

Thoughts from The Word of God

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Free.

"The same Lord over all is rich unto all that call upon Him: for whosoever shall call upon the Name of the Lord shall be saved." Romans 10. 12, 13.

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

"To them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the Name of Jesus Christ our Lord, both theirs and ours." 1 Corinthians 1. 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, to exalt the Name of the Lord Jesus Christ, and therefore issued by God's grace, as He enables. The testimony is not with excellency of speech, or words which man's wisdom teacheth. Our desire is to keep humbly and definitely to the words of the Living God, and the path He has lovingly marked out.

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Correspondence
Concerning the Will
of GOD welcome.

"Let every one that nameth the Name of Christ depart from iniquity . . . follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart."

2 Timothy 2. 19, 22.

"Call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me."

Psalms 50. 15.

"He shall call upon Me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him."

Psalms 91. 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, Grmdy St., Poplar, London, E.14, Tues.: 8.15. Also Bible Meetings in Forest Hill and Camberwell, etc., some Wednesdays.

The Glory of the Lord Jesus.

Not what I know of Thee, but what Thou art
Provides assurance for my wistful heart;
Thou, Thou art All in all, and all hast wrought,
Apart from Thee I should remain but nought.

'Tis not my faith in Thee that gives me grace,
But 'tis Thy love that gave me faith's embrace,
And now a living faith can cling, and rest,
Thou art the Same:—I am completely blest.

Not what I did for Thee, or e'er can do,
Could win me merit in Thy holy view:
'Tis all Thy gift that I Thy merits bear,
For aye redeemed, Thy glory soon to share.

But though my knowledge and my faith ne'er add
To Thy salvation, yet my heart is glad
As more of Thee, and of Thy love I know,
And in Thy will and path would joy to go.

'Tis not my faith that wrought, or earned and won,
But faith delights in what Thyself hast done:
Thy work, the ground of hope, becomes my joy
When Thy commandments are my loved employ.

Thou art the Cause of all, Thy work the root,
And faith's experience is the precious fruit:
Assurance and delight are given still
As faith's obedience dwells within Thy will.

Words of Encouragement.

"GRACE DID MUCH MORE ABOUND" It is delightful to see the fulness of grace. We find the Holy Spirit's use of various words to impress this upon our hearts. Thus we have "the exceeding riches of His grace" (Eph. 2. 7) and "He giveth more grace" (Jas. 4. 6). "The God of *all* grace is able to make *all* grace abound" (1 Pet. 5. 10; 2 Cor. 9. 8), and when we receive "grace for grace," it is out of Christ's fulness (John 1. 16). The blackness of sin is before us in the Holy Scriptures. God never excuses sin. It is that abominable thing which He hates. And sin *abounds*. But we behold superabounding grace, saving out from all nations, by the precious blood of Christ,—even reigning grace, as the next verse sets forth (Rom. 5. 21). Surely we can trust God for *to-day* as well as for *eternity*, for our bodies as well as for our souls. Faith is ever on the line of His revealed will, and then it is mighty. God will not fail.

"Jesus Christ the Same . . . to-day."

Hebrews 13. 8.

A Further Record of His Sufficiency, and Undeserved Enabling, in Gospel Witness. (1).

"OUR God . . . is able," said the three trustful friends of Daniel (3. 17). There is no lack on His side, and "no want to them that fear Him" (Ps. 34. 9). We could speak of many varied experiences, but never of varied grace. "He abideth Faithful." When the magazine was first cyclostyled, from August 1898, He often kept stencils from breaking (beyond expectation), and granted a speed far beyond the advertised rate. Is anything too **SMALL** for our Heavenly Father? When He called to the privilege of giving up selling the Monthly, and looking more simply to Him to supply every need, He proved Faithful every month. When war-time brought problems of paper, eight times the price, and more, He still sustained. When the printing increased, and leaflets became far more numerous, He did not leave, nor will He forsake. One marvels at His patience and tenderness, and that there has not been a fuller confidence in Himself. It is not childish to be childlike. God is not merely the "Supreme Being" to His people: He loves them with an **intimacy** of fatherly love, to awaken their love, and when He says, "Be careful for nothing,

but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God" (Phil. 4. 6), He means exactly what He says. The Holy Spirit has not written **one** word in Scripture that will let an obedient believer down. "Be not afraid, **only believe.**"

If any child of God should praise especially for grace abounding, surely it is the writer of these lines. Blessed with Christian parents, and early dedicated to the Lord and His service, the subject of many prayers, and brought in childhood to a knowledge of salvation, trained lovingly in the nurture and admonition of the Lord, he feels that if much is granted, much is rightly expected. And now, looking back over more than thirty years of editorial labour, it is a privilege to see the way the Lord has led (Deut. 8. 2), and the heart longs for a deeper experience of the next verse, "Man doth not live by bread alone, but **BY EVERY WORD THAT PROCEEDETH OUT OF THE MOUTH OF THE LORD DOT MAN LIVE.**" And the message written by beloved parents in their little one's Bible, yet further back, still has its living message, "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success" (Jos. 1. 8).

But I am not writing personal reminiscences, though this has been suggested, and it should ever be a joy to tell what He has done for one's soul (Ps. 66. 16). Nor can we forget that God's grace in His work is through personal, and withal imperfect, instruments. The glory is His, the failures are ours. I look back and remember my beloved father's ever loving help, and kindly, but firm, criticism, to maintain the fuller accuracy of the magazines. And now he has been over eight years with his Lord, and awaiting "that Day." I recall, too, my beloved mother's devoted energy, even amid physical weakness, and untiring co-operation in the background-despatch of envelopes and parcels. And she now has been more than a year "with Christ, which is far better." And I am left alone, yet not alone. Ah, not alone, and the Lord remains, and loving brethren and sisters in Christ seek to lighten the burden, and by prayer, and labour, to make His praise glorious. If the pages have a freshness, it is because of His love. They **should** be ever fresh, for there is no winter near the river of water of life, and a monthly messenger may well cherish the delightful prophetic words, "fruit every month" (Rev. 22. 2). And God is willing to enable this to-day.

But we need the anointing with fresh oil (Ps. 92. 10), and the abiding in Christ, and the

(1) Earlier leaflets, and booklets, telling a little of God's faithfulness, and His loving kindnesses, new every morning, in the growth of this service unto Him, gladly sent to any who rejoice to give thanks unto His Name.

dwelling of God with His people, to revive continually (Isa. 57. 15). And it is a joy that many bear up in regular prayer those who have the responsibility. I am surprised I do not please Him more, but I cannot withhold the grateful tribute to His sustaining love. Again I would say, "The glory is His, the faults are mine," and more fervent prayer is both needed and valued.

(If the Lord will, to be continued).

"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:

- 5th. THE JUDGMENT SEAT OF CHRIST.
 1. The Reality and the Realization (2 Cor. 5. 9, 10).
 2. The Time and Circumstances (1 Cor. 4. 5).
 3. The Joy of the Lord Jesus (Matt. 25. 21, 23).
 4. Reward to His Glory (1 Cor. 3. 14).
 5. Suffering Loss (1 Cor. 3. 15), with Thoughts on Galatians 6. 7, 8, 1 John 2. 28, etc.
 6. The Relation of Responsibility to Salvation by Grace.
 7. Helpful and Humbling Application.
- 12th. THE BELIEVER'S VARIOUS RELATIONSHIPS.
 1. Unto the Father, with thoughts on the Lordship of Christ, and the Indwelling of the Holy Spirit.
 2. In the Home (1 Tim. 3. 5, 5. 8).
 3. To the Brotherhood (1 Pet. 2. 17, 5. 9).
 4. To an Employer and Fellow Employees.
 5. To the Land where God has placed him (Rom. 13).
- 19th. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.
- 26th. THE GLORY OF THE LORD JESUS IN PHILIPPIANS 2.
 1. "The Form of God," "Equal with God."
 2. "The Form of a Servant," "The Likeness of Men."
 3. "Obedient unto Death, even the Death of the Cross."
 4. "Highly Exalted."
 5. "That Every Tongue should Confess that Jesus Christ is Lord."

A MISPRINT.

Thankful to God for His gracious preservation we feel a humbling call to more prayerfulness in the error which crept into the first paragraph of "The Door was Shut." "Those shut inside had no personal experience of the blessed deliverance," instead of "Those shut outside." We long that many may be changed from "outside" to "inside," by the grace of God, and the blood of the Lord Jesus, and that He will tenderly overrule this misprint, both in the magazine and in the leaflet.

Poems to help Christian Experience.—11.

"And now why tarriest thou? Arise and be baptised;—and wash away thy sins, calling on the Name of the Lord." Acts 22. 16.

And now! Why tarriest thou? Arise!
The scales are fallen from thine eyes;
Thou dost thy loving Saviour see,
Who gave His very life for thee.

The awful billows o'er Him rolled,
He suffered agonies untold;
Thy Saviour went to Calvary;
Because He dearly loved thee.

Be plunged beneath the waters now!
Obey His dear command, and thou
Shalt more its deeper meaning see,
Since taught by Him Who loveth thee.

And from the waters thou shalt rise,
To live to Him beyond the skies,
Who, though enthroned in majesty,
Is still the One Who loveth thee.

Thou may'st not know what lies before,
What testings strong, what trials sore,
Yet shalt thou have the victory
Through faith in Him Who loveth thee.

O serve Him then with grateful love,
And wait for Him, Who from above
Shall come, for thou shalt surely see
The face of Him Who loveth thee.

"But when they believed . . . they were baptised both men and women." Acts 8. 12.

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.

"There hath not failed one word of all His good promise." 1 Kings 8. 56.

1. For spiritual simplicity that takes God's word as it stands.
2. For a deeper sense of the greatness of God, and the wickedness of sin, and the fulness of salvation, that believers may be more separate from the world, and more consistent, in the enabling of the Holy Spirit.
3. For believers passing through heavy trials that they may trust in the Lord with all their heart, and not be discouraged but praiseful, and that love's sympathy, on the part of others, may not be variable, but with a holy memory, and reality.
4. For lands that we often overlook—Luxembourg, Czechoslovakia, Malay States, Rhodesia, Cuba, South Sea Islands.
5. For God's enabling in these publications, and associated service, that there may be love, faithfulness, tenderness, continuance, and expectation, with a holy motive, and willingness for trials, to His glory.

The Lord Jesus said:—

"Whatsoever ye shall ask the Father in My Name He will give it you." John 17. 23.

THE CHILDREN'S COLUMNS.

God's Reckoning.

"**N**ATURE" is wonderful. When we think of the glorious sun on the one hand, and the tiny shells, with their beautiful shapes and curves on the other hand, we see a little of the greatness of God. When we remember His provision of food for man and beast, and the large number of plants that He has made, we may well say that the eyes of all wait upon God, and He opens His hand and satisfies the desire of every living thing (Ps. 145. 16). No thoughtful person could imagine that all these marvellous works in nature came by chance, or by their own planning, unless Satan had blinded the eyes. "The heavens declare the glory of **God**, and the firmament showeth His handiwork" (Ps. 19. 1), and He has made to grow every tree, and arranged every herb "after its kind," showing something of His wisdom and bounty. The man who does not thank God **robs** Him. We ought to be grateful indeed. Many boys and girls take their daily food as if there was nothing wonderful in God's gift. He could take all away at once! But His tender mercies are still over all His works.

But when we begin to think of "these things" we become dazzled. We look on the stars. God brings out their host by number, and He calls them **all** by names (Isa. 40. 26). But **we** cannot count them: we cannot hope to count them. A telescope may show millions upon millions, but they are not all that exist. God alone can count the stars. And He uses this great number to give us a picture of His people (Gen. 15. 5). His precious words to Abraham not only remind us that God will multiply Israel, and they shall not be few (Jer. 30. 19, Hos. 1. 10), but also that He has a people no man can number from **all** nations (cf. Rev. 7. 9), blessed with believing Abraham, through the death of Christ.

It is a joy to know that He not only has the number but the names, and those names are written in the Lamb's Book of Life, and He loves each one with a personal love. The world understands nothing of this loving kindness, but God's children have no doubt regarding it. They have been brought into His family. And where are **you**? Are you still found among those outside, or have you too been brought in?

"The very hairs of your head are all numbered" (Matt. 10. 30, cf. Luke 21. 18). By such a simple, yet beautiful, statement the Lord Jesus encouraged His people. If there is any part of our body that we do not value it is "one hair." If there is anything as to which we are **all** quite different it is in the number of hairs. Our bones

may be alike, but not our hairs. We should never think of counting the hairs, but all these are included in God's reckoning. Even these are not by chance, and as soon as anyone becomes a believer, however young, he or she can see the refreshment of such a thought:—"What matter is too small for prayer? Nothing, if God has the very number of my hairs."

The heathen often made up sad imaginations of many gods, who quarrelled among themselves, and so forth. How different is the revelation of God alone, with all His power, and His purpose of love to save sinners out from a ruined world. Whenever we think about Him, we feel how little we could have found out by searching. But we can now know Him personally through the finished work of Christ on Calvary (Jer. 9. 23, 24, John 17. 3). And then our hearts will say, "How precious also are Thy thoughts unto me, O God! **how great is the sum of them!** If I should count them they are more in number than the sand: when I awake I am still with Thee" (Ps. 139, 17, 18). Ah, but He says, "I know the thoughts that I think toward you" (Jer. 29. 11). Although we fail to count, He does not fail, and He never forgets His love. It is so with His wonderful works. "Many, O Lord my God, are **Thy wonderful works** which Thou hast done, and Thy thoughts which are to usward: they **cannot be reckoned** up in order unto Thee: if I would declare and speak of them, they are more than can be numbered" (Ps. 40. 5). But He knows what He will do; everything is before Him.

In view of the greatness of God we may well stand in awe (Ps. 119. 161), and also begin an important counting. Moses wrote, "So teach us **to number** our days, that we may apply our hearts unto wisdom" (Ps. 90. 12). If we rightly see and feel that "to-day is the acceptable time," we shall not harden our hearts to-day (Heb. 3. 15). A very precious reckoning of another kind at once comes before us. This also is God's reckoning. The Lord Jesus was **numbered** with the transgressors (Isa. 53. 12) that poor, guilty sinners might come unto Him, and have His merits counted and reckoned to them, so that they become "the righteousness of God in Him" (Rom. 4. 5, 6, 2. Cor. 5. 21). The English word "impute" has this meaning. It is wonderful to have "**righteousness reckoned,**" before God's throne. No one can undo the work of the Lord Jesus Christ, and if we have come to God by Him, He will never cast us out, and no one else can do so. And if you have not come to Him yet, do you not feel your need of this wonderful Saviour to-day? Then come at once, and find that He is still more glad to welcome anxious sinners than they are to receive His

salvation—though their joy (when they have felt the burden of sin, and repented with heart-sorrow), is a heavenly gladness, and thus **very great**. What a glorious Gospel we have to declare!

God tells the number, and He names each star,
However great, and though from us afar,
He knows the number of His people's hairs,
And for their every need He gently cares.

The food He gives to all,—the ravens cry,
And God for birds and beasts makes full supply,
No sparrow falls unnoticed, though so small,
The tiniest shell shows glory, stamped on all.

But, in His love, He has done more than give
The earthly food by which His creatures live,
He gave His Son, and He for sinners died,
Christ's precious work is to His own applied.

Reckoned in Him, they are God's righteousness,
He counts them such, and ne'er will cease to bless,
And thus the gospel calls each burdened one
To find true rest in God's beloved Son.

"Make Me Thereof a Little Cake First."

1 Kings 17. 13.

ELIJAH went to Zarephath at God's command and representing Him. Hence when he asked for the cake, he asked in God's Name, and the beautiful and much needed lesson is—"Give to God first."

The world is in ruins, because this is quite forgotten. Selfishness rules. God is in the background. Men do not render unto Him, yet in the time of their trial they will cry unto Him. Such is the natural tendency. It shows how little confidence can be placed in emergency earnestness. Our REAL character comes out in the background details of regular life: "the common round" is the most searching investigation as to what we are. There is not so much danger of "veneer" in the background. "Make Me thereof a little cake first" speaks loudly to us as children of God. We think of rising in the morning. Do we exalt Him first? Do we remember His glory, and seek time for, and with, Him? And the question of our money comes in. We may say, "That does not touch me: I have nothing over." Here is the peril. It DOES touch you. Elijah did not ask one who had anything over. This is God's message for those working short time, or unemployed. The widow was in extremities, but it was in such circumstances that the words came, "A little cake FIRST." If she had been allowed to make it SECOND, there would have been no little cake at all. Some children of God may

be earnestly desirous of giving a fifth of their income to the Lord, WHEN they become better off, but they do not START with even a tenth when they are needy. "How can I?" they say, "I must have food, and I am resolved to avoid debt"—true, and "Your Father knoweth that ye have need of all these things: but SEEK YE FIRST THE KINGDOM OF GOD" (Matt. 6. 32, 33). They continue,—"Clothes cost money, and yet wear out, then there are the children's boots, and so forth." Beloved friends, you are waiting to give God what you have over. THAT is a fundamental mistake. The Divine principle, is, "Make Me first." It may be only a "little" cake, if you only have a handful of meal, but LET IT BE A CAKE. You are reversing God's order. Many will never have the cake to give unless they give it in faith. I know this sounds strange to those who have not yet trusted God in this way, and I feel my personal insufficiency to pass on the message, but I have no doubt as to the soundness of the principle. NOT with an attitude of experiment, NOT with the hesitation of alarm, but with the simplicity of child-like trust let there be glad love and response to the words "Make Me first." Then God can and will open windows, and show that "Prove Me now" (Mal. 3. 10) is not mere rhetoric. He is the living God, and loves to enable. Do not start to-morrow, but to-day. The Holy Spirit indwells believers that they may act constantly, and not only spasmodically, in simple faith. And then, after (it may be) increased trial at first, to purge out any bargaining attitude (Gen. 28. 22), the words will come true "Now shalt thou see what I will do" (Ex. 6. 1).

EXODUS 18. 11-18.

12, Observe the Lord's mercy to a murmuring people. 13, Evening and morning: so to Elijah, but how different his heart-condition (1 Kings 17. 6). 14, Small, small: Christ's humiliation twice emphasized. 15, A type of One at first Unknown. "This is the bread": the Hebrew and the Greek translation "bread" or "loaf" may help some who, at first, have a difficulty as to this word for unleavened loaves; how many problems we find if we hesitate to use words as God uses them. 16, "This" cf. the two-fold pointing out in Luke 22. 19, "This is," "This do," "Gather," "every man," "take": each word is helpful. "According to his eating" implies the importance of personal partaking spiritually: have we a spiritual appetite?—Head-knowledge of Christ is not enough. 18, How graciously God deals with our various temperaments, and attitudes; the Holy Spirit's application in 2 Corinthians 8. 15 is important: we must not always wait for His miracles, but show love to needy ones, whether needy in body or soul. "No lack" (Ps. 34. 9, John 6. 11): God is living.

TALKS ABOUT PRESENT DAY NEEDS.

Knowledge of Satan's Devices.**The Miracles of Christ.****Unmasking the Aim of the Enemy.**

IN the work of the Lord Jesus we behold perfection of action and perfection of man. He, Who knew what was in man, also knew fully the devices of Satan, and it is fitting that we should be on our guard by His forewarning, and 2 Corinthians 2. 11 illustrates this thought. It is evident that as Satan's travesties in Revelation show, by contrast, that which is the Truth, so the attempts of evil spirits to control men show the purpose of the prince of the power of the air (Eph. 2. 2), and the name "*unclean spirits*" not only reminds (cf. "*unclean beasts*") of separation from God but also of the hatred to God's standard of holiness however often they, as their prince, may be "transformed" into messengers of light in order to deceive.

Indeed the words of the Lord Jesus in Mark 1. 25, and His attitude in Luke 4. 41, would impress the way evil spirits disguise their enmity, by apparent confession of the truth. Remembering this, and Acts 16. 17, we need to be on our guard, and not to be deceived by fair speeches.

The language of Matthew 12. 43—45 is remarkable. We see the *unrealized* wish of the evil spirits for *rest*. How grateful we should be, we who have heard the invitation of Matthew 11. 28. We cannot emphasize too much the blessedness of rest, beyond all mere excitement and merriment. The spirits "*seek*" this by indwelling men. They desire to make a travesty of the indwelling of the Holy Spirit. Hence the stress on "*my house*" in verse 44. All mere passivity, and all willingness to be used by "*another*," without testing everything by God's written words, must lay one open to the gravest peril. The enemy's unseen agents are seeking men. Hence Christ's miracles are definite with regard to "*casting out*" the spirits, whose unwillingness to leave is thus indicated. Mark 9. 25, 26 must be viewed as most impressive. Observe how the spirit "*cried, and rent him sore.*" Notice furthermore, the added command, "*and enter no more into him.*" The wish of the evil spirit is thereby unveiled, and unmasked.

The strength of the enemy is shown in this context, and by the added words of verse 29: "*This kind can come forth by nothing but by prayer and fasting.*" Satan is no bare imagination, and his "*principalities*" are not mere card-

board soldiers. We *need* the whole armour of God. There is a wealth of meaning in the words "*He sighed, and saith unto him, Ephphatha*" (Mark 7. 34). We are impressed by the words "*over all the power of the enemy*" (Luke 10. 19), and again "*when a Stronger than he (the strong man) shall come upon him, and overcome him, He taketh from him all his armour wherein he trusted*" (Luke 11. 22). The devil oppresses mightily, and desires to bind the children of Abraham that they may not look up and praise (Luke 13. 11—16).

The miracle proposed by the devil in Matthew 4. 6 shows that he aims at the spectacular, with an apparent fulfilment of Scripture, and an apparent exaltation of faith. This point needs earnest meditation to-day. So many are quickly led astray when mighty works seem to be associated with Scripture, and an earnest warning seems needful against those arrangements which emphasize *part* of a verse, and take God's promises out of their context (see *Deut.* 13. 1—3).

It is worthy of notice that not all demons manifested themselves in the same way. The men across Jordan were exceeding fierce, but not all were similarly violent. Christ dealt *firmly* with the legion of evil powers as with all the spirits. In so doing He permitted the overturning of financial interests, and the innate selfishness of the human heart showed itself. The fact that the demons annoyed those who were against Christ is important. Some infer that Satan's care for his own house hinders these seeming disturbances of his own followers. But it is not so. We have already seen that the announcement as to "*the way of salvation*" did not make the woman less possessed by a demon. Everything must be tested by the written truth. The devil is an arch-deceiver, and his skill is far greater than most realize.

The climax "*miracles*" of the enemy may be noted in this connexion. So different from the miracles of Christ, they show his bitterness against the Son of God, and wicked desire to attract worship to himself, as the temptation in the wilderness made clear. Here is the goal that Satan has in view, and the bait in the garden is the bait for antichrist. How blessedly the miracles of Christ take all vain glory from man, but give redeemed ones the unspeakable privilege of glorifying Him. May this be our delight.

Truth is not merely precious in argument: it is food for the child of God.

"The Bed is Shorter and the Covering Narrower."

Isaiah 28. 20.

MEN to-day are attempting the impossible. Flushed with success in finding out a few of the hidden powers which God has embedded in nature, they vainly forget their limitations, and boast as if all nature were at their feet. True science knows better. Every step forward makes the outlook vaster, and enlarges the realization of comparative ignorance. The real scientist should be a humble man, and a reverent man. But, alas, the flush of seeming success is contagious, and it is easier to draw "inferences" than to wait, easier to guess than to be wise, and to boast than to be lowly.

The emphasis on "man," with the exclusion of God, is found in other paths of life as well. The twentieth century is preparing for "*the man*," but he will be "the man of sin." The One Who became Man, the only Mediator between God and men, the Man Christ Jesus (1 Tim. 2. 5) is left out of human calculations, but it will not always be so. He will yet come in His glory: and then?—

But, meanwhile, the heart of man is fully set in him to go on frowardly in a way that is not good, according to the thoughts which are vanity (Isa. 65. 2). "Our lips are our own," they say, "who is lord over us?" (Ps. 12. 4), and the tender words of Him over Whose lips grace was poured (Ps. 45. 2) are unheard, and the thoughts which are infinitely higher than men's thoughts are unheeded (Isa. 55. 7, 8). Men cry, "Peace, peace," but there is no peace (Jer. 6. 14); except in relation to Him of Whom His rejected people can say "He is our Peace" (Eph. 2. 14). The *same* words, indeed, sound forth from their lips:—"Peace, peace to him that is far off" (Isa. 57. 19), but the reason is vastly different in their case. One Who is able to create has created this message as the *fruit* of the lips, expressing the joy of hearts living with a new life. And everything is on "a sure foundation" which God has laid (Isa. 28. 16).

Yet the majority seem unmindful. "They *know not*, neither will they understand," and the majority love to have it so. They boast, "I shall have peace" (Deut. 29. 19), though they *know not* what a day may bring forth. Albeit when they look unto the earth there is nought but trouble and darkness (Isa. 8. 22), they dare to encourage one another (Isa. 41. 7, Ps. 64. 5), and say, "To-morrow shall be as this day, and much more abundant" (Isa. 56. 12).

But their hope is like the spider's web, and

their webs shall not become garments. Like the unseen servants of the enemy of souls, they are seeking rest and finding none, "for the bed is shorter than that a man can stretch himself on it." There is a deluding promise of liberty and rest, but everything is like a bubble. Earth's offers are attractive, but the fulfilment is disappointing. Reader, have you not found it so? If you have not, you have only to wait a little longer. But what if you wait too long, and wake up to find yourself—lost!

But it may be you turn aside awhile to reform yourself, and to practise religion. Even then you will utterly fall. "The covering is narrower than that" you can wrap yourself in it. You will yet have to look upon your good works, and your heart will sink, and your lips will say, "All is vanity and vexation of spirit." As the path of mirth leads to weariness, and the highway of success to disappointment, so the way of your own religiousness can only bring forth filthy rags. But is there no hope? Thank God, there is. Some have found a resting place that is not too short; there is a covering that is not too narrow. The Gospel of the grace of God, often unheard amid the din of man's shouting, has yet the still, small voice of mercy. If it is "a vexation only to understand the report" (Isa. 28. 19), concerning the ways of men: if men's hearts are "failing them for fear and for looking after those things which are coming on the earth" (Luke 21. 26), there *is* a glorious contrast. But "who hath believed *our* report? and to whom is the Arm of the Lord revealed?" (Isa. 53. 1). O that some may respond, even while they read these lines, for there is room to-day to rest in the finished work of Christ, and the robe of God's righteousness is not too narrow for a great number which no man can number. The troubled sinner can still flee for safety, and find a Hiding Place which no waters *shall* overflow (Isa. 28. 17), because the waters *have* overflowed the glorious Substitute, now the trustful soul can rest secure, for God says, as of old to Moses, "There is a place by Me and thou shalt stand upon a rock" (Ex. 33. 21). Still can the redeemed sing, "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" (Isa. 61. 10). The blood of Christ makes all the difference. Dear reader, is it *your* Resting place? Is *HE* *your* salvation? If not, *why* do you not seek Him and come to Him to-day? *Has He said He will refuse you?*

Suggested Daily Readings.

"IF THE LORD WILL":—JANUARY, 1932.

Day	READING		LEARNING	
	Exodus	Ephesians	Psalm 119	
1	10. 7-15	3. 1-12	Eph 3.14,15	151
2	10. 16-29	3. 13-4. 6	16	152
3	11. 1-10	4. 7-16	17	153, 154
4	12. 1-10	4. 17-32	18	155
5	12. 11-23	5. 1-16	19	156
6	12. 24-36	5. 17-33	20	157
7	12. 37-51	6. 1-13	21	158
8	13. 1-13	6. 14-24	Ex 16.11,12	159
9	13. 14-22	Phil. 1. 1-11	13	160
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17	18. 1-12	1. 18-29	9	169, 170
18	18. 13-27	2. 1-12	10, 11	171
19	19. 1-13	2. 13-23	12, 13	172
20	19. 14-25	3. 1-13	14, 15	173
21	20. 1-11	3. 14-25	16	174
22	20. 12-26	4. 1-18	Ex. 23. 7	175
23	21. 1-14	1 Thess. 1. 1-10	8	176
24	21. 15-32	2. 1-9	9	1, 2
25	21. 33-22. 6	2. 10-20	10	3
26	22. 7-24	3. 1-13	11	4
27	22. 25-23. 7	4. 1-18	12	5
28	23. 8-19	5. 1-11	13	6
29	23. 20-33	5. 12-28	14, 15	7
30	24. 1-18	2 Thess. 1. 1-12	16, 17	8
31	25. 1-17	2. 1-17	18	9, 10

Notes on Memorized Verses.

EPHESIANS 3. 14-21.

14, Looks back to "for this cause" in verse 1: a precious parenthesis: 2. 20 leads to worship. The unbent knee often shows an unbent heart (I do not refer to physical hindrance: our Father hears His suffering ones). 15, The word "all" or "every" is five times in this immediate context: all saints, all the fulness, all we ask, all ages (lit.: generations) a wondrous breadth of holy thought. If any render "every family," the thought is of miniatures representing the whole, even as the one loaf in every assembly (cf. 1 Cor. 12. 27): there can be no such "family" apart from the new birth. 16, "Riches" in Ephesians deeply impressive (1. 7, 18, 2. 4, 7, 3. 8). 17, How precious is faith with regard to this indwelling (John 14. 23, Col. 1. 27). 18, Faith and love together (Gal. 5. 6, 1 Thess. 1. 3, etc.). 18, Lack of love means lack of comprehending (Phil. 1. 9, Col. 1. 8-10): we can never love too much. 19, Love knows the love of Christ, but that love ever surpasses knowledge. "Filled, with a view to the fulness of God." 20, "Ask," but never be limited to your asking: "think," but never imagine you have thought all that God thinks in love to His people (Jer. 29. 11):

He exceeds all! 21, The object (1-6, Heb. 13. 21, 1 Pet 4. 11) "All generations of the age of ages": "world without end" is neither literal nor clear.

PHILIPPIANS 2. 5-16.

5, Inward likeness, an attitude to God's glory. 6, Being essentially: an emphasized contrast with Genesis 3. 5, Isaiah 14. 14, 2 Thessalonians 2. 4. 7, A beautiful stress on Christ's humiliation—"He emptied Himself" (but remained "Himself"), took a Servant's form, "having become" in the likeness of men as a Man. He became what He was not in the beginning: He was God (John 1. 1): He became Man (cf. John 1. 14). Then beyond His incarnation and life, we have His further condescension—"Humbled Himself," "obedient unto death." 8, The word "having become" is repeated, for essentially He was above "obedience." 9, This "exaltation" is no problem when we realize that He had really humbled Himself, and, further, that He had actually become "Man," having thenceforth two natures: hence He was in every way, able to receive this lifting up.* The Name of Jesus, not the "Name Jesus" (note "Lord" in 11, cf. Matt. 28. 19, see Isa. 42. 8). 12, The practical power of truth. Love is not eye-service. 14, Self-will and self-seeking spoil all, and suggest an entire contrast with Christ. 15, The two companies. 16, The Day of Christ always in faith's view (1. 6): is it with us?

* Leaflet gladly sent.

EXODUS 23. 7-18.

7, Lying is linked with killing: the only safety is to keep far off: an important principle. Surely "slaying" would be rare: why was this command given to the people generally?—The Holy Spirit shows that the law is spiritual, and deals with motives and tendencies of actions: a false witness was an incipient murderer: the relationship of sin to sin is not realized to-day (observe Rom. 14. 15, 20). 8, It is well to ponder these ancient regulations: whenever children of God think they have gone beyond them, they may employ high spiritual language coupled with a failure in moral standard, illustrated by bickerings and unsound business arrangements. We must grow up into Christ in all things. A "gift" is not only a bribe to a judge to pervert justice: partiality, because of advantage, is easier than we think. 9, "The heart of a stranger." Do we sympathize with "foreigners"?—Have we "the heart—of a stranger" with regard to the world's arrangements?—Note Deuteronomy 10. 18, 19. 11, Care for the poor not only at all times, but also by special arrangements and encouragements now and then, and observe often the gift of food rather than money, and an encouragement to labour—the food was not given to them cooked, etc. (Isa. 58. 7 shows we must not limit ourselves to one method, but God's principles are very precious). 13, Unexpected in the midst of other commands: surely this shows the importance of the tongue, and of being ever on guard (Ps. 141. 3). 15, We are often empty, and reduced, because we appear before the Lord empty: to wait to give to Him when we have enough or something over, is ruinous and wrong (see 1 Kings 17. 13). 18, How many mixtures and delays are forbidden by God.

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Thoughts from The Word of God

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Free.

A Monthly, issued as God enables, to set forth something of His wondrous lovingkindness, in the covenant of His peace, and to bring before His people different parts of His will which are often forgotten, that there may be more obedience and praise in the lives of all those who look for their soon coming Lord.

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

"We KNOW that all things work together for good to them that LOVE God, to them who are the CALLED according to His purpose. For whom He did foreknow, He also did predestinate to be CONFORMED TO THE IMAGE of His Son, that He might be the Firstborn among many brethren. Moreover, whom He did predestinate, them He also CALLED."

Romans 8. 28-30.

"The Lord is nigh unto all that call upon Him, to all that call upon Him in truth."

Psalms 145. 15.

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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"And Jabez called on the God of Israel, saying, O that Thou wouldest bless me indeed, and enlarge my coast, and that Thine hand might be with me, and that Thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested."

1 Chronicles 4. 10.

"Thou drewest near in the day that I called upon Thee: Thou saidst, Fear not."

Lamentations 3. 57.

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" 2 Timothy 2. 11-13.

AGAIN enabled by our gracious God, Who never fails, never forgets, never forsakes, we would send forth a messenger of His mercy and His truth. These are met together in the finished work of Christ, that they may be enjoyed, realized and made known in our daily life to the glory of God. Darkness covers the earth, and will cover it, until the Lord Jesus comes back. We cannot look to men, schemes, leagues, theories; but we can look to Him for daily grace to meet daily need, that a people may be drawn out of this lost world, delivered from this present evil age,—and why should they not be more manifestly united, in the gracious working of the Holy Spirit, to live in dependence on their Lord, following Him and His words, in separation from the ways of the world?

If 'twas with Christ we died, we joy to know
That we shall live with Him:—God tells us so.
His word is sure, and every "shall" of grace
Will bear faith's weight, and welcomes love's embrace.

If 'tis with Christ we bear the stress and strain,
We soon shall reign with Him,—He comes again!
The "if" is clear, our faith and zeal to try:
"If we deny Him, He will us deny."

"If we believe not," can we change His word?
Nay, He abideth faithful—are we stirred
To suffer with our Lord, and trust for all?
Believing saints on Him ne'er vainly call!

Words of Encouragement.

Why does the Holy Spirit use two "ABBA" languages? May we not reverently FATHER." say that this is to show us believers from Jew and Gentile are one in Christ? It is a precious thought. The wall of partition between us and God is removed, and the wall of partition between Jew and Gentile also. Nor are these thoughts unrelated, for Israel were "high," dispensationally, and were branches in their olive tree, but now that which has brought us near (altogether nearer than they could be dispensationally) has made evident the cutting off of the natural branches, and the making far off of those who are put out of their stewardship. Hence the line is not between the privileged Jew, in God's blessings, and the Gentile, but between the privileged believer, in union with Christ, and Jew and Gentile who believe not. Thanks be unto God, individually Jews and Gentiles are being saved to-day. And they are one in Christ, able to call God, "Father." Galatians 4. 6 tells us that the Spirit of God's Son cries thus, and Romans 8. 15 varies the wording, emphasizing that **we** cry; thereby showing that there is a wondrous birth from above, and children of God can enjoy the witness and leading and help (Rom. 8. 14, 16, 26) of the Holy Spirit. Do we live up to our privileges? Do we act toward our Father as we should, or is there a vague distance, an unchildlike uncertainty? Believers, possess your possessions.

If faith is apparently firm and dogmatic when trials are held back, and then hesitating when they arrive, it is natural rather than spiritual, albeit there may be grains of pure gold amid the dross. Oftentimes our confidence is not in God; but a restfulness because circumstances are less trying; and all the while we think our faith is being owned in this withholding of illness, etc., whereas our Heavenly Father may tenderly see that we are not yet strong enough to trust in harder surroundings.

"Jesus Christ the Same . . . to-day."

(Continued.)

