

Thoughts from The Word of God

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Free.

"The Scripture cannot be broken." John 10. 35.

"These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His Name."

John 20. 31.

"That thy trust may be in the Lord, I have made known to thee this day, even to thee. Have not I written to thee excellent things in counsels and knowledge, that I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?" Proverbs 22. 19-21.

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, AS GOD ENABLES TO EXALT HIS BELOVED SON, AND EMPHASIZE THE AUTHORITY, AND PRECIOUSNESS, AND DAILY APPLICATION OF THE SCRIPTURES, IN THE GRACIOUS INWORKING OF THE HOLY SPIRIT, AS REDEEMED ONES LOOK UPWARD FOR THEIR SOON-COMING LORD.

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Correspondence
Concerning the Will
of GOD welcome.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Timothy 3. 16.

"The word of our God shall stand for ever." Isaiah 40. 8.

"Heaven and earth shall pass away, but My words shall not pass away." Matthew 24. 35.

"Thy word have I hid in mine heart that I might not sin against Thee." Psalm 119. 11.

"Thy word is a lamp unto my feet, and a light unto my path." Psalm 119. 105.

"The Lord giveth wisdom: and out of His mouth cometh knowledge and understanding." Proverbs 2. 6.

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.

GRATEFUL to God for His continual grace we again prepare to send forth a messenger. The pages either exalt Him, or they are a failure. As it is with us so shall it be with anything issued—the object should be a signpost pointing to the Lord Jesus. The privilege of knowing God's salvation and of possessing His gracious instruction is no mean privilege. We are apt to undervalue His words. The unhindered possession of inexpensive Bibles is a peril, unless we seek grace to esteem the words of God's mouth as more than our necessary food. It is a wondrous privilege to have a holy fixity—"This is the will of God, because He has said so." May we feed on His words with joy (Matt. 4. 4; Jer. 15. 16).

"Labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God."—Colossians 4. 12.

GOD has a will on this our hearts can rest:
'Tis by His will that we are saved and hlest:
But we would ne'er omit His will to know,
That in His path our feet may gladly go.

Labouring in prayer, Epaphras blessings sought
For other saints, though Satan strove to thwart.
Labouring in prayer, God's will to him was dear,
And so to us, since by Christ's blood made near.

Perfect—complete—and standing in God's will—
Bright is the prospect, His redeemed to thrill:
Put even now we would His will obey,
And live in holy prospect of "that Day."

Words of Encouragement.

"AT MIDNIGHT PAUL "Peter went up
AND SILAS PRAYED." upon the house-
 top to pray
 Acts 16. 25. about the sixth
 hour" (i.e., mid-

day). But our gracious Heavenly Father hears at midnight also. And nothing can hinder His hearing, except our condition of lost communion. Man's offices have appointed hours, but heaven is open night and day, and His love is ever toward His people.

It is well to notice that Paul and Silas praised also. The servant of God who wrote Colossians 4. 2 had illustrated it first. It is well to seek an attitude of obedience to the truth we declare. How important that believers should be a holy contrast with hypocrites. It is easy to talk about praising at midnight, it is not so easy to enter into the privilege.

Ah, it was real midnight,—the inner prison was not a palace, but God could not be shut out, even as He could not be held back by Nebuchadnezzar's furnace, or Darius' sealed den of lions. And faith depends on Him, not on circumstances. God's servants prayed and praised, the prisoners heard them, and He sent an earthquake, not to destroy, but to loose them. How definitely He appoints the effects and limits the operation of everything, even in nature. Is anything too hard for the Lord? Unbelief is foolish as well as sinful. Thanks be to God for the prison and midnight thanksgiving of His persecuted people. And let us remember those that are in bonds as bound with them (Heb. 13. 3), even to-day.

Some Contrasts with Rev. 17.

THE last book of Scripture shows up Satanic travesties of God's truth. The dragon, the beast and the false prophet travesty our Triune God. The deadly wound of the beast, and his rising up dare to counterfeit the death and resurrection of the Lord Jesus. Indeed, throughout one sees, on the one hand, the Lamb and the bride, on the other, the wild beast and the whore.*

May we not learn from this much that is of practical importance? The glory of man is in chapter 17 linked with a wilderness from God's standpoint. The harlot's clothing affords a contrast with 1 Timothy 2. 9. The believer's humble refusal of gold and pearls is not such a small thing as it at first appears. A heavenly principle

* The number of letters in the Greek words, and their structure, bring this out much more fully than the English translation.

is involved, and this becomes clearer when we see the golden street and pearly gates of Revelation 21. 21. The heavenly calling involves a pilgrim attitude with love's readiness for the reproach of Christ. The devil seeks to ensnare children of God by clothing. Seemingly little things are used, as in the Garden of Eden, in order that we may not be on the alert. The believer's need is to have the whole armour always. One cannot sleep spiritually when walking with God, and warring against evil.

Nor is it unimportant to see that Babylon has a golden cup, contrasted with the simple cup in the Lord's supper. Strangely, many seek after elaborate "communion plate," and persist in employing the word "wine," which belongs to Babylon's cup. The Holy Spirit never uses it of the Lord's Supper: He says the fruit of the vine—"A little matter," do you reply? The tendency to belittle the distinctions God has made, beloved friend, is perilous. The bride, moreover, receives the cup, the whore gives it, even as Eve wrongly gave to Adam. She was not a "help:" her action was not "meet." Satan ever subverts. God's will is beautiful: may we keep to this.

Revelation 17. 5 reminds us of the great contrast between the mystery of Ephesians 3 and of 2 Thessalonians 2. Let this thought search our hearts, and call us to please our Lord more. An intimate relationship to Him should lead to humble, yet real, intimacy of life.

The practical bearing of some passages (e.g., verse 6) may be clear at once—believers are to be in holy contrast with persecutors. But the definite separation from worldly politics and rule, set forth in verses 2 and 18, needs more and more earnest realization, with enjoyment of God's will. Indeed, the passage as a whole brings home to our hearts the way in which "Christendom" has utterly failed, and the simple path which the Lord marked out for His own. The whore depends on men, and the whore is popular awhile, although to be finally destroyed in the atheistic outburst of Antichrist (verse 17). But believers are not to depend on men, nor to seek their applause even for a season. Christ's words, "They are not of the world, even as I am not of the world," mean much more than any of us have realized. But shall we not seek, with prayer, to experience their power more?

I am not pleading for a miserable endurance of forced separation, but for love's realization of going forth to Him without the camp. "He" sweetens everything: but if we walk mournfully before the Lord of Hosts we make His loving will bitter.

Come and See.

"RABBI . . . where dwellest Thou? He saith unto them, **Come and See.** They **came and saw** where He dwelt, and abode with Him that day: for it was about the tenth hour." John 1. 39. "We have found Him . . . Nathaniel said unto Him, can there any good thing come out of Nazareth? Philip saith unto him, **Come and see.**" John 1. 45, 46.

"**Come, see** a Man which told me all things which ever I did: is not this the Christ?" John 4. 29.

"They **came** not for Jesus' sake only, but that they might **see** Lazarus also, whom He had raised from the dead." John 12. 9.

"The same **came** therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would **see** Jesus." John 12. 21.

"When they **came** to Jesus, and **saw** that He was dead already, they brake not His legs." John 19. 33.

"The first day of the week **cometh** Mary Magdalene early . . . and **seeth** the stone taken away." John 20. 1.

"Then **cometh** Simon Peter following him . . . and **seeth** the linen clothes . . . Then went in also that other disciple which **came** first to the sepulchre, and he **saw** and believed." John 20. 6-8, note Matthew 28. 6.

"No man can **come** to Me except the Father Which hath sent Me draw him . . . Every man therefore that hath heard and hath learned of the Father **cometh** unto Me. Not that any man hath **seen** the Father, save He which is of God, He hath **seen** the Father." John 6. 44, 46.

"Whom having not **seen** ye love." "To Whom **coming**, as unto a Living Stone . . . ye also, as living stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 Peter 1. 8, 2. 4, 5.

"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.

6th. TO BE ANNOUNCED LATER.

13th. SOME ANSWERED PRAYERS OF SCRIPTURE.

1. The Nature of Prayer.
2. Abraham before the Lord (Gen. 18.22).
3. "I will Do this thing also that thou hast Spoken." (Ex. 33. 17). "I have Pardoned according to thy Word." (Num. 14. 20).
4. "The Lord Harkened unto the Voice of a Man" (Jos. 10. 14).
5. God Granted him that which he Requested." (1 Chron. 4. 10).
6. Other Prayers, and the Way of God's Answer.
7. "I Knew that Thou Hearest Me Always" (John 11. 42).
- 20th. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.
- 27th. THOUGHTS ON THE SEVEN SEALS IN REVELATION.
 1. The Solemnizing Introduction (chs. 4, 5), and the Glory of God.
 2. The Ruler on the White Horse. Is there a Counterfeit Peace?
 3. Sword, Famine and Plague—Yet Men Persist.
 4. The Fifth Seal, and Martyrdom. Thoughts on "Under the Altar."
 5. The Sixth Seal, and the Day of the Lord.
 6. The Intervening of Chapter 7.
 7. The Impressive Silence of the Seventh Seal.
 8. "What Manner of Persons Ought ye to Be."

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 in the Holy Spirit." Jude 20.

1. For the enabling of God to be so realized among His beloved people that they may trust Him more in the pilgrim path, and break with things that are not His will.
2. For Christian homes, and that they may have a fragrance of Christ, and not need the fact to be mentioned. (If a home is worldly, can we expect God to be glorified? It is "easier" to be worldly, much prayer is needed against this).
3. For believers in villages, and small islands, and lighthouses, that in isolation they may not be isolated from Him.
4. For lands that we often overlook, e.g., Finland, Turkestan, Madagascar, Paraguay.
5. For the work of God through these pages, and in London and other places, among those of many nations, that He may ever be central, and His will sought. The enemy would ever seek to attack, or broaden, or make frigid, that which seeks to glorify the Lord Jesus Christ, but "God is faithful," though we are weak. "And whatsoever ye do, in word or deed, do all in the Name of the Lord Jesus, giving thanks to God and the Father by Him." Colossians 3. 17.

I have never done any service that is pure gold: but my Lord never rendered any service that had any dross.

THE CHILDREN'S COLUMN.

"The Lord Hath Need of Him."

Luke 19. 31.

THESE words seem so wonderful. God owns the cattle upon a thousand hills (Ps. 50. 10), but yet He takes an interest in one sparrow (Matt. 10. 29). And when the Lord Jesus, Who was over all, God blessed for ever, became a Man, and walked this earth, amid all its sins and troubles, He lovingly became "poor" for His people's sake (2 Cor. 8. 9). He had not where to lay His head (Matt. 8. 20). He did not have a palace, or even a house of His own. He did not ride in a chariot, or even upon a horse. Once we are told He rode—usually He walked—and then it was on an ass, of which He said He had a "need." It is all so wonderful, to show His love. And yet many are quite careless about this, and indifferent to **their soul's need** of Him.

But I would ask you to think for a little while about Christ's "need" here. It is precious to realize the Lord Jesus came into the world to work out a wonderful plan, and to fulfil the Scriptures. He Himself said, "The Scripture cannot be broken" (John 10. 35), and this must ever be remembered. Times without number men have attacked the Scriptures but they have never succeeded in overthrowing them. "The words of the Lord are pure words" (Ps. 12. 6), pure gold, without any dross. The neglect of Scripture to-day by young and old, is one of the sad signs of the times.

Hundreds of years before the Lord Jesus was born, it had been prophesied that He would come to Jerusalem—"lowly, and riding upon an ass, and upon a colt, the foal of an ass." (Zech. 9. 9), and the Holy Spirit used a special word for a "colt." It comes in Job 11. 12 for a wild ass's colt, and suggests a hot-headed restless animal. There was nothing attractive in sinners, but yet the Lord Jesus chose to have "need" of such. Do you not long for His Salvation?

But this is not all. The earlier Scriptures are full of teaching, to which Christ refers often. When God brought Israel out of Egypt, by the blood of the passover, He gave a beautiful lesson as to **One dying for another**. And in the next chapter in Exodus (13) He explained yet more fully His lesson. The words are clear, "every firstling of an ass thou shalt redeem **with a lamb**; and if thou wilt not **redeem** it, then thou shalt **break its neck**: and all the firstborn of man among thy children thou shalt redeem" (13). The following verse shows that the boys were to ask "What is this?" And it is a

joy to give them the heavenly answer. Sinners deserve to have their necks broken, but through the death of the Lord Jesus there is hope to-day. He is called the Lamb of God (John 1. 29), and if He had not **died** there could be no salvation. His beautiful **life** could not **redeem**, His perfect **teaching** could not bring forgiveness. He must **die** to save. How precious to be able to say, "And He **did** die for me." He was willing to do everything for guilty sinners. Do you not desire to know such a glorious Saviour? "Behold, now is the day of salvation."

It is important to notice that the "unclean" animals among Israel are distinguished. For the ass there was redemption, but the pig and the dog picture those who go on in their own way, and we do not read of any redemption for these animals. It is dangerous to "go on" in the path of sin. It is needful to be warned "to-day," needful for **you**.

Hence, coming back to Luke 19, we see a picture of a **redeemed** sinner, and we can understand the words "The Lord hath need of him." It is remarkable that this may be translated, "**Its Lord** hath a need." And the Lord Jesus viewed His people as His even before He claimed them (John 10. 16). How His **heart** yearns over sinners! and He shall be satisfied (Isa. 53. 11), for a great number which no man can number will be brought to glory, and His house shall be filled (Luke 14. 23). But you say "The owners" are mentioned in Luke 19. 33, and this reminds us that sinners are **still** kept back by the enemy who holds them. Ah, this ass was "bound," and the sinner is bound by Satan (Luke 13. 16). **But** the Lord Jesus says "Loose him," just as in John 11. 44. And because of this we come to you with God's message, longing that some who read these lines may feel they have been like this restive colt, tied up away from the Lord Jesus, and now may desire to be brought to Him, and then, as redeemed and claimed ones, to be used by Him. Is not salvation wonderful? If you humbly desire this experience, the Lord Jesus welcomes. And those who are saved can please their Lord, as the colt was used by Him. We do not read what happened to it afterwards, but we know that the Lord Jesus **never** sends away those whom He now saves (John 6. 37). And thus our hearts pause a moment, and we would ask the question, "Who is there that feels a **need** of this precious Saviour to save from sin and judgment?" Then **come to Him**, and you will find He lovingly expects you, and says that He has "need" of you to show what great things He has done for your soul. The ass could not

understand or speak, but you can hear His message, and it is this. "Come, for all things are now ready." Will you go away, or "**Come?**"

The Lord of him hath need,
And will not be denied,
And still His message we would heed,
Claim those for whom He died.
The gospel welcome sounds,
And sinners still can hear,
And though their sin, alas, abounds
E'en they can be brought near,
The ass Christ rode, in grace,
Pictures those saved from men;—
The lamb could take the firstling's place,
Its neck unbroken then.
The parable is clear:—
If Christ hath died for us
Unbound we would to Him come near,
And gladly serve Him thus.
But if we cannot say
That we this Saviour know,
We cannot find another way,
But must to judgment go.
The ass lacked thought or speech,
But we our need can feel,
God's word the troubled heart can reach,—
To "come" at His appeal.
And how is it with you?
Hath Christ of **you** a need?
His work was real, His love is true,—
Sinners His death can plead!

Zechariah 12. 9—13. 1.

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

THIS passage beautifully unfolds what God will cause among Israel in the future—and our hearts restfully believe all that He has written. True weeping is precious, and reminds us of Jeremiah 31. 9. But there is no atonement in the weeping. It is important to see, the stress on looking upon the One Who was pierced first (a reminder of Ps. 22. 16), and the "fountain opened" in 13. 1, the very chapter which contains the reference to the gracious smitten Shepherd. (7). His finished work is the basis of blessing, but the experience of blessing is through His precious work within. It is impossible to separate the root and the fruit in the tree of grace, or to make the plan of God's grace merely an objective fact. There must be a definite experience, a subjective work, for "if any one have not the Spirit of Christ he is none of His" (Rom. 8. 9).

It is important to see that the fountain is **opened** "in that day." But it is not caused to exist in that Day. The fountain is a precious reality now, although not yet opened to Israel. In like manner "This is His Name," **before**

"whereby He shall be called" (Jer. 23. 6). And in the new covenant we know and have in advance the blessings which will be revealed to Israel's remnant, and are partakers of the Olive Tree into which the reserved and pardoned ones (Jer. 50. 20) will be grafted (Rom. 11. 24).

Thanks be unto God that the times and seasons are in His Own authority, and the fountain shall be opened. There is no uncertainty. As the door is not ajar, so the fountain is not merely opened in part. There is a definite unfolding of free grace. At present the veil is over Israel's heart (2 Cor. 3. 15), not merely as to the New Testament, but "when Moses is read," for Christ is the centre of the Old Testament also, as He said, "Moses . . . wrote of Me" (John 5. 46). May our hearts rejoice in the prospect. Sin as a crime and as an uncleanness is removed by the finished work of Christ. How wondrous is the Holy Spirit's call to praise through the work of grace.

TALKS ABOUT PRESENT-DAY NEEDS.

Expectancy; and Perception of Failure.

"A VAIN thing" is mentioned more than once in our translation of Scripture (Ps. 2. 1, 33. 17), and the Holy Spirit emphasizes the contrast with the things of God (Deut. 32. 47). A hope that is without foundation and without guarantee is not worthy of the name, and men's eyes have often failed while looking for their vain help (Lam. 4. 17, Ps. 108. 12). But God's redeemed people are brought to a hope which is an anchor of the soul (Heb. 6. 19); and, which maketh not ashamed (Rom. 5. 5), and, in accord with this, their life is transfigured. They are able to look at things increasingly from God's standpoint. Closed doors are not to awaken despair. God has His hand in everything, for His people's good (Rom. 8. 28).

And not only so. We rightly view the signs of the times, and sorrow over transgression around, and the hurrying onward to a crisis. But "vanity of vanities" is **not** our only theme. There is only one book of Ecclesiastes in Scripture. The Lord will not fail, nor be discouraged (Isa. 42. 4). Is it not possible that we have become "used" to some disappointments which are rather permitted to strengthen our **prayerful faith**? In like manner, a believer who is "isolated," for Christ's sake, may settle down in this condition, instead of fervently looking upward to God for His reviving, that others may step forth from things that God hates, and that there may be a personal walk with Him to attract

such to desire fellowship, that the isolation may not continue because of our own lack of faith and **expectation**.

Ah, we have a deeply precious word before us now:—"Expectation." Many children of God seem afraid to **expect**. They have seen so much failure, and they can see nothing else ahead. They have relegated all encouragement to the distant future. The word "ruin" is in the foreground, and "hope" is in the background. And our words not only reveal our heart, but affect it. Believers who seek to please their Lord need much more expectation. The young disciple is often childlike in simplicity, and is quickly encouraged. If any seem "concerned," he has immediate joy. The older believer, having met some sad imitations, may over-fear, and introduce the element of suspicion. There may be a damping of the ardour which was felt in years gone by, whenever an awakening thought may be uppermost, "There have been similar movements, but so few have been willing to count the cost. Will not this be the same?" And, amid all this, there is more than a grain of unconscious pride in personal separation, and personal perception of God's truth, contrasted with the "drawing back" of many. This needs to be judged. True, we should be discerning (Heb. 5. 14), and need to pray against being deceived, but we have no warrant in Scripture for a dullness, a coldness, a despondency. "God is Faithful."

Hope that maketh not ashamed has been shed abroad in our hearts (Rom. 5. 5), and we are still commanded to "Expect unto the Lord" (Ps. 27. 14),—if one may venture a strangely sounding translation, to emphasize an attitude that should not be strange. Our eyes should be ever up to God, and we should rejoice in the words, "Thine expectation shall not be cut off" (Prov. 23. 18, 24. 14). Sorrow as to "the state of affairs" is not to kill joy (2 Cor. 6. 10): the joy of the Lord is our strength (Neh. 8. 10), and we are Divinely commanded to "rejoice in the Lord alway" (Phil. 4. 4), and, lest we forget, the Holy Spirit led Paul to add, "And again I will say, Rejoice." If we look on the "dark side of things" it is because we are not heavenly enough. We want the "bright side"—above circumstances, in God's presence, realizing He will overrule, and work all to His glory, and will revive His people because He has said so. His word is sufficient for faith.

Our beloved Lord "rejoiced in spirit," and we need to realize what God is still doing. Paul did not begin even the epistle to the Corinthians with a dirge, but "I thank my God always

on your behalf" (1. 4). This gratitude did not blind him to the failures. Love is not compromising: pseudo-love is indifferent to truth, but that is not the fruit of faith.

We have "that blessed Hope," and would keep the "full assurance of hope" held fast, in view of our Lord's coming. But I do not only mean the glory when He is exalted. **To-day** there are many possibilities of blessing, for He is the Same to-day (Heb. 13. 8). Paul had rightly an "earnest expectation and hope" (Phil. 1. 20) as to the testimony of Christ in his earthly life. There is much more **hope** in Scripture than in some of our lives. Is it possible that we should be surprised if God answered our prayers? Our hands often hang down because we do not hope for His encouragement among His people. Differences of opinion, and scattering, seem a **foregone** conclusion, so that the power of the Holy Spirit is unconsciously limited. Let difficulties be faced, let our own unworthiness be realized, but let everything only shut us up to more faith in God, and holy hope as so beautifully expressed by His servants of old (e.g., 2 Cor. 7. 16, Phil. 3. 15, Phm. 21, Heb. 6. 9).

"He that is without Sin . . ."

John 8. 7.

WHENEVER the Lord Jesus spoke there was a definiteness in His utterance, and His words are full of living power to-day. You and I cannot get round them, or away from them. They stand firm, they penetrate, they reprove, they humble. "He that is without sin among you, let him first cast a stone at her."

What was the response? Those who came to convict, went out.

Convicted by their own Conscience.

The older ones went first, but the others could not defend themselves. And how is it with you? Possibly you ask, "And you?" I would at once acknowledge that I should not think of writing these lines had I not **been convicted**. There is all too little of this to-day. Men are too frivolous to be broken down. They have no time to think. Occupied with the round of daily life, and often craving for unsatisfying pleasures, they leave no room for conscience. Present day civilization does not want the inconvenience of conscience. It is not pleasant to be brought in "guilty." Conscience often takes away the mask of flattery, so it is silenced.

But shall we stifle it? Shall we persuade ourselves that we are all right? It is possible to dull, defile and scar conscience (Tit. 1. 15; 1 Tim. 4. 2), but it is perilous. This solemn fact prevents an **undue** exaltation of conscience: it is not like to the new life, which God gives, which cannot be corrupted. It is **not** a heavenly spark; it is **not** the voice of God, though He may use it to show us our guilt. Conscience is an inner knowledge of oneself: and, if we are at all honest, we follow the same course as those in John 8. We become convicted. Ah, it is possible to "go out" now, but men will not be able to go out of God's judgment hereafter. Shall we be satisfied merely because we see our sin? There is

No Acquittal because we are Convicted.

There is no righteousness because we feel our guilt. We may stop talking against others, and condemning others; and may cease the wild utterance, "I have done no one any harm," but silence gives us no standing before God. If every mouth is stopped (Romans 3. 19), **it is because of a conscience of unremoved guilt.**

"Let him first cast a stone":—the words sound strangely in our ears. They are our own death knell. If we are not able to cast the stone, we deserve, as it were, a stone to be cast at us. If we cannot carry out law's judgment, it is not because law is wrong, but because we are wrong, and therefore law has something against us. We are not only convicted by our own conscience, but by God. Ah, dear reader, is not this a solemn thought, for the Judgment of God is according to truth (Rom. 2. 3)?

But is there no hope? There is. Do we not hear the music of the words?—

"HE THAT IS WITHOUT SIN."

One Who was without sin stood among those self-righteous accusers. He convicted them all, but no stone did He cast, either at them or at the woman. And "He That is without sin" is **not yet** casting a stone. He sits in glory, and waits, and, while He waits, a glorious Gospel is being sounded forth. He Who knew no sin became a Sin Offering for the guilty, that there might not only be temporary respite but eternal salvation. "He That is without sin" took the place of sinners, and thus there is a wondrous hope. Nor is it a **hope** alone. Even now a man can pass from death unto life (John 5. 24), and realise the meaning of the words, "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8. 1). "He That is without sin" must be **FIRST** to cast the stone, and, as He has not cast it,

we hasten to every conscience-convicted sinner with the precious message of His finished work, which is the resting place and joy of His people's hearts. Ah, dear reader, will you not come to "Him That is without sin," ere He takes up, as it were, the stone of the law? Flee unto Him, and "escape for thy life," are messages of present and vital importance.

Indifference is Suicide.

It is not a question of shirked judgment. Wrath cannot be evaded. To these men and the woman alike the Lord Jesus did not speak flattering words. "Neither **do I condemn thee**: go, and sin no more" is a **present** relief, with a solemn warning as to the future. On another occasion He said, "Sin no more, **lest a worse thing come unto thee**" (John 5. 14). And there are other modes of punishment, and He Who met the sword (Zech. 13. 7) will come with the sword of His mouth (Rev. 19. 15). When the Lord rises up, there will be no trifling with His holy wrath.

The stone shall be cast:

it only waits until He acts. He will not commit judgment to faulty men (John 5. 22). It is most important to know how we stand before Him. Since we are not without sin we have no standing in God's law court. Our sin will find us out, unless He Himself says, "I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins" (Isa. 44. 22). Then we can rejoice. Our lips are opened, and our mouth can shew forth His praise (Ps. 51. 14, 15), for there is not only acquittal, but

Complete Righteousness by the Work of Christ, and our heart's desire is that others may be **now** convicted, as we have been convicted. Thereby, instead of running, as many will run, and run in vain, to the mountains and rocks to cover them (Rev. 6. 16, 17), they will **now** experience the counterpart of the grace that Moses enjoyed when the Lord said, "Behold there is a place by Me, and thou shalt stand upon a rock I will put thee in a clift of the rock." It is blessed to be sheltered by **the precious blood of Christ.** Why then, dear reader, do you not seek Him to-day, before He casts the stone, before His judgment is set? He loves to save sinners, and to make them His own saved ones for ever.

If we almost wish we did not know the truth that brings to painful separation, we lack love to our Lord, and fail to have respect unto the recompense of the reward.

Suggested Daily Readings.**"IF THE LORD WILL":—JANUARY 1931**

Day	READING				LEARNING	
	Jeremiah		Matthew		Matt.	Ps. 119.
1	27.	1-11	23.	1-12	1	86
2	27.	12-22	23.	13-26	2	87
3	28.	1-17	23.	27-39	3	88
4	29.	1-14	24.	1-14	4	89, 90
5	29	15-32	24.	15-31	5	91
6	30.	1-13	24.	32-51	6	92
7	30.	14-24	25.	1-13	7, 8	93
8	31.	1-14	25.	14-30	9	94
9	31.	15-30	25.	31-46	10	95
10	31.	31-40	26.	1-13	11, 12	96
11	32.	1-15	26.	14-25	13	97, 98
12	32.	16-25	26.	26-46	14	99
13	32.	26-44	26.	47-61	Jer. 32. 16	100
14	33.	1-14	26.	62-75	17	101
15	33.	15-26	27.	1-18	18	102
16	34.	1-11	27.	19-33	19	103
17	34.	12-22	27.	34-49	20	104
18	35.	1-19	27.	50-66	21	105, 106
19	36.	1-15	28.	1-20	22	107
20	36.	16-32	Mark 1.	1-15	23	108
21	37.	1-21	1	16-28	24	109
22	38.	1-13	1	29-45	25	110
23	38.	14-28	2	1-14	26, 27	111
24	39.	1-18	2.	15-28	Mark 1 35	112
25	40.	1-16	3.	1-12	36, 37	113, 114
26	41.	1-18	3.	13-30	38, 39	115
27	42.	1-12	3.	31-4, 13	40	116
28	42.	13-22	4.	14-25	41, 42	117
29	43.	1-13	4.	26-41	43	118
30	44.	1-14	5.	1-17	44	119
31	44.	15-30	5.	18-34	45	120

Notes on Memorized Verses.**JEREMIAH 32. 16-27.**

Prayer instead of obedience would be wrong, prayer delaying obedience is sinful, but prayer linked with obedience is precious. Ask God's strength to enable you to do His will, and then ask grace to be kept from the "afterwards" of hesitation or semi-regret. 17, God's sufficiency. 18, Grace as well as creation (17), and wrath as well as grace. 19, God has a plan and will not fail. 22, 23, "Thou hast given, they obeyed not." O that we may realize love's gratitude and delight in God's wishes. 24, 25, "Behold the mounts, . . . and Thou hast said . . . Buy thee the field:" obedience seemed unreasonable (as in Gen. 22). Men would say "To what purpose is this waste?" But there is no waste in pleasing God. 26, 27, The Lord did not answer at once by referring to His work but to Himself. We would trust Him. All unbelief is ignorance of God. 27, The words of faith in 17 are graciously given back to the man of prayer, that he may learn their meaning more: our prayers are often fuller than we think: let us ponder them, and live up to them more.

MARK 1. 35-45.

35, Christ's life often reproves us. "Solitary," desert, no display: He had no house of His own (see Matt. 6. 6). "Kept on praying." 38, Let us

go, that I may preach: preaching follows praying. "For," John 9. 4. 40, Reverence, faith, earnestness. 41, How beautiful is Christ's "will." 43, The responsibilities of a saved one—to do His Lord's will, whatever it is. 45, Natural reasoning: plausible, apparently useful, but NOT the Lord's appointment. He did not seek crowds, but the Father's will. An individual blessed is more important than a crowd, curious to hear or see.

MATTHEW 24. 1-14.

The link with ch. 23 is important: Judaism is set aside and the earthly temple is a "wilderness"; Matthew 24 emphasizes the heavenly calling. Hence the separation from "all nations," and the eye on Christ's Coming in the clouds of heaven. But the disciples still thought of earthly buildings (1), and how prone have we all been to similar thoughts. 2, 1 Peter 2. 4-5 presents a precious contrast. 3, "As He sat," the eastern teacher commonly sat, and the Lord Jesus lovingly showed Himself ready to teach. A threefold question, and He lovingly answered. Observe "these things" in this chapter refer to the "beginning," up to the year 70: contrast "those days" (19, 22, 29) the time of the END. The same contrast is found as to "these things" in 33, "this generation" (34), and it is near; but "that day and hour" (36), linked with Christ's Coming. The "beginning" is before us up to verse 8: 9-14 would indicate the intervening "middle," and "then shall the end come" (14). Everything is Divinely arranged, for God is not the author of confusion. This has a helpful and important bearing on the misinterpretation which takes away Matthew 24 from God's dear people to-day. Were not those to whom it was addressed to be in the nucleus of the Church, and not in a distinct remnant of Israel at all? They lived in part of the very time to which it refers. Indeed, since verses 4-7 refer to the present dispensation it becomes manifestly serious to assume a recognized Jewish remnant then, outside the church. 9, An easy path was not prophesied. "For My Name's sake"—precious words. 10-12, Observe the repeated word "many" (4 times): then a PERSONAL message. "Hate one another," contrast John 13. 34. Lawlessness brings about coldness not only in its own nature, but by Satan's attempt to make a frigid firmness against it without love to Christ (see Rev. 2. 3, 4). We may hate open lawlessness, and yet be "cold." Controversy without much love to Christ is a peril. "This gospel": the gospel remains unchanged. 14, "The end": verse 15 seems to make clear that "the ending of the age" is the last three-and-a-half years (Dan. 9. 27).

The allusion here seems to be to "this generation" of 40 years, as in the wilderness, and the destruction of Jerusalem. Luke 21 gives the same parable in connexion with the moral view of the "GENERATION" of sinners, and the Kingdom of God. Hence we see that the past "judgment" was a foreshadowing (Matt. 22. 7).

The chief objection of some would be verse 20: but the winter hinders from WITHOUT. May not the Sabbath also? "YOUR flight" rather implies Christian willingness to flee, but difficulty in a land then under Jewish control, and stirred by Anti-christ's decree.

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Thoughts from The Word of God

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Free.

"In the beginning was the Word, and the Word was with God, and the Word was God." John 1. 1.

"Before Abraham was (became), I am." John 8. 58.

"Jesus heard that they had cast him out, and when He had found him, He said unto him, Dost thou believe on the Son of God? He answered and said, Who is He, Lord, that I might believe on Him? And Jesus said unto him, Thou hast That talketh with thee. And he that talketh with thee. And he said, Lord, I believe, and he worshipped Him." John 9 35-38.

"As Peter was coming in Cornelius met him, and fell

A MONTHLY, TO THE GLORY OF GOD, IN THE DECLARATION OF HIS WONDERFUL LOVE, AND THE ONLY WAY OF SALVATION BY THE FINISHED WORK OF CHRIST, WITH THE FRUIT IN LOVING OBEDIENCE TO HIS AUTHORITATIVE WORD, IN THE ENABLING OF THE HOLY SPIRIT, AND THE LIGHT OF OUR LORD'S NEAR RETURN.

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

down at his feet, and worshipped. But Peter took him up, saying, Stand up; I myself also am a man." Acts 10. 25, 26.

"I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not, for I am thy fellow servant . . . Worship God." Revelation 22. 9.

"And when He again bringeth in the First-begotten into the world, He saith, And let all the angels of God worship Him." Hebrews 1. 6.

"Thomas . . . said unto Him, My Lord and my God." John 20. 28.

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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.

THE all-sufficiency of the Name of Christ is ever emphasized in Scripture. In salvation we need no other sacrifice, and can find none other. Christ alone saves. God the Father has revealed His beloved Son to our hearts (Matt. 16. 17, Gal. 1. 15, 16), and we rejoice. And He does not fail afterwards. We desire not denominational names, nor our buildings called after men, however godly. The Name of the Lord Jesus Christ is enough. Into that Name we believed, and were baptized, and into that Name we gather, that we may do all in the Name of the Lord Jesus (Col. 3. 17). And this, by grace, is, and will remain by grace, the standpoint of this magazine. Our hope is centred in Christ (1 Tim. 1. 1). We are "looking for that Blessed Hope" (Titus 2. 13). The Lord Jesus is Central in Heaven, as Revelation 5 shows—may He be central in our heart's affections.

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

"Looking for that Blessed Hope," Christ's return is sure—

'Tis no thread, but cable rope, firmly to endure:
Strong, unbroken, is God's word, and our hearts
can praise,
Ne'er to change, nor be deferred; glorious are His
ways.

"Looking for that Blessed Hope," Christ's return is near,
And His people need not grope, 'mid the darkness here,
He is coming, coming soon; faith can well rejoice,
Midnight shall be changed to noon, by the glorious
Voice.

"Looking for that Blessed Hope," Christ's return
our bliss,
Who can with earth's ruin cope, who can alter this?
But our coming Lord will reign, all the earth His sway.
Praisefully we look for Him, and His glorious Day.

Words of Encouragement.

Joshua 3. 17 records "STOOD FIRM ON DRY GROUND IN THE MIDST OF JORDAN." history in a way that refreshes our hearts. Why should we speak with bated breath of the mighty acts of the Lord? Let us sound forth what He has done. "Praise the Lord, call upon His Name, declare His doings among the people" (Isa. 12. 4).

And not only so, but we have here a marvellous picture of what has been accomplished by the Infinitely Greater One Priest, through the Ark of His prepared Body, and the One Sacrifice that He has offered. The wrath of God, pictured by the waters flowing to the Dead Sea, has been quite removed.—**righteously** removed for His people. The priest did not stand in muddy places, and the work of Christ does not partly save. All wrath is removed. All claims of law are settled. We stand firm on dry ground. Praise and glory be to God.

REMEMBRANCE.

CONCERNING Israel do we not read "They soon forgot His works" (Ps. 106. 13), and is not this record with a Divine object that we may not thus sin against our Heavenly Father (1 Cor. 10. 11)? God impressed upon Israel the privilege and duty of remembering—"Remember that thou wast a servant in the land of Egypt," "Thou . . . shalt well remember what the Lord thy God did unto Pharaoh and unto all Egypt," "Thou shalt remember all the way which the Lord thy God led thee these forty years," "Remember, and forget not, how thou provokedst the Lord thy God," "That thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life" (Deut. 5. 15, 7. 18, 8. 2, 9. 7, 16. 3). Nor have we by any means exhausted the passages; a Concordance can be studied much to the spiritual reviving of a child of God, if used with prayerful love. Amid all, the solemn warning comes before us, "Beware that thou forget not the Lord thy God . . . lest when thou hast eaten and art full . . . that thine heart be lifted up, and thou forget the Lord thy God, Which brought thee forth out of the land of Egypt, from the house of bondage" (Deut. 8. 11-14). Success and trials are alike Satan's weapons to make forgetfulness.

The dispensation has been changed, but the Lord's "strangers and pilgrims" are still in peril of settling down in the world, and of forgetting the Lord's dealings with them. It is

enjoyable to look back and see His constant faithfulness for He has always remembered (Ps. 136. 23), and His mercies are still new every morning, for **great** is His faithfulness (Lam. 3. 23). There is music in the words "God is not unrighteous to forget **your** work and labour of love" (Heb. 6. 10); but **He** has shown love unspeakable, and yet we sometimes, and, it may be, "often" forget Him and His good hand. Shall we not seek time to **think** of what He has done for our soul?

It is remarkable how quickly one can forget. Under Mount Sinai itself Israel became impatient, and made a golden calf, and worshipped the molten image. Again and again "Israel forgot God their Saviour" (Ps. 106. 21). How saddening are the words of 1 Kings 11. 9-11; even Solomon's "heart was turned from the Lord God of Israel, Which had appeared unto him twice." Hezekiah in Isaiah 39 appears to have forgotten his devoted stress on the house of the Lord in chapter 38. The Lord Jesus graciously rebuked the disciples with the words "Do ye not yet understand, neither remember, the five loaves of the five thousand?" (Matt. 16. 9). The Galatians caused the apostle to marvel that they were so quickly removed from the doctrine of grace (Gal. 1. 6). And when we find a forgetfulness that our Heavenly Father answers prayer wondrously, even in a definite prayer meeting itself, in a context which show much fervency (Acts 12. 5, 15—margin), we may well search ourselves. The psalmist in the 119th Psalm, felt his need, and often said, "I do not forget," or "I will not forget." And the Lord Jesus, ere He went to glory, gave His people the heart-affecting message, "This do ye, with a view to **My remembrance**." (1 Cor. 11. 24). The Holy Spirit repeatedly encourages remembrance in 2 Peter 1. 13, 15, 3. 1, and we should "call to remembrance the former days" (Heb. 10. 32). Every experience of God's mercy is to awaken our heart's ever present love, gratitude, faith and expectancy.

We see the confusion of many on the Lord's resurrection day, because it was not until the various groups were **reminded** that "they remembered His words" (Luke 24. 6. 8). It seems incredible that all should have thus forgotten, but we fail similarly. It is a blessed thing to realize that the Holy Spirit brings to remembrance (John 14. 26), and we should seek from our Heavenly Father a fuller experience and enjoyment of this gracious ministry. If we "remember the words" (Jude 17 of Scripture, and the Lord's dealings with us Ps. 66. 16), we shall be kept from many sins. It is so easy

to complain and to think our burden is too great. But when we rightly see God's love in time past, we are caused to trust in Him at all times, and we shall prove Him Faithful Who hath promised, not only for a few days, but continually, until we see our Lord face to face.

The Five Senses Spiritually.

SEEING. "Beholding as in a glass the glory of the Lord" (2 Cor. 3. 18).

HEARING. "My sheep hear My voice, and I know them, and they follow Me" (John 10. 27).

TASTING. "O taste and see that the Lord is good; blessed is the man that trusteth in Him" (Psalm 34. 8).

SMELLING. "His lips like lilies, dropping sweet smelling myrrh" (Song 5. 13).

TOUCHING. "Lay hold on eternal life, whereunto thou art also called" (1 Tim. 6. 12).

May our hearts experience the reality of the Lord and His love, more and more in the precious enabling of the Holy Spirit day by day.

"Heirs according to the Promise."

Galatians 3. 29.

HOW rich are we by sovereign grace,
God's children, with a heavenly place,
Access is ours, and "all things" too,
"That blessed Hope" in holy view.

"Heirs of the world," the words sound out,
And Abraham could silence doubt:
"If children, heirs,"—who can declare
The blessings all God's people share?

It is enough, God's word is sure,
His promise must remain secure;
Then let our faith and praise abound,
For nought can living faith confound.

The heirs of God!—with Christ joint-heirs
"If" each his Lord's rejection shares:
A further glory comes in view,—
Dear reader, is it meant for you?

The kingdom has such great rewards,
For those who are, by grace, the Lord's,
According to their faithful love,
And as their minds are set above.

And so we seek, and onward press,
And our possessions would possess,
Riches that make earth's threads so small,
In Christ, with Christ—we find our "all."

It is very easy after acts of faith to undo them by indecision, or drawing back. Satan tempts the more definitely then. Hence the deeply solemn message, "If ye have faith, and doubt not." The order of the words is impressive.

"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:
3rd. SOME OBJECTIONS BROUGHT FORWARD,
AND GOD'S BLESSING THEREBY.

1. "You are always Revising the Scriptures."
 2. The Normal Misquotation of Genesis 4.
 3. The Deity of Christ, His Willingness to Die, His Consciousness of Victory, and His quoting of Psalm 22. 1.
 4. "Seeming Contradictions" and the Rich Fruit of Prayerful Study.
 5. "Why do you not go to Park Lane, etc.?"
- 10th. THE NAMES OF CHRIST IN REVELATION 22.

1. "The Lamb."
 2. "The Alpha and Omega, the Beginning and the End, the First and the Last."
 3. "The Root and Offspring of David."
 4. "The Bright and Morning Star."
 5. "Lord Jesus!"
- 17th. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.

24th. THE COMING AGAIN OF CHRIST IN THE PARABLES.

1. The Central Glory of Christ.
2. The Marriage Feast.
3. The Talents and the Pounds.
4. The Harvest.
5. "When I come again." (Luke 10. 35).
6. The Kingdom in the Parables.

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 Lord is far from the wicked, but He heareth the prayer of the righteous." Proverbs 15. 29.

1. For the gracious work of God in our daily experience, and that of others who are in His family, that Isaiah 57. 15 may become increasingly precious.
2. For dear children of God, that 1 Corinthians 1. 10 may be a living message to the hearts of such, and that differences and divisions may not be taken as a matter of course, and "for granted."
3. For victory over "temperamental" failures, among believers, in the Holy Spirit's power, and the expectation of this by simple faith.
4. For lands that we often overlook, e.g., Denmark, Tibet, Morocco, Cuba.

5. For the work of God through these pages and associated service, that there may be ever growing dependence on the Lord, and conformity to His will, and seeking of His glory.
6. For more definite fulfilment of the Lord's revealed will in the prayerful longing of Revelation 22. 20.
- 7 That believers may "stand perfect and complete in all the will of God." (Col. 4. 12).
 "The prayer of the upright is His delight."
 Proverbs 15. 8.

THE CHILDREN'S COLUMN.

FAITH.

"**B**ELIEVE" is one of the most wrongly used words in the English language. Some say to us, "You only believe, you do not know," and remind us of a usual incorrect expression, "I believe so, but am not sure." But such an idea of faith is quite foreign to the word. It has come in after, through sin. "Believe" means the opposite of uncertainty, and if I have faith it is because I know. Faith, it is true, is quite different from seeing, but it is joined to **knowing** (John 10. 38, 1 John 4. 16). If I "see" anything, I cannot only "believe;" but if I do not see, and yet have a perfect proof, then I believe. "Faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11. 1). This is the statement of the Holy Spirit, and it shows the reality of faith. The Old Testament was written in Hebrew, and the word "faith" there comes from a root that means "truth," and firmness. The New Testament was written in Greek, and the term God uses there implies "being persuaded," and so "having confidence." How real is real faith.

It is sadly interesting to look at the history of words, as well as the history of men, to see the power of sin. For instance, the words "by and by" used to mean "immediately," but, because most "put off things," the idea is quite changed. And so with many similar words as "presently." Ah, dear young reader, do not put off the important matter of coming to Christ. You need Him to-day; "presently" will not do.

To return to our word "believe." It is now used in quite the opposite way to that in which it should be used, just as when a man says "no doubt," he usually thinks there is some doubt. So uncertain and untruthful is the human heart, that many words are spoiled. But, thanks be unto God, "faith," as a reality, is not spoiled, and we rejoice to send forth these lines, to tell of One Who is still worthy of all faith (cf. 1 Timothy 1. 15).

Many people, young and old, seem almost ashamed to "believe." They have heard others say, "You only believe," and have thought it is a disgrace to have nothing except faith. But I feel no shame in accepting that which is true. What disgrace is there to believe One Who never lies? The disgrace is not to believe Him.

But let me go a little further. If I truly believe God, I shall own I am a lost sinner, and shall believe "into" Christ, Who died for such. The Holy Spirit uses five different expressions in the New Testament to show faith's relation to the Lord Jesus, and His truth. The commonest have the thoughts of "into" and "on," or "on to,"—that is to say, faith has a resting place, and a beautiful stronghold, or ark of safety. We think of Proverbs 18. 10. "The Name of the Lord is a strong tower, the righteous runneth into it, and is safe." That is faith. Do you remember the man going to a city of refuge in Numbers 35? He is viewed as fleeing there. He is in earnest and his only safety is within. That is faith, and we remember the words, "That . . . we might have a strong consolation, who have fled for refuge to lay hold upon the Hope set before us" (Heb. 6. 18). Happy are those who have this experience, and who rest upon the Rock of Psalm 40. 2.

Thanks be unto God, salvation is still free to-day, and the door of God's ark is still open. May I suggest a little picture of faith, and of unbelief? If you are in an upstairs room of a house is on fire, is it faith if you sit down and speak well of the beautiful fire escape, and even write an account of its usefulness? You answer, "Of course not, that would be madness." And it is madness to talk about the Lord Jesus and yet not to trust in Him. Suppose we put one foot on the escape, and keep the other in the room, are we safe? You answer "No";—yet many are afraid to trust Christ altogether, and to give up all other hopes. Or think of a sinking ship. Is it faith to speak well of the lifeboat, or to get into it? Is it faith to put one foot in, or to attach the boat to the sinking ship? Plainly it is not. We must leave the ship altogether. So is it with true faith.

And thus I would ask you, Have you faith in the One gracious Saviour Who died for sinners? Are your sins a burden? Then why do you not hear His precious words, "Come unto Me," and why do you not come at once? He welcomes sinners to-day, and the message may well ring out still, "Believe on the Lord Jesus Christ, and thou shalt be saved."

TRUE FAITH.

Faith is no shadow, but is real:
 It rests on God, and comes to feel
 The greatness of His love and grace:—
 Here is faith's happy resting place.
 Faith cannot doubt the Word of God,
 Nor dare deny Christ's precious blood:
 God speaks, faith hears, and loves to prove
 His plan and promise will not move.
 Faith flees from danger and from sin,
 The ark of safety enters in,
 Faith will not God untruthful make;
 He gives,—and faith is glad to take.
 Faith lives as seeing Him unseen,
 With doubt and fear no more between:
 Each word of God will bear full trust,
 For He is Faithful, True and Just.
 Faith owns that sinners are quite lost,
 Can ne'er be saved at other cost
 Than that which Christ so freely gave,—
 Faith rests on Him, He loves to save!
 Faith!—is this yours, or do you stay
 Still doubting God, in your own way?
 Behold, the opened door invites,
 To save the lost the Lord delights.

Sin, Righteousness, Judgment.

John 16. 8.

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

THE Holy Spirit causes a true and deep sense of sin. He never makes light of it. As soon as we excuse sin we are out of harmony with Him. At the present time we sometimes find stress on the Holy Spirit's work linked with a lowering of the standard of holiness. Sins of ignorance are not regarded as sins: many things that pain some thoughtful believers are approved. But let us ever remember the Holy Spirit shows up what sin is.

In this connexion we do well to expect a sense of sin when a soul is truly brought to Christ. A mere profession is vain. When any "anon with joy" receive the Word, and know nothing of the exceeding sinfulness of sin, one may well doubt if they are God's converts or men's.

Observe, "because they believe not in Me." This does not signify that unbelief is the only sin. The wrath of God comes on the children of disobedience for everything evil (Eph. 5. 6). The precious thought here is that whereas these who remain outside Christ are "convicted," those who flee to Him are made the righteousness of God in Him. There is no **condemnation** in Christ Jesus (Rom. 8. 1). How wonderful is God's grace.

