

Thoughts from The Word of God

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Free.

A MAGAZINE ISSUED THAT GOD MAY BE GLORIFIED IN THE DECLARATION OF HIS GRACE, AND THE ENCOURAGEMENT OF HIS PEOPLE TO WALK ACCORDINGLY. THE REALITY OF REDEMPTION BY THE BLOOD OF CHRIST, AND THE CHANGED POSITION INTO WHICH THOSE WHO ARE BORN OF THE HOLY SPIRIT ARE BROUGHT, MUST EVER BE KEPT IN FRONT OF OUR EYES.

Edited by
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Correspondence
Concerning the Will
of GOD welcome.

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

"Follow righteousness, faith, charity, peace with them that call on the Lord out of a pure heart," 2 Timothy 2. 22.

"The world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." 1 John 2. 17.

"Come and hear, all ye that fear God, and I will declare

SOME OF THE CONTENTS.		Pages.
Words of Encouragement	2	
Creation, not Evolution	2	
Great	4	
Choosing how we would like to suffer for Christ	5	
Meditations on Passages where the Pronoun "Their" occurs	6	
You too, "Only have Faith" but in the Wrong Person	7	
Notes on Memorised Verses	8	

what He hath done for my soul." Psalm 66. 16.

"The humble shall see this and be glad; and your heart shall live that seek God." Psalm 69. 32.

"I am a companion of all them that fear Thee and of them that keep Thy precepts." Psalm 119. 63.

"For my brethren and companions' sakes I will now say, Peace be within thee." Psalm 122. 8.

"That He might be the First-born among many brethren." Romans 8. 29.

Some lovingly enquire about the "Subscription," Valuing this thoughtfulness and interest, we would refer them to leaflets (will be 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, etc., some Wednesdays.

Words of Introduction.

"As the Father hath loved Me, so have I loved you: continue ye in My love" (John 15. 9).

THE Grace of God hath appeared. It is a mercy to know Him. It is a privilege to make known His Will. The aim we have in sending forth these pages in His pleasure, His joy, His glory. Conscious of our personal need, and of the enemy's constant attack, we feel how dependent we are. Yet we humbly long that for His Name's sake He will enable us to keep back many erroneous expressions, and to set forth much of His truth humbly, yet definitely. We desire that the magazine may never be used instead of the Bible, but lead to fruitful study, and that the prayers of God's people may be answered by pages that help them to love Him more.

No words of mine can all that love express (Thus speaks the child of God), but I confess That I am sure His love to me is such,— How small my love, when He has loved so much.

On Calvary I view His love to me, He would not shrink, but died upon the tree: Unchanging love will never change or fail, Then let me trust my Lord, whate'er assail.

I could not use the words were they not His, But they are true, His love for ever is: Then let me in His love abide and praise, And more and more delight in all His ways.

Words of Encouragement.

"EVEN TO-DAY" Scripture is full of Zech. 9. 12. stimulus. God will not forsake His people for His great Name's sake, He will not fail, nor be discouraged. The gifts and calling of God are without repentance, and though there is no restoration of Israel, as the fig tree, on the ground of law and self, a time will come when the spared people will be individually righteous, and collectively "the branch" of His planting. They will be in the same Olive Tree into which we have been engrafted, as Romans 11 with Isaiah 60. 21 and Jeremiah 50. 20 sets forth. Hence the joyous words of Zechariah 9.

But the Holy Spirit's language has present applications, which the writer longs to enjoy more. There are many words which we have often read, but which need to be heard in a far more impressive way. "Even to-day do I declare that I will render double unto thee." We need to listen to His voice "to-day" (cf. Heb. 3. 7), and there are many promises which may surely be appropriated and applied to-day, far more fully than any of us have yet realised. And so our heart says, while writing, "Why put off so much that God has not put off? Why become used to the suggestion of the enemy that the promises are not current coin? Past failures do not justify present failures. God is worthy of trust. O that I may know more and more of the words, 'Even to-day.'"

Creation, not Evolution.

Revelation, not Development.

Regeneration, not Improvement.

THE enemy has a plan. But God will not be defeated. The enemy hates God's glory: the believer rejoices in it. In Creation, Scripture, and Salvation, God rightly sets forth the grandeur of His work. The enemy would, by all manner of working,* detract from God's honour, and seek to explain away that which He has wrought.

Evolution is an unproved theory, and worse—a God-condemned theory. Yet the natural man approves that which obscures and obliterates the glory of God. There is a common craving for speculation, and the human heart is fascinated with something fresh, and with high-sounding words. It is plain that evolution is not found in Scripture. God emphasizes everything "after its kind" (Gen. 1. 12), and His definite

creating of man (three times in one verse, Gen. 1. 27). Throughout Scripture there is the stress on His unique majesty as the **Creator**. He spake, and it was done; He commanded, and it stood fast" (Ps. 33. 9). Things which are seen did not spring out of things which do appear (Heb. 11. 3). Why is it that man loves the hypothesis of evolution? Can we not see a **scheme** behind it all? Let us pass on, and we shall have no doubt as to this.

"Evolution" in the natural world, and "development" as to Scripture are twin delusions. They are parallel. And God has denied the self-unfolding of Scripture as much as of nature. 2 Peter 1. 20, 21 bears the same witness as Hebrews 11. 3. And the same epistle denies uniformitarianism in the history of the earth. It is remarkable that 2 Peter was, at the outset, less used than many Scriptures. Did the enemy wish to keep 2 Peter 3. 4, 5 in the background? To return to 2 Peter 1. 20, 21. "Private interpretation" hardly seems to give the **fulness** of meaning. The noun does not occur elsewhere, but the verb denotes "untie," and occurs in both Mark 4. 34 and Acts 19. 39. The Scripture is neither self-determined, nor self-explained. It is not of its own **unloosing**, but men spake as they were borne **along** by the Holy Spirit, and in between the two sentences we have the setting aside of man's "will." All theories that make the earlier Scriptures less authoritative than the later deny the truthfulness of Christ. There is no development of human wisdom—Genesis 1. is as much the testimony of God as Revelation, and Leviticus is as much inspired as the Gospel of John. 'Tis not merely the sagacity of Moses, and the poetry of Isaiah, and the reasoning of Paul. God hath spoken, and "the Holy Spirit is a witness to us" (Heb. 10. 15). We rejoice that "All Scripture is God-breathed" (2 Tim. 3. 16). And now we realize the scheme of the enemy. He hates the glory of Christ in **redemption**. He wishes to substitute reformation and the improvement of men, to men's glory. The theory of evolution is exactly parallel with the denial of regeneration. A definite act of God is shut out. That this is the enemy's aim is the more evident as we see that an "evolved" man is not a fallen creature, and has no guilt needing atonement. If beast has become man by progress, the Son of God need not become man to save ruined sinners. Salvation is God's will (Jas. 1. 18). As man's will is excluded in 2 Peter 1. 21, so man cannot boast of his will in the obtaining of mercy (Rom. 9. 15, 16). The scheme of evil is to exalt man, and his will. The glory of Christ is at stake. The **threefold** attack

* Note the word used by the Holy Spirit in 2 Cor. 11. 3, Eph. 4. 14, and Satan's craftiness.

THOUGHTS FROM THE WORD OF GOD.

of Satan is one, with one object.. God is set aside. A "developed" Bible has no absolute decisiveness, and man becomes the centre of "truth" (so-called), and the seat of authority is in man. He believes what appeals to his "reason," and feelings. Blessed be God, that some hearts see this evil. Let us earnestly contend against it, with sorrow for those who oppose God's truth, and let us glorify His Name as a "new creation," rejoicing in the finished work of our adorable Lord Jesus Christ, and seeking never to be ashamed to confess our faith in the words of Scripture, however "faith" may be scorned. If only believers would realize that their only responsibility is to please their Lord, how often the fear of man would be dethroned. The Holy Spirit always exalts Christ, the spirit of the world exalts man. **By which** are we characterized?

Are you and I, like foreigners who speak of the things of God, without a native accent, and with a hesitating uncertainty? Or are we like natives who can speak fluently, but with sadly crystallized errors, through fellowship with those who do not follow the Textbook? Or do we, by grace, seek deliverance from both these failures? This subject leads to much thought which may be used by God for our spiritual profit, and is pondered in "The Student of Scripture" for last month. God may graciously refresh some of His dear people thereby.

"As for me, I will behold Thy face in righteousness, I shall be satisfied, when I awake, with Thy likeness" (Ps. 17. 15).

"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" (1 John 3. 1, 2).

"And His servants shall serve Him, and they shall see His face" (Rev. 22. 3, 4).

In that coming day of glory,
We shall see our Saviour's face,
Sing too of redemption's story,
How we were redeemed by grace.

We shall see and serve Him ever,
Sit with Him upon His Throne,
If we now by grace endeavour
Just to live for Him alone.

We shall be like Him, our Saviour,
And behold His glory too;
Blest indeed with heavenly favour,
And that glorious day in view.

We shall be around Him ever,
Spotless, blameless, blest for aye,
Nought will then His people sever,
In His glory will they stay.

More **then** of His fulness knowing,
And the wonders of His love,
We would even **now** be showing,
That our hope is fixed above.

Singing of His blood once given
For the guilty and the lost,
We shall be with Him in heaven,
Seeing what salvation cost.
We shall love to praise Him ever
For His marv'lous grace and might,
And we then shall grieve Him never,
In that glorious land of light.
May we ne'er by grace now falter,
Christ, by life and lip, declare:
God His word will never alter,
Saved ones shall Christ's glory share.

"IF THE LORD WILL":—

GATHERINGS for BELIEVING MEN,
John Pearce Restaurant,
2, MINORIES (side entrance, 2nd floor), adjoining
Aldgate.

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 JANUARY, 1930:—

7th. SOME THOUGHTS ON PREACHING THE GOSPEL.

1. Christ Central (1 Cor. 2. 2)—Christ Crucified.
2. Addresses in the Acts.
3. "How Beautiful are the Feet" (Rom. 10. 15).
4. God's Overruling:—Errors of Manner, Musical Accompaniments, Christ Preached "of Contention."

14th. PRIESTHOOD IN THE SCRIPTURES.

1. Before Exodus 28 (Sacrifices in Genesis 3, 4, 8, 22, etc.
2. Melchizedek and the Glory of Christ (Ps. 110. 4): His Priestly Work.
3. The Aaronic Priesthood.
4. The Priesthood of Believers (1 Pet. 2. 5) and its Manifestations.
5. The Lord's Supper and Ritualism: with Thoughts on Inspired Omissions and their Lessons.

21st. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.

28th. ATTITUDE WITH REGARD TO CHRIST'S COMING AGAIN.

1. Expectation (Phil. 3. 20, with Luke 21. 28).
2. Preparation (Luke 12. 47, Rev. 19. 7).
3. Waiting (1 Thess. 1. 10).
4. Love (2 Tim. 4. 8).
5. Prayer (Rev. 22. 20).

Many other references might be chosen: may God's dear people not only **know** but illustrate the appointed attitude in the enabling of the Holy Spirit.

It is easy to "hope," but it is important to have a foundation for a true hope: otherwise one is deceived, and enjoyment based on an imagination is short-lived.

THE CHILDREN'S COLUMNS.

GREAT

IF only we could collect all passages containing this word, and bring them together, how many would be impressed, or, at least, should be. But, whether it is believed or not, God is Great, beyond all human knowledge. The sun, moon and stars shew somewhat of His might, "He calleth them all by names, by the greatness of His might, for that He is strong in power, not one faileth" (Isa. 40. 26). God's servant said in Psalm 147. 5, "Great is our Lord, and of great power, His understanding is infinite." In Jeremiah 32. 18 we read, "The great, the mighty God," and in Psalm 96. 4, "The Lord is great, and greatly to be praised, He is to be feared above all gods." Again we find the words, "Great is the Lord, and greatly to be praised: and His greatness is unsearchable." God is indeed mighty, and He is One Who is to be feared, as well as a God of mercy. Another of God's servants speaks of Him as "the great and terrible God," not in the wrong use of this word to-day, but One Who ought to be revered, and it is a greater sin than we realize to speak or think of Him lightly, or carelessly. Over and over again we are told of God's might and His greatness. God is not only great in Himself, but His works are great, and oftentimes they awaken fear. We think of the flood in the days of Noah, when only eight were spared, all the others were drowned. This was a solemn reality, though some wish to think it was not. We read, "The works of the Lord are great," and in the future it will be said, "Great and marvellous are Thy works, Lord God Almighty," and the words sound forth "Just and true are Thy ways." Another speaking of Him said, "God is great, and we know Him, not": how blessed to be brought to know Him. These passages are all from the Holy Scriptures which will stand for ever. Not one word will God overlook. How many there are who do not desire to know Him, and so they speak of Him lightly and imagine that He is such an One as themselves (Ps. 50. 21). But God will yet make known His mighty power, and we would lovingly and earnestly seek, by grace, to warn both young and old, and to tell of God's unsearchable greatness. Many have, doubtless, heard many times about God's mighty work in bringing the children of Israel out of Egypt. The following verse has impressed much. "Israel saw that great work which the Lord did . . . and the people feared the Lord, and believed the Lord" (Ex. 14. 31). Oh that many now may be brought to see, **FEAR**, and believe,* and trust

in the finished work of Christ for helpless broken-hearted sinners. God is not only great in His works of creation, and providence, and judgment, but also in mercy, and so we read of **His great love** (Eph. 2. 4). Yes, He **so** loved that He gave His beloved Son to die for sinners. **His salvation is great, so great** (Heb. 2. 3). And whom will God save? Sinners, **worthless** sinners, out from every land, who are brought down to see and feel their sinfulness and to trust in the precious blood of the Lord Jesus. Are **you** troubled about your sins? Then how gladly can we tell you that God is merciful, He waits to save even to-day heavy laden ones.

In closing, as we think of the future of unsaved ones, we have before us the **GREAT White Throne** (Rev. 20. 11, 12), to which lost ones will be gathered, and hear their sad doom. Hell is as real as heaven, this judgment is as real as God's great love. We dare not be silent to any part of God's revealed truth, but earnestly tell of all that will yet take place, in God's time and way (see Rev. 6. 15-17). May many, in God's great mercy, be saved from a sad future, and even **now** rejoice in His great love.

The Lord is great, and greatly to be praised,
Yet sinners will not fear, nor be afraid,
But He is righteous, and will soon arise—
How vain will prove the works which men devise.

The Lord is great, the heavens shew forth His might;
The earth as well, and all are in His sight,
He sees and knows the thoughts of small and great,
Yet few now tremble, sins abhor and hate.

God is so great, and great His works are too,
What He has said He will most surely do,
This should alarm and cause both young and old,
To be concerned, if still by sin controlled.

God is so great, but great in love as well,
Hence, in His grace, He saves the lost from hell,
'Tis through the death of His beloved Son,
Redemption's work by Him was fully done.

God is so great, we see this in the past,
His words are fixed, and will for ever last,
Though heaven and earth will pass away we know,
His truth remains, and He the whole will show.

God is so great, yet sinners do not fear,
But think they can in "their own way" draw near,
Yet it is clear that through Christ's blood alone
Sinners may come, their sins confess and own.

God is so great, salvation is so free,
For those who come, Christ died upon the tree,
And God in grace still waits the lost to bless,
Heart-burdened ones who now their sins confess.

God is so great, yet, in His wondrous love,
The broken-hearted can look up above,
And trust in Him Who will not cast away:—
If you are such He welcomes you to-day.

* Similar words in Psalm 40. 3.

Choosing how we would like to suffer for Christ.

A Few Words with Young Believers and Older Ones too.

IT is a privilege to suffer for Christ. We remember the words "Blessed are they which are persecuted for righteousness' sake" (Matthew 5. 10). Doubtless many of us have looked back with gratitude to the days of martyrdom, praiseful for the strength God gave His beloved people then, and it may be some of us have also looked forward, and have realized that similar trials may take place in our lifetime, and possibly a few have felt it would be their joy to please Him even to pain and death, Who gave Himself for them. But it is easier to speak of seemingly distant great trials than to bear little reproaches to-day. When the issue is Christ or Apostasy, the position is clear. But when the alternatives are the will of the Lord Jesus Christ and some "tiny" act of compromise, how easily we persuade ourselves that we are not grieving the Holy Spirit in giving way over this or that detail.

And, further, it may be we should choose some heroic suffering, manifest suffering, suffering that seems to cast us on the Lord for peculiar strength:—but what about the background petty trials and burdens? They seem so little. There is as much devotion to Christ in the path of a young believer in an unbelieving home, showing love's patience and kindliness and willingness for scorn, as on the "mission field." How often we would like to **choose** our problems. We desire physical pain that will—ah, what shall we say?—that will enable us to display determination for Christ, and before we are aware the "display" is too prominent, and the Lord may permit instead a physical strain that has no glory at all before others. He would lovingly hide pride from man. There is some seeming honour in being struck and wounded before a hostile crowd, and boldly going on in testimony, or replying with tender love, but what if the Lord calls another servant of His to be struck where no one sees the quiet patience, or, it may be, to be spat upon or otherwise humiliated, without any heroism or pain? Some temperaments would choose certain trials with a partly unconscious self-gratification, others would "choose" quite different, yet with the same peril. "Self" is an ugly thing, however much it disguises "itself." We notice in Colossians 2. 23 that there may be "neglecting of the body" to "the satisfying of the flesh."* So subtle and artful is the flesh.

Since some forms of persecution may wrongly "please" us, how grateful we are that our Heavenly Father chooses. I am quite aware that not a few seem so unconscious of their own tendency that they will doubt that which is now earnestly put before them, and, perhaps, infer that because "they have certain fear" there cannot be natural attraction. But this is not true to experience. A child will "choose" because of a certain curiosity, that which he "fears" at the same time, and the canker of undiagnosed pride is often at work, even when we seem to have a dread of the trial, and a semi-wish to escape it. Truly we are often ignorant of some still unjudged guile of the flesh, and of the heart, which is deceitful (Jer. 17. 9. See Heb. 3. 12), and need by grace to pray, "Cleanse Thou me from secret faults." It is a blessing to know our times are in God's hands, and to remember that He Who chooses the inheritance marks out the path thither. How important that we should not engineer our own strains and then regard ourselves as heroes in bearing them. Rather let us please God wherever He places us, and whatever be the consequences, and, in the enabling of the Holy Spirit, bear up gratefully even when the suffering is of the very kind our natural will would least desire.

* A comma after "honour," and possibly a dash, would bring this out.

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 THANKS-GIVING." Colossians 4. 2.

"Praying always with all prayer and supplication in the Spirit." Ephesians 6. 18.

1. For children of God who are perplexed, especially those who have been saved recently, and who before salvation involved themselves in problems that now cast them on the Lord (Some may be saved in prison for long past sins, others may be in businesses which trouble their hearts).
2. For the families of God's people, that there may not be the **expectation** of failure in training.
3. For lands that we often forget, e.g., Luxemburg, Greenland, Philippine Islands.
4. For God's gracious enabling in these pages, and the many tracts for believers and unbelievers, in correspondence, in His work among foreigners in this land, and in journeys unto Him for testimony to Jew and Gentile, that His will may be our joy.

Notice the linked thoughts for God's obedient people:—"The Lord is at hand. Be careful (anxious) for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." Philippians 4. 5, 6.

TALKS ABOUT PRESENT-DAY NEEDS.—58.

Meditations on Passages where the Pronoun "Their" occurs.

HOW many messages has God been pleased to give to encourage and stimulate His people to walk more closely with Himself, in the fellowship of His beloved Son. We become "used" to the words of Scripture, so that we often fail to realize their fulness as we should. Every word, applied by the Holy Spirit, proves living and powerful. Oh that we may see this more and more, and seek, by grace, to live daily in God's presence, and wholly for Him, with stirred hearts, and minds stayed upon Him. Matthew 9. 2 is indeed precious. They brought to Christ one who was helpless, "lying on a bed, and Jesus seeing **their faith**," said to the helpless man, "Thy sins be forgiven thee," and He also healed him. The Lord Jesus sees when His people have faith as a **possession** when they think of blessing to others, and He blesses. Isaiah 62. 6 should arouse us to be intensely earnest. "Watchmen—which shall never hold their peace day nor night." What zeal is here manifested. God has given to His people the wonderful privilege of prayer. May we know what it is to pray the effectual prayer that avails much (James 5. 16). May we not neglect our privileges, but seek to pray more earnestly, and to have great and growing faith, that others may be encouraged, but, above all, that God may be exalted in our daily life. "**Their voice** was heard, and **their prayer** came up to His holy dwelling place" (2 Chron. 30. 27). It may be we feel our weakness and pray much to be strong in the Lord and in the power of His might. "Their Strength" is one of the names of God concerning His people of old. Hence Isaiah 40. 31 should encourage us, in holy contrast with verse 29, 30, "But they that **WAIT UPON THE LORD** shall renew (change) their strength." What a gracious promise for those who really **wait** upon Him: "they shall mount up with wings as eagles, they shall run, and not be weary, they shall walk, and not faint," wonderful words! May we experience them more fully daily. We call to mind the words in Isaiah 30. 7, "**Their strength is to sit still**," i.e., the Egyptians would sit still and not help Israel at all. How different is "Our Strength," and He "changes" us, that we may be made strong out of weakness (Heb. 11. 34). Oh, it is for us in a very different sense "to sit still," and to stand still, to **know** and to **see** that He is God (Ps. 46. 10, Ex. 14. 13, Luke 10. 39-42).

Daniel 11. 32 is encouraging, "The people that **do know their God shall be strong and do**." May we say like one of old "that I may know Him, etc." (Phil. 3. 10). So much depends on really knowing Him, and having fellowship with Him. May we be warned by the solemn words of God's servant Paul who said concerning Timothy, "I have no man likeminded who will naturally care for your state, for all **seek their own**, not the things of Jesus Christ" (Phil.) 2. 20, 21. See Acts 4. 32). May we be a holy contrast, and ever seek the good of others (1 Cor. 10. 23, 24), because of "our Lord, both **theirs and ours**." It is thus that believers are linked together in Christ Jesus (1 Cor. 1, 2). How blessed if He is ours, because we are His (Song. 6. 3). Matthew 5. 3, 10 "Blessed are the poor in spirit for theirs is the kingdom of heaven," so while we are to be a happy people we are to be a persecuted company. Luke 24 has been much impressed:—Verse 16, "**Their eyes were holden**, that they should not know Him": then verse 31, "**Their eyes were opened** and they knew Him." Contrast what they said to one another **before** Christ met them, and after He warmed their hearts, and next we come to verse 45, "**Then opened He their understanding**, that they might understand the Scriptures." May our ears, eyes, heart, and understanding be opened that we may know more fully the wonders of God's word. We praise our God for all we have now in His beloved Son, through His poured out blood. But the glories of the future should be ever before us, and everything is through the blood of Christ. In Revelation 7. 14 we read of those who "**washed their robes** and made them white in the blood of the Lamb." We think of Revelation 3. 4, "Thou hast a few names even in Sardis **which have not defiled their garments**," and the linked promise should encourage to godly separation, "They shall walk with Me in white for they are worthy," and chapter 14. 1 stimulates, "Having His Father's Name written in **their foreheads**." Verse 5, "**In their mouth** was found no guile." Blessed prospect for saved ones. May we be watchful that our speech may always be with grace (Col. 4. 6, cf. the exhortation in Eph. 4. 29). In Revelation 14. 13 it is written, "They rest from **their labours**, and **their works** do follow them." We think of the contrast with those of whom it is said, "**They have their reward**" (Matt. 6. 2, 5). Ours is future if we are His, and we praise God that He sees and knows all, even our thoughts, He will not overlook one thing. May we seek in the Holy Spirit to walk worthy of

our high calling in view of His great love, and the glories of that day. God said concerning some of old that they should know whose word should stand, "**Mine or theirs.**" We rejoice to know that **His word shall stand for ever.**

You too, "Only have Faith"; but in the Wrong Person.

"**I** T'S **only** faith: you only **believe**"; how often such words sound in my ears. I welcome them. I wish that they were true more fully. My heart remembers One Who said "Only believe" and the faith that followed His word was not disappointed, nor shall it be. My grief is that something else gets mixed up with my faith, as dross is near to gold.

I have no shame as to **faith**, only as to unbelief. Why should it be counted a disgrace to believe **the Truth**? Why should it be esteemed an "open" mind not to believe it? The true "freethinker" is not the man who is "free" from the precious chains of God's love, but the one who is freed from self's bondage. Nothing is **freedom**, unless it is joined to truth. The fact that "I" desire it does not make it freedom. "I desire" often brings a man to a drunkard's grave. There is no worse tyrant than "I desire." It is insatiable.

To return, may I, a little later, leave the primary use of the word "believe." But you ask me what that is. So many imagine that the words "think" and "believe" are the same, and usual expressions, as "I believe so, but am not sure," popularize the mistake. Actually the Scriptural word "believe" indicates knowledge based on indisputable facts, but reaching us apart from the eye.

Hence such a verse as "We have **known** and **believed** the love that God hath to us" (1 John 4. 16). Many a man who reads more of the newspaper than the Bible, would be surprised to see the word "know" first, but this is nothing extraordinary.

Again "Faith is the **evidence** of things not seen" (Heb. 11. 1). There is nothing hazy about faith. It depends on facts, and the Hebrew word is from the same root as "truth."

Even the English language preserves this thought in "faithful." An infidel would not like to be called "unfaithful," so he too, is an unwilling witness to the real meaning, and the parallel Latin root helps. "Infidelity" is the reverse of "fidelity," in language, and some, sorrowfully feeling that this is **not only** in language, pray that many may be delivered from its chains, and brought to **know God.** (John 17. 3).

Emphasis on the eye ("I only believe what I can see") is extraordinary. Apart from the misuse of the word "believe," this sentence is altogether unsatisfactory. How much less is that which we see than that which we do **not** see. Can we see our **life**? The life of a plant? Electricity? The processes of nature? Even if we have microscopes and telescopes, and liquefy gases, and so forth, we are only students of the **external**. The hidden "workings" remain unseen. And our natural eyesight often misleads us. How many are the mirages and optical illusions of man's life. We need something more than our eyes.

"You," dear reader, who disdain the man who has "simple" faith—I use the word in its true meaning (a contrast with "duplicity")—**simple faith** in God, **you** too, "believe,"—using the word in your sense of it. You cannot see everything. You accept what you regard as "evidence." But, alas, you have faith in the **wrong person**. You believe **yourself**. You trust yourself, even for the future. You believe your own opinion against Scripture warnings. You, who cannot make a tiny fraction of **living** nature, prefer to believe self to seeking to find the source of all. If you say you are seeking, **you often begin with a denial**. Is this honest? And if you say, "I do not deny, I am an agnostic," you know well **which way** the bias usually is. **You believe yourself**. You cannot deny it. You do not know everything: you have not seen everything but how quickly you accept **and repeat** the inferences of men as to the history of the earth, and a totally unproven evolution. You accept as evidence that which you would rightly condemn if brought forward by Christians. You **believe** changing theories. You cannot say you were present (Job. 38. 4) when the great developments you imagine took place, yet you write or quote as to geology as if you had seen all. You are a "believer," but in the wrong person. Alas, you are too credulous: it may be that you draw up the history of a pieced-together skeleton, as if you had lived its life. Why not put aside this strange believing, and take nothing but that which is definite? We wish you were an **unbeliever**—an **unbeliever** in discredited opinions, in unfounded theories, **and in self**!

Yes, "self":—for that is fundamental. The ready acceptance of anything against the Bible shows that something more than the brain is at work. There are **wishes and affections**. "Self" does not want to retain God in its knowledge (Romans 1. 28). The **manner** of the rejection of God's truth bears witness as to the real **cause**. But all the time God waits, and waits

in more than **patience**! He has mighty grace and, having given His Beloved Son to die for sinners, lovingly welcomes on the ground of that finished work, the troubled sinner, though he may have spoken against the Gospel a thousand times. And therefore; because we know Him, and His readiness to save, our hearts rejoice to bring the message before you, that many who read may yet believe in the **Right Person**, and know the blessedness of **faith in Christ** instead of self.

Suggested Daily Readings.

"IF THE LORD WILL":—JANUARY 1930.

Day	READING		LEARNING	
	Psalms.	John.	John.	Ps. 119.
1	29.	15.	1-15	15. 1
2	30.	15.	16-27	15. 2
3	31.	16.	1-16	15. 3
4	32.	16.	17-33	15. 4
5	33.	17.	1-12	15. 5
6	34.	17.	13-26	15. 6
7	35.	18.	1-14	15. 7
8	36.	18.	15-27	15. 8
9	37.	18.	28-40	15. 9
10	37.	19.	1-18	15. 10
11	38.	19.	19-37	15. 11
12	39.	19.	38-42	15. 12
13	40.	20.	1-18	15. 13, 14
14	41.	20.	19-31	15. 15
15	42.	21.	1-14	15. 16
16	43.	21.	15-25	Ps. 37. 1, 2
17	44.	Acts 1	1-14	37. 3, 4
18	45.	1.	15-26	37. 5, 6
19	46.	2.	1-13	37. 7, 8
20	47.	2.	14-28	37. 9, 10
21	48.	2.	29-40	37. 11, 37
22	49.	2.	41-51	Acts 2. 37
23	50.	3.	12-26	2. 38
24	51.	4.	1-12	2. 39
25	52.	4.	13-30	2. 40
26	53.	4.	31-51	2. 41
27	54.	5.	12-28	2. 42
28	55.	5.	29-42	2. 43
29	56.	6.	1-15	2. 44, 45
30	57.	7.	1-16	2. 46
31	58.	7.	17-36	2. 47

Notes on Memorized Verses.

JOHN 15. 1-16.

1, Christ exalted: all His people belong to Him, and from Him is their fruit found (Hos. 14. 8). 2, Every branch taken away was **never** fruitful, and the word implies it was broken off (i.e., from another tree and grafted in): hence there is no statement that a fruitful believer becomes fruitless, and loses salvation: but these branches were never "joined." What is the solemn inference?—Not that if we were once saved we are "all-right": such a miserable idea of salvation, ignoring God's

glory, rather belongs to an unsaved soul. The holy inference is—"Many were never saved at all: if I am in Christ I must be concerned to bring forth more fruit." No **branch**, however fruitful, is beyond the need for purging (Cf. John 13. 14), but there is no thought that this Vine (Christ) needs purging at all. 5, "He that abideth": the antitype excels the type: we are not merely branches but **responsible** believers, who can manifest affection. 6, Again the wording **searches** all, without denying eternal security: any preaching of truth that hinders heart-searching is unscriptural. 7, Prayer joined to fruitfulness. 8, The object, God's glory. "My learners": thus we see why we are often so slow to learn (Cf. Rom. 12. 2): head-study will not make us His learners. 9, Who can measure such love? 10, Love and commandments are often together (verse 12, ch. 14. 15). 11, The Lord Jesus delights in His people's joy (1 John 1. 4). 13, How many are the aspects of Christ's death: from another standpoint see Romans 5. 10. 15, Friends serve, through love, better than "servants" (hence verse 20, cf. Mal. 3. 17). 16, "Ordained," "placed": the Lord has placed His people with a view to usefulness unto His glory (1 Cor. 12. 28).

PSALM 37. 1-11, 37.

1, It is easy to fret, it is natural to fret, it is sinful to fret. 3, Trusting is not without doing; nor is doing without trusting. We may render "Feed on truth," enjoying God's truthfulness (Ps. 119, 103). Our desires are often **not** attained because we do not delight ourselves in the Lord: see Isaiah 58. 13, 14. "Commit" (2 Tim. 1. 12): we often try to "bring it to pass" in our own way (2 Sam. 15. 34). 6, God will not be late: He vindicated Joseph (Ps. 105. 19, 20). "Be silent unto the Lord": a contrast with Luke 10. 40: often we are not willing for God to speak: we are too busy telling Him what we want. 8, 9, We need not look after ourselves, God's time is best, the Coming of Christ is near. 11, The inheritance of the earth is near, observe verses 18, 22, 29 and 34. "Meekness" seems "weakness" to man, but it is "of great price" before God (1 Pet. 3. 4). 37, The Lord Jesus primarily: but His people will share His glory (note John 14. 27).

ACTS 2. 37-47.

37, God's testimony is to produce humbling conviction when applied (how vain are mere sentiment and profession): see 2 Samuel 12. 13 and Job 42. 1-6. They felt they ought to "do," but baptism spoke of man's total unworthiness and a finished work, unrepentant baptism is a farce. "For the remission:" forgiveness is an **experience** and thus often follows obedience: how different is the sinful theory that baptism is "for the regeneration." 39, Joel 2. 32: "the promise" includes the future Kingdom (cf. Rom. 4. 13, Heb. 9. 15): the Holy Spirit's work was the "earnest" (see Eph. 1. 13). 40, "Be saved from:" how real is the separation joined to salvation. 41, No proxy baptism of infants, no mere ritual: love's readiness. 3,000: contrast Exodus 32. 28, when the **law** was given (John 1. 17). "Unto them" is in italics, see 5. 14. 42, The evidences of God's work.

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Thoughts from The Word of God

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Free.

A MAGAZINE, AS GOD GRACIOUSLY EN-
ABLES, SETTING FORTH HIS LOVING-
KINDNESS AND TRUTH, AND THE PATH
OF GRATEFUL, LOVING SERVICE, AVOID-
ING WORLDLY GLORY AND RELIGIOUS
DISPLAY, GLADLY WILLING FOR PILGRIM
SEPARATION, IN THE POWER OF THE
HOLY SPIRIT, WITH THE BRIGHT HOPE
OF CHRIST'S COMING IN VIEW.

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

"Then sang Moses and the
children of Israel this song unto
the Lord, and spake saying, I
will sing unto the Lord.... The
Lord is my Strength and my
Song." Exodus 15. 1, 2.

"Then believed they His
Words; they sang His praise."
Psalm 106. 12.

"Then Israel sang this song,
Spring up, O well, sing ye unto
it." Numbers 21. 17.

"The Lord... my Song...
therefore with joy shall ye draw
water out of the wells of salva-
tion." Isaiah 12. 3.

"And David spake unto the
Lord the words of this song in
the day that the Lord had de-
livered him." 2 Samuel 22. 1.

Some lovingly enquire about the "Subscription." Valuing
this thoughtfulness and interest, we would refer them to
leaflets (will be 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

SOME OF THE CONTENTS.	Pages.
Words of Encouragement	10
God's Holy Demand and Pharaoh's Defiance	10
Eternity	12
"I am among You as He That Serveth"	13
The Privilege and Responsibility of Knowing	13
Keep	14
Believing God—or Not	15
Notes on Memorised Verses	16

"He hath put a new song in
my mouth, even praise unto our
God; many shall see, and fear,
and shall trust in the Lord."
Psalm 40. 3.

"And at midnight Paul and
Silas prayed and sang praises
unto God; and the prisoners
heard them." Acts 16. 25.

"Speaking to yourselves in
psalms and hymns and spiritual
songs, singing and making melody
in your hearts to the Lord,"
Ephesians 5. 19.

"They sung as it were a new
song... and no man could learn
that song but the hundred and
forty and four thousand, which
were redeemed from the earth."
Revelation 14. 3.

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, etc., some Wednesdays.

Words of Introduction.

"IN the beginning God created the heavens and
the earth." He is the Cause of nature, He is
emphasized at the outset in Scripture, He is the
Source of Salvation, may He be central in these
pages, and in our lives as well. If this magazine
pleases self it is a failure, and worse. The only real
pleasure is pleasing God, and finding our pleasure
in this. One feels so unworthy thus to write. 'Tis
by grace alone that believers are kept. The glory
of that Day will be sinless service, but do we not
feel ashamed now of "spots and wrinkles" and
many such things? But think not that a magazine is
edited from a pedestal, it is the expression of the
heart of those who desire to follow the Lord, and
who own unworthiness, and who would be humbled
before Him, that their longings, may grow much,
and their obedience, in the Holy Spirit, much more.

"Before the Presence of His Glory with exceeding
Joy." Jude 24.

What wondrous joy when Christ to Calvary went,
'Twas for His own that all His life was spent,
With joy He died, His treasure thus to win,
His joy remains for them to enter in.

Soon will He come, and to Himself present
Those for whose sake He once to Calvary went,
"That Day" shall be the gladness of His heart,
Nor will His loved ones from Himself depart.

Able to keep, God will not lose His own,
His joy, made theirs, shall soon be fully known;
Joy of their Lord His servants then shall see,
And all that joy shall then eternal be.

Words of Encouragement.

"TO THIS MAN WILL I LOOK." Our gracious Heavenly Father is not seeking crowds with human interest in numbers. He

is not like to a man who rejoices if a great man is won, but who ignores the poor and needy. To Him one contrite spirit is precious. "To this man will I look" is **His own** gracious declaration, and it is wonderful. For He **humbleth** Himself to behold even the things in Heaven (Ps. 113, 6), so glorious is He in His holiness. He upholdeth all things by His word, and Lebanon is not sufficient to burn, nor the beasts thereof for a burnt offering. Yet "to this man will I look." It is **His own** word, **His own** promise, and He can be fully trusted. How impressive is the stress on "looking." Why does a believer doubt? Remember Ezra 5. 5.