The testimony has not been on popular lines. We have felt that the full inspiration of Scripture leads to a **desire** for the appointed unity of God's people, not only in His presence, but as a witness now, in the power of the Holy Spirit. We can never "agree to differ," to His glory. And though there should be gracious love to those who are not of one mind, and a deep humility as to personal limitations of knowledge, yet anything that appears definitely set forth by the Holy Spirit in

Scripture cannot be held lightly. Hence a stress on separation from the world's politics, and benefit societies, may offend some. A reminder that Christmas is against Christ, and without any Scripture warrant, may displease others. Some may repudiate the testimony as to Scriptural immersion of believers, and the Lord's Supper with unleavened symbols. And others may wish the pages did not refer to assemblies "according to the pattern," in which a "state-church," and great earthly denominations, can find no parallel. Yet others may refuse the pleading with believers to heed the Holy Spirit's call to unworldly and glad readiness for separation in matters such as smoking and fashions. Others again may disapprove the thought that a believer's love to enemies, and his patient waiting while Christ sits (Ps. 110. 1), call to a definite separation from all warfare. But the Lord should be first, and we hope that none can say there has been a proud, or ungracious, or unkind setting forth of that which our hearts believe. We have not sought to wound for wounding's sake. The path has not been easy, but our longing is that He may ever be glorified. And with the conviction of responsibility to declare what we believe His words set forth, we would seek no pedestal. Many who, it seems to us, grieve God's Holy Spirit in some of these matters, may love their Lord far more than we do, and we may grieve Him in other things. But we long for others to point these out, and not to be silent. Trusteeship of truth is not to be repudiated till we reach personal perfection. All these things should make our hearts pray for grace to grow up into Christ IN ALL THINGS.

And together with the testimony, and as the basis of the testimony, regarding a practical walk to please God, we rejoice that grace has been given to declare the precious realities of His electing love, and redemption by the blood of Christ alone. The Holy Spirit's quickening and indwelling must ever be emphasised, and He ever leads to a looking for "that Blessed Hope." And though dear children of God may not yet see alike as to the order of events, if their hearts cry "Even so, come, Lord Jesus," should there not be a getting ready, a godly concern, and a prayerful expectation to be Scripturally drawn together? Thus have we sought to set forth what we feel to be God's prophetic teaching, even if unpopular, and would look to Him for grace not to be one-sided but to declare His **whole** counsel, that we may not, through neglecting this, be shamed away from Him in His presence.

The thought of the Lord's own and their edification should ever be before us, but He impresses the needs of the unsaved also. We look back to about 1906, and remember how we went forth,

between meetings for believers, to speak to Gentiles, or to any who came, and Jews gathered. Thus the work among Israel commenced, over 150 different leaflets and booklets having been printed; and God enabled 35,000 of the last issue of "The Glory of Israel Will Come" in Yiddish. Apart from East London circulation, we thank Him for letter box work in other ghettos of this great city, and for His enabling to send to others who emphasize "Christ and Him crucified" in other lands. Nor would we forget the brief, but precious, Poland journeys of our brethren Messrs. Ruda and Werner, and others, of which more later. To Him be all the glory. "Questions of Enquiring Jews" is mainly in English, and a copy will be gladly sent, together with leaflets of some Polish service.

The impressive words of the Lord Jesus in Matthew 28. 18-20 associate His "Whatsoever" with a witness to "all nations." The writer, feeling God has not yet called him permanently to the foreign field, has realized a responsibility for foreign service. Hence the work among men of "all nations" in London, and other parts, has been a joyous privilege, in which a goodly number of brethren have used many happy hours of service. Most British ships pay off their hands, but foreign crews welcome a visit, and thousands have been reached personally. We are praiseful for the courtesy of "all that are in authority" in this, as well as Continental ministry. We thank God, too, for meetings among Asiatic seamen at Grundy Street, and for His enabling of various brethren in various languages, for the varied labours. And thus again we come back to His own unvaried grace. We would not forget the hundreds of Arabs at Cardiff and South Shields occasionally visited, and the Maltese centre also, lovingly made the Lord's background for the translations and printing in Maltese (2), concerning which pages might be written, telling how **He undertook**. And He is the Same, and that stronghold of Romanism is still being reached by persistent prayerful posting to individuals. An attack in the Maltese Press unwittingly told us **how** to obtain more addresses. The Lord is gracious and overrules: unto Him be the glory.

(If the Lord Will, to be continued.)

(2) The ecclesiastical authorities opposed in the Press, etc., and made possession of "God Hath Spoken," the translation of which we were able to obtain, practically a ground for excommunication! This honouring testimony that God was at work should increase our loving prayer for those kept in blindness. "Their own shepherds pity them not."

Poems to help Christian Experience.—12.

HIS LOVE THE SOURCE OF MINE.

Lord Jesus, Son of God, art Thou to me
My Well-belov'd, my All in all?
Hast Thou redeemed, from sin hast set me free?
Do I delight on Thee to call
Within the holiest place?
Ah! 'tis Thy mighty grace!

O mem'ry sad, that once I loved Thee not!
A slave was I, by sin enchained;
Hadst Thou not come, in pity for my lot,
I ever had in sin remained:—
But Thou for me hast died,
And all my bonds untied.

And now I love Thee, but how little worth
My warmest love, my best desires!
I love Thee, Lord, but still the things of earth
Allure; and yet my soul aspires
To love Thee more and more,—
My all for Thee outpour.

And since I loved Thee, Lord, I hate the sin
That hides Thy glory from mine eyes.
O cleanse me, Lord! O make me true within!
May pure affections ever rise
A fount perpetually
To Thee, my Lord, to Thee.

O may they rise to Thee, and overflow
Into some needy hearts around!
O grant, as on my pilgrim way I go,
This grace may still in me be found,
Poured in me from above,
This holy grace of love!

THOUGHTS AS TO PRAYER AND PRAISE.

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

1. For growth in faith and love, and a gracious dependence on God daily, and not only in crises.
2. For reviving of expectation and expectant prayer as to the early salvation of the children of God's people who would seek to plead His promises while living to His glory.
3. For believers out of employment, or in fear of this trial, that they may know the Lord's victory over fear, and the enjoyment of His guidance, and that they may be kept from all "hard" thoughts as to others.
4. For lands that we often overlook—Denmark, Malta, Siam, Nigeria, Trinidad, Chile.
5. For a sense of God's presence in all the work connected with these magazines, and the foreign publications, and that service may be more humble, more devoted—much more devoted,—and that we may be graciously kept from errors of expression or method which would grieve the Holy Spirit, and dishonour the Name of the Lord Jesus.

"The prayer of the upright is His delight."
Proverbs 15. 8.

It is unthinkable that God should break his word. But do we think often enough of the glorious fact that He keeps His word?

THE CHILDREN'S COLUMNS.

**God's View of Different Persons
near the Cross of Christ.**

IT was a day that stands out from all others. From eternity that day had been beheld by God, and His prophets and saints had looked forward, though not **fully** understanding how He would then remove the sin of His people of all ages. And millions look backward and will praise God to eternity for the glorious work of that day.

The Lord Jesus, the One upholding all things by the word of His power, had more than thirty years before come into the world, and had lived a perfect life—perfect childhood, perfect manhood,—that He might die in the place of poor sinners, and bring them joyfully into the presence of His Father for ever. Everything seems too wonderful for our words. The Prince of Life killed (Acts 3. 15)! The Lord of Glory crucified (1 Cor. 2. 8)! The Righteous One numbered with the transgressors (Isa. 53. 12)! The Blessed One made a curse for the guilty (Gal. 3. 13), that they might receive all spiritual blessings in heavenly places in Him! Ah, dear boy or girl, can you say that Christ is your Saviour?

When the Lord Jesus Himself carried His cross, after the awful strain of Gethsemane, and the cruel mocking and singing of the soldiers, Simon, a Cyrenian, was found, and "compelled" to help (Mark 15. 21). We are thankful to God that one from Africa was thus privileged. And how many from Africa since that time, as the Ethiopian eunuch of Acts 8, will praise God for the precious death of the Lord Jesus! The fact that Simon's two sons are named seems to show us that they became well-known children of God, and we may ask ourselves if we have the meaning of his name in our lives, for "Simon" is the Hebrew word for "hearing." Happy are all those who hear the voice of the Son of God and live (John 5. 24): are you, by grace, among them?

There were also the four soldiers of whom John 19. 23 speaks, and the centurion in charge. They had driven the nails through the hands and feet of the Holy Son of God. We can hardly realize all it meant to Him, for He was so loving. And His love shone out amid all, and it was for them that He prayed in Luke 23. 34, "Father, forgive them; for they know not what they do." And do you think He prayed in vain? Surely not. We have the encouragement almost immediately in the case

of the centurion (Luke 23. 47), and a Christian's heart may well rejoice to believe that these soldiers not only had the seamless coat and garments of the Lord Jesus, but were convicted of sin, and caused to trust in Him, to possess the seamless robe of righteousness, and garments of salvation of Isaiah 61. 10. And then the question comes,—Have **you** this precious clothing? Nothing else can be permitted in God's presence, as the parable of Matthew 22. 1-14 reminds us. How delightful to be able to add that the free gift is ready for any troubled sinners

The chief priests, the scribes and elders of Israel, were near that cross. Alas, they mocked and jeered. They knew no shame, no sorrow, no pity. Nor do we read they repented. Ah, there are some to-day to whom the death of Christ means nothing. Possibly you do not mock, but what if you **neglect** so great a salvation (Hebrew 2. 3)? It is easy to think we are better than others, but if we see ourselves somewhat as God sees us, we shall be amazed. Every truly burdened sinner feels the need of Christ, and every truly burdened one is welcome to Him to-day.

Some were there who loved Him, though in their grief they were, for the most part, beholding afar off (Matt. 27. 55). At least on one occasion, however, Mary and one of the disciples, John, were near enough to hear the loving words of John 19. 26, 27. How beautiful they are, in contrast with the selfishness of to-day. Especially they seem to speak to children who are sometimes quite thoughtless about their beloved parents. A child who breaks a mother's heart is the opposite of the loving Lord Jesus.

There were those who passed by too, but it seems they too, in general, joined in words of mockery (Matt. 27. 39). And the two thieves, who were nearest of all, began in the same way. We read that they "cast the same in His teeth" (Matt. 27. 44). Could there be any hope for such? How we rejoice to see that one became broken-hearted, and looked to Christ for salvation (Luke 23. 40-43). But we have no encouragement as to **the other**, and the sinner who "puts off" the thought of salvation is not only taking a terrible risk, but sinning with the height of ingratitude against God. Surely **the love of Christ** invites each thoughtful heart to-day, and the way of salvation is still "open," and there is music in the words "Christ Jesus came into the world to save sinners," and "To-day, if ye will hear His voice, harden not your hearts." **Why** will you

not come to Him that you might have life (John 5. 40)?

The Death of Christ! How wondrous was that day
When sins He bore, those sins to take away.
Around Christ's cross men stand to mock, and "see"—
They little knew their only hope was He.

The soldiers pierced His holy hands and feet,
And then, unmindful, dared to take their seat,
And next to part His garments. But His love
And work and prayer for such availed above.

What if Barabbas saw Him there, and knew
The words of Pilate—"Which one of the two?"
We know not, but His saved ones now can say,
"Had He not died, I should be lost for aye."

The thieves were scoffing there, with one accord,
But one was silenced, owned the Righteous Lord.
He looked to Christ, and found the peace that we
Rejoice to find when Him by faith we see.

And have you found this peace and joy and rest?
Are you in Christ, in Christ for ever blest?
Behold, the way is open, Christ hath died!
Own you are LOST, and in Himself confide.

The Lord's Use of Human Instruments in Conjunction with His Miracles.

A few words with Young Believers and Older
Ones too.

THE Lord Jesus could, from the standpoint
of power, have wrought all miracles with a
word. No hindrances could hold Him back.
But He was pleased to use various means, and
to act in different ways. Is it that we may
learn to trust Him in varied circumstances, and
to depend on Him, and not on any one method
of working? Moreover, may we not see His
condescension, to show us our Father is willing
to use His people, though He can work without
them?

We notice especially the stone rolled away—
before Lazarus was raised. And afterwards He
did not take off the grave clothes, but commanded
that this should be done. So is it to-day.
When He saves a soul, His servants have a
privilege beforehand and after—the privilege of
getting ready for His work (removing the
stone), and of helping those whom He saves,
that they may become unlike the "dead" from
whom they have been delivered. Correspond-
ingly the Good Samaritan did not stay, but gave
loving instructions to be carried out. Let us be
gladly obedient. It is possible to be a hinderer
and not a help.

Moreover, the Lord was pleased to employ
loaves and fish, twice over, in feeding the multi-
tude. He could have worked without. In
John 21, also, He had fish and bread prepared
for the disciples, but likewise bid them bring

what they had caught. And in the miraculous
draught we see His use of their NET, as in
Luke 5.

The placing of clay on the eyes in John 9
seems somewhat different. The Lord Jesus
would veil the exact time of receiving SIGHT,
but show that the power of SEEING was when
there was obedience at the pool of the SENT
One.

The case of Jairus' daughter is similar to that
of Lazarus. Physical strength could have been
granted without food, but He was pleased to
give this privilege to the parents. And thereby
He gave them a tangible evidence that the work
was real.

When Peter's wife's mother was raised up,
we have the converse. The Lord received her
ministry. He did not then minister to His own
physical needs by miracle: indeed, on other
occasions (e.g., in the wilderness, and at
Sychar's well) we behold the same abstinence.
He would not manifest any self-seeking. How
beautiful was His life, how glorious it is to be
saved by His death.

"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).

2nd. PROBLEMS THAT FEED LIVING FAITH.

1. The Nature of True Faith, and the Standpoint
of Caleb and Joshua, "They are Bread for
us" (Num. 14. 9).
2. Physical and Material Needs.
3. Persecution and Misrepresentation for His sake.
4. The State of the World, and the Differences
among Those Who Own Christ's Name.
5. The Difficulties of Scripture and their Pre-
ciousness.

9th. CHASTISEMENT.

1. The One Who Chastens (Heb. 12. 7).
2. The Reason (Heb. 12. 6, 1 Cor. 11. 31).
3. Exercise of Soul and the Right Attitude
(Heb. 12. 11).
4. The Fruit, both Now, and in That Day (2 Cor.
1. 6, Jas. 5. 11, &c.).

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

23rd. SOME "DIFFICULT" WORDS OF THE LORD JESUS.

1. Matthew 5. 21, 22 ("Angry").
2. Matthew 21. 21, 22 ("Mountain").
3. Luke 14. 26 ("Hate").
4. Luke 22. 36 ("Sword").
5. John 10. 35, 36 ("Gods").
6. Thoughts on the Path of Blessing.

Transferred Semi-Colons.

Instead of the usual Talks about Present Day Needs we suggest a help to further united Bible Study:—but is not this a **great** Present Day Need?

THE original Scriptures did not contain punctuation: hence we need much prayerful thought as to that which is given in our highly esteemed translation. Thanks be unto God for the clear way in which, in general, His truth has been reproduced, so that no humble believer can complain that he must remain in uncertainty. It is precious to realise the Holy Spirit's over-ruling of translators in the past, and his gracious guidance of lowly, disciple-like students to-day.

One difficulty of punctuation is found in Genesis 15. 13. In the light of Exodus 12. 40 and Galatians 3. 17 we cannot find an affliction of anything like four hundred years. Joseph lived about seventy years in Egypt after his father's death (Gen. 50. 26), and it was not until a new king "arose up" (Ex. 1. 8) that there was persecution. It is important to see, moreover, that Exodus 12 does not say the sojourning **in Egypt** was 430 years. "Who dwelt **in Egypt**" is parenthetical. Hebrews 11. 9 gives us a Divine key, "By faith he sojourned in the land of promise, **as in a strange country**, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise." This allusion to Genesis 15 helps us. "Know of a surety that thy seed (a) shall be a stranger in a land that is not theirs (Canaan and Egypt alike can be thus named); **and** (b) they shall serve them and they shall afflict them;—400 years. The word "them" is explained in the next verse. The sojourning and the serving **together** equal 400. **The transferred semi-colon** removes every difficulty. The promise to **Abraham** and his **seed** gives us 430 years, Isaac "the seed" thus comes in 30 years later than his father, possibly at the recognition feast of Genesis 21 when the words of Galatians 4. 30 were carried out. It is remarkable that God is the God of order, and if we take the 25 years from Genesis 12. 4 to Isaac's birth, and the 60 and 130 of Genesis 25. 26, 47. 9, the going down of Jacob and his household **exactly** bisects the period. Is this strange when we remember the inspired words "The selfsame day" (Ex. 12. 41)? Everything is foreknown to God, and in His all-wise control.

John 17. 12 is, at first, apparently against 18. 9 so our translation reads. But, blessed be God, our glorious Saviour does not shake our confidence by saying "Of them which Thou gavest Me I have lost **one**." The word "none" stands unchanged

and unchangeable. It is a matter of **the transferred semi-colon**: "Them that Thou gavest Me I have kept, and none of **them** is lost; but the son of perdition, that the Scripture might be fulfilled." The sin of Judas was his own, it is never excused. It was foreknown to God, and recorded in Scripture, without justifying his iniquity. God prevented his guilty selfishness from running in any other channel, and thus it was over-ruled. There is no hint that the son of perdition was ever given to the Lord Jesus: John 6. 37 stands, and stands unchallenged. Ah, dear reader, salvation is a security, but, if you trust in Him, walk very humbly. You will never regret love's lowliness that has no confidence in the flesh. We ever need Hebrews 7. 25.

In this connexion Romans 8. 17 is deeply important. **All** God's children are His heirs, and will reign in life through Christ (Rom. 5. 17), but we search without result for a promise that all will reign **with** Christ. This is solemn. All will **live** with Him (2 Tim. 2. 11, 12), but the **joint-heirship** with Him is ever linked with love's faithfulness. Moreover, the word used by the Holy Spirit is not "and": it is "but." "If children, their heirs, heirs of God; but joint heirs with Christ; if so be that we suffer with Him; that we may be also glorified together. **'Tis the transferred semi-colon** again. May this gracious hint, and exhortation, and warning of the Holy Spirit appeal to our lowly hearts. It is a timely message to prevent the misuse, by the flesh, of the holy unveiling of eternal salvation which has just come before us. All truth is balanced, and there is everything to meet our every need, in God's provision, to win and woo us to more holy concern that we may live in the light of our Lord's coming.

It would be helpful if various children of God assisted in finding other verses where the "transferred semi-colon" would make His truth clearer to our hearts; or, if we widen the subject, where the punctuation of our usual translation may be helpfully changed, to bring out His perfect message the more faithfully. We shall be thankful to hear from all willing thus to help, and to receive lists of reference to His glory.

A Death Certificate.

IT is a solemn document. You too have seen it. Possibly you have been the informant, as I have, in the death of a loving and loved parent. Yet death has entered, and death has been recorded, and the certificate reminds us that something wrong has come into the world, and come with tremendous results.

You tell me "Death is natural." I ask, Why? You say, "It is common to all men." That is no answer. **Why** should there be death? You answer, "It must be," and I ask again, "Why 'must'?" Frequency affords no proof. "Death," you add, "is inevitable." I am not sure about that, but, even if it were so, the proof would still be lacking that death is natural.

I grant that death has **become** natural, but that is vastly different. And, as I write, I look at a copy of a death certificate. The definite words are in front of me, "Cause of death." Ah, there must be a cause. The "age" may be tender or advanced. The "rank or profession" may vary from the magnate to the beggar, **but** death levels all, and for every death there is a **cause**.

On the certificate, I read only the **immediate** cause. Actually it is but the acceleration. The root is far, far deeper. I read again,—“Pursuant to the Births and Deaths Registration Acts.” Ah, births and deaths are **together**, and well they may be, for as soon as we are born we are in danger of death, yea, as soon as we are born **we begin to die**. The final acceleratory cause is only the climax. Why do we begin to die?

I turn to the only Book that has absolute authority, the Book that has stood and that stands, and there I read, "By one man sin entered into the world, and **death by sin**" (Rom. 5. 12). That is the answer. And it is a proof that death **was not** natural, but **has become** natural. Death is an intruder,—nay, rather, death has legal access because of the intrusion of **sin**. I ask, "Can this intruder be judged, and can the lawful captive be delivered?" The glorious answer comes, with no uncertain sound, YES.

Listen to the message of mercy and might:—"The Spirit of the Lord God is upon Me: because the Lord hath appointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord" (Isa. 61. 1, 2). And again, the utterance of power sounds forth, "I am He That liveth, and became dead, and, behold, I am alive for evermore." 'Tis the voice of the Lord Jesus Christ. "He died . . . that they which **live** should not live unto themselves," and again, "Who **died** for us . . . that we might live together with Him" (2 Cor. 5. 15, 1 Thess. 5. 10). Verily, "unto God

the Lord belong the issues from death" (Ps. 68. 20).

"Ah," you say, "I am not a dead man yet, while there is life, there is hope." One moment. You **are** a dead man legally. Where there is **sin**, there is **death**. And whatever you say, without Christ there is **no hope** (Eph. 2. 12). Death is the "inevitable" without Him, and a **second** death too (Rev. 20. 14), soon an eternal separation from God. There is a **death certificate**, and it names **you**—unless you believe in the Lord Jesus Christ.

If sin is the cause of death, grace is the cause of life. But God's grace is only manifested in the channel of the finished work of Christ. Listen to the arresting words. They come in the very same chapter as the appalling declaration. "Death by sin," and they are equally true. "That as sin reigned unto death, **even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord**" (Rom. 5. 21). Thanks be unto God, though "the wages of sin is death" it is also true that "the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6. 23).

I look again at the death certificate, and read the solemn statement, "A true copy of the entry No.— in the Register **Book of Deaths**." Thank God, there is a "**Register Book of Life**." But I cannot see that. How then may I know if my name is there? Its name is a fuller one than that which I have written. It is "**the Lamb's Book of Life**." Have I **beheld** the Lamb of God (John 1. 29), by humble faith, as **my** Saviour? Do I rest upon the precious blood of Christ poured out for **me**, a sinner? Then I have passed out of death unto life (John 5. 24), and have the assurance that my name is there, but not otherwise. Thanks be unto God for all who can say, "I **have** believed in Him, and now desire, in the enabling of the Holy Spirit, to live for Him." Yes, dear reader, if you are **born again** there is no death certificate for that birth! But be earnest to live for Christ to-day, make the words of God your food, and **be obedient**, while you look for your Lord's coming. For death is **not** inevitable to His redeemed: they are looking for "that Blessed Hope." Grace now, grace then, grace and glory for ever—wonderful indeed. But, —dear reader, is this priceless Saviour yours, or not? The arms of God's mercy are **still** outstretched, the door of His ark is **still** open. "To-day, if ye will hear His voice, harden not your heart" (Ps. 95. 7). To-morrow there may be no gospel message to reach **your** ears! To-day, TO-DAY, TO-DAY!

Suggested Daily Readings.

"IF THE LORD WILL":—FEBRUARY, 1932.

Day	READING			LEARNING		
	Exodus	2 Thess.			Psalm 119	
1	25. 18-30	3	1-18	1 Tim. 1-12	11	
2	25. 31-26. 6	1 Tim. 1.	1-11	13	12	
3	26. 7-25	1.	12-20	14	13	
4	26. 26-37	2.	1-15	15	14	
5	27. 1-11	3.	1-16	16	15	
6	27. 12-21	4	1-16	17	16	
7	28. 1-14	5	1-16	Ex 29. 38	17, 18	
8	28. 15-29	5.	17-6. 8	39	19	
9	28. 30-43	6.	9-21	40	20	
10	29. 1-14	2 Tim 1	1-18	41	21	
11	29. 15-28	2.	1-13	42	22	
12	29. 29-46	2	14-26	43	23	
13	30. 1-10	3.	1-17	44	24	
14	30. 11-21	4	1-22	45	25, 26	
15	30. 22-38	Tit 1.	1-16	46	27	
16	31. 1-18	2.	1-15	2 Tim. 3	28	
17	32. 1-14	3	1-15	11	29	
18	32. 15-24	Phn.	1-14	12, 13	30	
19	32. 25-35		15-25	14	31	
20	33. 1-11	Heb. 1.	1-14	15	32	
21	33. 12-23	2.	1-18	16	33, 34	
22	34. 1-17	3	1-19	17	35	
23	34. 18-33	4	1-16	4. 1	36	
24	35. 1-19	5.	1-14	2	37	
25	35. 20-35	6	1-10	3	38	
26	36. 1-19	6.	11-20	4	39	
27	36. 20-38	7.	1-14	5	40	
28	37. 1-16	7	15-28	6, 7	41, 42	
29	37. 17-29	8.	1-13	8	43	

Notes on Memorized Verses.**1 TIMOTHY 1. 12-17.**

12, I thank Christ Jesus, contrasted attitude in Luke 18. 11. "Enabling" (Phil. 4. 13), "putting"—by the Lord Jesus (cf. Gal. 1. 1). 13, "Before," 1 Peter 1. 14, Galatians 1. 13, 23. The apostle always retained a humbling sense of his own sin and unworthiness (1 Cor. 15. 10); he never referred glibly and lightly, as many, alas, do, to former iniquities. "Mercy" (Rom. 11. 31, 32). "Because," not that ignorance entitles to mercy or excuses sin: rather have we an explanation how God had mercy without violating Mark 3. 29, 30, because Paul had not sinned wilfully, as the Pharisees, in Matthew 21. 38 (cf. Heb. 10. 26). 14, "But," as in Ephesians 2. 4. "Exceeding abundant" (Rom. 5. 20). "With": the faith of God's elect: it was given to us to believe spiritually (Phil. 1. 29): it was no merely natural love that Paul received (Rom. 5. 5). 15, As if to say, "My experience shows there is no doubt that Christ Jesus came to ensure the salvation (tense of verb is helpful) of those who were manifest sinners. Grace never made a proud man, nor a man proud. "I am a first one" i.e. (a) a great sinner, (b) a first one to receive mercy, born before the time (1 Cor. 15. 8), when Israel will be saved, as

Saul on the road to Damascus (Zech. 12. 10): thus he was a type of the "All Israel" of Romans 11: 26 (see verse 1). 16, The purpose of mercy (contrast Rom. 9. 17) God's glory! "A type" of the ones "about to believe," in the age "about to be" (i.e., Israel's spared ones, Jer. 50. 20). 17, The response—praise, and that eternally.

EXODUS 29. 38-46.

38, "Continually" is a precious reminder of the constancy of true love: irregularity marks neither nature nor grace; should it mark our service? 39, The morning is precious to the Lord as well as the evening: can you find a saint in Scripture who rose up late? 41, A sweet savour, a savour of rest, a frequent expression, to lead us to a great privilege in Christ Jesus (2 Cor. 2. 15). 42, The open door is ever connected with the sacrifice, and with this holy "meeting": types of our acceptance and nearness and appointed communion, in Christ Jesus, are wondrous, to show how wondrous a believer's life should be.

2 TIMOTHY 3. 10-4. 8.

10, "But thou," a holy contrast. Doctrine and manner of life should be entwined to God's glory. "Purpose" (Acts 11. 23, 2 Chron. 12. 14). 11, As in 2 Corinthians 6 we find not only a godly life but also trying circumstances, as the mark of those who would follow their Lord. Endured, delivered (1 Cor. 10. 13). 12, "Yea," "but" (lit.), notice the force of each verse starting thus. "Will" signifies determination here (as in John 7. 17). 13, Deceiving, deceived; Jeremiah 2. 5, contrast 2 Corinthians 3. 18. 14, Again the emphatic "but thou." 15, "From a babe," our translation is not strong enough: a precious encouragement here to Christian mothers—many start too late. "Holy letters" (lit., same word John 5. 47, 7. 15): Timothy was trained up in the often-forgotten Old Testament. "Able": the power of Scripture, applied by the Holy Spirit is before us: "through faith" (so Heb. 4. 2). Everything is in Christ Jesus (Eph. 1. 3). 16, The character of Scripture first: then the use:—some emphasize the value, but lose the full realization because they do not emphasize the full inspiration first. Four "uses" of God's truth here, and three imply our need of correction and training. 17, "Unto," same word as "for" in 16: if Scripture comes to us with God's power our fruitfulness must go forth. "All Scripture" leads to "every good work." 4. 1, Do we realize sufficiently "before God" (2 Cor. 2. 17)? "Shall," lit. "about to": the nearness is to be impressed (1 Pet. 4. 5). 2, "Preach the word": first 3. 15, 16; then 4. 2. "Be instant" implies intensity, the opposite of lying down and sleeping. "In season" first, then we can be "out of season": otherwise "out of season" becomes eccentricity or seeking of notoriety. "Long suffering" although there is holy definiteness. 3, God's words, not human desires: His teaching, not man-made "teachers": the plural "doctrines" in the New Testament is always linked with evil, yet many beloved children of God will persist in the use of this plural for the truth. 4, Mark the effect of leaving truth: moreover, we follow our "hearing" (Gen. 3. 17, Prov. 19. 27, see John 10. 27). 5, "But thou" again. Serving without suffering is incomplete. "Evangelist," "for I," &c.

Correspondence from any Believers and Enquirers:—
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Phone: Maryland 2196. (No messages on the Lord's Day).

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Thoughts from The Word of God

Vol. xxxii. No. 3.
MAR., 1932.
Free.

"Who is This King of Glory?
The Lord of hosts, He is the
King of Glory."

Psalm 24. 10 (8).

"Who is This That forgiveth
sins also?" Luke 7. 49 (5. 21).

"All the city was moved
saying, Who is This?"

Matthew 21. 10.

"Who is This That cometh
from Edom, with dyed garments
from Bozrah? This That is
glorious in His apparel, travel-
ling in the greatness of His
strength? I That speak in
righteousness, mighty to save."

Isaiah 63. 1.

Some lovingly enquire about the "Subscription." Valuing this thoughtfulness and interest, we would refer them to leaflets (will be gladly sent):—"Hitherto Hath the Lord Helped Us," "Behold the Mounts,—Behold I Am the Lord," "A Further Record of Parts of His Ways." In these we seek to set forth how our Father has enabled, and how we believe He would have us trust Him still, in simple dependence, and a contrast with commercialism, and even its appearance.

A Monthly to exalt the Name of the Lord Jesus Christ. Why should other names be exalted? He alone could save poor lost sinners, and His precious blood provided the one ransom. The Deity and atonement of the Lord Jesus are assailed to-day, but the Truth remains unshaken. And desiring that He may be exalted, and obeyed, we send forth these pages, rejoicing in the covenant-salvation of our Triune God.

SOME OF THE CONTENTS. Pages.

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

"Their Governor shall proceed
from the midst of them; and I
will cause Him to draw near
and He shall approach unto Me:
for Who is This That engaged
His heart to approach unto Me?"

Jeremiah 30. 21.

"Who is This, of Whom I
hear such things?" Luke 9. 9.

"This is indeed the Christ,
the Saviour of the world."

John 4. 42.

"This is the Stone That was
set at nought . . . Which is be-
come the Head of the corner:
neither is there salvation in any
other."

Acts 4. 12.

The work is HIS, and for HIM, and if He wishes it to continue and grow, HE will not fail.

An earnest invitation also to gatherings to the glory of God "If the Lord will,"—Meeting Room, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 3 and 6.15, Mon: 8, Thurs: 8, Sat: 6.45. Also 130, Grundy St., Poplar, London, E.14, Tues.: 8.15. Also Bible Meetings in Forest Hill and Camberwell, etc., some Wednesdays.

Words of Introduction.

A GAIN enabled by God's infinite mercy, we send forth a few pages concerning a Theme that can never be exhausted. Shall we turn to the changing ideas of men, and seek the broken cisterns of earth? Have we not a perennial Fountain of living waters? Why should we be ashamed of the Truth? There is no reason for shame. Is the gospel unpopular? Unpopularity has never altered its reality and power, but all the popular hopes and ideas of men will soon crumble into dust when the Lord Jesus Christ comes back. Christ is the **only** Way unto the Father, and the gospel message is still a sufficient warrant for a heart burdened sinner to "come," and the revealed will of God in Scripture is the all-including (and all-excluding) authority for a child of God. Away with all rivals. Christ and the Scripture stand together, and here we find God's way of salvation from wrath, and His path of obedience in the world.

"And they that were crucified with Him reviled Him." Mark 15. 32.

"One of the malefactors . . . railed on Him . . . but the other . . . said unto Jesus, Lord, remember me." Luke 23. 40-42.

But how is this? At last is error found?
NAY, rather did God's mighty grace abound.
No contradiction, but a contrast great,—
To save a sinner who had nought but hate.

Both were the same, but then the line was drawn:
One saw his sins, and then he could but mourn.
The dying Saviour showed undying love,
To give the dying thief a place above.

But let us not presume: the other died,
It seems, as he had lived,—the great divide!
Happy the souls that seek the Lord to-day,
Happy who others warn without delay.

"Jesus Christ the Same . . to-day."

(Continued.)

It is impossible to remember all, but we need to say to ourselves, as well as to one another, "Forget not all" (Ps. 103. 2). It is so easy to forget. We would thankfully record God's hand in the printing. The booklet, "Come, for all Things Are Now Ready" has been issued in Bohemian (2 editions), Chinese, Dutch, French, German (3 editions) and Greek, and, while we write, a larger edition (50,000) in Italian is being printed. To God alone be the praise. About 5 other tracts have been issued in Dutch (or Flemish), and in French and Italian. And several in Norwegian and Swedish, with many in German, and one each in Polish and Spanish. Text tracts in Chinese and Greek, and John 9 in Hindustani may be gratefully remembered. It is a joy to hear the Lord uses the messages, and will grant yet more, we humbly expect, and in further languages also.

Many of these publications have been supplied to others, but the Lord has granted brethren from here the privilege of service in Austria, Belgium, Czechoslovakia, France, Germany, Holland, Luxembourg, Norway, Poland, Switzerland. (3). We are thankful to have had thousands of the gospel of John in German with a special title page for free distribution; and 250 Bibles, and many New Testaments also have been issued in the same way, which are being used to God's glory. The varied experiences make us thankful to Him, though we feel ashamed we do not love Him more. It is to His praise to record occasionally a little of what He has enabled, but we would equally record our own unworthiness. How much more we might have done, whether in busy towns and market places, in Jewish or Mohammedan Restaurants, on ships and in villages, if we had known more communion with our Lord Himself. We can only praise **Him**: we cannot, and would not, praise **self**. But if He uses us, His patience and willingness to use His people becomes the yet more manifest.

"And how," some may ask, "have the funds been supplied?" Surely we can say, "God is Faithful." Trials have sometimes been permitted, but never too heavy. We have definitely realized that it was not His will to go into debt, nor to order supplies of paper or printing, unless He had provided. And He has not failed. As I write, a letter with a special gift reaches me, and

(3) Letters from such on service have been lovingly typed by those who thus participate just as definitely in this foreign labour unto the Lord, and can be lent. We learn that God has used them to stimulate missionary zeal. The use of holidays from daily business, unto the Lord, is a privilege.

also encourages as it tells of the articles on the Parables proving "increasingly precious." To Him alone be all the glory, for the two-fold refreshment: **from Himself, through His people**. The **varied** ways, in which He has met the need, awaken praise. The time of meeting them, sometimes well beforehand, sometimes near to the last moment, may well be set on record. A personal incident may help. I have felt that the glory of God in providing things honest in the sight of men, "that the ministry be not blamed," was a call to me not to draw on the gifts for God's work, nor, in general, to appropriate a portion even if any kindly said, "For the Lord's work, or if you have personal needs," but to wait for His more definite provision, and, in this connection, recollect a journey, and a visit at its close. An envelope was handed me, and, in thankfully receiving, I remarked that it was for the Lord's work. The answer came, "For you." The giver knew nothing of my circumstances then, but, on totalling up my expenses and estimating the foreign exchange, I found the gift appeared to be one halfpenny more than my outlay. It is like to the Lord to give one halfpenny more and not one farthing less. I felt He gave me a token, and may I not add, one coin to start the next journey unto Him? (4). Givers fall asleep, and we might feel inclined to say, "How will He undertake?" but rather would we remember "His love in time past," and "the years of the right hand of the Most High," and that He does not fall asleep, nor fail. He has no lack, and we would trust Him more and more. **He** can work, and direct, or indirect, appeals do not seem His will for us. We feel we ought to print, occasionally at least, a record of grace: it is important to let His people share the encouragement, that they, and we, may learn faith is not only for eternal salvation but for present daily life. God will honour our trust as we trust Him more simply. We have lost much through lack of faith, nothing have we lost through faith.

(If the Lord will, to be concluded).

(4) A leaflet, "Does God answer His People's Prayers?" may interest with a further record. But we only tell a little of His great grace.

In view of all that God's grace has done for us, "what manner of persons" we ought to be (2 Pet. 3. 11). Our whole demeanour should show the loving kindnesses we have received, and still receive. Particularly should we remember that men often put aside the Bible but judge of Christ by us. Hence the striking command, "**Walk in wisdom toward them that are without.**"

Poems to Help Christian Experience.—13.

"THE LIFE OF JESUS."

(2 Corinthians 4. 10, 11).