The Holy Spirit lays a stress on righteousness. The work of Christ is attested because He has

been welcomed by the Father (John 16. 10). The Divine Convicter shows thereby the guilt of man in rejecting Him, but also the way in which He is accepted. And for whom? Evidently for those who deserved death, for the Holy One could not die for Himself, and could not die for those who did not deserve death. Hence there is a wonderful encouragement to a guilty sinner resting in the Lord Jesus, for the tongue shall yet be brought to **sing aloud** of God's righteousness (Ps. 51. 14).

"And of judgment." Many add "to come," thinking of Acts 24. 25. Undoubtedly the Holy Spirit emphasizes this, but here the thought is "Because the prince of this world is (has been) judged" (11, cf. 12. 31). It is madness to take one's place with a judged criminal. The Holy Spirit draws to a new position, and separation from the world, in Christ Jesus.

It may be you have been brought to know the Saviour only a few months, or it may be years. In either case, seek the present application of the precious Scriptures in your life by the Holy Spirit (verses 13, 14, also). It is a great privilege to be in Christ Jesus, and to have **God's viewpoint** of sin, righteousness, and judgment. When one can say, "My sin is settled, and righteousness has been presented for me, and the world has been crucified to me and I unto the world (Gal. 6, 14), so that I am no longer in the doomed position of 1 John 5. 19," it is unspeakably blessed. Nothing can take the place of the heavenly calling in its experience, even as nothing can be a substitute for the new life which God gives when one becomes a child of His. The Holy Spirit's work is deep, permanent, effectual and glorious.

TALKS ABOUT PRESENT-DAY NEEDS.

Consistency in Little Things.

"SEEKEST thou great things for thyself? Seek them not," was the precious message to God's servant, Baruch (Jer. 45. 5). It may be that by the grace of God, we have listened to this message, and neither seek great things **for ourselves**, nor to lay up **for ourselves** "treasures upon earth" (Matt. 6. 19). Yet it is possible that the enemy will seek so to occupy our minds with great things for the Lord, that we overlook the everyday duties, which are rich in fruitfulness. Crises are blessed, but **fruit** is associated rather with "abiding." A great thing may bring God glory; but the details that very few can see, or none except ourselves, make up the larger part of life, and

the Lord's "Well done," or its omission, will be associated much with these. It is well to ponder trusting God as to little things,* but let us remember another aspect, namely "consistency in little things."

The word "consistent" is a helpful one. It denotes "standing together," and implies a parallel with "unite my heart," and with growing up "into Christ in all things" (Eph. 4. 15) so that all the actions are "of one piece," to God's glory. We have all heard discord—one note spoiling **much** that was harmonious. And thus is it with all things. Is there a **fitting together** in our lives, by the enabling of the Holy Spirit? Even little foxes spoil the vines, a little leaven leaveneth the whole lump, and flies of death cause the ointment of the apothecary to send forth a stinking savour. If we are onesided, we shall dishonour the Lord, and may, by some unguarded word or action, undo the effect of a long testimony for Him. Indeed the more we are spiritually seeking to please Him the more subtly does the enemy tempt, and the more closely do those around watch our "ways." The fuller a glass is the harder is it to carry without spilling the water, the steeper the climb is the easier it is to fall, the higher one reaches the greater is the tendency to become dizzy, but there is safety in nearness to the Lord, and no safety except in humility. As soon as we become conscious of our progress, with a few grains of self-confidence, we are in great peril. "Before honour is humility." There are many dangers, but "I will never leave thee, nor forsake thee," is a true message, and "He giveth more grace." Let us observe in the immediate context of these words, "God giveth grace unto the humble" (Jas. 4. 6). Pride as to a blessing is one of our greatest dangers; pride is not only connected with error, but often with truth, and in this relation is peculiarly powerful, and dishonouring to our Heavenly Father.

We need to be bowed before God that we may, like Enoch, please Him in our walk. If we "stand out" from worldly societies, and business or pleasure "unions," but show a spirit of levity on the one hand, or a keen resentment when we are unfairly treated on the other, our faith-testimony is marred. If we avoid, by grace, the world's immodest fashions, but allow a picture on our walls that is equally corrupt, or a similar ornament, God is not glorified. If we are enthusiastic for the spread of the Gospel, and for the passing on of God's truth, but show an uneasiness when certain verses of Scripture are applied, which would condemn

and change some of our own actions, our reverence for God's inspiration is undermined.

Little things may only take a moment but be remembered a year. One irritated word may nullify all the emphasis on love and patience that we have proclaimed. It is so important not to **claim** to have lived up to one's own verbal ministry of the truth, but to **seek** earnestly after this. A discrepancy between preaching and practice or between conversation and practice, or between profession and practice, will cause the enemies of the Lord to blaspheme. If we are privileged, and bidden, to act in the Name of the Lord Jesus (Col. 3. 17), we have a holy trusteeship of His honour and reputation.

1 Corinthians 13 shows a consistency in little things, a godly transparency. Sometimes we are startled to find how we belie the principles that are dear to our heart. We speak against misjudgment, and the imputation of motives, and find in our inner life we have not been seeking for the best explanation of something that seems personally "annoying." How often we find that when we condemn an action in another, and rightly as to **fact**, we ourselves fall into a similar sin, because we did not condemn it rightly in **manner**. To be sorry afterwards is not the same as to judge ourselves beforehand (1 Cor. 11. 31); the mischief is often done. And the very points which we emphasize are those on which Satan is seeking to prove us inconsistent, to hinder love's service, and influence, or to make us despondent. Were there not a throne of grace we should be broken indeed, but we would not misuse the tenderness of our gracious Lord (Heb. 4. 15, 16). Blessed is the man who is willing to be told of inconsistencies, and to ponder, and, by grace, avoid, instead of broadening, or seeking self-defence. And may we not also ask our loving Heavenly Father if we are inconsistent, and wait to receive His reproof? Often one feels we are in too much hurry to utter **our** petitions, and have no time for **His** guidance. Hence many mistakes, as of Saul (1 Sam. 13. 12, 14. 19, cf. Ps. 106. 13).

If we bring everything to the touchstone of Scripture, and are willing for God to search our hearts, and to search our ways in His light (Lam. 3. 40), we shall see the lack of harmony and of oneness. But that is not all: as the work of our Lord becomes precious, it is possible to become more like to Him, by the enabling grace of the indwelling Holy Spirit. May this be our experience.

* Leaflet gladly sent.

"If He Shall—"

THERE is a great "if" as to everything of man. The placards sometimes bear an unheeded message of warning. "Sudden death of —," and another great or wealthy business man has gone into eternity. No time to prepare, and yet many still trust vainly to the hope they will have a death bed chance. This is madness, as well as cruel ingratitude. It is a libel on the love of God to suggest that the knowledge of His grace spoils life. Every life, except that of a Christian, is spoilt, utterly spoilt.

"If he shall"—"To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain" (James 4. 13):—worthless, heartless, empty words; "Ye know not what shall be on the morrow" (14). Truly "every man walketh in a vain show" (Ps. 39. 6). "Vanity of vanities" is written on all beneath the sun, for man has no assurance of life (Job 24. 22, cf. Deut. 28. 66).

"If" stands in front of mankind everywhere. There is no security, there is no certainty. "If" has a message full of meaning, and it bears depressing thoughts to most who have not trained themselves to carelessness. The rich man in Luke 12 said, "I will say to my soul, Soul, thou hast much goods laid up for many years, take thine ease, eat, drink and be merry" (19). Death soon killed this empty boast and comfort. But **we** do not need to be rich to be foolish. The **same** confidence in a broken staff is found among all classes, and because the long-suffering of God waits, and there seems a chance of "delay"—as men speak—the majority go on with the majority, and laugh and talk as if their life were a freehold. A crowd encourages a crowd, when one alone would be appalled by the realization of fleeting time, and of a real and nearing eternity.

Ah, dear reader, there is an "if" with all your plans. You are building on the sand. Is it not time to seek the Lord? Would you not rejoice in the removal of that terrifying "if," by One Who gives eternal life and all spiritual blessings? He is Mighty to save, mighty to-day.

But it may be, you still turn aside, and still "hope" all will be well. You scheme for success, and it may be that earthly success and human applause, will crown your efforts. But is that the end? We read of some who had more than their heart could wish (Psalm 73. 7), but their feet were in slippery places. Let us continue, however, the verse of our title, without the "if." "He

shall gain the whole world." There is a ring of certainty and of triumph in the words. My friend, though you reach a "shall" instead of an "if," will mere "things" satisfy? Hear a striking part of future history. A man **will** arise who shall gain the whole world. Prosperity will be his boast. Power shall be his, over all kindreds, and tongues, and nations. The world will be at his feet. "He shall gain the whole world." But what will it profit him? Let us listen to the story of his end. "The beast—for such is the man of man's choice before God—was taken, and with him the false prophet. "These both were cast alive into a lake of fire burning with brimstone" (Rev. 19. 20). It is an awful end, for the man who "shall gain the whole world." His "if" as to success is blotted out, but another "shall" certainly comes after the certainty he gains, and that other certainty is eternal—an eternal doom. There is no way out of hell. His end is without an end to lighten it. Nor will he be alone. The devil is to be cast into the same fire, and the Lord Jesus, who uttered such words of love and mercy, tells of sinners departing into everlasting fire, "prepared for the devil **and his angels.**" It is a dark prospect, and may well startle the boldest heart. And yet the majority go on treating the words carelessly. Reader, do you think the Lord Jesus was a deceiver? You answer, startled it may be, "Of course not." Do you think that He trifled with language, or that He, Who showed such tenderness, uttered threats merely to frighten? His holiness and love forbid such a blasphemous thought. Then eternal fire is a **reality**, and the only possibility of escape is now. Mere success in the world is worse than empty, when an eternity of woe awaits the one who ignores or neglects God's way of salvation.

But there is a precious contrast. The "if" can be blotted out. Noah, who condemned the world, became **heir** of the righteousness which is by faith (Heb. 11. 7), and came forth as a type of believers, to possess the earth. Abraham was made "**heir of the world**" (Rom. 4. 13). And was not he "**believing Abraham?**" Those who are blessed with him are rich indeed. But how can they reach this blessedness? Everything is "in Christ Jesus." He has blotted out every sad "if" and "shall," and secured instead a glorious "shall" for His undeserving people. "They shall never perish" (John 10. 28). There is no uncertainty in Christ. And salvation is real to-day. The blood of Jesus Christ is the guarantee. The sinner who is burdened is welcome to Him.

Suggested Daily Readings.**"IF THE LORD WILL":—FEBRUARY 1931**

Day	READING		LEARNING		
	Jeremiah	Mark	Mark	Ps. 119.	
1	45. 1-46. 12	5. 35-6. 6	6. 34	121, 122	
2	46. 13-28	6. 7-20	35	123	
3	47. 1-48. 6	6. 21-40	36	124	
4	48. 7-25	6. 41-56	37	125	
5	48. 26-47	7. 1-13	38	126	
6	49. 1-18	7. 14-30	39, 40	127	
7	49. 19-39	7. 31-8. 9	41	128	
8	50. 1-16	8. 10-26	42, 43	129, 130	
9	50. 17-32	8. 27-38	44, 45	131	
10	50. 33-46	9. 1-13	46	132	
11	51. 1-16	9. 14-29	Jer. 50. 4	133	
12	51. 17-32	9. 30-50	5	134	
13	51. 33-49	10. 1-16	6	135	
14	51. 50-64	10. 17-34	7	136	
15	52. 1-11	10. 35-52	Mark 12. 28	137, 138	
16	52. 12-22	11. 1-14	29	139	
17	52. 23-24	11. 15-33	30	140	
18	Lam. I. 1-22	12. 1-12	31	141	
19	2. 1-22	12. 13-27	32	142	
20	3. 1-33	12. 28-44	33	143	
21	3. 34-66	13. 1-13	34	144	
22	4. 1-22	13. 14-26	35	145, 146	
23	5. 1-22	13. 27-37	36	147	
24	Ezek. I. 1-14	14. 1-11	37	148	
25	1. 15-28	14. 12-25	Lm. 3. 22, 23	149	
26	2. 1-10	14. 26-42	24, 25	150	
27	3. 1-14	14. 43-59	26	151	
28	3. 15-27	14. 60-72	27	152	

Notes on Memorized Verses.**JEREMIAH 50. 4-7**

4, It is important to see when the blessing will come to all Israel (so Isa. 59. 20); the theory that **some** of the tribes become "Christian nations" first will hinder right prayer. True seeking of the Lord is with weeping (Jer. 31. 9, Zech. 12. 10). 5, A principle that speaks to our hearts; do we ask God's guidance, with our faces "contrariward" and with a "going" of our own at the same time? Prayer needs to be very honest (Jer. 42. 20). 6, Matthew 10. 6, Luke 15. 3-7, 19. 10, Isaiah 53. 6: how wondrous is mercy and the resting place of Matthew 11. 28. 7, Man always seeks to find an excuse for sin.

MARK 6. 34-46.

34, The inner love of Christ, His deep feeling, and His thought for the needy, misled, and despised, are all parts of His beautiful and perfect character, that make us personally ashamed, yet encourage our hope, and are used by the Holy Spirit to call redeemed ones to see what following Him should mean. 35, The difference between the disciples' words, throughout the Gospels, and

Christ's, is most instructive. Here they thought of the **place** and the **hour**: His standpoint was altogether contrasted. 36, Go, buy, "they": 37, Give, "ye," Go, buy, "we," 41, Gave, "He" (contrast with "go" in Matthew 14. 18). 40, Godly order, also a picture of Christian assemblies, all dependent on Christ. 41, A wonderful emphasis on giving thanks for food (John 6. 27, Rom. 14. 6); nothing should be taken as a matter of course. 43, More than at first, to show He did not depend on graciously used means. 46, The way in which the Lord Jesus stands out as the Example of His people is ever before us: He was the Perfect Man, and would not have public service without much private prayer. When working miracles He still showed His holy refusal of "independence" (John 6. 57); how important a lesson for us.

LAMENTATIONS 3. 22-27.

22, Leave out italics sometimes for the holy vividness and emphasis of Scripture: "Fail not": we may be tested but He never fails. 23, New in their continual supply, and precious suitability to every need, God's love and faithfulness united. Why faithfulness? Because He has promised and never forgets. 24, Psalm 119. 57: how different is the portion of men of this world (Ps. 17. 14). Knowledge of Himself leads to hope; His love awakens simple confidence. 25, Waiting, expecting, seeking (Ps. 27. 14): despondency never pleases God; it is often a slur on His character, though unintended, and graciously forgiven. 26, Never be in a hurry; impatience doubts God (Hab. 2. 3). 27, An easy path often makes us unable to bear strain later; how beautifully David's faith shone out when tested in youth; value every trial because of God's love and the "nevertheless afterward" (Heb. 12. 11).

MARK 12. 28-37.

28, Matthew 22. 35 shows a sad motive; possibly some thought that the quoting of Deuteronomy 6. 4 would give them a handle against the Deity of Christ, whereas it only emphasizes His **essential** unity with the Father. In any case, the Lord readily quoted and showed the inference of love's obedience, in verse 30, to convict as in John 8. 9. **Necessarily** "second," wondrously "like": loveth throughout. 33, 1 Samuel 15. 22: the "all's" of the passage are impressive; how beautifully Christ fulfilled the "all's" of obedience, and became the One efficacious Sacrifice. 34, In view of Matthew 22. 35, this is refreshing; never be discouraged when any come to tempt, or even mock. God works mightily. 35, "How" is helpful, even as "whence" (37, cf. "how" Matt. 22. 43, 45): the facts are not questioned, but the underlying reason is sought. Christ asked, not that He might learn, but that He might teach. 36, No doubt as to verbal inspiration, no doubt as to the Davidic authorship: critics are against Christ: how many men have called the Truth (John 14. 6) a liar? Sit, because of One finished work (contrast Heb. 10), "until" in view of another work to be finished (see 1 Cor. 15. 24-28). 37, Heard Him gladly, so Luke 21. 38, but how few believed, and confessed Him.

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

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Free.

"A word fitly spoken is like apples (oranges) of gold in pictures of silver." Proverbs 25. 11.
"His mouth is most sweet: yea, He is altogether lovely." Song 5. 16.

"Heaven and earth shall pass away but My words shall not pass away." Matthew 24. 35.

"How sweet are Thy words unto my taste! yea, sweeter than honey to my mouth." Psalm 119. 103.

"Cause me to hear Thy loving kindness in the morning: for in Thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto Thee." Psalm 143. 8.

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 TELL SOMETHING OF HIS LOVE, AND EXALT THE NAME OF HIS BELOVED SON IN ACCORD WITH HIS WILL, AND THAT THE GRACIOUS WORK OF THE HOLY SPIRIT IN SCRIPTURE, AND AS TO SALVATION, AND THE DAILY PATH OF LOVE'S SEPARATION, MAY NOT BE DENIED, WHILE OUR HEARTS SAY "EVEN SO, COME, LORD JESUS."

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

"Unto the angel ... write.
... He that hath an ear to hear let him hear what the Spirit saith unto the churches." Revelation 2. 1, 7.

"It is written." Matthew 4. 7, 10.

"The Holy Ghost saith." Hebrew 3. 7.

"The Holy Spirit also is a witness to us." Hebrews 10. 15.

"As many as are led by the Spirit of God, they are the sons of God." Romans 8. 14.

"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.

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, Grumdy St., Poplar, London, E.14., Tues: 8.15. Also Bible Meetings in Old Kent Rd., and Camberwell, etc., some Wednesdays.

Words of Introduction.

UNCHANGING love brings before us an unchanging theme, God has given to us His words, and we rejoice in this great gift. To those who receive the wondrous gift of salvation in His beloved Son all things are precious which are given with Him (Rom. 8. 32). We would declare His love, His mercy, His work. We do not wish to speak of ourselves, or of man's potentialities. We turn aside from man: we have a glorious theme in Christ. These pages are to exalt Christ. Their subject is the Lord of Glory: their object is the glory of the Lord. May not a few be refreshed and stimulated, that these dark days may not be only dark, but that our eyes may behold, in contrast with the utter darkness, His glory more and more.

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

Seek not for self, nor for thyself lay up,
The trials are now, yet not too full a cup:
Grace overflows, this cup is running o'er,—
Seek but God's will, and fill thy heavenly store.

Seek not for self, earth's fashion fades away,
Treasure in heaven will abide "that Day":
"Thy pound hath gained," is full of joyful love;
Let Christ's delight be thine,—He is above.

Seek not for self, self is a master hard,
Lift up thine eyes, self ever has but marred:
The will of God is sweeter than thy will,
Yea, thine is bitter, His thy joy shall fill.

Words of Encouragement.

"A CAKE OF BARLEY BREAD." God graciously encourages His people whenever they are very conscious of their need. Judges 7. 13.

was not a man of **natural** boldness, but his name is inscribed in Hebrews 11. (32). When we first see him, he was threshing wheat "by the winepress, to **hide** it from the Midianites;" and when he cast down the altar of Baal we read, "because he **feared** his father's household, and the men of the city that he **could not** do it by day, that he did it by night" (Jud. 6. 27). **But he did it**—he obeyed. God was patient with him, in the **twofold** miracle of the fleece. Gideon himself felt he was asking too much, yet he dared in faith to take up the language of Abraham (Jud. 6. 39 with Gen. 18. 32). The Lord Himself referred to Gideon's fear, tenderly, yet definitely, "If thou fear to go down" (Jud. 7. 10). But here again he obeyed, and **went down**. Faith hears God's voice. He can use cakes of barley bread, those who are of no power, yet are willing. Barley is food, and God accepted it in the first-fruits. Is it not precious to realize that the broken **pitchers** brought Him glory (7. 19), and is it not a wonderful lesson for us that the Holy Spirit has made this the background for all the loving service of the redeemed to-day in 2 Corinthians 4. 7? We are no stronger than Gideon, but his God is ours. Faith is simple; it is not "wise" enough to be spoiled by self's vain reasoning.

"A cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along."

Judges 7. 13.

Only a cake of barley bread, the might was not its own:

But God was pleased to use that cake, the praise was His alone:

And if we too are nought in self, but glad His will to do,

Then He will deign to use us still, and prove each promise true.

Only a cake of barley bread, a first-fruits, we might say;

The corn less costly, yet real grain, His mercy to display:

He seeks not greatness but the will within His will to rest,

He condescends to give the power, the humble still are blest.

Only a cake of barley bread, and all it did was "fall,"

The tent was large, but God is pleased to conquer great by small:

If we desire no praise of self, no pride of earthly fame,

He loves to use the barley bread, to praise His glorious Name.

Earnest Thoughts on a Call to Prayer.

TOPICS for "Universal and United Prayer" have come before us, and one cannot but feel concerned. "The Lord knoweth them that are His," and one rejoices that He will not lose or overlook any of His people, though they are scattered in this dark and cloudy day. The urgency for more prayer in one's own life comes up; and the necessity for more fitness as to prevailing prayer individually, and with like minded believers. "A closer Enoch-like walk with God is my need," says the humble believer.

Thanks be unto God for every one who recognises atonement by the blood of Christ. I Corinthians 1. 4 is precious, when we consider the state of affairs at Corinth, but it did not make this apostle silent as to the **needful** unity of verses 10 and 11. And we would earnestly ask for "united prayer" that, alas, cannot be "universal," but rather with a stress on the true unity for which Christ prayed. We long to help and never to hinder; we readily acknowledge that many who have responded to this appeal may be more devoted than we are. But since believers have been put in trust with God's truth, should we not ask, "Is there not need to include in the topics for confession the departure from acknowledgement of the inspiration of Scripture?" The mention of thanksgiving "for the elimination of denominational prejudices" seems a matter for deep concern if there is the elimination of belief in full inspiration, and "fellowship" with this compromise. We read the precious words, "a growing realization of the fundamental underlying unity of all who acknowledge Christ as Lord and Saviour," but **He said**, "Me and My words," and again, "Why call ye Me Lord, Lord, and do not the things which I say?" Is not the "universal" aspect dangerously emphasized when a ritualist can be welcomed to sign the appeal, and likewise one undermining the inspiration and authority of Scripture? And must we not be sorrowfully apart from all this? Not with a spirit of rivalry, not with a tone of self-complacency, not with indifference, but with lowly love should God's dear people say, "Let us pray for an awakening of reverence for the Lord and His words, and for the elimination of that which is against His will." So long as "unity" ignores the commands of the Lord Jesus (e.g. baptism and the Lord's supper), and sets aside His call to the narrow way, does it not contain much that grieves the Holy Spirit? We should love God's people everywhere, and Philippians 1. 18 is

deeply important, but, beloved children of God, is it a small matter to be identified with men and organizations that link "church" and "world," and that propagate higher criticism, and approve of dances? Is there not a need for a fuller confession of sin, with more separation to Him That loveth us?

"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:

3rd. NAMES AND TITLES, AND THE SCRIPTURAL STANDPOINT.

2. "Christian Names" to-day. Notes on Luke 1.
1. Bible names of Persons and Places. 59-63.
3. Modes of Address to God's Glory (John 13. 13; 1 Pet. 3. 6; Phil. 4. 1; Acts 26. 7, 25).
4. The Seeking of Titles, and Christian Humility.

10th. THE BOOK OF PSALMS.

1. The Inspiration, Structure and Arrangement.
2. Use to the Glory of God in the Temple, and afterwards.
3. The Real Experiences of the Writers (e.g., Ps. 34).
4. Christ in the Psalms (Luke 24. 44; Acts 2. 25; 13. 33-37). Prayerful thought lest we apply Verses which tell of Believers' Confession of Personal Sin.
5. Application to God's People To-day, and in the Time of Antichrist.

17th. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.

24th and 31st. SOME WORDS OF THE LORD JESUS IN LUKE 22.

1. The Fulness of the Chapter.
2. Christ's Foreknowledge (10-12, 34).
3. The Passover and the Kingdom (16).
4. "This is My Body," the Scriptural Meaning and Observance of the Breaking of Bread.
5. God's Sovereignty, but Man's Guilt (22, Acts 2. 23).
6. The Beauty of Humility in Service (26).
7. The Coming Kingdom and Reward (30).
8. The Intercession of the Lord Jesus, and its Power (32; Isa. 53. 12; Heb. 7. 25).
9. Believers and the Path of Faith, or its Sad Alternative (35-37).
10. Prayer and Temptation (40-46).
11. Christ's Perfect Humanity (42).
12. The Absence of All Revenge, and Willingness for the Appointed Time (51-53; 1 Pet. 2. 23; 4. 19).
13. Continual Emphasis on the Glory of Christ (60-71).

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.

"Your Father knoweth what things ye have need of, before ye ask Him." Matthew 6. 8.

1. For the enabling of God among His people that there may be more severity against sin with more graciousness of manner, and love's preservation from insinuations, and misunderstandings, yet a holy fear of compromise—in brief, a growing up into Christ in all things.
2. For the homes of God's people, that there may be willing pilgrim-likeness, in the Holy Spirit, and that we may not deceive ourselves, and think we are more unworldly than we are, and that pride of unworldliness may be hated.
3. For the Lord's glory in deliverance of some whose nerves are overstrained, that His Name may not be dishonoured.
4. For lands that we often overlook, e.g., Portugal, Turkestan, Nigeria, Mexico, Peru.
5. For the Lord's gracious work through these pages, and associated ministry among saved and unsaved, Jews and Gentiles, in this land and abroad,—that labour may never become routine, and that pride may be ever hated, and God's glory become more precious to our hearts.

"Always to pray and not to faint. His elect . . . cry day and night unto Him." Luke 18. 1, 7.

Seeing in John 1.

"John bore record, saying, I **saw** the Spirit descending from heaven like a dove, and It abode upon Him." 32, 33.

"I **saw** and bare record that this is the Son of God." 34.

"**Looking** upon Jesus as He walked he saith, **Behold** the Lamb of God." 29, 36.

"Come and **see** (you will see)." 39.

"They came . . and **saw** . . and abode with Him." 39.

"When Jesus **beheld** him, He said, Thou art Simon . . . thou shalt be called Cephas." 42.

"Philip saith unto him, Come and **see**." 46.

"Jesus **saw** Nathaniel coming to Him, and saith of him, **Behold** an Israelite indeed, in whom is no guile." 47.

"When thou wast under the fig tree, I **saw** thee." 48.

"Thou shalt **see** greater things than these Ye shall **see** heaven open, and the angels of God ascending and descending upon the Son of Man." 50, 51.

THE CHILDREN'S COLUMN.

The Ark of Noah.

WHEN God once sent a world-wide flood of water, He provided an ark. And there is a lesson never to be forgotten, wrapped up in this. We look back still further in Bible History. When God drove Adam out of the garden of Eden, He also made coats of skin (Gen. 3. 21), as a picture of the gift of salvation. And we find the same message again afterwards. The angel did not go through the land of Egypt to smite the firstborn **till** the message of mercy about the blood of the passover lamb had been sounded forth. When the serpent bit the people in the wilderness (Numbers 21), was there not the brasen serpent on the pole, lifted up to bring health and cure? When the walls of Jericho fell down, was there not perfect safety within Rahab's house, with the scarlet thread in the window?

Is it not the same to-day? It is true that God hates all sin, and sin must be punished, but He has provided a way of salvation, one way, not two,—but one way that is quite sure and quite sufficient. That "one way" is through the blood of the Lord Jesus Christ.

The ark was a real place of security. When the flood came, there was nothing of safety anywhere else. It is well to see how clearly the ark shows us God's love. The words we have just used need repetition, i.e., the deliverance was **real**, and it was the **only** one. And we can add many other thoughts. For example, as **God Himself appointed** the ark, so salvation by Christ is **God's** own provision, man would not have thought of it. The ark was large, and for all who feel their need there is plenty of room in the work of Christ. Moreover, we only read of one door, just as it was in the tabernacle. The reader who is broader than God's plan remains **outside**. Again, the ark **surrounded** those who were inside, and God's mercy in the life and death of the Lord Jesus is, in every possible direction, **between** the sinner who believes in Him—and judgment. The same thought is found in Exodus 12. The blood of the lamb was **between** the Israelites and the angel of death. It is well to ask ourselves:—What is there **between me** and God's wrath? If you and I have nothing, our danger is greater than words can say.

Again, the ark was made by one whose name means "rest," and he made it that there might be a saved family. And all who come to Christ have rest (Matt. 11. 28), and are brought into His family. Noah's sons became the heads of all nations, and God saves now from all nations (Rev. 5. 9). Race, colour, land and

language are nothing. The sinner is welcome to Christ as a **sinner**, of whatever age he or she is? If you have not come to Him, **why** is it that you stay "far off"?

But we may still see further delightful pictures. The ark of **wood** reminds that the Lord Jesus became a Man (the wood grows out of the ground, Isa. 53. 3). And the words are used, "Thou . . . shalt **pitch** it within and without with pitch" (Gen. 6. 14). This word "pitch" in the Hebrew has the thought of **atonement**, and the believer can say, "Christ became the propitiation for me" (Rom. 3. 25). "Within and without"; atonement was not only all around, but God, as it were, looked on that on which His people look. We remember the words, "God will **see** for Himself the Lamb for a burnt offering" (Gen. 22. 8), and again, "I **will see the blood**" (Ex. 12. 13). It is a joy to know that God has full delight in the work of His Beloved Son. There is perfect safety **here** for the sinner who believes God will not change His mind. The ark bore the judgment, probably as much water fell there as elsewhere, and it is certainly true that Christ has borne the full judgment of God for all who come to Him. Not one sin has been excused. And when the waters had destroyed all on the earth, they only exalted the ark (Gen. 7. 17).

The door was left open **till** — ! ah, there was a "till." Then "the Lord shut" Noah in (Gen. 7. 16). And so we see that only **to know** about the ark was of no lasting value,—nor even to be near it. The only safety was **inside**. Ah, dear young reader, this beautiful picture of Christ has a word of welcome even for such as you. Come to this Saviour, and believe into Him now, if you feel your need. And let me add, that whether you feel your need or not, it is a very real one. Again remember that there was no second ark, and there is none other salvation (Acts 4. 12). God's grace is precious beyond all my words. Will you not come to Him? To stay far off is only to seek death, and judgment for ever. To come to Him is to be blessed for ever, and to praise Him for ever.

The ark was planned by God, in grace,
To meet the flood in Noah's place;
All those who in that ark were found
Could neither be destroyed nor drowned.

The hope was one, none other ark
For men to choose, and then embark;
If they refused what God made known
None other mercy could be shown.

The door of entry welcomed then,
So it is still; yet sinful men
Oft choose some other way instead,
But vainly are by Satan led.

The "pitch", without, and "pitch" within,
 Pictured atonement for men's sin;
 'Tween such and holy wrath from God
 The one protection is Christ's blood.

God waited then; and still He waits,
 Sinners He calls, though sin He hates:
 One family then were saved and kept,—
 The thoughtless world to doom were swept.

Will you not seek God's Ark to-day?
 No judgment bars the open way;
 If now of Christ you feel your need
 His loving "Come" your heart may heed.

"Study to show thyself approved unto God" 2 Tim. 2. 15.

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

IT is important to realize that the Lord hath set apart him that is godly for Himself (Ps. 4. 3). Christ loved the church, we read, that He might present it to **Himself** (Eph. 5. 27). The thought that our life is to be unto God is too often in the background. It is, however, of primary importance, and preciousness. Believers are bidden to do **all** to the glory of God (1 Cor. 10. 31). And this is right and reasonable, but, beyond all, it is a precious and commanded privilege.

Salvation brings redeemed ones to a choice service, which is the reverse of a burden or irksomeness. God's commandments are not grievous to those who love Him. An earthly firm speaks of being honoured by royal commands, and all children of God are encouraged to enjoy service "by special appointment" to Him Who is over all.

Our great thought must not be "What will so-and-so think?" but, "What is the will of God?" "What will He approve?" Only as we take this attitude can we be delivered from the fear of man which bringeth a snare (Prov. 29. 25). It is deeply important to be zealous to show ourselves "approved unto God." His is the only approval that counts. It is indeed, our responsibility to do nothing against our own conscience, but, even if we thus live, such sincerity is not enough, we are not thereby justified (1 Cor. 4. 4). Everything is to be from God's standpoint. His approval and disapproval are decisive.

It is a wonderful prospect, "approved unto God." The "Well done" of the Lord Jesus is high honour indeed. Think of what it means, dear fellow believer. Here is a Christian, who may have been in the slums, and who may, after salvation, experience many trials, losses and difficulties. And yet this background believer, who cannot (perhaps) read or write, being converted late in life, may in that Day, hear his

Lord's "Well done." Is it not a glorious prospect? The Lord does not promise rewards for success, but for faithfulness. A cup of cold water in the name of a disciple shall **not** lose a reward. Prayer in private shall **not** be overlooked. "**Approved** unto God" is a priceless thought. God is not unrighteous to forget (Heb. 6. 10).

How can I know what is approved by Him? The Scriptures are given with this object, and the Holy Spirit applies them. If I reject **them**, how can I expect to know God and His will? It is well to see the testimonials God has already given to His people, e.g., "My servant Moses who is faithful in all Mine house," "My servant Caleb, because he had another spirit with him and hath followed Me fully," "My servant Job . . . , there is none like him in the earth" (Num. 12. 7; 14. 24; Job 1. 8), and there are many other similar words of love.* Would not you too desire to be "approved" unto Him in like manner? Then there must be a prayerful abiding in His words, and a holy **zeal** in the Spirit, as the word "study" implies. Thus will God be glorified. There are many who are said to have no aim in life. They are sleepy and indifferent. Let your life be a contrast with such, and let this be your one aim; even His joy and glory Who has redeemed you.

* Leaflet gladly sent.

Faith.

FAITH does not look to circumstances. The Anakim were already laid low before Caleb's faith. "They are bread for us: their defence is departed from them" (Num. 14. 9). Some may say "only words," but Caleb found faith was worth having forty and five years (Jos. 14. 14). We note a wonderful emphasis on the word "therefore." It is food to our soul: "Hebron **therefore** became the inheritance of Caleb." "Only words?" Nay, faith was, and is, a reality. The important point was "**If the Lord delight in us**" and "the Lord is with us" (Num. 14. 8, 9). When Moses said, "The Lord is not among you" (Num. 14. 42), the people soon found they had no strength in themselves.

Faith does not depend on feelings, though, feelings may be precious in the privileges linked with faith. Nor does it look back to **past** experiences, however blessed, as a ground of confidence, albeit praising God for them. Faith rests **to-day** on what God is **to-day**, and on His word **to-day**, and manifests a simple, child-like dependence on whatever He has said. The great need is that we should not, by unbelief or other sins, take ourselves away from the path of obtaining the promises.

TALKS ABOUT PRESENT-DAY NEEDS.

"A Meek and Quiet Spirit."

1 Peter 3. 4.

"THE meekness and gentleness of Christ" is graciously emphasized in Scripture (2 Cor. 10. 1. cf. Ps. 45. 4. Matt. 11. 29, 21. 5) and we need to realize humbly how often it is missing from our own character. The tendency of man is normally against meekness. But the Holy Spirit shows its beauty. Psalm 37 has a definite stress on this "attitude" (11)—for it goes beyond a few actions—and the Lord Jesus said, "Blessed are the meek" (Matt. 5. 5). "I do not intend to be trodden down," "I must look after my rights," "I could bear this treatment from open enemies, but I cannot stand slurs and unkind actions from those who are slighting me now." Such words express the thoughts of many. They are natural, but the believer is to be supernatural. He has been quickened by the Holy Spirit that he may thus glorify God. An **absence** of meekness may be almost unrealized. We may think ourselves meek when we are the reverse. It is easy to be ruffled. It may be said there are some who are naturally of this disposition, through spiritlessness or fear. But that, beloved friends, is not meekness. The Holy Spirit calls this characteristic "an ornament;" it is not a defect. It has a **beautiful reason**, and thus involves a defeat of the self-life in us, that we may become more like to our adorable Lord Who had no selfishness. Meekness is not weakness, it is strength; it is majestic with its trustfulness in God; it commits everything to His care. His will is best, and His time is best. The beauty of self-control because of love to Christ is seen in the fruit of the Spirit immediately after meekness (Gal. 5. 23, lit). Meekness has no angles, it is never self-assertive; like to love in 1 Corinthians 13 it makes no display. The "great" actions are in the earlier verses of that chapter (1-3), but they are not great before God. The fact that the Lord Jesus became poor for our sakes (2 Cor. 8. 9) and lived a background life for many years, and spent much time on a few individuals is remarkable. It illustrates the entire contrast of God's thoughts with man's. Meekness is willingness for His will, when it means loss and irritation. Our Heavenly Father permits us to be tested. To refrain from **actions** of reprisal is no proof of godliness, to keep back **words** is not enough, to please God in our **thoughts** is our desire. Only as feelings of impatience are

judged are we learning meekness, only when they are replaced by feelings of love and praise shall we have learned its precious principles. Is it not a beautiful **ornament**, though the world admires it not?

The Holy Spirit emphasizes the **seeking** of meekness in Zechariah 2. 13 (cf. 1 Tim. 6. 11), and the spirit of meekness in Galatians 6. Nor is the word "all" unimportant in Ephesians 4. 2 and Titus 3. 2. The words which are used as "companions" to any expression are often a great help to its understanding. So in 1 Timothy 6. 11 "patience" adjoins, even as "humbleness of mind" and "longsuffering" enclose it in Colossians 3. 12. The fact that we sometimes "rise up" against God's humbling words is indicated by James 1. 21. The need for **manifest** meekness is not only implied by James 3. 13, but by the "clothing" aspect in Colossians, though "the **hidden man** of the heart" is the source (1 Pet. 3. 4). Amid difficult circumstances this ornament is still to be worn (2 Tim. 2. 25. 1. Pet. 3. 15). The guilt of others gives us no excuse to lose our meekness.

It is important to remember that when other believers seem to irritate* we are often most easily taken off our guard. Numbers 12. 3 has a precious reminder in such a case. Love is to bear gladly. God never makes a mistake in what He permits to reach us, though the unkindness may be real. But let us not brood over this, or esteem ourselves beyond others. Rather let us gratefully learn His lessons. Nor will He forget (Ps. 147. 6), for this "ornament" calls to mind Psalm 149. 4, and the linked decoration of "that Day."

The other adjective "quiet" is only found in 1 Timothy 2. 2; a separation from all murmuring and self-assertiveness is seen. Evidently the Holy Spirit kept this word in the mind of the apostle then, for the linked noun is found in 1 Timothy 2. 11, 12. It denotes a silence and suggests the winsome manner often "without a word" (1 Pet. 3. 1).† May this be ours henceforth, for it is an unspeakable privilege to have that which is "in the sight of God of great price."

* One would almost use the more homely word "tantalise." The word "nag" is, alas, not merely slang; it expresses an attitude that some who own Christ's Name do not hate as they should. They will have their "say" and there is a rasp in the voice (contrast Col. 4. 6).

† "Conversation" is "manner of life" in old English, not merely, or primarily, the use of the tongue.

"Behold He Cometh with Clouds and every eye shall see Him."

Revelation 1. 7.

TELL me, dear reader, do you believe these words? If you answer "Yes," is it with a faltering voice, or with a bright hope? Is it with a tone of indifference, or with joy? To many the past Coming of Christ means no more than any other fact in history, and His future Coming in a vague uncertainty. But He is coming, and coming soon.

God has graciously given the Scriptures, and they set forth and exalt the finished work of His beloved Son. The last book of Scripture is full of teaching as to His Coming again. It is called the "Revelation," i.e., the revelation not only of things, but of Jesus Christ. Verse 1 makes this clear. He is living in glory now, seated on the right hand of God the Father, but the words of Psalm 110. 1 will be fulfilled.

"Ah," you say, "I am not an enemy." Then when were you reconciled and how? It may be you reply, "I did not need reconciling, I never was an enemy." But such an answer shows you do not realize God's standpoint, and have not seen what sin is. Every true believer must own that he **was** an enemy, and that he **was reconciled** to God by the death of His Son. Nothing short of this could meet the sinner's need. Romans 5. 10 is clear upon this point. Enemies reconciled—a complete change. Scripture does not support the opinion of some, "I was always a Christian," "I always loved good things." The Lord Jesus definitely spoke about **two** ways, quite contrasted the one with the other, and made clear to the religious Pharisee, how needful it is for a sinner, however "good" he seems to be, to be born from above (John 3. 3, 7). Unless you have been born again, you are not ready for the Coming again of the Lord Jesus Christ.

"Behold, He cometh with clouds, and every eye shall see Him." There is no doubt as to this. The old time prophets always spoke of the Coming of Christ. John the Baptist had this wondrous message as he cried, "Prepare ye the way for the Lord" (Isa. 40. 3, Matt. 3. 3), and we find the testimony of Christ's Coming again is kept to the front in the book of Acts. The **Scriptural** testimony of the Gospel cannot leave this out. The theory that the world is getting better is a lie. The hope that men will improve it by their leagues of nations or of individuals is a delusion. Of old the Lord said to Israel, "Say ye not, A confederacy, to all them to whom this people shall say, 'A Confederacy,' and added, "Neither

fear ye their fear, nor be afraid" (Isa. 8. 12). But there is a reason to be afraid unless our sins are blotted out and we are accepted in the Son of God, for He "shall be revealed from heaven, with His mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of the Lord Jesus Christ" (2 Thess. 1. 7, 8).

Possibly you say, "Tell us something more attractive, speak to us of love." Yes, we can tell of the love of the Lord Jesus, and it passes understanding (Eph. 3. 19). He, though He was over all, God blessed for ever, took upon Himself the form of a Servant, and bare the sins of many. (Heb. 9. 28). Was there ever love like this? But, dear reader, have you not heard such a gospel, again and again, unmoved? You do not realize your danger. It would be far safer to stand on the edge of a precipice, and to dance blindfold, than to do what most are doing to-day. Earthly life is so brief, and eternity is so real. Many years ago the people said to the prophet, "Speak unto us smooth things," and Isaiah answered, "Because ye despise this word, and trust in oppression and perverseness, and stay thereon; therefore this iniquity shall be to you as a breach ready to fall" (Isa. 30. 10-13). There has been a word of mercy, and is. The very same passage says, "Thus saith the Lord God . . . **In returning and rest shall ye be saved;** in quietness and confidence shall be your strength; and **ye would not,** but ye said, 'No'" (15. 16). Ah, dear reader, if you have come to the Lord Jesus Christ, His Coming is a bright hope, but how can it be so otherwise? We rejoice that the very last chapter of Scripture says, "Let him that is athirst come." There is an earnest welcome to Christ while we look for His Return. And the already quoted chapter in Isaiah contains these precious and comforting words, "And therefore will the Lord wait, that He may be gracious unto you, and therefore will He be exalted, that He may have mercy on you." Yes, not only does the **longsuffering** of God lead to repentance (Rom. 2. 4), but the gospel of His **grace** sounds out, with news of full salvation by the precious blood of Christ; but when He cometh with clouds, there will be a dividing between those who are righteous or those who are not (Mal. 3. 18), and we should be cruel if we did not fervently say, "Seek ye the Lord **while He may be found,** call ye upon Him while He is near" (Isa. 55. 6), for, "the Coming of the Lord draweth nigh" (Jam. 5. 8), and "Behold, **now** is the acceptable time, behold, **now** is the day of salvation" (2 Cor. 6. 2).

Suggested Daily Readings.**"IF THE LORD WILL":—MARCH 1931**

Day	READING				LEARNING	
	Ezekiel		Mark		Luke	Ps. 119.
1	4.	1-17	15.	1-14	1. 68,69	153, 154
2	5.	1-17	15.	15-32	70, 71	155
3	6.	1-14	15.	33-47	72, 73	156
4	7.	1-15	16.	1-20	74, 75	157
5	7.	16-27	Luke 1.	1-20	76	158
6	8.	1-18	1.	21-38	77	159
7	9.	1-11	1.	39-58	78	160
8	10.	1-11	1.	59-80	79	161, 162
9	10.	12-22	2.	1-14	Ezek. 8. 1	163
10	11.	1-12	2.	15-35	2	164
11	11.	13-25	2.	36-52	3	165
12	12.	1-16	3.	1-20	4	166
13	12.	17-28	3.	21-38	5	167
14	13.	1-12	4.	1-13	6	168
15	13.	13-23	4.	14-32	Luke 4. 16	169, 170
16	14.	1-11	4.	33-44	17	171
17	14.	12-20	5.	1-15	18, 19	172
18	15.	21-16, 5	5.	16-26	20	173
19	16.	6-22	5.	27-39	21, 22	174
20	16.	23-34	6.	1-16	23, 24	175
21	16.	35-50	6.	17-31	25	176
22	16.	51-63	6.	32-49	26	1, 2
23	17.	1-14	7.	1-17	27	3
24	17.	15-24	7.	18-35	28, 29	4
25	18.	1-18	7.	36-50	30, 31	5
26	18.	19-32	8.	1-15	32	6
27	19.	1-14	8.	16-36	Ezek. 20. 40	7
28	20.	1-14	8.	37-48	41	8
29	20.	15-26	8.	49-9.6	42	9, 10
30	20.	27-38	9.	7-17	43	11
31	20.	39-49	9.	18-36	44	12

Notes on Memorized Verses.**LUKE 1. 68-79.**

68, Praise to God at the outset (so Eph. 1. 3; 1 Peter 1. 3). Visited, redeemed (lit. "made redemption"), raised up—a complete work; yet more fully set forth in Christ's incarnation, death, and resurrection. 70, "As He spake" (Jos. 23. 14, 15; Isa. 40. 8; Matt. 24. 35); how many verses allude to the sureness of God's words (not one doubts it). Many holy prophets (Acts 3. 24; 2 Pet. 1. 21). 72, Perform, remember (Ps. 105. 8). 73, Hebrews 8. 18. Delivered, serve: there is ever a spiritual parallel (Ps. 142. 7): if we are "in fear" we cannot serve with the Spirit of sonship (Rom. 8. 15; Mal. 3. 17; 1 John 4. 18, note Heb. 2. 15). 75, The right condition and the right position (before Him, Deut. 6. 25), and the right time (all the days). 76, What a privilege to do anything for the Lord; how definitely the Deity of Christ is implied here. 77, Knowledge of salvation is appointed; "in Whom we have redemption through His blood, the forgiveness of sins" (Eph. 1. 7). Scripture ministry leads to this knowledge (so 1 John throughout. 78, The tender mercy of God reaches us by the visitation of Christ; mercy does not save without his blood. The Lord Jesus is the "Day Spring"; men are darkness; so

throughout He is the Contrast—"in Him is no sin"; "He came to save sinners." Verse 79 (Jude 12. 13) so light and life (John 1. 4, 8-12, note Ps. 27. 13; Jas. 1. 17, 18).

EZEKIEL 8. 1-6.

1, The 6. 6. 5. is striking—6 6 6 (Rev. 13. 18) approached. 2, The glory of the Lord first as in ch. 1, so Isaiah 6 and Daniel 10 and Revelation 1. 3. The minor gate, the north (linked with God's glory; Isa. 14. 13 and the place of sacrifice, Lev. 1. 11), yet iniquity there. "Jealousy"; God cannot righteously allow any "and" (Matt. 4. 10; 6. 24, see Deut. 4. 24; 5. 9; 6. 15; Ezek. 39. 25; Zech. 1. 14; 8. 2). 4, "The glory of the God of Israel" (43. 2, 4; Rev. 21. 11, 23). 5, "In the entry," contrast Psalm 100. 4. 6, "Your iniquities have separated between you and your God" (Isa. 59. 2). And then greater, and greater abominations (verses 13 and 15, turning to the east, a climax, yet it has permeated much of Christendom). O for humbling before God.

LUKE 4. 16-32.

16, "Brought up" (2. 51), we remember Isaiah 7. 15 and 53. 2: how wondrously contrasted with the story of apocryphal gospels is the simple, yet perfect, infancy of the Lord Jesus; there is so much here to guide God's people in the training of their children. "As His custom was," again a word of guidance, but no warrant for attending where the Lord is dishonoured; the synagogues were still recognised by God at this time. 17, See also ch. 24. 27, 44; from beginning to end of the gospel we see Christ's delight in Scripture, so in the wilderness, and on the Cross. 18, Observe that the gospel is to the needy (1. 53; 5. 31, 32); how complete is their deliverance. 19, The Lord Jesus stopped in the middle of a verse, and thus showed how many years may come between one portion and another (a precious help as to other Scriptures, and a call to much prayerful thought and care in Bible study). 20, "The Attendant." Eyes fastened, 22, all bare Him witness, and wondered, yet 28, they were filled with wrath: such is man. 21, "To-day" in Scripture is deeply important (2 Cor. 6. 2; Heb. 3. 7, 13, 15. 22, Psalm 45. 2; Col. 4. 6. 23, Luke 23. 8, 25. 27, "Two" witnesses from the Old Testament; blessing to Gentiles in each case (the little maid's faith in 2 Kings 5. shines out the more when we learn that no lepers were cleansed in Israel). 28, They did not approve of grace to Gentiles (1 Thess. 2. 16). John 1. 29; 3. 16 have a similar witness; the elder brother in Luke 15 hated this free grace; pride is more common than we realise (see Eph. 2. 3). 30, As in John 8. 59, the Lord's power often manifested. 31, He continued His work, no limiting. 32, "Astonished" again; yet how few believed.