And the context in Isaiah speaks of a grand building. But to God that means nothing, when hearts are out of harmony with Him. A beautiful illustration of "To this man will I look" is found in Luke 21. 4, and we at once see Christ's reference to the temple "adorned with goodly stones and gifts" (5). O that we may be concerned to have that which is not "corruptible," the adornment of a meek and quiet spirit, which is in the sight of God "of great price" (1 Pet. 3. 4). "To this man will I look" is still His encouraging message. Do we think more of His joy, or the opinion of men?—see John 12. 43 contrasted with John 9. 35-38.

God's Holy Demand and Pharaoh's Defiance.

PHARAOH was the aggressor. In any case this would be clear, for God is God: but on this occasion it was the more manifest. The King of Egypt had enslaved and killed (at least in intention) many of a free people,—the nation which God had chosen. God had seemed to be silent, but not forgotten. The appointed time arrived, forty years later than Moses thought, and the desert-trained servant was bidden to approach the proud ruler. He drew back, but God commanded, and equipped, and showed that He could approve of no excuse. As with Gideon, Isaiah, and others, He used those who sorely felt their need. At last Moses and Aaron went in: the background was worship (Ex. 4. 31). The words rang out, "Let **My** people go that they may hold a feast unto **Me** in the wilderness" (5. 1). Pharaoh's response was quick, daring and defiant.

Question was followed by statement. He began with, "Who is the Lord?" and ended with "Neither will I let Israel go." But who hath hardened himself against God and prospered? His counsel shall stand, and He will do all His pleasure.

At first the bondage was increased, and Moses cried, "Neither hast Thou delivered Thy people at all," but the Lord answered, "Now shalt thou see what I will **do**." Moses shrank, but "**I** am the Lord" was stronger than "**I** am of uncircumcised lips" (Ex. 6. 29, 30), and "Moses and Aaron went in, and did as the Lord had commanded" (Ex. 7. 2, 10). Yet Pharaoh yielded not, and the words sounded forth again, "Let **My** people go, that they may serve **Me** in the wilderness," linked with "Behold, hitherto thou wouldest not hear" (Ex. 7. 16). Still a hardening, and again in chapter 8. 1 we hear the message, "Thus saith the Lord, let **My** people go that they may serve **Me**," repeated in verse 20 and 9. 1 and 13, with a claiming stress,— "the Lord God of the Hebrews." The obstinate sin of Pharaoh leads to a further warning in the seventh summons before us, "How long will thou refuse to humble thyself before **Me** (cf. 2 Chron. 36. 12)? Let **My** people go that they may serve **Me**" (10. 3). The solemn "else" of verse 4 reminds that sin bears its bitter fruit. Even Pharaoh's servants took up the words and urged that the men should go (10. 7). But the obdurate king tried compromise. Before he had proposed, "Go ye, sacrifice to your God in the land" (8. 25), and now he says, "Go now ye that are men, and serve the Lord." But God's commandments allow of no half-heartedness. Another attempt at compromise is met by firm faith, "There shall not an hoof be left behind; for thereof must we take to serve the Lord our God" (10. 26). The enemy still tries the threefold hindrance:—in the land (fellowship with the world), without the little ones (failure to take a separate position in the home), without the flocks and herds (lack of devotedness to goods). O that he may fail in our lives, and that we may be determined in the Holy Spirit. The sevenfold claim has been made, it is not repeated. "See my face, no more," says Pharaoh. And Moses takes up the challenge. In the dark night he cries out next in terror, "Go serve the Lord, **as ye have said**" (12. 31). The words that preceded the sevenfold claim (giving an eightfold resurrection force) come true, "Let **My** son go that he may serve **Me**: and if thou refuse to let him go, behold **I will slay thy son**, even thy firstborn" (4. 23).

The ancient history has many messages for to-day as we have seen. There is a wondrous stress on "My people." God has a right to His people. The object of going is **serving Him**, and pleasing Him, as he appoints (10. 26). Do we realize this as we should? The aim is not success before men, but devotedness to **Him**. This is the reason throughout, "That they may **serve Me**," and there must be **separation** with a view to this.

Too long the world has held us. Too long we have failed to emphasize God's rights. It is easier to settle down to Egypt than we think, even as the people found it easy to leave the Lord's house lying waste, under the excuse, "The time is not come" (Hag. 1. 2).

But God **will** have His way, even though some of His people seem awhile willing to take no steps of faith (5. 21). Pharaoh's **hardening** solemnizes us. As the law awakens sin in an evil heart (Rom. 7. 9), so God's rightful claim only hardened the wicked king. But it was no more the fault of the command than the hardening of clay is the fault of the sun. The **nature** of the clay involves this result.

Some have thought that Moses acted untruthfully, but they forget he never suggested, "We will go and **return**." He declared that Israel would hold a wilderness feast. The people were **not** Pharaoh's servants by right: he was a robber. And the "asking" of the Egyptians was not as a loan. There is no "borrowing" in the Hebrew of Exodus 3. 22, 11. 2, 12. 35, nor "lending" in 12. 36. Our English words somewhat mislead us. The Holy Spirit's testimony is perfect. A **stolen** people were gloriously emancipated, and the grace of God worked along the path of a passover sacrifice, that the glory of the Antitype might be before us, and that we might expect the Lord's freedom to-day and glorify His Name.

"IF THE LORD WILL":—

GATHERINGS for BELIEVING MEN,

John Pearce Restaurant,

2, MINORIES (side entrance, 2nd floor), adjoining Aldgate.

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 FEBRUARY:

4th. THE NARROW LIMITS OF HUMAN KNOWLEDGE AND LOGIC, AND THE WEALTHY PLACE OF FAITH.

1. "They Know Not," "We Know in Part."
2. "Canst Thou by Searching Find out God?"

3. Creation, and the New Creation. Thoughts on Life.
4. The Purpose of Ecclesiastes.
5. "I Should Not,"—and Human Inferences.
6. The Coming of Christ. Do Intervening Events Hinder Real Faith?
7. The Importance of Humility, and a Worshipping Heart.

11th. "AND" and "ALSO."

1. "With Him Also" (Isa. 57. 15).
2. "Ye Shall Live Also" (John 14. 19).
3. "That Ye Also Love One Another" (John 13. 34).
4. "And, Lo, I Am With You" (Matt. 28. 20).
5. Mary Which Also Sat" (Luke 10. 39).
6. "I Will Go Also" (Zech. 8. 21).

18th. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.

25th. SLAVERY.

1. Its Character, in the World Generally.
2. As Permitted among Israel.
3. With Regard to the Present Dispensation: Thoughts on Onesimus.
4. The Precious (and Willing) Bondservice of Jesus Christ.

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." Colossians 4. 2.

"Every day will I bless Thee, and I will praise Thy Name for ever and ever" (Psalm 145. 1).

1. For the reviving of God's people (Isa. 57. 15) who are conscious of their need and weakness, that their Heavenly Father may be glorified in their quickened love and obedience.
2. For children of God who have business problems, as to nature of work, hours, distance from opportunities to ponder God's truth with other like-minded believers, etc., and for those who are in need of a situation.
3. For lands that we often forget, e.g., Latvia, Java, Nigeria, Guatemala.
4. For God's gracious blessing on these publications, and associated service, that there may be love to Him, and tender responsiveness to His will, and the gracious power of His Holy Spirit.

God hath said:—

"Whoso offereth praise glorifieth Me; and to him that ordereth his conversation aright will I show the salvation of God!" Psalm 50. 23.

If in our prayer we ask God to do for us that which He has revealed He will do through us, we often make a mistake with far-reaching consequences.

Prayer is not always to make our path easier, but to make us stronger for the difficulties.

THE CHILDREN'S COLUMNS.

ETERNITY.

TIME and Eternity are both very real, and God, in His mercy, has been pleased to tell us much about both. Earthly life is but brief: eternity is "for ever." If the Scriptures were more often read, there would be more concern, not only regarding the **present life**, but also as to the future,—which will surely come, and which none can avoid. All, whether young or old, should know that this life, and everything linked with it, will end, in God's time and way. And those who are saved rightly seek to bring this solemn fact before others in all lands. For, as we have seen, **eternity** is real, and all that is written by God concerning the goal of both saved and unsaved will be fulfilled. Not one thing will God overlook.

Yet, in view of this, how many all over the world are "taken up" with this brief earthly life which soon will end, and are unmindful of eternity, an eternity either of happiness, or of sorrow. If you, dear reader, know this, you will not be surprised that we are deeply concerned about you, whether you are young or old, if you are still unsaved, and far off from God, and "dead in sin." It would be cruel for us to be indifferent as to the future of others when we remember what we have received. Not that there was any good in us, we have been saved through the poured out blood of the Lord Jesus, and now look forward to seeing Him, and being for ever with Him, where sin shall never enter. If any who read this message will also read chapters 21 and 22 of the Revelation, they will see the bliss that is before those who are now in Christ; and who have eternal life. Revelation tells us of the sad contrasted eternity of the unsaved. How can we be silent as to all this, and go on our way rejoicing with such a goal before us, and yet careless about others? It would be heartless. It is surprising that we do not seek earnestly to tell all whom we can reach about God's love in providing a way whereby sinners of all ages, and in all lands, can be saved. And at the same time, we would warn as to the future of those who will continue in their own sinful way. God will give to every one according to his, or her, works: this is clearly shown in His sure words of truth. Accordingly we read of some who said to God "Depart from us, for we desire not the knowledge of Thy ways" (Job 21. 14), and it is plainly written that the Lord Jesus will say to sinners, "Depart from Me, ye cursed, into everlasting fire prepared for the devil and his

angels" (Matt. 25. 41). The words are too solemn to write down lightly, but they are as true as other portions of Scripture, and, knowing this, we would not hide part of God's truth from any. How few at the present stop to **think** at all. They do not ask themselves, "What will take place for me when the end of this brief life comes?" They know it will come, and yet remain careless about God's wonderful and eternal salvation for hell-deserving sinners. But God, in mercy, still speaks, and waits to welcome the "heavy laden" ones (Matt. 11. 28, see Isa. 55. 1, 2, Heb. 7. 25). Though we read in Genesis 5. of men who lived to a great age, yet the words keep on coming, "**And he died,**" eight times. So we are reminded that the end of this life will arrive, and it is our earnest desire, lovingly and earnestly, to bring before young and old that there is an **eternity** for all, either of bliss with Christ, or of sorrow away from God, a never-ending eternity. **Where will you spend eternity?** Will it be with the redeemed, being saved through the blood of Christ, or will it be away from God for ever?

Which will it be?

Eternity! of endless bliss!—

A glorious, holy prospect this,
For those now saved from sin and woe,
And in God's presence soon to go.

Eternity! without one sin,
Where guilt shall never enter in:—
For all who have their sins forgiven
How bright the joy and bliss of heaven.

Eternity! where all will seek
To do God's will, and thus to **speak**;
Enjoy the golden city bright,
Where God Himself will be the Light.

Eternity! it is for aye,
Though heaven and earth shall pass away,
God's words are fixed, and all will last,
When this brief life on earth is past.

Eternity! and yet so few
Are now concerned, and made anew:
Faith rests upon Christ's blood once shed
For sinners lost, helpless, and dead.

Eternity! Are you unsaved,
By sin and Satan still enslaved?
Or are you, by God's grace, set free,
Through blood once shed on Calvary's tree?

Eternity! Will you be where
There is no sin, no sorrow, care,—
Or with the lost for evermore?—
Remember all God's truth is sure.

Eternity will never end:—
This is quite true, my dear young friend;
If still unsaved, by sin oppressed,
God now will give His peace and rest.

It is easier to ask for definiteness of character than to realise God is already giving it, that we may thankfully use it for Him.

"I am among You as He That Serveth" (Luke 22. 27).

A Few Words with Young Believers and Older Ones Too.

HOW often we all have taken a wrong standpoint, and made a wrong estimate. The only right estimate is that of **God**. What is precious to **God**? This should be precious to us also. The widow's two mites were in reality **more** than the large gifts of others. The Lord Jesus said so. And the same principle ever applies. We often seek to do some great thing from our standpoint, but the need is something great from His standpoint. In the verse before us the Lord Jesus said, "Whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? **But I am among you as He That serveth.**" This is a definite message for us,—and for us **to-day**.

When He came to dwell among men, He was brought up in a despised city. He did not live in a great house, or amid worldly comforts. He manifestly became poor. He took the path of rejection. Is not this a lesson for us? We often think we could **do** more if we had more of the things of earth, but possibly we could do more if we had less! The Lord seeth not as man seeth. If we wish to be Eliabs, we only wish to be rejected ones.

It is so natural to desire some great thing. Naaman expected to be healed in an impressive way, and would have been ready for some "great thing" (2 Kings 5. 13). Are we like Naaman, or simply willing for God's will?

Baruch, though he had been long with Jeremiah, still needed the exhortation not to seek "great things" for himself (Jer. 45. 5). There is a glory in the background, when God is there: but no glory in the foreground, if God is not there. Again, we think of the life of the Lord Jesus. The years of background would seem a "waste" to many. Nay, He Who prepared Moses in the wilderness with sheep was pleased thus to work. The Perfect Example (for those whom He first saves) did that which men would have said, "ordinary people could have done." Preaching is not the **only** important thing. Christ did nothing "insignificant," but His public ministry was only a short part of His earthly life. The background is not insignificant when with Him (Matt. 6. 6). True greatness is pleasing Him, nought else.

To-morrow's trials are not to-day's, nor is to-morrow's strength; but to-morrow's Strength-giver is to-day's also.

TALKS ABOUT PRESENT-DAY NEEDS.—59.

The Privilege and Responsibility of Knowing.

IT is indeed a wondrous privilege to know God as our Father (John 17. 3), and the Lord Jesus as our Saviour, Master, and Lord. But such privileges have great responsibilities attached, and we are apt to overlook this, and thereby fail to live, by grace, in our daily life as redeemed ones should. How encouraging is Matthew 6 throughout. But let us meditate awhile on verses 8 and 32, and on God's loving knowledge. First, "Your Father **knoweth** what things ye have need of, **before ye ask.**" How thankful we are for such a statement, are we not? Then we are indeed helped by the words "Your Heavenly Father **knoweth** that ye have need of all these things" (2). We can see what all "these things" are in verses 25-33. Then we call to mind Psalm 103. 13, 14. "Like as a father pitieth his children, so the Lord pitieth them that fear Him: **for He knoweth** our frame, He remembereth that we are dust." God sees and knows all. Have we not often been cheered with Romans 8. 28? **We know that all things work together for good to them that love God**, to them who are the called according to His purpose. If this is our blessed experience we are indeed favoured above measure. How our hearts should be stirred to love our Father more, and to walk humbly with Him. In this connection we may well ponder 1 Corinthians 10. 13. It is easy to say Romans 8. 28 when all seems smooth, but grace is sufficient at **all** times. God never fails, however severe the tests may be, He knows and cares. Like God's servant, Job, may we be able to say, "He **knoweth** the way that I take: when He hath tried me, I shall come forth as gold" (Job 23. 10). God in wondrous love refines and purifies, that His redeemed people may be more to His praise. 2 Peter 2. 9 declares "The Lord **knoweth** how to deliver the godly out of temptation" (cf. Psalm 4. 3). If we are for Himself He will work and lead on in His way. Psalm 37. 18, The Lord **knoweth** the days of the upright: and their inheritance shall be for ever. We are indeed praiseful that all is known to God (the past, present, and future), and not one thing happens but He permits it, and His will and ways are perfect. May we be more praiseful and trustful amid all the trials of this brief life, and all by His grace and for His glory.

We like to call to mind Job 19. 25, 26. Here God's servant said "**I know that my Redeemer**

liveth." A precious fact, and "He **ever liveth** to make intercession" for His own (Heb. 7. 25). Job does not end with this, but adds, "And that He shall stand at the latter day upon the earth." Then further, "Whom I shall see for myself":—Blessed prospect, for all redeemed ones. So the saints now can say, "**We know** that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (2 Cor. 5. 1). Further, "**we know** that when He shall appear we shall be like Him, for we shall see Him as He is" (1 John 3. 2). Then comes an implied exhortation, "And every man that hath this hope in Him purifieth himself even as That One is pure" (3). Thus we are brought to see the responsibility of **knowing** not only about God, but really **knowing Him** as our Father, and the Lord Jesus as the One Who died to save guilty and hell-deserving ones, for such we all were. But blessed be God if we can say, "**I know** Whom I have believed" (2 Tim. 1. 12, John 17. 3, 25). The blind one, when no longer blind, could say, "**One thing I know, that, whereas I was blind, now I see.**" What a wonderful change physically, but much more glorious is the change spiritually (John 9. 37. 38). Well might the apostle say, "That I may **know Him**, and the power of His resurrection, and the fellowship of His sufferings" (Phil. 3. 10). How wonderful that we can, in the Holy Spirit, **know** our Lord, and we shall know Him more fully as we walk with Him. Let us "follow on to **know** the Lord" (Hos. 6. 3). "Now we see through a glass darkly," nevertheless, blessed be God, in His mercy we do see. But in that day, for which we long, it will be face to face, "Now I **know** in part; but then shall I **know** even as also I am known" (1 Cor. 13. 12). What a fulness of knowing there will be in that coming day of glory. 2 Timothy 1. 12, has been before us, but let us now have the whole:—"For I **know** Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." I wonder what we have committed unto Him? Our life, our all! How sure is every word of His. There is another precious knowing in 1 John 5. 14, 15, "And this is the confidence we have in Him, that, if we ask anything according to His will, He heareth us; and if we **know** that He heareth us whatsoever we ask, we **know** that we have the petitions that we desired of Him" (see 1 John 3. 19-22).

We are also much encouraged by Daniel 11. 32, The people that do know their God shall

be strong and do. In John 8. 31, 32 the Lord Jesus said to the Jews which believed on Him, "If ye continue in My word then are ye My disciples indeed; and ye shall **know** the truth and the truth shall make you free." How precious are the words of John 10. 14, "I am the good Shepherd and **know** My sheep and **am known** of Mine" (see verses 27, 28).

Much on this precious subject must be omitted, but all can be read with great spiritual profit. Let us keep in mind 1 John 3. 14, John 13. 35, and close with John 13. 17, "If ye know these things, happy are ye if ye **do** them." May we indeed thus live, in the Spirit, to the praise and glory of our gracious God.

John 15. shows that we should be concerned about abiding, and then God will give fruit. If we are concerned as to fruit without abiding we grieve God's Holy Spirit.

KEEP.

"I the Lord do keep it . . . every moment . . . I will keep it day and night" (Isa. 27. 3).

"Set a watch, O Lord, before my mouth, keep the door of my lips" (Ps. 141. 3; see Ps. 31. 18).

"Keep me as the apple of the eye, hide me under the shadow of Thy wings" (Ps. 17. 8; Deut. 32. 10).

"The Lord is thy Keeper" (Ps. 121. 5).

"Kept by the power of God" (1 Pet. 1. 4, 5).

Keep me in Thy will, O God,
Since redeemed by precious blood
I would walk with Thee, and seek
To be humbled, solemn, meek.

Keep me day and night, always,
That my life may be a praise,
And bring glory to Thy Name,—
May I have no other aim.

Keep me near, and may I be
More like Him, Who loved me,
Gave Himself to save my soul,
And to give me such a goal.

Keep me in the narrow way,
Since I am redeemed for aye,
I would shew to all around
What a Saviour I have found.

Keep me, for I'm weak and frail,
But I know Thou wilt prevail;
Satan still may tempt and try,
But I still can look on high.

Keep me ever near Thy side,
May I in my Lord abide,
Walk with Thee in filial fear,
Knowing Thou are ever near.

Keep me, in these evil days,
In Thy perfect will always,
That I may, by covenant grace,
Run by faith the heavenly race.

Keep me daily in Thy will,
Restful, truthful calm and still,
Watching, waiting, working too
With that Blessed Hope in view.

Believing God—or Not.

IN a great city, many years ago, the greatest city of the world at that time, there might have been seen a strange sight. Thousands upon thousands, from the highest to the lowest, covered themselves with sackcloth, and touched neither food nor water. If, as would seem probable, the king's decree was fully carried out, there was the still stranger sight of animals in sackcloth. And why all this alarm? The people **believed God**, though up to that time they had been serving idols, and had not known Him. But a prophet had just entered their city, and with impressive repetition had cried out again and again, "Yet forty days." Only forty days were sure. The forty-first day might be marked by an unprecedented calamity. "Forty days" was the limit of revealed safety. After that period, without a warning, the city might be doomed, for the prophet constantly added, "And Nineveh shall be destroyed." Thus there was a clear testimony that it would be destroyed, but not before the forty days. The prophet's own history, too, was remarkable. He had tried to escape bearing this message, but a storm soon threatened all in the ship in which he had sought to avoid the path of duty, and nothing would remove the fierce gale but the casting of the fleeing man overboard, and then instantly the sea had become still. He had, in agony, gone down to the bottoms of the mountains, but was, after all, confessing his sin to God, preserved alive in a prepared fish, and finally cast upon the dry land, humbled to preach the preaching he was bidden. Probably this strange experience was known to the Ninevites (for it was to Nineveh he was sent), and though the city was three days' journey through, the people did not wait for the third day, still less for the thirty-ninth day of promised respite, but at once they "**believed God** and proclaimed a fast." The king earnestly commanded that, with the fasting, there should be a turning from the violence that was in the hands of his subjects, and God saw their works and reprieve was granted. Many boast of their great progress to-day, but no city would venture to **believe God** in the same way. Heathen Nineveh reveals the farce of a nominal Christian world,—whether English, European, or American. But we are not primarily occupied with masses of men. You, the reader of these lines, are an individual, one who has a life which you could not make, whose body is a mechanism beyond parallel, whose mind far excels all that men can

conceive, and whose conscience is a reality:—you are a conscious and accountable person, even as I am, and the question presses itself upon all individually—**Do I believe God?**

There are few evidences that men **believe God** to-day. The far-reaching signs of sorrow at Nineveh would be counted madness. Men do not **believe God** as to hell, though acknowledging heaven, because they desire it. But human wishes have no power. God has revealed judgment as much as blessing, and to acknowledge one and deny the other is to be a willing victim of a deadly delusion. Men are duped and doped with lies, but they will not **believe God**.

Yet you, even as others, remain neutral. There is a dread alternative to belief. It is plainly set forth in 1 John 5. 10, "He that believeth not God hath made Him a liar." To make out that God is a liar is a terrible crime, and the foolishness of the sin is manifest as well as its guilt. But the same verse contains the word "He that believeth on the Son of God hath the witness in himself." Thanks be to God, there is not only a testimony concerning the destruction of a city to be believed, there is not only a message of respite to be heeded, there is a precious witness both in Scripture and experienced in the heart—a witness of eternal salvation. God has given a priceless record of His Son. From the height of glory **He** came not only to take the form of a servant, but to take the place of criminals, that the poor, guilty sinner **believing God** and His witness against sin, might also **believe God** in His unveiling of love by the sacrifice of the Lord Jesus, Who died the Righteous for the unrighteous. And this living faith means peace with God both now and forever.

A fire escape is fixed against a window. You are in that upper room. You admire the provision made, but this does not save you. You look at the escape, and handle it, and satisfy yourself as to its firmness, while the flames creep closer and closer. You sit down to write an essay on the way the fire escape meets the need, and even put one foot upon it, while you keep the other in your own dwelling, until the scorching heat causes you to drop back unconscious into the raging furnace. Your own house has proved your grave, and its very material has become the fuel for your judgment. And thus is it with man's own works. Until he **believes God** and rests wholly and altogether on God's provision, leaving entirely that which is of self, his doom is in front. Nothing but

trusting alone to the fire escape will meet the trapped-man's need, and nothing but depending entirely on Christ is **believing God**. Ah, dear friend, do not tell me that you believe, unless you look for your whole salvation to that precious, adorable Saviour. He gives more than Nineveh's lengthened respite, even eternal life, and He never fails those who come unto Him (Matt. 11. 28).

Do you believe in God or not?

Suggested Daily Readings.

"IF THE LORD WILL":—FEBRUARY 1930.

Day	READING		LEARNING	
	Psalms.	Acts.	Acts.	Ps. 119.
1	59.	7. 37-50	9. 10	56
2	60.	7. 51-8.3	9. 11	57, 58
3	61.	8. 4-23	9. 12	59
4	62.	8. 24-40	9. 13	60
5	63.	9. 1-16	9. 14	61
6	64.	9. 17-31	9. 15	62
7	65.	9. 32-43	9. 16	63
8	66.	10. 1-16	9. 17	64
9	67.	10. 17-29	9. 18	65, 66
10	68. 1-19	10. 30-48	9. 19	67
11	68. 20-35	11. 1-18	9. 20	68
12	69. 1-19	11. 19-30	9. 21	69
13	69. 20-36	12. 1-10	9. 22	70
14	70.	12. 11-25	Ps. 77, 11, 12	71
15	71.	13. 1-13	77. 13	72
16	72.	13. 14-28	77. 14	73, 74
17	73. 1-15	13. 29-43	77. 15	75
18	73. 16-28	13. 44-14.7	77. 16, 17	76
19	74. 1-11	14. 8-18	77. 18, 19	77
20	74. 12-23	14. 19-28	77. 20	78
21	75.	15. 1-12	Acts 16. 19	79
22	76.	15. 13-29	16. 20	80
23	77.	15. 30-41	16. 21	81, 82
24	78. 1-16	16. 1-13	16. 22	83
25	78. 17-37	16. 14-24	16. 23	84
26	78. 38-55	16. 25-40	16. 24	85
27	78. 56-72	17. 1-15	16. 25	86
28	79.	17. 16-34	16. 26	87

Notes on Memorized Verses.

ACTS 9. 10-22.

10, The Lord chose as He pleased: we know little about this Ananias, except the testimony of 22. 12, —what a contrast with two others of the same name in 5. 1 and 23. 2 (Its beautiful meaning is "The Lord is gracious"). "Behold I," cf. Genesis 22. 1, 11, "The Lord said"—mark the name of authority, repeated in this context, so in 1 Corinthians 11. 23-32. The instructions are definite; a call to love's obedience: how would those who misinterpret "The letter killeth" have taken such instruction? Spiritual lessons are included: "straight"

(Isa. 40. 4), Judas ("Praise"). Inquire—"seek"—diligence. "Behold, he prayeth": when the crooked are made straight, and pride is laid low, prayer begins. The Pharisee had never prayed thus. 13, "By many": hearsay is **nothing** against a Divine command: beware of listening to "many." They will often raise doubt, and check faith. "Of this man": but the Lord appointed to go to the very man. 14, "All that call on Thy name": a beautiful description of believers in connection with the Lord Jesus (2 Tim. 2. 22). 15, "But" "For": grace is victorious. Observe "bear My Name," "suffer for My Name's sake (16), with "call on Thy Name" (14 and 27). 17, Love's obedience. "Saul, brother,"—not a title. "The Lord"—a title of glory: Ananias does not mention the name Jesus alone: verse 5 also helps reverence. 18, Again prompt obedience. 18, 19. cf. 16. 33, 34. 19, 20, Fellowship, ministry. "He preached Christ" (1 Cor. 2. 2). 21, Another aspect in Galatians 1. 23, 24. 31, Proving, by comparing Scripture, etc.,—so the word seems to imply (Acts 17. 2, 3).

PSALM 77. 11-20.

11, A memory for God's works is important (Ps. 145. 10). Meditation is precious (Ps. 104. 34), present day circumstances are "against" it. 13, A holy way, a hidden way, a way revealed to His people (Ex. 33. 13, Ps. 103. 7). Contrast the sad "who" of Revelation 13. 4 (men's climax). 14, Psalm 72. 18. Thy strength: let us think more of God's power (Ps. 62. 11). 15, Contrast "Thy people" with "the peoples" of 14. 16, Psalm 93. 3, 4, Habakkuk 3. 10. 17, God works in nature. 18, How blessed to hear His voice in grace (John 5. 24). 19, First in the sanctuary (13), then in the sea: a wondrous twofold aspect: when we go into the sanctuary (Ps. 73. 17) we are ready for the sea, and the mystery of holy judgment. "Not known," but "Enoch walked with God" (Gen. 5. 24, 1 Cor. 2. 10). 20, Again, "Thy people." How many references to sheep here: 78. 72, 79. 13 and 80. 1.

ACTS 16. 19-28.

19, God's work interferes with many evil hopes and gains (cf. John 2. 15, Acts 19. 19). "Caught": are we willing to suffer? 20, 21, Strangely they contrasted Jews and Romans, when the two arrested were Roman citizens (37): but if they had pleaded this then, what about verses 30 and 31? 22, Professed sorrow, it may be, as well as anger. 23, "Many stripes": through "Much tribulation"; contrast Luke 12. 47, and, in another way, Isaiah 53. 5. 24, The jailor seems to have feared they might escape. 25, The soul was not in prison (Ps. 142. 7). Acts 12. 6 shows another precious aspect of faith. The "prisoners" heard the "praisers." Praise is often the quickest way to release: if we seek "it" we often lose "it" (John 12. 25): if we praise Him, we receive whatever "it" is needful. 26, God stepped in and stepped in "suddenly." He can shake foundations, (but none can shake His words), and remove bands without injuring persons: this is an important fact:—and may help as to such passage as "the earth was divided" (Gen. 10. 25). Human science is in its infancy: the only manhood belongs to faith.

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Thoughts from The Word of God

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A MAGAZINE, AS GOD GRACIOUSLY EN-
ABLES, SETTING FORTH HIS LOVING-
KINDNESS AND TRUTH, AND THE PATH
OF GRATEFUL, LOVING SERVICE, AVOID-
ING WORLDLY GLORY AND RELIGIOUS
DISPLAY, GLADLY WILLING FOR PILGRIM
SEPARATION, IN THE POWER OF THE
HOLY SPIRIT, WITH THE BRIGHT HOPE
OF CHRIST'S COMING IN VIEW.

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

"The Father loveth the Son." John 5. 20.
"I have declared unto them Thy Name, and will declare it: that the love wherewith Thou hast loved Me may be in them, and I in them." John 17. 26.
"I loved Him." Hosea 11. 1.
"Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee." Jeremiah 31. 3.
"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3. 16.
"Behold what manner of love the Father hath bestowed upon us." 1 John 3. 1.

SOME OF THE CONTENTS.	Pages.
Words of Encouragement ...	18
"Whom the Lord Commendeth" ...	18
A Sinner Lost, or Saved by Grace? ...	20
A Threefold Peril ...	21
Overcoming ...	21
Gratitude for what is written concerning the Blessed Ones ...	22
"The Prodigal Son" ...	23
Notes on Memorised Verses ...	24

"The Father Himself loveth you." John 16. 27.
"As the Father hath loved Me, so have I loved you: continue ye in My love." John 15. 9.
"He that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him." John 14. 21.
"In His love and in His pity He redeemed them; and He bare them and carried them all the days of old." Isaiah 63. 9.
"The Lord thy God in the 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." Zephaniah 3. 17.

Some lovingly enquire about the "Subscription." Valuing this thoughtfulness and interest, we would refer them to leaflets (will be 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, etc., some Wednesdays.

Words of Introduction.

GOD has not only spared His people. He shows not only forbearance but grace. And in His wondrous grace He grants daily mercies, and enabling. Out of Christ's fulness His people still receive, and it never becomes empty, or even half-empty. This fountain is entirely contrasted with man's reservoirs. And thus, because of His grace, we are glad to send forth these pages telling of grace, and of the covenant ordered in all things and sure. Love's obedience must ever be emphasized, but the foundation is the everlasting and unshaken grace of God. The service of His people rests upon the finished work of Christ, and, in the Holy Spirit, is the response of love which is the fruit of a new life.

"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.

Our glorious Saviour, we adore Thy Name, Thou hast redeemed us, we Thy love proclaim, Under the weight of wrath we e'er had been, But Thou wast please to bear Thy people's sin.

Now we would own Thee as our Lord and Head, And would obey whatever Thou hast said, Look brightly upward till Thyself we see, Thou hast redeemed us with Thyself to be.

Deep in our hearts the longing must abide, To see the One Who gladly for us died: "Lord Jesus, come," our faith to change to sight, Thy joy our joy, Thy glory our delight.

Words of Encouragement.

* The storm was around, but "I BELIEVE" peace was within the Apostle's heart. "He that cometh to God must believe that He is" (Heb. 11. 6: a wondrous contrast with Psalm 14. 1). We remember another storm, and the disciples' cry, "Master, carest thou not that we perish?" When the Lord Jesus rebuked the wind, He said to them, "Why are ye so fearful? How is it that ye have no faith?" Mark 4. 40. Faith is dependent on God not circumstances. And thus Paul's bold testimony was given. "I believe God that it shall be even as it was told me" (Acts 27. 25). "The Word of our God shall stand for ever." Is not this an encouragement? Well may we ask ourselves "Do I believe God?"

"For not he that commendeth himself is approved, but whom the Lord commendeth."

2 Corinthians 10. 18.

SELF-FLATTERY is a constant danger to be prayed against, even though it is often only half-conscious. Nor should a believer wish a friend to bless him with a loud voice, and trumpet forth his praises (Proverbs 27. 14). We desire, indeed, "a good report of them that are without," and may rightly encourage "one another," but we would seek to sound forth "the praises of Him Who hath called" us "out of darkness into His marvellous light" (1 Peter 2. 9), for He alone is worthy. Beyond, and instead of human reward, we seek the Lord's approval in "that Day." Yet He also grants anticipations, even as Enoch "before his translation had this testimony, that he pleased God" (Hebrews 11. 5). It will thus be profitable to consider some cases of special commendation by our beloved Lord, when He walked this earth, and we shall find that He included a Samaritan and a centurion, a woman who had been manifestly a sinner, and other "types," to shew us the breadth of mercy, and also what is acceptable in His sight.

Just as the "blessed's" of Matthew 5 do not fulfil the world's theory of happiness, and just as the "great things" of 1 Corinthians 13 are among the rejected actions of those mentioned in verses 1-3, and the small things in verses 4-7 are well-pleasing, so it is here. Christ's commendations are contrary to human opinion. The great honour of a believer is not to be a successful preacher, but a humble believer. "Notwithstanding in this rejoice not,

that the spirits are subject to you; but rather rejoice, because your names are written in heaven" (Luke 10. 20): "He that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve" (Luke 22. 26).

Let us ponder the examples which the Holy Spirit has made very prominent. Doubtless there are others with the Lord's implied approval and encouragement, and possibly He spoke to many more in the same way, but the Scripture record is for our instruction, guidance, help and stimulus. Accordingly we think first of Matthew 8. 10 and the centurion. Grace reached to a **Gentile**. "I have not found so great faith, no, not in Israel." It is important to realise that "**faith**" was mentioned in several cases with the commendation, and unbelief was ever reproved. How little is our faith even now. Not that we can "make" faith by human reasoning or wishes. Faith is not saying "I believe because I wish for this," but "I believe because God says so." Undoubtedly our wish comes in, for He will fulfil the desire of those that fear Him (Psalm 145. 19): those who have His words abiding in them experience corresponding wishes. For other examples of commended faith we may turn to Matthew 9. 22, and 15. 28. In both cases we have a woman. How real is this encouragement to believing women to-day (cf. Luke 1. 45). The one who was healed of the issue of blood heard the refreshing words, "Thy faith hath made thee whole," and the Syrophenician, caused to lay hold of Christ's hint in the word "**little dogs**" had power with Him, and soon listened to the precious testimony, "O woman, **great** is thy faith: be it unto thee even as thou wilt." And the blessing she sought was hers, "from that very hour." The Lord delights to honour faith, sometimes He works at once, though seeming delay is never through lack of love. While thinking of faith, we may also notice Matthew 9. 2, and while we record the words of the Lord to believing women we do well to add Luke 7. 47-50. Here we not only have, "Thy **faith** hath saved thee," but "**she loved much**." Nor is this strange, for faith worketh by love (Gal. 5. 6). And yet another woman is before us in Matthew 26, "She hath wrought a good work upon Me," (10), and the striking words are added, "Whosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her" (13). The Lord is not "unrighteous to forget" (Heb. 6. 10). And yet another woman is before us in Luke 10. 38-42, and the other word for "good" is found in the

Lord's commendation, "Mary hath chosen that good part, which shall not be taken away from her". (42). And, ere we leave the narratives of commended faith just given, we must add the praising Samaritan of Luke 17. 15-19—"Thy faith hath made thee whole:" a fitting climax which began with the Gentile centurion. Well may we, too, as the healed leper praise our Lord, He is worthy. Have we not been cleansed from a yet more fearful and deadly leprosy, and been caused to draw near as worshippers, if we are "in Jesus Christ"? Let us never **forget** to return thanks.

The commendation of two of the disciples is helpful, "Blessed art thou, Simon Bar-jona" (Matt. 16. 17). The Lord Jesus had been "revealed" to his believing heart (cf. Gal. 1. 16). But the after-rebuke (Matt. 16. 23) shews we must not rest upon approval as if we were wise in ourselves. Love's dependence is ever needed. "Behold an Israelite indeed, in whom is no guile" (John 1. 47) reminds of Psalm 32. 1, 2, and indicates that sin had been forgiven first, and that the fruit of forgiveness should be a guileless and transparent life. May we ever afford a contrast with all hypocrisies (1 Peter 2. 1). And we would not omit one of the widest commendations. The Lord Jesus would not allow John the Baptist's overstrain, in the dungeon (Matt. 11. 2-6) to undo the witness he had borne. "What went ye out into the wilderness to see?" This servant of God was not a reed shaken by the wind, nor a man clothed in soft apparel. Far otherwise. And the testimony of John 5. 35 again emphasizes his consistency, "He was a **burning** and a shining light."

