

Thoughts from . . . The WORD of GOD.

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Free.

A MONTHLY TO SET FORTH THE GLORY OF GOD
IN HIS FREE AND FULL SALVATION FOR
UTTERLY UNWORTHY SINNERS, AND THE PATH
OF LOVING OBEDIENCE FOR THOSE WHO ARE
"IN CHRIST JESUS," AS THEY LOOK FOR
"THAT BLESSED HOPE".

Edited by
PERCY W. HEWARD.

Correspondence
Concerning the Will
of GOD welcome.

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

"The light of the know-
ledge of the glory of God in
the face of Jesus Christ."

2 Cor. 4. 6.

"We beheld His glory, the
glory as of the Only Begotten
of the Father,—full of grace
and truth." John 1. 14.

"His mouth is most sweet:
yea, He is Altogether lovely."

Song 5. 16.

"Thou art fairer than the
children of men: grace is
poured into (over) Thy lips."

Psalms 45. 2.

"The riches of the glory of
this mystery among the Gen-
tiles; which is Christ in you,

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

An earnest invitation also to gatherings to the glory of God "If the Lord will,"—Meeting Room, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 3 and 6. 15, Mon: 8, Thurs: 8, Sat: 6. 45. Also 9, Barking Road, Canning Town, London, Tues: 8. 15. Also Bible Meetings in Old Kent Rd, and Camberwell, &c., some Wednesdays.

A Word of Introduction.

A GAIN, as our God and Father gives strength, we desire to tell of His love. Yet not a love without righteousness. The sins of one saved are dealt with quite as righteously as those of those of the unsaved. THE PRECIOUS WORK OF THE LORD JESUS GIVES THE KEY.

And AFTER salvation, though the Lord's sheep shall NEVER perish, there is JUST AS MUCH righteousness relating to the Judgment Seat of Christ of 2 Corinthians 5 as to the Great White Throne of Revelation 20. The LOSSES are different; there are limitations in the first case, but there is the same holiness, the same Divine proportion, for we need to realize the truthfulness of God. (He will not treat sin as service, nor call an omission, an act that pleases Him). To this end are these pages sent forth, with a deep sense of unworthiness, and conscious,

that His precious truth wounds, as well as refreshes, both writer and reader.

"YE WHO SOMETIMES WERE FAR OFF ARE
MADE NIGH BY THE BLOOD OF CHRIST."

Eph. 2. 13.

Far off indeed, how far we cannot tell,
Wand'ring from God, and on the road to hell:
Stopped by His grace, and brought in mercy nigh:—
How vast the change, HIS LOVE THE REASON WHY.
Far off for aye,—so had we still remained,
Ne'er by our works deliv'rance had obtained:
His was the love, the cost was all His own,
'Tis all by grace that grace is ever known.
Now made so nigh, we could not nearer be,
IN Christ Himself, and soon Himself to see:
His precious blood can only fully save;
'Twas not in part, HIMSELF He wholly gave.
How we should walk as those who are His own,
Self has no right, no glory, and no throne:
The Holy Spirit leads to rest and praise, [displays.
SHOWS NOUGHT BUT CHRIST; and all His love

Words of Encouragement.

"I AM SOUGHT OF THEM THAT ASKED NOT."
Isa. 65. 1.

It is delightful to realize "grace." God saves the unlikely. And thus the poor, maimed, halt and blind—even those with all the four **DISABILITIES** together—are graciously brought into the feast. And "He hath filled the hungry with good things." Those who have **NO MONEY** are brought to buy without money and without price. Truly the Lord tarrieth not for man, not waiteth for the sons of men (Mic. 5. 7). Hence the child of God cannot be discouraged by circumstances. When the work seems arduous, and souls seem hardened, the Lord's hand is not shortened, and we can still rejoice in the gospel of the grace of God, truly **A POWER** unto salvation (Rom. 1. 16). 'Tis not the powerful preacher: 'tis not a praiseworthy hearer: the power is the power of God. Ah, troubled believer, have you prayed for those laid on your heart for years, and yet you see "no results"? Do not be discouraged. The Lord's dealings with Manasseh are marvellous. And **HE** will not faint, nor be dismayed. Those who have "sought not" shall be caused to seek, for salvation is not a gradual development, or evolution, but a mighty display of grace in a new creation. Prayer rests upon God's faithfulness **NOT** on appearances or circumstances.

"These things I speak in the world that they might have My joy fulfilled in themselves." John 17. 13.

IN John 17 we are permitted to hear somewhat of the Lord's intercession for His beloved people. We **KNOW** something of the wealth of His love that shrank from nothing, and such love shines forth resplendent here. What a privilege is granted to **DRAW NEAR, AND LISTEN AS HE PLEADS FOR US**. Yes, for us, for believers to-day are included (20), and His love has not become less. And the words "I have prayed for thee, that thy faith fail not" (Luke 22. 32) have still their application. He will not lose any of His own (John 18. 9). And we may well be of good cheer in His love.

And it is very beautiful to see **WHY** Christ uttered these words in the **WORLD**. He **MEANT** thereby the comfort of His people. Just as He had a reason for the utterance of John 11. 42, so it is here. He never speaks in vain. He could have been silent: He chose in love to speak. Not only is the prayer full of love, but the time and place of its utterance were part of His love.

Further, the reason recorded intensifies the love. It is all love. And the Holy Spirit, Who takes of the things of Christ, ever lays stress on this, "That they

might have joy fulfilled in themselves." Wondrous love: The Lord Jesus desires His people to have **JOY**. We call to mind 1 John 1. 4, "These things write we unto you that your joy may be full." Scrip-

e has the very same purpose as His intercession. But **ONE** word has been left out. Observe, "My joy." 'Tis not only joy, but **HIS** joy. In like manner in 14. 27 it is **HIS** peace, and in 15. 9 "Continue ye in **MY** love." "The fruit of the Spirit is love, joy, peace": happy are they who can put **HIS** possessive pronoun **BEFORE EACH WORD**. And He meant nothing less than this,—nothing less. "My joy." Ah, what does this suggest? His intercession shows how His own are joined inseparably with Himself, and their interests entwined with His. If He lost them, the loss would be His. His safety is theirs: His glory is theirs: then let His joy be theirs. It is wonderful, but it is true.

"And **NOW** come I to Thee." How often beloved children of God have looked at the precious words of verse 4, "I have glorified Thee **ON THE EARTH**," and then the reference to the **FINISHED** work. They have realized that their Lord, Who knew? He would not fail, spoke from the standpoint of the climax. So is it here. It is the "now" of that climax time, not the "now" of the one moment. And thus we see yet more fully **WHY** John 17 was uttered in advance, while He was still on the earth. It was for our sakes: an anticipation of His present continued heavenly intercession. **HE HIMSELF HAS SAID WHY**. He spake these things in the world, in advance, before reaching the glory, for He wished us to ever know how He would intercede for us. John 14. 2, 3 may well come before us: He delights that His people should be at rest in the security of His work.* And John 15. 15 shows the same intimacy.

Moreover, the Lord's Supper illustrates once more this "anticipation." The appointment was before He died, and thereby He also wondrously refuted Romanism and transubstantiation. This fact alone is decisive. Transubstantiation would deny the **FINISHED** work of Christ, and the atonement by His precious blood, if the symbols were transformed before He took the wrath of God on Calvary. Nor can we overlook another thought. All the words of verse 12 were uttered to give His people joy. The assurance of eternal salvation makes a redeemed one glad (Ps. 92. 4). But 'tis not worldly joy, it is not flippant joy, it is His joy—a joy linked with holy obedience in the Holy Spirit. Election never makes a soul of one that walks with God careless, but it awakens overflowing praise.

* Cf. the words, "None of them was lost" in verse 12 and earlier, "While I **WAS** with them."

The natural man delights in **PROMISES**: the spiritual man says, "Thy **STATUTES** have been my songs in the house of my pilgrimage."

The Grace of God

In Cenotaph Tract Testimony Again.

WE would humbly record God's grace in everything. No "detail" is too small for Him, and ordinary duties may be sanctified by the Word of God and prayer, but we would not omit SPECIAL circumstances that give SPECIAL opportunities to be simply used for Him. Some may remember a little account of the Lord's good hand in Whitehall tract testimony,—including His enabling physically and spiritually, and the quick approval of the Police Superintendent, (found quite contrary to "natural" expectation, at the needed moment), permitting distribution on the queue.* Two years have passed, and our gracious Heavenly Father has enabled two further privileges in this service, when many are, for a while, serious. May He have all the glory.

The last occasion was very refreshing, though we look back, and see how much more MIGHT have been done, and with how much more love to Him. Yet we cannot but praise for GRACE.

The SAME enabling physically was granted, especially to one fellowlabourer of FOUR SCORE YEARS. The cold weather was NOT unduly felt, even when distributing for hours on the queue. Rain was withheld, and every other hindrance. We cannot but thank God for His answer to continual prayer for those in authority, even as to street tract service.

"THE DEATH That Satisfied God's Claims" and "Making Peace" were the leaflets mainly given,—and well received. 'Tis only SOWING: we do not see "results" for about 20,000 tracts in the neighbourhood, but they were given after prayer, and ARE FOLLOWED WITH PRAYER. It is precious to leave all in God's hands. He is able to use little things.

Varied are the opportunities, as we sow beside all waters. Two days before, several of the Lord's people had a similar "open door" at the Lord Mayor's show, amid fleeting gaiety. BUT CHRIST IS NEEDED AT ALL TIMES. May our witness be with love's solemnity, and love's freshness, and love's tenderness. How "beautiful" should the feet of those who have the gospel of peace ever be, and how gracious their manner, in the enabling of the Holy Spirit.

* The leaflet is still in stock.

We are grateful for loving letters CONCERNING THE PREMISES. The landlords' intention to sell might cause "concern," and exercise of heart, but Proverbs 21. 1 is true, and we would be neither careless nor care-ful. The great thought should be GOD'S WILL, and we know He will not appoint a trial heavier than we can bear. We dread our planning, though so "natural." But we do not want to omit prayer's activity etc. O that He may work, and, it ~~as~~ be,—"suddenly."

What Wondrous Love.

"God so loved the world that He gave His only Begotten Son." John 3. 16.

"Be ye, therefore, followers of God, as dear children." Eph. 5. 1.

"Loved with an everlasting love." Jer. 31. 3, John 13. 1.

"To know the love of God which passeth knowledge." Eph. 3. 18, 19.

"The love of Christ constraineth us." 2 Cor. 5. 14

What wondrous love and grace our Heavenly Father shews
To sinners dead and lost; His love still overflows,
To broken-hearted ones, and, through the precious blood
Of His Beloved Son, we are made NEAR to God.

What wondrous love to us our gracious God makes known,
In His Beloved Son, Whom we adore and own,
His worthy Name confess, and shew that we "in Him"
Are blest, and blest for aye: how can our faith be dim?

What wondrous love to those saved from an endless hell
To please the Lord alone, His endless praise to swell:
How can we ere forget our glorious Coming Lord,
And live as those unsaved, or seek an earthly hoard?

What wondrous love is shown, in mercy, day by day;
God works His cov'nant plan, and NONE His hand can stay.
Such love and joy and peace to those deserving nought:—
How can we fail to serve, and praise Him as we ought?

What wondrous love, and might, in nature and in grace,
Our gracious God displays to those of Adam's race:—
Saved by His marvellous work, and through the blood out-poured,
Of His Beloved Son, our Saviour and our Lord.

What wondrous love to us, in Him, the Righteous One,
Is daily manifest: by Him the work was done.
How can we fail to live, for Him, for Him alone,
Who suffered on the cross, for us He WOULD atone!

What wondrous love is ours in Jesus Christ Who died,
To save us from our sins our Lord was crucified:
He lives, and SOON will come, His Word is very sure,—
And we shall be with HIM, and PLEASE HIM EVER-MORE.

AMAZING LOVE (Gal. 2. 20).

How wondrous is the love
The Saviour had for me;
He came from bliss above
To die on Calvary:—
Amazing love to sinners lost,
Although He knew th' amazing cost.

Nothing had I to pay,
And nothing could I do,
But, in His gracious way,
He carried all things through:—
Amazing love to meet the case
That could be met by nought but GRACE.

Nothing will change His mind,
His costly work o'erthrow,
That which my Lord designed
Eternity will show:—
Amazing love, and I am free;
He loved and gave Himself for me.

"CAN I KNOW IF I AM SAVED?"

SOMETIMES a boy or a girl asks such a question. And it is well to be concerned, and to be thoughtful as to the answer. It would be cruel to encourage you, or any one else, by saying, that you were in the right train if you were not, and it is cruel to encourage any by saying that they are saved if they are not.

We are thankful if you want to be **SURE**, for salvation **IS** a reality, a work of God's grace about which one **CAN** be sure, for God speaks of sending the Spirit of His Son into the hearts of His people (Gal. 4. 6), and of a Witness within (1 John 5. 10). And some parts of Scripture were specially written that those **ENTITLED** to this wonderful "assurance," or being sure, might know that they have eternal life (1 John 5. 13). Hence this is our first point—"It is **POSSIBLE TO KNOW WE ARE SAVED.**"

But **HOW**? You do not want to guess: you do not want to boast of a false gift. It would be terrible to say, "I am saved," and then wake up in hell. The parable of the foolish virgins shows that some will keep on **THINKING** they are saved, and find themselves at last outside the Lord's presence (Matt. 25. 12). If they had been outwardly opposed to Him, or had seen they were unsaved, and remained careless, the parable would not be half so striking. They went out to meet the Bridegroom, and He said, "**I KNOW YOU NOT.**" They had lamps, and yet, "**I KNOW YOU NOT.**" They had **NO OIL WITH THEMSELVES**. Some have said, "They had no oil in their vessels, only a little in their lamps." The Lord Jesus says nothing like this. They had **NO** oil at all with **THEMSELVES**. Any light they had was no more than the smouldering of a piece of cotton wool. We must have the work of the Holy Spirit, or we are unsaved (Rom. 8. 9). There is no thought that knowledge of God's truth in the head will save (2 Peter 2. 21, 22). But when any **FEEL** their burden (Matt. 11. 28) and **FLEE** for refuge (Heb. 6. 18) to the Hope set before, and receive the **LOVE** of the truth (note 2 Thess. 2. 10, 13), I cannot find any Scripture, that they will be lost. Can you? The Lord Jesus gives **ETERNAL LIFE** to His sheep (John 10. 28).

And so we have our second point, concerning "proofs of salvation." At the first, the precious proof is—a sense of **NEED** that **FLEES** to Christ:—or, let me rather say, "**GOD'S WORD** to such a sinner is the **PROOF.**" But after a little time what **PROOF** do you want for a **LIVING** plant? Do you not want further **PROOF**,—not to **MAKE** it living, but to **SHOW** it is alive?

Hence, the test that any are saved is mentioned in the very parables which show that salvation is a free gift, by the precious blood of the Lord Jesus, and

perfectly sure. For example, in John 10. 27 we read, with verse 28, "My sheep **HEAR** My voice, and I know them, and they **FOLLOW** Me." And so we have the lovely name of believers in Hebrews 5. 9, "Unto all them that **OBEY** Him."

If you are a child of God, the proof is love to your Father. If you do not want prayer, would you enjoy Heaven? If you do not desire to please God, do you think you have His work within? It is not enough to fear sin's punishment. Do you, though conscious you fall short of His glory, and conscious of a **WARFARE** against sin inside, hate sin because God hates it, and want to know and do **HIS WILL**? Romans 8. 16-18 helps, and 1 John 3. 14 shows the knowledge of salvation **ONLY** when there is a right attitude to others. We see the opposite in 1 John 4. 20 where a man says he loves God, but he hates others. The Holy Spirit tells us he tells lies. And if you want to know you are saved, and yet want to go against God, you cannot expect to have both positions, can you? If you desire to be careless as to God's words and prayer, if you wish for the world's empty pleasures and foolish books, if you continue to be "light" when others talk of God's grace, if you do not like to be blamed when you are wrong, and yet, all the time, to say happily, "I believe in the Lord Jesus," do you think it is truthful? Can you find anything like this in John 10. 27, or in the first epistle of John? The words of Galatians 6. 7 are very important,—"**Be not deceived.**" But it is delightful to be saved, and to know this wondrous fact.

And thus we reach our third point.—Have **YOU** God's salvation? Are you one of God's boys or girls, or not? This is not a point that needs a long explanation, but it comes, with searching power, and I would leave it with you:—A **QUESTION FOR AN ANSWER TO-DAY**. If **NOT** saved, God welcomes poor sinners of all ages still. Will you read a little message on this subject?

Leaflet "I Wish I Were Saved," gladly sent, and letters from any who **WISH** they knew they were saved—welcome.

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"HE WENT AWAY SORROWFUL."

Matt. 19. 22.

YOU would like to be saved, **BUT** . . . You would like to belong to Christ, but . . . You hear truth, you own it is precious, but . . . You are sorrowful, it may be: you expect to be saved some day, **BUT YOU GO AWAY**. Is it wise to trifle with eternity? Is it safe to trust to that which is not yours—**TO-MORROW**? Is it grateful to God to treat His revelation of love so carelessly? "**He went away sorrowful,**"—but will you do the same?

THOUGHTS FROM THE WORD OF GOD.

"Do As Thou Hast Said."

2 Sam. 8. 25.

"For Thou blessest, O Lord, and it shall be blessed for ever."

1 Chron. 17. 25.

A FEW THOUGHTS FOR YOUNG BELIEVERS AND OLDER ONES TOO.

THE beautiful attitude of David in the prayer before us has often been noticed. Prayer is not merely a desire, but a will that God's will may be done. This is quite in accord with faith, which is **BY NO MEANS** believing apart from God's words, but according to them. **THIS** is the power and safety and blessedness of the prayer of faith. When the Lord was pleased to give David an unveiling of His purpose, He checked the king's personal resolve to build the house. But it was immediately **AFTER THIS** that David prayed thus. There was no self-will, or resentment, or clinging to personal opinions. Thus we see strikingly the man after God's own heart.*

In thus speaking, we would not forget the other side of the precious lesson. When God crossed out the plan of His servant, He did it **SO TENDERLY**. And He is tender still.

We may ask ourselves, to what extent our prayerfulness is linked with the thought, "Do as Thou hast said." Sometimes we may have taken prayer to be specially something from our standpoint. But the filling of **OUR NEED** should be the fulfilment of God's will: this is important, and a change from selfishness, by the gracious guidance of the Holy Spirit: may it be ours.

Possibly some dear children of God have felt that if God has purposed, and promised, they need not ask. This is a mistake. We call to mind the last prayer of Scripture, "Even so, come, Lord Jesus," immediately after "Surely, I come quickly." Is not this helpful to our hearts? God delights to hear His promises turned to love's petitions. Many have not realized this view of supplication sufficiently, because they have rather viewed prayer as changing God's will, **WHEREAS IT IS IN THE PATH OF RECEIVING IT**.

The words from 1 Chronicles 17 also encourage much. God has been pleased to bless, and His blessing **CONTINUES**. "The blessing of the Lord, it maketh rich, and He addeth no sorrow with it" (Prov. 10. 22). There is a fulness in that which is from God. David was occupied with God and His grace. The remarkable expression that he "**SAT**" before the Lord suggests holy contemplation and meditation. Perhaps it is in these things that we too often fall short. We have not time for such

* But why should we **EVER** resent God's will? It must be best.

a hallowed season. We need to "think upon" the wondrous love of God, and His exceeding great and precious promises, that praise may overflow. Thus David, instead of any wrong feeling when God altered his plans, only learnt thereby more of the real preciousness of God's interest, and of the blessedness of worship, and of a willingness to harmonize with God's will. May his experience be ours, in the Holy Spirit.

SOME THOUGHTS AS TO PRAYER AND PRAISE.

Let us mark the limitation of Psalm 66. 18.

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

1. For a humbling among God's dear people, and that conviction of **SIN** may be deeper.
 2. For godly homes, in which giving up for Christ is **NOT** regarded as a hardship, and separation is not viewed as something with an unpleasant "must." (Love's "must" is precious: and we cannot expect bright Christian homes till **THIS** is emphasized: if we do not enjoy the Lord's path, we sow discontent in the minds of children, and then express surprise that they want the world).
 3. For often-forgotten lands—Cyprus, Tibet, Angola, Ecuador.
 4. For simplicity **UNTO THE LORD** in all the arrangements of this magazine, and the service for Him, (among His people, and among the unsaved of various nations), attached.—not forgetting Israel.
- "And this is the confidence that we have in Him, that we ask anything according to His will, He heareth us."

1 John 5. 14.

"IF THE LORD WILL":—

Gatherings for Believing Men, John Pearce Restaurant, 2, MINORIES, (side entrance, 2nd floor)

TUESDAYS 6. 30—7. 45.

(Business Young Men specially invited. There are opportunities for conversation concerning the Lord, and for Greek or Hebrew unto the Lord's glory, 5. 15—6. 30).

SUGGESTED SUBJECTS DURING JANUARY:—

- 3rd. **IS THE WORLD GETTING BETTER?**
 1. The One Standpoint and Standard.
 2. Scripture Prophecies of the Last Days, and the Climax (Rev. 17).
 3. Difficulties, with Thoughts on "Changed Sins."
 4. Grace Still Drawing Individuals to Christ.
- 10th. **1 CORINTHIANS 14.**
 1. The Assemblies of Old.
 2. Worship and Ministry.
 3. Prophecy, and the Gift of Tongues.
 4. The "Unlearned," and Unbelievers (16, 23, 24).
 5. The Ministry of Sisters (34-37).
 6. The Commandments of the Lord.

17th. **QUESTIONS EVENING.**

(These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder).

24rd. **RELATION OF GENTILE BELIEVERS TO THE LAW.**

1. Before Salvation. Notes on Romans 5 and 7.
2. The Imputation of Christ's Work (Rom. 4. 24, 25).
4. The Heart that Obeys, and the Taunt of Legalism. Spiritual Graciousness—the True Answer.

31th. **CHRIST IN THE PSALMS.**

1. Messianic Psalms Divinely Quoted.
2. The Deep Experiences of our Beloved Lord.
3. The Coming Again of the Lord Jesus (With Thoughts on the Imprecatory Psalms).

TALKS ABOUT PRESENT-DAY NEEDS,—36.

b1 FRUIT TO GOD'S GLORY.

HOW wonderful is God's love, so manifest in His Beloved Son. What lives to His glory there should be, and all through the precious work of the Lord Jesus. How earnestly we should seek in our daily life to bring forth fruit which is well pleasing unto Him, and all by His gracious working. Everything depends on the work of our Beloved Lord, Who always did those things that pleased the Father. He was the Fruitful One, and "in Him" we can, by His grace, through the indwelling of the Holy Spirit, bring forth fruit unto His praise. Yea, "**MUCH FRUIT.**" We see in the first chapter of Genesis, how God said to Adam and Eve, "**BE FRUITFUL.**" Alas, how **THEY** failed. We call to mind Isaiah 5 also. God planted His vineyard (the house of Israel), in a **VERY FRUITFUL HILL**, And He gathered out the stones and planted it with the choicest of vines, and He fenced it, and yet when it should have brought forth grapes, there were wild grapes. How heart-searching are the words of verse 4, "What could have been done more to My vineyard that I have not done in it?" Then the following verses tell us what God said He would do. Thus we see that in Eden where all was beautiful there was failure, and likewise with Israel.

Yet, amid all, there are Divine encouragements, for we read in Genesis 49. 22, "Joseph is a fruitful bough, even a **FRUITFUL BOUGH BY A WELL**, whose branches run over the wall." Psalm 1. 3 shows how one can bring forth fruit unto God, "Planted by the rivers of waters." Jeremiah 17. 7, 8 is similar, and thus of some it is said, "**they SHALL NOT CEASE FROM YIELDING FRUIT.**" May our life be thus, by the gracious working of God the Holy Spirit, a life full of fruitfulness. We have learnt how God has the right to expect fruit, and lovingly looks for it. May we not fail to please Him in this. The Lord Jesus spoke of those who bring no fruit to perfection: these are thorny-ground hearers (Luke 8. 14). Mark the contrast with the good ground hearers. Such hear the Word, keep it, and **BRING FORTH FRUIT WITH PATIENCE** (verse 15). With all the privileges we have in Christ our risen Lord, what fruit-bearing ones we should seek to be. The **GOOD** trees bring forth fruit, if in good soil, and receiving fit attention. If we walk with the Lord, and keep our heart with all diligence (1 John 1. 7, Prov. 4. 23) fruit will be the outcome of such a life. God said in Genesis 17. 6 that He would make Abraham "**exceedingly FRUITFUL.**" May we seek daily to be "**fruitful in every good work, and increasing in the knowledge of God**" (Col. 1. 10). "**Bring filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God**" (Phil. 1. 11). Surely

Titus 3. 14 contains a solemn warning:—"And let ours also learn to maintain good works . . . **THAT THEY MAY NOT BE UNFRUITFUL.**" How searching. May we take these things to heart, lest we fail, and become unfruitful in the things of the Lord. We are, moreover, exhorted to be watchful, and to have **NO** fellowship with the unfruitful works of darkness (Eph. 5. 11). If we have fellowship with the ungodly in any measure, we shall fail to please God in bringing forth **MUCH FRUIT** to His glory.

God has given exhortations which will greatly help as to fruit bearing in our daily life, for example, 2 Peter 1. 4-8. How encouraging is every word. May we seek to be diligent in all these virtues. What need there is for more patience, godliness, self-control, love to God and to one another (cf. Philemon 5). Now we reach verse 8, "**FOR** if these things be **IN YOU, AND AROUND**, they make you that ye shall neither **BE BARREN NOR UNFRUITFUL IN THE KNOWLEDGE OF OUR LORD JESUS CHRIST.**" What a blessed experience such a life will be and what a spur to others. May God in His grace raise up, for His own glory, many such believers in these last days. James 3. 17 tells of the wisdom which is from above, and is "**first PURE, then PEACEABLE, GENTLE, FULL OF MERCY, and GOOD FRUITS.**" May we be exercised, if we fail in any of these. We read in Galatians 5. 22, 23, what the fruit of the Spirit is, namely, "**LOVE, JOY, PEACE, LONGSUFFERING, GENTLENESS, GOODNESS, FAITH, MEEKNESS, TEMPERANCE** (self-control)." In view of this, how do we stand before God as to our privileges? Must we not each feel how we have failed? O for more concern and heart-searching before Him, Who is so holy and righteous in all His works and ways.

John 15 is full of encouragements as to fruit bearing.* It is well to read, and re-read the chapter often, for we so soon forget. There is the purging needed (verse 2), and with what object? That there may be **MORE FRUIT**. We have first **FRUIT, THEN MORE FRUIT, and MUCH FRUIT**. Evidently **EVERY** saved one brings forth some **FRUIT**, but may it be our desire, in God's gracious working, to bring forth, to His glory, **MUCH FRUIT**. See verses 5 and 8, "Herein is My Father glorified, that ye bear much fruit, **SO SHALL YE BE MY DISCIPLES.**" Again, "Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that **YOUR FRUIT SHOULD REMAIN**" (16). May it be ours thus by grace to live unto Him, and for Him, in view of His love, and His soon Coming. We have **NOTHING** whereof to boast. God says concerning Ephraim:—"From Me is thy fruit found," (Hosea 14. 8): and His fruit is precious (Proverbs 8. 19). If, in mercy, we sit under His shadow, and find His fruit sweet to our taste (Song 2. 3), we shall, by grace, be among

* A leaflet gladly sent.

the fruitful ones who bring glory to His Name, and a witness for Him in these perilous times.

"HAVE ME EXCUSED."

Luke 14. 18, 19.

THE words are soon said, but how much they mean. Less than five seconds, BUT who can measure the result? There need not be an open defiance, or a manifest rudeness. Many there are who think they are far removed from the atheist and the profligate, BUT YET they dare to say, "Have me excused." They prefer someone ELSE to Christ: His friendship is NOT so desirable as that of a club. They wish something ELSE instead of God's gospel. They can get along, they think, with a nominal respect for Him: that is all, and so they say, "Have me excused."

"Business," too, has claims and ties: the piece of ground, and the five yoke of oxen "must" be examined, and so the words are said, and soon forgotten; "Have me excused." But God has NOT forgotten. The speakers are not conscious of their peril. There is not the thought of final rejection. It may be that a convenient opportunity will come LATER: but, JUST NOW, "Have me excused." Business is more than Christ on Monday: "Have me excused." Pleasure is more than Christ on Saturday afternoon: "Have me excused." The convenient opportunity never came to these men before us. "I say unto you, That NONE of those men which were bidden shall taste of My supper" (Luke 14. 24). The Master of the house did NOT send another message, He did not continue to plead, He did not force. "I pray thee, have me excused"; —and they were excused. But it was a fateful choice.

Ah, dear reader, what are you choosing? God's Words sound still in your ears. But you turn aside, "Have me excused." You have no wish to be rude, but how CAN you neglect your worldly duties, and ETERNITY? The risk is not realized. The unseen seems less than the ever present things that are seen, and so the words are lightly uttered, "HAVE ME EXCUSED."

But the One Who sent the message had a RIGHT to command. And, not only so, He had wonders of grace to show, and STILL HAS. And yet He was slighted and is slighted. It is madness not to hear His voice. "Harden not your heart": say not, "HAVE ME EXCUSED." Come see, what He has done, and what He has provided. He reveals a feast of treasures beyond all earthly value, and free. Would you be excused beholding these? What is the value of your "piece of ground" compared with HIS riches? Yea, "What is a man profited, if he shall gain the WHOLE WORLD, and lose his

own soul?" Do not seek earth's bubbles: the freehold of your piece of ground will become a short leasehold, for YOUR LIFE ITSELF IS NOT A FREEHOLD. Do not ignore the reality of God's grace. Do not trifle with your chief possession—"YOUR SOUL." Do not dare to say, "HAVE ME EXCUSED." You will regret when it is too late, and weep when weeping can avail nought. The man who neglects so great salvation is his own worst enemy.

"Have me excused," and they were excused. They had their wish: they were allowed to go their OWN WAY. But:—ah, there is a "but." Another summons will soon sound. And He Who welcomes now, and tells of a feast prepared, will then be the Righteous Judge. And the summons will not allow of a refusal. When He calls to judgment, it will be vain to say, "HAVE ME EXCUSED." Ah, dear reader, you cannot be excused in that Day. "God will bring every work into judgment." You will need to stand before God. And there you will not be EXCUSED.

You reply, "Tis only a small amount of sin that I have: I am not a murderer or a thief." Stay, you are not the Judge. Do you think it is a little thing that you esteemed your wish beyond the Words of the Lord Jesus? Do you think it a little thing that you ignored God's goodness and longsuffering? "Whoso despiseth the Word shall be destroyed" (Prov. 13. 13) is the solemn utterance, and did you not despise? Did you not ask to be excused, and thus treat with contempt that which cost THE LIFE BLOOD of the Son of God? Do you think God will show His love at such a cost, and then ignore the disregard of those who treat it with contumely? No, dear reader, whoever you are,—Protestant, Catholic, Church-Officer, Sunday School Teacher, Society Member, Philanthropist, and so forth,—you will find that God has a holy memory, and you will not be EXCUSED.

But NOW He waits to be gracious. Not only because of the peril of sin, but because you are ashamed to have slighted His mercy. Will you not judge yourself now? And will you not rest on the precious Saviour, Who came into the world to save sinners? The door of mercy is not ajar, but wide open, and the feast is spread for the guilty, who, like the Prodigal, are caused to "come to themselves," and to see their utter need. Then, instead of boasting, the most upright of this world, see their guilt, and, in the light of Calvary, the heart is broken. But THAT is the way of peace. "A broken and a contrite heart, O God, Thou wilt not despise." Grace is wonderful.

It is easy to enjoy "the work," but to forget the Lord's joy. There is joy in heaven is sweet, and the Shepherd does not merely say, "Rejoice with the sheep," but "Rejoice with Me."

Notes on Memorized Verses.

LUKE 1. 67-79.

Read with 64: obedience led to an opened mouth of praise (Ps. 51. 15), but FOR MONTHS testimony had been sealed,—through a “little” act of unbelief 68, “Blessed,” cf. Eph. 1. 3, 1 Pet. 1. 3: we do not ASCRIBE praise to God sufficiently, “Talk ye of all His wondrous works.” He visited and redeemed; the whole work is His (a type in Ex. 3. 7, 8). Lit: “made redemption”: a precious work. “HIS people” cf. Matt. 1. 21. “A Horn of Salvation”: power and exaltation. 70, “AS He spake”: the truthfulness of God. 72, Lit: “to make mercy.” “To remember,” cf. Ps. 89. 34, 105. 8, Lev. 26. 73, “The oath” was not necessary from God’s standpoint: but see Hebrews 6. 17. God gives strong consolation, linking His people’s freedom from judgment WITH HIS OWN (for a broken oath means wrath). Salvation is with a view to Christ “To serve (worshipfully) without fear”: “we have not received the Spirit of servitude again to fear” (Rom. 8. 15): recollect “all their lifetime subject to bondage” (Heb. 2. 15): His perfect love casts out fear (1 John 4. 18). “All,” continuance. 76, The Deity of the Lord Jesus Christ implied: also a reference to Isaiah 40. 77, “Knowledge of salvation,” cf. 1 John 5. 13. 79, How complete is the change when God works. Contrast “The way of peace have they not known” (Rom. 3. 17).

LEVITICUS 25. 8-13.

8, Compare 23. 15, 16: God is a God of order. 9, The jubilee linked with atonement: a precious thought. Without atonement, there can be no real rejoicing. “All YOUR land” (Isa. 14. 1, 2). “Hallow”: HOLINESS unto the Lord (Zech. 14. 20). “Liberty”: sin is bondage: note also Rom. 8. 21. “Unto his possession,” see Num. 35. 28. 11, God’s gift: time definitely for Himself. “YE SHALL EAT” (12), God will not fail. The Millennial Kingdom suggests “possession” for the REDEEMED: above all, the fulfilment of Genesis 1. 28 in Christ’s possession of all. Contrast Luke 4. 6.

LUKE 5. 1-11.

The people pressed upon Him, yet how few believed (cf. 12. 1). 2, The right ship was there: the Lord meant a test and a blessing for PETER. “Washing their nets,” so in Mark 1. 16, 19, they were BUSY. The Lord did not call idlers (cf. Matt. 9. 9). 3, The Lord Jesus never wearied of teaching. 4, A reward (though unpromised: the spirit of bargaining is wrong): and a parable (the contrast with PERSONAL effort and strain without Christ, 5); and a test (It is easy to give up daily business for Christ when one has none: it is easy to be ‘generous’ with hoped-for riches, but quite another thing to be devoted with the smallest things already possessed. 5, “We have TOILED: Thy WORD.” “This done” a precious reference to obedience, cf. 22. 19. 6, 7, Net and ship fail: but Christ fails not. 8, A sense of

sin under the strain of a blessing. 10, How often the Lord said, “Fear not,” and how gracious is He still. “Catch men (alive)”: salvation means a wondrous change: men are delivered from their suicidal self-will. 11, All, Him.

LEVITICUS 26. 39-46.

“They that are left” (cf. Isa. 1. 9, 6. 13, 10. 21): God will consume all. 40, The “if” seems added wrongly in translation: God prophesies that THEY SHALL BE HUMBLLED. Sin is CONTRARINESS to God: obedience is harmony with God (Ps. 40. 6-8). 41, Accept, well-pleased: we must hate sin, but be well-pleased with punishment: punishment is holy. How blessed to realize God’s good pleasure in the finished work of His Beloved Son (Isa. 42. 21). 42, There is no doubt as to this: observe the blessing to the PEOPLE and the LAND together. 43, Their soul abhorred: true obedience, in like manner, is of the soul. 44, Jer. 31. 37: God’s grace shines out. 45, “I am the LORD,” cf. Mal. 3. 6. 46, Note with 27. 34: how definite is the claim.

Suggested Daily Readings.

“IF THE LORD WILL”—JAN: 1928.

Day.	Reading		Learning	
	Leviticus	Luke	Luke	Ps. 119.
1	21. 9-24	1. 18-29	1. 76, 78	65, 66
2	22. 1-16	1. 30-45	1. 69, 70	67
3	22. 17-33	1. 46-63	1. 71, 72	68
4	23. 1-14	1. 64-80	1. 73, 74	69
5	23. 15-25	2. 1-14	1. 75, 76	70
6	23. 26-38	2. 15-32	1. 77, 78	71
7	23. 39-24. 9	2. 33-45	1. 79	72
8	24. 10-23	2. 46-3. 6	Lev. 25. 8	73, 74
9	25. 1-13	3. 7-18	25. 9	75
10	25. 14-24	3. 19-39	25. 10	76
11	25. 25-43	4. 1-13	25. 11	77
12	25. 44-55	4. 14-32	25. 12, 13	78
13	26. 1-13	4. 33-44	Luke 5. 1	79
14	26. 14-26	5. 1-11	5. 2	80
15	26. 27-39	5. 12-26	5. 3	81, 82
16	26. 40-46	5. 27-39	5. 4	83
17	27. 1-17	6. 1-16	5. 5	84
18	27. 18-34	6. 17-31	5. 6	85
19	Num. 1 1-21	6. 32-45	5. 7	86
20	1. 22-37	6 46-7. 10	5. 8	87
21	1. 38-42	7 11-23	5. 9	88
22	2. 1-16	7. 24-35	5 10	89, 90
23	2. 17-34	7. 36-50	5 11	91
24	3. 1-13	8. 1-10	Lev 26. 39	92
25	3. 14-26	8 11-21	26 40	93
26	3. 27-39	8. 22-23	26 41	94
27	3 40-51	8 34-42	25 42	95
28	4 1-15	8 43-56	27 43	96
29	4. 16-28	9. 1-11	25 44	97, 98
30	4. 29-41	9 12-27	26 45	99
31	4. 42-54	10 1-10	26 46	100

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(NO messages on the Lord’s Day).

Thoughts from The WORD of GOD.

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Free.

"The Lord thy God in thee midst of thee is mighty: He will save, He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing." Zeph. 3. 17.

"The Lord taketh pleasure in those that fear Him, in those that hope in His mercy." Ps. 147. 11.

"The Father Himself loveth you." John 16. 27.

"My delights were with the sons of men." Prov. 8. 31.

"Let me see thy countenance, let me hear thy voice, for sweet is thy voice, and thy countenance is comely."

S. of Songs 2. 14.

A MONTHLY, SEEKING TO HONOUR OUR GRACIOUS GOD AND FATHER, AND TO EMPHASIZE HIS REVEALED WAY OF SALVATION BY THE PRECIOUS BLOOD OF CHRIST, AND THE WONDROUS PRIVILEGES OF FELLOWSHIP AND SERVICE IN THE PATH HE CALLED NARROW, WHILE LOOKING FOR HIM TO COME AGAIN
(Luke 10. 35).

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Edited by
PERCY W. HEWARD.

Correspondence
Concerning the Will
of GOD welcome.

"The kingdom of heaven is like unto treasure hid in a field; the which when a Man hath found, He hideth, and for joy thereof, goeth and selleth all that He hath, and buyeth that field."

Matt. 13. 44.

"Now unto Him That is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the Only Wise God our Saviour be glory." Jude 24, 25.

"Salvation, and glory, and honour, and power, unto the Lord our God."

Rev. 19. 1,

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

An earnest invitation also to gatherings to the glory of God "If the Lord will,"—Meeting Room, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 3 and 6. 15, Mon: 8, Thurs: 8, Sat: 6. 45. Also 9, Barking Road, Canning Town, London, Tues: 8. 15. Also Bible Meetings in Old Kent Rd, and Camberwell, &c., some Wednesdays.

A Word of Introduction.

"He That Shall Come will Come, and will Not Tarry"

BY the mercy of our God—ah, these words are NOT merely words—we are privileged to send forth again these pages. HIS testimonies are very wonderful. HIS Gift is Unspeakable. The language of man seems so small a vehicle for the telling forth of grace, yet God Himself has been pleased to use words "of earth" (Ps. 12. 6). May it be ours to HEAR what the Spirit saith (Rev. 2. 7), and to attend with OPEN hearts (Acts 16. 14). The HOLY Scripture is, indeed, holy; and there is need for more reverence. We sorrow deeply over the words concerning Antichrist, "Thou thoughtest that I was altogether such an one as thyself" (Ps. 50. 21), but are there not with us, even with us, sins against the Lord our God? (2 Chron. 28. 10). Are we not often irreverent more than we realize? May there be much more of love's obedience.

Hebrews 10. 37).

He said that He would come,
And He His Word will keep,
Our praise must not be dumb,
Our hearts must never sleep:
For Him we look, and long, and pray,—
Our Lord will bring the glorious day.

He will not be behind,
Delay in Him there's none,
The plan is all designed,
We wait the Coming One:
Our hope is fixed, our joy is sure,
We would unto the end endure.

Enough that He has said,
His promise e'er must stand:—
For US His blood He shed,
And holds US in His hand,
HIS joy 'twill be His own to greet,
The glory of His work complete.

Words of Encouragement.

"YET THERE IS ROOM" seems the thought of the words used by the Holy Spirit here. But (Luke 14. 22). will that place remain? Nay.

Surely we are encouraged that God will fill EVERY seat. He will not fail, nor be discouraged. He is Faithful: He keeps His Word.

It is a privilege to be allowed to see somewhat of God's hidden arrangements, for here we have not the servants, (as in the parable of Matthew 21), but ONE Servant, and those brought by Him are NOT cast out. This gives the key to the word "compel." Believers are to be intensely earnest, but there is ONLY ONE Who can and does draw irresistibly, and "compel." The word "hedges" (in Luke 14. 23) suggests a contrast with the "lanes" (verse 21). We find one entrenched behind a hedge, but SOVEREIGN GRACE compels. The house SHALL be FILLED: the house MUST be filled. It is so refreshing to remember this amid the strains of Christ's service, and again our hearts would say, "How graciously has our Lord shown us the work of sovereign power behind that which is visible." The secret counsels of eternity CANNOT be broken: RATHER the HEDGE must be broken, and the poor, wayward soul caused to yield,—not conquered against his will, but quickened apart from his fleshly will, and created anew, with a will that loves to come! The glory is the Lord's.

"THE GROUND OF A CERTAIN RICH MAN BROUGHT FORTH PLENTIFULLY."

(Luke 12. 16).

POSSIBLY you will think a mistake has been made, and that this is a subject for the unsaved. No, we also have a need, dear fellow-believers. What would you do, if God blessed you with FURTHER earthly goods? If your position in business were advanced? If any one left you unexpectedly some money? WHAT ARE YOU DOING WITH WHAT YOU HAVE? 'Tis not the QUANTITY: 'tis the attitude of heart, with little or much. And not only so, there are the riches of health, and the riches of mental power, and our gracious Heavenly Father grants a bringing forth plentifully in these. How are you and I RENDERING UNTO HIM? Do we think of our barns and our ceiled houses (Hag. 1. 4), or of HIM? Do we use for OURSELVES, or for HIM? The question is deeply important, is it not?

You and I have had many advantages which others have not received. What has been the fruit?

How has the Lord been honoured? These are days of "unconscious selfishness." The standard of comfort has been made higher, and we all think we "must" have this or that. And "changes"—in clothing and in other matters—are common, and EXPECTED. We are more affected by surroundings than we think, unless our walk with God is nearer than our nearness to our fellow-men. O that it may be so, in the enabling of the Holy Spirit.

It is important to search OUR ways. Backsliding in HEART is not usually at one sudden leap. Often a "little" thing breaks that which has been gradually weakened,—the evil beginning years before. SO IS IT SPIRITUALLY. Men are inclined to look at what immediately precedes the giving way of a building, or an embankment. But the final cause of calamity may be a very small fraction of the whole.

When Hezekiah was laid aside, the Lord said, "Set THINE HOUSE in order," but after he was raised up Manasseh was born and grew up. When he was brought very low, and wept, and received the promise of healing, he asked, "What shall be the sign that the Lord will heal me, and that I shall go up into THE HOUSE OF THE LORD the third day?" (2 Kings 20. 8). But when he was delivered he received the envoys of Babylon, and "was glad of them and shewed them THE HOUSE of his precious things . . . and all THE HOUSE OF HIS ARMOUR . . . there was nothing in HIS HOUSE . . . that Hezekiah shewed them not" (Isa. 39. 2). And yet, just before he had said, "We will sing my songs to the stringed instruments all the days of our life IN THE HOUSE OF THE LORD" (Isa. 38. 20). He little knew his own failure and limitations. And we, too, are weaker than we think. How we long to please the Lord more, but when the opportunity comes, do we use it?

"The ground of a certain rich man" is a greater peril than any realize. If "Hezekiah rendered not again" (2 Chron. 32. 25), what proof is there that we are sure of doing so? When Peter spoke confidently, he failed. We need humiliation. It is of the Lord's mercies that we are not consumed. None are so grateful as they imagine they are. We may not vow, but in illness and weakness we OVERRATE our devotion, when strength is restored. SO with everything. There is often a fairly evident reason of love why God does not entrust with more. Let us have grace to use WHAT WE HAVE to the glory of God, so will He be exalted. And is not this our object, in the Holy Spirit?

But the parable before us has ANOTHER message. We cannot be sure of to-morrow. Blessings do not give us a freehold. If the Lord blesses us to-day, let us be bountiful with His love to-day. We must not become misers spiritually. 'Tis true that blessings are with a view to "that Day," but let us more quickly use His love to return worship unto Him, and to bring the gospel before the unsaved.

BIBLE ARITHMETIC.—1.

WE are well acquainted with pounds, shillings and pence, but how many precious SPIRITUAL lessons are wrapped up in talents and shekels. We know something about bushels, pecks and gallons, but has not GOD much to teach us regarding homers, ephahs and omers? Would it not be helpful to children (AND OTHERS) to know Bible weights and measures, and would not some PRACTICE in use impress the "tables"? With this object, and God's glory embracing it, we commence a little help in this study (with notes for believers).

Measures of Weight and Money.

20 gerahs=1 shekel (Ex. 30. 13).

(10 gerahs=1 bekah)

3000 shekels=1 talent* (Ex. 38. 27)

60 shekels=1 pound (Ezek. 45. 12).†

MEASURES of LENGTH.‡

4 fingers=1 handbreadth (Ps. 39. 5).

3 handbreadths=1 span (Is. 40. 12).

2 spans=1 cubit.

(God's cubits e.g. in Ezek. 40. 5, have one extra "handbreadth" thus emphasizing the number 7).

6 cubits (God's cubits)=1 reed.

SUMS for PRACTICE.§

WEIGHT and MONEY.

1. If each Israelite paid half a shekel redemption money,|| how many were REPRESENTED in the (four) sockets of the vail, and where else is this number found in Scripture?
2. Calculate in shekels (and bekahs) the value of the "pounds" in John 12. 3; 19. 39.
3. How much ransom money would 1 Chronicles 22. 14 suggest?
4. Calculate the number of "men of wealth" in (sin-reduced) Israel in the days of Menahem (2 Kings 15. 19, 20).

* The 100 talents of redemption sockets are strikingly contrasted with 2 Chronicles 25. 6-9.

† If 1 Kings 10. 17 with 2 Chron. 9. 16 implies "100 SHEKELS," there may have been two different pounds (cf. avoirdupois and troy), or God may "change" the "maneh" in the future.

‡ Based on parts of the human body, as all except the word "cubit" imply, and that is "forearm" in the Hebrew. Thus it was fitting that God should emphasize the contrast of HIS cubit: His wondrous arm is beyond man's.

§ The present-day breaking down of love's emphasis on the Lord's Day—the "this day" marked out in Acts 13. 33—seems a background for the suggestion that these sums should not be given for working out then. It is not a question of bondage or compulsion, but love's discretion.

|| Note Matthew 17. 24-27 (with margin). The New Testament equivalent is the didrachma; and, for TWO, the STATER (=standard coin similar to the shekel): a wondrous type of Christ's work. "For thee AND ME" (as the HALF shekel for a rich one AND a poor one) shows redemption always includes fellowship. But Christ's typical payment was "lest we cause them to stumble," since HE needed no redemption. How plain He made this. Cf. "The LAMB of God" with Exodus 34. 19, 20.

LENGTH.

5. What would be the measure in handbreadths of
 - (a) the gate of Ezekel 40. 6?
 - (b) the house of Ezekel 41. 13?
 - (c) the oblation unto the Lord of Ezekel 45. 1?
6. Give the measurement of Daniel 3. 1 in handbreadths.
7. Compare the cubical contents of the arks of Genesis 6 and Exodus 25.

"PRAISE YE THE LORD."

"Praise ye the Lord, for it is good to sing praises unto our God, for it is pleasant, and praise is comely" (Ps. 147. 1; 33. 1).

"Open Thou my lips, and my mouth shall shew forth Thy praise." (Ps. 51. 15; 106. 2).

"By Him, therefore, let us offer the sacrifice of praise to God continually." (Heb. 13. 15; Ps. 150. 6).

"PRAISE YE THE LORD," shew forth His love,
By seeking oft the things above,
That saints may offer grateful praise,
To Him Who loved, and loves always.

"PRAISE YE THE LORD,"—we magnify
Our glorious God, and testify
For our beloved Coming Lord,
For ever by His own adored.

"PRAISE YE THE LORD," by grace Divine,
Seek now for Him to live, and shine:

"PRAISE YE THE LORD," with heart and voice,
As sinners saved, in HIM rejoice.

"PRAISE YE THE LORD," shew forth His might,
That He is God and Infinite,
Give glory unto HIM, and bless
HIS holy Name, and HIM confess.

"PRAISE YE THE LORD," both small and great,
And worship Him, before Him wait,
Praise Him by life, and lip as well,
Since CAUSED BY GRACE HIS PRAISE TO SWELL.

"PRAISE YE THE LORD," both night and day,
Walk near to Him, by grace, alway,
Speak oft to Him, and of Him too,
And keep that coming day in view.

"PRAISE YE THE LORD," before Him bow,
And trust Him wholly even NOW,
For He is mindful of His own,
He will not leave His saints alone.

"PRAISE YE THE LORD," 'mid trials—trust,
For God is holy, righteous, just;
He will NOT fail—then worship Him,
And let not faith grow faint, nor dim.

"PRAISE YE THE LORD," and Him adore,
Ye saved ones, praise Him evermore,
Look up and wait for that glad day,
When we shall be "with Christ" alway.

UNCHANGABLE !

How can He change His plan of cov'nant love?
How can He lose one whom He wrote above?
Forsaken by ALL MEN His own may be,
But never will they HIS forsaking see.

"I will not": He has pledged His Word of grace;
No might of man or Satan can efface:
It is enough—His Word He will not break,
Never, no, never, will our God forsake.

THE CHILDREN'S COLUMNS.

"WITHOUT."

GOD said to Israel of old "Ye have sold yourselves for nought, and ye shall be redeemed **WITHOUT MONEY**" (Isa. 52. 3). Then there is the gracious invitation "Ho, **EVERY ONE** that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat, yea, come, buy wine and milk **without MONEY and without PRICE**" (Isa. 55. 1). God's gifts are all free, and they are through the work of His Beloved Son. All who are saved in God's mercy are redeemed, not with silver or gold, but with the precious blood of the Saviour of **SINNERS**, Who freely suffered and died to save helpless, and hopeless **SINNERS**, whether young or old. People may be very rich in this world's wealth, but we know that, though they may boast themselves in the abundance of their riches, **NONE** of them can redeem his brother, nor give to God a ransom for him (Psalm 49. 6, 7). The work of saving is God's work alone. In Hebrews 9. 22, we read, "Without shedding of blood is no remission," no forgiveness. If the Lord Jesus had not come to this earth, not one sinner would have been saved from an endless hell. But God, in wondrous love, planned the redemption of hell-deserving ones. He has spoken gracious words, although sinners were, and are, so rebellious. "Ye shall be redeemed **WITHOUT MONEY**." Glorious fact! The blood of the Lord Jesus has been poured out to save. How many know **ABOUT** His work on Calvary, and yet so few see the **NEED** of the shed blood of God's beloved Son. But **SOME** have seen, in God's mercy, their lost condition, and know that their sins are put away for ever, and such are concerned about you, dear reader, whether old or young, if you are still far off from God, "dead in sins." Alas, not many are troubled about their sins, and what the end will be, for Satan has blinded and deceived them, and such believe his lie. Oh that God may cause some, who read this message of loving warning, to **SEE** their helpless and lost condition by nature, and to cry out for mercy. How we are concerned, and rightly so, when we hear of floods or other calamities, causing so many to be without a home; and we hear of children whose parents have died, and such are **WITHOUT** father and mother. It is sad, we admit, and we ought to be touched and moved with compassion for such. But how much more concerned and troubled we ought to be about those who have no hope, and are "**WITHOUT GOD IN THE WORLD**" (Eph. 2. 12). Such, we read, are "**WITHOUT EXCUSE**" (Rom. 1. 20). for the heavens declare the glory of God, (Ps. 19. 1), and all His works shew forth His power, and His love and care for His creatures in that He daily provides food, and all that is necessary. He sends the rain, and causes His sun to shine (Matt. 5. 45). But, alas, many are so blinded that they are, as we read in

Romans 1. 31, "**WITHOUT UNDERSTANDING**." If only God's creatures understood more of His precious Word, and the work of His Beloved Son; what trembling there would be, and fear of Him (Ps. 2. 12), and of His quickly coming judgments. There are many other passages with the word "**WITHOUT**," but we will select just two more. May God use these as His arrows! Some imagine they can do things to please God, and regard Him as their Father, **BEFORE** they are saved, yet Hebrews 11. 6 says, "**WITHOUT** faith it is impossible to please Him." Salvation **MUST** be first. Then, as to the future, Hebrews 12. 14 declares, "**WITHOUT** holiness no man shall see the Lord." May God, by His Spirit, work, and bless this message to some who, in His mercy, are **BURDENED** with their sins even now, and who hear the precious invitation of Christ, "Come unto Me" (Matt. 11. 28).

WITHOUT THE BLOOD of Jesus Christ,
Whose death for sin for aye sufficed
For those who trust in Him alone,
Their sins confess, abhor and own.

WITHOUT THE BLOOD not one is saved,
But still by Satan's power enslaved,
Far off from God, and lost, and dead,
Though Christ His precious life-blood shed.

WITHOUT EXCUSE are those who know
God's truth, and yet their own way go;
Though all His works declare His might
Yet sinners in their sins delight.

WITHOUT real faith in God on high,
None can to Him themselves draw nigh,
Nor please the Lord in any way,
While in their sins they love to stray.

WITHOUT salvation, none will be
With Christ the Lord eternally:
"**WITHOUT**" for aye they must remain,
For all self's efforts are in vain.

WITHOUT the One Who came and died,
Who lived on earth, was crucified!
For those who still remain in sin
There is no hope, no peace within.

WITHOUT the Lord, Whose precious blood,
Was shed to bring lost ones to God:—
How sad to live in sin, and die,
With all God's judgments drawing nigh.

WITHOUT Christ's blood lost ones for aye
Will weep and wail, both night and day:
But **NOW**, if burdened with your sin,
The door is open,—enter in.

"IF THE LORD WILL":—

Gatherings for Believing Men, John Pearce Restaurant,
2, MINORIES, (side entrance, 2nd floor)

TUESDAYS 6. 30—7. 45.

SUGGESTED SUBJECTS DURING FEBRUARY:—

- | | |
|-------|--|
| 7th. | REPENTANCE. |
| 14th. | SIMPLICITY. |
| 21st. | QUESTIONS. |
| 28th. | BRIEF NOTES ON DIVINE TRUTH
ESPECIALLY OPPOSED. |

"THEY CHOSE THAT IN WHICH I DELIGHTED NOT."

Isaiah 66. 4.

A FEW THOUGHTS FOR YOUNG BELIEVERS AND OLDER ONES TOO.

