power in this, even as in all else. There have been, throughout the ages, those whom God has saved, and set apart **FOR HIMSELF**. Yet many, very many, go on their own evil way, and are still unsaved, remaining in their natural condition, dead in sins. How concerned **ALL** should be to know whether they are among the called of Jesus Christ. Many think they are saved, and yet are far from God. It may surprise some to hear that there are not a few who **WANT** to be left in their sinful ways. They do not want any one to trouble them about the way of salvation through the poured-out blood, the **ONLY** way whereby sinners can, and must be, saved. There are those who even say to God, "Depart from us, for we desire not the knowledge of Thy ways." But how solemn it will be for those who speak thus in the future. So we must lovingly warn them of all God's truth, and not **HIDE** any of His word. Oh, how Satan has blinded the minds and eyes, so that very many, both young and old, want to be left in their own sinful paths. But they are, alas, unmindful of all that the future will bring for all those who go their own way, and do not wish to hear about God's love to poor hell-deserving sinners. Multitudes imagine all will be well after this life. John 3. 16 is very precious, and often repeated by those who know nothing about **THEIR** sinful state, and **THEIR** **NEED** of salvation. But let us remember that John 3. 36, is equally true ! Both verses are God's testimony. Those who know they have been redeemed, with the precious blood of the Lord Jesus (1 Peter 1. 18, 19), are lovingly concerned about those who are, as they themselves were once, dead in sins ! Knowing God's mercy, and that God did not leave them in their lost condition, believers are so grateful to Him. Very, very many out of all nations **HAVE** been brought by God the Holy Spirit to trust wholly on the finished work of Christ, and such have an earnest desire that others too may share in the same blessing ! Even the **PRESENT** life of those who are left still in their own way is sad. But the future is

unspeakably solemn. For when the Lord Jesus comes again for His own people we are plainly told, how, in that day, two will be in the field : one **SHALL BE TAKEN** : the **OTHER SHALL BE LEFT** on this earth where God's judgments will be poured out. Two women shall be grinding at the mill : one shall be taken, the other **LEFT**. Two will even be sleeping together, one shall be taken, and one **LEFT**. See Matt, 24. 40, 41, Luke 17. 34-36. I wonder if some who read these messages will be among **THE LEFT ONES** in that day, when those who have been brought to trust in the merits and work of the Lord Jesus on Calvary, by God the Holy Spirit, will be caught away to meet the Lord Jesus in the air, and to be for ever with Him. Oh, that many more, both young and old, may be quickly brought to trust in the Lord Jesus, and thereby become ready to meet Him when He shall come, and not be found amongst the **LEFT** ones, on whom God's righteous wrath will be poured out, in that day. God still waits in mercy to save **HELPLESS SINNERS** by the blood of the Lord Jesus ! Are you made willing to own yourself among **SUCH** ? For **HELPLESS SINNERS**, there is a welcome **TO-DAY** !

LEFT, or saved ? You wonder why Christ for sinners came to die :—
'Twas in mercy and in love
He came down from heaven above.

LEFT, not saved ! How sad to know
Few believe in endless woe,
Yet God's Words are clear and plain,
Sinners **MUST** be born again.

LEFT, not saved, when Christ shall come
God, in grace, has rescued some ;
But so *many* still remain
Dead in sins, not born again.

SAVED, not left, in mercy sought,
By the Holy Spirit brought
Into fellowship with God,
In His Son, through poured-out blood !

LEFT, when saints are caught away,
Taken not in that great day,
Left for judgments on the earth,
Left beneath God's righteous wrath !

LEFT, in **THAT** day, **SOON** to dawn,
Of all joy and glory shorn :—
Sad indeed your after life
If not saved from sin and strife.

LEFT outside, and left for aye :—
Solemn is God's judgment day !
But God waits to save and bless
Those who **NOW** their sins confess.

LEFT, not saved ! A solemn view :—
For God's every word is true !
If **NOW** troubled, sin oppressed,
Welcome to God's peace and rest !

"Behold **NOW** is the acceptable time : behold, **NOW** is the day of salvation." 1 Cor. 6. 2.

"Seek ye the Lord while He may be found, call ye upon Him while He is near." Isa. 55. 6.

Israel's Future Acknowledgment of the Lord Jesus Christ. A Testimony to His Deity.*

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

THE very definite opposition of Israel, against the Lord Jesus, in the days of His flesh, was particularly around His Deity. Though He was over all, "God Blessed for ever," and had humbled Himself to take the form of a servant, they complained that He made Himself God (John 5. 18, 10. 33). His testimony was clear as to His Deity, but THEY attacked it: hence, partly, the question of Mark 25. 28. ‡

When, in the future, the people are caused to turn to the Lord, and the veil of 2 Cor. 3. 15, 16 shall be taken away,§ there will be a deliverance from this sin. Hence Isaiah 53 shows a nearing acceptance, by the spared people, of Christ's substitutionary work (the other point of attack), and Zech. 12. 10 of His Deity as well ("They shall look upon Me"). Jer. 23. 5, 6 implies *this*. And the fact that turning to the Lord involves such a holy grief over past sins would seem to show most definitely that rejecting the Deity of Christ is a terrible sin.

Isaiah 25. 9 helps in this connection, and it is noteworthy that the earlier context alludes to a vail and its removal. "Our God shall come" (Ps. 50. 3). Christ is not only a man.

The type of this in John 20. 28 is very helpful, for Thomas, a week later, pictures Israel brought to the Lord, and joined with His people of the present dispensation. In like manner, Saul of Tarsus, called a type of those who shall "hereafter" believe, emphasized *the Deity of Christ* (1 Tim. 1. 16).

This glorious prophesied change, when the Lord shall reign at Mount Zion, shows definitely that the sin of refusing the Deity of Christ is a very real one, and Isa. 10. 21 in the light of 9. 6 awakens prayer and praise! Oh that there may be, in those of us who know Christ's Name a fuller rejoicing in Christ, and in the finished work which He has accomplished: a greater

fear of the wrong teaching on this subject, so cleverly spread, and a deep prayerful longing for Israel (Rom. 10. 1 : 9. 5 emphasizes the changed acceptance in "that Day.")

Because Thy lovingkindness is better than life,
my lips shall praise Thee. Ps. 63. 3.

My lips shall utter praise, when Thou hast
taught me Thy statutes. Ps. 119. 171.

I will praise Thee with uprightness of heart,
when I shall have learned Thy righteous
judgments. Ps. 119. 7.

I will bless the Lord at all times: His praise
shall continually be in my mouth. Ps. 34. 1.

By Him therefore let us offer the sacrifice of
praise to God continually. Heb. 13. 15.

Praiseful in temptation's hour, when by Satan tried,
Praiseful for our Strong High Tower, where we run to
hide,

'Mid the testings day by day we can praiseful be,
As we walk the narrow way, from complaining free.

Praiseful, when our foes annoy, when our faith is tried,
Praiseful for eternal joy, on the Lord relied,
Praiseful as we look above, praiseful every day,
Praiseful for God's constant love, and the heavenly way.

Praiseful, too, when called to part with our loved ones
dear,

Knowing well, within our heart, Christ will soon appear,
So we can look up and praise, praise our God alone,
Praise Him for His works and ways, and His love made
known.

Praiseful when God seems to hide, hide from us His face,
Though we may be sorely tried, we would praise for
grace,—

Grace which never, never fails as we look to Him,
And though Satan oft assails, praise should be our theme.

Praiseful when we fail to see what we would expect:
Yet we can devoted be, and God's will reflect,
Praiseful when we suffer shame, taking up our cross,
For the glory of His Name, counting all but loss.

Praiseful for God's cov'nant love, and His mercy too,
Praiseful, as we look above, knowing God will do
All that's written in His Word, and for this we praise,
While His love we would record, songs of triumph raise.

Praiseful till our Lord we meet, in that day of days,
When our loved ones we shall greet, praise our Lord
always,

See our Saviour face to face, walk WITH HIM in white,
In the high and holy place, in supreme delight!

* Leaflets on this subject gladly sent.

‡ In order to bring Deut. 6. 4 into prominence. Israel ever misuse this verse, though it asserts a mysterious blending of plurality and unity.

§ The beholding of the glory of Christ in Scripture is the present privilege of redeemed ones here set forth (note 3. 18, 4. 4). Now we know that Christ's delights were with the sons of men, and His goings forth from of old (Mic. 5. 2): hence in the light of Ex. 3. 14 and John 1. 18, and Ex. 34. 7, (Lit. "bearing iniquity") we realize Christ appeared to Moses in the tabernacle. Hence the Deity of Christ is to be acknowledged as soon as the vail is removed.

IF THE LORD WILL,

HOLIDAY BIBLE GATHERINGS,

"UNTO HIM THAT LOVETH US."

THURS: 2nd, 8, SAT: 4th, 6.30, MON: 6th, 3 & 6.

61 UPTON LANE, FOREST GATE, E.7.

Believers and Enquirers Heartily Invited

Further Particulars gladly sent.

TALKS ABOUT PRESENT-DAY NEEDS :—8.

"COURAGE." Deut. 31. 6.

IT is a blessed privilege to encourage others, but if we excuse falling short ourselves, how can we be really helpful to those with whom we meet, though we may DESIRE not in any way to discourage?

If only God's dear people were more and more like Caleb and Joshua to-day, what lives to His glory, by the Holy Spirit's working, there would be. Caleb and Joshua wholly followed the Lord. They were not afraid to be different from those who made the heart of the people to melt. Joshua 14. 8 presents a great contrast. This chapter brings before us the character of Caleb, and what faith he had in his God ! FAITH IN GOD is needed to-day ; if we have GOOD COURAGE, because of what HE IS, we shall be strengthened in every way, while faint-heartedness weakens, and leads to depression. Oh that we, by God's grace, in these perilous times, may be more like these two servants of God and have confidence in Him. Surely Caleb and Joshua, in their firmness, and wholly following the Lord, with the people all around them murmuring, should stimulate us to greater courage in these last days. God will not fail, He lives, and "the heavens do rule." This fact must refresh a BELIEVING heart amid all. Why should we despond and be cast down, whatever happens ? God is God. He sees and knows every need, and will not forsake the work of His own hands. Joshua was not only commanded to be of good courage, but to be VERY COURAGEOUS, i.e. full of holy courage (Joshua 1. 7). He was bidden not to be dismayed at all, and his strength, was as Gideon's, in the presence of God with him. Surely such records are meant to stimulate each believer to more confidence in God, and restfulness amid all that would [naturally] distract. "We see in Joshua 2. 11 what results there were; and what results there will be, when God is with His people, and they are not afraid to stand firmly for Him. In this connexion 2 Chron. 15. will surely help us. Mark the words of verse 2, "The Lord is with you, while ye be with Him." So much depends on the realized presence of God with His own (Ex. 33. 14, 15). If the joy of the Lord is our strength (Neh. 8. 10) we shall go forward. His presence is a wonderful power. The added words are invigorating, when applied by the Holy Spirit. "Let not your hands be weak." Then we read a promise, "For your work shall be rewarded. How often God cheers His people with exceeding great and precious promises. What was the effect of believing God? "When Asa heard these words. . . he took courage, and put away the abominable idols out of all the land." What a putting away there will be whenever believers are revived, and have courage,—courage to be unlike the world. For there is such a fear of man in "these perilous times." One is afraid to do "this," and another shrinks from doing "that," and a third is afraid not

to do what others do—all because of the absence of true faith and courage in the Lord. Let us fear God and not man, concerning all the things of daily life. Oh that God may awaken His people to see the saddening weakness there is among us, when there should be holy boldness for HIM, even our gracious God and Father. If only we are moved by the Holy Spirit and have holy hatred of faint-heartedness, what putting away and inward searching there will be, and deep humility before Him, with confession of sins. How helpful are the words of Ezra 10, "Arise . . . be of good courage and do" (4). There will be a real "doing," if God's dear people are aroused to own their failures, and to experience a true trembling at His words (Isa. 66. 2). Saints will be able to face all the problems and difficulties, if there is a holy boldness FOR HIM, Whom we love, and truly desire to serve.

We have a true reason to encourage ourselves in the Lord WHATEVER surrounds us (1 Sam. 30. 6), and thereby we shall, by the Holy Spirit's gracious enabling, encourage OTHERS (Deut. 3. 28). What a privilege to help fellow pilgrims ! But how solemn to discourage even ONE (Deut. 1. 28). What faith and quiet confidence WE NEED in God, and walking with Him. Let us seek to encourage "one another" in the Scriptures, LEARNING them as well as reading, and also by grace, LIVING ACCORDINGLY (2 Chron. 31. 4). Then we shall be able to encourage—let us not be weary of the repeated word—in the service of the house of the Lord (2 Chron. 35. 2). Those who are parents need to be stirred in heart to put aside worldliness, and all that hinders spiritually in the home, which so much influences the assembly. There is a greater problem than ever in training any for the Lord to-day. What cowardice is often among all of us, as to devotion and pilgrim-likeness, for a fear of what others may think or say influences us all. Not one can lift up his head in this matter. Mothers, who profess the name of the Lord, and who are entrusted with THE greatest privileges and most powerful influence known throughout the earth, seem to forget their glory, and to hesitate and to lack courage to dress their children in a way that is befitting to those chosen out of the world. Thus are the young exposed to many snares of the devil, and what a reaping there will be. Surely it is high time that some, at least, should have courage first to be heart-broken, and then outspoken, as to these solemn facts. Let worldlings scorn, but let us be willing, dear believing readers, for Christ's reproach—yes, reproach; and may the Holy Spirit work mightily, causing a holy shame that we have followed AFAR OFF. True repentance was never more needed among saints than to-day, and it is only *via* repentance that God will be honoured in all the perplexities of a life that belongs to Him amid the BENUMBING influences of Christendom and civilization.

THE REFUGE OF LIES.

Isa. 28. 17.

A STRANGE heading to an outspoken message !

But it is not in the writer's own name : he is only a servant. Popular preaching is not the appointment of God. "If I yet pleased men, I should not be the *servant of Christ*" (Gal. 1. 10). With such words in view, dear reader, I want to speak to you as plainly as possible, and I think you will agree that

If Christians believe God's judgments
are a reality, they ought to be plain.

Far from opposing the fact of outspokenness, do you not agree that if we are silent, or if we use flattering speeches, you naturally draw the inference, "These men do not believe God's judgments are so real as they say?"

Many to-day are comfortable, and their goods are "in peace" (Luke 11. 21), because they have never seen realities (Rom. 7. 9). When the man went down from Jerusalem toward Jericho, he was comfortable *till he was stopped*. But he would never have seen the Good Samaritan if he had not been painfully stopped ! We have no wish to wound for wounding's sake, but it is a cruel deceit to hide the terrors of eternity.

There is no way out of hell : it is too late to find out the facts of the case when this life is past.

"*The Refuge of Lies*": Isaiah knew that many in his day had SUCH a REFUGE, and so is it now. But God has an overflowing scourge in view, God has a measuring line of judgment, and a plummet of righteousness,—ready to be revealed. **HE CANNOT CALL EVIL GOOD !**

Unless we can truthfully say that HE has spoken peace to our souls, there is no peace (Isa. 57. 21). Is it kind to hide the reality ?

I am in **A WRONG TRAIN**, but very comfortable. YOU do not want to disturb MY comfort. You KNOW I am wrong, but you let me remain, restful in my mistake. I am brought to realize this too late, and lose my appointment.

Do I thank you for your silence ?

I am standing on an insecure plank : you know it is unsafe, but I am "happy." You go on your way, the plank falls, and I FALL. My wish does not keep me safe :

My expectation does not make the plank firm. But I blame YOU. The SILENT watchman is a cruel menace (Ezek. 33. 6, 8) : because he IS "a watchman" the people sleep more soundly. Better that there should not be a watchman, than that he should be silent !

If we warn you, you may resent it NOW. If we say, "Christ is the Way, and the Truth, and the Life, all other foundations are shifting sand :

He has died for sinners in wondrous love,"—what if you reply—"Out of date : all very well for by-gone days ?" Then, alas, you trust to a *refuge of lies*, but God will show the vanity one day, and at least we, who were ourselves children of wrath, even as others (Eph. 2. 3), have sought to fulfil His word, and give a plain warning in His Name.

The anguish of Christ on Calvary shows the measure of God's wrath against sin, for "He bare the sin of many." Dear reader, is it wise to risk such anger ? **BRAVADO IS NOT BRAVERY.** By the grace of God, our mouth shall not be shut ; there is salvation **TO-DAY** for heart-broken sinners, but every human attempt is only a

Refuge of Lies.

It is not love to be silent. It is not love to deceive. It is not love to amuse.

It is love to warn.

Suggested Daily Readings.

"IF THE LORD WILL"—August, 1923.

Day.	Judges.	1 Timothy.	Learning	Ps. cxix.
1	i. 16-26	ii. 11-iii. 7	1 Tim. vi. 11	157
2	" 27-36	iii. 8-16	" 12	158
3	ii. 1-13	iv. 1-10	" 13	159
4	" 14-23	" 11-v. 4	" 14	160
5	iii. 1-11	v. 5-15	" 15	161, 162
6	" 12-31	" 16-25	" 16	163
7	iv. 1-9	vi. 1-10	" 17	164
8	" 10-21	" 11-21	" 18	165
9	" 22-v. 11	2 Tim. i. 1-8	" 19	166
10	v. 12-22	" 9-18	" 20, 21	167
11	" 23-31	" ii. 1-10	Judg. vi. 11	168
12	vi. 1-10	" 11-22	" 12	169, 170
13	" 11-20	" 23-iii. 7	" 13	171
14	" 21-29	iii. 8-17	" 14	172
15	" 30-40	iv. 1-10	" 15	173
16	vii. 1-11	" 11-22	" 16	174
17	" 12-25	Titus i. 1-9	Titus ii. 11	175
18	viii. 1-12	" 10-ii. 5	" 12	176
19	" 13-27	ii. 6-15	" 13	1, 2
20	" 28-ix. 6	iii. 1-15	" 14	3
21	ix. 7-21	Philm. 1-12	" 15	4
22	" 22-33	" 13-25	Philm. 8, 9	5
23	" 34-45	Heb. i. 1-14	" 14	6
24	" 46-57	ii. 1-9	" 16	7
25	x. 1-18	" 10-18	" 19	8
26	xi. 1-11	iii. 1-11	Judg. xiii. 18	9, 10
27	" 12-27	" 12-iv. 3	" 19	11
28	" 28-40	iv. 4-16	" 20	12
29	xii. 1-15	v. 1-10	" 21	13
30	xiii. 1-9	" 11-vi. 3	" 22	14
31	" 10-23	vi. 4-15	" 23	15

The Lord's Words are His people's food. The joy of the truth is precious. Obedience is meant to be a constant delight in the Spirit.

Notes on Memorized Verses.

1 Timothy 6. 11-21.

"But": a holy contrast. A "man of God"; we think of 1 Kings 13, and 2 Tim. 3. 17—a "man," but not his own,—belonging to God. "Flee": cf. the earnestness and decisiveness of Prov. 4. 14, 15:—"follow after": "pursue" as in Phil. 3. 12, 14. The *negative* must not be without the positive: *grace* abhors a vacuum. 11, 12, "Meekness, Fight": a precious link—the human verse-division hinders, cf. 1 Pet. 4. 1: if we fight in an *earthly* way, if we are *argumentative in the flesh*, we lose the *real* conflict (Eph. 6. 12). "Thou *wast* called"—God's work followed by ours: "Lay hold" 12, 13, What is "the good confession"?—John 18. 36 answers: separation from worldly conflicts,—and worldly *comforts* too. 14, "Keep the commandment without spot": *both* the commandment *and* the person may become "spotted," and witness be *hindered*. The commandment is until the *appearing*: no promised rest from the strain before *that*. 15, 16, How the apostle delighted to emphasize "the King of kings": another reference to John 18. 36. 17, The added words "in this world," or "age" imply there are *other riches*: the *true* riches concern "that Day": how vainly we often look at things from an *earthly* standpoint. "Uncertainty of riches" (marg.): there is nothing dependable in earthly wealth: if we have anything to-day, we may lose it to-morrow (Ps. 49. 6): but the riches of God's *grace and glory* are not uncertain (Eph. 2. 7, 1. 18). Verses 17 and 18 joined—Good Works are to be our *enjoyment*. 19, "That Day" in view. "Lay hold," cf. 12. 20, "Guard": do not let us undervalue our spiritual possessions: we must not say, "We *have* these," but must "guard!" "Oppositions": a technical reference also to certain theories, worked out in skillful "antitheses." But the *true* knowledge is joined with faith, and *grace*. *All else is empty* ("vain"—"empty" 20, cf. Col. 2. 8, 9). Have we the *real separatedness* which God's servant sets forth? Evil is accessible, as the word "profane" means: shall we *hold fast* (14, 20), or NOT?

Judges 6. 11-16.