How beauteous was the Saviour's life,
As, onward from His lowly birth,
He walked, a Stranger in the earth,
So calm, amid its toil and strife.
E'er in the way of truth He ran;
His heart enshrined the royal law;—
Behold a life without a flaw,
God's Holy One, the Perfect Man!
How often, while the city slept,
The Lord, upon some mountain height,
All through the long and lonely night,
Communion with His Father kept.
The Father's will was ever dear;
The fire of love within Him burned;
And, though He were a Son, He learned
Obedience from His sufferings here.
And for the joy that lay before,
Endured the cross, despised the shame;
And God the high, immortal Name
Hath given Him for evermore:—
That in the precious, peerless Name
Of Jesus every knee shall bow.
And where He is rejected now
There shall be spread abroad His fame.
Thy well-beloved Son to Thee
Is Thy delight, Thou God of grace!
With joy dost Thou behold His face,
Though men His beauty may not see.
O help us, who His Name revere,
Himself to lovingly obey;
That in our lives from day to day,
The "Life of Jesus" may appear.

Leaflets gladly sent on Philipians 2 (verse 5 of above poem).

"IF THE LORD WILL":—

GATHERINGS for BELIEVING MEN,

(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).

1st. PLEASING GOD.

1. The Life of the Lord Jesus (Matt. 3. 17, 17. 5, John 8. 29).
2. Old Time Saints (Heb. 11. 5, 6 with Gen. 5. 24).
3. The Warning of Solomon's Life (1 Kings 3. 10, with Eccl. 7. 26).
4. The Believer's Privilege To-day (1 Thess. 4. 1, 2 Tim. 2. 4, Heb. 13. 21).
5. The Sad State of the Unsaved (Rom. 8. 8, 1 Thess. 2. 15).

8th. HEAVEN AND EARTH.

1. The Lord of Heaven and Earth (Luke 10. 21).
2. "In the Beginning" (Gen. 1. 1).
3. The Message of Genesis 1. 2-31, and the Abiding Earth (Ps. 119. 89, 90).
4. The Contrast of Psalm 115. 16.
5. In Heaven (John 3. 13), On the Earth (John 17. 4).
6. All Authority in Heaven and in Earth (Matt. 28. 18).
7. Calling to Heaven and Earth (Ps. 50. 4, see contrast of Deut. 31. 28, Isa. 1. 2).

8. Heaven and Earth Shaken (Hag. 2. 6, Heb. 12. 26), and Passing Away (Matt. 24. 35).

9. "New Heavens and a New Earth" (2 Pet. 3. 13, Rev. 21. 1).

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

22nd. THE BOOK OF ACTS.

1. The Preparation (ch. 1).
2. The Day of Pentecost "Fulfilled" (2. 1).
3. The Acts in Relation to the Gospel (5. 42, 15. 7, 20. 24).
4. The Acts with Regard to the Church and the Churches (2. 42, 8. 1, 3, &c.).
5. The Acts and the Kingdom (1. 3, 6, 20. 25, 28, 25, 31).
6. Miracles in the Acts.
7. Relationship to the Gospels and the Epistles.
- 29th. THE PRACTICAL MESSAGE OF "THE REVELATION OF JESUS CHRIST."
1. Description of God's People.
2. The Searching Examination of "Works" (ch. 2 and 3).
3. The "Benedictions" and "Beholds" of this Book.
4. Thoughts on the Exhortations and Encouragements.
5. The Last Words of the Lord's Beloved People in Chapter 22.

THOUGHTS AS TO PRAYER AND PRAISE.

Let us mark the limitation of Psalm 66. 18.

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

"They continued stedfastly in the apostles' doctrine, and fellowship, and in breaking of bread, and in prayers." (Acts 2. 42).

1. For the encouragement of the people of God in these days, that they may be expectant, along the line of His will.
2. For definiteness among believers, that they may not continue to hear that which causes to err (Prov. 19. 27).
3. For gathering together to be humbled before God, and to seek the removal of differences, instead of glossing over them.
4. For lands that we often forget—Finland, Persia, Belgian Congo, Honduras, Fiji Islands, Latvia.
5. For a deeper sense of God's will in all the magazine (and related) service, that all may be in the Name of the Lord Jesus, and that the preparation, printing, circulating, traveling, distributing, together with the meetings for believers, and the witness to unsaved ones of varied nations, in this and other lands, may be with increasing humility and dependence on God, and fuller conformity to the Lord Jesus. Our hearts' longing is that each fellow-worker, however much or however little time he devotes, may be "kept" in the ways of the Lord, and that all guidance and arrangement may be without egotism, in exaltation of Christ.

The Lord Jesus said:—"Neither pray I for these alone, but for them also which shall believe on Me through their word, that they all may be one."

John 17. 20, 21.

CHILDREN'S COLUMNS.

"Therefore with joy shall ye draw water out of the wells of Salvation"

Isaiah 12. 3.

THE Bible is full of joy. But at the same time it speaks against the merriment of many. And why? Because there are "pleasures of *sin* for a season" (Heb. 11. 25), and "the end of that mirth is heaviness" (Prov. 14. 13). Our hearts desire that many boys and girls may be delivered from building without a foundation, and from saying "Peace, peace; when there is no peace" (Jer. 6. 14). It is, therefore, a true kindness to point out the danger of a vain hope, and to tell of One Who will make His people "drink of the river" of His pleasures (Ps. 36. 8). What would you think of those who preferred a shadow of that which was valuable instead of the substance? But the sinner not only has nothing valuable, he has that which is altogether harmful. And all the while God has given "g'ad tidings of *great joy* which shall be to the people," "that know the joyful sound" (Luke 2. 10, Ps. 89. 15) for in His presence is "fulness of joy"; at His right hand there are "pleasures for evermore" (Ps. 16. 11). And so the question sounds in your ears,—*"Have you heard this joyful sound, even the gospel of the grace of God?"*

If salvation were sold, we might well despair. When Israel were brought very low they cried and said, "We have drunken our water for money . . . we labour and have no rest" (Lam. 5. 4, 5). Evidently the Lord Jesus referred to this passage, as well as to Isaiah 55. 1, when He said, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11. 28). I say "as well as Isaiah 55. 1" for there, too, we have an invitation:—"Ho, every one that thirsteth. *come ye to the waters.*" And there we read "He that hath *no money.*" The Lord Jesus delighted to publish abroad this blessing, "If thou knewest the *gift* of God, and Who it is That saith unto thee, *Give Me to drink; thou wouldest have asked of Him, and He would have given thee living water*" (John 4. 10). "Giving" three times over! And again, "If any man thirst, let him come unto Me, and drink" (John 7. 37). And this gospel invitation is still a living message, "Whosoever will, let him take the water of life freely" (Rev. 22. 17). We have a wonderful Saviour. Do *you* know Him?

Water is needed to refresh inwardly and to make clean outwardly, and we find all needed

blessings in God's gospel. He never gives *half* a salvation. Christ's fulness is full enough for any empty sinner's need. And you notice the word "wells." Here is a contrast with a cistern. Yet many try to save themselves by *their* "good works," which are *not* "good." They only hew out cisterns, "broken cisterns that can hold no water" (Jer. 2. 13). God delights to be called "the Fountain of living waters" (Jer. 17. 13), and He shows how foolish it is to leave "the cold flowing waters," provided to meet the need of the sinner, and not only quenching his thirst, but giving him a new life, so that *in him* there becomes a well of water spring up into everlasting life (John 4. 24).

I once heard of a fountain that was "intermittent," i.e., it changed, and only gave water sometimes. And many Eastern "rivers" were called "winter flowing," because they dry up in the summer. The gospel is quite different: it is like the future river of Zechariah 14. 8, "in summer and in winter it shall be." I am thankful that God speaks of such waters as "living." This is more than a Hebrew "id'om." It shows we have here a picture of the blessings of *salvation*, and the chapter before mentions "a fountain opened" (Zech. 13. 1). The river out of Jerusalem, when Christ comes, will flow out from His throne and sanctuary (Ezek. 47. 12), and you remember that "the mercy seat" was God's throne of old, and on that mercy seat was the blood of the sacrifice, a picture of the blood of Christ. And the living waters are all because He died! It was just the same in the wilderness. The waters flowed from the *Smitten Rock* (Ex. 17. 6). But you will say, "The Rock should not have been smitten in Numbers 20." True, but why? Which Book comes first? Exodus! And thus we see Christ did not need to be smitten *again*. He died once for sinners. And the same beautiful lesson is found in Revelation 22. 1, for "the river of water of life" comes out of "the throne of God, and of *the Lamb.*" The death of Christ is the one way of salvation. I rejoice to see that He *died* that I might *live*. He said "I thirst" in John 19. 28, and then we read that He died, and, when His side was pierced, "forthwith came there out blood and water." What is God's message? Christ thirsted, that I might never thirst. He took judgment that I might never go into judgment (John 5. 24). And not only I, but a great number. Are you among them? Notice blood first, to satisfy God's holy claim, and then water, to satisfy the sinner's need.

We return to Isaiah 12. "With joy shall ye draw water." Do you wish to have this gladness? Then there must be the *drawing*. And if you would *draw*, you must first *come*—and if you brokenheartedly feel your need, you are welcome to "come," and to come to-day, just now, where you are, as you are. How wonderful is God's grace to troubled sinners. And you will find *wells* in Him, more than the twelve in Exodus 15. 27—you will find every supply for every need, for evermore. Will you not come?

Salvation is a precious well,
A fountain never dry,
God's gracious "come" and gift we tell,
To those who nought can buy.

The source of all the flowing stream
Is God's abounding grace.
We speak of Christ,—no other theme—
He died to take *our* place.

And if *you* feel of Him your need,
You too this joy may know:
Weary and thirsty, "come" with speed,
For you these waters flow.

The smitten Rock gave streams of old,
And from Christ's pierced side
The blood and water plainly told—
" 'Tis all because He died."

Whate'er you seek some other way
A broken cistern proves,
But God's salvation stands to-day,
And nevermore removes.

"He that overcometh shall not be hurt of the Second Death."

Revelation 2. 11.

A Few Words with Young Believers and Older Ones Too.

I HAVE taken one of the simplest of the precious promises of the Lord Jesus, where He is viewed as walking in the midst of the seven golden lampstands, and my desire is that we may know its mighty influence in our lives. At first it seems among the *least* searching of the verses here. We may be quickly impressed by the striking message, "Thou hast left thy *first* love," and, possibly, by the reminder of responsibility in the words, "He that overcometh and *keepeth* My works unto the end, to him will I give *power* over the nations." We realize the solemnity of the Lord's call to "Repent" addressed to *believers* in Revelation 2. 5, 16, &c. And we are conscious that there may be those who will not have power over the nations, so that we ask ourselves, "Am I overcoming?" And this exercise of soul is important, deeply important.

But, it may be, when we read the words of chapter 2. 11, we say, "I have the assurance

of eternal life, and *so* this promise is for me." Then we draw the inference, "All children of God are overcomers," and begin to find passages to show that they have a living principle within, which cannot be laid low (1 John 5. 5), and the next step seems to be a misuse of the Lord's searching testimony in the repeated "He that overcometh," and a forgetfulness of the distinction between 2 Timothy 2. 11, "If we *died* with Him, we shall also live with Him," and verse 12, "If we suffer (present), we shall also reign with Him."

Our great need is godly proportion, and a willingness for the Holy Spirit's *words* rather than "our inferences." For even a true inference may become a peril, making the testimony disproportionate, and attacking the gracious purpose of our Father in the searching of our ways. One form of hurried inference of to-day is by turning words *round*, or putting in negatives:—e.g. "He that overcometh *not* shall be hurt of the second death, but I have eternal life, therefore I overcome." We return to this, because it affects so many passages. A positive promise does *not* prove a negative contrast, nor a negative promise prove a positive opposite, e.g. "I will not blot out his name out of the book of life" does not imply that some names will be blotted out: the words may be given for quite another reason, to encourage those who had their names struck off an earthly roll. The Lord can *always* go beyond His promises, but He gives the *declaration* of promises to His *faithful* people. Lot was delivered as much as Abraham but he is called "righteous," not "faithful," and Abraham alone is described as a man who had *received* the promises (Heb. 11. 17 with 6. 12). The Lord desires His people to realize overcoming is a continual responsibility, *not* "to draw an inference." Spirituality is associated in Scripture with practical concern to please God, and not with "logical deductions." True, it is important, and precious, to remember the Holy Spirit's stress on the finished work of Christ, and the *covenant* security of His redeemed, and "the overcoming" is *via* "considering Him" (cf. 2 Cor. 3. 18), but when we remember aright "My sheep shall never perish" we remember *also* "My sheep *hear* My voice and they follow Me" (John 10. 27, 28), and when we sing aright of "eternal salvation," we *also* utter the equally inspired words, "Unto all them that obey Him" (Heb. 5. 9).

Hence we would not say, "I am born again, therefore I overcome," but rather, "I have been born again, that I may overcome, and I *should* overcome," and even beyond this, we ask

"Do I overcome as the evidence of the living faith I claim?"—1 John 5. 5. *Attitude* as to *promises* may become a very valuable test of spiritual condition. Let us never misuse the change from "thee" to "them" in Revelation 2. 16, or from "thee" to "her" and "them" in the next parable to say, "I shall escape." Rather, let us remember that grace never makes a man careless, but is always concerned for God's glory. We do not only want our safety, but our Lord's approval and joy. In Revelation 20. 6 we have a parallel, not that we may say "The second death hath power over *all* others" (Scripture does not say this), and then assume glibly we shall *all* reign with Christ as His co-heirs. Rather, we note the words "Blessed and holy is he that hath part in the first resurrection." What do these words mean? What kind of a "part" will ours be? Shall we have a parallel with Luke 19. 17, or like verse 19, or like one of these *after* the "second." The silence of Scripture gives so much heart-searching here. It is blessedly true that "they which receive abundance of grace and of the gift of righteousness *shall* reign in life by One Jesus Christ" (Rom. 5. 17), but the changed language of the Holy Spirit in another verse, when rightly rendered, distinguishes "by" from "with." "If children, then heirs, heirs, on the one hand, of God: joint heirs, on the other hand, *with* Christ, *if* so be that we suffer with Him" (8. 17). The first "if" tells (as 2 Tim. 2. 11) of a past work of grace: the second (as 2 Tim. 2. 12) of a daily privilege in response to grace. And our hearts again enter into the message of Isaiah 53. 12, "Therefore will I (God the Father) divide for Him among the many, and *with* strong ones shall He (the Lord Jesus) divide a spoil." "He bare the sin of *many*" reminds of Matthew 20. 28, but "strong ones" are described from the responsibility standpoint and the added word "spoil" is found there, that His people may be deeply concerned not only to rest in His salvation, *but to bring Him joy* (Matt. 25. 21, 23).

Believers are encouraged to do good without thought of immediate reaping (Gal. 6. 9, 10): it is a privilege to sow and serve, even when strength seems spent in vain. Yet it is equally true that God gives many blessings and encouragements to-day. Yet would we not depend on them, but on Him.

Salvation is infinitely more precious than all the riches in the world, and yet how frequently ignored. All of earth is vain compared with Christ.

TALKS ABOUT PRESENT DAY NEEDS.

Fixity of Heart.

WHO has not been stirred, and refreshed by the words of the psalmist, "O God, my heart is fixed; I will sing and give praise" (Ps. 108. 1)? We can realize the Holy Spirit's emphasis on these words. They come twice in Scripture, and we desire that this may mean a deeper impression on our hearts. We should associate with them the prayer of Psalm 83. 11, "*Unite* my heart to fear Thy Name," remembering the sad contrast in Hosea 10. 2, "Their heart is divided; now shall they be found faulty." Indeed, all the many verses which lay stress on seeking and pleasing the Lord with "the *whole heart*" are parallel. They are used by Him to draw us to a holy definiteness and determination, in direct opposition to the sinful attitude of "the double heart" of Psalm 12. 2—which seems yet more striking in the literal Hebrew idiom of the margin "with an heart and an heart do they speak."

There are many attempts to attract from the Lord's path. And the people of God need to "be strong in the Lord and in the power of His might." It is easy to plead for indefiniteness, under the guise of charity. One may assume a false modesty that becomes uncertain about all that we "believe." But the faith of God's elect is not thus variable. When faith stands in the wisdom of men there may be this diffidence, but when God has caused the light to shine out of darkness, it is not presumption to declare that we know Whom we have believed, nor is it arrogance to declare there is no salvation in any other. One who has a natural acceptance of nominal Christianity may view complacently the theories of comparative religion, but one who has been brought to a living faith in the Son of God cannot regard the gospel merely as first among other systems. It is God's unique revelation, and the doctrines of men can only afford a refuge of lies. We dare not approve of being "tossed to and fro" (Eph. 4. 14). A suave manner cannot make error into truth, and the enthusiasm of devotees of Eastern religions cannot change sand into rock. Christ is the only Saviour.

We need to "continue in the faith," with "purpose of heart" (Acts 11. 23). Barnabas knew a real danger when he thus exhorted God's beloved people. Many who once ran well are now cold, and undecided. They have lost a burning evangelism: a little knowledge made them compromise, or "success" has dulled, or in some other way the enemy has hindered.

Let us observe how various kings of Judah were less earnest as they became older, and let us take heed. How blessed to hear the call "Repent" ere more years are eaten by the locust.

God's doctrine is not a matter of indifference. It is not a small thing to teach against His truth, or to break a "least" commandment (Matt. 5. 19). We ought to have the holy stalwartness of God's servant who would not give place by subjection for an hour (Gal. 2. 5), and we call to mind the determined action of Nehemiah when he "cast forth all the household stuff of Tobiah" (Neh. 13. 8) as a parallel fixity of heart against worldliness.

It may be said that this attitude is right in great issues and that the words of Daniel 3. 18 would then be ours, "Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." But "little things" lead insensibly to larger ones, and if we are not "always" in the line of God's will, we shall fail unexpectedly in emergencies (Col. 4. 6). True, we are not to regard every difference of interpretation among those who *confess* the Scriptures as a daring disloyalty to Him, but our hearts should be concerned as to the oneness of all truth and the holy message of 1 Corinthians 1. 10. Can we not get together before the Lord, and be bowed down, as to our "differences"? There should be no indifference as to these matters, nor indifference as to the worldliness which has obtained so sure a footing among those who should rather cry for the abominations of to-day.

Regarding the ordinary arrangements of daily life let us seek to feel the Holy Spirit's emphasis on determination. How many of us are ashamed that we have not always risen as early as we should. And the message of Proverbs 25. 28 has spoken to the heart of the writer, and to many readers also, "He that hath no rule over his spirit is like a city that is broken down, and without walls." But God does not show us our failures to lead to disappointment and remorse, rather He draws to repentance, and faith's victory in the Holy Spirit to-day.

It would be interesting and profitable to collect the words in our English Bible which deal with this holy characteristic (e.g. continue, perseverance, purpose, stedfast(ness), stablish), and to seek grace to have the definiteness in prayer to which Ephesians 6. 18 refers and invites and urges. And let us look upward for grace to obey the exhortation and command of 1 Corinthians 15. 58. "Therefore, my beloved brethren, be ye stedfast, unmoveable, always

abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." As we see the need for a gracious *manner* amid all, and a real humility, and a holy gentleness, we seem to hear again the music of the words of promise, "Faithful is He That calleth you, Who also will do it" (1 Thess. 5. 24).

"Seekest thou great things for thyself? Seek them not." This was God's message to one who was "blessed" of old ("Baruch"—Jer. 45. 5). Why should we seek anything for ourselves?—our joy is that we can please the Lord, and bring something to Him to glorify His Name. It is wonderful that we have anything at all, and we have everything in Him. We cannot be poor in Him. (2 Cor. 8. 9).

"If the Lord Will"—Holiday Bible Gatherings at 61, Upton Lane, Forest Gate, Friday, 25th, and Monday, 28th, 3 and 7. All children of God earnestly invited. Particulars gladly sent. Prayful expectation from Him is important.

Suggested Daily Readings.

"IF THE LORD WILL":—MARCH. 1932.

Day	READING		LEARNING	
	Exodus	Hebrews	Heb. 9 24	Psal'm 119
1	38. 1-18	9. 1-12		44
2	38. 19-31	9. 13-24	25	45
3	39. 1-21	9. 25-10. 10	26	46
4	39. 22-43	10. 11-25	27	47
5	40. 1-16	10. 26-39	28	48
6	40. 17-38	11. 1-12	10. 1	49, 50
7	Lev. 1. 1-17	11. 13-27	2	51
8	2. 1-16	11. 28-40	3, 4	52
9	3. 1-17	12. 1-13	5, 6	53
10	4. 1-12	12. 14-29	7	54
11	4. 13-26	13. 1-14	8	55
12	4. 27-35	13. 15-25	9, 10	56
13	5. 1-19	Jas. 1. 1-15	Lev. 2. 11	57, 58
14	6. 1-18	1. 16-27	12	59
15	6. 19-30	2. 1-13	13	60
16	7. 1-15	2. 14-26	14	61
17	7. 16-27	3. 1-18	15	62
18	7. 28-38	4. 1-17	16	63
19	8. 1-17	5. 1-11	Jas. 4 10	64
20	8. 18-36	5. 12-20	11	65, 66
21	9. 1-14	1 Peter 1. 1-12	12	67
22	9. 15-24	1. 13-25	13	68
23	10. 1-11	2. 1-12	14	69
24	10. 12-11. 8	2. 13-25	15	70
25	11. 9-38	3. 1-13	16, 17	71
26	11. 39-12. 8	3. 14-4. 6	Lev. 14 1, 2	72
27	13. 1-17	4. 7-19	3	73, 74
28	13. 18-37	5. 1-14	4	75
29	13. 38-59	2 Peter 1. 1-9	5	76
30	14. 1-9	1. 10-21	6	77
31	14. 10-23	2. 1-16	7	78

Notes on Memorized Verses.

HEBREWS 9. 24—10. 10.

24, The type was beautiful but transitory (2 Cor. 3. 10, 11). "Figures": this word only occurs elsewhere in 1 Peter 3. 21, and seems to signify "a type of a type": this is fitting, for Moses was told to make according to the "pattern," i.e., the type which he saw of the still greater heavenly realities, and then he made the earthly type of this (Ex. 25. 40). "Into heaven itself": no mere type now: in Christ there is no shadow, only fulness. "Now to appear in the presence of God," i.e., to the face of God: the Father never turns away His face from His beloved Son, and redeemed ones are accepted in HIM. 25, Contrast of place, sacrifice and frequency. 26, The contrast between "once" and "often" is marvellously impressive. "The end of the world," lit.: "the ending of the ages": this word "ending" seems mostly used for the 3½ years leading to the end of this age (Matt. 13. 39, 40, 49, 24. 3, 28, 29), and it may be that the Holy Spirit uses it for the 3½ years from Christ's "manifestation" (John 1. 31) to His death. This would explain the anticipations of the present dispensation in that transition time (e.g., baptism). How blessed is the putting away of sin for God's people, contrasted with the remembrance of sins in 10. 4. 27, 28, For men, death is followed by dealing with their actions—the judgment: for the Lord Jesus, there must be the fruit of His work, the reverse of judgment He must reign (Prov. 11. 31): many overlook this Divine principle. How blessed to be counted with Him (Rom. 8. 1). 10. 1, A shadow cannot give substance, but it shows there is a substance, a reality. "Never": sacrifices were precious as a type, valueless as a power, or ground of confidence. God's purpose is that "comers" should be brought to the goal—perfected (10. 14, 12. 23). 2, "No more conscience" before God's law: no sense of sin as a barrier; but humble consciousness of any sin in the family is quite different. 3, Contrast the remembrance of Luke 22. 19 (see Jer. 31. 34). 5, "Sacrifice" before "offering" implies a sinful priest. Christ "offered" acceptably before His sacrifice (5. 7), He was sinless.* The body was characterized by "hearing"—obedience (Ps. 40. 6, Isa. 50. 8), contrast "disobedience" ("hearing as'de," Rom. 5. 19). 6, God's pleasure deeply important (Matt. 3. 17, 12. 18, 17. 5). 7, "Then": perfect meeting of the need. Written, coming. Doing (verse 9 repeats, for emphasis). 8, Plurals rejected: Christ's one sacrifice for sins for ever (12) accepted. 9, "Establish." "make to stand," contrast Romans 10. 3. 10 "In," "through": everything depends on Christ's one work in life and death. Thus believers are "saints," and legally perfected for ever (14): hence the responsibility to walk holily (Eph. 4. 1).

* See a booklet "Immutable," including reference to the inspired order of every word in Scripture.

LEVITICUS 2. 11—16.

11, Leaven manifestly evil (1 Cor. 5. 8): "honey," from the flower of grass, the best of the flesh (Isa. 40. 7, 8): alike rejected, alike absent from Christ. 12, Leviticus 23. 15-20, a picture of God's people, presented with a sin-offering. 13, Salt contrasted with leaven and honey, even as frankincense, flour and oil: all these were seen in the "even" and

gracious life of Christ and His covenant-faithfulness. 14, We little realize all our Lord Jesus went through: all for us. 15, Full acceptability. 16, Continued emphasis on "made by fire unto the Lord": even the meal offering which brings before us primarily the Lord's life, reminds us that this was with a view to His substitutionary death, bearing wrath for His own. Never let us forget this, nor make it secondary.

JAMES 4. 10-17.

10, A Divine principle (Luke 18. 14). 11, It is easy to sin thus with the lips. God's law declares His people (our brethren) righteous: if we treat them as unjustified, or speak of them ignoring that they are "in Christ," we speak against the very law of God: a wondrous declaration that law has nothing against the redeemed (Rom. 8. 1). Loving washing of the feet is quite different (John 13. 14), love is not blind to mistakes, but there must be godly order (Matt. 7. 5), and godly motive. 12, "Who art thou?" cf. Romans 14. 4. 13, If the Lord's "will" is in the background we think of a "city" and "gain": the Lord's pilgrims do not mention gain (15): they are willing for His "this" or "that," whatever it is: they are not indefinite, but they are dependent. 14, Believers should live day by day willing (and ready) to fall asleep, if God's will, though "looking for that blessed Hope." 15, Why do we find it "easier" to put "if the Lord will" at the end of the sentence? 16, Sin leads to sin. 17, This does not contradict Leviticus 5. 17 any more than James 1. 14, 15 ignores that the enticing lust is sin: but the Holy Spirit emphasizes the righteous dealing of God according to our knowledge, and the growth of sin: "Belonging to him sin is": it remains (John 9. 41): it is not removed.

LEVITICUS 14. 1-7.

2, How gracious a "law" of cleansing: the types of Christ tell of law satisfied. 3, "Healing," God's sovereign work: then the exoerience of God's way of salvation, sevenfold:—two birds, cedar wood, scarlet (wool? Heb. 9. 19), hyssop, earthen vessel, running (living) water. Observe precious pictures of Christ's humility (hyssop, earthen vessel), of His righteousness (cedar wood), of His death (one bird, scarlet), of His resurrection (the other bird). Notice the two-fold blessing suggested by blood and water (John 19. 34): a legal work, and cleansing from the filth of sin. The living water and the living bird remind of Christ's complete work, and of the deliverance from death. How blessed to be "in Christ Jesus."

Surely each occurrence of the word "walk" in the sixfold encouragement of Ephesians 2. 10; 4. 1, 17; 5. 2, 8, 15 and the threefold of Colossians 1. 10; 2. 6; 4. 5, in holy contrast with the past (Eph. 2. 2. Col. 3. 9), should stimulate our godly concern that our feet may glorify God as well as our voice and hands. There is a deep meaning in the statement "How beautiful are the feet of them that preach the gospel" (Rom. 10. 15).

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Thoughts from The Word of God

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Free.

"By nature the children of wrath, even as others."

Ephesians 2. 3 (John 8. 44).

"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again."

John 3. 6, 7.

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

"My Father and your Father."

John 20. 17.

"Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father." Galatians 4. 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.

A Magazine, as God our Father enables, to set forth the glory of the Lord Jesus, and the privilege of the narrow way, not with pride, but because He has in love chosen His people out of the world, and died for them, that they may be gladly disciplelike, and obedient, and, in the Holy Spirit, pray, "Even so, come, Lord Jesus."

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Edited by
PERCY W. HEWARD.

Correspondence
Concerning the Will
of GOD welcome.

"I write unto you, little children, because ye have known the Father." 1 John 2. 13.

"O righteous Father, the world hath not known Thee: but I have known Thee, and these have known that Thou hast sent Me. And I have declared unto them Thy Name, and will declare it." John 17. 25, 26.

"Giving thanks unto the Father, Which hath made us meet to be partakers of the inheritance of the saints in light."

Colossians 1. 12.

"When ye pray, say, Our Father." Luke 11. 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.

A GAIN, by the unchanging grace of God, can we send forth a message of His mercy and His faithfulness. Every attribute of God is united for His people's blessing, and the attitude of praise is the only one that befits such. How often we must feel ashamed that our life has not more likeness to that of Christ, and how our hearts must long to show the heavenly calling, and a glad separation from the world, and its vain aspirations. These pages are not issued merely to inform the brain, but because, in His love, our Heavenly Father has caused a desire to please Him, and a consciousness that much more love to Him is possible in our own lives, and those of His dear people generally, and that the path of obedience and closer fellowship among those who are "in Christ" is His revealed will. The message of Scripture is practical, and holly insistent, that believers may believe, and act together, marked out from the world that rejected their Lord.

"That they all may be one."

John 17. 21.

United by the precious work of Christ,
His loving people own His work sufficed
To bring eternal life and oneness too,
And endless nearness have they now in view.

But why not now together seek to be
In love's obedience:—thus His path to see?
Why rest in systems which His will omit?
Nought but love's promptness can His own befit.

Why choose, instead of His, some other name?
Christ's honour is the Holy Spirit's aim,
And He will never contradictions make,
But lead together, for Christ's glory's sake.

Words of Encouragement.

The careful reader may be "AND" come prayerful when he sees Col. 2. 1, 4. 13. the repeated "and's" of these verses. It is deeply important to continue in prayer, and not to be limited to one or two "favourite petitions," or to one or two for whom we pray. "For all saints" is the Divine message of Ephesians 6. 18. Immediately we find the same word "and," "and for me." The lesson there is clear, or, at least, one of the lessons. Prayer for "all" believers is not to become vague, there must be the personal note *also*. Paul was, doubtless, included in all saints, but this did not hinder the individual aspect, "and for me." But what shall we say as to Colossians 2. 1 and 4. 13? We have here precious "contrasts" as to earthly *circumstances*. The apostle had not seen the children of God for whom he prayed but Epaphras was one of them, a faithful minister of Christ among them (Col. 1. 7, 4. 12). Yet both had the same "and." Paul did not only pray for the children of God generally but for those at Colosse and Laodicea. Why should not we also mention towns we have never visited, in our definite prayerfulness? And, beyond the naming of places, he added his loving interest in "as many as" had not seen his face. Epaphras did not become so "wrapt up" in Colosse that he forgot Laodicea. The "clique spirit" is absent from true prayer. Ah, we must go yet further: "*And* them in Hierapolis." He did not group all together and hurry over the intercession. He delighted in different gatherings, knowing that each believer and each gathering must ever be recognised as very dear to God. How precious and wonderful is the Holy Spirit's word "and." Nor is it *only* inspiration, it is also the unveiling of the *character* of loving servants of God.

"Jesus Christ the Same . . to-day."

(Concluded.)

Whither do the magazines go? We had almost said, To all lands. The background loving labour of children of God in stitching, addressing, folding, posting—is precious in His sight. Some have lists of missionaries and others, to whom they send regularly. The central postage account is no small one, but the silver and the gold belong to Him. Parcels go to various continents for the loving service of willing and praying distributors, and we rejoice when any take this privilege. The Gold Coast, with its school lads, is by no means forgotten. It would not be easy to sum up all, but

if He refreshes His people in many lands, they are **His** people; and the food is **His** provision.

It is refreshing to remember that our Heavenly Father has given us the joy, on behalf of others in various parts, to help a little the poor in foreign countries, and to meet some needs of earnest servants of God, who desire to trust Him, in lands as far apart as China and Brazil. Personal correspondence and a gift of love are often tokens of grace, affording much encouragement, and strengthening amid trials. It is a joy whenever His own who have the means have privileged and honoured us to be the instruments between them and those who have needs of soul or body.

Letters, of varied character, some needing counsel, others needing cheer, arrive from all manner of places. We look back over last week's list:—England, Scotland, Wales, Ireland, Germany, Italy, Latvia, Switzerland, Gold Coast, Nigeria, Canada, United States, Guatemala and Australia are represented. May grace be given for, and in, all answering. Requests are occasionally beyond fulfilment. Even a desire for literature on two or three special subjects may involve gathering leaflets from a large number of boxes.⁽⁵⁾ However, this is a joy and can be accomplished. But a request simply for one of **EVERY LEAFLET** cannot be fulfilled to the glory of God. It would entail hours of labour! We praise Him for the many varieties He has enabled, and the store-keeping is no light problem, commended to His people's prayer. "Except the Lord build the house, they labour in vain that build it" is a continual principle.

So we raise another Ebenezer to the glory of our living and prayer-answering God, and if this record of grace causes thanksgiving, and more simple faith, in our own and other believing lives, we shall unite in that further thanksgiving also. The work is not ours, but **His**. The glory is not ours, but unto His Name. Our gracious Heavenly Father really cares for His children. Our beloved Lord is the One to appoint His glad servants. The Holy Spirit indwells, to enable in the smallest regular details, as well as in great crises. And wherever there are those who would please Him more, in humble gratitude, our hearts can say to them, "Ye also helping together by prayer for us, that . . . thanks may be given by many on our behalf" (2. Cor. 1. 11), "that the abundant grace might through the thanksgiving of many redound to the glory of God" (2. Cor. 4. 15), and again we can proclaim the joyful fact, "Jesus Christ the Same yesterday, and **to-day**, and for ever" (Heb. 13. 8), "Thanks be unto God for His Unspeakable Gift" (2. Cor. 9. 15).

Percy W. Heward.

(5) Over 250 typewritten notes, too, are being used of God to help, at great length, on varied topics. We rejoice to send for a fortnight.

Poems to Help Christian Experience.—14.

"PRAY FOR THE PEACE OF JERUSALEM":

"Ye that make mention of the Lord, keep not silence, and give Him no rest (silence, margin), till He establish, and till He make Jerusalem a praise in the earth." Isaiah 62. 6, 7.

"For Zion's sake I will not rest,"
 'Tis God Who speaketh—Israel's God!
 Who gave for her Messiah's blood,—
 Sure token that she shall be blest!
 Brought into heaps, ploughed as a field;
 How surely judgment follows sin!
 But when He shall His work begin
 What precious fruit shall Zion yield!
 More than all dwellings in the land
 The Lord still loveth Zion's gates.
 How long, how tenderly, He waits;
 Yet firmly doth His counsel stand.
 His hand outstretched for Zion's sake
 Will Israel bring a second time.
 How sure the promise and sublime!
 Arm of the Lord! Awake! Awake!
 Not thoughts of evil, but of peace
 Dwell in the heart of Israel's God!
 And, though He chasten with the rod,
 Yet Zion's sorrows soon shall cease.
 To her Messiah shall appear—
 (That One Who hath already been,
 Despised, and called a "Nazarene"):
 Jesus the Lord she shall revere.
 Ah! What this mighty change shall cause?
 'Tis sovereign grace, God's grace alone,
 That shall bring Israel to His throne,
 To worship Him and keep His laws.
 God's seasons ne'er are ill delayed,
 And Israel's late, though blessed, fruit
 Alone is from the living Root,—
 Messiah's work—atonement made!

"Pray for the Peace of Jerusalem: they shall prosper that love Thee."
 Psalm 122. 6.

"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:

5th. TO BE ANNOUNCED LATER.

12th. THE BOOK OF PROVERBS.

1. The Divine Arrangement of the Book.
2. Practical Godliness, and the Sins of Idleness, Gossip, etc.
3. The Members of the Body (Rom. 6. 13).
4. Messianic Passages (e.g. 16. 6, 14. 30. 4), and Allusions (The Surety, etc.).

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

26th. AN OUTLINE OF THE BOOK OF ACTS.

1. The Preparation (Ch. 1).
2. The Day of Pentecost Fulfilled.
3. Fellowship and Ministry at Jerusalem.
4. How God led to Samaria, and to a Roman Centurion.
5. The Ministry of Peter and the Ministry of Paul (Gal. 2. 8). Present Day Misuse to Deny the One Gospel.
6. The "Kingdom" in Acts (1. 3, 6, 8. 12, 14. 22, 19. 8, 20. 25, 28. 23, 31).
7. "Supernatural Gifts."
8. Acts 20. 30, the Very Time of the "Prison" Epistles.

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.

"Elias was a man subject to like passions (feelings) as we are, and he prayed . . . and he prayed again." James 5. 17, 18 (observe God's answers).