THESE words are very saddening, but they imply, and lead our hearts to, a bright CONTRAST. It is possible to PLEASE God (Heb. 13. 21). "The prayer of the upright is His delight" (Prov. 15. 8). Yes, "delight" is His own word, and how much it means. It seems more than wonderful that those who are so conscious of their sin, unworthiness, and need, can give PLEASURE to Him Whom the heaven of heavens cannot contain. The fact is overpowering, but it IS a fact. The characteristic of the life of the Lord Jesus was, "I DELIGHT to do Thy will, O My God" (cf. also, Ps. 119. 35). Thus He, indeed, showed Himself to be perfect when He took on Himself, "the form of a Servant." And the delight was mutual, for God the Father delighted equally in His flawless purity, "Behold, My Servant, Whom I have chosen; My Beloved, in Whom My Soul is well pleased" (Matt. 12. 18 with Isa. 42. 1). It is, therefore, not surprising that we are, personally, God's delight, in CHRIST. Every believer is the fruit of HIS finished work. But that which seems so surprising is that OUR SERVICE is God's delight. Yet, wondrous CONDESCENSION though it is, we may venture reverently to expect this, since, is not love's DEVOTEDNESS in the very NAME of the Lord Jesus, and in the enabling of the Holy Spirit, Who delights to glorify Him?

God is thus revealed, in the Scripture as DEEPLY INTERESTED in His people, and in all that concerns them. He is not far away and indifferent, but graciously beholding them. His eyes are upon His people, and His ears are open to their cry. Yea, He is willing to guide them with His eye. And inasmuch as He delights in holiness, and that which is His will, however small is His joy. He Who delights in mercy, joys over His people (Mic. 7. 18) with singing (Zeph. 3. 17), cannot be unmindful of that service which springs from a new creation which He has granted.

And so we do well to ask ourselves:—"Do I CHOOSE that wherein God delights, or that wherein He delights not? Is my primary concern to PLEASE HIM, or to please myself, and others around?" Much apparent unselfishness is really sinful, because it ignores the motive of pleasing God. Will God delight in this? If so, let me do it. If not, let me not do it. O that our attitude may be thus described.

Bury St Edmunds postmark: £1 in the Lord's Name. We thank Him, and rejoice that the little papers "Cause much thanksgiving to our gracious Father, for His care in ministering to His isolated children."

Suggested Daily Readings.

"IF THE LORD WILL"—FEB: 1928.

Day.	READING		LEARNING	
	Numbers	Luke	Luke	Ps. 119.
1	5. 5-15	9. 43-56	10. 17, 18	101
2	5. 16-31	9. 57-10. 7	10. 19	102
3	6. 1-12	10. 8-20	10. 20	103
4	6. 13-27	10. 21-37	10. 21	104
5	7. 1-23	10. 38-11. 8	10. 22	105, 106
6	7. 24-53	11. 9-23	10. 23	107
7	7. 54-89	11. 24-36	10. 24	108
8	8. 1-13	11. 37-54	10. 25, 26	109
9	8. 14-26	12. 1-12	10. 27	110
10	9. 1-14	12. 13-26	10. 28	111
11	9. 15-10. 10	12. 27-40	10. 29	112
12	10. 11-28	12. 41-53	10. 30	113, 114
13	10. 29-11. 9	12. 54-13. 5	10. 31	115
14	11. 10-23	13. 6-17	10. 32	116
15	11. 24-35	13. 18-30	10. 33	117
16	12. 1-16	13. 31-14. 11	10. 34	118
17	13. 1-20	14. 12-24	10. 35	119
18	13. 21-33	14. 25-35	10. 36	120
19	14. 1-12	15. 1-10	10. 37	121, 122
20	14. 13-25	15. 11-21	10. 38	123
21	14. 26-35	15. 22-32	10. 39	124
22	14. 36-45	16. 1-15	10. 40	125
23	15. 1-16	16. 16-31	10. 41, 42	126
24	15. 17-29	17. 1-10	Num. 15. 27	127
25	15. 30-41	17. 11-25	15. 28	128
26	16. 1-11	17. 26-37	15. 29	129, 130
27	16. 12-27	18. 1-14	15. 30	131
28	16. 28-40	18. 15-30	15. 31	132
29	16. 41-50	18. 31-43	15. 40, 41	133

The value of Scripture is not only educational. Therein we have God's food for His people. May we gladly partake thereof. So will He be glorified.

SOME THOUGHTS AS TO PRAYER AND PRAISE.

"Let us draw near with a true heart." Heb. 10 22.

1. For a reviving that will honour GOD, and not exalt man.
2. For quiet intercourse among exercised believers—including the use of the post to God's glory.
3. For deliverance from "the swing of the pendulum," that humble believers may not become careless because without human ritual; nor irregular because they omit human forms; nor indifferent because they cannot be linked with human societies. Satan ever tempts on the line of obedience: disproportion is an abomination to God.
4. For often forgotten lands, e.g. Poland, Irish Free State, Finland, and Iraq.

"The Lord . . . said unto him, I have heard thy prayer." 2 Chron. 7. 12.

By the grace of God His people are brought near. What gratitude should overflow. A neglected Bible is evidence of LITTLE love, is it not? Perhaps NO LOVE at all! It is possible to THINK oneself saved, and yet be unsaved all the time.

TALKS ABOUT PRESENT-DAY NEEDS,—37.

ASKING, ACCORDING TO GOD'S WILL, IN FAITH and FOR HIS GLORY.

HOW we should value the privileges of coming to God in prayer, in His Beloved Son. It is in Him, that we, through His precious finished work, are made nigh to God (Eph. 2. 13), and being, in infinite mercy, made near, what watchfulness we should experience, in drawing near to Him (Heb. 10. 22). May we ever obey "with a true heart," and full confidence in Himself. The first few words of James 4. 8 may help, and are encouraging: the last words likewise are humbling and heart-searching. We must come in God's own appointed way. That God Himself will draw near to those who rightly draw near to Him, is, indeed, encouraging. God has been pleased, in His mercy, not only to warn as to a wrong approach unto Him in prayer, but also to give countless encouragements.

Psalms 66. 18 should cause searching of our ways. It is so easy to have sinful thoughts, and to regard iniquity. May we be watchful, in the Holy Spirit. We shall be helped if we meditate on such passages as 1 Kings 3. 5-15. The Lord appeared to Solomon in a dream, and said, "Ask what I shall give thee."

What did Solomon wish? NOT the life of his enemies, NOR great things for himself, BUT a wise and understanding heart, that he might judge God's people aright. God was pleased with his desire and we are told that He gave him much more than he asked. Why? Because it was for God's glory that he sought to have wisdom. How many lessons are wrapped up in this passage, still applying to God's dear people in these last times. We are so apt to "wonder" why the answers to our prayers are not speedily granted. May it not be that sometimes we ask amiss, for our own pleasure? (James 4. 1-4). We have many encouragements as to true asking, and we know that God is able to do exceedingly above all that we ask or think (Eph. 3. 20). Such words are indeed stimulating to living faith. In the case of the centurion in Matthew 8, the Lord Jesus said, "I will come and heal him." He answered, "Speak the word only, and my servant shall be healed," and it was so. Again, the woman in Matthew 15. 22-28, who had great faith, was humble, and willing to take a lowly position. She moreover, worshipped Him, saying, "Lord, help me," and her desire was granted. Surely these things are recorded for our instruction as to asking in faith. Remember James 1. 6,—“But let him ask in faith, nothing wavering,” (see verse 5). Mark 11. 22-24:—“Have faith in God” (note in margin “the faith of God”). If we truly HAVE such faith we shall ask and receive, because we shall ask

according to God's will: and what promises there are for such praying ones! Not a few have been helped and cheered by 1 John 5. 14, 15:—“And this is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us: and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him.” How precious is every word, and what joy should fill our heart as we meditate on God's greatness, and the vastness of His love. 1 John 3. 21-22 is another passage of real encouragement. It also brings before us the need and importance of a godly life. “Beloved, if our heart condemn us not, then have we confidence toward God, and whatsoever we ask we receive of Him.” Then come the heart-searching words, “Because we keep His commandments, and do those things that are pleasing in His sight.” Only One could say, “I do ALWAYS those things that please Him (the Father).” Yet inasmuch as we seek, by grace, to please God in our daily life, our prayers will be heard, and answered in God's own time and way. There must be, in all, the test of faith. Every word of God is true, and when we do not have “answers” to our prayers speedily, let us search ourselves, and humbly see where the hindrance is. God will not fail: of this we are assured: the failure is ours, and sometimes we ask for that which would hinder our spiritual life. If we have records of the way in which God answered prayer, we have also a needful contrast in Mark 10. 35-40. The Lord said to James and John, “What would ye that I should do for you?” When they told Him, He said unto them, “Ye KNOW NOT what ye ask” (another precious view in Romans 8. 26). May we be watchful concerning asking. In this passage, as well as in the verse in 1 Kings 3, there are precious lessons wrapped up for us, who have been saved, by grace, that we may live unto God.

Then we have John 15. 7 to encourage us. A verse we know so well, and yet have to confess that we fail to ABIDE in Him, experimentally, with His Words in us. May we seek to know more of what it is to continue with Him, and in His Word (John 8. 31, 32), and there will be more results in our life, and all for God's glory. There are many other passages on this helpful subject. For example, Matthew 7. 8, “ASK, and ye shall receive, SEEK and ye shall find, KNOCK and it shall be opened unto you.” Remember John 16. 24:—“That your joy may be full.” God wants His people to have real and lasting joy in the Lord Jesus. Matthew 21. 21, 24, needs emphasizing. It is so easy to have “doubt” as to whether God will grant our requests. What a life ours would be if we ever enjoyed believing hearts, and godliness of life. We have seen already that much depends on a godly and consistent life, as we realize the Holy Spirit's work in, for and through us (Rom. 8. 26). May we live, in the power of the Holy Spirit

by God's gracious working, and we shall ask in faith, according to God's will, and for His glory. May we walk with Him that we may know **WHAT** to ask, and **HOW** to ask, and look up in faith, that in all, God may be exalted. Not a few of God's dear people have been impressed and exercised by Matt. 18. 19, 20. But we must not overlook "agreeing." The word is found in Luke 5. 36. This Divine "agreeing" is the result of harmony with God's will: it is a "voice together with" HIS voice, as well as with one another,—as verse 20 indicates. This (literal) meaning helps much. 2 Corinthians 6. 15 suggests a striking contrast, but the most definite is found in Acts 5. 9. Ananias and Sapphira are the opposite of praying saints (1 Peter 3. 7). O that our hearts may know the **MELODY** of such prayer ("music" in Luke 15. 25 is the very word;—"symphony").

IS HELL A MYTH?

YOU tell me hell is a Myth: how do you **KNOW**? I want **ASSURANCE** in a matter of this nature. Do you expect me to accept **YOUR** bare statement? How long have you lived? What personal information have you received? How far have you penetrated? Pardon me if I speak too plainly, but I cannot be so **CREDULOUS** as to believe anything merely because you say it. I want **SOMETHING MORE RELIABLE** than the word of a man like myself. It is dangerous to try and persuade me without one word of proof?

"Is Hell a Myth?" There are many who would **LIKE** to think it is, and, may be, the wish is father to the thought. There are actions in life which cannot be entirely **FORGOTTEN**, and the heart would persuade itself, "There is no judgment." But hundreds of years ago it was written, "The fool hath said in his heart, There is no God," as **IF HE TRIED TO MAKE HIMSELF BELIEVE THIS**. There are many who wish to get rid of hell, but can they?

"Is Hell a Myth?" Am I only a lump of matter?—Although the bounty of nature has been bestowed on me: although I have a position above much else in nature:—although I know and feel myself accountable:—after all, do you tell me that there is no "afterwards" to deal with the inequalities of the present world? I **CANNOT BELIEVE YOU** while there are so many mercies in nature, revealing One Who knows what He is doing: mercies are not blind chance. **THERE IS ONE WHO LOVES**. I cannot believe you, moreover, while there are also so many hints of **RETRIBUTION** in nature. There is a future reality of which they are hints. In vain you deny hell, unless you have some infinitely stronger "proofs" than hitherto. And these you cannot find.

"Is Hell a Myth?" Life, it may be, has many disappointments to you, and you see thwarted hopes,

and feel the dissatisfaction of a soul without Christ, and dream that this earthly span is all. Yea, **YOU CALL THIS YOUR HELL**. **BUT DESIRES ARE NOT EVIDENCES**. **YOU** are building on a dream: is it wise? What if you are building on a lie?—And such it is.

"Is Hell a Myth?" Ah, we have something beyond the moral hints of nature, and history, and it is our responsibility to bring this testimony to you, dear reader. Hell **MIGHT** seem a myth, if there were no Bible with its amazing credentials, no Lord Jesus Christ with His remarkable work, to meet the deepest need of a broken sinner. But while the assailed Book stands, and while the words and work of Christ endure, with all earnestness would we say, "**HELL IS NOT A MYTH!**"

The Scripture tells of judgment **THROUGHOUT**. God is **NOT** flattering men. He does not mislead, that men may take their vain "chance." He tells of a way of salvation, but only **One**, and apart from that way, **HELL IS A REALITY**. To be silent is to be cruel: to amuse you is to murder: the **TRUTH** must be told.

Ah, dear reader, is Hell a Myth, when Christ has said, "Depart from Me ye cursed, into everlasting fire," and "These shall go away into everlasting punishment!" If you deny His Words, and make Him a liar, you only add sin to sin. Hell is before us in Scripture from beginning to end. God spake in the song of Moses of a fire that would burn to the lowest hell (Deut. 32. 22): and the Revelation of Jesus Christ contains the solemn message, "The smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night" (Rev. 14. 11). Hell is not a Myth.

You ask us to laugh with you. Can you expect it if we believe this? Do you wish us to have a concert for you, and a billiard room, to brighten your path on the way to hell? No, Satan still wants "Christians" to come down to worldly methods that men may infer they cannot think there is a hell. 'Tis part of his plan to blind the minds, and lull men to sleep. But whom shall we believe?—A Twentieth Century Christendom **OR CHRIST**? Ah, dear reader, we turn to Him.

Blessed be God, there is a real **CONTRAST**. **SALVATION IS NOT A MYTH**. Redeemed ones are made "to sit together in **HEAVENLY** places in Christ Jesus." It is wonderful. Grace reigns through righteousness, and through the blood of the Lord Jesus sins are removed as far as the east is from the west (Psalm 103. 12). And if, in His mercy, you feel your need of Him, and, trembling, seek God's One **ARK** of safety, **IT IS NOT YET CLOSED**. The door is open. The sword of God is not yet bathed in blood. It met the Lord Jesus (Zech. 13. 7), that the people left of the sword might still find **GRACE**. And what if you desire to be among such? Ah, show me the broken-hearted sinner, **TO WHOM**

CHRIST HAS SAID "NAY." YOU CANNOT. Is not THAT good news for you, dear troubled reader? SALVATION IS FREE TO-DAY.

Notes on Memorized Verses.

LUKE 10. 17-42.

17, The danger of misusing God's blessing. NATURAL JOY may oust SPIRITUAL JOY. 18, Apparently a looking backward to the effect of pride, and a looking forward to the future, of which the disciples had a measure of anticipation ("the powers of the age to come":—Rev. 12. 9, preparatory to "that Day": see Rev. 20. 3, 10). 19, NOT ONLY after Pentecost (Mark 16. 18). 20, "In this thing do not keep on rejoicing," but "KEEP ON REJOICING that your names have been written in the heavens":—joy in encouragements may, like honey, be OVER-enjoyed: but the joy in GRACE can never be too large. 21, How often Christ's exultation is before us, e.g. Isaiah 64. 5, Matt. 13. 44; 25. 21, 23. "To babes": grace apart from all merit. 22, Christ's consciousness of His own glory: yet, in full view of this, how humble He was. 23, Dispensational privileges are great: do we value them? How wondrous is the blessing of a COMPLETE BIBLE to-day. 25, Human trusting to human doing: hence the word, "Teacher." Sinners need more than a "Teacher." 26, If man looks to self, he is debtor to do the WHOLE law, Gal. 5. 3, cf. "This keep on doing" (28), and "Keep on doing likewise" (37), so Matthew 19. 17. 27, God's stress on the WHOLE, and on that which is written. 28, It is one thing to ANSWER rightly, another to DO rightly. 29, Man's wish, so Luke 16. 15; 18. 9. "Who IS my neighbour?" Contrast "Which . . . BECAME neighbour" (36): the man waited till the OTHER was "near," Christ showed the love that seeks and "becomes." Jerusalem (peace) to Jericho (the city of the curse). "He HAD," and lost all: a wondrous picture of a sinner, struck down by God's holy laws.* The sinner's self-righteousness gone, himself wounded (his deserving under law). Priest and Levite can do nothing,† they are on the same DOWNWARD path. 33, "But": how precious are God's "BUT'S" (Eph. 2. 4). No "likewise" here, as in 32. "As He journeyed," not "came DOWN." "Where he was": NOT the other side. "Compassion": this word is specially for the Lord (Matt. 9. 36; 14. 14; 15. 32, 20. 34; Mark 1. 41 etc.). 34, Demanding nothing, giving everything. Oil and wine: tenderness, the

result of the sacrifice. "His own possession": ("beast" is designedly omitted in the Greek). "Inn"—"All welcoming": a fit picture of the assembly (Rom. 15. 7). "He took care," "Take care": His people continue His work. "Whatsoever": it is implied that more than the minimum will be gladly done (2 Cor. 12. 15). "When I come again," a sure hope: how a delivered man ought to look for his Lord. 37, (a), To CONVICT: (b), to point to Christ, as the ONLY ONE fulfilling God's law: yet also (c) to show practical love to strangers, and the repression of nationalistic pride and selfishness. Christian homes need to emphasize this upon the children.

38, To welcome is not enough: do we HEAR HIS WORD? 40, "LEFT me": did not Mary fulfil her necessary work first? "Bid": Martha COM-MANDS Christ to command Mary!—O to be subject to His will. 41, Such tenderness. 42, "Many things," intentionally for Him, may drive out the good "part," and so hinder the spiritual inheritance, and the godly whole. Are we at our Lord's feet?

NUMBERS 15. 27-31, 40, 41.

Ignorance not excused: needed a sacrifice—therefore viewed as worthy of DEATH (so throughout Scripture, Lev. 5. 17; 1 Tim. 1. 13, 14: grace necessary). 28, Forgiveness NOT primary: atonement is the foundation. 29, "One LAW," not only a suggestion. 30, "With an high hand": this reminds of Hebrews 10. 26. Observe the TWO views of sins, and the terrible nature of "presumption." Man makes some sins TRIVIAL, God does not. The difference here marked out is linked with "determination": the "tiniest" sin, in man's esteem, when done defiantly is TWOFOLD, and thus larger than the largest sin done ignorantly. (Remember, however, there is such a thing as willing ignorance, 2 Pet. 3. 5). How this cuts at the root of pride—"I am not a murderer, etc." (Luke 18. 11, 12). 31, To despise God's words is so serious (Prov. 13. 13): we little realize the VALUE of His WORDS. "Utterly cut off: his iniquity in him": solemn warning. 40, Preceding verses indicate that clothing was not for display, but to remind of God's will: how different is the opinion of to-day. "Distinctive clothing etc." As God appointed His words on the posts and gates (Deut. 11. 20), so a reminder of Himself in clothing. Compare 1 Cor. 10. 31, and contrast Israel's changing of colour of the fringe, and wearing ONLY on an UNDER-garment, OR on special occasions. Believers now have not the fringes, but the PRINCIPLE applies. "I am the Lord" means so much: in four successive verses in Leviticus 22. 30-33, and so many passages.

* Some may feel this a difficulty, till they realize Christ was NOT a Samaritan, but only so TO THE JEWS. Many "Contrast-Parables" and contrasts in parables exist: so in the types. Thus Luke 15. 4, 7, "sheep" and "just" from their own standpoint.

† Cf. the usual division of the nation (illustrated on the very passover table)—Priest, Levite, Israelite: here we have, as it were, a third part brought through the fire.

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(NO messages on the Lord's Day).

Thoughts from The WORD of GOD.

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Free.

A MONTHLY, ISSUED AS GOD ENABLES, TO SET FORTH HIS GRACE AND TRUTH, WITH THE DESIRE THAT HE MAY BE GLORIFIED IN THE DRAWING TOGETHER OF HIS PEOPLE, REJOICING, IN THE HOLY SPIRIT, IN REDEMPTION BY CHRIST'S BLOOD, GOING FORTH TO HIM WITHOUT THE CAMP, BEARING HIS REPROACH, AND LOOKING FOR HIS GLORIOUS COMING.

Edited by
PERCY W. HEWARD.

Correspondence
Concerning the Will
of GOD welcome.

"I will mention the lovingkindnesses of the of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed upon us, and the great goodness toward the house of Israel, which He hath bestowed on them according to His mercies, and according to the multitude of His lovingkindnesses." Isaiah 63. 7.

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"One of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that One Man should die for the people, and that the whole nation perish not. And this spake he not of himself: but, being high priest that year, he prophesied that Jesus should die for that nation."

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

An earnest invitation also to gatherings to the glory of God "If the Lord will,"—Meeting Room, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 3 and 6. 15, Mon: 8, Thurs: 8, Sat: 6. 45. Also 9, Barking Road, Canning Town, London, Tues: 8. 15. Also Bible Meetings in Old Kent Rd, and Camberwell, &c., some Wednesdays.

A Word of Introduction.

A GAIN we can say "Ebenezer." God is Faithful. But we desire to be more faithful, and sound forth His lovingkindness and truth. The delight in the will of the Father, which the Lord Jesus showed, needs an increasing illustration in the lives of His people. If Satan can join us with the world, he rejoices. If he can make us despondent, he rejoices, for the joy of the Lord is our strength (Neh. 8. 10). It matters not to the evil one whether he leads to worldliness or depression, so long as he can keep us from Christ. But the Holy Spirit ever LEADS TO CHRIST, and "as many as are led by the Spirit of God, they are the sons of God." Wondrous thought. If Christ ceases to be central, there is backsliding, and backsliding in heart is easier for writer and readers than any of us realize. The words "He giveth more grace" are very precious. O that we may enjoy them.

"GOD IS FAITHFUL" 1 Cor. 10. 13.

"HE GIVETH MORE GRACE" James 4. 6.

When all would seek to hide HIS face,
When earthly things would Him displace,
Ah, how we feel our need of grace,—
He giveth MORE.

More than we know, or ask, or think,
He will not let HIS people sink:
Grace stored on every trial's brink!—
He giveth MORE.

We see ourselves, the tempter's might,—
We long for strength to do the right,
O that we may in grace delight,—
He giveth MORE.

"The Faithful God": He is the Same,
His lovingkindness we proclaim,
Grace reigns to glorify His Name,—
He giveth MORE.

Words of Encouragement.

Hebrews 10. 20 brings before us a wondrous reality of access. GOD'S beloved people are welcomed into a marvellous intimacy. The awe that a Jew had of the holiest of all, in the light of Leviticus 10 & 16, must impress a believer who reads this statement in the letter to HEBREWS. The background of chapter 8. 7, 8 is before us. IT IS MARVELLOUS to ponder this. The veil pictures the holy law of God (Col. 2. 14) which MUST TERRIFY the guilty, and rightly so. And the perfect obedience of the Lord Jesus shows up our disobedience to God. And then, from this standpoint, the troubled, broken-hearted one is led into perfect peace. The veil is rent FROM TOP to bottom (Matt. 27. 51). 'Tis a Divine work; no mere human plan. God is perfectly satisfied. His wrath is turned away (Isa. 12. 1, Hos. 14. 4), because the sword has found a living Sheath, and the Holy One has suffered for sinners, and those who believe in Him have acceptance and access. Grace reigns through righteousness. Well may a believing heart be praiseful. "Bless the Lord, O my soul."

Note in answer to a question CONCERNING CLOTHING,

which refers to

"All classes of fashions":

What are we to wear?

SCRIPTURAL principles are so simple, in the light, for example, of 1 Corinthians 7. 31. That is to say, I should unostentatiously use the ordinary clothing of a country, UNLESS it contradicted **SCRIPTURAL APPOINTMENTS** in

- (a) Costliness,
- (b) Immodesty,
- (c) Some special meaning being attached to any clothing (e.g. a clerical collar).

Moreover, (d) one should avoid frequency of change, even of neat attire. It is ill-becoming a pilgrim. We must not love variety.

Clothing is a reminder of SIN, and of OUR NEED. Let us be humble, and not desire to attract attention to ourselves.

(f) And if, in any way, other certain clothing causes to stumble, let us respect consciences, and give up gladly for Christ. We can afford, too, to be thought "outside," if we can save money for the spread of God's truth. Cleanliness and tidiness are glorifying to God, but worldly attractiveness is quite different. "The reproach of Christ" may extend to separation from the world's customs more than we think.

GOD'S DISTINCTIONS. ONE EXAMPLE FROM MANY, TO ENCOURAGE LOYAL OBEDIENCE.

THERE are many dear children of God who see to hesitate as to many of HIS arrangements. For example, we find the commanded silence of believing women in the assembly in 1 Corinthians 14, and distinctions as to clothing in prayer (even private prayer) in 1 Corinthians 11. Is it not our WISDOM to thank God for His will, even if, and while, we do not fully understand it? The loving heart says "Amen" before it says "Why?", and and THIS glorifies His Name. And the "Why?" is the question of a disciple not of a complainer, with love's willingness NOT to know. The Holy Spirit never leads to mere curiosity.

The Lord Jesus appointed twelve apostles: and all were males. And the pronouns seem to make clear a parallel with the seventy. Moreover, the numbers in Acts are "males" (e.g. 4. 4, 19. 7). But does this mean a despising of Christian women? NOT IN THE LEAST. It is GOD'S ARRANGEMENT of different spheres, and any rivalry, or discontent with God's will, shows quite a mistaken idea of publicity. Let Matthew 6 be prayerfully read: "rewards" are for background service. A cup of cold water given in the name of a disciple is never forgotten (Matt. 10. 42). The glorification of "the platform" is a sin. The large part of Christ's earthly life was on the background. God's will is true honour, nought else.

Even before the fall there, was a distinction. Eve was to be a HELP (Gen. 2. 18). 1 Timothy refers to this. Can we not REJOICE in God's plan? Do we want to alter it? Many dear children of God are losing their real privileges while seeking, (or even coveting), some one else's. If such "mistakes" took place among the members of our physical body, all would be in confusion, would it not?

Let us remember that some of the words of strongest commendation by our beloved Lord were concerning women. YET He did not send them forth to preach. May we illustrate? "She hath done what she could . . . whosoever this gospel be PREACHED throughout the whole world this that she hath done shall be spoken of for a memorial of her" (Mark 14. 8, 9). "O woman, great is thy faith," (Matt. 15. 28). "She loved much" (Luke 7. 47).

Not only so, but the Lord Jesus appeared first in resurrection to a woman (Mark 16. 9), yet strikingly this is not included where the list of PUBLIC WITNESSES is given in 1 CORINTHIANS 15. Is this without a meaning? Shall we not own His wisdom?

In like manner, He seems to have definitely appointed that the message to those He called His

"brethren," regarding a meeting in Galilee, for His arrangements concerning WITNESS, was conveyed by WOMEN (Matt. 28. 10).^{*} They were the private messengers, honoured to INVITE to the very gathering for His gospel appointments through brethren. Thus He excludes rivalry, and leads to love's harmony, in the Holy Spirit. What one can do another cannot do, but believers are members one of another, and the glory of willingness for His will is the only glory. There is much empty glory to-day (Phil. 2. 3), and "I like" supplants "He saith." But faith loves to trust Him even when He gives no reasons. Self-will is unreasonable in those who must deny "self" if they would be HIS learners (Matt. 16. 24). Human inferences are often faulty. "I see no objection" is a poor thought if He has shown HIS WILL is otherwise. And love is never sulky. The "obedience" of a child, with a sullen frown, going slowly to an appointed duty, pains a loving parent, and the child is lovingly, patiently, earnestly shown the true obedience. May we delight to do God's will (Ps. 40. 6-8). If He appoints rolling away a stone, or removing grave clothes, it is a privilege. Nothing is menial, EXCEPT SIN.

TWO CONTRASTED LETTERS RECEIVED.

"Dear Brother in the Lord,
I would be grateful for your leaflet on 'Smoking' to pass on to a Christian young man, with whom the Lord is dealing on this subject*—if you could kindly send me one.
With Thanksgiving and Prayer,
Yours and HIS."

"Dear Sir,
Please desist from your nefarious practise of wasting my time with literature on the subject of smoking; literature which in my opinion is worthless; a practise which if begun in my case as I suspect (at the prompting of some person whose name is suppressed) is non-Christian and insulting.

I am,
Yours truly,
(Uncorrected). Minister of——."

How different is the fragrance of Christ from the second letter. Its printed paper may tell of deacons, secretaries, choirmaster, organist, etc., but where is CHRIST, and where THE LOVE OF CHRIST? O how bitter is the human heart, and how resentful as to practical warning. Surely these things should stir up our hearts to more prayer, and practical leaflet, "DO YOU SMOKE?" We have PRAYERFUL circulation, in the Lord's Name, of the sought to answer "with the meekness and gentleness of Christ," but need PRAYER for very varied correspondence. May there be His fruit, both now and in "That Day."

* A further letter states—"I . . . write to say that the Christian young man for whom I wished the Leaflet on Smoking has been led and enabled of the Lord to renounce the habit. We will together praise Him." The following up of individual cases is most precious.

Concerning 61, Upton Lane.

We would praise God for ALL He does. But sometimes His deliverances are special "reliefs." So is it regarding our continuance, as tenants of 61, Upton Lane for His precious service. Through the intervention of some dear children of God, at personal loss, we are enabled to continue His work without hindrance. We praise Him, and thank them, and desire to add gratitude for the many prayers in various parts of the world (2 Cor. 1. 11), as letters have encouragingly shown. Trials are never PAST, but HE abideth faithful. We are not beyond the pilgrim path, BUT our Lord is in the glory. May we use everything IN our Heavenly Father's will, and may His daily supply of all needs, (spiritual as well as physical), awaken increase CONFIDENCE, SIMPLICITY, and THANKSGIVING, without one omitted day, in the enabling of the Holy Spirit.

God knows the time, He knows the way,
His will is best, our hearts would say.
And as we wait, we humbly pray,
"Lord Jesus, quickly come."

"NOTHING."

(2 Cor. 12. 11b; John 15. 5).

"NOTHING!"—how can I speak of self at all?—
For I was nothing, ruined by the fall.
Nothing am I apart from Christ I own,—
A worthless nothing, saved by grace alone.

"Nothing!"—such is my strength from Him apart,
I toil in vain, e'en one good work to start:
Had He not loved me, "nothing" nought could do,
'Twas when He made me HIS that this I knew.

"Nothing!"—Then shall I seek, with human pride,
To win a name, and in myself confide?
Nay, let me joy His instrument to be,
A channel for His grace, Who died for me.

• Nothing!"—yet soon, in paradox of love,
His saints will hear His praise, caught up above:
He owns the "something" that Himself made ours,—
Our strengthless strength revealed through ransomed powers.

THE CONTRAST.

The tempter's bait was laid—Satanic skill—
"Ye shall NOT die:—as God, know good and ill."
They eat, they KNEW that they were stripped of all,
And death was their reward: how great the fall.

The Saviour's word sounds forth, our hearts would
Eternal life, THAT we Himself may KNOW: [glow!
A knowledge that beyond all knowledge stands,
And we are held in His almighty hands.

'Tis not the tempter who can promise life,
He brings to pain and ruin death and strife:
Our precious Saviour gives contrasted rest,
And His dear people are for ever blest.

THE CHILDREN'S COLUMNS.

"NO FEAR OF GOD"

Romans 3. 18.

HOW solemn that this should be said of any of God's creatures, when He has given life, and so many mercies. If we look around we see, in nature, God's kindness, and the heavens declare His glory, and all His works praise Him. Yet there are those in these lawless times who have no fear of God, although He could destroy the whole world in a moment. If only His greatness were remembered, and His terrible majesty, there would be trembling. But, alas, Satan, the god of this age, blinds both the eyes and minds of sinners (2 Cor. 4. 3, 4). These verses go on to say, "lest the light of the glorious gospel of Christ (the gospel of the glory of Christ) . . . should shine unto them." How sad to be blinded, and held in Satan's power. But God is All-powerful, and we see His mighty power in the case of one of whom we read in Luke 8. 35. Let us see what the state of this man was in verses 26-29, and the wonderful change in verse 35. This one was so blest that, when the people came to see what was done, they saw him **SITTING, CLOTHED, AND IN HIS RIGHT MIND**. And those who came were afraid, and were taken with great fear, and actually besought the Lord Jesus to depart from them. They did not fear Him rightly, they were afraid of what He might do. When younger ones, or those older, are brought to fear God because of their **SINS**, this shews that He has begun to work in such His saving work, and these blessings are all through the death of His Beloved Son on the cross of Calvary.

But if there is no fear of God before the eyes of sinners (Ps. 36. 1), there often follows "No fear" of those in authority, nor is there even the fear of parents. Sin leads to sin. See, in Romans 3, what the Scriptures say about those who go on their own way against God (verses 10-18). How many would tremble if they saw this was truly their condition before God, and **IT IS**. God should be feared. He is the great and mighty God, and many will be afraid, and fear God when it is too late to seek His mercy. What will they do then? God's words are clear. They will call upon the mountains and rocks to fall on them to hide them from Him (Rev. 6. 15-17). Ah, that time is surely coming, and those who have been brought to fear God and to trust in the finished work of the Lord Jesus, and have such a glorious prospect ever in view, dare not hide any of God's truth. They must **LOVINGLY** warn young and old, and seek continually to bring His testimony before them as to their present and future state, if there is now no fear of God before their eyes. Proverbs 1 tells us plainly what sinners say and do, and what God **WILL** say and do in the future (verses 24-32). I wish such verses were impressed on many who now read these messages of loving warning. For, though

God is very merciful and patient, He is also righteous and just, and so He will surely keep His Word, both for the unsaved, and those who are saved by grace through the poured-out blood of His Beloved Son. Sinners think they can live as they like, and not fear God (Deut. 29. 19), and then at last call upon Him, but this portion of God's truth shews they cannot. God says, "Because I have called, and ye refused; I have stretched out My hand, and no man regarded . . . I will mock when **YOUR FEAR COMETH**." What is His witness in verse 29?—"They hated knowledge and did not choose the fear of the Lord." But those who rightly fear God, and are in Christ, will be blest. See verse 33, "They shall be quiet from **FEAR OF EVIL**." Oh that many more may have their eyes opened, to fear God, for then they will come to Him, and trust in Him, Who is ever ready to welcome the "heavy laden" and give rest to such even **TO-DAY**. Is this your broken-hearted condition **NOW**, or is there still, dear reader, **NO FEAR OF GOD BEFORE YOUR EYES**?

"NO FEAR OF GOD, but loving ill"—
Such now despise God's sov'reign will,
Think lightly of His works and ways,
In these last, lawless, sinful days.

NO FEAR OF GOD, nor His dear Son,
By Whom redemption's work was done,
Who came form heaven to live and die,
To make His blood-bought people nigh.

NO FEAR OF GOD! Both small and great
Despise Christ's blood, the Saviour hate;—
And yet imagine that their soul
Will have a peaceful, happy goal.

NO FEAR OF GOD, and yet at rest!—
When each by sins should be distressed,
And heavy-laden, burdened too:—
Yet such are very, very few.

NO FEAR OF GOD! How sad to think
Sinners are now on hell's dark brink,
Which ends in everlasting gloom,—
Yet few are conscious of their doom.

"NO FEAR OF GOD before their eyes"—
Forgetting GOD will yet **ARISE**,
In judgment sit, and punish those
Who are His enemies and foes.

NO FEAR OF GOD! Without Christ's blood
No lost one can come unto God;
Yet, He, in mercy, **WILL** receive
The heavy-laden who believe.

NO FEAR OF GOD! Is this your state,
Or do you, now, in mercy, hate
YOUR SINS? Then come without delay,
God welcomes such,—welcomes **TO-DAY**!

UNCHANGEABLE!

How can He change His plan of cov'nant love?
How can He lose one whom He wrote above?
Forsaken by **ALL MEN** His own may be,
But never will they **HIS** forsaking see.

"I will not": He has pledged His Word of grace;
No might of man or Satan can efface:
It is enough—His Word He will not break,
Never, no, never, will our God forsake.

BIBLE ARITHMETIC.*—2.

DRY (CORN) MEASURE.†

CAB	OMER	SEAH	EPHAH	HOMER
1½	1			
6		1		
18	10	3	1	
90	50	15	5	½†
180	100	30	10	1

The "omer" is the "tenth part" or "deal" (Exodus 29. 40 etc.), a wondrous type of Christ in Leviticus 23. 10 margin (This explains 5. 11-13). The SEAH is found in its Greek form in Matthew 13. 33: the thoughtful reader will notice the "six" and the "ten" series entwined: the SEAH is linked with the "six." The THREE measures of the parable are seen to be the ephah of Zechariah 5. In the light of the above table the humbling contrast of Isaiah 5. 10 with Genesis 26. 12 (cf. Mark 10. 30) is heart-searching as to the outworking of SIN.

LIQUID MEASURE.§

LOG	CAB	HIN	BATH	COR.
4	1			
12	3	1		
72	18	6	1	
720	180	60	10	1

(The bath has been variously calculated from 4 to 9 gallons. This will give some help. The way in which men LOSE knowledge of such every-day measures shows the need for WRITTEN revelation).

* The first article, dealing with Hebrew Measures of weight, money, and length, is still available. Our longing is that each subject may deepen PRAYERFUL interest in God's words on the part of His people, and lead to more stress on Scripture in the HOMES.

† The thoughtful reader will see parallels of dry and liquid measures, as in England. The similarities and diversities of men are deeply impressive.

‡ Talmudic measures as the Capiza (½ Cab) and among liquids the Kortab (¼ log) will not interest us as simple Bible students our aim must not be cleverness, but earnest and intelligent use of the inspired volume.

§ (Lethek, Hosea 3. 2 marg.).

§ Some terms (as e.g. gallon in English) belong to solids and liquids alike.

SUMS FOR PRACTICE.**

1. How many omers of fine flour were offered on the Day of Atonement? (See Numbers 29).
2. Make clear the contrast between Genesis 26. 12 (Matt. 13. 8) and Isaiah 5. 10.
3. Seek to calculate the meal offerings of Numbers 7.††
4. Show the difference in total between the special FEAST "meal offerings and drink offerings" of the past and future passovers (Numbers 28. 1 and Ezekiel 45).
5. What reduction was made by the UNJUST steward in Luke 16. 6, 7 (Baths of wheat, see Ezek. 45. 11; Cors of oil)?
6. The same measures as in Luke 16. 6, 7 are found in 2 Chronicles 2. 10:—but here CORS of wheat and baths of OIL. If a bath is about 8 gallons, how much of each in English measures? If about 6 gallons, how much?

** Many helpful thoughts will be found underneath the surface.

†† Observe God's gracious repetition as to each gift. Love to Him is never slurred over, nor counted small.

OUR PROSPECT.

"Ye were sometimes darkness, now ye are light in the Lord: walk as children of light" (Eph. 5. 8).

"Our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change the body of our humiliation, that it may be fashioned like unto His glorious body" (Phil. 3. 20, 21).

"That He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish" (Eph. 5. 27).

"Now unto Him That is able to keep you from falling, and to present you faultless, before the presence of His glory, with exceeding joy" (Jude 24).

CAN WE, in mercy saved, and blest for evermore,
Be fretful, and complain, and not our God adore—
For all His wondrous love, in His Beloved Son,
Who for our sins atoned, the Perfect Righteous One?

CAN WE now fail to praise our Master and our Lord,
Who came from heaven above? He was on earth abhorred
By sinners great and small, yet He, in mercy, died,—
Was crucified for those who grace and truth denied.

CAN WE then fail to trust, though trials come apace?
We should look up to Him, His promises embrace,
And live as those who seek the heavenly rest above,
And, in the Spirit's might, show forth God's marvellous love.

CAN WE now mournful be, when Christ our Lord is near?
Soon, in that glad some Day, for us He will appear:
His Coming draweth nigh,—may we, with heart and soul,
Look up, and keep in view His Coming as our goal.

CAN WE as worldlings live, since saved by sovereign grace,
We who shall soon behold our Saviour, face to face? [—
Then in that city bright, where all is joy and rest,
We shall with Christ abide, for ever—ever blessed.

CAN WE EARTH'S treasures seek, in this sad world of sin?
We should 'lay up' in HEAVEN where Christ has entered in,
Where nought can spoil or harm, nor thieves break through,
nor steal,—

THERE will our heart be too,—God's every word is real.
CAN WE earth's pleasures seek when we are blest for aye,
And have eternal joys, which never pass away?
'That Blessed Hope' abides, when, spotless, faultless, pure,
Presented we shall be, and praise will e'er endure!

SOME THOUGHTS AS TO PRAYER AND PRAISE.

Let us mark the limitation of Psalm 66. 18.

"Only those IN CHRIST," and drawing near according to Hebrews 10. 22, can "CONTINUE in prayer, and watch in the same WITH THANKSGIVING" (Col. 4. 2).

"Take unto you the whole armour of God . . . praying . . . always with all prayer and supplication in the Spirit" (Eph. 6. 15-18).

1. For a deep spiritual concern among God's children, and that there may be a holy fear of grieving God's Holy Spirit.
2. For the use of letter writing to the encouragement of the Lord's people: how often a word of cheer is omitted.
3. For any believers who, (as those who send forth these pages), conscious of their shortcomings desire not only to be accurate, but to have God's love manifest in DAILY life; who would not only avoid names, theories and systems that are unscriptural, but who long to walk with God also—that there may be a mutual concern for the prayerful coming together of such.

"I will praise Thee, O Lord, with my whole heart" Ps. 9. 1.

TALKS ABOUT PRESENT-DAY NEEDS,—38. MEDITATIONS on EPHESIANS

1. 4 and Similar Passages.

GOD, in wondrous mercy, chose us because He would: there was nothing whatever in us to call forth such love, for we were even as others, children of wrath, far off and dead in sins. What wonderful love, that God, Who is so great, high, and holy, should condescend to set His love upon us, and choose us in His Beloved Son, before the foundation of the world. How marvellous is such love, which shines forth in all His works and ways toward His people. 'Tis blessed to know that He planned all, and His purpose must stand (Rom. 8. 28), and He will fulfil all, in His own time and way. 'Tis of His mercy that we are what we are. How humble we should be, and devoted unto Him, Who laid aside His glory and came down to this earth, to live and die for ungodly ones,—for such we all were. YET He loved us, and gave HIMSELF for our sins. May our HEARTS respond to such love, and may our daily life show forth His praises, in the Holy Spirit. We hear the words—"God chose us in His Beloved Son; and we ask, "With what object?" HE has a purpose in all He does, and this verse, on which we are meditating, adds, "That we should be HOLY AND WITHOUT BLAME before Him in love." We must, in view of such gracious words, feel how we fall short in holiness of walk? It is, indeed, a high and holy calling; and grace is sufficient. He never fails His redeemed people. For all that is brought before us in the Scriptures, will He not enable, if there is true walking with Him? It is so easy to talk, and to SAY much. But may we, by grace, be among the DOERS of the WORD (James 1. 22), and there will be more results to His glory in our daily life. We think of what is said concerning the Lord Jesus in Hebrews 7. 26. He was "HOLY, HARMLESS, UNDEFILED AND SEPARATE FROM SINNERS" (cf. Ps. 119. 1). If only we were more like Him, He would be exalted, albeit we should be persecuted. Are we willing for the fruit of such godly living? Grace is sufficient. We are thankful God has given examples of those who were thus enabled, even in the home-life. For our encouragement, God has been pleased to bring before us such a home as in Luke 1. 6, where husband and wife were godly, and we remember Timothy's home, with three possessing unfeigned faith (2 Tim. 1. 5). Are we not thankful for such homes? We recollect Genesis 5. 22-24, also shewing that God can enable us to live spiritually in the home. When He raises up godly homes and saved families, what a witness there will be for Him in these lawless times. And He can thus work. May we seek to help by walking with God ourselves, and in His light (1 John 1. 7). God has called us unto holiness (1 Thess. 4. 7):

may we ever have this before us and seek to walk worthy of our HIGH calling. We are, if among the called of Jesus Christ, a CHOSEN people, chosen that we should be holy and without blame. We are praiseful that we have the glorious prospect ever before us, of being faultless, and without blemish in that Day (Eph. 5. 27; Jude 24). We are thankful for this goal. But what about our PRESENT condition? How do we stand in view of Philippians 2. 15?—"That ye may be BLAMELESS AND HARMLESS, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the Word of Life," etc (cf. James 1. 27). God can keep, and He does work when the mind and affections are set above (1 Tim. 3. 10, 5. 7, Tit. 1. 6, 2 Cor. 6. 3). Surely, in these days, (rather let us say, always), such passages need emphasizing. How holily we need to live and walk, in view of God's love to us—love saving us out from a ruined world, that we should be holy and without blame before Him in love." Let us not be weary of repeating this. Hebrews 12. 14 is deeply important as to the future—Holiness, without which no man shall see the Lord. This should stir our hearts, and cause us to search and see if our ways please Him (Note Phil. 3. 9, 10). 2 Peter 3. 14 is striking:—"Wherefore, beloved, seeing ye look for such things, be diligent that ye may be FOUND OF HIM in peace, WITHOUT SPOT AND BLAMELESS." May we take these messages to heart, and seek for grace to walk worthy of Him, Who hath called us out of darkness into His marvellous light (1 Peter 2. 9). Ah, dear fellow-believers, the future is more real and solemn than many imagine. AS we live, by grace, and reject the world and its pleasures, and seek to be holy and blameless, SO shall we be in that day rewarded. How encouraging are the words of 1 Thessalonians 5. 11-22: then comes the statement, "And the very God of peace sanctify you wholly, and I pray God your whole SPIRIT, SOUL AND BODY be preserved BLAMELESS, IN (lit:) the Coming of our Lord Jesus Christ" (verses 23, 24). God grant it may be so in our lives, and all for His glory. "Faithful is He That calleth you, Who also will do it."

ETERNAL LIFE.

ETERNAL LIFE is more than tongue can tell,
God means all He has said, we know quite well;
The times may change, and earth and heav'n may fail,
But GOD remains the Same, and will prevail.

ETERNAL LIFE, when we His wrath had earned,
In evil found, and unto judgment turned:
Amazing love! Eternal life is free;—
'Tis all in Christ, how glad our hearts should be.

ETERNAL LIFE,—for ever with the Lord,
In heav'nly joy, and holy, bright accord;
The Gift of God, possessed, in grace, to-day,
Possessed for ever, ne'er to pass away.

TRYING TO DO "IT," OR TRUSTING "HIM" WHO HATH DONE.

"IT" never saved a soul. "It" never gave peace of heart. We need "HIM." Ah, dear reader, it may be you are trusting to "it," and you are disappointed, and well may you may be. You need a Living PERSON, and the only Person Who can meet your case is the Lord Jesus Christ.

The "man in the street" often draws a quick inference. He says, "I do not know Him, and, therefore YOU don't." What wisdom is there in such groundless words? A thousand negativess will not undo a Christian's real and living experience.

We have found Him because He found us. A thousand counterfeits, yea, a million, cannot alter Christ and His salvation. They may show there is something precious to be counterfeited. The hypocrite has "IT," as a profession: the believer has "HIM," as a POSSESSION. Another objects frivolously, "Have you seen Him?" Ah, my friend, if I refuse to breathe the air TILL I SEE IT, I SHALL DIE. Thanks be unto God, there are other ways of KNOWING HIM than by earthly eyesight. How small is the range of OUR vision.

Again, a man says to me, "I once believed as you do, but gave IT all up." Very likely, dear reader, you gave "IT" up, because you did not know HIM. That is all the difference. "It"—ah, how many are occupied with "IT." Again, we would earnestly say, "IT" never saved a soul, you need Christ, that precious glorious Saviour, Who died on Calvary for poor, guilty sinners. To come to Him, to be in Him, to know Him—THAT IS an eternal change. "If any one is in Christ, there is a new creation," not a mere profession to be taken up and put down. What if there is one reader who feels his need of Christ? That troubled soul will not be despised by the Lord of glory. It is a wondrous fact that He did not ignore individuals when on earth, NOR WILL HE TO-DAY. We do not thrust "religion" upon men, but we do proclaim a glorious Saviour, Who died, and lives for ever—aye, Who lives to save for ever. "We preach Christ crucified" (1 Cor. 1.23). If you feel your heart need of Him, He will not be second in His love. A warm welcome awaits the unworthy. Not "it" for you to use as best you can, but "Himself" willing to use such as you. Salvation is not a patching up, not a sweeping and garnishing, not an evolution. It is a radical change "out of death into life" (John 5. 24), that saved ones may know HIM.

"It," "it," "it"—if only, dear reader, we could draw you from this!—For as long as you are occupied with "it," the work is yours, and you are looking to self, and THAT is pride. But, as soon as

you realize Himself, you see THE LAYING ASIDE of self, of its best as well as its worst. "Self" is viewed as judged, and buried from God's standpoint. It has been crucified, as it were, for Christ took the judgment for His people. "It" could never save, but the heart joys in Christ and His work—alone. The language is changed.

Suggested Daily Readings.

"IF THE LORD WILL"—MAR: 1928.

Day.	READING		LEARNING	
	NUMBERS	LUKE	* LUKE	PS. 119.
1	17. 1-13	19. 1-10	19. 41	134
2	18. 1-15	19. 11-23	19. 42	135
3	18. 16-32	19. 24-36	19. 43	136
4	19. 1-12	19. 37-48	19. 44	137, 138
5	19. 13-22	20. 1-12	19. 45	139
6	20. 1-13	20. 13-26	19. 46	140
7	20. 14-29	20. 27-44	19. 47	141
8	21. 1-11	20. 45-21.11	19. 48	142
9	21. 12-30	21. 12-24	Nu. 20. 7,8	143
10	21. 31-22.6	21. 25-38	20. 9, 10	144
11	22. 7-21	22. 1-13	20. 11	145, 146
12	22. 22-35	22. 14-27	20. 12	147
13	22. 36-23.10	22. 28-42	20. 13	148
14	23. 1-24	22. 43-57	Num. 23.19	149
15	23. 25-24.9	22. 58-71	23. 20	150
16	24. 1-25	23. 1-11	23. 21	151
17	25. 1-18	23. 12-26	Luke 23.32	152
18	26. 1-34	23. 27-38	23. 33	153, 154
19	26. 35-65	23. 39-56	23. 34	155
20	27. 1-11	24. 1-12	23. 35	156
21	27. 12-23	24. 13-35	24. 44	157
22	28. 1-15	24. 36-53	24. 45	158
23	28. 16-31	John 1. 1-14	24. 46	159
24	29. 1-19	1. 15-28	24. 47, 48	160
25	29. 20-40	1. 29-39	24. 49	161, 162
26	30. 1-16	1. 40-51	24. 50	163
27	31. 1-20	2. 1-12	24. 51	164
28	31. 21-47	2. 13-25	24. 52, 53	165
29	31. 48-32.5	3. 1-13	John 1. 29	166
30	32. 6-23	3. 14-24	1. 36	167
31	32. 24-42	3. 25-36	1. 49	168

Notes on Memorized Verses.

LUKE 19. 41-48.

41, There was no INDIFFERENCE in Christ's life, (cf. Mark 7. 34, John 11. 35). 42, "If," John 4. 10, see Psalm 81. 13, 14. "Thy PEACE"—Jerusalem, the place of PEACE, becomes "trodden down" (Jebus, Luke 21. 24), but God has not forgotten (Jer. 33. 6). 43, Contrast "the days come" in Jeremiah's encouragements (e.g. 23. 5, 7). 44, "And thy CHILDREN" (Matt. 27. 25). 44, "Thou knewest not" (cf. Acts 13. 27). Visitation, Luke 1. 68. 45, "Began" repeated, as Matt. 21 and Mark 11 show (before and after the fig tree), yet only

"began": the FINISHING in that Day: meanwhile Matt. 23. 38. 47, Wondrous continuance and patience. 48, YET how few believed.

NUMBERS 20. 7-13.

THE rod. "Speak ye"—thus Aaron sinned too ("Ye" 12). The type was precious: Christ having died ("smitten," Ex. 17) dieth no more (hence "Exalted Rock" here, and SPEAK)*. Our risen Lord is exalted to give: O that His people may "speak." HIS water—ready: contrast Exodus 17 (before smiting). 9, Why the rod, if not to be used?—(a) A reminder that all depends on the finished work, (b) a test of faith, (c) a warning against human inference (love loves to obey). 12, Believing and sanctifying. 12, 13, "To sanctify," "HE WAS SANCTIFIED": if WE fail GOD will work. He will BE glorified, but it is blessed to glorify Him by obedience.

NUMBERS 23. 19-21.

19, Striking contrasts. How MUCH Balaam knew, and said, yet—(31. 8 with 2 Peter 2. 15). The ruin of man in LYING is sadly marked out by inference. 20, Cf. Matt. 18. 18 (bound in heaven first, John 20. 23), Acts 10. 15. 21, Cf. Ezek. 16. 14, Jer. 50. 20, Song. 4. 7, Eph. 5. 27.

LUKE 23. 32-35.

32, "Others of ANOTHER KIND": the Holy Spirit's word is full of instruction. "With Him" (Isa. 53. 12). "The place": contrast the place He prepared for His own (John 14. 2, 3). The Lord Jesus in the midst, AS IF counted the worst, and HE was the Holy One. In God's overruling He was thus marked out as the Dividing One: on which side are we? The THIEVES were alike at the beginning, but grace is seen in the experience of one. Why does the prayer come IN BETWEEN the two references to His crucifiers? To shew His love to THEM His supplication FOR THEM. And were they not saved?—John 11. 42. Observe Matt. 27. 54 ("And they that were with Him." Four (John 19. 23, 24); five, with the centurion, a number linked with grace. "Father": how real His intimacy even then. 35, Man's wicked contrast.

LUKE 24. 44-53.

44, The WORDS. Law, Prophets, Psalms (cf. 27)—the Hebrew Scriptures are still divided thus. 45, Cf. Acts 16. 14, 1 John 5. 20. 47, Resting, "On His NAME," so Acts 3. 16, 4. 12 etc. 49, "Sit ye," observe Acts 2. 3, contrast the premature rising of 1. 15, 23 ("made to STAND two"). 50, A reminder of John 11 and 12. "While He BLESSED them" wondrous thought: thus His concluding promise (in Rev. 22. 20) is so gracious. "Praising and blessing God": a holy continuance; A FIT CLIMAX.

* Romanism smites again, professedly, in the mass, and thus does not sanctify the Lord.

JOHN 1. 29, 36, 49.

29, John ever directs attention to CHRIST (cf. 16. 14). The eye must be on Him, "Behold." The Lamb of God is a contrast with the wild beast of the dragon, in Revelation 13, and also a contrast with Israel's "YOUR lamb" in Exodus 12. Here is God's gift. Hence "the sin of the WORLD." His TAKING and BEARING AWAY should awaken His people's praise. How much HE went through, and now the sin is removed for THEM (Ps. 103. 12). 36, Again a precious emphasis on Christ. "As He walked": the lamb of Exodus 12 was tested, and Christ's WALK marked Him out as the Spotless One. Did John realize salvation by Christ's death before others realized this? No result is recorded after 29, but after this verse two followed. CONTINUED witness is blessed. 49, A further testimony to Christ. HOW MANY names in this chapter! Contrast Matthew 27. 40-42 (Son of God, King of Israel).

"IF THE LORD WILL":—

Gatherings for Believing Men, John Pearce Restaurant,
2, MINORIES, (side entrance, 2nd floor)

TUESDAYS 6. 30—7. 45.

(Business Young Men specially invited. There are opportunities for conversation concerning the Lord, and for Greek or Hebrew unto the Lord's glory, 5. 15—6. 30).

SUGGESTED SUBJECTS DURING MARCH:—

6th. GOD'S OWN USE OF LITTLE THINGS.

1. The Greatness of God, and the Little Things of Nature (Note Isa. 40. 17).
2. Five Barley Loaves, A Cake of Barley Bread, Five Smooth Stones, Five Words, etc., etc.
3. 1 Corinthians 1. 26-29.
4. Important Inferences for Faith and Humility.

13th. THE BELIEVER AND LEGAL ARRANGEMENTS.