11, 12, A striking contrast: Gideon was *naturally* nervous (6. 27, 7. 10): how *could* he be called a "Mighty man of valour"?—The words "The Lord is with thee" come *first* (cf. 2 Cor. 12. 9, note 2 Tim. 1. 7, 2. 1). 13, Gideon's perplexity: unintentionally he changed the promise,—the Lord did not declare He *had been* with *them*, but gave a personal message, so 14, "Go in this *thy* might": the Lord's own might, realized in *humility*. Gideon, as Moses in Ex. 4, looked at himself, and faltered: this is well,

provided we do not behold ourselves disproportionately, and so *much*, that we forget the Lord can over-rule our worthlessness! If we think our weakness is too great a negative for Him, we sin. "Surely I will be with thee" (16, Ex. 3. 12, Jer. 1. 8).

Titus 2. 11-15.

"For," a look backward: it is delightful to see the godly honesty of an employee emphasized in connexion with the profoundest unveiling of grace and redemption. Little things are *not* little, they are to illustrate the "grace," of God, and its "teaching": a *saved* soul is to *adorn* God's doctrine by *all-round* spirituality: salvation not standing the test of the workshop is not salvation: holiness will not allow stealing two minutes of an employer's time. 12, "Worldly lusts": the *same* words suggest "desires of *adornment*"; Satan used that which was *beautiful* in Eden*: "beauty is vain" (Prov. 31. 30): many miss the point through the English rendering "lusts," and think that only open wickedness is condemned: the term "desires" must pierce much more deeply (Heb. 4. 12). 12, The present: 13, The future. 14, Redemption claims our "whole," cf. Gal. 2. 20, 2 Cor. 5. 15. 15, "These things" need emphasis: the Holy Spirit implies they will be opposed: but unworldly separation is the Lord's own appointment, and *every* step toward conformity with this age is cruelty to others, and robbery of ourselves, and dishonour to our Lord. Ah, how can we *thus* treat Him Who gave up all for us? Let us walk in the Spirit.

Philemon 8, 9, 14, 16, 19.

8, A loving "right," yet a *manner* that gives the obedient one the *added privilege* of spontaneousness. Let us learn to please the Lord *in manner*. 14, The *same* thought. 16, Grace gives a new view of everything. "In the Lord," 1 Cor. 15. 58. 19, A wondrous type (18) of the work of the Lord Jesus. Our sins were put on His account. How fully He paid: How can we withhold anything from Him?

Judges 13. 18-23.

18, The margin rightly suggests the Lord Jesus, Prov. 8. 31, Mic. 5. 2. 19, Did wondrously, as His Name was wonderful. 20, The inserted "it," as in Matt. 16. 17, hinders. 22, Natural inference. 23, The logic of FAITH. How wondrous is God's condescension! Well may we draw precious inferences from His *twofold* grace in receiving our prayer and praise, *and* in teaching us. Oh that we may learn His will (verses 8, 12): to train a child is not easy. Manoah seems to have failed after all, in much. Let us take God's gracious warnings (1 Cor. 10. 11).

* Is it any surprise that *this translation is overlooked*? Satan HATES nonconformity to the world's fashions: he loses some of his best weapons thereby, as 1 Cor. 11 shows.

Thoughts from . . . The WORD of GOD.

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FREE.

"But Daniel purposed in his heart that he would not defile himself." Dan. 1. 8.

"Barnabas, . . . when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord." Acts 11. 23.

"But continue thou in the things which thou hast learned and hast been assured of." 2 Tim. 3. 14.

"The Lord hath set apart him that is godly for Himself." Psalm. 4. 3.

"No man can serve two

A Magazine, the Lord enabling, to set forth something of His love, and power, and truth, and will, for His blood-bought people, as they seek, in the Holy Spirit, oneness of mind, as becometh children of God, in the light of their Lord's near Coming and Judgment Seat.

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

masters. . . ye cannot serve God and mammon." Mat. 6. 24.

"Wherefore be ye not unwise, but understanding what the will of the Lord is." Eph. 5. 17.

"No man that warreth entangleth himself with the affairs of this life: that he may please him who hath chosen him to be a soldier." 2 Tim. 2. 4.

"For ye are bought with a price: therefore glorify God." 1 Cor. 6. 20.

"For this is the will of God." 1 Thess. 4. 3.

Some lovingly enquire about the subscription to this magazine. Valuing such thoughtfulness and interest, we would just mention three leaflets, "Hitherto Hath the Lord Helped Us," "The Faithfulness of God," and "Behold the Mounts," "Behold, I am the Lord," which explain more fully how we believe He has guided, and is enabling, and will graciously supply all needs.—These gladly sent. An earnest invitation to gatherings to the glory of God. "If the Lord will, —

Meeting Room, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 3 and 6. 15.

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

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

A Word of Introduction.

A MAGAZINE to please God must not be up-to-date amid the changing plans and wishes of men. It must be willing for the reproach of Christ. A magazine to please God can hardly please those who displease Him. But what shall the aim be?—A wide sphere of welcome at the expense of truth, with the hope that sufficient truth will help to "improve" the state of affairs? Or a willingness to be rejected by many, because of a desire to emphasize any and every part of God's truth? We do long to be drawn, and kept in the enabling of the Holy Spirit, to this path. Compromise is so easy, but surely those who love the Lord Jesus, and who own His Name as "The Truth," will not be angry and bitter, if these pages seek to set forth humbly what is on our hearts! The Judgment Seat of Christ is too near for compromise. The will of Christ is too solemn for trifling. The love of Christ is too real for any lightness as to His appointments. Is it not, beloved friends? Is not Christ very precious to His own,

and should not everything be in view of His Coming?

"That your love may abound yet more and more, in knowledge and in all judgment."

"Fill me with love, abounding love,"

Is now my heart-felt prayer:

Looking with confidence above

To Him Who hears me there.

Yes, in the grace of God made near,

I can indeed draw nigh,

His Name, "my Father," changes fear,

I on His love rely.

The precious blood was not in vain,

His work He has begun,

And though I feel the stress and strain,

His work shall yet be done.

But I would now His working feel

That I may love Him more

That He my soul-disease may heal,

And teach me to adore.

If love is "cold," or "left" by me,

How can I please my Lord?

O for discerning love, to be

With Him in true accord!

Words of Encouragement.

"Your Earnest Desire, Your Mourning, Your Fervent Mind Toward Me." Thus the apostle emphasizes a threefold "*encouragement*." Saints are *not* encouraging when they lack earnest desire. Enthusiasm for the Lord is important. Coldness is deeply saddening, and *not* "in the Holy Spirit." If any "mourn"

their failure *without their earnest desire first*, the very mourning may become a settling down, and an excuse for continuance. "Thou saidst, There is no hope:—No, for I have loved strangers, and after them will I go." Furthermore, God's beloved servant had written very plainly. It was this that burdened awhile his loving, sensitive heart. He records the experience:—"Out of much affliction and anguish of heart I wrote," "I had no rest in my spirit, because I found not Titus my brother," "Our flesh had no rest." "Though I made you sorry with a letter, I do not repent, though I did repent," "God . . . comforted us by the coming of Titus . . . by the consolation (encouragement) wherewith he was comforted (encouraged) in you." Hence the stress on "Your fervent mind toward me." If children of God *lack* a fervent mind toward those who use plainness of speech, in the faithful wounds of a friend, or as those that watch for their souls,—or if they resent such help, and talk against it, there is something radically wrong. The fervent desire without the mourning would have been sentimental, the mourning without the fervent desire would have been lazy. But not only so, either one, or both, without a fervent mind toward God's dear servant Paul, would have been a departure from the unity God has appointed, and from that recognition of the dependence and mutual relationship of His beloved people which He has been pleased to arrange. May our hearts know the ALL-ROUND GROWTH which glorifies God.

"GATHERED TO BREAK BREAD."

Acts 20. 7.

Dear Brethren in Christ,

The word "*come together*" may tell of godly concern, and thus to "*meet*" *may be* very encouraging, but its definite use five times in 1 Corinthians 11 (17, 18, 20, 33, 34) reminds us that all TRUE *coming together* must be an EFFECT of *being* "gathered." Our spiritual activity must be the enjoyment and expression of harmony with God's will, and of the Holy Spirit's work! Otherwise we may "*come together*" *for the worse*. It is remarkable that

God uses the word "*gathered together*" only ONCE in writing to the Corinthians (5. 4). It is equally remarkable that the Lord Jesus, for our spiritual profit, laid His loving emphasis on *this* word concerning prayer in Matt. 18. 20, and that it is Divinely used with respect to the church and the breaking of bread in Acts 11. 26, and 20. 7, 8. One feels deep gratitude to Him that it is employed for the bringing together of "two or three," *as well as* for the Lord's supper. The *smallest possible number* that can be gathered is "two." Surely grace is seen in our Lord's condescension, and we need not despair. The believer who is almost "isolated," and only knows "one or two" who sigh and cry for the abominations, because they would call on the Lord out of a pure heart, is encouraged against despondency.* The Lord can "gather" two, and if there are but *two* beloved brethren, what strength may be in their fervent supplication. 'Tis not only "gathering" for the breaking of bread, albeit we *should* seek SCRIPTURAL assembly-fellowship *whenever possible*, letting our residences, and all else, be the Lord's arrangement. How many privileges belong to His redeemed!

In view of this Divine instruction, we wish our translators had *kept* to the word "gathered" in Acts 20. 7. This assembling was graciously brought about by the Lord, as verse 8 rightly shows. Let the emphasized thought search us within. Are our hearts sufficiently exercised that when we *come* we may ever have experienced the Lord's own gathering and drawing first? Not only His leading, but His leading *together*? Thus may we *expect* unity and power.† The forgetfulness of this will bring a merely "mechanical" aspect, if not friction and confusion. "Gathering" exalts Christ and humbles "us": this is well. It is helpful to notice that a somewhat similar *twofoldness* is seen as to salvation. In John 6. 37 and 44 we behold both the "drawing" and the "coming." And so is it as to "service." In Isaiah 6 the prophet enters into both the "sending" and a readiness to "go."

When "GATHERED" by grace, let believers earnestly "COME": let them *respond* to their Lord's attracting love. Let them not stay away, or come hesitatingly and late. Let there be love's intensity. So will they glorify His Name,

* Cf. the refreshment to a believing husband and wife in 1 Pet. 3. 7. *Their* prayers may be "unhindered" and thus powerful.

† Other leaflets on the danger of making secondary the Divine stress on worship, even after being gathered, and with good intentions, and with the right of Scriptural ministry, and also on the Lord's loving arrangements as to "breaking bread," gladly sent to any who wish to be willing to keep to His will (John 7. 17), as we also would desire.

in the Spirit, and this object is greater than all others. *All* true blessedness is wrapped up in *pleasing Him!*

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

"Let your conversation be without covetousness; and be content with such things as ye have: **FOR HE HATH SAID, I WILL NEVER LEAVE THEE, NOR FORSAKE THEE.**" Heb. 13. 5.

"I AM WITH THEE . . . I WILL NOT LEAVE THEE, UNTIL I HAVE DONE THAT WHICH I HAVE SPOKEN TO THEE OF." Gen. 28. 15.

"I WILL NOT LEAVE YOU COMFORTLESS, I WILL COME TO YOU." John 14. 18.

CHRIST WILL NEVER LEAVE, never leave His own, Since, in wondrous grace, mercy has been shown; He will never lose *one* for whom He died, Such shall in His grace evermore abide.

CHRIST WILL NEVER LEAVE, nor forsake His own, For His poured-out blood did for sin atone, Now they are in Him, and for aye secure, "To the end," by grace, saved ones will endure.

CHRIST WILL NEVER LEAVE, but His work complete, All redeemed by blood shall in that Day meet; Perfected in Him, in Him blessed for aye, Love His perfect will, perfectly obey.

CHRIST WILL NEVER FAIL those who look to Him Trust His written word:—why should faith be dim? For His love is such He will NEVER lose, NEVER cast away, nor His Own refuse.

CHRIST WILL NEVER LEAVE!—This our hearts should For we are in Him to our God made near, [cheer, Saved, secure, and blessed, we should now rejoice In our Triune God, since we are *His choice*.

CHRIST WILL NEVER CHANGE, endless is His love, This should draw our hearts, more to Him above: All our joy should be in Himself alone, Since we are redeemed, made *His very own*.

CHRIST WILL NEVER LEAVE, NEVER change His word; Why then be cast down, when in Christ the Lord We have endless bliss? He will NEVER lose E'en the weakest one whom our God did choose.

We shall be thankful to hear from any exercised about Scriptural education, in contrast with the world's standpoint, and the spirit of the age; and of any loving and humble efforts after "home schools." We welcome, too, the prayers of God's people in this matter, not forgetting a brother and his wife, in Christ, who feel, as believers, this privilege, from infancy, and are arranging thus for their little one with several others. Above all, may God be glorified in both prayer and effort, and let us seek after the firmness and consistency and unworldliness in the "atmosphere" of our homes, apart from which all such endeavour will be largely *neutralized*. All-round godliness is not a small thing, but it needs a close walk with God, and we shall then be surprised to see how often we undo our own prayerful wishes, and need separation from our own dross. Whole-heartedness for Christ, in the enabling of the Holy Spirit, is a commanded *privilege*, rich with blessing beyond measure.

SUGGESTIONS FOR PRAYER.

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

1. For true *enjoyment* of the "narrow" way, with the Lord among His people (Heb. 13. 13).
2. For spiritual devotedness, and preservation from grumbling, impatience and irritation, even amid strains and physical weariness, that the holy joy in the Lord's will of 2 Cor. 4. 13 may be *seen to His praise*, and to the salvation of sinners.
3. For speech always with grace when speaking of others, that believers may *hate* whispering and slandering, and *perceive* the *beginning* of such strife, because they *love* Him (Ps. 141. 3, 1 Cor. 13. 5).
4. For the Lord's enabling in printing and sending forth that which is to His glory, that ALL the arrangements may be humbly kept before Him, and that He may be SIMPLY TRUSTED.
5. For service unto the Lord among men of all nations, and that, if God will, there may be *soon* found resident among us those of different tongues, to help His people, and to be trained themselves, that, when they return, there may be rich blessing in various lands.
6. For deliverance of believers from flippant speaking: levity dishonours Him, and cannot be "in the Holy Spirit."

A MISTAKE.

We have all often made an error before the Lord, and lost spiritual profit, by thinking when we *feel* tired we must have "a rest." Many a dear child of God has lost much time which belongs to the Lord, through *honestly* drawing this mistaken inference. *Feelings must not rule*. We know how misleading they are as to the body. Who has not felt more tired *on rising than an hour later*? And who has not felt weary in the *middle* of the day? But oftentimes God has permitted the privilege of working this off, and in the effort He has given the strength. So is it in connection with the mind. We are bidden to present everything to the Lord, and to love Him with the mind, and yet how little we use the mind for Him. He has put many unrealized and unused powers there. Shall we not seek grace to learn His words more, and to understand His doctrine more with a view to loving obedience? What then? If we "feel tired," let us not at once agree with the feeling, but look up for guidance that we may know what God is teaching. We remember that Satan used tiredness in the garden to *hinder the disciples*. Is it not one of his weapons to-day? If we EXPECT God's enabling, we shall often find that the weariness is BUT TEMPORARY. But if there is yielding, *it will come again*. Let us not imagine that all tiredness can be cured by a little sleep: it may be INCREASED THEREBY. Victory may be anticipated rather as we know God's mind, and, in the enabling of the Holy Spirit, endeavour FIRST TO DO HIS WILL, beyond OUR power (2 Cor. 8. 3). Then let us not boast: 'tis only by the grace of God we can labour (1 Cor. 15. 10).

THE CHILDREN'S COLUMNS.

A LOVING MESSAGE AS TO
"WARNINGS."

MANY are the warnings given as to the things of this life, yet how often they are unheeded, and sometimes with sad results. Most have seen, at different times, printed notices on walls, telling of "danger," as "This hill is dangerous." Thus people are warned not to ride too quickly. Sometimes buildings become unsafe, and a notice is put up, not to pass too near. In like manner, lighthouses are placed as beacons, to tell of rocks, and other dangers, so that vessels may not be wrecked. If there is carelessness as to these, many lives are lost, and those in charge of the ships are blamed, and punished for heedlessness. Carelessness often brings many sorrows, and it is sinful to be careless, even about things of this life. It has often been said to those concerned :—"Do not go there," or "Don't do this or that, else you will be sorry, and suffer for it." But, alas, such warnings are frequently overlooked, and too late it is said, "I wish I had listened and taken notice of the warning." Many are going on their own way, heedless of many reminders of danger. It is sad to be indifferent as to anything. Earthly troubles are serious, but there are greater troubles! How solemn not to heed the many warnings given by God Himself. His words are so simple that even a child can grasp them. For example, the question is asked, "Can one go upon hot coals and his feet not be burned?" Though this is so very simple, there is deep teaching in it. Those saved in mercy from their own sinful way, and heedlessness, through the death of the Lord Jesus, understand that sin **MUST** bring death. Hence they warn others, that they may not go on in their sins, forgetting God's every word will be fulfilled. Believers are to be like watchmen, and to give notice of danger. Though some may not heed the warning, it must be given (Ezek. 3. 17-21). Those who love God, because He first loved them, and gave His Son to die on account of their sins (John 3. 16, 1 John 4. 19) must be faithful. It is cruel not to give warning as to earthly dangers: how much more so, to allow sinners to hurry onward in sin, without a message as to all that will surely happen to them, if they continue far from God, and die in their sins. What would any of our dear young readers think if any one knew a plank placed across water was unsafe, and yet did not warn? If you would be surprised that anyone could be so wicked, surely you expect saved ones to be in earnest in giving warning to both young and old alike, who are in great danger of God's righteous judgment, and are not aware of it, because blinded and bound by Satan. Though warnings are not always welcomed,

we dare not hide such words of God as these :—
"He that sinneth against Me wrongeth his own soul, all they that hate Me love death" (Prov. 8. 36), Again, "There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14. 12). These words are very clear, and we pray that God may speak to many by them. There is so much carelessness as to eternal realities that we are alarmed, and wonder sometimes what we can do, in the power of the Holy Spirit, to bring others to consider what the end will be, for those who are indifferent as to their need of salvation. Oh that God may now work in many, even through this simple message, and cause a deep concern, and also a true sorrow for sin, and bring to Himself, many poor, lost sinners. Thus they will trust, even now, in the precious blood of Him Who died, the Just for the unjust. God, in wondrous mercy, still welcomes, and heals broken-hearted ones (Psalm 147. 3, Isa. 57. 15). Are you such?

WE MUST in mercy sinners warn,
Yet tell of love so full, and free,
Though many may the message scorn,
And Christ, Who died on Calvary.

WE MUST not hide from sinner's dead
The wrath of God. 'tis vain to scoff,
For those who spurn the blood once shed,
Will dwell for evermore FAR OFF!

WE MUST in mercy faithful be,
And warn alike both young and old,
The wrath of God will yet abide
On some, we are so plainly told.

WE WARN, and tell of God's free grace,
Through Him Who died upon the tree,
To save the lost from their own place—
Who trust in mercy full and free.

WE WARN, and tell of Him, Who came
In love and pity from above,
Who is for evermore the Same,
And changeless both in wrath and love.

WE WARN, and tell of blood once spilt,
For those by God the Spirit led
To see their sinfulness and guilt,
And rest in Him, Whose blood was shed.

WE WARN in love, and tell how God
Can heal the broken-hearted still,
Yet say to those who scorn the blood—
God's words of wrath HE WILL FULFIL.

When we think of the greatness of God, we marvel that many speak of Him so lightly. When we remember His love, we see little else but ingratitude in the earth. When we look onward to eternity, the foolishness of forgetting God is manifest. Amid all, His gospel sounds forth. He spake and it was done—in creation. But salvation was more costly. It needed the **WORK** of redemption. Is not a soul then worth more than all the world? Precious, indeed, is the privilege of being able to say
"Christ died for me, He is my Saviour."

HEBREWS 3

AND

THE DEITY OF CHRIST.

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

THE testimony of Hebrews 1 to the Deity of the Lord Jesus is well-known, and its use of the earlier Scriptures, entwined in inspired wisdom, is a help to further Bible study. Moreover, the order of Hebrews 1 AND 2 is helpful. He Who was over all, God blessed for ever, BECAME Man (2. 7) ! This "ORDER" is parallel with that of John 1. 1 and 1. 14.

But we must not overlook the precious added witness of Hebrews 3. There we are called upon to consider CHRIST, and He is said to be "Counted worthy of more glory than Moses." But HOW and WHY? "He Who buildeth the house hath more honour than the house." Thus Moses is viewed as part of the house, and CHRIST IS SEEN AS THE BUILDER*. Lest we should mistake this inference, the words are added, "But He That built all things is GOD." Thus the Lord Jesus is marked out as infinitely beyond men, even beyond the holiest men. John the Baptist and Paul—as humble and earnest servants of the Lord—felt this. And it is important to see that Christ's declaration of His Own humility is in quite DIFFERENT LANGUAGE from that of others; indeed, it is arranged to emphasize His Deity. The words used would NOT be humility otherwise; their "setting" reveals His personal transcendent glory. These INDIRECT evidences awaken deep concern for those who so sadly set aside the Scripture and deny the proper Deity of the Lord Jesus, whether they be eastern Mohammedans or western Russellites.