1. For a true reviving among God's people (Isa. 57. 15).
2. For love's prompt obedience to the Lord's will, and deliverance from any attempt to avoid His narrow way, or to excuse grieving the Holy Spirit, because of "circumstances," and apparent "opportunities" (Ps. 119. 60).
3. For the children of God's people that they may be trained for the Lord alone, and not for the Lord and the world, from babyhood.
4. For lands that we often forget—Ireland, Greece, Afghanistan, Morocco, Alaska, Colombia.
5. For this magazine, and related service "unto the Lord," that there may be a constant unassuming dependence on Him, and a constant freshness, that fellow-workers may be enabled in body and soul, and that humility and zeal may grow in all of us, and that the literature, meetings, service among men of other nations in England, witness abroad and correspondence may never become "ours," as belonging to a human organization, but only "ours" because "His," and we are His. (The writer feels much need for the prayers of God's people, Ephesians 6. 19, and that he may have a fuller experience of Zechariah 4).

"Pray for us: for we trust we have a good conscience, in all things willing to live honestly."

Hebrews 13. 18.

Brief Thoughts on 2 Peter 3. 16-18.—Hebrews 5. 11. A wrong condition misuses "Scripture": a right condition is blessed thereby (Rom. 15. 4, Prov. 8. 9): the fault is not in Scripture, any more than in God when a Pharaoh is hardened. Observe the "epistles" specially called "Scriptures." 17, Again an intensely practical exhortation. To fall from steadfastness is serious, even if preserved from wrath: the safety is not in avoiding "it" by argument, but in living growth. 18, Contrast "knowledge" without grace in ch. 2. 20, 21 (Heb. 10. 26), here "grace" is mentioned first, and, as in 1 Peter 5. 10, it leads on to glory, His glory.

CHILDREN'S COLUMNS.

"Speak unto the Rock."

—Numbers 20. 8.

THESE are not words that we expect. But God said them to Moses, and He never speaks without a purpose. The people of Israel were in the wilderness. "There was no water" (Num. 20. 2), and though God had provided the manna daily, and had given them water before, when they were in need (Ex. 15. 23-25, 17. 1-7), they soon forgot His works, and waited not for His counsel. Grumbling against Moses, they spoke of dying in the wilderness. Certainly they deserved to be left to die, they did not deserve the water, but God is very merciful, and He appeared in His glory to Moses and Aaron, and, instead of destroying Israel, promised to give them water. And in the remarkable words to Moses, we find the expression, "Speak ye unto the Rock." Why was this?

Years before, when God brought water out of the rock, He gave a wonderful "type," or picture, of the way of salvation. He said He Himself would stand upon the Rock, that we might have a picture of Christ coming down from heaven. The Rock is a name of God (Deut. 32. 4), but it tells of One Who was not only God but Who became a Man **on this earth**, that He might be smitten. And these are the words in Exodus, "Thou shalt smite the Rock." Do we not read elsewhere of the Lord Jesus Christ being smitten (Zech. 13. 7)? Now we can understand why God said, "Thy rod, wherewith thou smotest the river, take in thine hand, and go." The smiting of the river was in judgment: it caused **blood**. And when the Lord Jesus was smitten, His **blood** was before God as atonement (Heb. 9. 22), that sinners might have the **water** of life (note John 19. 34). We deserved death, and smiting, and judgment. So few feel this. So many think they are better than God says they are. When a sinner really sees his sins, he will flee to God's salvation. No water came out of the Rock till it was smitten, but afterwards there was a river at once (Ps. 78. 20). So complete are the blessings of Christ's death, and He died for a great number whom no man can number. But how important it is that you should personally come to Him,—and come to Him now.

But in Numbers 20 we do not read "Smite the Rock." It is true "Moses lifted up his hand, and with his rod he smote the Rock twice" (verse 16). Such was God's mercy that "the water came out abundantly, and the congregation drank." But God's dear servant missed the lesson, and lost a personal blessing. Afterwards God said, "Be-

cause ye **believed Me not**, to sanctify Me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them" (verse 12), and again, "Aaron shall be gathered unto his people: for he shall not enter into the land—because ye **rebelled against My word**" (24). Thus we see how important it is to believe **God** and His **word**. This thought needs to be repeated to-day, when so many excuse unbelief, and make light of God's words. Moreover we see the great difference between "Smite the Rock," and "Speak unto the Rock." God was granting a beautiful type of the fact that "Christ being raised from the dead dieth no more" (Rom. 6. 9). He died once (Rom. 6. 10), there was the offering of the body of Jesus Christ once for all (Heb. 10. 10). Many do not believe this. But when any understand the meaning of God's message, the light flashes into their heart, that Christ has made a complete salvation. Nothing remains to be done. The sinner need do nothing more: the sinner can do nothing more. How joyful is the troubled heart that grasps this fact. The Hebrew word for "Rock," too, is different from that of Exodus 17, and suggests an exalted Rock, i.e., Christ raised up. "The water" was ready: hence we read, "Speak ye unto the Rock before their eyes, and it shall give forth HIS WATER" (Num. 20. 8). "But," someone may ask, "Why was Moses to take the rod, if he was not to use it?" Surely to show that all blessings are by the **death** of Christ, and that the rod had smitten the Rock before, its work was done for all who came in faith. And so is it now. But if I do not come to Christ I must meet the rod of judgment, and there will be no escape.

Thanks be unto God the Lord Jesus Christ is now exalted to give repentance and forgiveness just as He gave these blessings in days long gone by (Acts 5. 31). And there are those who rejoice to "speak" to Him, and to speak to God the Father through His beloved Son, for others. Stephen spoke to the Rock, in this sense, for blessing to those who treated him cruelly (Acts 7. 60), and Acts 9. 1-16 soon shows **how** one of those was gloriously saved. You may not have treated any one cruelly, but you need just the same Saviour. Possibly a dear father and mother are even now speaking to Him for you. And others as well may be praying that you may receive the precious water of life. And, it is so wonderful to be able to add, you can come to Christ yourself, if you feel your need, and if sin is a burden. Nothing remains to be done to "win" salvation. Everything is free, and "speak unto the Rock" may be just God's message to bring you to Him to-day.

The Rock of old was smitten
 That water forth might flow,
 And this for us is written
 That we God's grace may know.
 The Saviour died for sinners
 And life eternal's free:
 None are of grace the winners,
 But own "I was **given** me."
 Again the Rock was needed
 In Israel's thirst and fear;
 God's word had Moses heeded
 The type had been more clear:—
 "Speak to the Rock,"—for smiting
 Was once for all, on Christ,
 The gospel call inviting
 Tells how His work sufficed.
 Yes, Christ is now in glory,
 No work remains to "do,"
 We tell the gospel story,
 To sinners, e'en to you.
 To Him for others speaking
 And, praying in His Name,
 We know the thirsty, seeking,
 Still find Him **JUST THE SAME**.

A Hymn Book.

WITH 1 Peter 1, 18, 19, Psalm 47, 7, Hebrews 10, 22 on the front page we thankfully send forth a new Hymn Book, which our gracious God has enabled, to help in Scriptural praise, according to Ephesians 5, 19. Most of the 129 Hymns are reprinted from the earlier book, with altered lines and words wherever God has graciously led us forward.* A few fresh Hymns are written by the dear brother in the Lord who contributes the Poems to help Christian Experience (Edwin Kirk), and about 20 have been selected from various writers, a testimony of gratitude for His work through His dear people in days gone by, which will prove a help in worship. And how precious is worship to Him Who seeks worshippers (John 4, 23), the fruit of the finished work of His beloved Son.

It would be difficult to summarise the contents, but our desire is that believers may be able to sing conscientiously, and without a fear of unscriptural expressions. In days when hymns are so often used to spread error, and to encourage the unsaved to join in the singing, the Lord may be pleased to use this little witness for Himself. This is our wish and our hope, and we entrust it first to Him, and then to His people.

* E.g. It seems helpful to notice, in view of irreverence to-day, that in Scripture we do not usually read of "the blood," but "the blood of Christ," or "His blood," etc. Hence we have sought to fulfil this suggestion.

We do not feel it is His purpose that we should change our testimony, and sell this Hymn Book, or make any similar arrangements. He has not failed hitherto; nor will He fail. Hence, looking to Him, we shall seek to send a copy usually, as requested, or copies, when His will is clear. If any beloved children of God co-operate as to His work, it must be love's free-will offering, and not any compulsion. Some may desire to have a supply for use in meetings, whether in this or other lands, and may feel a little exercise of soul as to the above statements, in their concern to enjoy 2 Samuel 24, 24. May we at once add that we shall be quite satisfied with the Lord's will in this matter, and those unable to "spare" as much as they would wish are **just** as welcome to write, even if they need a goodly number. Our longing is God's glory, and **real** use to His glory. Hence we do not suggest the proposal to introduce till a copy has been seen and laid before our Father, in definite prayer, although we dare not limit Him to this, and He can guide **as He pleases, and when**. If any desire to have an idea of the actual cost of printing, etc., and of various bindings, (limp, ‡ boards, or imitation leather), we shall not necessarily refuse to answer a request of this character, though we feel it is usually preferable to say as little as possible, and to impress on poorer believers the preciousness of 2 Corinthians 8, 12, and upon ourselves, and one another, the real privilege of restful faith.

I would record gratitude to God for the loving and prayerful fellowship of other believers in preparation and proof-work, with a view to accuracy, and specially the cheerful assistance throughout of my fellow-helper, Arthur H. Weeks.

Children of God have been interested in the names of brethren, as M. Ruda and H. A. Werner, in travelling with the Gospel of Christ. I think they should sometimes know a little more of the loving co-operation which makes the service possible. The prayers and interest of all who have the Lord's interests at heart are much valued, as we look for our soon coming Lord.

‡ The larger quantity.

Let us never forget the patience of God when we feel inclined to be impatient: let us think of His love and tenderness, when we have a temptation to be unloving and irritated. Sin cannot flourish in the consciousness of Himself, or in His presence.

TALKS ABOUT PRESENT-DAY NEEDS.

Wise Simplicity.

THERE is a simplicity which is unwise. It has an open mind for everything (Prov. 1. 22, 23, 7. 7, 9. 4, 13, 16, etc., 2 Sam. 15. 11). But there is a contrasted simplicity which refuses to know the depths of Satan (Rom. 16. 19), which is the reverse of duplicity (Rom. 12. 8), and which has an open mind and heart for God's will. The adjective is rendered "single" in Matthew 6. 22, Luke 11. 34, and the noun "singleness" in Ephesians 6. 3, Colossians 3. 22. We are often too clever to be really wise. An illustration is found in 2 Kings 7. 12. The king did not believe God, and so he said, "I will now shew you what the Syrians have done to us." It would seem that few, if any, were found in Samaria who expected God would work wondrously, although Elisha had just given the definite promise of interposition. Strangely we are almost all inclined to trust man more than we trust God, in many matters. But for grace, there would be nothing but a dark outlook. Yet God has, in mercy, brought some to have an opened heart towards Himself as Lydia (Acts 16. 14), and such desire to please Him, and to go in His pathway. His words have been given to them, and their longing should ever be to take those words as they stand.

The theory of man that second thoughts are best is not always true. It is easier to leave "first love" to the Lord than we realize. A young believer, grateful for grace, rightly expects much from God, and desires to give up gladly for Him. It is true there may be natural impulse, and the tendency to pride may need checking, if there is any undue prominence (1 Tim. 3. 6). Nor are rocky ground hearers, without any root, absent. But the fact remains that there are many who really love the Lord, and wish at once to take His words simply, **till** they find older Christians have a tendency to be worldly-wise, and to call fleshly caution by the name of "prudence." Why should we not expect much from God our Father (Rom. 8. 32)? Has He given all the "exceeding great and precious promises" to encourage a life in which His children shall be distinguished from the world only with difficulty? Why should there not be more going forth, in faith, to Christ without the camp, bearing His reproach (Heb. 13. 13)? How many Christians can be found who have given up positions and prospects for Christ's sake? Not so many as one would expect. How many have "vexed" their righteous souls by remain-

ing in positions that could hardly be retained in faith (Rom. 14. 23, 2 Pet. 2. 7, 8)? It is not for us to say, but we fear more would acknowledge this attitude rather than uncompromisingly simple confidence in the living God.

If precepts do not touch us, we often find them very "clear," but it is otherwise when they cut into our arrangements. The reasoning of Romanism, etc., in defending departure from God's plain words has many a parallel with us all when the commandment seems "unpleasant," and the path unpopular. Can we say that the defect is in Scripture? No. The words of God are "plain to him that understandeth" (Prov. 8. 9). But if we would **know** "that good, and acceptable, and perfect, will of God" (Rom. 12. 2) we must be those who are not conformed to this age. If we would "learn" of the Lord we must take His yoke (Matt. 11. 29, Luke 14. 33). Obedience is the most up-to-date commentary: it is published in many parts, and expensive. But what is the expense when in the enabling of the Holy Spirit, and for His sake Who became poor, that we through His poverty might be rich (2 Cor. 9. 8)?

An unrighteous advocate wishes to make the law suit his client; but a believer wishes to be brought **himself** to God's will. The commandments of the Lord Jesus as to baptism by immersion of believers, and as to the Lord's **supper**, in the evening, with unleavened symbols, would, indeed, have few objectors among children of God in the readiness of "first love," if they were not over-ruled by the often unconscious (but none the less serious) alterations of those who find it hard now to change back to the simple plan of their Lord, and ours. But would it not be love's wisdom? Is it not better to own a mistake now, than to lose in that Day? Affectionately we would plead with **His own** people.

It is, indeed, a "wise simplicity" to please Him. "The children of this age are wiser with a view to their own generation than the children of light" (Luke 16. 8). **Our** generation belongs to that Day, and we may well seek the "prudence" which prepares for our Lord's Coming, and to receive His "well done." If only we could "unlearn," and come with a holy openness to Him, without our ideas, traditions, wishes and past actions, and those of others whom we rightly honour, how blessed it would be simply to hear the Shepherd's voice (John 10. 29), and not only would it be wisdom, but love to Him, and for His joy and glory, and that is more than all else, for He bought us for Himself.

"That every mouth may be stopped."

—Romans 3. 19.

NO one likes to have his mouth stopped. Our natural wish is to say what we want to say. Interruption and restriction are often keenly resented, yet many a man holds back through fear, and often the mouth is shut through shame. But the most alarming silence is when a criminal can say nothing in his own defence, absolutely nothing. Guilty and conscious of guilt, he trembles before the majesty of the law: his mouth is stopped, and there is no escape.

It is rarely that the accused is willing to own his unrighteousness. He often tries to defend himself with a lie, or to plead extenuating circumstances. The prosecutor does not know everything: the judge is not omniscient; there seems still a ray of hope. It is a poor hope if built on a falsehood, but the human heart is concerned for itself, and sin is often added to sin (Isa. 30: 1).

But there is a Judge Who is Omniscient, and He Himself will bring His law to bear on a criminal **world**, and those who stand before His bar, individually judged according to their works, and righteously condemned, will have nothing to say. There will be a solemn silence, an awful silence, followed by "weeping and gnashing of teeth," away from His presence. His eyes are as a flame of fire, and no subterfuge will succeed. In that Day, every mouth will be stopped.

Blessed be God, there is a contrast, a delightful contrast, an amazing contrast. If the **law** speaks that every mouth may be stopped, the **love** of God has spoken, yea, has been manifested, that each believing heart "may have boldness in the day of judgment" (1 John 4. 17). This is not a man's vague hope, it is God's own revelation. And the word "boldness" actually signifies "all speaking": there will be a reverse of silence, there will be a bursting forth of praiseful joy, and that in the day of judgment!

How is it possible? Are there some who stand altogether apart from others with a stainless character, and who can thus sing of their own righteousness, and glory in their own merits? Not one such can be found the wide world over. Those whose mouths shall be opened then were guilty criminals, "children of wrath, even as others." But "where sin abounded, grace did much more abound," and "mercy rejoiceth against judgment," though it is never unjust! Here is a paradox. But it is a reality as well. There is but one key, and that key perfectly fits. The love of God the Father shines forth in the finished work of His beloved Son, the Lord Jesus Christ, and His death opens the mouth of everyone who

heartbrokenly comes to Him,—opens the mouth in undying praise. In the day of judgment "the heavens shall declare His righteousness" (Ps. 50. 6), and redemption will be as firm as God's throne, and in view of the throne itself.

But how can I have this prospect as my own? Faith in Christ to-day, a living, humble, trustful faith is the hand that receives the amazing gift. And the heart that takes God at His word can have a simple confidence. Hence God graciously brings His truth to bear on troubled sinners to-day, and shows them their need, that their mouths may be stopped now. The experience is not that which a man chooses. The gay, indifferent world shrinks from it, but the awakened soul would rather have a day-of-judgment terror now, than when it is too late to escape. And verily for the believer in Christ the day of judgment in one sense is past. He comes, in anguish, before God's throne, and then, broken down, he looks back and sees Christ dying for sinners on Calvary, the day of judgment on behalf of those who flee for shelter to Him! And thus silence is changed to praise to-day. David experienced a measure of parallel. "I kept silence" (Ps. 32. 3): God was speaking. Then "open Thou my lips; and my mouth shall show forth Thy praise" (Ps. 51. 15). Dear reader, do you know anything of what this means?

When God begins to work, the sinner feels wretched. He is silenced from boasting: he beholds nothing but filthy rags covering him. His mouth is shut from complaint:—he does not talk of others, nor does he dispute God's justice:—"that Thou mightest be justified" (Ps. 51. 4) is his humbled thought. If God condemned to hell, what could he say? It is when one is in this condition that there is music in the message of the Gospel. "Christ died for the ungodly" means much to one who **feels** himself ungodly. The mouth is opened at first with words like those of Luke 18. 13, "God, be merciful to me the sinner;" and the man is justified (14), for God justifieth the ungodly (Rom. 4. 5). This is grace, amazing grace. Away with all self-defence: away with all theories of "I am as good as others," "I did no one any harm," "I stand as good a chance as most." The gospel is not for them who have a claim of their own, but God's welcome still holds good; "a broken and contrite heart, O God, Thou wilt not despise" (Ps. 51. 17). Dear reader, have you entered into the meaning of this? If you value your soul's welfare, I beseech you stop self-defence to-day, own what God has written against you, and rest on the blood of Christ poured out for the utterly guilty. It is your only hope,—and mine.

Suggested Daily Readings.

"IF THE LORD WILL":—APRIL, 1932.

Day	READING		LEARNING	
	Leviticus	2 Peter	2 Peter	Psalms 119
1	14. 24-42	2. 17-3. 7	3. 1	79
2	14. 43-57	3. 8-18	2	80
3	15. 1-18	1 John 1. 1-10	3	81, 82
4	15. 19-33	2. 1-14	4	83
5	16. 1-17	2. 15-29	5, 6	84
6	16. 18-34	3. 1-12	7	85
7	17. 1-16	3. 13-24	8	86
8	18. 1-30	4. 1-21	9	87
9	19. 1-18	5. 1-21	10	88
10	19. 19-37	2 John	11	89, 90
11	20. 1-21	3 John	12	91
12	20. 22-21. 8	Jude 1-11	13	92
13	21. 9-24	12-25	14	93
14	22. 1-16	Rev. 1 1-9	15	94
15	22. 17-33	1. 10-20	16	95
16	23. 1-14	2. 1-11	17	96
17	23. 15-32	2. 12-29	18	97, 98
18	23. 33-44	3. 1-11	Lev. 23. 1, 2	99
19	24. 1-23	3. 12-22	3	100
20	25. 1-17	4. 1-11	4, 5	101
21	25. 18-38	5. 1-14	6	102
22	25. 39-55	6. 1-17	7, 8	103
23	26. 1-13	7. 1-17	9, 10	104
24	26. 14-33	8. 1-13	11	105, 106
25	26. 34-46	9. 1-21	12	107
26	27. 1-16	10. 1-11	13	108
27	27. 17-34	11. 1-19	14	109
28	Num. 1. 1-31	12. 1-17	15	110
29	1. 32-54	13. 1-18	16	111
30	2. 1-17	14. 1-13	17	112

Notes on Memorized Verses.

2 PETER 3. 1-15.

1, How remarkably the epistles which men often separate are joined. A pure, or sincere mind still needs stirring up (1. 13, 2 Tim. 1. 6). 2, Remembering the words of God is deeply important (John 2. 22, 15. 20, Acts 20. 35, 2 Thess. 2. 5). 3, ch. 1. 20: a contrast as to "what" is known: we would not shut our eyes to the sad state of men, but God's gift of Scripture is to be equally before us: indeed, the very knowledge of saddening signs of the times reminds us that "the coming of the Lord draweth nigh" (cf. Luke 21. 28). 5, Ignorance is often willing, and results from previous wilfulness. 6, ch. 2. 5: the "world" perished: every word is used perfectly. 7, "By the same word have been treasured (stored) with (or for) fire, being kept," etc.—evidently a declaration of God as to His appointment of fire in the earth, and the future breaking forth, as well as descent of fire, even as in Genesis 6. 11 we have a three-fold source of water. 8, The believer's contrast, and holy patience. How rarely are both parts of this verse noticed: many forget the wondrous fulness of Divine operations which will be compressed into the day when the Lord is revealed. 9, "Not . . . but." "Some" complain that there is delay (Matt. 24. 48): we should never say this, or

even feel it. "Longsuffering to usward," or "you-ward": plainly, it seems, a reference to believers, yet many apply to the unsaved. The thought is of believers' repentance, as in other "second" epistles (2 Cor. 7. 9, 2 Thess. 3. 14, 2 Tim. 2. 25). Have we any Scripture for the idea that the Lord Jesus will come without the reviving of His people first? Must they not come out of worldly systems, and is not all-ignoring of this an attack (however unintentional on His coming? 10, Some have become confused because assuming this will be all at once: hence they have misinterpreted the literal 1,000 years of Revelation 20. If only they had seen "in the which" is not "in the beginning of which": Acts 2. 17-20 links the beginning and end of the last days and this passage the beginning and end of the last day. All living believers will be made ready (Matt. 25. 10, Heb. 9. 28). 11, All truth is practical (1 John 3. 3). 12, Again the solemnizing mention of wrath: are we not too unmoved by prophecy? 13, The bright hope ever mentioned. "Wherein" not only "whereon": there will be no Hades in the new earth, no evil spirits in the "sea" (Rev. 20. 13, 21. 1). 14, Again practical exhortation: and not only the thought of that Day, but of Him. 15, "Account" contrast the "counting" of 9 (same word). Our beloved brother: love among children of God is deeply important, and should be manifest among co-workers. "Written": ch. 3. 1 with 1 Peter 1. 1 would incline us to ask, "Is not the epistle to the Hebrews here before us?"

LEVITICUS 23. 1-17.

1, Read on from 22. 33, The Lord and His Words: The general scope of the passage is important. We see God's right to arrange, the importance of owning Him as to food (each feast linked with agriculture), God's contrast with "commerce" for Israel (remember Solomon's downgrade traffic, and the tendency of Israel to-day), the privilege of "holidays unto the Lord," and so forth. Beside all these practical thoughts, we have types of Christ and His people, with stress on God's way of acceptance, and, moreover, dispensational unfoldings, and the order of Divine working. So full is a book in which many see no beauty, even as many see no beauty in Christ (Isa. 53. 3). 2, "Of the Lord," "My feasts": the present-day tendency is to put the Lord in the background. 3, Before the yearly plan, we have God's weekly appointment,—in all dispensations (either Sabbath or first day), His SOVEREIGN will, for the week, unlike the month and year, is not primarily built up on His work in nature (sun or moon). Observe the stress on rest, holiness, and cessation of our business (cf. Isa. 58. 13): are we not often too busy to be with God? 4, The second section, yearly: "in their seasons"! A contrast with the earlier section, in which there is the original standpoint of law followed by work. Here we have a sacrifice at the very outset: the "year" thus sets forth grace to fallen men. 6, After the sacrifice, hatred of sin, and separation (no leaven). 7, Observe the days of "holy convocation" are not called sabbaths in the first half of Israel's year: the first day is emphasized there: this is not an accident. 10, 11, Not only "God first," but a type of the resurrection of Christ that very day, even as the Pentecost of verse 16 was said to be "fulfilled" in Acts 2. 1 (lit.)—both days pass over the Sabbath. Now we see the wisdom of God.

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

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MAY, 1932.
Free.

"For I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy: for I am holy."

Leviticus 11. 44.

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

"Know ye not that your body is the temple of the Holy Ghost Which is in you, Which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God."

1 Corinthians 6. 19-20.

"Ye are bought with a price: be not ye the servants of men."

1 Corinthians 7. 23.

Some lovingly enquire about the "Subscription." Valuing this thoughtfulness and interest, we would refer them to leaders (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, emphasizing His eternal love, saving a great number whom no man can number, out of every nation, by the finished work of His beloved Son, without any merits or glory of the sinner, but leading the saved one to the narrow and simple path of love's obedience to His graciously revealed will.

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

"Thou hast put off my sackcloth and girded me with gladness; to the end that my glory may sing praise to Thee, and not be silent. O Lord my God, I will give thanks unto Thee for ever." Psalm 30. 12.

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

"Our Saviour Jesus Christ, Who gave Himself for us, that He might redeem us from all iniquity." Titus 2. 13, 14.

The work is HIS, and for HIM, and if He wishes it to continue and grow, HE will not fail.

An earnest invitation also to gatherings to the glory of God "If the Lord will,"—Meeting Room, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 3 and 6.15, Mon: 8, Thurs: 8, Sat: 6.45. Also 130, Grundy St., Poplar, London, E.14, Tues.: 8.15. Also Bible Meetings in Forest Hill and Camberwell, etc., some Wednesdays.

Words of Introduction.

A GAIN we are privileged to send forth messages of God's grace and truth. These days are not days of godliness. The indifference of the world seems to surround God's beloved people, and we feel how easily we are affected: one might almost say "infected." There is not a breaking down as we would desire amongst the unsaved, but are we not ashamed that we have so little concern for His glory, so little likeness to our adorable Lord, so little zeal for souls? A magazine sent forth humbly in the Name of the Lord Jesus, does not imply a pedestal, but a desire to help, and be helped, that the will of Him Whose Name is borne may not be shirked, but that Hebrews 3. 13 may be a power in our lives. Possibly the verse may be forgotten, or overlooked, if not quoted, "But exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin." (Heb. 3. 13).

"He that glorieth, let him glory in the Lord."

(1 Cor. 1. 31, salvation; 2 Cor. 10. 17, service).

How can we boast of self, for what were we? Sinners far off from God—His wrath to see Had not His Well-Beloved for us died! Apart from Christ—condemned! Where then is pride?

How can we boast of self? Unto this day The flesh, unchanged, desires not God's way. They that are Christ's the flesh have crucified, And still would judge themselves. Where then is pride?

Ah, let us glory in the Lord alone; Salvation is of Him—self has no throne. We look to Him, with self, by grace, denied, Until we see His face! Nought then of pride!

Words of Encouragement.

"THE WORD OF GOD INCREASED." These precious words in Acts 6. 7 remind us of the living power of the testimony of God. And when the Scriptures come, in the gracious working of the Holy Spirit, to our hearts, may we not expect this experience? It is a wondrous thing to know something of God's working.

Three times in the Book of Acts we have a similar expression. In Chapter 12. 24 we read, "The Word of God grew and multiplied." Observe the striking contrast there with the stern judgment on Herod, when "he gave not God the glory." Again and again we find "goodness" and "severity" together (Rom. 11. 22), even as we see eternal life and eternal punishment mentioned in adjoining sentences (Matt. 25. 46). In Acts 19. 20 we again find the record of grace, "So mightily grew the Word of God and prevailed," and the context of "giving up" encourages us much. The same verb is used throughout, and it lays emphasis on the **living** power of the Word. We find it also employed in 1 Corinthians 3. 6, 7: "God giveth the increase." Notice also Colossians 1. 6, and then in verse 10 the resultant "growing" of God's people, and growing in His living Word as 1. Peter 2. 2 impressively shows (Cf. 2. Pet. 3. 18). May this be our experience.

A GRATEFUL "WHY?"

Why didst Thou love us, O our God,
When we the path of sinning trod?
Though but to evil were we bent,
In grace for us Thy Son was sent.

Why didst Thou plan that we should be
For aye Thine own, to dwell with Thee?
Thou mightest well have driven forth,
To righteous and eternal wrath.

Why didst Thou deign the whole to do
Before we loved, or sought, or knew?
Thy cov'nant love calls forth our praise,
And grateful joy to endless days.

With humble thankfulness we own
The work is Thine, and Thine alone;
'Twas grace to choose, and grace to give,
And grace to call, and cause to live.

How can we praise Thee as we should?
How can we thank Thee as we would?
Our hearts and minds and words fall short
To praise for all that Thou hast wrought.

But yet we joy to feel Thy love,
Whereby our praise can rise above;
Yea, we in Christ to Thee draw near,
Our praises Thou wilt deign to hear.

How wondrous that our Saviour died
And we in Him are justified:
Accept our grateful praise, and give
The daily grace for Thee to live.

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.

"Is any among you afflicted? Let him pray." James 5. 13.

"The harvest truly is plenteous, but the labourers are few; pray ye therefore." Matthew 9. 37, 38.

"Be anxious for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God." Phil. 4. 6.

1. For God's gracious awakening of His people (Eph. 5. 14, Matt. 25. 6).
2. For encouraging obedience to the will of God in the home, and more simple and glad separation from the world's customs and worldliness.
3. For believers out of work, and passing through deep waters in various ways (Isa. 43. 2).
4. For lands that we often forget—Luxemburg, Sicily, Persia, Tunisia, Guatemala.
5. For this magazine, and associated service, in the Name of the Lord Jesus, that there may be more and more fidelity to Him, with affection for His will, and that He may use the publications increasingly, and guide all the routes of foreign journeys in His loving will, and bless among those of other nations in this land, and use the free circulation of Scripture abundantly, and the booklet "Come, for all things are now ready" in various languages; and keep each and every fellow helper lowly before Him, and responsive to His voice.

"Watch and pray, that ye enter not into temptation." Matthew 26. 41.

"So Soon Removed" or The Need for Constant Dependence.

WE little realize our "need." It is so easy to trust to privileges, circumstances, and experiences. God has graciously shown us, in Scripture, the peril of this mistaken confidence. Faith must be continually in Himself. We think of Adam's first surroundings, yet what if he did not even pass one night in that splendour (Ps. 49. 12, more literally), but sinned ere the first Sabbath day had far advanced? all succeeding Sabbaths and "rest" being broken. Israel, too, sinned under Mount Sinai itself, so soon after they had said unitedly, "All that the Lord hath spoken will we do and be obedient." Nadab and Abihu's sin is mentioned immediately after their consecration unto the Lord. It seems almost impossible. Hezekiah's failure was in connection with the very wonder which God had wrought (2 Chron. 32. 31), and here we are reminded that not only are the other examples full of typical warning as to the unsaved, and their outward privileges,

but that truly godly men need *constant* exercise of soul. And in the New Testament we remember it was so soon after Peter said, "Thou art the Christ, the Son of the Living God" that he needed holy and stern reproof, even as his ardent "I am ready" was almost immediately followed by a threefold denial. And in the present dispensation the Galatians, who had been devoted, and had run well (4. 15, 5. 7) were "so soon removed into another gospel" (1. 6). Nor can we forget that it was in an earnest prayer meeting that some said to Rhoda, "Thou art mad" (Acts 12. 15), when God was proving that He had answered their prayers. And Peter's visit to Antioch, and the sad "dissimulation" of some of the Lord's people followed so soon after much devotedness (Gal. 2. 11-13). Why have we all these records? Not to shut us up to failure or its expectation, but to draw us to the Lord Himself. Our Heavenly Father graciously makes clear to us that we are weak, and constant faith and fellowship are needful. In like manner we must "exhort one another *daily*," for we are sooner hardened than we think (Heb. 3. 13), and the lesson of our beloved Lord's words in John 15. 5 must be ever before our eyes, and in our hearts, applied by the Holy Spirit Himself.

Poems to Help Christian Experience.—14.

"Giving thanks unto the Father, Which hath made us meet to be partakers of the inheritance of the saints in light." Colossians 1. 2.

"Blessed be the God and Father of our Lord Jesus Christ." Ephesians 1. 3.

Father! I am Thine by choice
Ere a world's foundation;
In election I rejoice;
Love's predestination.
Not for any good in me,
Who was full of enmity,
But Thy love, so rich and free,
Was decreed eternally.

Father! I am Thine; the Price—
Precious life blood given!
The Accepted Sacrifice
Thine Own Son from heaven!
From Thy holy bosom came
That Pure One, to suffer shame,
From enslavement to reclaim
Guilty me! O praise His Name!

Father! By Thy Spirit's power
In regeneration
I am Thine! O blessed hour
When the revelation
Of Thy Son was caused in me,
When I saw Him on the tree,
Bearing all my penalty,
Dying there to set me free!

Yea, O Father! I am Thine
I, though all unworthy!
O the grace that would design
One so base and earthy
Heaven's happiness to share,
Bliss that is beyond compare,
In the city wondrous fair,
For Thy Blessed Son is there!

"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:

- 3rd. PSALM 119.
 1. The Divine Structure, and its Meaning.
 2. The Experiences of God's old-time Saints.
 3. The Holy Spirit's Different Terms for God's Word.
 4. Prayer, Praise, and Confidence.
 5. The Members of the Body in this Psalm.
 6. Unexpected Verses, and their Wondrous Messages.
- 10th. SAYING IN THE HEART.
 1. "The fool hath said in his heart, There is no God" (Ps. 14. 1, 10. 6, 11, 13).
 2. "That sayest in thine heart, I am, and none else beside me" (Isa. 47. 8, Rev. 18. 7).
 3. "Thou hast said in thine heart, I will ascend into Heaven" (Isa. 14. 13, Dan. 8. 25, Obad. 3).
 4. "Speak not thou in thine heart . . . for my righteousness the Lord hath brought me in" (Deut. 9. 4).
 5. "If thou shalt say in thine heart, These nations are more than I; how can I dispossess them?" (Deut. 7. 17).
 6. "Say not in thine heart, Who shall ascend into Heaven?" etc. (Rom. 10. 6, 7).
 7. "If that evil servant shall say in his heart, My Lord delayeth His Coming" (Matt. 24. 48).
- 17th. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.
- 24th. THE MANNA.
 1. God's Gracious Provision.
 2. The Meaning of Miracles.
 3. A Wealth of Typical Instruction Regarding the Lord Jesus.
 4. Israel's Complaining. "This Manna" (Num. 11. 6).
 5. "The Hidden Manna" (Rev. 2. 17, see Ex. 16. 33).
- 31st. SOME THOUGHTS ON PRAYER.
 1. God's Gracious Appointment.
 2. The Prayer Life of Christ in the Days of His Flesh.
 3. The Prayers of one who Imitated Christ (Eph. 1. 16-20 Phil., 1. 3, 4, etc.).

4. The Manner and Accompaniments of True Prayer.
5. Hindrances to Prayer (1 Pet. 3. 7).
6. "The Prayer of Faith," and the Prayer of unbelief!
7. Answers to Prayer, with Thoughts on Definiteness, and Rendering Again.

CHILDREN'S COLUMNS.

The Leper and His Cure.

LEPSOSY is a fearful illness: and multitudes have been brought to death thereby. More is written in Scripture about this disease than about any other, for it gives a vivid picture of the results of sin. The chief marks of leprosy were:—

1. A rising up, or breaking out, from within.
2. A "deathly" whiteness (like that of dead skin, and worse).
3. A deep seated sore, "deeper than the skin."
4. A power of spreading.

We think of another word beginning with "LE"—leaven, another reminder of sin in Scripture, working in the dark often, and likewise spreading rapidly. God uses everything to teach, but many will not learn. Sin should be feared and hated. We often hear to-day about "isolating" different illnesses, but the worst illness is allowed to go on, and sinners do not realise that the greatest epidemic is not influenza, **but sin**. If some are told of small-pox, or leprosy, near to them they are at once frightened. O that there may be a horror of sin! Sin has spoilt everything in the earth and brought death and judgment, and, if the eyes of any are opened to see this, and their own condition before God, they will long for deliverance; and, thanks be unto God, there is a perfect Saviour, and His salvation is still a reality to-day.

The most terrible result of leprosy was that it not only meant removal from other people, but removal from God's tabernacle. God's teaching in this is clear. A sinner is far off, a sinner cannot draw near to God, cannot worship Him. We listen to the solemn words of Leviticus 13. 45, 46, "And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry 'Unclean, unclean'; all the days wherein the plague shall be in him he shall be defiled; he is unclean, he shall dwell alone; without the camp shall his habitation be." Numbers 5. 2, adds, "Command the children of Israel, that they put out of the camp every leper," separation from God.