EZEKIEL 20. 40-44.

40, God ever emphasizes His land, and the place called by His Name, and His holy mountain: He changes not (Ps. 48. 1; 74. 2; Isa. 57. 13; Dan. 9. 16, 20. Accepted persons, God's good pleasure: all because of Christ (see Ps. 40. 6-8; Matt. 17. 3), contrast Hos. 8. 13; Amos 5. 22; Mal. 1. 10, 13). "Require": how precious is His seeking of His people's love (John 4. 23).

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Thoughts from The Word of God

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"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." Matthew 22. 37, 38.

"Men loved darkness rather than light, because their deeds were evil." John 3. 19.

"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.

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

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

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, AS WE ARE GIVEN CONTINUED GRACE AND ENABLING, WITH THE DESIRE TO TESTIFY THE GOSPEL OF THE GRACE OF GOD (Acts 20. 24), AND TO PREACH "THE KINGDOM OF GOD" (25), AND IN INCREASING MEASURE TO DECLARE THE WHOLE COUNSEL OF GOD (27) THAT HIS LOVING, OBEDIENT PEOPLE DEVOTED UNTO HIM, MAY WALK IN THE SPIRIT, AND IN LIVES OF SEPARATEDNESS, LOOKING FOR THEIR LORD FROM HEAVEN.

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

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

"By this shall all men know that ye are My disciples, if ye have love one to another." John 13. 35.

"Thy Word is very pure: therefore Thy servant loveth it." Psalm 119. 140.

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

"A crown of righteousness, which the Lord, the Righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." 2 Tim. 4. 8.

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.

AGAIN are we enabled to tell of the lovingkindnesses of the Lord and the praises of the Lord (Isa. 63. 7). The darkness is around, but there is no darkness at all in God (1 John 1. 5), and His Word is a lamp unto our feet, and a light unto our path (Psalm 105), and it is our desire to use these pages to His glory in the testimony of His truth. We would not follow the fables of modernism nor of human traditions, nor would we wish to attract to ourselves nor to go in a way that is not good, after our own natural thoughts. Unto His glory is this witness, and if anything grieves God's Holy Spirit we trust to be ever tender to welcome the pointing out, that there may be a continual approaching more and more unto the "pattern shown," and that we may be ever getting ready for our soon coming Lord.

LOVING HIS APPEARING.

(2 Timothy 4. 8).

Loving His Appearing, Who will soon return,
And His love toward us ne'er will cease to burn.
He appeared to save us by His precious blood,
Now in heaven appearing, pleads before our God.

O how great the mercy which we have received,
Which we are receiving, who by grace believed,
And we shall its fulness in that day possess,
Blest in Christ for ever, we His Name would bless.

Now the Holy Spirit leads to longing love,
"Come, Lord Jesus," saying, we would look above:
Love to His Appearing now each heart should fill,
Love to Him Who cometh all His own should thrill.

Words of Encouragement.

"IN JUDAH IS GOD KNOWN." The psalms are full of refreshment as they unveil God's delight in His people, and often suggest the day when Jerusalem shall be a praise in the earth (Isa. 62. 7, 8). But there are also precious parallels for God's beloved people to-day. And is it not our desire that He may be more and more fully known to us (John 17. 3)?

How often have believers seen that men who knew the Lord more than others especially felt their need to know Him, e.g., Moses and Paul. "Show me now Thy way, that I may know Thee" (Ex. 33. 13), and "That I may know Him" (Phil. 3. 10). There is a tremendous contrast between "God is known in her palaces for a refuge" (Ps. 48. 3), and "To the unknown God" (Acts 17. 23). Athens, with all its wisdom, was in darkness. "The world by wisdom knew not God" (1 Cor. 1. 21). And now, beloved friends, let us have the application:—There should be, in experience and in manner of life, a tremendous contrast between a believer and "them that know not God, and that obey not the gospel of our Lord Jesus Christ" (2 Thess. 1. 8). We cannot be too grateful for grace. O that we may know more the fellowship of Him by Whose grace believers are saved for ever, and enabled to please Him to-day.

The Lord's various ways of working in Grace.

"Speak the word only and my servant shall be healed . . . as thou hast believed, so be it done unto thee." Matthew 8. 8, 13.

"And He cast out the spirits with a word." Matthew 8. 16 (lit.).

"And Jesus rebuked him, saying Hold thy peace, and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him" Mark 1. 25, 26.

"And Jesus, moved with compassion, put forth His hand, and touched him, and saith unto him, I will; be thou clean." Mark 1. 41.

"And He took her by the hand, and called, saying, Maid, arise; and her spirit came again, and she arose straightway." Luke 8. 54, 55.

"And He took him aside from the multitude and put His fingers into his ears, and He spit and touched his tongue, and looking up to heaven, He sighed, and saith unto him, Ephphatha, that is, Be opened, and straightway his ears were opened." Mark 7. 33-35.

"He saith unto the man. Stretch forth thy hand, and he stretched it out, and his hand was restored whole as the other." Mark 3. 5.

"A woman . . . came behind Him and touched the border of His garment; and immediately her issue of blood stanch'd." Luke 8. 43, 44.

The Enlarged Heart.

"Be ye also enlarged." 2 Corinthians 6. 13.

"A FRAID to trust God!" Is it possible? Ah, oftentimes our hearts must own the reality of this failure. When the disciples saw the Lord Jesus they were frightened, and cried out, but He lovingly assured them by "It is I." And so is it to-day. We need a fuller realization of what He is (cf. Heb. 11. 6). Surely we cannot doubt Him when we remember the precious names of love with which Scripture abounds! "They that know Thy Name will put their trust in Thee" (Ps. 9. 10). We desire to be drawn from the narrowness of our fears to an overflowing confidence in our gracious God Himself.

But the verse before us from 2 Corinthians 6. 13 has another aspect of enlargement. The Corinthians, or rather some of them, were broad enough for the world (6. 14), but **not** broad enough for God's faithful servant. Hence the precious words "Receive us" (7. 2). There is much of a similarly saddening evil broadness to-day, with its narrowness as to the Lord's will and servants. Paul pleaded for the enlarging of true love, and do not we need this exhortation? How often we omit love to those who love us. How easy it is to be offhand. The apostle's delightful concern for fellow believers speaks to us. Selfishness is easier than we think.

And this Scripture may be used to bring Psalm 119. 32 to mind. We need an enlarged heart for God's commandments, a delight in whatever He has said. It is not enough to **know**, we would **rejoice** in His will. "Running" is a privilege. The man in danger fled to the city of refuge, but running does not close when we too have fled to lay hold of the hope set before us. There is a new aspect. Our running is not in fear, but with gratitude and praise. We would not walk mournfully before the Lord of hosts (Mal. 3. 14), but run with patience the race set before us. And for this we need the enlarged heart of Psalm 119. 32, and this in turn suggests the **whole** heart of verse 10, and the **sound** heart of verse 80. May this be our condition, in the gracious enabling of the Holy Spirit.

And so we think of Solomon's largeness of heart (1 Kings 4. 29), as the sand on the sea shore to embrace God's people (1 Kings 3. 8). A Greater than Solomon has this largeness continually. The typical man fell short, and the king of Israel wandered from God (note 1 Kings 12. 14), but the Antitype never fails. And again we desire likeness to Christ, and a largeness of heart to His redeemed, without excusing one sin. Thus shall we experience the enlargement of Psalm 4. 1, and the opened mouth of 2 Corinthians 6. 11.

"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:

3rd. PRIVILEGES AND RESPONSIBILITIES.

1. The Privileges of a Child of God.
2. Those Belonging to a Christian Household.
3. Privileges Existing in This and Similar Lands.
4. Much Given, and much Required (Luke 12. 48).
5. Responsibilities, and the Judgment Seat of Christ (1 Cor. 3. 14, 15).
6. The Accountability of the Unsaved (Matt. 11. 20-24; Rev. 20. 12).

10th. To be announced later.

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

24th. THE LORD'S WILL AS TO THE USE OF THE LORD'S DAY.

1. "Attitude," and Responsiveness to the Lord.
2. Positive Guidance and Hints in Scripture.
3. Negatives and Prohibitions for the Present Dispensation.
4. Thoughts on Love to the Brethren, and not Causing to Stumble.
5. Travelling on the Lord's Day.
6. "Emergencies."
7. Business and Service (e.g. Domestic Servants) with Reference to the Lord's Day.

"If the Lord will," Gatherings during the "Holidays," to the glory of God, April 3rd and 6th. 3 and 7, 61, Upton Lane, Forest Gate, E.7. An earnest invitation in His precious Name. Further particulars gladly given. Come, if enabled.

"HIS GLORY" (John 1. 14).*

Lord Jesus! By Thy precious blood we enter—
O wondrous love—The Holiest of all!
Of heaven's adoration Thou the Centre—
Thou hast redeemed, uplifted from the fall.
Sovereign Thy grace, how infinite Thy kindness!
Who shall the fulness of Thy love declare?
Thy beauty saw we never in our blindness;—
Yet what may with Thy loveliness compare?
But now Thy Spirit, Holy, Everliving,
Sent by Thy Father—yea, Thy own Bequest
Bestowing faith, and godly sorrow giving,
Sheweth Thy wounds, and leadeth into rest.
'Twas sin inherent and our ill behaviour
Led Thee to bear the curse upon the tree!
How can we aught but love Thee, O dear Saviour,
And hate the sin that caused Thine agony?
And Thou art raised, and, in the glory dwelling,
Still art the Same and ever wilt Thou be.
Thy tender love, constraining and compelling,
Draweth our hungry, wand'ring hearts to Thee.
Teach us to love Thee, O our Lord and Master;
Be Thou henceforth in all pre-eminent;
And as the swiftly-flowing years go faster,
Give us to spend, and gladly to be spent.
Give us to watch and wait for Thy returning,
With hands that labour, hearts that still endure;
To seek Thy glory with a holy yearning,
And purify ourselves as Thou art pure.

* We rejoice to print verses that help us to realise our precious Lord more, and hope to give similar meditations in verse from the same pen, as the Lord enables.

THOUGHTS AS TO PRAYER AND PRAISE.

Let us mark the limitation of Psalm 66. 19.

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.

"It is good for me to draw near to God." (Psalm 73. 28).

1. For personal revival, and likeness to the Lord Jesus Christ.
2. For the homes of Christians, that they may be Christian homes.
3. For willingness to know the will of God, by waiting, pondering His word, and obeying, that we may pray more definitely and fruitfully in the Holy Spirit.
4. For lands that we often overlook, e.g., Esthonia, Afghanistan, Abyssinia, Jamaica.
5. For the guidance and blessing of our Heavenly Father as to these pages, and related service, that it may be more and more simply on the line of His will, in definite dependence on Himself, and with the one aim of His glory filling the heart and thoughts more and more, whether the work be here or in other lands.
"The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest." (Matthew 9. 37, 38).

THE CHILDREN'S COLUMN.

The One Protection.

A HOUSE may be on fire, and yet people may be playing inside, **because** they do not know it. But, as soon as they know, everything is changed, unless they act as those who are mad, and go on with their play. So is it as to the greatest danger. Sinners, young and old, do not realize that the judgment of God is a reality, and that they are in greater danger than those in a house on fire.

But there is one way of escape. And it is about God's wonderful provision that we desire to speak with you. A beautiful picture of this way of salvation was given when Israel were in Egypt. God meant to bring out a great number, but He has shown us that an **invitation** was not sufficient, nor were the **plagues** which were sent upon Pharaoh. The blood of the Passover Lamb was necessary, and then at once everything was altered, and the long time of expectation was passed. So it is to-day. Many of us can thank God we are not now waiting for the blood of a sacrifice. The Lord Jesus has died, and there is a way of escape from a worse slavery than that of Egypt.

The Israelites heard God's message about the one way of hope. It was simple. The blood of the sacrifice which God appointed must mark each protected door, and the angel of death dare not enter. Nothing else would do, however costly. If a man had been willing to give all his goods they would not have been of any value. Only the blood of the passover! And nothing could be added to it, the Israelites did not put up, "I am of Abraham's family," nor did they need to add any list of their own good works. The blood was sufficient. And **that** made all the difference. And it is noteworthy that the chief emphasis here is not on a line drawn between Israelite and Gentile but on the poured out blood of the lamb. And to-day I must not rest on my works, or on the fact that my parents were Christians, or on anything except the precious blood of Christ. And it is important to see that nothing was given to Pharaoh to bring about release. He was a type of Satan and the world, and Satan cannot hold those who rest on the blood of Christ. He "loses" them, and it is a wonderful loss, for the Lord Jesus will never lose those who believe in Him.

It is important to see that God was satisfied with this protection—"When I see the blood I will pass over you" (Ex. 12. 13). And the word "pass" here means "pause." God delighted

to be **there**, just as He said that He dwelt between the cherubim, where the blood of the atonement was, in the holiest of all. And He spoke in like manner as to the rainbow, "I will look upon it" (Gen. 9. 16.). We little realize how fully God the Father rejoices in the work of His beloved Son.

And that which satisfies God's claims should surely satisfy the troubled sinner's heart and conscience. Whether young or old, the awakened sinner is troubled, and burdened. Boys and girls, and men and women, alike know what it is to feel a cloud between them and God. But, when the blood of the passover was on the doors in Egypt, there was the other experience—God between the sinner and the cloud, or rather, let me say, the sword of judgment. How restful must be the one who simply believes on the Lord Jesus and His finished work.

This fits in with the beautiful plan of God. The Israelites had a feast within under the shelter of the blood. They were not to remain in anxiety as slaves, nor to be frightened because the angel of death was passing through. They were to realize the freedom God had given them, and to enjoy the very work which brought them **protection**. It was the same lamb, too, that provided their **feast**. And what came at once afterwards? They were free, they were not to remain in Egypt—He Who met their need as to danger of wrath met their need as to deliverance from slavery. They were to go forth because of the blood. Why? At the very outset God gave the object He had in view—"a feast unto Me in the wilderness" (Ex. 5. 1). "Let My people go that they may serve Me in the wilderness" (Ex. 7. 16). So is it now. God saves that His people may belong to Himself, and serve and please Him. Ah, dear reader, whether young or old, it is a **glorious salvation** but is it yours? Do not make light of it, do not trust to anything else. The blood of the precious Sacrifice has been poured out, but is it on the door? Have you the joy of faith in the Lord Jesus Christ? If not, how can you be so indifferent? If you feel your need and danger, there is such a loving welcome and the burdened sinner who rests on that which God has provided may enter into God's joy to-day. Well may the words of mercy sound out, "Come, for all things are now ready" (Luke 14. 17).

What was the token sure,

When death to Egypt came?

The blood upon the door

Thus met God's righteous claim:—

So is it now, Christ's precious blood
Has satisfied the claims of God.

Between the saved and death
 The blood protection gave,
 Thereby e'en now God saith
 The way He deigns to save:—
 No works or words or schemes of man,
 Christ's precious blood the only plan!

What if a man had thought,
 "I'll seek my all to give,"
 Could safety thus be bought,
 And could the sinner live?
 In vain! for nothing else sufficed,
 So now we **need** the blood of Christ.

But is He yours indeed?
 Is He your only Hope?
 Or do you fail to heed?
 Or 'mid your efforts grope?
 Behold the Lamb of God alone;
 Through Him is endless love made known.

Have you the blood applied,
 And thus the feast within?
 With joy in Him Who died
 To bring both "out" and "in"?—
 Wondrous the type, Christ far excels,
 All Scripture of His glory tells.

"Thinking to have brought Good Tidings" (2 Sam. 4. 10).

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

THE Amalekite expected a reward. But he was killed. The sons of Rimmon professed to be serving David when they slew Ishbosheth. But they, too, were slain, because they chose **their own** way, instead of knowing David's will first. In the earlier history, David's servants wished to slay Saul, but yielded to his appointment.

The lesson comes helpfully and searchingly to God's dear people. It is not for us to decide what we think ought to please One infinitely greater than David. We wish to have His gracious instruction, and to act accordingly. If we do what we think, we shall have many failures. When the Lord Jesus walked this earth, the cleansed leper of Mark 1. 40-45, and the men whose eyes were opened in Matthew 9. 27-31, acted on their own initiative against His instruction. Their path seemed wiser, but it was sinful. We cannot doubt their faith when they came to the Lord, nor can we ruthlessly deny all gratitude, but there was a failure, a grievous failure to do His will.

May we not have similar hindrances in our Christian life? May it not be that we sometimes decide instead of waiting for God's counsel? The failure, even of Joshua, when they asked not counsel at the mouth of the Lord, is seen in Joshua 9. 14, 15. We call to mind Saul's hastiness and forcing of himself to act

without standing still for God's will, and contrast, for example, 2 Samuel 5, where David enquired of the Lord, and enquired of the Lord **again**. Yet even he failed to seek the Lord "after the due order" (cf. 1 Chron. 15. 13) in the very next chapter. Let us, beloved friends, not imagine what is God's will, but seek to know what He has revealed, and is willing to apply in living power to our hearts.

TALKS ABOUT PRESENT-DAY NEEDS.

Godly Care to Hate Lying.

THE holy testimony of Revelation 21. 8 that all liars have their part in the lake which burneth with fire and brimstone is quickly followed by the contrast, "There shall in no wise enter into it anything that defileth, neither worketh abomination, or a lie" (21. 27), and yet again by the striking list of 22, 15, "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Suddenly we are brought to realize that in each passage lying is the **climax**, and we begin to feel how hateful to God a lie must be. The tendency of man is ever in another direction. He speaks of the enormity of certain sins, particularly against fellow creatures, but ignores the root-cause of all sin and minimises the iniquity of lying. Diplomacy is often full of falsehood. warfare is based on it, most people commend a lie to save life, "courtesy" is regarded as a reason for many untruths, and business lies are viewed by the majority as a necessity. The daring of man stands out in the awful expression, "A white lie." But God has set forth His unchanging truth, and His word stands. The devil's character is the reverse. In the book where the Lord Jesus declares Himself to be "The Way and the Truth and the Life," He has definitely shown that Satan is a liar, and the father of the lie (John 8. 44), and the culmination of iniquity is the belief of the lie under a judicial hardening (2 Thess. 2. 11). It is observable that when Satan at the first went to Eve he altered God's words, and implied a lie (Genesis 3.), and likewise when he tempted Christ the record seems to lay great stress on the iniquity of leaving out part of the truth to falsify the meaning of Psalm 91 (Luke 4. 10, 11; "in all Thy ways" is not mentioned).

The child of God needs, by grace, to enter into the meaning of the words, "I hate and abhor lying, but Thy law do I love" (Psalm 119. 163). This holy intensity runs through

the Psalm, and should characterize our lives. "Remove from me the way of lying, and grant me Thy law graciously." It is no light thing to disbelieve God (1 John 5. 10), no light matter to misrepresent His truth. Men have spoken glibly of the rejection of Scripture, but God has given His verdict in far other words (Rev. 22. 18, 19). The overlooking of sin against God, and His doctrine, is a sure sign of the times. The apostle had a **horror** of being a false witness of God (1 Cor. 15. 15), and we need to leave the standpoint of man for that of the Holy Spirit.

The fact that Abraham deceived (Gen. 20: 2) affords no excuse for us, any more than David's recorded iniquity. It is deeply important to see that Isaac copied his father's sin (Gen. 26. 7), and was in his turn deceived by the one about whom he had told the lie and by his son (Gen. 27. 1-17). Sin has bitter fruit, and parents (and others) do well to learn the power of influence even by an unguarded word.

The fact, moreover, that Rahab told a lie, when groping for the light, gives no justification. True, God had begun His work, and we must be **tender** toward heathen souls being brought from death and darkness, but God enabled faith (Heb. 11. 31), and this alone He records with approval, not the lie of unbelief. And so is it in other Scriptures. The Holy Spirit differentiates between the appointed ambushment of Joshua and the unappointed ruse of flight. God did not command the latter, nor similar illustrations of self's addition to His words. We must not infer that His silence **awhile** is approval (2 Sam. 5. 1-5 shows this, note also Acts 21. 23-26). Sometimes it is only from other passages of Scripture that we learn His setting aside of an action which seemed temporarily without any reproof. And this is important. The tendency to ask God to hinder anything that is not His will in our path may be a grave danger. Should we not rather seek to find out His will first? May it not be already revealed in Scripture? We must not **presume** that He will "hinder" us.

At the present time we need exercise of soul as to various forms of lying that are a peril, even to those who have known the Lord for some considerable time. Indeed we always need to be kept in humble dependence on Himself.

For example, exaggeration and minimizing are twin evils. I do not mean a definite attempt so to do. But an almost unconscious enlarging, when this is to one's personal advantage. One illustration may help us, and the Holy Spirit

will bring other dangers home to our consciences, as we wait quietly and humbly. If we are troubled because another has inconvenienced us for five or six minutes, it is easy to say, "You are always late," or "You are ten minutes behind," whereas if we are the guilty ones it is natural to say "Only two or three minutes late," and so forth. The answer "Half a minute," when we mean two minutes at least, does not glorify God. And let us observe that unkindness and selfishness are often entwined sins.

How easy it is to say "I couldn't help it," or "I did the best I could," when our hearts must often be conscious that we are partly responsible for that which troubles others, and that we might have been more careful or more earnest. Self-defence leads to much untruthfulness, and it is uttered almost spontaneously, or ever we are aware. How we need the "watch" before our mouths (Psalm 141. 3).

Again, it is possible we wish to hide up something, and our mode of doing so lacks frankness. We persuade ourselves that the one before us has no right to know, and this **may** be true. But if silence is justifiable, deceit is not. And we should ever seek after a tenderer conscience, not one that becomes less responsive to God's hints. The Scriptures which deal with days of weakness and departure from the Lord lay special stress on the **conscience**, as a concordance (that precious companion of a child of God) will show.

Further, it is possible to be attracted to well-turned phrases which are hardly truthful. They may be repartee. Or the words may be called "natural wit," they are often, in measure, untruthful. In the light of the Holy Spirit's testimony as to jesting (Eph. 5: 4) we realize how closely sins are linked. The child who says a lie and adds, "It is only fun" has often had the example of older ones, and those who bear Christ's Name. The joy of the Lord should be our strength; we would not borrow the world's joy of jesting, and dishonour Him Whom we truly love. "A burden" does our heart say? The very thought may convict us that we are not as near to Him in experience as we should be.

And so we might continue, but let these few words be the Lord's gracious means of bringing us to more concern to glorify Him in the little things of daily life, while we ever remember that death and life are in the power of the tongue (Prov. 16. 21), and that the fruit of our lips may yet be a choice treasure and minister grace to the hearers (Eph. 4. 29).

A Little Thing, But —.

MOST men look at great things from their own standpoint, and regard murder, for instance, as a great sin, but the omission of love to God as a very small matter. In the same way, many think that success is measured by pounds, shillings and pence, and by the world's applause. This is a dangerous attitude. **Little things** make up our earthly life, and little things are sure indications as to our eternity. Our daily strength is linked with tiny pulsations of the heart, and none of us can overlook details as to the body without peril. And so is it as to the soul.

I have been impressed with the many references of the Lord Jesus to things which men reckon trivial. The parables illustrate this remarkably. In Matthew 22. 5 men "made light" of the call, and they were left **outside**." The striking words should ring in our ears, "They made light of it"; O that such a message may speak to some soul to-day. And among those brought to the wedding breakfast **one** is singled out. We are not told anything of his wickedness before men. All that we read is, "A man which had not on a wedding garment," and again "How camest thou in hither not having a wedding garment?" (Matt. 22. 11, 12). The two statements are impressive as if to suggest that all who **have** this beautiful garment have it **on**. He was speechless, and bound hand and foot, and righteously cast **outside**.

Nor is this case isolated. In Luke 14 those who rejected the message were polite, "I pray **thee**, have me excused." But the Master of the household had holy anger against this neglect, and **none** of them tasted of His supper. We read nothing else as to their evil. The disregard was enough.

Again in Matthew 25 the five foolish virgins "Took **no** oil with them" (3). We do not find that they were openly wicked, but the solemn message sounds out, "Verily I say unto you, I know you **not**" (12). And in the same chapter we have the judgment of the one who "hid his lord's money" (18). We do not read he used it against his lord; there was "only an omission," as men would say. And, yet more remarkably, the same chapter continues, "I was an hungered, and ye gave Me **no** meat . . . In as much as ye did it **not** to one of the least of these, ye did it **not** to Me, and these shall go away into everlasting punishment" (42-46).

We remember too the solemn words when the fig tree bore no fruit (Luke 13), "Cut it down" (7), even though mercy waited a while (9), and we think too of the fig tree which had leaves

only, and was dried up from the roots in Mark 11. 21.

The rich man of Luke 16 is brought before us as enjoying himself, and omitting to show any interest in Lazarus. There is no reference to great guilt before men. And even when we know of various forms of iniquity, God's summing up shows that He views the "little things" from man's standpoint as great. "This was the iniquity of thy sister Sodom; pride, fulness of bread, and abundance of idleness" (Ezek. 16. 49). We call to mind, "They did eat, they drank, they bought, they sold, they planted, they builded" (Luke 17. 28)—things not wrong in themselves, but God was forgotten, and self was the centre.

Accordingly we find a list of "great" iniquities in Revelation 21 beginning with "the fearful and unbelieving" and ending up with the "all liars" (8)—unbelief is a terrible sin (1 John 5. 10).

And so, dear reader, the matter is vital:—Have you taken God's standpoint? Do not imagine that you are safe if you have no grosser sins before men. It was not a great sin, in men's esteem, that lost Eden, yet sin entered into the world, and death by sin, and death passed upon all men (Rom. 5. 12). And God's refusal to look on Cain was when he came in his own way, before the iniquity against Abel blossomed. The fact is ever impressed that God's thoughts are not men's thoughts, they are infinitely higher (Isa. 55. 7), and that which we excuse is a root from which other sins spring. Can you still hope all will be well in the light of this?

Blessed be God, He also shows that salvation is not "some great thing" (2 Kings 5. 13) of human works of righteousness (Tit. 3. 5). If you own yourself a sinner, through and through, in God's sight, you are welcome, without works, merits, or preparation to the Lord Jesus Christ. Freely—ah, how beautiful is this word. God saves the lost. Dear reader, the matter is vital, your need is to-day, and in the precious Name of the Lord Jesus we have a glorious gospel to declare, without money and without price. Simple faith in the Lord Jesus Christ is the wonderful evidence of an entire change, and the blood of Christ poured out for sinners is the one and all-sufficient token and ground of an eternal blessedness. Earnestly in God's service would we come to you personally, and ask, with concern for souls, "Will you still make light of God's message, or is there music in the tender words of the Saviour, 'Come unto Me, all ye that labour, and are heavy laden, and I will give you rest'" (Matt. 11. 28)?

Suggested Daily Readings.

"IF THE LORD WILL":—APRIL 1931

Day	READING		LEARNING	
	Ezekiel	Luke	Luke	Ps. 119.
1	21. 1-17	9. 37-56	10. 1	13
2	21. 18-32	9. 57-10.16	2	14
3	22. 1-16	10. 17-42	3. 4	15
4	22. 17-31	11. 1-13	5, 6	16
5	23. 1-16	11. 14-28	7	17, 18
6	23. 17-30	11. 29-41	8, 9	19
7	23. 31-49	11. 42-54	10	20
8	24. 1-14	12. 1-15	11	21
9	24. 15-27	12. 16-30	12	22
10	25. 1-17	12. 31-44	13, 14	23
11	26. 1-14	12. 45-59	15	24
12	26. 15-21	13. 1-17	16	25, 26
13	27. 1-25	13. 18-35	Ez. 28. 20, 21	27
14	27. 26-36	14. 1-14	22	28
15	28. 1-15	14. 15-24	23	29
16	28. 16-26	14. 25-15.7	24	30
17	29. 1-12	15. 8-19	25	31
18	29. 13-21	15. 20-32	26	32
19	30. 1-19	16. 1-15	Luke 16. 19	33, 34
20	30. 20-31.9	16. 16-31	20	35
21	31. 10-18	17. 1-10	21	36
22	32. 1-16	17. 11-25	22	37
23	32. 17-32	17. 26-37	23	38
24	33. 1-11	18. 1-14	24	39
25	33. 12-26	18. 15-30	25	40
26	33. 27-34.6	18. 31-43	26	41, 42
27	34. 7-19	19. 1-10	27, 28	43
28	34. 20-31	19. 11-27	29	44
29	35. 1-15	19. 28-40	30	45
30	36. 1-15	19. 41-48	31	46

Notes on Memorized Verses.

LUKE 10. 1-16.

1, The Lord's authority graciously emphasized; every name and title perfectly used. "70," suggesting the nations of Genesis 10. By twos; as with the twelve; fellowship important. "Before His face" reminds us of Malachi 3. 1; everything exalts the Lord Jesus. 2, "The harvest" shows God's grace; but there is responsibility ("the labourers"); the harvest is for Him, so the fruit of Matthew 21. 34; mark the contrasted standpoint of iniquity (Matt. 25. 24). 2, 3, Pray, Go, as in Matthew 9. 38; 10. 1. 3, Go, I send (Isa. 6. 8). Lambs, wolves; a contrast with human reasoning; ruinous, unless there is the work of the Mighty God; His language is a deathblow to worldly wisdom in Christian work; simple faith in God's word is needful. 7, No self-seeking, or scheming, but nevertheless no ascetic display; humble eating and drinking; the Lord does not usually work visible miracles for His servant's food. 9, Cf. the message of Matthew 3. 2, and likewise Acts 28. 31. 12, How serious it is to reject God's testimony; in like manner the sins of Matthew 21. 5; 25. 3, 42, are not those which men would call great; this has a lesson for believers. 13, God's sovereignty in appointing circumstances is indicated. 14, These "differences" now will not

be overlooked; here we behold judgment, not sovereignty, and judgment is according to works; it is important to keep both in view to God's glory. 16, The absence of hearing is despising; let us remember this (Isa. 53. 1, 3; Matt. 13. 9; Rev. 2. 7, cf. the holy language of Matt. 6. 24).

EZEKIEL 28. 20-26.

20, How many times we find the stress on the word of the Lord; the claim is definite. 21, It is a joy to remember 1 Kings 17. 9 in view of judgments on Sidon. God's glory is emphasised ever, and He must be "sanctified" (Num. 20. 12, 13). 22, "They shall know that I am the Lord" (cf. Ps. 83, 18; 9. 20). How different is verse 26. "They shall know that I am the Lord their God." 24, Thorns and briars in another context, 2. 6: what a great contrast between the effect in Joshua 23. 13, and 2 Corinthians 12. 7. 25, A precious gathering, and another sanctifying; "Hallowed be Thy Name" must be primary. 26, Dwelling, building, planting; 1 Corinthians 3. 6-10 gives a spiritual parallel. "With confidence" (Isa. 30. 15), a contrast with the mistaken confidence of men (Jud. 18. 27). How impossible it is to explain away these prophetic Scriptures (Rom. 11. 26).

LUKE 16. 19-31.*

19, How attractive are food and clothing to men, see 1 Timothy 6, 8; how precious is Matthew 6. 11, 31, 32. 20, "Beggar," rather "poor man"; there is no Scripture for the theory that he was a beggar, or that a believer should take such a position (note Ps. 37. 25 with 1 Sam. 2. 36). 21, The typical lessons (cf. Matt. 15. 27 crumbs and dogs) do not make this a mere "figure," any more than the miracle of Matthew 15, or the history allegorized in Galatians 4. 22-25. The practical message is searching (see Isa. 58. 7; Matt. 25. 42). 22, Hebrews 1. 14. The Scripture does not say that all were carried into Abraham's bosom, any more than that all were so placed in John 13. 23; to "assume" otherwise is not to prove; none can disprove Christ's words. Riches cannot hinder death nor judgment. 24, A solemn principle; judgment comes on the line of sin, "according to their works." 25, The principle of "They have their reward" (Matt. 6. 5) speaks to our hearts; are we willing to enjoy John 12. 25? 26, Let us be intensely earnest to reach souls now; this is one lesson of "they which would pass to you." 28, How contrasted is John 14. 2, 3. 29, Do we value and emphasize the Scriptures enough? "Hear": God's message is living still ("saith," Heb. 3. 7; Rev. 2. 7). 30, Human inference. 31, Christ's approved record of the opposite; let us not seek human methods to gain results, but let us be more earnest with God's method in the enabling of the Holy Spirit. 31, More than "from the dead" of 30; "rose from the dead," a reference to the more manifestly wondrous resurrection of Christ, yet there was rejection (note too John 5. 46, 47).

* For notes on the interpretation of this solemn message according to the Scripture, and seeking to put aside human presuppositions, may we suggest the booklet "The Rich Man and Lazarus," which will be readily sent? We desire above rather to give practical applications.

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

Vol. xxxi. No. 5.
MAY, 1931.
Free.

A monthly, as God enables, to testify the gospel of His grace, and to encourage and exhort the "one another" of His beloved people, that the "narrow way" may be gladly followed, and His commandments not be viewed as grievous, because of a living faith overcoming the world,—founded on the work of the Lord Jesus, and through the quickening and indwelling of the Holy Spirit.

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

"I have rejoiced in the way of Thy testimonies, as much as in all riches."
"And I will delight myself in Thy commandments, which I have loved."

"Thy testimonies have I taken as an heritage for ever: for they are the rejoicing of my heart."

"I rejoice at Thy word, as one that findeth great spoil."

Psalm 119. 14, 47, 111, 162.

"Ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Spirit."

1 Thessalonians 1. 6.

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.

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"I was glad when they said unto me, Let us go into the house of the Lord."

Psalm 122. 1.

"They did eat their meat with gladness and singleness of heart, praising God."

Acts 2. 46, 47.

"For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods."

Hebrews 10. 34.

"Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready." Revelation 19. 7.

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 Forest Hill and Camberwell, etc., some Wednesdays.

Words of Introduction.

"GIVING thanks unto the Father Which hath made us meet to be partakers of the inheritance of the saints in light" (Col. 1. 12). It is a privilege of grace to know grace, and to have this confidence. The title to heavenly blessings is not dependent on self, or attainment, but on the finished work of the Lord Jesus. God hath made believers "meet to be partakers." Our fitness, if we are children of God, is by absolute grace. But those who are saved by grace have a new, and precious responsibility. Hence we would ever remember the words, "They that were ready went in with Him to the marriage." Fitness (position in Christ) has been secured; readiness (a condition of daily walk) is not yet manifest among the dear children of God—it is an attitude, a holy responsibility. And to rejoice in fitness given, and to seek after acceptable readiness, in the Holy Spirit, are these pages sent forth.

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

'Tis not my strength He needs,
'Tis I who need His strength,
Self vainly blessing pleads,
While wrestling on at length;
But when His humbling gives me might,
His word affords me grace and right.

'Tis not what I desire,
His will is always best,
I cannot strength acquire
When on myself I rest;
Willing within His will to be,
I learn His love to use "e'en me."

Words of Encouragement.

Proverbs 15. 8. is a joy to a believer. Our Heavenly Father has a real delight in His people (Ps. 147. 11, Zeph. 3; 17), and in that which they do to please Him. It would be interesting to collect the many Scriptures which emphasize His loving interest. It is so important to see this. The heathen idea of a supernatural power afar off, without any love or feeling, is quite contrasted with the gracious unveiling of our Heavenly Father. Even sparrows, and the hairs of our head are noticed by Him. Our prayers are often too vague and indefinite. The enemy ever seeks to make God more or less "impersonal" in our experience. Let us seek grace, against this temptation. Even a just weight is God's delight (Prov. 11. 1), for He takes interest in the daily work of His people—Ah, and in those who are seeking work, and their loving endeavours and their trials:—He faileth not.

We return to the stress on prayer. It is a privilege to pray in the Name of the Lord Jesus. The bare utterance of these words is no evidence. The true proof is a condition of dependence on Him, and of right to act in His Name. This is the fruit of salvation, and love's corresponding obedience in the Holy Spirit. And then how great is the power! Such prayer availeth much. May our prayer individually, and our prayer seasons with others, be God's delight.

"SURELY I COME QUICKLY."

Revelation 3. 11, 22. 7, 12.*

"Yea! I come quickly!" "Even so, Lord Jesus, come" for all Thine own. In sorrow's cloud we see the bow Of Cov'nant love, and soon, we know, Will cease creation's groan.

Those beauteous homes of holy peace
Thou art delighting to prepare,
Against the day of glad release,
When sin is gone and sorrows cease,—
Soon, soon shall we be there!

Thou King of Glory, Lord of Grace,
More lovely than the purest gem
Adorning that most holy place,
Thy chosen shall behold Thy Face
In new Jerusalem!

* We continue the poems promised, to help love and praise to our adorable Lord. God willing, No. 3 next month.

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.

"Every word of God is pure; He is a Shield unto them that put their trust in Him." (Proverbs 30. 5).

1. For reviving daily among God's people (Isa. 57. 15), and that we may not depend so much on crises, but seek to enjoy abiding.
2. For the salvation of the households of God's children (Acts. 16. 31).
3. For guidance to believers out of work, that they may use time to God's glory, and be kept from anxiety, depression and irritation.
4. For lands that we often overlook, e.g., Luxemburg, Daghestan, Italian Somaliland, Venezuela, Cuba.
5. For the Lord's gracious enabling as to this magazine, and associated service, in this and other lands, that there may be less and less of that which is fleshly because more and more of that which pleases Him, in the humbling enabling of the Holy Spirit.

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

MEETINGS.**AN ANNOUNCEMENT THAT MAY SUGGEST EARNEST PRAYER TO SOME.**

We extend a loving invitation to children of God to attend meetings mentioned on the front page. And we are looking to our heavenly Father for further gatherings in South London and elsewhere, to carry out His loving will, both on the Lord's Day, and during the week. Surely believers should be more exercised to "cease to hear the instruction that causeth to err from the words of knowledge" (Prov. 19. 27), and to gather according to their Lord's appointment, seeking to fulfil the "pattern," in the Holy Spirit's enabling.

Various brethren are available, moreover, for meetings in houses, &c., where there is a willingness to hear what is impressed on the heart, according to the Scriptures, even though this means a destroying of previous arrangements, and a humble retracing of steps, that the Lord's way may be followed. But if there is not a willingness for this, we should feel there was compromise. Requests for such loving ministry are welcome, **not only in London**; but in inviting these we would earnestly add that we do not wish to imply we have already attained,—rather that we desire to serve the Lord and His people, as we have "received mercy of the Lord to be faithful."

"If the Lord will," Bible Gatherings to the Glory of God, at 61, Upton Lane, Forest Gate, "Bank Holiday," 25th, 3 and 7 o'clock. An earnest invitation.

Morning Meditations.*

"He Wakeneth Morning by Morning."—Isa. 50. 4.
 "My Voice shalt Thou Hear in the Morning, O Lord."—Ps. 5. 3.

Another Day to "grow in grace,"
 To "walk in wisdom" too,
 To "follow on to know the Lord"
 And all His precepts do.

Another Day to meditate
 More deeply in God's Word,
 To humbly walk in fellowship
 With Christ, my risen Lord.

Another Day to praise my God,
 To cast on Him my care,
 To come before the Throne of Grace
 With earnest, fervent prayer.

Another Day to do God's Will,
 Whate'er His Will may be,
 To speak, to suffer, or to wait
 Before Him silently.

Another Day for God to work,
 His Will in me fulfil,
 To touch me with His mighty hand,
 And mould me to His Will.

Another Day to testify
 Of grace which doth abound:
 To spread the glorious Gospel news
 With no uncertain sound.

Another Day to point the lost
 To God, through Christ His Son,
 And tell them how on Calvary
 Redemption's work was done.

Another Day to work for God,
 By His sustaining power,
 To worship lowly at His feet,
 And serve Him every hour.

Another Day to bear reproach,
 For Christ's sake suffer pain,
 But, if I suffer, when Christ comes
 I shall in glory reign.

Another Day to watch and wait
 For Christ, my coming Lord;
 And, while I watch, to occupy
 According to His Word.

Another Day to keep in view
 That future solemn Day,
 When saints will reap what now they do,—
 And what if shamed away?

Another Day, Lord, by Thy power
 Help me to-day to be
 In thought, in word, in action too,
 Well pleasing unto Thee.

Another Day, "I shall not want,"
 My soul is well supplied,
 For Christ is "All in All" to me,
 Thus God is glorified.

"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 MAY:

5th. THE BELIEVER AFTER DEATH.

1. Glimpses in Past Dispensations (Job. 19. 25-27, Ps. 6. 5).
2. Life and Incorruption Brought to Light through the Gospel (2 Tim. 1. 10),—yet "a glass darkly" (1 Cor. 13. 12).
3. "Falling Asleep" and Similar Expressions, with regard to Consciousness and Philippians 1. 23.
4. Is there Knowledge of Events on Earth? (Rev. 6. 9-11).
5. Our House from Heaven (2. Cor. 5. 1, 2).

12th. OUR LIMITATIONS.

1. Physically, with Thoughts on "My Strength is made Perfect in Weakness" (2 Cor. 12. 9).
2. Mentally (2 Cor. 12. 2, 3. 1, John 3. 1—see also Dan. 12. 9-13, John 3. 7, etc.).
3. Dispensationally, and through Weakness around.
4. Personal, Spiritual Limitations (1 Chron. 28. 3; some thoughts on Num. 14. 40-43).

19th. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.

26th. 2 PETER 3. 9.

1. Thoughts on the Lord's Longsuffering.
2. "As some Men Count"; the Danger of Blaming God.
3. The Believer—and Perishing; in view of John 10. 27-28.
4. The importance of Repentance among Children of God (Rev. 2. 5, 3. 19).
5. The Promised Reviving, and the Lord's Coming.

To **needy** souls we have an invitation laden with blessing. "**Believe** on the Lord Jesus Christ and thou shalt be saved" (Acts 16. 31). There is **no** "if" here. And the freehold of eternal life includes blessings on the earth when Christ shall come and reign. "Blessed are the **meek**, for they shall inherit the earth" (Matt. 5. 5). Vain, indeed, are the present riches of earth, but true; indeed, are the riches of Christ. And thus we have a glorious gospel of present power for any and every one who rightly owns himself condemned, and comes with simple faith, confiding in the Lord Jesus and His precious blood. It is a remarkable deliverance. Dear reader, it is madness to remain one hour away from the Lord Jesus Christ.

* The Lord has graciously used these, and many other verses issued, as explained in "When Christ Who is our Life shall Appear," and I am thankful to be enabled to reprint. They can be had on a card for the wall. Similar verses "Evening Meditations" were issued, in God's wonderful grace.

THE CHILDREN'S COLUMN.

For Whom Is the Gospel?

WE have **good news**, and we dare not hide this fact. Four leprous men who discovered that the Syrians had fled said one to another, "We do not well; this day is a day of glad tidings, and we hold our peace; if we tarry till morning light some mischief will come upon us; now therefore come, that we may go and tell the king's household" (2 Kings 7. 9). But we have good tidings **far beyond theirs**. A greater than the king of Syria has been defeated, for "the Son of God" was manifested that He might destroy the works of the devil" (1 John 3. 8). When He was born, the angel said, "I bring you good tidings of great joy, which shall be to all people" (Luke 2. 10), and what shall we say now that He has **finished** the work He came to do? Surely His Death and Resurrection and soon Coming Again, are a message of blessedness beyond everything else. And we do not intend to be silent. Some have called tracts "silent messengers," but when the glory of God's grace shines out from them, and the Holy Spirit works through them, they are loud in their precious testimony that "Christ Jesus came into the world to save sinners" (1 Tim. 1. 15).

And the different ways in which the people are described to whom we bring the wonderful declaration of peace, may well be noticed. Of old God sent His word to Jacob (Isa. 9. 8, Ps. 147. 19), but now He emphasis "Go ye into **all the world**" (Mark 16. 15). Hence whereas the passover lamb was for Israel, the Lamb of God "taketh away the sin of **the world**" (John 1. 29), that is to say, of Gentiles as well as Jews. How thankful many of us are for this thought, for we were sinners of the Gentiles. The brazen serpent of old was lifted up for bitten Israelites, but Christ has been lifted up that **whosoever believeth** in Him should not perish (John 3. 14, 15), and the poor troubled sinner, of whatever colour or race or age he or she is, finds room in God's own sure words, "whosoever believeth."

If we next think of the number "out of every kindred and tongue and people and nation" (Rev. 5. 9), we are delighted to find that it is not merely two or three, or a few handfuls, but "The Son of Man came not to be ministered unto, but to minister, and to give His life a **Ransom for many**" (Matt. 20. 28), and the word "many" is not confined to one vessel! So we rejoice that the Lord Jesus "bore the sin of many" (Isa. 53. 12, cf. Matt. 26. 28),

and that the great multitude will **satisfy** His heart's love (Isa. 53. 11). There is music in the precious words, "That My house may be **filled**" (Luke 14. 23).

If any ask "What was the character of those for whom He died?"—we have a sad answer, but it only shows up **His** love all the more. "Christ died for the ungodly," suffered for them who deserved wrath (Rom. 5. 8, 9), "the Just for the unjust" (1 Pet. 3. 18). But, the fact that enemies are reconciled, and far off ones made nigh, is a great joy in our declaring of the gospel. We do not come to you and say, He came to call the righteous; Far otherwise, He came to call sinners. Is it not a wonderful gospel?

If you ask "What were they to Him, that He should die for them?"—the answer is very refreshing, for He gave His life for **the sheep** (John 10. 11). They were **dear to Him** as the sheep to an eastern shepherd, and dearer. Ah, He looked onward to the joy set before Him, and He will present to Himself a glorious church, not having spot or wrinkle or any such thing, and therefore we can say "**Christ loved the Church** and gave Himself for it" (Eph. 5. 25-27). Hence though the lost whom He came to seek were so worthless, in themselves, He viewed His people as a **treasure** that God the Father had hid in the field of the world (Matt. 13. 44) and looked on to the future. This is a delightful thought, because some may ask "How do you know any one will come to Christ?" We have God's answer, and it is our joy too, "That My house may be filled!"

But I do not want only to know that He will have a great number. I want to know about **myself**. His wonderful love attracts me, and are there not others who long to know Him as their own Saviour? If so, I have "good tidings" for them. There is a beautiful personal note. I can dare to say even as God's servant Paul of old, "The Son of God loved me and **gave Himself for me**" (Gal. 2. 20). I am so thankful that it is not only for a great number but for me. Ah, dear reader, young or old, it is true we cannot see the Lamb's Book of Life, but sinners **can hear** His word of life to-day, and those who come to Him heavy-laden and with nothing in their hands, will be quite welcome. And they too will be able to say, "He gave Himself for me." I fully expect some will be saying this to-day for the first time, and you—ah, if you see His beauty and your own ugliness of sin—Come, He welcomes you!

The Paschal Lamb in days gone by
Was giv'n for Israel's sons to die;
For **Jews and Gentiles** now we say
The Lamb of God bore sins away.

For **many** He the ransom gave,
That He from **every** race might save,
The banquet house shall yet be filled,
Just as God's wondrous love hath willed.

What were they? In themselves but lost!
The love was His, and His the cost;
Together not one merit theirs;—
He, having all, "free grace" declares.

He loved them! Yes, His **treasure** they
And He will never cast away,
He saw them as they yet will be,
A **glorious church**, from blemish free.

"He loved me";—God's servant said,
And oft these words we've more than read,
For those who feel their load can see
The same great love,—and say, "For me."

A welcome!—if your sins oppress!
My Saviour will not fail to bless,
In tender tones He still invites,
In helpless ones His love delights.

Scriptural Joy and 2 Samuel 6.

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

IT is right for children of God to seek to be joyful (Ps. 33. 1), but let us be sure that it is the joy of the Lord which we desire (Neh. 8. 10, Ps. 16. 11). Undoubtedly those who are made a "new creation" are brought into an entire contrast with disobedient Israel, to whom the command was given in Hosea 9. 1. "Rejoice not, O Israel, for joy." Philippians 4. 4 is appropriate in its reminder of the **twofold** mention of joy in John 15. 11. It is important also to sigh and cry over sin, and Paul rightly spoke weeping of the enemies of the cross of Christ. And whenever we grieve God's Holy Spirit we cut off the enjoyment of our joy. These thoughts, in godly proportion, are all needed by us all: never does a believer, in the present life, get beyond Satan's temptation to "disproportion."