Remembering thus the Lord's witness to the one who came to prepare His way, it is refreshing to remember His testimony to the **first** in the list of men of faith in Hebrews 11. "Righteous Abel" is the declaration of Matthew 23. 35, and we may well turn from the past to the future. He will not omit to commend those who have given a cup of cold water in His Name. Faithfulness in the use of His pound, will not be overlooked, and we hear the loving words of Matthew 25. 21 and 23, "Well done, good and faithful servant." And as we look backward and forward, may it be ours to look upward also, in the interval of present service unto Him, amid its appointed and helpful strains, and to seek, in the enabling of the Holy Spirit, to please Him, Who gave Himself for us, yea, and to please Him even to-day.

THOUGHTS AS TO PRAISE AND PRAYER.

Let us mark the limitation of Psalm 68. 18.

Only those "IN CHRIST," and drawing near according to Hebrews 10. 22, can "CONTINUE in prayer, and watch in the same WITH THANKS-GIVING." Colossians 4. 2.

"Verily, verily, I say unto you, whatsoever ye shall ask the Father in My Name, He will give it you" (John 16. 23).

1. For grace to pray aright, and not on the line of the wishes of the flesh (Rom. 8. 26, Jude 20).
2. For children of God who have long been unwell, or who are without employment, or who were saved when in debt, or who are alone in unsaved families, or who have peculiar problems—that they may know His fatherly love and trust Him more fully, and that other children of God may have a prayerful memory for such.
3. For lands that we often forget, e.g., Luxemburg, Finland, Daghestan, Rhodesia, Alaska.
4. For the work of God through these pages, and other literature, also typewritten notes, and bearing of God's gospel to those of all nations in this city and abroad—not **forgetting service among Israel** (leaflets circulated gladly sent).

"Giving thanks unto the Father Which hath made us meet to be partakers of the inheritance of the saints" (Colossians 1. 12).

"IF THE LORD WILL":—

GATHERINGS for BELIEVING MEN,

John Pearce Restaurant,

2, MINORIES (side entrance, 2nd floor), adjoining Aldgate.

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 MARCH.

- 4th. To be announced later.
- 11th. HEBREW AND GREEK, AND THE KNOWLEDGE OF THE SCRIPTURES.
 1. God's Choice of Languages, and Verbal Inspiration.
 2. The Guidance and Overruling of Translators.
 3. "The Meek will He Guide in Judgment."
 4. The Pride of Knowledge—and the Pride of Ignorance. The Sinfulness of all Pride.
 5. The Right Attitude for Believers in Different Positions.
- 18th. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.
- 25th. GENEALOGIES OF THE LORD JESUS.
 1. "As concerning the Flesh" (Rom. 9. 5), His wondrous condescension.
 2. Genealogies of Scripture.
 3. Names Omitted and Included in Matthew: God's Lessons in Everything.
 4. The Standpoint of Luke 3, a call to Praise.
 5. Other "Parallel" chapters of Scripture, and the Errors of Human Inferences (e.g., Gen. 3. 1 and 2).

THE CHILDREN'S COLUMNS.

A Sinner Lost, or Saved by Grace—WHICH?

THERE are some, who do not like to be called sinners, but all are such by nature. Whether we think so or not, God's words are true, and whatever He says must be right. Since Adam fell all born into this world are born into his family of sinners, and are "dead in trespasses and sins" (Eph. 2. 1). But this same chapter says to God's people, "You (who were in such a state once), hath He quickened," made alive. So that if some verses are sad with regard to our condition by nature, some are full of encouragement, and we would look at all that God has been pleased to say. We think of Luke 19. 10. Here we read "The Son of man is come to seek and to save that which was lost." So all are, by nature, **sinners lost**, but we rejoice in what the Lord Jesus said, "I came not to call the righteous (those who, alas, think they are such), but sinners to repentance" (Luke 5. 32). How thankful we are for such a gracious invitation. There were those who said scornfully, when the Lord Jesus was on earth, that He was "a Friend of publicans and sinners." They little knew how true their words were in another sense, concerning Him Who came to seek and to save poor, lost sinners. You can see in Luke 15. 1 how there came to Him the publicans and sinners. The Pharisees spoke against His love in verse 2, "This Man receiveth sinners, and eateth with them." Then in verse 7 we have a very precious statement, "I say unto you, that likewise joy shall be in heaven **over one sinner** that repenteth, more than over ninety and nine just persons that need no repentance." It was not that they did not need repentance, from God's standpoint, but from their own. They were self-righteous, like many now. Simon, in Luke 7, was somewhat like this. He said, concerning the woman who came and who began to wash the feet of the Lord Jesus with her tears, "she is a sinner," but she was the one who saw her need, and he did not see his (see verses 44-50). The Lord rebuked Simon, and He spake tenderly to the woman, saying "Thy sins are forgiven, thy faith hath saved thee, go in peace." There is a very precious message in Romans 5. 8, "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Most have heard the story of the two men who went up into the temple to pray, one praised himself and said what he did,

the other was troubled about his sins, and would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God, be merciful to me the sinner." This was the one blest, saved by grace, and justified, and there are many such now, who were hopeless sinners, but are now saved through the finished work of the Lord Jesus on the cross. I wonder how many who read these messages can truthfully say, "I **was** a sinner lost, but I **am** saved, and safe for ever in Christ." It is indeed true that you are either a sinner dead in sins and lost, or saved in God's wondrous grace. Which is it with you? There is no third position. God is ever merciful and ready to save heart-broken sinners, and to welcome them, even to-day. There is no hindrance to such from Him.

Sinners are far off and dead,
Dead in trespasses, and lost,
But the Saviour's blood was shed
To give peace:—how great the cost!

Sinners oft their guilt forget,
But in mercy we can tell
Of the love which paid the debt,
Saving those deserving hell.

Sinners, if they do their best
Cannot save,—redeem their soul;
On God's work must be their rest,
He alone can do the whole.

Sinners, whether young or old,
Must repent, and come to God,
Thus the Lamb of God behold,
Saving by His precious blood.

Sinners, though upright they seem
Yet remain in sins still dead,
Till they see the need of Him,
Who His blood for sinners shed.

Sinners never can be saved
While they trust to works and creeds,
Such are still by sin enslaved,
Which to hell's dark prison leads.

Sinners! Such are all by birth,
Helpless, hopeless, lost for aye,
Till they see the Saviour's worth,
Christ the true and living Way.

Sinner,—whether young or old,
Are you still far off from God?
Would you endless wrath, behold,
Or redemption by Christ's blood?

Sinners **once**, but **now** by grace,
Born again from heaven above,—
Such are blest in Christ's embrace,
His by everlasting love.

If One less than God had become our Substitute, One less than God would be our Possessor, One less than God would have loved more than God. Every minimising of the glory of Christ, diminishes the love of God the Father in giving Him up. Only when we realize His essential equality, is the love of the Giver equal to the love of the One Given.

A Threefold Peril.

Matthew 24, 10-12.

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

IT is easy to flatter ourselves. It may be we avoid one sin: but do we not need grace to hate all sin? Some who are not entrapped by one of the perils before us are ensnared in another. The Holy Spirit has recorded these sayings of Christ, and linked each with the word "many." First we have, "And then shall **many** be offended" (10). The verb indicates a stumbling block. We remember Matthew, "Blessed is he whosoever shall not be offended in Me." Many will be "disappointed," and give up their **profession**. They have hoped for a quick manifestation of glory. The "flesh" can rejoice "for a season" in the light (John 5. 35), but only faith is kept from being tired. If you are a young **believer**, you will keep on **believing**, will you not?

The second "many" is linked with a deliberate attempt to substitute something else for God's message: "**Many** false prophets shall rise and shall deceive **many**" (ii). Here we have "deceiving and being deceived." It may be that we are not only preserved from the evil of verse 10, but shrink with holy horror from the iniquity of verse 11. This seems well, but is it sufficient? Is there not **another** verse to be read? "Because iniquity (lawlessness) shall abound, the love of **many** shall wax cold" (12). The gracious warning comes to our heart. The very witness against evil may lead to an argumentative, proud and self-satisfied "coldness." How we need a flame of love to our adorable Lord. If we have escaped the parallel with the earlier sins, are we not in danger of being engulfed in this? In holy contrast with the "many" we have the personal "he that" of verse 13. We must not depend on numbers. Individual dependence on our adorable Lord is our privilege in the Holy Spirit. Rebellion against God's truth is a great evil, but let us also seek grace lest, though outwardly obedient, we become like the Ephesian angel, who left his "first love" (Rev. 2. 4). And "many" will thus fail amid much lawlessness. This is not a rare disease, it is an epidemic, and only by a closer walk with God can we expect to be kept from its contagion. Shall we not seek to know His love more, and to feel His love, so that, with melted hearts, we may love Him fervently? How often we should "like" a quantity of "faith" given us, instead of grace to exercise faith moment by moment. We desire a "spirituality" that will relieve us of the

necessity, but God has appointed a masterful determination, that we may seek victory to His glory in warfare. He does not remove the trials but gives strength to meet them. Theories that rid us of strain, however expressed, hardly seem to accord with the precious testimony of the Scripture.

Overcoming.

"THESE things have I spoken unto you, that in Me ye might have peace:—In the world ye shall have tribulation, but be of good cheer, I have overcome the world" (John 16, 33, see 1 John 5. 4, 5). "Ye are of God, little children, and have overcome them: because greater is He (the Holy Spirit) That is in you, than he (Satan) that is in the world (1. John 4. 4), "In all these things we are more than conquerors through Him That loved us" (Rom. 8. 35-39).

"They overcame him by the blood of the Lamb, and by the word of their testimony" (Rev. 12. 11). "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" (Rev. 3. 21).

May we be overcoming ones,
And thereby show we are God's sons,
Blessed in His free and cov'nant love,
Seeking by grace the things above.
May we now aim by grace Divine
To overcome:—God will refine
His people, who desire to show
They are redeemed from endless woe,
As overcoming ones by grace,
God's truth in full may we embrace,
And follow on to know Him more,
Thus to the end by grace endure.
May we be overcomers till
We meet our Lord! God will fulfil
His every word, ne'er will He fail
But over all He will prevail.
The overcoming ones are blest
With heavenly bliss, and heavenly rest,
With peace and everlasting joy
Which Satan never can destroy.
God's grace sufficient stands always
In these our earthly pilgrim days,
And more than conquerors we would be
Through Him Who died upon the tree.
The overcomers will not love
The world, but seek the things above,
Have victory in their daily life,
And hate all envy, sin and strife.
How blest to overcome by grace,
To dwell within the holy place,
To watch and wait for Christ alone,
Then sit with Him upon His Throne.

TALKS ABOUT PRESENT-DAY NEEDS.—59.

Gratitude for what is Written Concerning the Blessed Ones.

HOW privileged if the words can be said of us, "Blessed is the man whose transgression is forgiven," remembered no more, and whose sin is covered with the precious blood of the Lord Jesus (Ps. 32. 1). Then in verse 2, "Blessed is the man unto whom the Lord imputeth not iniquity and in whose spirit there is no guile." We call to mind the statement concerning the Lord Jesus, "Who did no sin, neither was guile found in His mouth" (1 Pet. 2. 22). The Lord Jesus gave a wonderful testimony concerning Nathanael, "An Israelite indeed, in whom is no guile" (John 1. 47). And as to the future we read (Rev. 14. 5), "And in their mouth was found no guile." May we seek to be more like the Lord Jesus now, and we shall be a blessing to others. The blessed ones are blessed with all spiritual blessings in heavenly places in Christ (Eph. 1. 3). We cannot enumerate all the passages (we could, indeed, spend all our time on Matt. 5. 1-12), but it would be helpful to meditate often in them and to have them in our heart. In Psalm 1. 1, so well known, we read, "Blessed is the man that **walketh not, nor standeth, . . . nor sitteth.** . . ." Verse 2 tells us more from the **positive** standpoint. Psalm 119. 12, "Blessed are they who are undefiled in the way, **who walk** in the law of the Lord; blessed are they that keep His testimonies, and that seek Him with the whole heart." As we go through the passages on this subject we find that **hearing, keeping and doing** are emphasised, and we need to heed this guidance of the Holy Spirit. It is, indeed, a blessed fact to know that our sins are forgiven, forgiven through the finished work of the Lord Jesus. Surely we shall, out of love for Him, seek to please Him in our daily life. Proverbs 8. 32 declares, "Blessed are they that **keep My ways,**" and verse 34, "Blessed is the man that **heareth Me, watching** daily at **My gates, waiting** at the posts of My doors." O, that we may **hear, watch, wait and keep,** and all by God's gracious enabling, and that He may be exalted in our daily experience.

Then in James 1. 12 we see that the blessed ones will be tried, and grace will be given as they seek to endure. God's promises are sure, and we can look up. God never fails, He will fulfil every word in His own time and way. To those who thus endure, amid all the trials and temptations of this brief life, there is the promise of the crown of life. Psalm 2. 12 is encouraging at all times, and the words

"Blessed are all they that put their trust in Him" suggest Psalm 84. 12. Then we would feed on Psalm 65. 4, "Blessed is the man whom Thou choosest, and causest to approach unto Thee, that he may dwell in Thy courts: we shall be satisfied with the goodness of Thy house, even of Thy holy temple." Truly all such are blessed, and believers have now boldness to go into the holiest (Heb. 10. 19). Then Luke 12. 32 refers to the Coming of the Lord Jesus, and it is written, "Blessed are those servants whom the Lord, when He cometh, shall find watching." May we seek by grace to be among the trustful, waiting and watching ones welcomed in that Day.

Now we come to the book where there are seven "Blessed's." Such are well-known, but meditation stirs our hearts and awakens our love. Revelation 1. 3, a threefold thought as in Proverbs 8. 34. "Blessed is he that **readeth**, and they that **hear** the words of this prophecy, and **keep** those things which are written therein, for the time is at hand." Next in 14. 13, "Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labours, and their works do follow them." Then in 16. 15, "Behold, I come as a thief, blessed is he that watcheth and keepeth his garments" (see Revelation 3. 4-5, Jude 23. 24). Revelation 19. 9, "Blessed are they which are called unto the marriage supper of the Lamb." If we have been called out of darkness into God's marvellous light (1 Peter 2. 9), and called to be saints (holy ones, Rom. 1. 7), and called unto the fellowship of God's Son (1 Cor. 1. 9), we are indeed privileged ones, and the call to the marriage supper is the climax. O that we may value more and more the blessings to which we are called, and seek to walk worthily, by His grace. The last three are likewise very precious: 20. 6, "Blessed and holy is he that hath part in the first resurrection," 22. 7, "Behold I come quickly, blessed is he that keepeth the sayings of the prophecy of this book." Finally, "Blessed are they that do His commandments (or wash their robes), that they may have right to the tree of life, and may enter in through the gates into the city" (22. 14). May our gracious God bless to us this meditation, and may our daily life show that we are among the blessed ones who seek to live in the present power of the indwelling Holy Spirit.

Envy is a criticism of God's arrangements; praise is the only fitting attitude for a child of God.

Have you Had the Experience of the Prodigal Son?

NO, I would rather call him "The Found Son." Everyone speaks of "The Prodigal Son" without thinking what it means. And God impresses upon us, not only that he was "prodigal" in his spending, but that he, though lost, became in mercy, **found**. That is the climax. We might have named him "The Lost Son," even as we have the lost sheep and the lost silver in the same chapter. Ah, they did not remain lost, **nor did he!**

But have you had his experience? This is a question of the first importance. Possibly you draw back. You do not like to be put on the level of one who "wasted his substance with riotous living." You are half inclined to throw away the tract. It is not sufficiently polite toward you. But if you are the respectable one of the chapter, remember that he was the elder son, and the last we see of him is **outside**. Would you choose his experience?

God does not libel men, but tells the truth when He calls them sinners. And sinners are dead in sins, and ruined, and fallen, and lost. Fair words of flattery may please for a few days, yet they will only mock on a death bed: but living faith in Christ as the Saviour of the utterly worthless stands **that** test, and every other. The lost son, as he was at first, though he did not know it, received many privileges, and squandered them all. Many think only of a dissipated life, but in the spiritual counterpart, the "substance" was not merely earthly goods. Men in England to-day have an open Bible and many advantages through the gospel, but, like this young man, they want to get away from God, and to use these very advantages for their own ends. There are plenty of blessings in the world to-day, blessings of knowledge and education, through God's providence, which are prostituted to self-exaltation. The degradation of science to evolutionary theories, and the use of chemistry to prepare for widespread havoc in warfare, illustrate the "riotous living" here before us. And not only so, even you, it may be, are bartering fair blessings of early acquaintance with the Scripture for the **empty** things of earth. Many there are who desire a "good time," as they think, and to "see life," when they only see death, from God's standpoint. And these are only **two** applications of the solemn words.

After a while "a mighty famine" came, and the still lost son tried to look after himself. He "joined himself to a citizen of that country"

(Luke 15. 15). Many when they **begin** to feel lost look to their own works. There is an aching void, but **they** will fill it. They cannot! He is still hungry. What shall be done? What about the husks which the swine eat? Another attempt to satisfy. But when a soul is awakened, the things that please the worldly only mock. A third alternative is before us. Will any one "**give**" what is needed? "No man **gave** unto him."

'Tis then the troubled conscience cuts more deeply. "I will arise." The still lost son is in the wrong place and everything is wrong. "I have sinned." Ah, dear reader, own God's estimate of your condition. His welcome to the heart-broken sinner was, and is, overpowering. "Bring forth the **first** robe."—The "lost son's" tatters are not mended. There is the first robe instead, and everything therewith. So is it with the work of Christ to-day. Is it not blessed to seek the Lord while He may be found? The sacrifice was then killed and joy abounded. The Greater Sacrifice **has been** offered, and all things are **ready** for those who own, with heart anguish, "I have sinned." No one else can meet your need, and mine. Nothing else can fill the great void. Let me again earnestly ask, "Have you had this wonderful experience?" If any of us are still too respectable for it, let us remember that there was no robe for the other son, no sacrifice, no rejoicing, but he remained outside. Reader, there is no salvation except for the "lost." But there is a full salvation for such! Is it **yours**?

We would emphasize faith, not flesh; would be moved by God's Word, not by the world; and would know His gracious filling rather than be swayed by natural feeling. Do not our hearts cry out for such reviving?

The things of God are always to lead us to the God Who gives them. His blessings must never be put in the place that belongs to Himself. Enjoyment of them must not take our hearts away from fellowship with Himself.

How wondrous that God should love poor, ungodly ones. And His love is more than the love of pity. He not only delivers them from their doom, but brings them into His own palace, into His family, into all blessedness with Himself, into everlasting union with the Lord Jesus Christ!

Correspondence from any Believers and Enquirers:—

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

Suggested Daily Readings.**"IF THE LORD WILL":—MARCH 1930.**

Day	READING			LEARNING		
	Psalms.	Acts.	Acts.	Ps. 119.		
1	80.	18.	1-11	18. 1, 2	88	
2	81.	18.	12-23	18. 3	89, 90	
3	82.	18.	24-19.7	18. 4	91	
4	83.	19.	8-20	18. 5	92	
5	84.	19.	21-31	18. 6	93	
6	85.	19.	32-20.5	18. 7	94	
7	86.	20.	6-16	18. 8	95	
8	87.	20.	17-27	18. 9	96	
9	88.	20.	28-38	18. 10, 11	97, 98	
10	89.	1-18	1-14	Ps. 90. 1, 2	99	
11	89.	19-37	15-29	90. 3, 4	100	
12	89.	38-52	30-40	90. 5, 6	101	
13	90.		1-16	90. 7, 8	102	
14	91.		17-30	90. 9.	103	
15	92.		1-15	90. 10.	104	
16	93.		16-35	90. 11.	105, 106	
17	94.		1-15	90. 12, 13	107	
18	95.		16-27	90. 14.	108	
19	96.		1-13	90. 15.	109	
20	97.		14-27	90. 16.	110	
21	98.		1-13	90. 17.	111	
22	99.		14-32	Acts 26. 16	112	
23	100.		1-17	26. 17	113, 114	
24	101.		18-32	26. 18	115	
25	102.		33-44	26. 19	116	
26	103.		1-15	26. 20	117	
27	104.	1-15	16-31	Ps. 102. 16	118	
28	104.	16-35	Rom. 1. 1-13	102. 17	119	
29	105.	1-22	1. 14-32	102. 18	120	
30	105.	23-45	2. 1-13	102. 19, 20	121, 122	
31	106.	1-15	2. 14-29	102. 21, 22	123	

Notes on Memorized Verses.**ACTS 18. 1-11.**

1, 1 Corinthians 2. 1, 2. 2, God used the emperor's decree to bring Paul to Aquila and Priscilla: we see the fruit (Rom. 16. 3, 1 Cor. 16. 19, 2 Tim. 4. 19): never complain of closed doors, etc., though ponder if "self" has caused the closure, and be humbled. 3, Willingness (Acts 20. 34): God ever shows that "daily work" may be spiritual: the young man who is **DISCONTENTED** with the office or workshop, and wants a change, and public work, may have need for discontent with himself. The Lord does lead some to leave their nets, but it is easier to leave without His call. Pleasing God in the factory is a long "gospel address." 4, The sabbath ever gave, and gives, opportunities to reach Jews in **WITNESS**: strangely some have supported the structure of Seventh Dayism on this: the Holy Spirit does not mention special spiritual exercises among believers on this day, but passes it by, and emphasizes the first day. 5, Fellowship helps. 6, Boldness awakens the heart's opposition. "Your Blood," Ezekiel 33. 6. 7, "One that worshipped God," apparently a description of a Gentile who had become a proselyte (then brought to believe in Christ): the Lord provided another room when one door was closed: He is the Same. 8, "But Crispus . . . believed": we might have expected

the reverse after 6: never be discouraged: "many" also. 9, Encouragement after, and amid, faith's steps. "Go on speaking, and do not be silent at all." 10, "Much people," claimed before calling, by grace (cf. John 10. 16). 11, Always "the Word of God." After this service, the sad state of many at Corinth: spiritual love must be **FED** continually.

PSALM 90. 1-17.

The heading "Man of God" is suggestive (2 Tim. 3. 17). 90. 1 leads on to 91. 1. 2, Creation is to glorify God, not to be glorified instead of God: men use God's **WORKS** against His majesty, even as they turn the doctrine of His **GRACE** into lasciviousness (Jude 4). 3, Destruction, rather, "contrition," same word in Psalm 34. 18, Isaiah 57. 15. "Sayest": God's words of tender warning. 4, Apparently with verse 2 primarily, as 5 with 3. 5, A usual figure (Isaiah 40. 6, 7): man has a beauty (Jas. 1. 11), but it fades. 6, See 1 John 2. 17. 7, How wondrously verse 14 is contrasted: grace is the opposite of what we deserve (Isa. 12. 1, Hos. 14. 4). 8, See the precious contrast of Psalm 103. 12, "in Christ Jesus," and believers are now in the light of His countenance (Ps. 16. 11, Prov. 16. 15). 9, 10, The failure of man by nature, but how different is grace (Ps. 133. 3, see 103. 4, 5, Isa. 40. 31). 12, Proverbs 8. 10, Job 28. 28. 14, Thy mercy, then joy "all our days," contrast 9. 15, Psalm 51. 8. 16, **THY** work, **THY** glory (Ex. 34. 18). "Their children," blessing in the home (Deut. 6. 7, Ps. 45. 16). 17, Then the work of our hands: we love because loved, and work because of God's work. How much work is **UNestablished**, because lacking "the beauty of the Lord our God" (c.g., Hag. 1. 9).

ACTS 26. 16-20.

16, The Lord's gracious authority: a picture of raising up from a deadness spiritually. "To make thee": the Lord's "hand" grasps him: it is not the usual word to make (see John 10. 28, 29, Acts 11. 21). Minister:—the derivation "under-rower" is spiritually helpful. **NEXT** a witness: mark the order. 17, The people (Israel), and the Gentiles: God can preserve: fear not. "Unto whom," masculine, though "Gentiles" is neuter, for he went not to "nations" as **SUCH**, but to sinners in all nations (see Matt. 4. 19). 18, Man sees not, and he is in darkness (wrong condition **AND** position). Satan, see John 8. 44, 2 Cor. 4. 4. Salvation is no small change. 18, 19, Faith, not disobedient: words from same root. 20, **Works** come in their right place: free grace is never indifferent to good works (Tit. 3. 8).

PSALM 102. 16-22.

16, He will build up, He will appear (Ps. 51. 18, Col. 3. 4). 17, God's gracious interest in humble prayer is ever emphasized (Isa. 66. 2, Luke 18. 13, 14). That which men "despise" He does not despise (Ps. 51. 17). 18, Truth has been "written" for our sakes (1 Cor. 9. 10, 1 Pet. 1. 12): how much would have been lost, how uncertain we should be, IF dependent on "historical tradition." How we should praise God for "This shall be written." And Scripture is written that the "new creation" may praise the Lord (cf. 1 John 1. 4), also a parallel with Isaiah 65. 18. 19, His deep interest in men (Prov. 8. 31). 20, Not only to hear, but to loose. 21, "To the praise of the glory of His grace" (Eph. 1. 6). 22, A contrast with Psalm 2. 1, 2: God will fulfil His promise.

Thoughts from The Word of God

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Free.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is there will your heart be also." Matthew 6. 19-21.

"Seekest thou great things for thyself? seek them not." Jeremiah 45. 5.

"While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which

Some lovingly enquire about the "Subscription." Valuing this thoughtfulness and interest, we would refer them to leaflets (will be 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

A MAGAZINE TO EXALT THE NAME OF THE LORD JESUS CHRIST, AND TO DECLARE THE GOSPEL OF THE GRACE OF GOD BY HIS FINISHED WORK THAT BELIEVERS MAY BE REFRESHED; AND HELPED IN THE PATH OF OBEDIENCE, AND SINNERS LED BY THE HOLY SPIRIT TO HIMSELF, AND TO LOOK FOR HIS COMING.

SOME OF THE CONTENTS. Pages.

Words of Encouragement	26
The Lord Jesus and Blasphemy	26
SO MANY are "lovers of pleasures more than lovers of God"	28
On Losing Time	29
Gratitude for being among "the Called of Jesus Christ"	30
"The Pleasure of Sin"	31
Notes on Memorised Verses	31

Edited by
PERCY W. HEWARD.

Correspondence
Concerning the Will
of GOD welcome.

are not seen are eternal." 2 Corinthians 4. 18.

"If ye then be risen with Christ, seek those things which are above where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth." Colossians 3. 1, 2.

"For 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 Corinthians 8. 9.

"For here have we no continuing city, but we seek one to come." Hebrews 13. 14.

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, etc., some Wednesdays.

Words of Introduction.

"GOD is Faithful." Again and again are we reminded that He is, and that He is Faithful and Just and True. The character of God is to awaken His people's confidence. His attributes are all perfect, and in perfect proportion. There is a need for more simple confidence in God. If we are truly born from above, and brought into His family how can we doubt, or make light of the Will of our Heavenly Father? The heights of blessedness "in Christ Jesus" cannot be understood by the men of this age, but "what manner of persons" ought believers to be. Never would we use our own failures, or those of others, to excuse ourselves. God is able to make all grace abound, and "He is Faithful That promised." The love that He has is constant, and the Holy Spirit indwells redeemed ones. Salvation is a glorious fact, and God's people long to walk worthily. May these pages lead to His glory in this experience.

"Here have we no continuing city, but we seek one to come." Hebrews 13. 14.

This world is not our home, this world is not our rest, Our city is on high, in Christ completely blest: The things of earth can "charm," but never satisfy, Their empty call we hear, and "No" by grace reply.

What city can be ours with Christ rejected still? His glory is our aim, our law His holy will, Earth's riches are but vain, earth's glories empty seem,—

Christ is our Life and All, and Christ shall be our Theme.

Earth's citizens may boast, our city far excels, Our hope is fixed above, and where His glory dwells, We lay earth's tinsel down, and joy in heavenly gold, Redeemed by Christ our Lord, we own His wealth untold.

Words of Encouragement.

"BLESSED IS THE MAN ^{are the en-}
THAT ^{couragements}
ENDURETH TEMPTATION." to bear a strain. The world's beatitudes are very different from those of Christ. He said "Blessed are the poor in spirit," "blessed are the meek." The world rejoices in earthly honour, greatness and money. Christ shows up its unreality. Success enlarges wishes, and wishes soon become cravings, and thus there is the disease of unrest. Peace with God and the peace of God,—herein is true wealth. Temptation, or testing, may be heavy. The world may offer many a comfort if one will "recant" simply a part of God's will. Compromise seems the way to many advantages. But God's will is paramount, and "blessed is the man that endureth temptation." He rejects a bubble for a reality and God is glorified in the faith that He will **never** forget. Hence the "all joy" of James 1. 2, which is "foreign" except to the Lord's "strangers and pilgrims."

The Lord Jesus and Blasphemy.

IT is important to notice the clear command of Hebrews 1. 6 that **all** the angels of God are to worship the Lord Jesus. Every attempt to regard Him as a created being, and to deny His Deity, however plausible, falls before the uniform witness of Scripture. His attitude as to receiving worship was ever definite, though He emphasized the words, "Thou shalt worship the Lord, thy God, and Him only shalt thou serve" (Matt. 4. 10).*

And His position with regard to blasphemy also contributes its quota to His unique glory. We are specially thinking of the testimony of the Holy Spirit through Paul. We would not ignore any difficulty in the perfect words of God. It is true that the word "blasphemy" is used more widely for speaking evil in Titus 3. 2, 2 Peter 2. 10, and Jude 8. 10. But a careful study of the whole subject will show how God indicates by the context **how** a word is employed, and we need not stand in doubt in such a subject as this.

The apostle twice emphasizes as to blasphemy his sin before the exceeding abundant grace of Christ reached him. He says, "Who was before a blasphemer, and a persecuter,

and injurious" (1 Tim. 1. 13). How he delighted afterwards in the mercy of God, and how humbly he rejoiced to say "Christ Jesus came into the world to save sinners" (1 Tim. 1. 15). We, too, need deeper **feelings**. Grace is not merely a theme for a discourse. The glories of the mercy of God shall be sounded forth by **hearts** that have tasted that the Lord is precious. The other passage is Acts 26. 11. Persecuting the believers, but actually thereby persecuting Christ, he was attempting to compel them to blaspheme. Is it not plain that his attitude was one of "threatenings and slaughter," because he denied the essential glory of the Lord Jesus? It was on this account that he thought he ought to do many things contrary to His Name (Acts 26. 9). He, in ignorance, regarded Christ as a man who made Himself God. This was the point of his opposition and makes the background for Romans 9. 1-5, where, having referred to what "he used to wish"† he adds, "Christ, Who is over all, God blessed for ever." The earlier attitude of Saul shows the point of Matthew 26. 65, 66, but how striking the contrast from the high priest in that "chosen vessel." "Who art thou, Lord?" became his humbled question, and, saved by infinite grace, and made obedient, and mightily enabled, "straightway he preached Christ in the Synagogues that He is the Son of God" Acts 9. 20).

The reference of the Lord Jesus to blasphemy in Matthew 12. 3 may be noticed. He does not deny His Deity, but emphasizes the forgiveness of the sin mentioned, as if in reference to Paul's experience of grace, and that of others. The stress on the Holy Spirit is because blasphemy against Him could not be in **ignorance**. Sin is more solemn than men realize. On another occasion we may be enabled to ponder the testimony of Paul as to **believing into** the Lord Jesus (Gal. 2. 16) and **calling** on His Name. (Rom. 10. 13), especially in his allusion to Joel 2. 32 (observe the word "Lord" in capital letters, the Hebrew name that is always emphasizing God alone. See Acts 2. 21). But let us not only know the facts, let us know the Person (Phil. 3. 10). May it be ours to rejoice in the blessedness of those who have not seen and yet who can only say with Thomas, "My Lord and **my** God." (John 20. 28).

† Mark the tense in the Greek.

‡ Leaflet available.

* Literature gladly sent.

It is easier to argue than to worship; but worship is not to be secondary.

"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ."
Ephesians 2. 13.

"Accepted in the Beloved." Ephesians 1. 6.

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

"Ye are complete in Him." Colossians 2. 9.

"In Christ Jesus" saved for ever!
He will leave His saved ones never,
But with them each day abiding
Still invite their glad confiding.

"In Christ Jesus" Praise is fitting.
Unto Him in glory sitting,
And with Him we too are seated,
His atonement is completed.

"In Christ Jesus" rich in blessing.
Even now by grace possessing
Life eternal, peace and gladness,
Ne'er to know hell's dismal sadness.

"In Christ Jesus," God's elected,
Though by men oft-times rejected, -
Royal priesthood, holy nation,
Clothed in garments of salvation.

"In Christ Jesus," naught can harm us!
Shall the world attract and charm us?
We have One Who will not alter;
Why should we grow cold or falter?

"In Christ Jesus," onward going,
And His might and mercy showing,
Looking upward, strengthened ever,
None can Christ and Christians sever.

"In Christ Jesus," in His keeping,
Sowing now, with thought of reaping,
To His joy, and then beholding
All His plan in full unfolding.

"In Christ Jesus," wondrous favour,
In Himself, our Lord and Saviour,
Telling now His gracious story,
Watching till we see His glory.

"IF THE LORD WILL":—

GATHERINGS for BELIEVING MEN,

John Pearce Restaurant,

2, MINORIES (side entrance, 2nd floor), adjoining Aldgate.

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 APRIL.

1st. FORGIVENESS.

1. The Reality a Fact and an Experience (1 John 2. 12).
2. God's Fatherly Forgiveness (Matt. 6. 12., Luke 6. 37).
3. "Forgive One Another" (Col. 3. 13, Matt. 18. 35).
4. Distinguished from Excusing of Sin.

8th. SOME THOUGHTS ON GOD'S ELECTION.

1. The Sovereignty and Claims of God.
2. Scriptural Emphasis on the Word's "Election," "Chosen," etc. (e.g. 1 Thess. 1. 4, Eph. 1. 4, Rom. 9).
3. Other Parts of Truth in Relation thereto—e.g. Election and Regeneration, Election and Praise, Election and Bringing Many Sons into Glory.
4. Election no Hindrance to the Conscious Sinner, nor to Gospel Preaching.

15th. QUESTIONS.

22nd. CONTRASTS OF DISPENSATIONS IN SCRIPTURE.

1. Before Israel's Covenant, and After.
2. "Under the Law" and "Under Grace."
3. The "Acceptable Year" and "That Day."
4. The Essential Unity of God's Way of Salvation and of His redeemed People in Christ.

29th. WILL BE ANNOUNCED LATER

THOUGHTS AS TO PRAISE AND PRAYER.

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." Colossians 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 God's gracious bringing together of His people, "that they all may be one," the eyes of their heart being enlightened, that they may know what is the Hope of His calling.
2. For Christian homes, with a Christian atmosphere, and Christian education, that the Lord Jesus Christ may be exalted.
3. For lands that we often overlook, e.g. Finland, Cyprus, Turkistan, Nigeria, Honduras.
4. For God's work through these pages, and associated witness to believers and unbelievers, with a desire to please Him in London, and other parts, and through the post—in the Name of the Lord Jesus.

"For through Him we...have access in one Spirit unto the Father" (Ephesians 2. 18).

GRACE.

Grace is a wonderful word, telling of a wonderful fact. It is unearned, it is unbought. It was unasked, it was unsought (Isa. 65. 1). We were enemies, dead, children of wrath by nature, "serving divers lusts and pleasures," not subject to the law of God, without strength,—and how much more could be said? But God loved, and gave his beloved Son for **such** sinners, that **such** might be saved. That is grace!

THE CHILDREN'S COLUMNS.

SO MANY are "lovers of pleasures more than lovers of God."

IT is very easy to please oneself and to forget others. The Lord Jesus was a complete contrast. He did not please Himself in seeking earthly comfort or rest. In Romans 15. 3 we read that even Christ pleased not Himself. He was willing even to suffer and to die that sinners young and old in all lands might be saved. How wonderful was, and is, such love. It is recorded in John 8. 29 that He always did the things which pleased the Father. His life was always an obedient one. But only those saved through His finished work can please God. Others may imagine they can do this, but God's Word is very clear regarding this matter. For it says plainly "without faith it is impossible to please Him." (Heb. 11. 6, cf. Rom. 8. 8). How we desire to see more concern about the things which please God. In 2 Tim. 3. 2 we read of those who are lovers of their own selves, then in verse 4 we have the words quoted at the heading of this message:—"Lovers of pleasures more than lovers of God." And there are so many who must be spoken of thus, in these last times, more than most people think. But God sees and knows all. Everything is before Him. It is enjoyable to please our parents or earthly friends, but how delightful it is, by grace, to be able to please **God**. I wonder how many who read these messages are actually lovers of pleasures more than lovers of God. This is a pleasure loving age, and many, both young and old, are unmindful of this, and so they are led further and further astray, because their hearts are wrong. But those who know Him in His mercy and His love desire to bring all God's truth lovingly yet earnestly before others. They cannot but tell of His love, but they must not omit to tell of His righteous anger against sin. His love is indeed great, greater than the human mind can grasp. And as we think of these words we may well pray that He will speak to many and open their eyes even now to see their need of His wonderful and everlasting salvation. That glorious gift is entirely free through the work of the Lord Jesus on the Cross of Calvary.