Alas, sinners do not realise this to-day. They do not feel that their clothes of self-righteousness are all torn, that they have no covering of salvation upon their head: they do not cry "Unclean, unclean." If their hearts thus cried, they would find mercy. A very wonderful picture of God's grace is seen in Isaiah 6. When the leper-king died, Isaiah felt the leprosy of his own sin in view of God's presence, and cried out that he was unclean. And the lips, marked out in Leviticus 13, were touched with a hot coal from the altar, with its reminder of the "sacrifice" in the blood on the horns, and the beautiful words sounded out, "Thine iniquity is taken away" (Isa. 6. 7).

Leprosy was not always in the same place—Uzziah's was in his forehead: in another Scripture we read of the hand. All sin is not outwardly the same, but it has the same character before God. Do not make light of sin because you are not openly wicked in the same way as others. "The soul that sinneth it shall die," and **all** sin leads to death.

But if God has spoken much about leprosy He has also spoken much about its cure. In Leviticus 14 we have healing by His Grace, and then the cleansing, as faith enjoyed His work: so is it now. There **is** one precious work of salvation, and if any look towards the Saviour of sinners they will know His cleansing. The leper who rejoiced in God's mercy brought two birds, alive and clean. One was killed and the other flew away, with the blood of the first on its wings. **We** cannot bring a sacrifice, but Christ was the perfectly Holy One of Whom **both** birds are a picture. He really died, and He was raised from the dead, and went up to heaven. And the other things which were brought remind of Him,—the cedar wood of His righteous obedience, the hyssop of His humility, and so forth. And when the cleansed leper was welcomed, his ear, thumb, and toe were all touched with the blood of a sacrifice, and then anointed with oil (Lev. 14. 14, 17). Can you tell the meaning? Those who are saved are to come near to God, (for the priest was marked out in the same way. Lev. 8. 24), and are to **hear, do, and walk** to God's glory. The oil speaks of devotion and love to Him, in the power of the Holy Spirit.

Special cases of healing are helpful. For example, Naaman had to feel that he deserved judgment, by dipping seven times in Jordan (2 Kings 5. 14) and the cleansed leper should be as thankful as the Samaritan in Luke 17. 16-19. If you feel your burden of sin, this beautiful picture of salvation becomes more than a picture. God welcomes sinners by the blood of His beloved Son to-day. Will you not come to Him?

"Without the camp," a piercing sound,
The leper's cry, "Unclean!"—
No leper dare within be found.
In Israel's camp be seen.

But when in grace God's healing touch
Dealt with this type of sin,
The priest went forth that even such
Might by God's love come in.

The leper brought a sacrifice,
Needed an earthly priest:—
Christ's finished work doth now suffice,
Nor can men add the least.

But when a sinner young or old
Feels sin shuts out from God,
Faith can His wondrous plan behold,
Rest on Christ's precious blood.

Then can the "leper cleansed" draw near
And in God's way rejoice:
His hands and feet obey the ear
Which listens to God's voice.

"I Beseech you that ye Walk worthy."—Ephesians 4. 1.

A Few Words with Young Believers and Older Ones too.

THE apostle besought, or encouraged, God's people concerning this. The same word is rendered "exhort" about 20 times, and by derivation, means "call alongside." He felt a deep concern that God's dear children should not dishonour the Name of Christ, and that His doctrine should not be blasphemed. (1. Tim. 6. 1, Tit. 2. 5, 10.) Do we realize sufficiently that it is an unspeakable honour to be "in Christ Jesus," and that, if we act wrongly, He is blamed? We cannot separate our interests from His. Well may Christians beseech and exhort one another more. (Heb. 3. 13.) It would well repay study to look at some of the other verses where this word is used: a concordance should always be at hand.

"Walking" is more than "talking." It is even more than "doing." It suggests the whole attitude and manner. People often notice what we "are" by a number of little things. Possibly we ourselves do not notice them. Observe how definitely the Holy Spirit emphasizes the word "walk" in Ephesians 2. 2, 10, 4. 17, 5. 2, 8, 25. "Enoch walked with God." Do we? The whole Scripture shows the importance of walking aright.

The word "worthy" reminds us that we have received a great privilege. Ours is a high calling. To be called into the fellowship of God's Son is an unspeakable honour (1. Cor. 1. 9): well may we read of the heavenly calling or vocation. (Eph. 3. 1). Though we still remain in the world, believers are no longer of it. Our attitude is to be heavenly, our hopes are heavenly.

(Col. 3. 1). Are ours? The Holy Spirit always leads us to consider Christ (2. Cor. 3. 18, Heb. 12. 2, 3).

And then we read "with all lowliness and meekness, with long suffering, forbearing one another in love." Four distinct words bring out closely related thoughts. Pride must be a very real peril. We must not misuse our amazingly great privileges, and become mentally occupied with them to the exclusion of little things unto the Lord. Sanctification never excludes details, because of height of blessing, but includes them, and makes them heavenly. If we can sing and speak beautifully, yet are impatient or forgetful of others, we are not pleasing God. This verse reminds us we shall have temptations to be irritated, but God has grace to keep His people gracious and gentle.

TALKS ABOUT PRESENT-DAY NEEDS.

Deliverance from "Reasoning Oneself Aside."

THE title may seem strange, but it refers to two verses of Scripture which have spoken to the heart of the writer, and still speak. An unusual word is found in Colossians 2, 4 and James 1. 22, and nowhere else. The verses read thus: "And this I say lest any man should *beguile* you with enticing words," "Be ye doers of the word, and not hearers only, *deceiving* your own selves." I feel that the second verse often applies to my heart the more searchingly, and it may be others will have the same experience. True, we still acknowledge our danger of being beguiled by *others*, and would seek for grace to walk closely with our Lord, that we may hear His voice, and not that of strangers. But oftentimes when we have been on our guard against the wiles of the enemy through others, we have not been sufficiently concerned as to ourselves. It is easier to be an "Hearer only" of many words of the Holy Spirit than at first we realise. We may, by grace, hate sin generally, and be kept from much that is outward. We may be enabled to obey our adorable Lord in various ways, but there is still a deep need for growing in grace, and growing up unto Christ in *all* things.

When one is born again, the thought of God's great mercy is overpowering. If judgment has been in any measure feared, and if God's love in the gift of His beloved Son has stirred up gratitude, there is the desire to be devoted unto Him. The danger is lest we afterwards become *used to mercy*, and begin to take grace as a

matter of course, and to become less responsive to our Lord. The message of Luke 7. 47 makes me ashamed. The woman's immediate devotion should continue, and increase, long after we are first brought to know forgiving love:—but is it always so? The impression becomes less intense, in many of our lives. And there is another peril: we look on many who bear the Lord's Name, and one allows one act that at first seems strange to us, and another permits something else of worldliness. The enemy's attempt is at once to draw us either to pride, and speaking against, *or*, on the other hand, imperceptibly to "embrace" the thought that "we all" fail; and so gradually we let ourselves become more like the world, and excuse failures more readily. Think not that these words are a mere pleasure to write: I draw back lest any think there is a claim of personal satisfaction: rather, feeling the need, and, valuing the prayers of others as much as desiring to pray for them. I would set forth that which seems to be God's message to myself as much as any reader. "How blessed it is to remember the words, 'There is forgiveness with Thee, that Thou mayest be feared,'" and "God is able to make all grace abound toward you." There are complete resources in Christ: let us seek unto Him more expectantly.

In this connection we see how it was the angel, or messenger, of the Church in Ephesus left his first love; nor is he alone. As the pain of a bereavement wears off, so do all deep feelings, unless we keep near the cause of these feelings. Hence close communion with the Lord is needful, and meditation on His grace, if love is to retain any freshness.

The way in which the enemy would work is set forth in James 1. 22, 23. The word is still heard, but there is a going away (23) with a forgetfulness. Unless obedience is prompt, the impression granted by the Holy Spirit will be blurred. The word "reasoning" is from the same root as "word" but our words come in to prevent some aspects of the effectual working of God's words (1 Thess. 2. 13). "Reasoning" is associated with the scribes and the Pharisees (Mark 2. 6, 8, see Matt. 16. 7, 8), but a different preposition is in front of the verb here. We reason ourselves "aside," the very prefix found in the words "disobedience," "offence," and "transgression" (Romans 5. 11-21. We persuade ourselves that "*this*" is not necessary, and that we need not do "*that*." The inner attitude is not deliberately willing to disobey, but there is a gradual "reasoning," and we find "good reasons," and

apparent blessing and feelings of "being led," if we continue the unwise and sinful process long enough. We hesitate to spend long enough to find God's will in some matters, because we would rather not have our plans scrutinized. We pray for God's blessing on that which we desire, and thereby lull ourselves to sleep. And then we wake up, surprised that we could have thus yielded, or invested that which is of the flesh with an appearance of holiness. It is possible that we make service to minister to our natural wishes, and persuade ourselves all is well because it is "Christian work." The "persuading" is our peril: we go aside from the right lines, comforted by the happy feelings, or some other accompaniments, which the enemy would ever introduce, when leading us from our Lord's simple path. It is from this that we ever need a present deliverance, in the definite recognition of the Lord's will and words as they stand, and a holy dread of "second thoughts" that make the arrangements more congenial to the wishes which are rather those of self, than of devoted love to our loving Lord. May discernment and victory be ours in the enabling of the Holy Spirit!

A Mistake about Death.

THE news came that Mr. "A" was dead. His late employer gave instructions to obtain a wreath at once, to be sent to the place where he had lived. But when it reached there, the alarming, though hopeful, information was received that he was not dead! These facts, (for I am not drawing on imagination) impressed me when I heard them, and have impressed me again, and in more than one way. How solemnizing must it have been to the one still lying seriously ill, if the news ever reached him. I can well understand that God would have used the extraordinary circumstances to make an apparently dying man concerned about his hereafter. And if God uses the most unlikely means to bring a soul to Himself (Job 33. 14) our hearts would rejoice.

But from what I know of men, I can sadly conceive of another distressing possibility. The dangerously ill sufferer might be restored to health, in God's mercy. And then there would be, in not a few cases, the remembrance of the mistake, with amusement and laughter. The tale would be told, and others would join in the merriment, all-unmindful of the forbearance of God in raising up, and in giving

space to repent. Life hangs on a hairbreadth cord, as it were: no man can guarantee that his heart will continue to beat through the night. And if the heart that ceases to beat is mine, or yours—what then?

Another thought passes across the mind. The employer believed a record, and acted accordingly. It is easy to say, "He ought to have investigated." There are many things we readily accept: we do not live lives of doubting our fellow creatures. Yet a man may well pause to ask himself—"Why do I believe a man, who may err, so readily, and disbelieve God, **Who never errs?**" It is amazing to find the alacrity with which men read the newspapers, and the credulity with which they receive any information, **especially if it suits their wishes.** The politician at once believes the story against his opponent, and the one who has a grudge against another nation is ready to credit anything that declares the iniquity of that nation. **Wishes** rule a man more than he realizes. But all the while God's voice is unheeded. A "great scientist" may utter unproved theories against Scripture, and they are at once acclaimed as brilliant; and the simple believer, who is not carried away by language without evidence, is called an ignoramus. **But not for ever.** The true wisdom is unto salvation (2 Tim. 3. 15), through faith which is in Christ Jesus. The critics of the Bible have changed their charges more than ten times, and, instead of blushing when archæology shows up their foolishness, they dare to go on in the way of their own heart. "The unjust knoweth no shame" (Zeph. 3. 5), and many still "love to have it so" (Jer. 5. 31). **But not for ever.**

Listen! There is news of another death, and it is reliable. There is no doubt concerning it. And, dear reader, **you—with all your physical life and activity,—are the dead man.** God has said so. Thrust away the thought, if you dare so to do; you will only find its truthfulness too late. **Legally,** you are a dead man: **Morally,** before God's holy law, you are a dead man. You cannot laugh away a fact. You cannot reason away a fact. "By one man sin entered into the world, and death by sin" (Rom. 5. 12), so that you are now dead in sins (Eph. 2. 1), and condemned already (John 3. 18). And the One to Whom you should have rendered service has neither wreath nor elegy for you: a death sentence is against you, and a weight of judgment will soon be yours—unless you can escape—for you are not only dead from the standpoint of His righteousness.

but also "a son of disobedience," **alive with a life against Him,** and He will not excuse one sin.

"But God"—ah, how wondrous are the words of Ephesians 2. 4! God has sent not an officer to arrest you to-day, He has sent a gospel of grace to sinners. The Son of His love, Whose glory excels all human conception, came down to this earth, yea, stooped beyond incarnation to the death of the cross, that there might be eternal life in, and with, Himself for a great number whom no man can number. And this gospel message is authentic, and its invitation demands **nothing from the sinner.** If he confesses his nothingness, there is no doubt as to the welcome he will receive. The Lord Jesus could not **die** except for those who **deserved** to die, and He will not save any except those for whom He **died.** Hence there is no hope for the self-righteous. But in Christ's work we find the one way of escape, both **gracious** and **righteous,** and it is still open. Your sins are a barrier between you and heaven, but they are not a barrier between you and Christ. There is no mistake about your **death** from God's standpoint, but, thanks be unto Him, there is no mistake about the death of Christ. His precious blood is the only passport to heaven, but it is enough, fully enough. God's holy claims are fully satisfied. Reader, apart from the blood of Christ I should be in despair, so there is no reason for **your** fear to hold you back. The freeness of the Gospel is a manifestation of its Divine origin. Every "gospel of man" glorifies man by making the work partly dependent on him. But that which exalts him thus actually **cuts away** all hope, for God will not accept the sinner's farthing. He will not allow the insult of a **make-weight** to the finished work of His beloved Son. But He gives—glorious fact, **HE GIVES**—all the merits of the Lord Jesus to any heartbroken sinner who simply "comes."

The most difficult privilege is, often, to do little things well, and wholeheartedly to the glory of God.

"If the Lord will," Gatherings for Prayerful Pondering of the Words and Will of God in Perilous Times, with Worship and Thanksgiving, Monday May 16th ("Bank Holiday"), 3 and 7 o'clock, 61, Upton Lane, E.7. Further particulars gladly in the Lord's Name. A hearty welcome to believers from the provinces,—and from wherever the Lord brings them.

Suggested Daily Readings.

"IF THE LORD WILL"—MAY, 1932.

Day	READING		LEARNING	
	Numbers	Revelation	Rev. 15	Psalm 119
1	2. 18-34	14. 14-15. 8	1	113, 114
2	3. 1-26	16. 1-11	2	115
3	3. 27-51	16. 12-21	3	116
4	4. 1-20	17. 1-10	4	117
5	4. 21-49	17. 11-18	5	118
6	5. 1-31	18. 1-10	6	119
7	6. 1-12	18. 11-24	7	120
8	6. 13-26	19. 1-11	8	121, 122
9	7. 1-35	19. 12-20. 3	Num. 9. 15	123
10	7. 36-89	20. 4-15	16	124
11	8. 1-12	21. 1-8	17	125
12	8. 13-26	21. 9-27	18	126
13	9. 1-14	22. 1-9	19. 20	127
14	9. 15-27	22. 10-21	21	128
15	10. 1-17	Matt. 1. 1-17	22	129, 130
16	10. 18-36	1. 18-25	23	131
17	11. 1-15	2. 1-11	Matt. 3. 1, 2	132
18	11. 16-25	2. 12-23	3	133
19	12. 1-16	3. 1-17	4	134
20	13. 1-25	4. 1-11	5, 6	135
21	13. 26-14. 5	4. 12-25	7	136
22	14. 6-19	5. 1-11	8	137, 138
23	14. 20-34	5. 12-26	9	139
24	14. 35-45	5. 27-37	10	140
25	15. 1-21	5. 38-48	11	141
26	15. 22-41	6. 1-15	12	142
27	16. 1-11	6. 16-29	13	143
28	16. 12-30	6. 30-7. 6	14	144
29	16. 31-40	7. 7-20	15	145, 146
30	16. 41-50	7. 21-29	16	147
31	17. 1-13	8. 1-13	17	148

Notes on Memorized Verses.

REVELATION 15. 1-8.

A remarkable change from the seals and trumpets, in that they lead up to the wrath of God. **this**, begins with it: they lead up to the song of the saints in Glory, **this** commences with that song. Their victory over the beast is past here. **2**, The dispensation of suffering is viewed as gone (contrast 6. 11). It is deeply important that beloved children of God should distinguish the "tribulation" from "the hour": the tribulation is not Scripturally associated with wrath: any interpretation which assumes this for one of its main supports seems to lack the "hall-mark" of God's own unveiling. **3**, The "songs" of Revelation are impressive (5. 9, 14. 3): observe how they are linked with musical instruments and glory: true we now have "songs in the night" (Job. 35. 14, Ps. 42. 8), and Colossians 3. 16 should be our glad portion, but there are no musical instruments, made by hands, in Colossians 3. It is instructive to notice that the saints are not personally present in Revelation 5:—the 24 elders and 4 cherubim are not to be spiritualized away: they are evidently 28 literal beings (more than once one of the elders speak-

with John): when God means to show us that a great number are personally present. He is quite clear in His language (e.g. 5. 11, 7. 9). Another contrast, between the song of Deuteronomy 31. 19 (and also Ex. 15), and the song of Moses and the Lamb, may be helpfully noticed. "King of nations" (marg.). **5**, Temple and tabernacle mentioned together. **6**, Purity and glory. **8**, "The vengeance of His temple" (Jer. 50. 28): God's wrath is holy "No one . . . able to enter," (2 Chron. 7. 2): do we sufficiently realize the majesty of God?—Psalm 89. 7.

NUMBERS 9. 15-23.

15, God's gracious immediateness. **16**, His loving continuance and regularity (1 Cor. 14. 33). **17**, Observe that God's presence implied (and implies) His control and guidance. **18**, "Commandment," "mouth" all through this passage (seven times, cf. Deut. 8. 3): a living voice: God's personal interest. **19**, Willingness for seeming delay. **20**, Readiness for His alteration of our condition more quickly. **21**, A suddenness, but no resentment against the strain. **22**, Varied experiences, that dependence might be on Him, and not on the past, nor on natural expectations. Abiding and journeying were alike to be in His will: and is it not so for us?—"Sit," Luke 24. 39, "go" Mark 16. 15: Acts 16. 6-10 helps). **23**, "At the commandment" three times: "At" should rather be "upon," "resting upon" as in Luke 5. 5. How great the privilege of Israel: how unwise is self-will. If we seek God's presence, we set aside our own will (Ex. 33. 14, 15, Ps. 25. 9, 143. 8, 10).

MATTHEW 3 1-17.

1, "Heralding," a helpful word: a royal message of authority. "Repent," see 4. 17, Luke 24. 47, Acts 2. 38, etc., a gospel without repentance is not the gospel. **3**, "For": John could not have fulfilled the words with regard to the laying low of the flesh (Isa. 40. 7), if he had not preached repentance: "profession of Christ" without repentance is empty (see 8). **4**, Clothing and food: contrast Luke 16. 19, see 1 Timothy 6. 8: Elijah's food and clothing too are specially mentioned. God has not promised luxuries, but He will provide (Isa. 23. 18). **5**, Persons from all parts of the district: the Holy Spirit thus graciously helps in the use of the word "all" elsewhere. **7**, "Many," yet . . . "Who?"—"Coming": but no evidence they were baptized. Had they heard God's voice within? **9**, "Think not to say": the need was proof of a new life in doing: baptism was not to produce a new life. **10**, Baptism typified judgment of the whole of the flesh: "unto the root": many would cut off a few branches, or decorate thorns: O for a deep work (Matt. 13. 21). **11**, He who preaches repentance must be humble. **12**, His wheat: not "His chaff." **14**, John's holy realization of personal need even before Christ was baptized: thereby he had a fuller unveiling still (John 1. 31, 32). **15**, "Thus," in the antitype of baptism (Christ's death, Rom. 6. 3) righteousness was completed for God's people (Rom. 10. 4). **16**, Our Triune God, as in Matthew 18. 19. **17**, cf. 17. 5: mark added words there: do we hear Him?

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Thoughts from The Word of God

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Free.

"And Abraham said, My son, God will provide Himself a lamb (lit. see for Himself the Lamb) for a burnt offering."

Genesis 22. 8.

"And Abraham called the name of that place, The Lord will see." Genesis 22. 14, margin.

"And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass (pause) over you, and the plague shall not be upon you to destroy, when I smite the land of Egypt."

Exodus 12. 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.

A Monthly, in God's gracious enabling, to set forth His love and His will, that His people, redeemed by the precious blood of Christ, may seek to please Him, and to walk in His ways, in the enabling power of the Holy Spirit, with the bright Hope of their Lord's Coming.

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

"When the fulness of the time was come, God sent forth His Son ... to redeem."

Galatians 4, 4, 5

"Behold the Lamb of God, which taketh away the sin of the world."

John 1. 29.

"Look unto Me, and be ye saved, all the ends of the earth."

Isaiah 45. 22.

"In Whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace."

Ephesians 1. 7.

"Neither is there Salvation in any other."

Acts 4. 12.

The work is HIS, and for HIM, and if He wishes it to continue and grow, HE will not fail.

An earnest invitation also to gatherings to the glory of God "If the Lord will,"—Meeting Room, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 3 and 6.15, Mon: 8, Thurs: 8, Sat: 6.45. Also 130, Grundy St., Poplar, London, E. 14, Tues: 8.15. Also Bible Meetings in Forest Hill and Camberwell, etc., some Wednesdays.

Words of Introduction.

WHAT is your object? "Your object," not only just now, but in life. If, by grace, it is the glory of God, then you surely desire to delight more and more in His written words. If Christ is dear to your heart, His atonement is precious, and His words are words of authority to which your affection is drawn. If, in the lovingkindnesses of the Lord, these thoughts express your attitude and wish, it is our hope that these pages will help to make the Lord Jesus more precious in your experience, and the path of His will more and more the path of your daily life. It is with this object that the magazine is sent forth. A society, a system, a man—cannot be central or exalted. Christ is the Foundation and Christ the Centre. The Holy Spirit ever glorifies Him.

"If we live in the Spirit, let us also walk in the Spirit."

Galatians 5. 25.

If still our life were of this earth,

We then might as the worldling walk:
But since we've found Christ's priceless worth
We'd think of Him, of Him would talk:
Himself would please, His word obey,
And glorify Him every day.

'Tis in the Spirit that we live:—

Quickened, we are no more our own:
With Christ our Father ALL doth give
To make our Saviour's merits known.
All by our walk our life should see,
And what we "are" we hence should "be."

Words of Encouragement.

In Colossians 4. 16, 17 we have "READ . . . an encouragement parallel with AND SAY." that of 1 Timothy 4. 13. The

Holy Spirit emphasizes the reading of the Scriptures: He is also pleased to use willing servants of the Lord to pass on His truth. Hence the reading of an epistle did not shut out the ministry of Archippus, but emphasized it. His ministry, on the other hand, did not take the place of the epistle. We are all apt to become one-sided. It is, therefore, important to see the Scriptural warning against this. How blessed is the thought that God permits His people to serve Him. The ungodly could not enjoy heaven, any more than they enjoy the things of God now; but His children's great concern is that they may love Him more, and it will be their delight to please Him perfectly.

Do we read the Scriptures as we should—personally and together? The special blessing in Revelation 1. 3 makes us feel ashamed. If a group of believers came together, without any special "gift," or even ability, but because they were brought out of worldly arrangements, and brought to desire the Lord, and His will, I am convinced that, if they had much of Scripture with prayerful humiliation, and meditation, they would have much more fruit than if they attempted to speak in their own strength, and to teach before they had learned. God never fails those who trust Him.—NEVER.

Extracts from Records of Service.

BELOVED brethren in East Germany have been spending much time for their Lord, and ours, in rarely reached towns and villages, cycling, as He has enabled, conversing, preaching the Word in the open air, and passing on freely Bibles, New Testaments, gospels, and tracts. They lovingly sent me particulars. I felt some extracts, with a very few verbal alterations, would glorify God and help prayer. One brother, H. A. Werner, is already known by name: the others are A. Clasen, L. Karpfinger, and W. Fischer:—

"We rode to Herrnsdorf. During preaching, a police-soldier came out from the Rathaus, and listened awhile. After this he said to beloved Mr. C. It is not necessary to preach here, but 'in der Herberge zur Heimat' (a lodging house for almost penniless men). Very many listened to the preaching; after, we were graciously enabled to give away tracts. . . .

On the road I had opportunity to have conversation with a young man on a cycle. He is Roman Catholic, and he took a New Testament very thankfully. I have his address. On the next morning (i.e. so called Good Friday), we waited till the people came from their churches and could thus give away a good number of tracts, and other booklets, including John's Gospel. When we had handed tracts, we preached the wonderful gospel of the grace of God.

The city is mountainous, and we had a good opportunity for open air on the Ring. Four streets lead to the Ring and the middle is very high. There we stood and preached the wonderful gospel. At once many children, mostly R.C., came near, and many came out from the houses, those on the streets and pavements stopped, and all listened. This was the last place, and also the most encouraging. May our gracious God, by Whose so great grace we have been enabled in weakness to do a little for Him, Who has done all so freely for us, work wonderfully in the hearts of those who heard and read, and may He have all the glory and praise. May He also work in our hearts to make us more humble and dependent on Him. . . .

At Strehlen a dear old man asked for our address to get a Bible. While handing him one, he was dragged away, and the Bible soon returned, and the dear man no more seen. . . .

At Ohlau, although dinner time, we hardly saw people outside because of the cold. Also in preaching upon the main place we reached only a few. But one soul is precious to Him. . . .

At Namslau, some were reached with literature, more with preaching. When I write 'some' you will understand, as it was bitterly cold, 17 degrees at midday. It was hardly possible to keep on spreading tracts. People would not take. . . . After preaching the head of the police force asked me whether I had permission? I handed to him something to read, and told him of having very little time to lose, being on the way to other places. . . .

Gr. Wartenberg is a quiet town. In the police station, which I tried to visit almost first with literature, I had a good opportunity in spreading to the clerks as well. The preaching opened many windows. Some New Testaments were passed on. One case stands specially out. I passed on a leaflet to a Roman priest. He went in a shop, and must have been there the means (in God's gracious overruling) whereby a young man followed me up, asking for some literature. When I passed him a gospel, he said, 'That is just the thing I am looking for.' . . .

At Festenberg the Lord granted the most marvellous opportunity in His precious service. Quite a little town, but many were here from the neighbourhood, we could spread here much of His truth, especially among the workmen. Twice we preached His gospel, and do trust there will be much fruit in His day.

At Trebnitz, I had some words with the chief of the police, who did all he could to hinder, but was graciously overruled by our God not to hinder, when he passed by afterwards, while we were preaching. May we praise our God more. He has all in His hand . . .

At Lüben we preached 20 minutes without hindrance, and just when I wanted to stop speaking, a policeman hurried to stop me, and asked us both to follow him to the police station. The 'Polizei Kommissar' ordered him to make a protocol, and dictated, 'I have declared the gospel of the Lord Jesus Christ in the market, in which many people listened without hindering the business.' When he had finished, I had to put under it my name. The Kommissar said, If you had ceased speaking a little earlier, we would not have heard it . . . but because we have heard it we ought to stop it, but now you can freely spread these kinds of tracts as much as you like . . .

We had a very encouraging long conversation with the Bürgermeister (Mayor). He is Roman Catholic, and accepted gladly a New Testament and listened very attentively when we read some parts from the Word of God. . . .

At Oppeln, a good number listened, but after ten minutes' speaking a policeman came near and stopped me, but very kindly. He said, You can hand tracts but you are not allowed to speak to a crowd of people in the open air. So I stopped speaking and those who had listened were eager to take literature. When we left the place I met the policeman, and he said he was sorry that he had to stop me, but he had been sent there by a woman. He is Polish. . . .

While I write, similar service is, by grace, being undertaken by our brethren, M. Ruda and E. Lutz, in larger towns in South Germany, the former going on, if the Lord will, to Austria and Poland, and Israel are specially before him, as well as "all nations." The writer, too, has just returned from a few days in Western Europe service, with our brother K. Riisnaes, where the need is equally pressing, and the Lord is equally mighty. "Not by might, nor by power, but by My Spirit, saith the Lord of hosts."

Poems to Help Christian Experience.—15.

"ABRAHAM."

"He looked for the City that hath the foundations, whose Builder and Maker is God."

Hebrews 11. 10 (literally).

"The God of glory" in His grace made known Himself to Abram; him He called alone, To him revealed His will, and gave command To leave his father's house and native land. Obeying, forth he went, not knowing where His God would lead, and what He would prepare: Yet by the faithful Promiser enriched, He first set up an altar, then he pitched His moving tabernacle, satisfied That God Himself should be his faithful Guide. God's City in his view, the pilgrim road He walked in happy fellowship with God, Who had revealed Himself—El-Shaddai—And could, and would, his every need supply. Though tried his faith, he patiently endured; God would fulfil His promise! Thus assured, This righteous man held on his blessed way, Stronger and stronger growing day by day, Because his hands were clean, his heart was right In God's most holy and unerring sight; Truth was his buckler, truth his trusty sword; God was his Shield,—Exceeding Great Reward.

Dear fellow-saved-ones, must we not with shame— Yes, we, to whom the glorious gospel came, Bringing e'en immortality to light, Bringing salvation and a hope so bright— Acknowledge that WE have not trusted THUS In Him Who gave His Only Son for us, Seeking the kingdom of our glorious God, Walking with steadfastness the heavenly road Wherein He set our feet? For many a saint Hath weary grown, discouraged, sick, and faint! The God of Abraham is still the Same! He hears our prayers in the Redeemer's Name! His "Yea and Amen" promises in Christ Have ever for His needy ones sufficed! Let us our sins confess to Him Who lives To intercede, and lovingly forgives; Let us from sad discouragement arise, And set our love on things beyond the skies: Weak in ourselves, yet we to Him belong; Can we not gladly join the pilgrims' song?

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 taketh pleasure in His people."

Psalm 149. 4.

"The prayer of the upright is His delight."

Proverbs 15. 8.

1. For the arousing of God's own people, and that revival may be manifest, because united with humble repentance and loving obedience.
2. For more definiteness and purpose of heart among God's people, and more sorrow as to the worldliness of to-day, &c. (Ezek. 9. 4), and gracious deliverance from the sin of excusing and expecting differences (1 Cor. 1. 10).

3. For the enjoyment of prayer according to Ephesians 1. 16-19.
4. For lands that we often forget—Luxemburg, Malta and Gozo, Afghanistan, Gold Coast, Jamaica.
5. For this magazine, and the related witness in varied lands and languages, that it may be very definite, and humble, and dependent on the Lord, and that much glory may be brought to His Name in all the arrangements. The request of Paul "And for me also" should ever be dear to our hearts.

"Now unto Him That is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,—unto Him be glory in the church by Christ Jesus, throughout all ages." Ephesians 3. 21.

A Few Questions for Our Young People.

INSTEAD of writing an article for you in this issue, may I ask a few questions? I hope they will help Bible searching. It would be a joy to know that many of you are keen on *daily* Bible reading (and learning), and, above all, that many have come to the Lord Jesus as a *personal* Saviour and desire to live to the glory of God, in this sinful world.

1. Write out one verse from memory from each book of the New Testament (without preparation, or looking to see in which book it comes).
2. *Two* is sometimes the number of fellowship and friendship (e.g. Moses and Aaron, Haggai and Zechariah, Paul and Barnabas), and sometimes of contrast (e.g. Cain and Abel). Give as many Scriptural examples of each as you can.
3. What nouns are joined with the adjectives "everlasting" (e.g. covenant, life) and "good" (e.g. conscience, works)?
4. How do the types (in the Tabernacle, &c.) show
 - (a) the evil of sin;
 - (b) the holy judgment of God against sin;
 - (c) the complete salvation of those who are "in Christ Jesus";
 - (d) the importance of faith in the blood of Christ?
5. Make a list of parables of the Lord Jesus, and mention two of the precious lessons contained, in each case.

You can send in the answers if you wish: with any "difficulties" if you are not quite sure;—and *also* with any questions if you long to know the Lord Jesus as your own Saviour, or with any other particulars, if you can thankfully (and humbly) say that He *has* saved you.

A Few Words to Those Who are Unemployed.

"Seek ye FIRST the Kingdom of God, and His Righteousness; and all THESE THINGS shall be added unto you." Matthew 6. 33.

"WHAT things?" The Lord Jesus plainly speaks of food and clothing, and this promise is as sure and certain as every other word that came from His lips. I can imagine someone saying, "What an inappropriate subject if you have a 'down and out' man before you." No, on the contrary, it is just such an one of whom I am thinking. I want us all to realize that not only the world of other people is in confusion, but that we ourselves are all wrong, till we know the Lord Jesus Christ. It is so easy to speak of the sins of others. I would earnestly suggest we leave other people on one side. *We are all equally sinners by nature*, and need a Saviour. If I pointedly say, "*You* have not sought the Kingdom of God *first*," will you think I am untruthful? Every thoughtful man will have to own up to the charge. And it is a serious matter. If "these things" are not added to me or you, I have a proof that you and I have *not* put God first. A man says to me, "Go and talk about such subjects at Park Lane." Park Lane needs the gospel, but so does the Embankment, West London needs the gospel, but so does East London. And it is suicidal to put our own dire need in the background. Our first need is Christ. "O," says one man, "look at others who have all they desire to eat and drink; why do you come and tell me that I have not sought the Kingdom of God first: have they? And yet they are well fed." Did I ever suggest that you were worse than others? Did I ever hint that all who have food are seeking God's Kingdom first? Far otherwise. Listen to some words from Psalm 73, "These are the ungodly, who prosper in the world; they increase in riches." I neither defend such people, nor envy them. The Lord Jesus showed that the eighteen on whom the tower in Siloam fell were not sinners *beyond others*, and you are not necessarily a sinner *beyond others* because you are penniless. But you *are* a sinner, and the withholding of "these things" is a reminder of a fact: "You have not sought the Kingdom of God, and His righteousness, **FIRST**." I am definitely concerned to press for a real confession of sin from God's standpoint.

(If the Lord will, to be continued).

"God . . . giveth Grace to the Humble. Humble yourselves therefore under the Mighty Hand of God."

1 Peter 5. 5, 6.

A Few Words with Young Believers and Older Ones Too.

THESE precious words of exhortation and gracious comment were occasioned by a message to the younger ones in the assemblies. Not that they are addressed to such alone. The Holy Spirit's message is for "all," and the beautiful language "Be clothed with humility" will always appeal to any believer who desires to adorn the doctrine of God. A standard dictionary gives the meaning, "to bind a thing on oneself, wear it constantly"—a delightful thought. Children of God are to be characterized by humility. We call to mind "the ornament of grace" of Proverbs 1. 9, and the words, "let not mercy and truth forsake thee: bind them about thy neck" in 3. 3, together with "the garment of praise" of Isaiah 61. 3. The Holy Spirit led Peter to emphasize spiritual clothing. We think of "a meek and quiet spirit which is in the sight of God of great price" (1 Pet. 3. 4).

But it is not enough to read the verses. Nor is it enough to wish we carried them out. We should seek, and should expect, grace to illustrate the commands of our Heavenly Father. The fact that there is a special stress on younger believers in the context may suggest that they have a special tendency to pride. In like manner, the Holy Spirit through Paul appointed that "one newly come to the faith" should not have oversight, "lest being lifted up with pride he fall into the condemnation of the devil" (1 Tim. 3. 6). If we draw back from such warnings, we show that we have the very pride they point out. God's gracious commands are loving protections.

"Humility" is, like "submission," a very precious thing. The flesh cannot see this. But those who look at the life of their Saviour and Lord remember that *He* "was subject" (Luke 2. 51), and that *He* was "meek and lowly in heart" (Matt. 11. 29). The exaltation of self is *not* dignity: the only true glory is being in the will of God. Pride, however successful before men, is a disgrace, and will be seen as such (Prov. 3. 34).

Do we want to experience grace and graciousness of manner? Then let us "humble ourselves." True, we received grace when graceless, but if we are now "in Christ Jesus,"

we are our own enemies if we do not humble ourselves. There are many parallels between the epistles and in James 4. 6-10 we read, "He giveth more grace. Wherefore He saith, God resisteth the proud, but giveth grace unto the humble . . . submit yourselves . . . humble yourselves in the sight of the Lord, and He shall lift you up." When we remember we deserved nothing, we cannot be too humble. When we realize how tender our Lord has ever been toward us, how can we be too lowly? It is impossible. Lowliness is the absence of self-assertiveness, self-esteem, and self-will. Humility does not stand up for "one's own rights." God's delight in humility is seen in Luke 14. 11, 18. 14.

It is very helpful to study "humbling" in 2 Chronicles. In 7. 14 Solomon emphasized this in his prayer. In 12. 6, 7, 12, we have a merciful restraint of the enemies' power when Israel were humbled. In times of reviving there was definite humbling (30. 11). Hezekiah once showed off his house of treasures, but the blessing came when he humbled himself (32. 26). This was the manifestation of Manasseh's quickening (33. 12, 23). Josiah was specially encouraged because of such an attitude (34. 27), and the last king of Judah was laid low because he knew not what it meant (36. 12). O that we may be increasingly humble in the sight of the Lord.