And has not 2 Samuel 6 a helpful message? May the young believers ever increase their joy in the Lord (Isa. 29. 19). Never would we take away godly buoyancy. The Holy Spirit does not approve of the discouragement and despondency which often come after, through lack of godly balance, and of obedience in little things. But "lightness" is no more approved by Him. May we discern "things that differ," and so please our Heavenly Father.

In the days of 2 Samuel 6, there was a real wish to please God. 1 Chronicles 13. 1-6 is likewise clear as to this. And the gladness of

2 Samuel 6. 5 was before the Lord, and with praisefulness.

Yet there was the sad stumbling, and the death of Uzzah. Thus we learn that even when we wish to please the Lord we **need to be on our guard**. 'Tis not only when there is dulness spiritually. After a prayer meeting, and in the midst of it, we may speak very unwisely (Acts 12. 15), unless we are "**kept**" humble before God. We need to ask Him for protection always. John 15. 5. is helpful. May "**abiding**" be our experience. Praise is beautiful, but they had praise in 2 Samuel 6. What was lacking? Was it an exact loving obedience to God's words? The "**right order**" should have been first (1 Chron. 15. 13). Never let your joy in "**service**," dear reader, make you neglect the prayerful study of Scripture, and never assume that a path must be right because you have been happy and praiseful in it. Always let your feelings be kept within the sphere of God's own revealed will (i.e. His written words). "**Feelings**" instead of His words will soon lead to failure. Is not this an important part of His helpful message for us in 2 Samuel 6?

TALKS ABOUT PRESENT-DAY NEEDS.

Prayerful Plodding.

"LET us not be weary in well doing, for in due season we shall reap if we faint not" (Gal. 6. 9). It is a privilege to continue. The Lord Jesus said, "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" (John 8. 31). We recollect how the stony, or rather, rocky ground hearer, receives the Word with enthusiasm, but there is **no root**, and consequently no abiding. As to the good ground hearers we read that they "**bring forth fruit with patience**" (Luke 8. 15), a beautiful expression reminding us of the words yet to be fulfilled in Israel—"**take root downward, and bear fruit upward**" (Isa. 37. 31). It is easy for many to take up something fresh, without any true spiritual interest. We have just referred to those who are unsaved, and who have no root, but is it not true that individual believers may illustrate all the four kinds of ground in the parable with respect to different verses of Scripture, and different parts of their life? Must we not humbly acknowledge some "**waysidedness**?" And have we not sometimes shown energy for a very short while, and then given up? This attitude is "**natural**," but we need grace to love as those born from above, with power

that is supernatural. And this applies to every detail of our believing life. We are all apt to underestimate the grace of God and the power of the Holy Spirit.

Hence it is well to exhort and encourage one another to patient and prayerful plodding. And well may we commence this at once. "To-day" is more often the opportunity than we realize. There are Scripture commands to continuance, which show the standpoint that pleases God. Timothy was stimulated to continue in the things learned (1 Tim. 4. 16, 2 Tim. 3. 14). A different word, peculiarly emphasized, is found in Colossians 4. 2. "Continue in prayer, and watch in the same with thanksgiving" (cf. Rom. 12. 12, Eph. 6. 18). It is evident that our Heavenly Father knows the tendency to break off prayer. The Lord Jesus urged watching and praying in Gethsemane, and "Ask, seek and knock" is a weighty message. Saul would not continue "withdraw thine hand" (1 Sam. 14. 19). The interesting, and solemn, illustration of 2 Kings 13. 15-19 ever comes to mind. And as we have spoken of Gethsemane, we remember the continuance of the Lord Jesus there. The encouragement of believers in lowly stations of life to keep on obeying their earthly masters (Col. 3. 22) must have a message for us. It is so easy to wish to improve one's position and despise the day of small things, but 1 Corinthians 7. 20 is a call to prayerfulness in this matter, and whatsoever we do we should do it heartily as to the Lord (Col. 3. 17, 23). Philippians 2. 12 helps us. It would be helpful to work out God's arrangements for Israel's priests, to illustrate the same principle; nothing is small if it is for Him. Examples of holy plodding are often before us. Joseph in captivity is seen as faithful both in Potiphar's house and in prison. He **might** have said, "Why should I serve these men? I am unjustly here." But he looked beyond circumstances to God, and the words of Proverbs 22. 29 came true, "Seest thou a man diligent in his business? He shall stand before kings; he shall not stand before mean men." The life of David before he became king shows that whatever his hand found to do he did it with his might. The first king of Israel is associated with lost asses, but the second with the kept sheep (1 Sam. 17. 34). The psalmist's regularity is noteworthy, "Seven times a day do I praise Thee" (Ps. 119. 164). Some are afraid that continuance will become mere form, and there is a danger in everything, but absence of continuance is necessarily wrong. To escape a possible evil, why run into a certain one? Let the victory of the

Lord be sought over both. And Jeremiah's daily plodding, amid rejection and suffering, ever rising early for twenty-three years (Jer. 25. 3), is one of the most remarkable testimonies in history. We have noticed the failure of the apostles in Gethsemane, but we must not forget Christ's testimony, "Ye are they which have **continued** with Me in My temptations" (Luke 22. 28), when many of His disciples went back and walked no more with Him (John 6. 66). Nor can we overlook the early church (Acts 2. 42), and its godly firmness. And Paul's fidelity is very refreshing, "I ceased not to warn every one night and day, with tears" (Acts 20. 31; cf. 1 Thess. 2. 7-9). How many of us would like his crown, without the path thither.

And, beyond all, the Lord Jesus shines out. His early life has often been before H's people. He always set His face stedfastly (cf. Ps. 16. 8). The patience He manifested shines out in Luke 13. 8. He never overlooked His Father's business. He was "obedient **unto death**, even the death of the cross" (Phil. 2. 8).

It is important to be on our guard against the tendency to think others have so much more "ability" than we have. It has been suggested that genius is the capacity for continued hard work, and one of the best known translators of Scripture explained that the enabling he received was not so much linked with brilliance, but with using up the moments. Though our hopes are above the sun, we have responsibilities under the sun, and can receive blessing from the words, "In the morning sow thy seed, and in the evening withhold not thine hand" (Eccl. 11. 6); "blessed are ye that sow beside **all** waters" (Isa. 32. 20). If we observe the wind (Eccl. 11. 4), or as the slug-gard will not plough by reason of the cold (Prov. 20. 4), or imagine there are lions in the street, (Prov. 22. 13), we shall soon come to spiritual poverty. May it rather be ours to be instant in season and out of season (2 Tim. 4. 2). Rehoboam did evil because he **prepared** not his heart to seek the Lord (2 Chron. 12. 14). Happy are those who enter into the words, "O God, my heart is fixed; I will sing and give praise" (Ps. 108. 1). So shall we "**press** toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3. 14), and, ending our subject as we began, we shall be encouraged in the enabling of the Holy Spirit to spend and to be spent (2 Cor. 12. 15), not being weary in well doing, forasmuch as we **know** our labour is not in vain in the Lord (1 Cor. 15. 58), for "in due season we shall reap if we faint not" (Gal. 6. 9).

"In Christ—Without Christ."

TWO descriptions, and only two two positions, and only two! Your relation to heaven and hell, and your relation to eternity are inseparable from your relation to the Lord Jesus Christ. In view of the "**certainities**" in this world of uncertainty, earnest plainness of speech is surely needful. Shall I merely amuse those whom I feel to be in danger? Shall I lead them to assume they have peace when there is no peace? Death is real: judgment is real. We find no uncertainty there. "In Christ"—"Without Christ." I have put "in Christ" first, for I would dwell on the blessedness of this relationship. Scripture is full of it. The one, who believes in Christ can humbly dare to say, "Christ is between me and judgment: God the Father looks on me in Him: there is a vital union, and Christ is my life." Doubtless many will say, "Poetical mysticism," but such lack the **real experience**. It is precious poetry, in that the experience has been set to music, the music of a redeemed heart, and "we are His poem," as the word "workmanship" in Ephesians 2. 10 is, when translated into English. Here is the poetry of **truth**, and we can add, the real mysticism, for though "the natural man receiveth not the things of the Spirit of God" (1 Cor. 2. 14), God hath revealed **these facts** by His Spirit, and faith is the evidence of things not seen (Heb. 11. 1). You may call it "mysticism," but God Himself regards it as a reality, and will not allow wrath to come on those "in Christ," any more than He suffered the angel of death to enter the blood sealed houses in Egypt (Ex. 12. 23). You may still call it "mysticism," but "we know, that the Son of God is come, and hath given us an understanding, that we may know Him! That is True, and we are in Him! That is True, in His Son Jesus Christ" (1 John 5. 20). If you mean it is a dream, you speak from the **outside** position, and our hearts would sound forth the words, "O, taste and see that the Lord is good: blessed is the man that trusteth in Him" (Ps. 34. 8). We were outside once: we cannot boast, but we can **praise**.

The only alternative is "without Christ" (Eph. 2. 12). There is no third position, no road in between the "narrow" and the "broad." Many think they are better than others, although, perhaps, not good enough for heaven. They are willing for a helper, but hardly see their need for a **complete** Saviour. They are ready to acknowledge all are sinners, but the

iniquity of their best works (Isa. 64. 6) has never been felt in their hearts. They wish God to help those who help themselves, and would like to take their bill and write fifty instead of a hundred (Luke 16. 6). But this is impossible, without adding sin to sin. There are few words that are more often used as if they were a quotation from Scripture than, "God helps them that help themselves." As to salvation, no words could be more deceiving: they are proudly attacking the work of Christ. He **did not** half die for some: I must either come to Him as the One Who died **for me**, a wrath deserving sinner, or I must stop away. And to stop away is eternal judgment. God has no private way of salvation for those who can "pay something toward" their salvation. There is no "better class" hope. The way that the dying robber came must be mine, or I cannot come at all. Dear reader, are you content to remain "Without Christ?"

We return with joy, to the words "in Christ." Again and again are they found in the Scriptures. The Holy Spirit delights to exalt the Lord Jesus, and His finished work. We have no sensational message,—simply the glorious gospel of the grace of God (Acts 20. 24). It is **more** than sensational. It is an abiding reality, and we would "preach Christ crucified" (1 Cor. 1. 23) even though your outward ears may have heard the words a thousand times. And why? It still pleases God by the proclamation which men count foolishness to save them that believe (1 Cor. 1. 21), and, therefore, rejoicing in that which is still the power of God unto salvation (Rom. 1. 16) we utter nothing fresh, no vision of our own heart, which would be "nothing" (Jer. 23. 16, Ezek. 13. 3), but God's own testimony (1 John 5. 9), and God's own welcome to sinners (Isa. 55. 1).

And you cannot remain **neutral** as to Christ. He is either your Saviour or your Judge. You cannot avoid doing or not doing the words of truth (Matt. 7. 24, 26), and therefore as long as you remain away from Him, dear reader, you are adding sin to sin. No man can put an end to his existence, even though his earthly life be ended. We dare not trifle with God's realities. Are you "Without Christ" or "in Christ?" To be "Without Christ" and to be among those "having no hope," but to rest on His death, for sinners, is to be "in Christ," and to be "made nigh" for ever, in His precious blood (Eph. 2. 13). Which condition is yours dear reader,—yours, to-day?

Suggested Daily Readings.**"IF THE LORD WILL":—MAY, 1931.**

Day	READING		LEARNING		
	Ezekiel	Luke	Luke	Ps. 119.	
1	36. 16-28	20. 1-12	21. 24	47	
2	36. 29-38	20. 13-26	25	48	
3	37. 1-14	20. 27-44	26	49, 50	
4	37. 15-28	20. 45-21.9	27	51	
5	38. 1-13	21. 10-24	28	52	
6	38. 14-23	21. 25-38	29, 30	53	
7	39. 1-16	22. 1-18	31, 32	54	
8	39. 17-29	22. 19-38	33	55	
9	40. 1-15	22. 39-53	34	56	
10	40. 16-31	22. 54-71	35	57, 58	
11	40. 32-49	23. 1-12	36	59	
12	41. 1-12	23. 13-26	Ez. 43. 10	60	
13	41. 13-26	23. 27-38	11	61	
14	42. 1-14	23. 39-49	12	62	
15	42. 15-43. 6	23. 50-24.9	44, 10	63	
16	43. 7-17	24. 10-24	11	64	
17	43. 18-44.3	24. 25-40	12	65, 66	
18	44. 4-16	24. 41-53	13	67	
19	44. 17-31	John 1. 1-14	14	68	
20	45. 1-11	1. 15-28	15	69	
21	45. 12-25	1. 29-42	16	70	
22	46. 1-12	1. 43-51	John 2. 13-14	71	
23	46. 13-24	2. 1-12	2, 15	72	
24	47. 1-12	2. 13-25	16	73, 74	
25	47. 13-23	3. 1-13	17	75	
26	48. 1-20	3. 14-24	18, 19	76	
27	48. 21-35	3. 25-36	20, 21	77	
28	Daniel 1. 1-7	4. 1-14	22	78	
29	1. 8-21	4. 15-26	23	79	
30	2. 1-16	4. 27-42	24	80	
31	2. 17-30	4. 43-54	25	81, 82	

Notes on Memorized Verses.

LUKE 21. 24-36.

24, We dare not explain away; it is blessed to realize there is an "until" (see contrast in 1 Tim. 6. 14). 25, cf. Acts 2. 19, 20. Human distress, yet men do not turn unto the Lord (Amos 3. 6, 8, 9, 10, 11); contrast the appointed attitude of Philipians 4. 6, and the enabling of Isaiah 26. 3, 4. "Looking after"; this verb is found in 2 Peter 3. 12-14, our contrasted expectation. "Things" are coming to "men"; we look for a **Person** (1 Thess. 1. 10; Phil. 3. 20). Power and glory (see 2 Cor. 13. 4; Heb. 12. 2). 28, Everything is to lead us to the Lord. "Your redemption" (see Rom. 8. 23; Eph. 4. 30). 29, 30, Manifest signs; there is no encouragement to believers to spend their time in seeking signs in "the daily newspaper"; how many moments are "used" thus. 31, 32, The kingdom of God is not yet, in its manifestation; only in mystery. "This generation" (morally, cf. Phil. 2. 15. lit.). 33, The words of the Lord Jesus ever emphasized (Matt. 28. 18-20; Mark 8. 38; John 14. 23). 34, All Scripture is practical (Mark 13. 5, 37). "Surfeiting," **believers** need to beware of spiritual "headache" after worldliness (this word is used here only), and anxieties. "This life" see 2 Timothy 2. 4; we must be the **Lord's** pilgrims. "Unawares"—the prom-

ise of reviving (2 Peter 3. 9) is never to make us careless (so 1 Cor. 11. 32 must never be misused; if we become like the world we are viewed as in peril Rev. 18. 4). "Dwell on the face of the earth," a similar expression Rev. 3. 10; 6. 10; 8. 13, and frequently: our citizenship is in heaven.

EZEKIEL 43. 10-12.

10, Instruction graciously granted for others as well as for personal blessing. Scripture is given to cause sorrow as well as rejoicing (Rom. 15. 4). 11, If they be ashamed (see Jer. 8. 12) personally, and because of the departure of God's people generally from the "pattern" in Scripture? cf. Ex. 25. 40. "Thereof" repeated, i.e., testimony as to the house; how precious is God's house, in all dispensations, to Himself (Ex. 25. 8; Eph. 2. 19-22; Rev. 21. 3). 12, "The law of the house"; "stewardship" (dispensation) contains these two words in the Greek (Eph. 3. 2); how important to behave aright (1 Tim. 3. 15, see Ps. 93. 5). Do we humbly keep to God's arrangements in the present dispensation, in the enabling of the Holy Spirit? Most holy, holy of holies. Law of the house—repeated.

EZEKIEL 44. 10-16.

10, Sin is never excused. "Bear their iniquity," i.e., the result of it; sin and its punishment expressed in Hebrew by the same word, and remarkably, sin and the sin offering (note 2 Cor. 5. 21); wondrous teaching as to Christ's perfect work (we might read here that the Levites bore their iniquity; but in any case God's hatred of sin shines out). 11, "They shall slay, etc."—there is no difficulty as to the tense here; God will bring the Levites back to Himself (cf. Jer. 33. 18). "They" is often emphatic in this context, setting forth the holy arrangements and order of God. 13, "To Me" repeated: do we realize the privilege of access, beyond activity before men? "Shame" although privileged: God's mercy and holiness alike shine out (cf. 2 Tim. 2. 20). 15, A holy contrast: My, from Me, to Me, unto Me, before Me, unto Me: the glory of God. "They" emphatic so in 16 (twice), How wondrous is the blessing of Ephesians 2. 18; Hebrews 4. 16,—and the privilege of worship and adoration (John 4. 23).

JOHN 2. 13-25.

13, The Jews' Passover, cf. 5. 1; 6. 4; 7. 2: Judaism is now set aside (note Ex. 12. 27, The Lord's Passover). 14, Professedly to facilitate sacrifice: observe **clean** animals could be used in the wrong way, and arrangements for "worship" be made an opportunity for self. 15, A miracle: no warrant for believers to use judicial weapons against enemies: there is no evidence that Christ wounded **persons**: moreover, the temple was then His Father's house, and the present dispensation had not begun:—how strangely men grasp at anything to urge believers into warfare, etc.; the nature of argument used must show the **inability** to find any powerful ones. 16, Worship and commerce ever contrasted. 17, Have we a jealousy for God's glory, and His house (cf. Ezek. 9. 4)? 18, cf. 6. 30: they already had the sign (so Matt. 16. 4). 19, 20, In like manner Nicodemus misunderstood, of natural birth (3. 4) and Romanists misconceive 3. 5; 6. 53-58, and also Matt. 16. 18.

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Thoughts from The Word of God

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Free.

"Mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people." Luke 2. 30, 31.

"Now we see not yet all things put under Him, but we see Jesus, Who was made a little lower than the angels, for the suffering of death, crowned with glory and honour."

Hebrews 2. 8, 9.

"Your father Abraham rejoiced to see My day; and he saw it, and was glad." John 8. 56.

"Moses . . . endured, as seeing Him Who is invisible."

Hebrews 11. 24, 27.

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—as God enables—to set forth His wonderful grace as the ground of eternal salvation, by the Blood of Christ and the responsibilities of His grateful people, in feeding on His words and obeying His will gladly, while they look, in the leading of the Holy Spirit, for their soon coming Lord.

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

"While we look not at the things which are seen, but at the things which are not seen."

2 Corinthians 4. 18

"We look for a Saviour, the Lord Jesus Christ, Who shall change our vile body (body of humiliation) that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself."

Philippians 3. 20, 21.

"As for me, I shall behold Thy face in righteousness; I shall be satisfied, when I awake, with Thy likeness." Psalm 17. 15.

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, Grady St., Poplar, London, E.14, Tues.: 8.15. Also Bible Meetings in Forest Hill and Camberwell, etc., some Wednesdays.

Words of Introduction.

"**G**OD is Faithful." Rejoicing in His faithfulness and love, we send forth these notes on parts of His truth. "Who can utter the mighty acts of the Lord? Who can show forth all His praise?" The fulness of Christ and the fulness of Scripture are far beyond our realization, but we thank God for all that we know already, and for the further love and knowledge we shall have. And is it not our desire to walk in the Spirit, to walk with God, to walk worthily of the high calling? It is with these practical objects, all embraced in the great object of His praise, and glory, that these pages go forth. May He condescend to use them.

"Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed." Romans 4. 16.

Grace has no ring of fear or doubt,
But with true certainty sounds out:
Such faith depends on grace alone,
Though soon by works its life is shown.

"It is of faith"—the words are here,
We praise our God and banish fear:
He loves to bring His people peace,
His joy in them will never cease.

The promise stands, His promise sure,
Because He is, we shall endure:
The faith that rests will also do
His holy will, and prove Him True.

Christ's Attitude to Scripture.

THERE need be no uncertainty as to this. Our adorable Lord was the reverse of a critic, He never hesitated. And not only so, but the passages in which we read of His references to Scripture, selected by the Holy Spirit out of His marvellous life, are full of instruction. In His first recorded warfare He used this weapon exclusively, and it is observable that the first of the three thrusts against Satan, all emphasizing the absolute authority of Scripture, particularly mentions "every word that proceedeth out of the mouth of God," in a way that cannot but show His unswerving attitude. "The Man shall not live by bread alone"; Christ claimed this Messianic Scripture, and, in using Scriptures, made evident that they were the words of God in His own holy experience. Likewise in Matthew 11. 10, the Lord showed no doubt as to the prophecy of John the Baptist, and if the former verse sets forth His humanity this alludes to His Deity.

In another context He applied the Scripture as to the depravity of man (Matt. 13. 15); this was no open question to Him. His own glory and the contrasted iniquity of others, must ever be realized together.

And so we might go through the other gospel narratives. Luke 4. 18, 19, affords another precious example,—another initial utterance, not to Satan, but to men. And this ministry, continued throughout His life. Matthew 21. 42 is an apt illustration. There is no doubt that He referred to Himself. And what should we feel if another had thus spoken? The stress on Scripture includes the glory of His own Person. The bearing of this on His Deity is thus evident. He had no doubt that Moses wrote of Him (John 5. 46). And in resurrection He again laid stress on the things "concerning Himself" throughout the **whole** of Scripture (Luke 24. 44, see 27). Such a claim, and the mode in which it was put forward, would have been astounding from a created being. But it was fitting from His lips, and we feel it to be so. Why is this? His whole character and attitude proclaims His Deity. And His use of special passages will only corroborate. He saw in John the Baptist the messenger before Himself (Matt. 11. 10), and revealed Himself as the One Whom David acknowledged as his Lord (Matt. 22. 43-45). No one else who was holy spoke in this way. But there is nothing inappropriate, nothing inharmonious with His meekness when such words come from His lips. Why is this? There is but one answer, and our hearts adore our adorable Lord.

And the allusions to Scripture are equally remarkable. Not only does He specially mention the sign of the prophet Jonah as real history, and allude to Adam as the first man, and to Abel's literal death,—not only does He confirm the records of holy judgment as to the flood and the destruction of Sodom and Gomorrah,—but He ever shows His own glory in such allusions. Matthew 12. 1-9 comes before us, where His Deity and His full recognition of Scripture are the only interpretation, and His own repeated use of the word "Greater" in Matthew 12. 41, 42, would be unbearable apart from His essential Deity (cf. also John 1. 51, in view of Genesis 28. 17).

And the implication of Matthew 11, 6 becomes impressive in view of the Holy Spirit's application of Isaiah 8. 14, 15 in 1 Peter 2. 8. The Lord of Hosts Himself was then speaking, and we realize at once that His words were filled with hidden Scriptures, and ever showing Himself as their Centre. In accord with this He definitely claimed that He was the Shepherd, even "the Man" Who is "God's Fellow" of Zechariah 13. 7 (Matt. 26. 31).

If any misunderstand Matthew 5 they may rashly assume that the words "I say unto you" set aside Scripture. It is far otherwise, verse 17 is the background. It is true that they set aside the misapplications of men, and the latter part of verse 43 may refer to this. But they show the **dispensational** appointments of God, not the removal of His right to judge. Verse 38 gives a holy principle; retribution is righteous. 'Tis not that Christ criticizes Scripture; He emphasizes **coming** wrath, but indicates that His people, as strangers and pilgrims, are not to "execute the judgment written" in the present age. Hence the passage shows His reverence for Scripture words, and, entwined therewith, His own majesty ("I say unto you"), without the warrant of which we should not know the fitting obedience for this dispensation. None but the Author of Scripture could dare to speak thus without dishonouring Himself and it, but the Author honours BOTH in the same utterance, and herein is the key.

And so the people of God may well rejoice in the attitude their beloved Lord took as to the Scriptures, and, in the enabling of the Holy Spirit, they should seek to be more like unto Him in feeding thereon, and in love's obedience and testimony. One thing is certain. The neglect of the Scriptures is the decay of personal life, and the ruin of powerful witness. May it be ours to experience the twofold contrast, while we look expectantly for our Lord from heaven.

Poems to Help Christian Experience—No. 3.

UNMERITED LOVE.

What mercy we have found,
Since we in Christ are blest;
On safe and holy ground
With confidence we rest:—
A sure foundation is our God!
How precious is Christ's cleansing Blood!

Who shall the saints condemn,
Since Jesus Christ hath died?
He gave Himself for them:
His holy wounded side
Revealed the precious flowing stream
His Blood that only could redeem.

God loved because He loved:
In Christ we have been graced:
The Holy Spirit moved
O'er nature's barren waste:
Within our hearts the Lord hath shined,
Dispelling darkness of the mind.

What shall we give?—Yea, we—
For all this precious load
Of benefits so free,
Abundantly bestowed?
Ourselves a living sacrifice,
For Him Who paid redemption's price!

"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 JUNE:
2nd. THE FLOOD.

1. God's Simple Record and Faith's Simple Acknowledgment.
2. Christ's Testimony.
3. Spiritual Lessons from the Flood, the Ark, and the Rainbow.
4. "As it was in the Days of Noah." Luke 17. 26.

9th. THE CHRISTIAN AND "TAKING SIDES."

1. "Our Citizenship is in Heaven"; the Effect of this as to Politics, Warfare, etc.
2. The Christian and Social Questions, and their Solution.
3. The Perils of "Feelings," Dependent on Circumstances rather than God's Standpoint.
4. Conversation with the World and its Dangers.
5. "Let all Bitterness . . . be Put Away."

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

23rd. To be Announced Later.

30th. "THE WHOLE ARMOUR OF GOD."

1. Our Warfare, and God's Provision.
2. The Context in Ephesians 6 and Parallel Pas-

- sages (e.g., 2 Cor. 10. 4-5; Col. 1. 29-4. 12).
3. Holy Girding.
4. "The Breastplate of Righteousness."
5. "Your Feet Shod," with Thoughts on Romans 10. 15.
6. "The Shield of Faith" and its Imitations.
7. "The Helmet of Salvation" and the Hope (1 Thess. 5. 8).
8. "The Sword of the Spirit" and its Sharpness (Heb. 4. 12).
9. "Praying Always," with Remembrance of Exodus 17.

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.

"In everything," Philippians 4. 6.

1. For a closer experience of the Lord, in our background life.
2. For more sorrow over sin, and more concern as to unsaved sinners.
3. For believers in difficult circumstances, that they may not become despondent, or excuse "reaction," but (encouraged by the love of others, and the prayer of those whom they do not even know) cast their care upon the Lord, and receive His gracious upholding, instruction, and deliverance.
4. For lands that we often overlook, e.g., Poland, Malta, Java, Newfoundland, French Guiana, Western Australia.
5. For God's gracious work through these pages, and "The Student of Scripture," with the many leaflets and booklets in various languages,* and the service among seamen here, and in other lands, that Christ may be Central, and self laid low, to His glory. We ever need more communion with our Lord.

"Verily God hath heard me: He hath attended to the voice of my prayer. Blessed be God, Which hath not turned away my prayer, nor His mercy from me." Psalm 66. 19, 20.

*It may not be realised that our Heavenly Father has enabled two or three large editions of the booklet, "Come, for all things are now ready" in German, two in Bohemian (over 50,000), one in French (31,500), one in Greek, and one in Chinese of about 20,000 each. All these, and copies of the English edition, can be obtained freely, as He enables, and we rejoice to hear of any open door. It may be you have one Greek living near you, or a Chinese laundry that God lays on your heart, or half-a-dozen Italians (for there is other literature, in this language also). And let all be to His praise.

The Holy Spirit never encourages unbelief, but He never approves of presumption. When we have a word of God, and are in a condition to apply it, there is living faith, and this is well pleasing.

THE CHILDREN'S COLUMN.

"There is a Lad here."

John 6. 9.

POSSIBLY there were many little lads there, but one was marked out, and so it is now. I don't mind! if it is a laddie or a lassie, I want you to feel that you are the very one of whom, and to whom, I am speaking just now. I wonder why the lad was found just where he was in John 6. A large crowd had followed the Lord Jesus, and this boy had evidently gone among them. Possibly his parents were there. I do not know. It may be you read this magazine, and read the Scriptures, because your parents wish you to do so. It is right to be obedient, but I hope you will have a further reason, even love to God, and His precious truth. If you came to a meeting at which I was telling of the Lord Jesus, I might ask, "Is there a lad here only because his parents have come? I long that he may be present because his heart delights to hear of the Lord Jesus." So will you put it to, yourself—a question:—"Why am I, 'a lad here, reading about God's love?" Happy is the boy, and happy is the girl who can say, "I love Him because He first loved me" (1 John 4. 19).

I am so thankful that God takes an interest in those who are young. We need not wait till grown up to be saved. If "there is a lad here" who feels himself a sinner, and who longs to know the Lord Jesus as his own Saviour, I can rejoice to say that my precious Saviour is waiting to welcome such. Some of us can delight to say that we were saved when young, and we wish to lead others to Christ in the days of boyhood and girlhood.

Hence we notice that Andrew (whose name means "man" or "manly") saw the little lad, and there are still older ones praying for the salvation of children. If any "Andrew" speaks to you about your soul, my dear boy, do not be offhand. Welcome his loving interest. And let the girls be grateful for those who were themselves girls many years ago who are glad to talk with younger ones of Christ. Ah, and elder Christian girls have a wonderful privilege, of becoming different from the world, and of walking with God that they may bring younger ones to Himself.

In John 6 the lad was noticed with his five barley loaves? Do not think of our large loaves, but rather "rolls," and the fish were only little ones. Possibly he had them for himself or for his brothers and sisters. I cannot tell, nor am I anxious to know. What I do know is

that they were not worth much, and yet, the Lord Jesus Christ was willing to use them! And I wonder if "there is a lad here" (or a girl), who has something that the Lord can use. All of us can obtain earthly bread, but we cannot have that which is spiritual unless we are first saved. And, therefore, our longing is that some who read these lines may feel the burden of sin, and rest on the finished work and poured-out blood of the Lord Jesus, and **then** be used by Him. A boy can serve God among boys at school, and a girl among girls. Young people can sometimes reach other young people, when older ones cannot. Do not say, "If I am saved, I cannot do anything for the Lord Jesus." It is a wonderful privilege to please Him, and He takes those who are little and weak, and can multiply the "little" that they have. And the girls will remember how God used the captive maid in 2 Kings 5.

But it must be "bread." What I mean is that we must be saved, and seek to do God's will according to His word. For **His precious truth** is likened to bread. And a young Christian is to seek God's words, regularly, daily, constantly,—and how happily a child of God should welcome all that He has given. Never let a day pass without reading the Scriptures. Ask God to speak to your heart thereby.

It is important to see that all the five loaves, and the two fishes, were brought to Christ. If "there is a lad here" who has His so great salvation let him not keep back anything from the Lord. Love gives all to Him, and is not proud of it. "Barley" seems to remind us of humility, in Scripture. And pride is one of the greatest dangers. If anyone is saved, how can he be proud? For what did we deserve? Nothing. Ah, salvation is by grace. And if "there is a lad here," or a girl, at present unsaved who longs to be saved, I would tell such once more the precious news,—The Lord Jesus has a full and warm welcome for any burdened sinner, **young or old.**

You're not too young to feel that sin
Will shut you out from God.
Can you His presence enter in
Without Christ's precious blood?

You're not too young to come to Christ,
He welcomes girls and boys:
His poured out blood for such sufficed,
And brings eternal joys.

You're not too young the Lord to know,
To love and do His will;
Saved boys and girls His path can go,
His holy words fulfil.

You're not too young to-day to die:—
What would that mean to you,
Unless to God you are made nigh?
His warnings all are true.

You're not too young to be concerned,
To-day God's voice is heard:
Let not His message still be spurned,
But heed His welcome word.

Striking Thoughts on Prayer from the Saddening Life of Balaam.

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

THESE seems no relief as to the history of Balaam. No words like those of 1 Kings 21. 29 come before us. I refer to "Seest thou how Ahab humbleth himself before Me?" Balaam's **knowledge** was remarkable, but he had no love for God,—alas, he "loved the wages of unrighteousness," and two inspired writers mention him as a beacon and warning (2 Pet. 2. 15, Jude 11). It is remarkable that God compelled him, as Caiaphas, to give wondrous testimony to Christ. Yet this is not strange, for it is in accord with the perfect Divine principle that the floods of man's iniquity are not allowed to run in their own river beds, but caused to flow in channels that work His providential mills to provide food for His people. It is noteworthy that Balaam spoke of Christ's glory, but only godly men **wrote** the Scriptures (2 Pet. 1. 21).

And the sad story gives us searching of heart, and also help by contrast. Balaam, as Satan in Job 1, was held back by a "hitherto," and had to receive God's permission ere he could act. Hence he said, "I will bring you word again, as the Lord shall speak unto me" (Num. 22. 8). God definitely gave His answer, "Thou shalt not go with them." That was enough. Let us learn, by contrast with Balaam, that which will help us in our prayer life. If God indicates His will let us be content. It is possible to ask again when we know His will, half hoping for another answer. Psalm 106. 15 then solemnly confronts us.

The messengers of Balak, not understanding God's wisdom, said, "Balaam refuseth to come with us." Balak, likewise not understanding, **naturally** concluded that the wish was more money, and sent a more tempting offer. "Let nothing, I pray thee, hinder thee." He had no realization that Some One, beyond all things, was hindering. Balaam knew the word of the Lord stood (Num. 22. 18), but his wish was still fully toward iniquity and gain. Hence he dared to say, "What the Lord saith unto me more." Let us beware of this attitude in prayer. If God has given His word, let us not seek something else. Apparently God seemed to change.

"If the men come to call thee, rise up, and go with them." But actually the fact was that Balaam had become in a worse condition, and so different arrangements of holy judgment on his state applied. Again we think of the words "He gave them their request, but sent leanness into their soul" (Ps. 106. 15). This gives us much solemnizing guidance as to prayer. If we wander further we may get a different answer, as we wish, but in chastisement. It explains helpfully too how prayer in humble dependence on God may seem to bring a fuller blessing, as if He changed. **Rather** it is that the conditions are blessedly altered, that we can receive that which He is delighted to do when such conditions are reached. Hence prayer does not alter God, nor alter things arbitrarily, but in its precious effect on us brings to new dealings of His love.

Ere we leave this incident, let us call to mind the prophet in 1 Kings 13. He seemed to think God had changed His word, and was persuaded by the plausible speech of the old prophet, "an angel spake unto me by the word of the Lord" (verse 18, see 1 John 4. 1, Gal 1. 8). Observe the lion killed the man of God, yet Balaam was untouched by the sword, his life spared through the ass (Num. 22. 33)—God gave him space for repentance, but he repented not.

"Balaam rose up in the morning." We do not read that the men called him. He was bent to departure from God, a striking evidence that knowledge does not satisfy. We need "the love of the truth," beloved friends. May it be ours to use this searching narrative to learn more the blessedness of coming to God with an open heart and mind, and of desiring simply and only His will. If true prayer had not this precious limitation, we should be afraid oftentimes to exercise it, but when we realize that our Father is willing to hear our desires, and that He acknowledges our longing that His will may be done, we are not afraid to ask, and can rejoice even in a seeming refusal as an answer of love, albeit seeking to search our ways, lest there be our unpreparedness for that which He would otherwise delight to give.

"Sit Thou at My right hand until I make Thine enemies Thy footstool." It is a solemn "until," unless we have been changed from enemies to friends.

There is only one barrier between believers and a life of power—and that is self-will.

God often blesses crises, but crises can never take the place of daily growth.

Does God Answer His People's Prayers?

YES, praise be unto His Name. How many can gladly testify to His faithfulness. And often have we proved it ourselves. To the praise of His glory we would record one illustration, while fresh in our memory, for it is to-day's experience. "Jesus Christ the Same . . . to-day."

The Lord's Day just past gave an opportunity for emphasizing the Lord's work entrusted to our care on the Continent, and a sphere was specially marked out, as laid on the heart, with some precious words from Romans 15. 20. The whole verse reads, "Yet, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation."

Undoubtedly there is much room in these dark days, in many places, but one special district appeared particularly needy. Moreover, we spoke as to Bibles, wondering if colportage service were God's will—gospels and our own printing being never sold, but freely given in the Lord's Name. Thus we sought God's guidance as to Bibles, and talked of house to house service. Furthermore, the remark was made that the Lord was supplying, and would even if much more were needed, if and as we **trusted Him more.**

The speaker lifted up his heart to God for **definite encouragement through the post the same week.** The first post arrived, and a gift from thousands of miles away began thus, "**\$50.00 for Bibles and Testaments free distribution to such as have none, in foreign lands, not in England, to Jew or Gentile (NOT portions, booklets, or tracts). Romans 1. 16; 15. 20; 2 Cor. 10. 16.**" Mark the following facts:—

- (a) The Lord graciously used the first post.
- (b) The money was on its way long before we sought (Isa. 65. 24).
- (c) He lovingly indicated He could supply money even for Bibles and Testaments, about which His guidance was sought, so that we might not let our arrangements depend on the expense of the Bibles, but simply upon His will.
- (d) He caused an emphasis on the very verse of Scripture definitely before us the day before.*

Surely we should, and would, praise Him, and what about all His work? Is it not dear to Him? Another matter as to which we sought guidance I hesitate to mention here; it may be He would wish us to glorify Him by trusting for

His leading in other things also through instruments that do not know our conversation and thoughts, that there may be a stimulating witness to His people, and the world,—a witness that He is living and deeply interested in all the desires of His own (Ps. 145. 19). We dare not say He will always act in the same way, but we are sure that faith's encouragements are often the more striking testimony when all concerned simply wait on Him, and find He causes a gracious "fitting together"—unexpected except to faith. "Bless the Lord, O my soul, and all that is within me bless His Holy Name. Bless the Lord, O my soul, and forget not all His benefits."

* Let it not be thought that He is limited to greater things. Copies of a leaflet, strangely neither indexed nor traced, were desired for one who has passed through deep waters—again many miles away. Prayer ascended. Some boxes were sought out, apparently in vain, but when leaving them one noticed some French tracts, for the very district in view. The box lids were dusty. A cloth not being near, they were taken down to be cleaned by a duster which had been noticed left in an unusual place. There, just above, were the desired leaflets. "A simple thing, a tiny matter, a coincidence," does some reader say? Beloved friends, "in everything" means "in everything," and the link of the two answers is closer than can be at present explained. "O magnify the Lord with me" said the psalmist, "and let us exalt His Name together."

A Broken Heart.

WHO would choose a broken heart? Who would wish another to have a broken heart, unless he hated him? Such questions reveal the thoughts of man. But there are other thoughts, infinitely higher, and a broken heart to-day is better, far better, than a broken heart to-morrow, with "a great gulf fixed" (Luke 16. 26). There is no healing then.

Six definite blessings, of untold value, to the broken and contrite heart, are before me, and it would be madness not to rejoice in such blessings, and cruelty not to desire their possession by others. And, therefore, will you permit a paradox of deepest importance, as I seek to tell of

The Joys of a Broken Heart!

Earthly life—how long is it? Earthly success—how satisfying is it? Earthly greatness—how permanent is it? "The world passeth away, and the desire thereof," but there is something that abides, because of One Who abides. This is not a "religious tract"; I desire that some who read might be introduced and brought

to a personal Saviour—I venture to say “my Saviour.”

When the Lord Jesus uttered His memorable words on the mount He said, “Blessed (happy) are they that mourn.” Is this an enigma? All else is an enigma. Tell me, “Is earthly joy real joy”? It soon loses its charm. It is too transient. There is something mysterious about all earth’s pleasures. Riches, and all things, make themselves wings (Prov. 23. 5). But “God satisfieth the longing soul, and filleth the hungry soul with goodness” (Ps. 107. 9). You may TRY all else, but you will never find peace in ought else.

And who are they whom God welcomes? “He hath filled the hungry with good things,” “Ho every one that thirsteth,” “Come unto Me, all ye that labour,” “I came not to call the righteous, but sinners.” Such words of true music—to the heavy heart—tell of the ways of God. When the prodigal son came to himself, and said, “I perish here with hunger,” that which he had before rejected became his only hope and joy. And so is it now.

Hence we find one choice Divine blessing in Psalm 147. 3,

“He healeth the broken in heart.”

We are, by nature, mortally wounded, and there are “no healing medicines” among men. But there is heavenly balm in Gilead, and the words ring out, “Heal Me, O Lord, and I shall be healed” (Jer. 17. 14). Dear reader, if your sins make you cry, “I perish,” there is healing here, healing to-day. A broken heart is the recommendation, not in itself, but because it has nothing in itself but is shut up to faith in Christ alone.

Another Scripture saith, “Anointed . . . to bind up the broken hearted” (Isa. 61. 1). The Good Samaritan has not finished His tender work. There is hope for those who are wounded indeed. The gospel is a precious gospel, and we rejoice to sound it forth with all its present love and power.

But you feel your distance from God, and you say, “I have gone my own way; doubtless He can heal me, but will He come near to one who has loved to wander?” There is a verse for you;

“The Lord is nigh unto them that are of a broken heart,

and saveth such as be of a contrite spirit” (Psalm 34. 18). And why such love? Ah, why did the Good Samaritan come where the man was? Grace never does a half work, and the glorious background shines out in the context. The same psalm speaks of the unbroken bones of the Righteous One (20). Christ is the

Cause of all salvation; we do not help to save ourselves.

It is remarkable that Psalm 51 has both a parallel and a contrast with Psalm 34. David’s deep experience is seen, “The sacrifices of God are a broken spirit; a broken and contrite heart, O God, Thou wilt not despise” (17). Here is the fourth message of comfort to the heart-broken. Others may despise, and you may loathe yourself (Ezek. 36. 31), but God welcomes. Is it not wonderful? But where is the contrast with Psalm 34? “Make Me to hear joy and gladness” (cf. Luke 15. 29), **“that the bones which Thou hast broken may rejoice.”** All our righteousnesses are as filthy rags; we are **broken altogether**, but we find everything in Christ. Such is grace; God does not despise the contrite, but “He scorneth the scornors.” Self-righteousness has always led to hell.

“Ah,” but you say, “Is it possible God will think of me?” He has answered your fear, and dismisses it with a word of mercy,

“To this man will I look,

even to him that is poor and of a contrite spirit” (Isa. 66. 2). Take God at His word if you feel your need.

And when God saves, He keeps! “I dwell in the high and holy place, with him also that is of a contrite and humble spirit to revive the spirit of the humble, and to revive the heart of the contrite ones” (Isa. 57. 15).

Here is the precious climax.

Ah, dear reader, the peril is if you are “as good as any one else,” and are not willing to take the ruined sinner’s place. Men are not too poor for salvation, but too rich; they are not too bad, but too good—in their own esteem.

One Result of Sin Against God.

“BUT and if that servant say in his heart, My Lord delayeth His coming, and shall **begin to beat** the menservants and maidens, and to eat and drink, and be drunken, the Lord of that servant will come in a day when he looketh not for Him.” Luke 12. 45, 46.

“When Solomon was old, his wives turned away his heart after other gods, and his heart was not perfect with the Lord his God They spake unto Rehoboam saying, Thy father made **our yoke grievous.**” 1 Kings 11. 4, 12. 4.

“Hanani the seer came to Asa, king of Judah, and said unto him, Because thou hast relied on the king of Syria, and not relied on the Lord thy God Then Asa was wrath with the seer . . . and Asa **oppressed some of the people** the same time.” 2 Chronicles 16. 7-10.

"IF THE LORD WILL":—JUNE, 1931

this twofoldness most wonderfully (Matt. 4. 4, Mark 1. 35, etc.): is not the neglect of one in our lives usually the neglect of both? 16, God's holiness acknowledged: sin excuses sin: godliness judges it (Ps. 51. 4). 17, Personal fellowship, yet also "our God." "Thy" repeated. The shining of God's face is precious (Num. 6. 24-27). "For the Lord's sake": an allusion to the work of Christ. 18, No reason in self. 19, Intensity, but reverence: these are ever compatible. 20, Isaiah 65. 24. 21, Ezra 9. 5: prayer depends on the Sacrifice. 22, 23. These words show God's interest in His people, and their prayers, and why we often fail to "understand." 24, The times and seasons" in God's authority (Acts 1. 7): nothing premature or overdue: faith rests. Observe the glorious goal (so Ezek. 48. 35): God's purpose stands (Isa. 46. 10). 25, A stress on knowing and understanding, as in 23: God graciously desires His people to know much (cf. Zech. 4. 1, 13. etc.). 25, Isaiah 44. 28. Possibly the "seven sevens" concluded Old Testament prophecy. 26, "After,"—then a break undoubtedly comes, because the city was not destroyed till near the conclusion of "this generation" (physically, Matt. 24. 34, about 40 years; Luke 21. 32 "this generation" morally, as in Phil. 2. 15), because "the kingdom of God" and not only "these things" are there before us: we find many twofold applications of Holy Scriptures. Then we have an undated further break from the destruction of the city, while "desolations are determined" (26) till the "one seven," when the "prince that shall come" makes a covenant—a solemn contrast with the covenant. How striking is the stress on desolation—when against the Lord. "The overspreading"—"wing of abominations": it would seem that Antichrist accepts what Christ definitely refused (Matt. 4. 5, 6), and is received as Israel's "Messiah" (John 5. 43). "Until": thanks be to God for this (Ps. 110, 1, Luke 21. 24. Ezek. 21. 27).

JOHN 12. 1-16.

The Lord Jesus Christ in houses—would be a precious theme, especially we notice the house at Bethany (cf. Luke 10. 38-42). 2, Gratitude should be devoted and expressive. 2, 3, There is room for different temperaments, yet we need to beware lest temperaments rule us. To serve is delightful (Matt. 8. 15), so long as it is His will, not our idea. 3, Mary is always at Christ's feet; she hears His word there in Luke 10. 39 (discipleship), whereas both Martha and Mary say the same words in John 11. 21, 32, Mary alone is said to fall at His feet (worship), so is it in ch. 12 (devotedness). 3, The object was Christ's glory: the effect was that the house too was filled with the odour. 4, Love provokes criticism, one may start it, others follow (Matt. 28. 8), though with quite a different standpoint from that of Judas, yet helping the sin. This is a deeply solemn thought as to much "criticism" of love to Christ to-day: many "side against" those who would simply please Him. 8, Christ pre-eminent. 9, We cannot analyze the motive, but can praise God for the fruit (11). 10, Man's response: no thought of conviction, or humbling. 13, A type of what shall be. 14, "As it is written" marked His life; observe "as He had said" (Luke 19. 32) in the same narrative. 15, "Fear not"—"rejoice greatly" (Zech. 9. 9): a wealth of meaning. 16, John 14. 26; how precious is the Holy Spirit's work.

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Notes on Memorized Verses.

JOHN 5. 24-29.

24. The fact of salvation must ever be emphasized: there is a personal experience, a vital change (2 Cor. 5. 17); how different are human theories of religion, or turning over a new leaf. **25.** "And now is," so 4. 23, but in 5. 28 as in 4. 21, those words are not added (verbal inspiration illustrated: the omissions of Scripture are precious). "Hear": the beginning of the new life is marked by contrast with Adam's sin (Gen. 3. 17). **26.** Every expression is fitting in connection with Christ's Deity and Humanity: if He only had Deity, why this stress on "given"? If only Humanity, how could such glory be given Him? (see Phil. 2. 9, with Isa. 42. 8, and a leaflet on those wonderful verses). **27.** "Authority" (Matt. 28. 18, 19)—Psalm 2. 8 comes to mind. As "the Son of Man" He receives authority. **28.** God's wondrous ways (Isa. 55. 8, 9) should not cause surprise (Zech. 8. 6). He only doeth wondrous things (Ps. 72. 18). **29.** A solemn contrast: two resurrections (as set forth in Rev. 20. 4, 5. cf. Acts 24. 15). Daily life is the evidence (Matt. 7. 20).

DANIEL 9. 16-27.

Daniel was one who fed on God's words (2) and thus a man of prayer (3); the Lord Jesus revealed

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Thoughts from The Word of God

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A Monthly, as God enables, to encourage His people that they may enjoy and obey His words, and seek to be gathered as He has lovingly given the pattern: and that in the guidance of the Holy Spirit, there may be a humble and glad willingness for the path of unworldliness, while looking for the Lord Jesus.

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

"He that cometh to God must believe that He is."

Hebrews 11. 6.

"The Living and True God."

1 Thessalonians 1. 9.

"O God, Thou art my God; early will I seek Thee: my soul thirsteth for Thee, my flesh longeth for Thee in a dry and thirsty land, where no water is."