We have seen that this is a pleasure loving age. But it is a joy to be able to tell of other kinds of pleasures, and these are real. We will see what Hebrews 11. 25 says concerning Moses. You have heard about him

and how God blest and used him in bringing Israel out of the land of Egypt. This man of God said that he would rather suffer affliction with the people of God than **enjoy the pleasures of sin**, which are only for a season. A very short time, indeed, yet unsaved ones do find pleasures in this world which amuse if we can "forget realities," **but these pleasures do not last**. God has been pleased to tell us of pleasures which never end (Psalm 16. 11) "In Thy presence is fulness of joy; at Thy right hand there are **pleasures for evermore**." How striking a contrast with the world's pleasures, "which are only for a season." God's servant was wise, as well as right, in choosing rather to suffer than have the pleasures of sin for a season. The way of self is foolish but its sinfulness against God must be emphasised first. Which class of pleasures are **you** choosing? One or the other! If unsaved you cannot please God, nor enjoy His heavenly pleasures. Oh, that God may speak and shew many the sinfulness and vanity of the pleasures of sin. To any who see and feel their need of salvation we can say,—God in His mercy waits to save, and then the pleasures of Christ will have an attraction, those which are for evermore, instead of the pleasures of sin, which ought to be hated? Which are you choosing? Eternity is so real, and the time will come when it will be too late to seek the Lord (Isaiah 55. 6, Proverbs 28. 29).

So many are far off, in sins are dead,
But 'twas for such Christ's precious blood was shed,
That God in mercy, and in wondrous love,
Still welcomes such, and saves from heaven above.

So many have been warned of that great day,
And how both heaven and earth will pass away,
Yet, heedless of God's wrath on sinners lost,
They still despise His great salvation's cost.

So many never, never stop and think,
How sinners lost are on hell's fearful brink.
But we can still, by grace, of mercy tell,
Of Him Who died to save from death and hell.

So many are so thoughtless all their days,
From early youth loving their sinful ways,
The Scriptures they reject, God's love despise,
Yet God will in His righteous wrath arise.

So many think God will not keep His word,
Though of His love and wrath alike they've heard,
Yet in their sinfulness, by Satan led,
They **will** go on, and in sin's pathway tread.

So many in this lawless, sinful age
Are turned aside by sin, and Satan's rage,
Yet, in God's mercy and in wondrous grace,
We tell of Him, Who took the sinner's place.

So many heedless are, and careless too,
But there are **some** concerned, although but few:—
Are you among the few, or many? which?
God waits and **gives**! His mercy is so rich!

A Few Words to Young Believers, and Older Ones too.

On Losing Time.

"THE time past of our life" has gone and if we did not then know the Lord Jesus Christ as our Saviour how wasted it was. But it is God's wondrous mercy that we have been brought to repentance and forgiveness and to Himself, and now it is our privilege to live for Him. How can we occupy our "time" aright? "Time," what is it? We become used to the **word**, but how difficult to realize all that it means. We **know** in part, and yet cannot explain. We cannot **see** time or **handle** it, but it is very real. It passes never to return, leaving an indelible record, as it were. I say "indelible," yet there is a precious aspect of contrast:—"Their sins and iniquities will I remember no more" (Heb. 10. 17). Such is the display of God's grace.

We all receive this responsibility. The poorest have the same income of time as the richest. It is a solemn **trusteeship**, and a believer desires ardently to use it to the glory of God. Remembering that "now is the acceptable time" (2 Cor. 6. 2), he wishes to spend his moments for the Lord.

But it is easier than we think to "lose time." We first remember laziness and Proverbs 24. 30-34, telling of the field of the slothful. It is natural to say "a little sleep," and to fold our hands longer than we intend. It is possible to sleep too little, but **many** children of God rob themselves of communion by rising too late. Time is lost whenever we illustrate Proverbs 26. 14, and let the opportunities slip, as it is written "My soul failed when he spake."

But we may be active, and nevertheless be constantly losing time. We may spend our moments for self and seek a measure of worldliness, and be as Israel who desired the vineyard for their own pleasure. We may have a parallel with the words of 1 Kings 20. 40, and be busy here and there, yet omit God's will. We think of Martha, active with **many** things (Luke 10. 40, 41), yet all the while losing time. What if we build that which is to be burnt up (1 Cor. 3. 15), because of not waiting to hear God's voice (Jer. 23. 22)! Further, we may do our work badly so that it needs to be done over again, we may lack godly motive, and so God may blow upon the vain effort (Hag. 1. 6-9). The only true investment of time and money is the will of God, in the enabling of the Holy Spirit. Luke 11. 42 helps us much, and one

longs that many readers, as well as the writer, may know how to "redeem the time" and "buy up the opportunity" (Eph. 5. 16), through communion with God (Gen. 5. 24).

As we ponder Matthew 26. 6-13 we see what is true use and what is loss, whatever others may think. Christ's standpoint and that of Judas were quite the opposite. Which shall be ours?

Power in Self or in Christ?

"MAN must have a power in himself. We must acknowledge our Maker, and do the best we can." With some such words one of the Quartermaster's staff addressed me. I could not doubt his natural sincerity, and his Scotch religiousness would manifest itself again and again. But, dear reader, if this was his ground of hope, could I say it satisfied God's claims? I could not. I sought to show our friend a power outside man, and something entirely contrasted with "our best"; and earnestly would I bring the same message to you. God will not come down to your efforts. His holy law stands. But is there no relief, is there no escape? Thank God, there is! The precious work of the Lord Jesus has answered the claim of God's broken law. By His perfect obedience He was manifestly able to become the perfect Sacrifice, and, if you feel your need of Him, if you acknowledge your powerlessness, not your power, how thankful I am to give this testimony as to myself and a great number who have proved the truth of the words, "When we were yet without strength, in due time Christ died for the ungodly" (Rom. 5. 6). Ah, dear reader, this is the precious Saviour you, too, need, and you will not find that He fails.

The believer has a bright prospect, and a retrospect. He looks back to Christ's finished work and to Christ's coming. Should not his present life be one of simple faith—faith that worketh by love?

* * *

There are three positions as to hope. A man may be **without** hope, or with a **false** hope, or with a hope that is an **anchor** of the soul. Which have you? The only "anchor-hope" is "in Christ Jesus."

* * *

God never disappoints faith. He delights to honour it. And His people have no reason to doubt or distrust Him. His character, His word and their experience call to the living exercises of living faith.

TALKS ABOUT PRESENT-DAY NEEDS.—60.

Gratitude for being among "the Called of Jesus Christ" (Rom. 1. 6).

HOW we should by grace shew forth the praises of Him Who hath **called us out of darkness** into His marvellous light (1 Pet. 2. 9. see also Col. 1. 13). Truly our hearts ought to overflow with grateful love when we think of His love, and the wonderful change He has wrought for us, and in us. We see that the work from beginning to end is the work of God Himself. An illustration is found in Mark 3. 13, 14: **He calleth unto Him "whom He would."** The words, "and they came unto Him," are full of deep teaching. For we see that when He **thus** calls there must be the response. O that there may be more remembrance of His calling in these days, when many imagine they can come **as they like**, and when God's holiness is forgotten to-day.

When God calls savingly there is the coming, and this we still expect to see in these perilous times. He calls, too, that His people may be **with Him**, even as the disciples were with their Lord before He sent them forth. How often Romans 8. 28 is repeated and yet how we have failed to realize the fulness of the words, "All things work together for good, to them that love God." Then we find the groundwork, "**To them who are the called according to His purpose**" (see also verse 30). How blessed to know that God has a real purpose in our daily life. He **had** a purpose in choosing us in Christ before the foundation of the world (Eph. 1. 1-4), and He has the same still. "That we should be holy and without blame before Him in love." Hence we read, "as He Which hath called you is holy, so be ye holy in all manner of conversation, because it is written, be ye holy, for I am holy." Thus we should seek, by grace, in the power of the Holy Spirit more and more likeness to our beloved Lord. In Romans 1. 7 and 1 Corinthians 1. 2 we read of those who are in Christ Jesus, "**called to be saints**" (holy ones). How we should seek to be more godly. 1 Corinthians 1. 9 adds, "God is faithful, by Whom ye were called into the fellowship of His Son Jesus Christ our Lord." How we should value such fellowship (see Phil. 3. 10, 1 John 1. 7). If we seek to have fellowship with Him, we shall seek to have fellowship one with another also, and with all who love the Lord Jesus and walk with Him in truth. The solemn words of warning in Galatians 6. 7 are heart-searching, and we, too, need to be

watchful, for Satan is ever busy, seeking to draw away from the truth. The Lord is our Keeper, and we would look alone to Him. Let us meditate much upon the exhortations as to our calling. It is a **holy calling** (2 Tim. 1. 9) and **heavenly** (Heb. 3. 1). What lives ours should be in view of such gracious words. "For God hath not **called** us unto uncleanness, but unto holiness" (1 Thess. 4. 7), again, "That ye walk worthy of the vocation wherewith ye are **called**" (Eph. 4. 1, see verse 4). "That ye walk worthy of God Who hath **called** you unto His kingdom and glory" (1 Thess. 2. 12). "Wherefore, the rather, brethren, give diligence to make your **calling** and election sure: for if ye do these things ye shall never fall" (2 Pet. 1. 10: see by the verses before what "these things" are). O that we may indeed be steadfast, immovable, always abounding in the work of the Lord, forasmuch as we know that our "labour is not in vain in the Lord" (1 Cor. 15. 58). Notice the promptness of Mary when her sister came and said "The Master is come and **calleth** for thee." She arose and came quickly unto Him. So we see how the sitting one came at once when called (John 11. 28, 29). May we be quick to obey.

We read the solemn words, Many are called but few are chosen (Matt. 22. 14). Are we by grace among the called and chosen ones? Then we must be faithful (Rev. 17. 14). But there are encouragements as to God's people and future blessings. "Whom He **called**, them He also justified; and whom He justified them He also glorified; (Romans 8. 30). "Faithful is He That calleth you Who also will do it" (1 Thess. 5. 23, 24). "Blessed are they which are called unto the marriage supper of the Lamb" (Rev. 19. 9). May it be ours to be among such privileged company, and all by grace in the power of the Holy Spirit. In closing, the words of 1 Corinthians 1. 2 indicate that **called** ones will **call** upon the name of the Lord in every place. May this be so to His praise in our experience.

If salvation is likened to a camel passing through the eye of a needle, it is a miracle. And it is: there is no need to explain the words away. Do not be afraid of the miracle of salvation.

* * * *

If we seek prayerfully to know what is God's will for us, we shall learn. But there must be earnest concern. And we need grace, in the enabling of the Holy Spirit, to remember, and bring verses together.

"The Pleasures of Sin."

THE words are startling. "Pleasure" is attractive, but "sin" is an **unpleasant word**. Yet there are pleasures of sin. We do not deny this. Possibly you will say, "Then why do you attack sin? Do you want to rob us of our pleasures?" Look at that infant enjoying the glow of a live coal: you hold back his hand: he cries. Why do you want to rob him of his pleasure? Look at that merry driver, racing toward a dangerous decline he knows not. Would you rob him of his pleasure, or rather bury his mangled body? Pleasure is not the standard of action, "pleasure" is poor and vain unless it has other things with it.

"The pleasures of sin" are only a bubble in permanence, and a poisonous drug in value. Will you say, "Let the drunkard have his wine, the opium smoker have his opium, and the madman do what he pleases"—or will you seek to hinder in any way you rightly can? The world does not know what sin means or what sin brings. Men will not stop to think. They are deceived, and **love** to have it so. A leap in the dark, a hoped for "chance" with the majority—such are the "attractions" of the god of this age, who has blinded the minds of many (2 Cor. 4. 4). "Pleasures" are miserable when they have an afterward of agony. How often is a man his own worst enemy: but he refuses to acknowledge this.

The Holy Spirit refers to those who count it pleasure to riot (2 Peter 2. 13), but does their "reckoning" make their actions into real joy? Not at all. The words of 1 Timothy 5. 6, "She that liveth in pleasure is dead while she liveth," have a deeper and more painful application than many know, when they first start on their own way. How sad are the wrecked lives of those who find the bitterness of a path of worldly excitement. Some may call it "seeing life;" it is only "seeing death." The words of Proverbs apply to many other cravings as well as that for wine,—“at the last it biteth like a serpent, and stingeth like an adder” (Prov. 23. 32). There are not a few who could testify in anguish to the truth of Proverbs 5. 11, 12,—“And thou mourn at the last, when thy flesh and thy body are consumed, and say, How have I hated instruction; and my heart despised reproof!” Truly, sin, “when it is finished, bringeth forth death.” It is an evil thing and bitter to go one's own way. But some do not find this out until after death!

How contrasted is the life that God sets forth, and its delightful goal. There is music in the words, "With Thee is the fountain of life:

in Thy light shall we see light" (Psalm 36. 9), and again, "Thou wilt show me the path of life, in Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore" (Psalm 16. 11). Ah, dear reader, we do not tell forth a miserable gospel, but a precious way of life, and peace, and blessedness, by the death of the Lord Jesus. He is mighty to save. The gospel is not a "kill-joy," everything else is, but because men do not see the end **at once**, their heart is set on their own way. The poison tastes sweet, but it is poison. The gospel is a "give-joy." It kills remorse, and brings **eternal** joy. What can compare with everlasting life and peace with God?

But it may be you say, "That is all very well, I agree as to the madness of riotous pleasures, they are wicked. I agree that Christ is the Saviour, but you must not have too much religion." Ah, dear friend, we are not preaching religion as you understand it, but a personal Saviour, and none can know Him too much. He transforms everything (2 Cor. 5. 17). Do not think that "the pleasures of sin" are limited to murder and debauchery. In Hebrews 11. 25, where the words come, we see that Moses regarded the glare of Pharaoh's court as "the pleasures of sin," and found joy in suffering affliction with the people of God. If we realize that the world has rejected the Son of God's love, and remains ungrateful beyond words, we shall judge many things as sinful, because of our new standpoint of love to Him. And this is a test for a Christian. Unless we grieve over that which is against God how can we claim to be His children? It is this that our hearts would emphasize. "Where your treasure is, there will your heart be also" (Matt. 6. 21). Unless we find **delight** in salvation by the blood of Christ, and in the words of Scripture, may it not be that, after all, we too are unsaved ones, and following the disguised "pleasures of sin." Self is not always openly evil. **Our own way**, however religious, must lead to hell. Let us dread **our own** ideas of salvation, and if we have not come in God's way as guilty, troubled sinners to the Lord Jesus, how can we risk one day more without the precious crisis of seeking Him? (Isa. 55. 6).

Never be amused at sin: it brought man to judgment, and brought the Lord of glory to Calvary. O to hate sin more as God hates. The words of Hebrews 1. 9, concerning Christ are impressive, "Thou hast loved righteousness and hated iniquity."

Suggested Daily Readings.

"IF THE LORD WILL":—APRIL 1930.

Day	READING		LEARNING	
	Psalms.	Rom.	Rom.	Ps. 119.
1	106. 16-33	3. 1-18	5,1	124
2	106. 34-48	3. 19-31	2	125
3	107. 1-22	4. 1-12	3,4	126
4	107. 23-43	4. 13-25	5	127
5	108.	5. 1-11	6	128
6	109.	5. 12-21	7	129, 130
7	110.	6. 1-11	8	131
8	111.	6. 12-23	9	132
9	112.	7. 1-12	10	133
10	113.	7. 13-25	11	134
11	114.	8. 1-11	Ps. 111. 1	135
12	115.	8. 12-25	2	136
13	116, 117	8. 26-39	3	137, 138
14	118.	9. 1-16	4	139
15	119. 1-32	9. 17-33	5	140
16	119. 33-64	10. 1-15	6	141
17	119. 65-96	10. 16-11.6	7	142
18	119. 97-128	11. 7-21	8	143
19	119. 129-144	11. 22-36	9	144
20	119. 145-176	12. 1-21	10	145, 146
21	120.	13. 1-14	Rom. 11. 25	147
22	121.	14. 1-12	26	148
23	122.	14. 13-23	27	149
24	123.	15. 1-14	28, 29	150
25	124.	15. 15-33	30, 31	151
26	125.	16. 1-16	32	152
27	126.	16. 17-27	33, 34	153, 154
28	127.	1. Cor. 1. 1-17	35, 36	155
29	128.	1. 18-31	12. 1	156
30	129.	2. 1-16	2	157

Notes on Memorized Verses.

ROMANS 5. 1-11.

Justification is a present fact: believers are already made the righteousness of God in Christ (2 Cor. 5 21). "Peace" the work of righteousness is peace (Isa. 32. 17, Rom. 14. 17, Heb. 7. 2). 2. "By Whom"—everything in Him. "Also" goes with "access": 'tis not "by Whom also," as if He was only an "also": the blessings are "also's" but He is the One Cause. "We have had," "we have taken a stand," "has been poured out" (5): these perfect tenses in the Greek emphasize fixity. The glory (linked with grace as in 1 Peter 5. 10), is in view, tribulations are now (see Eph. 3. 13) but in both we "boast." 3. We value trials because of the fruits even to-day. All men illustrate this physically (e.g. tiredness is not rejected, when any long to reach a goal: a little pain is welcomed, if a splinter is thereby pulled out), let us enjoy the spiritual counterpart. And there are further fruits (Heb. 12. 11). "Worketh": nothing is without an object (2 Cor. 12. 7) and each "fruit" leads to further fruit and blessing (4). 5. We know God's love too well to be ashamed. 6. 7. "For." 8. "But": deeply important conjunctions (John 3. 16, Eph. 2. 4). 8. We were neither good nor righteous, but the

Righteous One died. "His own love": this is clear as we realize the Deity of Christ. 9. He has gone through judgment for us and now will He lose us?—Impossibly (Heb. 7. 25) "Shall"—certainty. 10. Again past grace is a pledge of future glory, and then present devotedness to Him comes to view. (Never read John 10. 28 without 27, nor forget Heb. 5—"obey Him.") We have received the reconciliation (marg.) because God received the atonement.

PSALM 111. 1-10.

An acrostic psalm: how can we illustrate in English? In verse 1, Abounding praise. Before the assembly: in verse 2, Choice works of God's greatness, Discovered by (rather, to) His delighted people, and so throughout, to help memory, and to suggest the whole alphabet is to be used in thanksgiving: man possesses a language that he may glorify God. Observe the stress on God's work and works (2, 3, 4, 6, 7). O that we may "take pleasure" (2), and "remember" (4), and rejoice in whatever He shows us (6, cf. John 16. 14). Contrast His people (6, 9) with those who know Him not. "His Commandments" must never be omitted (7): how many times does the word "His" occur? 9 Redemption was not evolved, but sent. Those who know His covenant revere Him: it is a grave mistake for children of God to take "religious titles," and, among them, to appropriate this description of the Lord. 10. No progress in wisdom without "the fear of the Lord." "That do," compare Daniel 11. 32, John 13. 17. The climax is praise—never to cease.

* Psalm 112 is a linked acrostic as to the man who is blessed,—parallels and contrasts in general, and of equivalent lines may help praise.

ROMANS 11. 25—12. 2.

It is easy to make mistakes, and to become proud, through ignorance. Pride of blessings is here before us: let us beware of this. 26, "So," "as": the two words go together: the sureness is because "it is written": "so" means more than "then." 26, "Turn away ungodliness": none are saved to continue in sin (cf. Acts 3. 26). 27, Isaiah 59. 20: 28. Enemies, not hated by you: "enemy" is an active word: the believer is hated, not hating (so in Matt. 10. 34-36 there is one sword, and the believing man has foes, not is a foe. Infidel objectors frequently forget this when quoting half the passage). 30. God's overruling. 31. "Not believed your mercy," i.e. the mercy to you, that they also may be merced"—not by your mercy but by God's grace, not on Jewish ground but on mercy's ground: God will not have an unsaved Israel: the national restoration is of individual believers (each grafted in Christ is now the Root).* 33. Riches, wisdom, knowledge: all meditation leads to praise. "His." 34. None other knew, none other helped:—this passage also emphasizes the Deity of Christ. 36. Election leads to praise, and all-round godliness (12. 1). The positive of 12. 1 does not make unnecessary the negative of 12. 2, followed by a positive again. This verse shows why we often fail to know the will of God: the Holy Spirit teaches those who are teachable: worldliness blinds the eyes (Ps. 119. 18). * Leaflets gladly sent.

Correspondence from any Believers and Enquirers:—

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

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Thoughts from The Word of God

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MAY, 1930.
Free.

"Except a man be born again,
he cannot see the Kingdom of
God." John 3. 3.

"If any man is in Christ he
is a new creation."

2 Corinthians 5. 17.

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

"O Righteous Father, the
world hath not known Thee: but
I have known Thee, and these
have known that Thou hast sent
Me, and I have declared unto
them Thy Name, and will de-
clare it: that the love wherewith
Thou hast loved Me may be in
them, and I in them."

John 17. 25, 26.

"After this manner therefore
pray ye: Our Father, Which art
in heaven." Matthew 6. 9.

Some lovingly enquire about the "Subscription." Valuing
this thoughtfulness and interest, we would refer them to
leaflets (will be gladly sent):—"Hitherto Hath the Lord
Helped Us," "Behold the Mounts,—Behold I Am the Lord,"
"A Further Record of Paths 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

A MAGAZINE TO EXALT THE NAME OF
THE LORD JESUS, AND TO REMEMBER THE
WAY AS TO WHICH HE SAID, "YE ARE MY
FRIENDS, IF YE DO WHATSOEVER I COM-
MAND YOU," NOT THAT OBEDIENCE IS
THE ROOT OF SALVATION, BUT ITS FRUIT
WHEN ANY HAVE BEEN QUICKENED BY
THE HOLY SPIRIT, BECAUSE OF THE
PRECIOUS DEATH OF CHRIST.

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

"But now in Christ Jesus ye
who sometimes were far off are
made nigh by the blood of
Christ." Ephesians 2. 13.

"Go to My brethren, and say
unto them, I ascend unto My
Father, and your Father."

John 20. 17.

"If ye call on the Father,
Who without respect of persons
judgeth according to every man's
work, pass the time of your
sojourning here in fear: foras-
much as ye know that ye were
not redeemed with corruptible
things, as silver and gold...
but with the precious blood of
Christ, as of a Lamb without
blemish and without spot."

1 Peter 1. 17-19.

SOME OF THE CONTENTS. Pages.

Words of Encouragement ...	34
The History of Jonah and the Message as to our Lives ...	34
A Wonderful Gift and a Wonderful Change ...	36
Some Jottings on Zechariah's Visions ...	37
Meditations on God's Present Realities	38
The Largest Hope ...	39
Notes on Memorized Verses ...	40

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, etc., some Wednesdays.

Words of Introduction.

BY the grace of God we send forth another issue.
The same glorious Gospel, the same way of
simple obedience, the same blessed hope. It is a
privilege to have an unchanged, unchanging and
unchangeable message. God will not disappoint
hope that rests in His Beloved Son. This is a
hope that maketh not ashamed (Rom. 5. 5). Enabled
by His grace we long to realize the responsibilities
attached. Grace **never** excuses sin, nor leads to
disobedience. The more we emphasize free and
mighty grace, the more should we lay a simple,
yet earnest, stress on love's diligence (Heb. 6. 11),
as the fruit, evidence, and accompaniment of grace:—
a definite and commanded responsibility in view
of the glory of our Heavenly Father, and the
Judgment Seat of Christ.

"The Light of the Knowledge of the Glory of
God, in the Face of Jesus Christ." 2 Corinthians
4. 6.

How black the darkness had His light not shined,
But He was pleased the darkened ones to find;
Darkness dispelled, our blindness changed to sight,
We praise His Name, rejoicing in His light.

'Tis all by grace: in Christ the light we see,
Had He not died in darkness still were we:
Guilty and lost, we had no hope, nor claim,
But, saved by grace, we glorify His Name.

Ne'er will the darkness of God's wrath abide
On those who in His Son can now confide:
We see His glory in our Saviour's face
No longer wrath, but glory of His grace.

Words of Encouragement.

There is, in Scripture, "THROUGH HIM a spiritual reminder of THAT LOVED US." God's gracious interest.

We are not merely His subjects but His children. 'Love—love—love is again and again emphasized. "God so loved," "The Son of God . . . loved," "I have loved thee with an everlasting love," "Yea, He loved the people," "The Father Himself loveth you," "Unto Him That loveth us." We cannot get away from this note of love, nor would we. True, it makes us ashamed that we do not love Him more. But it is our joy that He loves, and we long to love Him more;—we would by grace be seeking to love Him more.

Persecution cannot kill a believer's eternal life. Laid low, he is exalted. Conquered, he is more than a conqueror (Rom. 8. 37). The only real defeat is—SIN. Our Heavenly Father does not love less when His people are "unpopular." He does not reduce His love when they are poor and needy. His love is constant and victorious.

He calls forth our love. The Lord Jesus said, "Simon, son of Jonas, lovest thou Me more than these?" (John 21. 15). He seeks our love. The Ephesian angel who had left his first love is lovingly, yet sorrowfully, reproved. How blessed is the holy contrast of the love that abounds yet more and more (Phil. 1. 9). May that be ours.

The History of Jonah, and The Message as to our Lives.

THE Book of Jonah is history. The Lord Jesus Christ has said so (Matt. 12. 39-41, 16. 4). Any hint otherwise is blasphemy. There is, secondly, a precious type, in God's overruling of history (cf. Gal. 4. 22-31), a type of Christ's death and resurrection. As with many types, there are striking contrasts as well as parallels. Jonah suffered through his own waywardness, the Lord Jesus not only suffered but actually died because of the sins of others. In each case we see blessing to the Gentiles. But beyond the historical and prophetic or dispensational teaching of this remarkable book, we have many practical lessons for our own daily life and walk. This is more of a mirror than at first we acknowledge, and in Jonah's failures we see our own.

How many would have anticipated a different order in the book? Chapter 2 would have been the climax. Jonah's last words would not have been those of 4. 9 if a man had written them. After so remarkable a deliverance, are we not

amazed that he went back to his old arguments and sullenness? Amazed, yes,—until we know our own character. If Jonah had never been sent to the Ninevites, his life might have been written in a different strain. If Job had not been brought to his great testing, he would never have uttered many distressing words. We are all like Peter, and say, "I am ready," but do not know ourselves till trials mount up, or till "our" plan is crossed, and crossed out.

Jonah did not wish to go to Nineveh. He appears to have had little love for those of another nation, and to have been afraid of God's mercy. Some quite mis-read the book, as if God surprisingly broke His word of warning; far from thinking this, Jonah expected such forbearance (4. 2). Observe, moreover, 'tis not, "Yet forty days, and Nineveh shall be overthrown at once." The promise is forty days respite, and the interval afterwards may be one day or a hundred years. The striking fact is that the Ninevites did not keep up their evil course till the last certain day of respite, but repented at once. How many speak otherwise of salvation, as if they wished to be saved after their years of so-called pleasure first. A miserable evidence of an impenitent heart, despising true blessings.

Jonah was selfish. He could sleep when wandering from God, and when others were alarmed. Never let us infer that "a ship going," and ability to sleep undisturbed, prove God's path and a restful conscience. Arguments from "circumstances" are full of errors; let us keep to God's words.

When the climax came Jonah truly repented. There is no doubt as to this. The second chapter is the recorded experience of a humbled heart. Evidently he knew Scripture well beforehand, yet this, as head-knowledge, did not keep him from his own wish and way. But we thank God for real repentance, and its fruit in obedience.

"The second time" (3.1). As to law, there is no "second time." True, God in grace has provided beyond this, "the Second Man, the Lord from heaven," But law gave, and gives, no second chance. In the sphere of service, Peter may be used after denial, John Mark after departing, and Jonah after waywardness. But how softly we should go when mercy thus condescends. Love's exactness must be tested. "the preaching that I bid thee." And "Jonah arose:" "according to the word of the Lord" should be the key to our life. "As the Lord commanded Moses" is a precious refrain in Exodus 40: has it a parallel in our daily life?

(If the Lord will, to be continued).

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice" (1 Pet. 4. 12).

"For he that cometh to God must believe that He (God) is, and that He is a Rewarder of them that diligently seek Him" (Heb. 11. 6).

"God is love" (1 John 4. 8, see verse 7).

"God is our Refuge and Strength, a very present Help in trouble" (Ps. 46. 1)

Why should we think it strange when trials come?
How can we ever murmur, or be dumb:—
When we should peaceful be and ever say,
Let God be magnified in life alway.

Where is our faith, if we in trial fret?
God never fails, He will not once forget,
Nor will He ever leave the weakest saint;—
Then why should we despond, or fear, or faint?
We should look up, and trust our gracious God,
Since we are saved, and bought by poured out blood:
How can we e'er forget that Glorious One,
Who died to save, God's well beloved Son?

A life of praise, since saved by sov'reign grace,
Should be our aim,—saved out from Adam's race:
Our daily life for Him Who freely died
Should be a song, however we are tried.

God is, and God is love, He will not fail,
But in, and over, all He must prevail,
Then let us look on high, and trust in Him,
With all our soul, with faith that ne'er grows dim.

God is our Refuge, and our Strength as well,
And we are saved, saved from the doom of hell:
How can we fail to praise and to adore,
Our glorious Lord. Whose coming is so sure!

"IF THE LORD WILL":—

GATHERINGS for BELIEVING MEN,

John Pearce Restaurant,

2, MINORIES (side entrance, 2nd floor), adjoining Aldgate.

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 FOR MAY.

6th SACRIFICES IN THE SCRIPTURE.

1. The First Sacrifice (Gen. 3), and "He shall be seen" (Gen. 22. 14).
2. God's arrangement in Leviticus, with Thoughts on the Passover and the Day of Atonement.
3. The Limitations of the Types, and the Glory of the Antitype.
4. "The Sacrifice of Praise" (Heb. 13. 15).
5. Thoughts on Ezekiel 40-48.

13th. SOME SIMPLE FACTS THAT HELP IN BIBLE STUDY.

1. Scripture Weights and Measures.
2. Geography and History.
3. Eastern Allusions.
4. Some Obsolete Words in our English Version.
5. Everything wrapped up in Prayer.

20th. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.

27th. HAS GOD PROMISED REVIVING? WHAT WILL ITS CHARACTER BE?

1. The Message of Matthew 25. 1-13, 2 Peter 3. 9, Revelation 12, etc.
2. The Peril of overlooking any Promises of God.
3. Love's Preparation for our Coming Lord.
4. The Nature of the Reviving, with Thoughts on our Present Attitude in the Enabling of the Holy Spirit.

THOUGHTS AS TO PRAISE AND PRAYER.

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." Colossians 4. 2.

"To this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at My word." (Isaiah 66. 2).

1. For God's gracious humbling of His own people (Isa. 57. 15, cf. Zeph. 3. 11, 12. 1 Pet. 5. 6).
2. For Christian concern, among believers, that their children may be trained for the Lord and His glory.
3. For lands that we often overlook, e.g., Czechoslovakia, French Indo-China, Gold Coast, Mexico, Peru.
4. For the Lord's enabling in that which we desire to be His work through these pages, and through the journeys of His dear people associated with the sending forth, and through the testimony to Jews and Gentiles of varied nations in the great city of London—with more inhabitants than many lands. Only as He is exalted, and we are made lowly, can there be true prosperity.

"The Word of the Lord. . . . Hanameel . . . shall come . . . saying, Buy . . . I knew that this was the Word of the Lord . . . and I bought . . . when I had delivered the evidence . . . I prayed." Jeremiah 32. 6, 7, 9, 16.

We were unlovely, unloving and unlovable, yet God loved, and loves, and will love, and has caused us to love Him, and "one another," and to speak of His great love, with a desire to love Him more and more.

* * *

Truth is in perfect harmony with itself. Though we know in part, we catch more than glimpses of this wondrous harmony even now. Error keeps on bringing in confusion, but truth illustrates its inherent truthfulness, by fitting in with other portions of the one glorious orb of Divine teaching, and we cannot but praise.

* * *

The confidence of a heart-broken sinner in our glorious Saviour is never misplaced.

THE CHILDREN'S COLUMNS.

**A Wonderful Gift and
A Wonderful Charge.**

HOW few there are who think about God's gifts, yet they are so many we cannot count them; "They are more than can be numbered." Think only for a moment, and see how many of God's gifts you can count in such a short time. The air we breathe is God's gift; the sun and the rain, the moon and the stars, food and flowers, grass and trees, all are **God's** gifts. Nor can we forget health and sleep. How we value these, but I fear there are not many who remember that all these things are from God. Yet what should we do without them, can you tell me?

We read in James 1. 17, "every good gift, and every perfect gift, is from above and cometh down from the Father of lights, with Whom is no variableness, neither shadow of turning." God has spoken, and He will not change His word. I want to write now about what is, indeed, the most wonderful Gift; the gift of the Lord Jesus, God's beloved Son, who in wondrous love came down from His glory to live and die for ungodly ones. Such are all by nature, though many do not believe it. They may say they are sinners, without **feeling** the need of the precious work of the Lord Jesus, Whose precious poured out blood alone can save poor rebels. Well might God's servant of old exclaim, "Thanks be unto God for **His unspeakable Gift**" (2 Cor. 9. 15). What love that He Who was God should lay aside His glory and come down to this earth, to be despised and rejected of sinners. Yet He so loved that He was willing for all the suffering, that guilty sinners, young and old, out from all lands, might be saved through His shed blood. We call to mind the words written in 2 Corinthians 8. 9, "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." How wonderful is this true statement. Salvation is a marvellous Gift, the Gift of eternal life (Rom. 6. 23), and with it there is a marvellous change in every way. But, alas, this is not always seen in these perilous times as it should be, and many speak carelessly of the work of the Lord Jesus and God's so great salvation. His work is indeed **great**, and so is the change in daily life when salvation is really possessed. Yet how many speak lightly of being saved, when "Salvation is of the Lord" (Jonah 2. 9). It is a new creation (2 Cor. 5. 17), something quite new,

with new wishes and desires. We can see the wonderful change in 1 Peter 2. 9:—"That ye should shew forth the praises of Him Who hath called you **out of darkness into His marvellous light.**"

In Colossians 1. 13 we read, "Who hath delivered us from the power of darkness and hath translated us into the Kingdom of His dear Son" (cf. 1 Cor. 1. 9), and in 1 Thess. 1. 9, "**Ye turned to God** from idols to serve the living and true God." Then we have another precious statement in John 5. 24. The Lord Jesus said, "Verily, verily, I say unto you, he that heareth My word, and believeth on Him that sent Me, **hath everlasting life**, and shall not come into condemnation, but is **passed from death unto life.**" Surely that is a glorious change, and all through the wonderful work of the Lord Jesus on the Cross of Calvary. How blest and privileged are all who really know Him as the Saviour of sinners, and as their own personal and ever present Saviour. Saved ones have eternal life now, and it is the gift of God through His beloved Son. They were once in the family of sin, now they are born again (John 3. 7), and are in the family of God. Such are indeed blest, not only now, but for ever (John 10. 28). Those who are truly born from above long for many more to have the riches of Salvation. God is very merciful and still saves. May He work in many who read these messages, and bring them by His grace to rest in the finished work of Christ, and to praise Him for His wonderful gift and the wonderful change it makes.

Salvation is a work of grace,
Through Him Who took the sinner's place,
He came from heaven to live and die.
His love the only reason why.

Salvation is of God the Lord,
'Tis clearly written in His word;
There is none other way whereby
A guilty sinner can draw nigh.

Salvation is a change, indeed,
Which lost and guilty sinners need;
'Tis through the precious blood of Christ,
Whose death for rebels hath sufficed.

Salvation is a wondrous change
Which God will never re-arrange.
'Tis fixed and firm for evermore,
God's precious word is ever sure.

Salvation through Christ's blood, once given,
Is still the only way to heaven,
None other Name can e'er be found,
'Tis by His death grace can abound.

Salvation is the gift of God,
For ever through Christ's precious blood;
A new creation, heavenly birth,
For sinners now redeemed from earth.

Salvation is so wondrous free,
 Though Him Who paid the penalty:
 Yes, full and free to sinners lost,
 Though none can ever tell the cost.
 Have you this gift, so full and free,
 Through Him Who died on Calvary's tree,
 Or are you still far off and dead,
 Without His blood, so freely shed?

Some Jottings on Zechariah's Visions.

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

IT is important that young believers, as the Thessalonians, should know something of the prophetic Scriptures (2 Thess. 2. 5), and let us ever add, that they should know the glory of the Centre of prophecy, and look for their coming Lord (1 Thess. 1. 10). Prophetic study is practical as the beginning and ending of Mark 13 testify (verses 5 and 37): godly "taking heed" is fruit of prayerful meditation.

When God brought back a remnant of Israel, in the days of Cyrus, he gave a type of a greater return under an infinitely greater Shepherd (Isa. 44. 28, see Zech. 6. 13), and the visions of Zechariah, who in loving fellowship with Haggai prophesied at that time, help the prayer, "Even so come, Lord Jesus." We find eight visions: it may be well for the young believer to search them out for himself (or herself) **before** reading further.