TALKS ABOUT PRESENT-DAY NEEDS.

Frankness.

IT is of the deepest importance that believers should know, in their experience, the meaning of the words, "Speak every man truth with his neighbour: for we are members one of another," and "That we . . . speaking the truth in love may grow up unto Him in all things" (Eph. 4. 14, 25). A holy frankness befits those who are "in Christ Jesus." The words of an historian, read in earlier life, still cling to my memory. "The diplomacy," of a certain reign, he said, was "a tissue of lies." May our hearts abominate any parallel with this among the redeemed of the Lord. Eastern artificialism in polite language has many a Western parallel, nor is it only in such words as "Your obedient servant," employed without thought or intention in a business letter. "I am *so glad* to see you" has become merely a phrase. We all need to cry unto God for the detecting of unrealized lack of truth.

Frankness is right, from God's standpoint, that there may be sincerity to God's glory. The

man who says "Eat and drink," but "his heart is not with thee" is still extant, and the Holy Spirit's words against flattery are never out of date. At the same time we need grace not to be suspicious, and not to speak *against* others, and to talk of their sins and untruthfulness. The Holy Spirit ever leads to holy proportion, and the devil ever seeks to destroy this. Frankness is right that we may not lie, but we are not always called to say everything to everyone, even regarding himself. Many things we do not know for a certainty and we should not speak from hearsay or guessing, nor is it well to spend our time to find out the evils that we may know, even to speak to the person himself. In general, we are to emphasize Christ and His whole gospel to the world, and not to deal with any *one* specific form of sin alone. True, a John the Baptist may be called to reprove a Herod for one special action of iniquity, even though it means losing his head. Nor should any of us be cowards, and count our lives dear to ourselves. But the positive gospel is our usual message, in its full-orbed glory to deal with all sins. The special theme before us now is frankness among the redeemed. "If thy brother trespass against thee, go and tell him his fault between thee and him alone" (Matt. 18. 15). But be careful *how* you act, and do not say to a brother, "Let me pull out the mote," while you tolerate a beam in your own eye. Nor are all called to withstand a Peter to the face at an Antioch, though all are called to seek grace that they themselves may not be "carried away with" any dissimulation (Gal. 2.13). Washing one another's feet is graciously appointed for children of God, and we remember the words, "Thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him" (Lev. 19. 17) for the interests of other believers are truly our own, and we should love them enough to feel this. Frankness is to be expected in the *family*, and, though the Lord's opportunity must be sought, it should be expected more often that we may "exhort one another daily" and "edify one another." But grace must be poured over our lips,* and the words ring out "with all lowliness and meekness, with long-suffering, forbearing one another in love" (Eph. 4. 2). God's glory and the Judgment Seat of Christ call for openness, and definiteness of manner, but He has never appointed the obedience of His people apart from the *condition* in which they are to be found when obeying. To

* You cannot "wash" the feet with a knife, nor without the water of the Word. And never forget the towel-girding.

deal with one sin while adding another is grievous, and we need grace to realize this. Then all service becomes a personal cleansing.

Proverbs 25. 12 speaks of "a wise reprov-er upon an obedient ear." There are many un-wise reprovers upon disobedient ears. Why? Because of pride. The preceding verse shows that "a word fitly spoken" is a *rare* jewel. Many prepare their subject to give an address, but how prepared we need to be for spiritual conversation. If only we could all take the simple attitude of love to one another, and feel one another's failures, and rejoice in one another's blessing, and never be angered by a word of rebuke, Christian love would be a power and a testimony. But many a time is frankness lost because A is afraid B will be cross, especially if the matter concerns practical unworldliness. And laziness is another cause of silence. Are we members of one family, or are we not? Are we members of Christ, or are we not? Beloved friends, we need to cry unto God for a revival of reality, and correspondence with the precious names which He has lovingly given to His people. Godliness never flourishes with artificialness. Can we not trust Him to keep us from a bad temper? We all underestimate the possibilities associated with the gracious indwelling of the Holy Spirit, not only possibilities in great things, but in the yet greater "little things" of daily life.

"IF THE LORD WILL":—

GATHERINGS for BELIEVING MEN,

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

TUESDAYS, 6.30—7.45.

SUGGESTED SUBJECTS DURING JUNE.

- 7th. DAVID, HIS LIFE AND MINISTRY.
 1. God's Choice, and Early Experiences—Dangers and Sufferings.
 2. The Heavier Strain of Success, and the Attitude of Enquiring of the Lord.
 3. Great Sins and Greater Repentance.
 4. The Ministry of "the Sweet Psalmist of Israel" (2 Sam. 23. 1).
 5. His Prophetic Witness (Acts. 2. 30).
 6. Thoughts on God's Testimony to a Man After His Own Heart.
 7. David in the Coming Kingdom.
- 14th. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.
- 21st. SOME "THEREFORE'S" OF SCRIPTURE.
 1. Colossians 3. 1, 5, 12.
 2. Hebrews 4. 1, 6, 11, 14, 16.
 3. "Pray ye Therefore" (Matt. 9. 38).
 4. "Fear ye not Therefore" (Matt. 10. 26, 31).
 5. The "Therefore's" of Revelation 2 and 3.
- 28th. TO BE ANNOUNCED LATER.

"If he shall gain . . . and lose."

Mark 8. 36.

IT may be you say, "I have heard that verse scores of times." Possibly so, but have you ever *realized* it? Ah, you reply, "It is nothing to do with me: I have no chance of gaining the whole world, nor do I wish it: I only wish enough to go along comfortably, and to have a little pleasure in life." The words may be uttered with a tinge of bitterness toward those whom you regard as oppressing you, or there may be merely a general desire for temporary, earthly comfort. Granted that is all you wish now, have you any guarantee that the fulfilment would be your satisfaction? What if the enlargement would enlarge your wishes also, and increase therewith your very discontent? Your affections are not a mere thing, and cannot be truly satisfied with a thing. You are a person, and need a Person, and the only Person Who can meet the need permanently is the Lord Jesus Christ.

But to return,—a man *will* yet gain the world. God has said so. And he *will* lose his own soul. Antichrist is not an imaginary figure: he will arise and become earth's hero. Skill and miracles will combine to win men's devotedness. Are you sure you will reject him? "Reject," even if it means death to refuse his mark? We have no assurance that any will stand out unless by the grace of God. Dear reader, is that grace precious to you, or not? You may be nearer identification with the man who gains the whole world, and loses his own soul, than you think. It is important to be concerned, for those who share his empty "glory" will share his doom. And do you not see that the Lord Jesus mentions the fullest example of gain to include all the rest? What shall it profit if you gain—and *lose*! It matters not what you gain. If "loss" comes *after*, it destroys all the gain, more fully than Pharaoh's ill-favoured kine destroyed the good. All earthly joys will be lost irretrievably if you aim at earth's gain. The order of words is Christ's solemn message still:—"If he shall gain . . . and lose." The only prosperity is gain that you will not lose, gain that is permanent, and you cannot find this anywhere in the things of earth.

If you have money, will it make your life sure? If you have honour, can you take it out of the world? If you have goods, will they remain yours when you die? *The gains of the earth are too short*. You are grasping a shadow, you are snatching at a bubble. You are

following after the east wind, you are enchanted by a mirage, you are building on the quicksands. Earth has no permanence:—"Vanity of vanities, all is vanity."

But is there any possible contrast? Is there gain that abides? Thank God there is. The apostle said with truth, "What things were *gain* to me those I counted *loss* for Christ: yea, doubtless, and I count all things but *loss* for the excellency of the knowledge of Christ Jesus my Lord . . . that I may *gain* Christ" (Phil. 3. 7, 8). The context shows that there is no thought of merit, nor of salvation by works. Far otherwise. The thought is—that I may have Christ as my "Gain," instead of all earthly profit. If I have Him, He remains mine though I die. And the prospect of seeing Him is a rich prospect, for He is soon coming back to the joy of the people Whom He has bought with His own blood. And their joy will be within His own joy. Here is a reality, a fixity, and a permanency. "I give unto them eternal life." The man who trifles as to such a gift, though he knows his earthly life hangs on a thread, is surely mad. If but few testified of this experience, it would be worthy of thought, but when myriads have claimed the foretaste to-day, and declared that the experience is undeniable, it is criminal folly to ignore. "Christ Jesus came into the world to save sinners" is the foundation of many a transformed life. Christ is real: eternal life is a fact.

Observe the order of the words. Outside Christ—gain, then loss. In Him—loss, then gain. Ah, even now when the sinner begins the "loss," casting away the rags of his own self-righteousness, the true gain consciously begins. Salvation is a present reality, as well as a bright prospect. And Christ will never be lost, eternal life will never be lost. It is not "if he shall gain—and lose." If we are in Christ, our life is hid with Christ in God (Col. 3. 3). Gain, gain, gain,—for ever:—and all is free.

Look at the world. What is it? A maze. Look at your life. What is it? A tangle. You have tried *this*, you have aimed at *that*. But all the time the true peace and the true rest for which you crave seem to elude you. Why? Because you seek *Him* not. Ah, you say, it cannot be,—this eternal life, this wondrous blessing. But it *is*! Yes, *it* is, because *He* is. May not our hearts therefore say to any who feel their need, "O taste and see that the Lord is good" (Ps. 34. 8). God welcomes the anxious soul even to-day.

Suggested Daily Readings.

"IF THE LORD WILL":—JUNE, 1932.

Day	READING		LEARNING	
	Numbers	Matthew	Psalm 119	
1	18	1-19	8. 14-27	Matt. 9 36 149
2	18.	20-32	8. 28-9. 8	37 150
3	19.	1-10	9-26	38 151
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11	22.	28-41	12 14-30	12 160
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17	26.	1-34	13. 47-58	38 167
18	26.	35-65	14. 1-21	39 168
19	27.	1-23	14 22-36	40 169, 170
20	28.	1-15	15 1-20	41 171
21	28.	16-31	15 21-39	42 172
22	29.	1-19	16 1-12	43 173
23	29	20-40	16. 13-28	44 174
24	30.	1-16	17. 1-13	45 175
25	31.	1-20	17. 14-27	46 176
26	31.	21-54	18. 1-17	61 1, 2
27	32.	1-15	18. 18-35	62 3
28	32.	16-42	19. 1-15	63 4
29	33.	1-39	19. 16-30	64 5
30	33.	40-56	20. 1-16	65 6

Notes on Memorized Verses.

MATTHEW 9. 36-38, 10. 28-31.

36. The Lord Jesus had deep feelings: the same word occurs in 14. 14, 15. 32, 20. 34, Mark 1. 41, 6. 34, 8. 2, 9. 22, and of no ordinary person in the New Testament, for the three occurrences in the parables are likewise of God the Father or His Beloved Son (Matt. 18. 27, Luke 10. 33, 15. 20): the noun is found in Luke 1. 78, Phil. 1. 8, Col. 3. 12, Phm. 7, 12, 20, 1 John 3. 17, showing how believers should imitate the love of God. "Sheep having no shepherd" (Ezek. 34. 2. &c., Zech. 11. 5): a precious contrast in 1 Peter 2. 25. 37. A change of figure to emphasize truth the more. Labour as well as compassion is needed. 38. "Pray ye therefore": a sense of need is not sufficient there must be prayer, that God may send forth (cf. Isa. 6. 8, 9).

NUMBERS 20. 7-12, 23, 24.

7, 8. A definite appointment—(i.) Take, (ii.) gather, (iii.) speak—unto the Rock. He took "from before the Lord, as He commanded him." 9. They gathered as the Lord arranged. 10. But "he said unto them." 10. And "he smote the Rock." 11. Addition, omission, alteration. What was the result? No apparent change as to the blessing to others,* but a heavy loss to the Lord's servants, (a) at

once,† and (b) afterwards. Mark the Lord's own description of the sin. (a) "Ye believed **Me** not, (b) to sanctify **Me**." 12, (c) "Ye rebelled against **My** word." 24. The Lord and His word associated. Faith believes and therefore obeys: this honours Him (Isa. 8. 13, 1 Pet. 3. 15). Position as to the land (typifying the Kingdom) was affected. Deuteronomy 3. 23-28 must impress our hearts. Blessing may follow even if we preach contrary to the Lord's arrangements, or even if we alter His assembly-plans, but—Do we not love Him enough to obey, in the Holy Spirit?

(A gospel leaflet on the precious gospel teaching gladly sent. Christ is seen as the Exalted Rock, to be smitten no more, with ready blessings for all who come rightly unto Him).

* Because of the Once-Smitten Rock, in the typical teaching. We cannot undo His work on Calvary by our disobedience as to Divine methods of service.

† Observe, too, the contrast between the promise to obedience, "Thou shalt cause to come forth," "thou shalt cause to drink" (instruments of blessing), and "the water came out," "the congregation drank" (no reference to the privileges of being instruments).

MATTHEW 13. 36-46.

36, Mark 4. 34: are we concerned to know His meaning?—Daniel 7. 28, Zechariah 4. 11-12. 37-39. These verses not only give seven explanations, as to persons and time, but also show us how we can write out other parables, and seek prayerfully "the second column," of explanation, by comparing Scripture with Scripture. 38. Understanding is not sufficient: the contrast is solemnizing to our hearts, and a call to godly separation in our lives. 39. "The ending of the age" as in 40. 49, 24. 3, 28. 20, Hebrews 9. 26 (and nowhere else). 41. "His Kingdom," in mystery: soon in manifestation. "Stumbling blocks" (cf. Rom. 16. 17): may we be a contrast! "Them which do lawlessness": love delights in His words: never listen to those who urge that simple obedience is "legalism": anything else prepares for the climax of lawlessness. The enemy would keep from the path of faith by a catch-phrase of "legalism." 42. "Into" follows "out of": a real place. "There": emphatic: "in that place," so in every verse where this expression comes (Matt. 8. 12, 13. 50, 22. 13, 24. 51, 25. 30, Luke 13. 28—seven times). 43. "As the sun" (Dan. 12. 3): a united people (1 Cor. 15. 41). "He that hath ears (Possession) to hear (Purpose), let him hear" (Precept).

NUMBERS 26. 60-65.

God speaks much about names: we should know Bible facts. We see, moreover, His interest in His people to-day, and their families. 61. How solemn the cleavage in the family: through coming to God in a self-appointed way (yet how many encourage this). If we enter into the meaning of Acts 16. 31, we shall seek to please God in the home (Ex. 10. 9, Jos. 24. 15, Ezra 8. 21). 62. Cf. 18. 20, Lamentations 3. 24. 64. The result of unbelief (see Heb. 3 and 4). 65. 14. 28 (contrast verse 20)—God gave them what they said (Ps. 108. 15), but He gave Caleb and Joshua according to what they said (Num. 14. 9), because they said what He said (Jos. 14. 12-15)—and He is the Same Living God to-day.

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).

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Thoughts from The Word of God

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Free.

A Monthly, by God's gracious upholding, to tell of His covenant love, and the privilege of loving obedience which befits His people, dear to Him, and redeemed by the precious blood of the Lord Jesus, and indwelt by the Holy Spirit. A popular path is not the pilgrim path.

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

"Thus saith the Lord, The people which were left of the sword found grace in the wilderness, even Israel, when I went to cause him to rest."

Jeremiah 31. 2.

"He drove out the man; and He placed at the east of the Garden of Eden Cherubim, and a flaming sword, which turned every way, to keep the way of the tree of life." Genesis 3. 24.

"Awake, O sword, against My Shepherd, and against the Man That is My Fellow, saith the Lord of hosts."

Zechariah 13. 7.

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 was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." Isaiah 53. 5.

"An offering made by fire, of a sweet savour" (a savour of rest) unto the Lord."

Leviticus 1. 9, 13, 17.

"And the Lord commanded the angel; and he put up his sword again into the sheath thereof." 1 Chronicles 21. 27.

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

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 enabled by our gracious God, we send forth messages of His lovingkindness and His truth. If ever the centre of this magazine becomes a man, or a system, Ichabod may well be written upon it. Our desire is that Christ may be exalted, and we value all earnest prayer of humble believers that we may be made and kept lowly at the feet of the Lord to pass on something from Him, for His people. It is a deeply solemn privilege to tell of covenant grace, and also to ponder those statutes which become songs to His pilgrim people (Ps. 119. 54), because by grace they have learnt, (or are learning), that the deliverance from legalism is not by talking against it, and varying His will, but by the right attitude in obeying Him. And how graciously He receives His people's love:

"He hath put a new song into my mouth, even praise unto our God." Psalm 40. 3.

God gives a song to those whom He sets free, And causes praise,—such may well thankful be. The song is new, fitting their life from heaven.— Well may they sing, with all their sins forgiven.

Brought from the pit, caused on the Rock to stand, Upheld for ever by His mighty hand, They know the love that drives away their fear, And shall not others their glad music hear?

And have you heard their song, ah, can you say, "This song is mine, redeemed in Christ for aye?" Then cease complaint, and let the music roll, Show forth the blessings of a ransomed soul.

Words of Encouragement.

■ ■ ■ This is the apostle's message "WHO GAVE to Galatian believers in 1. 4, HIMSELF." and again in 2. 21. How often he thought of the Lord Jesus, and of the way in which He emptied Himself and humbled Himself, yea, and gave Himself. The fulness of the love of Christ was a reality to Paul. And do not we find a little encouragement to-day? The gospel of the grace of God does not reveal a charitable plan, and the bestowal of "things," but a personal love and the giving of a Person. In 1 Corinthians 13 we find a reference to the bestowing of all one's *goods* to feed the poor, and even of one's *body* to be burned, but the personal, inner love is left out, and the Holy Spirit declares all to be vain and empty and fruitless without this.

When we realize what we were, and what we deserved, how wondrous was the condescension of the Lord of Glory. We are not only mere men and women, but sinners and rebels. In Ezekiel 15 we have the vine-wood in its comparative uselessness and then when it has been cast into the fire still more useless. Were not we even thus? But He Who speaks of Joshua in Zechariah 3 as a brand plucked out of the fire has infinite grace, and there is no mere music *for the outward ears* in the language. "Christ Jesus came into the world to save sinners." It was for sinners that He really gave *Himself*. And thereby the Holy Spirit calls, and draws, to confidence and consecration.

A Few Words to Those Who are Unemployed.

"Seek ye FIRST the Kingdom of God, and His Righteousness; and all THESE THINGS shall be added unto you." Matthew 6. 33.

(Continued.)

God has graciously brought me to see that in my own case, and yours alike, any other attitude is vain. Till there is *that*, all mere argument is profitless. Many will shift the ground and talk of others' sins for an hour. But that is without fruit. You can have no hope till you see you are hopeless. Christ is the Saviour of personal sinners: those who stand up for themselves never fall down broken-heartedly at His feet.

"I'm no worse than others" is a poor defence. *One* sin excludes from God's holy

sight. The fact is, we have all neglected "the Kingdom of God," and so we cannot be surprised at the absence of the "things" which Christ promised. He lovingly promised them to His people, and this at once makes clear that there is no true seeking of the Kingdom of God till we have sought the Lord Himself. Hence, dear friend, I am actually looking after the *body* in the best way, if I direct you to Christ, and His salvation. If you and I have come to Him, (not in a bargaining spirit, or to gain advantages, but as those who feel ashamed of sin, and grateful for a mighty Saviour, and His precious blood), we can know His interest in the whole of our daily life. The man who says, "Give me some food, and don't talk about religion" quite misunderstands the object of a Christian. We have no thought of mere religion. We desire that you may have every blessing both now and eternally, and such blessings are only possible in the line of God's salvation. If you could gain the whole world what would be the profit without a Saviour? Earthly riches and success soon fly away. But if you have Christ as an eternal Saviour, He is a Saviour to-day as well, and every daily burden can be taken to God in prayer. He Who looks after the sparrows cares for His people, and faith can seek Him about obtaining daily work, and food, and clothing. How many grumble at their circumstances instead of "grumbling" at their forgetfulness of God? We make our own burdens, and then it is easy to blame God, and to blame other people. God is truly the Father of His children, but these have been born again spiritually (John 3. 3), and no one else can rightly call Him "Father."

Sometimes a Christian, when desirous of giving food to a needy man or woman, may not mention his wish at first, and the attitude shown may be quiet, and serious, just the same, but at other times we find a sullenness if the Lord Jesus is mentioned first. This may show the wrong condition of the natural heart: many think others who do not refer to earthly needs at the outset are not really sympathetic! Even if this were so, and if there were more hypocrites and only-professing Christians than there are, this would not help us. Let us go back to the first point again. The state of the world shows it has forgotten God. And if I am personally without "these things," my state shows I have forgotten God, and my first need is to come to Him, and ask forgiveness for my ingratitude and all my other sins, by the precious blood of the Lord Jesus Who died to save sinners. And if you, dear friend, are brought

to this path, I am so thankful to say you will find God true to every word of His, including the promise that began our talk together—

"Seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you."

Poems to Help Christian Experience—16.

Eternal Love!

"The Lord did not set His love upon you, nor choose you, because you were more in number than any people . . . but because the Lord loved you, and because He would keep the oath which He had sworn." Deuteronomy 7. 7, 8.

Electing Love! Electing Love!

Ah! Who can know the mind
Of God Who willed a host to be
Conformed to Him eternally?

How wonderful! How kind!

Redeeming Love! Redeeming Love!

The sins of all "His own"
Upon His Holy Son were laid,
That they, in righteousness arrayed,
Should stand around His throne.

Life-giving Love! Life-giving Love!

'Tis veiled from mortal view
How, by the Holy Spirit's power,
God's chosen, in His chosen hour,
Are quickened, born anew!

Empowering Love! Empowering Love!

'Tis in the Lord indeed—
Unceasing, boundless, energy
For conscious, hourly victory,
And grace for every need!

Preserving Love! Preserving Love!

How this our spirit calms,
That all God's chosen shall appear
Before Him, since their names so dear
Are graven on His palms!

"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:

5th. DAVID AND THE PHILISTINE: SOME HELPS TO FAITH.

1. Background Training in Simple Reliance on God.
2. The People's Fear, and Eliab's Insinuations.
3. Saul's Methods, and David's Rejection (1 Sam. 17. 39).

4. The Staff and the Stones, contrasted with the Sword, the Spear and the Shield (17. 40, 43, 45).

5. "The Lord Saveth." (17. 47).

6. The Results. (18. 1, 18. 8, 21. 9).

12th. TO BE ANNOUNCED LATER.

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

26th. HELPS TO PRAYER FROM 2 SAMUEL 7. 18-29 AND 1 CHRONICLES 17. 18-27.

1. The Attitude and Reverence of David.

2. Implicit Faith, "Do as Thou Hast Said"—the Preciousness of God's Own Words in Prayer.

3. The unveiling of Christ the Background (1 Chron. 17. 14); and Who is the "Man of High Degree" of 1 Chron. 17. 27?

4. Gratitude and Praise, in the Warp and Woof of Prayer.

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.

"If ye shall ask anything in My Name I will do it." John 14. 14, 16. 24.

1. For a deep, unworldly, spiritual reviving among God's own people, that the arrangements, fashions, tinsel and glories of earth may be seen and judged, and that Christ may be central in daily life.

2. For those who are the Lord's, yet who are perplexed by their trials, that they may have the lifting up of the hands that hang down, and that they may not be dismayed.

3. For lands that we often forget—Denmark, Latvia, Hungary, Persia, Italian Somaliland, Mexico, Western Australia.

4. For this magazine, and associated witness, by lip and life and pen, of children of God in this, and other lands, and the free distribution of God's words and messages concerning His grace, including work among "all nations" in seaports, that there may be simple dependence on Him, and adherence to His will, and growth in grace, and fruit to His glory, seen and unseen, now and in that Day, and that whatever is not of Him may be kept out, however "reasonable" or advantageous it may seem.

"The Lord, He it is That doth go before thee; He will be with thee, He will not fail thee, neither forsake thee: fear not, neither be dismayed."

Deuteronomy 31. 8.

Exodus 29. 43, A stress on "meeting," and not human arrangement: it is God's own grace. "My glory," cf. Zechariah 2. 5, John 1. 14, 17. 24. 44. The place and the persons: have not we a spiritual parallel (Heb. 10. 19-22)? "Unto Me" rings out (Ezek. 44. 15, 16). 45, 46, "Dwelling" (ch. 25. 8, 2 Cor. 6. 16): observe God's purpose and promise entwined: He will not fail.

CHILDREN'S COLUMNS

Twenty-four Stones.

GOD has never arranged anything without a wonderful lesson. When He brought out of Egypt, through the blood of the Passover, He gave a precious view of the work of Christ, as shelter, deliverance and food. And throughout the wilderness journey He granted types of His beloved Son, in the Manna, the Water from the Rock, the Brazen Serpent, and so forth. Nor did His gracious instruction cease when He brought them into the land. If we call to mind the dividing of the Red Sea, we must not forget the way in which they passed through the River Jordan "on dry ground." This was a miracle, to meet a need, and to give a witness to the Canaanites who had already heard of the drying up of the sea (Jos. 2. 10). But it was more than this: it was a testimony concerning the work of the Lord Jesus, and the preaching of the gospel, and this testimony was specially connected with *twenty-four stones*.

If you do not remember the history it would be well to read Joshua 3 and 4 again. I wonder how many can enter into the word "again"? Strangely some who have had Bibles at home for years have never read even the New Testament through, and not a few may have left out the wonderful passage about which I want to write. The River Jordan is extraordinary: it rises in the "white" mountains (as Lebanon signifies) speaking of righteousness, and, after a very winding course, to picture the tender long-suffering of God, flows into the Dead Sea, *deep down* below sea level, as if entering into the earth, from which there is *no way out* (A more remarkable type of the wrath of God could not be found). When Israel crossed, the removal of the water was through the ark, with the blood-sprinkled mercy seat, and a living priesthood. And the removal of God's wrath from those who are eternally saved, and the declaration of God's Gospel now, in the time of God's waiting to be gracious (Isa. 30. 18), must ever be viewed as dependent on the death and resurrection of the Lord Jesus. The types were many, but He was the only Sacrifice, He is the Only Priest. We read that the overflowing waters were cut off, and stood as a heap, as if to make a wall of protection, but at the same time to give a warning that they could flow again, and cover the dry ground.

And now we reach the message of the stones. "The Lord spake unto Joshua, saying, Take you twelve men out of the people, out of every tribe a man, and command ye them, saying, Take you hence out of the midst of Jordan, out

of the place where the priests' feet stood firm: twelve stones, and ye shall carry them over with you, and leave them in the lodging place, where ye shall lodge this night." (Jos. 4. 1-3). These stones were to be a memorial to the children, who would ask, "*What mean ye by these stones?*" (Jos. 4. 6, 7). The lesson is very clear. Possibly John the Baptist refers to it in Matthew 3. 9. All the tribes were there and God showed His deliverance from the waters of judgment, on men, women and children from every tribe, even as He saves from every nation now. And these stones would not have been brought out, if the ark had not been brought just where they were. Never were they to be put back into the water, but to remain together, as a testimony to the gracious work of God. And those to whom the Gospel comes and who simply rest on the finished work of the Lord Jesus, are brought out, and saved for ever, and it is their joy to be a witness to their Saviour's work. Moreover, they should be "together," for God has appointed the loving fellowship of His people, in separation from the world (1 Cor. 1. 10, John 17. 23, Matt. 28. 19, 20). Have *you* received this wonderful salvation? God's Gospel has indeed come near to you, but have you believed on the Lord Jesus as your own Saviour, to save you from the burden, and fetters, and punishment of your own sins?

But you will say, "What about the twenty four stones? There are only twelve." Stay a moment. "And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood" (Jos. 4. 9). Ah, these stones were as *near* the ark as the others, but they were not brought out. —And there are those who hear God's gospel often, while His long-suffering waits: yet they are not brought out. If there is no personal living faith in Christ, the water of judgment will soon come again—there will then be no gospel for them, nor will the waters be removed a second time. The verse continues, "And they are there unto this day." The patience of God is *still* seen, but unless there is a coming to Christ now, and a changed position, you will then find that you are not saved. Present temporary blessings through the Gospel will soon be past. They are not eternal salvation. Have you and I been *brought to Christ, brought out*, or not? There were twelve stones. **AND TWELVE** other stones. And *in which twelve* are you?

When God brought Israel through the Jordan bed The ground was dry, and all were safely led: The ark, with sacrificial blood, the difference made And stones in Gilgal were for witness laid.

And now the work of Christ is still made known:
All safety is in Him, in Him alone.
Sinners of every age are now brought forth,
Nor will such ever fear God's righteous wrath.

But if I hear the message, yet remain—
I soon shall feel the waters come again,
And never more the message shall I hear,
And never to the Saviour be brought near.

To-day God waits, the Gospel still is preached,
And those of every nation still are reached:
Behold, Christ's welcome for each burdened heart:
His "Come" is now: not yet His dread "Depart."

Trees Without Fruit in Scripture.

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

THE Lord Jesus mentioned such a tree in an impressive parable. "A certain Man had a fig tree planted in His Vineyard: and He came and sought fruit thereon, and found none" (Luke 13. 6). How solemn is the scene. And yet, though *three* years had been alike, another year is mentioned—only one more—and the words sound forth, "If it bear fruit . . . and *if not*, after that thou shalt cut it down." "And if not": ah, dear reader, how much that means to you and me. Let us not turn aside the practical and searching messages of Christ, and say they are merely for Israel.

Again we have a tree without fruit in a miracle. And again it was a fig tree, reminding of Genesis 3. Christ was hungry, and the tree promised much with its leaves. But "He came to it and *found nothing thereon*" (Matt. 21. 19). Then the solemn words of judgment sounded forth, "Let no fruit grow on thee henceforward for ever."

Apart from trees, we think of smaller plants. In the parable of the Sower there was no abiding fruit, except on the good ground. And we call to mind John 15 and hear the penetrating words, "Every branch in Me that *bear-eth not fruit* He taketh away" (John 15. 2). And the Vineyard, in the parable of the wicked husbandmen, provided no fruit for the long-suffering Owner (Matt. 21. 33-41; see 43). It is the same message throughout, and there is a close parallel in the "evil fruit" of Matthew 7. 17.

Nor are the parables of the Lord Jesus alone. He alluded, as so frequently, to the earlier Scriptures. In Isaiah 5 we have the changed vine, and the wild grapes: Outward "privileges" never save a soul apart from an inner humbling. Yet many trust vainly to their privileges. We call to mind the "empty vine" of Hosea 10. 1, and two verses before we read,

"Ephraim (the 'doubly-fruitful' one) is smitten, their root is dried up, they shall bear no fruit" (Hos. 9. 16). 'Solemnizing, indeed is every view of history when we behold the ingratitude of man to God.

What a blessing it is to be united to Christ. How thankful we should be if we have looked to Him, and fled to Him for safety. If we ourselves are part of *His own* much fruit (John 12. 24) it is our privilege now to seek earnestly to bring forth "much fruit" for Him (John 15. 5). Mere profession is saddeningly marked in Jude 12, "Trees whose fruit withereth, without fruit," and its goal is indicated, "Twice dead, plucked up by the roots." Surely those who are planted in the house of the Lord will continue bearing fruit as Psalm 92. 13, 14 suggests, and "the fruit every month" of Revelation 22. 2 combines with the never ceasing "from yielding fruit" of Jeremiah 17. 8 to show what God is willing to grant and enable in the experiences of His own people. "What fruit had ye then in those things of which ye are now ashamed?" (Rom. 6. 21) is a question of deep importance to show the present aim of life, even the bringing forth of fruit for God, in the power of the Holy Spirit. If we have no fruit what evidence have we that we are "in Christ"? Fruit is not always "showy" before men, but exists in little things that manifest the life of Christ, and faith's union with Him (Gal. 2. 20).

Poems to Help Christian Experience 17. *W.A. TORR*
"Who delivered . . . doth deliver . . . will yet deliver."
2 Corinthians 1. 10.

The past I would forget,
The darkness and the sin,
And only look to Him Who loveth yet,
And dwelleth now within.
Though lonely off I am,
Still 'tis a joy to be
In fellowship with God's Own Spotless Lamb,
Who gave Himself for me.
The future O how bright!
Its glories, O how vast,
When Christ shall be my Everlasting Light,
And darkness ever past!

ISAIAH 6. 3-8.

3, Fellowship, continuance: adoration is no waste of time. 4, Power in worship: other doors, etc., were moved through God's acknowledgment of adoration in Acts 4. 31, 16. 26. 5, Luke 5. 8, Revelation 1. 17, "Unclean, unclean," Leviticus 13. 45: Isaiah seems to have felt himself as Uzziah. 6, Confessed sin is removed: confession the path of blessing. (Ps. 32. 5). 7, Atonement: see Exodus 30. 10. 8, No word about "going" previously; too often we seek a missionary meeting without this preparation.

TALKS ABOUT PRESENT-DAY NEEDS.

"Wherefore lift up the hands which hang down, and the feeble knees."

Hebrews 12. 12.

THERE are still hands which hang down, there are still feeble knees. We have met those who have thus suffered. It may be we ourselves have been among them. Discouragement is a real "illness." It is not to be treated lightly, but those who have it are to be treated lovingly, for the family tie between children of God is a fact, and not a theory. Every discouraged believer is Satan's asset. False encouragement is not the remedy. Inflation is more serious in spiritual things than even in the business world, and equally a lie. But there is a remedy, and the Holy Spirit gives us a clear indication of our Heavenly Father's will.

The tendency among the Hebrews was to be "wearied and faint" (Heb. 12. 3): there is a blessed contrast in Isaiah 40. 31. The inspired message was tender, yet withal firm. "Ye have forgotten the exhortation which speaketh unto you as unto children (lit. sons)." "Forgotten": ah, how often we too forget. God is not unkind in permitting that broken purpose, or that disappointed hope. The shut door is not a chance, nor is it because His love has faltered. It is all a precious part of His unchanging love. "My son, *despise* not thou the chastening of the Lord,"—that is one extreme: "nor *faint* when thou art rebuked of Him," that is the other. Both attitudes are wrong: the right condition is lowly and loving *exercise* of soul. The blessing is sure "unto them which are *exercised* thereby." Words beginning with the same letter will help our memories and our hearts:—'Tis not for His *pleasure*, or in accord with an experiment that He chastens, but for our *profit*, and our *partaking* of His holiness. Look beyond the *present* to "the *peaceable fruit*," and make "straight *paths*." The road is not a cul-de-sac, but there shall be a rich encouragement to living faith.

Do not look down on the saints with hands hanging down. If you thus grieve the Holy Spirit, you may be like to such to-morrow. We are all weaker than we think, and pride of our spiritual strength is deadly. Do not look down on the saints with feeble knees, but lift them up. Help them to realize that God has not forgotten. The forgetfulness is all on our side. If you have been comforted in any tribulation it is that you may be able to comfort others by the very comfort you have received (2 Cor. 1. 4), for

that comfort was Divine. Satan aims at hands hanging down for we are bidden to lift them up *in prayer* (1 Tim. 2. 8), and he seeks for feeble knees that we may be unable to kneel *in prayer*. If he can stab us in our prayer life he has a victory: if he cannot gain the battle there, he is defeated. The devil dreads powerful prayer (Jas. 4. 7, 8). "*Is any among you afflicted? let him pray*" (Jas. 5. 13). All the references to the whole armour in Ephesians 6. 10-17 lead up to the holy climax. "Praying always."

The times *are* heavy (2 Tim. 3. 1). Some dear children of God have, after years of comparative ease, when we have all become unused to the pilgrim life and losing all things for Christ, been removed from their situations. And the economic situation awakens their alarm—unless they depend simply on God. The broader path would sometimes seem to remove the problem, and the enemy is not slow to set forth its advantages. But faith counts "the reproach of Christ greater riches than the treasures in Egypt" (Heb. 11. 26). Yet it is easier to sing about this in the meeting than to feel it when every door seems shut in one's face. It does not need much faith to sing in a meeting: it does need faith to "bear when alone"—and rejoice. But God giveth more grace, to meet more need. He knoweth our frame, and it is a joy to encourage ourselves, and one another, in the Lord our God. Empty the Bible of the trial of faith of God's people, and how many of its biographies will be largely gone, how much of its refreshing stimulus will be ruthlessly taken away? "Faith" is not an easy-chair doctrine, not the title of an academic thesis, it is a reality for TO-DAY, whatever TO-DAY brings. For "faith" is not something of mine resting on something of man, but a precious reality of *HIS*, whereby I rest on HIM and His unbroken word.

"God so LOVED that He GAVE."

WONDROUS words—repeated a million times, yes, a thousand million:—who can tell how many million times they have been printed as God's own testimony:—and yet how many do not believe them! But unbelief cannot change one utterance of God. Thanks be unto God, the words stand. And there are myriads who have rejoiced in His truth.