1. "The Law of the Land," and Love's Submission in Loyalty to Christ.
2. Going to Law, and Legal Protection, with Thoughts on Matthew 5 and 1 Corinthians 6.
3. Oaths (James 5. 12).
4. The Position of a Jurymen, and the Reproach of Christ.
5. Thoughts on the Choice of Daily Employment to Glorify our Lord.

28th. QUESTIONS.

(These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder).

27th. THE EPISTLES OF JOHN.

1. Assurance, and Its Ground: "We Know."
2. Sin and Sins.
3. Love in the Truth.
4. The Three Witnesses.
5. The Elect Lady.
6. The Well Beloved Gaius.

Copies from 61, Upton Lane, Forest Gate, London, E.7.
Correspondence welcome. Tel. Maryland 2196.
(NO messages on the Lord's Day).

Thoughts from . . . The WORD of GOD.

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Free.

"The LORD will give strength unto His people; the LORD will bless His people with peace." Ps. 29. 11.

"Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14. 27.

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

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

An earnest invitation also to gatherings to the glory of God "If the Lord will,"—Meeting Room, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 3 and 6. 15, Mon: 8, Thurs: 8, Sat: 6. 45. Also 9, Barking Road, Canning Town, London, Tues: 8. 15. Also Bible Meetings in Old Kent Rd, and Camberwell, &c., some Wednesdays.

A Word of Introduction

BY the mercy of God, we are not only spared, but enabled to send forth a little testimony for Him. If His people are blessed, to Him be the glory. If souls are saved, to Him be the glory. The publication is not primarily "our work": we long, that the spreading of the truth may be His work through us. The defects are ours, but that which is HIS WILL is by His grace.

How many different conditions are found among readers. Here is one who has a godly proportion of earthly comforts, and who may rightly be concerned as to whether there is too little pilgrim-likeness. Here is another "out of work," seeking to see what God teaches, learning, perhaps slowly, that an open door can hardly be expected if one rises later than when in work. Here is another, graciously raised up after illness, and sorrowful because there has not

A MONTHLY, IN GOD'S GRACIOUS ENABLING, TO EMPHASIZE THAT WHICH IS NOT DEPENDENT ON CHANGING OPINIONS, EVEN HIS SURE TESTIMONY. THE OBJECT IS HIS GLORY IN THE GLAD OBEDIENCE OF HIS REDEEMED PEOPLE, AS, WITH AN UNWORLDLY WALK, THEY LIVE AND LOOK FOR THEIR COMING LORD.

Edited by
PERCY W. HEWARD.

Correspondence
Concerning the Will
of GOD welcome.

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"O that thou hadst hearkened to My commandments! Then had thy peace been as a river, and thy righteousness as the waves of the sea." Isa. 48. 18.

"For the mountains shall depart, and the hills be removed: but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord That hath mercy on thee." Isa. 54. 10.

"Being justified, by faith, we have peace with God through our Lord Jesus Christ by Whom also we have access."

Rom. 5. 1, 2.

been "rendering again." A fourth lies on a sick bed for years, yet ABLE TO PRAY: and a fifth is anxious for salvation. O that God may suit the words to each, and many others.

"BEFORE HE WAS HUMBLLED."*

"Surroundings" seemed to favour much,
But yet he would not heed.
God's inner work transcends all such,
How real His quickening breath and touch,—
'Tis "HIM" not "IT" we need.

Manasseh went his evil way,
But God in mercy wrought:
Troubles surrounded to dismay,
God used them one eventful day,—
His saving grace was sought.

And so the HUMBLLED man could plead,
And God in mercy heard.

The ancient history STILL we heed:—
O that some now may feel their need,

And hear His sov'reign Word. [*2 Chron. 33. 19.]

Words of Encouragement.

"TO MAKE THYSELF
AN EVERLASTING
NAME" Isa. 63. 12.

God has been pleased to reveal His love in a manner that amazes, and yet His people are brought to the realization that it is not a dream. And in His grace He has shown us how He has entwined the salvation of His people with His own glory. A little reflection will teach us that it **MUST** be so, for He cannot omit that which is essentially **FIRST**. But He has been pleased to reveal this, that His saved ones might have comfort. He rejoices in their knowledge of salvation, and delights to give them strong consolation. Hence we do not look at the gathering in of souls merely as a possibility, but as a certainty, for Christ shall see of the travail of His soul, and be satisfied (Isa. 53. 11). In like manner, we find music in the words, "To the praise of the glory of His grace." The Lord Jesus would not be satisfied if one poor, guilty, trembling soul, who has fled for refuge to Him, were cast out. The glory of God would be diminished if one believing heart could lose everlasting life. Such a display of grace becomes a call to faith, gratitude and holiness. May this be so in the daily walk of God's people.

SOME THOUGHTS ON "THE DAY OF PENTECOST."

MANY dear children of God have read Acts 2 again and again, and this is well. How delightful is the unfolding of **GRACE**, and how definite are the allusions to other Scriptures. All the portions of God's one book are intertwined, and our hearts adore Him.

Amid the privilege of interpretation, let us never forget the glorious fact that it was in the very place where the Lord Jesus had just been crucified that God sent this message of mercy, and quickened 3000 souls. His condescending love shines forth: He did not leave the rebellious city untouched. Grace overflowed. And it is precious to see the victorious working of the Holy Spirit. In the very centre where Peter had denied his Lord, he now confessed quite openly. And men boldly took their place with the Rejected One, within a few weeks of the day when "He was numbered with the transgressors." Our hearts rejoice, and we say, "What hath God wrought."

The opening verse declares that this was the "being fulfilled" of the Day of Pentecost. There is no word for "come." The Holy Spirit refers to the **TYPE AS A PROPHECY**. Passover prefigured Christ's death, the sheaf of Leviticus waved set forth His resurrection, and Pentecost (the feast without a

sabbath*) announced a **NEW** dispensation (Lev. 23. 16). In accord with this **FULFILMENT**, we find no Pentecost in Ezekiel 45.† Every arrangement of God is perfect.

And there is another allusion, namely to Genesis 11. How strangely solemn an **OPPOSITE** we find there. The tongues were divided to destroy an **EVIL** unity, and to show God's holy hatred of Babylon's iniquity. In Acts 2 we have grace at Jerusalem, and a new and precious unity, suggestive of another building (Matt. 16. 18), with living **STONES** (contrast the bricks of Gen. 11. 3 and its tower). Truly the heavenly company was far different from those who spoke of "heaven" in connexion with **THEIR** name (Gen. 11. 4, see Acts 2. 38). It is striking to notice in this connexion that the Jews regarded "120" as the number of "A CITY." God's contrast with Babylon is throughout Scripture.

The wondrous display of the Holy Spirit's work, awakening reverent awe, is deeply important in view of Acts 1. How had the apostles used their tongues? We thank God, for the most part, it seems, they had used them earnestly, in godly prayer. Yet this makes more remarkable the fact that their **RECORDED** words suggest human failure, even with good intentions. First, the question of ch. 1. 6, is tenderly rebuked by the Lord Jesus. Then the "standing up in the midst," (contrast "sit ye . . . until" of Luke 24. 49), was followed by two inferences as to the man to be chosen "then"—(a) their own **PRIMARY** selecting, (b) the limitation to one who had "companied" **WITH THEM**. The Lord's twofold contrast in Paul is helpful. How often we, too, pray earnestly, but ask Him to choose from "two," whereas He may have a "THIRD." Hence, though Matthias was "numbered **WITH** the eleven apostles," we do not read Peter stood up with the eleven **APOSTLES** in 2. 14. On **THIS** background the Holy Spirit appeared in fiery tongues,—suggesting "fire" for precious dealing with leaven within (cf. the new meal offering of Pentecost, Leviticus 23, and contrast the Dove on Christ), and the necessary power to speak aright, because human tongues had failed (cf. Isaiah 6). This thought in their speaking with tongues is oft forgotten, but its loving principles are needed by writer and reader day by day.

Further, up till this time, God had used Hebrew, or a modification of it. But **NONE** of the New Testament Scriptures are in Hebrew! Thus there was a witness to **JEWS** when they heard, not Hebrew, but their own tongues wherein they were "**BORN**" (2. 8), laying stress on the geography of their birth, **IN THE DISPERSION**, instead of their Jewish **UNITY**. A striking illustration of Matthew 28. 19, and "all nations." Israel were now to be reached

* Contrast Jewish traditional alterations. Leaflet sent.

† We do find Passover, see Luke 22. 16.

with the Gentiles. The thought of a fresh JEWISH dispensation seems Divinely set aside.

Isaiah 28. 11 is mentioned in 1 Corinthians 14. 21, and thus gives a key in the light of verse 14. The tongues were a sign to UNBELIEVING ISRAEL. How many forget this, and 1 Corinthians 14. 22. O for discerning hearts. O for loving gratitude to our Heavenly Father. And, further, is there any evidence that any were saved by the speaking in tongues on the Day of Pentecost? Peter AFTERWARDS ministered, and they "that gladly received HIS WORD, were baptized" (verse 41). The 3000* are mentioned thus, and let not our study make us forget to praise God for this glorious work, though there is also joy over ONE sinner that repenteth.

In Acts it seems the wonders in heaven above were not granted. Yet they are equally part of Joel's prophecy (Acts 2. 19, 20). Are not these to precede immediately "the great and notable Day of the Lord?" If PART of the one prophecy only belongs to the END, and that which is mentioned before was fulfilled at the BEGINNING of the dispensation, beloved children of God need to be careful lest they lightly assume the continuance of the tongues, then given as a witness to Israel. It is worthy of prayerful notice that whereas Matthew 28. 18-20 emphasizes the Lord's commands and His presence "UNTO THE END OF THE AGE" (cf. 1 Cor. 11. 26), Mark omits such words. May we have grace, and humility to accept all God's teaching, and, indwelt by the Holy Spirit, and led by Him, along the way of truth, see more fully, beloved friends, the HUMBLING nature of His great work on the Day of Pentecost. We ever NEED HUMBLING. An empty, earthen vessel, broken, if need be, clean and ready for the Lord is so acceptable to Him.

HAVE YOU READ PSALM 119?

THIS wonderful Psalm—the longest in the book contains 176 verses, exalting God and HIS WORDS. The very striking fact is the stress on HIS law and HIS precepts, e.g. "How love I Thy law," "I love Thy commandments above gold," and many such expressions. Here is a remarkable contrast with the attitude of most in the present-day,—and also A TEST. Myriads like PROMISES, but dislike PRECEPTS. The natural man desires to PLEASE HIMSELF: he wishes to have HIS OWN WAY. Hence God's "commands" are unpopular. But, dear reader, do not deceive yourself that you are saved, if you only DELIGHT IN PROMISES. If you are truly born from above, you have a life that loves God's holy will, and hates self-will. Many have a wish to be saved from PUNISHMENT but no wish to be saved from SIN. How much SELFISHNESS disguises itself, and our hearts would earnestly say once more, "Be not DECEIVED."

Salvation changes the whole attitude, and those who know the preciousness of the blood of Christ look at things from a HEAVENLY STANDPOINT. That which was a miserable thought before becomes the heart's desire. Salvation is not a bare word. To spell it is not to know it. To experience it is the only way to understand its meaning, and then the statutes of the Lord become songs in the house of our pilgrimage (Ps. 119. 54).

"Open Thou mine eyes, that I may behold wondrous things out of Thy law" Ps. 119. 18, Luke 24. 31.

"The eyes of your understanding (heart) being enlightened that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints" Eph. 1. 18.

"Mine ears hast Thou opened" Ps. 40. 6, cf. Rev. 2. 29.

"Whose heart the Lord opened, that she attended unto the things which were spoken of Paul"

Acts 16. 14.

"Open Thou my lips, and my mouth shall shew forth Thy praise" Ps. 51. 15, Luke 1. 64.

OPEN THOU MINE EYES to see wonders in Thy Book, Which in mercy Thou hast writ, as therein I look, Wonders of Thy sovereign grace and Thy changeless love, Manifested in Thy Son, Who came from above.

OPEN THOU MINE EARS, I pray, so that I may hear,—Hear Thy gracious, loving voice, causing me to fear, Lest I fail to follow on, near to Thee always, And to please and worship Thee, all my pilgrim-days.

OPEN ALL MY HEART that I may attentive be To Thy precepts and commands, in Thy Word for me, That I may, by life and lip, all Thy truth declare, In Thy Spirit's mighty power, and prevail in prayer.

OPEN NOW THY PRECIOUS WORD, as I look therein, May I see more of Thy grace, hatred, too, of sin: And Thy power to overcome may I thus behold, And the Spirit's working too, lest my heart grow cold.

OPEN STILL THY WAY for me, that I may delight, Now to walk by sov'reign grace in Thy marvellous light, And to follow on to know Him,—my risen Head, [shed. Who redeemed me from the curse through His life-blood

OPEN DOORS OF SERVICE TOO in Thy wondrous grace, That I may be in Thy will, in the very place Thou hast planned, and purposed too, sinners there to warn, Though some still reject Thy truth, and my Saviour scorn.

OPEN THOU MY LIPS TO PRAISE,—praisefully adore Thee, and Thy Beloved Son, daily more and more: By the Holy Spirit's power may my life now be In accordance with Thy Word, from all murmuring free.

OPEN THOU MY EYES to see that my Lord is near, That He now will quickly come, for His own appear: May "that Blessed Hope" uphold, and encourage too, As we keep that glad some day ever in our view.

The grace of God awakens the gratitude of His people, And gratitude should ever fill, and then overflow.

THE CHILDREN'S COLUMNS.

"WITHOUT MERCY."

MERCY is one of God's attributes, He is merciful, full of mercy. And to whom does He show His mercy? To those who have deserved nothing but His righteous wrath. To hell-deserving and hopeless sinners! All who see and feel themselves to be such can come to God, even as the poor taxgatherer, who would not so much as lift up his eyes to heaven, but smote himself upon his breast, saying, "God, be merciful to me the sinner" (Luke 18. 13). Did God answer SUCH a prayer? Yes, for He is merciful, and gracious, slow to anger, and of great kindness (Neh. 9. 17). God **DELIGHTS IN MERCY**, and in forgivenessES (Micah 7. 18, Daniel 9. 9). How we value these gracious words. He forgave in the past "because He delighted in mercy," and He is the Same Merciful God now (Numbers 14. 18, 19). When a poor hell-deserving sinner comes to Him, trusting in the precious poured-out blood of the Lord Jesus whether young or old, rich or poor,—we would repeat the words,—God welcomes and forgives, because He delights in mercy. How wonderful. Yet many of His creatures speak against Him. Why? Because they are blinded by Satan (2 Cor. 4. 4), and know not the One Whom His people know as "THE FATHER OF MERCIES" (2 Cor. 1. 3). What a contrast is found in John 8. 44 concerning Satan:—"He is a liar and the father of it." Yet multitudes believe his lies, and reject God's truth. Solemn, indeed, is this attitude, and it shews the amazing subtlety of the devil. Yet God still waits to be gracious, being merciful, long-suffering, and slow to anger. Concerning Israel of old we read, "In His love and in His pity He redeemed them." The Lord Jesus was, and is, often said to have been moved with compassion when He was on earth. Yet multitudes rejected and hated Him without a cause. But, amid all, He shewed love, tenderness and pity, and, in wondrous mercy, He died for those who hated Him. What love and graciousness was manifested throughout His earthly life. It is **WONDERFUL** to meditate on His **WONDERFUL** love, for He was Very God,—albeit manifested in the flesh, that He might die for sinners. Well may our hearts say again—"What fulness of grace!"

God's tender mercies are over all His works (Psalm 145. 9), in providence also. Yet few are grateful. Only a few seem to trust in Him. But those who have become broken-in-heart, and who have been brought by God the Holy Spirit to the Lord Jesus, as their own precious Saviour and Lord, earnestly say, "It is of the Lord's mercies that we are not consumed" (Lam. 3. 22). And they can add, "Blessed be God Which hath not turned away my prayer, nor His mercy from me." How blessed and happy are such.

In Proverbs 28. 13 we read, "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." Then in Isaiah 55. 7, we read, "Let the wicked forsake his way and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him." Why? **BECAUSE GOD DELIGHTS IN MERCY**. O that many more may see and feel their need of mercy, while we can still tell of mercy. As we look into the future, we listen to some solemn verses on this subject, e.g. "He shall have judgment **WITHOUT MERCY**, that hath **SHEWED NO MERCY**" (James 2. 13). "He that despised Moses' law died **WITHOUT MERCY**" (Heb. 10. 28). How unspeakably sad to live and die **WITHOUT HOPE**. Luke 16 gives a vivid warning against trying to seek for mercy **WHEN TOO LATE**. But many are praying that, **ONE**, at least, who reads this message may even now be brought down to humbly say, "**GOD, BE MERCIFUL TO ME THE SINNER.**" Will that "one" be **YOU**?

WITHOUT GOD'S MERCY! Can it be
That young and old no beauty see
In Jesus Christ, Who came on earth
To live, and die, to save from wrath?

WITHOUT GOD'S MERCY! How can those
Who are His enemies and foes,
Live in this world of sin and strife,
Content to miss eternal life?

WITHOUT GOD'S MERCY, and His truth,
Which some have heard from early youth,
But still make light of God's free grace,
And Him Who took the sinner's place!

WITHOUT GOD'S MERCY! Is it so
That you are **STILL** a child of woe?
Far off from God, in sins **STILL** dead,
Heedless of Him Whose blood was shed?

WITHOUT God's MERCY,—and to die
Believing Satan's awful lie—
That God will never send away
Those who despise His Will to-day.

WITHOUT GOD'S MERCY! Can it be
YOU care not that God's grace is free?
God is both merciful, and just,
And therefore punish sin He must.

WITHOUT GOD'S MERCY! Can it be
That some will live eternally?
Yes, far from God, and without hope,
In darkness and in gloom to grope.

WITHOUT GOD'S MERCY will **YOU** stay,
Or as a lost one came and say,
"My sins are **GREAT**, but now I see
God **WILL** be merciful to me!"

IF THE LORD WILL:—

April 6th and 9th, 3 and 6, Prayerful Bible Study,
at 61, Upton Lane, Forest Gate, E. Further
particulars gladly sent. It will be a joy to see all
who can come and spend the Holidays
"UNTO THE LORD."

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

"A SAVOUR OF REST."

POSSIBLY you have not yet read through ALL the Scriptures. If this is a privilege still in store, for the first time, do not let it REMAIN in store, too long. Surely if we are CHILDREN of God we want quickly to know something of ALL the words our Heavenly Father has caused to be written. Love starts soon. Many know little about "the Old Testament." This is a great mistake. "The Old Testament" was the Bible of the early Christians, before "The New Testament" was written. Both are EQUALLY inspired. It is strange that many neglect the book their beloved Lord used when He walked this earth. In the precious inspired writings of Moses we have many TYPES. The child of God who rightly studies these will see the deadly errors of so-called "Higher Criticism" and Ritualism alike. He will have NO DOUBT as to the inspiration of all Scripture. His heart will be full of gratitude for the way in which all Scripture points and leads to the Lord Jesus Christ.

HE is the True Passover, the True Atonement, the True Rock That was Smitten, the True Mercy-Seat, and so forth. How definite is God's loving emphasis on SALVATION. The Holy Spirit ever glorifies Christ. And God's wondrous plan is HIS OWN joy. Among the many repeated words of the earlier Scriptures, we find "a sweet savour" again and again. The first occurrence is in Genesis 8. 21 on the background of the flood,—and of deliverance in the ark. In Exodus 29. 18, 23, 41 we behold God's grace to Israel. And 17 times we have this stress on HIS acceptance, in Leviticus, and 17 times more in Numbers. Thus the Holy Spirit EMPHASIZES.

But what is the exact meaning of the expression? 'Tis "a savour of REST," REST because of a Sacrifice. Not only the rest of the sinner who believes, but, God's own REST. "He will rest in His love" (Zeph. 3. 17). He is PERFECTLY SATISFIED with the finished work of His Beloved Son. It is this precious thought which draws God's dear people away from their fears. Nothing can disturb the complete work. How blessed to be told of a "savour of rest," and God's joy in a perfect atonement. The storm has gone: there is entire calm. "It is finished." There is no mere "may be" in the purpose of His love as to His people's salvation. There is UNBROKEN REST, calling for unbroken praise:—a wondrous contrast with the first sabbath, and the first Adam.

The very earliest use is very remarkable, for "Noah" means "rest," and the ark "rested," and the dove found "no rest" EXCEPT IN THE ARK. Everything that speaks of Christ speaks of rest. May this be OUR joy and delight, if, dear readers, we are

truly in Christ, born from above, and so privileged to be among God's children. There is music in the Divinely given words, "a savour of rest." "Fury" is not in HIM (Isa. 27. 4), and WE have peace with God (Rom. 5. 1). What manner of persons ought we to be.

SOME THOUGHTS AS TO PRAYER AND PRAISE.

Let us mark the limitation of Psalm 66. 18.

"Only those IN CHRIST," and drawing near according to Hebrews 10. 22, can "CONTINUE in prayer, and watch in the same WITH THANKSGIVING" (Col. 4. 2).

"He staggered not at the promise of God through unbelief." Rom. 4. 20.

1. For more concern to please God in "little" things."
 2. For more heart-realization of the LAST prayer of Scripture.
 3. For the victory of faith against Satan's attempts to work on the mind, and bring in depression, etc.
 4. For holy discernment and discretion, that unguarded words may not dishonour God's Name.
 5. For oft-forgotten lands as Bulgaria, Swaziland, Salvador, Alaska.
- "Strong in faith, giving glory to God." Rom. 4. 20.

"IF THE LORD WILL":—

Gatherings for Believing Men, John Pearce Restaurant, 2, MINORIES, (side entrance, 2nd floor)

TUESDAYS 6. 30—7. 45.

(Business Young Men specially invited. There are opportunities for conversation concerning the Lord, and for Greek or Hebrew unto the Lord's glory, 5. 15—6. 30).

SUGGESTED SUBJECTS DURING APRIL:—

3rd. THE WIDOWS OF SCRIPTURE.

1. The Widow of Sarepta.
2. In the Life of Christ.
3. The Dealings of the Pharisees.
4. 1 Timothy 5 and James 1. 27.

10th. THE USE OF THE OLD TESTAMENT IN THE NEW.

1. Quotations, and their AUTHORITY.
2. Words of Introduction, e.g. "It has been Written," "The Holy Spirit SAITH,"...
3. Precious, but Obscure, Applications (Thoughts on Translation).
4. Allusions, and the "Warp and Woof" of Scripture.
5. Practical Bearing on the Daily Life, and Preaching of God's People.

17th. QUESTION EVENING.

(These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder).

24th. WILL BE ANNOUNCED, THE LORD ENABLING.

"Walk in the Spirit, and ye shall not FULFIL THE DESIRE of the flesh" (Gal. 5. 16) is a command that searches God's dear people. And how blessed is the contrast of Psalm 145. 19, "He will fulfil the desire of them that fear Him." May this be our joy.

TALKS ABOUT PRESENT-DAY NEEDS.—39.

WARNINGS & EXHORTATIONS CONCERNING THE "LIPS."

WE all know how easy it is to sin WITH OUR LIPS, and thereby grieve God's Holy Spirit, and not only harm ourselves, but hinder others. This should make us very watchful. James 3 is a solemn warning as to the tongue, and we all find it difficult to control this "little member." But God can and does enable, when there is the constant looking unto Him, and dependence upon the power of the Holy Spirit to enable even in this as well as in all else. May we seek for His controlling power in our daily life, that God may be exalted and honoured throughout. Nothing is too hard for God. May we trust Him more fully, and walk with Him in His Beloved Son.

God has been pleased to give His people many encouragements, as well as warnings. May we heed ALL that is written, and we shall bring glory to His Name, and be more faithful as witnesses for Him. God's servant was very tried, yet we read in Job 2. 10, "In all this did not Job sin with his lips," showing how God enabled and kept him. We know also how it is written, that Moses was meek, yet in Psalm 106. 33, even he failed. "They provoked his spirit, so that he spoke unadvisedly with his lips," and we are reminded how heavily he lost, and was not permitted to enter the land. Yet God, in His mercy, shewed it to him. Surely this is recorded to instruct us, for are not all things written for our admonition? Oh to be more on our guard, and led of the Holy Spirit. We need to pray constantly, "Set a watch, O Lord, before my mouth, keep the door of my lips" (Ps. 141. 3). May we realize God's keeping power and be "slow to speak,"—but swift to hear His voice, speaking to us through His written words (James 1. 19, Eccl. 5. 2). It is so easy, especially for some, to "talk." Proverbs 10. 19 will help us: "In the multitude of words there wanteth not sin" (see 14. 23, Ezek. 36. 3). We need to remember such warnings. They will be a check to us. For, doubtless, we all have grieved over some of our words. We call to mind, what is written in Psalm 45. 2, referring to the Lord Jesus, "Grace is poured over Thy lips," (cf. Luke 4. 22, "They all bare Him witness, and wondered at the gracious words that proceeded out of His mouth"). Again, it was said concerning Him, "Never man spake like this Man." May we seek by grace to be more like Him in this, even as in all else; for, belonging to Him, we should shew, in our walk, that we are the children of God. Proverbs 22. 11 encourages, "He that loveth pureness of heart, for the grace of his lips the king shall be his friend." Shall we turn again to Proverbs 10, where we find several verses on this subject? Verse 13 is precious.

In verse 19, "He that REFRAINETH his lips is wise." Another aspect is found in Psalm 40. 9 with reference to Christ: "I have not refrained My lips." There is a time to speak, and a time to be silent. May these verses appeal to our hearts. Proverbs 10. 21, "The lips of the righteous feed many" (build up, edify, 1 Thess. 5. 11). How blessed thus to help, and thereby to glorify God. Surely this is the desire of His people in the Holy Spirit, amid the perils of these perilous times, and in view of Christ's near Coming. Proverbs 12. 19 stimulates;—"The lip of truth shall be established for ever." Surely Psalm 21. 2 encourages:—"Thou hast given him his heart's desire, and hast not withholden the request of his lips." While there is much solemn warning, we have much to refresh, e.g. Proverbs 10. 32 and 16. 23. Could we not dwell at length on such passages? But let us now come to Isaiah 6, where Isaiah had a vision of the Lord. He said in verse 5, "Woe is me . . . because I am a man of UNCLEAN LIPS." In verse 7 his lips were touched with a live coal from off the altar; a painful, yet resultful, experience, for, in verse 8, he said, on hearing the voice of the Lord, "Here am I, send me." When the lips are RIGHT, there is the willingness to speak ARIGHT for the Lord. In Psalm 51. 15, God's servant David said, "O Lord, open Thou my lips, and my mouth shall shew forth Thy praise." How glorious it will be when our lips are thus OPENED; and God can, and will, work mightily for those who have confessed sin, and who humbly trust in Him, and seek to live, and speak, for Him. Surely opened lips will speak right things, things which are pleasing to God, and helpful to others. In Psalm 63. 3 we find PRAISING LIPS (cf. Ps. 34. 1). What a beautiful contrast with murmuring lips. In verse 5, "JOYFUL LIPS." May such lips be ours, and everything that God may be exalted. Proverbs 16. 13 tells of "RIGHTEOUS LIPS." How we should delight in such a passage as Proverbs 22. 17, 18, "They shall withal be fitted to thy lips." We must hear the words of the wise, and apply our heart to understand knowledge, and keep these words within, then shall we speak wisely and with grace (Col. 4. 6). There are many other passages, but, if God uses this brief meditation, how great will be the change, in causing us to be more watchful as to our words in these lawless days. Hebrews 13. 13-15 will impress:—"By Him therefore let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to His Name." May we thus live, in the Holy Spirit, to God's glory. Malachi 2. 5, 6.

Is it not wonderful that God should love His people with the very love He has to His Beloved Son? But though wonderful beyond OUR measure, THAT is the measureless measure of His love, for THEY are chosen and loved in Christ.

"I HOPE TO—"

"**I HOPE**":—Ah, what do you hope? "To-morrow I shall—" wait one moment. Are you sure of **TO-MORROW**? "Next week I expect—" Stop: on what ground do you expect? "My holidays are not far off now, and then I shall—" "Shall?"—what **RIGHT** have you to use the word "shall," dear reader? "For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away." "Ah," you retort, "Another kill-joy tract." Far otherwise: we long that many may have

A TRUE REASON FOR JOY.

"In God's presence is fulness of joy" (Psalm 16. 11), but "I shall do this or that" **WITHOUT A FOUNDATION** is a mere attempt to shut one's eyes to facts. You reply, "But **PROBABLY** I shall be alive, and, **PROBABLY** I shall be well, so I won't anticipate difficulties to-day." "**PROBABLY**" is not "**CERTAINLY**." Your life is not a freehold, and the man who says, "I will not meet difficulties ahead" will have to meet **DEATH** one day, when he is—

UNPREPARED.

"I hope to—" And if your wish **IS** reached, what **THEN**? "I shall enjoy myself." And what **THEN**? "It will be **OVER**." Yes, but God gives **PLEASURES** for **EVERMORE**. Have you thought **WHO** your worst enemy is? Do you know "**YOURSELF**?"

"I hope to—" Possibly your hope **WILL** come to pass, and you live expectantly three months ahead. You long for the day to arrive.—What day? "Why the day of my enjoyment, of course." Three months nearer—nearer **WHAT**? You look forward. "Three months will pass." Aye, and "three months" more. **EVERY** "three months" nearer—**WHAT**? Think of a shorter time if you will. "To-morrow" a day nearer—**WHAT**? Nearer, **D E A T H**. And what is the meaning of death? Nearer heaven, or hell? "I don't know," you reply. Are you **WILLING** not to know? A leap in the dark befits a madman, but does it **SATISFY** you? Thanks be unto God, there are some to whom there is **NO** leap in the dark, for the precious blood of Christ is their ground of hope (Eph. 1. 7). Their sins are forgiven, they are made children of God, and have the blessed hope of being with their Lord Who will soon return (Tit. 2. 13). Ah, dear reader, unless you wish

AN ETERNITY WITHOUT HOPE,

will you not heed God's gracious invitations to the troubled sinner? In His own love, and to His own eternal glory, He gives full salvation in the Lord Jesus Christ. The blood of Christ has satisfied **GOD'S** claims, and satisfies our heart!

Notes on Memorized Verses.

JOHN 4. 19-26.

19, A step forward, **BUT**—no sufficient sense of **SIN**. 20, How definitely will many "avoid" convicting words by a side-**ARGUMENT**. It may be "enjoyable" to speak of "our fathers" and places of worship, but God seeks **BROKEN-HEARTS**. 21, Neither in Gentilism, nor in Judaism. "Shall **YE** . . . worship the Father" seems to imply the Lord Jesus knew He would save **THIS WOMAN**, and other Samaritans. 22, Worship inseparable from salvation (Phil. 3. 3). 23, "And now is": not added in 21: though the setting aside of Jerusalem was **FUTURE**, the welcome of true worship was **IMMEDIATE**. Spirit without truth, and truth without Spirit—cannot be. 24, "Such": not only seeks worship, but worshipperS: what wondrous love! "**SUCH**": all have a **FAMILY LIKENESS**. How saddening is bare ritualism. 25, 26, The whole conversation led up to the recognition of Christ, cf. 9. 37, 38: contrast 8. 58, 59. All Scripture leads to Christ.

NUMBERS 35. 9-12, 25-28.

Notice Joshua 20 also. 10, Assurance of entry. 12, Again and again, "that he die not" etc., e.g. Lev. 10. 6, 9, 16: 16. 2, 13. "Fleeing," Hebrews 6. 18: none seek Christ aright, while unburdened. 25, Till the death of the High Priest he was **SAFE**, but not **FREE**: a picture of Old Testament saints (Heb. 2. 15). Thus everything exalts Christ. The very death of Israel's high priest (usually a contrast, Heb. 7. 23) was overruled (as Jonah's experience) to display God's way of salvation.

John 8. 28-36.

28, Knowing, but too late (see 24). The Lord Jesus emphasizes His dependence, in **ENTIRE** accord with the position He took when He "humbled Himself." Those who imagine this opposes His Deity are quite unconscious of what His perfect "service" involved. Independence would have been imperfection. 29, No cloud, no consciousness of sin ever crossed **HIS** life: contrast godly men as Job (42) and Isaiah (6). 30, The power of His words (note Matt. 8. 8). 31, Continuance a test, as in ch. 15. An "imitation-disciple" tires of Christ's yoke. 32, The "knowing" which is a fruit; contrast head-knowledge (1 Cor. 8. 1, Heb. 10. 26, 2 Pet. 2. 21). 32, "Freedom" is not following self's wishes but in accord with truth. The drunkard and madman are **NOT** "free" when choosing for themselves. 33, Their **EARTHLY** standpoint, cf. 2. 20, 4. 15. 34, The slavery is involved in the **NATURE** of the action, not in the fact that some one else appoints. 35, Temporary blessings are no proof of salvation. The only safety is "in" the Only Begotten Son of God. "Actually free," not only nominally: how much mere profession of freedom is found to-day. Observe the truth shall free, the Son shall free: note ch. 14. 6.

Thoughts from . . . The WORD of GOD.

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Free.

A MAGAZINE, AS GOD ENABLES, TO SET FORTH HIS PRECIOUS GRACE AND TRUTH, THAT THOSE WHO ARE MADE NEAR, BY THE BLOOD OF CHRIST, MAY LIVE IN THE LIGHT OF HIS COMING, WITH THE JOY OF PLEASING HIM. THE PRIVILEGE OF LOOKING UPWARD, AND OF WALKING IN HIS WAY IS PRECIOUS TO THOSE WHO LOVE HIM BY HIS GRACE.

Edited by
PERCY W. HEWARD.
Correspondence
Concerning the Will
of GOD welcome.

"But if our gospel be hid, it is hid to them that are lost: in whom the god of this age hath blinded the minds of them which believe not, lest the light of the gospel of the glory of Christ, Who is the Image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God Who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the

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excellency of the power may be of God, and not of us."

2 Cor. 4. 3-7.

"A lamp that shineth in a dark place, till the day dawn."

2 Pet. 1. 19.

"He That shall come, will come, and will not tarry."

Heb. 10. 37.

"Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9. 28.

"The Spirit and the bride say, Come. And let him that heareth say, Come . . . Even so, Come, Lord Jesus."

Rev. 22. 17, 20.

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

An earnest invitation also to gatherings to the glory of God "If the Lord will."—Meeting Room, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 3 and 6. 15, Mon: 8, Thurs: 8, Sat: 6. 45. Also 9, Barking Road, Canning Town, London, Tues: 8. 15. Also Bible Meetings in Old Kent Rd, and Camberwell, &c., some Wednesdays.

A Word of Introduction.

A GAIN can we testify to God's goodness. Again would we cast our burden on Him. Again would we encourage His people to love Him more. Again would we urge ourselves to the same privilege. These pages go forth in the Name of the Lord Jesus, with a simple desire for His honour. They may be unpopular. They may have many references to Scripture, so that there is no "light reading." But, by grace, we are prayerfully determined that one thing shall be true of them, namely, that they shall remain loyal to the Lord, and drawing to His Words and will, beyond all else. His glory is the object. If you wish to read these pages as a substitute for Scripture, please put them down at once. They are to exalt our Triune God, and the infallible Book so graciously given, for DAILY food and obedience.

"THE LORD SHUT HIM IN."

Genesis 7. 16.

"THE DOOR WAS SHUT."

Matthew 25. 10.

Protected by the Lord, how safe and sure was he, "The man of rest" at rest: from storm and danger free; And safe, indeed, are all whom God HIS Ark shuts in, Saved by the blood of Christ from judgment due to sin.

None other hope is found, none other ark CAN be, Apart from Christ we meet God's wrath eternally: Unless the Lord shuts in, none else dare close the door, 'Tis only by Christ's work His people's hope is sure.

But what for those without when God the door shall close? Vainly their voices plead, and vainly they oppose: The shut door has TWO sides—and on which side are you? Unless God shuts you in, none else the work can do.

Ah, reader, heed this word, and seek your place to know—Inside or outside, which? Nor onward blindly go. The opened door invites,—to-morrow?—No, to-day! The Saviour saves the lost, there is NONE other WAY.

Words of Encouragement,

"I WILL FEED MY FLOCK." God's promise to Israel in Ezekiel 34. 15 (soon to be fulfilled) encourages His beloved people to-day. It is

on a dark background, but it is a bright promise. And GOD MEANS WHAT HE SAYS. The human shepherds may fail, but the flock is still HIS. The greed and selfishness of man were manifested among Israel, and how little love there is to Him NOW, but He will feed HIS flock. It is blessed to notice the added words, "I will cause them to lie down." Mary sat at Jesu's feet. Activity before men is not the only thing. God welcomes His people's true rest, a striking contrast with David's idle tarrying at Jerusalem, which led up to further sin. "I will feed My flock." NOT with judgment, as in Ezekiel 34. 16, (though we must never forget the two sides of every subject), but with food convenient. He delights to refresh His own. "Thy Words were found and I did eat them." "I sat down under His shadow with great delight." O that it may be ours to know God's feeding love, and partake of what He provides. He does not appoint starved sheep.

The USE of a CONCORDANCE TO GOD'S GLORY.

AN English Concordance (as Cruden's unabridged) is simple, yet very helpful, but there are further helps when beloved children of God can compare Scripture where the same word is employed by the Holy Spirit, but differently rendered by our translators. A dear friend writes, "On page 297 (Young's Analytical Concordance), the word encourage "Chazaq." Why is this same word in 3 different places? ", and adds questions as to the numbers 3 and 7 etc. Others may have similar difficulties. Chazaq 3 is Piel—the intense form: 7 is usually reflexive. The absence of a figure implies the ordinary form, of which 2 is the passive, and 4 the passive of 3. Turning to the Index Lexicons we find Chazaq twice, but the second is the ADJECTIVE form the same root. In the former, the verb in its simple form occurs 80 times, in a half of which (40) it is rendered "be strong." This evidently gives the general thought of this "encouraging" word, and indicates God's interest in His people's spiritual strength. The Piel is the 3rd form and comes 62 times with 13 English renderings, to ANY of which one can look, in the first part, of the Concordance, for helpful parallels. The Hiphil is the 5th form (usually causative, not on page 297: its passive is 6). The Hithpael is the 7th, and the prayerful student can turn to "become mighty," "behave themselves valiantly," or just which renderings seem on his heart, and permitted by the

time the Lord places at his disposal. These will help as to the word in general, and specially as to Judges 20. 22 and 1 Samuel 30. 6 on Page 297. How God delights to encourage His people. Another, and much simpler, illustration is found in "unbelief" and "disobedience" which lead to APEITHEIA in the second (Greek) Index, showing forcibly the contrasted link of FAITH and OBEDIENCE. May this be so in His dear children's experience.

If any have similar problems it will be a joy to help that prayerful study may be deepened to the praise of our gracious God.

SOME THOUGHTS AS TO PRAYER AND PRAISE.

Let us mark the limitation of Psalm 66. 18.

"Only those IN CHRIST," and drawing near according to Hebrews 10. 22, can "CONTINUE in prayer, and watch in the same WITH THANKSGIVING" (Col. 4. 2).

"Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my Strength and my Redeemer." Ps. 19. 14.

1. For the reviving that will manifest reverence toward God as the High and Lofty One (Isa. 57. 15): for a HOLY fear of grieving Him.
2. For children of believers,—that there may be a very DEFINITE work of grace, and the expectation of this.
3. For blessing on God's work among men of all nations brought to London, and often, alas, seeing the OPPOSITE of that which exalts the Lord Jesus.
4. For service unto Him Whom we love in all lands, including further "labour of love", if He will, in Belgium, Holland, Germany and Poland by two or three brethren at end of April and beginning of May.
5. For often-forgotten lands as Roumania, Portuguese India, Belgian Congo, and Guatemala.

The Lord said:—

"If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you" John 15. 7.

FREE GRACE.

How precious to be saved by sov'reign grace!
For ever saved—no names will God erase.
He loves with everlasting love, we know,
And will not let His chosen people go.

And so we prove undying love each day,
His constant care along the pilgrim way;
No human power can change His sov'reign will,
Nor Satan thwart the One Who MUST fulfil.

And we would live enjoying such free grace,
Abiding always in the Holy Place,
WALKING WITH GOD, in fellowship for aye,
And knowing sin for ever cleansed away.

The blood of Christ has NEVER lost its worth,
We feel this DAILY in a ruined earth,
And God reveals, when walking in the light,
His cleansing ere the sin comes into sight.

If others see in us the SAINTS of God,
We feel our NEED of Christ and of His blood:
But, ere WE feel, One Greater FAR than we
Has seen the whole, to cleanse us perfectly.

HOW CAN I?

"Fret not thyself because of evil doers" Ps. 37.1.

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

"Set your affection on things above, not on things of the earth" Col. 3. 1, 2, 1 Chron. 29. 3.

"Take no thought, saying, What shall we eat? or What shall we drink? or Wherewithal shall we be clothed?" Matt. 6. 31-33.

"Be content with such things as ye have, for He hath said, I will never leave thee, nor forsake thee" Heb. 13. 5, 1 Tim. 6. 6.

How can I murmur, grieve or fret,
Since I am blest for aye?
If now my heart on Christ is set,
I wait that blissful day.

HOW can I doubt, and faithless be,
When Christ my Lord is near?—
And soon I shall His glory see,
Though I may suffer here,

HOW can I spend my days and hours,—
My strength,—on things of earth;
And not use all my ransomed powers
To shew my Saviour's worth?

HOW can I fail to live for Him
Who gave Himself for me;
Who suffered that He might redeem
And from all sin set free?

HOW can I on "my" way go forth,
And Christ my Lord deny,
Who saved me from eternal wrath,
And made me ever nigh?

HOW can I ever turn aside
From Him, the Righteous One,
Who for my sins was crucified,—
God's well Beloved Son?

HOW can I praise my God enough
Through all my pilgrims days?
Though now my pathway may be rough,
God works His sov'reign ways.

Redeemed for aye, I would behold
Each promise near and far,
And watch and wait, like saints of old,
For Him, "the Morning Star."

A LOST SINNER! What a solemn description. But men have heard it so often, they think little of it. So is it with the words, "judgment" and "hell." The WORDS are used, the reality is not SEEN, and the human heart trusts in a "chance." The fact that one is "in the majority" makes many a sinner feel "secure." But he is NOT secure, and the ONLY HOPE for a sinner is Christ. The sinner is ACTUALLY lost, but, blessed be God, the Saviour ACTUALLY saves. Happy are those who know Him, and who rest on His precious blood. And are you, dear reader, among them?

BIBLE ARITHMETIC—3.

THE coins of the later Scriptures are remarkably interesting. The Lord Jesus usually refers to smaller ones, except when speaking of the enormity of sin, and of service unto God (Matt. 18. 24, 25. 15).*

The LEPTON (Mark 12. 42, Luke 12. 59, 21. 2) seems comparable with the proverbially small Jewish Perutah, only weighing a few grains. 128 went to the denarius. But how valuable was the widow's gift.

The English word "farthing" is employed both for the QUADRANS (Matthew 5. 26, Mark 12. 42),† and the ASSARION (Matthew 15. 29, Luke 12. 6). It SHOULD be restricted to the former. The assarion, originally a tenth, came to be a sixteenth of the DENARIUS, the latter a silver coin, to which the translation "penny" has become attached (Matt. 18. 28; 20. 2, 8, 10, 13; 22. 19; Mark 6. 37; 12. 15; 14. 5; Luke 7. 41; 10. 35; 20. 24; John 6. 7; 12. 5; Rev. 6. 6). But Matthew 20 illustrates the value more clearly,—a day's wage. Hence, though we are accustomed to say 7½d (with silver reckoned at five shillings an ounce; 60 grains), the PURCHASING power was far greater.

The DENARIUS, moreover, was the taxation coin. In ordinary usage the Greek drachma was equal:§ hence the temple-tax was the didrachma (Matt. 17. 27), and the miraculously found stater,|| or tetradrachma (Matthew 17. 27), was comparable with the shekel. We do not know the value of the "pieces of silver" in Acts 19. 19, but believers may well praise God for the purpose of heart then shown.

Lepton	Quadrans	Assarion	Denarius (Drachma)	Tetradrachma (or Shekel).
2	1			
8	4	1		
128	64	16	1	
512	256	64	4	1

(Previous articles, dealing with Hebrew Measures of weight, money, length, etc., still available. Our longing is that each subject may deepen PRAYERFUL interest in God's words on the part of His people, and lead to more stress on Scripture in the HOMES).

SUMS FOR PRACTICE.

1. Set out the "proportion" of the debts in the parables of Christ (Matt. 18. 24, 28, Luke 7. 41).
2. How many gifts like the widow's in Mark 12. 42 would have been "needed" (a) for the silver gift of David in 1 Chron. 29. 4, (b) for the alabaster box of ointment,—according to Judas (John 12. 5)?
3. Apart from women and children, how many men might have received a little bread from a day's wage, if Philip calculated aright? Does this suggest anything as to the number of women and children?
4. How many STATERS would have equalled Israel's redemption, money in Exodus 38. 25? And how many LEPTA?

* In like manner, gold is never said to be brought to Him AFTER Matthew 2. 11.

† These deeply solemn passages before us are not for the knowledge of Bible Arithmetic alone. Not even one lepton can be overlooked (Luke 12. 59: contrast man's thought in 16. 6, 7).

§ In taxation, tarried by the Romans at ½ of a denarius. The drachma is found in Luke 15. 8, 9 which thus GIVES the thought of redemption and the number 5, as Matt. 25. 1.

|| Lit: "Standard" coin: a striking thought in this picture of REDEMPTION. The Lord Jesus shows HE did not need: the Antitype, the perfect Lamb of God (Ex. 13. 13). Redemption always laid a stress on two (fellowship of the redeemed), cf. Exodus 38. 26.

THE CHILDREN'S COLUMNS.

WAGES, OR A GIFT,—WHICH?

(Romans 6. 23).

GOD is the Great Giver. HE SO LOVED that He gave His Beloved Son to die for the ungodly, whether great or small. How precious is John 3. 16, which so many can repeat, and yet not be moved by such condescending love. We think of the words, GOD SO LOVED THAT HE GAVE His Son, Who willingly left His glory, and came down to live and die for guilty, hell-deserving sinners. We are reminded of the words of 1 Peter 3. 18, "Christ also once suffered for sins, the JUST FOR THE UNJUST, that He might bring us, (those who are brought to trust in His finished work), to God." There is no other way whereby a sinner can come to God. How great is His love that He, in mercy, has made an open door for guilty sinners to come unto Him. The Lord Jesus is the Way, the only Way into God's presence. God gave Him, and He freely gave Himself, to die for sinners. Those who are saved, in God's own way, can joyfully say, "The Son of God Who loved me, and gave Himself for me" (Gal. 2. 20). God is the Giver of all. From the beginning to the end of the Bible we read of God giving. Poor sinners have nothing. God gives life, food, clothes, and everything. How true are the words, "We brought nothing into the world, and we can carry nothing out" (1 Tim. 6. 7). What ever we have, God has given, yet how ungrateful many of His creatures are. We read, in James 1. 17, "Every good gift and every perfect gift is from above." Yet how many never thank God, and speak as though they had a perfect right to all they possess, when God has given all in His mercy. EARTHLY gifts should be valued, and gratitude should be shown toward God as Creator. We wonder how many thank God for daily mercies, for being able to see, to walk, to speak, to hear, and for many other mercies. Alas, we all forget to thank God as we ought for life, and all natural blessings. But there is something far more important than physical life, and beyond the many mercies which God gives to the body. That which excels all is God's wonderful GIFT OF ETERNAL LIFE. Let us now look at Romans 6. 23, and may God, by His Spirit, speak to some through this one verse. The first part is very solemn, and some may want to forget it, but all is important, and true, "THE WAGES OF SIN IS DEATH." All know that "wages" are for work; so that those who serve Satan will have the WAGES OF SIN, EVEN DEATH. We should notice another verse in James 1. 15, "And sin when it is finished bringeth forth death." This is solemnly true, for we are told in Revelation 20. 14 of the second death. The death of the body is sad, but the second death is for ever. Yet how few are troubled about their sins, and what the end will

be. Now we will consider the other part of the verse in Romans 6. 23. "THE GIFT OF GOD IS ETERNAL LIFE THROUGH JESUS CHRIST." Many have even now, in this world, ETERNAL LIFE. See John 10. 28. The Lord Jesus said, "I give unto them eternal life, and they shall never perish." These have felt the burden of their sin, and come to Him. How blessed are all such, and those who thus know the Lord Jesus as their own Saviour, redeemed by His blood, say, with heart-gratitude, "Thanks be unto God for His Unspeakable Gift" (2 Cor. 9. 15). The Gift of His Beloved Son, Who gave His life a Ransom for many. The Lord Jesus said to the woman of Samaria, who came to draw water, "If thou knewest the gift of God, and Who It is That saith unto thee, Give Me to drink, thou wouldest have asked of Him, and HE would have given thee living water" John 4. 10. See other verses in this chapter, and how she was saved and many others in her city. Salvation is very real, and this is the work of God. He alone can save and give eternal life to the "heavy laden" and broken-hearted. I wonder how many who read this message, have, or will have, the gift of eternal life,—or the wages of sin. It will be one or the other:—which will it be? How solemn a question!

God loved:—He loved, and freely gave, for sinners lost!
His Well Beloved Son came down: how great the cost
To save those dead in sins, and from eternal doom:
Yet few are conscious of their sins, and hell's dark gloom.

God freely gives to sinners dead, eternal life,
Saves from all sin and endless wrath, and sinful strife,
Gives peaceful joy, abounding love for evermore,
His changeless word is fixed for aye, and will endure.

God gives in His Beloved Son eternal bliss,
And in Him pleasures evermore, how wondrous this:
Redeemed with His own blood, and kept by sov'reign grace
In Him the Righteous One, Who took the sinner's place.

God freely gives to helpless ones pardon and peace,—
Peace with Himself in Christ the Lord, joys which increase:
For every good and perfect gift is from above,
And sinners saved in Jesus Christ praise for such love.

God is the Giver of all good, and none can stay
His mighty hand, nor hinder Him, He works His way,
And "heavy laden," troubled ones may come to Him:—
Christ came, from heaven above, LOST sinners to redeem.

The gift of God is life, sin's wages are but death,
And saved ones dare not hide from such what Scripture
For sin will bring at last a sad but real reward, [saith:
While those who have eternal life have wealth assured.

God freely gives eternal life through His dear Son,
And "heavy laden" ones may come, the work is DONE:
Salvation now is full and free for those oppressed,
Who come to God in Jesus Christ, for peace and rest.

IF THE LORD WILL:—

MAY 28th, 3 and 6, Prayerful Bible Study, at
61, Upton Lane, Forest Gate, E.7.

Further particulars gladly sent. It will be a joy
to see all who can come and spend the Holidays
"UNTO THE LORD."

A FEW WORDS TO YOUNG BELIEVERS, AND
OLDER ONES TOO."HE SOUGHT NOT TO THE
LORD."

2 Chron. 16. 12.

HOW many believers have rightly pondered these solemn words. Asa stands out so encouragingly at first (2 Chron. 14. 2-5; 15. 8, 16), and he REMAINED steadfast against IDOLATRY (2 Chron. 15. 17). BUT his every-day confidence in God was not so fixed AS HE BECAME OLDER. He dreaded Baasha, and made a league with Benhadad forgetting how the Lord had dealt with "the Ethiopians and the Lubims." When young the words were illustrated, "Thou didst rely on the Lord" (2 Chron. 16. 8), BUT a "DUAL" reliance came in afterwards. This is a peril still. And we would earnestly warn beloved young believers, who are BECOMING older day by day. We would say to them and to ourselves:—"Let us beware of the beginning of a dual reliance: God desires full confidence, and He is worthy of it."

The same attitude, that ruined TRUE success as to Baasha, was shown when Asa was diseased in his feet. We read nothing of waiting for counsel from the Lord, nothing at all. "He sought NOT TO the Lord, but to the physicians." We are not prepared to blunt the edge of this reproof by adding, "THEY were like to witch-doctors." CHAPTER 15. 17 SEEMS DEFINITELY AGAINST THIS. WHO-SOEVER and WHATSOEVER they were, the action was wrong, because he sought NOT TO THE LORD. Before, when he covenanted with Benhadad, there was apparently success. "Baasha . . . left off building of Ramah, and let his work cease. Then Asa the king took all Judah; and they carried away the stones of Ramah" (16. 5, 6). But even then there was failure BEFORE GOD. On this second occasion the Lord warned MORE DEFINITELY. There was no relief. Yet the king did not turn from his own methods. It is hard to stop when on the down-grade.

Ah, dear young believers, avoid the BEGINNING of "getting used" to doing what every one else does. It is so natural to look to USUAL means. But Asa "sought not to the Lord," in thus acting. In those days, God granted Israel a kingdom, and therefore, relations with Baasha were part of Asa's business, as it were. Hence we see the twofold danger—as to BUSINESS, and as to the BODY. And you and I find the same danger now. O that there may be a seeking unto the Lord. The words have impressed much, and one longs that they may impress us all more and more. "He sought NOT unto the Lord." If I have a bodily trial, why not SEEK unto the Lord at once? If business problems surround, is it not well to SEEK HIM?

The Holy Spirit EVER leads to this, and Philippians 4. 6 is not a dead letter, nor is verse 7 forgotten by Him. God delights to be trusted by those who know Him as their FATHER through the precious blood of His Beloved Son.

It will always be refreshing to hear from any, young or old who have PROVED THE PRECIOUSNESS of trusting the Lord in emergencies of every-day life, amid physical and business trials. Particulars ever welcome.

"IF THE LORD WILL":—

Gatherings for Believing Men, John Pearce Restaurant,
2, MINORIES, (side entrance, 2nd floor)

TUESDAYS 6. 30—7. 45.

(Business Young Men specially invited. There are opportunities for conversation concerning the Lord, and for Greek or Hebrew unto the Lord's glory, 5. 15—6. 30).

SUGGESTED SUBJECTS DURING MAY:—

1st. FAITH and HEALING.

1. God's Glorious Power, and Love.
2. The Body of an Unsaved Man.
3. The Body of a Believer: "Earthen Vessels" 2 Cor. [4. 7.
4. Scriptural Examples of Sickness and Healing.
5. Faith, Its Reality and Power (Heb. 11).
6. "Fashioned like unto His Glorious Body" Phil. 3. 21.

8th. "IS IT LITERAL OR FIGURATIVE?"
SCRIPTURAL PROBLEMS FOR PRAYERFUL
THOUGHT.

1. The Literal Fulfilment of Prophecy as to the Birth and Life of the Lord Jesus.
2. The Sin of the "Higher Criticism" as to Bible Narratives.
3. Dare We Explain the Prophecies Non-Literally?
4. How Can We Know WHEN God Declares there is a Figure?
5. Some Examples (To be suggested by those attending, for prayerful examination, that we may help "one another.")

5th. QUESTION EVENING.

(These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder).

22th. BIRDS OF SCRIPTURE.

1. God's Teaching by Natural History (e.g. Job 39).
2. Clean Birds and Unclean.
3. The Raven and the Dove.
4. Two Sparrows and Five (Matt. 10. 29, Luke 12. 6).
5. "The Birds of the Air" in Matthew 13; and Revelation 18. 2.
6. The Believers' Heavenly Hope.

29th. WILL BE ANNOUNCED, THE LORD ENABLING.

A MISPRINT. On page 25 we spoke of "One who has a GODLY proportion of earthly comforts" and who may be concerned lest he is too comfortable and unpilgrimlike. This should have been "GOODLY." Happy are those who, in God's will, have a "GODLY proportion." O that God may answer prayer to protect from "errors" that would hinder His people, and dishonour Him.

TALKS ABOUT PRESENT-DAY NEEDS.—40.

GODLY LIVING IN VIEW OF CHRIST'S NEAR RETURN.