The first and the last bring before us the chariots of God's executive. Possibly the cherubim in Ezekiel suggest the sanctuary more fully, and horses, which we find here, the appointments of His providence. It is blessed to know that He is controlling all. The second vision has a twofold "four"—four horses and four carpenters—it is the laying low of the powers of the Gentiles. The third vision continues the thought that the Lord will claim Jerusalem again:—ch. 2. 12 is very definite and cannot be explained away. And every believer should remember Psalm 102. 14 and 122. 6. God delights to keep His word.

The next pair of parables bring before us the house rather than the land, and the priestly blessing. Once in the year Israel's high priest stood before God in white robes (Lev. 16). Evidently Zechariah 3 refers to this, but, behold, here he has filthy garments. Thus the glory of man fails, and there is no restoration of Israel on natural Jewish ground, but only in relation to Christ. Hence we have the holiest of all, and acceptance, followed by the

holy place and worship. This order is spiritually helpful. Believers have the antitype now "in Christ Jesus," and the words of verse 6 apply, "not by might, nor by power, but by **My Spirit**, saith the Lord." The oil, typifying the Holy Spirit, was **upon** the blood in the experience of the cleansed leper (Lev. 14), worship is to be the glad fruit of acceptance. The stress on fruit and continuance is before us in the same vision (4. 11-14). But Satan has his imitation, or travesty, for everything, as the Book of Revelation shows. Hence the next pair of visions brings before us a **measuring** quite different from that of chapter 3. Those who have studied the Tabernacle in the wilderness a little will notice that we have here a curse which is the same size as the holy place. (2) The margin of verse 3 brings out the meaning more fully, and we are reminded of Psalm 94. 20. 'Antichrist will encourage lawlessness. How solemn is the end of the house into which this enters. And just as the previous pair brought before us **God's** "holy of holies" as well as the holy place with the lampstand, so here we find a further vision, with a travesty of the ark, an ephah in its measure, but with wickedness, the opposite of God's holy law, inside, and a talent of lead, not a mercy seat of gold, on top. This is Satan's throne (cf. Rev. 2. 13), and it returns *via* Palestine to Babylon. Again we have a house,—the contrast with God's temple (verse 11) Babylon and the land of Shinar are opposed to Jerusalem and the land of Israel. But God's city shall remain, whereas the words of judgment are yet to sound forth. "Babylon is fallen, is fallen." The child of God can thus see that these chapters are to bring before us Satan's purpose awhile, and God's eternal purpose. It is remarkable how much Scripture leads up to the coming again of the Lord Jesus. A glance at the last verses of the "Minor Prophets" (minor, in length: equally inspired) will make this clear, and lead many to pray once more and often, "Even so, come, Lord Jesus."

Salvation is not only a word, it sets forth a fact, a reality, an experience.

* * * *

Acts 2. 42-47 is striking. Observe (42) the fourfold unity: Cf. the four manifest **bars** of the tabernacle boards: **One** was within. 43, Not necessarily "by" all (1 Cor. 12. 29). 44, All in loving "fellowship" (from the same root): Communion, not communism: "isms" are very dead. 45, "As" holy promptness: a brother was dearer to the heart than goods. 46, 47, The background for praise. "Grace towards all the people" (John 13. 35, Col. 4. 5). The Lord added: how different is Mr. So and so's revival. O to get back to God's Will.

TALKS ABOUT PRESENT-DAY NEEDS.—61.

Meditations on God's Present Realities.

WE call to mind the wonderful passages which speak of God Who ever was, and is and ever will be. How we must ever fail, while in the body, to understand **all** that this means. Surely we have to say, as one said in another context, "Such knowledge is too wonderful for me." We shall know more fully God's greatness and also the greatness of His love in the future glory. Till then we would humbly bow before Him Who is infinitely holy. Shall we turn to Hebrew 11. 6, which is familiar to us, and yet ever precious and full of comfort? "Without faith it is impossible to please Him; for he that cometh to God must believe that **He is**, and that He is a Rewarder of them that diligently seek Him." Then in 1 John 4. 8 we read "He that loveth not knoweth not God, **for God is love.**" Psalm 145. 9 declares, "**The Lord is good to all**, His tender mercies are over all His works." In verse 17 our hearts read the precious words, "**The Lord is righteous in all His ways, and holy in all His works.**" There are many passages about the righteousness of God, and all His many attributes. How this should encourage and cheer His redeemed people amid all the trials and tests of faith in our brief life on earth. The righteousness of God is plainly set forth throughout the Scriptures. Nahum 1. 7 is another passage which is a comfort to tired and troubled ones. "**The Lord is good**, a Stronghold in the day of trouble; and He knoweth them that trust in Him" (see also Ps. 73. 1). We call to mind Psalm 121. 5, "**The Lord is thy Keeper.**" Isaiah 27. 3, shows He keeps His people day and night, yea, every moment. How safe and blest are all such. If we look around, we see the great power of Satan, and we know according to God's truth that he will manifest greater power. How comforting therefore are the words of 1 John 4. 4 "**Greater is He** that is in you (the Holy Spirit) than he that is in the world." The Greater One will have the victory, and in His power we can rest, and be, by grace, among the overcoming ones. It was said to some of old, "**The Lord is with you while ye be with Him,**" and the words are added "If ye seek Him, He will be found of you; but if ye forsake Him, He will forsake you." A solemn warning, and God still uses warnings to-day. May we ever continue with Him and seek Him in everything. Concerning His Name

we have great encouragement in Proverbs 18. 10, "**The Name of the Lord is a strong Tower** the righteous runneth into it, and is safe." So Psalm 76. 1 and 96. 4. How we value His unveiling of what He is: Scripture is invigorating: "Thy word is a lamp unto my feet and a light unto my path" (Ps. 119. 105). How we need such a lamp and light in this dark world. Then in Proverbs 4. 18 there is another present encouragement: "**The path of the just is as the shining light**, that shineth more and more unto the perfect day." I wonder how many of us find this to be our experience day by day, as we go onward in the Christian life?

Wisdom is a tree of life. God has much precious fruit ready for His people's food. "**She is a tree of life** to them that lay hold upon her, and happy is everyone that retaineth her" (Prov. 3. 18, see verses 15-17). We have already thought of God's greatness, but it is important to experience our response to this. "**The Lord is great and greatly to be praised** and His greatness is unsearchable." (Ps. 145. 3, see 89. 7). May we think much of God's majesty and of His mighty power. May it be our joy and delight to love Him, to fear Him to praise Him, and to walk humbly with Him in His marvellous light; and all in the power of the Holy Spirit, and by His gracious enabling. 'Tis blessed to know that **God is** and that **He is a Rewarder** of them that diligently seek Him. That **He is holy**, and His Name is holy (Ps. 99. 5, 9). Oh that we may realize more His holiness, so that we may rightly honour Him and exalt His Name in our daily life.

A fresh emphasis on His interest to-day is found in Psalm 46. 1, a verse often repeated and well-known, yet ever precious and fresh, "**God is our Refuge and Strength**, a very present Help in trouble." How safe and blest are all the redeemed. May this be more manifest day by day. And there are many other precious and familiar passages, some with the personal note, as Psalm 27.1: **The Lord is my Light**, and **my Salvation**, whom shall I fear? **the Lord is the Strength** of my life, of whom shall I be afraid? Is not this a strong consolation? There is naught to fear if we are thus privileged (Isa. 51. 12, 13). We could with spiritual profit continue reading on many other portions of God's precious truth, but shall we conclude our brief meditation with another very familiar Psalm, which is more frequently taught than any other, yet its fulness is never exhausted by God's dear people at any time. "**The Lord is my Shepherd**; I shall not want" (Psalm 23.

1). Christ is the Good Shepherd Who gave His life for the sheep, and how we should value the related words of John 10. 27, 28, "My sheep hear my voice, and I know them, and they follow Me, and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of My hand" (cf. 29). Surely there is no want to those who know and fear Him. I have found it very helpful to repeat these words when alone. May many others enjoy the same precious privilege, and may all our experiences be with the desire that God may be exalted in the daily life of His dear people amid the evils of these last and lawless days. 'Tis blessed to know that all God's words are for ever sure (Psalm 119. 89). He never fails! May our praise ascend in view of Christ's coming again, with a present realization of His present love.

The Largest Hope.

MEN tell me of a larger hope, but they give **no** guarantee, **no** assurance, **no** proof. God has already given "the largest hope," and the evidence of it by the earnest of the Spirit in His people's hearts (2 Cor. 1. 22). You may reply "No," but a thousand "No's" will not undo experience,—a million "No's" will not nullify the exceeding great and precious promises of God. We have "the largest hope."

Are you willing to stay and hear what it is? God has given to His people the glorious hope of being with Him for ever,—the length is beyond human measure. He has given the prospect of **all** heavenly blessings,—the height surpasses human understanding. And this is not only for two or three, but for a great number whom no man can number,—such is its amazing breadth. There is no emptiness here, there is all fulness. Christ has nothing but fulness (John 1. 16). And our hearts say, "Thanks be unto God for His unspeakable Gift." Is not this "the largest hope?"

Tell me, what can you offer as an alternative to take the place of the prerogatives of **children of God**? Relationship to **Him**, the Creator of all, is a fact, even a close relationship so that it is not a lie to call Him "Father."

Is not this an infinite privilege? Have you something to propose instead of eternal joy in eternal sinlessness? All that a man can suggest seems too small to consider for a moment. Verily in Christ we have "the largest hope," and precious anticipations of its fulness are ours to-day. And our hope maketh not ashamed, because the love of God is already shed

abroad in our hearts by the Holy Spirit Which is given unto us (Rom. 5. 5). "This is the record, that God hath given to us eternal life, and this life is in His Son" (1 John 5. 11). And in the context we read "He that believeth in the Son of God hath the witness in himself," and another Scripture saith that the Spirit "beareth witness with our spirit that we are the children of God" (Rom. 8. 16). So complete is salvation by the blood of Christ, and so great are the **present** blessings, with the climax of this "largest hope" ever in view, as our hearts say, "Even so, come, Lord Jesus."

But there is not only no alternative from a **man's** standpoint, **God** has nothing more to give. Under the law there were animal sacrifices. They did not take away sins, being only pictures: nor were they offered for **every** sin, as David learnt in anguish. But now that Christ has come in the fulness of time He has infinitely surpassed all the types and died for all manner of sinners, but there shall be nothing to surpass Him. God has **no** reserve "larger hopes" to save those who despise His beloved Son. To ignore Christ is to love death, and to choose judgment. Think not that, after all, the mercy of God will, somehow, or other, overlook sin and provide some way of escape for Christ-rejectors. Unless you and I have come to Him, as unworthy, guilty sinners, and become the righteousness of God in Him, we shall be condemned for ever. 'Tis a vain hope that despises the largest hope. There are two sides to this hope—inside and outside. And—the fact that God has made the "inside" depend on such a wondrous Gift makes clear to every thoughtful reader that He views the "outside" as involving a heavier judgment than men can conceive. "The largest hope" is not universal. Unless I own myself a sinner and come to Christ, I have **no** right to speak of Him as my Saviour. And if I have "**no** right" ~~so to do~~ I add sin to sin if I claim salvation falsely. And God will allow no deceit at the Great White Throne. There is a blessed hope (Tit. 2. 13), there is a hope which is an anchor of the soul (Heb. 6. 18, 19), but there is the opposite, and the wrath of God abideth (John 3. 36).

From the standpoint of accountability, it is **evil** to ignore the Lord Jesus. From the standpoint of wisdom it is folly. From the standpoint of gratefulness it is basest ingratitude. There is no standpoint from which it may be defended. Ah, dear reader, will you make light of God's record, and of God's invitation, "Come, for all things are now ready!"

"The largest hope" reveals His character, and no destitute sinner shall be refused. His door is widely open, not ajar. No one who pleads the name of Christ in heartbrokenness will find that God turns a deaf ear. He has rivers of mercy according to the riches of His grace, and behold, now is the accepted time, behold, now is the day of salvation (2 Cor. 6.2).

It is a glorious privilege to be able to proclaim, without any hesitation, "the largest hope."

Suggested Daily Readings.

"IF THE LORD WILL":—MAY 1930.

Day	READING		LEARNING	
	Psalms.	1 Corinthians	1. Cor.	Ps 119.
1	130, 131	3. 1-11	3,5	158
2	132.	3. 12-23	6	159
3	133, 134	4. 1-10	7	160
4	135.	4. 11-21	8	161, 162
5	136.	5. 1-13	9	163
6	137.	6. 1-20	10	164
7	138.	7. 1-17	11	165
8	139.	7. 18-40	12	166
9	140.	8. 1-13	13	167
10	141.	9. 1-14	14	168
11	142.	9. 15-27	15	169, 170
12	143.	10. 1-14	16	171
13	144.	10. 15-33	Ps. 145. 1,2	172
14	145.	11. 1-16	3	173
15	146.	11. 17-34	4	174
16	147.	12. 1-18	5,6	175
17	148.	12. 19-31	7	176
18	149.	13. 1-13	8.	1, 2
19	150.	14. 1-15	9,10	3
20	Prov. 1. 1-19	14. 16-28	11	4
21	1. 20-33	14. 29-40	12	5
22	2. 1-22	15. 1-11	13	6
23	3. 1-20	15. 12-28	14,15	7
24	3. 21-35	15. 29-45	16	8
25	4. 1-13	15. 46-58	17,18	9, 10
26	4. 14-27	16. 1-24	19	11
27	5. 1-14	2 Cor. 1. 1-11	20,21	12
28	5. 15-23	1. 12-24	2 Cor. 1. 8	13
29	6. 1-13	2. 1-17	9	14
30	6. 20-35	3. 1-18	10	15
31	7. 1-27	4. 1-18	11	16

Notes on Memorized Verses.

1. CORINTHIANS 3. 5-16.

5, Instruments cannot boast: in Isaiah 10. 15, the unwilling instrument, but Paul and Apollos were willing servants. Yet there was no self-glory, the power was of God (2 Cor. 3. 5; 4. 7). 6, It is important to plant and water: service must not be neglected, but service does not give "life." 8, Not only nothingness before God in oneself, but unity with "one another," and thirdly, personal responsibility.* 9, Belonging to God (cf. Eph. 2. 10). 10,

Grace, yet activity: rather "grace, therefore activity" (1 Cor. 15. 10). Not only "what," but "how." 11, Alas, many would wish to lay something apart from Christ, but all else is not a foundation at all (Luke 6. 49). 12, The right material on the right resting place (so Matt. 7. 24). A threefold thought (a) preciousness, worthlessness, (b) that which is refined by fire, that which is destroyed by fire, (c) tabernacle and temple materials, and those that suggest Babylon's bricks and Egypt's (Ex. 5. 12, with Gen. 11. 3, Ex. 1. 11). Let not correct interpretation take our mind off heart application. 13, "Every man" (twice) "any man" (twice). 15, The flesh is not troubled if God is not glorified; but the believer, in the enjoyment of his new life, is not willing to be "saved, yet so as by fire." He longs to glorify God much. Such promises are a thermometer for our love. 16, The indwelling of the Holy Spirit is always emphasized.

* These three aspects suggest the glory of the sun (the work of the Lord), the glory of the moon (His united people), the glory of the stars (each loving believer personally responsible).

PSALM 145.

An acrostic psalm, to encourage Israel in love's learning. Observe the personal note, and continuance. Love is not weary. "For ever and ever" does not hinder "every day," including to-day. 3, Praise cannot flourish with small thoughts of God's greatness. 4, "Praise Thy works"; history must be set to heavenly music; to recount without joy is ingratitude. 5, 6, Others take up the strain (Ps. 40.3). 8, A reminiscence of Exodus 34. 6. 7. 9, 10, Observe the repeated "all." 11, How often we are wrongly silent (Ps. 30. 12). 12, Rightly recording God's acts is to do missionary service. 14, Grace to the unworthy and broken. 15, 16, True spiritually, as well as physically (Matt. 6. 11). 17, Grace never obliterates righteousness, nor decreases holiness: God in love provides a righteousness: He will not save a sinner otherwise (Rom. 5. 21). 17, 18, Further "all's"; how many in this psalm? Also "Thy" and "His" frequently. 19, Those who fear Him are not frightened, they have loving desires. 20, None of the wicked love Him: those who love Him find in such love a holy check from wickedness. 21, Men of all nations (Isa. 40. 5) are to be blest. How gloriously is Psalm 65, 2 illustrated: how wondrously will it be fulfilled (Zech. 8. 21). May we exalt more the Name of His holiness.

2. CORINTHIANS 1. 8-11.

It is well to know something of one another's trials. Sympathy is less common than we think: those who should show it more sometimes expect it most: it is easier to blame others than to see our selves. 9, God always has a precious object in view: if He allows trials it is to lead us to change trust in self for trust in Himself: in like manner, if He permits us to behold more of our unworthiness, and sin, it is to lead us to repentance, not to remorse. 10, His past love encourages ever-present faith, and leads to the expectation and enjoyment of his love in the future also. 11, "Helping together:" working underneath: prayer is unobtrusive, but real work. "That:" petition without thanksgiving is incomplete (Phil. 4. 6, Luke 17. 15-19). "Many:" all who prayed, should praise, not one in ten.

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Thoughts from The Word of God

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Free.

A MAGAZINE TO MAKE KNOWN NO OTHER WAY OF SALVATION BUT JESUS CHRIST AND HIM CRUCIFIED, AND TO SHOW THE PRIVILEGE OF LOVE'S OBEDIENCE TO HIS "WHATSOEVER," WHILE HIS PEOPLE, BORN OF THE HOLY SPIRIT, ENJOYING THEIR BIRTHRIGHT OF CALLING GOD "FATHER." LOOK FOR THEIR SOON COMING LORD? RELIGION AND RITUAL WILL NOT SAVE, BUT CHRIST SAVES AND KEEPS.

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

"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

Galatians 5. 22.

"As the body without the spirit is dead, so faith without works is dead also." James 2. 26.

"A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things."

Matthew 12. 35.

"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

John 3. 6.

"If any man be in Christ he is a new creation."

2 Corinthians 5. 17.

Some lovingly enquire about the "Subscription." Valuing this thoughtfulness and interest, we would refer them to leaflets (will be 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

SOME OF THE CONTENTS. Pages.

Words of Encouragement	42
The History of Jonah, and the Message as to our Lives (Continued)	42
"Surely I Come Quickly"	43
Two Earnest Questions	44
Put on the Whole Armour of God	45
"I Wills" of Scripture	46
God's Singulars and Plurals	47
Notes on Memorized Verses	48

"If any man be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh unto the perfect law of liberty, and continueth therein, he, being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

James 1. 22-25.

"He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." 1 John 2. 4.

"Why call ye Me, Lord, Lord, and do not the things which I say?" Luke 6. 46.

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, etc., some Wednesdays.

Words of Introduction.

THE glorious character of the Gospel must give a helpful impetus to the believer who has tasted that the Lord is gracious. He is not offering for sale a second rate article, but declaring the fulness of that which is without a rival, or anything approaching it. The Gospel is the gospel of the glory of Christ (2 Cor. 4. 4), and it is this exaltation of our adorable Lord that the enemy hates. And no marvel, for the glory of Christ is the death knoll of Satan's kingdom. The devil is willing for men to turn religious: he can mould their religion to include much that pleases him. But he abhors the glory of Christ. Nevertheless the Gospel stands, and it contains no other glory. The glory of men, as of fading grass, is set aside, and the majesty of free grace shines out. From everlasting to everlasting God is God, and Christ is the Alpha and Omega of revelation and redemption.

"While we look not at the things which are seen, but at the things which are not seen." (2 Corinthians 4. 18).

Faith sees afar, short sight and blindness gone, It looks above, and waits the glorious dawn: Things to the flesh unseen to faith appear, And Christ's return to faith is ever near.

With opened eye, faith looks on Him, and then Can look unmoved on all the plans of men: The things of earth are vain, and things above Are real, and true, to heavenly faith and love.

Faith dare not droop, nor doubt, nor scheme, nor grope, The Lord remains, and faith has living hope: What if men say "Unlikely," who are they? If God says ought, His word shall gain the day!

Words of Encouragement.

Matthew 15. 28 shows the Lord's delight in a clinging and expectant faith. We call to mind Numbers 14. 20, "I have pardoned according to thy word," and Joshua 10. 14, "and there was no day like that before it or after it, that the Lord hearkened unto the voice of a man":—not that our wishes cause a change of God's holy will, but sanctified wishes, realized with holy intensity, make us able to receive that which God wills to give in such a condition. We are thereby fitted to enjoy His will for obedient ones, and hence to obtain that which lethargy and unbelief cannot obtain. How precious is the condition and attitude which please God. He rejoices in simple faith. We see this very definitely in Matthew 8. 10, "Verily I say unto you I have not found so great faith, no, not in Israel." And the tone of Matthew 15. 28 is unmistakeable. Faith is a treasure, it is a buoyant reality. It is not manufactured, but it has a vitality, and bears fruit by use. Experience of God's grace, and holy determination that wars against material fears and despondency are important means of faith-growth.

The History of Jonah, and The Message as to our Lives.

(Concluded).

WE are startled by Jonah 4. 1, after 3. 4, or should be, had we not become used to it. Repentance to-day is no guarantee of lowliness to-morrow. We remember some who even in a prayer meeting said to Rhoda, "Thou art mad." We need to be kept in simple dependence on our gracious God. Earnest, obedient service may be soon followed by disappointment, and self-will, or let us rather say, by self-will and disappointment. "Walk in the Spirit" means much. We cannot tell all that Jonah felt. Elijah in 1 Kings 19 experienced reaction after a strain of loving fervent service. We do not know when Jonah's backsliding began. It may have been while he was preaching. How solemn is this thought. An engine does not stop at once when the steam is shut off. The enemy is more subtle than we think. In any case, Jonah was now (4. 1) quite "backsliding in heart:" he was out of harmony with God. The elder son in Luke 15 knew nothing of the Father's standpoint, and Jonah had, temporarily, a measure of parallel. With all disregard of others, there is self-love. We should be surprised, if we

could analyse ourselves, to find more pride than we imagine. There was no atheism, no setting aside of God's existence or authority, or mercy (4. 2), but an unwillingness for God's will. Have we never wished to change God's plan when it has changed ours? We may not be so outspoken as Jonah, but have we murmured in measure? Every complaining at circumstances is complaining against God. The Lord answers tenderly. We think of His words to Adam in Genesis 3, and even to Cain in Genesis 4. We have already noticed 1 Kings 19. There is infinite wisdom in His dealings. He uses questions to draw us to repentance. Did Jonah refuse to answer the words of verse 4? The silence is saddening. The Lord next spoke by circumstances, and Jonah became "exceeding glad" (6), when wandering from God. The circumstances seemed quite different from those of chapter 1. Let us not misuse the fact of apparent blessing, or of happiness. The Lord changed circumstances (verses 7 and 8), to show Jonah that his joy had depended on them, and on his own way.

God would bring us to joy in His will and in Himself. Swayed by self's feelings, Jonah wishes to die (8): God's will is quite in the background. Have we never chosen for ourselves? God, in mercy, again expostulates with a question, but, instead of silence, there is the answer of self-will. Sin leads to sin.

"I should not act thus" we say, while no vehement east wind beats on us. If we pitch our tent wrongly, we know what will happen. Then the Lord shows Jonah (and us too) that much pity is pity for oneself, and the book reaches its gracious, humbling climax, leading us to pray for all nations, and to dread the selfishness of a believer, and selfishness even in the midst of our "service."

We praise Thee now our God of love,
For all Thy settled word above,
For cov'nant grace, to us made known,
And daily loving kindness shown.

Thou hast the name of "Father" used,
Nor to be called "our God" refused,
With reverence we would humbly praise,
And seek to please Thee all our days.

The more we call to mind Thy grace,
The more we would our pride efface;
The more we think of Christ—Who died,
The more we would in Him abide.

Eternal life—how blest are we,
Saved by Thy grace eternally,
And, by Thy Holy Spirit's might,
Caused in Thy purpose to delight.

Keep Thou our eyes upon Thy will
Amid earth's din we would be still,
Along Thy path with gladness go,
Thyself to love, Thyself to know.

"Surely I Come Quickly."

(Revelation 22. 20.)

Come, Lord, Thy people wait,
 With loving longing heart,
 To see Thee in Thy beauty, Lord,
 And ne'er from Thee depart.
 They watch for Thee, O Lord,
 With eager, list'ning ear,
 Ready to catch the slightest sound,
 Which tells that Thou art near.
 They stand like men that wait,
 Made ready by Thy grace,
 Longing to hear Thy loving voice,
 And see Thee "face to face."
 They know the time is short,
 The hour is drawing near,
 Soon shalt Thou come to take Thine own
 Then reign triumphant here.
 Quicken Thy waiting ones,
 Enabling with Thy power,
 That they may tell to all around
 Of that blest coming hour.
 O make Thy presence felt,
 Quicken our failing cry,
 Speak through Thine own Thy message,
 Lord,
 On Thee our hearts rely.
 Use us that some may hear,
 And, hearing, come and see
 And know Thee as their Saviour, Lord,
 And then go forth for Thee.
 Give each that burning love
 That will, that must, sound forth,
 And tell to sinners, far or near,
 Thy love's eternal worth.
 Thus may we daily live
 Acceptable to Thee,
 And then at Thy glad coming, Lord,
 Quite ready we shall be.
 Lord, bring that glorious Day,
 When all who are Thine own
 Shall rise, and serve with perfect love
 Before Thy Father's throne.

Rom. 8. 23.
 Rev. 22. 20.
 Ps. 17. 15.
 John 14. 3.
 Ps. 130. 6.
 Ps. 130. 6.
 Mark 12. 37.
 Luke 12. 36.
 Eph. 2. 8.
 Rev. 22. 17.
 1. Cor. 13. 12.
 Rev. 22. 12.
 Heb. 10. 37.
 John 17. 24.
 Rev. 11. 15.
 Acts 1. 8.
 Rev. 2. 25.
 Mark 16. 15.
 Acts 3. 20.
 Luke 24. 32.
 Rom. 8. 26.
 Phil. 4. 13.
 Phil. 4. 13.
 Acts 2. 37.
 John 4. 29, 30.
 John 4. 42.
 Rom. 1. 15, 16.
 2 Cor. 5. 14, 20.
 John 3. 16, 17, 3.
 Gal. 2. 20.
 Col. 1. 10.
 Luke 12. 36, 37, 40.
 Tit. 2. 3.
 1 Thess. 4. 16, 17.
 Rev. 22. 3.

"IF THE LORD WILL":—

GATHERINGS for BELIEVING MEN,

John Pearce Restaurant,

2, MINORIES (side entrance, 2nd floor), adjoining Aldgate.

TUESDAYS, 6.30—7.45.

(Business young men specially invited. There are opportunities for conversion concerning the Lord, and for Greek and Hebrew unto the Lord's glory, 5.15—6.30.

SUGGESTED SUBJECTS DURING JUNE.

3rd FAITH'S SIMPLE ACCEPTANCE OF GOD'S TRUTH.

1. The Unity and Triunity of God.
2. The Deity, and Humanity of the Lord Jesus.
3. The Sovereignty of God and Human Accountability.
4. Eternal Salvation, and the Necessity of Obedience.

5. That Blessed Hope ever in view, and Intervening Events.
6. The Privileges of Faith, and Its Growth.
- 10th. **THOSE WHO DIE IN INFANCY.**
 1. The Perfect Ways of God: our Limited Knowledge but Full Confidence in Him.
 2. Adam's Headship, and other Aspects of Inheritance.
 3. The Canaanites, and God's Judgment.
 4. Infants not saved by Innocency, but those who Die in God's Wisdom saved by the Blood of Christ (Thoughts on Matt. 2. 17, 18, Rev. 20., etc.).
 5. The Inferences of Faith.
- 17th. **QUESTIONS.**
- 24th. **TO BE ANNOUNCED LATER.**

THOUGHTS AS TO PRAISE AND PRAYER.

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." Colossians 4. 2.

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

1. For God's glory in the daily life and walk of His people (1 Pet. 2. 9).
2. For the enabling of believers as to daily business, that there may be faith as to His open doors, earnest rising early and activity when out of employment, and conscientiousness in every sphere (1 Cor. 6. 20).
3. For lands that we often overlook, e.g., Poland, Tibet, Italian Somaliland, Venezuela.
4. For the Lord's work entrusted to His people who send forth this magazine that it may be done, whether in private or public, **unto His praise**, and that He may enable literature and journeys **unto His praise**—nor would we forget the Jews in London, and those from all lands who come hither, and our heart's desire is to be a blessing to His people more. The sad disunities, and unscriptural unities of to-day are painful. (Every believer needs to pray that his eyes may be opened more to see where he is grieving God's Holy Spirit).

"Thanks be unto God for His unspeakable Gift" 2 Corinthians 9. 15.

"If the Lord will," usual gathering together for God's glory, "Holidays," June 9th, 3 and 6, at 61, Upton Lane, Forest Gate. An earnest welcome.

Whatever we do in our own strength is not worth remembering. Whatever we do in the Lord's strength is precious, however small it is before men.

God has given His word of truth as well as His work of grace and those saved by grace should know more of the truth.

THE CHILDREN'S COLUMNS.

Two Earnest Questions.

THERE are not a few, in these lawless times, who speak lightly about God's wonderful, free and full salvation. When we think of the cost, we ought rather to tremble, than to be careless. The Lord Jesus, Who was God, became Man that He might live on this earth, being despised, rejected, and crucified by wicked hands. But that was not all. God had planned salvation by the death of Christ, and He overruled all. There was no other way whereby a sinner could enter heaven. Acts 4, 12 and many other passages show this, and yet few are serious and concerned about their present and future. If you look throughout the Scriptures you will not find that it is easy to get saved by our works. I know some think it is so. But it is impossible. God's words are true from the beginning to the end.

Now shall we look at one of our important questions in Matthew 19. 23-26? Some earlier verses might be read, leading up to these. The Lord Jesus said to His disciples that it was easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God. His disciples were amazed at this, saying, "Who then can be saved?" The Lord Jesus knew all, and He said unto them, "With men this is impossible, but with God all things are possible." How thankful we are for such wonderful words, and thankful to know that what men cannot do, God can! No man can save himself, God alone can, and He **does** save helpless sinners, but they must be brought down to see and feel their need of God's gracious salvation. God saves the **broken-hearted** sinner, whether young or old, rich or poor. The heavy laden are the ones who are welcomed and invited to come unto Him for rest (Matthew 11. 28). So we see that salvation is not "easy," but (altogether more wonderful) a real gift—the gift of God, with Whom nothing is impossible. How we long for many more to possess eternal life, which is still free, being the gift of God, through the poured out blood of His beloved Son (Rom. 6. 23).

Now we come to our other question in Luke 13. 23, 24 where we read that, as the Lord Jesus went through the cities and villages teaching, one said unto Him, "**Are there few that be saved?**" Let us hear what He said unto them, "**Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.**" So we see here as

well as in Matthew 19 that salvation is not an easy profession, but a great reality. It is something deep and precious. God can and does save. We are thankful for this, and we would seek to impress this upon those who read, whether young or old, in these days when many imagine they are saved, and there is no fruit, no manifest work of God, no humbling, no earnestness of a troubled heart. We rejoice that God is merciful and gracious, and when any are broken down, He does truly welcome and heal (Ps. 147. 3), even as He receives the heavy laden ones, and gives lasting rest. How wonderful is God's love to helpless and hell-deserving sinners. If **you** are such, the way is now open into His presence, through the blood of His beloved Son, Again and again would we mention that He, in His wondrous mercy, gave His life a ransom for many (Matt. 20. 28). How we long that many dear young readers may rejoice to say from the heart: "I came to Him, and can say I am among the many whose sins He took away." The fruit of salvation can be seen in a life to please Him, Who died to save and keep for ever.

"Can I be saved, a sinner, lost, undone?"

If now I come, in God's beloved Son,
And hate my sins, and turn to God alone,
Will He receive and make me all His own?"

"Can I be saved, by sov'reign grace to-day?
The door is open: will He turn away?"

Rejoice:—He welcomes broken hearted ones
And still forgives and calls all such His sons.

"Are few now saved?" The **number** who can say?—
But God still works, and works His gracious way
And He in love still waits to bless the lost,
Christ's precious blood poured out has paid the cost.

God works, and none His mighty hand can stay,
Forgiveness is quite free, and real for aye,
For sinners dead Christ shed His precious blood,
And now in Him they are made near to God.

How wondrous 'tis that God should save and bless
Those born again who now their sins confess,
And seek to walk within the narrow way,
Wherein are "few" the Holy Scriptures say.

"Can I be saved?" Yes, in the Righteous One,
God's words are plain, the work is fully done,
The heavy laden ones can come for rest,
And be in Christ the Lord completely blest.

"Are few now saved though Jesus Christ has died,—
For guilty ones God's Son was crucified?"
We cannot count, but quote Christ's words so plain,
That sinners lost must now be born again.

Are you concerned, and troubled in your soul?
Then God will save and bless and make you whole;
He will complete in you what He begins,
If you are troubled now about your sins.

Spiritual things cannot be learnt by brain effort: there must be life first, and heart-searching experience afterwards.

"Put on the Whole Armour of God"

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

ALTHOUGH one realizes that many commands of Scripture have special relation to children of God with special responsibilities, we should be very slow to narrow their application without a Divine warrant. It is dangerous to say, "That is not for me," unless there is clear proof from God Himself, that it is not thus addressed. If we find a command given to Israel's executive (e.g., in warfare) we must not stretch this to the Lord's "strangers and pilgrims." Even a young believer can see this. But the case is often quite the reverse, and we omit to apply that which God has applied to us. The Lord Jesus emphasized the breadth of His commands to disciples in all lands (Matthew 28. 20), and the child of God must beware of a modern tendency to say "Jewish." And when we find in the epistles to be read in the assemblies of God's people, the Holy Spirit's words as to prayer, and worship, we dare not lightly say, "That is for older saints, it is not for me."

Claim your privileges, dear young believer, humbly, but definitely. You are encouraged to put on the whole armour of God. Though you were only brought to the Lord a few months ago, you have a warfare. Satan will not leave you alone. The warfare will be the more intense if you grow in grace. The enemy has darts, and they are many and fiery. Principalities and powers are not merely one or two. The forces of evil are numerous. But God will not let His people be tempted above that they are able. **This** is your sphere of warfare, **not** an earthly battle-ground.

Your Heavenly Father has not put all strength within you, and in your experience, that you may depend on this. You are bidden to **take up** something beyond that which you have already received as a child of God. The possession of "life" is necessary, but it is not enough. Just as you need food, and not only life, for healthy growth, so you need weapons, and not only salvation, for holy warfare. The "taking up" involves a definiteness. You must be conscious it is an evil day. And it is well to know **what** weapons are provided. Girding implies resoluteness: there is a breastplate, and God hates unrighteousness. The calumny that salvation means you can "do what you like afterwards," implying that there is no

"new living and liking" when one is born again, is a cruel calumny. Let your whole life be the answer. And observe there is no protection for the back: you must face the foe. God never encourages fear or running away. The feet are to be shod with the alacrity of the gospel of peace. Unless there is a concern for other souls to be saved, you cannot war a good warfare. Every Christian is to be a missionary, and more journeys can be taken in prayer than we realize, though it is important to speak also of our precious Lord to others—and by this I do not mean merely in public. It is strange how we naturally choose publicity, while we are overlooking myriads of quiet opportunities. And little things are often great—great before God.

The shield of faith is appointed to every believer. "An evil heart of unbelief" (Heb. 3. 12) is the peril of each child of God. If we do not take this shield we shall suffer many defeats. Satan's darts cannot be met by indifference as though we were in ourselves strong enough to resist. We cannot ignore or look down on the strength of the attack. Many dear children of God seem afraid to trust Him for little things of daily life. Probably we all fail in this way more than we realize. "The helmet of salvation" reminds of "the hope of salvation" in 1 Thessalonians 5. 8, and "the sword of the Spirit" brings us to recollect the way the Lord Jesus opposed Satan with "It is written." Small reverence for, and weak knowledge of, **Scripture** will invariably lead to failure. The Holy Spirit is willing to use Scripture in a believer's experience still.

We must not forget verse 18. The warfare has reference to prayer. The enemy would hinder **prayer**. Do we not know this? No humble believer is proud of his steadfastness on his knees, but every growing child of God expects and aims at fuller victory there. God has prepared a **whole** armour, and all weapons are linked (hence the name for the whole armour is in the singular). We cannot omit anything He has provided without a spiritual loss.

Scripture has stood against every attack, and stands. The attacks have been varied, but the Scripture has an unvaried victory. Happy are those who are brought to see **their** defeat now, and to trust in the Lord whom they once despised.

Grace is a very beautiful word, and we do well to use it often, but let not the use of the word take the place of the experience of the blessing.

TALKS ABOUT PRESENT-DAY NEEDS.—63

A Fuller Appreciation of the I WILLS of Scripture.