Nature proclaims that God gives: history shows that He is the great Giver. But beyond nature there is grace, and one fact in history stands out beyond all facts, and our hearts

praise God for the gift of His beloved Son, to die in the place of poor and ruined sinners. Law is satisfied: its just claims are justly and fully met. Here is the only foundation of the only salvation. Empty the gospel of the death of Christ, and you have an empty gospel, yea, no gospel at all. But you cannot empty God's gospel. The gift of the Lord Jesus is a fact. And, blessed be God, when *reality becomes realisation*, even to the troubled sinner, there is joy in heaven and joy on earth too.

A Gift! The word is music to the bankrupt, and penniless. Those who have nothing to pay are shut up to a gift, or to destitution. And *that* is the dire condition of the sinner, even if he possesses the wealth of a millionaire and a Park Lane mansion. *All men* are utterly bankrupt before God. But the word of grace sounds on our ears—"a gift." Thanks be unto God, it is not a payment, not a reward. If it were, we should have no hope, for our only merits are demerits, and we deserve nothing but judgment. But it is not a question of reward. The word "gift" shuts out the very idea. "To him that worketh is the *reward* not reckoned of grace, but of debt: but to him that *worketh not, but believeth on Him That justifieth the ungodly*, his faith is counted for righteousness" (Rom. 4. 4, 5). No good works before justification! Many good works, thank God, afterwards. The gospel is not the enemy of good works, but of counterfeit coin. The gospel brings the power to do "good works," that can be rightly so described.

A gift, not a bargain. Grace is not sold! Salvation is not *cheap*, it is *free*. If it were very cheap, it would be too expensive, and altogether beyond the reach of the dead sinner (John 5. 25, Eph. 2. 1). If God had proposed meeting men half way, men would never have accomplished their half. "Do your part, and God will do the rest" would be a miserable mockery to a sinner knowing his own wretchedness. But God does not thus tantalize: He has nothing to sell. He has given, given His beloved Son—and He gives,—gives eternal life (Rom. 6. 23).

There are many men who make plans, who talk boldly of what they will do, but never accomplish anything. The gospel is not such a theory, put forth as a possibility. It is *not* a proposal, *not* a suggestion. *God has given: Christ has come: the work has been done!* The word of triumph sounded forth on Calvary "It is finished." And heaven's door is open, not ajar, but widely. "Say not in thine heart, Who shall ascend into heaven? (that is, to bring

Christ down): or Who shall descend into the deep? (that is, to bring up Christ again from the dead): but what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of *faith*, which we preach" (Rom. 10. 6-8). There is a glorious gospel of a glorious completed work.

A gift, not a mere offer! Again, there is fullest comfort for those who need comfort. God is not merely offering, He is giving. You say, What is the difference? Ah, you have not seen your sinfulness in His sight, if you ask such a question. But let the broken-hearted sinner be found, and he feels all the power of evil desiring to baffle him, and in his utter need he cries, "If God but offers His gospel, I am too unworthy, and too strengthless to take." And the word "gift" sounds forth amid his anguish, and he *feels* the words of the poem—

"All the fitness He requireth"

Is to feel your need of Him,"

and, behold, in his extremity, his helplessness is met, as the man whose feet and ankle bones received strength, and grace with its mighty, conquering power sweeps all the legion of taunts of the enemy aside, and the fears and terrors that oppress his soul, and the joy of God's salvation as a free gift transforms everything for the *once*-burdened but now delivered soul! And, reader, this is the Saviour you need, and Who welcomes such as you to-day!

Notes on Memorized Verses.

MATTHEW 22. 15-22.

15, The attitude and wish show the state of the heart: have we ever thought about our "desires" regarding others,—especially when we differ from them? 16, Flattery used in vain against the Lord of Glory: actually the words were true, but the intention was evil, and the language calculated to take an ordinary man off his guard. 17, Two answers seemed possible to them: the one was **actionable** before the Romans, the other would alienate the multitude: but the Lord had a **third** answer to convict them also. 18, "Witkedness," evidently, because (a) without love, (b) wishing to get the Holy One punished, (c) regardless of truth, (d) blind to Christ's testimony, etc. "Hypocrites": they had no concern to learn God's will: beware of an argumentative spirit, or of "gaining a point"; to know the truth and please God must be central. 19, Everything in nature (the sun, the grass, etc.), and in daily life should speak to a believer: thus the varied coinages of earth remind us that Christ has not yet come again: so may everything help our prayerful memory, "Even so, come, Lord Jesus" ("money" thus viewed can never become an idol:) a wondrous hint as to using the unrighteous mammon: let everything aid prayer. 20, 21, They must witness against themselves: everything is turned to

honour God: and we learn something about ourselves too—believers are to bear Christ's image and superscription (the **Person** and the **words** emphasized together as in Psalm 119, Mark 8, 38 John 14, 21, 23, etc.). So Scripture bears His image and writing. 'Tis a precious thought. Earth is full of object lessons to wean us from earth, when we have heaven's standpoint. 22, Marvelling, without repentance.

DEUTERONOMY 8. 1-17.

1, Live, multiply, go in, possess: have we not spiritual parallels? 2, "Remember," 5. 15, 7. 18, 8. 18, 9. 7, 15. 15, 16. 3, 12, 24. 9, 18, 22, 25. 17, 32. 7 (also Rev. 2. 5, 3. 3). "To humble thee": God has a wise and loving purpose. 3, "He humbled thee": from God's standpoint His purpose was carried out: but from Israel's standpoint was it experienced?—This question has a parallel, for our heart-meditation. "That He might make thee know": every experience is to lead us to Himself, and to the appreciation of His words. Christ applied this part of the verse to Himself, "the Man" (Matt. 4. 4): thus He showed His full acceptance of "every word"—verbal inspiration is precious, but not as a "theory": the word "live" is important and searching. 4, The clothing and the body itself: all our pains, swellings, nerves are in His control: why not a simpler enjoyment of faith? 5, The only explanation of believers' trials!—Not by chance, not in anger, not merely as a result of circumstances: our Father's hand in all. 6, The inference of faith and love. 7-9, The repeated word "land" impresses a contrast upon God's pilgrims, yet reminds of that Day (Heb. 11. 16). 10, Contrast with 3: "fulness" is the greater peril (Phil. 4. 12): let everything be used to God's glory, or Satan will soon misuse it. There are no circumstances which are not the devil's opportunity, if we are out of communion with the Lord: "circumstances" are not the cause of spirituality, but do we not desire to make them the food thereof? 11, "Forget not," 9. 7. "In not keeping": a very helpful thought by contrast: "remembering" is "to do" (Ps. 103. 18). 14, Uzziah was marvellously helped till he was strong (2 Chron. 26. 15, 16): we think of Solomon also. 15, How many mercies have we received: day by day God has provided (Lam. 3. 23): let us always remember "His love in times past," and the same "to-day," because He is "the Same." 17, We need to beware what we say in our heart—a solemn subject throughout Scripture (e.g. Ps. 14. 1, Isa. 14. 13, 47. 8, Matt. 24. 48).

MATTHEW 28. 11-20.

11, "But": a sad contrast. What a different announcement, no words such as "Fear not" and "Rejoice" here. They were occupied with "things," the believing women realized a Person. 12, Contrast the gathering of 18. 20. "Large money": the Lord's disciples received a commission and not money. 13, A foolish statement, a lying statement, which only showed up the truth yet more (the disciples were "fearful," the opposite of daring, John 20. 19). 14, "Secure"—"make you without anxiety": ah, man cannot remove the real anxiety. 15, "As they were taught": may we do as we are Divinely taught (20). 16, "Galilee," 26. 32, 28. 7, "He goeth before them" (John 10. 4). 17, Worship and doubt are viewed as contrasted (see John

9. 28, 20. 28, 29). 18, A gracious coming to them, even as He said to Thomas, "Reach hither thy finger" (cf. Luke 24. 39). "Many infallible proofs." "All authority": a precious word. 19, The "go ye" is based on this: there is nothing apologetic for the glorious gospel—"AUTHORITY." "Make disciples": a beautiful attitude is here described: are we "His learners," are we disciple-like, or not? "Into the Name": not a formula, but a recognition of our Triune God (not "Names"), and a changed position, that henceforth believers may act "in the Name of the Lord Jesus." 20, The fruit of right baptism: if any desire to be baptized, they should be willing to be guided further: the responsibility is real. "And, lo": a precious promise attached to acknowledgment of the Lord's "all things" (John 15. 14).

Suggested Daily Readings.

"IF THE LORD WILL":—JULY, 1932.

Day	READING		LEARNING	
	Numbers	Matthew	Psa'm 119	
1	34. 1-29	20. 17-34	Matt. 21 15	7
2	35. 1-15	21. 1-16	16	8
3	35. 16-34	21. 17-32	17	9, 10
4	36. 1-13	21. 33-46	18	11
5	Deut. 1. 1-18	22. 1-14	19	12
6	1. 19-36	22. 15-33	20	13
7	1. 37-2. 7	22. 34-46	21	14
8	2. 8-23	23. 1-15	22	15
9	2. 24-37	23. 16-33	Deut. 8. 1	16
10	3. 1-17	23. 34-24. 8	2	17, 18
11	3. 18-29	24. 9-28	3	19
12	4. 1-13	24. 29-41	4	20
13	4. 14-31	24. 42-51	5	21
14	4. 32-49	25. 1-13	6	22
15	5. 1-15	25. 14-30	7	23
16	5. 16-33	25. 31-46	8	24
17	6. 1-13	26. 1-13	9	25, 26
18	6. 14-25	26. 14-29	10	27
19	7. 1-11	26. 30-46	11	28
20	7. 12-26	26. 47-68	12, 13	29
21	8. 1-9	26. 69 27. 10	14	30
22	8. 10-20	27. 11-33	15	31
23	9. 1-14	27. 34-49	16. 17	32
24	9. 15-29	27. 50 66	Matt. 28 11	33, 34
25	10. 1-11	28. 1-20	12, 13	35
26	10. 12-22	Mark 1. 1-18	14, 15	36
27	11. 1-17	1. 19-34	16	37
28	11. 18-32	1. 35-45	17	38
29	12. 1-12	2. 1-13	18	39
30	12. 13-28	2. 14-28	19	40
31	12. 29-13. 11	3. 1-19	20	41, 42

2 Timothy 4. 5.—Notice a striking contrast here with "apostolic succession"—"evangelist" succeeding (note Eph. 4. 11). 7, Holy continuance (Acts 20. 24). 8, "Not to me only": we may not have the apostle's gifts, but let us seek a like love for our Lord's appearing.

Correspondence from any Believers and Enquirers:—

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Thoughts from The Word of God

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AUG., 1932.
Free.

"He hath said, I will never leave thee, nor forsake thee; so that we may boldly say, The Lord is my Helper."

Hebrews 13. 5, 6.

"If he say unto thee, I will not go away from thee; because he loveth thee, and thine house, because he is well with thee . . . he shall be thy servant for ever." Deuteronomy 15. 16, 17.

"Perhaps he therefore departed for a season, that thou shouldest receive him for ever; not now as a servant, but above a servant, a brother beloved."

Philemon 15, 16.

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 gives grace and strength, setting forth something of His wondrous covenant love, and the radical change when any are "in Christ Jesus," that love's responsibility to Him may not be forgotten, and the Holy Spirit's power more realized, as we wait for His coming.

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

"Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of My Father I have made known unto you." John 15. 15.

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons (children) of God (and we are): therefore the world knoweth us not, because it knew Him not." 1 John 3. 1.

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, thankful for God's unvarying and unwearying love, we would send forth this testimony of His grace and will. The world hurries on, vainly seeking vain things that cannot profit. But we have "all things," and abound, for "all things" are ours, and, with Christ, our Father gives us "all things," and makes "all things" to work together for good, that we, doing "all things" without murmurings and disputings, may enter into the meaning of the words "If any man speak, as the oracles of God; if any man minister, as of the ability which God giveth: 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).

WORSHIP.

"Lord, I believe," the once-blind man could say, And then "he worshipped Him." 'Tis in this way The Scripture shows how faith and worship join All other "worship" is as spurious coin.

"This people with their mouth to Me draw near," "Taught by men's precept is t'ward Me their fear": "In vain they worship" is the witness plain; How can men worship if not born again?

"In spirit and in truth," the word is clear; "The Father seeketh such"—Christ's message hear. The worship of a lowly heart, how blest! Cleansed by Christ's blood, and caused on Him to rest.

Words of Encouragement.

A brother was praying. I could GO. GROW. not fully hear at first if he GLOW. spoke of our going, growing, or glowing. But the Lord gave a message in the threefold possibility. One has been blessed before by the margin of 2 Samuel 5. 10, "Daniel went going and growing." (Should not a word be said in passing as to the preciousness of the *margin*, when it puts the words "Heb." or "Gr." in front, and emphasizes the literal meaning?) Are *we* going and growing, and together with "life" is there the manifestation of "light," that we may glorify God by glowing? "He was a burning and a shining lamp" is a beautiful description of John the Baptist. Like Paul, he was willing to spend and be spent. Too often one feels, "I stand still when I ought to run, and the growth seems stunted, so that there is not the yielding of fruit every month, there is more lukewarmness than fervency." But the remedy is not merely the realization of this, nor even the confession of it. The remedy is in nearness to the Lord, and in communion with Him, after the humbling acknowledgment; and I desire that this may be my joy, and yours, more and more, to His joy, that we may *go*, and *grow* and *glow*, and glorify His Name in so doing.

The Believer and His Fears.

"I sought the Lord, and He heard me, and delivered me from all my fears."

Psalm 34. 4.

FEARS are a "reality," even when the thing feared never becomes a reality. The child of God should seek healing by faith from this painful and contagious illness. God's word gently deals with him in his need, and encourages when the enemy seeks to persuade him that there is no healing, and cruelly tries to use the very promises of God to increase the very fear, by untruthfully pointing out that they are not for him, *because* he is not at present appropriating them. *This is one of the enemy's favourite tactics*, for he hates simple faith, he trembles at believing prayer, and would use every means to hinder it. But the devil's logic falls before the mighty grace of the mighty Deliverer, and the lawful captives shall yet be released, aye, there are gracious releasings now.

The fact that the most repeated command of Scripture—so it seems to me—is "Fear not" shows wondrously our gracious God's tenderness, and His realization of everything in our circumstances. It makes manifest also our need and natural tendencies. Most of us are inclined to fear: 'tis to those who fear that God Himself

says "Fear not," even as to those who wept the music of the message "mourn not" was granted (Neh. 8. 9). Dozens of times this gracious encouragement occurs in Scripture from the first book (Gen. 15. 1) to the last (Rev. 1. 17). and it is a refreshment to our souls to see that the first recorded man who received this message from God's mouth was Abraham, a man of faith. Ah, even he needed strengthening. And the last one to receive it was the beloved disciple, favoured with a special unveiling of the Lord Jesus in Patmos. Yet he, too, *needed* the words of grace. Love, love, love shines forth. And in between we find the exhortation to Isaac, Moses, Joshua, Gideon and others. Particularly it shines out to believers among Israel in Isaiah's prophecy (7. 4. 35. 4, 41. 10, 13, 14. 43. 1, 5, 44. 2, 51. 7, 54. 4). Servants of God were enabled, by inspiration, to pass the message to their helpers (Deut. 31. 8, 2 Kings 6. 16). And angels rejoiced thus to encourage (Matt. 1. 20. 28. 5, Luke 1. 13, 32. 2. 10). Paul found the message dear to his heart (Acts 27. 24). And the Lord Jesus, Who, in that precious occurrence of the Lord's Day, gave the climax recorded utterance of this encouragement, delighted to speak thus in the days when He walked this earth (Matt. 10. 26. 28, 31, Luke 12. 32). We call to mind also the words, "Let not your heart be troubled, neither let it be afraid" (John 14. 27).*

How empty are human encouragements, as when the carpenter spoke with the goldsmith in Isaiah 41. 7. Yea, the words "Fear not," from the lips of another, may deceive as when Jael spake thus to Sisera (Jud. 4. 18). But it is not so when the Lord speaks. He never breaks His word. Hence we can boldly say "The Lord is on my side; I will not fear" (Ps. 118. 6). But if we still hesitate, let us seek unto Him for strength, that our faith may grow, and our fear become less, and thus shall we, in the enabling of the Holy Spirit, enter into the often blessed words with which we began, "I sought the Lord (this is deeply important), and He heard me, and delivered me from all my fears." It is well to enjoy the words, "What time I am afraid, I will trust in Thee" (Ps. 56. 3), but He Who is able to do exceeding abundantly above all that we ask or think leads us to remember the other standpoint of growing faith, "I will trust and not be afraid" (Isa. 12. 2). "Our sufficiency is of God."

*The first verse of the same chapter shows faith as the cure, and in the latter verse also we have His antidote:—"My peace I give unto you." The world cannot heal anxiety: its "drowning" of care is a miserable counterfeit.

The Happy Man.

"Whoso trusteth in the Lord, happy is he."

Proverbs 16. 20.

"Happy is he whose transgression is forgiven,
whose sin is covered."

Psalms 32. 1 (lit.).

"But and if ye suffer for righteousness' sake,
happy are ye."

1 Peter 4. 14.

Who is the happy man?

He that will day by day his Lord confess,
Who, in a world of care and restlessness,
Though all may seem against him, can
In quiet patience still his soul possess.

What makes a happy man?

To know one's sins for ever put away
By Christ's own blood, and trustfully to pray
That He, Who once this work began,
Will perfect it until His glorious day.

Will happiness remain?

Yea! for the man who to the world hath died,
Who wills to pray, and in the Word abide;
Owns only Christ his Lord, his Gain;
And, Him possessing, wanteth nought beside.

Is greater joy to be?

Yea! when it pleaseth God this age to end,
And Christ Himself in glory shall descend,
When—raptured—the redeemed shall see
The face of their Beloved, and their Friend.

"Behold, we count them happy which endure."

James 5. 11.

"I think myself happy."

Acts 26. 2.

"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:

2nd. THE COMMANDMENTS OF THE LORD
JESUS (John 14. 15).

1. "All Scripture is Given by Inspiration of God."
2. The Principles of God Ever the Same.
3. The Lord's Special Appointments for This Dis-
pensation, e.g.—
 - (a) The Address on the Mount.
 - (b) The Lord's Supper.
 - (c) Thoughts on John 13. 14, 15.
 - (d) The Resurrection Stress on Baptism
and World-wide Gospel Proclamation
(Matt. 28. 18-20).

9th. TO BE ANNOUNCED LATER.

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

23rd. THE LITERAL FULFILMENT OF PRO-
PHECY.

1. God's Fulfilments in the Past, and His Own
Testimony Thereto (e.g. The Birth of Christ).
2. What the Non-Literal Fulfilment Involves and
Implies.
3. Pentecost Fulfilled (Acts 2. 1), but not Taber-
nacles (Omission of Pentecost in Ezekiel's
Prophecy).
4. Heavenly and Spiritual Parallels, and the Peril
of Ignoring them (e.g. Rom. 9. 33, Gal. 6. 16,
Heb. 12. 22).
5. Difficulties (e.g. Ezek. 40-48, in the Light of
Hebrews, with the Holy Spirit's Solution in
Heb. 9. 13, &c.).

30th. SOME THOUGHTS ON CHRISTIAN FEL-
LOWSHIP.

1. The Fellowship of God's Son.
2. Fellowship Among Believers: the Lord's Ap-
pointment.
3. Barriers Erected and Their Scriptural Removal
(2 Tim. 2. 26, &c.).
4. Humiliation and Prayer, with Thoughts on a
Sectarian Spirit.
5. The Lord's Supper and Its Precious Meaning.

You tell me that the doctrine of free grace
(or rather, this portion of God's ONE doctrine),
can be used to promote carelessness. Sin takes
occasion by the law, and would turn grace to
lasciviousness. The fire that keeps a man alive
in polar cold may be misused to burn down his
home: but the remedy is not the rejection
of the fire, but of its misuse. The devil is
subtle enough to employ everything against
the Lord. But the heart that has tasted grace
aright loathes the iniquity that despises One
Who has been so gracious. Those who oppose
sound doctrine because of its misuse often
indicate that they only understand what the
flesh will do with God's truth. But those who
are born again have a fresh standpoint. Thanks
be to God.

"He answered her not a word" (Matt. 15.
23). How important it is not to draw in-
ferences of our own. The Lord had a purpose
of love, and He was silent in His love. He
does not unkindly burden and afflict (Lam. 3.
33) those whom He draws to more simplicity
of faith in a way of perfect wisdom.

CHILDREN'S COLUMNS.

The Surety.

IN the Book of Genesis we find, in a very remarkable part of the history of Joseph, the words, "I will be surety for him." Who is speaking? And about whom? The answer is soon found. Jacob was troubled about the demand of the man who had charge of the corn, in Egypt, to see Benjamin. He did not know that the man was Joseph. He said that Benjamin must not go. His sons tried in vain to persuade him. He hesitated, until, at last, Judah urged that he would be *surety*. And so the eventful journey began, through which Joseph was made known to his brethren. The history is worth reading a hundred times, and more. But it is beyond true history, it is one of God's pictures of a greater work, far, far greater—the work of saving sinners by the Lord Jesus.

And it is well to understand just what Judah meant by "suretyship." Let us listen to his words, "(a) I will be surety for him; (b) of my hand shalt thou require him: (c) if I bring him not unto thee, and set him before thee, then let me bear the blame for ever" (Gen. 43. 9). Hence we see that the surety became *responsible*, not for one or two actions, but for the person himself. In other words, he took the *whole* burden upon himself. No man knows the future, unless God has revealed it. Many men hope, and guess, and take their chance, but they do not *know*. Nor can anyone redeem his brother, or give to God a ransom for himself (Ps. 49. 7).

Thus suretyship is very dangerous, and God gave clear warnings afterwards that men should not become sureties, even for their closest friends. In Proverbs 6 we read, "My son, if thou be surety for thy friend, if thou hast stricken thy hand with a stranger, thou art snared with the words of thy mouth." The promise of the lips was apparently linked with an action of the hand, which was called "striking hands." So we find in Proverbs 17. 18 that "a man void of heart striketh hands, and becometh surety in the presence of his friend" (margin). This may seem to be a kindness, but it involves a promise beyond man's power, and one who is wisely guided by God will say "No." I have a case in mind where a dear man tried to help another in debt, under the power of a harsh creditor. The wish was good, but he saw afterwards that the method was not God's way. The debtor died, and the whole responsibility fell on him. We should lovingly

sympathize with such, but this example reminds us of the importance of God's principles, and of the need for early instruction in His Word. Some to-day dare to become sponsors for others, and make promises for them, even for infants, about whose future they know nothing. There may be a wish to help, but it is wrong to depart from Scripture.

We return to Genesis. What happened to Judah? When it seemed that Benjamin was to be made a servant (Gen. 44. 17) he stepped forward and told the sad story (Gen. 44. 18-34). At the end of it we find just what suretyship meant. He said, "Thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever." But this would be the failure of the surety. Bearing blame could not restore Benjamin. What then was proposed? "Now, therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren." Everything is clear now. The complete surety must take the punishment and the one for whom he is surety must be set free. On a previous occasion Judah had urged the selling of Joseph (Gen. 37. 26, 27), and thus was made to feel his guilt. But the Lord Jesus took the place of sinners, although He Himself was always without sin. It was in love, simply in love, that He became Surety. And in the wondrous work of salvation by His death, He has borne the judgment "instead," once and for ever, so that all the "Benjamins" who go up to a better home than that of Jacob rejoice that their Saviour does not remain away from them, under the judgment, but He Himself brings them up and welcomes them there, that they may rejoice together with Him.

But if there were no Surety, there could be no salvation, and other passages in Proverbs (e.g. 11. 15) show how much Christ endured when He became Surety not merely for friends, but for "strangers," and "enemies," because He loved them (Rom. 5. 10). And do you not feel your need of Him? Does not your sin trouble you? And will you not seek this Surety, as your own personal Saviour, while it is called "To-day," for you and I have no other hope, no other way of escape. The death of the Lord Jesus Christ is the only way to heaven, and faith, joined with repentance, is simple heart-confidence in Him and His work.

"What is a Surety?"—do you say?—
He takes in law another's place,
And answers every claim for aye:—
Impossible, except in grace!

Can sinners now a Surety find?

Yes, One Whose precious blood was shed:
Himself He deigned in love to bind,
And answered in the sinner's stead.

For "strangers" He as Surety stood
And made them His, for aye His own.
He loved, and did what no one could;
Salvation is in Him alone.

You have a debt, how great the sum!
Do you not feel your load and need?
Then why not to this Saviour come,
Who died, and lives to intercede?

A Plain but Precious Message from Proverbs 22. 17-21.

A Few Words with Young Believers and
Older Ones too.

HOW many are the practical messages of God's written words. Indeed all doctrine is practical, as Philippians 2 so beautifully illustrates, if we have ears to hear. A young believer should ever retain childlike faith: true growth in grace never robs us of the holy simplicity which readily takes God at His word.

Let us observe in the passage before us that the first thought is bowing down. The proud heart never learns God's lessons (Ps. 25. 9). When there is godly bowing down we shall learn "words" aright: notice how often the Holy Spirit emphasizes "words" in the last chapter of Scripture (Rev. 22): verbal inspiration is a fact, a precious fact. The English word "ear" is wrapped up in the word "heart," and it is helpful to see the next exhortation, "Apply thine *heart* unto My knowledge." There must be an affection for truth, and an inward receiving. We remember how Ezekiel and John were both told to "eat" the book, and Jeremiah 15. 16 comes to mind with another view of *inner* reception in ch. 31. 33, suggesting Psalm 51. 6. All Scripture illustrates all Scripture.

Proverbs 22. 18 continues with the "pleasantness" of truth within. Without doubt there are painful messages, but God's ways have a pleasantness (Prov. 3. 17) to those who know Him. He delights to encourage. And then we reach another outward manifestation, but this time it is of the lips, and not the ear. "Withal" signifies "unitedly." So often we find beautiful expressions mingled with error, when men speak. The enemy seeks a mixture. A holy keeping of God's message alone is important. Poisoned cakes may have much food in them: the test is not "Does that book contain truth?" but rather "Does it reject error?"

The object is emphasized in verse 20. Faith in God's words and Himself are inseparable. Scripture is given, and made known to us, and its "excellent things" are written (20) that redeemed ones may have confidence in *Him*, and reliance upon *them*. There is no "uncertainty" in the words of truth, nor should we have uncertainty. Scripture is *written* that there may be no doubt (Luke 1. 4). This is the only right response to inspiration; diffidence in this connexion is not modesty, but arrogance. We cannot "answer the words of truth" unless we know them. We have no gospel to tell unless we have a gospel that we believe. Nor does this only concern brethren who minister God's truth in meetings. Many will "send unto" us in the routine of daily life, and we need to have a ringing note of heavenly assurance, in the Holy Spirit, because of what is "written." "It is written" means much more than many realize, to a believing heart. Do we "know," and do we "answer," to the glory of God?

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.

"But ye beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

Jude 20. 21.

1. For a breaking down, among those of us who bear the Lord's Name, that pride of knowledge, accuracy, activity, or whatever it be, may be laid low, and that we may learn the meaning of the words as never before, "Without Me ye can do nothing."
2. For Christian homes, where the parents' first concern is God's glory in training for Him, and where there is **confidence** of husband in wife, and wife in husband, of parents in children, and children in parents.
3. For believers to whom Isaiah 43. 2, Habakkuk 3. 17, 18 can become much more precious than ever before, because of trying circumstances.
4. For lands that we often forget—Luxembourg, Lithuania, Persia, Nigeria, Paraguay.
5. For the Lord's work through these pages, and service in this and other lands associated, that speaking, arranging, giving;—all—may be more in dependence upon Him, in the Holy Spirit, and increasingly in accordance with His will, and that glory may be brought to His Name among His people, and the unsaved, and that nothing against His will may be excused when, by mercy, it is seen to be such.

"Pray—I beseech you the rather to do this that (whatever is the will of God may be brought about) the sooner." Hebrews 13. 18, 19.

Adam Was Not Deceived.

1 Timothy 2. 14.

TWO striking thoughts are at once brought before us by the Holy Spirit in this passage of Scripture. First, we realize that Adam deliberately chose his own way, and preferred Eve to God's will. It was a tragedy of "love": a beacon for all time, for has not "love" of dear ones often been the enemy's plea for the stifling of conscience? We understand much, by this brief statement, of the nature of the sin through which death came into the world (Rom. 5. 12). Nothing is beautiful, in itself, not even love, unless it is rightly related to God. Sins of ignorance are sins (Lev. 5. 17, 18), but when there is the persistence in one's own way, how grievous is the heightened iniquity. In the light of 1 Timothy 2. 14 we understand Luke 14. 26. Surely the passage becomes a tender, yet mighty, call to exercise of heart lest we excuse sin.

The second thought not only concerns Eve, but refers to God's appointment regarding man and woman, before the fall, *and* after, affecting Christian women to this day. Eve was to be "a help": the word is God's own word—the initiative was not given to her. Nor has the Holy Spirit varied. The Aaronic priesthood was of males. Athaliah stands out, as a contrast, with the Lord's appointment of kings in David's line. And the new dispensation is the same. The twelve apostles were males. In like manner the overseers were brethren: a sister is called a deacon, or assistant (Rom. 16. 1), but not placed in oversight. And the counting in an assembly (e.g. Acts 4. 4) was of males. This is no dishonour to sisters. If only they realised their sphere of "help," they would be a power beyond estimating. Some have thought that the difference is only in earthly things, and that union in Christ obliterates this. But the above passages show the contrary, and it is in the very matter of prayer to God that 1 Corinthians 11. shows a distinction even as to the simple details of clothing, which many would call unessential, and pedantic, were it not that their humbled hearts have learnt that the Holy Spirit spoke through Paul, and that human opinions and reasonings are so often the enemy's attempt to lead us from the simplicities of love's willingness to God's will, even before we know God's "why" and "wherefore." There is a wondrous scope for Christian women, and Christ's commendation of such, and sending of such on the resurrection day, and Scriptures as Romans 16 are decisive.* But rulership and claim to initiative are not entrusted

to them, as they are to brethren in Christ. And usurpation, even with a manner that is gentle and unassuming, is sin. No "success," or blessing, or overruling can justify departure from God's revealed will. If only this were realized, there would be no rivalry, but harmony, and working together. There is no disgrace in the Holy Spirit's word "submit" (Eph. 5. 22), yet many Christian women do not really rejoice in it. Nor are they willing to acknowledge it when the grave question of separation from the world's fashions etc., comes in. True, brethren also have failed, in not feeling their responsibility. But they have often been, mistakenly, afraid, because of the assertiveness, or the equally painful emotionalism, whenever the will of the Lord is set forth in these matters. And thus yielding to the world's fashions has remained a standing disgrace among those who should be willingly, and gladly, the Lord's "strangers and pilgrims." The enemy has fought, the enemy has deceived, and it seems as if the enemy has won. But shall it be? "Ah," says a sister, "I do not see it: I do not think I should give up this till I see it." The Divine *principle* before us here is at once introduced. Sisters may not always "see" at first: they are to have confidence in the godly care of brethren who have God's interests at heart. They are to recognise that theirs is the *greater* danger of "being deceived." But surely they would not wish to involve others in the sin of allowing that as to which these are not deceived, but yet may sometimes dare to yield, for the sake of "peace." Adam's misplaced "love" ruined all: shall misplaced love ruin the testimony of God's people, and their gatherings?

If only God's principles were honoured, there would be a beautiful unity and power in Christian life and testimony. The "separation" that seems a burden would appear, as to Moses, "riches." And the Holy Spirit's stress on clothing when He mentions sisters particularly whether in 1 Corinthians 11 or 1 Timothy, 2 or 1 Peter 3 would not be resented as an intrusion, or explained away as inapplicable, but lovingly viewed as a safeguard, that believers may not be deceived, and grieve God's Holy Spirit. The personal pride, that we all have, found no approval with a Paul, when walking with God. He frankly acknowledged the tremendous ballast he also needed lest he should be exalted (2 Cor. 12. 7). It is a humbling confession, but we, alas, hesitate, and some may feel their discernment is questioned if the suggestion

* The writer would refer to such leaflets as—
"Striking Inspired Testimonies to Some Believing Women," and "A Mother's Responsibilities."

comes that *they* may be deceived. Pride rises up, and God's protective arrangements are set aside, and there is loss in *this* day, and in *that* Day. But a word to a humble saint is more than a scourge to one who is wandering, and, it may be, there will be much fruit to Him through these simple lines concerning the Lord's will.

TALKS ABOUT PRESENT DAY NEEDS.

Prayer Partnership.*

"Ye also helping together" (2 Cor. 1. 11).
 "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers for me" (Rom. 15. 30).
 "Praying always . . . for all saints; and for me" (Eph. 6. 18. 19).

PRAYER is a privilege, a great privilege, an unspeakable privilege. Believers can speak to God, and speak to Him as their Father. The personal note is clear, and personal praying is graciously granted, and must ever be an important part of Christian life. Yet it is well to realize also the Holy Spirit's stress on the plural in prayer. How many encouragements to prayer are associated with saints acting together. The epistles illustrate this, and we must remember the words of the Lord Jesus "After this manner therefore *pray ye*" (Matt. 6. 9), where the context emphasizes individual prayer also. Again, "*Pray ye* therefore the Lord of the harvest" (Matt. 9. 38). Nor can we forget the smallest possible numbers to be "gathered," namely, "two or three" in Matthew 18. 20. Furthermore, we are Divinely encouraged to "pray one for another," and we call to mind the sending for others to pray. These messages indicate a Divine principle. Fellowship in prayer is blessed.

Our supplications are not to be limited to those whom we see, or have seen, or can see. Colossians 2. 1 shows apostolic intensity for children of God unknown by face. And this opens a vista of precious service, and a believer who feels "shut in" is lifted up in the Lord's love, and encouraged as to his or her privilege.

The Holy Spirit's graciously appointed tonic to hinder depression is often found in the open door for intercession. Regularity, intensity, expectation:—how definitely these characteristics

should be ours. Let us realize the possibilities of prayer in the Holy Spirit. "Not by might, nor by power, but by My Spirit, saith the Lord."

Do not think that united prayer is to take the place of personal prayer, or personal prayer to exclude united prayer, whenever the latter is granted under Scriptural conditions. Every part of the Christian life is made to harmonise with every other part. And there is a fellowship when "together" in praying for others, and there is "fellowship" when alone, as their heart-wishes and ours correspond, even if we do not know exactly when they are praying. However, it is enjoyable sometimes to know the special requests of others who are like-minded, and the time they are usually before our Father, and theirs, with the petitions. The word rendered "withal" in Colossians 4. 3 may have, at least, a secondary bearing on this. Many details help Christian love in these matters.

A believer who rightly feels the importance of Christ's missionary command, and yet who cannot be in other lands, finds the preciousness of missionary prayer. This, in its turn, will deepen the holy concern for other nations, out of which our loving Lord is gathering a people for Himself.

Again, we sorrowfully own that we cannot identify ourselves with all the actions of many whom we love, and that we feel they erect a barrier by entwining methods which lack the hall-mark of Scripture, applied by the Holy Spirit. Yet we rejoice that Christ is preached, and our hearts are restfully able to pray when we cannot always be associated more openly, for God will apply our prayers to the blessing of those concerned, without causing any identification on our part that would bring us pain, and lead others to broaden through us. How graciously prayer enables a share in His work, without that which is seen to be a compromise. Humbly our hearts acknowledge that there is much dross in our labour also, but the thought before us now is the avoidance of *realized* compromise, and the responsibility not to be associated with anything that troubles an awakened conscience. This is not pride.

In our own privileges, and in connection with others when God has enabled oneness of mind more fully, prayer is not a substitute for other service. If I ought to speak to a soul, at the Lord's guiding, to pray for him "instead" is not well-pleasing, though prayer should precede and accompany the related service. If I should give a needy believer a gift, to pray for him in place of this is to misuse prayer. It is well to realise these things and to have love's frankness to God's glory. But when there is godly proportion, the power of prayer-partnership is

* Remarkably the day of sending back proofs two letters from thousands of miles away mentioned "Prayer Partners." There are no accidents with God.

very real, to fill up gaps that would otherwise remain, and to encourage the practical cementing together of the Lord's own in accord with the spiritual unity He has created, and to help the enlargement of love in the fulfilment of the missionary purpose and precepts of our adorable Lord. May we grasp, and continue to hold, our privileges, in the gracious enabling of the Holy Spirit.

Suggested Daily Readings.

"IF THE LORD WILL":—AUGUST, 1932.