WE so often fail to realize all that Christ's Appearing involves. It is so easy to speak of the Coming Again of the Lord Jesus without any depth of feeling. But if we, as sinners saved by grace, lived in view of that Day, and thought more about the solemnity of the future, there would be holy trembling as we meditated upon the words of our beloved Lord, repeated three times in the last chapter of the Words of the Living God. There is no doubt as to His Coming Again. He came the first time, as it was written. THEN He came to live as the Righteous One, and to put away sin by the Sacrifice of Himself (Heb. 9. 26). O what condescending love! If saved and made near to God in His Blood (Eph. 2. 13), what lives of loving devotion ours ought to be. But, alas, we fail to enter into all it really means to be saved from eternal wrath. Hence our love is cold, and our lives are not what one would expect, in view of such marvellous love. There is a lack of deep heart-feeling, and of gratitude to God for His wonderful salvation; and this prevents our understanding more about the Coming Again of our beloved Lord, for His people, and to execute speedy judgment upon the ungodly. If we would know more concerning the near Return of Him Who said three times in Rev. 22—"I Come quickly" (verses 7, 12, 20), we must be less worldly. O that our hearts, filled with love to Him, may say, enabled by the Holy Spirit, and not in merely natural emotion—"Even so, come, Lord Jesus." If we would have hearts burning with reverent affection towards Him, for Whom we humbly and solemnly wait, we must be more lowly before Him, and dwell much on His wonderful love to poor lost sinners. We see His love, in that He, Who was God, came down to this world, to live and die for worthless sinners. We notice the manifestation of His love throughout His earthly life. Though all things were made by Him, when He came, man despised Him, and He, Who was God, was nevertheless so patient. We should think of His spotless life much more. On one occasion, to a man who said that he would follow the Lord wheresoever He went, the answer was made, "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay His head" (Matt. 8. 19, 20). Yet we are oftentimes unmoved by such a statement. Why? Because our love is cold. We need to realize that our sins were MANY, and that much has been forgiven us; therefore we should love much (Luke 7. 47). Let us seek to live as those saved from wrath; then we shall have a clearer view of the Coming of Christ, and what it means to His people and to the ungodly. Again let

it be repeated—Christ is coming quickly. Rev. 1.7 tells us "EVERY eye shall see Him," even those who pierced Him. Can we speak glibly about such an event, as we think of all it involves? But there is real joy in the prospect. We are told in 1 Thess. 4. 18 to comfort (exhort) one another concerning this glorious portion of truth. Yet it will be with solemnity, if we seek to know all His Coming suggests.

If, in God's mercy, we are among the called of Jesus Christ, we have nought to boast, for it is of the Lord's mercies that we are not consumed (Lam. 3. 22, 23). We are saved by grace, that we should be holy—holy in our daily life. But, alas, how we have failed, though God has plainly said, in His changeless Word, that worldliness will bring loss at the Judgment Seat of Christ (1 Cor. 3. 15). How we should fear lest we should be shamed away when Christ comes, though in His presence (1 John 2. 28). Further, can we speak lightly of Christ's Coming, with all it means to ungodly ones, who, because we oft are like them, are not troubled about the future? If we do not live as those to whom Christ's Coming is a true but solemn fact, we are unkind. It is easy to be selfish, even in the things of the Lord, and possibly we have thought of our future bliss with Christ, and overlooked all His Return means to the unsaved. If we trembled more in view of all, and were different to unsaved ones, God would use this to cause concern to many, and He would be exalted by His people. God is long-suffering, but His Day of Wrath is near! Therefore, knowing, in God's mercy, that Christ IS coming, (and He saith, QUICKLY), and remembering all this involves, what manner of persons ought we to be in all holy conversation and godliness (2 Peter 3. 10-14). Perilous are the times, but the Lord is All-Sufficient. "Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of Him in peace, without spot and blameless."

Living by God's sovereign grace, thinking of That Day,
When the sleeping saints shall rise, be with Christ for aye,
And the living saints as well meet Him in the air—
Christ the Lord Who died to save—and His glory share.

Living humbly here, by grace, seeking not earth's fame,
But the things that please the Lord, in His wondrous Name:
Watching, waiting, looking up for our glorious Lord,
Who will quickly come again, faithful ones reward.

Indecision comes INTO the life often more quickly than it is driven out. A resolute heart glorifies God. Irresolution is so easy when the nerves are strained, and self-occupation feeds this complaint. Purpose of heart, in the enabling of the Holy Spirit, is important. Beware of the beginning of indefiniteness.

The value of an action is not its PUBLICITY before men but its PURITY before God.

THE FINAL.*

EXCITEMENT is marked on many faces. Men hurry from their work, and crowded trains speed on their journey. Indeed, many have chosen the event for a holiday, and have gladly come a hundred or two hundred miles. Why? **WHAT** is the event? **WHITHER** are all hastening? **WHAT** is the attraction? **WHENCE** all the excitement?

It may be, you half wish to throw away these pages. You, at least, do not wish to have "your pleasure" spoilt. But yet again the question sounds in your ear,—

"**WHAT EVENT?**"

Is the result worth the effort? Is there any lasting profit? The goal of a year's honour, with the probability of losing it the next year, seems small to some of us. The pleasure of beholding a few men engage, with zeal, in the climax of a competition, seems rather empty, if we may use the word, when we all have to live for **ETERNITY**,—eternity

WITH GOD OR AWAY FROM HIM!

We are not bare machines. We are not mere things. We are **PERSONS**—conscious and responsible,—and we cannot **END** our "existence." The utmost we can do is to hurry ourselves into another existence, **FROM WHICH THERE IS NO ESCAPE**. We **CANNOT** stand still, nor bid "time" to stop. Every day is a day further from our birth, and nearer to our death:—unless,—ah, there is an unspeakably **PRECIOUS** "unless," but **ONLY**

"**IN CHRIST JESUS.**"

The "final" of earthly honours must look very insignificant to those who have **FELT** eternity, and who have tasted that the Lord is gracious. A year's glory so soon fades: it gives **NOTHING** for eternity. There is **ANOTHER** "final," a far different final, when God will arise. At present He is silent, and men go on frowardly in the way of their own heart. But **THIS** is not to be for ever. There is another "**FINAL**": the clock of time hurries on to

THE COMING OF CHRIST.

Ah, dear reader, are you ready for **THAT** event? Am I wrong in saying that you do **NOT** desire it, but would regard His Coming as an interference with your plans? You prefer your amusements to the Lord Jesus Christ, and His amazing love on Calvary means nothing to you, **NOTHING!** Can it be possible that this is so? Do not speak then against others. Your worst enemy is within.

And there is a further "final," after Christ has come. **THIS** day is not for ever, and when "that Day" comes, not only is it ushered in by the appearing of the Lord Jesus, but, ere it closes, the dead **ALSO** will be raised, and will stand before Him.

* For prayerful distribution (God willing) in connexion with the Football Cup Final.

Judgment is a fact. There is a wondrous view of **THIS FINAL**

in Revelation 20 (verses 12-15):—

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

But, though we would not shrink from declaring truth, thanks be unto God, judgment is not our whole message. Although you are whirling time away, God is sounding forth mercy in

SWEETER MUSIC

than **EARTHLY** ears can hear. But the troubled heart can catch the strain. Would you escape the dread **FINAL**, of which we have just spoken? There is a way of deliverance. Christ has died, that poor, unworthy sinners may have a heavenly "final" instead of one before a throne of judgment. "**The end EVERLASTING LIFE**" (Rom. 6. 22). Is it not blessed?

And His love is real, it is not a dream. The precious **BLOOD** of Christ has been freely poured out for **POOR GUILTY SINNERS**. Is it not wonderful? God owes nothing to men, but yet frankly forgives those who owe everything to Him, by His Beloved Son willingly paying the debts in full. And this amazing grace is for

A GREAT MULTITUDE

whom no man can number. Surely every wise man will ask at once, "Am I among them?" But, alas, few are concerned. Surely they are unwise beyond measure. They seek an earthly uncertainty, and **FORGET ETERNITY**. Evidently something has blinded their eyes. But God still waits to be gracious, and our hearts rejoice to tell of His loving kindness, and of the free gift that is **NEVER** sought in vain by a troubled sinner. Possibly you have come a long journey to behold a game, but what a blessed exchange if, instead, you behold a **SAVIOUR**, and know, for the first time, the meaning of His precious words, "Come unto Me, all ye that labour, and are heavy laden, and I will give you rest" (Matt. 11. 28).

It is a wondrous thing to be "in Christ Jesus." Nor is "in" a mere word. Living union is a Divinely appointed reality, which should be evident by a Divinely approved Christlikeness.

Notes on Memorized Verses.

JOHN 12. 16-26.

16, The Holy Spirit brought to their remembrance (14. 26, see 2. 17, 22). A knowledge of that which is written is used by God afterwards (2 Tim. 3. 15). 17, How much fuller a testimony in 15. 26, 27. 18, YET how few believed. 19, No concern for truth, but for their own prevailing, or bringing of "profit" and "advantage." 20, Evidently proselytes, types of GENTILE believers. 21, Naturally they chose one with a GREEK name. 22, Philip went to the ONLY other disciple with a Greek name. "ANDREW and Philip": note Philip's apparent reserve, and Andrew's affection as in 6. 7, 8. 23, How important was that "HOUR," 2. 4: 17. 1 (with 13. 31), cf. Luke 22. 53. 24, THE Corn of "Wheat." "Alone," Heb. 7. 26. The LIFE of Christ, like the unrent veil, does NOT tell of access. Salvation by incarnation is impossible: the BLOOD of Christ saves. "Much fruit." 25, The disciple as his Lord—rejected. This added verse explains 24: if Christ could have pitied Himself (Matt. 16. 22 margin), how could He have saved? 26, Serving is not only in word. "There," 17. 24. Honour, 1 Samuel 2. 30.

DEUTERONOMY 13. 1-4.

Warning as to false prophets (2 Pet. 2. 1). 2, The sign MAY come to pass: many read 18. 22 WITH-OUT 13. 2 in dealing with "signs" to-day. If the wonder is done, it is no necessary proof of truth: test the miracle by the truth, not the truth by the miracle. "The Lord your God proveth you": Acts 16. 17 gives a striking example. "All" obedience is the test: remember the misled prophet of 1 Kings 13. 16-19 and his death (26).

JOHN 17. 24-18. 11.

"With Me": Christ delights in His people (Prov. 8. 31): these words seem so wonderful after all their failures (Luke 22. 30). Beholding His glory will be one of the blessednesses of that Day. "Thou lovest Me": who can measure this love?—Yet see verse 23, cf. Eph. 1. 4. 26, Christ's Theme, cf. 20. "That," the precious object: a practical experience. 18. 1, A wondrous addition to ch. 17. He Who knew the heights of glory would meet the fullest rejection by man: "over the brook Cedron" (cf. 2 Sam. 15. 23). 2, Judas knew: he had been "ofttimes" with Christ: yet no love. 3, The whole scene is painful: Judas in alliance with the chief priests: "weapons" as if the Lord Jesus would resist with limited earthly power. 4, The glory of Christ's composure. 5, "Judas . . with them." 6, "Fell," contrast with "stood" in 5, see Psalm 1. 5. 7, Cf. repeated questions to Adam and to Cain: an opportunity for confession of sin (Gen. 3. 9, 11, 4. 6, 9, 10), so here:—yet there was no heart-brokenness when they fell:—unconvicted. 9, Christ's love, truthfulness, and gracious teaching about salvation

amid all.* Judas was NEVER one of Christ's sheep. 10, Without waiting for Christ's counsel (Luke 22. 49, 50), "having a sword." Malchus is from the root for "king," and he was the high priest's servant: Christ the Contrasted King-Priest. 11, "THY sword," contrast Zechariah 13. 7. "My Father," so on the cross. The Lord Jesus lovingly TASTED death (Heb. 2. 9).

DEUTERONOMY 18. 15-18.

15, Certainty. A LAW-GIVING PROPHET. 16, "All": Moses thus owns HE did not fulfil the wish. "From WITH THE LORD" (see John 1. 1). "That I die not": the One fulfilling the prophecy must save from DEATH. 17, Right WORDS, but! 18, A further stress on the certainty: how definitely and frequently is Christ before us in prophecy and type. "My Words," "all." The Jew who does not accept the Lord Jesus is really CUT OFF: he is no longer a true member of Israel. This is striking but true.

* A Tract gladly sent.

Suggested Daily Readings.

"IF THE LORD WILL,"—MAY 1928.

Day.	READING		LEARNING	
	Deuteronomy	John	John	Ps. 119.
1	11. 1-12	11. 47-57	12. 14, 15	28
2	11. 13-25	12. 1-11	12. 16	29
3	11. 26-12. 7	12. 12-26	12. 17	30
4	12. 8-19	12. 27-41	12. 18	31
5	12. 20-32	12. 42-50	12. 19	32
6	13. 1-11	13. 1-17	12. 20	33, 34
7	13. 12-14. 8	13. 18-30	12. 21, 22	35
8	14. 9-29	13. 31-14. 4	12. 23	36
9	15. 1-11	14. 5-17	12. 24	37
10	15. 12-23	14. 18-31	12. 25	38
11	16. 1-12	15. 1-16	12. 26	39
12	16. 13-22	15. 17-27	Deut. 13. 1	40
13	17. 1-13	16. 1-18	13. 2	41, 42
14	17. 14-18. 8	16. 19-33	13. 3	43
15	18. 9-22	17. 1-12	13. 4	44
16	19. 1-10	17. 13-26	John 17. 24	45
17	19. 11-21	18. 1-14	17. 25	46
18	20. 1-9	18. 15-27	17. 26	47
19	20. 10-20	18. 28-40	18. 1	48
20	21. 1-14	19. 1-12	18. 2	49, 50
21	21. 15-22. 4	19. 13-27	18. 3	51
22	22. 5-21	19. 28-42	18. 4	52
23	22. 22-23. 6	20. 1-10	18. 5	53
24	23. 7-18	20. 11-23	18. 6	54
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Correspondence from any Believers and Enquirers exercised before God, is welcome. O that His humbling work may be more realized by us in these last days.

Percy W. Heward, 61, Upton Lane, Forest Gate, E.7.

Thoughts from The WORD of GOD.

Vol. xxviii. No. 6.
JUNE 1928.
Free.

"And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." Luke 24. 27.

"Then opened He their understanding that they might understand the Scriptures." Luke 24. 45.

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

"The Comforter . . . shall bring all things to your remembrance." John 14. 26.

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

A TESTIMONY IN THE NAME OF THE LORD JESUS, TO SET FORTH SOMETHING OF THE GLORY OF THE GOSPEL OF GOD'S GRACE, AND TO INVITE GOD'S GRACE-MADE BELIEVERS TO A LIVING SEPARATION FROM ANYTHING THAT IS NOT HIS WILL, AND A LIVING ATTACHMENT TO HIS WISHES, THAT WE MAY BE DRAWN NEARER TO FELLOW-BELIEVERS WHILE HONOURING HIM MORE AND MORE.

Edited by
PERCY W. HEWARD.
Correspondence
Concerning the Will
of GOD welcome.

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

Revelation 2. 7.

"I Daniel understood by books." Daniel 9. 2.

"These were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so"

Acts 17. 11.

"The natural man receiveth not the things of the Spirit of God: for they are foolishness to him: neither can he know them, because they are spiritually discerned." 1 Cor. 2. 14.

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

An earnest invitation also to gatherings to the glory of God "If the Lord will,"—Meeting Room, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 3 and 6. 15, Mon: 8, Thurs: 8, Sat: 6. 45. Also 130, Grundy St, Poplar, London, E.14., Tues: 8. 15. Also Bible Meetings in Old Kent Rd, and Camberwell, &c., some Wednesdays.

A Word of Introduction.

THE grace of God is wondrous day by day, else we should be unable to write concerning Him. What WERE we? Sinners altogether, undeserving. Who ARE we? Saved ones by mercy, though we deserved nothing at all. Hence, we would send forth these pages, humbly, and earnestly, longing that God may be exalted in the bringing of His truth to the hearts of some of His people in living power, that they may enjoy Him, and His work, more and more in these perilous times. Not in the interests of a society or sect, but to His praise is this magazine sent forth, and it is a joy to hear from exercised souls who value the unchanged gospel of the grace of God.

Spiritual blessings may include temporal trials.

"Blessed is the man whom thou chastenest, O Lord."
"It is good for me that I have been afflicted; that I might learn Thy statutes." Psalm 119. 7; 94. 12.
Cf. Deut. 8. 5, Job 5. 17, Heb. 12. 5.

'Tis not in vain that God shows chastening grace,
That holiness may have its rightful place:
He has a purpose for His children still,
And they should thank Him for His perfect will.

'Tis not to cause us grief He grants the strain,
His love precedes, His love outlives the pain:
He knows His will,—and never has He erred,
His will is best:—too much, ONE murmuring word!

'Tis good for us that He, with loving care,
Refines His gold, His glory soon to share:
Dross-mingled gold will not Himself reflect:
If we would serve, we must a strain expect.

'Tis good to know the chastening is but brief,—
The glory endless:—joy beyond the grief!
Love, love throughout awakens loving PRAISE,
We know but part, we PRAISE for ALL His ways.

Words of Encouragement,

"THE LORD IS
THEIR STRENGTH,
AND HE IS THE
STRENGTH OF
SALVATIONS."

Psalm 28. 8 (see margin)
touches a note which is
still sometimes forgotten.
We can ALWAYS find a
reason for a minor key.
Look at history, and the
departure from the Lord's

commands. Look around, and behold worldliness. Look within, and be ashamed. It is well to be saved from LIGHTNESS, but there is a great contrast between lightness and THE LIGHT OF GOD'S PRESENCE. The tendency to overlook sin is wrong, grievously wrong. But the remedy is NOT despondent depression. Heart-brokenness is not a goal, but, as Psalm 51 shows, a stepping stone to God's gracious unveiling of His power. An unbalanced mind in these matters is the tempter's vantage ground. We can become too discouraged to look up. The joy of the Lord, as distinct from the joy of the world, is His people's strength (Neh. 8. 10). Satan would fix our eyes on failure till we forget the Lord's power, "He shall not fail nor be dismayed." The remedy for undue depression is NOT looking on the bright side of "things," but remembrance of HIM.

Comparing Scripture with Scripture, An Illustration.

HOW long did Saul reign? Can we tell from the books of Samuel? How grateful we should be to God for His words and His silence. There is a suggestiveness in His silence. The reign seems BROKEN. But, on this occasion, God is willing that we should know more, so He grants the information elsewhere, "And afterward they desired a king: and God gave unto them Saul . . . by the space of forty years." Thus we have, as it would seem, help in studying the book of Samuel, and in Bible chronology, through the Book of Acts,—though God can be silent throughout, when it pleases Him that we should NOT know the exact day. Through reference to forty years we have ANOTHER example of the "testing period," and the three forties of Saul, David and Solomon remind of the three parts of Moses' life, and illustrate God's "order" (1 Cor. 14. 40). We behold, with adoration, His control of history. Not only so, but it appears possible that through this dating we have much spiritual help as to 1 Kings 6. 1, for the years in Acts 13 may indicate God's designed omission of 93 years, consumed by "SELLING" and subjection (in Judges 3. 8, 14, 4. 3, 6. 1, 13, 1), even as of three generations in Matt. 1. 7-11* where He does not say, "all" as in the

* Joram was linked with Ahab (2 Chron. 21. 6), Ahaziah, Joash, Amaziah omitted. A solemn reminder of the principle of Exodus 20. 5.

first fourteen (Matt. 1. 17). How wondrous are the treasures of the words of God and how practical. The omission of years lost may well humble us to-day (But see Joel 2. 25).

RESTFUL PEACE.

RESTFUL PEACE mid all of earth, in our ris'n Head,
Who for all His chosen ones His life-blood has shed,
And in Him, the Perfect One, there is peace and rest,
For all those who trust in Him are completely blest.

RESTFUL PEACE through Christ's own blood, everlasting
joy,
Which no power on earth can change, neither can destroy,
God will keep in perfect peace all His saved ones here,
Who continue in His love with a holy fear.

RESTFUL PEACE our God still gives when the mind is
stayed,—
Stayed on Him Who never fails, gives all needed aid,
So that now, by grace Divine, we can please our Lord,
Live rejoicing every day, of His help assured.

RESTFUL PEACE, mid tests of faith, all by sovereign grace,
Till in "That Day," soon to dawn, we shall see Christ's face,
In His very presence dwell, and His glory share,
Praise, adore, and worship Him, free from sin and care.

RESTFUL PEACE, and lasting joy, day by day in Him
Who redeemed us from the curse,—how can faith be dim?
We would daily meditate on His love to those
Who were once far off and dead, enemies and foes!

RESTFUL PEACE in Him always, as we look on high,
Take our cross, and for Him live, all of self deny:—
Thus we would exalt our Lord, in our daily life,
Live in fellowship with Him, hating sinful strife.

RESTFUL PEACE, though changes come, God is still the
All His words are fixed and sure, glory to His Name! [Same,
If now faithful, by His grace, in this world's dark night,
We shall share our Saviour's throne, walk with Him in white.

"AFRAID OF TROUBLES."

"Afraid of troubles"—can this be YOUR fear?
When He Himself refines, and stays so near!
"Afraid of troubles"—though the pain and strain
Are now preparing for a glorious gain?

"Afraid of troubles"?—needed for true growth,
To stir from sleep, and to arouse from sloth;
The need for troubles is a humbling thought,
But when God chooses would we alter ought?

"Afraid of troubles"?—Rather would we praise,
And thus admire our Father's perfect ways:
Each trouble has a blessing wrapped within,
Each trouble draws from worldliness and sin.

"Afraid of troubles"?—As we onward go,
And prove His love,—the love of One we know.
The troubles cannot bring His people ill,
And they confide in His UNERRING will.

"Afraid of troubles"?—Nay, but we would think,
"What is God teaching?"—NOT despairing sink:
Neither despond, nor lightly treat the rod,
But know the wisdom of our gracious God.

"Afraid of troubles?" Nay, NOR proud to share,
Nor feeling we ourselves are strong to bear:
Many have been by trouble UNrefined,
Thinking of self, and to God's teaching blind.

"Afraid of troubles?"—Nay, but thanking Him,
And seeking that our eyes may ne'er be dim:
The strain is felt: unfelt it would not train,
But soon 'twill pass, OUR LORD will come again.

"IF THE LORD WILL":—

Gatherings for Believing Men, John Pearce Restaurant,
2, MINORIES, (side entrance, 2nd floor)

TUESDAYS 6. 30—7. 45.

(Business Young Men specially invited. There are opportunities for conversation concerning the Lord, and for Greek or Hebrew unto the Lord's glory, 5. 15—6. 30).

SUGGESTED SUBJECTS DURING JUNE:—

5th. THE FEASTS OF THE LORD, AND THE FEASTS OF THE JEWS TO-DAY.

1. God's Gracious Appointment, and the Many Types of Christ.
2. The Importance of Worship and Obedience.
3. The Divine Order in Leviticus 23.

12th. WHAT IS SCRIPTURAL DEALING WITH ILLNESSES AND WOUNDS?

4. Israel's Alterations, and the Exclusion of the Blood (With Thoughts on Christendom's Failure).
1. The Reality and Value of Prayer.
2. "By What Means?"—in the Scripture Record. Thoughts on Food, Medicine, Operations.
3. Can we Find the Will of the Lord? How?
4. Learning God's Lessons and Giving Him Thanks.

19th. QUESTION EVENING.

(These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder).

26th. TO BE ANNOUNCED LATER.

EXODUS 15. 23-27.

23, Waters in plenty, it may be, but undrinkable. What can be done? Murmuring is not the key (24). Prayer is the contrast with murmuring (25). A beautiful thought. If we cry unto the Lord, will He not show us the way out (1 Cor. 10. 13)? The result—a statute. Christ is the Precious One Who alters all, Who removes the curse and sweetens trials, and makes the impossible possible. What a contrast we find in God's dealings with the ungodly in 8. 11. 26, How deeply important was the Lord's "if": with the word "hear" twice. There is a spiritual parallel regarding soul diseases (Ps. 103. 3). And the Lord can deal with the body still: faith does not doubt Him. He delights to be trusted. 27, If there is Marah, there is also Elim.* Nor must we forget that Marah was made a kind of Elim ere Israel left it. Yet after all we have Exodus 16. 2.

* The numbers are helpful, Luke 9. 1, 10. 1.

Suggested Daily Readings.

"IF THE LORD WILL,"—JUNE 1928.

Day.	READING			LEARNING	
	Deuteronomy	Acts	Deut.	Ps. 119.	
1	28. 1-14	2. 25-36	30. 11	63	
2	28. 15-26	2. 37-47	30. 12	64	
3	28. 27-41	3. 1-11	30. 13	65, 66	
4	28. 42-58	3. 12-26	30. 14	67	
5	28. 59-68	4. 1-14	Acts 3. 12	68	
6	29. 1-13	4. 15-28	3. 13	69	
7	29. 14-29	4. 29-37	3. 14, 15	70	
8	30. 1-10	5. 1-11	3. 16	71	
9	30. 11-20	5. 12-28	3. 17, 18	72	
10	31. 1-13	5. 29-42	3. 19, 20	73, 74	
11	31. 1-21	6. 1-15	3. 21	75	
12	31. 22-30	7. 1-13	3. 22	76	
13	32. 1-14	7. 14-25	3. 23	77	
14	32. 15-28	7. 26-36	3. 24	78	
15	32. 29-43	7. 37-50	3. 25	79	
16	32. 44-33. 5	7. 51-60	3. 26	80	
17	33. 6-17	8. 1-13	Deut. 33. 8	81, 82	
18	33. 18-29	8. 14-25	33. 9	83	
19	34. 1-12	8. 26-40	33. 10	84	
20	Josh. 1. 1-9	9. 1-16	33. 11	85	
21	1. 10-18	9. 17-31	Josh. 1. 5	86	
22	2. 1-13	9. 32-43	1. 6	87	
23	2. 14-24	10. 1-16	1. 7	88	
24	3. 1-13	10. 17-27	1. 8	89, 90	
25	3. 14-4. 9	10. 28-43	1. 9	91	
26	4. 10-24	10. 44-11. 10	Acts 1. 22	92	
27	5. 1-11	11. 11-21	11. 23	93	
28	5. 12-6. 5	11. 22-12. 4	11. 24	94	
29	6. 6-19	12. 5-17	11. 25	95	
30	6. 20-7. 5	12. 18-13. 3	11. 26	96	

Acquaintance with God (Job 22. 21) is a very wonderful privilege. Believers are privileged to have a nearness which words cannot express. God is willing to reveal His way to His people (Ps. 25. 10, Ex. 33. 13). Do we realize what honour this is? Shall we esteem other things highly instead, and put aside the blessing which is beyond words? The language of Amos 3. 7 finds a parallel in John 15. 15, and those who are simple disciples are caused to know that which is hidden from the wise and prudent (Matt. 11. 25). The work of the Spirit of God is set forth in John 16. 13, and "the people that do know their God shall be strong and do" (Dan. 11. 32).

TYPEWRITTEN NOTES.

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

98. The Resurrection of our Beloved Lord.
99. Matthew 25. 31-46.
100. Christ's Relation to the Law.
101. Baptism and the Lord's Supper.
102. Some of those things which are Most Surely Believed among us.
103. Somewhat Against Thee, or Limitations that Hinder.
104. Address to Parents (Sept. 1913—Psalm. 34).
105. Notes on the Prayers of Christ (continued).

THE CHILDREN'S COLUMNS.

BLINDNESS.

IT is, indeed, very sad to be naturally blind, and the loss of sight calls forth pity even from some of the most careless of God's creatures, and many feel grateful that they have eyes and can see. It is still "a PLEASANT thing" for the eyes to behold the sun (Eccl. 11. 7). But none are so grateful for God's mercies as they SHOULD be. It is easy to take the daily gifts of God as a right, and as a matter of course, and not to thank HIM. I wonder how many who read this message have often been thankful that they can SEE God's works in nature, and can READ about His wondrous works in grace. He has been pleased to give His words of truth, and these should be read daily, but, alas, how many other books and papers are read, and the Bible is neglected. This must be grievous to God, in His holiness, when, in mercy, He has written SO MUCH about His wonderful and mighty power, and His great love in giving the Lord Jesus. Think of the depths of love. Christ Himself was God, but He took upon Himself the form of a Servant, to DIE FOR SINNERS. Yet how few have spiritual eyesight to see how God loved, and how Christ gave His life a ransom for many (Matt. 20. 28).

Not only is blindness a reminder of what sin has brought into the world, but other forms of suffering too. Death and all sorrow have come because of sin. Complete deafness is so sad, but sightless eyes seem to impress us more. It is true that God wonderfully works, in mercy, and often strengthens other faculties in those who are naturally blind. But if there is spiritual blindness and deafness, nothing can make up for these. Yet many forget how much more serious these are than all else. How terrible are the words of Isaiah 6. 10, "Make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears." This was because the people had sinned against God. Oh it is sad to think of what sin is, and does; but how few are TROUBLED about their sins. (See also Ezek. 12. 2). In Revelation 3. 18 the Lord gives a description, which shows what sinners are:—"POOR AND BLIND AND NAKED." They cannot see, and they have no covering. What a beautiful contrast we find in Isaiah 61. 10. How blessed to be covered with the robe of righteousness, and all through the merits of the Lord Jesus, Who though He was rich became poor, that His redeemed people might be rich (2 Cor. 8. 9). In 2 Corinthians 4. 4, we read, "The god of this world (Satan) hath blinded the minds of them that believe not." Why? The verse adds, "Lest the light of the glorious gospel of Christ, Who is the image of God, should shine unto them." It is sad to have the eyes blind, but, (let it be repeated), how much more sad when the heart and mind are blinded (see Eph. 4. 18). Alas,

many, young and old, remain in this sad condition, and they are also deaf, and do not hear God's voice speaking to sinners. But grace is still free, and, in John 5. 25, we read that Christ said, "The hour is coming and now is, when the dead (DEAD in sins) shall hear the voice of the Son of God, and they that hear shall live." Have you, dear reader, heard His voice, His loving voice of life and peace, and have YOUR eyes been opened to see yourself a sinner needing salvation, through the poured-out blood of the Lord Jesus? If so, you are, indeed, privileged, for 'tis the grace of God that any have opened eyes, and ears to hear. You have doubtless read of the man born blind. How glad he must have been when he could see: what a wonderful CHANGE for him when he could say, "One thing I know, that, whereas I was blind, now I see" (John 9. 25). Ah, we were all born blind spiritually, but can we tell of this precious CHANGE? Can we say, "Whereas I was blind, now I see!"

God is still merciful, and He will bless, and welcome those who truly repent, and come to Him, trusting in what the Lord Jesus Christ has done. Do you feel your need to come? WILL YOU COME? Are YOU troubled? (See John 6. 37). If it is pleasant for the eyes to behold the sun, how glorious to behold the Lord Jesus as one's own precious Saviour! May this be the happy privilege of many dear readers even now.

Blind and deaf, and helpless too,
Lost and sinful through and through,
On the very road to hell:—
Yet of mercy we can tell.

Blind and deaf, and full of sin,
Without hope, no peace within,
Far from God, in sin still dead:—
Yet for such Christ's blood was shed.

Blind, and so you cannot see,
How God does from sin set free.
Those who hear His gracious voice,
Come to Him,—in Him rejoice.

Blind, indeed, to God's great love,
That His Son came from above,
To give sight and hearing too,
And to save,—to make anew.

Blind and deaf, how sad is this,
Strangers still to heavenly bliss,
Going on in your own way,
Heedless of God's judgment day:

Blind and deaf, e'en from your birth,
And, by nature, of this earth:—
But when born from heaven above
We can see, and hear, and love.

Blind, but now, with opened eyes,
We can see beyond the skies,—
See, by faith, that God, Who "gave,"
Will the broken-hearted save.

What a joy to know that Christ
Really died,—His death sufficed:
Now in Him lost ones are blest,
With eternal joy and rest.

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

"I Opened My Mouth, and Panted: for I Longed for Thy Commandments." Psalm 119. 131.

THESE are very remarkable words. I wonder if we realize at once what is remarkable about them. We have all become used to certain expressions, and so miss their fulness. The Psalmist was OUT OF BREATH, as it were, for God's COMMANDMENTS.* Such "intensity" is always refreshing. But it is not the intensity that surprises us most. It is the fact that the enthusiasm was for COMMANDMENTS, not PROMISES. Undoubtedly he rejoiced in God, and therefore in God's promises. Many verses of the psalm make this clear (e.g. verses 12, 49, 151, 156, 174). And there are commandments with promises attached (Eph. 6. 2). But his delight was to be commanded! How different, alas, is the attitude of many. They want to get away from commandments. THAT is the standpoint of the natural man (Rom. 8. 7). But, when we are born from above, we are brought to a new standpoint (2 Cor. 5. 17), and need to shun the theory that makes us afraid of the word "commandments." It is a beautiful and loving word. The Lord Jesus said, "If ye LOVE Me, keep My commandments" (John 14. 15). And the new life will think of nothing else. The theory that His commandments are grievous shows its evil origin (Gen. 3. 1, contrast 1 John 5. 3).

But, inasmuch as we have a warfare within, against the flesh, we need grace, in the Holy Spirit, to remind ourselves continually of the preciousness of God's commandments. The psalmist did not want to be left to himself (Prov. 29. 15). He wanted to be told just what to do. He found the fulness of God's love behind, and in, all His precepts. And thus He was out of breath with intensity for God's will, and the next verse suggests the guiding with God's eye, of which Psalm 32. 8 so beautifully speaks.

And if we continue to verse 133 we see the right note as to "dominion." Self-will, far from being freedom, is the dominion of sin over us (cf. Romans 6). "The oppression of man" is in the next verse, but the oppression of self is mentioned first.

And this holy longing for God's words is not only in one verse of the Psalm. "With my whole heart have I sought Thee: O let me not wander from Thy commandments." Observe the stress on commandments once more. Again, "Behold, I have longed after Thy precepts," and "I will delight myself in Thy statutes." Yet again, "Make me to go in the path of Thy COMMANDMENTS: for therein

do I delight." And "Thy STATUTES have been my SONGS in the house of my pilgrimage." The joy in God's statutes was intense. Indeed, we should be compelled to write out almost all the psalm, nor would this be a hurtful exercise.

PROMISES are implied, but not mentioned: the great joy is God's will, and His loved authority, that we may not sin against Him. There is not one murmuring word concerning His precepts. The attitude in Malachi 1. 13, "Behold, what a weariness" found no favour with God's beloved servant. Psalm 119. 97 is the reverse.

And shall we, who have the further privilege of a COMPLETED Bible, and a looking back on the unveiled work of Christ, which the psalmist knew in type and shadow, be less grateful for our Heavenly Father's will? Surely not! The Lord Jesus said, "My sheep HEAR My voice," and the words ring out, "If any one will to DO His will." Let us sorrow more over the sad departure from this to-day, and the parrot-like objection to the "commands" of our beloved Lord. Is the law, written in the believing heart (Jer. 31. 33), legalism? No, a thousand times, NO.

SOME THOUGHTS AS TO PRAYER AND PRAISE.

Let us mark the limitation of Psalm 66. 18.

Only those "IN CHRIST," and drawing near according to Hebrews 10. 22, can "CONTINUE in prayer, and watch in the same WITH THANKSGIVING" (Col. 4. 2).

"Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my Strength, and my Redeemer." Psalm 19. 14.

1. For God's dear people in "trying" circumstances, that they may learn the blessedness of trusting Him, and of seeing mercies wrapped up in OUTWARDLY unattractive experiences (Ps. 37. 3-5).
2. For those who have the privilege and responsibility of training children for the Lord, that they may not "assume" salvation, but definitely wait on God, and seek consistency of life with a view to His fulfilment of Acts 16. 31, 32; and that the home may not seek to "win" by compromise with the world. It is easy to obtain profession of Christ, if the flesh is allowed the world's fashions and customs to a large extent.
3. For the Lord's work on the Continent (we would not forget ANY who are simply aiming to please Him, but we feel a special need for remembrance of brethren who are devoting some days of holiday from daily work to definite gospel labour among souls in many needy districts).
4. That these pages may exalt Christ,—and not exalt man (2 Cor. 4. 6).

"Not unto us, O Lord, not unto us, but unto Thy Name, give glory, for Thy mercy and for Thy truth's sake" (Psalm 115. 1).

"That nothing be lost" is our responsibility as to the fragments (John 6. 12), but HIS as to the persons (John 18. 9).

Praise does not depend on circumstances but on the Lord.

* The same word is rendered "swallow up," Ps. 56. 1, 2.

TALKS ABOUT PRESENT-DAY NEEDS,—41.

Reminders of WHAT WE WERE, WHAT WE ARE, BY GRACE, WHAT WE SHALL BE.

BLESSED be GOD that every word of His is true, from the beginning, and all will be fulfilled in His own time, and way. How we should praise Him for this glorious fact. It is humbling to meditate on what we were, enemies, far off, and dead in sins (Rom. 5. 6-10, Eph. 2. 1), unprofitable (Rom. 3. 12), having no hope and without God in the world (Eph. 2. 11, 12). We were even as others (Eph. 2. 2, 3), "but God, Who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, made us ALIVE." Yes, God loved us, and the only reason was because He WOULD. There was nothing to love in us, for we were unholy, enemies, and without strength. God loved Israel because He would (Deut. 7. 6-8). It is the same with all whom He has chosen in Christ. We have nothing whereof to boast, for we did nothing to merit His love. How we should praise Him as we meditate on WHAT WE ARE now, and all by His sovereign grace and eternal love. Ephesians 1. 1-4 should ever stir our hearts to love Him more fully. We are now, in mercy, and through the finished work of Christ on Calvary, A NEW CREATION (2 Cor. 5. 17). We are accepted in Him, our beloved Lord (Eph. 1. 6), and made nigh in His precious poured-out blood (Eph. 2. 13). How we should seek to live AS near ones, near to Him in daily life. If among the called of Jesus Christ (Rom. 1. 6), we have been quickened (made alive), with Christ, and raised up together, and made to sit together in heavenly places in Christ Jesus" (Eph. 2. 5, 6). We are now "children of God by faith in Christ Jesus" (Gal. 3. 26), "sons" (Gal. 4. 6), and "heirs of God," and, moreover, "joint-heirs with Christ if so be that we suffer with Him" (Rom. 8. 17), "members of His body" (Eph. 5. 30)! We are saved with an everlasting salvation, we are CHOSEN, REDEEMED, CALLED, JUSTIFIED, in the Righteous One. Our sins are all forgiven and remembered no more (Heb. 10. 17). How precious are the words of 1 Corinthians 1. 9, "God is Faithful, by Whom ye were called into the fellowship of His Son Jesus Christ our Lord". O that we may shew forth by our daily life, "the praises of Him Who hath called us out of darkness, into His marvellous light" (1 Pet. 2. 9). We would not fail to thank and praise our God for His perfect work. WE WERE EVEN AS OTHERS, and we need to remind ourselves of this, and also to remind one another, lest we become boastful con-

cerning what we are. Let us ever remember that ALL is by grace, through the work of Christ. We are what we are IN HIM (1 Cor. 15. 10). True we are physically in the world, BUT NOT OF IT. The Lord Jesus, in His prayer to the Father for His disciples, said, "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil." Then He added, "They are not of the world, even as I am not of the world" (John 17. 14-16). There are many exhortations to holiness which it would be well to notice (1 John 2. 6, Rom. 12. 1, 2, 1 Thess. 4. 7, 1 Pet. 1. 15, 16). If we are now, by grace, in Christ, may this be manifest in godliness of life. O that many may SEE and FEAR and be BROUGHT by God's Holy Spirit to trust in Him, (Ps. 40. 1-3), and many be caused to say, "The Lord hath done great things for them." Then we may well reply, "The Lord hath done great things for us, whereof we are glad" (Ps. 126. 3, 4).

Having seen what we were, and also what we are in Christ, through His merits, we only know in part WHAT WE SHALL BE. The future is wondrous. In 1 John 3. 1, 2, we read, "Beloved, NOW are we the sons of God, and it doth not yet appear what we shall be, but WE KNOW that when He shall appear WE SHALL BE LIKE HIM, for we shall SEE HIM AS HE IS,"—not as He was when He came to die for us, a Man of Sorrows, but AS HE IS. What a glorious prospect, (1 John 3. 1-3). Then we shall be around Him, a people near to Him having been made near in His precious blood (Eph. 2. 13). When He comes, His people will be changed (1 Cor. 15. 51, 52), and have a body like unto His glorious body (Phil. 3. 20, 21). Yes, we shall see, and share His glory. John 17 will then be fulfilled. Oh what bliss awaits those who are now among the called of Jesus Christ (Rom. 1. 6). We shall be glorified (Rom. 8. 30), being faultless before the presence of His glory (Jude 24). The Lord Jesus will then see of the travail of His soul (Isa. 53. 11), and He will be satisfied, and we too shall be satisfied, when we awake, with His likeness (Ps. 17. 15). What joy should fill our hearts now as, in the Holy Spirit, we meditate on such a glorious future. No pen, nor tongue, can describe what it will be, but to know that we shall be with Him for ever, and like Him, should thrill our inmost soul with rapturous joy; and let us think also what lives to God's glory ours ought to be NOW, and all by His grace. THEN we shall praise Him as we would, and serve Him continually without sin and sin's presence, and walk with Him in white (Rev. 3. 4, 22. 3, 4), and how wonderful are the words of Revelation 3. 21:—"To him that overcometh will I grant to sit with Me in My Throne, even as I also overcame and am set down with My Father in His Throne." Oh that we may be faithful now, and live, by grace, in view of God's marvellous love, and the

future glories in that Day,—live in the power of the Holy Spirit, and say from our hearts, “Even so, Come, Lord Jesus.”

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R E G E N E R A T I O N : N O T R E F O R M , E V O L U T I O N , R E S P E C T A B I L I T Y , R E L I G I O N , R I T U A L .

“Marvel not that I said unto thee,
Ye must be **BORN** from above.”

John 3. 7.

P L A I N S P E A K I N G B E C A U S E
T H E R E I S A N E E D ,

IT may be that the reader has his own ideas as to what a “religious tract” ought to be, and likewise his own ideas of acceptance with God. Possibly he at once rejects definiteness about sin and its punishment as out of place. “IT IS NEITHER SCIENTIFIC, NOR RESPECTABLE” says he, “TO CALL MEN ‘FALLEN CREATURES.’” But there is at least one alarming fact. While you, my reader, are discerning how men should be described, others are passing into eternity. Whither? Have YOUR IDEAS sufficient proof, that dying men MAY REST ON THEM? If not, I reject them at once and entirely. I am not here to take “a chance.” MY LIFE IS TOO PRECIOUS TO STAKE IT ON AN UNPROVED WORD. An opinion that pleases men by promises WITHOUT A GUARANTEE—is A LIE, A CRUEL LIE. I would rather be plain-spoken and offend, than lull to sleep with A LIE. A lullaby to hell is a miserable comfort, and, while I fear many are singing this, I dare not sit still.

We cannot but deal with facts as they are, and show a fitting seriousness, FOR FACTS ARE SERIOUS. How many are TO-DAY on their death-beds? Let us come to OURSELVES more closely? How long do you assume you will live? At the OUTSIDE, how many years? O for a deep concern in your heart,—and mine. A man has no right to pen such a tract as this, nor to give it away, unless he FEELS REALITIES. But if he does FEEL them, tell me—Has he a right to be silent and indifferent? A thousand times, NO.

The words of the Lord Jesus are often startling. Again and again we find it so. Probably you will agree with me. But men have become “used” to them, and it seems Satan’s aim to blunt their edge. Should we not be startled, if we heard, for the first time, such expressions as, “Woe unto you . . . hypocrites,” “Ye are of your father the devil,”

“These shall go away into everlasting punishment.” “Hath never forgiveness” and “Ye must be born again!” Whose words are these? They are the words of the Son of God. We do not repeat them merely to alarm. Far otherwise. Does the reader imagine that the object of these lines is terror? If so, he quite misses the point. Our longing is that many readers may experience a peace never known before, and a joy that is abiding. But we need a ground for peace, and it is our responsibility to point out that the standpoint of Christ is altogether different from that of the twentieth century; and that the choice is—His words, OR giving to HIM the lie. It is this that appals us. The Lord Jesus Himself unvaryingly emphasizes REGENERATION, i.e. a new birth. But, directly or indirectly, most are denying this to-day. Shall we reject Christ’s testimony? That is the plain issue, and such an issue is vital. O how great is the love of God that makes it possible still to declare His love and the way of life.

Permit me, dear reader, to be personal. You are possibly as respectable and religious as many, or more so, but have you been born again? I have asked men this plain question, and though they have professed interest in Christ, they have been compelled to reply, “I cannot say so.” Indeed, many would need to reply, “I do not know what you mean?” May I ask you,—“What do you understand by Christ’s emphasis on being BORN AGAIN?” Have you any fixed idea, or has it not troubled you? Common indifference in this matter is amazing. A new birth is essential before entering God’s Kingdom. The Lord Jesus has plainly spoken thus. Yet the majority put the whole question on one side, and irrelevant, and trust to something else. Trusting to something else is madness, if Christ is True!

Do we not well to ponder this question earnestly, before going any further? I repeat—What is it to be born again? Many there are who openly deny the necessity. “I have always tried to do my best, and you can’t do more,” “My religion is do to others as you would be done to,” “I have always liked good things,” “If a man leads a straight life, that is enough,” “I shall stand as good a chance as those who go to church.” All these claims miss the mark. God is not compromisingly indulgent. He allows nothing short of perfection before His throne. How could He, consistently with His own perfection. If there is to be righteousness, it must BE righteousness. Woe to them that call darkness light. And “As good a chance” is no chance.

To be born again (John 3. 3) is to pass out of death into life (John 5. 24), to be quickened and delivered from one’s natural state (Eph. 2. 1-5), to become a new creation (2 Cor. 5. 17), to experience the work of the Holy Spirit within (Rom. 8. 16), and all because the Holy One died for the guilty. Amazing love! (If the Lord will, to be continued, and reprinted in booklet).

Notes on Memorized Verses.

JOSHUA 1. 5-9.

DEUTERONOMY 30. 11-14.

11, Mark the stress on "to-day": love's quickness (Ps. 119. 60, Heb. 13. 13). 12, Doubtless there was an application to Israel then very definitely, a call to prompt obedience. But the Holy Spirit shows in Romans 10 a further prophetic fulness, dependent on the grace set forth in Deuteronomy 30. 6. If it be asked, How could God deal with Israel then on THIS ground?—is not the answer that they had the types of redemption, and were **TYPICALLY** a saved people? Hence their acceptance and joy were linked with **FAITH** (14), though they lived in the dispensation of the shadow: Romans 10 (6, 7) beautifully sets Christ forth as the One Who fulfilled the "commandment" completely (cf. the ark **MADE FOR** the law, and Col. 2. 14—the Veil in the midst—with Heb. 10. 20). "That we may hear and do" (12, 13). "It is finished" (John 19. 30), and so the doing is gratitude's fruit.

ACTS 3. 12-26.

12, Concern for God's honour, and personal humiliation (contrast John 5. 43). 13, The glorifying of Christ. God reversed man's verdict. 14, "Ye denied," "Ye asked": two evils (Jer. 2. 13). 15, Killed the Prince of Life (cf. 1 Cor. 2. 8). "Witnesses," John 15. 27, Acts 10. 41. 16, His Name, not ours: so is it as to salvation: let us always exalt the Name of Christ (Acts 4. 12). "Perfect soundness," a type of the fulness in that Day (1 Thess. 5. 23). 17, Hence no excuse. 17, 18, Ye, God: a contrast. "So fulfilled": the wrath of men must praise Him. 19, Repent, cf. 1 Timothy 1. 13. Each sin is a black spot. When sins are blotted out there are always times of refreshing: and in "that Day," when Israel's sins are blotted out, this passage will be fulfilled altogether. 21, "Must," as definite as the "must" of John 3. 14. God—"THROUGH the mouth": God's use of instruments, but His **VERBAL** inspiration (2 Pet. 1. 21). 22, No uncertainty. "Ye shall hear" (a) command, (b) prophecy: men broke the command, but cannot break the prophecy. 23, "From among," cf. "destruction from" (2 Thess. 1. 9). 24, Christ the Centre of the Scriptures. 25, Galatians 3. 16. 26, Romans 1. 16: the place where Christ was crucified was the place of the first invitation to Him: such is grace. No blessing excuses sin—"Turning away" (Rom. 11. 26).

DEUTERONOMY 33. 8-11.

8, God's blessings to the high priest specially before us. God remembers history (Massah and Meribah). 9, Luke 14. 26. 10, Malachi 2. 5-7. The privilege of access to God is immeasurable (Num. 18. 1-18, Ezek. 44. 15, 16). 11, How gracious is the Lord to receive His people's work.

5, The men were NOT different, but God's power in, and with, Joshua made the difference. **THAT** was the ground of true success: even so now, "circumstances" are not the important matter: God is able to make all grace abound **TO MEET EVERY NEED**. "With Moses," "With thee": the word "with" is more precious than we realize, when it is more than a word. 6, The inference of faith. "SHALT thou divide": God's assurance: He was pleased to give the land, but likewise pleased to **USE A MAN** to divide it. 7, Repeated encouragement:—and the encouragement is a command. "Only": whole-hearted confidence, cf. Mark 5. 36. Obedience must be exact, **OR** it is not obedience: turning to the right hand is as much "turning" as to the left. "Do wisely" (margin): see Jeremiah 8. 9. 8, If we do not talk of God's words, we cannot expect to retain power to **MEDITATE**! Talking without meditation and meditation without talking are alike defective. "To do": if we think without doing, our knowledge increases our sin (2 Pet. 2. 21). 9, The reason: **GOD** has commanded. Two positives and two negative commands, linked with a promise (cf. Eph. 6. 2).

ACTS 11. 22-26.

22, It is well to hear, and to share in praises (Col. 4. 7, 8). Fellowship—They sent forth. Barnabas was very loving (Acts 9. 27), and had lived among Gentiles (Acts 4. 36). 23, The grace of God, not the work of man. "He was exhorting," (cf. "Son of exhortation," 4. 36). "With purpose of heart": grace leads to godliness (Tit. 2. 11, 12): we must not misuse grace, as if God's love permitted us to be idle. Have we sufficient purpose of heart (2 Chron. 12. 14)? 24, "For," The Holy Spirit **AND** faith. "Added," **AFTER** quickening, not to a denomination but to the Lord (2. 47 lit: 5. 34). 25, Fellowship. 26, Fellowship with holy worship first: then the witness to others. "Called by an Oracle" (i.e. called of God): how wondrous is His grace. Yet how many "call themselves Christians," and this has become a fixed expression. What does God call us?

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The tempter does not label sin **TRUTHFULLY**, when dealing with children of God. He urges much that **SEEMS** permissible, and even spiritual, to get his own ends. He will not hinder much activity, if he can thereby encourage lack of communion with God, and so forth. He does not bring undiluted poison, but poisoned food.

Correspondence from any Believers and Enquirers exercised before God, is welcome. O that His humbling work may be more realized by us in these last days.

Percy W. Heward, 61, Upton Lane, Forest Gate, E.7. - Phone: Maryland 2196.—(NO messages on the Lord's Day.)

Thoughts from . . . The WORD of GOD.

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Free.

"I will mention the lovingkindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us."
Isaiah 63. 7.

"God Who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved), and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that, in the ages to come, He might shew the exceeding riches of His grace in His kindness toward us through Christ

A MONTHLY, AS GOD GIVES GRACE, SEEKING TO EMPHASIZE HIS GLORY, HIS SOVEREIGNTY, HIS LOVE AND HIS WILL, THAT THOSE REDEEMED BY THE PRECIOUS BLOOD OF CHRIST MAY LOVE HIM, AND HIS WORDS MORE, AND THUS "LOVE ONE ANOTHER," AS THEY HATE SIN IN THEMSELVES AND ONE ANOTHER, AND LOOK FOR THEIR COMING LORD.

Edited by
PERCY W. HEWARD.
Correspondence
Concerning the Will
of GOD welcome.

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Jesus." Ephesians 2. 4-7.

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

"Who redeemeth thy life from destruction; Who crowneth thee with lovingkindness and tender mercies." Psalm 103. 4.

"Of His fulness have all we received, and grace for grace." John 1. 16.

"He giveth more grace."
James 4. 6.

"My grace is sufficient for thee: for My strength is made perfect in weakness."
2 Corinthians 12. 9.

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

An earnest invitation also to gatherings to the glory of God "If the Lord will,"—Meeting Room, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 3 and 6. 15, Mon: 8, Thurs: 8, Sat: 6. 45. Also 130, Grundy St, Poplar, London, E.14., Tues: 8. 15. Also Bible Meetings in Old Kent Rd, and Camberwell, &c., some Wednesdays.

A Word of Introduction.

BY the grace of God, thankful for daily grace, we would send forth this little messenger. It is not with the object of human success. Truth is not popular in "perilous times," and if, in God's mercy, there is any humble setting forth of some of His truth, we can hardly expect to please men. But, as we write these words, our hearts are concerned. How much more there is in Christ's fulness than we, or any of His beloved people, have realized. How much more we need to walk with Him. The privilege of issuing a testimony for the Lord is real, but the responsibility is real. The devil does not cease to tempt the flesh, does not cease to fight. Few know the varied problems. To be kept from compromise, without one bitter or unkind word, is our heart's desire. To be definite for the Lord, without any assuming tone, or appearance of pride,

is our prayerful longing. Conscious of need, and of failure, and that all our service needs refining, we do trust that God may use to bring Himself glory, and to bind many of His people's hearts more closely together in the line of love to Himself and His will.

"THE GOSPEL OF THE GRACE OF GOD."

Acts 20. 24.

A HELPLESS SINNER meets the Saviour's might:
Condemned and hopeless, grace is his delight.
If God demanded SOMETHING of the sinner's toil
The smallest work would all salvation spoil.

Guilty, he rests in what he used to scorn,—
Until, in mercy, he anew was born:
The gospel still repels until we know
Aught but the gospel would all hope lay low.

Undone, in self, we find a work unique,
That ne'er can be undone, nor did WE seek:
'Tis grace from first to last,—Christ's blood out-pour-
Awakens deathless praise, in glad accord. [ed

Words of Encouragement.

1 Thessalonians 4. 18 reminds us "THESE WORDS," that the Holy Spirit's words are to be used in our conversation. We are to exhort and encourage "one another." God graciously desires His people to be refreshed. And He has given precious sentences that we may know how to help. Hosea 14. 3 shows, in quite another context, Divine mercy in providing words. Do we sufficiently realize the value of the EXACT WORDS of the Holy Spirit? It is possible that some believers never think even of learning them, and rarely speak in Scriptural language. This is a definite loss. Our gracious God can bless the minimum of knowledge, but this is no reason why we should remain babes. It is important to go forward, and if we grow in grace we shall not be careless of the words which the Holy Spirit teacheth (1 Cor. 2. 13). And another thought is here which we would remember. The brevity of life is solemn. We are expected to need comfort and to minister it. The thought of our Lord's return is to be an important factor in our spiritual brightness. O that it may be as to His glory.

SERVICE AND COMMUNION.

FAR be it from us to undervalue "the WORK of the Lord." It is a privilege to DO anything for Him. To SAY a word as His representative: to TELL lost sinners of One Who died for such: to ARRANGE in His fear: to EMPHASIZE His holy commandments and promises—who can over-value such an honour? Sad, indeed, it is to find oneself, and others, busy with EARTHLY arrangements, so that the obtaining of a little extra money, and the needless decorating of a very temporary home, and the adorning of this body of humiliation,—occupy the time which might well have been used definitely for Him among lost souls.* Not a word is to be said against the NECESSARY duties that our Heavenly Father has appointed. Life is not mere machinery. He giveth to His beloved sleep, and we are bidden to eat and drink to His glory. It is a sign of an unbalanced heart, or an unbalanced mind, when a plea for pilgrimliness is met with the rebuff, "Are we to be hermits, or limit ourselves to bread and water?" God has dealt with these things, and it is a poor "victory" to turn aside love's warning by a "clever repartee" of this nature. Such language will have no beautiful reward at the Judgment Seat of Christ. Service is not an amusement, but it is not a slavery. It is an

expensive thing to live for Christ, and all that will live godly in Him shall suffer persecution, but it is an honour, not a drudgery, to give up for Him. "By royal appointment" is a dignity in the world, and to be commanded by our gracious Lord is a greater privilege than any of us realize.