In Hebrews 3. 5, 6 the Holy Spirit impresses that Moses was faithful as A SERVANT, but that Christ was more than a servant. He is beheld as Son, AND as "over HIS house." This is parallel with the argument of John 8. 35, 36. The Lord Jesus BECAME a Servant, but He WAS originally MORE THAN a servant (Phil. 2. 7). There would be no humbling for a created being to become a servant of God: indeed such an one, if in harmony with God's will, IS, essentially, a servant. And the POSSESSION of the house by the Lord Jesus is definitely shown. ALL others are possessions: He alone is the Possessor. How could a created being be honoured thus without robbing God, or without idolatry? Grant the revealed FACT of the Deity of Christ and everything is clear, and our hearts should overflow with praise. What marvellous condescension that believers are accepted in Him the Beloved, and blessed for evermore !

* The reference to Matt. 16. 18 seem clear. It is worthy of notice that 1 Peter 2, in the light of Isa. 8. 14, emphasizes the Deity of Christ in connexion with the house, and as it is a temple, and He bears the glory, He is again viewed as Divine.

"GOD . . . COMFORTED."

2 Cor. 7. 6.

THE thought of GOD'S Own ENCOURAGEMENT of His people through "one another" is very refreshing. The word used by the Holy Spirit means more than comfort ! ENCOURAGEMENT is deeply important, and a call to godly zeal. Open doors, IF FROM THE LORD, are a true stimulus, but we would never forget the First Encouragement must be Himself. HE is worthy of all love. The stress, in the later Scriptures, on the gathering together of like-minded believers is likewise precious, and when, for a season, distance really prevents, the privilege of CORRESPONDENCE is before us (note 2 John 12, 3 John 13):—

Do we sufficiently remember how much of the New Testament is in the form of letters? Ministry unto the Lord in this way is not to be overlooked.

To His glory, and the ENCOURAGEMENT of prayer, and with a hope that MORE saved ones in other parts may write, and spread His truth, it is a joy to record the lands from which letters were received during a recent week—England, Wales, Scotland, Ireland, Germany, Portugal, Cypress, China, Ceylon, South Africa, Canada, U. S. A., British Guiana, Bahamas, Barbados, Australia, New Zealand. O that grace may be enjoyed in the varied responsibilities of right answering, and that there may be, in the Holy Spirit, more and more of the fragrance of Christ, Whose Name is as ointment poured forth, and without Whom "service" is emptied, and becomes mere work. We need the prayers of His people—much. And there are also the privileges of a labour of love among men of varied nations, and the circulation of Scripture in their tongues. Much could be said of this PRIVILEGE. But we feel our NEED. WHO is sufficient for these things? Apart from the Lord we must fail. We are cast upon Him. How we long for a continual spiritual supply (Zech. 4), and, if it be His loving will, that we may soon have men of varied nations and languages, resident here, being helped in the things of the Lord, ere they return, and that English brethren too may thus be able to give clearer testimony for Christ in the mother-tongues of those reached,* and that souls may be blessed and above all, His Name glorified, in Whom HIS PEOPLE'S definite prayers are definitely desired. "Except the Lord build the house, they labour in vain that build it." If it is not humbly UNTO HIM, let the work fall through. Christ MUST be central. This is our Father's will. Yes, CHRIST must be Central.

"Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf."

2 Cor. 1. 11.

* For the value of this see Acts 2. 6, 8.

THOUGHTS FROM THE WORD OF GOD.

TALKS ABOUT PRESENT-DAY NEEDS :—9.

RIGHT HATING.

GOD has clearly told us, in His own words, that which He HATES, and if His love is shed abroad in our hearts, by the Holy Spirit (Rom. 5. 5), we ought to HATE that which HE HATES, and to love those whom He loves.

Though the messenger of the church at Ephesus had left his first-love, yet the Lord called back to love, and encouraged by the words, "But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also HATE" (Rev. 2. 4, 6). How watchful we need to be, for Satan is very subtle, and it is easy to excuse sin, both in ourselves, and in others. In Psalm 139. 21, 22 God's servant said, "Do not I hate them, O Lord, that HATE Thee?—I count them mine enemies." Notice who our enemies are in Ephesians 6, and see the words of 2 Chron. 19. 2, "Shouldest thou help the ungodly, and love them that HATE the Lord?" In this connexion Psalm 101 might be read with spiritual profit. Mark the definiteness of "I hate the work of them that turn aside." It is so easy to be friendly with those who HATE and despise the Lord and His precious work on Calvary. Only as there is a close walk with the Lord, shall we know how to love, and HATE aright. Psalm 45. 7 is prophetic of the Lord Jesus. As Heb. 1. 9 shews, He was the perfect One, and all that the Father hated He also hated! Yet He loved lost sinners, and came down to suffer, the Just for the unjust. Oh to be more like Him, and so to walk even as He walked, being separate from sinners (Heb. 7. 26). In Proverbs 8. 13 we are told that the fear of the Lord is "to HATE evil":—"Pride, arrogancy, and the evil way, and the forward mouth." God hates these, and we should do likewise. In chapter 6. 16-19 we read of six, yea, seven things which are an ABOMINATION unto Him, and they should be an abomination to us. May we ponder these things, and see, in His presence, how we have failed to turn away from things which grieve Him. How heart-searching is the message of Zechariah 8. 16, 17. "These are the things that ye shall do . . . And let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these are the things which I HATE, saith the Lord." We are reminded of 1 Corinthians 13. 5, "Love . . . thinketh no evil." If we truly love the Lord we shall HATE evil (Psalm 97. 10). Remember the exhortations in Amos 5. 15, "HATE THE EVIL; LOVE THE GOOD." What a contrast is seen in Micah 3. 2. May we take heed, for it is easy to be deceived, even though we profess to HATE the things which God HATES. We may be turned aside in these perilous times when Satan is ever on the alert to ensnare God's dear people. May we not be ignorant of his devices, but ever, by grace, in the power of the Holy Spirit, "watch and pray."

It is important to meditate on God's word more fully, that we may be kept from grieving Him, and caused to please Him, even in our thoughts as well as in our actions. God would have His people contented, hence it is written, "He that HATETH covetousness shall prolong his days" (Prov. 28. 16, Heb. 13. 5). God's servant in Psalm 119. 113 said, "I HATE THOUGHTS (opinions), BUT THY LAW DO I LOVE." What joy we shall have if we are more like the psalmist. We can see from verse 128 how he made MANIFEST his love for God's truth. "I esteem all Thy precepts concerning all things to be right, and I hate every false way." Again, "Through Thy precepts I get understanding, THEREFORE I HATE EVERY FALSE WAY." Love to the Lord and to His truth will be a power in our life, and we shall turn away from all that grieves Him, as we follow on to know Him and His will more fully. How stimulating are the words of Psalm 119. 162-165, "I REJOICE AT THY WORD as one that findeth great spoil. I HATE and abhor lying, but Thy law do I love. Seven times a day do I praise Thee because of Thy righteous judgments." Then comes the encouraging thought, "Great peace have they that love Thy law," etc. We see the holiness to which we are called in Jude 23, "HATING even the garment spotted by the flesh" (cf. James 1. 27). How soon God's dear people may be defiled by being WITH those who are ensnared. What care and watchfulness are needed in these evil days. Now we come to our last point, in the matter of godly HATING—John 12. 25. How slow we are to learn that the life of a believer is painful yet joyous. God is pleased to encourage so much, yet we hesitate. May we be warned and stimulated as we read this verse, "He that HATETH HIS LIFE IN THIS WORLD SHALL KEEP IT UNTO LIFE ETERNAL." This involves a whole-hearted DENIAL OF SELF; and means so much. May God, by His Spirit, through His own words, teach us what TRUE LOVE, and true HATING, really are. So shall our life please Him, and so will He be exalted.

Holiness without mortification is not found in Scripture. And as the mortification is within, all human perfectionism is set aside. And thus holiness without pain is foreign to Scripture. But it is not only pain. Mortification is not the whole of holiness. The negative is not the complete experience. Believers are to see victory over the flesh, not bare mortification, and this victory not in the strength of a struggling and isolated individual, but in the humbling joy of the Holy Spirit. These words remind us that mortification is not only pain: nor is it merely effect. God's grace is enjoyed when there is, by grace, a bowing down.

THE EMPTINESS OF MAN AND THE FULNESS OF CHRIST.

THE glories of men, and other triumphs, are often heralded, and we must own they display much earthly skill and enterprise:—BUT! In every direction a seemingly vexatious limitation checks their steps. They soar into nature. Astronomy has its vast "but." Biology still sooner presents its many unanswered problems. And all branches of science alike remind the student that he is only as a child. A child can observe facts, but immediately errs as to inferences. Hence human nature is always changing its interpretation of nature, and the failure of knowledge to pierce the darkness, and the failure of wisdom to explain even what is known, must lead to the attitude of Eccl. 1. 18, "In much wisdom is much grief: and he that increaseth knowledge increaseth sorrow."

It is plain that

Nature is TOO wonderful for Man,

yet some daringly deny its Author, and others deny that He has given any further revelation, which His works in nature abundantly show to be possible.* Yet, thank God, there are those who have received this gracious revelation, and all the negatives of those who do not know will never undo the joy of those who have experienced such an intimate knowledge of God Himself!

Concerning a way of salvation, the man who looks to human unravelling finds himself more circumscribed by ignorance, than even as to science! If his mind falters generally, his heart is, in this matter, yet more empty as to a way of assured hope. And the Scripture testimony that

Man is EMPTY

(Ps. 39. 6, Jas. 2. 20 lit.) comes before us with its saddening power of conviction. If we look at things aright, we are compelled to acknowledge this. Ecclesiastes is a remarkable and humbling book. Man is empty before God! And the might of "wishes" even against "knowledge," and the impenetrable darkness as to eternity, and as to acceptance with God, seem, at first, to oppress beyond measure.

It is **HERE** that God has given revelation. Ah, how precious is God's "but." "But God, Who is rich in mercy" (Eph. 2. 4). The sinner's emptiness is met by

The SAVIOUR'S FULNESS:—

"Full of grace and truth" (John 1. 14). **HE** was the Power of God and the Wisdom of God" (1 Cor. 1. 24). God Himself meets the appalling need, and meets it to-day.

* May we not add, in view of the manifest goodness of the Creator, "More than possible, almost to be expected not because of man, but because of God's love!"

We find a multitude of emptiness: in the sinner, so that when he is brought to a right need, he feels nothing but needs! Without righteousness, what can he do? Without life legally, he sees himself only condemned; and owning himself without life spiritually, he approaches utter despair! BUT the fulness of Christ comes in at this moment, and deals with everything.

A Full Christ for an Empty Sinner!

Repentance is here. Life is here,—by His death. Christ's finished work has satisfied every Divine claim. Ah, dear reader, will you still look to an empty man? Do you not feel your need of One Who had no emptiness, and Who can save such as you are,—can save to-day, and keep for ever? The glorious gospel contains no emptiness. If you are heart-burdened, and at your wit's end, heaven is God's unveiling of a perfect Saviour and a present salvation! Will you not seek Him? "Behold, now is the day of salvation" is the very testimony of God Himself.

Suggested Daily Readings.

"IF THE LORD WILL"—September, 1923.

Day.	Judges.	Hebrews	Learning	Ps. cxix.
1	xiii. 24-xiv. 9	vi. 16-vii. 3	Heb. x. 1	16
2	xiv. 10-20	vii. 4-14	" 2	17, 18
3	xv. 1-13	" 15-22	" 3	19
4	" 14-xvi. 5	" 23-viii. 3	" 4	20
5	xvi. 6-20	viii. 4-13	" 5, 6	21
6	" 21-31	ix. 1-10	" 7	22
7	xvii. 1-13	" 11-20	" 8	23
8	xviii. 1-10	" 21-28	" 9	24
9	" 11-21	x. 1-10	" 10	25, 26
10	" 22-31	" 11-18	Judg. xvii. 6	27
11	xix. 1-15	" 19-29	" 7	28
12	" 16-30	" 30-39	" 8	29
13	xx. 1-11	xi. 1-10	" 9	30
14	" 12-23	" 11-20	" 10	31
15	" 24-35	" 21-31	" 11	32
16	" 36-48	" 32-40	" 12	33, 34
17	xxi. 1-12	xii. 1-10	" 13	35
18	" 13-25	" 11-20	James i. 17	36
19	Ruth i. 1-9	" 21-29	" 18	37
20	" 10-22	xiii. 1-12	" 19, 20	38
21	ii. 1-9	" 13-25	" 21	39
22	" 10-19	James i. 1-8	" 22	40
23	" 20-iii. 7	" 9-21	Ruth ii. 8	41, 42
24	iii. 8-18	" 22-ii. 4	" 9	43
25	iv. 1-10	ii. 5-13	" 10	44
26	" 11-22	" 14-26	" 11	45
27	1 Sam i. 1-12	iii. 1-9	" 12	46
28	" 13-23	" 10-18	" 13	47
29	" 24-ii. 10	iv. 1-8	" 22	48
30	ii. 11-21	" 9-17	" 23	49, 50

Notes on Memorized Verses.

Hebrews 10. 1-10.

The Epistle to the Hebrews shows throughout the preciousness of the types, but only as types, to emphasize the greater preciousness, the infinitely greater preciousness of Christ. Many among Israel felt the loss of a **visible** earthly tabernacle, with its "adornments" (9. 1), but they were reminded that these were but shadows; the **heavenly** adornments and glories are far greater. Let us, too, walk by **faith** (2 Cor. 4. 18; 5. 7)—joyfully and continually. In the **finished** work of Christ there is **perfection** (6. 19; 10. 14; 12. 23). 2, "No more conscience of sins," i.e. no more inner knowledge of sins as a barrier, causing uncertainty and doubt; but a humble realization of the covering and putting away of sins (9. 26).^{*} 3, Contrast Luke 22. 19. 4, Romans 8. 1-4. 5, "Wherefore," in view of the necessary incompleteness of the "types": only "**One**" is before us, as in so many Scriptures, and yet Israel see Him not: pray for Israel. "Sacrifice AND offering": Christ, unlike Aaron, presented offering first, and then sacrifice, showing by this order that He needed **no** sacrifice to make His offering acceptable. 9, How important is the will of God. Wondrously "establishing." 10, The wrought-out will, His perfect obedience:—His **merits available by His DEATH**, not otherwise. "Having been sanctified:" in 14 the fruit, "being sanctified"—a beautiful twofoldness.

Judges 17. 6-13.

6, 21. 25: self-will should alarm us. 7, Two tribes peculiarly blessed, linked in Aaron's family (Ex. 6. 23), in Luke 1, and Zech. 12. 12, 13, and yet this sad history:—"privileges" are not sufficient to save. 8, How important to seek God's guidance first, and throughout everything. 9, Contrast Num. 9. 15-23, and God's use of the cloud: "He shall choose our inheritance for us" (Ps. 47. 4). 10, Again self's decision. The terms "father" and "priest" are linked here, as in Romanism. Silver, clothes and food, have led many astray, note Acts 20. 33 (a contrast with Achan) 1 Tim. 6. 8. If "money" regulates our life we are on dangerous ground: better to have the will of God than earthly comforts. 11, "Was content," contrast Ex. 2. 21, 2 Kings 6. 3, when God was working. It is well to be satisfied, but it is necessary to seek God's ground for satisfaction. 12, cf. 2 Tim. 4. 3: the Lord gives teachers. 13, Apparently he "thought" he would have a blessing: it is so easy to be misled when we once leave the Lord's lines. The whole passage and 1 Kings 13

^{*} This must not be misused to overlook a prayerful concern whenever we fail to please our Loving Heavenly Father. The fact we are delivered from wrath should make us more devoted to His will. The "law" of a godly home is graciously comprehensive. O to be pained at every sin.

might be pondered together: do not forget how sin leads to sin, and the terrible results in Jud. 18, and Jeroboam's after-description, "who made Israel to sin."

James 1. 17-22.

17, Read with 15, 16. God never changes (1 John 1. 5). 18, "Firstfruits," i.e. (a) acceptable, (b) joined with the Lord Jesus, and a pledge of the ingathering of Israel in Rom. 11. 26 (Scripture never teaches a universalism: contexts are often overlooked by those who lull souls to sleep with this error). 19, The practical power of truth. "Swift to hear," a contrast with Adam and Eve's hearing. If we listen to God's voice, we shall be kept from our own "desires" (verses 14, 15). "Slow to wrath," why these words? Apparently an allusion to a life of strain (12): if we are angry, or grumble, we lose the Lord's path. 21, The true hearing: how appropriately after 18: "engrafted"—thus fruit for the Lord. 22, "Deceiving your own selves" i.e. Reasoning aside, from the same root as the term "word": remember Jer. 44. 28. Let us be concerned because it is easy to deceive our own hearts, and soon to think we are right!

Ruth 2. 8-13, 22, 23.

8, Continuance important: do not be "changeable." 9, "Let thine eyes be on the field" Prov. 4. 25, 26. "When thou art athirst": if we work hard, we shall become thirsty. 10, Grace to a stranger: note also Jer. 31. 3, Rom. 5. 6-9. 11, 12, Giving up for the Lord WILL BE OWNED. Here, moreover, we have a precious type of salvation for Gentiles. "A full reward" reminds of Heb. 6. 10, 2 John 8. 13, "I will find grace": and have not WE found grace? Does not this comfort us, and speak to our hearts (marg. with Isa. 40. 1, 2)? Is not the Lord Jesus the Greater than Boaz to us? 22, A stress on obedience: we must not become "wrongly occupied" with grace, and forget responsibility. 23, The diligence that was rewarded: grace teaches us to live obediently (Titus 2. 11, 12).

TWO EARNEST INVITATIONS,

By the Lord's enabling.

Believing men are welcomed to the Bible Studies, if the Lord will, at 2, The Minorities, (2nd floor), Tuesdays, 6. 30, preceded by Greek and Hebrew help, to the glory of God (5. 15-6. 15). Syllabus and Particulars gladly sent.

All children of God are invited to send for information as to Typewritten Notes, which our gracious God has granted on a variety of Bible subjects, and which can be retained for a fortnight's prayerful study.

"That God in all things may be glorified."

1 Pet. 4. 11.

Thoughts from . . . The WORD of GOD.

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FREE.

"We love—because He first loved us . . . and this commandment have we from Him, that he who loveth God love his brother also."

1 John 4. 19, 21.

"We ourselves also were sometimes foolish . . . hateful and hating one another."

Titus 3. 3.

"I hate vain thoughts: but Thy law do I love."

Ps. 119 113.

"I hate and abhor lying: but Thy law do I love"

Ps. 119. 163.

"Ye that love the Lord, hate evil."

Ps. 97. 10.

A Magazine issued, as our gracious God enables, because we desire to witness for HIM, in days of excitement and indifference, longing that His people may love Him more. How will they then "lose" for Christ's sake, as they look for His coming, praiseful that He died instead of such hell-deserving sinners, who are made His people that they may simply obey Him!

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

"Thou hast loved righteousness, and hated iniquity: therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows." Heb. 1. 9.

"But I say unto you which hear, Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you."

Luke 6. 27, 28.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John 2. 15

Some lovingly enquire about the subscription to this magazine. Valuing such thoughtfulness and interest, we wou'd just mention three leaflets, "Hitherto Hath the Lord Helped Us," "The Faithfulness of God," and "Behold the Mounts," "Behold, I am the Lord," which explain more fully how we believe He has guided, and is enabling, and will graciously supply all needs.—These gladly sent. An earnest invitation to gatherings to the glory of God. "If the Lord will, —

Meeting Room, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 3 and 6. 15,

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

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

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

A Word of Introduction.

"**B**E strong in the Lord, and in the power of His might." Such words are refreshing. God does not encourage lightness, but reality. The Christian life is not an amusement. It needs strength. And God has provided strength, He has put weapons for His people to use. If redeemed ones want victory they cannot have it in any other way. It is a delightful thing to be strong. God graciously enables that there may be encouragement. An invalid life, or one of defeat, is not His approved path. These pages are humbly sent forth to emphasize the old-fashioned gospel, and the precious privilege of the application of the words of truth by the Holy Spirit, that redeemed ones may go in the strength of the Lord, and withstand in the evil day. Compromise and worldliness are deadly. God does not encourage settling down, or the "best thing under the circumstances," but He commands separation to Himself, and living above the circumstances in the power of the Holy Spirit.

"The Same Diligence"

Hebrews 6. 11.

Yesterday you sought to witness
By your life for Christ your Lord;
Seek to-day a heavenly fitness
By abiding in His word.

Ye-terday, by grace, on rising
You could praise for early love:
Shall more sleep, with power surprising,
Now restrain from things above?

Ye-terday, Himself enjoying,
You give up at once for Him.
Shall to-day, with vain denying,
Make your view of Christ grow dim?

Yesterday your Saviour knowing,
You were helped amid the strain,
In His pathway onward going:—
Can you now turn back again?

He is still the Same—unchanging,
Yesterday, to-day, and hence:
Shall He not, your life arranging,
Draw your heart to love intense?

Words of Encouragement.