Psalms 63. 1.

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

"This God is our God for ever and ever." Psalm 48. 14.

"This is life eternal, that they

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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, Grady St., Poplar, London, E.14, Tues.: 8.15. Also Bible Meetings in Forest Hill and Camberwell, etc., some Wednesdays.

might know Thee." John 17. 3.

"The Lord spake unto Moses face to face, as a man speaketh unto his friend . . . and Moses said unto the Lord, Show me now Thy way, that I may know Thee." Exodus 33. 11, 12, 13.

"Draw nigh to God, and He will draw nigh to you."

James 4. 8.

"Enoch walked with God after he begat Methuselah, three hundred years, and begat sons and daughters . . . and Enoch walked with God, and he was not; for God took him."

Genesis 5. 22, 24.

Words of Introduction.

THE Scriptures are given to guide and comfort God's people (Rom. 15. 4), as well as to bring souls to Himself (John 20. 31). Are we using them to His glory? How many who bear Christ's Name have never read them through? How many omit the early morning breakfast upon God's written words? How many could not quote a single chapter? How many would be at a loss to find fairly well-known verses? How many fail to expect the leading of the Holy Spirit in daily life, and its practical problems, through the Scriptures? How many treat the Bible as a book for preachers to study, that they may make "sermons"? Beloved friends, do we fail in any of these ways? That God may deign to bring His people to a right, and diligent, and loving, and obedient use of His words, as sin is confessed, is surely our prayer—and to His glory in this aim would we ever write.

"He made known His ways unto Moses, His acts unto the children of Israel." Psalm 103. 7

In all God's wondrous works around,
His might and glory shine,
His goodness and His care abound,
The proof of His design.

But blest indeed are those who see
The purpose of His grace,
Those who are brought with Him to be
Within the holy place.

Moses was caused God's ways to learn,
"My friends" to some Christ said;
Our hearts too would His ways discern,
And in His will be led.

Words of Encouragement.

We have a Living Saviour.
"BECAUSE I LIVE." He has rightly said, "I am the Resurrection and the Life" (John 11. 25), and again, "I am the Way, and the Truth, and the Life" (John 14. 6). The precious words have sounded in our ears, "I am He That liveth, and was dead, and behold I am alive for evermore" (Rev. 1. 18). "It is witnessed that He liveth" says Hebrews 7. 8, and in 7. 25 we read, with joy, "He ever liveth to make intercession for us." Ever would our hearts desire to dwell on the glories of the Living One and in Him is our blessedness. The words of John 14. 19 before us are only half the statement. Blessed be God, the humble soul resting on Him hears the added message, "Because I live, ye shall live also." Christ **our Life** (Col. 3. 4). Relationship to Him is real. What manner of persons ought we to be?

Extracts from an Address on

The Boards of the Tabernacle.*

WILL you come with me to Exodus 26? Here we have brought before us the tabernacle. First of all, notice their material. They are made of wood. They are made of wood covered over with gold. Here we have some boards made glorious. Why should they be made glorious? They were God's dwelling-place, and God dwells in glory. But you have wood as a picture of those who have humble bodies. We have either a picture of the life of the Lord Jesus or of God's people. Which is it? We notice a large number—twenty boards on one side. Where we behold the Lord Jesus we rather expect to have **one** brought before us, as there was one table, one altar, and so forth. So, if you find a large number, you expect there may be a reference to the people of the Lord Jesus Christ—those who have frail bodies and so are to be humble, for shittim wood always suggests that. Such are to live a wilderness life in this world, and at the same time are viewed before God as glorious—Here is a beautiful description of God's people. They are a humble people who live an earthly life in the wilderness, but before God they are glorious.

* Among more than 250 addresses, typewritten, that children of God may have the use for a fortnight, to God's glory. List and particulars on application. Our desire is to do whatever is possible, to help those who love Him.

Now, further showing us that this pictures the people of the Lord Jesus Christ, the boards of the tabernacle are said to be standing up. The thought is that they are those who are saved. God's people are made to stand up.

Each board stood on the same foundation, and that foundation was silver. Silver in Scripture often brings before us the thought of redemption. "Redemption" means "buying," and "silver" not only in Scripture language but in other languages, also specially has the thought of buying.

Hence saved ones are said to be bought, not with silver and gold, but with the precious blood of Christ as of a Lamb without blemish and without spot. And each board stood up in the same way—there was not one board which could step forward and say, I am different from all the others, I can stand up by myself. They all **needed** sockets of silver. Indeed, this silver was redemption money, as another chapter of Exodus shows.

But **how** did they stand? We are told that each board had two tenons. Do you know what tenons are? You reply, "They must have been feet of a certain kind, that came out from the board and fixed in those strong, firm, heavy sockets of silver." (By the way, these **were** strong heavy sockets—each weighed a number of pounds, about 100, to show how fixed the work of Christ is). Yes, I agree with you the tenons were feet, but yet the word that is used is the word "hands." Why were the feet hands? I think there is a wonderful reason. I **stand** on my feet, I **hold** with my hands, and those who rest on the work of the Lord Jesus also hold it with their hands, or rather the hands of their heart. They not only rest on it, but they delight to **hold** the work that holds them; and God brings this before us by putting the tenons down underneath the hands as feet, yet calling them "hands." God does not make a mistake, but gives us **two** lessons instead of **one**. Those who are saved by grace rest on the Lord Jesus. Those who are saved, by grace, with the hands of their heart lay hold of the finished work of the Lord Jesus, and say, I like to spend my strength in knowing more of what that work means and holding that which holds me. If we have a socket into which we place anything, we say that the tenon or piece of wood that sticks out from the wood "holds well," but if anyone take away the socket it does not hold very well, it falls over. I think we ought to say the **socket** holds well. The tenon simply holds, as it fits in to what is made ready

for it; and the mark of God's people is not they hold themselves up, but they are brought by God's love to fit into that which holds them up, and they beautifully "agree" with the finished work of the Lord Jesus Christ.

(If the Lord will, to be continued.)

"Ye have this day rejected your God Who Himself saved you."

1 Samuel 10. 19.

OFTEN we think when we use "means" and "methods" of our own choice, and appointment, apart from the will of God, that we are quite safe if we ask His blessing on them. And it is, indeed true that He is patient with us, and blesses us, as Israel in the days of Saul. But the principle by which we act is against Him. We need to trust Him more fully and definitely, and more directly (shall I say?) unless He Himself has appointed certain means. One feels this specially as to two things:—

- (a) The care of our body for His glory.
- (b) The carrying on of His work.

It is easy when physically strained and tired to resort to methods of our own for restoration, and to be unintentionally more like Asa than Hezekiah in this matter. Physical weakness affects "determination," unless we seek to look very strictly and continuously to the Lord Himself. "If ye have faith, and doubt not." Let us seek His authority for **everything**.

And with the Lord's work, when we see the indifference around, and apparent blessing when certain methods are adopted, we are apt to think of "imitating" these, instead of seeking more unto our Heavenly Father, and searching our ways, lest we are not humbled and usable before Him.

Our privileges are very real in that He has not only saved us, but takes a deep interest in His beloved people. Shall we not trust Him more, and act in love's realization of His fatherhood? He has **not** taken this Name in vain, **not** taken this Name of intimacy that we may doubt Him! Our Father delights to be trusted, and to be approached in the way He has Himself appointed, for it is in love that He uses such a precious description of Himself.

"If the Lord Will." Opportunities for Waiting on God and Pondering His Precious Words, "Bank Holiday," August 3rd, 3 and 7. Children of God and enquirers heartily welcomed. We are willing to seek to help any desiring to make arrangements for staying in London, Saturday to Monday, for these gatherings.

"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 JULY, 1931:—

- 7th. To be announced later.
- 14th. To be announced later.
- 21st. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.
- 28th. THE MISSIONARY ASPECT OF THE GOSPEL.
 - 1. God's Arrangement of an Earthly City of Old hence the stranger "comes" (1 Kings 8. 41, 42).
 - 2. "Go ye" (Mark 16. 15), and the meaning of Matthew 28. 18-20.
 - 3. "To the Jew First and also to the Greek" (Rom. 1. 16).
 - 4. Gleanings from the Acts.
 - 5. A Missionary Society, or a Missionary Assembly?
 - 6. Days of Weakness, but the Lord's Strength.

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.

"Always to Pray and not to Faint." Luke 18. 1.

- 1. For the building up of God's people, and that the oneness of mind of 1 Corinthians 1. 10 may be earnestly sought.
 - 2. For the homes of believers that they may adorn His doctrine, and ever suggest disciplelike love to Him, the heavenly calling, and the privilege of being pilgrims.
 - 3. For those who are much tried, that there may be an uncomplaining spirit of gratitude; also that those of us who have an easier path may not only urge this, but show the love that helps it. (Gal. 6. 2).
 - 4. For lands that we often overlook, e.g., Portugal Sumatra, Algeria, Alaska, Trinidad.
 - 5. For God's upholding in this magazine service, and everything related, that there may ever be time for, and with, Himself, and continuance along the path of His will, in all the work among "strangers" in this land, and amid the labour in foreign lands, with simple dependence on Himself.
- "For all saints, and for me." Ephesians 6. 18, 19.

As soon as doctrine becomes merely doctrine, it ceases to be sound doctrine in our experience.

CHILDREN'S COLUMN.

The Cities of Refuge.**And Their Gospel Message for To-day.**

THE earlier Scriptures are not only "the history of the Jews;" they are full of God's teaching as to the one way of salvation. More than once we read of "cities of refuge," provided for the people of Israel, and for the "stranger;"—a picture of mercy to those of all nations, who feel their danger and need.

We must not forget God's kindness and teaching as to kindness, in the appointment of these cities. If a man killed another by accident, in the east, there was often much tribal fighting, and God prevented this, but the lesson, as in the Good Samaritan, goes far beyond kindness; it leads to **the Lord Jesus**.

The cities were for those in danger, not for those who thought themselves safe. Those who came knew their danger, and felt it. And what was their danger? Death! Why? "The avenger of blood" had a strong case against them and he drew near. A sinner is in danger of death to-day. God's law has a clear case against him! There is no help in arguing with God's law; the only hope is—ah, let us see what the man in danger did. He "fled" (Num. 35. 11). There is no thought of anything else. And those who are saved to-day "have fled for refuge to lay hold upon the hope set before us" (Heb. 6. 18). Those who have only professed the Name of the Lord Jesus without "fleeing" to Him do not give a very clear proof of salvation. If a sinner feels his need, he does not only talk about Christ, he flees. This is much more than saying, "I believe," and of all, whether young or old, we would ask the question, "Have you fled to the Lord Jesus, feeling your danger, and God's judgment against you?" When David saw the angel with a sword drawn over Jerusalem, he had an experience something like that of a troubled sinner to-day. And safety was found in a sacrifice then, and so is it now (1 Peter 1. 18, 19).

When the man arrived at the city of refuge he could not excuse himself; he dare not say, "I ought not to die." If he was found outside the city and killed, the avenger of blood was not guilty (Num. 35. 27). The man deserved to die. But if he claimed nothing as his right, and simply believed God's word as to the city, he was welcomed inside. And the helpless sinner believes "into Christ," and remains in Him. Christ is the Strong Tower (Prov. 18.

10) of those who are made "the righteousness of God" in Him (2 Cor. 5. 21). There were six cities, of old, and the number "six" suggests a finished work. They were in all parts, to be easily reached, and several were high up. More than once we read in Joshua 20. 7 of "the mountain." Is not Christ the exalted Saviour? (John 12. 32). Nor is He far from any sinner who feels the need. No other cities would "do instead." Nor could the man pay something for freedom (Num. 35. 32), and nothing can take the place of the work of Christ, whether for you or for me.

The man who fled would expect to find many others there, saved in exactly the same way. And so it is to-day. Yet we do not read about even a single one running to these cities, and Isaiah asks, "Who hath believed our report?" as if to show that sinners do not naturally seek God's salvation. But God's grace has ensured that many have fled for refuge to Christ, and are still fleeing, and there is room for you if you feel your need. No one was to be refused who fled. But remember it is either the city, or the pursuer ready to kill! It is Christ or judgment! If you flee to Him you will find others in Christ Jesus, each one delivered by the same precious blood of Christ, and it is interesting to see that the name of one city was "Hebron," or "Fellowship." Another had the name "Kedesh," or "Holiness"—and God's saved people are to be holy, for the Holy Spirit dwells in them.

I have referred to the precious blood of Christ, and this may remind us that the beautiful picture of His work falls far short of that work itself. The city was a place of safety, but "it" did not love. And the one who fled was not free till the death of the high priest (Num. 35. 25). Two pictures are often needed to show more of the work of Christ. The city could not die. Christ has died to save sinners.

But in every way the Anti-type is more glorious. The sinner is worse than the man who killed another by accident; he has gone his own way (Isa. 53. 6). And the Lord Jesus is better than Israel's priests; He has not given up His priesthood by dying; "He ever liveth to make intercession" (Heb. 7. 25). He has died, but lives again. And the freedom and "land of his possession," which the man who fled could not have at once, remind us of present riches in Christ Jesus. And one very remarkable statement is made in Numbers 35. 33, "The land cannot be cleansed of the blood but by the blood of him that shed it." This reminds us that the chapter was not written to

excuse sin, and also that, if we are to be saved, the One Who saves must die very definitely "instead," i.e. be a Substitute. And this is exactly what the Lord Jesus is for His people. Well may they rejoice in His salvation, and long that others may "flee" to Him to-day, that the holy law of God may not slay them, but be seen as **settled**, by the finished work of Christ. Ah, dear reader, you need this one hope, and Christ is like the wide open city of refuge even to-day.

The cities of refuge, God's mercy revealing
Gave shelter to those who their danger were feeling;
Without there was judgment, within was protection—
How wondrous the purpose of such a direction.

Those pictures of Christ, and His precious salvation,
Show sinners are welcomed,—whatever their nation.
The door stands wide open, and nought is the pay-
ment,

Not only for shelter, but life, food, and raiment.

The sinner who trembles may come, quickly fleeing,
With judgment behind him, and hopelessness seeing;
'Tis then he finds fulness of blessing provided,
For safety in Christ such have ever confided.

No other protection,—whate'er men are doing,—
Outside Christ's atonement, God's wrath is pursuing;
But wondrous the love which gives safety for ever,
God's welcome is wondrous, He disappoints never.

Have **you** such a Saviour, or still stand in danger?
To grace and salvation are you still a stranger?
Behold, Christ is ready, His work the foundation
For blessing to-day and an endless salvation!

TALKS ABOUT PRESENT-DAY NEEDS.

Childlikeness and True Simplicity.

"**H**E was marvellously helped, till he was strong; but when he was strong his heart was lifted up to destruction" (2 Chron. 26. 15, 16). There is a fulness of meaning in these words. It is not easy to carry a full cup. "When thou shalt have eaten and be full; then beware lest thou forget the Lord" (Deut. 6. 11, 12). There is more danger than we realize in the unsanctified enjoyment of a blessing. The enemy is quick to grasp his opportunity. Answers to prayer and outward encouragements are the most difficult things to use aright. This may account for the sad failures of many who appear to have been previously in close fellowship with God. The inspired words of God's servant ring out, "When I am weak, then am I strong" (2 Cor. 12. 10). How often our Heavenly Father cannot trust us with what we desire. We sometimes ask for something without seeking room to receive it, and grace to use it. As soon as our prayers are more occupied with "it" than "Himself" we are on dangerous ground.

These thoughts may prepare us for meditation on childlikeness. For a "real" child is dependent and unassertive. We need deliverance from self-reliance. I do not mean that we are to be indefinite. Far otherwise. Childlikeness is not the whole of our appointed experience (1 Cor. 14. 20, every simile of earth fails, see Eph. 4. 14).*

And moreover the negative of self-reliance is not the whole of childlikeness. There is a positive confidence. And God graciously expects this from His people. It is important to realize that we remain "children of God" however old we become, and rejoice in His perfect knowledge and wisdom. Such holy restfulness includes much. For example, though it is true that a child quickly fears, there is oft the quick allaying of fear when the father is present. And no one else can take his place, and at times nothing can deal with the fear unless he is there. The spiritual parallel is precious. Faith removes fear, even as fear obstructs faith. The simplicity of a child may appear illogical to others, but the logic of love is frequently true to fact, when its critics blunder. The timidity of a child is not meant to be the experience of a Christian, because he is called so to abide in the Lord, and know the work of the Holy Spirit that this may be kept under (2 Tim. 1. 7). But there **would** be the timidity apart from His grace, and this faith is appointed childlikeness. Further, we learn in this connection, a contrast between a child's fear and an adult's brooding and anxiety. This is important. The believer is to be conscious of need, and to run to his Strong Tower (Prov. 18. 10), but the tendency to morbid and settled anxiety is far more perilous than childlike nervousness. I am convinced that many believers are too "clever" and philosophic throughout. They reason too much, and reason unreasonably! Their failures are not the easily-dealt-with failures of a child, they are the fruit of a reasoning disposition. In this connection one would long for more childlikeness. The tendency of the king of Israel in 2 Kings 7. 12 is not extinct. We call to mind Acts 12. 15. Reasoning, reasoning, reasoning! It is based on partial knowledge, and human inferences, and it is worse than perilous. We need to be simpler; "love thinketh no evil" may be applied in many ways. Again, a well-trained child is not ready to

* This twofoldness of the Christian life is important, "I am a little child" (1 Kings 3. 7).—Divinely approved. But Jeremiah 1. 7, 8, "Say not, I am a child . . . I am with thee." To doubt self is right, to doubt God's power to use us is sin (Ex. 3. 11, 12 with 4. 13, 14).

believe anything against his father. He does not incline to think someone else is right. Rather there is almost indignation if a parent is opposed. The child's interests and the parents are the same; the standpoint is the same; there is an instinctive and intuitive agreement even when all is not understood. Do we find sufficient concern in our lives when our Heavenly Father is opposed? Have we always been attracted instinctively to His arrangements in Scripture, or have we known a tendency to the practical "higher criticism" which sets aside the simple path marked out for disciples? Do we still half-wish for the popular meetings and methods of to-day? Or are we "at home" only when we are with our Heavenly Father, and on the line of His revealed will?

It seems to the writer that many children of God "carry their life" too much as a wearying burden. They are so occupied with things, that the close relationship God has appointed is not claimed. Business presses heavily, and they show the wrinkles of worry. Even the holy sorrow at sin around is changed to a critical manner, which becomes a fetter, to hinder communion. I am not pleading for lightness, nor for a forgetfulness of Psalm 119. 53, but the thoughts of many of us seem to be too much in a rut, and we examine "this" and ponder "that," till we have little time for Him. I am speaking to myself as to other beloved children of God. Our very words and prayers may drag heavily, and we may add, as it were, years to our age, because we bear our own burdens, instead of casting our care upon the Lord, as we are commanded (1 Pet. 4. 7). When there is a childlike simplicity, one may, it is true, feel troubled, but there is a happy relief, and a brightness is brought in again. The contrast between (right) repentance and (wrong) remorse illustrates this point. But many dear children of God appear "unnatural" in the things of God; when they leave this sphere (should we ever do this?) they become "ordinary" in the common arrangements of life. Either the appointments of God seem a burden to them, or they find a never ending perplexity as to the differences among children of God, whenever they talk of His will. There is an outside "study of the position" instead of an inside "experience of the home." The Holy Spirit would be much more real to many of us if we were much more childlike.

"That ye may grow thereby" is the message of 1 Peter 2. 2; growth is precious. We must not remain "babes" (1 Cor. 3. 1), but we are to remain God's children. The failure of all

of earth prevents a perfect type. Even a rose has thorns, and the earthly family is spoiled. Let us retain the blessings of childhood, and add those of maturity, but let us leave the failures of childhood, and grow up into Christ in all things. And that is the attitude which glorifies our Heavenly Father.

"In the Beginning God Created"

Gen. 1. 1.

WONDERFUL words, setting forth with unique simplicity, a wonderful fact. Undoubtedly they are beyond the "science" of human investigation, but they are true science ("knowledge"), and every other interpretation of nature, of life, and of history, is a blank. We leave the sphere of human guesses, and rejoice in the bed rock of revelation. "In the beginning God created"—the great gap of human knowledge is filled, and, instead of uncertainty, there is the unveiling of God's work. There is but one right attitude; gratitude and praise, and a desire to know and please Him Who created, must be the only reasonable response. But men are in quest of the cause without the Cause, yet they cannot attain to "it" by "it," nor even reach "Him" by "it," but there is a wondrously fresh view of "it" through the knowledge of "Him." Our view of nature is transformed by the knowledge of God.

Creation, not "the eternity of matter"—that vain dream of baffled searching. Creation, not "chance"—that theory of confusion, ignoring the innate tendency of "chance" to disintegration, instead of beautiful order. Creation not evolution—that groundless idea of lawless law and unconscious consciousness and undesigning design. Contrastedly, God is at the beginning of all. Granted, there is a mystery, it harmonizes with the fruits and effects thereof. A personal, eternal God may be beyond the human mind, but every other interpretation is an insult to our reasoning faculties. Nature and history, as much as Scripture, are brought to chaos as soon as we leave God out.

But His creative work, though wonderful, does not of itself reveal a close relation to me. I need more than a Creator, even a Saviour. I want more than to know about Him, I long to know Him. And if any reader thus cries out from the depth of his heart there is a more than vague possibility of knowing Him. Myriads can testify to grace beyond nature and the glories of a new creation.

But first we return to Genesis 1. 1. "In the beginning God created the heavens and the earth," not a mere formless mass, but that which was in order (Isa. 45. 18), not a wreck; but that which disclosed some of His majesty. Yet to-day we see the evidence of flood and fire impressed on the rocks, and thorns amid the flowers. Death has entered, not indeed to blot out the beneficence that still shines (Ps. 145) but to obscure its full lustre. Creation reveals an Almighty God, but it also shows the mighty, yet curbed, power of sin.

And, therefore, dear reader, you and I, conscious of our sin, need a new creation, and "in the beginning" of this we must have **God**. We cannot lift up ourselves. Thanks be unto God, He has met the need. "If any one be in Christ, there is a new creation" (2 Cor. 5. 17). And so we have a precious gospel message. God is not merely improving sinners, nor can they evolve a new life, but the striking words apply as to salvation, even as to the heavens and the earth, "In the beginning God."

There are many religions, but they have no quickening power. We need a mighty salvation, and that must reveal "in the beginning God." There are those who look to their own efforts, and there are those who look to ritual and religious forms. These cannot blot out sin, for the creature cannot save himself. But "in the beginning God" had His precious purpose, and the Lord Jesus is the Cause of eternal salvation (Heb. 5. 9). It is vain to look elsewhere. If we begin with man, we falter and fall. Every system and theory and philosophy of men leaves a dead sinner where he is. Reader, you need Christ.

"In the beginning God" is not only the first verse of Scripture, but its characteristic. From beginning to end, the Book reveals God, and has a wondrous ring of reality and power. He is exalted and glorified, and we rejoice in the unveiling of His majesty, and desire that others may have the same blessed experience of the Scriptures.

And it is a great privilege when the description of each day, in the ordinary office, or workshop, or home life, can start with the same message, "In the beginning God." Nor is this impossible. Christ is not only a Saviour for eternity, but for the present need. I come across men; they are discontented. I ask "What hope have you?"—None. "What assurance have you?"—must bring the same answer. Such are poor exponents of a poor theory. But the gospel of Christ fits every circumstance, and the day begins with God, nor does it end without Him: there is mid-day sunshine in the gospel.

We look for a glorious climax. "In the beginning God" marks creation, and the goal shall be His rejoicing in His works (Ps. 104. 31), for He will create new heavens and new earth (Isa. 65. 17). Scripture likewise ends with God, and His tabernacle is with men. And salvation ends—if I may so word it, the goal is endless—with His further unfolding of unchanging love to His people—"That in the ages to come He might show the exceeding riches of His grace" (Eph. 2. 7). "Happy is that people whose God is the Lord" (Ps. 144. 15); truly the only real aim of men worth having, is to glorify God and to enjoy Him for ever, and the blessedness of those in Christ, by His precious death, is beyond human words. And to you, perplexed, troubled, concerned reader, we come with this message of wonderful mercy. "In the beginning God" would transform your life; and, if you feel you have nothing but needs, you are the very one welcome to the Lord Jesus, even to-day.

Suggested Daily Readings.

"IF THE LORD WILL":—JULY, 1931

Day	READING				LEARNING	
	Hosea		John		John	Ps. 119.
1	9.	1-17	13-29	14-14	15. 1, 2	117
2	10.	1-15	14.	15-31	3. 4	118
3	11.	1-12	15.	1-15	5	119
4	12.	1-14	15.	16-27	6	120
5	13.	1-16	16.	1-16	7. 8	121, 122
6	14.	1-9	16.	17-33	Hosea 14, 1	123
7	Joel 1.	1-13	17.	1-12	2	124
8	1.	14-2. 11	17.	13-26	3	125
9	2.	12-27	18.	1-14	4	126
10	2.	28-3. 8	18.	15-27	5, 6	127
11	3.	9-21	18.	28-40	7	128
12	Amos 1.	1-15	19.	1-12	8	129, 130
13	2.	1-16	19.	13-27	9	131
14	3.	1-15	19.	28-42	John 17, 1	132
15	4.	1-13	20.	1-18	2	133
16	5.	1-15	20.	19-31	3	134
17	5.	16-27	21.	1-12	4, 5	135
18	6.	1-14	21.	13-25	6, 7	136
19	7.	1-17	Acts 1.	1-12	8	137, 138
20	8.	1-14	1.	13-26	9, 10	139
21	9.	1-15	2	1-13	11	140
22	Obad.	1-11.	2.	14-24	12	141
23		12-21	2.	25-36	13	142
24	Jonah 1.	1-17.	2.	37-47	14, 15	143
25	2.	1-10	3.	1-11	16-18	144
26	3.	1-10	3.	12-26	19, 20	145, 146
27	4.	1-11	4.	1-12	21, 22	147
28	Mic. 1.	1-16.	4.	13-30	23	148
29	2.	1-13	4.	31-5. 11	24	149
30	3.	1-12	5.	12-26	25	150
31	4.	1-13	5.	27-42	26	151

Notes on Memorized Verses.

JOHN 15. 1-8.

1, "I am": the Lord's repeated emphasis on what He is to His people (e.g., 10. 11; 14. 6) shows at once His glory and His affection, that they, with warmed heart, may appropriate Him, and His blessing. 2, Whatever there may be, if there is no fruit, He taketh away. No branch that has ever borne fruit is said to be taken away, but **purging** is ever needful: fruit is a proof of life, yet linked with humbling reminders of imperfection. 4, Abiding is personal, quiet and continued: it is deeper than mere externalism and emotion. "From itself," contrast Hosea 14. 8. 5, "Ye," privileged, related, dependent, used; branches are to express what the Lord Jesus is, and has, and would make known. 6, The holy "if" to warn: eternal salvation is not to make a single believer careless. "Fire," cf. Matthew 3. 10; 7. 19. 7, The blessed contrast. The Lord and His words related, as in 14. 23; and **thus**, moreover, is power in prayer. Ignorance of the Lord's words, and will, must mean lack of power in prayer. 8, "Herein"—looks backward (in this **abiding**), yet also shows that the much fruit brings God **glory**. There cannot possibly be much fruit without "abiding," as an experience, without the joy of the Lord's words, without "asking." "Ye shall be My learners": salvation is free, but learning needs a condition of heart (cf. 8. 31; Matt. 11. 29; Luke 14. 33); we often hinder ourselves from "learning," and then complain that we do not know, or blame our mental powers.

HOSEA 14. 1-9.

1, God's tenderness shines out, as in 11. 8. Sin always involves "falling" (Rom. 5. 15, lit.) and separation (Isa. 59. 2). 2, Israel's words will depend on His works: so is it now. Take away "bear," as in Exodus 34. 7 (forgive) Isaiah 53. 12, Micah 7. 18 (pardon): the references to the substitutionary work of One Who, though He was God, became Man, are wondrously clear in the Hebrew: every translation loses much. The margin "give good," lit.: "receive good" may bring before us the merits of the only "Good" One, God manifest in the flesh (Luke 18. 19): we come near in His merits alone. 3, Men, nature, self, idols cannot help. "In Thee" alone. 4, God delights to respond to a broken heart. 'Tis all "I will": grace. "Freely," cf. Romans 3. 24. 5, Continued blessings with their fruit. 6, Together with fruit, beauty of fragrance: contrast the former years (Ps. 80. 8-16, Isa. 5. 1-7). 7, Contrast Daniel 4. 14. 8, As in Jeremiah 31. 18, 19. "From Me" (Isa. 54. 17, John 15. 5, Rom. 11. 36). 9, Psalm 107. 43: let us ponder the ways of the Lord (Isa. 55. 8, 9, Rom. 11. 33-36—Ps. 25. 9).

JOHN 17. 1-26.

Who can fathom one chapter of Scripture? Would not a Concordance to this chapter, by itself, be precious? We should see how the Lord Jesus lays special stress on certain words. Though there are only about 500 (in the Greek), the emphatic "I" comes 15 times, 17 times do we read of "giving," "in order that" or "with the Divine object that" has 19 occurrences, "knowing" is 7 times before us ("making known," twice), "according as" is 8 times repeated, "glory" and "glorify" 8 times, and surely most believers have noticed the repetition of "one," and the Lord's **delight** in the unity of His people. The stress on the declared Name "Father" is beautiful (6 times), and "Thou," "Thee," "Thy," &c., come about thirty times. The praiseful disciple

may continue this study, and also observe the different prepositions (on, before, with, out of, in, concerning, to, over), and the statements of the Lord Jesus concerning Himself, and what He had done for His people (e.g., 6, 8, 26), and the direct requests which He presents (e.g., 5, 15, 21). But let all the study be more than mental and verbal, in a concordance sense. Let us seek to feed spiritually on these words (see John 6. 63). The interests and object of the Lord Jesus should be ours, if we are in Him: He delights in the words* of truth, do we? He pleads for the unity of His people in **separation** from the world: is this dear to our hearts? He emphasizes love, the love of the Father as the cause of His people's love: do we feel this?

The writer was much helped when he realized somewhat of the revealed reason for this recorded prayer. It is far longer than the other prayers of Christ, in the Gospel narrative, though we know He continued all night in prayer, and was ever in fellowship with the Father. Why was it written? He Himself has told us—"These things I speak in the world that they might have My joy fulfilled in themselves." His intercession is His people's joy (Heb. 25).

Why the words "in the world"? Are they not to indicate that He prayed thus anticipatively to show how He would go on praying for us in the glory? Hence "have finished" (4), and "I was with them" (12), "Now come I to Thee" (13), "so have I also sent" (18), "the glory . . . I have given them." (22, 1 Pet. 4. 14),—almost as if He had already left the world, nor is there any difficulty, because He had no doubt as to the perfect fulfilment of the perfect plan. And how lovingly He said these things in the world, meaning that His people should have joy even as in 16. 33. He spoke to them that they might have peace. His love is wonderful: may we love Him more,—and love what He loves, in **separation from the world**, and assembling together according to His own heart and revealed will. The Holy Spirit leads to such love, for He glorifies Christ (John 16. 14).

* Both Greek terms used (logos, rema), 6 times.

Poems to Help Christian Experience.—4.

GLAD GRATITUDE.

We love Thee, O Thou God of heav'n,
For Thou hast loved us so;
Thine own Beloved Son hast given,
To rescue us from woe.
We lift our happy hearts to Thee
In gladsome songs of praise,
And would be found continually
Rejoicing in Thy ways.
Not always did we thus delight
To honour Thy pure Name:
We did not wish Thy searching light,
To show our sinful shame:
So walked, not knowing whither, till
Thou didst reveal Thy grace,
Or we had been in darkness still,
And driven from Thy face.
How can we then but sing Thy praise,
With gladsome heart and voice?
How turn again to nature's ways,
In passing things rejoice?
Temptation may be fierce and strong
And fiery be the trial:—
But Thou, O Lord, wilt not be long,
'Tis but a little while.

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).

Printed by Norman. Hopper & Co., Ltd., Boleyn Castle, Upton Park, E.13.

Thoughts from The Word of God

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Free.

"He said, It is finished."

John 19. 30.

"Mercy and truth are met together; righteousness and peace have kissed each other."

Psalm 85. 10.

"The Lord . . . abundant in goodness and truth, keeping mercy for thousands, forgiving (bearing) iniquity." Exodus 34. 6, 7.

"The Word was God . . . And of His fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ." John 1. 1, 16, 17.

"Thou wilt perform the truth

A Monthly, as God gives grace and strength, to exalt His Name, and exhort His beloved people, that there may be love to Him and His will, and a corresponding walk to the praise of the glory of His grace, although perilous times have come, because He abideth Faithful.

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

to Jacob, and the mercy to Abraham." Micah 7. 20.

"The truth of God, to confirm the promises . . . His mercy, as it is written, For this cause I will confess to Thee among the Gentiles, and sing unto Thy Name." Romans 15. 9, 10.

"All the paths of the Lord are mercy and truth unto such as keep His covenant, and His testimonies." Psalm 25. 10.

"In the multitude of Thy mercy hear me, in the truth of Thy salvation." Psalm 69. 13.

"He hath remembered His mercy and His truth."

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 Forest Hill and Camberwell, etc., some Wednesdays.

Words of Introduction.

IF you love the Lord Jesus Christ, and rejoice in redemption by His blood, and realize that you are not your own, but bought with a price, you will welcome encouragement to keep simply to His will. Hence this magazine comes into your hand. We desire that His interests may be ours, and that the glory of man may be laid low. Do not become occupied with the writers, (though prayer of disciplelike believers is much valued), but depend on Him, and look to Him for blessing, through these pages. The divergences among those who bear Christ's Name are not well pleasing to God. To argue in favour of them, to excuse them, to expect them,—is it not sinful? "The meek will He teach His way" (Ps. 25. 9) reminds us, humbly, that every difference is because we are not meek enough, nor subject enough to the indwelling Holy Spirit.

"Then they that feared the Lord spake often one to another; and the Lord hearkened and heard."

Malachi 3. 16.

Often they spake—they loved each other well;
Their joys the same, of grace they loved to tell;
They feared the Lord, and thought upon His Name;
Their minds above, His glory was their aim.

When Daniel's friends seemed in a deadly plight,
The Lord drew near,—with saints is His delight:
He knows their sorrows, hears with joy their talk—
Whene'er they talk of Him, His pathway walk.

Sin is no more remembered 'gainst His own,
But here to us the precious contrast shown
Awakens praise,—their words He still records,
And to His joy, such gracious speech rewards.

Words of Encouragement.

God's provision for "GRACE BE TO YOU, AND PEACE." His people is ever bounteous, and He encourages His children thus to desire, pray, and expect, on behalf of "one another." Grace leads to peace, and peace is impossible without grace. The former word is related to the Greek salutation ("Rejoice"), and the latter to the Hebrew, implying a new meaning to every greeting, in the new family, out from both Jews and Gentiles. We ever need grace, and God giveth more grace day by day. He delights in the peace and calm of His people. He does not call them to worry (Phil. 4. 6). His continual supply of all that is needed (Phil. 4. 19) should awaken hearty praise; what manner of persons we ought to be with such riches. How solemn is the condition of those at enmity with God; and upon whom His wrath will abide (John 3. 36). Surely mercy received calls us to declare His message with no uncertain sound, as it is written, "Hear the word at My mouth, and give them warning from Me" (Ezek. 3. 17). How blessed to be able to tell of "Grace and Peace;" we would never be ashamed of the gospel.

The Boards of the Tabernacle.*

(Continued).

Furthermore, we find that these boards of the tabernacle were all fitted together, the same shape, all with one object. There was not one board which could come forward and say, I make the tabernacle. There was not one board which said, I have a little tabernacle of my own. They were brought together, and joined together, to make **one** tabernacle.

How delightful is the thought that God saves those of all nations and of all ages with one object, to make one people in the midst of which He will dwell. **That** is God's purpose.

Furthermore, what about the five bars? Four bars could be seen outwardly, one went through the middle from end to end. We are not told whether the other bars went from end to end. They may have done. They were the outward marks that all the bars were together. Now, I am sure of this, that God's people ought to have outward marks that they are all together, but God does not tell us that the outward bars did go from end to end, because He would remind us that sometimes we cannot

* From Typewritten Addresses (available a fortnight).

see all God's people together, but the inward bar went from end to end. The bar that went right in the middle went from one end to the other end.

When you have the binding together of God's people in the book of Acts, you find they continued steadfastly in the apostles' doctrine, the fellowship, the breaking of bread and the prayers (fourfold). So it was marked outside before others that they had a delight in being together in the things which pleased God; and the four bars outside give that picture. The one bar inside has, I suppose, a double beautiful thought. The fact it contained shittim wood fittingly refers to the Lord Jesus Christ, but the Lord Jesus Christ has gone back to glory. Though He said to His people very lovingly, "Lo, I am with you all the days" and though He put it thus, "Where two or three are gathered together into My Name, there am I in the midst of them," He also specially reminds us that the Holy Spirit is working among those who are the people of God, and I suppose the inner bar which goes from end to end pictures the work of the Holy Spirit applying the work of the Lord Jesus Christ, binding together God's people in an inside way, so that they are one people before Him. Thus the tabernacle was finished.

Poems to help Christian Experience - 5.

"Let us run . . . looking unto Jesus, the Author and Finisher of our faith." Hebrews 12. 1, 2.

Arise! for this is not your rest,
God hath "some better thing" for you:
The Golden City is in view;—

Now be the pilgrim life confessed!
The journey! Ah! 'tis great for thee,
Yet, nourished by the Bread of Life,
Thou shalt be able for the strife,
Empow'ed with holy energy.

Tho' long and toilsome seem the race,
What joy sublime is yours at length!
In weakness know your Master's strength,
For He hath all-sufficient grace.

Forgetting things that are behind,
And reaching to the joys before,
Be pressing onward more and more,
With steadfast heart, and willing mind;

Until you reach the glorious Goal!
Doth not your loving Saviour wait,
To welcome to His royal state,
Those who hath loved Him, heart and soul?

O may one purpose fill the heart,
And may the eyes be fixed on Him!—
O Saviour, may they ne'er grow dim,
Until we see Thee as Thou art!

The Purpose of the Death of Christ.

THE redemption that is in Christ Jesus, Whom God hath set forth to be a Propitiation through faith in His blood . . . **that** He might be Just, and the Justifier of him which believeth in Jesus." Rom. 3. 24-26.

"I am come **that** they might have life, and **that** they might have more abundantly." John 10. 10.

"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.

"Christ also hath suffered for sins, the Just for the unjust, **that** He might bring us to God." 1 Peter 3. 18.

"He hath made Him to be sin (a sacrifice for sin) for us, Who knew no sin, **that** we might be made the righteousness of God in Him." 2 Corinthians 5. 21.

"God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, **that** the righteousness of the law might be fulfilled in us—who walk not after the flesh but after the Spirit." Romans 8. 3, 4.

"**That** we, having died to sins, should live unto (and by) righteousness." 1 Peter 2. 24.

"**That** they which live should not henceforth live unto themselves but unto Him which died for them, and rose again." 2 Corinthians 5. 15.

"Ye know the grace of our Lord Jesus Christ, **that**, though He was rich, He became poor, **that** ye through His poverty might be rich." 2 Corinthians 8. 9.

"**That** He might be Lord both of the dead and living." Romans 14. 9.

"**That** He might sanctify the people with His own blood." Hebrews 13. 12.

"**That** they also might be sanctified through the truth." John 17. 19.

"For this purpose the Son of God was manifested **that** He might destroy the works of the devil." 1 John 3. 8.

"**That** through death He might destroy (render inoperative) him that had the power of death, that is, the devil." Hebrews 2. 14.

"Who died for us **that**, whether we wake or sleep, we should live together with Him." 1 Thessalonians 5. 10.

"**That** also He should gather together in one the children of God that were scattered abroad." John 11. 52.

"Christ loved the Church, and gave Himself for it, **that** He might sanctify and cleanse it with the washing of water by the word; **that** He might present it to Himself a glorious church, not having spot or wrinkle, or any such thing,

but **that** it should be holy and without blemish." Ephesians 5. 26, 27.

"**That** in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus."

Ephesians 2. 7.

"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 AUGUST, 1931:—

4th. MEekNESS AND GENTLENESS.

1. Exemplified in the Lord Jesus (Matt. 11. 29, 30; 2 Cor. 10. 1).

2. The Fruit of the Spirit . . . Gentleness . . . Meekness (Gal. 5. 22, 23).

3. A Contrast with Pride and with Weakness alike.

4. "The Meek shall Inherit the Earth."

11th. To be announced later.

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

25th. SOLEMN LESSONS FROM THE HERODS OF SCRIPTURE.

1. Herod "the Great" (Matt. 2. 1, 22).

2. The Herod who Murdered John the Baptist (Luke 3. 19, 23. 8—12, etc.).

3. The Herod who Killed James, and Accepted Worship—to His Own Destruction (Acts 12).

4. The Herod before Whom Paul Witnessed, and Who Set Aside the Message (Acts 26. 28-30).

5. The Application of Truth to our own Hearts.

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 Lord said, Shall I hide from Abraham? . . . And Abraham drew near . . . And Abraham answered and said, Behold, I have taken upon me to speak unto the Lord . . . the Lord . . . communing with Abraham." Genesis 18. 17, 23, 27. 33.

1. That believers may be filled with the knowledge of God's will in all wisdom and spiritual understanding: that they may walk worthily of the Lord unto all pleasing. (Col. 1. 10).

2. For the Coming of the Lord Jesus (Rev. 22. 17, 20).

3. For Scriptural gatherings in many parts, and that God's children may "cease to hear the instruction that causeth to err from the words of knowledge" (Prov. 19. 27).

4. For lands that we often overlook, e.g., Luxembourg, Persia, Tunisia, Haiti, Philippines.

5. For God's gracious enabling in these magazines, and the leaflets and booklets in various languages, and the distribution also of free Scriptures, to the praise of His glory, and that workers may be kept in love's humble dependence on their unfailing Lord.

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

THE CHILDREN'S COLUMN.

Mercy and Truth are Met Together.

BOTH words are beautiful. And though, it may be, they are not used so much at the present time, they **have** not lost their preciousness. When anyone sees himself in God's sight, he feels his need of mercy. Many are too busy to-day to think of their need: they go on their own way, occupied with business and pleasure, and forgetful that this brief life is a stepping stone to eternity.

"Mercy" specially brings before us the loving kindness of God. It is true that a man may, and should, show mercy, and the Lord Jesus said, "Blessed are the merciful" (Matt. 5. 7), but the majority of references are to the wonderful mercy of God. "The Lord is good to all: and His tender mercies are over all His works" (Ps. 145. 9). One of the psalms says "Thou preservest man and beast" (36. 6); God opens His hand and satisfies the desire of every living thing (Ps. 145, 16), and looks after the young ravens that cry (Ps. 147. 9). We remember the precious words of the Lord Jesus as to the sparrows (Matt. 10. 29). But, beyond all this, we need mercy to deal with us as sinners. We are not only weak, we are guilty before God, and have no right to go into His presence. If we had what we deserve, we should be punished. Hence the music of the word "mercy," when any feel the burden of their sins.

But "truth" is equally part of God's character. He never tells a lie, and never excuses lying. Men sometimes break their word, because they never intended to keep it. At other times, they find that they have made a mistake, through ignorance, or made a promise depending on others, or they are too weak to do what they promised. But with God there is perfect knowledge and wisdom, and perfect righteousness also. "A God of truth, and without iniquity: Just and Right is He" (Deut. 32. 4).

The **great** difficulty is now before us. How can God show His mercy to a sinner, who deserves punishment, without breaking His truth? Job asked the question "How should man be **just** with God?" (9. 2). And the answer is found in Romans 3. 24-26, "Being justified freely by His grace, through the redemption that is in Christ Jesus, Whom God hath set forth to be a Propitiation through faith in **His** blood, . . . that He might be **Just**, and the **Justifier** of him which believeth in Jesus." It is through the death of the Lord Jesus that

mercy and truth are met together. The judgment due to the sinner who really believes the gospel fell on the Lord Jesus instead. We remember the ram which Abraham offered up "in the stead of his son" (Gen. 22, 13). And this is God's way throughout Scripture. Did not the passover lamb die instead of the first-born? All Scripture points to the Lord Jesus Christ, and there is none other Name by which we must be saved (Acts 4. 12).

The words "mercy and truth are met together" occur in Psalm 85. 10. And the thought is very helpful. Mercy and truth are alike good, but they were not "together." They seem to be contrasted, and a long way from one another. How can they be brought together? We have said that the death of the Lord Jesus considered, God the Father gave Him in **mercy**, and He willingly came in **mercy**. Yet there was a display of **truth** at the very moment when mercy was seen in the fullest degree, for on Calvary the sword of God awoke, and the precious Saviour of sinners was smitten for sinners (Zech. 13. 7). And He was gladly ready for this, because He loved them so much. You recollect Job's question, "How should man be just?" 'Tis not merely "How can man be pardoned?" God does not pardon a sinner, and leave the sin unjudged. That would be the breaking of His holy law, and the excusing of sin. The judgment falls, and the sinner is not only forgiven, but justified. All the perfect work of the Saviour is counted to the sinner who believes in Him. And this "belief" is a heart experience, not only **saying** "I believe." Do you wonder that the verse in Psalm 85. 10 continues, "righteousness and peace have kissed each other"? The holy law of God is quite satisfied, and there is perfect peace. Hence we read "Being justified by faith, we have **peace with God** through our Lord Jesus Christ" (Rom. 5. 1). Can you say this is true of you?

Another well known passage reads "**By mercy and truth** iniquity is purged" (Prov. 16. 6), and the Hebrew word means "atonement." Sin is covered, removed, blotted out, and there is a way into the very presence of God. How complete is His salvation. And the remainder of the verse shows the fruit in the Christian's life, "By the fear of the Lord men depart from evil." The fear of the Lord is the beginning of wisdom (Prov. 9. 10), and those who are saved desire to please their Saviour. Any other idea of life **spoils** it; and afterwards eternity "without mercy" (Heb. 10. 28) is a fearful thing. Would you not desire to meet

God where mercy and truth have met (see Ex. 25. 22)? To meet elsewhere is to be condemned for ever (Amos 4. 12), but **now** is the day of salvation (2 Cor. 6. 2), for "**grace and truth came by Jesus Christ**" (John 1. 17).

Mercy and truth together met,
Call forth God's people's praise;
He never will His love forget,
How marvellous are His ways.

By Jesus Christ came truth with grace,
Elsewhere this could not be;—
Apart from Christ, no heavenly place,
But judgment endlessly!

Mercy 'gainst truth would not be right,
Truth without grace would kill;
In grace and truth God's saints delight,
According to His will.

The kiss of righteousness and peace,
By Christ's atoning blood,
Tells of a joy that will not cease;—
His death the way to God.

Then may I now one question give,—
Are grace and truth **your** joy?
The one who comes to Christ shall live,
None can God's grace destroy!

If you your need and danger feel,
Come quickly, seek His face;
Mercy and truth will God reveal,
You, too, shall share free grace.

"With Thanksgiving let your requests be made known unto God" Philippians 4. 6.

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

IT is always helpful to notice how God graciously adds words beyond the minimum. "Be glad in the Lord, and **rejoice**." "Peace I leave with you, **My peace** I give unto you." "The **exceeding riches** of His grace." And in Philippians 4. 6 we have "Prayer **and supplication**." There is a further blessing in the word "supplication." It indicates a sense of need, and occurs in Romans 10. 1, Ephesians 6. 18, Hebrews 5. 7, James 5. 16. If we only associate "thanksgiving" with the general thought of prayer, though this is precious, we lose spiritually. It is true we should **always** give thanks when we draw near to God in definite prayer (cf. Col. 4. 2): prayer without thanksgiving is incomplete. (And our life should be "thanks-living," to the praise of His glory). But it is well whenever the sense of **need** is most fully before us to remember "with thanksgiving,"—otherwise we may become one-sided, and undervalue the **blessedness of need**. **Intensity** does not mean **impatience**. God's time

is best, God's withholding is best, everything of God is best. "In everything give thanks, for this is the will of God in Christ Jesus concerning you."

And is there not blessedness in thinking of the words "with thanksgiving" as we **read on**? Our Heavenly Father knows everything. But we are to make known, and it is our privilege "to make known with thanksgiving," or, yet more forcibly, "with thanksgiving to make known." Our "condition" **at the first**, in making known, is to be thanksgiving. Our making known is to be in a thankful manner. Our requests are not to be so prominent in the mind that they crowd out praise, and praisefulness. Our very characteristic is to be gratitude. "With" suggests a holy accompaniment and a holy attitude. Let us punctuate our petitions with praise. The golden bells and pomegranates alternated on the high priest's garment; and we need to have the blending of request and gratitude.