But there are aspects of NEARNESS which we overlook. The king's servants are not all in intimacy. If I make something for the Lord's acceptance it is wondrous condescension, if He accepts, but that is not necessarily dwelling in His presence. The porters in Ezekiel 44. 11 are SERVING Him, but those who enter into the sanctuary are MORE HIGHLY honoured (verse 16). Is it possible that we are busy, here and there, in His WORK, and yet losing much? Does He give us duties to do for Him outside, as it were, because we like to be busy THUS, rather than to find time for Himself? Do we enjoy activity, but weary of communion? Who of us is not humbled at the failures called to mind by such a question? Labour is well, but there are many labourers for a king who have little to do with Him personally. And there is a parallel. Is it not this INTIMACY that we desire, by grace, as well? Have we time to hear His voice, or are we too busy getting ready our WORK for Him? Would a parent be satisfied with a child who was always in the factory, keeping, indeed, to the rules he had made, but who was too occupied to spend any time in the home with himself? Our Heavenly Father seeks worshippers. Enoch, we read, walked WITH GOD, and possibly it may yet be found that those who take this attitude, in the enabling of the Holy Spirit, actually get through more work for Him as well. Martha may toil longer, but Mary has DONE true work with love's speed, that she may have time to sit at her Lord's feet, and hear HIS WORD.

SOME THOUGHTS AS TO PRAYER AND PRAISE.

Let us mark the limitation of Psalm 66. 18.

Only those "IN CHRIST," and drawing near according to Hebrews 10. 22, can "CONTINUE in prayer, and watch in the same WITH THANKSGIVING" (Col. 4. 2).

"If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15. 7.

1. For reviving among God's dear people,—true reviving linked with humility, and a deeper sorrow at grieving Him.
2. For children of God who are passing through greater trials than we ourselves (Heb. 13. 3).
3. For neglected and often-forgotten lands as Daghestan, Siberia, Swaziland, Honduras, Australian backwoods.
4. For the Lord's work through this magazine, and linked service among those of all nations in London, and among souls in France, Belgium, Germany, Poland, etc., that there may be communion with the Lord, and a fear of anything in our own strength.

"God granted him that which he requested."

1 Chronicles 4. 10.

* Not only in preaching. Because a sister in Christ does not rightly stand at a street corner, shall we make light of earnest seeking out of a poor woman, poor because without Christ, whom we cannot reach at that corner?

HEART LONGINGS.

May I walk, O Lord, with Thee,
And myself more humbly see,
As I think of that glad Day,
When we shall be caught away.

May I live each day for Thee,
That the world may know, and see
I am born from heaven above,
And the heavenly things I love.

May I show in all I do
That I have been made anew,—
Chosen, called, redeemed and blest,
In salvation's garments dressed.

May I hear Thy loving voice,
Ever in Thyself rejoice,
Meditate and grow in grace,
Run by faith the heavenly race.

May I follow on to know
More of Thee, and daily shew
That with Thee I joy to be,
And Thy glory long to see.

May I bear reproach and shame,
Suffer now for Thy dear Name,
That I may Thy glory share,
In that city bright and fair.

May I shew that 'tis my LORD
Whom I love, His grace record,
Tell of what He did for me,
On the cross of Calvary.

May I shew my heavenly birth,
Live as one redeemed from earth,
Soon to meet my Lord, and be
Like to Him eternally.

“ IF THE LORD WILL ”:—

Gatherings for Believing Men, John Pearce Restaurant,
2, MINORIES, (side entrance, 2nd floor)

TUESDAYS 6. 30—7. 45.

(Business Young Men specially invited. There are opportunities for conversation concerning the Lord, and for Greek or Hebrew unto the Lord's glory, 5. 15—6. 30).

SUGGESTED SUBJECTS DURING JULY:—

3rd. TO BE ANNOUNCED LATER.

10th. TO BE ANNOUNCED LATER.

17th. QUESTION EVENING.

(These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder).

24th. THE CHILD OF GOD AND THE USE OF FORCE.

1. Humility and Faith.
2. The Believer and Warfare (John 18. 36 etc.).
3. The Believer and Self-Defence (Matt. 5. 38, 39, etc.).
4. The Believer and Law Suits (Matt. 5. 40, etc.).

31st. THE TEMPLE AND THE SYNAGOGUES.

1. God's Arrangements for Israel.
2. Synagogue Scenes in the Later Scriptures.
3. Israel's Synagogues To-day, and the Alteration of God's Precious Types.
4. The Christian's Spiritual Worship and Gathering, in the Name of the Lord Jesus.

Suggested Daily Readings.

“ IF THE LORD WILL,”—JULY 1928.

Day	READING.		LEARNING.	
	Joshua	Acts	Acts	Ps. 119.
1	7. 6-15	13. 4-18	13. 25	97, 98
2	7. 16-26	13. 19-37	13. 26	99
3	8. 1-13	13. 38-52	13. 27	100
4	8. 14-29	14. 1-10	13. 28	101
5	8. 30-9. 15	14. 11-22	13. 29, 30	102
6	9. 16-27	14. 23-15. 5	13. 31	103
7	10. 1-14	15. 6-21	13. 32	104
8	10. 15-30	15. 22-35	13. 33	105, 106
9	10. 31-43	15. 36-16. 5	13. 34	107
10	11. 1-14	16. 6-18	13. 35	108
11	11. 15-12. 3	16. 19-34	13. 36, 37	109
12	12. 4-24	16. 35-17. 9	Jos. 14. 6	110
13	13. 1-21	17. 10-2	14. 7	111
14	13. 22-33	17. 22-34	14. 8	112
15	14. 1-15	18. 1-11	14. 9	113, 114
16	15. 1-15	18. 12-23	14. 10	115
17	15. 16-63	18. 24-19. 8	14. 11	116
18	16. 1-10	19. 9-22	14. 12	117
19	17. 1-18	19. 23-34	14. 13	118
20	18. 1-9	19. 35-20. 5	Acts 18. 24	119
21	18. 10-28	20. 6-16	18. 25	120
22	19. 1-23	20. 17-30	18. 26	121, 122
23	19. 24-51	20. 31-21. 6	18. 27	123
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TYPEWRITTEN NOTES.

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

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112. Education According to Scripture.
113. Thoughts on the Lord's Will as to the Lord's
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116. Notes on John 3. (Extracts of Address on "The Personality of the Holy Spirit" and Notes on John 3. 5-8.).
117. Romans 13.
118. Reverence.
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120. That which has been called "The Intermediate State."
121. The Day of Christ's Death, and Related Subjects.

THE CHILDREN'S COLUMNS.

HEAVEN and HELL :—

BOTH are REAL !

WE dare not hold back, either from young or older ones, any part of God's truth, for all is equally true. Though some parts may seem more pleasant than others, yet all is in mercy written. God has been pleased not only to speak of His wondrous love and tender mercies which are over all His works (Psalm 145. 9), but He has given His truth concerning His righteous wrath. God is so holy, so righteous, that He cannot go back from any word which He has spoken, and caused to have been written. The statement in Isaiah 40. 8 is precious to those who love Him and His written truth, "The Word of our God shall stand for ever." Again, in Matthew 24. 35, "Heaven and earth shall pass away, but My Words shall not pass away." Though the first heaven and earth pass away (Rev. 21. 1), the holy city, the heavenly Jerusalem, will remain for ever and ever. Also the new heaven and the new earth, of which we read in 2 Peter 3. 13. 'Tis blessed to know that God will, in His own way and time, fulfil all that He has spoken. Heaven is indeed real, and it is a happy and glorious place where no sin shall ever enter. The prophecy that heaven and earth shall pass away does not apply to the other heaven where Christ is, where there is joy and peace, and eternal blessing. In Luke 15 we read that there is joy in heaven over one sinner that repenteth, joy in the presence of the angels of God over one such. Where Christ is NOW, there must be real and true joy. Heaven is a place where there is true worship, and God's will is completely done. We call to mind the words in the prayer which Christ taught His disciples, "Thy will be done in earth, as it is in heaven" (Matt. 6. 10). In the future, in the new earth, God's will indeed will be done, for all in it will be righteous. What a contrast is the earth now, with all its sin, death and suffering. God's people are exhorted to lay their treasure up in heaven: it will be safe there, and the Lord Jesus said that if our treasure is there the heart will be also. God's servant Paul tells us, in 2 Corinthians 12, that he was caught up to the third heaven, into Paradise, and heard unspeakable words. How wonderful is God's love to those who were His enemies, in that He gave His beloved Son, Who was God, to come down to this earth, becoming a Man, to live and die for hell-deserving sinners. And such are all by nature, for all have sinned, and none will go to heaven except they are saved through the poured out blood of Christ. Heaven is for the redeemed. I know there are MANY who like to think of heaven, and I expect MULTITUDES hope to go there. But if they do not love God now, and love to read His Word, and to hear about Him, how

would such like to be where He is? It would not be heaven to them. Will you, dear reader, look at Revelation 21.27?—"There shall in no wise enter into it anything that defileth . . . but they which are written in the Lamb's book of life." Is your name written there? The proof is found whenever one has sorrowed over sin, and sought the Lord Jesus aright. If not, where will you be eternally? For if heaven is real, and it is, so is hell, yet few wish to hear this part of God's truth,—but it must be proclaimed, and that continually, with such earnestness. We have seen that heaven is a holy, and happy place. But again we may ask, Has God portrayed hell? Yes. It is a place where there will be weeping and GNASING of teeth (Matt. 8. 12, 25. 30). It is a place of torment (Luke 16. 28). The man described by Christ is told to remember his privileges when living on the earth. In hell it is TOO LATE to repent and escape. O that this solemn part of our message may speak to some who are going their own way, the way that leads to endless destruction from God's presence. We will now look at Revelation 21. 8, for here we are told who will be in hell. It is a solemn verse. "The fearful, and unbelieving, . . . and all liars shall have their part in the lake which burneth with fire and brimstone." How such a statement should cause many to be troubled, and to ask themselves where they will be for ever and ever. There are many other passages which speak of the sad place where the lost will be. There is joy in heaven, such holy joy;—every one will delight in all God's will, and praise Him without sin and sin's presence. They will be there because of God's grace. Those who trust in the Lord Jesus, Who died to save them, will rejoice there for ever. But in hell there is weeping: we read nothing of happiness there. Christ is in heaven. Satan will be in hell. Do you wonder we are concerned about those who WILL go their own way? May God in mercy work, and cause some who read these messages to repent, and trust, even to-day, in Him Who died for hell-deserving sinners. If you see yourself as such, the door is open even now,—and God in mercy waits to save.

HEAVEN is a holy, happy place
Where those redeemed by sov'reign grace
With Christ will be, no more depart,
And serve Him with a perfect heart.

HELL is a place of endless woe,
Where sinners lost for aye will go,
Weeping and sorrow will be there,
Anguish as well and dark despair.

HEAVEN is a place of endless bliss,
And saints delight to tell of this,
Where the redeemed with Christ will dwell,—
And of its fulness none can tell.

HELL is a place of torment, too,
The words of Holy Writ are true,
And those who will their own way go
Will to their sorrow find it so.

HEAVEN is for those redeemed by Christ,
Whose death on Calvary sufficed;
And such with joy delight to tell
How God in mercy saves from hell.

HEAVEN is so real, but hell is too,
God's Word is true, yea, through and through:
For sinners Christ His life-blood gave,
And God in mercy waits to save.

Are YOU concerned, and do YOU see
That YOU are lost, and need to be
Made nigh by Christ, then why delay?
If broken-hearted, come to-day.

IN THE SERVICE OF OUR EXALTED LORD IN POLAND.

(Condensed etc. from the record for "Gedanken aus Gottes Wort" of our beloved brother, Mr. H. A. Werner, who, with Mr. Michael Ruda from London, was again privileged to serve the Lord in Poland—May 1928).

THROUGH the enabling of God it is possible for me to add a record to that of last October. God has been pleased to stir some of His beloved people, to devote interest in His service to the Jews in Poland also, where myriads have heard little of the gospel. He used continued prayer to send out two (itinerant) witnesses: if the following leads to more prayer, and is a help to His honour, to draw His people from selfishness to a holy care for others, the glory will be His.

In the preparation we experienced the Lord's good hand, in opening the door. Laden with three bags, full of Scripture portions and tracts,—an expression of His people's love—we journeyed to BEUTHEN, where a brief halt gave opportunity to distribute German Scriptures. In KROLEWSKA HUTA we conversed with a beloved friend who encouraged us last year. On the way to his house, and from it to the station, we passed on the printed messages, which were welcomed, till we were led to the police station, and told it was strictly forbidden. Last year we were unhindered. We experienced thereby how men and regulations change, but our God changes not. The Lord graciously overruled interruption, and we reached the train for TARNOW. On all railway journeys God gave opportunity to speak of that which is all-important, often leading to lively conversation with Jews, who are to be found everywhere distinguished by their special dress. Late in the evening we arrived, and waited on the Lord to know what He had prepared for us. The following day was a holiday (May 1st). The authorities postponing their duties (tract permit desired), we sought opportunity to come into contact with people: the Lord afforded this on the market. We felt it keenly that we had not permission, (as an orator, we saw), to speak to the assembled crowds, of the TRUE salvation,—the more so, as, judging by banners, 50% were Jews. In the afternoon we visited a house where some were going in and out, and could say a few words. May God erect a witness in this city.

On the morrow we obtained a permit, for house to house distribution. The crowd soon observed, and sought, with violence, the Scriptures, finally snatching my co-worker's Hebrew Bible, and cutting the straps of my case.* Afterwards we welcomed young men who were interested, and

* A LIMITED "permission" is very difficult to fulfil. Some soon ask in the STREET; but the brother whom I have seen records that when, on a subsequent occasion, the restricted permission was observed very firmly, for Christ's honour, there was wondrous overruling—Editor.

asked for New Testaments. Especially one visited us twice, and the third time brought us the news that the Jews had agreed to lay hold of our goods, (the stock of Scriptures for further use), and he counselled taking them quickly to the railway station. After this we had further conversations, and observed that young Jews are shaking off the yoke, and, in hopelessness and desire for something new, are willing to speak over God's Word.

May 3rd, LUBLIN; a national holiday. In the house of a believer we found a welcome, full of love, and, through him, had insight into the conditions of the city, a stronghold of Roman Catholicism as well as Judaism. Almost nothing seems done as to the gospel. From a conversation with a middle aged man we had such a true characterizing of this city that I confess it left me with, as it were, a cold shudder. Scarcely ever have I seen godlessness, blasphemy, haughtiness and supposed learning in such a degree. On the following day we obtained permission to pursue our service, and immediately made use of it on a main street. We could not go far. The gathering of people drew a policeman, who thought it best to go to the police station. In the detective department our personal-marks were taken, and we were free, but counted it prudent to prosecute our service more quietly, so as not to lose time. We went along houses and shops, sowing the precious seed. About midnight we went toward WARSAW. Here, the Lord granted opportunity in a gathering of 25 young Jews. We betook ourselves after to the other side of the Vistula (PRAGA) where very little gospel service is done. The Lord's Day we wished to pass in quiet fellowship (before the Lord) with brethren and sisters in London and Peterswaldau. With this object we went to RADOSC where there was formerly a Bible School. Now a few families reside there; we were welcomed, and had intercourse with believing ones, and could exchange helpful thoughts to God's glory. We also learnt of the condition in VOLHYNIA (East Poland). Monday we continued our service in PRAGA. The Lord encouraged us especially with a young Jew. The Bible Society's window reminded us of the Scriptures in over 600 languages. What a witness! Thence we went to LODZ, and obtained further tracts (posted there), after a long conversation at the Kommissariat we obtained a comprehensive permission, whereas last year it was restricted. My co-worker had a long conversation, till late in the night. The day following God allowed rain. Later we journeyed to OZORKOW, a small town near. We could view conditions, and also scatter the precious seed. Often were we asked, "Have you a meeting here?"

In return route, we came to KATTOWITZ, and were granted conversation, but not a "permit," without the "bishop's" sanction. In KROLEWSKA HUTA some had been invited by loving friends: 50-60 gathered for HIS Word (a precious opportunity among many loving His Name). Next we went to BRESLAU (Germany), and, after service in Jewish streets, were enabled to preach the gospel in the "Ring." Thence we returned to PETERSWALDAU grateful to God for His gracious leading, and help over many difficulties. May He bless service done in weakness, to His own glory.

(Records of previous privileges gladly sent; and type-written letters of labour unto the Lord in Belgium, Poland, France, etc., can be lent for a week—to help prayer with thanksgiving).

"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.

TALKS ABOUT PRESENT-DAY NEEDS,—42.

ENTHUSIASM FOR THE SCRIPTURES.

TO "argue about" the Scriptures is always of little value, and often-times very unprofitable, and even harmful. Neither need the Lord's people seek to "defend" the Scriptures. God, Who, in wondrous grace, has given them, has preserved them. And though all down the ages men have denied them, and even sought to destroy them, yet they remain, for truth is unchanged, and, even when heaven and earth shall pass away, the words of the Lord will abide, and that for ever. Oh that we, if saved by grace, may value the words of the Living God more and more, and seek to hide them in our heart, that we may be kept from sinning against Him (Ps. 119. 11). Let us believe ALL that is written "in the Scripture of Truth" (Dan. 10. 21). May we reverence the words of God more and more, and have such a love for them, that some may even call us "mad," because of our zeal for the truth of God. Alas, how we have failed to make it manifest—for Him and them. If the Lord's people were only more enthusiastic for the Holy Scriptures, there would be such a definite witness in these days when the Bible is being neglected by so many. Those who have an intense love for the truth of God have "great peace" (Ps. 119. 165). Not only so, but the Word of God in the heart will bring every thought into captivity to the obedience to Christ (2 Cor. 10. 5). The Word of God is POWERFUL and in-working (Heb. 4. 12). We have a living book, and the Holy Spirit talks thereby with those whom God, in His mercy, has saved (Prov. 6. 22). May we spend time with the Scriptures. If they talk to us, we shall surely talk about them "one to another," with such earnestness that this will impress others (see Mal. 3. 16). There is such a fulness in the Scriptures, that if we are filled with godly enthusiasm, we shall always have plenty whereof to speak with those who love the Lord, and His truth. If there is holy zeal for the truth of God, the children will be influenced by our love to the written words of the Living God. There is such a need for the Scriptures to be more read, and talked about in the home. Deuteronomy 6. 6-9 has many lessons for the Lord's dear people now, even as for Israel of old. We notice that the Scriptures were to be IN THE HEART FIRST, then TAUGHT to the children. The parents were commanded to talk of them when SITTING in the house. We ALL KNOW how easy it is to speak of "other things," at meal times, as well as when the daily work is done. We are not told to talk about the words of God when at work. He would have His people faithful in their daily duties. Then it is the time to "live" the Scriptures, and this we can do even without talking, and in necessary talk as to

work, etc., for MERE talk will not be profitable. It must be out of the abundance of the heart that the mouth speaks, then the words will have force, and all by God's grace. We see how God's servant David, as He SAT in his own house, spoke to Nathan the prophet about God's House (1 Chron. 17. 1). We remember too how David came and SAT before the Lord, and marvelled at His love to him (verses 16-27). Surely saved ones who thus SIT WILL talk about the Lord and His unchanging Word, when sitting in their homes (see Luke 10. 39). If we "sit" more, we shall accomplish more, and certainly there will be more restfulness, and godly zeal which will be well-pleasing unto Him Whom our soul loveth.

In Deuteronomy 6. 7 we are not only told to speak of the Scriptures when sitting in the home, but when WALKING by the way. How wondrously those two, as they walked to Emmaus and talked together of all that had happened, were surprised and blest by the Lord Himself drawing near, and walking with them, and talking of the Scriptures concerning Himself (Luke 24. 15-32). The Lord will, even now, walk with His people as they talk about Him, and His precious truth. Oh how much we lose by talking idly of other things. How helpful walking may be, and will be, if the conversation is about the Holy Scriptures. Then we are exhorted to talk about God's truth when we LIE DOWN. If the Scriptures are valued before going to sleep, then will our sleep be sweet, and we shall lie down without fear (Prov. 3. 24, Ps. 4. 8). Even our safety in sleep is of the Lord. In Proverbs 6. 22 we are told that when we SLEEP the Scriptures will keep us, when we wake they will talk to us, for they are living—all God-breathed (2 Tim. 3. 16). This brings us to our last point in Deuteronomy 6. 7. We are to talk of them when we rise in the morning. What lives for God's glory ours would be, if we obeyed these exhortations. The Lord's compassions are new every morning (Lam. 3. 22, 23). He will wake us to hear His voice morning by morning (Isa. 50. 4). If we hear His voice, surely we shall want Him to hear our voice, not only in prayer in the morning, but in speaking of His precious truth. How helpful it would be in the homes thus to speak at all times of the Scriptures, and how this would check worldly conversation. But it must be that the truth is in the heart first. Do we not feel the need of thus emphasizing these privileges in these sad times, when the Scriptures are not much read, even by some who profess the Name of the Lord? It may be said that if the things of God form so much of the conversation, this will lead to a light talking about them. Not if they are loved, and God is revered. Oh that God, in grace, may work, giving a real love for the Scriptures, so that they will be esteemed more than necessary food (Job. 23. 12), and be as a fire in the heart, causing the lips to speak often about them (Jer. 20. 9). If there is a godly enthusiasm for the

Words of God, those about us will feel it, the children will think more about the Scriptures, and will want to read and learn them (2 Tim. 3. 15). For the Bible is such a wonderful book, that it attracts children, even naturally, and in answer to prayer, if those about them love it. But our hearts long for their spiritual quickening and delight also. We little know how children are hindered through our neglect of the Words of God. Oh that we may love them intensely and spend time over them, and all that God may be exalted, in true and godly enthusiasm for His revealed and unchanging Truth.

REGENERATION.

(Continued).

The Lord Jesus, alluding to the flood, spoke of birth **OUT OF WATER**, in John 3.5,—not **BAPTISM** in water, but a **CHANGED POSITION** from the flood-waters of wrath. I wonder how many readers are willing to acknowledge such a change as absolutely **NECESSARY**. How many are willing to say, “I confess myself a sinner under God’s wrath!” Not many truly feel this. The statement “We are all sinners” is quite different. A personal wretchedness under judgment is a background for blessing. The fact that God does not bring all through exactly the same **EXPERIENCE** and length of anxiety is misused to lull many to sleep, and they think that they are all-right when they are still **ALL-WRONG**—outside Christ. “Joy shall be in heaven over one sinner that repenteth” (Luke 15. 7) is a precious testimony. God heals the broken in heart (Psalm 147. 3). But where are the passages which speak of joy without repentance, or healing without the broken-heart?

As physical life has a definite beginning, so has spiritual life. Before a man is born again, he exists, but true life is harmony with God’s will. The **ENTIRE** change is marked out in many Scriptures, e.g. “Out of darkness into His marvellous light” (1 Peter 2. 9), “Ye were once darkness, but now are ye light in the Lord” (Eph. 5. 8), and “Far off—made nigh” (Eph. 2. 13). So complete is the change,—verily a miracle. But this is not “public opinion.” The idea is not popular. What then shall we say? Shall we say that the Lord Jesus made a mistake? Far be the thought. There is only one alternative. And what is that?—The **TWENTIETH CENTURY IS HOPELESSLY** wrong. Men **NEED** to be born again, and they do not know this. Their peril is imminent, and silence is a scandal, if any of us know the peril. We **MUST** preach **CHRIST**!

Nothing else will take the place of being born again. It is so in the natural world. There is no substitute for **BIRTH**. At the risk of wearying the reader, let me repeat the ever-decisive words of Christ, “Except a man be born again (lit: from

above), he cannot see the kingdom of God.” “Cannot” means “cannot.” Many alternatives are proposed. Reform is held out as a hope. But it leaves past guilt untouched. Nor is reform availing when a man is **DEAD** in sins. Reform implies that the condition is not so serious, and thus it flatly denies the testimony of Christ. Shall we try “**RELIGION**?” The meaning of the word convinces us of its powerlessness—“**Binding back**.” There is no radical change: there is no life-giving power in binding back. If any regard this as only a “religious tract”; they make a mistake. We have no confidence in religion **TILL** a man has a precious Saviour and His glorious salvation first.

RITUALISM is only one form of religion, and ceremonies cannot bring in life. In a country town I wished “**righteousness**” to be written by a child on my blackboard. She wrote “**Rites**.” Her mistake in **SPELLING** is that of many in **REALITY**. “**Rites**” will never deal with sin.

EVOLUTION is a popular word, to cover ignorance, and to leave out God. But, as in nature, so in the sphere of grace, Evolution is a misleading failure. Nought will evolve a Christian from one unsaved. Circumstances did not make Adam obedient in Eden, and cannot develop or educate a lost sinner into the family of grace. God, in mercy, says, “A new creation,” and nothing else will do. You and I cannot develop spiritual **LIFE** from spiritual **DEATH**. Men do not acknowledge the **DEAD** condition, and so have no room for regeneration. As soon as they acknowledge this, they have no room for anything else. Let me see myself a sinner, and I humbly cry out for mercy. I want the precious work of God, and coming to Him in despair, my heart soon learns that there has been a new birth, and I enjoy faith, because my Saviour died; and my heart praises God. How grateful each believer should be in view of such mercy. Regeneration is a fact. Let not any troubled sinner attempt to fathom the working of grace **BEFORE** resting on Christ. We simply preach Him and His death to those heart-broken. It is not for them to hold back till they “feel born again.” Let them flee at once for refuge (Heb. 6. 18). The broken heart is a sufficient warrant to “come,” and rest, not on the brokenness, but on **HIS** blood: and then such will learn afterwards more of the grace that sweetly drew them. But to the argumentative and self-confident the need for a new birth must be preached, peradventure God will deter them thereby from their presumptuous hope, with its miserable and final awakening.

Satan delights in presumption. He has sown tares—like to the wheat. This is his special aim to-day. Many rocky-ground hearers merely think they are saved, and foolish virgins will labour on under the same delusion. Thousands believe in their believing, and trust to mental faith. But the

head-knowledge of facts has never saved one soul. It would be unkind not to warn of the sham. The tree is known by its FRUITS, but Satan persuades many to-day, "Yes, I am saved," WITHOUT the fruits. And what if you are among them? To wake up in hell UNSAVED is an awful doom. What would you think, dear reader, if we were careless as to this?—None in hell will think that gospel preachers were too earnest.
(If the Lord will, to be continued, and reprinted in booklet).

Notes on Memorized Verses.

ACTS 13. 25-37.

25, God's servant John "kept on fulfilling" his course (cf. 2 Tim. 4. 7). "I am not worthy," note Genesis 18. 27, and then Matthew 11. 11 (Christ's Deity shines out): next observe John 13. 5 (con- descension). 26, "Feareth God," the proselytes primarily, as in Psalm 115. 11, 13 etc. "Sent," see 3. 26, 28. 28. 27, As 1 Corinthians 2. 8 (contrast John 1. 31). How precious to know HIM. 28, "Cause," "desired": similar sounds: no cause of DEATH: the Lord Jesus is the "Cause of salvation" (Heb. 5. 9). 29, They could not go beyond what was "WRITTEN," though they had strong WISHES. 30, God's answer to man's condemnation. 31, 10. 41, (cf. 1 Cor. 15). 32, The joy of the gospel witness in his Lord should be real. 33, "Fulfilled," 27, 29. "This day," cf. Psalm 118. 24: observe Christ's birthday—resurrection ground: "Christmas" ignores God's teaching here, apart from its baselessness. 34, "No more" (Rom. 6. 9). "To you," PLURAL: because He lives, His people will live also, and their hearts glorify Him. 35, "Not suffer," "Not give," same word as in 34: to us are GIVEN the mercies because corruption could not be given to Him (wrath WAS given, substitutionarily: wondrous love). 36, A beautiful description of life (Rom. 15. 32). 37, Cor- ruption after death seems to speak of personal sin.

JOSHUA 14. 6-13.

6, A precious reminder of Numbers 14. "Me and thee": the two aged men living testimonies to God's truth. 7, "Forty": a testing number: Caleb stood the test. "In mine heart," Psalm 37. 31. 8, The majority had influence: unbelief had power of attraction:—do we ever lead any away from simple trust? Hard hearts against God's word melt in view of trials: but tender hearts before Him are firm amid strain. "I FILLED after the Lord my God": the right path, AND the right condition, —not "emptiness" (Ex. 34. 20b): mark the personal note ("my"). 9, The reward of claiming faith (parallel with 1. 3, cf. 17. 18: we often "desire" and fear to "tread"). 10, "The Lord hath kept me alive": He can (Deut. 32. 39): "circumstances"

are not almighty. "As He said" (verse 12, 23. 14, Luke 22. 13). "This day" (Deut. 31. 2): we would not keep birthdays as Pharaoh and Herod, but we would remember the Lord's mercies. 11, God can cause unusual encouragements to faith (Psalm 90. 10). 12, NOT "give me a conquered mountain": do we desire calm or are we willing for victory with all it involves? 12, The Lord's presence, the Lord's word (Hag. 2. 5). 13, Blessed and gave: strikingly linked. No "easy" task, but faith counts on God, and shrinks from ease.

ACTS 18. 24-28.

24, 25, Note varied descriptions as a background to emphasize a "need" still. How real are our needs. Fervency in spirit is precious (Rom. 12. 11), but not enough. 26, Gracious preparedness to help: godly HOMES can be so useful. Notice what a united husband and wife can do (the contrast with Ananias and Sapphira: how many UNITED husbands and wives, as Zacharias and Elisabeth, have we in all Scripture?). CONVERSATIONAL service by brethren and sisters is important: distinguish publicity (1 Cor. 14. 34 etc.). 27, Believing is through grace, and help is through grace. Do we help one another enough? 28, The Scriptures are authoritative and decisive: may we use them more to God's glory. Notice Christ and the Scriptures: so ever.

ACTS 20. 28-35.

"Take heed" (cf. 1 Tim. 4. 16). Mark the order: in THIS context, "yourselves first." "To feed," and shepherd (cf. John 21. 15-17): how important to keep to God's words, not human teachings. 29, Cf. Deut. 31. 27-29. Hatred to the Lord's flock, so John 10. 12: the thief cannot destroy (10), the wolf can scatter awhile. 30, Not only wolves: children of God may speak perverted things, and attract the disciples to THEMSELVES. O to exalt Christ. 31, Col. 1. 28. "With tears," Psalm. 126. 6, Phil. 3. 18: how much we fail in this. God and His words linked: so ever. 33, So Acts 3. 6, contrast Josh. 7. 21. 34, "THESE hands," cf. "THIS chain" (Acts 28. 20), "THESE bonds" (26. 29). 35, While obeying—to REMEMBER. If we forget His words, there is often confusion (Luke 24. 8).

"Having made peace through the blood of His cross" (Col. 1. 20). "Peace with God through our Lord Jesus Christ" (Rom. 5. 1).

"My peace I give unto you" (John 14. 27).

"That in Me ye might have peace" (John 16. 33).

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee" (Isa. 26. 3).

Correspondence from any Believers and Enquirers exercised before God, is welcome. O that His humbling work may be more realized by us in these last days.

Percy W. Heward, 61, Upton Lane, Forest Gate, E.7.
Phone: Maryland 2196.—(NO messages on the Lord's Day.)

Thoughts from The WORD of GOD.

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A MONTHLY TO DECLARE THE MIGHTY ACTS
OF THE LORD, AND HIS LOVING APPOINTMENTS
FOR HIS REDEEMED PEOPLE, THAT WE MAY
BE DRAWN MORE AND MORE TO HIM AND HIS
WORDS, AND HIS PATH, AND NOT TO PUBLIC
OPINION, OR TRADITIONS, OR (EQUALLY
DANGEROUS) OUR OWN SELF-WILL.

Edited by
PERCY W. HEWARD.
Correspondence
Concerning the Will
of GOD welcome.

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

"For thus saith the High
and Lofly One That in-
habiteth eternity, Whose
Name is holy; I dwell in the
high and holy place, with him
also that is of a contrite and
humble spirit, to revive the
spirit of the humble, and to
revive the heart of the con-
trite ones." Isaiah 57. 15.

"If a man love Me, he will
keep My words: and My
Father will love him, and We
will come unto him, and make

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Our abode with him."

John 14. 23.

"Ye ought . . . to remember
the words of the Lord Jesus."

Acts 20. 35.

"The Lord hath appeared
of old unto me, saying, Yea,
I have loved thee with an
everlasting love: therefore
with lovingkindness have I
drawn thee."

Jeremiah 31. 3.

"By faith Enoch was
translated that he should not
see death; and was not found,
because God had translated
him: for before his transla-
tion he had this testimony,
that he pleased God."

Hebrews 11. 5.

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

An earnest invitation also to gatherings to the glory of God "If the Lord will,"—Meeting Room, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 3 and 6. 15, Mon: 8, Thurs: 8, Sat: 6. 45. Also 130, Grundy St, Poplar, London, E.14., Tues: 8. 15. Also Bible Meetings in Old Kent Rd, and Camberwell, &c., some Wednesdays.

A Word of Introduction.

BY the lovingkindness of our God we can again send forth these pages. Day unto day uttereth speech, in grace as well as nature. It is of the Lord's mercies that we are not consumed. We have a wondrous message of His wondrous love, and desire that souls may be brought to Himself, and His people edified. But who is sufficient for these things? One feels ashamed of "oneself," and very conscious of "limitations." It is so easy to "do" work, and easy to have a measure of apparent "success." But what is the will of God, and what is PLEASING to Him? The privilege of saying a word for Him seems TOO GREAT, when we look at ourselves. If we see errors, and lovingly point them out, we dread lest others should say, "You think yourselves perfect." Yet to be silent would often be unkind. If a magazine cannot conscientiously approve of various usual arrangements, it is not on that account to be regarded as "Pharisaic." Is it not still possible to enter into the attitude the Lord appointed when He commanded the washing of one another's feet? If criticism in these pages has more of the KNIFE than the WATER,

with more of the ROBE than the TOWEL-girding, it may be, perhaps, set aside. But what if the suggestions are those of any who have received mercy to be faithful, and who emphasize not themselves, but CHRIST, and HIS WORDS?

"I Go TO Prepare a Place for You."

"If I Go AND Prepare a Place for You."

John 14. 2, 3.

How often we some work go forth TO do,
But others soon our promise make untrue:
We feel our weakness, and return to grieve,—
We TRY to do, but must our TRYING leave.

Not so our precious Lord, His love and strength
Are one indeed, and He will show at length
The fruit of what He came to do,—AND DID:—
His hidden triumph soon will not be hid.

He went to Calvary, for sinners died,
Wrought all the work, not only went and tried;
His cov'nant plan a COV'NANT place makes sure;—
Redeemed for aye, His praiseful saints endure.

Words of Encouragement.

"NO STRENGTH"
Dan. 10. 8, 16, 17.
"HE STRENGTHENED ME"
"I WAS STRENGTHENED"
Dan. 10. 18, 19.

We connect the words
"No strength"
with the unsaved
(Rom. 5. 6), but
there is a further
application. We
must not think

that blessings come naturally and lightly. Daniel learnt the blessedness of strength painfully. We often desire the fruits of strain **WITHOUT THE STRAIN**. How we would like to look back to God's striking interposition, **WITHOUT** the closed door ere the interposition. How we would rejoice to be raised up from the gates of death, without being at the gates of death first, as it were. We are glad of the experiences after, but, when we endure, every day seems too long, and we are often ready to halt. Yet it is by these things that men live, said Hezekiah of old (Isa. 38. 16), and it is **VIA** humbling, and soul-exercise, that we too learn more of the sufficiency of God. We do not **KNOW OURSELVES** till we are brought low. We do not see the dross till God shows us. And thus there is a testing in order that we may have the fruit of chastening. **WHEN** the people of Israel wept, the message came "Weep not"; and when Daniel was weakened, he was enabled to receive strength. Jacob did not win a victory by wrestling, but by supplication. He did not know that **HE WAS THE ONE** who needed the wrestling,—"**There WRESTLED a Man with him**"; not "**he wrestled**" first. When he would not give way willingly, he was **CAUSED** to yield physically—a wondrous lesson. O to yield sooner, and **THUS** to have power.

"GOD HATH SHEWED ME."

Acts 10. 28.

THIS testimony of God's servant Peter is very helpful. God's grace toward Jews and Gentiles alike is marvellous, but the bringing in of the Gentiles made the **DISPLAY** of this mercy more manifest. By nature we were all common and unclean,—Scripture is definite as to this. "There is none righteous." "We are all as an unclean thing," "children of wrath, even as others." The Divine arrangements in Leviticus as to unclean **ANIMALS** were to teach the condition of the sinner (see Ex. 13. 13), and the very vision which Peter received has the same lesson. Not one clean animal could be found in the whole of the sheet. We are all alike in ourselves: there is no room for boasting. Observe the statement is **NOT**, "**No man IS unclean**," but "**I should not CALL any man common or unclean**." Up till this time the apostle was inclined to speak in a Jewish way, but he was

brought, in grace, to know that he had not beheld the book of life, and he could not say who were God's elect in whom He was working. Earlier words enforce this, "**What God hath CLEANSED**." There is no **NATURAL** cleanness. O to be humbled because of the uncleanness of sin before God.

The setting aside of **MAN** in verse 26 ("**I myself also am a MAN**"), is followed by the unveiling of grace to men. "**I should not call any MAN common**." Jewish blood is set aside, and all earthly glory (John 1. 12); God saves men out of all nations (Rev. 5. 9). How encouraging is this to those who wish to feel the burden of souls in other lands, and who cannot reach all. **HIS** hand is not shortened. And the verse continues "**neither His ear heavy**," to show our attitude when we cannot "**go**."

Another helpful lesson is found in Peter's statement. He did not depend on himself. Nor did he exalt the vision. Observe that after the vision; "**The SPIRIT said unto him . . . Arise, therefore, and get thee down, and go with them**" (20). Many to-day speak glibly of "**visions**," and "**leadings**," and favour unscriptural actions based thereon. They seem to forget that Satan can give counterfeits which appear as "**light**." Neither visions, nor miracles, can weigh one grain against revealed truth.

How important is this. We remember the man of God in 1 Kings 13. He lost his life because he was **DECEIVED**, and thereby left **GOD'S Word**. We are not prophets, nor apostles, but if we have not their experiences, does not God still indicate **HIS** will by the Scriptures? And we must not be swayed by feelings of our own. Anything against the Scriptures must fall. What has **GOD** written? There is a wealth of meaning in "**GOD hath shewed me**." The Holy Spirit still applies the graciously given words of truth, and **CIRCUMSTANCES** can never take the place of our God. Inferences from an open door are perilous, except as **CORROBORATORY**. We need to be guided by what He has shewn, in that gracious revelation, which applies to our circumstances far more wonderfully than we at first realize. To assume that one is equal to a prophet is a serious matter. We rejoice in the **FOUNDATION** of "**apostles and prophets**," and dare not exalt ourselves in these days of weakness. And even when there were a goodly number of prophets, they were tested by the **WRITTEN** truth (1 Cor. 14. 37). O for more humility, and realization of God's grace in giving Scripture.

The Romanist says, "**Not Scripture, but development**," even as the Jew says, "**The Gemara beyond the Scriptures**." The Rationalist urges human reasoning and not Scripture. The one who claims supernatural powers often exalts them to disparage Scripture. The humble believer acknowledges that the Holy Spirit does not contradict the Holy Spirit, but graciously uses the graciously written words, with loving power. May this be our experience.

WE THINK OF CHRIST.

"Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." (2 Cor. 8. 9, Isaiah. 53.)

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

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

(1 John 3. 1).

"I shall be satisfied, when I awake, with Thy likeness." (Psalm 17. 15, Revelation 22. 4).

We think of Christ, exalted high upon His Father's Throne,
And how He lives, to intercede for all who are His own,
His finished work, on Calvary, is precious, true and real,
And we would seek by godly lives to shew for Him a zeal.

We think of all He suffered, too, while in this world of woe,
Yet, in His wondrous love and grace, He WOULD to Calvary go,—

That we, far off and dead in sins, might be redeemed for aye,
To be around our glorious Lord, in that soon coming Day.

We think of Christ, our Risen Lord, Who for us came to die,
That we might dwell for evermore with Him our Lord on high:—

How can we fail to bless His Name, to worship and adore,
To love Him too with heart and mind, and praise Him evermore?

We think of Christ, the glorious One, before He came on earth,
To suffer and to die for sin, to give us heavenly birth,

We think, too, of that coming Day, when we shall see and share
The glories of our Risen Lord, and be for ever there.

We think of Christ rejected, scorned, A Man of Sorrows too,
Despised, and yet He had a joy, ever before His view—
The joy of seeing all His own, for whom He shed His blood,
Perfect, complete and spotless then, presented at His Throne.

We think of Christ, our Coming Lord, for Him our hearts are moved,
And we would live by grace Divine, by Him to be approved,
To hear His "well-done" in that Day, His joy to enter in,
When we shall be for evermore, faultless and free from sin.

We think of Christ, and meditate upon His wondrous grace,
That He Who is, and ever was, became our Hiding Place;
We know that we shall see His face, and like Him ever be,
How can we fail to THINK of Him, and praise continually?

SOME THOUGHTS AS TO PRAYER AND PRAISE.

Let us mark the limitation of Psalm 66. 18.

Only those "IN CHRIST," and drawing near according to Hebrews 10. 22, can "CONTINUE in prayer, and watch in the same WITH THANKSGIVING." (Col. 4. 2).

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

1. For God's own children, that they may be kept from DESIRING the things and ways of the world.
2. For grace to be thankful for chastisement as much as for its removal.
3. For neglected and often forgotten lands etc., as Guatemala, Java, Ecuador, and Danzig.
4. For the Lord's work through this magazine, and linked service among those of all nations in London, and among souls in France, Belgium, Germany, Poland, etc., that there may be communion with the Lord, and a tear of anything in our own strength.

"According to your faith be it unto you." Matthew 9. 29.

Some Service on the Race Course.

GOD graciously gives precious opportunities. Epsom was not without these, but I spoke to three brethren regarding Ascot and they all felt that we had much more of the Lord's enabling there. Personally I found the FIRST train journey suggestive. My only fellow-traveller, seeing a Bible, quoted Jeremiah 15. 16:—the day before gave a somewhat similar experience: thank God for refreshments in London trains.

Our Heavenly Father's hand was seen in quicker arrival than I expected, and fellow-labourers were soon found, busy for their Lord. It was possible to go aside with one for prayer on the Heath, concerning an urgent matter. Quietness, so near the many thousands, was blessed. Then God gave throughout a ready reception of tracts—this was mentioned by another quite early. Sometimes a word with a leaflet, sometimes silence. Bookmakers were specially approached with definite gospel leaflets, and the tract, "WHAT SHALL IT PROFIT?" seemed appropriate to hand to a client who had just tendered his bet. O for more earnestness and prayerful expectation. It is marvellous we are not insulted more. Later on the Lord granted a little testimony among the crowds while slowly walking, ("AS YE GO, PREACH"), and near the club marquees, the "POOR RICH" were politely approached with definitely headed tracts as "YE MUST BE BORN AGAIN," or "HAVE ME EXCUSED"; Many refusals, alas, but not so many proportionately as before, and the witness WAS GIVEN. A tipster too gave an opportunity, by calling after us, to speak to him, and his assembled crowd, concerning Christ.

The continued service calls for spiritual recuperation, and four labourers had a precious time under the trees (John 1. 48) in earnest prayer, and the reading of Isaiah 12. Then they parted, some to hold an open air, etc., others for tract testimony. Later, the crowds coming away received readily. Through a needed journey to the post office, to help a beloved brother, the writer found himself in the main road, and laboured there before joining others. This seeming "accident" meant that many who had paid £1 for the Grand Stand were reached, as well as the ordinary visitors, and such, less often approached with the gospel, took the messages freely. At last it was needful to return to London for OTHER service unto Him Whom we love. On the road to the station, a young man came alongside with some such question as "Do you give tracts on the course?" He continued to this effect: "You gave me one last year, I think: I am a believer now, I was not then." The FIRST train refreshment had a LAST delightful echo. To God be all the glory. But we must go further, remembering some who entered our carriage for a short journey, to receive tracts, and then left us ALONE to Waterloo, to use part of the time in a refreshing prayer meeting, and the reading of Psalms 49; 50. 1-6, part of 105. But the work is not DONE: 'tis but "sowing."* O for further prayer, and, if God spares us, to have the joy next year of seeing some who have been blest, and in whose salvation the tract given may be one feeble instrument in HIS mighty hand.

Disappointment in others rather than oneself may soon feed Pharisaism: but the remedy is not indifference, nor approval of error, but love's humiliation. If we see errors to "talk" of them we are on dangerous ground. Only as we know our share (Dan. 9. 4, 5) can we act aright.

A broken heart cannot be proud.

* On other days also by beloved fellow-labourers.

"SALVATION,"—"SAFETY."

HOW often are we reminded by things which happen, that we are not so safe as we often imagine. We hear of train and other "accidents." and how not a few are hurt, and sometimes killed. Yet not many are concerned for long: events take place, and they are soon forgotten. There is only one place of real safety. And we need to have a talk about this. But its ground, namely, Salvation, is our first consideration. The writer has seen many posters lately with the two words, "Safety first," but Salvation must be first, THEN safety. We read in God's Word, that "Salvation is of the Lord" (Jonah 2. 9), also "Safety is of the Lord" (Prov. 21. 31). God's Salvation is an EVERLASTING SALVATION (Isaiah 45. 17), and it is the gift of God through the finished work of His Beloved Son on the cross of Calvary. There is only one way whereby sinners can and must be saved. How privileged are those who possess such a wonderful gift (Acts 4. 12). God's servant said, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, to every one that believeth" (Rom. 1. 16), not to those who only believe "about" God's way of salvation, but who believe that they are sinners, dead in sins, and need a new life. Such will soon experience the preciousness of being born again. The words concerning Timothy are so clear, "That from a child (babe) 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). God's Words are living, and He speaks through Scripture. How wonderfully His servant Simeon spoke of Christ, even when He was a Babe. How marvellous that He, Who was God, should become a Babe, and grow up in this world. This aged servant of God knew Christ was God, and said, "Lord, now lettest Thou Thy servant depart in peace, according to Thy Word." Did he stop thus? No. He added, "For mine eyes have seen Thy Salvation," the Lord Jesus (Luke 2. 28-30). We call to mind the words "Thou shalt call His Name Jesus, for He shall save His people from their sins." (Matt. 1. 21, see also John 4. 42), "Christ, the Saviour of the world." How wonderful is such love that He should die for the ungodly. Yet how few think of Him Who gave His life a Ransom for many (Matt. 20. 28). We have a sad verse in Psalm 119. 155, "SALVATION is far from the wicked," and find in Hebrews 2. 3 the question, "How shall we escape, if we neglect so great Salvation?" Can you, dear reader, whether young or old, answer this question? The only answer can be, "There is no escape." Oh that some may be troubled about their sins, and feel their need of Salvation even TO-DAY. God is merciful. He welcomes broken-hearted ones, and we read, "Behold, now is the accepted time, behold, now is the day of Salvation" (2 Cor. 6. 2).

Why wait indifferently, when, God, in mercy, waits to save poor, lost sinners? Are you such?

Those who, in God's mercy, are saved are clothed with the GARMENTS OF SALVATION (Isa. 61. 10). What beautiful garments! How they should be seen! What a contrast with the "FILTHY GARMENTS" of Zechariah 3. 3? It would seem that we possess one OR the other. We wonder what garments our dear readers have? May there be more concern about sin and God's forgiveness than things of this life, which so soon pass away.

Now let us see a little about "Safety." Most like to feel safe. Those who are saved and love God and His words are indeed, secure, not only now, but eternally (Prov. 11. 14, with Psalm 119. 24). There is no real safety in anything of earth (Ps. 33. 17). How precious are the words of Proverbs 18. 10 to God's dear people, whether young or older. What a contrast with a sinner's danger is Job 28. 28?—"THE FEAR OF THE LORD THAT IS WISDOM, and to depart from evil is understanding." Surely those thus blessed are safe. But we remember Proverbs 29. 25, "THE FEAR OF MAN BRINGETH A SNARE." The verse goes on, "But whoso putteth his trust in the Lord shall be safe." How pleasant to saved ones are the words of Proverbs 3. 23, "Thou shalt then walk in thy ways safely, and thy foot shall not stumble" (see verses 24-26). But let us ever emphasize that Salvation is first, then safety. How we long for more to be saved, and THEREBY safe for ever, and all through the poured-out blood of God's Beloved Son. Are YOU saved by grace, or in danger of God's judgment (Hebrews 9. 27)?

SALVATION is of God assured
Through Christ's own precious blood out-poured;
'Tis by His finished work alone
That saved ones are His very own.

AND SAFETY too is of the Lord,
So true and sure is His own Word,
That nought can harm those saved by grace,
Christ is their Sure and Hiding Place.

SALVATION is from heaven above,
The Gift of God in wondrous love,
To sinners dead in sins and lost,—
Yet few are conscious of its cost.

SALVATION is a glorious fact,
God proves His every word exact,
And those redeemed, by Christ's own blood,
Are safe and kept, made near to God.

SALVATION is for sinners free,
Through Christ Who died on Calvary's tree,
And none are really safe except,
They ate by GOD both saved and kept.

SALVATION we delight to tell,
How Christ came down to save from hell,
That rebels might, by grace, now be
From sin and Satan's bondage free.

HOW SAFE and happy are all those,
Who are now saved, who once were foes
But now in Jesus Christ, Who died,
They will for aye in Him abide.

A FEW THOUGHTS FOR YOUNG BELIEVERS AND OLDER ONES TOO.

"FOR THE WORK OF CHRIST HE WAS NIGH UNTO DEATH."

Philippians 2. 30.

WE are not called to be martyrs, as those who were thrown to the lions. Possibly we think that we should be **VERY** faithful at the stake, or on the gallows, but——. Ah, the test of **LITTLE** things for our loving Lord is a very real one. Probably we all think that we could choose some form of tribulation in which we should "shine." We may not say so, or even think so very definitely, yet the tendency is within. But God has His perfect plan. We are not now put in prison for our Lord: we **MAY** be, nor do we know how soon, but we cannot "play at suffering persecution" by trying to get into difficulties. It is for us to live for Christ **WHERE** we are placed, in all the problems of daily life in circumstances where we can conscientiously remain.

And so we remember the privilege of giving up for **HIS** sake. Peter said he would lay down his life (John 13. 38), but he was soon **AFRAID** of the servants in the high priest's palace. Probably he **WOULD** have laid down his life, had he **BEEN** captured and tortured. But the test is when we **CAN** escape: how easy it is to miss the road of obedience **THEN**. It may be easier to give one's body for the Lord than to give up a "little" conformity to fashion in the dressing of that body. Little things are the greater test. For some temperaments it is much easier to give up much suddenly, than to give up a little, all the while. Yet sanctification is an experience, and not by fits and starts.

Epaphroditus was nigh unto death for the work of Christ. **HOW**, we do not exactly know. Nor may we be called to the same peril. But is it possible that we look after ourselves too well? Are we too comfortable? Are we unwilling to risk a little as to the body for Christ's sake? Is He not worthy of all?

Have you, and I, ever "lost" much for our Lord if we can call it "losing"? Have our bodies felt the strain much? Have we put aside our natural inclinations? **HOW MUCH** have we given up because His love constrains? Epaphroditus was to be held in reputation because he was nigh unto death for his Lord's glory. Many would call this strain "foolishness," and urge a little more attention to self. But is it not possible that we take the world's standpoint in these things, and grieve the Holy Spirit? "We are not to throw away our lives": true, but we are not to pity ourselves (Matt. 16. 22 marg:), and forget the Divine words, "Whosoever will lose his life for My sake shall find it." * We behold the Lord Jesus healing many amid a personal

strain, and Paul was, in measure, like his Lord. If we receive more strength of body, are we willing to spend it and to be spent for Him, or do we want a healed body for the sake of self? Ah, dear young fellow-believers, let us beware of a wrong attitude in prayer. Let us not ask that we may consume on our own pleasures, but only for Christ's sake.

"IF THE LORD WILL":—

Gatherings for Believing Men, John Pearce Restaurant,
2, MINORIES, (side entrance, 2nd floor)

TUESDAYS 6. 30—7. 45.

(Business Young Men specially invited. There are opportunities for conversation concerning the Lord, and for Greek or Hebrew unto the Lord's glory, 5. 15—6. 30).

SUGGESTED SUBJECTS DURING AUGUST:—

7th. ANSWERED PRAYER, AND——

1. What is Prayer? Thoughts on the Will of God, and 2 Corinthians 12. 8, 9.
2. The Reality of 1 Chronicles 4. 10.
3. The Fulness of Grace (Eph. 3. 20).
4. The Principle of James 1. 7.
5. "He Gave them their Request, and . . . (Ps. 106. 15), "They began to Pray Him to Depart out of their Coasts." (Mark 5. 17).

14th. WILL BE ANNOUNCED LATER.

21st. QUESTION EVENING.

(These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder).

28th. SOME THOUGHTS ON CHRONOLOGY OF THE SCRIPTURES.

1. "Days, and Years," Genesis 1. 14.
2. What God Has Hidden, and what He Has Revealed.
3. Helpful Hints, e.g. Hosea 6. 2, 2 Peter 3. 8.
4. Spiritual Lessons.
5. A Clarion Call to Earnestness To-day.

IF THE LORD WILL:—

AUGUST 6th, 3 and 6, Prayerful Bible Study,
at 61, Upton Lane, Forest Gate, E.7.

Further particulars gladly sent. It will be a joy to see all who can come and spend the Holidays
"UNTO THE LORD."

TYPEWRITTEN NOTES.

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

122. The Last Week of Christ's Earthly Life, and the First Resurrection.
123. The Foolishness of being Natural.
124. The Believer's Relation to the Law.
125. A Believer's Relationship to his Daily Business and his Earthly Employer.
126. Changeableness.
127. The Disciple's Prayer.

TALKS ABOUT PRESENT-DAY NEEDS,—43.

EXHORTATIONS AS TO MORE GODLINESS.

WE might meditate first of all on passages where the words "NO FAULT" occur. The Lord Jesus was the only Perfect One. He always did those things that pleased the Father. He never failed. Adam failed in the garden of Eden amid such lovely surroundings. But Christ failed NOT, even when tempted in the wilderness (Matt. 4. 1-11). He was the Overcoming One, and thus He stood firm, so that even Pilate, when he brought Him forth to the people, confessed, "Behold, I bring Him forth to you, that ye may know that I find NO FAULT in Him" (John 19. 4). Also one who was crucified with Him said to the other, "Dost not thou fear God, seeing thou art in the same condemnation"? Then he added, "We indeed justly . . . but This Man hath done nothing amiss" (Luke 23. 40, 41).

The Lord Jesus was God, Who, in wondrous love, became Man, and fulfilled all God's perfect law, and took the sinner's place, and bore the wrath which was ours, if we are among the many who joy to own He died for them (Matt. 20. 28). How thankful we ought to be, if among the called of Jesus Christ (Rom. 1. 6). What lives, by His mercy, ours should be, as we meditate on His love, and His spotless life. His prayer to God the Father for His own ought to encourage and stimulate, and lead away from the things of earth, which hinder our being more like our precious Saviour. We were chosen in Him that we should be holy (Eph. 1. 1-4), and be conformed to the image of God's dear Son. Not only in the future, when we shall be without spot. But even now spiritually. God can enable, and every falling short of holiness ought to cause grief and sorrow, shewing, as it does, the power that sin has ever in the life of those saved and called into the fellowship of His Beloved Son (1 Cor. 1. 9). How we fail to realize our HEAVENLY position in Christ as we ought. We shall be like Him in that future day. But ought we not to seek to be more LIKE Him now? God can thus work; oh to trust Him more, and to be outside, with Him, bearing, joyfully, His reproach (Heb. 11. 26; 13. 13). May we ever have Him, and His perfectness, before us, and seek by godly living to shew forth His praises.