TRIALS. These are very precious when *they are viewed aright*. They are all permitted *in love*. God could hinder all. The fact that He does not, proves He has a wise purpose thereby. Thank Him for this. Not only so, but God makes the way out (1 Cor. 10. 13). Perhaps we should like Him to make the way *round*, but He is too wise to do that. "As for God, His way is perfect." How blessed to *realize* this. It is a wondrous privilege to know that every strain is truly tempered to test, and not to break; and to purge, and not to destroy. The pruning, and chastening, and purging may seem grievous and painful, but they are *in love*, and all are needed. The fruit will soon be our gain. And all is to His glory. The hammer and chisel are needed now, but they will not be needed in that Day (1 Kings 6. 7: "made ready before it was brought hither"). A simple word of irritation is a grave mistake. Gratitude should overflow, and, if we walk in the Spirit, we shall find gratitude is meant to be an *experience* not only a doctrine, and an experience which is a precious *tonic* instead of human devices. Yet we do well to be also humbled, and, learning His loving lessons, to mourn the cross that makes so much *crucible* work necessary.

"I was Brought Low, and He Helped Me,"
 "He is the Living God, and Stedfast for Ever,"
 (Ps. 116. 6, Dan. 6. 26).

A FURTHER RECORD OF "PARTS OF HIS WAYS"

"To the Praise of the Glory of His Grace"
 (Job 26. 14, Eph. 1. 6).*

IN salvation the Lord makes manifest that HE wounds AND then heals. He causes the troubled sinner to *feel the need*. We think of the man on Jericho's road: he was laid low *first*. And oftentimes *after* salvation God lovingly humbles His people, that they may taste the sweetness of faith and of His deliverance. It is good for them to be afflicted, that they may be exercised, not to trust in themselves (2 Cor. 1. 9), but in Him alone. If He permits trials, He *could* remove in a moment; hence the seeming delay is *perfect love and perfect wisdom*, and we should still "in everything give thanks." If the physical frame, the earthen vessel, is weak, the great "long ng" should not be health, but HIS lessons,

* Earlier leaflets "Hitherto Hath the Lord Helped us," "The Faithfulness of God" and "Behold the Mounts" are still available.—a little testimony that the Living God is Worthy to be trusted. Nothing is too small, and nothing too large, for Him.

and HIS will. In like manner, in HIS work the great privilege is not to do much before men, but to please HIM, and if He allows a strain, this is not to lead to human removal of it, but to prayerful enjoyment of His will, and readiness for the refining of His gold. The finance of His work might often seem less difficult, if "some" human methods were adopted, and it would "appear" so natural to "ask," at least *indirectly*, but we do long that God may rather make us more willing to trust in Him *at all times*, and not to boast in advance, and then cut the cords of *precious* trials when they arrive. It is well to know how to abound or to suffer need, as to the supplies for His testimony, and to thank Him *whether* He sends or withholds. "As for God, His way is perfect."

If our "brightness" depends on circumstances, it does not glorify Him. We do long that this testimony of God's grace may not only maintain His faithful Word but be an evidence before His dear troubled children that He is the Faithful God to-day, that others may be encouraged to have more simple faith, and to glorify His Name thereby (Rom. 4. 20).

It is somewhat difficult to write because we do not wish to give a report to please ourselves, and yet we believe that dear children of God should know more of His varied work, whether through the literature *to all lands*, or (though little mentioned, yet of equal importance), among the men of *all nations* in this city, and we are sure that they desire to know more of it, and that it is to God's glory to speak of His enabling. We cannot but feel that He means His people to know a little of *His* way as to *His* gracious supplies for *His* work generally, and, separately from this, for the daily needs of the one who writes these lines,—privileged to hear the Lord's call to trust Him as to personal wants, and for rentals of necessary premises,* unto the Lord. These are meant to be the joy of other saints.

But it is so difficult to record much, without losing a *single* eye to His glory. Oh that not one word may be said which will wrongly attract attention to self, or lead us to depend on this message or on His people, instead of on Himself alone.† He deigns to use His servants, and we rejoice in the fruit to their account (Phil. 4. 17).

* It may not be known that I have not felt free before the Lord to draw anything from general funds sent for His work, nor to make the rental expenses part of that; but to look to Him Who surely does not fail. I would thank Him, and His dear people, for the privilege of a *personal* "Hitherto." The problems of several rentals, and taxation, became far greater when my beloved father, fell asleep, but the Lord, Who is the Same, has granted, and will grant, loving tokens to outweigh the needed testings.

† Affectionately we would ask that all who have been giving to His glory should not give simply as a habit of love, (though this is precious), but definitely *after* waiting on God. We do not want one penny apart from His will.

but if He dries up the sources of money, and grants open doors, and empty shelves, we would long to praise Him just as much, and without anxiety to adorn His doctrine by victory over despondency, and, what is harder, by silence rather than self's prompting to speak at the wrong time, to invite co-operation. We do desire the simplicity of faith, and *no help* except **THAT WHICH THE LORD HIMSELF SENDS.**

Sometimes it is well that God should keep us waiting in the preparation of a record. While writing this, He has granted a variety of circumstances. An expected, though unasked, gift linked with one *most unlikely*, and then a time of emergency. Years ago the printing was comparatively small, but now 18,000 magazines (2) a month mean over 140,000 pages for Him, and the leaflet service is greater than ever. Of some leaflets 28,000 are printed, and as we seek to have them machined together, to avoid separate expense, one supply will bring 400,000 pages, but how quickly will many of these go forth, for Him: yet they are few when we think of the deadly activities of systems that deny the very Deity of our Lord Jesus Christ. Think beloved readers, of the stitching, folding, enveloping and typewriting arrangements, and rejoice for the unpaid co-operation in so much of this, to reduce the outlay. And there is no large "society" behind it all: only a few saints with a mighty God. Ah, remove the "only," for *He is Living!* And may we not remove the "few" because of those together—some on their sick beds—by prayer (2 Cor. 1. 11)? The business routine attached is no light matter. Will He supply the physical strength? Will He supply the mental enabling? Chiefly, will He grant fragrance of Christ, without which letters, and all else, will be *vain!* Oh that we may "walk" in the Spirit.

We look at the record of letters since Monday—it is now Thursday,—and a *special* encouragement has been granted. The lands include—Australia, Austria, Brazil, Canada, Cape Colony, Ceylon, China, Germany, Gold Coast, India, Kenya, New Zealand, United States, and, indirectly forwarded, Mexico and Spain, apart from England, Scotland and Wales. Replies need His strength, that all may help to the *unity* for which Christ prayed—how great the privilege. And the Typewritten Notes service is "unto the Lord," with the same object, in *various* lands, though much more might be done. In local labour, I ask a brother how many languages he carries, and find a dozen is a common minimum, and men have been met, I learn, of about 60 tongues; and beyond these there are dialect problems.

We have been enabled to issue, something, at least, for Him, in Chinese, Dutch, French, German,

Greek, Hebrew, Hindustani, Italian, Japanese, Norwegian, Swedish and Welsh. A further Arabic text-tract is in preparation. Praise be unto God, many more than 100 different tracts for Israel have been sent forth. *The labour of love is not an "amusement."* And there are not only encouragements. The trials are not an "amusement." Sometimes one feels fuller particulars of His enabling, (for years kept back), *ought* to be given to saved ones, but the flesh soon enters to "commend," and with this the Lord's blessing *goes out.* The greatest trial is "self." We are ashamed that we do not love Him more. So much dross is found in our service. But He is so patient. We do need to be kept lowly, and restful and "undiscouraged," and never weary (Gal. 6. 9).

Probably beloved readers will now see that the gratitude to the Lord for the printing paper, and postage bills, is not a light matter. *He* tests again and again, but the *principle* of Matthew 6. 18 ("That thou appear not unto men") may surely call us to cast *all our care upon Him* in times of strain (1 Pet. 5. 7). We have had our bountiful supplies, we have had our straits, but looking back now over the year since my beloved father felt on his death bed the privilege that he had possessed of meeting many needs would soon be past, we can say, "The Lord has not failed." If everything were easy, it would not be well for faith. We should walk too much by sight.

Earnestly, we have sought to be business like and to save much expense by economies and prayerful "arrangement," and we have realized His own call to keep out of debt (Rom. 13. 8), and for this we would ever raise an Ebenezer. The glory is His, not ours.

If He lays His workers aside, all is well, or if He grants a hundredfold more opportunity, the precious burden will not be lightened. Bounteousness should only make us more trustful, we should not rest on it, but lengthen the cords and strengthen the stakes (isa. 54. 2). If He gives many more loving co-operators in prayer, we shall be helped as to victory over anxiety, but how can we wish *less work* for Him Who gave *Himself* for us? We would rather see all missionaries receiving the magazine than less, but if, on the other hand, He, at any time, permits a diminution, to His Name be the glory. The work is His, not ours. We should rejoice to see much more blessing among men of all nations, and some in residence among us, ere they return,* and brethren equipped for prayerful care of such, but even hitherto, how great our joys in the Lord have been to see, and hear of Arab, Chinese, Germans, Indians, Japanese, Scandinavians and others listening to His gospel.

* Only very partially arranged up till now.

The languages *are* a problem, and brethren seeking to serve in them need *much grace*. Oh that all the technicalities, and details, may never take our minds off *Him* in Whose Name we would send forth this little record of His strength in weakness, and of the use of His treasure by earthen vessels, "that the excellency of the power may be of God and not of us" 2 Cor. 4. 7.

THE CHILDREN'S COLUMNS.

SHAKEN—NOT SHAKEN.

THERE are not a few who smile if we speak of the earth being moved, and terribly shaken. But such an event will happen according to the words of the Living God. The earth may look very firm, but we have been reminded often, and especially of late, by earthquakes, of the tremendous possibilities. In some lands, these warnings are frequent, though not so dreadful as the catastrophe in Japan, which should cause many to fear and to tremble at God's unrealised greatness, and His mighty power. How solemnizing it must be to behold massive buildings, when they shake and fall as though they were "nothing." God can overthrow, and He will do so in the very NEAR future, it may be. Yet sinners are so hardened and indifferent that **FEW ARE AFRAID OF GOD'S MIGHTY ACTS**. They are alarmed for a little while, but any seriousness soon passes away, till another calamity comes, and then a further impression is again but for a season. But can those who witness such a terrible earthquake as the recent one, ever forget that which happened in a few seconds? Surely not. Yet, alas, the heart is so hardened by sin that nothing but a mighty work of God will awaken to see the need of His salvation which is for **HELL-DESERVING SINNERS**. But, blessed be God, He **DOES** still work in grace, by His Spirit, and causes some to see their ungodliness, and to cry for mercy (Luke 18. 13). God is merciful, and He speaks through all that He permits to happen. Yet few hear His voice (Mic. 6. 9), though they know that thousands upon thousands have been hurried into eternity without a moment's warning. Some were trusting in the poured-out blood for ungodly ones, and such will be for ever with Christ through all eternity. But doubtless, there were multitudes who had despised the work of Christ on Calvary, like many, both young and old, in **EVERY** land. And where will such be eternally? God's word is clear as to this, yet few, very few believe His testimony. Satan has so blinded that they will not believe, but God will keep His word, and such will be sent away from God for ever. "Ah," some will reply, "I don't believe it." Your unbelief does not alter what God has said: His word must be fulfilled in His own time. Though you may not tremble now

at God's mighty acts, you will tremble later, if you continue despising Him and the precious blood of His beloved Son.

Shall we look at some portions of God's truth which bring before us what will be in the future? When the Lord Jesus comes again, "The powers of the heavens shall be shaken." Also the sun shall be darkened, and the moon shall not give her light (Matt. 24. 29). It will be awe-awakening **THEN!** Again in Heb. 12. 26 God says, "Yet once more, I shake not the earth only, but also heaven." In verses 27, 28, we read that though some things will be shaken, **SOME WILL NOT BE SHAKEN**. It is a joy to know that there are things which cannot be shaken. God's people have a Kingdom which is unmoved, hence those who are saved are exhorted to abide in their Lord, that in times of great trial, and testing, they may not be shaken in their minds whatever happens, for God will care for them (2 Thess. 2. 2). If they have fixed faith in God how can they be shaken? Those who are thus privileged, whatever be their age, have a wondrous fulness in Christ, through His work for those who were far off.

In the Scriptures we read of many earthquakes. Among them we think of the one when Paul and Silas were put in prison wrongfully. God sent an earthquake, a **GREAT** earthquake, so that the foundations of the prison were shaken, and the doors were opened. Yes, God can send what He pleases to set His people free; none can hinder Him. He has warned that He will yet shake all nations, and He is soon to destroy earth's kingdoms (Hag. 2. 7, 22).

When God shall arise in His wrath who will abide? See Ps. 18. 7, and so terrible will be the time that is surely coming that a searching question is asked, "Who can stand before His indignation?" Let us notice Nah. 1. 6, 7. See Joel 3. 16. Few have any real idea of what God will yet do, and there are not many who want to hear about the future, since they are "so taken up" with pleasures of sin which never "satisfy" being only for a season. But we must not hide, even from young people, that God is unspeakably great and righteous. But we can and would tell, amid all, of His great love in the gift of His beloved Son, for **HELPLESS SINNERS**. May He, in wondrous mercy, be pleased to work and save some, by the working of His Spirit, through these pages, even now, before the things foretold in His word come to pass. Will our dear young readers, and others likewise, read Isa. 2. 10, 11, 19, 21, Rev. 6. 16, 17; 20. 11? Here are solemn facts. How many will take heed, and be brought even now to trust in Him Who gave Himself a ransom for many? Oh that some may "come" and delay not, and have and enjoy peace with God through the Lord Jesus Christ. This is a free gift, and quite ready for those who know their need, and who have nothing but needs!

At the present moment there are troubles sore,
But they will be greater, greater than before,—
Earthquakes, famine, sorrows,—for the end is near
Of this dispensation, yet men fail to fear.

GOD WILL SHAKE the mountains, rock and hill as well,
And we must not hide it, but in mercy tell
How the earth will tremble, in that coming day,
When God will in judgment all His foes dismay.

GOD WILL SHAKE the nations, overthrow their powers,
Break down all their idols, and their mighty towers,
But all those who trust Him shall not shaken be,
If their faith is steadfast, fixed eternally.

GOD WILL SHAKE the kingdoms, and their glory hide,
Though they be exalted, lay low all their pride.
Many then will tremble, seek to flee away,
God, alone exalted, will His might display.

But the glorious kingdom which the saints receive
Cannot thus be shaken, nor asunder cleave,
It shall stand for ever, in God's own decree
Saints will then possess it, and God's glory see.

GOD WILL SHAKE the heavens, and the powers that be,
At His glorious presence rock and hill shall flee,
And the earth will tremble, at His presence fall,
Sinners will be fearing, sinners great and small.

Oh that many, learning how such things will be,
May in wondrous mercy, now be brought to see
Christ their only Safety from the wrath of God,—
Saved from endless judgment by His poured out blood.

The HEART in HEBREWS 3 & 4.

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

THIS wondrous section of the Epistle to the Hebrews reveals Christ in His glory beyond Moses.* But, as ever, an unveiling of His glory is to humble us. The thought is very definite, "You have a Leader greater than Moses, do not become unbelieving like to Israel in the wilderness." It is precious to notice that such holy urging forward follows an unveiling of atonement (2. 17). We cannot know Christ as our MASTER till we know Him as our SAVIOUR! The believer is viewed first as part of the house, and then as a pilgrim in the wilderness: this order is suggestive, and reminds of John 16. 33, and 1 Pet. 2. 5, 11. Grace always leads to godly responsibility.

Israel's failure follows the allusion to Adam's failure in chapter 2:—Adam "was ruled" (Psalm 49. 12 lit). But Christ is the Last Adam, and the true Israel (Isa. 49. 3), so that His people, in Him (3. 14), have become the Israel of God (Gal. 6. 16). Yet we must not glibly say we are His "house" unless we prove this by holding fast (Heb. 3. 6, 14). Hence the reminder of the root of difficulty and evil in the desert:—"Harden not your hearts," "They do always err in their heart" (verses 7-10). Our heart should be watched with all diligence. Unbelief is a hard heart (Mark 6. 52): faith is a tenderness, a respon-

siveness to God, a receptiveness for His word.* It is remarkable that after Pharaoh had been punished before them for hardening his heart, Israel fell into the very same sin. Unbelief is not merely a mental phase: "anxiety" and "complaint" and "murmuring" are evidences of a partly hardened heart. The opposite of heart-hardening is hearing His voice. Adam hearkened unto the voice of His wife, and thus, having refused God's voice in command, was afraid when he next "heard" God's voice. A tender heart ever hears His words. Josiah is a precious example in 2 Chron. 34. 27, but even he failed in 35. 22. "Speak, Lord, for Thy servant heareth" should be our continual attitude as to Scripture. It is not only a book written long ago, but applied to-day—"As the Holy Ghost SAITH." Israel wandered in heart; hence they returned in their heart to Egypt (Acts 7. 39). Heart-erring, or heart-wandering, is perilous. The added words contrast the people with Moses, "They have not known My ways," "He made known His ways unto Moses" (Ps. 103. 7). This illustrates the fervent desire of that faithful servant, "Shew me now Thy way" (Ex. 33. 13). "O God, my heart is fixed" said the psalmist. A wandering heart is occupied with things, and craving for things, and it errs from God's ways in its unfaithfulness even as it doubts God's ways in unbelief. Moses believed God. His abnormal action in Num. 20. 10 is called by God unbelief. The altering of God's Word and the impatience were alike unbelief. How definitely this shows the root of sin. And the power of our life is spiritual faith. Take God's words as they stand, and act on them in the power of the Holy Spirit!

The link between the "ways" and the "rest" in Heb. 3. 10, 11 is striking. His ways lead to the rest. Then comes the application: "Take heed brethren, lest there be in any one of you an evil HEART of unbelief, in departing from the Living God. "Calling one another alongside daily" (13. lit:) The grave danger is heart-distrust, heart-despondency, heart-grumbling, heart-worry, or heart-broadening, because of the strains of the path. It IS narrow. There are cucumbers and melons in Egypt, but shall we turn back? We have opportunity to return (Heb. 11. 15). But shall we faint in the day of adversity, or not rather prove we are partakers with Christ (Heb. 3. 14), as we "endure" (12. 2 with 11. 26, 27), and press forward? "Consider" Him (3. 1): here is the answer to heart-wandering. Be concentrated upon Him. The heart and soul must not become discouraged because of the way (Num. 21. 4), else we shall speak unguardedly!

* Those who defend unbelief ignore the fact that there is no intelligence or merit in dulness as to true witness. But often the believer condemns the unbeliever, yet sets a forbidden example of much unbelief himself.

* A leaflet concerning His Deity in Heb. 3 gladly sent.

TALKS ABOUT PRESENT-DAY NEEDS :—10.

SEEING, AND SEEING AFAR OFF.

HOW often we look at "things" more from a natural standpoint than one that is spiritual, and then wonder we fail in our daily life to please Him Who hath called us out of darkness into His marvellous light (1 Pet. 2. 9). It is in God's light that **WE SHALL SEE LIGHT** (Ps. 36. 9), and in the Sanctuary we shall learn to behold "things" from God's standpoint, and to see more clearly the path He has marked out for His redeemed people. If we have seen the Lord Jesus, as our all-sufficient Saviour, how precious are the words of 1 Pet. 1. 8, "Whom having not seen (except by faith), ye love; in Whom, though now ye SEE Him not, yet believing, ye rejoice with joy unspeakable and full of glory." But, blessed be God, the time will soon come when **WE SHALL SEE Him FACE TO FACE**, though **NOW WE SEE** through a glass darkly (1 Cor. 13. 12). Oh for a clearer vision of our beloved Lord and all we now possess in Him. In the living record of Scripture, "we see Jesus, Who was made a little lower than the angels, crowned with glory and honour." What a vision of Christ Stephen had when he looked up and **SAW** the heavens opened (Acts 7. 56, note Isa 6. 1-4). If only we too are occupied with Him, our adorable and quickly-coming Lord, we shall have a wondrous blessing, even though not a vision. God has many blessings, and we shall realize not only parts of God's truth, but more and more its fulness. There is so much in the Scriptures which we fail to see because "blinded," or, at least, "half-blinded" by the things of this life. We put "other things" before us, and then we cannot "**SEE**" clearly the Lord's will. May God, by His mighty working, cause us to behold the precious things written in His word. 1 Cor. 2. 9, 10 is **ALWAYS** encouraging. God does wonderfully encourage to more faith in Himself. God's servant Moses endured **AS SEEING HIM WHO IS INVISIBLE** (Heb. 11. 27: verses 25, 26 shew how he could thus live). He was **WILLING** to suffer, and to give up the riches of earth. Why? "He had respect unto the recompence of the reward." He **SAW**, by faith, the future, and desired to be faithful. Sometimes it is said, "I cannot see this or that." God has, in wondrous mercy, opened our eyes to enjoy many wonderful parts of His truth, but we often fall short in **FAILING TO SEE** the things which God has freely given to us, for our spiritual enjoyment and growth in grace. When we meditate on the fulness of God's truth, we marvel that we know so little. Surely this should cause heart sorrow. God's servant said, "My soul thirsteth for Thee, my flesh longeth for Thee, in a dry and thirsty land . . . to **SEE THY POWER**."