THERE are so many promises which are full of encouragements and instruction that we can only meditate on a few. May God stir our hearts and cause all His words to become a realized help in these perilous times. Shall we commence with one well known? Matthew 11. 28 reads, "Come unto Me, all ye that...are heavy laden, and **I will give you rest.**" How we should value such gracious words. **Rest is given** to weary ones. Then in verse 29 we see an added blessing, "Take My yoke upon you and learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls." Thus we have rest **given**, and rest **found**. May we enter more fully into what this means in the experience of God's beloved yet tried people. Another precious assurance sounds forth in John 6. 37, "All that the Father giveth Me shall come to Me, and him that cometh unto Me **I will in no wise cast out.**" Surely we can, and would, rejoice at such a wonderful statement. And the earlier Scriptures are full of similar encouragements, though spoken concerning the Old Testament saints. The promises of grace apply in a spiritual parallel to the saints of this dispensation. In Genesis 12. 2 God said to Abraham, "**I will bless thee,** . . . and thou shall be a blessing." Observe the two-fold aspect of the Christian life. Then to Moses God said, "Certainly **I will be with thee.**" (Ex. 3. 12). Again in Exodus 33. 14, "My presence shall go with thee, and **I will give thee rest.**" Surely if the Lord is with us we shall have rest, peace and joy. Psalm 32. 8, refreshes, "**I will instruct thee and teach thee in the way which thou shalt go, I will guide thee with Mine eye.**" May we, by grace, **look up**, that we may thus be guided. (see Isa. 58. 11). Then in Isaiah 41. 10 God has said, "**I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of My righteousness**" (cf. ver. 14). Isaiah 27. 3 shews God's constant care for His people, "**I will water it every moment,** . . . I will keep it night and day." Why? "Lest any hurt it." And, amid strain, how definite is Isaiah 43. 2. As to Israel's future, how blessed are the words of Hosea 14. 4, 5. "**I will heal their backslidings, I will love them freely,** . . . **I will be as the dew unto Israel.**" Let us pray for that glorious time, and enjoy a spiritual parallel to-day.

Again we come to passages in the later Scriptures. In Matthew 8. 7, the Lord Jesus

said, "**I will come and heal him.**" We see the faith of the centurion when he replied, "Speak the word only, and my servant shall be healed." The Lord Jesus marvelled at his faith, and said, "I have not found so great faith, no, not in Israel." To the leper who came to Him and said, "If Thou wilt, Thou canst make me clean," the Lord Jesus answered, "**I will, be thou clean**" (Mark 1. 40-42). In 2 Corinthians 6 believers are exhorted to be separate, and outside the things that grieve God. Verses 14-18 lead up to precious certainties of promise:— "**I will dwell in them, . . . I will be their God and they shall be My people . . . I will receive you.**" Wondrous words! If we would enjoy these privileges, we must "come out and be separate." We have another very precious promise in John 14. 3. "If I go and prepare a place for you, **I will come again and receive you unto Myself,** that where I am, there ye may be also." The Lord does not break His "I will." How blessed to know that He Who came the first time to live and die for sinners will come the second time, without any further need for a sin offering, to them that look for Him (Heb. 9. 28). In His prayer to the Father in John 17 the Lord Jesus said, "**Father, I will** that they also, whom Thou hast given Me, be with Me where I am, that they may behold My glory." Here then is not only certainty but a stress on His loving will and determination. What a blessed hope we have ever before us! May we indeed be praiseful amid all the trials. Then in Revelation 2 and 3 we have the "I wills" to the overcomers. May it be our delight to seek, by grace, to overcome, and to look for Him **Who shall come and will not tarry** (Heb. 10. 37.)

Owning all the "I wills" as to the past, present and future, surely we shall not be discouraged, but triumphant amid all. For He hath said, "**I will never leave thee, nor forsake thee.**" Hence we can, by His gracious enabling say "The Lord is my helper, and I will not fear what man shall do unto me." (Heb. 13. 5, 6). And faith speaks boldly. God's words are sure. "He that overcometh shall inherit these things (the glories mentioned in the context), and I will be his God, and he shall be My son" (Rev. 21. 7).

God's grace is wonderful. He saves for ever:—there is nothing longer than eternity. He bestows all spiritual blessings in Christ:—there is nothing to be compared with the breadth of such a gift. The glory is heavenly: its height is unsearchable. Such is God's gift to sinners!

Some of God's Singulars and Plurals.

THE Holy Spirit never misplaces a word, nor uses a plural for a singular. This has been illustrated in the use of the word "doctrines" for that which is of man, but always "doctrine" for that which is of God.* This consistency of Scripture encourages prayerful study, as will reward faith's whole-hearted confidence. So much of the Bible is written in a simple way (e.g., the letters of the New Testament) yet there is this holy accuracy emphasizing the unity of God's teaching. The natural tendency among us all is to vary from God's language, hence we hear of "Scripture doctrines," and "the doctrines of grace," and "this doctrine" or "that doctrine," whereas we should rather have "the doctrine of grace," and "this part of God's doctrine." Some may say, "a little point," but Eden was lost for "a little point" in man's esteem, and the beauty of the truth is associated with "little points." Moreover, the writer is primarily addressing those who acknowledge verbal inspiration, and who have found blessing in the perfect use of God's singulars and plurals (Gal. 3. 16). There are other examples—e.g., the term "Sons of God" is evidently used of angelic beings (Job. 38. 7), but the individual "My Son" is employed of the One Whom all angels are to worship (Heb. 1. 5). Strikingly in Romans 10 "words" are associated with the general testimony of God, even in nature (18), but "word" refers to His utterance of living and quickening power (17), comparable with "Lazarus, come forth." "He spake, and it was done!" And in the same chapter His "hands" are stretched out and yet disregarded (21), but if the hand of the Lord lays hold, we have a miracle of mighty grace (Acts 11. 21), which still, thanks be unto God, is manifested for the salvation of souls.

It would be well if we kept more strictly,—with glad strictness—to Scripture language, even when we cannot see the reason. For instance, many can see at once why the word "devil" should be used in the singular,† and "demons" in the plural. But not a few would hesitate as to the reason for striking out the usual expression, "worlds," or "other worlds." But

* Leaflet available. Matthew 15. 9, Colossians 2. 22, 1 Timothy 4. 1, are clear examples: Ephesians 4. 14 implies a plural, on the contrary, note the unity of 1 Timothy 1. 10, 4. 6, 6. 1, etc. So with the word "truth." Isaiah 26. 2 (marg:) is not the usual word: and the Hebrew plural has some spiritual idioms (e.g., Gen. 4. 10, Ps. 28. 8, margins).

† Apart from the humbling reference to human slanderers (e.g., 2 Tim. 3. 3).

faith leads to simplicity of Scriptural language, and much speculation is avoided, which oft-times is as manifest in those who oppose it in others, as in those whom they contradict. We know but parts of God's ways, and His marvellous grace to this "world," comparatively small though it seems, in view of His glory (Prov. 25. 3, Isa. 40. 26) must awaken our praisefulness. And this is one object of prayerful study, a deeply important object, an often forgotten object,—even spiritual worship. We live too much in the din of the twentieth century, and not enough in the sanctuary. Nor must we limit the sanctuary to seclusion (Isa. 8. 14, Ezek. 11. 16). Our attitude often responds to the din instead of bringing a holy insulation amid the world's excitement.

Bearing Judgment Instead.

WHY was it that God's way of salvation from the flood was an ark, meeting the waters that fell and that rose alike, and on all sides being between those who rejoiced in its sure protection? Why was it that they contributed nothing to their own safety when the flood came? God's provision was enough, and it is written concerning Noah, "The Lord shut him in."

Why was it that the Rock of Exodus 17 must be smitten? All the refreshing streams depended on the smiting. True, the Rock of Numbers 20 ought not to have been smitten, but that was the Exalted Rock—the word in the Hebrew is different—and "its water" was ready (verse 8), for the two miracles are linked, and one bearing of judgment is God's way of salvation.

Why were the Passover and Day of Atonement among Israel centred round a sacrificial work? Why must there be the knife and fire, which speak of death and wrath? Tell me, if you believe in some other way of salvation why has God appointed these remarkable pictures to show His way? Ah, dear reader, we desire nothing new, we have the real "newness" in a new creation because a Saviour has died. Modernism provides nothing for a guilty sinner, nothing for his troubled conscience, nothing for his broken heart, but the finished work of Christ, pictured by all the types of a Substitute bearing judgment, is God's appointed resting place, and our joy is found there. We have a true Saviour, and are not willing to give up the substance for the shadow, but our hearts long that many may give up their imitation for the substance, drawn to see His wondrous love, and to find in Him the very Saviour they need.

Suggested Daily Readings.

"IF THE LORD WILL":—JUNE 1930.

Day	READING				LEARNING	
	Proverbs	2 Corinthians	2. Cor.	Ps. 119.		
1	8.	1-17	5.	1-11	4. 13	17, 18
2	8.	18-36	5.	12-21	14	19
3	9.	1-18	6.	1-18	15	20
4	10.	1-16	7.	1-16	16	21
5	10.	17-32	8.	1-12	17	22
6	11.	1-14	8.	13-24	18	23
7	11.	15-31	9.	1-15	5. 1	24
8	12.	1-15	10.	1-18	Prov. 16.5	25, 26
9	12.	16-28	11.	1-15	6	27
10	13.	1-13	11	16-33	7	28
11	13.	14-25	12.	1-21	8	29
12	14.	1-17	13.	1-14	9	30
13	14.	18-35	Gal. 1.	1-12	10	31
14	15.	1-17	1.	13-24	11	32
15	15.	18-33	2.	1-13	12	33, 34
16	16.	1-15	2.	14-34	13	35
17	16.	16-33	3	5-18	14	36
18	17.	1-14	3	19-29	15	37
19	17.	15-28	4	1-16	16	38
20	18.	1-13	4.	17-31	Gal. 3. 22	39
21	18.	14-24	5.	1-15	23	40
22	19.	1-15	5.	16-26	24, 25	41, 42
23	19.	16-29	6.	1-18	26, 27	43
24	20.	1-14	Eph 1.	1-14	28	44
25	20.	15-30	1.	15-2. 7	29	45
26	21.	1-15	2	8-22	4. 1	46
27	21.	16-31	3	1-12	2. 3	47
28	22.	1-14	3.	13-4. 6	4	48
29	22.	15-29	4.	7-16	5	49, 50
30	23.	1-16	4.	17-32	6	51

Notes on Memorized Verses.

PROVERBS 16. 5-16.

God hates pride (cf. 6. 17): do we realise how precious humility is to Him (Ps. 138. 6, Isa. 57. 15)? In days of "confederacy" (Isa. 8. 12) it is refreshing to remember this verse: "one" with God is still a majority. 6, Mercy and truth united: thus "atonement," as the word "purged" indicates. The result is "departure from evil" (Isa. 6 illustrates this twofoldness): animal sacrifices were faint types, but the Sacrifice has been raised, to show that all who trust in Him are to live with a new life: the blood of the Lord Jesus never excused or made excusable one sin, nor led a single believer to excuse it. Every excuse is from the flesh and the devil. 7, Almost every believer has experienced an illustration of this, but we must beware of the counterfeits of **compromise**: moreover, if we say "Why not always?" we forget that our ways are only partly pleasing, and so we need love's chastening. 8, Let us not value **things**, but glorifying God. 9, We cannot be "sure" of anything: "if the Lord will" is both logic and music. 10, The authority of the King is primarily before us as in verses 14, 15 and 2 Samuel 23. 3. 11, Our Heavenly Father takes interest in our daily business. Honesty is not only "policy"; if real, it is the expression of love to

Him. Never think earthly details are not spiritual enough for prayer. 13, Solomon emphasized the standard for kings (cf. Ps. 101): "if a ruler hearken to lies, all his servants are wicked" (Prov. 29. 12). 14, "Will make an atonement": surely a prophecy of Christ's work. How blessedly the fruit is found in 15 (cf. Ps. 89. 15). Light, life, refreshment. 16, It is easy to say this as to large amounts, but important to prove it as to small ones.

2 CORINTHIANS 4. 13-5. 1.

13, Speaking inadvisedly (Ps. 106. 33), and without God's will (Luke 9. 33) are condemned: how blessed is the utterance of faith. 14, Believe, knowing, cf. John 10. 38, 1 John 4. 16 "With you": "we shall all be changed," "that they without us should not be made perfect," "the coming (presence) of our Lord Jesus Christ with all His saints." 15, Grace leads to praise, so 1. 11, 9. 12: the importance of using everything to help praise is emphasized. Observe also "grace and glory": how often together, as in Psalm 84. 11. Are we sufficiently concerned for the **glory** of God, is it only a word to us? 16, "Our outward man is perishing": there is no glorified body to-day: the Lord can strengthen, but we should be more concerned than we are about the inward man. **That** is being renewed: hence there is a reference to our soul-need, and **Christ's supply**: such a contrast with the outer man shows that we wrongly assume the supply of renewing strength for the latter as part of the necessary present result of His atonement. We may expect His strength made perfect in weakness, and, if God sovereignly strengthens our physical frame, we would use the power for Him, but **this** must not be made central or essential.

GALATIANS 3. 22-4. 6.

22, The law on Sinai did not make a man a sinner, but showed up his abounding sins (Rom. 5. 20, 7. 13): the flesh, whether in Jew or Gentile, is not subject to the law of God to which it ought to be subject. "Under sin," note "under the law," "under the curse," also 3. 25, 4. 2., and "under grace," a glorious contrast. "That," verse 14, Rom. 11. 32, 23, "Unto": God had a purpose in dispensations: moreover He delivered some by **living faith** which foresaw Christ's day and rejoiced (John 8. 56, Heb. 11.). 24, Schoolmaster, lit: "child-leader": this seems the thought: 'tis not merely education, but bringing to a Person. 26, "Sons," see 4. 6: the Scriptural word "adoption" means "placing as sons," not a legal fiction, but a recognition of a **birth-fact**: "Son" emphasizes dignity, hence no longer under a child-leader "for" ye are sons. 28, 29, Every blessing reached in Christ: He is "the Seed": there is nothing outside Him. 4. 1, an heir who cannot be **trusted** with the privileges which belong to him, because of **his condition**: this explains the position of Old Testament believers who were "subject to bondage" (Heb. 2. 15), but do not many children of God take this position, and deny the glorious dignity to which they are called? It is evident that if we realized our heavenly calling more there would be more holiness. 4. 5, The finished work of Christ leads to living union with Him, and not only to faith's anticipation of this "Because ye are sons." O that we may feel, enjoy, and illustrate our sonship more. **Noblesse oblige**: how can heaven's royal family grope in the slums of the first Adam?

Correspondence from any Believers and Enquirers:—

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Thoughts from The Word of God

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Free.

"Thou hast said, I know thee by name, and thou hast also found grace in My sight. Now therefore, I pray thee, if I have found grace in Thy sight, show me now Thy way, that I may know Thee, that I may find grace in Thy sight."

Exodus 33. 12, 13.

"And the Lord said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in My sight, and I know thee by name."

Exodus 33. 17.

"And the Lord said, I have pardoned according to thy word."

Numbers 14. 20.

"And there was no day like that before it or after it, that the Lord hearkened unto the

Some lovingly enquire about the "Subscription." Valuing this thoughtfulness and interest, we would refer them to leaflets (will be 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.

HAVE you a position in this world, or do you seek one? Does it glorify the Lord Jesus? Have you success, or do you wish you had? Is it the pleasure of the Lord Jesus? Ah, dear readers, when I think of Who He was, and what He became for me, a guilty sinner, I marvel that I treat him so lightly. Salvation is a wonderful fact, and the path that glorifies God is a privilege. Why should we make it irksome? These pages are intended to glorify Christ. If they do not, they are issued in vain. But if He approves, His joy is more than all else, is it not? Yet we may well remember it is easier to write an article thinking of Him, than to be with Him in workshop and kitchen. But this magazine is sent forth that He may be precious there as well; and fragrant ministry is not only in writing but in the prayers of God's background people, including prayer for any who feel their **great** need in written ministry.

A MONTHLY, IN GOD'S GRACE, TO SET FORTH, SIMPLY AND DEFINITELY, THE WAY OF HIS SALVATION, AND THE PATH OF OBEDIENCE, THAT, IN THE HOLY SPIRIT, REDEEMED ONES MAY PLEASE HIM WHO FOR THEIR SAKES DIED AND ROSE AGAIN, WHO LIVES TO INTERCEDE, AND WHO IS SOON COMING AGAIN.

SOME OF THE CONTENTS. Pages.

The "All's" of Scripture	74
What I Miss	75
Time and Times	76
"The Zeal of Thine House"	77
Godly Proportion	78
Are you an Atheist?	79
Notes on Memorised Verses	80

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

voice of a man: for the Lord fought for Israel."

Joshua 10. 14.

"And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, Behold, I have done according to thy words."

1 Kings 3. 10, 11, 12.

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

Psalms 145. 19.

"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

"This is the confidence that we have in Him, that, if we ask any thing according to His will, He heareth us." 1 John 5. 14.

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, etc., some Wednesdays.

"God is able to make all grace abound." 2 Corinthians 9. 8.

God can supply: **our** need is not **His** need, He owneth all, and will His people feed, He will direct, and make all grace abound. His grace and truth will day by day be found:

Looking to self, and fretting with earth's fear, We rob ourselves, and cease His voice to hear: Has He yet failed, will He Himself deny? Faith answers "No":—on Him we would rely.

Many our needs, unknown as well as known; All seen by Him, He loves faith's trust to own: His grace is rich, our poverty to meet, His love, real love, and never incomplete.

THOUGHTS FROM THE WORD OF GOD.

The "All's" of Scripture.

CHILDREN of God, graciously made willing for all His revealed will, can, indeed marvel at His love, and, owning themselves deserving of eternal punishment, yet beholding the infinite grace that has made them members of Christ for ever, may well rejoice to tell the glorious gospel of Christ. They see something of the awfulness of sin, and humbly, reverently, and solemnly, speak of that which God will do in judgment. A brusque manner, a mechanical accuracy, a cold indifference, a seeming lightness when dealing with eternal punishment,—how unholy are such characteristics, and how our hearts long to have fuller likeness to Christ in the handling of His truth.

Undoubtedly there will be saved a great number whom no man can number. Election is **not** a plan to save two or three. But universalism is not found in Scripture,* and to declare it is to misrepresent God, and to delude men. We dare not speak or act or pray against the words of God: nor can we find in the new life, and its desires, a rebellion against Him, but only a holy confidence in His perfect purpose. It is the flesh that rises up against God's judgment. The flesh may be disguised as universal love, but it is a self-assertiveness, that underestimates sin, and undervalues the precious work of the Son of God. As soon as our "feelings" take the place of God's own revelation, we have need to examine our ways very earnestly.

Many who, by grace, accept Scripture readily and loyally, find their need for more prayerful study of the Holy Spirit's words "all" and "every." And the following thoughts may help them. When we read in the beginning of Scripture, "I have given you **every** herb bearing seed"—the same word as "all"—we realize that God refers to **every kind** of herb. When we come to the words near the opening of the later Scriptures, "He was troubled and all Jerusalem with him," and again, "There went out to him . . . all Judea," we realize at once that there was not an untroubled part of Jerusalem, and that all districts of Judea were represented. And thus one could go through the concordance. We reject the thought that expressions are mere hyperbole. The Holy Spirit uses the word rightly. The

* Some believers may not yet have seen the leaflets, "As in Adam all Die," "Under the Earth," "Some Broken Props of Universalism," and "Why I do not believe in the Salvation of All Men":—gladly sent, the Lord enabling.

theory that "all" usually means "without exception" is a fiction: it signifies the completeness of that of which the **context** speaks. To explain a word without its context is to deny the full inspiration of Scripture. Who would object to the verse "God is a Spirit," because we read Christ cast out the spirits with His word," or oppose the expression "God is light," because it is written "I form the light," and "Thou hast prepared the light"? Indeed, God Himself has warned us against a universalizing of the word "All"—"When He saith, all things are put under Him, it is manifest that **He is excepted**, Which did put all things under Him" (1 Cor. 15. 27). This is the more remarkable, because the context there has been **misused** to spread universalism, and, further, because we should have naturally said "**Superfluous**, when the word 'things' is added," ignoring the **Greek** idiom of verse 28 ("all things in all"). In like manner, when we find references to "all" as sinners, we do not include the Lord Jesus. Universalism is based on a fictitious theory that a signification of a word in one context must be the same in every other. This is more evidently erroneous when a term is adjectival or pronominal, as the word "all."

(God willing, to be continued).

THOUGHTS AS TO PRAISE AND PRAYER.

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." Colossians 4. 2.

"I will praise Thy Name for (on the ground of) Thy loving kindness and Thy truth: for Thou hast magnified Thy word on the ground of all Thy Name" Psalm 138. 2.

1. For our own needs, that we may never become proud in praying for others, nor selfish in praying only for ourselves.
2. For godly homes, with the fragrance of Christ and devotion to Him (John 12. 3).
3. For lands we often overlook, e.g., Cyprus, Siam, Nigeria, Honduras.
4. For the Lord's work through these pages, and leaflets, and in the meetings God graciously enables at Forest Gate, and elsewhere, and in testimony associated, among those of varied nations, in this cosmopolitan city and elsewhere, that **Christ** may be more and more central, and that all may be more and more "in the Holy Spirit":—and for all **His** work everywhere, that there may be a like drawing to Himself, and drawing from the world, that **His** people may be more manifestly one, to **His** joy.

"If we ask anything according to His will, He heareth us." 1 John 5. 14.

What I Miss.*

THE tenderness of God is very precious, and He ever giveth more grace, even grace to help in time of need. I have proved my own insufficiency, but always His sufficiency. And He deigns to speak in terms of beloved parents, "Like as a father pitieth his children" and "as one whom his mother comforteth." The words are His, and how gentle, and re-assuring, they are.

Bereavement makes us realize something of our own shortcomings—at least, it should be so. And I am very conscious how entirely I depend to-day on the blood of the Lord Jesus Christ. But for absolute grace I could never enter heaven. With Isaiah I would own utter unworthiness (Isa. 6. 5), yet desire to know Him more and more. The flesh is real: the world is real: Satan is real; but I would look unto the Lord. And prayer is valued.

In the Lord's loving kindness I would tell of much Christian sympathy, and friendship, and help, from many. I have nothing of which to complain, and if I speak of anything "missed," it is not with *repining*, but to encourage God's people, and myself, in pondering all before Him.

I miss the loving advice of my dear mother even as to earthly details. The theory that parents are only to guide "young children," finds no warrant in Scripture. How definitely the Book of Proverbs witnesses against it. "Despise not thy mother when she is old" is the Holy Spirit's message (Prov. 23. 22). Animals may leave their parents and forget them altogether, but God calls His people to a continued remembrance, even when they themselves are advancing in years.

I miss loving help in magazine and linked labours—the tiny duties, the "burdensome" details were always shared by my dear mother, who still looks for the same "blessed Hope" from another place of waiting.

I miss her co-operation in service among sisters. I think of the loving letters written to such, and similar labour;—to the glory of God it is well for a brother to hand over much of this work. God can still meet every need, but one values the past fellowship of any of His servants when we can no longer ask for it.

I am conscious of personal need for prayer, and the danger lest there should become less. My beloved mother usually entered into prayer with me five or six times a day—often very briefly, but it was a precious acknowledgment of our Heavenly Father.

May I strike a very personal note? Sometimes we wish to speak of the Lord's enabling, and of trials and painful problems in His service. When I reached home, how gladly my dear mother asked, or welcomed a little record, not liking to check it, even when she was weary, till I began to realize I must not thus burden her love. And yet the very remembrance of the conversations makes a heart-sorrow. O that, amid the strain, I had spoken more of HIM. How easy it is for any to overestimate those who minister, in God's grace, some spiritual food to them, and to think they always "naturally"

put Him first. But trials of the last few years, reaching a lovingly appointed climax in this bereavement, will, I trust, be used of God in a refining, to bring about in the writer more love to Himself, and less of self's activity—conscious or unconscious—with fuller victory, in the enabling of the Holy Spirit.

** In this connection prayer seems needful for the raising up of elder sisters in all parts who will, with love's definiteness, be ready to plead with younger believing women, and stem the tide of growing world-likeness, in fashion and character, to plead with them for Christ's sake. (We find much with which we sorrowfully agree in a very earnest twopenny brochure by "A Christian Business Man" (Thynne & Co., Whitefriars St.), entitled "Modest Apparel" (1 Tim. 2. 9). He incorporates a few words from my dear mother's testimony, yet truthfully laments the lack of protest from sisters in general. O to be humbled before God).

"IF THE LORD WILL":—

GATHERINGS FOR BELIEVING MEN,

John Pearce Restaurant,

2, MINORIES (side entrance, 2nd floor), adjoining Aldgate.

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 OCTOBER.

7th. "FRUIT."

1. In the Garden of Eden (Thoughts on the Tabernacle Fruit).
2. In the Land that God gave Israel.
3. In the Millennial Kingdom (Ps. 72. 16., Isa. 65. 21).
4. The Fruit of Christ's Work (John 12. 24).
5. The Believer's Fruit (John 15., Rom. 6. 22., Gal. 5. 22., Phil. 1. 11., etc.).

14th. TO BE ANNOUNCED LATER.

21st. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.

28th. FOREIGN MISSION SERVICE IN THE SCRIPTURES.

1. The Earlier Scriptures, and the "Stranger," (Ex. 12. 48, 2 Chron. 6. 32).
2. Thoughts on the Book of Jonah.
3. The Plan revealed by the Lord Jesus (Matt. 10. 5, 28, 18-20—the Wondrous Change by the Death of Christ, see Romans 11. 11, 12; 15. 8, 16).

OUR Faithful God supplies our needs, and the needs of His work. We may write little, but could say much—His compassions fail not. An anonymous loving gift of 10s. has at the top of the paper Philippians 4. 19, and (printed) "Commit thy way unto the Lord," and requests acknowledgment with the precious words of Genesis 22. 14, rendered in the margin "The Lord will see, or provide." He both sees and provides. We thank Him, and take courage: May this giver, and all givers, experience the same mercy. God's special tokens of love are manifested to cheerful giving (2 Cor. 9. 7). To Him be all the glory.

* A few further notes in connection with the falling asleep of my beloved mother.

† The Lord's use of this ministry (amid her physical weakness) refreshes me, in letters received concerning it: to Him be all the glory.

THE CHILDREN'S COLUMNS.

Time and Times.

"**T**IME" is a very wonderful thing, if we may call it a thing. We cannot EXPLAIN this gift of God, but it is precious, if used aright. Yet, like other gifts—as health and powers of memory—people often use their time against God, instead of "to please Him." Even a "moment" is a precious possession, and a boy or a girl receives twenty-four hours daily from God, just as much as the greatest man in the world. The question comes, "How are we employing the moments?" We often speak of "wasting time:" may we not say "stealing time?"—for it is not only a gift, but something entrusted to us, to be used in the right way. Thus every subject that comes before us makes clear the need for the blood of the Lord Jesus Christ, since each really thoughtful reader must feel ashamed that LIFE HAS BEEN SO EMPTY. And everything is an "emptiness of emptiness" or "vanity of vanities," till any come to Christ. Then such receive out of His fulness (John 1. 16), and everything is changed.

We do not employ the word so often in the plural, but such expressions as "Hard times," "the signs of the times," are well known. God has complete knowledge of all that has been, and all that will be. We read of the "times that went over" King David, and, in this sense, men seem to change history by what they do. But they cannot alter things as they like. Seed time and harvest, summer and winter, remain. Antichrist will "think to change times and laws" (Dan. 7. 25). But his power will only be "until a time and times and the dividing of time." God, however, "changeth the times and the seasons" (Dan. 2. 21), which He has put in His own power (Acts 1. 7). And in "His times" He will soon show His own glory (1 Tim. 6. 15), and all the boasts of men will be laid low. At once an important question comes to us:—"Do I belong to the present times, which God will change, or have I a heavenly Saviour and a heavenly hope?" When any one can say "I have believed into the Lord Jesus, and He has saved me," then it is a joy to pray unto God as "Father," and to know the meaning of the words. "My times are in Thy hand" (Ps. 31. 15). Salvation is not merely religion, not only profession, but a new life that finds delight in God's will.

Yet, it may be, that many who read these words cannot say they are saved. How gladly we would tell them that the message sent "at

supper time" is still a message of mercy:—"Come, for all things are now ready." "Behold, NOW is the accepted (acceptable) time; behold, NOW is the Day of salvation" (2 Cor. 6. 2). And why is it the acceptable time? Isaiah 49. 8 gives the answer. Christ is accepted in glory, because His finished work has dealt with the sin of all who come to God by Him. God does not look at their works, but only at Christ, when they come, resting on Him alone. Some think they have "good works" to help save themselves; others imagine their "bad works" are too bad for God's salvation, but the truth is God looks at neither, but only at His fully accepted and altogether beloved Son, in Whom there is a complete salvation. Is it not wonderful?

But many seem to put off these things till another time. How foolish! How sinful! "It is time to seek the Lord" now (Hos. 10. 12). We cannot say that to-morrow is ours, and how wrong it is to think of salvation only on a sick bed. God said concerning Israel that they went their own way, and then "In the time of their trouble, they will say, Arise, and save us" (Jer. 2. 27). In a very real sense, however, it is a time of trouble NOW, for sinners have their deadly disease of sin, although many know it not, and God provides a very present salvation. It is a time when He may be found (Ps. 32. 6), and those who find Him while he is near (Isa. 55. 6), will not be found in the flood of great waters of His judgment. The time for God's working in judgment WILL come (Ps. 119. 126), and the time of the sad reaping of Revelation 14. 15. How blessed to be in God's harvest instead. The time of the dead to be judged (Rev. 11. 18) means an everlasting separation from God for every unsaved sinner. How blessed, therefore, to listen at once to words of mercy still sounding "after so long a time . . . To-day, if ye will hear His voice, harden not your hearts" (Heb. 4. 7). O that there may be the heart-response of some who read these words.

'Tis time to seek the Lord,
"To-morrow" is too late,
"Come," 'tis God's wondrous mighty word,
Why do you dare to wait?

'Tis time the Lord to seek,
The words are clear and plain,
We cannot claim another week,
To hear the words again.

'Tis time to leave the road
That cannot lead to heaven;
Why do you choose the sinner's load,
Still lost and unforgiven?

'Tis time to feel our need,
 "To-morrow" may bring death—
 Why do you not the message heed
 Which God both SAID and SAITH?

'Tis time to seek the Lord,
 None other can set free,
 You cannot e'en one day afford
 In Satan's path to be.

'Tis time the Lord to seek.
 The way is open still,
 In mercy still God deigns to speak,
 His house with guests to fill.

The time of wrath is near,
 Ne'er to be turned aside:—
 Now is the time God's voice to hear,
 And in Christ's blood confide.

"The Zeal of Thine House hath Eaten Me Up" John 2. 17.

A Few Words to Young Believers, and Older Ones too.

THE Holy Spirit reveals the character of the Lord Jesus. And that character was wonderful. There were no imperfections or angles in Him. Everything was in holy proportion. He "loved righteousness and hated iniquity" (Hebrews 1. 9). His delight in the Father's will was constant (Ps. 40. 8). We notice His own description of His life:—He came to do the will of the Father. And we are not surprised that the beautiful veil of the tabernacle pictures His flesh (Heb. 10. 20). His ordinary actions were not ordinary: He invested everything with glory. When we realize Him as our Saviour we rejoice in this, and see that, but for His death, His spotless life would leave us in despair. Redeemed by Him, we have an unchangeable change and are called to confidence instead of despondency. Yet we feel how we fall short: we confess our sins; but we do not stop at this. Our desire is to walk more and more as He walked, in the enabling of the Holy Spirit.

And there are two aspects of His character in John 2. 17 which may be impressed in our hearts to-day. The first is His **intensity**. We see His enthusiasm for the will of His Father. We have already noticed the words, "I **delight** to do." Let us remember that obedience without love is not obedience. We call to mind, "Because thou servest not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things, therefore shalt thou serve thine enemies" (Deut. 28. 47, 48). There were murmurers among the people in Malachi's day who said, "What profit is that we have kept His ordinance, and that we have walked mournfully before the Lord of hosts?" (Mal. 3. 14). There is too

much duty-service still, with a sense of "must," through mere head-knowledge. Our Heavenly Father seek our joy in His will. "Whatsoever ye do, do it heartily, as to the Lord, and not to men" (Col. 3. 23). The psalmist said, "All that is within me, bless His holy Name." This is the attitude that glorifies God, and delights Him. "I made haste and delayed not" is a precious motto: indeed, Psalm 119 is full of mottoes, not only for the wall (though they are far preferable to worldly pictures and photographs), but for daily life. The zeal of God's house was manifest in the Lord Jesus at all times. He did nothing half-heartedly. There was the exact opposite of Laodiceanism. The Father's will was His will: "Cursed be he that doeth the work of the Lord **negligently**" is the margin of Jeremiah 48. 10. The energy of the unsaved often puts us to shame, "That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward" (Mic. 7. 3). Let us seek more enthusiasm for our Lord in daily life: "fervent in spirit, serving the Lord" (Rom. 12. 11).

Secondly, John 2. 17 shows His intense stress on reverence (cf. 1. Cor. 11. 22). "Make not My Father's house a house of merchandise." It was the self-seeking commercialism of men which manifested His holy jealousy for worship. He hated compromise. All around us we see irreverence. Everything is altered to please men. God's delight is forgotten. The things of God are often put in the background, even by believers, to get on in the world. Earthly business seems to be thought more important than the things of God. We remember our beloved Lord's words years before, "Wist ye not that I must be about My Father's business?" (Luke 2. 49). Even we have a real peril, to be carried away with the tide. Worship takes time. Worship has no commercial value. Worship is unpopular. It is so easy to crowd out devotion. I do not mean that we are to neglect earthly duties, far otherwise. But there is little devotedness to-day, and the solemn grandeur of the seraphim in Isaiah 6 when they cry, "Holy, Holy, Holy is the Lord of Hosts" almost startles us. The majesty of God is so often forgotten. "Other things" crush out a sense of God's glory, even as the desire of "other things" chokes the word (Mark 4. 19). May our Heavenly Father speak to our hearts by this beautiful record of His beloved Son, in Whom He was well pleased; and may we have a deeper sorrow when self, even in religious dress, shuts out the thought associated in Scripture with a house, or habitation, of God.

TALKS ABOUT PRESENT-DAY NEEDS—66.

Godly Proportion.

IT is easier to write on this subject than to illustrate, but, if one has received mercy to be faithful, he may well encourage others, as well as himself, to seek after that which PLEASES GOD. There is no pride, no self-assertiveness in such an attitude. The child of God who writes an exhortation claims no glory. Members of a physical body minister, without presumption, to one another, and believers have graciously appointed responsibilities without any ground for personal exaltation. Among the encouragements to spiritual growth found in Scripture, we may well call to mind Ephesians 4. 15. The thought of growing up into Christ in ALL things is impressive. Men are naturally one-sided, even when they do not illustrate the amazing sin of the Pharisees, and make clean the outside of the cup and platter, yet leave them within "full of extortion and excess" (Matt. 23. 25). Those who thus dishonoured God looked down upon the taxgatherers and harlots, and would say of one, "She is a sinner," but they did not see their own guilt.

Is it possible that we too have a need for His gracious instruction in this matter? Do we choose between sins, and make some far less than others? When we see ourselves in God's light, we begin to learn how dependent on His mercy we have been and are. Jehu said, "Come with me, and see my zeal for the Lord" (2 Kings 10. 16), but the same chapter says he "took no heed to walk in the law of the Lord God of Israel with all his heart: for he departed not from the sins of Jeroboam which made Israel to sin" (31). We remember how the angel (or messenger) of the Church in Ephesus could not bear them which were evil, but he lacked the works of the angel in Thyatira, who, however, on his part, failed grievously by "ALLOWING" Jezebel. Both sinned, though differently. Only *one* life has been in perfect proportion, and it is for believers to seek to walk in the steps of their Lord, and to imitate Him, in the enabling of the Holy Spirit. He never excused sin, yet ever remained tender. All defect in proportion is unlikeness to Christ. There is an impressive fulness in the Holy Spirit's wording in Hebrews 5. 2, "able to have measured compassion:" our hearts cry unto God for a godly balance.

And there are many parts and aspects of this subject. Have we spiritual wisdom in the

subdivision of our time? It is easy to neglect some of our responsibilities while occupied with others. We may be very earnest as to gospel service, but do we pray as we should? Possibly we delight in Bible Study, but omit appointed opportunities for personal dealing. Or we may have joy in prayer, and fail to realize that sometimes we have left, to others, certain home duties to perform, through misjudgment of our time. True, the opposite error is common, and we are often busy here and there, and neglect private devotion. But the commonness of one sin must not make us careless as to a contrasted sin. Do we not wish to grow up unto Christ in ALL things? Martha lacked proportion: apparently Mary had done her household work, for she "also" sat, and the Lord commended this proportion, for it is so easy to allow "other things" to crowd out worship. "I will pray *when* I have finished this" often means no prayer: the **early morning lost** frequently wrecks the whole day. The Lord must be exalted **first**, else we shall find duty after duty claiming attention, and there will be no time for Him.