God has been pleased to encourage His people by giving records of those who were "kept" in trying circumstances. We think of Joseph, sold into Egypt, and how the Lord was with Him. It was not his choosing that he was sold. Genesis 39. 1-6 should encourage at all times. The words are indeed helpful. "The Lord was with him, and his master saw that the Lord was with him." The added words are precious, "The Lord blessed the Egyptian's house FOR JOSEPH'S SAKE." Thus

God can still bless. Daniel was another servant of God, greatly privileged, being greatly beloved. There were those who sought to harm him, but God enabled him to stand firm. So that his enemies failed: it is said, that "They could find none occasion NOR FAULT, forasmuch as he was faithful, neither was there an error or fault found in him" (Dan. 6. 4, 5). His holy purpose of heart is stimulating (verse 10), and the words "As he did aforetime" need emphasis. Thus we see how God can keep and enable His people to live for Him, by HIS gracious enabling.

Now shall we consider some of the passages with the word "BLAMELESS."? We have those who were kept in their daily duties, and in business, and in the home, which seems to be a greater test. Yet God can and does keep. Enoch walked with God 300 years in the home life. We read in Luke 1. 6, that Zacharias and Elisabeth were "both righteous before God." How much depends on what we are before Him, whether in the home or business, and the verse continues, "Walking in all the commandments and ordinances of the Lord BLAMELESS." What a delightful home? 2 Timothy 1. 5 should also encourage concerning homes. And God exhorts all His people (Phil. 2. 14-16),—"Do all things without murmurings and disputings, THAT ye may be BLAMELESS and HARMLESS." (see also verse 16). God's servant did not boast when he said, "Ye are witnesses, and God also how holily and justly and UNBLAMEABLY, we behaved ourselves among you that believe" (1 Thess 2. 10). Surely Galatians 6. 1 shews the need to be more spiritual, that there may be help rendered to others. "If a man be overtaken in a fault, ye which are spiritual restore such an one, in the spirit of meekness; considering thyself, lest thou also be tempted." How we need to be watchful, lest we CAUSE others to stumble. There are varied passages which encourage godliness in view of the future. More depends on our earthly life unto Him, Who gave Himself for us, that we sometimes think, we need, by grace, ever to have that day before us, when God will be glorified, if we bear much fruit (John 15. 8). We are praiseful for the future when the Lord will present to Himself a glorious church, holy and without blemish (Eph. 5. 2), and present His own, FAULTLESS before the presence of His glory with exceeding joy" (Jude 24), but Revelation 14. 1-5 is indeed, heart-searching. Shall we be among such a favoured company? Are we by grace keeping away from the things that grieve God? He sees, and will reward accordingly. No fault and without guile! Glorious prospect. We might look at other verses in this connexion. "Who shall confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ" (1 Cor. 1. 8). "To present you holy and unblameable, and unreprouvable in His sight" (Col. 1. 22).

"To the end He may stablish your hearts unblameable in holiness before God etc." (1 Thess. 3. 13). "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace without spot and blameless" (2 Pet. 3. 14). Surely such exhortations should be welcomed, and heeded, by grace. Oh that God may, indeed, quicken us, and all His own, to live wholly for Him, "And the Very God of peace sanctify you wholly, and I pray God your whole spirit, and soul and body be preserved **BLAMELESS** unto (in) the Coming of the Lord Jesus Christ" (1 Thess. 5. 20-24).

REGENERATION.

(Concluded).

If, therefore, we are born again, and the new life is a contrast with the old life as light is with darkness, there must be a striking evidence in the fruit. Many ignore the **CRISIS** and the **AFTER-EFFECTS** alike. But both are remarkable: salvation is to be **SEEN**: the Lord Jesus saves His people **FROM** their sins. Do not let any say they are born again because they "attend church," or because they are outwardly "religious." Is there a definite **SPIRITUAL** change, seen in love's obedience from the heart? If so, there has been the new birth. If not, the profession seems to be so empty. Ah, dear reader, would you wish us to say that we do not care if this is so? Would you not rather welcome our concern, than indifference? In any case, we owe it to our Master to be faithful, and, we trust, with some love to souls, (O that it may increase a thousandfold), we sound forth His precious message, "Ye must be born again."

Some, it may be, have glanced at these pages, and now think that the tract is finished. Stay one moment. Its work is only just begun. In the light of the holiness of God, in the light of eternity, in the light of the precious death of the Lord Jesus Christ, in the light of God's forbearance to-day,—aye, and in view of the brevity of life, and in view of the possibility of being deceived—shall we not ask ourselves, "Am I born again?" And again, "Is regeneration only a word to me, or a priceless reality?" The present-day tendency to call God "Father" is so delusive. But many are willing to be deceived. "Impertinence," say some, when spiritual matters are pressed home, but none speak thus who value their soul's welfare. Hence, in the Name of the Lord Jesus, let there be a bold but loving testimony as to the need; and will you not permit a definite question that refuses an indefinite answer—Have you a ground of unshaken assurance that you are now a child of God, and that a new birth has been your blessed experience? If so, thanks be unto God. Declare His love, and live gladly for Him, with His pleasures that differ from those of this poor, and

passing world. But if not,—'tis infinitely better to be uncomfortable **NOW** than to find out, when there is no hope, "I have never been born again, and now it is **TOO LATE**."

Any who are concerned as to their state before God, and who long to know that their sins are forgiven, are welcome to correspond:—Percy W. Heward, 61, Upton Lane, Forest Gate, London, E.7. The grace of God is so real, and His welcome is so tender. In earnest, loving concern would we remind of the urgency the Holy Spirit has shown in Scripture, and repeat the precious invitation, "Come, for all things are now ready" (Luke 14. 17).

(If the Lord will, obtainable as a booklet for prayerful use.)

In Several Lands, but Not with Several Gospels.

OUR ever gracious God granted fulfilment of certain privileges and responsibilities of service unto Him in Germany, and, on the way, testimony to seamen in Antwerp, and tracts among Jews etc., in needy Amsterdam. In the train thence one who had "lost (natural) faith" through bereavement was caused to say, "Pray for me," even as in the earlier train to Dover, the Lord **ARRANGED** sitting next to one who owned His precious Name, and who felt this was **NO ACCIDENT**. At Leer a meeting with a few young men gave opportunity for urging God's priceless words. At Bremen and Hamburg Jews and Gentiles were reached, our brother Mr. Werner having been met, and a little meeting was possible. An open door to ships was helpfully from the Lord, but the late evening at Altona was distressing, as one beheld the temptations to sin in the district where Chinese were sought. Berlin only had two early hours, but Jewish doors were accessible, and God can open hearts. In Peterswaldau the Lord's Day twice gave opportunities. In between, Czecho Slovakia proved to be a very open door, and a conversation with an elderly Jew in Brno stands out. At Vienna there is a vast Jewish population. The anger of a Jew brought us to the Police Station: even this meant further tract opportunity. But there was "apparent" delay, till, after definitely suggesting "Not allowed," the "Stadt Hauptmann," in answer to prayer, gave the permission, and the Lord enabled thankful labour. A long railway journey, in which God interposed to enable arrival in time, and we were privileged to speak at Krolewska Huta. Open air services near Peterswaldau encouraged. A little season with one beloved at Dresden; and Leipzig Jews seem accessible. Two villages, Müllerdorf and Kirchheide, provided meetings that encouraged, in the Lord, the speaker also. At Dortmund tract supply ran short, but a text card (1 Tim. 1. 15) was produced in a few hours and is strikingly clear (copies still available). The return *via* Brussels, Bruges and Ostend seemed in the Lord's good hand, and a Palestine Jew in Ostend, and a Jerusalem rabbi on the boat, with conversations, come before us. The thought was personally impressive that, in Scripture, the Lord, the priest and the blood are said to make the atonement. The priest and the sacrifice cannot become the Lord, but **HE** can do all things, and become Priest and Sacrifice, to fulfil the threefoldness. Blessed be His Name, He has done this. "Blessed are all they that put their trust in Him."

"OUR SUFFICIENCY IS OF GOD (2 Cor. 3. 5).

Suggested Daily Readings.

"IF THE LORD WILL,"—AUGUST 1928.

Day	READING.			LEARNING.		
	Judges	Acts	Acts	Ps. 119.		
1	1. 1-15	23. 23-35	26. 13	133		
2	1. 16-30	24. 1-13	26. 14	134		
3	1. 31-2. 5	24. 14-29	26. 15	135		
4	2. 6-15	25. 1-13	26. 16	136		
5	2. 16-3. 7	25. 14-27	26. 17	137, 138		
6	3. 8-31	26. 1-18	26. 18	139		
7	4. 1-13	26. 19-32	26. 19	140		
8	4. 14-24	27. 1-13	26. 20	141		
9	5. 1-14	27. 14-29	26. 21	142		
10	5. 15-31	27. 30-44	26. 22	143		
11	6. 1-10	28. 1-15	26. 23	144		
12	6. 11-20	28. 16-31	Jud. 6. 36	145, 146		
13	6. 21-32	Rom. 1. 1-12	6. 37	147		
14	6. 33-40	1. 13-25	6. 38	148		
15	7. 1-14	1. 26-2. 5	6. 39	149		
16	7. 15-25	2. 6-16	6. 40	150		
17	8. 1-17	2. 17-29	Rom. 3. 19	151		
18	8. 18-35	3. 1-12	3. 20	152		
19	9. 1-15	3. 13-26	3. 21	153, 154		
20	9. 16-29	3. 27-4. 8	3. 22	155		
21	9. 30-45	4. 9-25	3. 23, 24	156		
22	9. 46-57	5. 1-11	3. 25	157		
23	10. 1-18	5. 12-21	3. 26	158		
24	11. 1-11	6. 1-11	3. 27, 28	159		
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26	11. 29-40	7. 1-12	3. 31	161, 162		
27	12. 1-15	7. 13-25	6. 8, 9	163		
28	13. 1-14	8. 1-11	6. 10	164		
29	13. 15-25	8. 12-25	6. 11	165		
30	14. 1-11	8. 26-39	6. 12	166		
31	14. 12-20	9. 1-16	6. 13	167		

Notes on Memorized Verses.

ACTS 26. 13-23.

13, Above NATURE'S brightest: thus grace always exceeds. Moreover, note the blessings in Acts linked with the three special hours that are marked out as to the cross of Christ (Acts 2. 15; 3. 1; 26. 13). Those who journeyed were just as near, yet—There is a solemn parallel for those who are unsaved AMID wondrous privileges (Cf. the stones of Jos. 4. 9 contrasted with those brought out). 14, Christ identified with His people. Sinners seek "a vain thing" (Ps. 2. 1, Prov. 13. 15). 15, "Lord," "Jesus" cf. John 21. 7, 12, 15, 20. 16, The Lord has a wondrous "purpose" (9. 15). 17, He can still "deliver" (2 Cor. 1. 10). 18, An impressive view of the condition of the sinner and of the reality of the change. "Faith INTO Me." How rich our blessings in Christ (Eph. 1. 3). 19, Love's obedience. 20, Repentance has fruit (Matt. 3. 8). 21, 22, Man's effort, God's protection. Continuance important (2 Tim. 3. 10, 14). 22, 23, John 5. 46, 47. Note resurrection and light: death ever linked with darkness. The people and the Gentiles (as in 17): how blessed the work of Christ for men of all nations (Rev. 5. 9, Luke 2. 32, John 11. 51, 52).

JUDGES 6. 36-40.

God's dealings with Gideon are deeply instructive. He was led on a step at a time from verse 12. The fear that may have led to threshing by the winepress, and which threw down the altar of Baal by NIGHT, was temperamental. But how patient is God, and how He deigns to use those who

shrink, and the unlikely (1 Cor. 1. 29). He knows every condition. Verse 36 at first reminds of Luke 1. 18. But Zacharias had greater privileges in possessing the complete Old Testament. Gideon expected God to work, but asked for a sign (2 Kings 20. 8), as an assurance he, the falling Gideon, would not fail. The sign was a simple one. Would God mark out one FLEECE when all around was dry? Would God deign to USE GIDEON, and grant the dew of His blessing? But the CONTRAST was asked after, and thus the fact that God wrought in answer to prayer was made more manifest, yet the APPLICATION to GIDEON seems thus lost. But God overruled to give a more striking lesson. There was ONE Who dwelt in the dew of God's presence amid dry ground (Isa. 53. 2), Who was likened to a lamb, and yet Who met the sword (same root as "dryness"), that guilty sinners might have the grace of God. But the Antitype excels: sinners have the blessing IN, and WITH Him on resurrection ground. Glory be to God. We must not forget Gideon's concern in 39, (cf. Gen. 18. 30). "God did so THAT NIGHT" is a suggestive unveiling of His mercy, and we remember 6. 27; 7. 9.

ROMANS 3. 19-31.

19, God's purpose: contrast Psalm 51. 15. Do we use the law lawfully (1 Tim. 1. 8), that sinners may be humbled? Law shows up sins which a man "wist not," and ALSO reveals the innate sinfulness of his heart (Rom. 7. 8-11). "But," Ephesians 2. 4. "Now," dispensational and personal, as 8. 1. All sinned (in Adam), and ARE coming short of the glory of God (no boasting is possible). "Being justified FREELY": what a wondrous gift: but the gift is to us, the wrath was for Christ (Gal. 2. 21, Gk). 25, A Propitiation and Mercy Seat: the name suggests not only bearing wrath, but accomplishing that which was fully SATISFACTORY before God, and also a MEETING PLACE in the very Holiest of All. The types emphasize the COMPLETENESS and holiness of salvation. "Remission," see margin: not the word "forgiveness" HERE:—literally "because of the sending aside of the sins that are passed IN the forbearance of God," i.e. God NOW declares His righteousness, to explain the previous PUTTING ASIDE OF SINS IN FORBEARANCE under law, which did not PUT AWAY sin (Heb. 10. 4), and SEEMED awhile unrighteously indulgent, TILL the Antitype came to MEET THE UNMET CLAIMS: "forbearance" NEVER saves, grace reigns through RIGHTEOUSNESS. 26, Just and the Justifier: a wondrous blending. Cf. "Mercy and truth are met together." 27, Contrast the boasting that is not shut out (1 Cor. 1. 31). "What kind of law?"—How precious to realize a LAW linked with faith, a definiteness, and determination against pride. 29, Jews and Gentiles on one level. 31, The law WOULD be made void if it met men halfway, but law is ESTABLISHED by the finished work of Christ (Rom. 10. 4): law's utmost claims are settled. Never has a sinner been unjustly saved: never has a forgiven sin EVADED wrath: all the waves and billows went over our adorable Lord.

Romans 6. 8-13.

8, We believe: not merely we think: faith knows. 9, Christ's work can never be undone. 11, Reckon yourselves with Him. Dead AND living—viewed in two ways AT ONCE. Sin is there, shall it reign? A prisoner never reigns. "In its desires": If we yield to desires we are obeying: O to hate desires, against His will. The "members" are a test, so 12. 1, 2: holiness is not only in a meeting: it is more than words and singing. The MEMBERS are not to be mortified, but used: the deeds are to be mortified (8. 13).

Correspondence from any Believers and Enquirers:—

Percy W. Heward, 61, Upton Lane, Forest Gate, E. 7. Phone: Maryland 2196.—(NO messages on the Lord's Day.)

Thoughts from The WORD of GOD.

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Free.

BY THE GRACE OF GOD WE WOULD SEND FORTH
THESE PAGES THAT TELL OF HIS LOVE AND
HIS WILL, THAT WE MAY ENCOURAGE OUR-
SELVES AND "ONE ANOTHER" IN THE SIMPLE
PATH OF PLEASING HIM, IN VIEW OF THAT
BLESSED HOPE.

Edited by
PERCY W. HEWARD.
Correspondence
Concerning the Will
of GOD welcome.

"Blessed is that servant
whom his Lord when He
cometh shall find so doing."

Luke 12. 43.

"Beloved, now are we the
children of God, and it doth
not yet appear what we shall
be: but we know that, when
He shall appear, we shall be
like Him; for we shall see
Him as He is. And every
man that hath this hope in
him purifieth himself, even as
He is Pure." 1 John 3. 2, 3.

"If children, then heirs,
heirs of God: but joint heirs
with Christ if so be that we
suffer with Him." Rom. 8. 17.

"Looking for that Blessed
Hope." Titus 2. 13.

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

An earnest invitation also to gatherings to the glory of God "If the Lord will,"—Meeting Room, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 3 and 6. 15, Mon: 8, Thurs: 8, Sat: 6. 45. Also 130, Grundy St, Poplar, London, E.14., Tues: 8. 15. Also Bible Meetings in Old Kent Rd, and Camberwell, &c., some Wednesdays.

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"Ye have need of patience,
that, after ye have done the
will of God, ye might receive
the promise: for yet a little
while, and He That shall come
will come, and will not tarry."

Hebrews 10. 36, 37.

"Wherefore, beloved, see-
ing that ye look for such
things, be diligent that ye may
be found of Him in peace,
without spot and blameless."

2 Peter 3. 14.

"Have not I commanded
thee? Be strong, and of a
good courage; be not afraid,
neither be thou dismayed:
for the Lord thy God is with
thee whithersoever thou
goest." Joshua 1. 9.

A Word of Introduction.

AGAIN a few pages, with some precious topics. But the object is not only the circulation of the truth, not only the enjoyment and edification of believing readers, it is THE GLORY OF GOD. If He is pleased, we would rejoice. If HE is not pleased, if the work is not HIS will, we have missed the mark, though the language may be accurate and earnest, and though the general purpose may be the blessing of those who read. Nothing can ever compare with the great aim—the glory of God.

But when He is exalted, He lovingly encourages His children. He rejoices in their joy. The Lord Jesus gave His people "peace." His glory is not merely an abstract then, it is rich with blessing to those who seek it. When the priests of Israel exalted Him (unlike Eli's sons), He always provided them with ample food, and when we seek His honour aright He will graciously see to our spiritual needs. Every loss in our own experience is linked with some self-seeking. The privilege of glorifying God is precious indeed.

WHY?

Why is a loving child of God in pain?
Why did His saints of old have dungeon strain?
Why does the weary frame need time of rest,
When sleepless we would serve?—God's will is best!
Why do we find the door unopened yet,
When we have hearts on service gladly set?
Why are we weak when we more strength would use?
Why all these problems?—God doth rightly choose!
Why do we fear to leave with Him our all?
His will is best, HIS Word will never fall,
Instead of saying one complaining "Why?"
Praise Him alone, and on Himself rely.

The trials of the path are not more than the grace of God.
They are but a foil to make His love shine out the more.

"Hitherto hath the Lord helped us" (1 Samuel 7. 12) is a wondrous refreshment, and "Hitherto shalt thou come, but no further" (Job. 38 11) is another precious reminder of the grace of our God.

Words of Encouragement.

*"With Healing In
His Wings."
Mal. 4. 2.*

How blessed to know the healing of soul diseases (Ps. 103, 3), and to know the Lord's hand as to the body as well. True, the full healing is in "that Day," when the body shall be like HIS body of glory, and this is clear in Malachi 4. But there is healing in His wings now. He draws us to a shelter there (Ps. 91. 1), that we may be kept from worry,—a serious disease. Not that we may be careless, but spiritually concerned to please Him, and to leave results with Him. Repentance is important, not remorse: the latter is selfish. And the rays of His presence may also be suggested by His wings. Infinitely more than the world's "light cure," and often precious for the body, and to His glory. O that we may be more concerned to enjoy this healing, and to bring our whole being to Him. The world has many theories, but we have One Who knoweth our needs and our frame.

THE SURETY PASSAGES IN THE BOOK OF PROVERBS.

THE wondrous inspiration of God shines out in unlikely ways, and His believing people cannot but adore and give thanks. The practical bearing of Scripture is ALWAYS important, and we would not forget that now. A child of God may soon see God's disapproval of the giving of guarantees by His people.* An oath, which is DISPENSATIONALLY forbidden, is somewhat similar: we know not what shall be on the morrow, and we cannot give pledges or absolute promises. "If the Lord will" must ever be our proviso, and suretyship does not allow of this.

But it is remarkable that TWO aspects are distinguished in the Book of Proverbs, suretyship for a friend and suretyship for a stranger. As to the former Proverbs 6. 1-5 is definite: the surety is "ensnared," and must seek to escape, even though a truthful escape is humbling. And 17. 18 shows that the willingness to become surety is NOT love, but a lack of "heart" (margin). The immediate context explains that true love is willing to STAND through adversity (17), and that the human offering of guarantees is not part of real affection. How important to take God's view of love. Hence in these passages it is plain that the surety for a friend has sinned.

Stronger language of WARNING is given as to the surety for a STRANGER, and yet we do not read

that he has in EVERY case sinned, or that he MUST deliver himself. The language, though far more emphatic, never fails to OMIT such statements. E.g. 11. 15, "He that is surety for a stranger shall smart for it: and he that hateth suretyship is sure." The meaning is obvious for OUR guidance, yet we do NOT find, "He that is surety for a stranger" is sinful. He loses his GARMENT in 20. 16, yet we do not read such words as "How foolish is he." In chapter 22. 26, 27 we have the prohibition even of partnership in this matter, and the BED is lost as well as the GARMENT. And 27. 13 repeats 20. 16 for holy emphasis. But WHY is suretyship for the stranger not declared wicked?

The answer is simple. In ONE case, such suretyship was approved, though the One Who took it upon Himself smarted for it, and gave up HIS robe, and gave up HIS bed, when deprived of all, upon the cross, He met His people's debts. THEY were "strangers": not one was, in himself, "a friend." The reason for the two aspects of the subject is at once made clear.

But such a Messianic anticipation is amazing. It is SO unexpected, and illustrates God's perfect foreknowledge of all, and delight in His Son's work, and the VERBAL inspiration of Scripture which, while forbidding suretyship among God's people, always left room for the unique work of Christ, and referred to HIS contrast with a bed, and His meeting of judgment. He was not "among them that strike hands," but stood alone, and in His finished suretyship His people can, and would, and will for ever rejoice. Thanks be unto God for the Perfect Surety, and a perfect acceptance in Him.

SOME THOUGHTS AS TO PRAYER AND PRAISE.

Let us mark the limitation of Psalm 66. 18.

Only those "IN CHRIST," and drawing near according to Hebrews 10. 22, can "CONTINUE in prayer, and watch in the same WITH THANKSGIVING." (Col. 4. 2).

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

"He cried so much the more." Luke 18. 39.

1. For a definite reviving among God's people, with humiliation and obedience before Him.
2. For more concern as to the little things that please God, and a holy sense of one's own failures, that pride may not be nurtured.
3. For prayerful daily feeding on the Scriptures, that we may not only read, learn and study, but assimilate spiritually.
4. For witness to men of "all nations," that there may be a consciousness of Christ's AUTHORITY (Matt. 28. 18), and a love to souls, and that the ATTRACTION AND TRIALS may neither draw nor repel, but that Christ may be beyond all the ACCOMPANIMENTS of service, and His glory be central.

"That the abundant grace might through the thanksgiving of many redound to the glory of God." 2 Cor. 4. 15.

* Man exalts sponsorship, even in HIS alteration from believers' baptism.

"IF THE LORD WILL." :—

Gatherings for Believing Men, John Pearce Restaurant,
2, MINORIES, (side entrance, 2nd floor)

TUESDAYS 6. 30—7. 45.

(Business Young Men specially invited. There are opportunities for conversation concerning the Lord, and for Greek or Hebrew unto the Lord's glory, 5. 15—6. 30).

SUGGESTED SUBJECTS DURING SEPT:—

3rd. "THIS GENERATION."

1. Christ's Reproof in Matthew 11. 16, Mark 8. 38.
2. A Solemn Warning (Matt. 12. 41, 42, 45). [36.
3. Rejection and Responsibility (Luke 17. 25, Matt. 23.
4. How Long?—And the Fulfilment of Prophecy (Matt. 24. 34).

10th. QUESTIONS.

(These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder).

17th. WILL BE ANNOUNCED LATER.

24th. A FEW THOUGHTS ON THE CHRONOLOGY
OF SCRIPTURE.

1. Divine Facts versus Human Theories.
2. Prayerful Proportion in Godly Study.
3. God's Order, e.g. 430 years exactly divided in two, "the self-same day" etc.
4. Sun Years, Moon Years, Prophetic Years.
5. "Ye know Not when the Time Is." Mark 13. 33.

The believer does not know about to-morrow, but he sees BEYOND to-morrow, and can trust His loving Heavenly Father for the path as well as the goal. "To-morrow's CIRCUMSTANCES" may be veiled, but they are all wrapped up in GRACE, and so the NATURE of the parcel which will be given him IS KNOWN, although many of the "contents" are awhile unknown.

The seraphim in Isaiah 6, and the living creatures in Revelation 4 have the same cry,—the Holiness of God. And there is the same stress on God's Tri-unity. They do not emphasize what God has done for them but rather what He is in Himself. Do we not all find ourselves unaccountably selfish in this matter? Our prayers have a disproportionate sense of our need. O that there may be more contemplation of the glory of God Himself.

The Holy Spirit never leads to pride, or a boasting claim of holiness. If we talk with self-satisfaction of being led, it is plain we are preparing ourselves for ANOTHER leading.

The grace of God is not a mere expression but a reality. His tender love is far larger than our knowledge of it; but though we depend on HIS knowledge of it, there is no reason why ours should not increase.

"Mary sat at Jesus' feet, and heard His word:" she was neither too busy, nor too proud for this privilege.

WHAT SHALL I RENDER?

"RENDER . . unto God the things that are God's." (Matt. 22. 21).

"I WILL RENDER praises unto Thee." (Ps. 56. 12).

"Take away all iniquity, and receive us graciously, so will WE RENDER the calves of our lips." (Hos. 14. 2, Psalm 119. 171).

"What shall I RENDER UNTO THE LORD FOR ALL His benefits toward me, I WILL TAKE THE CUP OF SALVATION AND CALL UPON THE NAME OF THE LORD." (Ps. 116. 12, 13).

WHAT SHALL I RENDER unto God
For all His love to me,
That I am saved by precious blood
Christ shed on Calvary's tree?

WHAT CAN I RENDER?—I have nought
But what I first receive:
Since by His blood I have been bought,
Can I my Saviour grieve?

WHAT CAN I RENDER unto Him
Who died my soul to save?
His love must ever be my theme,
Himself for me He gave.

WHAT CAN I RENDER? How can I,
A sinner saved by grace,
Do ought but worship God on high,
His every word embrace?

WHAT CAN I RENDER, day by day,
To Christ, my risen Lord?—
Just walk within the narrow way,
With Him in one accord.

WHAT CAN I RENDER?—nought but praise
For His abounding love?
My life should be for Him always,
Who will His own approve.

WHAT SHALL I RENDER, but my all?—
To live for Him alone,
And joy to be each day His thrall,
His goodness ever own.

WHAT SHALL I RENDER?—simply take
The blessings planned for me,
And to Christ's preciousness awake,
Until His face I see.

"THOU SHALT MEDITATE." Joshua 1. 8.

Time I find for daily reading,
And a verse I "sometimes" learn,
His loved words in measure, heeding,
His loved voice I CAN discern.

Study is a duty often,
And a holy pleasure too,
God thereby the heart will soften,
As we seek to know and do.

BUT the time for meditation
Still my heart would seem to lack,—
Holy quiet contemplation,
Quite outside the beaten track.

'Tis His will that we should ponder,
Feed upon His truth with prayer,
Knowing more the holy "yonder"
Thus His fellowship to share.

Ah, I would confess my failing,—
Meditation is my need:
O to know His power prevailing,
That I may His wishes heed.

THE CHILDREN'S COLUMNS. READY OR UNREADY, WHICH?

NOT one born into this world can make himself or herself ready and fit to dwell for ever in the heavenly city. The work is all of God, He alone can, and, blessed be His holy Name, He does save, and He makes ready a people for Himself, out from this ruined and sinful world (Luke 1. 17). In the parable in Matthew 22. 4, we read, "I have prepared . . . all things are READY: Come." Yet how few believe God's wondrous message of love, and in how many cases both young and old make light of the words of truth, heedless of God's coming day of wrath. God is merciful, but He WILL yet arise in judgment, and we must, remembering His mercy, tell all the truth, and hide nothing. Again, in Luke 14. 17, we read, "He sent His servant to say . . . to them that were bidden, Come; for ALL THINGS ARE NOW READY," and in verse 18 we have the sad statement, "They all with one consent began to make excuse." A solemn description of many who now despise God's word, and the work of His Beloved Son. How heart-searching are the words of verse 24, "For I say unto you, that none of those men which were bidden shall taste of My Supper." They made light of the message even as those in Matthew 22, and asked to be excused. There are so many who are blinded and held by Satan's power, for he is a mighty power, but 'tis blessed to know that GOD is Almighty, and, when He begins His work of grace, none can resist Him and His mighty working. He is working in this sinful world now, and we are thankful to know, and able to tell forth the wondrous message that we have in Psalm 86. 5, "For Thou, Lord, art good, and READY TO FORGIVE, and plenteous in mercy." To whom? "Unto all them that call upon Thee." Such are brought by God's Spirit to see, and feel, their need of His eternal salvation, through the death of His Beloved Son, Who, in wondrous mercy, came to seek and to save that which was lost (Luke 19. 10). How many read of God's condescending love and pity without being moved, or troubled about their sins. Yet God's tender mercy waits, as in Nehemiah 9. 17, when Israel had sinned, "Thou art a GOD READY TO PARDON, gracious and merciful, slow to anger and of great kindness." But though God is merciful, He is righteous, and He must keep His words of judgment, as well as blessing. God delights in mercy (Mic. 7. 18). When any one really prays the prayer of Luke 18. 13- ("God, be merciful to me, the sinner") he will experience this. Such are justified, and have peace with God, through the work of the Lord Jesus (Rom. 5. 1). In Matthew 25. 1-13 we have the two classes. Those who were ready went in, and then, we are told,

the door was shut (verse 10), and the unready ones were shut outside. These looked like the ready ones and they were with them, but they were not saved, and so they were outside. In Matthew 24. 44 we have the exhortation to saved ones, "Be ye ALSO READY, for in such an hour as ye think not the Son of Man cometh." The Lord Jesus is coming, and coming quickly, He said. And then it will be seen, who are His saved ones, made ready to meet Him, through the precious blood of the Lord Jesus. We desire, in God's mercy, that many more may be brought, by the gracious working of the Holy Spirit, out of death into life (John 5. 24), and thus seek by grace to be ready to meet the Lord Jesus, when He comes again. It is SAID of some, even when unsaved, that they are ready to die, and that they are not afraid. We are concerned about all such, and would lovingly seek to bring before poor, lost sinners, who know not, their sad condition before God. The only hope of eternal bliss, and present blessing, is through the death of the Lord Jesus. I wonder if you, dear reader, are among the READY ones, or still unsaved, and so UNREADY, even to live as well as to die. Let me remind you again of the words- "They that were ready went in . . . and the door was shut."

MADE READY, saved by sov'reign grace,
Out from a sinful ruined race:
MADE READY for that blissful day,
When saved ones will be caught away.

MADE READY through Christ's precious blood,
Redeemed—made near, so near to God:
Forgiv'n, accepted evermore,
God's every word is fixed and sure.

MADE READY, chosen, called and blest,
Possessing heavenly peace and rest:
How joyous thus to ever be
MADE READY Christ the Lord to see.

UNREADY STILL, from God afar,
How many in this world there are:
Still dead in sins, deceived as well
And on the very brink of hell.

UNREADY ones will be for aye
Sent from our God so far away,
While ready ones with Christ will go
Where praise to God will ever flow.

ARE YOU UNREADY, without hope,
In Satan's darkness left to grope?
Or saved by grace from all your sins,
With heavenly life and peace within?

MADE READY, kept each day and hour,
Saved from your sin, and Satan's power,
Kept hopeful, truthful, praiseful too:—
Can this be said, YOUNG FRIEND, OF YOU?

A hundred gospels that looked for something from the sinner would be too weak, but one gospel that tells of a finished work has a glorious strength. Christ is the Centre of the gospel: there is no circumference without a Centre.

WHAT DO WE DO WHEN—?

A FEW THOUGHTS FOR YOUNG BELIEVERS AND OLDER ONES TOO.

"When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jareb." Hosea 5. 13.

"When the Syrians saw that they were put to the worse before Israel, they sent messengers, and drew forth the Syrians." 1 Chron. 19. 16.

SCRPTURE has something to suit every emergency. REGULAR circumstances have much testing in them. Often we are brought to see how much we need the Lord lest we do frequent actions with self's strength. Again it is important not to become tired of the usual round of daily life. The background of shop, office and home may be sanctified as much as all else. Nothing is too small for prayerful dependence on our Heavenly Father.

But just now we have "emergencies" before us. How do we act under these? And particularly we are pondering the Lord's chastisements. How do we receive these? When Ephraim saw his sickness, he did NOT turn to the Lord. We remember Isaiah 1. 5, "Why should ye be stricken any more? Ye will revolt more and more." Again, "Ye have not looked unto the Maker thereof" (Isa. 22. 11). Moreover, "I have withholden the rain from you . . . yet have ye not returned unto Me, saith the Lord" (Amos 4. 7, 8). Indeed, we could find many passages to illustrate the striking words, "Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria" (Hos. 7. 11). Anything and everything except turning to the Lord!

Do we not find a dangerous personal tendency to something similar to-day? When we have business troubles, is our first thought irritation, and our second planning, or does thankfulness to God come easily first, and do we get down before Him to ask what He is teaching? If physical trials are permitted, is our primary thought OUR "getting well" or HIS glory? Does the doctor come more largely into view than the Lord? It may well be that if THE LORD comes into view we shall have other thoughts as to the means of recovery, in His appointed time. Ephraim made the sad mistake of trying to struggle through when the Lord's hand was against them. We think of Jacob. For a while he sought by his wrestling to gain the victory. He never asked God's lesson. On this occasion God humbled him that he might be compelled to "make supplication," and thus have power (Hos. 12. 4).

The reference to the Syrians is helpful, though they were not the professed people of God. The words are so striking. The Syrians sought the Syrians! Self goes to self. There was no humiliation: there was no breaking down, as with Rahab.

The hearts were hardened, as of the Canaanites, and they persisted in their course. The world is hurrying on to this climax: "The bricks are fallen down, but we will build with hewn stones: the sycamores are cut down, but we will change them into cedars" (Isa. 9. 10). Here is the character of Antichrist's defiance, when anticipatory judgments shall be sent. Is it not fitting that children of God should present an entire CONTRAST and show a TENDERNESS as to everything which God permits? He has a loving purpose for His people, and the trials are not in vain. But we must be "exercised" thereby. We must not be as Balaam, who was blind to the fact that the Lord was against him in the striking history of Numbers 22. 22-35. May we have a holy readiness for God's gracious warnings, and a willingness to learn His lessons. Our own will and way are always a mistake.

TYPEWRITTEN NOTES.

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

128. Angels.
129. Greetings.
130. Notes on Leviticus 1.
131. Jehoshaphat and World-bordering.
132. Address to Parents (Genesis 22).
133. Crowns of Scripture.
134. Socialism in the Light of Scripture.
135. Philippians 2.
136. Malachi 3.
137. On "Being Peculiar." 2 Cor. 5. 13.
138. "Beyond Power," or The Victories of Faith.
139. The Riches of the Lord and of His Redeemed.
140. The Meaning and Helplessness of Socialism.
141. "No More."
142. "To Every Man His Work."
143. Worship in Spirit and Truth. John 4. 24.
144. Patience.
145. "Means" and "End."
146. 1 Corinthians 11. 1-15.
147. Consecration.
148. Matthew 12. 1-9.
149. Emotions.
150. Matthew 17. 1-7.
151. Godly Homes.
152. 1 Samuel 17.
153. Clusters of Types in the Tabernacle.
154. Spirits in Prison.
155. Isaiah 55. 1, 2.
156. How to Read the Scriptures; Reading Together.
157. God's Gracious Provision for His People in the Handing Down of His Truth.

'Tis more important to know God's will than to "gain" all earthly knowledge. The cottager with the Lord is wiser than the professor without Him.

We have never really lost anything for Christ. He more than compensates, if we do not give up with this object, or with pride in our giving.

TALKS ABOUT PRESENT-DAY NEEDS,—44.

REFRAINING AND REFRESHING.

SURELY every saved one is humbled by James 3. O that it may often speak to our heart, and cause deep concern lest we grieve God by using our lips wrongly. If God really works, and opens the lips of His redeemed people the mouth will praise Him (Ps. 51. 15). Though God has seen fit to humble His people with James 3, He has been pleased, in His love, to give many encouragements also. Psalm 34. 1 has been, and is, cheering to many believers. Psalm 63. 3, "Because Thy lovingkindness is better than life, my lips shall praise Thee." Again, "My mouth shall praise Thee with joyful lips" (5), and "My lips shall utter praise, when Thou hast taught me Thy statutes" (Ps. 119. 171). There are many other passages concerning praising God with the lips. Do we not all feel the need of watchfulness as to our words, lest we grieve God, and hinder others?

Divine exhortations as to our speaking cannot be overlooked without loss: they are so needful; and this we would see more and more. How many have been wounded and harmed by unguarded, and unkind words. Oh to be more careful as to this, even as to all else.

How often the lips are mentioned in the book of Proverbs which is full of practical teaching. It would be helpful to read this portion of truth more often, and to learn much of it, as we say, "by heart." Proverbs 10. 21, "The lips of the righteous feed many." How blessed to have such lips. "In the multitude of words there wanteth not sin; but he that REFRAINETH HIS LIPS IS WISE" (Prov. 10. 19). Have we THIS wisdom? We call to mind the words of Psalm 45. 2 concerning the Lord Jesus, "Grace is poured in Thy lips" (poured over them as from a precious fountain within), and in Luke 4. 22, we read, "And all bare Him witness, and wondered at the gracious words which proceeded out of His mouth." Do we not long, with our heart-longing, to be more like Him in this, even as in all else? He will enable. Nothing is beyond His power. May He work, and in wondrous love cause us to be more and more watchful, that He may be exalted, and others may not be hindered. 1 Peter 3. 10 should be much in our mind. We all NEED such words of exhortation. How delightful to think of the future of His faithful people. "And in their mouth was found no guile" (Rev. 14. 5). Shall we be among such a company? Let us seek now to keep away from things that grieve God, and be separated unto Him. In Psalm 119. 101, God's servant said, "I have REFRAINED MY FEET from every evil way, THAT I might keep Thy Word," (see Prov. 1. 15, also Jer. 14. 10). May God enable

us to be watchful and to walk by grace in His ways, and away from evil. We have a right "NOT" in Psalm 40. 9. Oh to know when to speak, and how to speak, and when to be silent. If among the wise, who refrain their lips, we shall be REFRESHING to those with whom we come in contact, and to One Who is more than all earthly masters (Prov. 25. 13). But how glorious is the prospect for God's people. We read in Acts 3. 19-21 concerning the refreshing times in the future. It is always a joy to look forward to the glorious time yet to come. But we can, even now, have seasons of refreshing when we meet with God's dear people. In 2 Samuel 16. 14, we read of those who "CAME WEARY and refreshed themselves THERE." We think of Mark 6. 31 where Christ said, to His disciples, "COME ye yourselves apart into a desert place, and rest awhile." The word COME is encouraging: He did not say, "GO." WITH Him: there in the desert they would be refreshed! If we would not become unspiritually weary let us be much alone with Him, away from the multitude. If we are refreshed, and like a watered garden (Isa. 58. 11), we shall refresh others. One likes to think of Psalm 119. 74, "They that fear Thee will be glad when they see me." Why? "Because I have hoped in Thy Word." Are saved ones glad and encouraged when they see us, or do we hinder, even some whom we pray for?

May it be our privilege, by grace, to be a real help to others. Surely Romans 15. 32, should stir our hearts. "That I may come unto you with joy, by the will of God, and MAY WITH YOU BE REFRESHED." We have another encouragement in 1 Corinthians 16. 18, "For THEY have refreshed my spirit, and yours." Thus we see how believers can help very specially in cheering and strengthening others. Yet again, God has been pleased to record another verse to encourage His people in helping one another, "Therefore we were comforted in your comfort, yea, and exceedingly the more joyed we for the joy of Titus, BECAUSE HIS SPIRIT WAS REFRESHED BY YOU ALL" (2 Cor. 7. 13). Yet again, "The Lord give mercy unto the house of Onesiphorus; FOR HE OFT REFRESHED ME, and was not ashamed of my chain" (2 Tim. 1. 16). God's servant Paul needed to be encouraged, as well as to encourage others, may we be more mindful of those who seek to send forth messages of love and encouragement. We can often help by a word fitly spoken, and if our speech is with grace (Col. 4. 6), we SHALL encourage others. Surely this should be our heart's desire, in the enabling of the Holy Spirit, when in a ruined world there is so much, were it not for God's continual presence and guidance, there would be a fainting and weariness. But God sees, and He never fails His waiting and tried people. To God's servant Philemon, Paul wrote, saying, "The inward affections of the saints

are refreshed by thee(7), (see also verse 20). May God enable us to refrain our lips, and our feet, and cause us both to be refreshed by His Spirit, and to refresh others in these last times, and all by His grace, and to His praise.

"IF I DO THE BEST I CAN . . ."

WHAT then? Have you a guarantee of blessing? You say, "I think so." **THINKING IS NOT KNOWING.** What is your **RESTING** place? And there is another question, "Have you not put a big **"IF"** above?" Have you ever met a man who invariably did the best he could? It is easy to fence with the question, but **THAT** is not honest. If you **THINK** you are doing your best **NOW**, and that you cannot be responsible for what you do not know, you ignore the solemn fact that we have all neglected opportunities of knowing, in the past at least. And "the past" is as much **PART** of our life as to-day. **WE HAVE NOT DONE THE BEST WE COULD.** The man who boasts thus does not know himself. It is an affront to all honesty to make such a claim, and **AN AFFRONT TO GOD.**

If then I have failed, what hope can I find? Perhaps the heart rebels against the thought of judgment, and a man does not see why there should be punishment. Such rebellion is not only powerless, it excuses sin, it is immoral. Chafing against the sentence will not dethrone the Judge.

But it may be, the reader has another plea, God is merciful! There is a very striking record in 1 Kings 20. The king of Syria had been defeated, and his servants said to him, "Behold, now, we have heard that the kings of the house of Israel are merciful kings: let us, I pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel: peradventure he will save thy life" (verse 31). The king was spared, but God soon indicated that this was **NOT** righteous. Benhadad was guilty and condemned (42), and "mercy" that ignores righteousness is human, not Divine. Sackcloth is good when there is atonement, but, dear reader, **VAIN** when there is no atonement.

Many are hoping in vain when they think God will break His truthfulness to save one sinner. The words "When I appointed to utter destruction" in 1 Kings 20 still ring out, and unless I have a Holy Substitute I am deluded when I imagine mercy, to undo God's warnings. The law must take its course! But, blessed be God, the law has taken its course on Christ, and therefore, if I believe in Him, I am free, not only pardoned but made righteous. **BUT NOTHING ELSE CAN HONOUR GOD.**

'Tis not my best, but God's gift. Instead of my doing, there is God's giving. And if I, as a troubled broken-hearted sinner, rest on the Lord Jesus, I

have a salvation that cannot be undone, and an eternal life that cannot be taken away. The glories of God's grace are wondrous. Salvation is **NOT** a theory: it is a fact. Believers are "in Christ Jesus," and they view their own natural "best" with holy disdain. God's work alone can meet the need, and God's work has met the need. "My best" bears **NO** comparison with the work of Christ. I could not for a moment suggest a make-weight to His work. Christ alone, Christ altogether, Christ as the One Who lived and died and rose for me is my only ground of hope, and in Him I have redemption through His blood the forgiveness of sins, according to the riches of His grace (Eph. 1. 7). Dear reader, have you the **SAME** sure and certain hope, or do you rest on a foundation which has **NO** foundation beneath **ITSELF**, and which is **ONLY A SHADOW**?

NOTES on MATTHEW 11. 25-30.

25, The "answer" of praise. The **DELIGHT** of Christ in the Father's will shines out here. Another aspect in Psalm 40. 8. The wise and prudent, cf. Luke 18. 11, 1 Cor. 1. 26, 27. Babes: not only weak ones, but "a new creation," a new family (all related to Him). 26, A repetition of praise for the Father's will. 27, A wondrous declaration in view of the early part of the chapter (e.g. John 7. 7, 29). How wondrous is **REVELATION** (Matt. 16. 17, Gal. 1. 16): how vain is human searching (Job 11. 7). 28, The sovereignty of grace never hinders a wide gospel message. "Unto Me": a Person. Labour, heavy laden: a fixed condition, **NOT** a temporary emotion. "I (emphatic) will rest you": a condition affecting the whole person: a complete change (salvation). 29, Commands now reach us, on a new ground. "MY yoke," "Learn of ME": Christ exalted: we cannot learn apart from a **YOKE**, and that yoke "HIS." "Lowly in heart": How **GENTLY** the Lord teaches. "Ye shall find rest": a **FURTHER** rest: here we have a people in a godly condition finding a possession (after salvation: distinguish 28: cf. "Peace, My peace" in John 14.27). 30, "My" again emphasized. Nothing apart from Him.

We cannot be too thankful for grace, but we can easily be too proud of our perception of it.

The Holy Spirit never leads to self-trust, but He always leads away from self's fear of trusting God.

God can do His work without us, but He is God, and therefore He **CANNOT** praise for the forgiveness of sins as an experience. And He **SEEKS** worshippers who can thus delight His heart. How high a privilege!

Doubting the Lord can often dress up as reasonable prudence.

The Holy Spirit is real, and we should prayerfully long that His work may be realized.

Suggested Daily Readings.

"IF THE LORD WILL,"—SEPT: 1928.

Day	READING				LEARNING			
	Judges	Romans	Romans	Ps. 119.	Romans	Ps. 119.		
1	15. 1-13	9. 17-33	10. 1	168				
2	15. 14-16	5. 10. 1-10	10. 2	169, 170				
3	16. 6-20	10. 11-21	10. 3	171				
4	16. 21-31	11. 1-12	10. 4	172				
5	17. 1-13	11. 13-24	10. 5	173				
6	18. 1-13	11. 25-36	10. 6	174				
7	18. 14-31	12. 1-12	10. 7	175				
8	19. 1-15	12. 13-21	10. 8, 9	176				
9	19. 16-30	13. 1-14	10. 10, 11	1, 2				
10	20. 1-17	14. 1-12	10. 12, 13	3				
11	20. 18-34	14. 13-23	10. 14	4				
12	20. 35-48	15. 1-12	10. 15	5				
13	21. 1-25	15. 13-24	10. 16, 17	6				
14	Ruth 1. 1-18	15. 25-33	10. 18	7				
15	1. 19-2. 7	16. 1-15	10. 19	8				
16	2. 8-23	16. 16-27	10. 20	9, 10				
17	3. 1-13	1 Cor. 1. 1-10	10. 21	11				
18	3. 14-4. 5	1. 11-21	Ruth 2. 10	12				
19	4. 6-22	1. 22-31	2. 11	13				
20	1 Sam. 1. 1-18	2. 1-16	2. 12	14				
21	1. 19-28	3. 1-10	2. 13	15				
22	2. 1-11	3. 11-23	1 Cor. 2. 12	16				
23	2. 12-26	4. 1-10	2. 13	17, 18				
24	2. 27-36	4. 11-21	2. 14	19				
25	3. 1-10	5. 1-13	2. 15, 16	20				
26	3. 11-21	6. 1-11	1 Sam. 2. 1	21				
27	4. 1-11	6. 12-20	2. 2	22				
28	4. 12-22	7. 1-14	2. 3	23				
29	5. 1-12	7. 15-24	2. 9	24				
30	6. 1-21	7. 25-40	2. 10	25, 26				

Notes on Memorized Verses.

ROMANS 10. 1-21.

1, Can prayer without the HEART'S desire be prayerful prayer? 2, "For": this implies, "It is evident they need salvation." "Zeal" is precious in its right setting—zeal according to the knowledge of God and His will (John 2. 17). 3, Ignorance of God's righteousness leads to self-righteousness. The word "submit" is very precious (cf. 8. 7): grace brings about a wondrous humbling—the camel must go through the needle's eye, or, rather something beyond this must take place. God welcomes broken-hearts (Psalm 51. 17). "The End of law INTO righteousness (a precious Door): the END (without a capital letter) is into condemnation. 5, "The One Who HATH DONE shall live": Completeness FIRST: not "shall remain living," shall live AFTER doing: this implies death and resurrection, and shows the Scripture written with a view to Christ. 6, The Righteousness SPEAKS—no WORK is to be done, cf. 1 Timothy 1. 15 ("a faithful SAYING": the work is wrought). Deuteronomy 30 WITH A VIEW TO CHRIST. 8, "The WORD" grounded on the finished WORK. 9, Jesus confessed as Lord, not merely professed (see Luke 6. 46). 10, Righteousness is a (legal) FACT, salvation is an EXPERIENCE. 11, 12, 13, No merits can make: no demerits can unmake the power of Christ's work: hence "Whosoever." 13, The "shall's" of this passage are refreshing. 14, "How?"—Why do we not read, "They cannot believe unless they hear"?—May it not be because

God would urge His people's preaching, but hint He CAN cause an inner hearing without their witness? Our slowness cannot undo God's election. 15, NOT the mouths: there must be the devotedness of the whole being: eloquence is not enough, but godliness of walk. 16, May be "NONE obeyed": Isaiah 53 illustrates this, and Luke 14. 24. 17, Then, when all refuse, "The faith springs out from hearing, but the hearing through a SPOKEN WORD OF GOD": the twofold rendering wondrously indicates our responsibility to speak, but HIS quickening Word beyond ours. 18, They heard "words," but needed the Word (so "hands" in 21, contrast "hand" in Acts 11. 21). 19, Possession of Scripture not enough. 20, Grace has many surprises. 21, Disobedience (and unbelief: same word) leads to gainsaying: a solemn principle.

RUTH 2. 10-31

GRACE to the STRANGER, cf. Jeremiah 31. 11, "Thou knewest not," Isaiah 55. 5; 65. 1. 12, A Divine principle: God remembers. It is safe to trust Him (2 Tim. 1. 12). 13, Spoken friendly, to the heart, cf. Isaiah 40. 2: how definitely God comforts in the gospel. "Not like": "other sheep I have," John 10. 16.

1 CORINTHIANS 2. 12-16.

12, A wondrous "receiving." Knowing then speaking (13, cf. 2 Cor. 4. 13). The very WORDS of Scripture are taught by the Holy Spirit (2 Pet. 1. 21): this is more than thought-inspiration. Anything but VERBAL inspiration is unreliable: no HUMAN legislative assembly would let a man send forth THEIR thoughts in HIS OWN words as authoritative: why is God's wisdom attacked? 14, Though the words are of God, yet man refuses. "Natural," "soulish": a solemn thought: man's SOUL is out of harmony with God: 'tis not only the openly evil man who is opposed. 15, A precious contrast. 16, Man cannot instruct the Lord, BUT His inspired servants received His standpoint, and they have WRITTEN with His mind. Not Paul, not Peter, not John, but the Lord. And if we seek His mind we shall accept their words (1 John 4. 6, contrast 1 Corinthians 3. 1).

1 SAMUEL 2. 1-3.

Praying and rejoicing (1 Thess. 5. 16-18). Rejoicing linked with salvation (Luke 1. 47). How many Scriptures emphasize God's glory alone (e.g. Ex. 15. 11, Isaiah 45. 14, 18. Pride is against God: humility acknowledges His weighing. How we rejoice in One CONTRASTED with Belshazzar (Dan. 5. 27).

"Redeemed . . with the precious blood of Christ, as of a Lamb without blemish and without spot." 1 Peter 1. 18, 19.

We often use the words above,
And think of Christ and His great love,
But O to feel with love much more,
The wrath He took,—and to adore.

Redeemed, for we in sins were dead,
And hopeless were Christ's blood not shed;
"Redeemed," O precious word of grace,
Redeemed to have a heavenly place.

The TYPES are precious, He EXCELS,
And every fear and murmur'ing quells,
Redeemed, we would, by mercy, show
The precious Saviour Whom we know.

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Thoughts from The WORD of GOD.

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Edited by
PERCY W. HEWARD.
Correspondence
Concerning the Will
of GOD welcome.

"And in That Day thou shalt say, O Lord, I will praise Thee; though Thou wast angry with me, Thine anger is turned away, and Thou comfortedst me. Behold, God is my Salvation; I will trust, and not be afraid."

Isaiah 12. 1, 2.

"I, even I, am He That comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass, and forgettest the Lord thy Maker?"

Isaiah 51. 12, 13.

"The Lord is my Light and my Salvation; whom shall I fear? The Lord is the

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Strength of my life; of whom shall I be afraid?"

Psalm 27. 1.

"Thou hast put off my sackcloth, and girded me with gladness." Psalm 30. 11.

"To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Isa. 61. 3.

"Rejoice in the Lord alway: again I say, Rejoice."

Philippians 4. 4.

"Giving thanks unto the Father, Which hath made us meet to be partakers of the inheritance of the saints in light." Colossians 1. 12.

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

An earnest invitation also to gatherings to the glory of God "If the Lord will,"—Meeting Room, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 3 and 6. 15, Mon: 8, Thurs: 8, Sat: 6. 45. Also 130, Grundy St, Poplar, London, E.14., Tues: 8. 15. Also Bible Meetings in Old Kent Rd, and Camberwell, &c., some Wednesdays.

A Word of Introduction.

BY the tender mercy of our God we are able to write of His sovereign grace and His holy will. It is a wonderful privilege to encourage His dear ones, those for whom His Beloved Son poured out His life blood. It is a privilege beyond measure to praise and please Him Who is exalted above all blessing and praise. If these pages are in the line of His will, and simply following His purpose, we are content, but if they become clever and attractive, popular and successful, and put His glory second, "Ichabod" is to be written over every line. So is it with the individual lives of His people. The only real value of a day is the joy it brings to our Heavenly Father. Let us not speak of success, as if it were something among men, it is before God.

"HE THAT KEEPETH ISRAEL SHALL NEITHER SLUMBER NOR SLEEP." Psalm 121. 4.

"WHILE MEN SLEPT." Matthew 13. 25.

He sleepeth not: untiring love, and safe are we:
He changeth not: amazing grace, eternally.
He is the Same, none can remove His watchful hand;
We praise His Name, and joy to own what He has planned.

But we may sleep: our love may tire, with bitter fruit:
Alas, we change: how sad to see in self the root:
Unlike our Lord we may forget to watchful be,
Hence scattered sheep, and harmful tares our eyes can see.

We WOULD not sleep: His words sound forth, "What, could ye not?"

We own our shame, we hear HIS love, Who ne'er forgot!
We will arise, and watchful be, till He appear,
And then for aye Himself we'll praise, for ever near.

Words of Encouragement.

Grace has been lavished on the unworthy. They are God's CHOSEN ones, they are brought, in His great love and mercy, into a royal family, priesthood privileges are theirs, —everything passes understanding. How wonderful is grace. Can we find a reason in self? Surely not. God might have left us to judgment.

But what shall we say to these things? What shall be the fruit now? What shall be the effect of God's wonderful love. There is a precious "that" in the verse before us. God is willing that we should praise Him. "That ye should shew forth the praises of Him Who hath called you out of darkness into His marvellous light." And we call to mind two other verses, "To the end that my glory may sing praise unto thee, and not be silent. O Lord my God, I will give thanks unto Thee for ever" (Ps. 30. 12), and "That in the ages to come He might shew forth the exceeding riches of His grace in His kindness toward us through Christ Jesus" (Eph. 2. 7). Wonderful love!

THE LORD'S ENABLING.