And then he added, "So as I have **SEEN** Thee in the sanctuary" (Ps. 63. 1, 2). Have we such deep feelings? God is still the same mighty God, with Whom **NOTHING** is too hard. Surely we long to **SEE** His power working by His Spirit, in bringing young and old to **FEEL** their need of His wonderful salvation, through the poured-out blood. Do we **SEE** the path of separation as we should? And as for the words of John 17. 15, 16, are they a joy to us? Do we **SEE** that outside the camp **WITH HIM**, or rather, "with Him outside," is the privilege of those in living union with Him? (Heb. 13. 12, 13). The present time is an opportunity for **SEEING** many things to be enjoyed in the power of the Holy Spirit. But there are numberless promises as to the future. We read as to far-seeing in John 8. 56. "Your father Abraham rejoiced to **SEE** My day, and he saw it and was glad." So it is blessedly possible to **SEE** things as to the future, and to be stimulated by such beholdings.

Those who confessed that they were pilgrims and strangers on the earth could **SEE** what others could not understand at all. It is even so now. If humbly walking with God we shall **SEE** present blessings in Christ, and enjoy them, **ALSO** the glories of that day will be ever present with us. (Note **TWO** aspects of faith in Heb. 11. 1). Remember Heb. 11. 13:—"These all died in faith not having received the promises, but **HAVING SEEN THEM AFAR OFF**." Yet though they **WERE** far off they could embrace them, and be encouraged in their **PILGRIM** life. 2 Pet. 1. 4-9 shews us **WHAT** will hinder our **NOT SEEING** afar off. These verses will help, if read in the Holy Spirit's enabling and humbling. We have the exceeding great and precious promises, but beside this there must be diligence and faith, virtue, knowledge, self-control, patience, godliness, brotherly kindness, love—the climax. Then the Holy Spirit goes on to say, "If these things be in you and abound, they make you that ye shall **NEITHER BE BARREN NOR UNFRUITFUL** in the knowledge of our Lord Jesus Christ." Then comes the contrast, "**BUT HE THAT LACKETH THESE THINGS IS BLIND AND CANNOT SEE AFAR OFF**." Oh, how much blindness there is in these last days. We, none of us, **SEE** to the full what we shall reap here, as well as hereafter. Worldliness blinds, so that dear parents do not see what they reap as to their children through omissions in training, and a little compromise, it may be,—"**only in a small matter**," as some may imagine. It is easy to fail to see what results will follow. Such beloved ones lose much because they cannot **SEE** afar off. We are all, more or less, faltering thus, though God has so very plainly in His lovingkindness warned. We fail, dear fellow believers, because we do not diligently seek to possess the privileges marked out by God, whereby we may clearly **SEE** His truth as to salvation; from what it is, for whom,

and by Whom.—Oh to live the corresponding life of godly separation unto Himself. We delight in the glorious fact that we shall soon SEE our Lord, Whom we love, because He so loved us. But do not let us be slow to get ready. Do we DELIGHT in ALL parts of His truth? If so, we shall SEE His hand and His will more manifestly in all, and our lives will be, in the power of the Holy Spirit, more to His praise, honour, and glory. Oh that we may be HEARING, and SEEING ones, ever enduring as SEEING Him Who is invisible!

WORDS of ENCOURAGEMENT TO CHRISTIAN PARENTS.*

"From a child thou hast known the Holy Scriptures, which are able to make thee wise unto Salvation through faith which is in Christ Jesus." 2 Tim. 3. 15.

Teach the little ones the Scriptures,
Help them learn them day by day;
Teach them to revere the Scriptures,
And the Bible to obey.

Teach the little ones the Scriptures,
Though it may much labour cost,
Teach them now the Holy Scriptures,
Think no time for such is lost.

Teach the little ones the Scriptures,
Store them early in their mind,
Teach them to believe the Scriptures,
That by nature all are blind.
Teach them, too, about salvation,
Through the precious blood alone,
That, from every tribe and nation,
Saved ones gather at God's Throne.

Teach them all that God hath written,
Statutes, judgments—none refuse:
Teach them Christ, the Rock, was smitten
For the Gentiles and the Jews.

Teach them, too, the types so many,
Sternest parts of truth as well;
Teach them, too, that very many
Now are on the road to hell.

Teach them, too, of future blessing,
For the faithful, suffering ones,
Who, eternal life possessing,
Are now called, by God, His sons.

Teach them, too, of Israel's blessing,
In "That Day" when they shall mourn,
All their sins to God confessing,
Then they will His law adorn,

Teach them, too, of wrath with sadness,
(Show solemnity away),
That the lost will know no gladness
In God's awful Judgment Day!

* Can be obtained as a leaflet, also other such literature.

Teach them, while the time is fleeting,
In the Holy Spirit's power;
Often with your Saviour meeting,
Use for Him each passing hour!

Suggested Daily Readings.

"IF THE LORD WILL"—October, 1923.

Day.	1 Samuel	James	Learning	Ps. cxix.
1	ii. 22-36	v. 1-11	1 Peter i. 1	51
2	iii. 1-10	" 12-20	" 2	52
3	" 11-21	1 Pet. i. 1-12	" 3	53
4	iv. 1-11	" 13-25	" 4	54
5	" 12-22	ii. 1-12	" 5	55
6	v. 1-12	" 13-25	" 6	56
7	vi. 1-9	iii. 1-12	" 7	57, 58
8	" 10-20	" 13-22	" 8, 9	59
9	" 21 vii. 11	iv. 1-10	1 Sam. iii. 1, 2	60
10	vii. 12 viii. 9	" 11-19	" 3, 4	61
11	viii. 10-22	v. 1-14	" 5	62
12	ix. 1-10	2 Pet. i. 1-9	" 6	63
13	" 11-24	" 10-21	" 7	64
14	" 25-x. 10	ii. 1-10	" 8	65, 66
15	x. 11-20	" 11-22	" 9	67
16	" 21-xi. 4	iii. 1-9	" 10	68
17	xi. 5-5	" 10-18	" 19	69
18	xii. 1-11	1 John i. 1-10	" 20	70
19	" 12-25	ii. 1-11	" 21	71
20	xiii. 1-10	" 12-23	2 Peter i. 16	72
21	" 11-23	" 24-iii. 6	" 17	73, 74
22	xiv. 1-12	iii. 7-17	" 18	75
23	" 13-23	" 18-iv. 4	" 19	76
24	" 24-35	iv. 5-19	" 20	77
25	" 36-46	" 20 v. 10	" 21	78
26	" 47 xv. 5	v. 11-21	iii. 8	79
27	xv. 6-15	2 John	" 9	80
28	" 16-31	3 John	" 10	81, 82
29	" 32-xvi. 5	Jude 1-11	" 11	83
30	xvi. 6-18	" 12-25	" 12	84
31	" 19-xvii. 11	Rev. i. 1-8	" 13	85

By the grace of God we are able to search the Scriptures, and feed on them, to be cleansed thereby. Do we enjoy our privileges, or do we make light of them? It is so easy to overlook the Lord's blessings because they are so numerous, and free, and accessible.

Notes on Memorized Verses.

1 Peter 1. 1-9.

How much of the later Scripture is in the form of letters. Have you ever pondered WHY? Wondrous grace is wrapped up in this mode of instruction, and do we not learn that (a) believers are more than subjects, even willing children, and that (b) a hint is sufficient for a saint, and (c) ordinary things of this life are to be sanctified. The "scattered" ones were not forgotten. 2, Note allusion to our Triune God. Grace is multiplied: God DELIGHTS to give a fulness; the attached verb is in the singular: grace and peace blended. 3, cf. Eph. 1. 3: grace calls for fulness of praise.

"Much mercy," cf. Eph. 2. 4. "A living hope": living now, and a hope of eternal life for the body as well, Titus 1. 2, 1 Thess. 5. 24. 4, "With a view to an INHERITANCE": "If children, then HEIRS": God delights that His people should INHERIT, i.e. at the appointed time receive a fullness already prepared, because of "relationship" first. 4, 5, The inheritance is kept, and the Lord's people, too, are ever guarded; there is no bare chance. "Ready to be revealed" but not yet revealed, Heb. 2. 8, 1 John 3. 2. 6, Exulting now. 6, 7, Read verses together, "If need be, ye are in heaviness . . . THAT etc.," The need is associated with what comes after. You and I can avoid the trial, but we shall avoid the reward. Do you and I want something to the Lord's praise in that Day: —THEN there is a need to be for strain. If we ask to escape problems, we ask to lose His teaching now, and future triumphs. We often virtually ask the Lord to take away our reward "in that Day" and He is too loving to yield. We can lose them, but do we wish this?

1 Samuel 3. 1-10, 19-21.

1, God uses whom He pleases: but observe, as with John the Baptist and Timothy, preparation of a parent or parents first. 2, Eli's old age affords a solemn view, he had no one to carry on his work, his family was ruined: contrast, too, Deut. 34. 7. 3, We think of light going out in the evening, but the contrary thought is here (Lev. 24. 3), cf. Isa. 50. 4: are we wakened in the EARLY morning? 5, It is beautiful to see Samuel's running: how different the laziness of many, and lack of respect for those older: those who desire to train their children for the Lord should note His guidance in such matters. 6, Gracious continuance, and Samuel's continuance in rising, so 8. The English "didst call" seems more assertive than the Hebrew. 9, A beautiful attitude appointed: (a) Speak, (b) Lord, (c) Thy servant, (d) Heareth: Oh for grace to keep on hearing. 10, Samuel seemed unable to realize that the "Lord" was condescending to him, hence perhaps the name left out. (It is remarkable that the Lord used a young one for this message to aged Eli about the ruin of his home, and yet Samuel did not take "advantage" wrongly. How solemn are the suggestions: even young people must see the failures in training: God does not unduly conceal these. Eli received at once an encouragement in Samuel, and a holy reproof in the method of Divine warning). 19, The Lord and His word, so 21. 20, "Established," see marg: and 2 Tim. 2. 1; note also from 1 Sam. 7. 2 that there was no rushing forward on Samuel's part. Are we willing for God's long preparations?

2 Peter 1. 16-21.

16, A contrast with "myths," see 2 Tim. 4. 4. How important to see the Lord's love to Peter in

granting the foretaste on the Mount, just when he felt the strain (Matt. 16. 22, 28): the disciple never forgot it. 16, 17, Explaining Matt. 16. 28, Mark 9. 1 also Heb. 2. 1—crowned before death: "we see" in the living by His of Scripture. "Well pleased": the Father's Beloved Son is so refreshing: the salvation of sinners is not a mere scheme or expedient, as whole work is God's delight (Isa. 42. 21). 15, 16, "More abiding": the vision was soon over. 17, 18, "Take heed is to "do well." The lamp (lit: cf. John 5. 35) leads to the Day ("Day star" is "Light bringer" cf. John 1. 8): the Scriptures are God's lamp in the dark and unclean place, till Christ comes. It is perilous to neglect them: we shall stumble, AND become defiled. But what will it be when the Light comes? The train in the tunnel is illuminated; the lamp is precious, but how glorious to reach the light of day: we shall soon emerge from the tunnel! "In your hearts," (a) take heed in your hearts, (b) "In your hearts knowing this first." 20, "Private interpretation" i.e. "its own unfolding" (lit); the added "for" shows this: God's unfolding. Man's "will" is wrong, John 1. 13; 5. 40, Col. 2. 23. 21, Holy men, the Holy Spirit. What a wondrous testimony to Scripture:—"not borne by man's will," but men spake "being borne along." Do we value God's lamp, or put it under the bed of earth's comfort, or the bushel of earth's food and business?

SUGGESTIONS FOR PRAYER.

"We made our prayer unto our God and set a watch." Neh. 4. 9.

1. For Israel, and that God may be pleased to give after-fruit to the "Day of Atonement" witness by word and leaflet.
2. For spiritual devotedness, and preservation from grumbling, impatience and irritation, even amid strains and physical weariness, that the holy joy in the Lord's will of 2 Cor. 4. 13 may be seen to His praise, and to the salvation of sinners.
3. For the Lord's enabling in printing and sending forth that which is to His glory, that ALL the arrangements may be humbly kept before Him, and that He may be SIMPLY TRUSTED.
4. For service unto the Lord among men of all nations, and that, if God will, there may be soon found resident among us those of different tongues, to help His people, and to be trained themselves, that, when they return, there may be rich blessing in various lands.
5. For the Lord's people in lonely parts, and those who have been recently brought to Him amid open heathendom, that there may be communion with Himself, and prompt obedience to His will.
6. For more discernment of things that differ, that Satan's skilful counterfeits may not be encouraged.
7. For letter writing, that it may have the fragrance of Christ (specially would we value prayer for this ministry unto the Lord).

* Leaflets on the practical aspects of this and the call to become ready (Rev. 19. 7), and typewritten notes on The Promised Reviving, gladly sent.

Thoughts from . . . The WORD of GOD.

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Nov: 1923.
FREE.

"I will bless the Lord at all times: His praise shall continually be in my mouth."
Ps. 34. 1.

"Every day will I bless Thee; and I will praise Thy Name for ever and ever."
Ps. 145. 2.

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

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

"Neither murmur ye as some of them also murmured,

A Magazine issued, as our gracious God enables, because we desire to witness for HIM, in days of excitement and indifference, longing that His people may love Him more. How will they then "lose" for Christ's sake, as they look for His coming, praiseful that He died instead of such hell-deserving sinners, who are made His people that they may simply obey Him!

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

and were destroyed of the destroyer." 1 Cor. 10. 10.

"Do all things without murmurings and disputings."
Phil. 2. 14.

"And when the people complained, it displeased the Lord; and the Lord heard it."
Num. 11. 1.

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

Mal. 3. 16.

Some lovingly enquire about the subscription to this magazine. Valuing such thoughtfulness and interest, we would just mention three leaflets, "Hitherto Hath the Lord Helped Us," "The Faithfulness of God," and "Behold the Mounts," "Behold, I am the Lord," which explain more fully how we believe He has guided, and is enabling, and will graciously supply all needs.—These gladly sent. An earnest invitation to gatherings to the glory of God. "If the Lord will, —

Meeting Room, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 8 and 6. 15,

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

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

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

A Word of Introduction.

BY the mercy of God all His supplies of grace call to praise. If day unto day uttereth speech in nature, how manifest is this in all HIS LOVINGKINDNESS TO HIS PEOPLE. He Who sent the manna DAILY does not "omit" His blessings. There is NOTHING of CARELESSNESS in His love. He is never indifferent. IF He withholds, it is in love; and no GOOD thing will He withhold from them that walk uprightly (Ps. 84. 11). The important privilege of trusting the Lord, and obeying His will, and of living TO please Him, needs more emphasis in these days. If children of God are a new creation, (and they ARE, 2 Cor. 5. 17), if they have the FOOD of God's truth, and the indwelling of His Holy Spirit (and they have, Rom. 8. 11), what manner of persons ought they to be! We SHOULD expect MUCH,—and godly unity in the truth.

"Accepted in the Beloved . . . according to the Riches of His Grace," Eph. 1. 6, 7.

Redeemed by precious blood indeed
Our hearts can praise the Lord,
His grace has met our every need,
And we His grace record.

We were far off, and dead, and lost—
And none could bring us near,
Except the One Who paid the cost,
Whose voice we NOW would hear.

He answered in our name and stead,
And now His Name we bear,
For us His blood He gladly shed,
And now His robe we wear.

Accepted in our righteous Lord,
We dare not doubt His love,
Of peace and every good assured
Our minds are led above.

The Holy Spirit deigns to show
The riches of God's grace,
And thus our precious Lord we know
Until we see His face.

Words of Encouragement.

"IF ONLY." "If only this trial were removed, how happy in the Lord I should be." Often such a thought has crossed the mind. But the underlying confidence in circumstances, rather than in Himself, is a mistake, dear fellow believer. If we think that we could please the Lord in other surroundings, either our present surroundings are sinful, in which case we should break the chain, OR we are complaining of the Lord's will. Trials are His messengers, in perfect love and wisdom by the time they reach us. Often we set our heart on "something," and wish for a "change," but the Lord would draw us to praise Him amid difficulties. If we are depending on things, we are all the while excusing our failures, while certain problems remain. Our Loving Heavenly Father knows what is best. The believer who will do more study, "if only" something else takes place, is often quite unfit to be entrusted with more time. The child of God who wants to put things straight, "if only" he can get clear of certain present chains, is often perpetuating these chains. If I determine to "give" to the Lord, money or time, when a little more "prospered," the Lord may lovingly withhold. The important privilege is to trust Him TODAY, and to act with faith's beautiful simplicity.

"WHY MAY I NOT DO THIS?"

Dear Brethren "in Christ,"

It is a privilege to remember the spiritual wealth of the inspired salutation, "Grace be to you AND peace." Our Heavenly Father delights in His children's joy (Gal. 5. 22). He does not call us to *unrest*. Disquiet is brought about when our "wishes" are contrary to His. The dog on a chain pulling against his master's will gives a picture of this "contrariness" under law: but to the believer, with the law *on his heart*, there is a different aspect. The "involuntary" slipping of the hand in writing should be a clearer illustration, though, even as when one unintentionally nods the head in semi-sleep, he is conscious there is a *cause*, so the believer's "involuntary" failure is not to be excused. Romans 7 shows this plainly. And inasmuch as the "flesh," (morally) is not redeemed, but judged, it *cannot* be brought into the liberty of the children of God, hence if there has been *any* freedom given to the flesh there must now be a holy bringing into "bondage"—judgment-bondage—to maintain victory. Some dear believers speak of "liberty" as if there were nothing in them that needed binding! The contrast with the dispensation of law is rather this:—God

emphasized restraints of certain actions in times past (*cf.* the dog on the chain), but *now* He shows more fully the condemnation and imprisonment of the whole. There is a vast difference between the condition of the thief who is known to the police and who is "restrained" from many actions on this account, and of the one who is *already judged* and under lock and key. These parables may help believers to realize their "high" calling, and regard it as a privilege.

But, beyond pictures, we need a *spiritual experience* of the true freedom to which God has welcomed. And is not such practical testimony, in the Lord's enabling, quite as important as, for example, thoughts on the prophetic Scriptures, and fresh rendering and exposition of erroneously translated verses? Surely so: we need the *whole* truth, and this part of truth is not so elementary as it seems. An *all-round* spiritual life will glorify God, for the *body* is given thus to please Him (1 Cor. 6. 20).

This preface may encourage us to a clearer understanding of the question with which we commenced. Sometimes one will ask, "Why can I not smoke?" "Where is smoking forbidden?" Another will condemn such an attitude, yet persuade himself he (or she) has gained a point, and actually shown reverence for Scripture by asking, "Where am I told to give up this?" when lovingly urged to avoid some mode of dress or amusement which *pains* another saint. Such *apparently* triumphant use of the Scripture is as delusive as Satan's treatment of Ps. 91 in the wilderness. No believer carries out such a method fully—thanks be unto God for this. Each saved one knows that God gives *commands*, and *principles*, which a *tender* conscience will apply much more readily and completely than a more indifferent one. Only as we walk in God's light shall we see light (Ps. 36. 9), and enter into the *breadth* of God's words (Ps. 119. 96). One may say, "I am not told I must get up at a certain time." No, but Isaiah 50. 4 shows our Lord's *desire* for His people. Another will remark, "I do not quite 'see' I should give up this form of recreation." What then? Mere argument will not suffice. If you give up "grudgingly or of necessity" (2 Cor. 9. 7), and walk mournfully before the Lord of Hosts (Mal. 3. 14), others too may ask, "What profit is it?" Ezekiel 20. 39 is one of the most saddening verses in Scripture. And God does not always "insist on," nor "compel" His people's obedience. He does not say, "I *will* take your bodies," but "Present your bodies" (Rom. 12. 1). He does not say, "I *will* keep you from being conformed to this age," but "Be not conformed" (Rom. 12. 2). "Love not the world" is a loving command, not a guarantee,

and so forth. The Scripture again and again implies we MAY lose much: we are not fettered. We can choose to miss "reward." We are "free" to avoid fellowship with God's standpoint. But the Holy Spirit encourages love by precious principles and promises. When one urges, with the usual LANGUAGE of "spirituality," which lulls the utterer to sleep, "If I by grace am a partaker, why am I evil spoken of for that for which I give thanks?" (1 Cor. 10. 30)—the Lord's answer is beautiful. We are not simply to give thanks *but* to do all definitely TO the glory of God (31) and *not to cause to stumble* (32). "Why is my liberty judged?" says the objector. Is it liberty, dear tender-hearted saint, to wound one for whom Christ died? Is it liberty to "help" another younger believer to become broad? We often condemn actions in others of which *we* are the cause, or contributory causes. Parents sow the seeds of worldliness, and weep over the fruit. We open the door, and regret that which comes in. We are afraid to stand out from one thing, and deplore those who make our action a stepping stone to other things. Again I ask, "Is it *liberty* to pain those whom we love?" If this is freedom, give me bondservice,—yea, the bondservice of Jesus Christ (Phil. 1. 1, Gal. 5. 13).