There is no promise of "the peace of God" (verse 7), if we justify anxious care. Nor is it promised if we omit giving of thanks. The way in which this excludes undesirable words is shown in Ephesians 5. 4. We cannot conquer murmuring merely by a negative. There must be the positive of a glad realization that the Lord hath done great things for us. This constancy is again before us in Colossians 3. 17. It is so easy to give thanks **sometimes**, but God graciously encourages this always, as a stepping stone to further blessing. He never disappoints holy gratefulness, and the Holy Spirit always leads to this in the experience which harmonizes with Scripture.

A word more as to "making known." The fact that God appoints this is very striking. We should never have used the expression. Our Heavenly Father is acquainted with all things but He wishes us to go to Him with a holy naturalness and simplicity. He knows our needs, but they do not become our "**requests**" till we bring them. He does not desire His people to be afraid of Him, **nor** to assume that, because He is Omniscient, and All-Loving, prayer is unnecessary. Let us dread human reasoning, and delight in the prayer which He delights to hear.

"If the Lord will," usual Bible Gatherings to the Glory of God, and for Praise, and Humiliation before Him, Monday, August 3rd; 3 and 7 o'clock, at 61, Upton Lane, Forest Gate, E.7. Believers, and Enquirers, earnestly invited, and welcomed.

TALKS ABOUT PRESENT-DAY NEEDS.

Let us Run.

Hebrews 12. 1.

THE Christian life is not a lazy one. The Christian life is not an easy one. Holy energy and zeal are constantly needed: there are difficulties, obstacles and trials. But God is Living, and He giveth more grace (Jas. 4. 6). We would not sit down as those who are wearied. God is Faithful, and blessings beyond measure are available, and there are further encouragements "if we faint not." "Let us run."

It is well to realize the stress on running throughout Scripture. Abraham ran (Gen. 18. 2). The psalmist said "I will run the way of Thy commandments, when Thou shalt enlarge my heart" (119. 32). And Isaiah realized God's sufficiency when he wrote, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; **they shall run**, and not be weary; they shall walk and not faint" (40. 31). "Draw me, we will run after Thee" (Song 1. 4).

Running is a holy effort, it is an expression of life, and of health, and activity. A lame man does not run. A sleeping man does not run. A burdened man does not run. The believer must not sleep as do others (1 Thess. 5. 6). He is called to spiritual intensity. "Let us run."

The very chapter in Hebrews emphasizes more than once the danger of hindrances. "Let us lay aside every weight," and again, "Confirm the feeble knees" (verse 12). The **lame** are to be loved, and not turned out of the way. Yet they are not to be encouraged in lameness. "Rather let it be healed" (verse 13). David loved Mephibosheth, and welcomed to his table, yet the welcomed one remained "lame on both his feet" (2 Sam. 9. 13). But this is not to be expected spiritually. The blessings of Isaiah 35. 6 are to have a holy parallel: there is too much lameness and dumbness among children of God. We need spiritual leaping and singing. "Let us run."

This exhortation is one of many in this epistle (e.g. 4. 16, 10, 22) which are said to be in "The first person plural." And this form of speech implies **fellowship**, for there is a **plural**, and the wish of the writer to be identified,—for it is in the first person. It is easy to tell others what to do, but our holy exhortation should reach ourselves also. "Let us run." We cannot encourage and help others, if we are idle ourselves, or if we stand on a pedestal instead of running the race. God has marked

out the course. Happy are those who seek grace and keep to His purpose (2 Tim. 4. 7). We have seen there is a **laying aside**. Even so is it in Ephesians 4. 31. "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice." Then there can be going forward (cf. Col. 3. 8-14). So in 1 Peter 2. 1, "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speaking." If we cling to the ways of the flesh and the ways of the world, we cannot expect to run. The weight may be one of pride, it may be one of success, or money, or undue comfort and settling down. As well might a man run an earthly race with his pockets full of earthly gold, as a believer with affections set on that which passes away. Many things we naturally value rob us of the blessed experiences for which we pray. "Let us lay aside **every** weight," not only the outward sins mentioned above.

"Let us run with patience," i.e. with remaining under. We must "abide" in God's presence as well as run: we must be willing to suffer as well as run. Activity is precious, but in the activity we ought not to become impatient. The growth we desire is an all round one, in the enabling of the Holy Spirit. And, amid all, there is the "looking off unto Jesus, the Author and Finisher of our faith." We have a cloud of testimonies—God's testimonies to His people (12. 1, "good report," 11. 1, and "testimony," 11. 5, same root)—they are found in the Holy Scriptures, and we rejoice in such men of faith, who are witnesses that He proved true. But beyond all His servants we have His beloved Son Who is set down to intercede for us. "Let us run."

Peace.

THERE are few words more often misused.

Two natures contend; hostilities cease, when one is worsted, and both wearied. Men vainly tell us that "peace" has been made, and "peace," indeed, is declared. But is it so? War can be declared, but peace must be secured. Again, this priceless word is graven on myriads of tombstones; the "Rest in peace" of wish or prayer,* must be vain when there was no true peace while living. Even the expression "peacefully passed away" is dangerous, emphasizing often the absence of an outward struggle; but peace is much more than a negative. Nor must we forget yet another use, "Peace at any price," as if the removal of friction

* And prayers for the dead are always unscriptural.

by "compromise" can be dignified with the holy name of "peace."

Far, far deeper—and higher—and fuller is true peace. The Hebrew word rightly links it with the thought of completeness, and reminds us there is no peace without righteousness (Isa. 32. 17, 57. 21). A solid foundation is necessary, else the word is a fiction. And it is with the desire that others too may be sure of this foundation, that these pages will, by God's grace, be placed in many reader's hands.

Peace is the opposite of war; it is the removal of heart-enmity as well as of its expression. the bringing in of mutual restfulness as well as the putting aside of the sword. If I truly have peace with God (Rom. 5. 1) I am able to say that God is satisfied, and has nothing against me, though He once had much (Isa. 12. 1). The absence of a quarrel may be co-existent with no relationship, but peace implies a very blessed relationship, and nothing unsatisfactory remains "between" those concerned, but, on the contrary, there has been the entire removal of everything that would hinder, by the bringing in of that which causes calm and joy. Wonderful words. God has nothing against me! A complete work has been done by His Beloved Son, and God rests in His love (Zeph. 3. 17). When Christ was on earth there was "Peace of good pleasure among men" (Luke 2. 14) for in Him God the Father found perfect delight (Matt. 3. 17). And He views believing ones in Christ, with the same delight (John 17. 23, 26). It is this marvellous aspect of salvation which differentiates it from **all** religions and theories. Hence as to the precious prophetic types of Christ's work at Calvary we read "The Lord smelled a savour of rest" (Gen. 8. 21, etc., lit.). God is not merely "the Supreme Being" to His people. There is relationship, with perfect peace. Legal claims and all war indemnities are met, fully met. Reader, do you wonder that we tell of our glorious Saviour?

And now you will realize why we loathe the words "Make your peace with God." The sinner **cannot** do this stupendous work. And, moreover, to suggest that attempt is to cast a slur on the finished atonement of the Lord Jesus. 'Tis not "make your peace," for He has made peace by the blood of His Cross (Col. 1. 20). But if you feel your need, "Acquaint now thyself with Him, and be at peace" (Job 22. 21).

Thus far have we emphasized the ground of peace, together with the relation between God and the sinner who believes into Christ. The

effect on such is beyond words. They have reason to find rest in that wherein God finds rest, and not only is God's claim against them settled, but their enmity to God is removed. A new life has been given, and they are no longer enemies (Rom. 5. 10), no longer with the standpoint of men of this world (James 4. 4). Every feeling against God's will is now judged, and the love to God and satisfaction with His wishes which are to characterize the life are the driving away of the **other contrast** with "peace." Hence possibly the twofold mention in John 14. 27, the **second** only having the word "My," for Christ did not need the removal of war. He always pleased, and delighted in, God the Father. You ask, What is the **second aspect**? Surely true peace is the opposite of anxiety as well as of war. And God calls His people to deliverance from worry by the death of Christ, and its precious fruits. The gospel is a gospel for to-day, as well as for eternity.

And now we think of the Eastern salutation "Peace" (e.g. 2 Kings 4. 23, 26. marg.). It has a new meaning in Christ Jesus. Hence the inspired letters begin "Grace to you and peace." How often the eastern "Salaam" has no meaning, but God's "Salaam" is a reality, and His people are encouraged to wish one another peace, and to be at peace among themselves (Mark 9. 50). It may be you say, "I have seen Christians lacking these blessings of which you speak." Possibly some were not Christians, but, if they were, they lived as beggars in spite of riches, and their unwisdom is not a reason for you to stay away from Christ. The welcome is still sounded forth. There is still the preaching of "peace by Jesus Christ" (Acts 10. 36, Eph. 2. 17).

Would you not rejoice in this? As a child, I thought of happiness. Now I feel the need of more than temporary pleasure; I need peace and rest. And the Lord Jesus says, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11. 28), and the message still sounds forth, "I create the fruit of the lips, Peace, Peace, to him that is far off" (Isa. 57. 19), because He hath **made peace** by the blood of His Cross (Col. 1. 20). Once again the message sounds on your ears, or meets your eyes. Shall the ears be deaf, or the eyes be blind, or will you, wearied of self, and finding no comfort in a ruined world, seek the Lord while He may be found (Isa. 55. 6), and realize with us the blessedness of a free and eternal salvation?

Suggested Daily Readings.**"IF THE LORD WILL":—AUGUST, 1931**

Day	READING		LEARNING	
	Micah	Acts	Acts	
1	5. 1-15	6. 1-15	6, 9	152
2	6. 1-16	7. 1-16	10	153, 154
3	7. 1-10	7. 17-34	11	155
4	7. 11-20	7. 35-47	12	156
5	Nah. 1. 1-15	7. 48-60	13	157
6	2. 1-13	8. 1-13	14	158
7	3. 1-19	8. 14-29	15	159
8	Hab 1. 1-17	8. 30-40	Hag. 1, 1	160
9	2. 1-14	9. 1-15	2	161, 162
10	2. 15-3. 6	9. 16-30	3, 4	163
11	3. 7-19	9. 31-43	5	164
12	Zeph. 1-18	10. 1-16	6	165
13	2. 1-15	10. 17-29	7, 8	166
14	3. 1-10	10. 30-48	9	167
15	3. 11-20	11. 1-18	10	168
16	Hag. 1. 1-15	11. 19-30	11	169, 170
17	2. 1-13	12. 1-11	12	171
18	2. 14-23	12. 12-25	13	172
19	Zech. 1. 1-11	13. 1-13	14	173
20	1. 12-21	13. 14-24	Acts 11, 19	174
21	2. 1-13	13. 25-37	20	175
22	3. 1-10	13. 38-52	21	176
23	4. 1-14	14. 1-12	22	1, 2
24	5. 1-11	14. 13-28	23	3
25	6. 1-15	15. 1-12	24	4
26	7. 1-14	15. 13-31	25	5
27	8. 1-15	15. 32-41	26	6
28	8. 16-9. 7	16. 1-13	27	7
29	8. 17	16. 14-28	28	8
30	10. 1-12	16. 29-40	29	9, 10
31	11. 1-17	17. 1-15	30	11

Notes on Memorized Verses.**ACTS 6. 9-15**

9, Cilicia suggests Tarsus, and Saul: possibly he was thus brought into conflict with Stephen (see 8. 1; 22. 20). God works, and Stephen's message of grace afterwards became Paul's. 10, Beyond all academic and scholastic wisdom in which Israel delighted. 12, The Jews of this synagogue stirred up the Palestinian Jews. 13, "The disciple is not above his master" (Matt. 10. 24, 25). 14, 15, It is painful to be misrepresented, by a "half-truth": but Stephen endured as seeing Him Who is invisible (Heb. 11. 27). Does our face glorify God? ("The salvation of my face," Ps. 42. 11; 43. 5). "An angel," glorious (Matt. 28. 3; Ex. 34. 30) without anxiety; further "a messenger," one representing the Lord. Another looking stedfastly in Acts 7. 55.

HAGGAI 1. 1-14.

The "year" dating seems definite in the earlier Scriptures: the contrast in the epistles has a message for us: we are not to be occupied with anniversaries, or long periods, but to live with an upward look. 2, The Lord's words and theirs (Jer. 44. 28). They did not speak against the Lord's house, but they procrastinated: do we sin thus? 4, Are we too com-

fortable? 5, See (and apply) the margin: the heart is important (Prov. 4. 23). 6, These words are not out of date: they do not only concern money: if we study for our own sake, and glory, we shall find a bag with holes: and so is it with service: the Lord can take away (2 Chron. 25. 8). 7, Repetition in love. 8, The heart pondering must not be the end: there must be love's prompt activity (note Jos. 7. 10, 13). The Lord's pleasure should be our pleasure (Prov. 15. 8; 1 Thess. 4. 1; 2 Tim. 2. 4). 9, climax, "I will be glorified" (1 Cor. 10. 31). 9, "Mine house," "His own house": let us remember Matthew 6. 33. 10, Contrast Hosea 14. 5. 11, How precious is Hosea 2. 21-23 (Lev. 26. 4, 5): do we not sometimes experience a spiritual drought because we put self first? When Israel's priests pleased the Lord He fed them: when Eli's sons put self first their family came to hunger (1 Sam. 2. 15, 36): surely this is a message for us. 12, Have we a responsive heart to God's words? 13, The Lord's messenger in the Lord's message: there is a measure of parallel even in those who are not prophets: "we" should be in communion with the Lord personally as well as declare His truth. 14, A stirred spirit (Ex. 35. 21; 36. 2). Spirit, came, did work. Are we concerned about a house for Him, or a mass movement among men?

ACTS 11. 19-30

19, "Scattered," "sown": God's purpose seen—fruit. "Tribulation" (1 Thess. 3. 3, 4; 2 Tim. 3. 12). They preached, as in 8. 4: by the grace of God: they were not deterred, or silent, because of fear. 20, How graciously the Lord drew His people to go to the Gentiles also: how slow we all are. 21, "The hand of the Lord," cf. Isaiah 53. 1; 59 1: we need His mighty power. 22, A loving choice of Barnabas—from Cyprus (4. 36). 23, Grace, Glad: words from the same root. Let us always realize the grace of God, but also the responsibility of God's people to show "purpose of heart," and godly continuance. "Cleave," "remain towards": we must not look back (see Ruth 1. 14, 15). 24, "For," his personal experience of the Lord led to his appropriate attitude in this service: we must be right if we would do right: it is not enough to prepare a subject, &c.; we need to be prepared. "Added" not to a work of man, or a denomination, but to the Lord: how important is the stress on Himself, and the path of His will. 25, Fellowship in service. 26, Though Barnabas and Saul were gifted brethren, there is the reminder of the "gathering," or rather being gathered before teaching (Acts 20. 7 reminds us that worship is before ministry from God's standpoint: so 1 Cor. 11 before 1 Cor. 14). 26, "Called of God" (same word Matt. 2. 12; Heb. 8. 5; 11. 7). 27, Fellowship of God's people in distant assemblies: important. 29, The response of love. Disciples (learners) give. According to ability (1 Cor. 16. 2; 2 Cor. 8. 11, 12). "Determined": how often we are undecided, and delay giving unto the Lord, &c. (note 2 Cor. 9. 2-5). 30, Godly fellowship and order.

It is a wonderful thing to have a mighty Saviour Whose power is never less than His love, nor is His love less than His power. They are alike perfect.

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Thoughts from The Word of God

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Free.

"By grace are ye saved, through faith, and that not of yourselves: it is the gift of God: not of works." Ephesians 2. 8, 9.

"Not by works of righteousness which we have done, but according to His mercy He saved us." Titus 3. 5.

"This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works." Titus 3. 8.

"One that hath obtained mercy of the Lord to be faithful." 1 Corinthians 7. 25.

A Monthly, in God's grace, seeking to tell of His love, and His Will, that His people, redeemed by the precious blood of Christ may not be ashamed of Him, or His words, but "live soberly, righteously, and godly . . . looking for that blessed Hope." (Tit. 2. 13).

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

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"Of Him, and through Him, and to Him are all things: to Whom be glory for ever and ever. Amen. I beseech you, therefore, brethren, by the mercy of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world."

Romans 11. 36; 12. 1, 2.

"When we were yet without strength, in due time Christ died for the ungodly." Romans 5. 6.

"I can do all things through Christ Which strengtheneth me." Philippians 4. 13.

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 Forest Hill and Camberwell, etc., some Wednesdays.

Words of Introduction.

AGAIN by God's grace, as those who have been redeemed, and who are held in God's loving, mighty grasp, we desire to emphasize His never-to-be-forgotten truth. These pages are not meant to be popular, or pleasing. They are sent forth in the Name of the Lord Jesus, and are meant to be a joy to those who have His interests at heart. It is so easy to think we love His interests when we are actually very selfish, and we desire grace to pray against this sin, and to be remembered in prayer, for Satan ever attacks those who would emphasize Christ's precious rights. If he cannot draw us into Higher Criticism or dangerous doctrines, he will use redoubled efforts, either to make us coldly accurate, or despondent, or, it may be, proud of being preserved from error. But is it not the desire of many of His people, as it is humbly our own, that we may be preserved, more and more, from these devices, to our Lord's joy?

"None other Name." Acts 4. 12.

"His Name, through faith in His Name." Acts 3. 16.

It is His Name we own, none other name;
None other could redeem—Christ we proclaim;
His Name our faith confessed, baptized we said
That we are His,—Himself our Lord and Head.

It is His Name we own, when gathered now;
To sects and systems dare His saved ones bow?
Christ died, Christ rose, Christ lives, and soon will come:—

His Name His people love, nor dare be dumb.

It is His Name we own, 'mid daily strain,
The "least" in His loved Name can ne'er be vain;
His Name our boast, our strength, our joy, our theme,—

Who soon will come, our bodies to redeem.

Words of Encouragement.

If, by grace, we are **"STRANGERS AND PILGRIMS."** such, let us live "as" such (1 Pet. 2. 11). It is beautiful to notice the order ("built up a spiritual house" 5, **before** "strangers," i.e., away from the house). So is it ever. We would go within the veil first, and then without the camp. Relation to the Lord brings strength for the painful path, and **realized** relationship increases strength. It is interesting to observe that the Holy Spirit adopts the words of Genesis 23. 4, and Psalm 39. 12 (Sept.). Abraham was promised the land but he would **take** nothing before the time. The precious parallel in Hebrews 11. 13 impresses the thought that faith recognizes strangership. The second word used there is the same, and the stress on separation and looking for the city that hath the foundations is emphasized. It is well to notice the standard Greek dictionary as to stranger, when referring to the Septuagint, "An alien, foreigner who lives in a place without civil rights." And God's people must not stand up for their rights: they must be willing to suffer according to the will of God (1 Pet. 4. 19), and to "lose," joyfully (Heb. 10. 34). Saints are not strangers to Him, they have wondrous family ties in Christ Jesus (Eph. 2. 19), and will not be strangers when they reach the glory. They can afford to "suffer" awhile (1 Pet. 5. 10), for "Yet a little while, and He That shall come will come, and will not tarry" (Heb. 10. 37).

Three Candidates for Service.

Luke 9. 57-62.

[IT is deeply important that we should not think well of ourselves. In Jonah and in Peter, when he failed after unconscious boasting (Matt. 26. 33) we see that which speaks to our own hearts. We are all weaker than we think. Scripture was not written to show up the faults of others, but to make us fear lest we dishonour our Lord. Every beacon is to keep us from a similar fall. "Pride goeth before destruction" (Prov. 16. 18), but "before honour is humility" (Prov. 18. 12).

The candidate before us in Luke 9. 57 seems to be honest, but apparently he had not counted the cost (Luke 14. 28). The Lord Jesus lovingly warned him as to the accompaniments of discipleship. It is perilous to seek after converts and workers whose faith springs from the words of men, and who are moved tem-

porarily to action by human persuasiveness (1 Cor. 2. 5). God's work is deep and lasting. The Lord Jesus did not seek for numbers. Abraham **heard the call**: Lot only went with him, and turned aside to Sodom, though personally free from its guilt. The striking silence after the Lord's answer in Luke 9. 58 must search our hearts.

Then He spoke to another, even as He had spoken to Philip in John 1. 43 (cf. Matt. 4. 18-22). The answer was not a refusal. Apparently it only meant some delay. Abraham was held at Haran, and did not reach the land which God had promised to show him (Gen. 12. 1) till his father was dead (Acts 7. 4). Home ties are very precious, but we need to beware that they do not come before the Lord. As soon as they place Him in the second place they are home chains.* The first candidate was impulsive; the second only counted the cost and seemed to find it too expensive. O for a holy deliverance from both sins in the enabling of the Holy Spirit.

Yet a third, of still another kind, as the word implies, is before us in verse 61. He does not wait to be asked, yet there is something that holds back. He apparently combines the impulsiveness of the first, and the cautiousness of the second, yet not in Scriptural proportion. Rather, it may be, we should say, he has a **natural** zeal, and a **natural** resolution—the spiritual **parallel** with both is blessed, nothing else. O to know when to go forward and when to stand still, by communion with God. If the earlier words refer to Abraham, these may suggest Elisha (1 Kings 19. 20), but not the fixity of that man of God. Moreover, they again indicate that the new covenant witness has at least as much strenuousness as that of olden days. The gospel does not call to laziness. It is not merely "summer" work to which God calls. The ploughing is in the cold (Prov. 20. 4). To look back is perilous (Gen. 19. 26). The primary question here is not only salvation but a fixity with a view to the kingdom of God, and an entrance abundantly (2 Per. 1. 11). May this be our joy in the enabling of the Holy Spirit.

* This interpretation with reference to Abraham seems much more probable than that the father was then lying dead. There is no suggestion of this.

The Holy Spirit glorifies Christ. There is much help in godly attitude when we realize His gracious workings. They make us ashamed of our selfishness, and obtrusiveness.

"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 SEPTEMBER:—

1st. THE LITERAL AND THE SPIRITUAL.

1. The Truthfulness of God's Words.
2. If there is a Figure, does not God Indicate This?
3. Is Literalism against Spirituality? Thoughts on 2 Corinthians 3.
4. The Wider Application of God's Principles.
5. "Spiritual Parallels."
6. Holy Proportion.

8th. TO BE ANNOUNCED LATER.

15th. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.

22nd. "A CONSCIENCE BELONGING TO GOD" (1 Peter 2. 9).

1. The Word Employed by the Holy Spirit.
2. "No more Conscience of Sins" (Heb. 10. 2).
3. "A Good Conscience" (Collect passages).
4. Other Adjectives Used:—defiled, evil, weak, pure.
5. "For Conscience' Sake."

29th. THOUGHTS ON THE SEVEN VIALS.

1. The Solemnity of God's Wrath.
2. The Introductory View of the Redeemed.
3. Parallels in Sphere, not in Time, with the Seven Trumpets.
4. The Character of Man Unveiled.
5. The Practical Message for our Hearts (note Rev. 16. 15).

Poems to Help Christian Experience.—6.

THE SACRIFICE OF PRAISE.

Our Father, grant communion,
A solemn, peaceful hour,
To realize our union,
In resurrection-power,
With Christ, Whose love transcending
Hath brought us to Thy feet,
Now may our praises blending
Be as the incense sweet.
To Thee we would not proffer
The fruit of our own ways,
Through Jesus Christ we offer
The sacrifice of praise;
His precious Name confessing
With holy lips and true,
Acknowledging the blessing
That grace hath brought to view.
O happy ones Thou usest
Thy mercy to proclaim,
More happy since Thou chooseth
To worship Thy loved Name.
As sons who all inherit
We come with boldness near,
Clothed in our Saviour's merit,—
Our praises Thou wilt hear.

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.

"God is Faithful." 1 Corinthians 1. 9.

1. For a personal concern among God's children, to please **Him** more, and then a loving concern for others—with thoughtfulness (Col. 3. 12).
2. For godly simplicity in home life, and that, if we are the Lord's pilgrims, we may not be unmindful that to live as "strangers and pilgrims" is a privilege, not a burden.
3. For any who are passing through testing circumstances, in health, in business (or unemployment), in care for those who are sick, or whatever it may be, that God's blessing may come with living, refining, and enabling power, and be welcomed.
4. For lands that we often overlook, e.g., Finland, Afghanistan, Nigeria, Mexico, Brazil.
5. For God's gracious enabling in, and blessing through, the magazines, and in related service, whether by letters, meetings, conversation or tract service, in England, and elsewhere, and that all printing and activity may be in **humble** dependence on Him, and with **more** of the exaltation of Christ,—and **yet more and more**.

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

Do we stand surprised, "I HAVE CALLED almost startled? Nay, YOU FRIENDS." we have become used to the riches of God's grace, and we expect love that passeth understanding. Yet is there not a peril lest we become too familiar with the words, and miss their transcendent beauty and marvellous condescension? "I have called you friends." (John 15. 15). Love that pities is precious, yet we feel we can understand this, but how could the Lord of Glory speak of friendship with those who were so unworthy and faltering. Abraham, too, was called the friend of God (Jas. 2. 23). God is entitled to all glory, but He condescends to take pleasure in His people (Ps. 149. 4), to seek spiritual worshippers (John 4. 23), and to call some His friends! We cannot but marvel ah, and rejoice. But do we enter into the application of the name. 'Tis not only "All things that I have heard of My Father, I have made known to you," but also "Ye are My friends, if ye do whatsoever I command you." That is the obverse side of this precious redemption-coin, and love's obedience is the evidence and fruit. Have we this, by grace, in the enabling of the Holy Spirit?

THE CHILDREN'S COLUMN.

Why Men talk different Languages.

MANY things are so well-known that we never think about them. If you had been born in China, you would have spoken Chinese. If your father and mother had lived in the middle of Australia you might have talked a language without any **written** letters at all. If you had been a French boy or German girl, you would have soon spoken those languages quite easily, and have found English as hard as you may now find French or German. We can learn many lessons from this. How thankful we ought to be, if we have Christian parents, and if we are born in a country where we can easily obtain a Bible when quite young, and read it daily, without anyone hindering us. In some lands there is no Bible, in some lands they do not want the Bible. And there is another lesson. We must not "look down" on a boy or girl of another nation; for our colour and race, and all these things, are in God's wise "providence," as we call it. In time of war, many "hate" those of other nations, but this only shows a proud, selfish heart:—the only hatred we ought to have is that of sin, and sin found in our own hearts ought to be hated quite as much as sin elsewhere, and even more. How boys and girls need God's light to shine within, that they may see how ugly their own sinful heart really is. If they do not then cry out for God's salvation it will be the saddest thing possible. One more lesson:—we speak like those with whom we are brought up. No boy in an English home speaks Italian "naturally"; how precious then are the early years when we seem to learn much, without trying; how important then to keep away from wrong companions, and from those whose words and works will so soon influence wrongly.

But now we come to our subject. There are hundreds of languages in the world. Before me there is a list of 630, into which part of the Bible has been translated, and then another list of 835. But this large number does not meet the demand. There are many hundreds of languages in Africa alone. Why is this? Sometimes we can group languages and see how some "dialects," as we call them, have broken off from one another. But further back in history there was a deeper difference, and we cannot "group" all. Can we find out the reason?

We have something safer than "trying" to find out. But before I tell you, let me ask—Why is there a cemetery near the road where you live? Why do you sometimes see a funeral

going up your street? Why are there thorns and weeds in the garden? Why do the trees look so dull in the winter? There is only one answer to these, and a thousand other questions. Sin has come into the world. And God tells us that sin is the background for the different languages to-day.

You will remember now the story of Babel. Let me rather call it "the history," for many people wrongly imagine that the early chapters of Genesis are only tales. This is a very serious mistake, a sinful mistake. The Lord Jesus referred to creation, the death of Abel, the flood and the ark, and other parts of Genesis, showing how fully He accepted all Scripture. In chapter 11 we read that men wished to build two things—a city and a tower. The city was meant to be the great centre of man's glory; the tower was to be high:—they spoke of reaching the heavens. It seems to have been an answer to God's flood, but this wickedness is the more clearly seen when we remember God said He would not send another universal flood, and the rainbow is still a beautiful reminder of His truthfulness, and a picture of His salvation.* It was evident that men were proud; they forgot God, and wished to have a name of their own. They said, "Let us make us a name, lest we be scattered abroad" (Gen. 11. 4). The very thing they feared, they brought about by their sin. So is it often. God did not stop them directly as far as we are told, but He changed their languages, and they could no longer work together. And thus different tongues started because men boasted. "Learning a language" has a sad thought now, has it not? God could not trust people to be together. Many think "unity" is always beautiful, but if it forgets God it is the worst thing possible. People to-day are looking for a "unity" without the Lord Jesus Christ, and they **will** have a great kingdom with the very same Babylon as its city. The prophecies of Jeremiah 50 and 51 and Revelation 13 and 18 show this. Thus we see that men are not changed, nor improved, even by several thousand years of disappointment. They will yet cry out "Who is like unto **the beast?**" as their great leader, Antichrist, is described in Revelation 13. 4, 5. There is the same thought of man's "Name." Nebuchadnezzar, a great king of Babylon when Daniel lived, made an image in the same district, and called upon men of all "**languages**" to worship it. (Dan. 3. 4, 7). The very word "**languages**" ought to have made them afraid, but it did not.

* A tract "The Bow without an Arrow" gladly sent.

After the universal flood, when God said He would not send another, He added, "for the imagination of man's heart is evil from his youth" (Gen. 8. 21), as if to show that the judgment had not made men better, and the sinful legends about heathen gods and a flood, found in various languages, (so different from the clear history of the Bible), show how sinfully the heart of man is against God. Thus was it when the people were scattered. They did not become godly. But God has been long suffering. And not only so, but in the fulness of time He sent His beloved Son, and the Lord Jesus died for sinners, and now we can read the beautiful words about those redeemed out of every kindred and **tongue** and people and nation (Rev. 5. 9). And we long to take God's gospel to those in other countries, and when others come to this land we wish to give them the Scriptures, or speak to them in their own tongue. Yet we would not forget **you**. The English language now contains the Scriptures, translated from the Hebrew and Greek, and many boys and girls from this land have already believed in the Lord Jesus. But how is it with you? There is a glorious building belonging to Christ, quite different from "Babylon" (Matt. 16. 18). There is a wonderful "tower," even the Name of the Lord (Prov. 18. 10), and His work has been **finished** (John 19. 30), unlike man's work, and it is for the glory of **His** Name in saving sinners from all nations (Eph 1. 6, 2 Thess. 1. 12). Yes, God's salvation is free to-day,—but we cannot be sure of to-morrow. And this precious gift is not welcomed by all, but only by those who **feel** they are sinners, and who see that their only hope is the precious blood of Christ. Are **you** among such?

There was a time when all one language spoke;
They used their tongues 'gainst God:—their plans He broke.

No longer all one speech, they went apart,
But still unhumbled in their sinful heart.

The time passed on, and other nations rose,
They kept aloof, their tongues oft tongues of foes;
And never would they learn what God had taught;—
"Self" still their centre, peace they vainly sought.

At last Christ came, and died, in wondrous love
That some from **every** tongue might meet above,
And, now His gospel to all lands is spread,
How 'twas for sinners He His life blood shed.

From every tongue in Him those who believe
Eternal life and blessings now receive;—
And in your language now your **ear** and **eye**
Can learn of Christ,—what is your **heart's** reply?

Happy are they who feel their sins a weight,
First silent stand, and tremble for their fate;—
Then in their heart unto the Saviour come,
Their tongue to join His praise, no longer dumb.

PRESENT-DAY NEEDS.

Testing Everything by God's Written Words.

THE principle of the Divine utterance "To the law and to the testimony" (Isa. 8. 20) is deeply important. There is no light elsewhere, there is no standard apart from that which God has appointed, no touchstone apart from that which He has given. In the days of His flesh the Lord Jesus illustrated this attitude. "It is written" was decisive, when He defeated the tempter in the wilderness. And the Holy Spirit has shown the same view-point throughout the Scripture. "That it might be fulfilled," "As it is written," and similar words, introduce unquestionable evidence. "The Scripture cannot be broken" (John 10. 35). It does not affect the case whether the matter be one of a promise to be fulfilled or a precept to be obeyed. God's written words are sufficient, for every circumstance (Ps. 119. 97, 105). It is sad to see in old time the continual opposition of the enemy to this principle. The birds of the air took away the seed, and the thorns choked the word. Nor has he changed his tactics. Judaism with its so-called unwritten law, and Romanism with its similar traditions, alike make the Word of God of none effect (Matt. 15. 6). There are some to-day who exalt another man as their authority:—but, be he pope or professor, the sin is the same. There are others who exalt themselves, **and** what they regard as their "intuition." The result is exactly the same. God is denied. His words are robbed of their authority, and the creature is served instead of the Creator. One need not be in a critic's chair to be a critic; whenever a professing believer remarks "I do not feel any 'leading' to be baptized," or, criticizing 1 Corinthians 14. 34, blames the apostle as if he were partial in the writing of Scripture, with some such words as, "These are only Paul's opinions"—then the deadly poison of "criticism" is at work, and who can tell the end?

We expect disregard of the Scriptures from a world hurrying to judgment. Men will not come to the light (John 3. 20). But our concern is as to professing believers. No one can make light of Christ's commandments without peril (Matt. 5. 19). If we put aside His words where is the proof we love Him (Mark 8. 38, John 14. 21, 23)? It is our responsibility to ponder these things as to our own life, that we may not be ignorant of Satan's devices (2 Cor. 2. 11).

May I illustrate? Nor are the examples invented. One may say, "You could not doubt that the Spirit of God was working through certain **ministry** in our meeting, the manner of it showed this so clearly." But the Holy Spirit's arrangements were apparently being broken at the very time. This is a serious matter. The importance will at once be felt when it is added that the answer was made because I had referred to the authority of God's written words. The speaker was, in measure, though quite unintentionally, forgetting to **prove all by Scripture**, and almost implying there was no need to test thus if the power of God seemed "evident." But the Holy Spirit never contradicts the Holy Spirit. I do not want merely to criticize. Far otherwise. I dread the glib use of such condemnatory expressions as "a work of Satan" in connection with professing Christian work. We do not know to what extent there is the "best" of Amalek (the flesh), affected unconsciously by the enemy. We cannot always see where there is gold though dross is more than entwined,—so close that only fire can separate it. These humbling thoughts we all need to apply to ourselves, and to hesitate as to hasty judgment of others. But to be silent would be wrong. The principle must ever be in front of us, that God never goes against Himself, and that Satan **may be** disguised as an angel of light (2 Cor. 11. 14). "Light" is not neutral; it is positive. If the enemy did not urge much that was excellent, and Scriptural, he would have no influence. "To deceive, if it were possible, the elect" means a skill of apparent godliness. A murderer does not label his poison, nor give it undiluted. Satan is more subtle than we think:—it is only a misunderstanding of Mark 3. 23, 24, which contradicts this. The devil is willing to sow tares that look somewhat like wheat, and even to emphasize awhile "the way of salvation" (Acts 16. 17). He will do much to "get a believer off his guard," and then as soon as he feels he can "trust" a movement, etc., "prophecies" may come in, at first with much truth, to prevent detection, but the believer is in greater peril than he realizes. And "much truth" may not only be at first, but repeatedly, to dull conviction, disarm holy fear, and hinder holy testing. I remember one telling me how when he felt God's guidance to a certain action, a peculiar sensation of light was granted. At first, the things to be done were Scriptural. When the sensation, thus apparently proved, was accepted **by itself**, a guidance partly against God's will in Scripture was given. This is the enemy's aim; to win our confidence, that we may not ask continual counsel at the mouth

of the Lord (Jos. 9. 14, Matt. 4. 4*), David's repeated action in 2 Samuel 5. 19 and 23 encourages us.

* It is a precious thought that the Lord Jesus does not link these words with "hearing" of God's mouth apart from Scripture, but rather God's living application of Scripture. When we have Scripture instruction already, then to pray about anything as if it were optional, (thus ignoring Scripture), and to expect feelings, is quite against the will of God. The question of open doors is linked. Many will say, "The devil would not open a door for service," but he may open a door for **our** work, in order to "broaden" us. Many might have held a praise meeting in view of Ezra 4. 1, 2; there seemed an encouragement (cf. Acts 21. 20), but Scripture was against the compromise; that was enough. Jonah's ready ship did not show God's approval. And unity and rejoicing are not sufficient evidence (1 Chron. 13. 1-8). We need to bring everything to the **touchstone of the written words**. They are given for this purpose. If we go by appearance, or by feelings, or by our idea of spiritual gifts or spirituality (1 Cor. 14. 37), we are setting up an idol in our heart. God has given the Scriptures that we may be made wise (2 Tim. 3. 15-17), and without them we are sinning, however earnest and successful we seem to be.

Suggested Daily Readings.

"IF THE LORD WILL":—SEPTEMBER, 1931.

Day	READING		LEARNING	
	Zechariah	Acts	Acts	Psa'm 119
1	12	1-14	17	12
2	13	1-9	17	13
3	14	1-11	18	14
4	14	12-21	18	15
5	Mal. 1.	1-14	19	16
6	2.	1-10	19	17, 18
7	2	11-17	19	19
8	3.	1-12	20	20
9	3.	13-4. 6	20	21
10	Gen. 1.	1-13	20	22
11	1.	14-25	21	23
12	1.	26-2. 3	21	24
13	2.	4-17	21	25, 26
14	2.	18-3. 7	22	27
15	3.	8-24	22	28
16	4.	1-15	22	29
17	4.	16-26	23	30
18	5.	1-17	23	31
19	5.	18-32	23	32
20	6.	1-13	24	33, 34
21	6.	14-22	25	35
22	7.	1-12	25	36
23	7.	13-24	26	37
24	8.	1-12	26	38
25	8.	13-22	27	39
26	9.	1-16	27	40
27	9.	17-29	27	41, 42
28	10.	1-14	28	43
29	10	15-32	28	44
30	11.	1-9	28	45

Thorns and Thistles.

WHAT do they mean to you? What do they mean to me? Are they only "a trouble" or have they a message, clear and loud and definite, to my heart and yours? That is the important question before us.

Thorns are no more "natural" than death; they have become natural through sin. Sin is not the trifling matter many think it to be. Look where you will; sin is a robber and a murderer. It is the most costly thing in the world. How much money is spent by Governments because of the fear that other nations will "take advantage"? And internal expenses to deter from sin and to punish sinners, are greater than any of us at first realize. Eliminate selfishness, and many expenses would be halved at once. The extent of selfishness is only slowly measured. Why are so many inspectors and overseers needed in daily business? Because men cannot be trusted. He is not the only criminal who shoots outright; the criminal who kills slowly by lack of love—whether he be employer or employee—is a criminal before God. And how many men can trust others implicitly in this world? How many men would work full time without any odd moments being stolen, if there were absolutely no check, or possibility of finding out their sin? How many would be exactly the same, after a long test, if there were no blame or disgrace or loss attached to certain forms of wrong doing? Sin has a far-reaching result.

And "thorns and thistles" in garden and field are not an accident, they are God's reminders that men may see it is an evil thing, and bitter, to forget Him. There were no thorns till Adam sinned (Gen. 3. 18), and there shall be no absence of thorns till Christ comes back (Isa. 55. 13). Sin—sin—sin—it has spoiled the full beauty of everything, in order that God may use nature to teach a man how sin spoils his life altogether. And yet how slow and unwilling is man to learn this.

The Holy Spirit in Scripture uses a large number of words for thorns. Isaiah lays special stress on this; there shall come up briers and thorns: it shall even be for briers and thorns: all the land shall become briers and thorns (Isa. 5. 6, 7. 23, 24). And then there is the thought of judgment, "A flame, and it shall burn and devour his thorns and his briers in one day" (Isa. 10. 17). At once we realize that thorns picture men, and not only sin as an abstract theory. Sin is embodied in human

lives. "Selfishness" is not only a "quality"; "we" are selfish in our daily life. And sinners need a Saviour. Mark the striking words, "The best of them is as a brier, the most upright of them is sharper than a thorn hedge" (Mic. 7. 4). Hence the words of Christ are searching. "Every tree is known by its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes" (Luke 6. 44). The sinner is a thorn, and those who go on in the way of their heart shall be as thorns thrust away (2 Sam. 23. 6). The fruitless thorn is God's view of your life, dear reader, unless you have come to Christ. There is nothing for Him in your daily actions. Do not seek self-defence. You may not be so sharp a thorn as others, though have not you also said unkind things? You may not have choked the Word of God so much as others, but if you reject this unpleasant testimony, what are you doing even now? Do not fight against Him; if the briers and thorns are set in battle He will lay them low (Isa. 27. 4).

But—wondrous is the grace of God—there was One Who had no thorns in His life, but it was not without a meaning that they plaited a crown of thorns and put it on His head (John 19. 2). Deserving all glory, He came to take the curse that guilty ones might receive the blessing (Gal. 3. 13, 14). Christ is a Real Saviour, the Only Saviour, a Present Saviour, an Eternal Saviour. His precious blood is God's only way of hope for you, and this hope is sure and steadfast.

And now His people are to be as "the lily among thorns" (Song 2. 2), they are to shine as lights amid the darkness (Phil. 2. 15). He is mighty to save, and change the life, and the verse recently noticed says the blessing, because He took the curse, comes "through faith" (Gal. 3. 14). Faith simply believes God; will you persist in disbelieving Him? You believe about God, but you do not believe God till you acknowledge His judgment on "self" and humbly come to Christ and rely on His precious blood alone. "Through faith"—precious words.

But if not? A day is coming that has no gospel, no open air preaching, no gospel tract. He is the Holy One and will burn and devour the thorns (Isa. 10. 17), "Whose end is to be burned" (Heb. 6. 8), is God's warning. Shall the message of a thorn in your garden, or a thistle at the wayside pass unheeded? God has one way of salvation—it is "in Christ," and one day of salvation, it is NOW. Can you say, "I trust in Him—TO-DAY"?

Notes on Memorized Verses.

ACTS 18. 7-11.

7, Departing, but not leaving the district, holy continuance. "One that worshipped," this expression seems to describe proselytes, i.e. Gentiles by birth, who had confessed the God of Israel; such were often serious, unlike Jews merely by natural birth, and prepared by God for His gospel-unveiling of Christ (yet even such in 13. 50, showed that it was possible to leave Gentile idolatry without love to the Lord, "devout" is the same word). 8, Remarkably Crispus believed **after** Paul left the synagogue, let us never be discouraged; and does it not seem probable that the next "chief ruler" was afterwards brought to Christ?—verse 17 with 1 Corinthians 1. 1. Observe believing "with all his house"; there is no Scripture for the baptism of infants; in none of the households are such hinted, every "theory" may be sadly used to take our hearts away from the right expectation of saved households, even when all are grown up. Hearing, believing, baptized. 9, Gracious encouragement; for Paul's natural tendency to "fear," see Ephesians 6. 19, 20; so many think he found it "easy." "I am with thee" (Ex. 3. 12, Jud. 6. 16, Jer. 1. 8). "I have much people," cf. John 10. 16; they are His before He claims. 11, Continuance; nothing but "the Word of God."

MALACHI 2. 5-8.

5, "My," repeated. Life and peace (Rom. 8. 6), mark order, so grace and peace. A wondrous gift. Holy fear has holy rest. My Name, see 1. 6, 11, 14. 2. 2, 3. 16, 4. 2. 6, The Lord and His words together; the mouth and the feet alike pleasing God (Romans 10. 15). "Turn" (cf. Ps. 51. 13). With Me "many": power with God and man. 7, Are we concerned about our lips (Ps. 141. 3)? 8, The result of personal disobedience—causing to stumble, Matt. 18. 6 (Rom. 2. 24, 1 Cor. 8. 10, Gal. 2. 13). How important to live up to our privileges, and to show what God has done for our souls.

ACTS 20. 28-36.

28, Before looking after others, concern as to one-self (1 Tim. 5. 16). We never get beyond the need for watchfulness. "The flock" cf. 1 Peter 5. 2; a beautiful hint of love and fellowship; the Lord's people are to be together; sheep do not live an individual life,—but they live with sheep; O for godly separation from the world (Jas. 4. 4) "overseers" the word "bishops" (Phil. 1. 1); how helpfully the Holy Spirit uses each word to hinder misinterpretations; several overseers, or bishops, in one assembly; how different are man's ideas. **They** could feed, but Christ purchased; He must ever be exalted. "After" (cf. Deut. 31. 27). "Wolves," but some others, "of your own selves"; a man can do much harm even when he is **not** a wolf, as soon as there is the drawing after self; never glorify self; always glorify Christ. 31, Continuance, intensity, pain, individual attention. 32, God and His word united. "Able," the power of God and His Word (2 Tim. 3. 15). 33, Psalm 119. 36, see Joshua 7. 21. "These hands," cf. "these bonds" (26. 29), "this chain" (28. 20); reality and simplicity which impress. 35, "Help the weak," not the idle (2 Thess. 3. 10-12). The happiness of giving—do we realize this? 36, Kneeling is not a mere form.

GENESIS 3. 17-26.

17, Contrast, "My sheep hear My voice" (John 10. 27); Adam's disobedience is called "hearing aside" in Romans 5. 19. "I commanded thee"; let us not make light of the Lord's commands (Matt. 5. 19, 28. 20). "The days of thy life"; a remarkable reference to mercy ("in the day" 2. 17); at least three thoughts are impressed:—(i) Adam died morally the same day; hence men are said to be "dead" "destroyed" even when "living," dead from God's standpoint (Eph. 2. 1, 4. 18), (ii) the sacrifice died typically instead of Adam (Gen. 3. 21), (iii) from the bodily standpoint he died within the day of about a thousand years (2 Pet. 3. 8). 18, "Thorns and thistles" are God's warning in nature. No reference to fruit trees. 19, Stress on the body, in accord with what we have already seen in 17. 20, Adam's next recorded word; God does not tell of any confession of sin. 21, "Coats of skin" (singular preferably)—contrast the many leaves of verse 7. "Clothed" contrast the "aprons" (see Isa. 61. 10, Zech. 3. 4). 22, Many think that "to know" signifies "knowing"; does it not allude to the sinful **purpose**? Thus, "became—in order to know" etc. Could we render became **as one away** from us? Certainly Adam, created to be **with** God, had become like Satan; an important thought (Isa. 59. 1).* Contrast John 17. 3. Life eternal, that they might know Thee. The theory that "the tree of life" conferred "existence," and that God drove out Adam to prevent continuance in his sad earthly state, seems to lack Scriptural evidence. On the contrary, the tree of life is always linked with blessing, and God did not alter this, hence He drove out the man that He might not obtain blessing on an unrighteous basis. How blessed the contrast of Luke 14. 21, 23; the Lord has put forth His hand (Acts 11. 21); Matthew 26. 26 gives a beautiful opposite-type. Again we say, Praise God for the contrast of Exodus 25. 22. The cherubim within (the way opened), no flaming sword because of the precious blood instead (anti-typically the sword has done its work, Zech. 13. 7, and the Shepherd is risen to sit down, Ps. 80. 1).

GENESIS 11. 5-9.

Man's sin is not unnoticed; how different is the seeing of Exodus 3. 7. 12. 13. 6, A wicked unity, contrast John 17. 21. "They begin" notice man's climax in Revelation 13. 1-18, see Job 42. 2; various striking thoughts suggested by Luke 14. 22, John 17. 4, Acts 1. 1. 7, How solemnizing in the light of this is the thought of "languages" and how humbling is the translation of Scripture. 8, "They left off to build," but their heart-attitude was not changed. 9, The same "Babylon" is yet to be a beacon as Jeremiah 50 and 51 show. Yet men will rise up against God (Rev. 20. 7. 8). "Scatter"; contrast John 11. 52, see Jeremiah 31. 10.

*Leaflets gladly sent to God's glory.

The Lord Jesus is still rejected, are we unwilling to go forth to Him without the camp? Why?

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Thoughts from The Word of God

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Free.

"Preserve me, O God, for
in Thee do I put my trust."

Psalm 16. 1.

"We trust in the Living
God."

1 Timothy 4. 10.

"They that know Thy Name
will put their trust in Thee."

Psalm 9. 10.

"They that trust in the Lord
shall be as Mount Zion which
cannot be moved, but abideth for
ever."

Psalm 125. 1.

"I will trust and not be
afraid: for the Lord Jehovah
is my Strength and my Song,
He also is become my Salvation."