"HITHERTO hath the Lord helped us," but not always in the same way, lest we look to the way instead of Himself. The path is not easy. Faith needs the strain that it may grow. The dark and light are both alike to our Heavenly Father. We would look up at ALL times. It is a joy to record God's love in SPIRITUAL THINGS—infinite beyond what we have deserved. We would never forget His mercy PHYSICALLY, though this body of our humiliation is often a reminder of need. We would likewise tell of His enabling financially, by varied means. And the work is one of FAITH in this matter. Sometimes dear friends write for literature as if they have only to ask US, and everything will be supplied. We would affectionately urge them to look to HIM in this matter. Possibly some think we are wealthy children of God, devoting a "fortune" to this work, almost as men of the world to a hobby. They make a great mistake. NEVER would we draw back from the Lord's will, nor distrust Him. We NEVER regret making the literature "free" in His Name. But this was NOT because we had, or have, the money. One dare not mention the circumstances often, because appearance of lack of faith would dishonour Him. But the writer wonders if some misunderstand the position of simple faith amid trials, and desire to know more.* We have, indeed, been lovingly

* Particulars of the Lord's work gladly given, but questions like "What do you need just now?" can hardly be answered without a hindrance to simple confidence in the Lord

asked if we "objected" to postage etc. being sent. Hence we would make clear that the work is depending on the Lord, and as the Lord supplies through His people it is continued. The poor child of God is EVER welcome to send a post card with a prayerful request for whatever literature is needed, though the "two mites which make a farthing" are a delight WHENEVER the heart feels drawn so to act. Let none hesitate to ASK when they are poor. The principle of 2 Corinthians 8. 12 is very precious:—"If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." Some rejoice in sending a little more "abundance," to meet the needs of those who have greater wants. THE WORK BELONGS TO THE LORD, and we thank Him for the REAL trials of faith and the REAL removal of these alike, because He is REAL.

Some dear readers desire, we feel, this "making clear," that the work is neither a business nor a hobby, that it has God's grace and not money behind it, that we dare not be in debt to printers or paper-makers etc. (Rom. 13. 8), but simply use whatever is entrusted "unto the Lord," that the writer does not apply a portion of gifts to his own needs, but only whatever the Lord sends thus designated, and that by the fellowship of other believers the magazines go forth (about 10,000 of each monthly), and hundreds of thousands of leaflets are printed—sometimes 100,000 one printing alone (4 varieties):—Yet, at present, there is very little "office" help. We can praise God, too, for Yiddish, Dutch, French (the Lord enabled 20,000 of the booklet concerning the mother of the Lord Jesus), German, Greek, Italian, Norwegian, Spanish, Swedish, and other languages, including the first text cards (we understand) for a dialect in Guatemala. Missionary labour is a privilege. Men of "all nations" are definitely met in London, and other parts, and France, Belgium (four brethren), Holland, Germany, Austria, Poland, Czechoslovakia, Switzerland, have been reached this year in His service, by "labourers." "Not that we are sufficient of ourselves to think ANYTHING as of ourselves." We feel OUR need for prayer (with thanksgiving) much—the writer knows he expresses the feeling of co-workers. God is Faithful. The field is the world. The precious blood of Christ was poured out to bring sinners of all nations unto Himself, and the Holy Spirit is still quickening precious souls. As He enables, we would go forward, not forgetting the literature to encourage His beloved people also, and not overlooking poor Israel, (12,000 of the little Yiddish magazine have just been granted), while we wait for our quickly Coming Lord.

The possession of head-knowledge is no proof of relation to Christ, any more than skill in arithmetic makes one a millionaire.

MAKING UP THE HEDGE and STANDING IN THE GAP.

"Ye have NOT Gone up unto the Gaps, neither made up the Hedge." Ezekiel 13. 5.

THERE are alarming gaps, and a hedge is not to be found, and you and I cannot deal with the ruin. There are gaps with regard to actions! Gaps with regard to words! Gaps with regard to thoughts! If there were no sins of commission, sins of omission would themselves be sufficient to condemn us all. Men are unprotected and without a hedge. None of us dare say, "I am perfect." But God will not accept that which is imperfect. Here is a summing up of the terrible state of affairs.

The theory "I do my best" has NO truthfulness. The honest man owns he has failed to do his "best." And if such a man could be found he would be driven to madness, as he realized he stood without any good news for others who had not done their "best." The theory of "my best" is worthless, and appalling.

Let us honestly own that the gaps exist, and then we may earnestly ask, "Can they be filled up?" But even while we ask, every attempt is made to keep us from our only safety.

One comes along with one proposal, another with another. A religious man finds his hope in "religion": but what about the SINS that are already in God's book of reckoning? Religion never blotted out sins, and never will! The easy-going man of the world professes himself willing to take his chance (a fearful delusion): yet another speaks glibly of God's mercy, forgetting that God has displayed mercy in one way alone, and all the while the one who boasts of mercy ignores that only way. There is a solemn issue. Fill up the gaps to your best ability, you will have no more security than those to whom Pilate said, "Ye have a watch: go your way, make it AS SURE AS YE CAN." We know the result. The Day of Judgment will be an awakening to some: how much better to be awakened now.

But what if we cannot fill up the gaps, and if others cannot help us? Is there no hope? Thank God, there is. The verse continues with the mention of a "hedge." Men cannot provide this, but God puts aside our broken-down wall with all its countless gaps, just as He put aside Adam's fig leaves. Yet He does not stop His work there. He Who made coats of skin for Adam and his wife (Gen. 3. 21), telling of a sacrifice, has made for guilty sinners a NEW hedge, on a sure foundation. The blood of Christ is that foundation. The old garment of our righteousness has gone PAST MENDING, but God brings in a new robe, the first robe (Luke 5. 36, 15. 22 lit:).

The words of Ezekiel 22. 30 are striking:—"I sought for a man AMONG THEM that should make up the hedge, and stand in the gap before Me . . . but I found none." Ah, there is NO MAN AMONG MEN, but the Lord of glory Himself became Man, to do this work. And He has done it. He has made a hedge that fully protects a great number whom no man can number. Our English version may suggest "making up" an existing hedge, but this is not so. He does not improve our work, but brings in His own instead. He has fully satisfied God's claims. And believers in Him are as safe as Israel were safe from the angel of death immediately THE APPOINTED BLOOD was on their doors. The blood of Christ is BETWEEN the sinner and judgment, and that precious blood says, "Judgment HAS fallen." "It was exacted, and He (Christ) Himself answered." Justice demands punishment ONCE, but Justice hates punishment TWICE. The wrath of God is ON MY BEHALF, if I am sheltered by the blood of Christ. That is the message of the gospel for the poor sinner who knows his dire need. And who can know it without trembling? Men laugh and trifle, BECAUSE they know not their need.

Very strikingly Ezekiel 22. 30 speaks of "standing" in the gap, not of going up to the gaps (as Ezekiel 13). Why? Is it not because the Lord Jesus did not deal with gapS, but came to those who had nothing but one vast gap, and He STOOD there. He met the sword (Zech. 13. 7) that the sinner, believing into Him, might have peace with God (Rom. 5. 1).

A wonderful gospel. A gospel that has never lost its power. Nothing can terrify an awakened man more than the wrath of God on Calvary, when he sees it was for HIM. Eternal punishment solemnizes, but wrath on the Holy One of God makes yet more evident that there is NO MERCY at the expense of justice. MERCY AND TRUTH are met together in the work of Christ. Not one word of law falls, not one particle of God's holiness in justice is broken off:—and yet the humbled sinner is saved for ever. Convicted of sin, dear reader, do you not cry out for Him Who has made the hedge, and stood in the gap? If you know your condition, does not this meet your case, and still every fear? Does not your troubled heart dare to rest upon the death of Christ,* and, with repentant sorrow, do you not admire the privilege, in view—a new life to please the One Who has deigned to save? And He is able to keep! But if you say "No"—there is only one alternative, and it would be cruel not to declare what it is, and that alternative is—HELL.

Our joy in God's service is to be an effect of pleasing Him, NOT the aim instead of pleasing Him.

* "I feel such a criminal, before God," says one. "He would not have DIED, unless for criminals" is the precious answer.

THE CHILDREN'S COLUMNS.

"GUILTY BEFORE GOD."

HOW different the earth is now from what it was when God made it. He made everything beautiful (Eccl. 3. 11), even as He made man upright (Eccl. 7. 29). "But they have sought out many inventions." Adam went HIS OWN WAY, and since that time all have wanted to go THEIR OWN WAY. When God created Adam and Eve, He placed them in a beautiful garden, with lovely surroundings. The animals also were tame, not as they are now; and God talked with Adam and Eve. They were indeed privileged, and one would have thought that they would not have so soon disobeyed God, but, alas, they sinned, (for Satan is ever ready to spoil God's work), and we know how through disobedience everything was changed. When they heard the voice of the Lord God walking in the garden they sought to hide themselves from Him. They had sinned, and so they were afraid. They knew they had done wrong, and that they were guilty before Him, and they could no longer be in His presence. And they were driven out of Eden. The whole chapter (Gen. 3.) is full of sadness. Yet though this disobedience has brought sin, death and all sorrow into the world (Rom. 5. 12) which God made beautiful, few seem troubled about their sin. All have sinned, and there is none righteous (Rom. 3. 10). All are "guilty" before God (Rom. 3. 19). * How can anyone read Genesis 3 without being moved? We look around to-day, and what do we see? The whole world is guilty before God, and yet not troubled about sin, and all its results. If any one, whether young or old, can read Romans 3 and not see the awfulness of sin, this is amazing, and shews the darkness, blindness and hardness of sinners. What does Exodus 34. 7 really mean? See verse 6, and the next verse goes on "Keeping mercy for thousands, forgiving (bearing) iniquity and transgression, and sin, and That will by no means clear the guilty." God is merciful, but He is righteous, and there is ONLY ONE WAY whereby the guilty sinner can be forgiven, that is, through "ANOTHER" bearing his or her guilt. This is what the Lord Jesus DID. He, in wondrous love and mercy, took the place of sinners, and bare their sins in His own body on the tree (1 Pet. 2. 24). How privileged are those who can, by grace, say, "The Son of God Who loved me and gave Himself for me" (Gal. 2. 20). He fulfilled all the law of God which guilty sinners had broken, and now those who trust in Him, and His precious work on Calvary, are no longer guilty before God, but accepted in Him, Who freely gave His life a ransom for many (Matt. 20. 28). What love! Yet so many despise His love, and scorn the work which He accomplished on the cross. Some may think that they are not so bad

* Romans 3 and Genesis 3 together are impressive.

as Romans 3 says. But GOD is true. Listen to another portion of the testimony of God which He never changes, James 2. 10:—"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." None have ever kept the whole law, Israel broke the law, and so has every one; therefore all are GUILTY BEFORE GOD, till saved by His grace. Do you know that men said the Lord Jesus was guilty of death, though He had never done anything wrong (Matt. 26. 66)? How guilty they were who said this. What a contrast we find in Luke 23. 40, 41. One who was crucified with Christ continued to rail on Him, saying, "If Thou be the Son of God, save Thyself, and us," but the other answering rebuked him, saying, "Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly, for we receive the due reward of our deeds, but this Man (the Lord Jesus) hath done NOTHING AMISS." He was God, and therefore holy in all His works and ways, as well as in His words, and He became a Man to save sinners.

Now shall we turn to Genesis 42. 21? You doubtless know the story, for so many have heard how Joseph's brethren sold him, and deceived their father, causing him to think that Joseph was dead. One remembers the words of Numbers 32. 23, "Be sure your sin will find you out," and it was so with Joseph's brethren. "They said one to another, We are verily GUILTY concerning our brother etc." Oh that God by His Spirit may work, and cause not a few who read these messages, to see that THEY ARE GUILTY BEFORE GOD, and that their only hope is in Him, the Saviour of sinners. Is He YOUR Saviour?

"GUILTY,"—Yes, before the Lord all the world are such, But our God will save and bless, —Holy, True and Just. Broken-hearted, burdened ones He still saves, in grace,—Those who trust the Righteous One, saves from Adam's race.

"GUILTY"—breakers of God's law, hell-deserving too, Going on the downward road, with God's wrath in view, Many are so far from God, such in darkness grope, Going on from day to day, without God or hope.

"GUILTY," yet so unconcerned at God's judgments sure, For all those who will despise all His righteous law: Every word shall be fulfilled, God will never fail, But work out His cov'nant plan, over all prevail,

"GUILTY,"—'tis God's verdict true—far from Him as well, Neath His wrath and judgment too, on the way to hell, Headless of His written words, trusting Satan's lie, Though the end of these last days draweth very nigh.

"GUILTY," and yet not afraid of God's wrath to come, When the dead, both small and great, stand before Him dumb, For that time will surely be, as the Scriptures saith, There is judgment for the lost, judgment after death,

"GUILTY," and condemned by law, all by nature are, Dead in sins, and strangers too, from God's love afar: But in mercy God will save sinners, great and small, Who are sad about their sins, and for mercy call.

"GUILTY!" Yet in wondrous love Christ came down to save,

For the guilty, helpless, lost, He His life-blood gave,
Yes, Christ's precious blood was shed for sin's awful guilt,
And those saved, in cov'nant love, praise for blood He spilt.

"GUILTY" still before the Lord, or from wrath made free,
Through the precious blood of Christ, shed on Calvary's tree?
Which are you, my dear young friend,—saved, and blest
for aye,

OR beneath God's righteous wrath, going on your way?

WHY THE HOLY SCRIPTURES WERE WRITTEN.

A FEW WORDS TO YOUNG BELIEVERS.*

SOME time since, Scriptures were gathered on this precious theme, but there is need for enlargement. God has explained so fully His purpose in giving us His fully inspired book, and His unfolding of grace witnesses against every religion which withholds the Scripture, and also makes us ashamed that we do not feed upon His truth more frequently.

"Now it was not WRITTEN for his sake alone, that it was imputed to him; but for us also." (Rom. 4. 23, 24).

"For our sakes, no doubt, this is WRITTEN." (1 Cor. 9. 10).

"Unto whom it was revealed, that not unto themselves, but unto us they did MINISTER the things, which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven." (1 Pet. 1. 12)

TO LEAD TO FAITH.

"These are WRITTEN that ye might believe that Jesus is the Christ the Son of God; and that believing ye might have life through His Name." (John 20. 31).

FOR A WITNESS:—

"Now therefore WRITE ye this song . . . that this song may be a witness . . . This song shall testify against them as a witness . . . Moses therefore WROTE this song the same day." (Deuteronomy 31. 19, 21, 22).

FOR ADMONITION:—

"They are WRITTEN for our admonition, upon whom the ends of the world (ages) are come." (1 Cor. 10. 11).

FOR DOCTRINE, REPROOF, CORRECTION, INSTRUCTION:—

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfected, thoroughly furnished unto all good works." (2 Tim. 3. 16, 17).

* If the Lord will, obtainable as a leaflet.

FOR OBEDIENCE:—

"WRITE it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them." (Ezekiel 43. 11).

TO PREVENT SIN:—

"These things WRITE I unto you, that ye sin not." (1 John 2. 1).

TO SHOW THE CERTAINTY OF THE WORDS OF TRUTH, etc.:—

"Have not I WRITTEN to thee excellent things in counsel and knowledge, that I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?" (Proverbs 22. 20, 21).

TO HELP JOY:—

"These things WRITE we unto you that your joy may be full." (1 John 1. 4, see 2 Cor. 2. 3).

TO ENCOURAGE PRAISE:—

"This shall be WRITTEN for the generation to come: and the people which shall be created shall praise the Lord." (Ps. 102. 18, cf. 22. 31).

TO LEAD UP TO THAT BLESSED HOPE:—

"For whatsoever things were WRITTEN aforetime were WRITTEN for our learning, that we through patience and comfort of the Scriptures might have hope." (Rom. 15. 4).

TO CAUSE GODLY ALACRITY:—

"WRITE the vision, and make it plain upon tables, that he may run that readeth it." (Habakkuk 2. 2).

THE FOLLOWING PASSAGES ILLUSTRATE:—

"WRITE this for a MEMORIAL in a book." (Exodus 17. 14).

"WRITE . . . all the words that I have spoken to them . . . it may be that the house of Judah will HEAR." (Jeremiah 36.2, 3).

"Do not My words DO GOOD to him that walketh uprightly?" (Micah 2. 7).

"I WROTE . . . that ye might know the LOVE which I have more abundantly unto you." (2 Corinthians 2. 4).

"TO WRITE the same things to you to me indeed is not grievous, but for you it is SAFE." (Phil. 3.1).

O THAT IT MAY NEVER BE SAID OF US:—

"I have WRITTEN to him the great things of My law, but they were counted as a strange thing." (Hosea 8. 12).

How precious is the declaration toward the end of Scripture:—

"WRITE: for these words are true and faithful." May we act according to so high a privilege, if, by grace, we are among the called of Jesus Christ.

TALKS ABOUT PRESENT-DAY NEEDS,—45.

A RIGHT VIEW OF PLEASURES, AND PLEASING GOD.

WHAT a witness there would be in these last days for God, if His dear people were happily content with the pleasures which are for evermore (Ps. 16. 11), and outside all the fleeting pleasures of earth. There can be, and should be, a real joy, and joyfulness in being a holy contrast with the world. They have their pleasures, but they are pleasures of sin, and only for a season (Heb. 11. 25-26). There is a great need in these perilous, pleasure-loving times, for saints to be more like God's servant Moses who had respect unto the recompence of the reward, and esteemed the reproach of Christ greater riches than the treasures in Egypt. He was one who chose to suffer, and gladly endured. May God speak to our hearts through the record given concerning him, just considered.

It is often through fear of others, and what they will say, that many are afraid to be unlike the world. They would scorn to go to the "extreme," but they will be somewhat like the world with all its changing fashions. How many privileges are lost through this? God sees, and He keeps a true record of the lives of His people, which will either bear fruit to His glory, or bring loss to them. The world has its so-called "holidays," and how many copy the world with very harmful results to young believers, and also to the homes of God's dear people. How many have "meant" to have more time with God and His Word in going away, but have to admit they have had less, and thereby spiritual loss, and misuse of opportunities for Him. If only we refrained from many of the world's customs, and gladly lived more like strangers and pilgrims, the world might scorn, and others despise such actions, but God would thus be honoured. We are not awake as we should be to the perils of these pleasure-loving days, in which 2 Timothy 3 is being rapidly fulfilled; and so we become ensnared before we are aware of it, for Satan is subtle, and he leads God's people so often astray. May God, in His graciousness, open our eyes, and give us true delight in that which is well pleasing to Him. If, by grace, we rejoice in the Lord, and in His Word, not going our own ways, nor finding our own pleasures, nor speaking our own words, God will work wondrously for us (Isa. 58. 13, 14). This portion of truth expresses a principle that applies at all times. Then we think of the homes of God's dear people, and the needs there,—the need for the children to have more of a parallel with the desert training (Luke 1. 80), and not to be taken away with the multitude, seeking earthly pleasures. We need to show in the home a real delight in God, and His words, spending much time with Him, so will the children soon want more of the

Scriptures and less of the world's pleasures. Again, a parallel with the desert may be the place also for older ones to be refreshed and encouraged (Mark 6. 31). The Lord Jesus said to His disciples, "COME." How precious and sweet is this word "Come"—The word implies fellowship with Him. How could they be otherwise than comforted and strengthened when with Him, in the desert? He knows what is needful and best for His people. Sometimes—**ALONE WITH HIM.** "In His presence is fulness of joy." May we know more and more what it is to drink of the river of HIS PLEASURES, and we shall indeed be satisfied with all He appoints, (Ps. 36. 8). How encouraging are the words of Haggai 1. 8. When attention is given to HIS house, and there is the seeking FIRST things, God is well-pleased. May we feed on the words, "I will take pleasure in it, and I will be glorified, saith the Lord." There is real pleasure in seeking to please God in all we do. Only One could say, "I do ALWAYS those things that please Him" (John 8. 29). May our one and only desire be, to be more like the Lord Jesus, of Whom God the Father said, "This is My Beloved Son, in Whom I am well pleased" (Matt. 3. 17). The words of Romans 8. 8 are, indeed, plain,—"They that are in the flesh CANNOT please God." Salvation must be first: then and then only can sinners, saved by grace, do that which is well-pleasing to God. Again, we read in Hebrews 11. 6, "Without faith it is IMPOSSIBLE to please Him." "CANNOT," and "IMPOSSIBLE,"—these two words have deeply impressed. But, blessed be God, if we are born from above, and have faith, which is, like salvation, and every other blessing, from the wondrous bounty of God, we can please our Heavenly Father, not only one day a week, but seven. His grace is sufficient, and what a joy it is, that we have such a great privilege, and can in all, by the Holy Spirit's enabling, seek to do those things that are pleasing unto Him; and He accepts that which is alone out of love to Him. Our beloved Lord was pleased with loving devotion unto Him, when on this earth. Is He not the Same now? We think of John 12. 3, and how the house was filled with the odour of devotion. God has graciously given us, in His precious record, many encouragements, to lead us on to please Him more and more: we remember how UNITY is pleasant, and well-pleasing to Him, and how it should be to His redeemed people (Ps. 133. 1). PRAISE is also pleasant, and well-pleasing to Him (Ps. 147. 1), and should not we enter more fully into what praise is, and how the heavenly city is full of praise. Oh that we may not think too much of things of earth, but be occupied with heavenly pleasures, and the joy of the Lord will be our strength (Neh. 8. 10). May we seek, in these last days, to "walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in

the knowledge of God " (Col. 1. 10). If we seek Him first in all things, He will fulfil His own words, and whatsoever we ask, we shall "receive of Him, because we keep His commandments, and do those things that are pleasing in His sight " (1 John 3. 22). What a need there is in these pleasure-loving times to be a holy contrast, in every way, with a sinful world. May we take pleasure even in infirmities and reproaches, for Christ's sake, and have one aim by His grace, just to walk worthy, and to be well-pleasing unto Him.

A PRAISEFUL LIFE.

"Praise ye the Lord, I will praise the Lord with my whole heart." Ps. 133. 1.

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

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

"Bless the Lord, O my soul, and all that is within me, bless His holy Name." Ps. 103. 1.

How can I fail to praise my God, for all His grace and power, That Christ His well-beloved Son is now my Strength and Tower?

His merits and His righteousness are mine in cov'nant grace, In Him I am completely blest within the heavenly place.

Why should I fail to walk with Him, with Him in marvellous light

And live to please Him by His grace, from morning until night?

With overflowing joy and praise, I want my life to be A life of gratitude always, to Him Who died for me.

How can I, with all blessings blest, and raised with Christ on high

Be like to those who know Him not, Whose Coming draweth nigh?

A holy contrast there should be, between the world and those Whom God, in sov'reign grace alone, in His own purpose chose.

Why should I fret if trials come?—My Saviour is the Same, He never changes, never leaves, I bear His holy Name: His love is great and lasting too, He loved, and loveth still:—Then I should now, by grace Divine, delight in all His will.

Why should I fail in praise and prayer? We have a throne of grace,

Where we may come and boldly too, within the holy place, Where God will speak through His own Word;—of this we are assured

That He will hear and answer prayer through Jesus Christ our Lord.

How can I in appearance be like those who know not Christ? Who came on earth to live and die,—His death for sin sufficed:

With Him I have been crucified, and now I live in Him, The Son of God Who loved me, and did my soul redeem.

How can I fail to watch and wait, and praise Him evermore? For He is coming, coming soon, His written Word is sure: Our trials work a wondrous weight of glory in that day If now we look on things above, and watch for Christ alway.

SOME THOUGHTS AS TO PRAYER AND PRAISE.

Let us mark the limitation of Psalm 66. 18.

Only those "IN CHRIST," and drawing near according to Hebrews 10. 22, can "CONTINUE in prayer, and watch in the same WITH THANKSGIVING." (Col. 4. 2).

"LIFTING UP HOLY HANDS, WITHOUT WRATH AND DOUBTING." 1 Timothy 2. 8.

1. For a consciousness of the greatness of our God, as Isaiah, and Daniel, and John and others received.
 2. For willing separation from things that wound, and cause to stumble, even though there be a natural unwillingness, and for deliverance from cowardice as to the reproach of Christ for unworldliness of manner and dress (Heb. 11. 26).
 3. For Scriptural gatherings, with humble expectation that believers will be brought to oneness of mind (1 Cor. 1. 10).
 4. For other lands, including those often forgotten (e.g. Yugo-Slavia, Siam, Liberia, Honduras), and for those of "all nations" in London, and other parts, as Antwerp, that our Heavenly Father may enable and own loving witness.
- "CONTINUE IN PRAYER, AND WATCH IN THE SAME WITH THANKSGIVING." (Col. 4. 2).

"IF THE LORD WILL."—

Gatherings for Believing Men, John Pearce Restaurant, 2, MINORIES, (side entrance, 2nd floor)

TUESDAYS 6. 30—7. 45.

(Business Young Men specially invited. There are opportunities for conversation concerning the Lord, and for Greek or Hebrew unto the Lord's glory, 5. 15—6. 30).

SUGGESTED SUBJECTS DURING OCT:—

2nd. WARFARE IN SCRIPTURE.

1. In the Past—Israel's Warfare, "The Lord's Battles."
2. In the Present. "The Weapons of OUR WARFARE are not Carnal" (2 Cor. 10. 4). Pilgrim Separation from Use of Force.
3. In the Future. "In righteousness He doth judge and make war" (Rev. 19. 11).

9th. SOME THOUGHTS ON MATTHEW 24.

1. The Scope of the Gospel According to Matthew.
2. The Contexts of Matthew 24.
3. The Disciples' Question and the Lord's Precious Answers.
4. Repeated Words, E.g. "Many": "All": "The": "That."
5. The Practical Bearing, without which Head-Knowledge is Vain.

16th. QUESTIONS.

(These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder).

23rd. MEDITATIONS IN 1 TIMOTHY.

1. The "Personal" Epistles in the Plan of Scripture.
2. Law and Grace, and the Wonders of Salvation.
3. Prayer and "Every Place" (1 Tim. 2. 8 lit.).
4. "A House of God" and Its "Must."
5. Varied Exhortations and Godly Care.

30th. WILL BE ANNOUNCED LATER.

Notes on Memorized Verses.

1 SAMUEL 7. 3-8.

3, Returning must be with all the HEART (cf. Rom. 10. 10). The evidence is "putting away of strange gods." Negative and POSITIVE reviving. 4, 5, Mark ORDER of verses: the wound must not be healed slightly (Jer. 6. 14). 6, Confession of sin: "a broken and contrite heart, O God. Thou wilt not despise" (Ps. 51. 17). 7, When there was return to the Lord, at once trouble came. How remarkable! Nay. It was God's way of BLESSING. Expect trials if you would obey. Men know not the thoughts of the Lord (Micah. 4. 12). 8, Continued prayer, (Ex. 17. 11, 12, above all Isaiah 53. 12, Hebrews 7. 25).

1 CORINTHIANS 13.

I may have 7 or 8 apparent "glories" (verses 1-3), but they are vain without "love." Never let us overestimate knowledge, and powers or even activity, and devotedness. Zeal must be in the line of GOD'S will, and everything must have the motive of love, or there is vanity. In days of weakness, how refreshing is this chapter to a believer: "I may not have great gifts, but I am called to LOVE, and this is possible for the humblest, BACKGROUND SAVED ONE. ALL the actions of verse 1-3 seem public and impressive: most of the actions of verses 4-7 are unobtrusive, and apparently "little." Love is manifested by a myriad of little things: it is not merely an action but an attitude. 4, The FIRST ACTIVITY of love is PASSIVE. There is no human glory in SUFFERING LONG. Bearing for a little while may be attractive, but the "monotony" of longsuffering is the glory of love. Love VAUNTETH NOT ITSELF: there is nothing of selfishness in love, hence it is less seen, for it does not advertise its precious jewels. 6, Yet love is not backboneless: it rejoiceth NOT in iniquity: love hates sin (Heb. 1. 9). 8, Love belongs to the coming glory AS WELL AS the present day. 9, The Holy Spirit granted accuracy in prophecy, but He only revealed PARTS of God's ways. 10, 11, The Corinthians were UNDERVALUING love, and OVER-esteeming gifts which seemed more striking: hence this reproof. How delightful to realize that if we have not great mental powers, WE CAN HAVE LOVE: if we have not prominence before men, WE CAN HAVE LOVE: if we realize the weakness of God's people in these days of lost corporate witness, WE CAN HAVE LOVE. 13, Faith and hope are precious, but THEY will be changed when Christ comes: love will only be increased: hence it is greater.

1 SAMUEL 15. 19-26.

19, Simple obedience is all-important: not self-will, however natural, however reasonable, however successful. 20, Saul claimed that PART-obedience was worthy of the name. One omission (Agag) would have convicted a humble servant of God. 21, "The chief of the things," cf. 15, "the best of the sheep": 'tis easy to approve of the "better actions" of the flesh. But God condemns ALL. The healed man of Mark 1. 44, 45 reasoned instead of obeying: he MIGHT have said, "I must tell of my Deliverer," and Israel might have thought, "What a pity to destroy 'good' sheep." But our opinion is worth nothing. Till we condemn the flesh AT ITS BEST, we do not deal with SIN aright. 22, The great point is God's delight (Ps. 40. 8, see Isa. 66. 4). God does not need gifts (Isa. 1. 11): He seeks prompt obedience (Gen. 22). 23, Men are inclined to differentiate between sins according as they appear before THEMSELVES. Saul had put away wizards (1 Sam. 28. 9), but the SELF-WILL that showed itself here, could return to a witch later (1 Sam. 28. 7, Matt. 12. 43-45). "I have sinned": but Judas could say this (Matt. 27. 4), and Pharaoh (Ex. 9. 27). "I feared the people": see the goal of the COWARDLY in Revelation 21. 8. 25, SAMUEL could not pardon his sin thus: contrast David's attitude in

2 Samuel 12. 26, "Thou hast rejected the Word of the Lord": observe Proverbs 13. 13, Mark 8. 38. We cannot exalt the Lord apart from His words.

2 CORINTHIANS 4. 1-7.

Ministry and mercy. Faith's beholding of the Lord is to keep us from fainting. 2, No human subterfuges nor schemes to win crowds: "by MANIFESTATION of the truth." 3, Solemn thought: it is ours to be faithful; then, only then, can we rightly leave results with God. 4, The god of this AGE: Satan is real. Satan is not opposed to profession or religion, but he is opposed to the glory of Christ. Lit: "the light of the gospel of the glory of Christ." 5, "For" emphasizes the thought that this must be the sad inference since we preach nothing but Christ. O that it may be so. 6, This "for" shows why WE thus preach: we have EXPERIENCED the glory of our Lord in our HEARTS. Again "the glory of God." But the glory of God apart from the face of Jesus Christ would be terrifying (Sinai). 7, "This treasure," "Earthen vessels": (a) a Contrast, (b) God's Condescension, (c) An Encouragement to expect He will continue His work.

Suggested Daily Readings.

"IF THE LORD WILL," :—OCT 1928.

Day	READING		LEARNING	
	1 Samuel	1 Corinthians	1 Samuel	Ps. 119.
1	7. 1-17	8. 1-13	7. 3	27
2	8. 1-9	9. 1-14	7. 4	28
3	8. 10-22	9. 15-27	7. 5	29
4	9. 1-14	10. 1-14	7. 6	30
5	9. 15-27	10. 15-33	7. 7	31
6	10. 1-13	11. 1-16	7. 8	32
7	10. 14-27	11. 17-34	1 Cor. 13. 1	33, 34
8	11. 1-15	12. 1-18	13. 2	35
9	12. 1-12	12. 19-31	13. 8	36
10	12. 13-25	13. 1-13	13. 4	37
11	13. 1-10	14. 1-12	13. 5, 6	38
12	13. 11-23	14. 13-25	13. 7	39
13	14. 1-14	14. 26-40	13. 8, 9	40
14	14. 15-32	15. 1-15	13. 10	41, 42
15	14. 33-46	15. 16-30	13. 11	43
16	14. 47-15. 5	15. 31-45	13. 12	44
17	15. 6-23	15. 46-58	13. 13	45
18	15. 24-35	16. 1-13	1 Sa. 15. 19	46
19	16. 1-13	16. 14-24	15. 20	47
20	16. 14-23	2 Cor. 1. 1-11	15. 21	48
21	17. 1-11	1. 12-24	15. 22	49, 50
22	17. 12-27	2. 1-17	15. 23	51
23	17. 28-44	3. 1-18	15. 24	52
24	17. 45-58	4. 1-18	15. 25	53
25	18. 1-16	5. 1-11	15. 26	54
26	18. 17-30	5. 12-21	2 Cor. 4. 1	55
27	19. 1-11	6. 1-13	4. 2	56
28	19. 12-24	6. 14-7. 5	4. 3, 4	57, 58
29	20. 1-15	7. 6-16	4. 5	59
30	20. 16-29	8. 1-12	4. 6	60
31	20. 30-42	8. 13-24	4. 7	61

Correspondence from any Believers and Enquirers:—
Percy W. Heward, 61, Upton Lane, Forest Gate, E.7.
Phone: Maryland 2196.—(NO messages on the Lord's Day).

Thoughts from The WORD of GOD.

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NOV: 1928.

Free.

A MAGAZINE TO EXALT THE LORD JESUS CHRIST, AND NOT A SYSTEM OR SCHEME OR SOCIETY OF MEN. CHRIST JESUS IS THE FOUNDATION, AND HIS FINISHED WORK IS TO BE JOYFULLY PREACHED, AS HIS PILGRIM-PEOPLE LOOK FOR HIS COMING.

Edited by
PERCY W. HEWARD.

Correspondence
Concerning the Will
of GOD welcome.

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

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

"Make the voice of His praise to be heard." Ps. 66. 8.

"Talk ye of all His wondrous works." Psalm 105. 2.

"Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy; and gathered them." Psalm 107. 2, 3.

"Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee" Mark 5. 19.

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"In that day shall ye say, Praise the Lord, call upon His Name, declare His doings among the people, make mention that His Name is exalted." Isaiah 12. 4.

"Thanks be unto God for His unspeakable Gift." 2 Corinthians 9. 15.

"Unto Him That loveth us, and loosed us from our sins in His own blood . . . to Him be glory." Revelation 1. 5, 6.

"Worthy is the Lamb That was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." Revelation 5. 12.

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

An earnest invitation also to gatherings to the glory of God "If the Lord will,"—Meeting Room, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 3 and 6. 15, Mon: 8, Thurs: 8, Sat: 6. 45. Also 130, Grundy St, Poplar, London, E.14., Tues: 8. 15. Also Bible Meetings in Old Kent Rd, and Camberwell, &c., some Wednesdays.

A Word of Introduction.

BY the grace of our God we can send forth these pages.

We little realize what a privilege it is to tell of an ETERNAL salvation, and thus to speak in the very Name of the glorious Lord Jesus! Words fail to express all this means. Is it not possible we all undervalue service-privileges? Some dear children of God may go forth to preach without a great sense of their responsibility. A message of life and death—a message from God—is no small matter. O for love's accuracy, in the enabling and power of the Holy Spirit. To misrepresent the Lord Jesus is a serious thing. And so writing, we would speak to ourselves also. O that these pages may honour His Name, that we may set forth truth IN ITS SEASON, humbly, and clearly, to the glory of our God. Such ministry needs the prayer of other believers who long for reviving in God's way.

The Scriptures are food, for eating, not only analysis. An analyst may die of starvation.

"AS MANY AS I LOVE, I REBUKE AND CHASTEN:
BE ZEALOUS THEREFORE AND REPENT."

Revelation 3. 19.

Think not that 'tis because His love is less
Your Lord permits the burden and the stress:
There is a "needs be," else He would withhold,
'Tis all in wisdom and in love untold.

Seek not to flee the TRIAL, but its CAUSE;
In love, FROM SELF UNTO HIMSELF He draws:
If we with holy zeal repentant prove,
He deigns our dross to melt and to remove.

Speak not as if the burden were too long,
He knoweth best, His will must be our song:
Not RESIGNATION but deep PRAISE befits,
For 'tis Himself Who as Refiner sits.

Fret not as if He had forgotten you,
He has a precious purpose in His view,
He loves and THEREFORE chastens to refine,
A vessel free from dross is His design.

Words of Encouragement.

“UNTIL THE APPEARING.”
1 Timothy 6. 14. Thanks be unto God “That Blessed Hope” is not the name of a bare and uncertain event. The believer is cheered by the thought “My Lord Himself is Coming.” The fact that we do not know the day is no burden because our Heavenly Father knows. “The times and seasons,” and all arrangements are in His authority, and our Lord Jesus will not come back one day late. “The Father Himself loveth you” is music to our hearts. Timothy has fallen asleep, but the message cheered him. Wondrously it is worded to PREVENT the wrong assumption “If He does not come while I am on earth, the promise is broken,” but to lead up to the HOLY INFERENCE, “I am to look for Him in my lifetime.” How blessed to feel, amid the oppositions, and the perils, of which 1 Timothy 6 plainly speaks, “He is coming.” The Holy Spirit never makes the Coming of Christ a vague hope, never puts it in the dim uncertainty of a future to affect others only, but applies it with living power to our hearts even now. “Every man that hath this Hope in Him purifieth himself, even as He is pure.” (1 John 3. 3).

SOME LESSONS FROM PAIN.

THE cause need not be very serious, but there must be PAIN, not merely weakness. It is astonishing how little we learn except by experience. The ache of a tooth may be sufficient, if it is enough to cause sleeplessness, and keen distress. And then how real are the lessons.

God has a purpose in all. It is easy to say this in a meeting. But do we thank Him spontaneously AMID the trials? Granted that the pain may be a messenger of Satan, our Heavenly Father has permitted it in love, and we should (and would) thank Him for this. And how little have we praised for common mercies day by day, and night after night?

Again, it is easy to “pray” for others in a way that makes us think afterwards, “Was it prayer?” But supplication becomes very different when intensity of pain is our own. And yet we would also have a willingness for God’s will. To wish the removal of pain without learning God’s gracious lessons is a grave mistake. Yet it is well ALSO to see what earnestness really is, at the same time as responsiveness to God’s instruction.

Furthermore, have we not all less sympathy than we think we have? We do remember them that are in bonds, and then which suffer adversity (Heb. 13. 3),—but how much? It is so easy to SAY to another, “I am sorry for you,” and “I will pray for you,” and to mean the words. And yet how little keen sympathy may result. How quickly we

forget! How little we “feel.”

Again, it is easy to blame with a measure of the spirit of Eliphaz, Bildad and Zophar. And easy to “think” we know what WE should do amid trying circumstances. But we are all weaker than we imagine, and need to CRY unto our Heavenly Father for strength. For example, it is one thing to refuse medical aid when well, but if we glibly boast of faith then, and falter after, we dishonour the Lord. LIVING trust in Him can weather the storm, but NOTHING ELSE. Wearying, prolonged pain may be misused to make the heart say, “I would have almost anything rather than this.” I do not urge giving way under the trial, but O for grace not to BOAST IN SELF when trials are withheld. Peter thought he would remain faithful, but he fell. We need to “watch and pray” much more.

Trust God in the dark. Pain causes us to see that God’s thoughts are not man’s thoughts. All the objections of the human heart, “I would not do thus” are criticizing of HIM. His ways are not man’s ways. Behold a saint dear to Him in intense pain,—and cease to criticize. We are but children, and it is sweet to trust. “As for God, His way is perfect.”

I had been witnessing a few hours before to a mocking company in Hyde Park,—restrained by God, in measure, but trying to mock. I had spoken of the madness of sin and its base ingratitude, had told of the wonders of grace in the work of the Lord Jesus, and of the solemnity of hell. But O how slight is one’s earnestness. When sharp spasms of temporary pain came upon me, I felt how weak were the words of warning as to an eternal hell. Souls are unmindful of their goal, “Where their worm dieth not, and the fire is not quenched” (Mark 9.48). We can give our witness, and forget it in a moment. We can turn aside from speaking of judgment and do ordinary things in a very self-pleasing way. O why is it we speak in so unreal a manner of so real a punishment? Why is it we LIVE in so unreal a manner? Surely our hearts need to be stirred in the Holy Spirit. Eternal punishment is solemn beyond human language. We hear the solemn testimony of Christ repeating the utterances of a man suffering wrath, “I am tormented in this flame.” And as I realize my need for more intensity I am conscious also of relief amid present pain.—I have a hope it will soon, God willing, be past. But there is no hope in hell! O that we may be more faithful, and that our hearts may mourn over faithlessness, and that gratitude for deliverance from the wrath to come may lead to a holy life of loving zeal day by day. What an experience of love to Christ should be that of those who are redeemed by His precious blood!

Love is concerned about the One Loved, not primarily about the feelings of the one loving.

THE LORD WILL COME.

"I will come again and receive you unto Myself."
(John 14. 3).

"Surely I come quickly." (Rev. 22. 20, Rev. 3. 11).

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

"Be ye also patient, stablish your hearts: for the Coming of the Lord draweth nigh." (James 5. 8).

THE LORD WILL COME, that DAY is drawing near, But we "in Christ" have nought, of wrath, to fear, For in Him we are safe and blest for aye, Though all of earth will vanish and decay.

THE LORD WILL COME, may we look up on high, And, in the Spirit, sin and self deny, As for our Lord we watch and work and wait, While on His love we love to meditate.

THE LORD WILL COME; His Word is very sure, May we by grace unto the end endure, Till we behold our Saviour face to face, With rapturous joy, and all by cov'nant grace.

THE LORD WILL COME, though scoffers may deride, His Word is fixed, and will for aye abide, He is the Mighty God, and will not fail, But over all, He will,—He must prevail.

THE LORD WILL COME, in His appointed way, So we look up, and long for that glad Day, When we shall see our Lord, His glory share, And ever praise, set free from sin and care.

THE LORD WILL COME, we shall His glory see, And share His joy, His joy eternally, Though now we suffer for His worthy Name, We can by grace, all grace sufficient claim.

THE LORD WILL COME in judgment, too, we read— May we unto His every word take heed, And let us now, by life and lip, adorn The doctrine of our God, and sinners warn.

THE LORD WILL COME, and with Him we shall reign, If faithful now, when He shall come again, And with Him walk in raiment pure and white, For ever with the Lord, in glory bright.

SOME THOUGHTS AS TO PRAYER AND PRAISE.

Let us mark the limitation of Psalm 66. 18.

Only those "IN CHRIST," and drawing near according to Hebrews 10. 22, can "CONTINUE in prayer, and watch in the same WITH THANKSGIVING." (Col. 4. 2).

"Behold the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear." Isa. 59. 1.

1. For spiritual simplicity among God's dear people, to take Him at His Word, whether it be a word of command or of promise, or of warning.
2. For blessing in the homes, and background devotedness of children of God.
3. For the raising up of faithful witnesses unto the Lord, in all lands, and special prayer for Malta.
4. For gatherings that are largely Scriptural, that the Lord's will may be humbly acknowledged in such a way that the things that grieve the Holy Spirit may be more quickly detected.
5. For the Lord's enabling of these pages, and associated service among believers and the unsaved in this and other lands, and printed messages in varied languages—not forgetting Israel.

"Ye that make mention of the Lord, keep not silence."
Isaiah 62. 6.

"IF THE LORD WILL":—

Gatherings for Believing Men, John Pearce Restaurant,
2, MINORIES, (side entrance, 2nd floor)

TUESDAYS 6.30—7.45.

(Business Young Men specially invited. There are opportunities for conversation concerning the Lord, and for Greek or Hebrew unto the Lord's glory, 5. 15—6. 30).

SUGGESTED SUBJECTS DURING NOV:—

6th. CIRCUMCISION AND BAPTISM.

1. God's Right to Appoint.
2. Spiritual Lessons, Parallels and Contrasts. The Precious Meaning of "Into His Death," (Rom. 6. 3).
3. The Baptism of John.
4. Human Omissions and Alterations.
5. The Ever-Repeated Lesson of Unrepeated Baptism (Hebrews 13. 13).

13th. TO BE ANNOUNCED LATER.

20th. QUESTIONS.

(These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder).

27th. THE HOLY LAW OF GOD.

1. "There is One Lawgiver" (James 4. 12).
2. Various Unveilings of His Will:
 - (a) Revealing His Character.
 - (b) Indicating the Condition of those Commanded: Is it a Privilege, or Reproof, to Receive a Law?
3. The Gentiles, and Relations to Christ's Work Under the Law (Gal. 4. 4).
4. Contrasts with Lawlessness and Legality, to the Praise of the Glory of God's Grace.

EPHESIANS 6. 1-18.

(Continued from Page 88).

If we want answers to prayer for our "own advantage" we lose them: but if we are truly concerned FOR THE GOSPEL'S SAKE, our Heavenly Father will grant prayer-victory. For THIS is a PRAYER-WARFARE (18), and the thought is NOT wrestling with God but with evil powers, who would hinder prayer, and SO hinder all our service. If we obtain the victory HERE, we are in a condition to receive God's blessing for and in SERVICE (19). Dealing with men is not to be our great concern, a SPIRITUAL STATE to go and meet men, after (and in) communion with God. And these verses seem to imply He withholds MUCH as to work among men unless we have the victory over Satan's forces in the background prayer-life. How humbling this is.

2 SAMUEL 6. 6-13.

6, It was natural so to do: but we need God's authority. Cf. the "natural" breaking of the Lord's will in Mark 1. 45. Had Israel obeyed Numbers 4. 15, no oxen could have shaken: PART-obedience always brings to extra problems. 7, Forgetfulness of God's words, "natural" arrangements in God's work, and impulsiveness are NOT small matters: yet how many are "displeased" with this unveiling of God's holy character (8), and if yet He does not SHOW His displeasure they argue that the alteration of His will (it may be in assembly arrangements) is immaterial. Notice "the Lord" and "God" as in Genesis 7. 16. 9, THIS fear is not IDEAL, but it is blessed to see there was not defiance. After failure, the path BACK is sometimes VIA fear. 10, The references to Gath are remarkable. What a contrast between Goliath the Gittite and Obed-edom. Thus grace reigns: so Ebedmelech the Ethiopian is the opposite of Canaan. 11, Acts 16. 31. 12, Faith's joy. 13, Love's obedience.

YOUNG PEOPLES' COLUMNS.*

SANCTIFIED.

I HOPE, dear young readers, that you have been helped by our little talk about BEING JUSTIFIED. Let us ever remember that it is through Christ's obedience unto DEATH that sinners are JUSTIFIED; for there is none righteous, no not one. Therefore, how full of gratitude should those be who are thus blest "in Christ." Are we grateful? Now we will have a talk about BEING SANCTIFIED. It is not enough to be declared righteous "in Christ," for God, Who is holy, wants His people to be holy: thus it is written, "This is the will of God, even your SANCTIFICATION" (1 Thess. 4. 3). "Be ye holy, for I am Holy" (1 Pet. 1. 16). Does my young friend know the meaning of SANCTIFICATION,—of "HOLINESS, without which no man shall see the Lord?" (Heb. 12. 14). "Blessed are the PURE IN HEART, for they shall see God" (Matt. 5. 8). Can any one make himself or herself holy? Job asked, and answered this question: "Who can bring a clean thing out of an unclean? NOT ONE" (Job 14. 4). "Yea, the heavens are not clean in His sight. How much more abominable and filthy is man, which drinketh iniquity like water?" (Job 15. 15, 16). But though we are like this, and so sinful, all who are JUSTIFIED are, in God's sight, SANCTIFIED also. If you turn to Hebrews 10. 10, you will see what God saith: "By the which will we ('have been,' Greek)—SANCTIFIED by the offering of the body of Jesus Christ once for all." Yet we must not forget that although believers ARE even now "in Christ" SANCTIFIED, the process of SANCTIFICATION is ever going on in their experience. God is working, conforming His people more and more to the image of His dear Son. Thus Hebrews 10. 14 should be rendered, "For by one offering He hath perfected for ever them that are BEING SANCTIFIED." God, "Who hath begun a good work in you, will perform it until the Day of Jesus Christ" (Phil. 1. 6). God alone can JUSTIFY, and He alone can make HOLY. You remember that after the six days of creation "God blessed the seventh day and SANCTIFIED it" (Gen. 2. 3). Thus the children of Israel were commanded to "remember the Sabbath day to keep it holy" (Ex. 20. 8). Then we read about the tabernacle, and how it needed to be SANCTIFIED, and all that was therein, also Aaron and his sons, that they might minister before the Lord. God saith, "The Tabernacle shall be SANCTIFIED BY MY GLORY" (Ex. 29. 43—45). I want you to notice in these verses how often God says, "I will." It is He alone Who can make the

heart, or the place, holy. It was His presence which SANCTIFIED the Tabernacle. It is so even with His people in whom He NOW dwells. "Ye are the Temple of the Living God, as God hath said, I will dwell in them" (2 Cor. 6. 16). May you, dear reader, if you are JUSTIFIED, remember that God by His Spirit dwells IN YOU. He is Mighty to subdue all things in your heart unto Himself, bringing "every thought into captivity to the obedience of Christ" (2 Cor. 10. 5), and to make and keep you holy by the precious inworking of His own Words of truth (Heb. 4. 12), and the indwelling of His Holy Spirit (John 14. 17). I want you, even while young, to know that you have no holiness—no righteousness of "your own." It is "in Christ" that we are holy, "Who of God is made unto us WISDOM, and RIGHTEOUSNESS, and SANCTIFICATION" (1 Cor. 1. 30). His people were chosen in Christ before the foundation of the world that they should be holy (Eph. 1. 4). I want you to be watchful, for some are so deceived that they believe they are perfect now, and need no progress of SANCTIFICATION, while others speak very lightly of holiness. If we desire to see how sinful and unholy we are naturally, let us remember God's holiness, and how He cannot look upon sin. Because of this, Christ, when He was bearing the sins of His people on the cross, cried, "My God, My God, why hast Thou forsaken Me?" (Mark 15. 34). When the apostle felt the awfulness of sin in himself, he exclaimed, "O wretched man that I am! Who shall deliver me from the body of this death?" Hopefully and heartily he adds, "I thank God through Jesus Christ our Lord" (Rom. 7. 24, 25). He did not mean that he was always miserable, for he could rejoice in the Lord always, and yet be sorrowful. But sin was so real to him, and so terrible, that he longed and looked forward for the time when he should be free from sin and sin's presence. We, too, are tried because of sin, and we wish more and more for that glorious time when this body of our humiliation shall be fashioned like to His Body of Glory (Phil. 3. 21), for then we shall be like Him, since we shall see Him as He is (1 John 3. 2). The Lord Jesus saith, "Surely, I come quickly," and we say, "Amen. Even so, come Lord Jesus" (Rev. 22. 20), for then we shall be free from everything of sin. Will you seek to use constantly the God-given means for His work of SANCTIFICATION? The Lord Jesus in His prayer for His disciples said, "SANCTIFY THEM THROUGH THY TRUTH, THY WORD IS TRUTH" (John 17. 17). Therefore, should we not read the Bible earnestly and meditate therein daily? Is it not thereby that God speaks to His people?

It is as we look into the perfect law of liberty, that we see ourselves, and how imperfect we are (James 1. 23-25). You need not despond if, as you read God's Words, you are led to see and own more fully the sinfulness of your own heart. Those who walk

* Also as a leaflet, God willing; and now ready in a booklet (32 pages) containing four talks to young people—Justified, Sanctified, Satisfied, Glorified. It is deeply important to bring the truth before boys and girls. How wondrous is God's gospel for those of all ages.

with God and behold His holiness, tremble at the awfulness of sin. But God, in His grace, will by His Spirit reveal the Lord Jesus, in Whom we are complete, and thus He will show how He has put upon us His righteousness, and put within us a new life, that we may have victory. Let us be mindful daily of our high calling and hate sin. Let us never excuse sin in ourselves, or in others, but let us daily look into the Word, and gaze upon the glory of the Lord, that we may be "changed into the same image from glory to glory" (2 Cor. 3. 18), and by His grace be vessels unto honour, "SANCTIFIED and meet for the Master's use, and prepared unto every good work" (2 Tim. 2. 21). Will you ask God, dear believing young readers, to work in you, and in all His own, mightily, that we may glorify Him on earth and show forth His praises?

SANCTIFIED by God the Father,
In His purpose full of love,
That we should "in Christ" be holy,
And "complete in Him" above.

SANCTIFIED—for God is holy,
And His people must be too,
By His Words He SANCTIFIETH,
As we read them through and through.

SANCTIFIED by God the Spirit,
Working out His Sovereign Will,
For He cleanseth, maketh holy
In His wondrous power and skill.

SANCTIFIED as we, beholding,
More like Christ can daily grow,—
As we gaze upon His glory,
And the Holy Scriptures know.

SANCTIFIED, let us remember
That "in Christ" we are complete,
SANCTIFIED, — and kept for honour,
For the Master's use made meet.

SANCTIFIED in Christ for ever,
That we may His likeness bear,
As the image of the earthly,
So the Heavenly we SHALL share

SANCTIFIED, till we behold Him
Face to face, then we shall be
Like our Lord and have His glory,
SANCTIFIED eternally.

SANCTIFIED! are we unmindful
That this is for us God's Will?
By His Word and by His Spirit,
God His purpose shall fulfil.

Had not my Saviour died for me
I had been lost eternally:—
O wondrous love, so rich, so free,
Eternal life is mine.

Far off from God, condemned and lost,
How great was my redemption's cost!
So much forgiv'n, I should love most
The One Who died for me.

Who can the grace of God declare?
A criminal shall His glory share!
For me His Son God would not spare—
And HE most gladly died.

Amazing love—endless, and high
Beyond man's view! But now made nigh
His people on such love rely,
And praise must overflow.

ON LISTENING.

A FEW WORDS TO YOUNG BELIEVERS.

IT is a good thing to listen to the voice of our gracious Lord Jesus through the Scriptures. He says, "My sheep hear My voice" (John 10. 27). We must be prayerfully concerned not to be too busy for Him. It is ever important to mention this aspect FIRST, but just now it may be profitable also to ponder how we can AVOID LISTENING to that which will not help us. Part of the answer is easy—we can avoid seeking the companionship of those whose words do not edify. "Cease, my son, to hear the instruction that causeth to err from the words of knowledge" (Prov. 19. 27). And this holy principle applies to buildings and books also. Do not GO where you will hear error: and do not let self's CURIOSITY decide your reading. All of us often make our burdens AFTERWARDS when we might have been more trustful of those who warned. It is so easy to like to know, and "memory" is sometimes the heaviest trial.

And there is much more to be learnt in the use of the ears to God's glory. We notice Ecclesiastes 7. 21 "Also take no heed unto all words that are spoken; lest thou hear thy servant curse thee." We may not have servants, but the principle applies to others equally (and ourselves). So many "random" words are spoken. It is blessed, by grace, to avoid uttering these, but we must also seek grace to be "kept" as we hear others, in the ordinary course of daily life. How easy it is to "imagine" all kinds of things, and that something has been said against us. It is well often to take no notice of idle words (for a child of God should never have a bitter temper), although we should be deeply concerned as to the loving words of advice of humble minded believers.

Around us, without our seeking it, are those who speak FRIVOLOUSLY. At work, and in vehicles, we "hear" them. Does not Isaiah 42. 19 speak of a holy deafness? The Lord Jesus was separate from sinners (Heb. 7. 26) when in their midst.

And yet one further exhortation. Those who SPEAK against others would find no market for their evil wares if other ears were closed to slander. Remember it is easy to get into the habit of listening to complaints. "Speaking against" is a dangerous disease, and if we flatter ourselves we do not use our tongues thus, yet all the while HEAR WHAT OTHERS SAY we are grieving our Lord, and making others to sin. Do you welcome these simple practical exhortations, or not?

The Holy Spirit leads God's people, He does not drag them.

Literature of loving witness against THE OBSERVANCE OF CHRISTMAS gladly sent. Prayerful distribution among BELIEVERS is important.

TALKS ABOUT PRESENT-DAY NEEDS,—46.

· SPIRITUAL EDIFICATION.

HOW we fail to realize we can either help or hinder, both ourselves and others, in spiritual things. Galatians 5. 7 is a warning in these days of spiritual declension. There are those who did run well, but they had been hindered. It would be well, in this connexion, to read Romans 14. 13. The whole chapter is full of instruction on these lines. May we by grace, be watchful lest we put a stumbling-block in our own way, as well as others. If we would help other saved ones we need to walk closely and daily with the Lord. God's servant said in 1 Corinthians 6. 12, "All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any." And again, in 10. 23, "All things are lawful for me, but all things EDIFY NOT." His desire was to build up believers, that they might be strong in the Lord. And in the power of His might (Eph. 6. 10). In 1 Timothy 6. 17 we are encouraged not to "trust in uncertain riches, but in the Living God, Who giveth us richly all things to enjoy." 2 Peter 1. 3-15 tells us what the ALL THINGS are which believers should enjoy,—the "things that pertain unto life and godliness." May we find real joy and delight in these, that there may be a true going forward in the Christian life. In Romans 14 we learn about those who are weak in faith, and in chapter 15 what those who, by grace, are strong, should do. Mark verse 2, "Let every one of us please his neighbour for his good to EDIFICATION," and then the Holy Spirit reminds us that Christ pleased not Himself. He always did those things that pleased the Father (John 8. 29). If only we heeded the exhortations of God's Word, what lives ours would be, and all should be done that God might be exalted. "Let us therefore follow after the things which make for peace, and things wherewith one may edify another" (Rom. 14. 19). May we not seek our own things, but ever have before us godly edification.