The Holy Spirit deals very definitely with an important principle in 1 Cor. 6. 7. The litigation was sad, but the *root* of it was the apostle's primary concern. So is it in James 4. 1-4. We are always getting into difficulties *when* we try to deal with isolated "actions." Let the love of Christ constrain and judge *selfishness as a whole*, and there will be "much fruit." Some Colossians were led astray by "Philosophy" (Col. 2. 8). Paul emphasized Christ. The knowledge of Him is to drive out other affections (Phil. 3. 8), as Asaph found his murmurings were met, not by mere argument, but by *communion* within the sanctuary (Ps. 73. 25). So is it to-day. A personally loved Lord and the *joy* of His knowledge, will settle all our little quibbles, and all our pleadings for "doubtful" things, and thus shall we count reproach "riches," and loss "gain," and giving up "profit"; for Christ, not self-will, will be our Standard, and "that Day" not "this Day," our object. I feel *my* need, but long for such an attitude of delight.

Yours heartily in the Lord Jesus,
and His attracting love,
Percy W. Heward.

A poor world has nothing to offer. A rich Saviour has everything to give, and He does not cease giving after receiving sinners: He is *ever the Same*, yesterday and to-day and for ever.

"GOD IS LOVE, and he that dwelleth in love dwelleth in God, and God in him." 1 John 4. 16.

"GOD IS LIGHT, and in Him is no darkness at all." 1 John 1. 5. 1 Tim. 6. 16.

"HOLY, HOLY, HOLY, is the Lord of Hosts." Isa. 6. 3, 1 Pet. 1. 16.

"RIGHTEOUS ART THOU, O Lord, and upright are Thy judgments." Ps. 119. 137, Ps. 11. 7.

"HEAVEN AND EARTH SHALL PASS AWAY, but My Words shall not pass away." Matt. 24. 35, Isa. 40. 8.

GOD IS LOVE, and GOD IS LIGHT,
All His judgments too are right;
And His foes He will requite—
In that Day.

GOD IS Holy, Wondrous, Great,
Sin we should abhor and hate,
As for Jesus Christ we wait—
Till that Day.

GOD IS Righteous, Just, and Wise,
In His wrath He will arise,
Men lay low, His foes surprise—
In that Day—

GOD will keep His Own secure,
Every word is fixed and sure,
In His grace may we endure—
Till that Day.

GOD will never, never fail,
Though the powers of hell assail,
God's own words must all prevail,—
In that Day.

GOD will every word fulfil
For all those who love His will;—
AND for those who work but ill,—
In that Day.

GOD His cov'nant will not break,
For His oath, His Own Name's sake;
He His sleeping saints will wake—
In that Day.

GOD is Mighty, Wondrous too,
He will make the earth anew,
This should ever be in view—
Till that Day.

SUGGESTIONS FOR PRAYER.

1. For solemn joy among children of God (Ps. 2. 11).
2. For more *simplicity* of faith, and restfulness that *condemns worry as sin* (Phil. 4. 6), yet *never* excuses carelessness.
3. For tenderness and firmness combined, for growing up into Christ "in all things," to His praise.
4. For correspondence that it may be spiritual, and conversation likewise (Col 4. 6).
5. For those translating the Scripture, that, for the sake of God's people, they may be enabled and overruled in His love, and that patient prayerfulness, together with the prayers of others, may bring much fruit, in spiritually concerned and *believing* translators.
6. For suffering children of God, that they may remember He is very pitiful (James 5. 11), and that His way is perfect. Link ALL with praise.
7. For closed and semi-closed lands, and that prayer may not be forgotten.
"Have the faith of God." (Mark 11. 22 marg:).

THE CHILDREN'S COLUMNS.

NO ESCAPE.

FEW realize the seriousness of belonging to a condemned and sin ruined world. We rejoice to tell of God's marvellous love in providing a wonderful Saviour, even His beloved Son, Who, though He was God, became a Man, to live and die for ungodly ones. But we must also warn of God's righteous anger against Sin, and proclaim there is only one way of deliverance. If those in a burning house were told that there was **NO ESCAPE**, how terrified they would naturally become, but if, on the other hand, it was said that there was a way of escape, **ONLY ONE WAY** of deliverance from the flames of the burning rooms, what eagerness there would be to know of that way, and with what haste would those concerned seek the one hope! But there is something far more alarming, from which sinners need to be delivered, even from the righteous wrath of God, and all it means, not only in this life, but eternally. Oh that some, at least, who read these messages may be awakened, by the working of the Holy Spirit, to ask how they may flee from the dreadful doom which awaits the ungodly. There is only **ONE WAY OF ESCAPE**, that is, through the death of the Lord Jesus, Who willingly bore sins' punishment instead of those who, knowing their condemnation, are brought to rest in Him. All the world is "guilty before God" (Rom 3. 19): "for all have sinned" (verse 23). But how few realize this. When God was about to destroy Sodom and Gomorrah, because of their great wickedness, with fire, Lot was told to go forth, and the words to him were strikingly clear, "Escape for thy life." To remain in the burning city would have been death; he was urged to hasten, and when he lingered, the angel took hold of him and his family, and brought them out, and then God destroyed the cities. How sad is the record of his wife, who looked back, when they were forbidden to do this, and she became "a pillar of salt." Sin always brings its punishment, sooner or later (See Gen. 19. 12, 29). Let us remember God will keep His word: a simple statement, yet often forgotten. Several times in the Scriptures the question is asked, "How shall we **ESCAPE**?" Isa. 20. 6, Heb 2. 3. Will any **ESCAPE** who despise God's love and the work of Christ on Calvary? Will there be any **ESCAPE** for those who neglect God's so great Salvation? See Heb. 2. 3, with 12. 25. How solemn are the words, "See that ye refuse not Him That speaketh, for if they **ESCAPED NOT** who refused Him That spake on earth, much more shall not we escape if we turn away from Him That speaketh from heaven." Oh that such words of warning might cause some, both young and old, to be **TROUBLED** about their sins, and the need for salvation, through the poured-out blood. Mark the testimony of Heb 2. 2.—"Every transgression and disobedience received a just recompence of reward."

God is altogether righteous, He will not fail, but give to everyone according as his, or her, work shall be. When judgment was proclaimed against a whole city, we read words like to these of Joel 2. 3, "Nothing shall escape." Everything must be "as the Lord hath spoken" (Jer. 48. 8). How much God has written and made clear His words, yet few take heed, being dead in sins, and hardened in heart. Lam. 2. 22 should be a warning. "In the day of the Lord's anger **NONE ESCAPED**." It will be thus in the future day of his wrath; **NOW** is the day of salvation; God waits in mercy to welcome those of all lands and ages, who see and feel their lost condition, and that the only way to be saved from His righteous anger is through, and in, His beloved Son, Who gave his life a Ransom for many. What love indeed! Listen to the words of Rom. 2. 3. "Thinkest thou . . . that thou, shalt **ESCAPE** the judgment of God?" Regarding those who will say, in the near future, "Peace and safety," when there is no true "peace with God" (Rom 5. 1), it is written "They shall not **ESCAPE**." The Lord Jesus, when on earth, said to some who outwardly appeared righteous, but were not inwardly righteous, "How can ye **ESCAPE** the judgment of hell?" (Matt. 23. 33). But, blessed be God, there are those of all nations who have been brought by His Spirit to trust in Christ, the Only Way whereby sinners can and must be saved. See 2 Pet. 1. 4. Having escaped the corruption that is in the world such are exhorted to be watchful, that they may be counted worthy to **ESCAPE** the things which are coming to pass (Luke 21. 36) Oh that God may work, and **IMPRESS** the words, "Haste thee," "**ESCAPE** for thy life." He in mercy waits, waits to welcome even now, those brought down to trust in the perfect merits of His beloved Son!

NO ESCAPE from righteous wrath, but through poured out Yet, in mercy, many now are made nigh to God, [blood, Saved from sin, and blessed for aye, in the Righteous Who came down to live and die, God's beloved Son. [One **NO ESCAPE** from endless gloom, but in Jesus Christ, Who came down in wondrous love, and Whose death suf- For all those who now believe in Christ crucified, [ficed. And, in mercy and in grace, in Himself abide. **NO ESCAPE** except in Him,—Christ, Who loved and died, Died to save the dead and lost; on the cross He cried "It is finished," now He lives, lives to intercede For all those who trust in Him, having seen their need. **NO ESCAPE** for those who spurn God's salvation great; If they do not seek the Lord, sin abhor and hate, [dwell, There is nought but dire despair, where the hopeless Dwell in anguish and remorse, **LOST** for aye in hell. **NO ESCAPE** from that dread place, where **THE LOST** shall Now in Christ, in Him alone, sinners are set free, [be! Free from condemnation **NOW**, free from sin and shame, Through the merits of the Lord, and His worthy Name. **NO ESCAPE** for those who scorn, spurn the precious blood, And deny the Lord of lords, Who was very God, But in mercy God still works, works in sovereign grace, Saves poor rebels, lost and dead, out from Adam's race. Oh that some in danger now 'neath God's righteous wrath May not tarry, but escape from this ruined earth, Come to Him Who welcomes those brought to see their Of salvation full and free, Who Christ's merits plead. [need.

"Cast thy burden upon the Lord,
and He shall sustain thee."

Ps. 55. 22.

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

OUR gracious God gives SO MANY encouragements to His people. It is surprising that they *sometimes* set aside their privileges—for "other things." Those who have an *open* door into His presence should enter it! Those who have audience of the King should not "occupy themselves" with human worrying and scheming. It was a privilege to approach an eastern monarch. We think of Esther and the sceptre fully held out, and also call to mind Lev: 16. 2 with its dispensational teaching, and THEN realize that believers can *always* come near, and that *everything* may be brought to their Heavenly Father (Phil. 4. 6, 7). He is NEVER weary of any of His people's needs: He never turns away the spiritually hungry. *Pride* is the condition which receives His holy refusal: humility never! God does not always remove trials, but always makes the way out (1 Cor. 10. 13). We should often "like" the way *round*, but this would not be for our good. He loves His children too much to leave them untrained (cf. Prov. 29. 15). The gold that has no furnace has much dross, the branch that has no pruning has little fruit. Chastening has its "afterward," and the trial of faith is unto praise and honour and glory in *that* day! Burdens ARE permitted, but they are to be cast on Him (1 Pet. 5. 7).

And He will not only take the *load*, He will also enable the *one* to whom it is granted. "He shall sustain *thee*." Salvation is not half complete. There is a precious fulness of grace. He takes the responsibility. We think of Jacob and the wagons, and our spirits, too, may well revive. Let us not divide up our life, and offer Him part. To wish for *dual* control is presumption.

The word "burden" seems to have a fuller meaning, even whatever the Lord GIVES. Whatever circumstances come, take them to Him. The trials of "prosperity" are often greater than those of "adversity." It is dangerous to go to Him with difficulties, and to stay away with encouragement. If we depend on ourselves, or our blessings, we shall soon fall, and *they* will soon rob us of blessings if thus misused. Nothing is more dangerous than an encouragement, unless we bring that also to the Lord!

"Sustained" (cf. 1 Kings 17. 9)—how wondrous a word. The Lord delights to sustain His people, even His young believers. Do not try earth's broken cisterns. Bring *everything* to Him, and receive His rich supplies of grace for every need.

JOTTINGS.

In 1 John 3. 4-6 we have three striking thoughts as to sin, on the very surface of the words Divinely used. We behold those who commit sin, who are, as verse 8 reveals, of the devil. Their characteristic is *sin*—not necessarily of one kind: the open thief is not the only sinner. Some elements in nature exist in more than one form, and some sins look far "better" than others, but they are *against* God's will—that is the generic description. Then we behold the dear children of God whose sins have been *taken away*; this implies they have nothing whereof to boast. But, delivered by grace, they abide in Christ, and thus are kept from a state of sinning. In contrast with both is One "in Whom is no sin." The Lord Jesus is gloriously exalted. So is it ever. So may it be ever in our experience, unto His glory.

The unleavened bread in the Lord's Supper pictures Christ contrasted with His people, who are symbolized by leavened bread in Lev. 23, and on whom therefore the Holy Spirit came not as a dove, but as fire. The fruit of the vine pictures Him contrasted with the unsaved, who are said to be fermented, in their very life blood, as it were (Isa. 63. 1). Thus He has *never* become sinful, redeemed ones were actually in sin and still have the effects of sin, but a marvellous deliverance and restraint, whereas the ungodly are manifestly in their fermented condition, intoxicating others with the activity of evil. Christ is thus twice exalted, ever exalted, and all Scripture leads to *His* glory, a right meditation on *Himself*.

The stress on unbelief in Heb. 3 seems to imply that "faithful" (2) has the twofold meaning—"believing," "trustworthy"; so "believing" and "faithful" Abraham in Gal. 3. 9. This is not strange. May it affect our daily life!

"In Everything By Prayer."

If any readers can, directly or indirectly, help in finding situations for some of the "strangers" in our midst, (e.g. Indians or Arabs), God might use this to enable a few to remain with us under the sound of the gospel, and being prepared for usefulness to His glory in other lands. Meanwhile this would also reduce the strain of His people here in the languages which *we need* to use *for Him*. Prayer and correspondence much valued. Percy W. Heward, 61, Upton Lane, E.7.

TALKS ABOUT PRESENT-DAY NEEDS :—11.

SOLEMNITY.

IF God has been pleased to give commandments as to the adornment of His people, and has specially privileged sisters with very definite guidance, how we should thank Him. All do well to hearken, and to take heed, lest the Holy Spirit be grieved, and some thereby be hindered spiritually. Godly witness, too, is so easily marred, and the Lord is not exalted before the world. There are, likewise, many exhortations as to how believers should speak, (Mal. 3. 16). These should encourage, but how often we disregard some of these exhortations, and thereby dishonour our exalted Head. See Eph. 4. 29; 5. 3, 4. Oh that, for God's glory, and that others may be edified, our speech may be always with grace (Col. 4. 6). It is recorded that men wondered at the gracious words which proceeded out of the mouth of the Lord Jesus, and it was said, "Never man spake like This Man" (Luke 4. 22, John 7. 46). If only we were more LIKE HIM! Surely this is our desire, in the power of the Holy Spirit, thus to manifest our heavenly calling. There are also very many exhortations as to the attitude, manner, and behaviour of believers, all of which we do well to ponder. So much depends on what WE ARE, and not only on what we say with spiritual language; and all should be according to the written words of God, and for God's glory.

In the Holy Spirit's enabling, let us meditate on the teaching of the Holy Scriptures as to SOLEMNITY in these "perilous times," when the fear of man, which bringeth a snare, is so powerfully operative even among those who DESIRE to walk humbly with God. We little know our own weakness. Hence we are enticed by Satan, even when we are SEEKING to please the Lord. The fear of what others will think, or say, hinders many from the pilgrim-likeness to which God graciously calls His people, so that not a few are afraid to be too much of a contrast with the enemies of the Lord. But is it not a privilege to be unlike those who know Him not? We are not exhorted to be dull, or dreamy, or depressed, but GRAVE, SOBER, and solemn:—a holy contrast with the lightness of this sinful age. May we see more of our heavenly calling, having been chosen out of the world (John 15. 16, 19; 17. 14, 16). If we have failed in speaking as children of God, and in other things, surely we have fallen short as to true SERIOUSNESS. May we be humbled at once, as we think how often we have been "light" in our manner, as well as in our words, whereas we should have been SOLEMN out of love to Him. There are some dear children of God who imagine that, if believers are SERIOUS, the younger people will not be attracted to the Lord's teaching. But LEVITY will never rightly draw away from the world, while godly soberness will have an effect, and it is full of true joy. Be-

sides, we are not to be occupied with what we "imagine" will attract, but with the will of God, revealed in the Scriptures. Do they, in any way, sanction lightness, in word or manner, on the part of those saved through the poured-out blood? The Lord Jesus Himself was a Man of Sorrows (Isa. 53. 3), but He had fulness of real joy. Again we read "His visage was so marred more than any man" (Isa. 52. 14). In the earthly life of Christ we see nothing whatever of lightness. True solemnity befits those brought into living union with Him, through His own blood. When we think of all it cost Him to redeem us from all iniquity, what solemn, yet happy, lives ours should be. Believers can be truly happy, yet solemn at the same time. Some may consider these trivial matters, but are they? Surely children of God should emphasize and illustrate ALL Scripture, and consider nothing small. Lightness is increasing; even in gatherings, and we do well to be alarmed at this. Have we not often been pained when in a meeting there has been levity, and yet more so when the meeting has closed? May we take heed, for, before we are aware, Satan will seek to beguile (See 2 Cor. 11. 14, 15). Let us not be ignorant of his devices (2 Cor. 2. 11), but tender and sensitive, as those chosen out of a ruined world, fearing lest we grieve the Holy Spirit, by becoming in any measure, "light." There is more levity among believers now than in former days. Hence the irreverence, and absence of all-round godliness in the home, as well as in the gatherings. Children can be really happy in a home that is serious! May we seek to encourage one another to live "soberly, righteously, and godly, in this present world, looking for That Blessed Hope" (Tit. 2. 12, 13). May we earnestly consider the passages on this subject:—1 Pet. 4. 7; 1 Tim. 3. 4, 11; 1 Pet. 1. 13, 5. 8; Tit. 2. 2. Notice "GRAVE WOMEN" as well as men. Thus there will be serious children in subjection.

Oh that God the Holy Spirit may work, and show us our failures, and cause deep searching of heart. Satan's power is very real, and he turns aside by lightness; may we be aware of his subtlety.

In view of all that is surely coming on this earth and the future of the ungodly, how can those whom grace has reached be otherwise than grave? Have we not often been grieved at our own lack of depth, as well as the lightness of other believers, when we have spoken of coming wrath? Oh that God, by His Spirit, may humble us, and cause us to be awake, and to watch, lest we become ensnared, and thereby grieve our exalted and soon-coming Lord. That we may not hinder others, and misrepresent Him in these last days, should surely be our prayer. If, in His gracious enabling, we live a life that brings glory to His worthy Name, and reward in that day, this will be a joy beyond ALL the joys of a flippant, and quickly passing, age. The rest the Lord gives is satisfying!

"MEN OF THE WORLD."

Ps. 17. 14.

TO be "a Man of the World," and to "see life" is the aim of many. To be a man of God, and really to see life, even eternal life, is the wish of few. The believing Bible reader delights to notice 1 John 1. 2, 3 with John 3. 36 and to enjoy the riches of grace. But a reference to Scripture is only passed over by many, and the words which awaken joy in some hearts are only words, and almost

A Foreign Language.

To be "in Christ" is a mystery, and cannot be known except by experience. It is amazing that many seem to think, or, at least, to speak as if eye-knowledge was man's only knowledge. If there is reliable testimony, we KNOW; if there is real experience, we KNOW!

"Men of the World" are before us in one of the Psalms (17. 14). They HAVE their portion in this life, they HAVE many things, and can eat and drink and, in measure, enjoy all their labour. But Solomon rightly shows that this

Enjoyment is Short-lived

(Eccl. 5. 18, 6. 12). A rich man dies, and cannot "hold" his wealth. "What is man the better?" "Ah," some reply, "let us have pleasures while we can: the gospel seems to us a kill-joy." A complete mistake. Would you take immediate pleasure on the high road to earthly RUIN? Here is a man who prepares a banquet and displays his riches, and thereby

Hurries On His Bankruptcy.

What do you think of his wisdom? Moreover, far from killing joy, the gospel reveals One Whose work is the very foundation of peace and joy. "Thou wilt show me the path of life, in Thy presence is fulness of joy" (Ps. 16. 11). And for how long? "At Thy right hand there are pleasures for evermore." "But," we are asked, "How do you know?" We answer, A true testimony has been impressed, beyond contradiction, on our hearts, AND the promised

Advance Blessings Have Been Experienced.

If all is a myth, why have we found everything to be true as far as we have gone?

The "Man of the World" is making a poor bargain. He is a bubble-collector, a shadow-seeker, and one who grasps a fading flower. No

Paper Money

can lose its value so quickly as all of earth in the presence of death. The gospel is God's established provision for sinners. Here is a wondrous

welcome for you, if you feel your need. The gospel tells of a righteous Saviour dying for the guilty, and a satisfied Judge, a satisfied law, a satisfied conscience! Christ is now raised from the dead, and owned in glory as the Representative of His people, and the Pledge of their acceptance. Here is a resting place indeed:—The gospel is the opposite of a kill-joy.

Suggested Daily Readings.

"IF THE LORD WILL"—November, 1923.