Isaiah 12. 2.

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 God's gracious enabling, to set forth the privilege, reality and joy of salvation by the work of Christ alone, with a corresponding walk, and resultant fruit, in the power of the Holy Spirit, to the glory of our gracious God. The way is not broad, let us not broaden it, but if there is room enough to be with Him, let us judge all other wishes to be sin.

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

"Trust in the Lord with all
thine heart: and lean not unto
thine own understanding. In all
thy ways acknowledge Him, and
He shall direct thy paths."

Proverbs 3. 5, 6.

"Trust ye in the Lord for
ever."

Isaiah 26. 4.

"We had the sentence of
death in ourselves, that we
should not trust in ourselves,
but in God Which raiseth the
dead: Who delivered us from
so great a death, and doth deliver: in Whom we trust that
He will yet deliver."

2 Corinthians 1. 9, 10.

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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 Forest Hill and Camberwell, etc., some Wednesdays.

Words of Introduction.

"THANKS be unto God for His Unspeakable Gift." It is a mercy to be in Christ Jesus. Redeemed by His precious blood, we have a resting place and a confidence. The mountains shall depart, but the covenant of God's peace shall not be removed (Isa. 54. 10) and thus believers have an assurance. Can it be a matter of surprise that they wish others to know the same Saviour? Yet this wish should never stand alone. It should be lovingly entwined with a wish to please Him in all things. When our "spirituality" is more manifest in hymn singing than in the kitchen, when we are more concerned about telling the gospel to those far off, than living the gospel at home, when we prefer something seen by others, to obedience in tiny background details, are we not out of communion with God?

"I the Lord have spoken, and I will do."

"I will yet for this be inquired of, by the house of Israel, to do for them." Ezekiel 36. 36, 37.

When the Lord Himself hath spoken,
Never shall His word be broken,
Here we have a certain token—
God will surely do!

Vain man's hate and opposition,
When we have the Lord's volition,
Grace filleth each "condition,"
God will surely do!

Let us learn the joy of praying,
Learn withal love's glad obeying,
Thus receiving all, and saying,
God will surely do!

If Only I Had—

SOME time ago I wrote on the subject "If only I had not—," and the solemnizing and humbling thoughts linked with failure. A moment's action may bring a year's trial, and more. A second of time may "decide" the course of a life; yea, one step may bring earthly life to an end. Not that we would occupy ourselves with such thoughts alone, or disproportionately. A child of God has relationship to his or her Heavenly Father, and God is no taskmaster. He does not call to doleful self-occupation, or mere introspection. Remorse is a bitter thing, but spiritual repentance is blessed. And He can change everything, in wondrous love, and sanctify to us the effects of our failures, without excusing the failures themselves. If we are in Christ Jesus, we are not to live in the past, with biting wishes that we had not done this or that, but to realize our living Lord Who intercedes, and the indwelling power of the Holy Spirit. It is a wondrous privilege to read how God overruled the scattering of Levi to bring blessing, and the running away of Jonah. But however wonderfully everything is overruled, no form of sin, not even carelessness is justified. A holy balance of heart and mind in these matters is most important.

It is well to ponder the other side of this subject, that believers may be stimulated to "the opportunity" (Eph. 5. 16). "If only I had" may be the thought of many concerning a business stroke, or something of material advantage. But the child of God is in the world simply to please his Lord, and he looks back on years of knowing Him, and feels, "I wish I knew and loved Him and His will more." Many have intended to read and learn much more of Scripture, but other things have "postponed" love's activity. There are more ways of "choking" the word by thorns than we at first realize. "If only I had" searched the Scriptures more diligently a few years ago, how much more useful I should be in His service, thinks one. Another may remember how the "opportunity" for Greek Testament study was lost, possibly through an unwillingness to give up ten minutes daily on the "newspaper." Little things rob us of much blessing. Lack of definiteness is a spiritual hindrance, we procrastinate—that is all: our wishes are still earnest; "the time is not come," we say, and the time never comes. Even "a little sleep" may be easily prolonged, and usually is, till the unrested frame lacks determination more and

more. "If only I had" broken a bad habit years ago! "If only I had" entered into the blessedly contrasted habit of more communion with God!

Or, it may be, we have missed the opportunity to speak to a soul, and that soul has passed into eternity. Or we have not entered the divinely opened door to do a little for our Lord, (not necessarily in public), and nervousness has "grown upon us." Now we find the difficulty greater. What then? Shall we settle down to a negative, or assume despair till, dulled thereby, we half enjoy its narcotic? No, beloved friends, God does not give us yesterday again, but He gives us to-day. To Joshua the message sounded forth, "Get thee up; wherefore liest thou thus upon thy face?" (Jos. 7. 10). The experience of Israel in Numbers 14. 42 is not the usual arrangement. "The word of the Lord came unto Jonah the second time," and if we cannot have the exact parallel with this, we may, as Moses, ascend a Pisgah, and rejoice in Joshua, or, as David, prepare abundantly for another, with love that conquers all jealousy and bitterness. "Jesus Christ the Same . . . to-day," The words ring out, "I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar and the palmerworm" (Joel 2. 25). God is able to make all grace abound. If I have lost opportunities times without number, the Lord liveth, and He will not fail, nor be discouraged. It is for me now, in humble dependence, to lay hold of His strength. "There is forgiveness with Thee, that Thou mayest be feared." Let us not live as those who feed on, disappointments. Carelessness is not of God, but anxiety is equally sinful. To excuse sin is grievous, but to suggest that God cannot overrule, and cannot use weak instruments who have failed before, is to doubt Him. "If only I had" may awaken thoughts that keep us lowly, but let us never confuse faith in self and faith in Himself. Judging all self-confidence, we dare not doubt our God. He does not break bruised reeds: He deigned to use Peter after denial, and Paul after consenting to the death of Stephen, and David after iniquity that made the enemies of the Lord to blaspheme. And these things are written, because it is not too late to trust Him. A parallel with Jeremiah 2. 25 ill befits believing lips. The Lord's strength is made perfect in weakness, and the rest of our life may still be devoted to Him, however many opportunities we have missed in the past. Such is the glorious majesty of His love.

Poems to Help Christian Experience.—7.

AN EXHORTATION.

They call this world "a barren wilderness,"—
But, O how little do the saints express,
By lives of calm dependence on their God,
Walking in ways His old-time servants trod.
This principle impressed upon the heart!
Nay, but too oft, believers have a part
In governments, in worldly gain, and power,
Forgetful of the fast-approaching hour,
When each before the Lord must needs appear,
And at His holy judgment seat shall hear
Joyous approval, for His service named,
Or, in His presence, made to feel "ashamed,"
According as on earth they glorified
His holy Name, or else His grace belied.
Who gladly loseth, Christ shall be his gain!
'Tis, "If we suffer, we with Him shall reign."
When Christ shall rule, His government increase
Throughout the wondrous thousand years of peace;
The spoil shall be divided with the "strong."
Wherefore He saith, in love that suff'reth long,
"Awake, O sleeper," for is spent the night,
"Rise from the dead, and Christ shall give thee light."

Dark is this scene, a squalid, barren place,
Whose murky vapours often hide the Face
Of that dear Saviour Whom our spirits bless;
And yet 'tis here the call to holiness
Sounds so insistently upon the ear,
And fills the heart with longing and with fear,—
Such longing for communion with the Lord,
Such fear to miss His glorious reward.
O brethren, shall we not from sleep arise
And with His heav'nly salve anoint our eyes,
Our souls keep pure by watchful prayer and fast,
Lest we should lose the crown of life at last,
Go forth, as happy warriors, to the strife,
Firmly lay hold upon eternal life?
"More grace He giveth," this the Scripture saith;
"Ye have not yet resisted unto death,
Striving 'gainst sin." Thing of the Witness True
Who kept the Cross so fully in His view.
O may His dying love our souls constrain
To walk with Him until He comes again;
And then, when raptured far above the sun,
Our joy will be to hear His glad, "Well done."

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.

"Have the faith of God." Mark 11. 22.

"He . . . upbraided them with their unbelief and
hardness of heart." Mark 16. 14.

1. That children of God may grow up unto Christ
in all things, and care for one another with
godly concern for His joy in one another.
2. For the removal of self-complacency, and a re-
vival of repentance.
3. For believers unemployed, or passing through
other "great and sore troubles" (Ps. 71. 21)
that they may be encouraged in Him.

4. For lands that we often overlook—Lithuania,
Turkestan, Egypt, Alaska, Bolivia.

5. For God's grace and strength in this service
for Him, that there may be holy simplicity
in dependence on Him, and a clear testimony,
that misleading error may be kept out, and
the motive be His glory. Likewise in the
service among foreigners in this land, and the
journeys to other lands, that humbled hearts
may ever remember the words "That in all
things He might have the pre-eminence." (Col.
1. 18).

"Supplications for all saints; and for me."

Ephesians 6. 18, 19.

"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.

6th. SOME THOUGHTS ON VARIED WORK-
INGS OF THE HOLY SPIRIT.

1. In Nature (Ps. 33. 6, 104. 30, Isa. 40. 7).
2. In Scripture (2 Pet. 1. 20, 21).
3. In Regeneration (John 3. 5, 6).
4. In the Believer (Gal. 4. 6, 2 Cor. 1. 22, Rom. 8.
14, 16, 26, etc.).
5. Baptization in the Spirit (1 Cor. 12. 13).
6. Meditations on "Grieve not the Holy Spirit"
(Eph. 4. 30).
7. The Message of Revelation 22. 17.
8. In Judgment (Isa. 30. 28, 2 Thess. 2. 8).

13th. AN OUTLINE OF THE BOOK OF REV-
ELATION.

(A vast subject: we welcome prayer; may
the result be more love to the Lord Jesus,
and looking for His Coming).

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

27th. THE TEN COMMANDMENTS.

1. The Solemnizing Context (Exodus 19 and 20.
18-21).
2. Exodus 20 and Deuteronomy Compared, with
Thoughts on Appointed Omissions.
3. An Unveiling of God's Standpoint and Will.
4. Israel's Relation to Law, and Its Purpose (Gal. 3).
5. The Christian and the Ten Commandments,
with Meditations on Romans 7, John 14. 15.

"The Lord God is a Sun and Shield: the Lord
will give GRACE and GLORY." Psalm 84. 11.

"The God of all GRACE Who hath called
us unto His eternal GLORY by Christ Jesus
after that ye have suffered awhile, make you
perfect, stablish, strengthen, settle you." 1
Peter 5. 10.

THE CHILDREN'S COLUMN.

"Bring forth the Best Robe."

HAVE you a garment that never wears out? Alas, as to earthly clothing, we all find how soon everything is spoilt. But there is a contrast, a precious contrast, and it is of this that we would speak. As our body needs clothing, since Adam sinned, so is it with our soul. We cannot go before God apart from the clothing which He has approved. Adam sewed fig leaves together, but the result was only an apron, and that was rejected by God. But, in wondrous mercy, He gave a robe then, and He gives one still. It is this robe that never wears out. There is no change of fashion: the robe of to-day is the robe for ever. When the lost son returned, heart-broken, penniless, and ragged, the words sounded out, "Bring forth the robe." It had been kept waiting, and was ready for him: it did not need to be made. And so is it to-day. The work of Christ has been finished. It has been accepted, and in the law court of heaven His perfect obedience unto death has been declared to be without a flaw. There is a robe! And that seamless robe is given, not by casting lots to one man (John 19. 23, 24), but to a great number whom no man can number. A robe! Ah, it is not merely an apron. The first meaning in the dictionary is "equipment, fitting out." God is perfectly satisfied with this robe. It is His delight. And it meets the needs of the sinner altogether. He sees the holy law of God, and he is frightened: but he finds true rest of heart when he sees the finished work of Christ. If I have this, I have an "EQUIPMENT:" if I have not this, I have nothing. What a joy to have the robe of Christ's own work.

"Bring FORTH the robe." This robe, waiting for the one who was once lost, but now found, is still brought OUT. It is to be seen. And the contrast with his rags is seen. And then he is clothed, and the change is to be seen. The sinner does not pay for it, he does, not, indeed, do anything to deserve or obtain it. Here is a pure gift of love, that all may behold the entire change. And when a sinner, young or old, believes on the Lord Jesus, the result is to be manifest in daily life in God's glory.

NOTHING ELSE WILL DO. There is no patchwork of God's work and ours. When the man went into the wedding meal not having a wedding garment, he was turned out (Matt. 22. 1-14). And so must it ever be.

Nothing can take the place of the precious work of Christ. To suggest anything else is to cast dishonour on His wonderful love. The prodigal did not say, "Let me have some of my rags still," or "Let my clothes be patched by this new robe." He lost his rags—gladly. He treasured the robe that was so lovingly and freely given.

But there is another word, "Bring forth the **BEST** robe" or rather, "the **FIRST** robe." Adam, as we have seen, could not make a **ROBE**. And no man afterwards has succeeded. Thus we have the **FIRST** robe that has ever been made. Everything of every sinner is entirely set aside. There is a beautiful display of God's love. The Lord Jesus came down to this world and became Man, that He, the Last Adam, might make "the first robe."

And how complete is God's work. Hence we read **"AND PUT IT ON HIM."** We remember the message of Genesis 3, **"And He CLOTHED THEM."** So is it in Zechariah 3. 4, **"I WILL CLOTHE thee with change of raiment,"** and again in Isaiah 61. 10, **"I will greatly rejoice in the Lord, my soul shall be joyful in my God: FOR HE HATH CLOTHED ME with the garments of salvation, HE HATH COVERED ME with the robe of righteousness."** Do not think you can take a tiny part of the credit. Acknowledge you cannot make the robe, or even put it on. But come, as the poor lost prodigal, in your utter need, and you will find that God does not ask your help. **HE GIVES EVERYTHING.**

And the robe fitted exactly. The word "put on" means "clothe in." There was nothing out of place. The feast was enjoyed, and the harmony of praise sounded forth. And so it is to-day, when a sinner feels his or her need and believes into the Lord Jesus. There is joy in heaven too. You will have noticed the reference to the **FEAST**. The food was a **SACRIFICIAL ANIMAL**, to give a beautiful picture of the fact that all true joy, even as all acceptance with God, can only be by the **BLOOD** of the Lord Jesus. We deserved to die under God's anger. He died, bearing that holy wrath. And thus salvation is perfectly free, and, not only free, but sure and secure, for ever. How blessed it is to be able to tell of the Lord Jesus. Is He **YOUR Saviour?**

If, like the lost son, you feel "I perish," do not stay where you are. "Come"—the message sounds out. "Come"—there is a wondrous welcome for you. "Come"—though

you can bring nothing. Sinners, old and young, are welcome—welcomed to-day because of the blood of the Lord Jesus Christ.

"Bring forth the robe"; the rags are set aside:
The robe is ready, and it will abide.
No patchwork mending, nor indeed can be—
The work of Christ alone God deigns to see.

"Bring forth the robe," the gift of wondrous grace:
There is no room for self; pride has no place:
The robe proclaims Christ's precious work complete,
For heavenly glory saved ones are made meet.

"Bring forth the robe, the first"—no man before
Has wrought such work:—each saved one must adore
His precious Saviour, Who did all things well,
To fit for heaven when He saves from hell.

"Bring forth the robe, the first, and put on him":
Clothed he can stand: the shining robe, ne'er dim,
Declares the grace of God, so full, so free,
Christ died to save, and saves eternally.

Have you this robe? The robe that God will own?
You cannot clothe yourself, for sin atone:—
Come, if you feel you have nought else but need,
The blood of Christ is all you have to plead.

Reaching some of Israel in Poland with "Precious Seed."

BY the Lord's goodness a further four weeks of service unto Him abroad were enabled in the spring. Again there were humbling tokens of God's loving interest and care, so that I feel encouraged with the psalmist to exclaim, "Who can utter the mighty acts of the Lord? Who can shew forth all His praise?"

About a week was spent in Belgian and German service first. I anticipated my dear brother in the Lord, Mr. Werner, of Peterswaldau, would again accompany for two weeks in Poland, but, owing to difficulties between Germany and Poland, he was unable this time to secure a visa. Enquiries guided us to spend Monday (April 20th) in Breslau, and by the Lord's grace we had a very refreshing day of service unto Him reaching the Jews, and preaching in the square (chiefly to Gentiles): many listened encouragingly. Helpful conversation and prayer with believers were enabled also. Next day, in the main Station, we found a nook for a season of praiseful prayer ere parting from one another. We praised the Lord not only for what He had already done, but for what He was about to do. The following towns were reached chiefly:—**LODZ, WARSAW, LUBLIN and DEBLIN.** Opportunities in Jewish restaurants were granted, e.g., in one at Lodz where I passed on three Yiddish and one Polish New Testament, beside

other literature, after a time of conversation about the Lord. At Warsaw, the Park afforded an open door for close touch with some young men of Israel, with attendant encouragement.

At Lublin a considerable amount of literature was distributed amongst Jews and Gentiles. In the Jewish quarter the fact that my hat was knocked off, and kicked away, not only humbled me but also gave the privilege of showing there was no enmity. The Lord ever instructs His so greatly loved people even by what He allows to be taken away. The bared head may indicate a call to more prayer for poor Israel. A hat protects the hairs, but, amid difficulties we would remember more that they are all numbered.

Shop testimony was not without refreshment. And the privilege of ministry to those of Hebrew birth who owned Christ's Name must never be forgotten. At Deblin, police investigation was overruled by grace, and considerable distribution was enabled, ere the crowd became too unwieldy. Evidences of impending attack were not missing, when suddenly a young irreligious Jew with his confederates rushed upon my would-be assailants and drove them away; I need hardly say, quite unsolicited. Having escorted me right away into the fields they demanded payment for their labour, which on principle I would not give. Reasonings, pleadings, threats not availing, they took my watch. Again how suggestive to the heart this is. They wanted money, this would have been much "safer" for them. They had me quite alone, outnumbered by at least a dozen; nevertheless **only** the watch **could** they take,—strikingly a reminder to trust and not use force in that it was a gift when I was in military service many years ago, before realizing how the heavenly calling separates from this. The return route gave the Lord's refreshments in meetings, and other labour, with a beloved German brother who came for the joy of seven weeks' fellowship with members of the same "family" in London.

M. Ruda.

The Shepherd does not tend His sheep to make Himself love them, but He tends them because He loves them.

Rom. 3. 27. That which glorifies God, and reveals a **RIGHTEOUS** salvation shows how ruined the sinner is. Hence all boasting is shut out, and faith is seen in its sanctifying power, and holy control of the believer's life ("law"). Such a salvation gives hope to the hopeless: thus to Gentiles also (29). But far from removing law: the work of Christ alone **"ESTABLISHES"** it (31). Every demand is met in His finished work, and nowhere else.

TALKS ABOUT PRESENT-DAY NEEDS.

Grace to Learn God's Lessons in Everything.

NOTHING HAPPENS BY CHANCE. God is over all. And He is my Father, and has something to teach me in and through everything. I have no doubt that Scripture itself is full of instruction, but, in its light, everything else becomes God's message to me. Not that I am to imagine the guidance of the Holy Spirit instead of Scripture: far otherwise, I am to realize that which is His guidance, through THE TOUCHSTONE OF SCRIPTURE. The work of the Holy Spirit is to APPLY the suited message at the fitting time: He never contradicts Scripture, and that which contradicts Scripture is not of Him. God's work in NATURE speaks when I know the written words of God. Genesis 3 explains to me WHY a thorn comes across my path, and the wearying perspiration has its lessons for my heart. The very meat of which I partake, without the blood, reminds me of my need for atonement.

And CIRCUMSTANCES speak, when the heart is humble before God. There is no "bad weather" when we love Him. But the bright sun speaks of the Sun of righteousness, and He calls to rejoicing. Yet I need a storm, to teach me patience. The rain that thwarts my purpose fulfils His. I am to learn His lesson in it all.

Why does this trial, or that, come to me? It is not unbidden. As the stormy wind, it is fulfilling His word (Ps. 148. 8). How can I expect spices to flow out, apart from the north wind as well as the south (Song 4. 16)? The physical strain is not "a chance that happened" to me (1 Sam. 6. 9). I am to stand still, and hear God's precious word thereby. He has neither forgotten, nor made a mistake. Rich are the blessings that come through trials I have vainly sought to avoid. The "disappointments" of to-day are filled with blessings for to-morrow, aye, and for to-day also, if we love God (Rom. 8. 28), and learn His lessons. "Nevertheless afterward" (Heb. 12. 11) does not drive out the blessedness of "Jesus Christ the Same . . . to-day" (Heb. 13. 8). We are not merely passing through a scene of confusion: God has appointed every circumstance to reach the believing heart with its loving instruction from Himself. To imagine that aught is unknown to Him, or beyond His control, is to deny His glory. The Holy Spirit always leads to confidence in God our Father. To think that He has permitted without a purpose of love is impossible when the heart

knows Him. Then, if He has a purpose, what is it? I want to know it, if I may. And if I may not know yet, I would thank Him before I know.

And what if this is part of the lesson? "In everything give thanks." When the lesson is seen, it is easier so to do, but can we not trust Him in the dark for He is not in the dark? No uncensored trouble has reached His guarded people. The angel of the Lord encamps round about, and if the enemy is permitted to attack, the thorn in the flesh will only bring out the sweetness of the sufficiency of One Who reveals HIMSELF through the very strain.

Why is that door closed? It may be one of daily employment, or of apparent Christian usefulness. Shall I fret, or praise? There is only one answer. But praise never overlooks chastisement. There is a "need be":—I have more cross than I realize. It may be the door is closed to awaken my faith, to search my heart, to prevent my pride, to feed my patience, to encourage my sympathy. Unconfessed sin closes many doors, but an open door is a reward for my faithfulness: will Job had more anguish than those who were less godly, and Paul a heavier strain than those who knew less of intimacy with the Lord. A jewel to be set in a crown needs much preparation, yet there again we need protection from our arguments. The self that says, "An open door is a reward for my faithfulness" will ALSO say, "A closed door is because I am being trained for special service." But love learns God's lessons without boasting, and is occupied with His will not with self. Every believer who is lowly, IS being trained for special service, and none can tell the possibilities before one who simply believes. Let us hear God's voice, and not be swift to draw inferences to our own honour, and the dishonour of others. He has MUCH to show us in our experiences of His dealings, and if we cannot fully understand "why," we will praise at all times, for we know "Who" permits the trial, and can trust Him completely.

"This is the Condemnation"**"This is Life Eternal"**

John 3. 19, 17. 3.

A TREMENDOUS contrast, and where do you and I stand? Life is no mere chance or child's play. We remain a few years in this world: there is an eternity afterwards, and our relationship to the Lord Jesus Christ affects our eternity. Two positions are marked out.

One is summed up in the words "without Christ" (Eph. 2. 12). The other is altogether different, "In Christ Jesus" (Eph. 2. 13). Human words fail to describe all this means, but it is a **reality**. No merely mystical language is found here: it is possible to be "in Christ Jesus," "Accepted in the Beloved" (Eph. 1. 6) and made "the righteousness of God in Him" (2 Cor. 5. 21). The objections of those who deny the possibility, and own themselves without any knowledge of the path thither, are futile against God's word and His people's experience.

It is noteworthy that the context in both John 3 and John 17 emphasizes the Lord Jesus. Nor can it be otherwise. Moral platitudes cannot deal with a man's soul-need, nor with his self-centred will. But Christ came to do a complete work, and He accomplished it. So we rejoice to find a living power in the oft-quoted words, "For 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). Hence the line is drawn, "He that believeth on Him is **not** condemned; but he that believeth not is condemned already." The difference is immense, and nothing can bridge over it. Again and again the Scripture points this out, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him" (John. 3. 36). "He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5. 12). Relationship to the Lord Jesus is vital, and everything depends on this.

Hence the solemnizing words, "This is the condemnation." "The judgment of God is according to truth" and the added words explain the condition of man, "Because the Light is come into the world, and men loved the darkness rather than the Light, because their deeds were evil." Christ was the Light of the world, but it is only to His people that He becomes "the Light of Life." Others **will** not come to Him. They may recognise Him as a Teacher, and call Him a Reformer, but they do not desire Him as a Saviour. "Men loved darkness." What a contrast with "God so loved." And the sinfulness of the **affections** of men is marked elsewhere in Scripture. "My people love to have it so" was God's commentary on Israel's attitude in choosing sin (Jer. 5. 31). "Their soul delighteth in their abominations" (Isa. 66. 3). Hence the changed emphasis, "Thou shalt love the Lord thy God with all

thine heart," and "If ye love Me, keep My commandments." It is possible to hate some sins for personal reasons, or for respectability's sake. It is easy to restrain oneself from much because of custom, and etiquette, and reputation. But the love of the natural heart is not toward God, and **all** His will. The desire for **one's own** way is real: selfishness is a greater power than men realize, and **that** is darkness. Hence the judgment of God,—and the doom of a sinner is not to be treated lightly. But, thanks be unto God, there is still hope, hope for any burdened soul. "This is life eternal." God gives life eternal freely, and gives it now. The verse adds "That they may **know** Thee." The knowledge of God—not merely about God—is more than all else (Jer. 9. 23, 24). "And there is no condemnation to them which are in Christ Jesus" (Rom. 8. 1). Life is theirs, and will remain theirs. This is an astounding fact. But, though the fact is amazing, it is none the less real, and the revelation of it is in the simplest possible words, and while one sits in the seat, or walks along a road, he can have the blessed experience of a change out of death into life (John 5. 24). The work is not one of human skill or wisdom: a child can be saved, yea, one of weak intellect, although giants in earthly learning have equally found their resting place in Christ. Natural preparation is not demanded: the eighteenth century hymn "All the fitness He requireth is to feel your need of Him" is both first century and twentieth century truth. "A broken and contrite heart, O God, Thou wilt not despise." The blood of Jesus Christ was poured out to save sinners, and a sinner has no testimonial in his hand.

But what is **your** condition? To talk, and think, and read will not suffice. Are **you** lost? Do **you** own it? Do **you** feel it? Are **your** sins a burden? Is judgment a dread? Is the work of Christ humbly acknowledged as a fact, though you feel yourself unworthy of such love? Does the beauty of His gospel overpower your heart, so that you cry out, "What must I do to be saved?" If so, there is a joyous answer. The work has been finished, and you are welcome to Christ to-day. Receive His word, and rest on His atonement, and thank God for peace with Himself by the blood of His dear Son. **But if not**, there can be but one future, "This is the condemnation," tells the path thither, and it will be no joy in hell that you had a few years of your own way, or that you were respectable and religious—but still unsaved, still **without Christ**.

Suggested Daily Readings.**"IF THE LORD WILL":—OCTOBER, 1931.**

Day	READING		LEARNING		
	Genesis	Romans	Romans	Psa'm 119	
1	11. 10-32	1. 1-12	3, 19	46	
2	12. 1-20	1. 13-25	20	47	
3	13. 1-18	1. 26-2. 3	21	48	
4	14. 1-12	2. 4-16	22	49, 50	
5	14. 13-24	2. 17-29	23, 24	51	
6	15. 1-21	3. 1-12	25	52	
7	16. 1-16	3. 13-26	26	53	
8	17. 1-14	3. 27-4-12	27	54	
9	17. 15-27	4. 13-25	Gen. 18. 17	55	
10	18. 1-15	5. 1-11	18	56	
11	18. 16-33	5. 12-21	19	57, 58	
12	19. 1-16	6. 1-11	20	59	
13	19. 17-38	6. 12-23	21	60	
14	20. 1-18	7. 1-11	22	61	
15	21. 1-21	7. 12-25	23, 24	62	
16	21. 22-34	8. 1-11	25	63	
17	22. 1-12	8. 12-27	26	64	
18	22. 13-24	8. 28-39	27	65, 66	
19	23. 1-20	9. 1-13	28	67	
20	24. 1-15	9. 14-26	29-31	68	
21	24. 16-31	9. 27-10-10	32	69	
22	24. 32-49	10. 11-21	33	70	
23	24. 50-67	11. 1-14	Rom. 8, 26	71	
24	25. 1-18	11. 15-27	27	72	
25	25. 19-34	11. 28-12-2	28	73, 74	
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31	28. 1-15	15. 14-33	34	80	

Notes on Memorized Verses.**ROMANS 3. 19-27.**

"Under the law," or "in," the sphere, contrast "in Christ." "Every mouth stopped:" God brings to silence by law, and opens mouths by grace (Ps. 40. 3; 51. 15). 20. Cf. Titus 3. 5. "Flesh," John 3. 6. "Knowledge of sin," Cf. 7. 7, note Galatians 3. 19. "But now," cf. "But God" (in Eph. 2. 4) and "but now" in 6. 22; 7. 6; 1 Corinthians 15. 20; Ephesians 2. 13; Colossians 3. 8; Hebrews 8. 6. "Without," "witnessed by:" no contradiction, but apart from OUR WORKS: law stands (3. 31), but grace reigns (5. 21). 22, 23. No difference, FOR all sinned (cf. 11. 32): i.e., no one can stand before God on any other ground. "Come short, BEING justified freely:" hence this passage only refers to those who are justified, i.e., believers: this is important, for (a) it shows that "all" in 23 is not universalistic (this has a bearing on 1 Cor. 15. 22, leaflet available), (b) it reminds us that redeemed ones still come short, pride is shut out. 24. Grace never excludes righteous **redemption**: it is vain to expect salvation apart from Christ's blood. 25. Propitiation: the word suggests the mercy seat, and thus the closest access. "To DECLARE His righteousness, BECAUSE OF the passing over (marg.) of sins that are past (which had obscured that righteousness awhile) in the forbearance of God," i.e., in the old dispensation sin was apparently passed by, and the psalmist could sing of salvation without the full

unveiling of its ground. Because of this "passing over," the display of an adequate work was necessary to show that God has NOT overlooked, but only put aside, because of the GUARANTEE of the work of His Beloved Son, bearing wrath in the fulness of time. Christ's death vindicated the justice of God: hence "Just and the Justifier" (26).

GENESIS 18. 17-33.

17, Wonderful grace (Ex. 33. 11, 12; Ps. 25. 1, 4; 103. 7; John 15. 15; Rev. 1. 1). 19, Exodus 33: how important is godly concern for the home (1 Tim. 3. 4, 5): and Abraham's influence is impressive. 21, Note 11. 5-7, Ps. 14. 2, and the contrast of Exodus 3. 7, 8, Malachi 3. 16. 22, "Before the Lord," observe 33, 19. 27: and WE have a wondrous privilege (Heb. 10. 19), cf. "in Christ Jesus." 23, "Let us draw near" (Heb. 12. 22, Jas. 4. 8). 25, Confidence in God. 26, All for their sakes: this verse brings before us a key to some parts of history, the responsibilities and power of God's people, the awful sin of persecuting them, and the tendency of many to overestimate the number of children of God. 27, Dust—by nature: ashes—according to (de)merits: BUT grace is given: or we might say, dust (body), ashes (the soul's judgment owned "the soul that sinneth"), but God gives a new life that we may know Him, and speak with Him! 28, 29, The Lord alters Abraham's mode of asking: "peradventure there shall lack five" could reduce the number to nothing—only a FEW less each time: Abraham AT ONCE accepts the Lord's mode of describing (30): may we be responsive to His hints. 32, Ten is the remarkable number of fellowship in Scripture (parables, etc.: may our GATHERINGS be "an instrument of ten strings" in tuneful harmony). 33, "Communing with Abraham" herein is love (1 John 1. 3).

ROMANS 8. 26-34.

This gracious work of the Holy Spirit reminds us of our strengthlessness, and our ignorance, however long we have known the Lord. We do not know "what," or "as": He knows both. "Groanings": in the light of verse 23 must we not feel that He sees our coming short? The Holy Spirit is grieved by sin (Eph. 4. 30): He would not groan unless there were a reason. 27, It is blessed to realize the intercession of Christ (Heb. 7. 25), but let us ever remember this work of the Holy Spirit also. 28, "But we know:" although we feel our ignorance even in prayer, we are not ignorant as to God's loving care: even when we fail to ask for every emergency he overrules: O that we may "love" Him. Love is the response to His call. 29, 30, The link with 28 is precious: the "working together for good" is for the redeemed: we DARE not apply it to the world, and say all will turn out well (see Matt. 26. 24). It is delightful to see that glorification is not viewed merely in the abstract, but with Christ as the Centre among His people. 31, Amid the problems of a ruined world, God has not forgotten us. 32, The work of Christ encourages the fulness of simple faith. "Freely give," "grace" is from the same root: nothing comes to His people by chance, or in bitterness, or only in providence: all is in grace. 31, 33, 34, 35, "Who?"—It is blessed to realize that nothing can stand against God, and His complete work is for His people's rest and joy. Many sons shall be brought to glory (Heb. 2. 10) and not left halfway on the road.

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Thoughts from The Word of God

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Free.

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

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, as God enables, exalting Him, and His precious words. To us the Scriptures are, by grace, authoritative, and we desire to walk in simple, and humble obedience. Salvation by the blood of the Lord Jesus Christ is not merely an expression. It is a reality, and the Holy Spirit indwells those who are born from above, and draws them to see beauty in Christ and His will.

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

Look on every one that is proud, and bring him low, and tread down the wicked in their place. Hide them in the dust together; and bind their faces in secret. Then will I also confess unto thee that thine own right hand can save thee." Job 40. 6-14.

"But of Him are ye in Christ Jesus, Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, He that glorieth, let him glory in the Lord."

1 Corinthians 1. 30, 31.

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 Forest Hill and Camberwell, etc., some Wednesdays.

Words of Introduction.

GOD has graciously given to us His words. We humbly thank Him. We desire to use them to His glory. He has given His people food, and a light, a chart, and all that they need. If we undervalue the Scriptures, it is because we undervalue Him. If we know the Lord Jesus Christ aright, we must feed on the Scriptures. The book is unique, a living power, having the stamp of Divine authorship upon it, and criticizing our ways with holy righteousness. Our treatment of the Scripture is an index to our life. If we are unsaved we naturally refuse, or only professedly accept, but if we are born again, the Holy Spirit applies the written words, and there should be a profound effect on our daily walk.

"Great is thy faith: be it unto thee even as thou wilt." Matthew 15. 28.

Why was the faith so great?—at first we say, And fail to see wherein her great faith lay. But as we read again our hearts behold, She grasped Christ's HINT, and with His WORD made bold.

He spoke of LITTLE dogs—the wolf-like hound Was driven off—but these might oft be found Feeding on crumbs the peasant children lost:— She asked what Israel spurned, though great its cost!

Faith would not take a "Nay," except from Him; And He would not reject:—her light was dim, But yet the welcome was to her made known! Such was the faith Christ loved, and loves to own.

Words of Encouragement.

These extraordinary words of the Lord Jesus set forth His interest in His people, and His protecting care. They would imply an impossibility otherwise. Thus we find His encouragement here. He knows every difficulty, every problem, every opposition, and He meets every need. If we take things into our own hands we fail. And how grievous is the sin of distrusting Him. The lamb cannot look after itself: the lamb is no match for the wolf: the lamb's only resting place is in our Lord and His sufficiency. These are days of human wisdom, and it is so easy to organize "Christian work" on natural lines, but it is madness so to do. The Lord can be trusted, and human reasoning is to be set aside. We shall never find that He fails if we trust Him simply.

Unseen Service.

IT is easier to talk of great things than to do little things. But the smallest thing is precious if done in the Name of the Lord Jesus, and the largest is worthless without His Name. A diamond is incalculably more valuable than a rubbish heap. The size of an action before man may please the flesh, and we may esteem ourselves, and be esteemed, but "not he that commendeth himself is approved, but whom the Lord commendeth" (2 Cor. 10. 18). There is an attraction about some things, and we all have our natural tendencies, but though the Lord can sanctify our inclinations, and can make the more attractive service spiritual, there is a peril when we always think we see His leading along such lines. We must not choose, and then ask the Lord to bless. We must not wish to arrange, and then speak of the leading of the Holy Spirit. Our Heavenly Father sees in secret, and it is a privilege to do what pleases Him, unknown to others. Not that all peril is thereby removed. We must still judge our "members" that are upon the earth. None others may know, and yet the action may minister to pride, because self congratulates self. Hence the words "Let not THY left hand know" (Matt. 6. 3). Our nearest, and worst, enemy is within, and we need grace to judge the flesh, and to rejoice in unseen service for the Lord's joy, and not because we have done it. To be proud of willingness to do menial details is not impossible, and to be proud of detecting this pride is Satan's next

objective. But though it is well to know his devices, introspection is **not** the goal: "beholding as in a glass the glory of the Lord" is all-important. There is no more spiritual strengthening in bare introspection than in merely examining a disease. Rather, food is needed for the famished frame, and so is it spiritually, for God's words are both APPOINTED medicine and APPOINTED food. Thus would we please God in little things, and not be conscious if our face shines, as it were,—but be conscious if it does not shine,—sufficiently to get into communion with our Lord, and thus to become more occupied with Him, and less with self.

Poems to help Christian Experience—No. 9.

"HANNAH."

Of old a tearful woman stood
Upon the temple floor and prayed,
How earnest was the prayer she made,
None felt her inmost grief, nor could.
A pleasant home, a husband kind
Had she,—what wanted Hannah more?
What grieving made her heart so sore,
And what could ease her troubled mind?
To Eli's harsh, unfeeling word,
With gentleness she made reply,
Her sorrow told with many a sigh,
Yet conscious that her prayer was heard.
She longed that in her arms should lie
A tender babe to love and train,
A son to gladly give again
For service to the Lord Most High.
And God remembered; Samuel came,
An answer from the Lord was given,
Samuel, a very gift from heaven
And, "Asked of God," his lovely name.
Loving and long was her embrace
Of that dear child of many prayers,
And swallowed up were Hannah's cares
In praises to the God of Grace.
Then ask of God, O praying one,
Your Father knows, your Father cares,
Delighteth in His children's prayers,
Clothed in the merit of His Son.
What if the answer be deferred,
Be sure He knoweth what is best,
And wisely, timely, faith's request
Will granted be, for He hath heard.

1 Corinthians 15. 55. We should translate "O death" in BOTH questions: the Holy Spirit purposely changes the words of Hosea 13. 14. May we not reverently see the reason?—Believers' souls NO LONGER go to Hades (Phil. 1. 23, cf. Heb. 2. 15, "transfer" Old Testament saints) but "death" (for the BODY, cf. Ps. 6. 5) is not yet laid aside ("Then"). 57, "But" the practical blessing is possible now, in the Holy Spirit's power (Rom. 6. 11). Hence the exhortation of 58, Leading on AT ONCE to the simple "DE-TAIL" of 16. 1 (a wondrous lesson: giving to the Lord is no small matter: it is a precious privilege).

"HEBREW."

It is a joy to ponder everything in Scripture, and therefore we welcome questions (as regarding this word), and seek, as God enables, to answer. But the fulness of Scripture is far beyond our limited knowledge. This word comes 34 times in the Old Testament, first concerning Abraham, in Genesis 14. 13. It **may** be linked with Eber (Gen. 11. 15), or suggest "passing over" from Mesopotamia. The name is specially used of any of Israel, contrasted with the nations (Gen. 39, 14, Ex. 1. 19, 2. 11, 21. 2, Deut. 15. 12, 1 Sam. 4. 6, 9, 29. 3, Jon. 1. 9). Joseph appears to use the expression "land of the Hebrews" in faith (Gen. 40. 15).^{*} If men employed the name oppositely or even contemptuously (1 Sam. 13. 9, 14. 11), God emphasized thereby His possession of His people ("The Lord God of the Hebrews," Ex. 3. 18, 5. 3, 7. 16, 9. 1, 13, 10. 3-6 times). There is no suggestion of one tribe (Phil. 3. 5), or of restricting the word to those of Israel who walked in a pilgrim-like condition. Believers now are said to be blessed **with believing Abraham** (Gal. 3. 9), and apparently are called the Israel of God (Gal. 6. 16), but not "Hebrews," though the types of the earlier Scriptures apply to many names, and, if in Christ Jesus, we have "passed from death unto life."

^{*} See Acts 7. 5, cf. Genesis 50. 25.

"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. TEMPTATION.**

1. Holy Testing (Gen. 22. 1, 18).
2. A Solemn Contrast (Jas. 1. 13, 14).
3. The Lord Jesus, and the Temptations of Satan (Matt. 4. 1, Heb. 2. 18).
4. Believers and Responsibility.
 - (a) Yielding. (b) Absence of Holy Horror.
 - (c) Running into Danger.
5. Thoughts on 1 Corinthians 10. 13.
6. Tempting God (Ps. 78. 18, 41. 56, Acts 15. 10).

10th. AN OUTLINE OF THE EPISTLE TO THE HEBREWS.

1. The Beginning and the Ending.
2. Christ in His Deity and Humanity and Finished Work.

3. Christ Contrasted. "Better."

4. The Shadow and the Substance.

5. Boldness to Enter into the Holiest, and "Unto Him without the Camp."

17th. **QUESTIONS.** These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.

24th. THE FIRST DAY IN THE OLD TESTAMENT.

1. Genesis 1. 3-6.
2. In Coming out from Egypt, and the Manna (Ex. 17).
3. In Leviticus 23:—The Day after the Sabbath (Lev. 23. 11-16).
4. Typical and Spiritual Lessons for our Hearts' Need.

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.

"Pray ye therefore." Matthew 9. 38.

1. For revival of love's humiliation, and humility before our Heavenly Father in any of us who have known His Name for years.
2. For willing separation from the world's fashions by believing men and women, and that this may not be irksome, nor the mention of it irritating to those who claim to be Christ's. And that families may not be trained for the world, through compromising fear, or attention to success.
3. For the Lord's people undergoing strain or persecution in Russia, etc.
4. For lands that we often forget, e.g., Lapland, the Italian-speaking districts of Switzerland, Turkestan, Swaziland, Guatemala.
5. For God's gracious guidance and help as to this monthly, and accompanying witness in meetings, journeys, tracts, correspondence,—that all may be increasingly within His will, and that each co-worker may experience the humbling and empowering direction of the Holy Spirit. Specially would we mention the witness to foreign seamen.
"That God in all things may be glorified through Jesus Christ, to Whom be praise and dominion for ever and ever. Amen." 1 Peter 4. 11.

"Rejoice with Me; for I have found My sheep which was lost." Luke 15. 6.

"Ye are they which have continued with Me in My temptations." Luke 22. 28.

"Could ye not watch with Me one hour?"

Matthew 26. 40.

"Come with Me from Lebanon . . . Thou hast ravished My heart" Song 4. 8, 9.

"If I wash thee not, thou hast no part with Me." John 13. 8.

"Father, I will that they also whom Thou hast given Me be with Me where I am." John 17. 24.

THE CHILDREN'S COLUMNS.

"Wilt Thou be made Whole?"

A QUESTION of the greatest importance. Yet if you and I do not feel ill, it sounds very strange. Ah, the first one who was asked was ill indeed. We are troubled if unwell for a few days, but for thirty-eight long, weary years he had been "without strength." Day after day the utter weakness had lasted, month after month, year after year, and no deliverance arrived. He had hoped against hope; but there seemed no remedy for him. He was lying, with many others, not in a hospital, but in porches round about a pool. It was a pitiable sight. Blind men were there, and those who were lame. Others had shrivelled up hands, and so forth. For what were they all waiting? Each hoped that he might step down first when the waters of the pool were moved, and troubled, and thus be healed, in God's providence and mercy. But how could the lame men go quickly enough: and how would the blind see which way to go: and how could this poor, helpless sufferer get strength to do anything swiftly for himself? It was a pitiable sight, and his was a pitiable case.

But now the words sounded on his ears, "Wilt thou be made whole?" What should he answer? He felt he would explain that his need was a "**man**" to put him into the pool. He knew of no other hope, and he had nobody! His own strength was too small, and there was no man to fill the gap.

But had not the Lord Jesus come to seek and to save that which was **lost**? And thus with His own might of love, He turned altogether from all the man's fears and words, and said, "Rise." And the man rose. He also said, "Take up thy bed," and the man took up his bed. He had added, "Walk," and so the man walked. There was a wondrously linked display of His grace and power, and then of obedience to Himself.

Now you may be far from thirty-eight years old, and I do not know how old that man was before those sad years started. But age counts for nothing. We are **all** sinners, and young and old alike need a Saviour from the worst illness in the world. All are without strength, but all do not feel their need. The world is as sad a place as the porches around the pool of Bethesda:—sin has spoilt the world. But He Who came to deal with that man's need is able to deal with others to-day. And if your heart cries out, "I do wish He would

deal with my great need," we rejoice to reply, "He is ready."

This poor man was without strength, and the apostle could say, "When we were yet **without strength**, in due time Christ **died** for the ungodly" (Rom. 5. 6). He knew he was without strength. Do you? Yet he still looked to himself for something. Hence he was brought to see that self was not worth trusting. That is an all-important lesson. The holy law of God rightly said, "This do, and thou shalt live," yet I am not to use those words to look to myself, but to realize my utter need. They show me I cannot get "life" before God by any of my own efforts. The pool may also bring before us God's providence. Many trust in this for salvation. But God never meant providence, and His kindness in nature, to save a sinner. He directs me to Christ alone. Alas, multitudes imagine that the gospel is like this pool, and that if we do our part God does the rest. But such a hope does not meet the need of one who sees that his "part" would not be good before God. How different is the gospel of Christ which comes to the troubled sinner **just where he is**, even as Christ came to this helpless man.

He could not understand the question. As we have seen, he still looked to a **man**, and many are still trusting to somebody else to-day. But the Lord Jesus cast all the vain props away. Did the man feel his need, and long to "become whole"? Then there was a word of mercy to him. And if you too feel lost, and desire God's work alone, you are just the one to whom the word of Christ is a message of love and power. "Let him that is athirst come, and whosoever will, let him take the water of life freely" (Rev. 22. 17) is a similar welcome. There is nothing to do, nothing to pay. But most do not like to own they are lost. Yet there is no other hope. The Lord Jesus spoke a word of living power. How changed everything was. The man did not say, "I **cannot** rise." Grace is Almighty. We remember Acts 3. 7, "Immediately his feet and ankle bones received strength."

No man was needed, no pool. Christ was enough. And so is it to-day. He has died that He may be enough! And He saves a great number. We do not read of any more at Bethesda seeking the blessing, but our hearts long that many may seek Him to-day. And what was the result then? The man obeyed. He took up his bed and walked. And the result of salvation is to be obedient to-day. And Christ's added words show that as sin is

at the root of all trouble in the world, God's people are to hate sin (John 5. 14).

And what about you? For some years at least you have been ill with a sad disease. No one can heal you. Do you feel your need? What is your answer to the question, "Wilt thou be made whole?" If your heart cries out for the Lord Jesus because of His death on Calvary, and if you feel the **guilt**, as well as the disease, of your sin you are welcome to trust Him to-day. He is as near as He was to the man at Bethesda, in the precious gospel of His grace.

Beside the pool the helpless, hopeless lay,
Despair crushed hope, 'mid waiting day by day.
For thirty-eight long years had one been ill,
Naught could he do, no friend his need could fill.
But "Wilt thou be made whole?"—the words were clear.

What could they mean? The Saviour had drawn near.

No need of pool, of man, of strength or aid:
He spake—the hopeless one was healthy made.

And so to-day:—Christ saves the sinner still
However weak, however lost and ill.
His work is finished, and His work is free!
The troubled sinner whispers, "E'en for me?"

Yes, e'en for thee, for such He came to die.
No longer on thyself, or men, rely:
Trust Him alone, and then, saved by His grace,
Obey His voice, until you see His face.

Abundant Grace—Redounding Thanksgiving. 2 Corinthians 4. 15.

A Few Words with Young Believers and Older Ones Too.

THE context is full of real "trials" and "suffering,"* but God's servant rejoiced amid all. Grace is the root of joy. Not only are the words from the **same** root in the language of the New Testament, but the experiences are blessedly related.

It is important to see God's emphasis on grace **abounding**. Elsewhere we find "the **exceeding riches** of His grace," and "the grace of our Lord was **exceeding abundant**," and again, "Out of His **fulness** have all we received, and grace for grace." God's grace is a mighty stream. When we see something of our own unworthiness, aye and guilt, we **marvel** at God's grace. And "He giveth **more** grace" (Jas. 4. 6)—there is always "grace to help in time of need" (Heb. 4. 16), and "grace sufficient" (2 Cor. 12. 9), for "God is able to make all grace abound" (2 Cor. 9. 8), since He is "the God of all grace" (1 Pet. 5. 10). Thus, dear fellow believer, you have no cause to be disheartened, or downcast by "circumstances." They are not so near as the Lord is.