How many things are entirely changed by disproportion. "If the whole body were an eye, where were the hearing?" And further, even if the eye were only unduly enlarged, there would be distortion. The same elements are found in sugar and alcohol, but the PROPORTION makes all the difference. And we need to bring to God each day that He may arrange it. In this sense, "He shall choose our inheritance for us," should be our heart's desire.

Again, we may become "specialists" in one part of Bible study, and lose the full orb of truth. We may know more about prophecy than the way of salvation, or be able to explain difficulties that men mistake for discrepancies yet know very little about our Lord's will as to the appointed assembling for His people. It is deeply important to be clear as to eternal punishment, but His commands for practical godliness are likewise very needful. Let us not leave out portions of Scripture, in our spiritual assimilation, while, by grace, emphasizing their verbal inspiration in our doctrine.

Only the Holy Spirit's gracious work can enable our proportion, and this is not reached by boasting of being led. It is VIA a responsiveness which the writer longs to experience, as well as emphasize. How easy it is to make **our** plans, and then ask God to bless them, instead of taking them all to Him first. Would it not be well at the beginning

of a day to bring it more definitely to Him, for His holy apportioning?

How many times have we acted with earnest motives, yet have missed His will. Possibly we have stayed too late in one thing, and "rushed" to another. Some may have lacked proportion in Christian work, and overworn themselves losing spiritual freshness, and wearying others. It is well to be willing to deny ourselves, as John the Baptist, but his food, though simple, was not neglected, and, when Elijah was overstrained, the Lord did not send him reproof at first, but food and sleep (1 Kings 19. 6-8). There is a wealth of loving meaning in this. The Holy Spirit has recorded all for our instruction, that we may be drawn to an all-round growth, and thus will our Heavenly Father be glorified.

Are You an Atheist?

IT may be you shrink from the question, and answer, "Of course not." And we are thankful to God for all recognition of His existence, and of His holy authority. But knowledge brings greater accountability, dear reader; and God hears your profession of belief. Do you acknowledge Him as God in your **daily** life? But before we speak of this together, may I leave you to think over it in His presence? Let me turn aside to those who claim to be atheists, or, at least, treat the thought lightly, and laugh concerning this sin. I can well expect the retort, "What is sin?" But off-hand frivolity will not deter me from pressing on. You profess to be without God, though the heavens declare His glory. You boast that you do not know Him, though your breath is in His hand. I am quite aware that "the fool hath said in his heart, There is no God" (Ps. 14. 1), and that men do not "like to retain God in their knowledge" (Rom. 1. 28), but do you think that the glib utterance of the word "nature" will silence me? You are duped and dazed by your own utterance. "Nature" is **no explanation**: it says nothing as to cause, but is itself an effect. "Nature" is a phenomenon, and the word contains no argument. You deny **revelation**, but cannot disprove it. Science does not say a word against God. It speaks loudly of a mind beyond yours. You know how commonplace is irregularity, how easy it is for the wisest man to make a mistake. Yet you claim that the less has persistently produced the greater with remarkable precision, yet all the **while** without One to plan and control. I protest

that this is neither science nor commonsense. In the glad service of the God Whom you deny I earnestly declare that you would not dare to suggest **such** reasoning in any **other** connexion. You have no shred of evidence, only guess-work, and that unreasonable. Even if we had not been brought to know God personally, some of us would be **too sceptical to be atheists**. Your postulates are too extraordinary, your suppositions are too unfounded: you demand our faith in that which is unreasonable, when all the time you deny a Person and a revelation—the **only** true reason for faith in that which is **super-reasonable**. There must be some **cause** of this delusion of yours: in everything else of daily life you avoid such wild theories, and the only explanation of it all is that contained in the very book you set aside. If **sin** warps your mind, I can understand all. If not, your whole attitude remains a perplexity. Think concerning this clue to the maze, **without** the off-hand attitude that characterizes atheists; and remember, too, that you have something more than a mind. And if atheism does not meet the **mind's** need, what does it present to awaken gratitude, humility and love—if I may mention three beautiful characteristics. If atheism utterly fails as to both mind and **heart**, it is a colossal lie.

But to return to the one who repudiates atheism. Do you, dear reader, **know** God? The Lord Jesus said, "This is life eternal, that they might **know** Thee" (John 17. 3). Wonderful words, are they not? Permit me to speak with the frankness that cannot be checked, if there is any concern for the eternal welfare of others. The Holy Spirit, speaking in Ephesians 2. 12, of those who were saved, declares that previously they were, "**without God** in the world." And this is the very word "Atheist." There are more atheists from God's standpoint than those who profess to be such. Till any of us have been brought near to God by the blood of His dear Son, we remain "atheists," i.e., without God. We may acknowledge His Name and Power, but we are still **distant** from Him. Our guilt is upon us, and we have "no hope." This is the widespread atheism which is leading myriads to hell to-day.

The gospel is a precious gospel: it is the **only** gospel. There is no alternative. And those who are saved are "made nigh by the blood of Christ." God hath sent into their hearts the Spirit of His Son, and they rightly call Him "Father." To them, "He is" (Heb. 11. 6), in a very real sense of the words.

(If the Lord will, to be continued.)

Suggested Daily Readings.**"IF THE LORD WILL":—OCTOBER 1930**

Day	READING		LEARNING	
	Isaiah	1 John	1 John	Ps. 119.
1	35.	1-10	2.	157
2	36.	1-22	2.	158
3	37.	1-10	3.	159
4	37.	11-38	4.	160
5	38.	1-22	4.	161, 162
6	39.	1-8	5.	163
7	40.	1-11	2 John	164
8	40.	12-24	3 John	165
9	40.	25-41	Jude	166
10	41.	10-29		167
11	42.	1-12	Rev. 1.1-11	168
12	42.	13-25	1.	169, 170
13	43.	1-13	2.	171
14	43.	14-28	2.	172
15	44.	1-20	3.	173
16	44.	21-45	3.	174
17	45.	6-25	4.	175
18	46.	1-13	5.	176
19	47.	1-15	6.	1, 2
20	48.	1-11	7.	3
21	48.	12-22	8.	4
22	49.	1-12	9.	5
23	49.	13-26	10.	6
24	50.	1-11	11.	7
25	51.	1-11	12.	8
26	51.	12-23	13.	9, 10
27	52.	1-15	14.	11
28	53.	1-12	14.	12
29	54.	1-17	15.	13
30	55.	1-13	16.	14
31	56.	1-12	17.	15

Notes on Memorized Verses.**1 JOHN 3. 1-10.**

"Behold" is not only emphatic, it tells of de-light, and refers to grace-given eyesight. God's love is not only charity to beggars:—a charitable man might draw back from all thought of wel-coming into his home, still more from relationship and friendship: God gives all: such is His love. "Therefore": solemn thought—our highest dignity brings out the world's hatred. 2. "Now": the theory that we are only called children of God, and that we have not YET been "born," is definitely rejected by this verse. Note also John 5. 24: "life" is NOT only in prospect. Observe three tenses, "It was not manifested," "We are," "We shall be," "We SHALL be," "as He IS." 3. Puri-fied, but He IS pure: 4. It is impossible to separate sin and lawlessness: we cannot understand anything, unless in relation to God and HIS holy authority. 5. Observe again the purpose concerning US, but He IS perfect, ever perfect: "In Him IS no sin." The Lord Jesus needed no cleansing (John 13. 14). 6. Solemn words, not only intimating that the believer has a new standing, but that this affects his state. He cannot CONTINUE sinning: he MUST hate sin, if truly born from above. The verse also implies that a deeper sense of ABIDING

and a fuller KNOWLEDGE of Him, are needed, that there may be more victories over sins in the Holy Spirit. 7. Again, "That One IS righteous." This verse implies "He that doeth righteousness"—AND ONLY SUCH—can be said to possess righteousness in Christ: righteousness imputed never made careless one soul to whom it has been imputed, and who realises this blessing of grace: God never imputes without quickening to a NEW LIFE. 8. A solemn unveiling of the devil, cf. John 8. 44, not from his beginning but from the beginning in connection with man, as Matthew 19. 4: the devil FELL before man. 9. God's seed remains: He does not save temporarily: the seed brings forth fruit. "He is not able to continue in sin, because he hath been begotten of God": the tense is important. This applies to ALL believers, not only some. 10. Read with verse 9: godly character is to manifest who are children of God: the devil seeks to blot out the line of demarcation.

ISAIAH 43. 1-7.

1. "And now": wonderful grace after the verse before. Created, formed, redeemed, called—Mine. 2. God does not always remove waters, but enables us to pass through. Earthly inferences as to fire—whether for God's people, or in judgment—are not always correct. 3. God's presence and love are because of what He IS. Holy yet "thy Saviour" (cf. 45. 21). 4. "Precious in My sight": is it possible?—Faith cannot dare to doubt His word. "I have loved," "will I give": love always gives: John 3. 16 and Galatians 2. 20 give a wonderful aspect. 5. "Fear" would be reasonable, were it not for Himself. 6. If God speaks, it is done (Ezek. 36. 36). None can hold back from Him (cf. Deut. 30. 4). God's precious object (cf. 21. 1 Pet. 2. 9). Do we seek to illustrate this by grace?

REVELATION 4. 1-11.

1. Cf. 7. 1; 18. 1; 19. 1: a continuance of "seeing," with earnest, opened eyes. A door opened in heaven (Note Mal. 3. 10; 1 Cor. 16. 9; Rev. 3. 20): the varied aspects are impressive. "Come up hither," a PERSONAL experience of John, as in 17. 1; 21. 10, NOT a rapture of the saints, who are not seen in glory till the sixth seal. 2. The THRONE standpoint: chapters 2 and 3 follow the LAMP-STAND. 3. Does the emerald suggest the removal of wrath (red) for all caused to come near? The elders are seated—rest. 5. But there is holy wrath, against sinners. 6. "Living ones": quite a different word in 13. 1. 7. We are reminded of Ezekiel 1. 8. Isaiah 6. "Rest not," contrast 14. 11. 9, 10, Fel-lowship in worship: 11, Cf. 5. 2, 4, 9, 12.

REVELATION 11. 15-19.

15. A striking contrast between the world and the Lord. (His Christ, Psalm 2. 2). MAN'S kingdom is temporary: God's glory is eternal. 16. No mere "record of facts," these holy beings at once see a call to worship: may we, too, view history thus (Ps. 95. 6, 7). 17. It is "Thy power" before "Thou hast taken" (Ps. 2. 8—without italics, 110. 1). 18. A contrast with worshippers. The TWO angels. Fear Thy Name, see Malachi 3. 16. A reward to the small (1 Cor. 4. 5, Rev. 22. 12): God is not unrighteous to forget. They have destroyed, and shall be destroyed (see 1 Cor. 3. 17, 2 Thess. 1. 6, Rev. 18. 6, contrast Ps. 103. 10).

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

Vol. xxx. No. 11.
NOV., 1930.
Free.

"The Lord's voice crieth unto the city, and the man of wisdom shall see Thy Name: hear ye the rod, and Who hath appointed it." Micah 6. 9.

"God speaketh once, yea twice, yet man perceiveth it not." Job 33. 14.

"Lord, when Thy hand is lifted up, they will not see." Isaiah 26. 11.

"Lord, who hath believed our report? and to whom is the arm of the Lord revealed?" Isaiah 53. 1.

"He that heareth My Word, and believeth on Him That sent Me hath everlasting life." John 5. 24.

Some lovingly enquire about the "Subscription." Valuing this thoughtfulness and interest, we would refer them to leaflets (will be 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.

A MONTHLY, IN THE GRACIOUS ENABLING OF OUR HEAVENLY FATHER, TO EMPHASIZE THE WONDERS OF HIS SALVATION, AND THE AUTHORITY OF HIS WORD, THAT HIS BLOOD-BOUGHT PEOPLE MAY BOTH ENJOY HIS WILL AND SEEK TO LEAD SOULS UNTO HIMSELF.

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

"I will hear what God the Lord will speak: for He will speak peace unto His people, and to His saints: but let them not turn again to folly." Psalm 85. 8.

"I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me." Habakkuk 2. 1.

"Blessed is the man that heareth Me, watching daily at My gates, waiting at the posts of My doors." Proverbs 8. 34

"Speak, Lord; for Thy servant heareth." 1 Samuel 3. 9.

SOME OF THE CONTENTS. Pages.

"Art Thou Not from Everlasting?"	...	82
The "All's" of Scripture	...	82
Why Should I Not Come to Christ?	...	84
The Sanctification of the Background	...	85
Victory over "Evil Surmisings"	...	86
Love's Practical Obedience	...	87
Notes on Memorized Verses	...	88

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, etc., some Wednesdays.

Words of Introduction.

THE privilege of receiving God's revelation is very great (Rom. 3. 2). But every privilege has an attached responsibility. And it is sad to see a neglect of the Scriptures to-day. It is easy to point out the mistakes of others. It requires no skill, no spirituality, nothing at all, to be a critic. But it requires communion with God to be rightly affected by our own mistakes first and those of others next. It is not a sign of holiness to be uncritical BECAUSE fleshly criticism is unholy. The escape from both sins is in seeking God's standpoint. And so we desire that the fruit of publishing and reading these pages may be much glory to God in tenderness of heart before Him. The message was sent to Josiah, "Because thine heart was tender, and thou didst humble thyself before God, when thou heardest HIS WORDS... I HAVE EVEN HEARD THEE ALSO, saith the Lord." (2 Chron. 34. 27).

"Through Faith We Understand."

Hebrews 11. 3.

Where science fails, and men should silent be,
God can reveal, His mighty hand we see,
He is not silent, let us listeners be,—

"Through faith we understand."

No evolution will man's life explain,
No evolution can the earth sustain,
Nor evolution make us "born again,"—
"Through faith we understand."

And so our life with all its riddles here,
Calls the believer to a reverent fear,
A loving confidence in God will cheer,—
"Through faith we understand."

Words of Encouragement.

It is a joy to realize the everlasting glory of God. Moses had the joy of this experience (Ps. 90. 1, 2)—there is a vast difference between a fact and a realization. "God is"—thanks be unto Him for the knowledge of His existence. But "He is my God, my Father" means MUCH to the believing heart. There is darkness around, there are pressing trials, but God has not made a mistake, He has not forgotten. "WE SHALL NOT DIE." Wondrous words of confidence, reminding us of "I am the Lord, I change not; therefore ye sons of Jacob are not consumed" (Mal. 3. 6). Manoah's wife manifested a simple faith when she said, "If the Lord were pleased to kill us, He would not have received a burnt offering and a meat offering at our hands, neither would He have showed us all these things, nor would as at this time have told us such things as these" (Judg. 13. 23). And those who are accepted in the wondrous Burnt Offering of the Lord Jesus may well have simple confidence. The living God is their God (1 Thess. 1. 9), and if it is a fearful thing (and it is) to fall into His hands (Heb. 10. 31), it is a blessed thing to be in His hands (John 10. 28, 29), and to know that the Lord Jesus ever liveth to make intercession (Heb. 7. 23). "We shall not die" for He hath said, "Because I live, ye shall live also" (John 14. 19).

The "All's" of Scripture.

(Concluded).

And it may help believers to realize a related thought. If I say "I see you," I do not mean "your life"—I see your face. If it be said, "The English rule that country," not every Englishman is involved; or again, "The nation was steeped in iniquity" would not imply that there were no believers. Almost all words are used to describe the whole or a part or all sections of the whole, according to the context. "All nations" are blessed in Abraham's seed, i.e., representatives of all nations, as it is written, "out of every kindred, and tongue, and people, and nation" (Rev. 5. 9).

Our beloved Lord went about the whole of Galilee, healing **all manner** of sickness (the usual word for "all") and they brought unto Him all sick people, i.e., all manner of sick people,

and no disease baffled Him. The teaching is clear and we are praiseful (Matt. 4. 23, 24). So in 8. 16, the "all" that were brought to Him were healed, and He gave His disciples power over "all manner of sickness" (10. 1). Chapter 10. 22 does not signify that every individual would hate God's people: but **all manner** of men have showed their enmity (cf. 24. 9, all nations, and John 15. 19, the world). Matthew 17. 11 indicates "**all manner** of things." Thus we have no doubt as to the Holy Spirit's usage of the word **elsewhere**. Why should we alter it in this connexion?

Many of the most "universal" expressions are employed of Israel—"all Israel shall be saved." It is therefore the more striking that the Holy Spirit emphasizes "The **remnant** shall return, even the remnant of Jacob, unto the mighty God" (Isa. 10. 21), and again, "I will pardon them whom I reserve" (Jer. 50. 20, Amos 9. 10). It is of this nation, too, that the Lord marks out one very definitely for eternal judgment (Matt. 26. 24, John 17. 12), and probably Antichrist is of Israel (Ps. 50. 16-21, Dan. 11. 37).

The "all" of Roman 3. 23 is definitely and grammatically linked with "being justified freely," and though others have sinned, only those believing into Christ are **mentioned** in this passage. Nor is it otherwise in 1 Corinthians 15. 22, only the death in Adam of those who become children of God is **there** before us. "As in Adam all die" is universally true, but 1 Corinthians 15 does not deal with the ungodly in this connexion. "The dead" of verse 42 are **not** the unsaved dead, no limiting word is needed, the **context** gives the limitation. There is not a syllable about the resurrection of judgment (John 5. 29).*

To read Acts 3. 21 without the descriptive words "**which God hath spoken** by the mouth of all His holy prophets since the world began," is to alter what He has written. And so is it throughout. Prayerfully read the context, and the answer will be graciously given again and again.

Some may feel one hesitation still. If the word "all" is thus explained, what about "all" in such verses as Colossians 1. 16, and Hebrews 1. 3, or again in Philippians 4. 19? The heart may again find its resting place in the words of the Holy Spirit. **There is no limiting context.** So in 1 Corinthians 15. 51, the "we" gives the only restriction. The word is in the singular in John 6. 37, and there is nothing to explain EXCEPT "**that the Father giveth.**"

* The leaflet "As in Adam all Die" deals with this.

So in Romans 10. 12, "That call upon Him" is the Holy Spirit's limitation: there is none else. Our hearts may well rejoice and be glad. Thus we can cast "all our care" (1 Pet. 5. 7) upon the Lord, for He is "the God of all grace" (verse 10), and He has given us all things that pertain to life and godliness (2 Pet. 1. 3), nor will He fail. The important point for each believer is this:—Dictionaries do not decide the meaning of a word but register it: the Holy Spirit's own use of words must be found by comparing Scripture with Scripture (1 Cor. 2. 13), prayerfully humbly, quietly. Then will Divine light and blessing be granted, and those who have said, "Who shall roll us away the stone?" will look and see the stone has been rolled away—to the praise of the glory of God's grace.

(We purpose, if the Lord will, a further article, especially dealing with verses sent by any earnest, enquiring children of God).

"IF THE LORD WILL":—

GATHERINGS for BELIEVING MEN,

John Pearce Restaurant,
2, MINORIES (side entrance, 2nd floor), adjoining
Aldgate.

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 NOVEMBER.

3rd. THE TIME OF THE DEATH OF THE LORD JESUS.

1. The appointed year of Prophecy (Dan. 9. 26).
2. "Christ the Passover," and the First Month.
3. The Day of the Week, and His Finished Work.
4. The Hour of the Day, with Reference to the Evening, the Daily Sacrifice, and the Hour of Prayer.
5. Details Showing His Glory, to Awaken His People's Love.

10th. THE BOOK OF ECCLESIASTES.

1. The Standpoint of "Under the Sun," and its "Vanity of Vanities."
2. The Failure of Investigation and the Need of Revelation.
3. Ecclesiastes pointing to the Lord Jesus (e.g. 7. 28).

10th. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.

24th. THE EARLY CHAPTERS OF GENESIS.

1. "Through Faith we Understand" (Heb. 11. 3), and "The Beginning of Thy Word is Truth" (Ps. 119. 160).
2. The Names of God, and their Perfect Use.
3. Sin—and the Way of Salvation.
4. The "First's" of Scripture.
5. Lessons from Scripture Genealogies and Chronology.

6. The Flood and Afterwards.
7. Christ Exalted Throughout.

"YE ARE BOUGHT WITH A PRICE—

- (a) Therefore glorify **GOD** in your body," (1 Cor. 6. 20).
- (b) "Be not ye the servants of men" (1 Cor. 7. 23).
"Bought with a price"—what words of joy
To those who know their Lord's employ:
His service calls for their delight,
Their path so blest, their hope so bright.
How dearly have God's saints been priced,
Bought with the precious blood of Christ:
Well may they thank their God on high,
Their "Father" now, since now made nigh.
This purchase calls for holy praise,
As still they tread their Saviour's ways:
His clarion call they joy to hear,
His will they love, 'tis sin they fear.
Their body is for Him to use,
Nought else would saved ones wish to choose;
No slavery to men is theirs,
One mark alone the Christian bears.
Redemption gives a meaning new
To everything God's people do:
The menial tasks are rich reward,
And royal joy, since for their Lord.
"Bought with a price"—that wondrous price!—
O may no tempting power entice:
Henceforth may Christ our Centre be,
Our gracious Lord Who set us free.

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." Colossians 4. 2.

"They looked unto Him, and were lightened: and their faces were not ashamed." Psalm 34. 5.

1. For God's gracious reviving among His people who have known Him many years: there is a peril of becoming used to blessings.
2. For the salvation of children in childhood, and that believers may not, by worldlikeness, put stumbling blocks before any little ones who do believe into Christ (Matt. 18. 6).
3. For those in lighthouses and lightships.
4. For children of God whose consciences are exercised as to their business, and fellowship with unsaved ones, that conscience awakening may be followed by loving obedience, and that none of us may seek to blunt convictions from the Lord.
5. For lands we often overlook, e.g., Lithuania, Korea, Zululand, Mexico.
6. For the work of God through this magazine, and other publications, that there may be loving accuracy, and the fragrance of Christ; and much humility and yet confidence in Him as to the service among men of other nations.
7. That believers may "stand perfect and complete in all the will of God" (Col. 4. 12).
"To the praise of the glory of His grace" Eph. 1. 6.

THE CHILDREN'S COLUMN.

Why Should I Not Come to Christ?

"[I]S there any reason why I should keep away from Him? Is there any reason in myself? Have I safety, and so much in myself that I do not need Him? Can I give to myself eternal life and peace? Have I a real rest, or is my heart troubled at times?

Is there any reason against my coming to Him? Has He bidden me not to come? Am I shut out from the royal invitation to the feast? Have I any ground to fear He will not welcome me? Have I heard of any one being refused, or have I found those who have come and proved Him a disappointment?

Is there any reason why I should not come, in the world? Has the world something to offer me? Can it provide me with another gospel, another hope, another security, another eternal life? If everything fails, whether for young or old, why should I not come to Christ, and come to Him soon? Why should I wait in uncertainty, and without a real resting place? For unless I know my sins are forgiven, however good I may appear to others, and however young and healthy I may be, I cannot be truly satisfied."

Thoughts like these may well be in the minds of young and old, when God is graciously showing His wonderful salvation. Possibly not all have thought them out so fully, but there becomes a feeling of need, and everything seems so empty, as indeed it is, without the precious Saviour of sinners.

And I wish to write simply and earnestly, as if we were talking together. This is not to be an essay with great words, but a heart to heart talk with any who really long to know they belong to Christ. And some boys and girls are conscious of their need of Him. They have been startled sometimes by the thought, "I may die to-night." They have wondered if, when the Lord Jesus returns, He will leave them behind for judgment. And tears have come into their eyes. And yet, they are unsaved, and know it. But the sometimes forgotten thought still rises up afresh—"I wish I were saved." It is of such that we would specially think.

The love of God is a wondrous reason for the sinner to come to Him. God has shown such love, that no human words can explain it. He so loved that He gave His only begotten Son. This love both banishes fear and

makes a thoughtful reader ashamed not to thank Him at once.

The death of the Lord Jesus gives a plea for the sinner. He could not have died except for sinners, for **He** was not a sinner Himself. And thus the more one thinks of the death of Christ, the more one hears its **music** of welcome (Rom. 5. 6).

And the righteousness of God, and His wrath, are a further reason to **seek** Him at once. God hates sin, and every sin that has not been covered will bring heavy judgment. If there is any escape, and, thanks be to God, there is, it is important to **seek** that escape to-day. Tomorrow may be too late (Isa. 55. 6).

The command of the Scripture is a reason for running to God's open door. "Come, for all things are now ready" is the precious message, and it is disobedience to hold back.

And the sinner's need is a call to "come." He cannot deal with his own sins. If there is no salvation in the Lord Jesus Christ there is no salvation at all. It is the only hope. And the gospel is for the poor, maimed, halt and blind (Luke 14. 21),—for those who are **nothing**, who have **nothing**, who can do **nothing**.

And thus everything **unites** to urge the importance of coming to the Lord Jesus, not only for our safety, but for our joy, since He delights to save. Let us remember sin is not only an illness but a wicked thing, and it is a grievous thing to keep away from Christ even for one hour. But **what** is coming to Him? It is faith's simple resting on His finished work, because we are ashamed of our sins, and hate them, and desire Him to have the glory of a new life, to please God. Dear young reader, what is the hindrance? What is in between you and the Lord Jesus Christ? He came into the world to save sinners (1 Tim. 1. 15), to bear their sins, and the gift of God is eternal life in Him to-day. You may have said, "Why should I not come soon?"—but "behold, **now** is the day of salvation. **Why not** come to Him to-day?"

MEDITATIONS OF AN AWAKENED SINNER.

The grace of God is more than lips can say,—
May I not venture,—trust in Him to-day?
Showing **such** love, He will not turn away.

The **work** of Christ invites my simple trust,
Christ **died** for sinners, God is true and just—
New life is His free gift,—and "come" I must!

The **wrath** of God is real, my heart to warn,
The day of judgment soon will surely dawn,
Past heedlessness I see, and hate,—and mourn.

My need is great, I cannot keep away,
The world and self can ne'er my fears allay,
And Christ **alone** can saving strength display.
And so I come, ashamed, my sins confess—
I own my guilt,—God deigns to hear—to bless,
And, through Christ's blood, His life I now possess.

"Come, for all things are now ready" is a command, and to those who "come" it is changed to an invitation, and when they arrive they find the words are true which they dared not to add before, "FOR YOU." Such is the work of God's grace.

The Sanctification of the Background.

A Word with Young Believers, and Older Ones Too.

THERE is an "attraction" in prominence, but He Who was rich for our sakes became poor, and was despised and rejected of men. Nazareth was His Own city, and He was called a Nazarene. He worked in the background for thirty years, and made ordinary duties holy; and, even when He preached, the words of prophecy were true, "He shall not strive, nor cry:" there was no agitation, nor display. Moreover, He did not ignore the little ones, nor was He indifferent to the individual. The background is precious in God's sight, The Lord Jesus never disdained it.

"When thou prayest enter into thy closet, and when thou hast shut the door, pray to thy Father Which is in secret" (Matt. 6. 6). A cup of cold water given in the name of a disciple shall in no wise lose its reward (Matt. 10. 42). "I was an hungered and ye gave Me meat" (Matt. 25. 35). Such words appeal to the lowly heart. Shall we be fascinated by that which draws the wishes of the flesh, or shall we seek to please God in details? While we dream about great things, we often omit little things, at our very door, unto Him. "I want to devote my time unto the Lord" says one;—then you may start to-day, "Home" is a missionary centre.

We do not deny the privilege of going into all the world to preach the gospel. If the Lord calls, it is wrong to hold back from public witness, and to say, "O my Lord, send, I pray Thee, by the hand of him whom Thou wilt send" (Ex. 4. 13). There is music in the words of the humbled believer, "Here am I, send me" (Isaiah 6. 8). But the background must not be forgotten, as if the home were on a lower platform. How many believing women (and men, too), have neglected their sphere of power because of failure to see this. And how many have also omitted the power in prayer

of modest apparel ("in like manner," 1. Tim. 2. 9), and have sought publicity, meanwhile excusing the fashions which grieve the Spirit of God by their worldliness.

"Seekest thou great things for thyself? Seek them not" (Jer. 45. 5). "Five words" can edify (1. Cor. 14. 19), and there is love's eloquence in the ornament of "a meek and quiet spirit" (1 Pet. 3. 4). Do we value aright that which "is in the sight of God of great price?"*

Do you think that the widow of Zarephath was unimportant, or that her background service was small? It is possible to make "a little cake" for the servant of God, to the joy of Him Who possesses the servant and the flour alike. There is the sanctification of the kitchen (see Zech. 14. 21). Eating and drinking may be to the glory of God (1 Cor. 10. 31).

If we buy five yoke of oxen for self, there is confusion (Luke 14. 19), but "holiness unto the Lord" may be upon the bells of the horses (Zech. 14. 20). Here is the sanctification of the business life.

Elisha poured water on the hands of Elijah (2 Kings 3. 11), and John characterized himself as unworthy to loose or to carry the Lord's sandals (Matt. 3. 11; John 1. 27). Nothing is menial if unto the Lord. He took upon Himself the form of a Servant (Phil. 2. 7). The service of the women of Luke 8. 2, 3 was not unimportant, nor are the words of Acts 19. 22 concerning Timotheus and Erastus ministering unto Paul without a meaning. When Philemon prepared Paul a lodging, he glorified God (Phil. 22), and love to the brethren, in little things, was the joy of the Lord's people (3 John 5, 6).

"God is not unrighteous to forget your work and labour of love, which ye have shewed toward His Name, in that ye have ministered to the saints, and do minister" (Heb. 6. 10). Nothing is small if done in the Name of the Lord Jesus, and the holy invitation, and command, to do **everything** in His Name (Col. 3. 17) is the sanctification of the background and of tiniest details when carried out aright. Do we want our name handed down, or His? We know little about the little maid in 1 Kings 5, and the little lad of John 6, but we rejoice in God's use of them. Many of His dear people who have been blessed abundantly are unknown to history, but not unknown to Him. And we rejoice because our names are written in heaven, and a book of remembrance too is written before the Lord there.

* The aspect of Matt. 26. 6-13 is somewhat different, for the alabaster box was broken before others: but the principle of speaking by actions is graciously impressed.

TALKS ABOUT PRESENT-DAY NEEDS.

Victory Over "Evil Surmisings."

"LOVE imputeth no evil" (1 Cor. 13. 5). It is amazing to find how easy it is first to draw inferences, then to believe them, and next to tell others about them. Many who would be horrified at taking a pin from another readily take something from his (or her) character. Well might a servant of God explain in a similar context, "My brethren, these things ought not so to be."

It is natural to "impute." The human mind hurries to conclusions, and we all think we know "why," and one sad evidence of the fall is that it is easier to impute evil than to impute good. And he (or she) who has somewhat to say against another will never lack an audience. Curiosity, and a semi-unconscious tendency to think more of ourselves when we see the failures of others, largely account for this.

But the child of God has been brought into a new family. He has a new relationship with a new life, new wishes, and new responsibilities. He has received a command to love, and new power that he may love, and "love imputeth not the evil." We ought to expect something remarkable from one indwelt by the Holy Spirit (Romans 8. 11).

"Evil surmisings" never want for food. There are many failures in all, that provide food for evil, and it is no difficulty to infer from a **real** mistake of A that he had an ulterior purpose, which never entered his mind. It is not easy to go and tell A "his fault alone:" the simplest action is to tell B about it: but that is sin. You pass me in the street: I draw the inference that you do not **wish** to see me. Then I imagine that you have something against me, or attribute to your pride, and tell others so. Every sin begets a family, and "evil surmisings" can soon multiply.

The Holy Spirit warns against "tattlers and busybodies" (1 Tim. 5. 13), among believers, for "in the multitude of words there wanteth not sin: but he that refraineth his lips is wise" (Prov. 10. 19). "Let every man be swift to hear, **slow to speak**, slow to wrath: for the wrath of man worketh not the righteousness of God" (Jas. 1. 19, 20). The prohibition is very definite. "Speak not evil one of another, brethren" (Jas. 4. 11), and "all evil speakings" are to be laid aside (1 Pet. 2. 1).

Why should we surmise? What proof have we? Are we not concerned as to the truth? Does not the principle of love apply? "Love

worketh no ill." And we remember the words, "All things whatsoever ye would that men should do to you, do ye even so to them" (Matt. 7. 12). It is a privilege and a responsibility to hate evil surmising. If there is **love** there cannot be growth in this sin, and there is no other way of fighting it, except love.

One of the most subtle forms of evil is when it appears awhile as jealousy for the Lord. We may even imagine we are pointing out error. We are positive that our interpretation is right. But let us remember that it is sin to do evil that good may come, and we need to attack sin on God's lines, not in our own way. Holy definiteness against error needs no evil surmisings to support it.

What is the root of this sin? The Holy Spirit shows that it is pride, a spiritual sickness (1 Tim. 6. 4, marg.), which leads to strife of words and so forth. Sin leads to sin. The meek are guided in judgment, and God giveth grace to the humble. With the lowly is wisdom (Prov. 11. 2).

Let us remember that silence is no proof of godliness. We may proudly draw our inference, and then be proud that we are too spiritual to utter it. Yet such bread eaten in secret is deceitful. When we feed on our own surmisings, we grieve the Holy Spirit, for we show the reverse of love. But what a mercy it is to realize that there is forgiveness with our gracious Heavenly Father that He may be feared.

And so we would look for grace not only to be silent, but to think aright (Phil. 4. 8). Not that we are to be undiscerning. We must hate evil, but there is all the difference between hatred of sin, and imputation of **motives**. If a man says, "I wish to rebel against God," we have no hesitation in condemning his action and motive alike. But when a professing believer errs, it is right to condemn the sin, but not to assume an evil motive without proof. And when our dear brethren seem "strange," it is needful to show "all lowliness and meekness with long suffering" (Eph. 4. 2). Let us remember it is "forbearing **one another** in love." They find something in **us** that would irritate. The faults are not all on one side. Instead of being important, let us remember Romans 14. 6, 7, and when there is seeming unkindness, let us not declare it is intentional, but seek to love more.

Such an attitude will preserve us from many heart-aches and broodings, though this is not the reason. The will of our Lord is the ground, and, when we realize this, such love will never

cause compromise as to false teaching. Thus believers will be kept from varied forms of sin, and those who are overtaken in a fault will often be drawn back to their Lord and ours.

Love's Practical Obedience.

THANKS be unto God for any who are concerned about the loving obedience of His children, and practical things, so often overlooked. But never would we wish to put in the background His eternal love, and talking of this also. Obedience is **not** the ground of salvation, but it is the fruit. Just as some will speak well of the lovely character of the Lord Jesus but regard a talk about verbal inspiration as debatable, so is it with other subjects. "Do not deal with disputed points" say some, and if asked "Which?" they would often appoint silence when **they** differed. But, beloved friends, we want oneness of mind, and love never loses its temper, love is never "touchy." If I can talk beautifully of Christ, but become irritated if some action which grieves another's conscience is mentioned, there is need for holy concern. Will you not, therefore, permit for His Name's sake, definite words against believers' participation in warfare, politics, co-operative societies, "socials," fashions? It is for **His** sake that we should ponder these matters together. Accompanying a letter from one who has seen service abroad, and whose heart is stirred as to that which is so great a hindrance as to the lack of clothing to-day, are a few words, some of which we earnestly pass on, "The Lord has pronounced His solemn 'Woe' to those who bring 'offences' to children. In Ezekiel 16 He said it to those who sinned against them when sacrificing to the idolatrous worship. The second 'Woe' came from His lips in view of the offences that were to come (Matt. 18. 6, 7). . . . The Lord is looking to His followers to be their helpers by precept and practice. . . . The most SOLEMN feature in this now NATIONAL sin is that it has found a fruitful soil for its deadening work, within the assemblies of the Lord's people. Have not our Lord's words in Matthew 18 their application to parents and others who do not withstand sin-producing fashions as are common to-day?" Let us remember the word APPLICATION, for though the primary thought is "little ones which believe in Me," the responsibility for little ones in Christian homes is deeply important. Are we afraid, or ashamed to be unlike the world that crucified our Lord?

And may it not be that because there is this lack of devotedness to Him, we do not expect the salvation of the children as we should? May our hearts be humbled, to His glory in our loving repentance.

Are You an Atheist?

(Concluded.)

And thus it is a very wonderful thing to be a Christian in reality. One may **call himself** a Christian without any vital experience, but if God calls us Christians, we are privileged beyond measure. Children of God are actually a new creation. They realize that a great change has taken place. They **were** dead, they **are** living (John 5. 24). They **were** in darkness, but **are** now in the light (1 Peter 2. 9). They **were** lost, but **have been** found (Luke 15. 32). They **were** children of wrath (Eph. 2. 3), but **are** now children of God (1 John 3. 1). They **have been** born from above (John 3. 3), and **are** become a new creation (2 Cor. 5. 17). Have you had this experience? It is this living knowledge of God that atheism can never answer, but not only so, it is this **living knowledge** of God that alone can meet **your** need and mine. Do not trust in your respectable profession of God, or your denial of atheism. You need a personal relationship to God.

And how is this possible? Not by rites and ceremonies, not by profession and "Church membership," not by study of books or by outward goodness, but **only by the blood of Christ**. Unless we can say from the heart that we were guilty, and under God's wrath, and that our confidence is in the Son of God bearing sins for us (Heb. 9. 28) we are still "without God." And all our dependence on ourselves, and our head-knowledge, will not take us into heaven. A man is an atheist in the Scriptural sense of the word until, as a broken-hearted sinner, he rests on the finished work of the Lord Jesus. But **NONE** rest on Him in vain! Thanks be to God for an eternal salvation. Is it yours?