1 Corinthians 8. 1 declares, "KNOWLEDGE PUFFETH UP, BUT LOVE EDIFIETH." May we seek to have such love, love to God and love to one another, that we may desire spiritual blessings for others. How full of practical teaching is the book of Proverbs, and what instruction for daily living. Chapter 10. 21 says, "The lips of the righteous feed (and thus build up) many." God's servant Timothy did not seek his own things, but the things of Jesus Christ (Phil. 2. 20, 21), and so he was useful. Are we as concerned, as we should be, about being helpful to other believers, and seeking in the power of the Holy Spirit their spiritual profit? How privileged are we to be able to help one another and not to hinder? It is so easy, both by words and actions, to pull down and not to build up. The exhortation in Ephesians 4. 20 needs emphasis:—"Let no corrupt communication proceed out of

your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers" (see Col. 4. 6; Ps. 45. 2; Luke 4. 22). There should be such deep heart-concern for others, lest we should hinder, when actually we desire to help. 2 Corinthians 10. 8 implies that God gives varied blessings for the special work of edifying, (cf. 2 Cor. 13. 10). We need to ponder every word which God, in His wisdom, has written, for our instruction, and edification. 1 Corinthians 14. 3 shows EDIFICATION, EXHORTATION and COMFORT. Again, "Seek that ye may excel to the EDIFYING of the church" (12), and "LET ALL THINGS BE DONE UNTO EDIFYING" (26, see also verses 16, 17, 19). What a high standard of godly living is ever before us, and God can, and will, enable when there is true humbling before Him. Ephesians 4. 12 is very clear, "For the perfecting of the saints, for the work of the ministry, for the EDIFYING of the body of Christ" (so verse 16, EDIFYING of itself in love). There are very many passages concerning the building up of God's dear people. If we fail in this, we hinder when there ought to be the building up. Let us be more concerned that we may, by grace, exhort, comfort, encourage and strengthen one another in faith and in fellowship. What a need there is to live and walk, in the Spirit, with the Lord, that we may be EDIFIED ourselves, and in a spiritual condition to help others onward in the Christian life. There is such a need in these lawless days to be "rooted and built up in Him, and established in the faith" (Col. 2. 7), that we may be kept from turning aside, either to the right hand, or to the left. See the exhortation in Jude 20, 21. How encouraging is Acts 9. 31, "Then had the churches rest . . . and WERE EDIFIED walking in the fear of the Lord, and in the COMFORT OF THE HOLY SPIRIT, WERE MULTIPLIED."

When God graciously works, and His people are concerned about His glory, there is blessing. O that He may, in His own power, work in these perilous times, causing the hearts of His dear people to be stirred to love and serve Him more fully, and to be concerned about edifying one another. God's servant Paul gave an encouraging testimony to the Thessalonian believers when he said, "Wherefore, comfort yourselves together and EDIFY ONE ANOTHER," and then come the words of cheer, "EVEN AS ALSO YE DO." I wonder what could be said of us. Have we been aroused to see the need of godly living, and godly zeal, in seeking to put away all that hinders? From henceforth, let us seek just to please Him, Who gave Himself for our sins, that God in all may be glorified, in these pleasure-loving days. So will His people, through His written words, by His own gracious inworking, in the power of the Holy Spirit, be EDIFIED, and together seek His praise and glory.

THE GREAT REMEMBRANCE.*

HUNDREDS of years ago there was a remarkable gathering in the upper room of an Eastern house. It was the spring time, just when the people of Israel remembered their deliverance from Egypt. And although that miraculous work of God was fifteen centuries before, it was still recalled by the passover lamb and the unleavened bread. But on this occasion, **ONE** was present Who was distinguished from all others. True He had desired to eat of that remembrance lamb, but He looked forward and not only backward. He Himself was about to die, as the Infinitely Greater Passover Lamb to deliver from a bondage and judgment far more terrible than that of Egypt. And, in view of so wondrous a work, then only a few hours ahead, He gave His disciples a simple command for a simple remembrance meal, and then uttered the beautiful and never to be forgotten words

“MY REMEMBRANCE.”

It may be that those who read these lines have many “memories,” but to them the word “Remembrance” may specially suggest the death of some whom they knew, and possibly of **ONE** dear to them by human ties beyond human words. But at such a time, when many a heart is solemnized, should we not embrace the opportunity to tell of **THE** far, far greater **REMEMBRANCE**, in comparison with which all others are but a contrast? And it is precious to have such a Saviour, of Whom to speak. His poured-out blood still tells of infinite love, and a hope that will not fail for every poor troubled sinner, who flees for refuge to Him. You may remember a lost one dear by human ties, but would you not know of One **NEVER** lost, and dear by Divine and heavenly ties—for ever?

Whatever be the day, whatever be your condition, or mine, dear reader, we can find **NO** remembrance that will meet our soul's need, except the remembrance of Christ, and His death. Many there are whose aching hearts have tried a hundred panaceas, but nothing can meet their soul's complaint. There is **ONE** Who never fails, and the power of Whose precious blood never fails. And yet how few really seek Him. Alas, the One Who should be remembered is the One Who is most forgotten. His Name is not strange to the ear, and the lips can tell His life-story, but how few are the hearts that have sought and found **PEACE IN HIM**?

And why is this? There is a sadder reason than most will confess. The natural heart receives not the things of the Spirit of God (1 Cor. 2. 14), but oft tries varied remedies for the soul-disease. Yet all prove vain. Of old when Ephraim saw his sickness

and Judah saw his wound, then went Ephraim to the Assyrian and sent to king Jareb: yet **COULD HE NOT HEAL YOU** nor cure you of your wound” (Hosea 5. 13). But when one is at his wit's end, then it is that, like the woman who had spent all and was nothing bettered (Mark 5. 26), as a heart-broken sinner he seeks Christ. And (wondrous fact) that Glorious Saviour does not despise or spurn. but welcomes those who have ignored Him for years. Only let such be **BROKEN-HEARTED** they are sure of a welcome, too precious for human words. The appeal of Hosea 6. 1 is more than music to the troubled soul, “Come, and let us return unto the **LORD**: for He hath torn, and He will heal us: He hath smitten, and He will bind us up.”

Ah, dear reader, have you a

REMEMBRANCE OF HIM,

or not? It may be you are unlike those already mentioned. You are not even burdened: your heart knows nothing of an aching void. You are young, and have your hopes. But—ah, there is a “but.” **YOUTH** is not for ever. And even “tomorrow” is not yours as a certainty. Every grave gives a message, and every death sounds a reminder. Let not the excitement of **EARTHLY REMEMBRANCES** take your mind off your need of Christ. They alone are safe whose hearts know **HIM**, and love **HIM**—the One Who died for them.

Earthly remembrances, and remembrance days, are full of mingled feelings. Time hurries on. No fellow creature can atone for you. There may be fearlessness, but there is no salvation in personal death. “A clean life” is not **SPOTLESS** before God: even **THAT** is stained. Heroism makes **NO** atonement. The only way to heaven is the blood of Christ. The only restful “remembrance” is of Him, and His finished work on Calvary. Whatever your goodness, or mine, we shall be **OUTSIDE** heaven unless we are **INSIDE CHRIST**. And there **ARE** two futures. The remembrance of Christ is blessed, but Scripture speaks also of the remembrance of sins, and silence would be cruel. O the blessedness of the salvation when sins are remembered no more (Heb. 10. 3, 17), because of the blood of Christ. **HE** must be our message: not merely a religion, but Christ!

And so, whatever be your condition we come to tell you with joy of One Whose Name is to be remembered in all generations (Ps. 45. 17). The remembrance of Him is, indeed, precious to our souls, for He bare our sins in His own body on the tree, and thus we cannot but speak of Him. No other remembrance can take **HIS** place. Every first day of the week some of His dear people seek to be gathered, to do what He said, in the simple remembrance meal He appointed, and their hearts rejoice that He gave that which pictures (**NOT REPEATS**) His one atoning death. He is not the

* Written with a view to tract service at Westminster, if the Lord will, in November. Children of God in other parts may welcome a supply.

Unknown One to them. Hence, the LORD'S SUPPER, on the Lord's Day brightens up with the words

"MY REMEMBRANCE."

And the fact that it is the FIRST day reminds us that OUR remembrance day is not of a grave but of One Who is now risen, and to Him, the Risen Lord, Who once died, and is alive for evermore (Rev. 1.18), we invite each heart-burdened soul, that such too may find heaven's music in His gentle words, "Come unto Me, all ye that labour, and are heavy laden, and I will give you rest" (Matt. 11. 28). Permit a question, with love's definiteness, "Is CHRIST the FORGOTTEN One in your life, or, by wondrous grace, the ONE REMEMBERED?"

Suggested Daily Readings.

"IF THE LORD WILL," :—NOV: 1928.

Day	READING				LEARNING			
	1 Samuel	2 Cor.	1 Cor.	Ps. 119.	1 Cor.	Ps. 119.		
1	21.	1-15	9.	1-15	9	7	62	
2	22.	1-16	10.	1-11	9.	8	63	
3	22.	17-23. 6	10. 12-11. 6		9.	9	64	
4	23.	7-18	11.	7-21	9.	10	65, 66	
5	23.	19-29	11.	22-33	9.	11	67	
6	24.	1-15	12.	1-21	9.	12	68	
7	24.	16-25. 9	13.	1-14	9.	13	69	
8	25.	10-31	Gal. 1. 1-11		9.	14, 15	70	
9	25.	32-44	1.	12-24	1 Sa. 30.21		71	
10	26.	1-12	2.	1-13	30.	22	72	
11	26.	13-25	2.	14-3. 4	30.	23	73, 74	
12	27.	1-12	3.	5-17	30.	24	75	
13	28.	1-14	3.	18-29	30.	25	76	
14	28.	15-25	4.	1-16	Gal. 5. 22		77	
15	29.	1-11	4.	17-31	5.	23, 24	78	
16	30.	1-15	5.	1-13	5.	25, 26	79	
17	30.	16-31	5.	14-26	6.	1	80	
18	31.	1-13	6.	1-18	6.	2, 3	81, 82	
19	2 Sam. 1.	1-16	Eph. 1.	1-14	6.	4, 5	83	
20	1.	17-2. 4	1.	15-2. 7	2 Sam. 6. 6		84	
21	2.	5-17	2.	8-22	6.	7	85	
22	2.	18-32	3.	1-12	6.	8	86	
23	3.	1-16	3.	13-21	6.	9	87	
24	3.	17-30	4.	1-13	6.	10	88	
25	3.	31-4. 12	4.	14-28	6.	11	89, 90	
26	5.	1-12	4.	29-5. 10	6.	12	91	
27	5.	13-25	5.	11-21	6.	13	92	
28	6.	1-11	5.	22-33	Ep. 6. 13, 14		93	
29	6.	12-23	6.	1-10	6.	15, 16	94	
30	7.	1-11	6.	11-24	6.	17, 18	95	

Notes on Memorized Verses.

2 CORINTHIANS 9. 7-15.

7, The italics seem to weaken: either we imply the precious word "sow" (from verse 6—a living gift with living results), or the apostle leaves out the word "give" to impress upon us that the CONDITION of the believer is the all-important matter. If there is fixity of HEART, there will be giving. Each one IS as he PURPOSETH IN HIS HEART,—not one whit more earnest. "Cheerful":

the word is beautiful, it sets forth love's joy and, by derivation, a link with ATONEMENT. 8, "BUT God is of power," cf. Phil. 4. 19. The glory is His, not ours; and the "but" seems to suggest, "You need not fear you will suffer through giving": God is never bankrupt. "For ever" (9) fits this thought. 10, God gives bread AND seed, enables FOOD and SERVICE as well as trust Him. Do not eat ALL, do not sow ALL: a holy proportion. 11, The object, thanksgiving. So in 12, thanksgivings, and in 13, "They glorify God," cf. 15. 13, "Subjection united to your confession." 15, The ground of all, and climax thought—CHRIST.

1 SAMUEL 30. 21-25.

21, David's affection for those entrusted to him illustrates Christ's fuller affection. 22, The interference of men of Belial is NATURAL: it is solemn to remember that such could be with David in his rejection: but even persecution will not prove who are "in Christ." The interest of believers in weaker ones is an intentional contrast with selfishness and evolution: so as to spiritual weak ones (1 Cor. 12. 23). Moreover, we learn God's care for those who are spiritually willing but physically hindered. Let not the saved one on a sick bed think he MUST have less opportunity than those who can preach. God's "accounts" are not merely human. 23-25, David's promptness and firmness: and dealing with the ROOT—the sons of Belial thought THEY had won the victory. Gratitude to GOD is always gracious to others. And thus the difficulty, as that of Zelophehad's daughters, led to a "statute."

GALATIANS 5. 22-6. 5.

"But." The FRUIT of the Holy Spirit is the FRUIT of the spirit, in accord with John 3. 6: God does not merely place a quantity of such qualities within, but makes them the personal and living expression of a personal EXPERIENCE. As the "such like" of verse 21 shows that all sins are near of kin, so the singular word "fruit" indicates that all graces are from one heavenly life. Love is mentioned FIRST (cf. 1 Cor. 13. 13). Love, joy, peace are alike found in John 14—16 with Christ's possessive "My" (John 14. 27; 15. 9, 11). Longsuffering and gentleness are not assertive,—no more assertive than other evidences of love in 1 Corinthians 13, but they are beautiful to Him. "Temperance," "Holding in," self-control: the one quality we do not find in Christ: here mentioned as a climax, to show that the believer of fullest growth owns he has something within to restrain: there is no "perfectionism." 23, "Such," contrast 21. 24, Even young believers CRUCIFIED the flesh—"affections" (passive) "desires" (active). 25, Living AND walking: continuance. 26, A holy condition within leads to a holy realization of "one another" (continued in 6. 2). 6. 1-3, "Such a one," "Thyself," "One another," "Himself": a wealth of Divine instruction. 2, The law of Christ (John 14. 21, 23; 1 Cor. 9. 21). Lack of love is always linked with self-esteem (and vice versa). 5, Future: shall bear the weight of glory in That Day (2 Cor. 4. 17).

EPHESIANS 6. 13-18.

God has provided the armour: it is for His people to TAKE. And they must take UP: armour in the house is not armour on the person. Withstanding and standing are impossible, however earnest we are, apart from God's armour. 14, "Stand": God commands that which He enables. Lack of truth and righteousness will mean defeat: we cannot expect to use the shield of FAITH unless we first walk righteously (Tit. 2. 12). The ALACRITY and readiness of the gospel of peace (cf. Ezek. 1. 14): love is never lazy. (Continued on page 83).

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Thoughts from The WORD of GOD.

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Free.

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

"I am the Good Shepherd;
the Good Shepherd giveth His
life for the sheep." John 10. 11.

"They that seek the
Lord shall not want any good
thing." Psalm 34. 10.

"He maketh me to lie
down in green pastures."

Psalm 23. 2.

"When He giveth quiet-
ness, who then can make
trouble?" Job 34. 29.

"Come ye yourselves apart
into a desert place, and rest
awhile." Mark 6. 31.

"He leadeth me beside the
still waters." Psalm 23. 2.

"The Lamb Which is in
the midst of the throne shall

A MAGAZINE TO EXALT THE NAME OF THE
LORD JESUS, SETTING FORTH HIS SUFFICIENCY
AND FINISHED WORK, AND THE PATH OF
LOVING AND PILGRIM-LIKE OBEEDIENCE,
MARKED OUT FOR THOSE WHO CAN NOW CALL
GOD "FATHER," AND WHO ARE LOOKING
FOR THEIR LORD'S COMING.

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Edited by
PERCY W HEWARD.

Correspondence
Concerning the Will
of GOD welcome.

feed them, and shall lead
them unto living fountains of
waters." Revelation 7. 17.

"He restreth my soul."
Psalm 23. 3.

"My soul cleaveth unto
the dust: quicken Thou me
according to Thy Word."

Psalm 119. 25.

"He leadeth me in the
paths of righteousness for
His Name's sake." Ps. 23. 3.

"Howbeit when He, the
Spirit of Truth, is come, He
will guide you into all truth."

John 16. 13.

"Help us O God, of our
Salvation, for the glory of Thy
Name, and deliver us, and
purge away our sins, for Thy
Name's sake." Psalm 79. 9.

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

An earnest invitation also to gatherings to the glory of God "If the Lord will,"—Meeting Room, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 3 and 6. 15, Mon: 8, Thurs: 8, Sat: 6. 45. Also 130, Grundy St, Poplar, London, E.14., Tues: 8. 15. Also Bible Meetings in Old Kent Rd, and Camberwell, &c., some Wednesdays.

A Word of Introduction.

BY mercy we can again tell of mercy. These pages are not issued because of human success, or to cause human success, but in simple dependence on our Heavenly Father, and gratitude to Him. We have received mercy to be faithful. We cannot boast. We are very conscious of our own unworthiness, but we are grateful to be put in trust with the gospel, and rejoice to tell of a Saviour mighty to save. The changing times do not affect His love. The opinions of men vary, but His gospel stands, and, wherever there are any who love Him, and want to walk in His ways, we desire to be brought into loving links with such, that we may together please Him as we look for Him to come again. How different from human religions is the glorious gospel of Christ.

"THE SON OF GOD WHO LOVED ME, AND
GAVE HIMSELF FOR ME." Galatians 2. 20.

The storm of judgment broke
The sword of justice woke—
My Saviour took my place!
O wondrous love that He
Should set the sinner free,
In His unbounded grace.

The wrath upon Him came,
He took my guilt and shame,
In love my judgment bore.
And now in Him am I,
To God for ever nigh,—
To worship and adore.

But for such wondrous grace,
There were no heavenly place,
And nought but wrath for me!
The love, not mine, but HIS,
MY love creating is,—
To praise Him constantly!

Words of Encouragement.

"AS I
FOLLOWED
THE FLOCK"
Amos 7. 15.

There is a simplicity in Scripture. The "gatherer of sycamore fruit" is not ashamed to own it. Pride ill befits a servant of the Lord. Jacob kept sheep, and Moses the flock of Jethro his father in law, and David was with the sheep. Quietness is oft God's training. In the present dispensation when God has specially emphasized the city, we need much prayer for much grace to be kept quiet, and away from its whirl and din. Can we trust God to bring something of John the Baptist's wilderness experience even into the busy streets?

And Amos was taken, as he followed the flock. Simon and Andrew were casting a net, and James and John were mending their nets. There is no Scriptural warrant for laziness. The Holy Spirit does not suggest that a man must be a mystic before He can serve. There is no degradation in common work. THAT can be done "unto the Lord." The man who is earnest will not be found doing nothing. If a dear out-of-work child of God gets up late in the morning, he can hardly be said to be adorning God's doctrine and, exercising faith. How blessed it is not to be discouraged, but to go about ordinary things spiritually. Is not our God able?

Notes on Daily Verses.

AN ENCOURAGEMENT.

OUR gracious God sometimes repeats His refreshments speedily, and uses varied means. Opening a first-post letter, we read, "I find the notes on memorized verses very helpful." Another letter, by the same post, contained the following, "The readings in Bible Study Helps helped me much this morning, 2 Cor. 4. 1, Isa. 40. 31, and the comment, 'Faith's beholding of the Lord is to keep us from fainting.'" The next post brought this message, "I always find help in them (the typewritten notes), and in the notes on memorized passages every month. The only place where we can find help in these dark days is in the Word, which is a light unto our feet, and I always value the reading of anything that compels you to go to the Word." The refreshment is greater because the letters were from Spain, England and Canada. If we would tell of His love in details, how much could be said: pages would be filled. How good is our Heavenly Father to us, and how we should praise and please Him more. Every encouragement makes one ashamed of personal ingratitude.

"WHICH HE COMMANDED THEM NOT." GOD'S PRECIOUS APPOINT- MENT,—OR WILL-WORSHIP?

Leviticus 10. 1.

Colossians 2. 23.

I WILL keep Christmas when you show me the appointment of the Holy Spirit for so doing. To many, such a statement comes as a sudden surprise. They always THOUGHT Christmas was in the Bible, but it is not. They have never troubled to find this out. Others reply, "But surely Christ's birth is there." Yes, thanks be unto God, but we are NOT told the date of it, nor commanded to keep a special day. God has a reason for His silence. Many precious works of God are recorded in the Scripture, but "a day" is not appointed. "Add thou not unto His words"

(Prov. 30. 6) is a striking message. "Search the Scriptures" as the Bereans daily (Acts 17. 11), and you will find nothing like "Christmas" there.

Do you enjoy the NAME? Listen to it:—"ChristMAS." "Ah," you say, "What is in a name? There are many words you would never utter, though their LETTERS are no worse than other letters." A name involves MUCH. Who gave the name "Christmas"? Beware of adding to the NAME of "CHRIST," and to His commandments, dear reader, if you are HIS.

But another may reply, "You cannot EXPECT Scripture for everything." Some of us still feel that God's Words are written to lead to completeness (2 Tim. 3. 16, 17), and that there is more power, than at first we think, in the words, "The commandment is a lamp; and the law is light." "Thy Word is a lamp unto my feet, and a light unto my path." Is it a great thing to ask for Scripture for a day that claims to be Christ's birthday? If we are to keep this WITHOUT Scripture, we can do everything, just as men appoint. Romanism says, "Scripture AND tradition": Rationalism says, "Scripture AND my opinion": or "my opinion;—and Scripture when it agrees": the humble believer owns the written words of truth. "To the law and to the testimony." Be jealous for God's glory. "Everything that proceedeth out of the mouth of God" (Matt. 4. 4) is food sufficient. Else feast-days and saints' days will all come in by the door, and the simplicity with a view to Christ will be driven out.

Then comes the retort, "Keeping Christmas is NOT forbidden." What do you mean, dear friend? Do you mean, "Not forbidden in SO MANY WORDS."* But the PRINCIPLE, "Love your enemies" prevents many actions which need not be individually specified, they are already included. What if an Israelite had said that, "Thou shalt not kill" did not specially forbid his wild rushing about with a cruel weapon? You may at first reply, "What has this to do with the subject?" "Much": God's PRINCIPLE of truthfulness prevents calling a day Christ's birthday without warrant, and His teaching in Galatians 4. 10 INCLUDES a prohibition of the observance.

"Nadab" means "willing," and man's free will has chosen Christmas, but the words of Leviticus 10. 1 ring out, "Which He commanded them not," and we remember Nadab's sad end. We are all naturally inclined to choose for ourselves, but "will-worship" is grievous to God's Holy Spirit, even when it has a show of wisdom (Col. 2. 23). Hence, dear fellow-believers, I must refuse to keep Christmas—

(a) Till you can show me Christ was born then, and that the Holy Spirit appointed the day.

* The silence is important. What if it shows that such an idea was not to be found in the first century?

(b) Till you can make clear that a SCRIPTURAL principle calls for the observance.

(c) Till you can give me proof that the apostles and early Christians of the first century kept it.

Love to Christ will cause us to enter into His precious words, "If ye love Me, keep My commandments," and to dread everything of custom and tradition "Which He commanded them not." The fact that the "New Cart" brought deliverance to the Philistines (1 Samuel 5) did not make the New Cart a blessing to Israel (2 Samuel 6. 1-7), and IF some unsaved souls have been made serious by Christmas (there is a tremendous frivolity account the other side of the balance sheet) that is no warrant for a believer to adopt the New Cart! Ask for the old paths of God's truth (Jer. 6. 16), and seek a "Thus saith the Lord" for everything.†

"Strangers from the covenants of promise."

"Ye are no more strangers . . . but fellow-citizens with the saints." (Eph. 2. 19, see Ps. 119. 63).

"As strangers and pilgrims." (1 Pet. 2. 11).

"And confessed that they were strangers and pilgrims on the earth." (Heb. 11. 13, see verse 16.

"I am a stranger in the earth." (Ps. 119. 19, Ruth 2. 10).

Once a stranger, far from peace, from the Lord on high,
Now in Him I am made near, love, the reason why:
And I have sweet fellowship, all by cov'nant love,
With my Saviour and my Lord, drawn in heart above.

Once a stranger to God's love, and His sov'reign grace,
Now in Him Who died for me, my Sure Hiding Place;
Though a stranger in this world, I delight to be,
As one saved in Jesus Christ, soon Himself to see.

Though we are but strangers here, and His pilgrims too,
Yet we can by grace Divine, with "that Day" in view,
Have much fellowship with Him, and with all His own,
Who as strangers, pilgrims too, seek His will alone.

Like God's servant, may we say, we are strangers here,
But in fellowship with those walking in His fear;
Keep His precepts and commands, to the end endure,
Knowing every word is true, fixed, and firm, and sure.

Strangers, yet, by grace alone, walking in His light,
And in all His perfect will finding real delight,
Bearing His reproach outside, with Himself our Lord,
Of His constant presence too we are well assured.

Strangers, not to Him Who came down to live and die,
But in fellowship by grace, ever to Him nigh,
Thus as strangers, pilgrims here, we would gladly show,
That, by sov'reign grace alone, all to Him we owe.

We were strangers to our God, far from Him as well,
Now we are redeemed for aye, with our Lord to dwell,
And in "that Day", soon to dawn, we shall Him adore,
Be for ever with the Lord, strangers then no more.

May such love and wondrous grace spur us on each day,
Like to pilgrims may we live, walk the narrow way,
Show we are redeemed by blood, and to God made near,
Live as strangers, pilgrims too, till our Lord appear.

† 1 Corinthians 10. 10 illustrates the fact that God has put something to guide, if we have eyes to see. The PRINCIPLE is somewhere in His precious book, and the Holy Spirit will lead (John 16. 13) if we are responsive.

SOME THOUGHTS AS TO PRAYER AND PRAISE.

Let us mark the limitation of Psalm 66. 18.

Only those "IN CHRIST," and drawing near according to Hebrews 10. 22, can "CONTINUE in prayer, and watch in the same WITH THANKSGIVING." (Col. 4. 2).

"Much incense . . . with the prayers of all saints."
Revelation 8. 3.

1. For God's gracious reviving hand among His own people, that there may be spiritual intensity, and holy expectancy (Isa. 57. 15).
2. For the removal of harsh and unkind words, and all bitterness of temper from God's dear people, that we may all, ever speak with grace (Col. 4. 6).
3. For the circulation of these pages, and reprints, that everything may be linked with prayer, and that the testimony may be Scriptural, humble and fervent, with only one object—the glory of God.
4. For those of all nations met in London and other parts, that conversation etc., may be with a fragrance of Christ.

"He besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto Him; and He was intreated of him, and heard his supplication . . ."
"His prayer unto his God" . . . "His prayer also."
2 Chronicles 33. 12, 13, 18, 19.

"IF THE LORD WILL":—

Gatherings for Believing Men, John Pearce Restaurant,
2, MINORIES, (side entrance, 2nd floor)
TUESDAYS 6. 30—7. 45.

(Business Young Men specially invited. There are opportunities for conversation concerning the Lord, and for Greek and Hebrew unto the Lord's glory, 5. 15—6. 30).

SUGGESTED SUBJECTS DURING DECEMBER:—

- 4th. "ALL NATIONS" IN SCRIPTURE.
 1. The Promise to Abraham (Gal. 3. 8, Gen. 12. 3).
 2. The Prayer of Solomon (1 Kings 8).
 3. The Present Dispensation (Matt. 28. 19, Rom. 16. 26).
 4. "In That Day" (Rev. 7. 9 etc.).
- 11th. THE OLD TESTAMENT'S REFERENCES TO ITSELF.
 1. The Study of God's Law (e.g. 2 Chron. 34. 14, 33, Neh. 8. 14; 13. 1).
 2. Prayerful Reading of Prophecy (Dan. 9. 2).
 3. Quotations and Parallels (e.g. Isa. 53 with Ps. 22: Mic. 4. 1-3 with Isa. 2. 1-5).
- 18th. QUESTIONS.

(These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder).

"IF THE LORD WILL":—

25th, (and 26th), Gatherings as usual, for ALL, at 61, Upton Lane, Forest Gate, E. 7, 3 and 6. A hearty welcome to all who know Christ's Name. Suggested Subjects include:—
Christ Revealed to Israel.
Faith, Hope, Charity.
The Book of Revelation, and To-Day.

Copies from 61, Upton Lane, Forest Gate, London, E. 7.

THE CHILDRENS' COLUMNS.

"NEW THINGS."

THERE are some who are very pleased with new things, but all the things of earth soon become old, and we read in Ecclesiastes 1. 9 that there is "No new thing under the sun." Notice all the words, "The thing that hath been, it is that which shall be, and that which is done is that which shall be done, and there is no new thing under the sun." Yet how many, both young and old, like what they call "New Things." But all soon change, and wax old. Again, there are those who ever wish to HEAR new things. We read in Acts 17. 21 of many who spent their time in nothing else, but "either to tell or to hear some new thing." What waste of time! But there are some really new things of which we can speak and write. It is said, "Every scribe instructed unto the Kingdom of heaven is like a man an householder, which bringeth forth out of his treasure things new and old." They are above the sun, and so they belong to God and His wonderful love and grace. When the Lord Jesus was on this earth, He did many marvellous things, and multitudes wondered at His power. Yet only a few believed on Him. It seems so strange that the people who saw Him, and knew what He did, were not more in awe of His presence, for He was God, Who became Man, that He might live and die for sinners. What marvellous love, although so few believed on Him. At one time, we read, when He showed His power over unclean spirits, the people said, "What thing is this, what NEW doctrine is this? For with authority commandeth He even the unclean spirits, and they do obey Him." He was the Mighty God, and all must obey Him. Yet many thought of Him only as a Man. And thus it is to-day. But He will yet show His power, in victory and glory, and even now He makes His might to be seen in saving sinners. The Lord Jesus can do everything because He is God.

Sinners are dead in sins, and their minds are blinded, so that they do not see or feel their need of the Lord Jesus Christ as their Saviour, and older ones too, have heard about the love of God, and the work of the Lord Jesus on the cross of Calvary, it may be "times without number," and yet how few desire to be saved. This is sad indeed. Possibly, you have read the words of Hebrews 10. 20, "A NEW AND LIVING WAY," and the Lord Jesus said in John 14. 6, "I am the Way, and the Truth, and the Life," then He said, "No man cometh unto the Father but by Me." He is the Way, and the only Way to God. How blessed to know that there is a Way whereby sinners who are "heavy laden" may be saved. There are some who think that if their lips say they believe that the Lord Jesus died, they are saved. But what does God declare?

"If any man be in Christ he is a NEW creature" (quite A NEW CREATION) "old things are passed away, behold, all things are become new." Creation is a work of God. He alone can make a sinner anew. How this needs to be remembered in these days when so many imagine they are saved without a real work of God. Those who are truly born from above have new wishes, and desires, they hate sin and love God's truth, and want to walk therein by His grace. We are told of some who copied the heathen, and put the Ark of God on a NEW CART, and God was displeased, and it brought death to Uzzah. The Ark ought to have been carried by the priests. See 2 Samuel 6. 1-9. God could not accept man's way, though the cart was "new," and so a sinner cannot come to God his or her own way. Those who, in mercy, are saved, are told to put on the NEW MAN created by God, and we are told what is to be put off (Eph. 4. 24, 25, see verse 22). When God saves He gives many "new things." In Psalm 40. 3 we read of a NEW SONG given to those who are brought up out of the pit of sin, and are on the Rock—Christ Jesus (cf. Rev. 5. 9; 14. 3). Surely this is a song of praise, and the Holy Spirit says "many shall see and fear, and shall trust in the Lord." So those who are saved are to be a blessing to others. We find one in 1 Kings 11. 29 putting on a NEW garment, which was soon torn. I thought of the contrasted garments of salvation which are always new, and the robe of righteousness (Isa. 61. 10) which God gives to those whom He, in mercy, saves, through the shed blood of His Beloved Son. How precious to have garments that never become old or wear out. A new song within and garments of salvation without. We read also of a NEW NAME, and God Himself called His people CHRISTIANS because they belong to Him, and bear the Name of Christ. Their beloved Lord gives them a NEW COMMANDMENT to love one another (John 13. 34). This should be the mark of a Christian. But, how few KNOW the Lord Jesus, how few true "Christians" there are. God's mercies are NEW every morning (Lam. 3. 22, 23). Then God has told us in His Word that He will in His own time and way make NEW heavens and earth (2 Pet. 3. 13), wherein shall dwell righteousness. No sin will be there, not one unsaved sinner. Where will they be? Outside—away from God for ever. Yet even this does not seem to trouble those who are now "dead in sins." How earnest saved ones should be in bringing all these things before the unsaved. We know that God is righteous in all His works and ways (Ps. 145. 17), and even to-day He still welcomes poor hell-deserving sinners who are "heavy laden," and broken-hearted because of their sins. Are you, my dear young reader, such? Then come to God through Him Who is the Way, and the Truth, and the Life, and God will not despise even you.

There is a new and living way, through Him Whose blood was shed,
 Christ is the Way, the only Way, whereby poor sinners dead
 May come to God, Who will forgive and save from endless strife,
 And, give in Jesus Christ the Lord, a new and heavenly life.
 There is a new and living way, through Jesus Christ Who died,
 And sinners, young and old, may come, since He was crucified:
 A new creation is God's work, the work of God alone,
 Old things are past, all things are new, and this His saved ones own.
 There is a new and living way, and saints delight to tell,
 Of Christ Who is the Way, the Life, the Truth, and God as well.
 And broken-hearted ones may come, who loathe and hate their sins,
 Thus shewing, by repentance true, how God His work begins.
 The new things of this earth wax old, but things above the sun
 Are ever new and fresh and bright, in God's Beloved Son,
 Who is the New and Living Way, the Way to God alone,
 And those redeemed by His shed blood His mercy ever own.
 God gives to saved ones treasures new, in spirit, heart, and mind,
 For such have now a heavenly life, and all by God designed.
 God's mercies are each morning new for those who in Him trust,
 Who came to quicken, since He died, the Just for the unjust.
 Saved ones a new creation are, old things have passed away,
 And such in Jesus Christ are blest, and blest in Him for aye;
 A new song too have they to sing, of mercy and of grace,
 And many see, and fear, and trust, since saved from Adam's race.
 God will, in His own time and way, make heaven and earth anew.
 And sin will never spoil again the work He then will do,
 For righteousness will dwell therein, full peace and real delight,
 For in it there will be no sin, but God's eternal light.
 Have you been made in Jesus Christ, the new and living way,
 A new creation,—all by grace,—and saved for that glad Day?
 Or are you still far off and dead? Then heed His message true,
 For God has wondrous love to show to sinners such as you.

MONOSYLLABIC VERSES IN THE ENGLISH BIBLE.

WE praise God for the translation of the Scriptures, and while we are in England we rejoice to use, and learn the English Bible. This is deeply important. We normally THINK and MEDITATE and PRAY in our own language. Hence, although monosyllables are not ALWAYS the easiest words, and though verse divisions are human, it may be helpful and to God's glory to have a list of verses containing these alone, many of which will be very useful for teaching children to read, and for their first efforts (ever to be encouraged) at learning. We could have SELECTED SOME, but felt a fairly COMPLETE list would be better, and readers can select for themselves. Information as to omissions is welcome. Several children of God have co-operated in this labour of love, and further lists of verses containing only ONE non-monosyllable word, and long monosyllable sentences, are partly prepared. But we shall

be thankful to hear if believing readers find this a stimulus to use of the English Bible. Children could be made quite interested in finding THEIR OWN list of such verses in a gospel, and three or four could sit at a table together, each with a sheet of paper, and zeal could be encouraged by the effort of all to be accurate, and YET TO FINISH FIRST. How much better than many games, and quite as enjoyable, especially if one or two adults join in. And familiarity with the English Bible will be thereby helped. Love is ingenious in such matters. A believer will find the Lord's gracious increase of his knowledge as he thus glances through the precious pages. But we long that his searching, and ours, may be prayerful, and that souls, among the children also, may be saved, as the Lord Jesus, and the Holy Scriptures, are made central in the home (1 Tim. 3. 15).

Genesis 1. 3; 6. 8; 8. 16, 18; 26. 30; 33. 8; 38. 17; 49. 12.
 Exodus 4. 13, 24; 14. 14; 15. 3; 20. 13, 15; 21. 24; 33. 20; 40. 14.
 Leviticus 22. 28. [14.
 Numbers 6. 24; 31. 11.
 Deuteronomy 3. 22; 4. 29; 5. 4, 17; 6. 5, 13; 10. 20; 11. 7; 14. 4, 11, 20; 21. 12; 24. 12; 28. 34, 44; 33. 25.
 1 Samuel 6. 10.
 2 Samuel 22. 32.
 2 Kings 22. 11.
 2 Chronicles 34. 19.
 Job 1. 11; 2. 5; 3. 2, 23; 5. 23, 27; 6. 12; 8. 2; 9. 2, 35; 10. 5, 13; 12. 7, 11; 13. 19; 17. 15; 18. 10; 20. 11; 23. 3; 25. 6; 27. 23; 28. 14; 29. 15; 31. 4; 39. 5; 42. 17.
 Psalms 18. 1, 31; 20. 9; 22. 7, 19; 25. 4; 33. 4; 34. 9; 37. 31; 38. 15; 39. 7; 50. 13; 54. 1; 56. 10; 63. 4; 67. 7; 71. 5, 12; 73. 4; 75. 5; 102. 27; 104. 17; 108. 11; 109. 1, 27; 110. 5; 115. 5, 11, 13; 119. 113, 126; 120. 7; 121. 6; 126. 3, 5; 130. 5; 135. 2, 16; 137. 4; 138. 4; 139. 23; 145. 10; 146. 1; 148. 3.
 Proverbs 3. 2; 5. 5; 20. 9; 22. 25; 23. 19; 31. 2, 31.
 Ecclesiastes 3. 3, 4, 8; 10. 2.
 Song of Songs 4. 7; 7. 3.
 Isaiah 14. 15; 27. 5; 42. 2, 18; 66. 9.
 Jeremiah 22. 29; 29. 13.
 Lamentations 3. 27, 59; 5. 17.
 Ezekiel 6. 7; 26. 13; 28. 8; 34. 3, 15; 46. 10.
 Daniel 2. 33; 12. 13.
 Zechariah 7. 6; 14. 6.
 Matthew 5. 38; 7. 9; 10. 34; 11. 15; 12. 16; 13. 9, 46; 18. 11; 25. 33.
 Mark 5. 28; 10. 8; 13. 17, 33; 14. 46.
 Luke 6. 46; 9. 15; 18. 21; 19. 10, 34, 36; 21. 35; 23. 31.
 John 1. 4, 6, 10, 13; 5. 40, 42; 6. 48; 7. 11, 29; 8. 32; 9. 5; 12. 43; 19. 3.
 Acts 7. 1, 50; 16. 30.
 Romans 3. 15, 17; 6. 7; .
 1 Corinthians 3. 23; 10. 15; 14. 18; 15. 16, 17, 56; 16. 13.
 2 Corinthians 5. 7.
 Philippians 1. 21.
 Colossians 3. 3.
 1 Thessalonians 3. 8; 5. 21.
 1 Timothy 3. 5.
 James 4. 15.
 1 John 5. 12.
 Revelation 1. 14; 2. 25; 21. 13, 25.

TALKS ABOUT PRESENT-DAY NEEDS,—47.

REVERENCE and REJOICING.

TRULY there is a need in these lawless times to be bowed before God, with regard to the irreverence, which is saddening, and should cause humiliation before God. When we think of His holiness, His terrible greatness, and His mighty power, and yet, amid all, His grace and His love, so manifest, what lives to His glory ours should be, if we are saved by grace, through the finished work of His Beloved Son. Were we not chosen in Christ before the foundation of the world (Eph. 1. 1-4) that we should be holy? How we should delight in reverence, and fear lest we fail in the presence of His holiness. We read in Exodus 4. 31 that when the people heard that the Lord had visited, and looked upon, their affliction, "then they bowed their heads and worshipped." We need, in these days, a bowed heart as well as a bowed head, for the absence of reverence is appalling, and should make God's redeemed people to be much in prayer, and humiliation. Again we learn from 2 Chron. 7. 3, that "when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground . . . and worshipped and praised the Lord." Thus we see the link with rejoicing. In 2 Chronicles 29. 29, 30, "when they had made an end of offering . . . they sung praises with gladness and they bowed their heads and worshipped." O that we in these perilous times may worship God more, and be reverent in our homes as well as in the gatherings. We read in Psalm 111. 9, "Holy and Reverend is His Name." Again, "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about Him." Alas, there is not that true reverence, even in the gatherings of His dear people in these days, that was found a few years since. This is heart-searching, and humbling. It has been stated that many children now have no respect,—neither for God, nor for any one. This sad condition cannot be denied: it is a sign of the times, giving much concern to beloved parents. Children used to be taught to bow their head in the meetings when prayer was being offered to God. Do not many nowadays keep their eyes open, and look about? May we all take this to heart, and see how much we are to blame for this. If only there were reverence in the home, would it not be more seen in gatherings? Such reverence is meant to be the reverse of miserable, but it is "grave" (1 Tim. 3. 4). The children do not read the Scriptures as reverently as they should be read. We need to bring even the tiny ones to be in awe of God and of His majesty, and to be afraid of sin. So many seem to fear to do this. It is better to have an outward reverence than to show no reverence for God, for though the former has no merit, the latter

involves a double sin. The lightness of these last days is ruinous, and we need to be bowed before God concerning this, and to seek to be more reverent **OURSELVES**. Should there not be the standing in awe of God even among His dear people? We have all failed as to this. It is so easy to speak lightly of God and His goodness to us. But there should be deeper heart-reverence and gratitude to Him, and this will be seen. We call to mind, Psalm 119. 120, "My flesh trembleth, for fear of Thee, and I am afraid of Thy judgments." Again, "My heart standeth in awe of Thy Word" (Psalm 119. 161). And the next verse reminds us at once of our twofold heading, for it reads, "I rejoice at Thy Word, as one that findeth great spoil." Should we not be more like God's servant who by the Spirit wrote these words? We may repeat these verses, but are we impressed by them as we should be? May God in His mercy, awaken us to see the solemnity of these last times, and the sad condition even of those who profess His Name. We have become so used to many passages that they seem to be without power in our daily life. This should bring us low before God. We long to seek in the power of the Holy Spirit, to be godly in our daily life, and to serve our Heavenly Father in the home, as well as elsewhere, "with reverence and godly fear" (Heb. 12. 28, mark the words of verse 29). Have we not overlooked the **RIGHT** fear, and holy, happy reverence for God and His Word.

We have referred to sadness because of the way children read the Scriptures. Let the homes, by grace, be more careful about this, and the children will be more reverent. It is not easy in these times, to be constant, for Satan seeks to wear out God's dear people, but grace is sufficient, and He has said, "Them that honour Me I will honour" (1 Samuel 2. 30), and this was with reference to the home.

There are many things which have hindered reverence, not only in the gatherings, but in the homes, yet so few seem conscious of there cause. There is a prevalent blindness as to the worldliness, which is distressing, when any eyes are, in mercy, opened to see that believers and their children are to be a holy contrast with a sinful, fashion-loving world. We ought not to look at these things lightly, but to be bowed before the Lord, and to gladly put away all that hinders reverence, and godly fear. Is there not in all of us too much fear of what others will think or say? But let us fear God rightly, and we shall be enabled. Some have said, "The times have changed." But God has not changed, neither His Word, and, if only believers had not changed, what reverence there would be, and a real and glad witness for Him in these solemn times. May God, in His tender mercy, bring us into this joyous condition of heart and life, and He will be honoured and exalted, and young believers will be helped and encouraged to seek to

please God in every way, and in everything. O for more love to Him, Who so loved that He gave His Beloved Son to die for our sins. How can we be unmoved as we are brought face to face with all our precious Saviour went through to bring us out of darkness into God's marvellous light (1 Pet. 2. 9), and near to God. Being brought near, may we not, in any way become irreverent, but ever mindful of God's holiness, and fear, lest in any way we grieve Him. And thus we reach God's will as to rejoicing. Surely more consistent reverence for God will help in this. If we rightly revere and tremble before God, and His Word (Isa. 66. 2), we shall know more of what true rejoicing is, for are they not linked, as we have seen in 2 Chronicles 29. O that God may speak to the hearts of writer and reader, as well as to many of His dear children in all parts, and in all lands, that in these last times there may be more of a witness for Himself, that He in all may be glorified.

The Great Silence! *

THERE is a solemnity in silence. While men are in the whirl of daily life they are urged on by their circumstances to FORGET. There is a like solemnity with a measure of darkness. The gaily-lit streets hinder our eyes from beholding the stars, those wondrous reminders of God, and of His majesty. Present-day life is painfully artificial. We have no time to remember, only time to forget. The gilded caravans of the fair, find their counterpart in the outwardly more refined cinemas, and store-houses of merchandise. Humanly made "light" is used as never before, and, amid changing fashions and pleasures, men and women seek money and time for luxuries rather than necessities. And there is no time for silence. There is no time for taking stock—and the majority little realize that they are bankrupt, and living on an "expectation" that will never be realized.

But there is to be a great silence—not alone for a brief two minutes, but for half an hour there shall be silence in heaven. God has revealed this (Rev. 8. 1), and He has linked that silence with the climax of present history, and the opening of a new dispensation. Striking are the words to describe that new era, "The Day of the Lord of Hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up,"—for "the Lord alone shall be exalted in that Day" (Isa. 2. 11, 12).

Why that great silence? Is it in view of the majesty of God, which cherubim and seraphim constantly declare in such awe-inspiring words as, "Holy, Holy, Holy is the Lord of hosts": the whole earth is full of His glory! Or is it in view of the amazing climax of man, of civilized humanity, boasting of ITS glory? The goal will be deliberate warfare against God! Amazing, but none the less true, and there can be no doubt as to the issue.

* Circulated to God's glory at Westminster, Nov: 10th—12.

Nothing is more appalling than the daring of the creature against the Creator, in "the battle of that great day of God Almighty" (Rev. 16. 14).

And there is a silence NOW, but it is of another character. God is not revealing His miracles as in Egypt, and men say concerning the Lord Jesus, "Where is the promise of His Coming?" They think that all things will continue as they are. Let every workshop bear its witness, and every office alike. How many times is His Name taken vainly on the lips. **BUT HE DOES NOT SPEAK.** How often the coarse laugh betokens a heart that does not like to retain God in its knowledge. **BUT HE DOES NOT SPEAK.** How often amusement is found in that which should cause tears. **BUT HE DOES NOT SPEAK.** Men go on frowardly in the way of their own heart. **BUT HE DOES NOT SPEAK.** They act as if God were such an one as themselves. **HE DOES NOT SPEAK, BUT HE WILL SPEAK.**

Ah, dear reader, think not I am an enemy. These are realities, and many there are who know this. Call me not a pessimist. The forbearance of God is in wondrous MERCY, His silence gives space for repentance, and will you despise the riches of His goodness (Rom. 2. 4)? And, more than forbearance, grace shines out, and GOD HAS SPOKEN. The silence has not been interrupted by JUDGMENT, but it has been blessedly broken by tones of LOVE, and the music of the gospel still sounds in the loving message of the Lord Jesus, "Come unto Me, all ye that labour, and are heavy laden, and I will give you rest" (Matt. 11. 28). "Unto ME," not unto a religion, for a religion cannot die for SINNERS. "Unto Me," not unto a church, for a church cannot bear our sins. But HE has died, the Righteous for the unrighteous, and those who trust in Him have the joyous words of praise, as their hearts mount to HEAVENLY places. There is no silence at the throne of grace.

While yet God waits, the door of the ark is not closed. A day will dawn, and dawn soon, when the words will have their fulfilment "Our God shall come, and shall not keep silence" (Ps. 50. 3), and the counterpart is "Be silent, O all flesh, before the Lord: for He is raised up out of His holy habitation" (Zech. 2. 13). But how much better to be brought to silence NOW, with the mouth stopped (Rom. 3. 19), and the BROKEN HEART INDEED, OWNING GUILTINESS,—for a broken and contrite heart God will not despise (Ps. 51. 17). Ah, dear reader, there IS a wonderful salvation to-day, so that there may be a never-silent praise, as it is written, "To the end that my glory may sing praise to Thee, and not be silent" (Ps. 30. 12). And so the very chapter which says, "Be silent" ALSO says, "Sing and rejoice" (Zech. 2. 10), to those who can realize the one precious death that satisfied God's claims FOR EVER, for those who simply trust in Him.

Would you not be among such, dear reader? Has not God caused a concern in some heart while reading? **DO NOT** strive to put this aside. It is His own mercy, and His door of grace stands open for a **PURPOSE**. **HE MEANS TO WELCOME**. The gospel is real, and Christ is Living, to save sinners to-day. Tell me of one whom He has cast out! You cannot (John 6. 37). Tell me of one who came in heart-brokenness, and found His promise was not true! You cannot. He loves to save, and lives to keep. To-day and eternity are **BOTH** in His Salvation.

Notes on Memorized Verses.

PHILIPPIANS 1. 9-14.

9, Pray for love: 'tis more than success. "More **AND MORE**": steady progress (so 2 Pet. 1. 5-7). "In knowledge and in all **PERCEPTION**": thoughtless emotion is not love: love to God involves concern for His truth (1 Cor. 13. 6): the love that can be happy in error needs testing. 10, The result is "trying things that differ" (margin) and "approving things that are excellent": unusually **BOTH** words have a twofold meaning with precious power: test all by Scripture, not only by feelings. Thus we see **ALL** knowledge is not at once: but **LOVE TESTS** and learns. "Sincere": **JUDGED** by sunlight" (contrast—wax in marble, fading colours, "a dust stream" shown by the sun's rays: how we would be sincere, walking in the light. The Day of Christ **EVER** in view (Tit. 2. 13, 14). "**FILLED**"—emptiness is the natural condition (James 2. 20 lit.). "Glory"—**THE** object (1 Cor. 10. 31). 12, God is not defeated. "In all the pretorian guard—a witness to the emperor's soldiers. 14, "The **MAJORITY** of the brethren": did a minority shrink? O to be kept from fear (Prov. 29. 25).

2 SAMUEL 9. 3-11.

3, The kindness of God (2 Cor. 1. 4): a holy memory of 1 Samuel 20. 14. "Lame": why added?—Many would have thought an Eastern king dissembling, and wishing to kill, hence they would hint, "He is no claimant": but there may be the suggestion, "You will not wish to stoop to a lame man." But **LOVE** was manifest, and we think of a greater Antitype Who stooped in love, that we may "eat continually at the King's table" (13). How glad David must have been, when he had **SAID**, "Saul's" house, to hear of one in **JONATHAN'S** branch of it. 4, He was far off, and we were so. 6, He knew his unworthiness, and felt himself dead (8), and so were we in reality (Eph. 2. 1). The bowing down shows beautifully how a quickened sinner should be humbled: mere profession has no depth (Matt. 13. 20, 21). 7, "For Jonathan thy father's sake," "not for your sakes do I this" (Ezek. 36. 22), and what shall **WE** say? Ah, we know for Whose sake we are saved, if saved we are! 9, 10, Servants, but beyond this a **PERSONAL** nearness: so we not only have the blessings of Psalm 34. 7 and Hebrews 1. 14, but personal drawing near (Heb. 10. 22).

1 THESSALONIANS 1. 1-10.

1, Fellowship in service: yet the order puts the younger last: cf. 1 Cor. 16. 4, not, "I will go with them." "To the church": all **EARLIER** epistles through Paul to assemblies, 1 and 2 Timothy and Titus were later. "In" a wondrous safety. Grace without peace: how can it be?—Peace without grace: how could it be? 2, "We give thanks," united and continued praise, so 5. 18. "Making mention," silent prayer is possible, but God is pleased to emphasize our voices. 3, Forgetfulness hinders prayer (note Ps. 145. 7). Faith, love, hope, so in 1 Cor. 13. 13. 4, The proof of election (cf. Tit. 3. 8): men separate what God joins. 5, "As ye know": although the gospel was the power, God was

pleased to use His servants' devotedness. As He Himself is Almighty He can use means without being controlled by them: a wondrous thought. 6, Tribulation with joy of the Holy Spirit: contrast Matthew 13. 20, 21. 8, "Has sounded out," not only by words,—the word "echo" is from this root: the "returned" sound of love's grateful obedience, a precious encouragement, cf. "spread abroad," "has come out," because first within, hence "so that we need not to speak anything." A holy contrast with apologizing for those who bear Christ's Name: after the first preaching of the gospel in a district, the believers should be, largely, the gospel. 9, "What manner of," "how": so much depends on the manner. To God, from idols: not only "from idols to God" HIS attracting love first. To serve and to wait: waiting without obedience is vain. Wrath is a reality (Heb. 12. 29).

2 SAMUEL 22. 1-4, 31. 33.

1, Saul in Psalm-headings, as a type of Antichrist, is a remarkable subject (Psalms 18, 52, 54, 57, 59.). The Lord did not fail: Saul's bent hand could not hold (contrast John 10. 28). "Songs of deliverance" (Ps. 32. 7). 3, "My," repeated, cf. "My gospel." 4, The importance of praise is great: if we only call on the Lord for **PERSONAL** blessing, we fail. "Praised, I cried, be the Lord, and from my enemies was I saved" is a helpful rendering (see 2 Chron. 20. 22). 31, God, and His Word, (cf. John 14. 21, 23). Observe "Way," and "Word." 32, "Rock", a usual name of God: a key to Matthew 16. 18: the suggestion that, without any explanation, Christ gave this name to Peter, and not to Himself, seems monstrous. Men always put men on the level of God. 33, **MY** way depends on **HIS** way (31).

SUGGESTED DAILY READINGS.

"IF THE LORD WILL":—DEC: 1928.

Day.	READING		LEARNING	
	2 Samuel	Philippians	Phil.	
1	7. 12-29	1. 1-11	1. 9	96
2	8. 1-18	1. 12-26	1. 10	97, 98
3	9. 1-13	1. 27-2. 11	1. 11	99
4	10. 1-19	2. 12-24	1. 12	100
5	11. 1-13	2. 25-3. 6	1. 13	101
6	11. 14-27	3. 7-21	1. 14	102
7	12. 1-14	4. 1-13	2 Sam. 9. 3	103
8	12. 15-31	4. 14-23	9. 4	104
9	13. 1-14	Col. 1. 1-11	9. 5	105, 106
10	13. 15-29	1. 12-23	9. 6	107
11	13. 30-14. 3	1. 24-2. 5	9. 7	108
12	14. 4-20	2. 6-17	9. 8	109
13	14. 21-33	2. 18-3. 6	9. 9	110
14	15. 1-12	3. 7-21	9. 10	111
15	15. 13-29	3. 22-4. 6	9. 11	112
16	15. 30-16. 4	4. 7-18	1 Thess. 1. 1	113, 114
17	16. 5-19	1 Thess. 1. 1-10	1. 2	115
18	16. 20-17. 14	2. 1-9	1. 3, 4	116
19	17. 15-29	2. 10-20	1. 5	117
20	18. 1-17	3. 1-13	1. 6	118
21	18. 18-33	4. 1-12	1. 7	119
22	19. 1-15	4. 13-5. 7	1. 8	120
23	19. 16-30	5. 8-28	1. 9	121, 122
24	19. 31-43	2 Thess. 1. 1-12	1. 10	123
25	20. 1-13	2. 1-10	2 Sam. 22. 1	124
26	20. 14-26	2. 11-3. 5	22. 2	125
27	21. 1-11	3. 6-18	22. 3	126
28	21. 12-22	1 Tim. 1. 1-11	22. 4	127
29	22. 1-16	1. 12-20	22. 31	128
30	22. 17-36	2. 1-15	22. 32	129, 130
31	22. 37-51	3. 1-16	22. 33	131