And now the thought is impressed—"What shall I render unto the Lord for all His benefits toward me?" (Ps. 116. 12). Thanksgiving is a precious daily privilege. Hence we read of redounding thanksgiving. And the word implies an **overflowing**. Grace still causes praise to overflow. There is to be a fulness, a spontaneousness, a holy going beyond merely ordinary expressions. The child of God is to be **delighted** with grace, and praise is to be **exuberant**. Have we enough thanksgiving? If we had more, there would not be **room** for grumbling, and many other things which hinder us spiritually. A new song should be in our mouth, and all that is within us should bless God's holy Name. Is that so?

And we have the thanksgiving of **many**. The Holy Spirit emphasizes the same thought in 2 Corinthians 1. 11. We remember the words, "**Rejoice with Me**" of Luke 15. 6. It is a good thing to give thanks together (Ps. 34. 2, 3). Praise meetings are not common enough (2 Chron. 20. 26). Believers are members one of another, and grace to one should be the thanksgiving of others. If "one member be honoured, all the members **rejoice with it**" (1 Cor. 12. 26) is true in our physical body. Is this practised spiritually? This attitude (adds 2 Cor. 4. 15) is "to the glory of God" (a—precious life motto as in 1 Cor. 10. 31). Surely, dear young believers, we have robbed ourselves and others of much when we have not given thanks (1 Thess. 5. 18), and, sadder still, we have not brought glory to our gracious God. But let praise be our very characteristic.

*Remarkably the name "Jesus" comes here more often than usually in the Epistles, without a title, the Holy Spirit emphasizing thus His life of humiliation and strain. The thoughtful believer will always reverently avoid **addressing** Him as "Jesus," without the title "Lord," and will be careful in hymns and conversation and preaching as to the mode of **speaking about** Him, in these irreverent days. In general, the epistles suggest a title, or its equivalent.

TALKS ABOUT PRESENT DAY NEEDS.

Willingness to be Thought Strange for Christ's Sake.

"**THEY** think it strange" (1 Pet. 4. 4). The child of God can hardly expect to be regarded by this world as "one of themselves." The humble child of God would not wish this friendship (Jas. 4. 4). He (or she) would be troubled if such were the case. If the difference between a saved soul and an unsaved is the difference between life and death, and between light and darkness (and God says it is), there should be a striking contrast of standpoint, attitude, wishes, and every-

thing. The Lord Jesus repeated many words in John 17, but not many sentences, yet He saw fit to repeat, "They are not of the world, even as I am not of the world" (verses 14, 16), and in the previous conversational address He said, "If ye were of the world, the world would love his own" (John 15. 19). If any one is in Christ, there is a new creation. Is it so or not? If we accept this Divine description we expect a remarkable change in manner of life. The daily walk is the test, more than an occasional conference or even a weekly meeting. And as a result the believer may expect to be misunderstood. "The natural man receiveth not the things of the Spirit of God" (1 Cor. 2. 14). If we walk in the Spirit we shall appear strange to those who are in the flesh and know Him not (1 Cor. 2. 15). The Lord Jesus put it plainly when He said, "If they have called the master of the house Beelzebub, how much more shall they call them of His household?" (Matt. 10. 25). Are we of His household or not? He was despised and rejected of men: do we expect to be exalted and honoured? The aim of the enemy is to blind the men of this age, and he seeks to deceive the Lord's people as well. But are we prevailed on by his fair speeches, as to gaining men by meeting them half way? Surely our eyes have been open to see that Scripture knows nothing of this. The Lord Jesus was reproached (Rom. 15. 3), and His people are encouraged to go forth unto Him without the camp, bearing His reproach (Heb. 13. 13). Men will say to us, "Why cannot you still be with us?" The Holy Spirit has given us the answer, "The time past of our life may suffice" (1 Pet. 4. 3, Isa. 8. 12). We are no longer to do "the will of the Gentiles," but the acceptable will of God (Rom. 12. 2). The societies of this world are not for those who are "in Christ Jesus." Its politics, arrangements, and pleasures are out of place, and have become saddening and distasteful to the conscience of the one who loves the Lord.

But this part of separation, though precious, does not exhaust our privileges. The devil has refined temptations, and mixed them with as much apparent spirituality as he can put into them, to decoy those who own their Lord's Name. And we must be willing to be thought strange when we stand aloof from much that is verbally associated with the Name of Christ. Romanism hardly illustrates the point at issue, the evil is too glaring. But many who would rightly draw back from all identification therewith are willing to be in a "state-church," and to acknowledge as spiritual fathers (forgetting Matthew 23. 9), those who tolerate dis-

guised Romanism, yea, and those who deny the inspiration of Scripture. Many doubt the very truthfulness of Christ and yet remain in professedly Christian organizations, and some who honour His Name remain there too. Hence when separation for Christ's sake is consistently maintained, it is misunderstood. "They think it strange" not only applies to the openly unbelieving world: it is harder still to be misjudged and thought "too narrow" by those who profess His Name. But do we not love Him more than any "these" (John 21. 15)? If so, let us be very firm, yet equally humble. Pride of love is a most unlovely thing.

Strangers and pilgrims (1 Pet. 2. 11) are not to adorn themselves, or their houses, and settle down in this "present evil age." Yet if there is a readiness to avoid the fashions of this sinful world, brethren, and sisters more especially, will be misunderstood. And the temperament of the latter is probably the more quickly wounded by the hints and glances of others. It is not natural to rejoice when counted worthy to suffer shame for His Name. (Acts 5. 41), but it should be. We are all inclined to fear what others say, especially when they are others we know and love. But is Christ to be first or second? Many children of God have yielded as to changing fashions, not willingly or without heart concern at first, but with a gradual self-persuasion that we must not be too peculiar, and the flicker of a holy conscience has been allowed to die out in this matter, and the Holy Spirit, grieved, has not compelled obedience, the Lord Jesus does not seek forced service. 'Tis, "If ye love Me, keep My commandments." Christ must be First, or we grieve the Holy Spirit. Likeness to the world in its present fashions is a disgrace, yet workers and missionaries, who urge holiness, are engulfed, and many are irritated when these things are mentioned. Everthing shows an unhealthy condition, and the Holy Spirit must be more grieved than we realize.

Many believers thought the apostle strange when he did not adopt human methods of man-pleasing. But he continued, having obtained help of God. And so should God's people to-day (1 Cor. 11. 1). Look at his seeming failure, and rejection in the latter epistles. The trials may be real on this account, but the chapter which says "They think it strange" adds "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, 13). The trials are not for ever: the glory is! And God is Faithful to-day. And faith believes Him, and reposes in His faithfulness. A willingness

to obey the Lord with humble graciousness of manner, and to leave results with Him is a great need to-day. Shall we not trust God for grace to seek to please Him thus?

"All that are in the Graves shall hear His Voice."

MARVELLOUS words, and they are true. "The Scripture cannot be broken." The Lord Jesus Christ has all authority. People sometimes speak of death to-day, and may talk of what is after death, but how little we hear of **resurrection**. Yet resurrection is a fact, and there are two resurrections. The Lord Jesus Christ has said so, and His words will never pass away. It is important to know the truth: it is dangerous to believe a lie, however attractive it may be. Some of the cleverest books in the world are rank poison, and many are deceived.

The resurrection of the Lord Jesus is a glorious part in history. He Who was over all and Who came down to earth, taking upon Himself the form of a Servant, and giving His life a ransom for many, has been raised from the dead. It was not possible that He, the perfectly Righteous One, should be **held** by death. And because He lives, His people live also (John 14. 19), and they **shall** be in the likeness of His resurrection. It is a wonderful prospect.

But who are His people? They are not of any particular nation, or age, or position in life. Among them are those who have great abilities, but also those who are not able to write their own names. Among them are aged men and young children as well. Jews and Gentiles, by earthly birth, are alike found among the redeemed people of the Lord Jesus. They have been born again, they have seen something of their sinfulness before God, and have simply trusted in the Lord Jesus and His finished work for them on Calvary. **Such** will hear the shout of command, and rise up to meet Him in the air when He comes again (1 Thess. 4. 13-18). In the words of the chapter before us (John 5), **such** have "passed from death unto life" (24). Their sins have been forgiven them, and they have been made the righteousness of God (marvellous words, 2 Cor. 5. 21)—in Christ.

But not all have this experience. Some do not know the Lord Jesus Christ. They cannot say their sins are forgiven. These sins have not been a **burden** to them, and they have never fled for refuge to the glorious hope set before us (Heb. 6. 18). They may be religious, but they cannot claim to have been "born

again" (John 3. 3). Yet such also must hear the voice of the Son of God one day. If the heart does not hear His message of mercy now, His voice will soon summon to judgment. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good to the resurrection of life; and they that have done evil unto the resurrection of judgment" (John 5. 28, 29). And this judgment is not, as some have said, a probation or a blessing. It is the opposite of life and glory. It brings condemnation to the sinner. How can the Lord Jesus justify those who are not "in Him"? There is no righteousness outside.

"All that are in the graves." It matters not where they died. A royal tomb and a peasant's tomb will alike be opened. Those buried in state, and those whose bodies were hastily covered with earth on the battle field, and those who found but a watery grave, must all stand before God. Death is not the end. There must be resurrection! "**All** that are in the graves shall hear His voice."

And as we have seen, there are two classes in the resurrection, and only two. A thousand years will separate the first resurrection and that which follows the kingdom of Christ on this earth (Rev. 20. 5). But the waiting of a thousand years will not hinder. All must be raised. "Blessed and holy is he that hath part in the **first** resurrection." But we read of no blessedness and holiness as to the rest of the dead. And you, dear reader, if you died to-night, in which company would you be found? Would others be able to say truthfully of you and me, "They are better off, resting now, and soon to have their bodies raised up, to be with Christ in glory when He comes back"? Or would such be compelled to say with bated breath, "They were respectable and so forth, but we could never find out what their hope for eternity really was: we never had any proof that they heard the voice of the Son of God in their lifetime and believed into Him"? And there is no salvation after death (2 Cor. 6. 2, Heb. 9. 27).

Earnestly therefore would we sound forth the precious invitation of mercy—"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat;" "Seek ye the Lord while He may be found, call ye upon Him while He is near" (Isa. 55. 1, 6). Is this an invitation to you, or not, dear reader? You **must** hear Christ's voice one day: but the blessedness is if you hear Him **TO-DAY**.

Suggested Daily Readings.

"IF THE LORD WILL":—NOVEMBER, 1931.

Day	READING		LEARNING	
	Genesis	Romans	1. Cor.	Psalms
1	28. 16-29. 14	16. 1-16	2, 1	81, 82
2	29. 15-35	16. 17-27	2	83
3	30. 1-21	1 Cor. 1. 1-13	3	84
4	30. 22-43	1. 14-31	4	85
5	31. 1-16	2. 1-16	5	86
6	31. 17-35	3. 1-11	6	87
7	31. 36-55	3. 12-23	7	88
8	32. 1-20	4. 1-21	8	89, 90
9	32. 21-32	5. 1-13	9	91
10	33. 1-20	6. 1-20	10	92
11	34. 1-17	7. 1-23	11	93
12	34. 18-31	7. 24-40	12	94
13	35. 1-15	8. 1-13	13	95
14	35. 16-29	9. 1-14	14	96
15	36. 1-43	9. 15-27	15, 16	97, 98
16	37. 1-14	10. 1-17	Gen. 40. 7	99
17	37. 15-36	10. 18-33	8	100
18	38. 1-30	11. 1-16	9, 10	101
19	39. 1-20	11. 17-34	11	102
20	39. 21-40. 8	12. 1-18	12, 13	103
21	40. 9-23	12. 19-31	14	104
22	41. 1-13	13. 1-13	15	105, 106
23	41. 14-32	14. 1-15	1 Cor. 15. 50	107
24	41. 33-45	14. 16-28	51	108
25	41. 46-57	14. 29-40	52 ³	109
26	42. 1-20	15. 1-19	53	110
27	42. 21-38	15. 20-34	54	111
28	43. 1-14	15. 35-50	55, 56	112
29	43. 15-34	15. 51-16. 9	57	113, 114
30	44. 1-17	16. 10-24	58	115

Notes on Memorized Verses.**1 CORINTHIANS 2. 1-18.**

1, Reads from 1. 31. "Excellency," i.e., with a manner suggesting a superior position, or proclaiming great personal cleverness: the contrasted simplicity and willingness to "repeat" remind of Jonah's appointed message, and John's: are we too "dignified" to say the same simple words again and again? Reputation of SOME kind is dearer to us all than we realize. 2, "For I did not determine," as if at some other time even he had so failed. "Jesus Christ," a PERSONAL message (so Col. 1. 28):—"and HIM crucified": many preach Christ as a Teacher, and Reformer; this is vain. 3, "Strengthlessness" (cf. 2 Cor. 3. 5); 12. 9): as soon as we think we are "something" there is utter failure. Holy fear (Phil. 2. 12; Isa. 66. 2). 4, Speech in private, as well as preaching in public. "Enticing," "persuasive" (Col. 2. 4): we must not seek to please men (Gal. 1. 10). Observe "not . . . but" in this epistle. Much 20th century "faith" stands in the wisdom of men, i.e., it may be orthodox, but only mental. One can make converts by argument and eloquence, but they are not BORN again. When we use human methods, we have human results—great before men, it may be, but nothing before God (see 1. 22, 23): God's ways are not popular. 6, There is a true wisdom (1. 25): man is entirely contrasted with God (Luke 16.

15). 7, "A mystery" not hidden from all, for God unveils in grace (Matt. 11. 25, 16. 17, Col. 1. 26). 7, 8, World—rather "age": God's striking view of this "present evil age" (Gal. 1. 4) is impressive: Israel's "rulers" (Acts 13. 27, same word) were of this age (contrast Rev. 1. 5). "It" is in italics: they knew HIM not (Acts 13. 27 again helps us, Matt. 16. 7 is contrasted—omit italics there also). "The Lord of the glory," impressive after "our glory" (see John 17. 22, 24). 9, "Entered," lit.: "come UP on": how graciously the message has "come DOWN into" the believer's heart: not evolution, but revelation: all is by grace: "That love Him" (cf. Rom. 8. 28, Jas. 1. 12; 2. 15): O that we may love Him more! 10, 11, Observe the stress on the reality, and personality, and Deity of the Holy Spirit through this parallel. "The deep things of God"—a unique expression: Revelation 2. 24 contains the exact opposite. 12, "No one . . . but," cf. John 3. 32, 33. "That," cf. John 17. 3: 1 John 5. 20. 12, 13, Know, speak (cf. 2 Cor. 4. 13). 13, A claim to VERBAL inspiration. Comparing and interpreting—a wondrous fullness of meaning. 14, "But," the natural man rejects the verbally inspired words of God. "For": he makes HIMSELF the judge, "foolishness TO HIM": how often this is illustrated. 15, The contrast of a believer is a great one (John 3. 8). Do we expect this? If we were once darkness but are now light in the Lord, what manner of persons we should be. Observe here the natural man, the "carnal" (3. 1), and the spiritual.

GENESIS 40. 7-15.

7, Kindly, personal interest: not unimportant (cf. the uncomplaining and concerned little maid of 2 Kings 5). 8, Joseph's firm faith in God (cf. Dan. 2. 27, 28). 10, The Vine here brings blessing:—the fruit GOD gave: contrast the one who was condemned—he had "THE WORK OF A BAKER" (17 marg.): do we stand before God by the gift of the precious blood of Christ, the True Vine, or seek to stand by our own works?—all Scripture is suggestive, the more so as these two (cf. the two thieves) picture two classes to-day. 14, "Think on me"—"yet did not the chief butler remember Joseph, but forgot him" (40. 23), "I do remember my faults this day" (41). Our beloved Lord is not, as Joseph, still in humiliation, but we would think on Him, and remember Him in His appointed ways (the chief butler had the fruit of the Vine, and yet forgot). 15, The Greater than Joseph had done nothing amiss (Luke 23. 41), but for the transgression of others, and their doings, was He willingly smitten. Types are full of parallels and contrasts, and all exalt the Lord Jesus.

1 CORINTHIANS 15. 50-54.

50, How many remarkable "cannots" set aside the boasting of men (cf. John 3. 3. Rom. 8. 8). "A mystery," realized only by God's people (1 Cor. 2. 7). "We all" (Isa. 53. 6, 2 Cor. 3. 18; 5. 10, etc.): no suggestion of a partial rapture, or of two parts of the first resurrection of Revelation 20. 4. 53, "Must," a precious certainty. 54, "Swallowed up," an important suggestion as to God's work when we receive "the redemption of the body" (the figure of the "seed" in earlier verses hints something added—our house from heaven something changed, and also a swallowing up, and removal of all that is not thus glorified).

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Thoughts from The Word of God

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Free.

A monthly, as God strengthens, guides, and enables, to glorify His Name, to show His love, to help His people on the path of loving obedience, that those redeemed by the blood of Christ may walk in the Spirit.

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

"Thy righteousness also, O God, is very high, Who hath done great things: O God, who is like unto Thee!"

Psalm 71. 19.
"The Lord hath done great things for us; whereof we are glad."

Psalm 126. 3.
"For Thy word's sake, and according to Thine own heart, hast Thou done all these great things, to make Thy servant know them."

2 Samuel 7. 21.
"God went to redeem for a people to Himself, and to make Him a Name, and to do for you great things."

2 Samuel 7. 23.
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.

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"He That is mighty hath done to me great things; and holy is His Name." Luke 1. 49.

"Consider how great things He hath done for you." 1 Samuel 12. 24.

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

"Go home to thy friends, and tell them how great things the Lord hath done for thee." Mark 5. 19.

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

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 Forest Hill and Camberwell, etc., some Wednesdays.

Words of Introduction.

AND so we are privileged to tell of our precious Saviour, we who might well have been suffering under His judgment. Grace has abounded, and we can tell what He has done for our souls. These pages are a little testimony for Him. The glory of a man, the glory of a society, the glory of a system—how empty all would be, and worse. But the glory of Christ: ah, here is the absolute contrast. And thus, in the Name of the Lord Jesus, these pages go forth, and forward, to tell of Him, to mention His love, to speak of His commandments, and to attract His people's devotedness to Him, His will, and His coming again. God the Father has said "Hear ye Him," and God the Holy Spirit delights to glorify Christ (John 16. 14).

"NOTHING AMISS" ("Out of place")

Luke 23. 41.

"Nothing amiss,"—no word, nor even thought
Was out of place.
Our perfect Lord the Father's will e'er sought,
Before His face.

And yet, He died, ah, why, we ask, was this?—
'Twas all in love,
That we whose life was death, and all amiss,
Might live above.

"Nothing amiss," the dying thief confessed,
The Saviour found,
And we, all guilty too, are likewise blest,—
His praise to sound.

Words of Encouragement.

What wondrous power there is in "It is finished." We think of His gracious commands and exhortations, e.g., "Weep not," "fear not," "Go and sin no more," and "Follow Me"—so often repeated. And in John 19. 30 we have His climax utterance, rich with grace, assurance and encouragement. In the Greek the Holy Spirit gives us **only one word**, but how much it contains. The work of Christ was in entire contrast with the works of men. We remember their proud plan at Babel, but—"They left off to build the city."

"Finished" is the glorious testimony of our adorable Redeemer, and therein we behold the certainty of fruit, even the finished salvation of His elect. The law's demands have been satisfied, the types have been fulfilled, and withal infinitely outshone by the Antitype. Everything in His work was perfect and complete: none can find a flaw and none undo what He has accomplished. Every attempt of Satan or man to hinder the carrying through of the covenant must be laid low.

We rejoice in our Lord's triumph, and seem to hear not only the declaration of a fact but the victorious tone of His own joy, in the word as He sounded it forth with a loud voice. Ah, what it meant to Him to be no longer bearing **wrath**, but to have purchased His beloved people for ever.

"That . . . shutteth his eyes from seeing evil."
Isaiah 33. 15.

"Turn away mine eyes from beholding vanity."
Psalm 119. 37.

"He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse." Proverbs 28. 27.

THESE precious verses search our hearts. How we feel our need for grace in the use of the eyes, even as the Lord Jesus reminds us in Matthew 5. It is so easy to look at evil: it is so easy to have curiosity, or semi-unconscious attraction to that which is not of God. Surely we desire to help "one another" on the path of victory, by referring to these practical things, if we are children of God. Advertisements of every kind are the devil's attempt, more markedly in this land, let it be noted with sorrow and shame than in foreign countries as Germany or France. And many of us, owning Christ's Name, little realize how low we often sink, through our lack of growing love to Him. But flagrant iniquity is not the **ONLY** peril:

all covetousness is idolatry, and we may look at the things that are seen, not wrong in themselves in a way that hinders a holy concern for the things that are not seen. The enemy desires us to find something instead of Christ. The tree of knowledge of good and evil was not ugly, and the expression "the lust of the eyes" (1 John 2. 16), though needful to humble us, does not in the Greek imply a limitation to that which is lustful.

The closed eye to outward sin is not sufficient: it is possible to shut one's eyes to froward things (Prov. 16. 30). The negative is never sufficient: our hearts cry out for the remainder of Psalm 119. 37. also, "Quicken Thou me in Thy way."

And let us seek grace to have opened eyes to be a blessing. The parallel with Proverbs 28. 27 is 24. 11, 12, "If thou forbear to deliver them that are drawn unto death . . . if thou sayest, Behold, we knew it not." Apply the passage as to earthly sorrows and real poverty by all means, but forget not those who are ready to be slain, dying in spiritual darkness in the regions beyond also. We dare not plead, "Behold, we **KNEW** it not," even though we cannot **PHYSICALLY** see other lands. The message of the Lord Jesus is before us, and that is clear, and His people should be concerned as to "all nations." While one writes such words the consciousness of personal need, forgetfulness and failure rightly, yet humbly, asserts itself. The wondrous love of the Lord Jesus makes us ashamed. O for a closed eye to earthly success and human attractions, and for His standpoint as to souls, and a heart set on His will to-day.

Simplicity is very beautiful. A child accepts a promise. To a child a hope is a reality, And have we not exceeding great and precious promises? And is not that "blessed Hope" to transform our lives? The interpretation of centuries of a worldly Christendom are a chain about our life to make us unreal, until we go into the Sanctuary. God desires His children to trust Him. I do not mean that we are to be presumptuous, or to plead for faith in His promises while we excuse breaking His precepts. I do not mean that we are to misapply His words, and claim promises addressed to others. The appointed life is to have a deep thoughtfulness of love, but the heart is to be a child's heart and the buoyancy is not to be driven away by the burden of "disappointment." To a child of God, God is, and God is First and Central and Loving and Present.

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.

"O Lord, I beseech Thee, let now Thine ear be attentive to the prayer of Thy servant, and to the prayer of Thy servants, who desire to fear Thy Name." Nehemiah 1. 11.

1. For reviving among God's own people, with godly confession and repentance.
2. For love without compromise, and separation without pride or merely outward obedience among the beloved children of God, in the power of the Holy Spirit.
3. For believers without employment, who feel the Lord has something to teach in the trial, and desire the fellowship of prayer of other believers that His loving will may be loved, and His lesson learnt.
4. For lands that we often overlook—Luxembourg, Hungary, Malta, Persia, Liberia, Guatemala, Haiti, Chile.
5. For God's gracious work through these pages, and associated service unto Him, that there may be a quiet responsiveness to Him of all workers, and a simple dependence on Him throughout, that the witness by means of the printed page, among saved and unsaved, in this land and others, may have the fragrance of Christ, and not be in our own strength, or according to our own will, but in the Holy Spirit's guidance.

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

"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:

1st. RESURRECTION.

1. Miracles in the Old Testament.
2. The Young Man at Nain. Jairus' Daughter. Lazarus.
3. The Resurrection of the Lord Jesus.
4. "Many Bodies of the Saints . . . Arose" (Matt. 27. 52).
5. The Preaching of the Resurrection (Acts 4. 2, 5. 20).
6. Some Thoughts on Baptism.
7. "The Power of His Resurrection" (Phil. 3. 10).
8. "Raised in Glory" (1 Cor. 15. 42), "Like unto His Glorious Body" (Phil. 3. 20, 21).
9. The Resurrection of the Unsaved.

8th. THE LEVITES.

1. God's Choice (Numbers 3). Thoughts on Genesis 49. 7. Ex. 32. 28.
2. Privileges and Responsibilities (Num. 18, &c.).

3. Different Spheres of the Three Families.
4. Some Well Known Servants of God Among them.
5. "The Sons of Korah"; and the Ministry of Song.
6. Scriptural Parallels.
7. The Levites in the Future.

- 15th. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.

22nd. OLD TESTAMENT SAINTS.

1. God's Testimony concerning His Beloved People in Bygone Days (Heb. 11, &c.).
2. Their Knowledge of the Lord and His Ways (Ps. 103. 7), John 8. 56, 1 Pet. 1. 12).
3. Death and what it Meant to Them. Where Are They Now? (Heb. 2. 15, 12. 23).
4. Their Relation to the Work of the Lord Jesus, to Believers to-day, to the Kingdom of Heaven, to the First Resurrection, &c. (Heb. 9. 15, Gal. 3. 9, Rom. 11. 17, Gal. 4. 1, Matt. 8. 11, Heb. 11. 39, 40, Hos. 3. 5, Eph. 1. 10, &c.).

29th. GOD WILLING, TO BE ANNOUNCED LATER.

Poems to help Christian Experience.—10.

"MY SPIRIT HATH REJOICED IN GOD MY SAVIOUR." Luke 1. 47.

My blessed Saviour healeth
All my diseases:
In tender love He dealeth—
Love never ceases.
My glorious Lord, and yet He died for me,
Bearing my many sins upon the tree.
My soul, by grace made willing,
That Saviour chooseth;
His Spirit now instilling
His truth, diffuseth
Within my heart the fragrance of His Name.
To-day, as yesterday, and e'er the Same.
Alone He is my Treasure
In highest heaven;
According to that measure
All grace is given.
He lives for aye, my Advocate above,
And for me intercedes. What wondrous love!
Over His own He yearneth,
Each one He knoweth;
And quickly He returneth!
His word foreshoweth
A day of gladness and triumphant grace
When I shall see my Saviour face to face.
And now my Lord expecteth
A glad obeying,—
Even as He directeth,
Without delaying:—
Now let me ev'ry power for Him employ,
Then enter in the gladness of His joy.

"IF THE LORD WILL." Gatherings during the "Holidays," as usual, unto the glory of God, for Praise, Confession of Sin, and prayerful Bible Study. December 25th and 26th, at 61, Upton Lane (3 and 7). Particulars gladly sent, also Literature against the Observance of "Christmas" by Christians.

THE CHILDREN'S COLUMN.

"A Little Maid."*

2 Kings 5. 2.

A LITTLE maiden had been taken prisoner, taken away from her home and friends. Possibly you say, "What a shame!" And it is sad, sadder even than you realize, that people should be willing to kill, or hurt others, and make the hearts of many sorrowful. But the ROOT of all the trouble is deep down in EVERY heart, including yours: it is sin. Wars are only one fruit of the tree, for this tree has many branches. And not only great men but little people SIN, and "the wages of sin is death."

The little girl had been taken far off, but I am glad to tell you that she was not unkindly treated. Some have been made slaves, and then have suffered much. How grateful you ought to be for a home, and for all the love your parents have shown to you. I have seen boys and girls who are ungrateful. Some seem to think "home" is only a place where they get food, clothing and shelter: they are so selfish that they never return loving thoughtfulness to those who love them. They grieve their dear parents' hearts, and are quite unconcerned about it. I hope many who read these lines are not like this. Every boy and girl ought to be thankful to God for "home."

If troubles came, I wonder how you would meet them. If you were cruelly snatched away from your loved ones, would you fret and feel angry against those who were unkind? It seems that this little maid knew to Whom to turn in her trouble. She thought much of the power of God, and heart-knowledge of Him is the only real comfort. And so she had a concern for others. A boy or girl may say, "I am little; what can I do?" Ah, love finds out a way of blessing to others, and very beautifully this little girl was the means whereby her master was healed of leprosy—and this healing was a type, or picture, of SALVATION. It is still more precious if we can bring any to the Lord Jesus Christ Himself. But we must know Him ourselves first. And this thought may well remind us all that there is a worse slavery than that of an Israelite maiden in Syria: the worst slavery is sin, and the only freedom is by the death of the Lord Jesus. When we come to Him in faith there is a real "liberty to the captives" (Isa. 61. 1): Satan remains no longer

* The companion-message "There is a Lad Here" has been reprinted, and is available.

the master. Have you had this experience? Have you trusted in the Lord Jesus for salvation? If not, what is the hindrance? You need Him, do you not? We all need Him MUCH, and need Him TO-DAY.

But to return. The little maiden was not angry with her captors; instead of this, she desired God's blessing for them. Her faith in God was very simple. No lepers had been healed in Israel just at this time (Luke 4. 27), but she was quite sure that if her master went to God's prophet he would be healed. And so she said to her mistress, "O that my master were with the prophet that is in Samaria! for he would recover him of his leprosy" (2 Kings 5. 3). Was not that an unselfish thought? Many would have almost said, "He deserves to have leprosy," or "O that I were back in Samaria."

Leprosy is a horrible picture of sin: it gradually eats away the body. Ah, boys and girls, you have no idea how ugly and dangerous sin really is. But Elisha (whose name means "GOD IS SAVIOUR") speaks to us of the gracious Saviour, Who was God, and Who became Man; and the washing in Jordan seven times reminds us that the Lord Jesus went under the waves of judgment that sinners might believe in Him and be saved, and then live with a new life to please Him. Can you say, "Christ is my Saviour," or must you say, "I do not know"?

If you are among those who are saved, you too will desire that others too may be saved. It was not much that the little girl did, but her simple words were not forgotten by those who heard, and God has never forgotten them, and the story of Naaman's healing that has so often helped in preaching the gospel, was brought about through God's use of "a little maid"—I must describe her in this way, for I do not know her name! But that does not matter, provided that our names are in the Lamb's Book of Life, and that He says, "I have called thee by thy name; thou art Mine" (Isa. 43. 1).

I like the thought too that she WAITED on Naaman's wife. In the Hebrew language it is, "She was to the face of Naaman's wife," and we think of Psalm 123. 2, and the way in which God's people, even little ones, can wait on Him with the eye of faith toward Him. He says, "I will guide thee with Mine eye" (Ps. 32. 8, 9). When we are saved by the precious blood of Christ, we delight to look to Him and His word for everything. A Christian has such a changed life, and so I

would ask once more, Is this life yours? If you cannot truthfully say "Yes," I am thankful to be able still to tell you that God's salvation is free to boys and girls, who feel their sins as a burden, and who hate these sins, and desire His deliverance, even to-day.

A little maid far from her home was brought,
Yet blessing for her captors gladly sought;
Like Joseph she remembered God, and He
Answered her faith, and set her master free.

Her master was a leper! Who could cure?
Could not God's prophet? She of this was sure.
And thus the precious record gives us joy,—
For God can use the youngest girl or boy.

But first we need Himself to know and love:—
We all are lepers. Cleansing from above,
Because Christ died, is first each sinner's need,
Then would we others to our Saviour lead.

And can you say—"Yes, He has welcomed me,
I felt my burden, and He has set me free"?
If not, a sinner NOW these words may hear—
"Seek ye the Lord, and call while He is near."

In Christ we find salvation, by God's grace,
Faith sees God's glory in His lovely face,
And rests on Him Who died, and THEN can bring
Others to Him, His praise for aye to sing.

"Enoch Walked With God."

A Few Words with Young Believers and Older Ones Too.

WONDROUS words,—and God repeats them (Gen. 5. 22, 24), and approves the explanation of them by the delightful statement "He pleased God" (Heb. 11. 5). God is so great, and men are so small. But this is not theory, it is a fact: "Enoch walked with God." By nature all are children of wrath and walk according to the course of this world. Yet this is not an imagination, but a reality. "Enoch walked with God," and "he had this testimony, that he pleased God."

What can be compared unto such a privilege? The glories of earth are insignificant, and not worthy to be compared. They fade, they become a burden, they show to their possessor the emptiness that they do not reveal to him who seeks them. But "Enoch walked with God." And is it not possible for us to walk with God? Again let it be impressed on the heart and mind, that Enoch is not a hero of a human story, nor was he of a different race from ourselves. A real man, a child of Adam, by birth, **but** "he walked with God." And the grace of God that made this possible for Enoch can make the same experience ours. And the writer writes, and the believing reader reads with this desire: is it not so? The sufficiency is in God, the only hindrance is in self.

The context intensifies the thought. "Adam lived . . . and he died," "Seth lived . . . and Seth lived . . . and he died," "Enos lived . . . and Enos lived . . . and he died"—and so forth. And in the midst of this solemn "cemetery chapter"—though it speaks of mercy in preserving the promised line for the Messiah to be born—in the midst of this repeated refrain "He lived, and he died," we have one who experienced something beyond physical life (Ps. 63. 3) and then who had a contrast with physical death: "He was not, for **God** took him." The emphasis is on God in both contexts—and God is strikingly left out of the chapter after Adam's sin, except (a) in these verses, and (b) when faith owned the Lord's judgment and the Lord's way of giving "rest" in the birth of the second one of whom we read that he "walked with God" (Gen. 5. 29, 6. 9).

And the wider context impresses the beauty of grace, and of Enoch's experience the more strikingly. The Holy Spirit reminds us that he was "the seventh from Adam" (Jude 14), not only to allude to the symbolism of numbers but to emphasize the contrast with the other "seventh" in chapter 4, and the climax which was the reverse of walking with God (4. 19-24). How different are the words of Lamech and Enoch (recorded in Jude 14, 15), and Lamech's son provides, in Hebrew numeration by letters, the number 42, with its hint of Antichrist (Rev. 13. 5), a number that enters into the name of Nimrod (294—7x42). And the after-context shows men's way was against God's way, and corrupt in the earth, and the earth full of violence. There is the fellowship with evil angels (Jude 6. 7), and nothing of walking with God in the sad picture of Genesis 6. 4, 5. 12. God saw, God looked upon the earth, but how graciously He looked to Enoch (Isa. 66. 2) and "Enoch walked with God."

It is of the deepest importance to notice that though the name "God" occurs about 60 times earlier, this is the first use with **the article**. The idiom is not English, but in the precious forcefulness of the inspired Hebrew it calls attention to God not only on His character but His personality, and thus beautifully sets forth that **personal knowledge** of God which is here marked out for the first time. Thanks be unto God, not the last time; it is **still** possible to walk with Him.

The child is to know the Father, the disciple is to learn, the servant is to serve: every name is precious to a believer.

The Right Attitude.

THESE words may seem, at first, vague, and they are wide and comprehensive, but I think the prayerful believer will soon find various definite personal applications, as he waits upon God, and that is the object of these pages. We do not aim at an exhaustive study, but seek God's glory in the realization of principles which will be used to meet each one's need in varied circumstances. Right **actions** are important, but sometimes we spoil that which is beautiful by a wrong motive, manner or attitude. If, for example, I abstain from unkind words but am proud of my self-control, what is the spiritual profit? If I seek to deal with error, but deal with it self-confidently, harshly, and without a concern for God's glory, can I dare to say I am pleasing God?

Scripture lays a stress on a man's **ways** (Prov. 16. 7): we are encouraged to **adorn** God's doctrine (Tit. 2. 10). 1 Corinthians 13 is introduced by the word "way" (12. 31), and after bringing before us **actions** which are "great" and yet worthless (verses 1-3), it unveils godly **characteristics** which may seem small, but yet are precious unto the Lord. It is the same in such passages as Ephesians 4, "I . . . beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long suffering forbearing one another in love" (verses 1-3). Observe the stress on **attitude**. These are not merely abstract terms: the Holy Spirit indicates the **manner** that is acceptable unto the Lord. Pharisees of old stood praying, but they sought an earthly reward, and their life was out of harmony with their prayers and thus there was nothing for the Lord's joy. But if we have the prayer of the upright, it is His delight! He beholds the condition, and the "inwards" (Ps. 51. 6, with Lev. 1. 9).

"How" is a deeply important, though little, word. "Take heed therefore **how** ye hear" (Luke 8. 18). "Take heed **what** ye hear" (Mark 4. 24) has a somewhat different aspect, and both need emphasis. If we are in a right **condition**, and, secondly, hear what God has appointed, there will be fruit in our lives. The Lord "**beheld** how the people cast money into the treasury" (Mark 12. 41), and He still beholds not only **what** we do, but **how** we do it. There was a blessed work of God at Thessalonica, and we read, "**How** ye turned to God from idols" (1 Thess. 1. 9). The **manner** of the change impressed those around. Everything was evidently a work of God. And the testimony of Paul and his fellow helpers there had a **characteristic** which was full of power,

"**what manner** of entering in we had unto you." Hence the encouragement, "**How** ye ought to walk and to please God" (1 Thess. 4. 1). At all times this is no small matter we find another "how" in Colossians 4. 6, "Let your speech be alway with grace, seasoned with salt, that ye may know **how** ye ought to answer every man." A correct answer, a forceful answer, yet without grace, may be harmful: "all salt" is not God's will, though "salt is good." "**Seasoned with salt**" implies there is **something else**. It is easy to gain a temporary victory by human skill, but to leave a wound that festers. Let us learn "**how** to answer."

Particularly do we need to be careful if we seek to be separate from various things which dishonour the Name of the Lord. Every act of unworldliness makes the world more critical, and our defects of manner will soon undo the testimony. Many a believer has sought to "stand outside" the customs of men, but the enemy has inoculated with pride, and the flesh has been ready to receive his suggestions, or a fellow believer's errors have been pointed out, and there has been the reverse of gentle washing of one another's feet. There has been no water and (may we not add?) no soap, no towel. Instead, a knife or a hard brush may have been used. Are we surprised we have **aggravated the sin**? All bitterness is to be put away. I am not pleading for weakness, but for gentleness. Let us consider ourselves, lest we also have been tempted (Gal. 6. 1). Let us not provoke (Gal. 5. 26) except to love and good works (Heb. 10. 24). Ephesians 6. 4 indicates that even in the home where there is appointed **authority**, beloved parents need to be careful as to their manner. **Compromise is not the remedy**: many would escape the difficulty, by surrendering their responsibility, but this is not the solution of the Holy Spirit. Rather, we need grace to illustrate the manner that pleases God. Nor can this manner be "put on": it is the fruit of an attitude within which pleases Him. As we behold sin, do we merely regard it technically, or do we **feel** saddened? Is obedience merely a legal action to us, or do we love to rejoice the heart of Him Whom we obey, and are we delighted when others please Him? The **attitude within** will affect the **expression without**, though even when we really love Him, we need grace lest grains of dust clog the precious machinery of the human life, and lest dross interferes with the gold, or lest any action begun in the Spirit becomes spoilt by mixed motives, and lest a distressing impatience should intrude, to our surprise and grief. We are ever in need of grace, and grace is ever ready for the needy (Heb. 4. 16).

"The Door was Shut."

Matthew 25. 10.

NOT at first, and not at once. The door was open at the outset, and some went in. But it was not kept open indefinitely. At last, when others did not come, it was shut. Do we realize all that this means? A general Divine principle is before us. The ark too had at first an open door. No one was hindered from entering. But the time came when that door was shut, and then the distinction was made. There were some inside, there were many outside. Education and social position decided nothing. Relationship to God's way of salvation meant everything. Those shut inside had no personal experience of the blessed deliverance.

On one occasion the Lord Jesus was asked, "Are there few that be saved?" He had no answer to please curiosity, but said, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able, when once the Master of the house is risen up, and hath shut to the door" (Luke 13, 24, 25). It is a solemn thought that he shuts the door HIMSELF. He Who said, "Come unto Me" shuts the door! He Who welcomed the poor, maimed, halt and blind is the One Who locks that entrance, and, moreover, He it is Who refuses to open it again. This is the more startling. "Ye begin to stand without and to knock at the door, saying, Lord, Lord, open to us." All natural tendencies would expect a yielding, and that the door would be flung open once more. But it is not so. Instead of this, we have solemn words, "I know you not whence ye are." And it is exactly the same in Matthew 25. "Universalism" is against this Divine principle, but universalism is thus shown to be a caricature of the gospel of Christ.

Sentiment always imagines a larger hope, and unbelief to-day presumes on God's indulgence to-morrow. But it is vain. There is a wondrous freeness in the gospel and its invitation, and a hearty welcome to guilty sinners now. But a human theory, which broadens, and denies hell and judgment to come, is a cruel and lying counterfeit of the gospel of the grace of God. Noah could not open the door when it was shut, and God will not go back from His words. Men are deluding one another, and cruelly holding out a vain hope. It is sinful to lie in any case, but how mani-

festly wicked it is to lead men to trust in a lie, to their eternal misery. There are those who say, "Peace, peace, when there is no peace" (Jer. 6. 14), and they lead others to hope that they will confirm the word (Ezek. 13. 6), but they have no power so to do. Beware of blind leaders of the blind (Matt. 15. 14). Both will fall into the ditch.

The foolish virgins of Matthew 25 are not open sinners. But this is the startling characteristic of Christ's testimony. Who is the man cast out into outer darkness? The one without a wedding garment. We read of no great crime. Who are those to whom the Lord Jesus says, "Depart from Me, ye cursed, into everlasting fire"? Those who showed no love to His strangers—strangers in the world, but whom He calls His "brethren." **MAN HAS SHIFTED THE CENTRE OF SIN.** He has viewed it merely as a visible iniquity against a fellow creature: he has ignored God. Hence crimes are condemned, when they touch the goods of another, but sin is condoned if its attack is more definitely upon God. Murder is judged, unbelief is excused. The whole attitude is criminal. And guilt that has immediate effect is punished, but a man can poison the minds of others, can put iniquity before their eyes, can lead their souls to hell—and remain unpunished, yea, win the world's esteem. "An original thinker," "A great writer"—and so forth. "Unpunished," did I say?—Ah, not for ever. We only see parts of God's ways. He may be silent now, but He will not keep silence, and the **LOVED AND CHERISHED GUILT** of a careless world will prove the eternal downfall of those who have vainly said, "I shall have peace." "The door was shut" is no mere scene in a drama: the day of judgment is no mere imagination of a poet. "God will bring every work into judgment."

Knowing the fear of the Lord, we persuade men. If there were no gospel, earth, with all its "progress," would be but a prison of intoxicated men, under a death sentence, but seeking to be merry by temporary expedients. But there **IS** a gospel, and in that gospel the Lord Jesus proclaims liberty to the captives (Isa. 61. 1). When "the door was shut" some were **INSIDE**, and, thanks be unto God, there is still a precious "**INSIDE**." The Lord Jesus is the Way and the Truth and the Life, and every sinner who begins to see sin, **AS GOD SEES IT**, is invited to begin to behold Christ **AS GOD THE FATHER BEHOLDS HIM**.

Suggested Daily Readings.

"IF THE LORD WILL":—DECEMBER, 1931.

Day	READING		LEARNING	
	Genesis	2 Corinthians	2 Cor.	Psalms
1	44-18-34	1. 1-11	3, 3	116
2	45-1-15	1. 12-24	4, 5	117
3	45-16-28	2. 1-17	6	118
4	46-1-19	3. 1-18	7, 8	119
5	46-20-34	4. 1-18	9	120
6	47-1-17	5. 1-10	10	121, 122
7	47-18-31	5. 11-21	11	123
8	48-1-14	6. 1-18	12, 13	124
9	48-15-49-7	7. 1-16	14	125
10	49-8-21	8. 1-12	15	126
11	49-22-33	8. 13-24	16	127
12	50-1-13	9. 1-15	17	128
13	50-14-26	10. 1-18	18	129, 130
14	Ex. 1. 1-22	11. 1-15	Ex. 3. 1	131
15	2. 1-14	11. 16-33	2	132
16	2. 15-25	12. 1-11	3	133
17	3. 1-10	12. 12-21	4	134
18	3. 11-22	13. 1-14	5	135
19	4. 1-17	Gal. 1. 1-12	6	136
20	4. 18-31	1. 13-24	7	137, 138
21	5. 1-14	2. 1-13	8	139
22	5. 15-6. 1	2. 14-3. 4	9	140
23	6. 2-13	3. 5-20	10	141
24	6. 14-30	3. 21-4. 11	11	142
25	7. 1-13	4. 12-31	12	143
26	7. 14-25	5. 1-11	13	144
27	8. 1-15	5. 12-26	14	145, 146
28	8. 16-32	6. 1-18	15	147
29	9. 1-12	Eph. 1. 1-12	16	148
30	9. 13-26	1. 13-2. 3	17	149
31	9. 27-10. 6	2. 4-22	18	150

Notes on Memorized Verses.**2 CORINTHIANS 3. 3-18.**

3, As a letter shows authorship, and gives a message, so are believers to show their Lord's work, and to make manifest His will to "all men." But the Holy Spirit often combines precious thoughts hence we have the further aspect of inner responsiveness to Him ("fleshy" not "fleshly"; cf. the work of grace within in 4. 4, 6). Moreover, the Lord deigns to use instruments, hence "ministered by us." There is much to search our hearts here. 4, Cf. Galatians 5. 10, 1 Thessalonians 4. 8, 9, Hebrews 6. 9. 6, Able, sufficient,—reads on from verse 5: observe a sense of unworthiness **first**, but not blotting out the glorious work of our enabling Lord. "The letter killeth": the common (mis)interpretation, as "the literal meaning" of Scripture, (used, alas, against verbal inspiration, and against simple obedience alike), is both sinful and impossible. The "letter" here, as in Romans 2. 29, 7. 6 is contrasted with the **Spirit**. Who could dare to say that this signifies "the non-literal meaning gives life?" Rather we behold the two covenants (see verses 7 and 8 for proof, cf. Rom. 4. 15, Gal. 4. 24). That which was on tables of

stone was holy, yet it brought death, because all are unholy, but the new covenant is life-giving, because of Christ's death, with the law written in the hearts (Jer. 31. 33). This fits the context, but we may ask, "Why is this subject introduced?" Doubtless the apostle's joy in the gospel ever caused a readiness to speak thus, but beyond this we may see his affection to the Corinthians (2. 4) and his desire to emphasize why he had confidence (3. 4, 12), and thus a wish to use the marvellous grace of God as a lever to stir them up. The spiritual conditions were very uncertain at Corinth: hence, even as to the Colossians, he emphasized Christ, and His glories, as the great Antidote. 9, A wondrous contrast: the gospel ministers righteousness to the unrighteous. 13, The glory of the law was external as well as temporary, the gospel is internal (4. 6), as well as unending. The veil was on Moses: there was always a barrier under law: and we see that when the dispensation changed the veil remained, though **transferred** to the heart (3. 15). But in the gospel the veil is not upon the Saviour (4. 4, 6) nor appointed for the believer (3. 18): behold the gracious intimacy! 16, A personal blessing, but may we not take this as a prophecy (Rom. 11. 26)?—All blessings are linked with turning to the Lord. 17, The Lord is identified with the gospel: He is the New Covenant (Isa. 42. 6): every "it" would fail without Himself. This verse further refutes the idea that "spirit" means a non-literal interpretation—a theory which leads to the sad vagaries of Swedenborgianism, &c., as well as rejection of the Lord's commands. "Liberty," "freedom" (cf. Rom. 8. 1, Gal. 5. 1). 18, How blessed the open, unveiled face and the glory of the Lord. (How many times does glory come in this context?—May this verse be our experience).

EXODUS 3. 1-18.

1, God trains His servants in the background: little things are blessed, if done unto Him. 2, The Lord met him in the midst of daily work, ordinary work. The remarkable stress on "the Angel of the Lord," and yet "God called unto him out of the midst of the bush," and "I am come down," must impress believers. And parallel passages (e.g. Judges 6) emphasize this. There is not room for two contrasted Persons, yet a created angel cannot be, or become, the Lord, but the Lord can become a Messenger (Angel). Compare Isaiah 48, 16. Israel cannot deal with such passages, but those who know the Lord Jesus have the key (cf. Prov. 8. 31, Mic. 5. 2), still further illustrated in verse 14, "I will be that which I will be" (almost "I will become"), a **prophecy** of incarnation, even as the humble bush, with the Lord in the midst, was a **type**. 3, It is important to see the quick change from curiosity to reverence. 7, Grace shines out. 11, After the stress on the Lord's "I," we have His servant's "I" of felt weakness: then the Lord introduces the precious word "with" (12). 12, The token is granted after faith has obeyed. 15, The Lord's Name and Memorial linked (note Ps. 45. 17). 16, "I have surely visited," the word "visit" twice, cf. repeated words of verses 4. 7. 17, "I have said": God's promise is enough. "A land flowing," (cf. Num. 20. 11, Song 5. 1, John 6. 11, 12): the Lord delights to satisfy His beloved people.

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