The loving kindness of God is not dependent on our enjoyment of it, nor on our realization of it. He has loved, and He loves still. But how the hearts of His people are moved when they realize the **freeness** of His love.

"To the praise of the GLORY of His GRACE, wherein He hath made us accepted in the Beloved." Ephesians 1. 6.

"IF THE LORD WILL":—NOVEMBER 1930

Day	READING				LEARNING	
	Isaiah	Revelation		Rev.	Ps. 119.	
1	57.	I-12	18.	I-13	22, 1	16
2	57.	13-21	18.	14-24	2	17, 18
3	58.	I-14	19.	I-10	3	19
4	59.	I-15	19.	11-21	4, 5	20
5	59.	16-60, 7	20.	I-15	6	21
6	60.	8-22	21.	I-13	7	22
7	61.	I-11	21.	14-27	8	23
8	62.	I-12	22.	I-10	9	24
9	63.	I-19	22.	11-21	10	25, 26
10	64.	I-12	Matt. 1.	I-17	11	27
11	65.	I-12	1.	18-2.6	12	28
12	65.	13-25	2.	7-23	13	29
13	66.	I-13	3.	I-17	Isaiah 63, 7	30
14	66.	14-24	4.	I-11	8	31
15	Jer.	I. I-10	4.	12-25	9	32
16	1.	11-19	5.	I-12	Jer. 3, 21	33, 34
17	2.	I-13	5.	13-26	22	35
18	2.	14-25	5.	27-37	23	36
19	2.	26-37	5.	38-48	24	37
20	3.	I-13	6.	I-15	25	38
21	3.	14-25	6.	16-34	Matt. 3, 1, 2	39
22	4.	I-18	7.	I-14	3	40
23	4.	19-31	7.	15-29	4	41, 42
24	5.	I-18	8.	I-13	5, 6	43
25	5.	19-31	8.	14-27	7	44
26	6.	I-17	8.	28-9.8	8	45
27	6.	18-30	9.	9-26	9	46
28	7.	I-16	9.	27-38	10	47
29	7.	17-34	10.	I-15	11	48
30	8.	I-13	10.	16-31	12	49, 50

REVELATION 22. 1-13.

used the English of this verse to suggest the angel was one "of thy brethren," but that thought is quite against the Holy Spirit's wording in the original. 10, The importance of this book for to-day: more remarkable in view of Daniel 12. 4. 11, A solemn warning, a tremendous contrast: only **two** positions. The "in-between" position, of which men ever speak, is unknown to Scripture. 12, Thrice stressed in this chapter (7. 20). 13, The Deity of the Lord Jesus shines out (Isa. 48. 12), and He is the Alpha and Omega of the written book, and inasmuch as both these letters are Greek vowels, and Hebrew is written without vowels, but needs vowel sounds for utterance, He is the key to Scripture: its explanation is found in Him, and His finished work.

ISAIAH 63. 7-9.

7, In the contrast of verse 6 there is no contradiction between God's holy wrath and His holy grace. Do we remember and mention His loving kindness and praises enough?—Psalm 66. 16, 145. 4-7, Isaiah 12. 4, Malachi 3. 16. "Forget not all His benefits." "Us," "the house of Israel": His people now rejoice in His work for Israel in that day: cf. the twofoldness of John 11. 52. "The multitude of His lovingkindnesses": mark the plurals of this verse, and also notice Psalm 5. 7, 51. 1, 69. 13, 16, 106. 45. 8, A striking thought as to what children should be: this verse shall be yet fulfilled (Zeph. 3. 13). Loving interest (Heb. 2. 17, 18. 4. 15). "Bare them" (Ex. 19. 4, Deut. 32. 11, Isa. 46. 4, contrast Rev. 17. 7).

JEREMIAH 3. 21-25.

21, cf. 31. 9, Zechariah 12. 10. 22, Hosea 14. 1, 4: what wondrous love. "Behold we come": the response of humble faith (Hos. 6. 1). 23, Not in the multitude of mountains, but the multitude of His mercies. 24, God brings to shame and sorrow, that He may heal the broken in heart. 25, Striking parallels with Daniel 9 (see Deut. 30. 2, 3). How precious the change of Isaiah 61. 7, 10 (Ps. 30. 11)—have not we a similar blessing in the same Lord Jesus to-day?

MATTHEW 3. 1-12.

1, 2. A wilderness ministry, and a stress on repentance: the natural man shrinks from both. But joy is linked with true repentance (Luke 15. 7, 10, 2 Cor. 7. 9). "The Kingdom of the heavens": a contrast with Genesis 10. 10—throughout this gospel. 3. The great object, the glory of the Lord. 4. Nothing fashionable or attractive (11. 8). God supplies "nourishment," as the word is, if not luxury (1 Kings 17. 6, 13, 15). "All Judæa," i.e. men from all parts of Judæa: a help in the Holy Spirit's use of the word "all." 5. Baptism without a sense of sin is not Scriptural (Acts 2. 38): but, thanks be unto God, for a realization of the Substitute also. 6. Mere fleeing from wrath is natural: holy repentance with fruit is living and spiritual. 7. Pride ever seeks to intrude. 8. God does not patch up (cf. 9. 16, see Heb. 10. 9). 9. The glory of the Lord Jesus. Baptize (Acts 2. 4). "His floor," "His wheat": He owns all—cf. John 3. 29. 10. 3, the servant was concerned "to make ready a people prepared for the Lord" (Luke 1. 17), to Whom they belonged.

Correspondence from any Believers and Enquirers:—
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Thoughts from The Word of God

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Free.

A MONTHLY SETTING FORTH THE LOVING
KINDNESS OF OUR GOD, AND HIS WAY
FOR HIS PEOPLE THAT THEY MAY SEEK
TO DELIGHT THEMSELVES IN HIS WILL,
AND TO PLEASE HIM WITH THE BRIGHT
SEPARATING HOPE OF THEIR LORD'S
COMING IN HOLY PROSPECT.

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

"The precious blood of
Christ." 1 Peter 1. 19.

"Neither by the blood of goats
and calves, but by His own
blood He entered in once into
the holy place, having obtained
eternal redemption."

Hebrews 9. 12.

"Then said He, Lo, I come
to do Thy will, O God. . . By
the which will we are sanctified
through the offering of the body
of Jesus Christ once."

Hebrews 10. 9, 10.

"After He had offered one
sacrifice for sins for ever, sat
down on the right hand of God."

Hebrews 10. 12

Some lovingly enquire about the "Subscription." Valuing
this thoughtfulness and interest, we would refer them to
leaflets (will be 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.

SOME OF THE CONTENTS. Pages.

Should a Believer Make a Will? ...	90
"The Last Adam"—"One Mediator" ...	91
"God So Loved the World" ...	92
"They are not of the World" ...	93
Faith in God as to Little Things ...	94
"He That Hath No Money" ...	95
Notes on Memorised Verses ...	96

"Now once in the end of the
world (consummation of the
ages) hath He appeared to put
away sin by the sacrifice of
Himself . . . Christ was once
offered to bear the sins of many:
and unto them that look for Him
shall He appear the second
time." Hebrews 9. 26, 28.

"By one offering He hath
perfected for ever them that
are sanctified." Hebrews 10. 14.

"Herein is love, not that we
loved God, but that He loved
us, and sent His Son to be
the Propitiation for our sins."

1 John 4. 10.

"Worthy is the Lamb That
was slain." Revelation 5. 12.

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, etc., some Wednesdays.

Words of Introduction.

THE continued, and continuous, grace of God
awakens praise. And it will prove continual.
How rich is His love: how wonderful the way of
salvation. Shall children of God forget their heavenly
calling, and live as others in this crooked and per-
verse generation? Dare they ignore heavenly citi-
zenship? O the shame that there is not a greater
contrast. Why are we so much like the world, and
why for one voice raised to warn against worldli-
ness do there seem to be twenty ready to speak
against being "peculiar?" Is Christ's Name a dis-
honour? Is salvation something to be mentioned
with bated breath? Nay, let us exalt His precious
Name.

"Thou art Worthy."

"Worthy is the Lamb."

Revelation 5. 9, 12.

We joy to tell His matchless worth
Who hath redeemed His own from earth:
And loudly sing of Him as well,
His precious blood our fears must quell.

"Worthy the Lamb"—glad heaven's song.
Will loud resound through heaven's throng,
Angels, and men redeemed proclaim
The glories of His glorious Name.

And shall we stand in silence here.
Who by His blood have been made near?
Nay we would catch the loved refrain.
"Worthy the Lamb" shall be our strain.

"Great" in Luke 1.

"He (John) shall be great in the sight of the Lord" (15):

"He (Christ) shall be Great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Israel for ever; and of His Kingdom there shall be no end" (32, 33).

"She spake out with a loud (great) voice, and said, Blessed art thou" (42).

"My soul doth magnify (declare the greatness of) the Lord" (46).

"The Lord had showed great mercy upon her; and they rejoiced with her" (58).

Surely our hearts may add, "Great is the Lord, and greatly to be praised, and His greatness is unsearchable."

Should a Believer Make a Will?

THE child of God has (praise be to Him) an inheritance incorruptible, undefiled, and that fadeth not away (1 Pet. 1. 4): it is the privilege of all "in Christ" **not** to lay up for themselves treasures upon earth **but**, contrariwise, treasures in heaven (Matt. 6. 19, 20). If the thought of a "will" were linked with "earthly" goods and greatness, it would be well to banish it for ever.

But since a believer (whether a brother or a sister) is a "trustee" for everything, however small, it is a responsibility to do whatever he (or she) can that God may be glorified thereby, and that His work may not be wronged through our neglect. We cannot demand nor enforce: no thought of going to law, or of asserting oneself, can be entertained. But we can express desires, and if it pleases God that we should fall asleep, it may be that others will honour these desires, if recorded in writing. Hence a "will" is written as part of a wish to provide "honest things not only in the sight of the Lord, but also in the sight of men," and to prevent our "Lord's money," or goods, however insignificant, from being misappropriated. We, and they, belong to the Lord.

Thereby misunderstandings may be prevented, and also arguments and bitterness, so common after death. Moreover a witness may be given against worldliness and waste, and a firm request made to avoid the usual accompaniments of flowers, mourning apparel, the pulling down of blinds, etc.* Well may those who

*The writer has known of "religious arrangements," entirely against the wish of a departed believer. True the saved one cannot be harmed, but there is a loss of testimony. We should seek that God may be glorified in our body "whether it be by life or by death" (Phil. 1. 20).

depart to be with Christ have a simple funeral, and earnestly should God's dear people make clear that they sorrow not as others which have no hope (1 Thess. 4. 13), not only so, but a little testimony as to salvation by the precious blood of Christ, and that blessed Hope may be humbly written, and read, it may be, by some who would not read a gospel tract: May I quote from a will recently in my care for His glory? "Thankful for the fulness of God's grace to me, though unworthy, I desire to testify my confidence in His love to me so that nothing can separate from eternal possessions through the precious blood of Christ, though ever feeling conscious of personal need, and failure, and longing to live much more faithfully in the enabling of the Holy Spirit in view of the judgment seat of Christ. . . . Again taking the opportunity of testifying to God's saving and keeping grace, and His constant provision of every need during the days of this earthly pilgrimage, I would commit all to His love, henceforth desiring to be drawn nearer and nearer to Himself in the daily walk, and ever looking for 'that blessed hope,' even the coming again of the Lord Jesus, which would so gloriously make this will unnecessary."

As to the exact wording, there should be loving prayerfulness, and care that everything may be expressed simply, in a straightforward way, and in accord with the appointment of those in authority, as to executor(s) and witnesses, lest the will be rendered void. No legal aid is necessary, but children of God should not act hurriedly or carelessly, but with prayer, although "putting off" may equally reverse the principle of **appointing** the use of that which we cannot use **personally**, lest we become "unprofitable" servants. May each brother and sister concerned glorify God in these details, and may love to Him draw us from earth's many magnets, that we may hold lightly everything of this age, and use what we have more and more for Him in our **earthly** lifetime. It is a mistake to store up, and then leave to the Lord's work that which we could much more largely give to Him now—both promptly and regularly—and, beyond our things, **ourselves**, for **we** are bought with a price.

‡I refer to my beloved mother: sisters as well as brethren have a responsibility, if there is **anything** in their charge, that it may be used to the Lord's glory, after their decease (2 Pet. 1. 15 is helpful).

If any children of God have not received "full supply" of the magazines and leaflets, I should be grateful to hear from them, as my mother lovingly cared for the sending out of so many parcels.

"IF THE LORD WILL."

The usual gatherings to the Glory of God during the Holidays, at 61, Upton Lane, Forest Gate, 25th and 26th, 3 and 7: 27th, 6.45. It may be that our Heavenly Father will give some the privilege of being here from Thursday to Monday morning, that we may together love Him more and learn more of His Will, in worship and prayerful Bible Study, and separation from "the Spirit of Christmas," through the gracious indwelling of "the Spirit of Christ." From such we shall be glad to hear, in case we can help in arrangements.

"IF THE LORD WILL":—**GATHERINGS for BELIEVING MEN,**

John Pearce Restaurant,
2, MINORIES (side entrance, 2nd floor), adjoining Aldgate.

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.**2nd. DIFFICULTIES IN SCRIPTURE AND WHAT THEY MEAN TO US.**

1. God's Thoughts beyond Man's Thoughts (Isa. 55. 8, 9).
2. A Call to Reverence, Prayer and Study.
3. A Test of Faith: the Unmasking of Pride.
4. Precious Blessings through Difficulties (Illustrations to God's Glory).

9th. "WHAT CHRISTMAS MEANS TO ME."

1. "What Christ means to me;" (a Precious Contrast).
2. The Silence of Scripture, and the Talkativeness of Men.
3. Christmas a Development, and a Memorial of Compromise.
4. Christmas a Beacon: Thoughts on God's Principles.
5. Christmas, and Satan's Purpose in this Dispensation.
6. Christmas and the World.
7. God's Overruling, and His People's Path of Love.

16th. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.

23rd. THE PRACTICAL CHARACTER OF SCRIPTURE.

1. God Graciously Saves His People that they may Please Him **To-Day**.
2. Scripture History, and Its Practical Bearing.
3. The Practical Power of the Precepts of Scripture.
4. The Link of Doctrine and Daily Walk, and the Intense Practical Reality of all His Truth illustrated by Philippians 2, etc.
5. The Humble Searching of our Ways.

30th. THE LOVE OF CHRIST.

1. From Eternity and to Eternity (Deut 33. 3, Rev. 1. 5).
2. Manifested in the Days of His Flesh (Mark 10. 21, John 11. 5, 13. 1, 15. 9) and in His Death (Song. 8. 7, 1, John 3. 16).

3. His High-Priestly Prayer and Love (John 17).
4. The Message of Revelation 3. 9, 19.
5. "The Love of Christ which Passeth Knowledge" (Eph. 3. 19), with Meditations on "The Love of Christ Constraineth us" (2 Cor. 5. 14).

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." Colossians 4. 2.

"The people that do know their God shall be strong" (Daniel 11. 32).

1. For our Heavenly Father's gracious deepening of His own work in His people that they (rather, that we), may not only **wish** to grow in grace, and not only see the sinfulness of sin, but really go forward, with love's definiteness and victory (2 Pet. 3. 18, 1 Cor. 15. 57).
2. For more separation from Christmas and its glossed-over heathenism—separation because of Christ and love to Him.
3. For translators of the Scripture, and revision of translations that there may be reverent love and fidelity.
4. For lands that we often overlook, i.e., Persia, Rhodesia, Venezuela, Liechtenstein.
5. For the work of God through these pages, and associated service, in this and other lands, and by correspondence, that the love of Christ may constrain, and His glory become dearer to our hearts, and that we may not grieve the Holy Spirit of God.
6. That believers may "stand perfect and complete in all the will of God" (Col. 4. 12).

"The effectual fervent prayer of a righteous man availeth much" (James 5. 16).

"THE LAST ADAM" (1 Corinthians 15. 45).

"ONE MEDIATOR" (1 Timothy 2. 5).

"There is none other name under heaven given among men, whereby we must be saved" (Acts 4. 12).

Guilty before my God I stood,
Condemned for aye, with nought of good:—
"My God"—since health—misused—He gave,
My God to judge, but not to save.

Distant from Him, yet neath His eye,
For judgment, not for friendship nigh:—
Wrath I deserved. Could nought be done?
All shared my doom, with merits none.

But hush—the sword of justice stays,—
So wondrous are God's gracious ways,—
Not only stays, 'tis sheathed for good,
Since One instead of me had stood.

And who was He? What man could stand,
To rescue me from judgment's hand?
What angel could the vengeance bear?
Nay, men and angels failed me there.

But ere the world was formed God's plan
Was fixed to save from guilty man:
The Mediator promised all,
And He was God, and would not fall.
Adam the first brought death and doom,
And plunged the race in darkest gloom.
Condemned they stand, yet choose his way,
In their loved sins, condemned for aye.
The Son of God became a Man
To carry out the glorious plan,
Nothing could turn the Saviour back,
And those in Him shall nothing lack.
The Second Man, the Lord from heaven,
For sinners died, and such, forgiven,
Can sound the praises of their Lord,
And cov'nant mercy still record.
None else will come, He is "the Last,"
In Him redeemed, our hope stands fast,
Outside of Him no hope is found,
But judgment will for aye surround.
No creed, no system, and no man
Can take the place of God's one plan:
In Christ alone free grace shines forth,
The One Who saves from endless wrath.

THE CHILDREN'S COLUMNS.

"God so loved the world, that He gave His Only Begotten Son, that whosoever believeth in Him should not perish but have everlasting life."
John 3. 16.

MANY will think I need not ask, "Do you **know** this verse?" Yet I will ask that very question. Possibly you answer, "Of course I do; it was one of the first verses I learnt." You have not noticed my question, "Do you **know** this verse?" "Know" means much more than "I learnt." Unless you **know** the Lord Jesus Christ, you do not **know** this verse.

Its precious words set forth the "so great" love of God. Salvation does not start from man's side. We **ought** to have loved God, but we did not. "God so loved." The date is not given, and there is a blessing in this fact. When did God **not** love? Ah, you can never answer that question, for His love is from everlasting: "God so loved" is a wonderful display of God's glory.

It is important to notice the word "so." What does it show? One replies, "The **greatness** of His love"—yes, but that is not all. Another answer, "The **nature** of His love." Yes, it was not of an ordinary kind. A man may **so** love that he pities, or **so** love that he gives a beggar a penny, but God loved in **the way** that gave, and not only gave something, but "His Only Begotten Son." This was the manner of His love. He would not love without giving, He would not love without giving

One Who could meet the sinner's need. Hence the word "so" also goes on to the end of the verse in its power:—God **so** loved, that whosoever believeth in Christ should not perish. . . He loved mightily, He loved so that there should be a great number in His glory for ever. And will **you**, by grace, be among them?

But is there not a further thought? God cannot overlook sin. Sin must be brought up in judgment. If God had loved without giving His Only Begotten Son what sacrifice could have taken the judgment? None! "It is not possible that the blood of bulls and of goats should take away sins" (Heb. 10. 4). And men and angels and cherubim and seraphim,—all created beings fail. But there was One Who is worthy of all glory (Rev. 5. 5, 9. 12), because He has finished the work that none other could do. "God **so** loved" not only means that He loved unspeakably **much** but that He loved in a way which honoured His holy law, and showed His perfect righteousness. Hence the Scripture beautifully speaks of **grace reigning through righteousness** (Rom. 5. 21). Not one sin is excused. If God had broken one word of His truthfulness, in pity toward sinners, there would have been weakness, not grace. But that was impossible. He "so" loved that every word of His truth stood, and stands, firmly, and yet sinners are saved for ever. Do **you** not desire this "so great salvation?"

And John 3. 16 adds to the word "so," as we have already seen, "He gave His Only Begotten Son." He could not give more. He would not give less. The Lord Jesus was the Lord of glory. There was no one like to Him. He **became** a man, but He **was** God (John 1. 1). We cannot understand all His love, but faith rejoices in Him.

The verse is not finished yet. "That **whosoever** believeth in Him should not perish." We have had "the world" in front of us. "God so loved the world." Nicodemus thought of Jews, but God's love is wider than one nation, and troubled sinners of all nations are welcome to come to Christ. But each one comes individually. "Whosoever" is a wide word, but a personal word too. Nor does it stand alone. It is "whosoever **believeth**." Do I believe into Him, as Noah stepped into the ark, and as a man in a sinking ship trusts altogether to the lifeboat, and not at all to the ship, or himself? **That** is true faith. And the believing heart **has** everlasting life. The contrast is "perishing," i.e., being lost away from God, judgment for ever. And so the two futures are before us. The one way to blessing is

because of God's love, and through the blood of the Lord Jesus; and the sinner who acknowledges, "I ought to have died, I am in danger, I believe in Him, I rest on Him, I wish to leave my sins, and please Him" is sure of a loving welcome to-day. Hence I would ask you once again the all-important question—"Do you **know** this verse? Is the Lord Jesus Christ your own Saviour or not?"

God loved the world, so loved the world,
He gave His Son to die,
That those who else to wrath were hurled
Might be for ever nigh.

God loved the world, and loved it so,
His Son He did not spare:
His righteous love His children know,
Christ came their doom to bear,

God loved the world, that there should be,
From every earthly race,
A people saved His joy to see,
The trophies of His grace.

God loved the world—so vast His ways!—
From Gentiles and from Jews
Many redeemed will sing the praise
Of Him Who deigned to choose.

God loved the world, nor shall He fail,
His house with guests to fill,
The blood of Christ must thus avail,
According to God's will.

God loved the world, and loved it so,
That, if I feel my sin,
By faith His love I too may know,
And heaven shall enter in.

God loved the world, and so we tell,
To sinners far and wide,
The **only** way that saves from hell.
Because our Saviour died.

"They are not of the world, even as I am not of the world."

John 17. 14, 16.

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

THERE are a few expressions repeated in the wonderful prayer of the Lord Jesus in John 17, but this is the longest of them. It has a unique position, and is to be emphasized in the daily life of God's people.

Salvation shows us our contrast, by nature, with our adorable Lord, and we are ashamed of ourselves, and glorify Him. And then as redeemed ones, though we realize His majesty remains, we are brought to the amazing fact that we are made members of Christ, and at once separation from the world takes a new aspect.

It is not, "I have to give up this," and "I suppose I must surrender that." The privilege and dignity of separation unto Him shine forth, and the Holy Spirit displays the beauty of relation to Christ, and the honour of representing Him, in this sinful age.

"Not of the world, even as I am not of the world." Stupendous fact! What manner of persons ought we to be! His honour is actually entrusted to us in many ways. Shall we make light of this privilege?

There are countless opportunities of showing the unworldliness which our Lord emphasizes. Some can witness by standing aloof from politics. Others may say, "I have no vote, and thus my separation means little." It is acceptable to God, but you are right that it is less witness to men. Do not think, however, you lack opportunity of testifying. You can stand outside the worldly talk that surrounds. You can gladly give up the world's fashions. Your reading can witness you belong to Christ, much more than hitherto. And "Christmas," with its self-indulgence, under the cloak of Christ's Name, gives you an opportunity to make manifest you are not of the world. The opportunities are many and real, if faith quietly grasps them, with loving fervency, in the Holy Spirit.

IS CHRISTMAS IN THE SCRIPTURE?

If not, should the people of God keep it? God has a reason for veiling the day when His beloved Son came into the world. He has emphasized the day when He was "the First Born from the dead" (Col. 1. 18, Rev. 1. 5). December 25th is a heathen feast renamed, and we reject it, in jealousy for our Lord's glory. We cannot rightly mingle that which is of Christ and that which is of Belial (2 Cor. 6. 15). The "Christmas" shop windows speak of heathendom rather than of Him Who "humbled Himself." To bring the Name of Christ into all this should pain His people—some have not seen the departure from His will, and God accepts their love when they think of their Lord Jesus on December 25th, and give gifts to the poor. But He is to be remembered, love to be felt and shown 365 days in the year. His incarnation, and death and resurrection and coming again are ever precious.

Those who desire to read, prayerfully, leaflets on the real meaning of Christmas, and, if their hearts are exercised, to circulate them wisely, are welcome to write—61, Upton Lane, E.7.

TALKS ABOUT PRESENT-DAY NEEDS.

Faith in God as to Little Things

IT is in little things that we experience the true test. We are often on our guard as to that which is greater. An "important crisis" brings us to our knees, and we pray awhile with power, but the daily round and details soon find out our heart-condition.

We feel the glory of God is involved in some great matter. We tremble lest we should dishonour His holy Name. We rightly seek grace, and find it (Heb. 4, 16), for God is faithful, but we forget that a "time of need" is not only when we are before men. Our Father seeth in secret, and tiny acts of love are jewels before Him. The background is an opportunity for humble love. Every sphere has its own temptations and those of the background are far larger than we think. Satan is not lulled to sleep, and his helpers were not idle. Believers ever need their Lord far more than they realize. Blessed be His Name, He faileth not: but it is our privilege to **claim** His enabling, that we may witness for Him. "I have prayed for thee, that thy faith fail not" (Luke 22, 32), but that is grace on His side, not victory in our experience. Do we not desire the latter as well that we may enter into **His joy**?

It seems easy to do "great things." We are then made conscious of our inability: the problems nigh overwhelm us. We are cast upon God, and we trust Him. That is well, well for every believing heart. But the Christian life is not made up of these "supreme moments," though they strengthen our faith and are precious in the unveiling of His deliverance and sufficiency. But it is right to pause here a moment. Do we **always** have victory then? Is it not sometimes that we **think** we can do great things, and think we shall trust Him in emergencies? "Although all shall be offended, yet will not I" (Mark 14, 29). "But he denied" (68). "If I should die with thee I will not deny thee in any wise. Likewise also said they all" (31). "And they all forsook Him and fled" (50). How many months were needed to allow of this faltering? It was not a matter of months. How many days? It was not a matter of days, but the same night. "Let him that thinketh he standeth take heed lest he fall."

But if we can humbly see enabling in some large things, if we do not forsake and flee, that is not the whole of our life. Our physical life is not made up of crises. Daily food is a regular partaking of little things, and so is it spiritu-

ally. We are all like Naaman . . . He was willing for a great thing (2 Kings 5, 13). But there is nothing spectacular in cups of cold water, or prayer in secret. But it is by little things that the victory must be won, in the enabling of the Holy Spirit, and He indwells, to make this possible.

And in this connexion I desire to speak to myself as well as to you, that we may be concerned to trust our Heavenly Father for the little things of our heart. "Little" we call them, but who can weigh the jewel that pleases God? It is important to ask Him for grace as to the little things that take our heart away from communion, from the ordinary every-day fellowship with Himself in which we feel ourselves lacking.

And likewise is it as to the mind. A heavy trial is borne with love's willingness, but some little thing irritates, and we fret and worry over it, and by worry hinder our whole experience. The fear of man, too, bringeth a snare, and some **possible** trial destroys our peace of mind, before the trial comes, and often it never comes at **all**. "And when they looked they saw that the stone was rolled away." "I sought the Lord, and He heard me, and delivered me from all my fears: they looked unto Him and were lightened: and their faces were not ashamed." He is willing to be trusted, and more than willing.

Likewise is it as to little things of the body. If we were on a death bed, we should feel, it may be, shut up to prayer. The will of the Lord, it may be, would be sweet, and we should ask in faith for His raising up, if for His glory, but not otherwise. But the headaches, and neuralgia and coughs and colds of the Lord's redeemed are not always brought to Him as they might be. Yet He is interested in the body.

Is it possible that we sometimes forget to pray definitely? "Be anxious for nothing" is a precious command. But it is not the whole of the verse. "In everything by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4, 6). We shall not weary our Heavenly Father. Faith sometimes rejoices to say "Is anything too hard for the Lord?" But let us also ask, "Is anything too small for the Lord?" It is delightful to see the apostle in 2 Corinthians 12. The Lord's strength in his background life is seen, and we behold the experience of a godly man amid strain and stress, but glorying in his infirmities, that he might receive the constant power of Christ more, humbly

acknowledging that he could not then be allowed the removal of the "thorn," without a tendency to being lifted up showing itself. Hence to Paul everything was God's message, and he wished to bring everything to God, and to learn His lessons, and to use to His glory. God will not allow one trial a moment too long, nor will He shut the door against those who seek to enquire of Him as to their "little things."

"He that hath No Money."

Isaiah 55. 1.

MEN delight in bargains: they feel they have "done well" when they have secured one. But the gospel knows nothing of bargains, it is ONLY A GIFT. And thus we sound forth its glorious invitation—even a free and everlasting blessedness, in the presence of God, with the unclouded sunshine of His undying and eternal love.

We rejoice in our precious theme. God is still giving eternal life as an absolutely free gift. And if you truly feel **your need**, you will not put aside so wondrous a proclamation. The gift cannot be earned or purchased. There are no easy terms: God will not meet you half way. It is an absolute gift, or there is nothing. Behold, one of the outcasts of humanity, or, if you will, a criminal of the deepest dye—you and I have NO MORE RIGHT to salvation than he has. If we are to be saved, we must be saved ON THE SAME LEVEL. The Lord Jesus came not to call the righteous, but sinners (Matt. 9. 13). The Pharisees wished to describe a certain class as "sinners," but the Lord Jesus loathed their pride. "He that hath no money" is welcome to God's gift—though he can offer nothing, nothing at all.

Why do we sound forth the words of welcome? Because God with this object has written them. That reason of itself suffices. It is on this account that our hearts can say, "Ho, every one that thirsteth, come ye to the waters, AND HE THAT HATH NO MONEY." We want no other reason, from this precious standpoint. The words of God are cause enough for confidence. We dare not doubt Him. His love and His truth are equally real. And have you proved this, dear reader, or not?

Again, we utter these precious words because God will bestow the gift **no other way**. If you could come with your "good works," your religious equivalent for money, they would utterly be contemned. A cheap gospel is not a gospel at all. Man desires to bring something, and

he shuts the open door with his offered gift: but it is not shut to the destitute. Come, bankrupt sinner, my Saviour is waiting for you.

Further, there is power in the message "He that hath no money" **because** the full price has already been paid. The work of the Lord Jesus is a finished work. There are no defects in that work. A cheap salvation would be worthless, for man has **nothing**. But God's grace has provided all. His salvation is absolutely free, because "What the law could not do, in that it was weak (strengthless) through the flesh" (Rom. 8. 3), He has done. The cry on Calvary, "It is finished" means exactly what it says. He drew back from nothing: He went to the full length of bearing the wrath of God, and saved ones can humbly dare to say that Christ has redeemed them from the curse of the law, being made a curse for them (Gal. 3. 13). How then can anything be added? If we offer any part of the sinner's work we insult the glory of the person and work of Christ. The broken-hearted sinner takes heart by the very words which the self-righteous would loathe.

And it is solemn to call to mind that "he that hath no money" is a necessary proviso if there is to be any blessing. Whatever corresponds with "money," whatever has ANY value before God's throne, is found in Christ, not in the sinner. The smallest demand would render all the promises of the gospel nugatory. We cannot produce a "farthing"—to refer to an expression of the Lord Jesus which awakes serious thought. Observe, the sinner cannot pay the FIRST farthing, and yet, if he falls under judgment, will not be able to come out till he has paid the **uttermost** farthing. And thus we see once more that there is **no hope** outside Christ. But, thanks be unto God, there is a fixed and anchored hope in Him. We can always come back to the glorious message. We turn from the negative to the positive. Come, heart-burdened reader, as you are, and Christ will receive you. "Always," did I say just now? "Always" at the present time, but not for ever: but "Behold, NOW is the acceptable time; behold, NOW is the day of salvation" (2 Cor. 6. 2). And thus, ourselves unworthy, but delivered by the blood of Christ, we would earnestly urge any who feel their need, not to try vainly to make their peace with God, but to seek to-day the peace which Christ has made, and to rest on the only Saviour, without Whom heaven is closed and barred for eternity.

Suggested Daily Readings.**"IF THE LORD WILL":—DECEMBER 1930**

Day	READING		LEARNING	
	Jeremiah	Matthew	Matt.	Ps. 119.
1	8.	14-9. 8	10.	32-42
2	9.	9-26	11.	1-10
3	10.	1-13	11.	11-19
4	10.	14-25	11.	20-30
5	11.	1-10	12.	1-13
6	11.	11-23	12.	14-30
7	12.	1-17	12.	31-45
8	13.	1-14	12.	46-13. 9
9	13.	15-27	13.	10-23
10	14.	1-12	13.	24-43
11	14.	13-15. 5	13.	44-58
12	15.	6-21	14.	1-21
13	16.	1-21	14.	22-36
14	17.	1-14	15.	1-20
15	17.	15-27	15.	21-39
16	18.	1-10	16.	1-12
17	18.	11-23	16.	13-28
18	19.	1-15	17.	1-13
19	20.	1-18	17.	14-27
20	21.	1-14	18.	1-14
21	22.	1-17	18.	15-35
22	22.	18-30	19.	1-15
23	23.	1-12	19.	16-30
24	23.	13-24	20.	1-16
25	23.	25-40	20.	17-34
26	24.	1-10	21.	1-16
27	25.	1-11	21.	17-27
28	25.	12-26	21.	28-46
29	25.	27-38	22.	1-14
30	26.	1-11	22.	15-33
31	26.	12-24	22.	34-46

Notes on Memorized Verses.**MATTHEW 10. 21-33.**

28, How often we fear bodily illness more than spiritual. "Hell," "Gehenna:"—in Hades the soul and body are separated. 29, A wondrous reminder that there is no "chance," or "luck," or "misfortune:" God knows, God cares, God is over all: nothing can reach us without His permission. 30, 31, Fear is denial of His love, and punishes ourselves with torment (1 John 4. 18). 32, Confession of the Lord's name viewed as the corrective of fear. And how rich is the Lord's recompense: "Him will I confess also." 33, A solemn alternative: can we not deny by manner, dress, worldliness and silence?

JEREMIAH 14. 19-22.

19, Only awhile for Israel as a nation (30. 13-17), but eternal judgment is contrasted: there is neither repentance nor healing in hell. 20, A right attitude (3. 13, Hos. 14. 1, 2). 21, Numbers 14. 17, 18, Isaiah 43. 25, Ezekiel 36. 32, Ephesians 1. 6. 22, It is good to wait on God alone (contrast Hos. 5. 13, cf. 2 Chron. 16. 7, 12): mixed confidence is vain, "Him only," not "God and —."

JEREMIAH 17. 5-14.

5, The result of trusting in man is ever departing from the Lord. 6, A sad parable. 7, Thanks be to God for a precious contrast (cf. Ps. 1): to which are we like? Have we a hidden source of encouragement in "the year of drought," or do we live "under the circumstances," and thus repine or complain amid trials, and, to a large extent, "cease from yielding fruit?" 9, The heart needs testing as to its confidence: perhaps flesh is our aim more than we realize. 10, Heart, ways, doings—closely linked. 11, The believer's riches abide: the "end" in God's presence (Rom. 6. 22). 13, Contrast Luke 10. 20, Hebrews 12. 23. 14, God's work is effectual (see 31. 18, contrast 51. 9). "Thou art my Praise:" a wondrous name for God (Deut. 10. 21: it is one thing to read and say the words, another to illustrate them daily. But why not?

MATTHEW 17. 24-18. 6.

24, The temple tax, based on Exodus 30. 13. 25, "Yes," a natural inference: it would be instructive to collect "natural" deductions, to show us we should seek the Lord's guidance in everything (2 Sam. 7. 3, a clear example). The Lord Jesus did not reprove with any bitterness: He sets us a lesson. Moreover, He not only pointed out the mistake but taught heavenly principles as to sonship and redemption at the same time (cf. "somewhat to say" to another Simon, Luke 7. 40). We pay taxes as "strangers" (Rom. 13. 6): redeemed ones will have no taxation in that Day: every "account" should make us say "Even so, come, Lord Jesus." 26, "The sons:" a term of dignity. 27, The Lord never excused sin but He would gladly do whatever was possible to avoid giving offence (Rom. 10. 21, 1 Cor. 10. 32): how careless we often are, or, with a swing of the pendulum, we give up trusteeship and obedience, nominally lest we offend, but, however unconsciously, making the path easier for the flesh. 27, Only one fish mentioned, the "stater" (standard coin) is ready: the hook reminds of 'judgment: redemption is by His death. "For Me and thee:" in the type "lest we offend:" but the antitypical teaching is that believers are united to the Lord Jesus, and united with one another (no individual whole shekel in Exodus 30). Christ needed no redemption: we become sons through redemption: thus contrasts as well as parallels are precious. 18. 2, The Lord's hatred of pride. 5, One such little child: believing little children (6) are for the Kingdom of heaven: there is no salvation by innocence: those dying in infancy are saved by Christ's blood.

MATTHEW 22. 18-22.

Here a Roman tax is before us. But again the Lord used the question to teach the heavenly calling of His people, and the accountability of all men to God. Those who tempted Him were ignoring this. They marvelled: but they went away: we do not read they repented. It is all very solemn. May we bear our Lord's image (Col. 3. 10) and superscription (Jas. 2. 7).

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