Day	1 Samuel	Revelation.	Learning	Ps. cxix.
1	xvii. 12-25	i. 9-20	Rev. i. 16	86
2	" 26-37	ii. 1-11	" 17	87
3	" 38-47	" 12-29	" 18	88
4	" 48-58	iii. 1-13	" 19	89, 90
5	xviii. 1-11	" 14-22	" 20	91
6	" 12-27	iv. 1-11	1 Sam. xvii. [37	92
7	" 28-xix. 7	v. 1-10	" 38	93
8	xix. 8-21	" 11-vi. 6	" 39	94
9	" 22-xx. 10	vi. 7-17	" 40	95
10	xx. 11-23	vii. 1-12	" 45	96
11	" 24-34	" 13-viii. 5	" 46	97, 98
12	" 35-xxi. 7	viii. 6-ix. 5	" 47	99
13	xxi. 8-xxii. 5	ix. 6-21	Rev. iv. 1	100
14	xxii. 6-19	x. 1-11	" 2	101
15	" 20-xxiii. 8	xi. 1-10	" 3	102
16	xxiii. 9-23	" 11-19	" 4	103
17	" 24-xxiv. 8	xii. 1-9	" 5	104
18	xxiv. 9-22	" 10-17	" 6	105, 106
19	xxv. 1-13	xiii. 1-9	" 7	107
20	" 14-26	" 10-18	" 8	108
21	" 27-38	xiv. 1-10	" 9	109
22	" 39-xxvi. 6	" 11-20	" 10	110
23	xxvi. 7-20	xv. 1-8	" 11	111
24	" 21-xxvii. 7	xvi. 1-9	1 Sam. xxvi. [8	112
25	8-xxviii. 6	" 10-21	" 9	113, 114
26	xxviii. 7-15	xvii. 1-9	" 10	115
27	" 16-25	" 10-18	Rev. xv. 1	116
28	xxix. 1-11	xviii. 1-10	" 2	117
29	xxx. 1-15	" 11-20	" 3	118
30	" 16-31	" 21-xix. 9	" 4	119

Notes on Memorized Verses.

Revelation 1. 16-20.

The glory of the Lord Jesus is *ever* emphasized. It is remarkable and yet not strange, that the *last* book of Scripture lays a particular stress on *this*, together with the realities of redemption and wrath; how many would obliterate such teaching, but it is God's CLIMAX. No book of Scripture emphasizes the glory of Christ more clearly, and His relation to His people is before us. "In His hand" reminds of John 10. 28. But the sword of His mouth contrasts with Ps. 45. 2.

which, however, is followed by verses 3 and 5 : there is no contradiction. But what is His mouth to us ?—Song 5.16. 16, "As the Sun": the majesty of the Lord *would* blind us : we cannot "bear" every blessing : avoid a familiarity in speaking of the Lord Jesus : many hymns encourage this, by applying various adjectives to Him, when the Holy Spirit shows us His humble people never addressed Him as "Jesus," but as Lord, and the way He dealt with some who addressed Him otherwise shows that the wording is not a small matter. 17, *When* need is felt, the Lord comforts : He does not say "Fear not" to those who are self-confident, nor "Weep not" to those who laugh (Neh. 8.10). "Fear not, *I Am*" cf. John 6.20. 18, "I Am," "I became dead," note John 1.1, 14 ("Became flesh"). *I Am, I have* : precious order. Hades now linked with the unsaved : believers not viewed as under key, but in Paradise,—the sword has been removed, see types of Gen 3.24, Ex. 25.20. 20, *Heavenly* and *holy* place types ; two aspects of light :—worship and witness : the continual supply of oil is a wondrous thought (Zech. 4)—worship must fail otherwise. Is Christ the Centre of His people, and *our* Centre in *our* experience and joy ?

1 Samuel 17. 37-40, 45-47.

37, Faith is encouraged by whatever God has done before : thus "difficulties" become a blessing with a view to further "difficulties" : but unbelief refuses to trust, even when God continually shows His power (Ps. 78.19). Faith does not look to His works alone, *but to Himself, Who works* still. 38, 39, A "mixture" will not do : to trust *the Lord* on "*human*" lines is very dangerous : if there is *faith*, let there be *faith* ! 39, The definiteness and *simplicity* of looking to God ; do not adopt new carts, semi-compromises, and Saul's armour : worldly wisdom is vain : "ONLY believe."* 40, David *had* proved these, *and* no flesh must glory in God's presence (1 Cor. 1.29, see Jud. 7.2 : note Mal. 3.10, "Prove *Me* now herewith"). Are we willing to *appear foolish* ? 45, Sword, Spear, Shield : but against these—the Name of the Lord (Prov. 18.10, Ps. 20.5, 60.11, 12). 46, 47, The object, God's glory, cf. 2 Sam. 23.10.

Revelation 4. 1-11.

1, John personally given a wonderful view of God's *glory* ; there is no hint of raised saints in glory here : the elders are *representative*, but they *are not* the raised saints : John could speak

* There is a natural tendency to be separate up to a point, and then to undo the witness. Let us continue as we would begin—Prov. 3.5, 6. If we have "come out" from that which displeases God, let us not return by a back door. It is easy to run well, and then faint, or adopt a little human scheming as a make-weight.

with "one" of them. 3, The glory of God always needs emphasis : the rainbow suggests a covenant : the fact it "encircles" would imply a fuller knowledge of God's ways, (we see a *half* circle), the colour would imply "*wrath*" righteously settled by precious *blood* ("*red*" is absent). 4, God's throne is central : other thrones are *dependent*. 6, Living ones, the term "beasts" in ch. 13 is quite different, cf. Isa. 6 and Ezek. 1.8, How important is *continual* worship (cf. Zech. 4). Shall we view it as a waste of time ?—Never let us thus dishonour the Lord. 10, Again a stress on worship, ever linked with humility. "Because of *Thy will*," Dan. 4.35 : how precious to be saved in His gracious will (Eph. 1.5).

1 Samuel 26. 8-10.

Abishai would draw inferences from appearances, and take things into his own hands : David would trust in the Lord, and wait for His time. Compare how he sought guidance. It is so easy to aim at a right result in a wrong way. We should never be impatient. Let us be prompt as to *our sins*, but let us not hurry God's time in *our painful circumstances*. They are to train. Here is a vast difference.

Revelation 15. 1-4.

1, The vials are, unlike the seals and trumpets, linked with WRATH *throughout*, and *all* come in the Day of the Lord. Accordingly we see the saints personally glorified *before* any of these vials (2) : how different is the introduction to the seals. "Victory" is Divinely emphasized (Rev. 12.11) : our Father has not called us to a life of disappointment, but godly victory. 3, Praise is ever to overflow : there cannot be praise unless His holiness is owned. "*King of nations*" (marg.) : a *closer* name than King with respect to saints, "Our Father." 4, Jer. 10.7, 10. The tendency to overlook the greatness of God is painful. Are we *reverent* enough ? Rev. 19.5, 6.

When some spoke against God, the grumbling was *contagious* (Num. 11.4, so John 12.5-6 with Mark 14.4, "some"). Let us, on the contrary, welcome the holy stimulating of "one another" (Heb. 3.13), that the HEART may be definite, and the *holy refusal* of all irritation, and fainting, may show how simply and happily we are ENABLED TO TRUST in the LIVING God !

A smooth path may be a chastisement. Love can trust Him anywhere, and trust self nowhere.

Correspondence from any exercised as to the will of God, and from anxious enquirers, ever welcome for His glory. 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.

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

Gen. 39. 2, 3.

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

Gen. 39. 21.

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

Some lovingly enquire about the subscription to this magazine. Valuing such thoughtfulness and interest, we would just mention three leaflets, "Hitherto Hath the Lord Helped Us," "The Faithfulness of God," "Behold the Mounts,"—"Behold, I am the Lord," and "A Further Record of Parts of His Ways," which explain more fully how we believe He has guided, and is enabling, and will graciously supply all needs.—These gladly sent. An earnest invitation to gatherings to the glory of God. "If the Lord will."

Meeting Room, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 3 and 6. 15.

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

A Word of Introduction.

If you offer me the best things of this age, what are they? But if I have Christ, what have I NOT? The object of this magazine is the glory of God as His people realize, enjoy, and act on THEIR HEAVENLY CALLING, and seek to press toward the mark for its prize. The remarkable difference, between one dead in sins, and one alive from the dead, should be manifest. The tremendous contrast between the activities of those in whom the spirit of evil works (Eph. 2. 2), and those in whom the Spirit of God dwells, should be seen. The realities of communion with God, and the possession of commands to cast all care upon Him, should be evident. A Christian should live in holy distinction from the world. These pages are to set forth the path He has lovingly marked out, and to invite His people together, that, with the simplicity of faith and love, they may show that REDEMPTION BY THE BLOOD of the Lord

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

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

"Every one that hath for-
saken ... for My Name's
sake, shall receive an hun-
dredfold." Matt. 19. 29.

"The things which are seen
are temporal." 2 Cor. 4. 18.

"That which is highly es-
timated among men is abomi-
nation in the sight of God."
Luke 16. 15.

"The judgments of the Lord
are true and righteous alto-
gether. More to be desired
than gold!" Ps. 19. 9, 10.

"In everything ye are en-
riched in Him." 1 Cor. 1. 5.

"We have this treasure in
earthen vessels." 2 Cor. 4. 7.

"Enoch ... pleased God."

Jesus means a new life, with a new aim. Can we not help "one another" to obey.

"While we look not at the things which are seen, but at the things which are not seen."

On what, by grace, are now our opened eyes?

'Tis wondrous joy when God has made us wise

To seek the things above, with thankful hope,—

No longer in the maze of earth to grope.

Our eyes on Christ should lead to lives transformed.

Each saved one's heart with love should e'er be

A holy love that draws the eyes away. [warned;

Lest we behold earth's vanishing display.]

The saints of old saw promises afar,

And faith can gaze beyond the furthest star,

The Living God shows treasures, all unknown

By those who fear for Him to be "alone."

Our Heavenly Father cheers His children's hearts,

And, mid the strain, His gracious power imparts:

Look not behind, from Sodom turn away,

The Lord has grace for every fresh "to-day."

'Tis as we mind the precious things above,

Because the Lord has giv'n and drawn our love,

That we can please Him, and prepare to meet

The One Who died to make our joy complete.

Words of Encouragement.

Thus saith the Lord Jesus, and we recollect 5. 25, and 3. 29. This was the test when He came to the fold of *My Sheep Hear My Voice.*" Judaism (10. 3, 4). The negative is striking, "They know not the voice of strangers" (10. 5), "the sheep did not hear them" (10. 8). John 8. 43, 47 must not be overlooked. Ah, beloved readers, it is not the "profession" of Christ which we would seek, as an evidence of grace, but something far deeper. Tis not what you say, or sing, about Christ, but what is your life-attitude to His Words? Do you claim you love Him, and yet make light of His Words?—John 14. 23. He has given precious commands: do you own them? You claim to be saved, you like to sing about salvation, and feel happy with the thought of your eternal life. But do you hear His voice? Is His will a loved law in your daily experience? The Holy Spirit never leads to putting aside of Christ's Words, and that which puts aside His Words cannot be of the Holy Spirit, however much it may "speak" of the Holy Spirit. The encouragement, as in Isa. 66. 2, is to the one who delights in the Lord's Words! Surely we are not surprised that every epistle from our exalted Lord Jesus contains the searching thought "He that hath an EAR!"

Is There Not A HEAVENLY Calling?*

WE look around, and see many reminders of "religion," and multitudes in this land who bear the Name of Christ, and numerous organizations which have the name of Christian prefixed to them. But as we continue looking, and listening to the words of the majority, we find a *different note* from that which the Lord Jesus sounds in the Address on the Mount, in such words as, "Blessed are ye, when men shall revile you," "But I say unto you, That ye resist not evil," "Lay not up for yourselves treasures on earth" (Matt. 5, 11, 12, 39; 6. 19). And there is a different atmosphere from that which we meet in the epistles, "Be not conformed to this age," "Judge nothing before the time, until the Lord come," "To me to live is Christ," "Set your affection on things above," "Here have we no continuing city, but we seek one to come" (Rom. 12. 2, 1 Cor. 4. 5, Phil. 1. 21, Col. 3. 2,

* Further literature, for prayerful use during the present opportunity, gladly sent, as the Lord enables, that His people may please Him.

Heb. 13. 14). Can it be that those who profess the Name of the Lord Jesus have missed the path, and is there an appointed contrast? Should there be *repentance* among children of God, and separation from many things which are now "taken for granted"? In other words, "Is there not a HEAVENLY calling?"

To ask this solemn question is to answer it. The Lord Jesus described His people as "*not of the world*" (John 17. 14, 16), and He meant what He said. The Holy Spirit speaks of "Strangers and pilgrims" (1 Pet. 2. 11), and we cannot fritter these words away; yea, the expression "heavenly calling" is Scriptural (Heb. 3. 1). It must have a real force. Are we *willing* to take the attitude the Lord lovingly marks out? Shall we come to the Scripture as *if for the first time*, and humbly endeavour to act, apart from our opinions and time-honoured customs? Shall we not become simple enough to own that the will of the Lord is our law? He said, "My sheep hear My voice." He is our Master if He has bought us, He knows what to appoint. If we hesitate, the question must be affectionately asked once more, "Is there not a HEAVENLY calling?"

I hear the strife of men. Election battle-cries surround. One candidate offers certain inducements to vote for him, and party spirit runs high. Children of God are ranged on both sides, AGAINST one another. *How shall I vote?* I come to the Scripture for guidance. Shall I vote for an unsaved man, to represent me? Shall I put social propaganda or a good "ism" first? Shall I link myself with a "party"? *Do I come to the Scripture to know how to vote?* Then I am amazed not to find any guidance. Why is this? The cause must be deeper. *Possibly I am not to vote at all!* At once the Scripture is clear. When I see my Lord *crucified* in this earth, and realize that He said, "NOW is the JUDGMENT of THIS WORLD" (John 12. 31), I understand the sharp line of distinction between Israel's politics in the *olden* time, and the remarkable lessons of the epistles. No apostles sought to use influence at any time for governmental reform. Christ rejected *all* political and social schemes (Luke 12. 14, John 6. 15, 1 Pet. 2. 21-25). He came to DIE, not to establish an earthly party or state (John 18. 36). *And the cross of Christ has crucified me to the world!* (Gal. 6. 14). The believer speaks thus with himself:—"I say this. Do I mean it? Do I own that my "old" position is *judged*? (Gal. 2. 20). My life is a new one (2 Cor. 5. 17). Unless I have Christ's *authority* to share in politics, I have *none*, for I am *not* my own. I cannot and would not alter HIS will." "*They are not of the world!*" When Christianity seemed to speed ahead (Acts 5. 28),

the disciples *simply preached Christ*. They did not become politicians for *one day*. If believers are to *change* this attitude, where is the Lord's warrant? Let it be produced. Ah, if they are to act politically, they must also "fight" (John 18. 36), and cease their patient suffering (2 Tim. 2. 12, Rev. 1. 9); but how can they while their Lord *sits* "waiting" (Heb. 10. 12, 13)? And so we ask the Lord's own people, with tender earnestness once more:—Will you give up His standpoint? Will you not rather go to Him "*without the camp*"?—Heb. 13. 13. Is there not a HEAVENLY Calling?

Thanks be unto God, THERE IS! And so we would wait for our Lord from *heaven* (1 Thess. 1. 10). Ours is the Kingdom of *the heavens*, and, as redeemed ones, we are to live our life for God "*among the nations*" (1 Pet. 2. 12), "*Redeemed from among men*" (Rev. 14. 4). The music of God's welcome sounds forth, "I will receive you" (2 Cor. 6. 17), but it is for those not unequally yoked (2 Cor. 6. 14). Partnership in "government" is thus a *twofold* spiritual loss. "HERE is the patience and the faith of the saints" (Rev. 13. 10), "OUR CITIZENSHIP is in heaven" (Phil. 3. 20, lit.). 'Tis not an isolated verse. *The whole texture* of Scripture bears witness as to the present dispensation, though one word from God is enough. If there is anything like a share in politics for believers to-day, where is the Holy Spirit's call? It will be a call to remarkable earnestness: a sleeping partnership will not be encouraged: the "Christian" will need to become an out-and-out "politician": and how will he then adorn the gospel of his rejected Lord? Is Christ reigning here now, or is He on *His Father's* throne?—Ps. 110. 1, Rev. 3. 21. A vote is a miniature *reigning*. HOW CAN I REIGN BEFORE CHRIST? Shall I set myself before Him?

Government, as to its *personnel* (1 Cor. 6 and 1 Tim. 2), and as to its functions (e.g. Rom. 13. 4, contrasted with Rom. 14. 19), is always viewed as a *different* sphere from that of the Lord's pilgrims.† Nor can we find *one hint* of an approved change from the primitive rejected position of the "little flock." The Lord never suggests, "Modify the world later on, and make it ready for the kingdom." *The end of the age* is viewed as its *darkest*. The only "link" recorded is that of the *harlot* in Rev. 17, *not of the bride*. "The burden of proof" is on any who alter the Lord's arrangements: if He had

another plan for to-day, surely He "would have told" us. Beloved readers, if you feel a longing for outward success, and some share in earth's organization, when men point out to you the gains by "compromise," and even real social reforms, do not let one attraction take your mind off Christ. You are not here to whitewash a ruin, though it may "look better." You have a more lasting privilege by grace. Ask your fainting heart, "IS THERE NOT A HEAVENLY CALLING?" and then answer, with the joy of faith—THERE IS!*

SUGGESTIONS FOR PRAYER.

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

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

"With thanksgiving." Col. 4. 2.

* This startling question is decisive, for SINCE He has died, He is earth's rightful "KING," thus any prior arrangements cannot undo the searching power of this question.

† An important responsibility must not be overlooked—Prayer (1 Tim. 2. 1, 2). Believers honour government, and should pray earnestly.

* This article will be reprinted, the Lord enabling. Urgent work is needed in the Lord's Name, that believers may be lovingly warned in time. Other leaflets also are available to God's glory, including—"Because Ye Are Not of the World," and "If I Vote—".

Much prayer is valued. "Except the Lord build the house, they labour in vain that build it" (Ps. 127. 1). "Your labour is not in vain in the Lord" (1 Cor. 15. 58).

THE CHILDREN'S COLUMNS.

STRANGERS!

WE have sometimes seen those of another country looking about, not knowing their way, and we have said to ourselves, "They are STRANGERS in this land": It is well to be thoughtful for such. If any go from this land to another they too are looked upon as STRANGERS, and if they do not know the language of the country, they feel more "strange." So I suppose we may say that a STRANGER is one away from his, or her, native land, or away from home and accustomed surroundings. God, in His love and mercy, commanded Israel to deal kindly with STRANGERS, and there were many such in those days. Indeed, all who were not of the nation, which God in grace chose for Himself, were looked on as "STRANGERS." If we had time, and space, we could look at many passages where the Jews were exhorted to be merciful to sojourners not of their own people. One or two verses will help, that we may see God cared for His creatures who were not of the favoured nation. And Israel were told to remember that THEY were STRANGERS when in the land of Egypt, and therefore God gave them the commands recorded. See Ex. 23. 9, Lev. 19. 10, 33, 34; 23. 22, Deut. 10. 18, 19. In the time of harvest they were to leave some for the poor and for the STRANGERS. So was it with their vineyards. It is interesting to see how merciful God is, and He would have others, who are blessed with natural blessings, act likewise. How very sternly God speaks in Mal. 3. 5, against those who fail to carry out His commands. Mark the words, "That turn aside the STRANGER from his right, and fear not Me, saith the Lord of hosts." God sees everything, He knows all that is done, and all that is left undone, of His precious truth (Deut. 31. 12, 13). There are three classes of STRANGERS mentioned in the Scriptures. We have considered one, now I would speak about another. In one sense there are only two classes, even as there are ONLY saved and unsaved in this world, and two final abodes. God has been pleased to write so many things to teach in every way, and yet His words of truth are not read, neither are they desired. There are myriads who are STRANGERS to God's love and mercy! They are away from Him. How plain are the words of Eph. 2. 12. If only the statement in this verse were believed, many would be, at least, afraid. But Satan has so blinded the minds of sinners that they can even read the Scriptures and yet not be troubled. How sad to be "without Christ," yet there are multitudes remaining thus, and without any concern. The verse continues. "and STRANGERS from the covenants of promise, having no hope and without God in the world." Alas, there are few who believe this fact. To begin with, all were strangers, even

as Israel were in Egypt. But God brought His people out by His own mighty hand, and so God has delivered many from all lands, both young and old, delivered out from Satan's power, and brought to Himself, through the finished work of His beloved Son. Surely the words of Psalm 69. 8, refer to Christ, Who, in wondrous love and mercy, became a STRANGER, that He might save STRANGERS. He took the place of sinners. Oh what love!

Thus we read in Eph. 2. 19, "Ye, (those saved), are no more STRANGERS and foreigners, but fellow-citizens with the saints, and of the household of God." I wonder if there are many who read these messages who are thus favoured, in God's grace. Such delight, too, in being saved, and they, like those of old, gladly confess that they are now STRANGERS in this world, because belonging to the heavenly city (Heb. 11. 13); and such are exhorted to be watchful in their daily life, and to make manifest the great change which God has wrought, by His Spirit in them (1 Pet. 2. 11). God's servant of old said "I am a STRANGER" (Ps. 119. 19), but he also said, "I am a companion of all them that fear Thee, and of them that keep Thy precepts" (Verse 63). Do you wonder, dear young reader, and others, that we love to speak of Him, Who has saved us with His precious blood, and that we pray for those who are STILL STRANGERS to God's love and mercy, as we were once? Oh that some, even now while reading these lines, may be brought to trust in Him the Saviour of sinners. If any are troubled about their sins, God will welcome, even now, and give to such the real joy of life eternal, and they will be no longer STRANGERS and foreigners, but fellow citizens with the saints!

STRANGERS to the life of God,—all by nature are, Dead in trespasses and sins, and from God afar. Sinful both in thought and deeds, on the road to hell, Where ungodly ones will be, and with Satan dwell.

STRANGERS from the life of God, sinful through and through,

Strangers to His cov'nant love, and His mercy too. Careless of earth's coming gloom, and the lake of fire, [irc. And God's changeless, changeless word, and His righteous STRANGERS to eternal life, and eternal joy, Seeking fleeting things of earth, and an empty toy, Going on the downward path, heedless of God's grace, And how Christ, in wondrous love, took the sinner's place.

STRANGERS to the "peace with God" which His Own possess,

Through the precious poured-out blood, and His righteousness:—

"Strangers" in this sinful world, suffering loss and shame, Are HIS OWN, outside with Him, suffering for His Name.

STRANGERS to the path to heaven, on destruction's road, Many still are dead in sins, knowing not their load, Ever blinded more and more, without God and hope, Led, by Satan's subtle power, in the dark to grope.

STRANGERS to God's cov'nant love, and His marvellous Young and old alike are this, still in Adam's race. [grace, BUT God waits, in sovereign love, deigns to save the lost, Through the precious poured-out blood:— priceless was the cost!

"IN EVERYTHING."

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

THERE is a precious melody in these inspired words. They ring out amid the strain ; "In everything by prayer and supplication with thanksgiving, let your requests be made known unto God" (Phil 4. 6). We all rejoice to apply them *in measure*, and to send them as selected words of encouragement to fellow-believers in a letter. But is there not a *fuller* power in their meaning? God is so gracious, and He willingly encourages His people *beyond measure*. May we learn much more of the truth, in the enabling of the Holy Spirit.

First, therefore, we see *the love of our Father*. He condescends to our "everything." Here is an unveiling of marvellous grace, for heaven and the heaven of heavens cannot contain Him, and He humbles Himself even to behold the things that are in heaven (Ps. 113. 6), and yet, while upholding all things by the Word of His power, He regards us in our low estate, and tenderly looks to the "one" that is humble (Isa. 66. 2). Amazing love : all fears and doubts are silenced.

Secondly, this Divine commandment,—and encouragement and invitation combined,—would tell us of *our need*. There is *nothing* which we can do of ourselves (John 15. 5, 2 Cor. 3. 5). "Nothing" can be *our* unaided ability. We are dependent on our Father for daily bread, even though we obtain a good situation. A sudden illness and an earthquake may remind of this fact, but *the FACT is the same*, amid the routine of daily life. We cannot accomplish *anything* by ourselves! Boasting is shut out, and it is well.

Thirdly, this gracious message is meant to show *the sanctification of little things*. We must not imagine that God welcomes larger things only. He called upon redeemed Israel to bring turtle doves as well as oxen. There is a *beautiful tenderness* in Leviticus 1 with regard to the alternative burnt-offerings. Young pigeons were not unacceptable. In like manner, Romans 12. 1 unveils the presenting to the Lord of the *body*. Many have unwisely spoken of *unsaved* ones giving the heart to the Lord but have forgotten that which is acceptable, namely the gift, by saved ones, of *their bodies to the Lord*. This is the solution of every problem in dress, and as to glad separation from a fashionable world, if applied in the Spirit. God does not reject our "members" (Rom. 6. 19) even though some are very feeble (1 Cor. 12. 22). *The sanctification of little things* is deeply important. We often want to do something great, when the Lord calls us to do many "small" things for Him. We are willing to give £100 if we can obtain it, but we

keep back the 100*d.* that we *have*. We will preach when we are on a platform, but we forget living for God now on the platform of the workshop. We will study much when we secure more time, but we rise twenty minutes late now, and give to a daily newspaper the time which our Lord would lovingly consecrate to a fuller knowledge of Himself. Do not wait for *large things*. Bring your five loaves to Him, and use the handful of flour for Him to-day. Trust Him with your details.

Fourthly, "In everything" is *the answer to our fears*. We are afraid of some "things," because we look at *them*. The Lord has not given us "anything" to be ours apart from Him. He welcomes our burdens. Is it not a reality? How much could be said on this point. Let faith "enlarge" on it, in happy experience.

Fifthly, we are reminded of *the sin of self-will*. If we have our own "independence," and like to arrange "our" business life, but give God our life on the Lord's Day, what is the profit? The believer is not to live two lives. We are not to say, "I welcome spiritual advice about some things, but others only need ordinary common sense, and I like to think for myself." Such words are not often *uttered*, yet they are often implied. But the Lord sets them aside. "Ye are not your own" is a wondrous far-reaching declaration. Self-will is our bane, our peril. Ye think "we know." We need to be so *spiritual* "in everything."

Sixthly, we have here a *delightful unveiling of the nature of prayer*. It is a privilege to speak with God. Prayer is not a formal matter. It is a heart-communion of God's children with Himself, *counting on* His interest in everything. The reality and simplicity and true power of prayer in the Spirit are thus before our hearts.

And *then*, seventhly, there is an *implied limitation*. The *promise* applies to the one who acts upon God's "Everything." If we keep back part of the "everything," can we be surprised if the peace of God is lacking (Phil. 4. 7), and we become strained and irritable in a bustle of anxiety? There is a danger in any keeping back (Acts 5. 2, Prov. 3. 27). And how unwise we are if we want the fruit without the tree. God gives a guarantee of heart-peace, *if* His people cling to His own Words, and bring *everything to Him*!

If any believers desire leaflets showing from the Scriptures the privilege of

SEPARATION FROM CHRISTMAS,
for CHRIST'S sake, we shall be glad to seek to help. By grace, we can still supply, and would desire to glorify *His Name*. The prayers of His praying people are important. Separation is NOT naturally easy, but "God is Faithful."

TALKS ABOUT PRESENT-DAY NEEDS :—12.

CHILDREN IN SUBJECTION.

THE Scriptures lay great stress on the home, and believing parents do well to heed the many exhortations concerning the children in these lawless days. 2 Tim. 3. brings before us the solemn condition of these last times, and how evil affects even the home and the children. But God is the same mighty God, and His grace and power are such that His dear people, in all conditions of life, and amid all circumstances, whether in home, business or assembly life, can live to His glory, and train their little ones in **THE NARROW WAY**. God **NEVER** fails, and there should be a holy determination to trust Him, to put first things first, and to arrange all in accordance with His word. It is wonderful how He enables, and meets every need. God's servant, writing by the Spirit, emphasizes and **EXALTS** the home in Eph. 5. 23-32. What love and harmony there should be in believing homes. Mark the last words of verse 32, "I speak concerning Christ and the church." What a dignity is given to a home! Again, in 1 Pet. 3. 7, parents are exhorted to live so that their prayers be not hindered. How many prayers **ARE** hindered for lack of godly living and fellowship. If parents fail to pray often together, with and for their children, home failures will follow. But God does not fail, His words in Prov. 22. 6 are as true now as ever. If children are **TRAINED** in the way they should go, they will not depart from it. It is not that they will turn and come back when older, but be kept in the way. Though parents cannot save their little ones, they **CAN** train them in the line of God's will, and to love the things of God, and can do much even before salvation, though who can say how young God will save? This is overlooked, hence the ruin around. 1 Sam. 2. 30, was written concerning the home. God still honours those who honour Him, whether in home or elsewhere. Eli did not restrain his sons and they grew up vile, and his house was in ruins. It must ever be so. Godly restraint is needed in the home. Such passages are written for a warning. But, alas, it is unheeded by so many, hence the lawlessness, when there should be subjection. If there is godly subjection in the home and among the people of God (Heb. 12. 9, 1 Pet. 3. 1, 1 Tim. 2. 11), the children will be more readily controlled. What need there is for self-control (Gal. 5. 22, 23) if we are to control others. And then see 1 Tim. 3. 4, 5, if one cannot rule his own house how can he expect to fully help others? We might notice the words of verse 4, "**CHILDREN IN SUBJECTION WITH ALL GRAVITY.**" The home should be serious, not dreamy and dull, but grave: yet many forget Prov. 22. 15, "Foolishness is **BOUND** in the heart of a child, but the rod of correction (discipline)

shall drive it far from him." Sin has brought foolishness: it should not be encouraged. It may be said, "I don't like children to be **TOO** serious." Can they be too rightly serious in a ruined world, out of which, if believing parents, you hope they will be called? Let me lovingly impress upon you, dear believing parents, that lawless and disobedient and foolish children are not the happiest. A well-ordered home, with children in subjection, is the place where love and happiness dwell. Surely there is a great need to humble ourselves before God for our many failures, which so influence others. Children need firmness, loving firmness on the part of parents, and earnest prayers and godly living are the only remedy for much. If only there was more waiting before God, parents would be quieted, and this would soon bear fruit in the home, and be seen elsewhere. 'Tis not so much what we **SAY**, but what we **ARE** that is the power, wherever we are placed. Parents who walk with God **WILL** have a powerful influence among their families; even the little ones will be different. The infant must be controlled, if it is to grow up in subjection. This takes time, and, for some, seems "too much trouble." Let me lovingly warn all such that they will reap what they sow, even in this life, and how much more so as to the Kingdom. Mark the words of Ezek. 16. 4, 5, "As is the mother, so is the daughter." What need there is to be watchful in **LITTLE** things. It is sad to see how the children "control" their parents, in these "perilous times." We are thankful, amid all the ruins, God can enable, but, alas, the sadness is not felt as it should be. We need more godly shame for all our shortcomings, and for the painful disobedience even in the children of those who profess the name of the Lord. There is to be the "law" of the mother, and this should be recognized (Prov. 1. 8; 10. 1). He that spareth his rod hateth his son, but he that loveth him chasteneth him betimes (Prov. 13. 24). Prov. 31. 10-31 pictures a godly home (2 Tim. 1. 5; 3. 15, Luke 1. 6). The need is for children who will be so trained that they will **HELP OTHERS** to behave well, and make others **ASHAMED** of being naughty. We are thankful that we read of little ones who believed in the Lord Jesus when He was on earth (Mark 9. 42). May we have ever before our view the salvation of the little ones, and seek to help by earnest prayer those who have the responsibility of training the young. May Psalm 132. 12; 128. 6, encourage all who desire such blessings, and spiritually labour for them. Sons as plants grown up in their youth, daughters as corner stones polished, and children like to olive plants around the table! How privileged to have homes like these. God can enable: may there be more godly concern and prayer that He, for His own glory, may raise up homes to be a witness to the present reality of His gracious empowering and faithfulness. This is possible. Shall we not trust Him?

"IT'S ALL PERISHED: I CAN'T PUT NEW LIFE INTO IT."

WITH such words a workman answered my urgency for a repair. The **CONDITION** seemed to be hopeless. The water pipe was too far gone. Unsaid reader you are too far gone for repair! Human religions, and special meetings, and your own good resolutions, may patch you up for awhile, but **YOU NEED MORE THAN THIS**. God is not repairing the ruined sinner: "If any one is in Christ, there is a new creation" (2 Cor. 5. 17.) The common words of every day life may often speak to us. God has impressed everything with His lessons. Your clothes wear out: have you ever thought how He shows thereby the failure of your own "best works" (Isa. 64. 6), and a contrast with the robe of His righteousness (Isa. 61. 10), which shall be for ever, as Isa. 51. 8, sets forth?

YOUR BEST IS NOT GOOD ENOUGH FOR GOD. But your worst is not too bad for Him, since He does not attempt to repair, He gives new life! Again the words ring out, "If any one is in Christ, there is a new creation" (2 Cor. 5. 17).

But **HOW** is this possible? The sinner is not only diseased; sin is a crime, and the sinner is a criminal! It is an ugly word, but it sets forth an ugly fact. No substitution of words can change but only obscure the reality. The sinner is an enemy of God (Rom. 8. 7), and justice demands a settlement of all the claims of law before a fresh start. The majesty of God's truth must be manifested. If one sin were excused, there would be favouritism in law, and untruthfulness. Not one sin can be overlooked. What can be done?

Rather, "What has been done?" It is here that the wonderful work of Christ comes into view, as a complete answer to the righteous demands of law, and **TO THE FEARS OF THE TROUBLED CONSCIENCE AS WELL**. "Where sin abounded, grace did much more abound" (Rom. 5. 20), it overflowed, but 'tis grace reigning **THROUGH RIGHTEOUSNESS** (21). The Lord Jesus would not have needed to have died, had not sinners been under a death sentence. His bearing of wrath shows

THE REALITY OF PUNISHMENT,

and His glorious resurrection because of righteousness reminds us that the unrighteous will have no way of escape from eternal wrath. Yet many fritter away passing **TIME**, unmindful of a never passing eternity.

The water pipe was before my eyes, but it had "perished." And God uses the very word "perished" of the "lost" **TO-DAY** (Luke 19. 10):

PERISHING IS NOT ANNIHILATION.

It is existence, but existence away from a right condition, and without true usefulness. When Christ said, "Except ye repent, ye shall all likewise

perish," He did not promise any relief **VIA** annihilation. He warned, not promised. Perishing is a dread future, in continuance of the sinner's **USELESS EXISTENCE** to-day. But it is more, it involves this distinction—the word is quite similar—**FROM GOD'S PRESENCE** (2 Thess. 1. 9). Listen to the words of Cain, "From thy face shall I be hid" (Gen. 4. 14). Even he realized a little of what this would mean. God opens His hand and satisfies the desire of every living thing. In His favour is life. Even earthly blessings are wonderful. To be away from His presence is to remain in a condition beyond human words of explanation. "Fear Him Who is able to destroy both soul and body in hell" (Matt. 10. 28). 'Tis the same term, "to make to perish," and this very chapter describes the unsaved **NOW** by the same word (6). 'Tis **NOT** annihilation. Do not hold out to yourself this vain hope.

But, thanks be unto God, if the workman could not put new life into the pipe, **GOD** graciously quickens. He "so loved the world that He gave His only begotten Son, that whosoever believeth in Him

SHOULD NOT PERISH,

but have everlasting life" (John 3. 16). This is not a dream, but a present reality, and an eternal blessedness. The Lord Jesus declares that He came to seek and to save that which was lost—"perished" (Luke 19. 10). Ah, dear reader, if you feel your need, do not try the quackery of human offers, but flee to God's one mighty way of salvation. 'Tis a free gift to the utterly hopeless, a wondrous welcome awaits the heart-broken, and thus, with a love beyond all natural language, God sets forth **HIS** way of grace. Mercy and truth are met together (Ps. 85. 10) in the finished work of His beloved Son, that the dead may now hear the voice of the Son of God and

"THEY THAT HEAR SHALL LIVE."

And so the two conditions are before you in John 3. 16; John 5. 25:—

PERISH———HAVE EVERLASTING LIFE.

Which is yours? And yet again I would ask fervently,—**WHICH IS YOURS?**

Notes on Memorized Verses.

Revelation 20. 1-15.

1, 2, Thus we may see why Satan opposes *this* book especially: also the importance of reading it *together with Genesis* (ch. 3). Notice that Satan is not bound *now* (1 Pet. 5. 8): the *present* binding, individually, is seen in Mark 3. 27. But Sa'an *will* be bound: God's arrangements are all made: how thankful and restful we should be. The *names* of Satan remind of other Scriptures and are contrasted strikingly with the many precious names of Christ in this book: remember Christ is the Way, and the Truth, Satan the Perverter, and the Slanderer, as the word

"Devil" suggests. 3, "Cast," this word is from the same root as "devil": the one who "casts" (2. 10) shall himself be "cast" (cf. 12. 9, John 12. 31). The "seal" contrasts with Eph. 1. 13, and Rev. 7. 3. Note Rev. 13. 16. The stress on *deceiving* is important (2 Cor. 11. 3, and 2. 11): are we surprised to find that Satan is *disguised* as an "angel of light"? The importance of *discernment* is before us: the devil will make evil appear good, and he tries *in every way* to deceive the elect. The "little time" is a *parallel* with the "hour," but at the *end* of the future dispensation. 4, Another refreshing contrast. Those who sit are mentioned *before* the ones beheaded that we may not *limit* reward to the latter, though *all* should be *willing* to die for Christ (Matt. 16. 25). So "Those who were of *such a kind* that they did not worship." 5, This verse is in the original: do not believe attacks upon it: and all Scripture confirms the thought. "The FIRST resurrection" is linked with blessing (John 5. 29), and those who have suffered under Antichrist are said to be in it. "I will raise him up at the last day" is Christ's promise (John 6. 40), and to *antedate* this would make it untruthful, even as to *postdate*. 6, "Happy and holy": precious union of words: the "beauty of holiness," and the *joy* in God's presence are ever before us in Scripture: the *righteous* are to *rejoice* in the Lord (Ps. 32. 11, 33. 1). "Hath part," contrast 21. 8: where is our "part," John 13. 8? The word implies a share, AND an inheritance (2 Cor. 4. 18, one star *differs* from another, though both are in glory). The second death has no *authority* over these (note Matt. 28. 18, see Rom. 6. 9). Priests—access: Reign—ministry:—i.e., to God, and then *from* God: mark order. The repeated stress on 1000 years shows how important is the emphasis on God's *arrangement*—"the Day of the Lord," the sabbath (Heb. 4. 9 marg). 7, 8, Satan unimproved by 1000 years of imprisonment: men unimproved by 1000 years of good government. 8, The same names as before the Millennium in Ezekel 38 and 39: "history repeats itself": cf. the abomination of desolation and its type (Matt. 24. 15, Dan. 11. 31), and the destruction of Jerusalem. 9, 10, Opposition to a heavenly and earthly people alike, but "the Lord alone shall be exalted." 10, Still *deceiving*. "They shall be tormented": the fire has *not* caused "the man of sin" to cease to exist: God's testimony convicts human reasoning. 11, A deeper sense of the *purity* of God ("white") will lead to more understanding of His wrath, and more horror at *our own* sin. 13, The sea: death and Hades: evidently a distinction: the former dead are not said to be in *two places*, apparently *not* possessing "soul and body," but evil spirits

(2 Pet. 2. 4, note Matt. 8. 32, and the remarkable seeking of dry places in Matt. 12. 43, see Rev. 9. 14). 14, A solemn future: remember death is not ceasing to exist, but it is a separation from the *fitting* existence of that which is before us: are we sufficiently concerned for the unsaved? 15, As 13. 8, 17. 8 this verse is Divinely arranged to hinder *all pride*; grace reigns if any are saved: none can say, "I wrought the work," or "I helped." Not one iota of boasting belongs to a child of wrath made a child of God.

Suggested Daily Readings.

"IF THE LORD WILL"—December, 1923.

Day	1 Samuel	Revelation.	Learning	Ps. cxix.
1	xxxi. 1-13	xix. 10-21	Rev. xx. 1	120
2	2 Sam.i.1-12	xx. 1-9	" 2	121, 122
3	" 13-27	" 10-xxi. 8	" 3	123
4	ii. 1-11	xxi. 9-22	" 4	124
5	" 12-24	" 23-xxii. 7	" 5	125
6	" 25-iii. 1	xxii. 8-21	" 6	126
7	iii. 2-16	Matt. i. 1-21	" 7	127
8	" 17-30	" 22-ii. 10	" 8	128
9	" 31-iv. 8	ii. 11-23	" 9	129, 130
10	iv. 9-v. 10	iii. 1-12	" 10	131
11	v. 11-25	" 13-iv. 11	" 11	132
12	vi. 1-11	iv. 12-25	" 12	133
13	" 12-23	v. 1-12	" 13	134
14	vii. 1-11	" 13-26	" 14	135
15	" 12-21	" 27-37	" 15	136
16	" 22-29	" 38-48	2 Sam.vii.18	137, 138
17	viii. 1-13	vi. 1-15	" 19	139
18	" 14-ix. 4	" 16-25	" 20	140
19	ix. 5-13	" 26-34	" 21	141
20	x. 1-14	vii. 1-14	" 22	142
21	" 15-xi. 5	" 15-29	" 23	143
22	xi. 6-17	viii. 1-13	" 24	144
23	" 18-xii. 3	" 14-27	" 25	145, 146
24	xii. 4-14	" 28-34	" 26	147
25	" 15-31	ix. 1-9	" 27	148
26	xiii. 1-18	" 10 19	" 28	149
27	" 19 36	" 20-31	" 29	150
28	" 37-xiv. 17	" 32-x. 4	Matt. ix. 37,	151
29	xiv. 18-33	x. 5-18	"x. 1 [38	152
30	xv. 1-12	" 19-28	" 2	153, 154
31	" 13-26	" 29-42	" 3, 4	155

We are thankful for the requests for various leaflets concerning the home from other lands also, and shall rejoice in further prayerful circulation. Thus we praise God for encouraging further practical messages on related themes, and let us live up to His will more. (See page 94).

Correspondence from any exercised as to the will of God, and from anxious enquirers, ever welcome for His glory. Percy W. Heward, 61, Upton Lane, Forest Gate, London, E.7. Telephone: MARYLAND 2196.

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