Day	Deuteronomy	Mark	Psalm 119
1	13. 12-14.8	3. 20-35	43
2	14. 9-29	1. 1-20	44
3	15. 1-11	4. 21-41	45
4	15. 12-23	5. 1-20	46
5	16. 1-12	5. 21-43	47
6	16. 13-17.7	9. 1-20	48
7	17. 8-20	6. 21-34	11, 12
8	18. 1-12	6. 35-56	13
9	18. 13-22	7. 1-13	14
10	19. 1-10	7. 14-30	15
11	19. 11-21	7. 31-8.9	16, 17
12	20. 1-9	8. 10-26	18
13	20. 10-20	8. 27-38	19
14	21. 1-14	9. 1-13	20
15	21. 15-22.7	9. 14-29	Deut. 26.1
16	22. 8-30	9. 30-50	2
17	23. 1-11	10. 1-16	3
18	23. 12-25	10. 17-31	4, 5
19	24. 1-13	10. 32-52	6, 7
20	24. 14-25.3	11. 1-14	8
21	25. 4-19	11. 15-33	9
22	26. 1-11	12. 1-12	10
23	26. 12-19	12. 13-27	11
24	27. 1-13	12. 28-44	12
25	27. 14-26	13. 1-13	13
26	28. 1-14	13. 14-25	14
27	28. 15-29	13. 26-37	15
28	29. 30-40	14. 1-11	16
29	28. 41-59	14. 12-25	17
30	30. 60-68	14. 26-42	18
31	29. 1-13	14. 43-59	19

Notes on Memorized Verses.

MARK 5. 1-20.

Two wondrous miracles—one of healing, another of judgment. How graciously the Lord crossed the sea for this man: He knows where to find His own. The **history** is striking: it affords a background as to the character of men—the majority valued swine, it seems, more than the Lord's presence. The **principle** shines forth that God's blessing often means business loss, for so much business is questionable (e.g. a believer selling newspapers, fashions, &c.); and then we also have the precious picture of salvation, for the spirit that now worketh in the children of disobedience (Eph. 2. 2) is a reality. And the dwelling among the tombs (3) has a deep meaning. The fetters and chains of religion (4) can

never change the conditions within. That which belongs to fallen man is never really tained 4. Jas. 4. 8. The sinners' path is one of restlessness (5), and the goal is "no peace" Isa. 57. 21. But the Lord is mighty, "He ran and worshipped Him" yet there is the solemn thought that demons can confess (Mark 1. 24) even as they believe (Jas. 2. 19), without loving the Lord. Their fear was torment, and particularly torment before the time (Matt. 8. 29). The powers of evil know that judgment will come, "Legion" suggests numbers and warfare: it implies organization. The Roman legions caused terror by their array, and we cannot meet Satan's power in our own strength. But "Greater" in 1 John 4. 4 is a precious word. The swine (11) picture the ungodly who go on in their own way (cf. Matt. 7. 6, 2 Pet. 2. 22): the ass is equally unclean by nature, but is redeemed in Exodus 13. 13 (and then used, Matt. 21. 2, 3). It is a solemn thing to be unclean for ever, by choice away from God. The judgment in the sea portrays the future of the ungodly, and the link with the demons reminds of Matthew 25. 41. 14, Many came out to "see what was done," and they saw the changed man (15), yet they were not thankful. The change was one of position (sitting), possession (clothed), and condition (his right mind): a change within and without (cf. the prodigal who came to himself, and the Father's house, and received "the first robe": thus the Lord's message is ever the same). 17, Their wish was fulfilled. 18, This desire was not fulfilled: a redeemed one must be gladly willing for the Lord's will. 19, A delivered one can be a witness: service begins at home (Luke 24. 47). "Hath done," "had done" (20)—cf. Psalm 22. 31 "He hath done." Glory be to His Name.

DEUTERONOMY 28. 1-19

1, No doubt as to God's promise coming true. 2, Gratitude, "first of all the fruit" (cf. Ex. 23. 16, Lev. 23. 14). "The Lord thy God giveth thee" (Gen. 1. 29, 9. 3, Matt. 6. 11). "Go unto the place": worship is according to God's revealed will: we have the heavenly place now—gratitude is linked with the place of the Name (salvation by the Sacrifice, verse 4). 3, "Let the redeemed of the Lord say so" (Ps. 107. 2). "I will declare what He hath done" (Ps. 66. 16). 5, "Children of wrath even as others" (Eph. 2. 3, note also 1 Chron. 29. 14). 6, 7, The Egyptians, the Lord. 7-9, "Heard," "looked," "brought forth," "brought into," "given." 10, The response of love: He caused us to come, and we "cause to come" an expression of gratitude. 10, 11, "The Lord thy God," three times. "Rejoice": God desires His people's joy in His presence (Ps. 16. 11). 12, Giving, because God had given to them 1 Chron. 29. 16, 2 Cor. 1. 4). 13, "Commandments," repeated: obedience is never viewed as hindering joy. 14, "The dead," a reference to demons (Ps. 106. 28, Isa. 8. 19). "The voice": see verse 17, Genesis 3. 8, 10, 17, John 10. 27. 16, Obedience must be from the heart, or it is vain. Walk (feet), keep (hands), hearken (ears) see Exodus 29. 20: and always "with the whole heart." 18, His peculiar people: other occurrences help us (Ex. 19. 5, Deut. 7. 6, 14. 2, 1 Chron. 29. 3, Ps. 135. 4, Eccl. 2. 8, Mal. 3. 17; we think of 1 Pet. 2. 7). 19, 2 Samuel 7. 23, Zephaniah 3. 20 "A holy people unto the Lord": all holiness is inseparable from Him, and there is no privilege beyond being unto Him.

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Thoughts from The Word of God

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Free.

"Faith is the substance of things hoped for, the evidence of things not seen."

Hebrews 11. 1.

"To him that worketh not, but believeth on Him That justifieth the ungodly, his faith is counted for righteousness." Romans 4. 5.

"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.

"By grace are ye saved through faith; and that not of yourselves: it is the gift of God." Ephesians 2. 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, as God gives grace, strength and guidance, to declare with thanksgiving His wondrous love and the path of His redeemed people in this world's maze, revealed in Scripture, and realized by the work of the Holy Spirit.

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

"We walk by faith, not by sight." 2 Corinthians 5. 7.

"Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper." 2 Chronicles 20. 20.

"If ye will not believe, surely ye shall not be established."

Isaiah 7. 9.

"Thy faith hath made thee whole . . . Be not afraid, only believe." Mark 5. 34, 36.

"Your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth."

2 Thessalonians 1. 3.

The work is HIS, and for HIM, and if He wishes it to continue and grow, HE will not fail.

An earnest invitation also to gatherings to the glory of God "If the Lord will,"—Meeting Room, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 3 and 6.15, Mon: 8, Thurs: 8, Sat: 6.45. Also Bible Meetings in Forest Hill and Camberwell, etc., some Wednesdays.

Words of Introduction.

THE constant grace of God makes it possible to pass on a message of grace and truth, and our hearts desire is that the emphasis on His love and power may ever be in its Scriptural setting, that we may never misuse grace against love's responsiveness, or emphasize a believer's obedience in a way that underestimates his complete indebtedness to a dependence on God's grace. The Holy Spirit always leads to a balance of truth, and a full-orbed gospel. The exceeding grace of God must be sounded forth to guilty sinners, and to believers also. But the accountability of the unsaved, and the responsibility of those "in Christ Jesus," are plainly before us in Scripture, and our concern is to hold, rejoice in and declare "the whole counsel of God."

SOVEREIGN GRACE.

"Chosen . . . that" (1 Peter 2. 9).

"Out of darkness into light,"
Called by God, the choice His own,
Brought from depths of nature's night,
To rejoice in grace alone:—
How we should His praises show,
To Himself our all we owe.

We were e'en as others when
God, in mercy, bade us "Live":
Dead in sins and hopeless then,
Could we ought unto Him give?
Nay, He gave: 'twas grace throughout,
Banishing both pride and doubt.

Words of Encouragement.

"And the Lord turned and looked upon Peter."

Luke 22. 61 is an encouragement of a peculiarly tender character. It shows us the loving thoughtfulness of our precious Lord when His enemies were all around Him. He did not forget His people then. What patience He showed; no bitterness against Peter. And after He was risen, He said "Go, tell My disciples and Peter," and then it was to Peter He put the gracious question "Lovest thou Me?" and to Peter He gave the precious commands as to the feeding of His sheep. All these verses remind us of the words, "I have prayed for thee, that thy faith fail not" (Luke 22. 32), and, again, "He ever liveth to make intercession for them" (Heb. 7. 25).

Here we find no encouragement to sin, nor to make light of sin, but we do find an encouragement that the Lord will keep His loving eye upon His own, and thus the words refresh when we almost despond regarding some laid on our hearts. Moreover the words call us to a tenderness to which we are often strangers. Yet is this not all. We are able to see others failures, and need of their Lord's condescending gentleness. But what about ourselves? How often we have grieved the Holy Spirit. How much we have fallen short. Yet our loving Saviour has loved us, and still loves, not that we may excuse one sin, but that we may love Him much more.

Is there any intimation in the Scripture that Saul died a Godly Man?

AN ANSWER TO A QUESTION.

THE life of Saul is one of the great tragedies recorded in Scripture. We see the weakness of the "choice" son of "a mighty man of power" (1 Sam. 9. 1, 2). Like Samson and Absalom he was attractive—but! The glory of man is like to all earthly beauty,—vain and deceitful (Prov. 31. 30). The beginning of his career has a certain parallel with that of Israel (Jer. 2. 2). He was little in his own sight (1 Sam. 15. 17), and a certain fearless generosity, entirely contrasted with his after-suspiciousness, was manifested (1 Sam. 11. 13). There was a shallowness, as with Israel (Ps. 106. 12, 13, cf. Jer. 3. 10). We think of the rocky-ground hearer, a striking parallel with Saul, who ends his days with the death-laden sin of seek-

ing an evil spirit (1 Chron. 10. 13, 14), and becomes a striking type of Antichrist (Ps. 18. cf. the death on the mountains of Israel, Isa. 14. 25). Truly we have a solemn beacon here.

Conscious that a believer may wander from the Lord, and physically die, even as the man of God in 1 Kings 13, and desiring to learn whatever is wrapped up in that, and similar, narratives for our warning and blessing, can we see any signs of "life" in Saul? His early frankness is not associated by God in the record with any love for Himself. 1 Samuel 9 suggests a comparative ignorance of Samuel, the man whom God had raised up.

Official privileges do not indicate any nearness to God, any more than those of Judas. The chief passages, in the narrative, which may present a little problem are 1 Samuel 10. 6, 9, 12. 14, 16. 14, 2 Samuel 1. 23. Each ought to come before us. The first, 1 Samuel 10. 6 does not indicate necessarily the things that accompany salvation (cf. Heb. 6. 4-9), but the latter part, and verse 9 are remarkable. The word "give" is nowhere else thus rendered: it is literally, "change" or "turn" and occurs with respect to the heart in Psalm 105. 25, Lamentations 1. 20, Hosea 11. 8, which would hardly lead us to the thought of Divine quickening here. The expression "another man" seems linked with prophesying. Evidently Saul's past history was not at all associated with the things of God (verse 11): hence the outward change was evident. But we find nothing in his life of communion with God, or of sorrow over sin because of God's glory. (In 1 Samuel 15, verses 24 and 30 lead up to a plea which is vastly different from that of David in Psalm 51).

1 Samuel 12. 14 does not imply that Saul was inwardly serving the Lord, any more than the people of Israel, and 16. 14 refers to the outward working of the Spirit of God, for it is observable that these are emphasized (prophesying), not his heart-repentance before God, or attachment to His will. Even the energy against evil recorded in 1 Samuel 28. 9 brings to our mind the zeal of 2 Samuel 21. 2 which unveils no godly motive for zealous activities.

The poem of David in 2 Samuel 1 seems expressly contrasted with his inspired psalms, and marked out as found in the book of Jasher, and not in the books of Scripture. This is most remarkable. The headings over the psalms have a very different message (18. 52, 54, 57, 59), and God never speaks of Saul as a saved man. He is the opposite of the king after God's own heart (Acts 13. 22), being the one whom men desired (1 Sam. 12. 13), given in anger

and taken away in wrath (Hos. 13. 11). The passages which give God's viewpoint are searching. David was the neighbour better than Saul (1 Sam. 15. 28). The test of 1 Samuel 13. 13, 14 was real (cf. Matt. 11. 14), but the stress is on the kingdom rather than personal salvation. We would not overlook the strongest statement in 2 Samuel 7. 15 "My mercy shall not depart from him, as I took it from Saul, whom I put away before thee." But here there is a definite contrast with the one who is said to be in God's *family* (verse 14), and God's mercy was given to Israel, and is in all the earth (Ps. 33. 5, 119. 64). The same word is used for the kindness of men in 2 Samuel 10. 2, 1 Kings 20. 31, Proverbs 11. 17. Contrastedly, "The sure mercies of David" (Isa. 55. 3) are unchangeable, and these are in the covenant of grace.

"IF THE LORD WILL":—

GATHERINGS for BELIEVING MEN,

John Pearce Restaurant,

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

TUESDAYS, 6.30—7.45.

SUGGESTED SUBJECTS FOR SEPTEMBER.

5th. To be announced later.

12th. THE SUFFICIENCY OF THE SCRIPTURES.

1. God's Definite Plan (Rom. 15. 4, 1 Pet. 1. 12).
2. Provision for Varied Needs (2 Tim. 3. 16, 17).
3. Christ's use of the Written Words in Matthew 4., etc.
4. The Principle underlying John 14. 26.
5. A Witness against Tradition, and every Form of Development Nullifying God's Own Word (Mark 7. 13).
6. The Storehouse is Full, but we Remain Hungry if we do not Eat.
- 19th. **QUESTIONS.** These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.
- 26th. **THE LORD JESUS IN PSALM 110.**
 1. His Own Testimony (Matt. 22. 43, 44).
 2. "My Lord."
 3. His Present Sitting, and His Priesthood.
 4. The Rod of His Strength and the Day of His Wrath.
 5. His People and His Enemies.

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.

"I will greatly praise the Lord with my mouth." Psalm 109. 30.

1. For a humbling before God, in our own lives, and among other believers, that He may be exalted in more willingness for His Will.

2. For separation from the world, and its attractions, its attitude, its aspirations, that children of God may not only perceive its grosser sins, but its essential divergence from their Father's will for them. (To refuse politics, smoking, cinemas, etc., is not sufficient evidence that the contrasted heavenly standpoint is known, though these things are precious fruit when that standpoint is lovingly taken).
3. For believers who are burdened—temperamentally afraid and shrinking (Ps. 56. 3)—that they, too, may experience confidence in Himself.
4. For lands that we often forget—Malta, Luxembourg, Siam, Belgian Congo, Guatemala.
5. For the Lord's work in the magazines, booklets, and leaflets issued, in English and other languages, that this witness and the accompanying testimony by mouth, in this and other lands, and with the passing on of free Scriptures, may be owned of Him, and ever be in simple faith for His guidance and enabling, and that self and its methods may be judged, and God be glorified more and more.

"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.

Poems to Help Christian Experience—18.

"Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Hebrews 7. 25.

Christ is seated in the height
For His glorious work is finished:
He hath mercy, He hath might
That shall never be diminished.—
Alleluia!

Can the Lord forget His own?
Nay! for us He intercedeth.
There upon His gracious throne
Ever for His chosen pleadeth.
Alleluia!

O how tender is His heart
When we are o'erwhelmed with sorrow!
Drawing to Himself apart,
Showing brightness of the morrow.—
Alleluia!

O how watchful is His eye
In the hour of our temptation!
At His bidding angels fly
For our succour, and salvation.—
Alleluia!

O how powerful His hand,
And how full of needed blessing!
By His mighty hold we stand,
His beloved Name confessing.
Alleluia!

O how soon our eyes shall see
Christ Himself from Heaven descending
For His own, that we may be
Blest with Him in joys unending.
Alleluia!

CHILDREN'S COLUMNS.

"The Lord Called"

1 Samuel 3. 4, 6, 8, 10.

THE simplest words do not lose their preciousness because they are simple. There is a wondrous beauty in the brief sentence "The Lord called Samuel." How great is God's mercy: how wondrous is the love that "calls." Again and again is it before us "The Lord called Moses," "I have called thee by thy name," "Faithful is He That calleth you." "Who hath called us unto His eternal glory." God has a deep interest in those who are so small, in comparison with Himself. And, yet more marvellous, His loving interest is in sinners. No one can explain His grace, but many rejoice in it.

Possibly you will say, "I wish God would call me." Do you mean what you say? Do you really desire to belong to Him and to please Him? If your *heart* says, "Yes, I wish I heard His voice," you will not ask in vain. "The Lord is good unto them that wait for Him, to the soul that seeketh Him" (Lam. 3. 25). He never says, "Seek ye Me in vain" (Isa. 45. 19). If your heart cries out for the Living God, you will not cry unheard. You will hear His voice speaking to the ear of faith. Precious are the words of John 5. 25, "The hour cometh, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall *live*."

It is well to notice that God's *first* calling is in Genesis 1. 5, "And God called the light Day," His word on that occasion is used as a beautiful picture of His saving work in 2 Corinthians 4. 6, "For God, Who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4. 6). First, He commanded the light (contrast Job 38. 12), and then He gave it a name. And if He calls us out of darkness into light (1 Pet. 2. 9), have not we a new name, even the name of the Lord Jesus called upon us? And He is the Light (John 8. 12). How wonderful to bear His Name (Eph. 5. 8).

But the *first man* to whom God called was Adam, and the first question was, "Where art thou?" Sad, indeed, was the answer, for Adam had sinned against God. But how gracious is God, in that the Lord Jesus became the Last Adam, and when He was in the world He clearly said that He came to call sinners (Luke 5. 32). And so we come back to the important question, Have you heard His voice? A dead man hears not: a deaf man hears not: a sleep-

ing man hears not. But a troubled sinner hears the voice, and knows that it is full of mercy and power. The Lord still calls, and sinners are still being saved to-day.

"The Lord . . . called . . . Samuel, Samuel." Elsewhere we find, "Abraham," "Moses," "Mary" and so forth. Isaiah 43. 1 gives the key. "I have called thee by thy name: thou art Mine." How real a privilege is this. The apostle wrote to the children of God, "Ye are not your own; ye are bought with a price" (1 Cor. 6. 19, 20). This relationship, which is a joy to God's people, would be a bitter disappointment to others. Why? They want their own way. They cry out, "Our lips are our own: who is lord over us?" (Ps. 12. 4). This contrast gives much cause for thought. And none are too young to ask themselves, "Do I desire to be my own, or Christ's own?" If His voice claims me, and I rejoice, then my life must show this. Those who are saved by the blood of Christ have a new object in life. Samuel was not old when the Lord called him, and the blessing of a young life for the Saviour of sinners is precious beyond all earthly value. Shall it be yours?

In Acts 2. 39 we are reminded that God calls a number, "As many as the Lord our God shall call." And the reply to this call is found in verse 21, "Whosoever shall call on the Name of the Lord shall be saved." Here then is the message to our hearts to-day. Do we call on His Name? This is the beginning of the Christian life, when an anxious sinner rests upon the finished work of the mighty Saviour alone. And this is the continuance of the Christian life also (1 Cor. 1. 2), and the Lord in mercy continues His calling, for we read "My sheep hear My voice" (John 10. 27). So complete is His interest in those whom He saves, because He died for them in His love. And thus we may well ponder the words, "The Lord called Samuel," and then think within ourselves, "Has He called me, and do I delight in His voice?"

Samuel way young:—no hindrance through his age! God's call, recorded in the sacred page Reminds us that He calls both young and old His gracious plan of mercy to unfold.

"Many are called," but yet they never come: The outward call is clear, but they are dumb: Samuel said "Here am I," and blest are they Who come to God in His appointed way.

'Tis through Christ's blood alone that souls are saved By nature dead and lost, in sin enslaved: Thus when He calls, we on His Name can call, And, humbly praiseful, can before Him fall.

It was in love God "Samuel" called by name, It is in love that He still deigns to claim, Tenderly still He says "For thou art Mine," And loving hearts respond, "Yea, I am Thine."

Presumption or Faith?

Numbers 14. 6-10, 40-45.

A Few Words with Young Believers and Older Ones too.

TO the unsaved man faith often appears like presumption, for he knows not God. He cannot understand the quiet assurance of the believer, in the present possession of eternal life, and a confidence as to the future, associated, however, with a tender concern regarding the will of the Lord, that grace may never be turned to lasciviousness. Nor can he comprehend the restful reliance on God, that puts aside the schemes and plans of men to provide against eventualities, via fellowship with the ungodly, or by means of unappointed, and unapproved, business transactions. To him such faith is mysterious: indeed, it looks like an air-built castle, a delusion, a dream. Nor can we deny that if the life of the believer is, in other respects, worldly, there is much ground for the accusation. Every act of real faith needs another act of faith, to be one with it, and yet another, that the whole life may be one of faith, in the gracious enabling of the Holy Spirit.

Numbers 14 unveils the great distinction between faith and presumption. Joseph and Caleb rested on God's words. That was faith. To doubt the Lord was to rebel against Him (verse 9). There was no difficulty as to the cities, and walls, and might of the Anakim. The only question could be, "Are we in the line of God's blessing? Are we pleasing Him?" Hence the statement, "If the Lord delight in us, then He will bring us into this land" (verse 8). And so is it now. The size of the mountain and tree can never become the obstacle to faith. The only concern of living faith is twofold: "What is God's will? Am I in a condition to receive His deliverance?"

But after Israel had doubted and spoken against God, and after He had declared the wilderness wandering, until the murmurers were wasted out, when they said, "Lo, we be here, and will go up" (40), their words were not faith but presumption. Nor was presumption removed because they added "Unto the place which the Lord hath promised." Nor did they obtain the authority to go by the confession, "We have sinned." Moses realized the state of affairs when he replied at God's bidding, "Wherefore now do ye transgress the commandment of the Lord?" His commandments as to love and obedience are invariable, but those which involve privileges and special

actions are the expression of His sovereign appointment, and His words stood fast as to the appointed years of wandering. They had said they would die in the wilderness, and God held them to *their words*. They no longer had the word of the Lord, and therefore the very Canaanites who before were "bread" to them were now formidable foes. The absence of the Lord's word meant the absence of His presence. Hence Moses urged, "It shall not prosper. Go not up, for the Lord is not among you" (41, 42). It is not for man to think he can play fast and loose with God's arrangements. Even Moses learnt the firmness of the Lord's holy reproof when he subsequently besought the Lord to enter the land (Deut. 3. 26). In humble recognition of the Lord's righteousness, he made no further attempt. But Israel "presumed to go up unto the hill top" (Num. 14. 44). That which would have been faith, and resultful, was now presumption, and resultless. Rather there was the awful result of defeat. The Amalekites and Canaanites smote and discomfited them. Faith builds on God's words: unbelief denies them, or is afraid to act upon them: presumption puts the opinions of self, and human words, on the level of God's appointment. Unbelief presumes to question God, and presumption refuses to believe His right to decide everything, it will not wait for His counsel. If we dethrone His words or enthrone our own, the sin is one, but the Holy Spirit both leads to and enables in reverent, spiritual faith.

Nebuchadnezzar could say, "Blessed be the God of Shadrach, Meshach and Abednego," and again, "I praise and extol and honour the King of heaven" (Dan. 3. 28, 4. 37), Darius could exclaim, "He is the Living God and Stedfast for ever . . . He delivereth, rescueth, and He worketh signs and wonders" (Dan. 6. 26, 27). But there is music in the words, beyond all parallel, when our hearts can say, "**My God.**" How blessed is living relationship to Himself.

God can graciously teach us by circumstances, but circumstances teach us nothing apart from God. In like manner, God may guide our actions through circumstances, but if we act according to them without seeking to know His interpretation of them in the light of Scripture, we shall rejoice in ships going to Tarshish, and say, "The time is not come" when the Lord's revealed will is definite, but our feelings are otherwise.

Grace—yet Righteousness.

GOD'S grace is very wonderful. We become used to the term, and, it may be, overlook its amazing fulness. "Grace" is not a legal word, but it is not, on that account, illegal or lawless. "Grace" is contrasted with "debt," but not with righteousness. Far otherwise, grace reigns through righteousness (Rom. 5. 21). God is not indulgent or untruthful. When He forgives, He is faithful and just in so doing (1 John 1. 9). Though mercy rejoices against judgment (Jas. 2. 13), there is no contradiction. Mercy reaches us, because judgment fell on the Son of God's love. If we have redemption, it is through His blood (Eph. 1. 7): the iniquity was made to meet Him, and He bore our sins in His own body. We rejoice in the blessing, but the Holy Spirit is definite as to the ground of blessing. Let us hear His striking testimony "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree, that the blessing of Abraham might come on the Gentiles through Jesus Christ" (Gal. 3. 13, 14).

We look onward. The Lord Himself shall descend from heaven, and His redeemed will be for ever with Him. Blessed, indeed, are they which are called into the marriage supper of the Lamb. But this is not all. The glory of the Lord's people (Rom. 8. 30) is not revealed in isolation from other parts of truth. The promise reads, "Behold I come quickly; and My reward is with Me to give to every man according as his work shall be" (Rev. 22. 12). It is undoubtedly because of grace that any stand at the Judgment Seat of Christ before the thousand years, but that Judgment Seat is not "grace," nor is it injustice. The Lord Jesus will not call evil good, nor will He reward a vacuum, or disobedience. If He says "according to your works" He means what He says. It is written, "We must all appear before the Judgment Seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5. 10). "There is no respect of persons" (Col. 3. 25). It would be wrong to suggest anything otherwise: it would be wrong to wish otherwise. Beloved reader, it is possible to suffer loss in that Day. Our idleness, our pride, our self will, our worldliness cannot be called service. Is the searching examination of the Lord sufficiently before us to-day? He was pleased to give more than one parable to emphasize this part of truth. Shall we make light of it? There is righteousness

in His holy presence. The rewards are far greater than the obedience, but they are Divinely *proportioned*. Anything else would be unfair. Grace never removes righteousness.

And so is it in the present as well. Our wondrous redemption by grace as we look back, and our eternal blessedness with the Lord, as we look forward, have, in between them, the little while of pilgrim service, in this body of our humiliation, and grace is manifest together with righteousness as to our present walk. "He giveth more grace," and His mercies are new every morning. But a house without righteousness would be unrighteous confusion. Hence our *Father* chastens us for our profit, and causes us to realize now that *sowing and reaping* are indissolubly linked (Gal. 6. 7). We cannot make light of His revealed will with impunity (1 Cor. 11: 30). A believer may sin a sin unto physical death (1 John 5. 16, 1 Kings 13. 26). There is no harshness in this. He Who kept Moses out of the land loves His people intensely, and, let it be repeated, He chastens for *our profit*. There is not one iota of Scriptural evidence that the forgiven debt of Matthew 18. 27 was again inflicted in verse 34, but the fresh debt involved a chastisement, of which verse 35 speaks.* An unforgiving heart may bring us to torment. Chastisement has a rod, if we will not hear a voice. There is righteousness in the home. It is to this aspect of fatherly forgiveness and fellowship that Matthew 6 refers (12, 14, 15). The eternal deliverance of God's people from wrath does not alter their relation to His righteousness as our altogether Wise and Loving Father, any more than it alters our position before our Lord, as His servants in that Day. Our adorable Saviour bore penal judgment for us, not fatherly chastisement. The latter is not linked with law, and the curse, but is His holy provision in accord with the principles of 2 Samuel 7. 14 and Hebrews 12. 7. May our hearts, instructed by the Holy Spirit, preserve the balance of truth, and be grateful for *all* the varied dealings of our gracious God and Father.

* A booklet on the Parables will be gladly sent.

How strangely, yet not surprisingly, the flesh leaps from one side to another but definitely avoids God's will. If we do a certain action the flesh will urge pride; if we fall short in it, the flesh will at once plead for despondency. Yea, one may rise a little late and be depressed, or only a few moments earlier, and be exalted. The flesh will do anything to crowd out praise for God's grace, and to hinder simple faith in Himself.

"A Lengthening of Thy Tranquillity"

(Daniel 4. 27) or

"The Gift of God—Eternal Life"

(Romans 6. 23).

"I 'VE lived a straight, respectable life, paid twenty shillings in the pound, done no one any harm. I don't see why I should be punished." Such words are on many lips, and not a few dislike a plain gospel tract because it takes no account of their "good works." But just now I want to reckon these "good works" up, and to be careful to include them all. Let us see just what their highest value is. Do not let us leave any out. You have been kind to your parents from childhood upwards. They may be old now and you are still thoughtful for them. You have a home, and your wife can never complain of what we call "selfishness." Possibly you have children, you are not irritated with them. At work you never appropriate five minutes of an employer's time, but, on the other hand, you also go out of your way to help your fellow employees. Yet if they laugh at anything wrong you hold aloof. And if you can find out the conditions of the poor you do a fair amount to help them, even to your own inconvenience. Have I put down all I can? If not, do not leave it out. Possibly you say, "Don't overstate it; I may have failed in some of these things sometimes." That seems serious. How often in a year? The failures added up may make an unpleasant total. And there are several years, if not many. The clean sheet is not so clean as it looked. I am not now speaking of the man who is a daring hypocrite, whose claim could be denied by many at once, although such are often among the readiest to speak of their good works. I am thinking of the respectable man who vaguely thinks his excellent character before his fellow men is enough. Before we speak of "thoughts" and unrealised "omissions" there are sufficient failures to make a honest man afraid.

But let us not give up yet. It is right to be kind. And we all feel we should be more loving and thoughtful. Shall we endeavour to improve? Daniel once spoke to the king of Babylon regarding reformation. He urged, "Break off thy sins by righteousness, and thine iniquities by showing mercy to the poor" (Dan. 4. 27). The counsel was fitting, but the utmost Daniel could promise was "It may be a lengthening of thy tranquillity." This is disquieting. *Nothing* is provided for the eternal

future, and even as to the present there seems only a possibility. Nebuchadnezzar had a year's respite. Ah, dear reader, if you and I, look to our own works, we cannot obtain more than a few years' respite. We need something beyond this: we need the blotting out of our *past* sins, and power to live for God's glory mightier than our own power. *We* cannot satisfy God's just and holy claims.

From every standpoint there is cause for alarm. As the smooth needle looks rough under the microscope, so the "best life," carefully examined, shows up its defects more and more. It is a miserable righteousness which depends on lack of scrutiny for its acceptance. And God will not fail in scrutiny. The "best" that a man does is a poor "best," and there is no guarantee, no security for the future. A honest man does not satisfy himself: words, thoughts, omissions—all unite to break down all pride. And if we cannot even satisfy ourselves, how can we satisfy God? The mouth that boasts "I've done no one any harm" reveals a hard heart. Honesty never boasts.

But is this all? Nay. There is one work that has satisfied God. One work has been done, in which there was no defect, and the more it is examined the more its perfection is seen. That work is the work of Christ. He could say of God the Father, "I do always those things that please Him" (John 8. 29), and could say before men "Which of you convinceth Me of sin?" (John 8. 46). God has declared, "This is My Beloved Son in Whom I am well pleased" (Matt. 3. 17), and as this glorious Saviour has made one sacrifice for sins for ever, it is possible to be made the righteousness of God in Him (2 Cor. 5. 21). What then dear reader, is your relation to Him? Is He your Saviour, or not? Do you say you would rather stand on your own foundation? You can only fall. As well might a man say, "I would rather cling to a straw than find my place in the lifeboat." "The gift of God"—mark the word "gift"—is eternal life. This is a tremendous contrast with a mere "lengthening of tranquillity." But it is "in Christ Jesus" alone. Eternal life, in the presence of God, is impossible apart from His death. And so you have the alternative before you. Your "best," with a temporary respite:—or God's gift to a broken-hearted sinner, with everlasting blessedness and power to live for Him now. The ignoring of God's gift is an insult to Him, and a cruelty to others. You cannot live without affecting others. The issue is solemn. But, thanks be unto God, the door of His ark is not yet closed.

The Lord Jesus is mighty to save to-day, and you, if you are a troubled sinner, without any confidence in *your* "good works" will find His welcome to-day. Shall it be so, or NOT? Can it be that you say, "No, a lengthening of tranquillity is enough!"

Suggested Daily Readings.

"IF THE LORD WILL":—SEPTEMBER, 1932.

Day	READING				Mark	LEARNING		Psalm 119
	Deuteronomy							
1	29.	14 29	14	60 72	Lk	1. 46, 47	78	
2	30.	1-10	15.	1-14		48	79	
3	30	11-20	15	15-32		49	80	
4	31.	1-13	15	33-47		50	81, 82	
5	31.	14-27	16.	1-20		51	83	
6	31.	28-32.6	Luke 1.	1. 17		52	84	
7	32.	7-22	1.	18-37		53	85	
8	32.	23-39	1.	38-55		54 55	86	
9	32.	40-52	1.	56 66	Deut. 32. 1		87	
10	33	1-12	1.	67-80		2	88	
11	33	13 29	2.	1-18		3	89, 90	
12	34.	1-12	2.	19-35		4	91	
13	Jos. 1.	1-9	2.	36 52		5	92	
14	1.	10-18	3.	1-18		6	93	
15	2.	1-11	3.	19-38		7	94	
16	2.	12 24	4.	1-15		8	95	
17	3.	1-17	4.	16 32		9	96	
18	4.	1-9	4	33-44		10	97, 98	
19	4.	10-24	5	1-11		11	99	
20	5.	1-15	5	12 26		12	100	
21	6.	1-16	5.	27-39	Lk. 6. 20, 21		101	
22	6	17-27	6	1-16		22	102	
23	7.	1-15	6	17-34		23	103	
24	7.	16-26	6.	35-49		24	104	
25	8.	1-17	7.	1-15		25, 26	105, 106	
26	8.	18-35	7.	16-35		27, 28	107	
27	9.	1-14	7.	36-50		46	108	
28	9.	15-27	8.	1-15		47	109	
29	10.	1-11	8.	16-36		48	110	
30	10.	12-27	8.	37-48		49	111	

Notes on Memorized Verses.

DEUTERONOMY 32 1-12

The background of ch. 31. 19, 21, 30 should not be overlooked. 2, There is true refreshment when the doctrine is received aright, and FRUIT is brought forth. 2, 4, Everything reveals the glory of God: the fault is not in Him (4), "without iniquity." 5, Applied in Philippians 2. 15. 6, Are we grateful? Do we think of the great things which He hath done for us? 7, "Remember," so in ch. 8. 2, 11, 9. 7. 8, God has a plan: there is no "chance" in nature, history, numeration, or grace. 9, And the Lord is their Portion (Lam. 3. 24): there is a mutual nearness (cf. Zech. 13. 9). 10, "He found him," cf. "I took" (Jos. 24. 3, 2 Sam. 7. 8), "I called" (Isa. 51. 2). And have

not we been found?—Luke 19. 10. "As the apple of His eye": (a) part of Himself, (b) protected beyond other parts of the body, (c) before Him, (d) He looked on others in relation to Israel,—as it were through Israel. Eternal preservation is implied. 11, Loving care, and training. "He bare them," (Isa. 63. 9, 10), but they rebelled.

LUKE 1. 46-55.

46, Praise is a glorious privilege: we find it throughout Scripture in the forefront of the experiences of those who loved the Lord. "Magnify": we cannot make God greater, nor even utter all His mighty acts (Ps. 108. 2, Neh. 9. 5), but it is our privilege to declare His greatness, even as we hallow the Name of Him Who is altogether Holy. 47, "My Saviour": Mary realized her need, and rejoiced in her Saviour. 48, "Low estate," lowliness: God's use of humble ones is marked throughout (Isa. 66. 2, 2 Cor. 12. 9, Jas. 4. 6). 51, The same hand that upholds scatters. 52, 53, Two further striking contrasts: so the breath of life is the wind that drives away the chaff (Ps. 1. 4). He Who invites "Come unto Me" will yet command "Depart from Me"; and even now the self-righteous are sent empty away. But the helpless do not receive a little: they are filled: God has no half-blessings (John 6. 7, 11, 12). 54, The Lord's gracious remembrance is ever precious (Ps. 105. 8, 115. 12). 55, "As He spake" (2 Sam. 7. 28, 29, 1 Kings 8. 15): God has never broken one word, and never will.

LUKE 6. 20-28, 46-49.

20, All self-seeking is dangerous. 21, Observe the word "hunger" is linked with "His disciples": there is no blessing in hunger and poverty, apart from discipleship. 22, In like manner, to be rejected is no honour, unless it be for His sake. 23, The victory of faith over natural despondence, not a natural indifference. 24-26, The danger of seeking aught in this day (cf. Matt. 6. 5): how often are we our own enemies, when we evade suffering for Christ. 27, "Hear," Matthew 13. 9. 28, This is not natural: Christ has not said it is, nor is it addressed to natural people: to universalize verse 20, and ignore this verse, is to sin against God. 46, "Lord, Lord," with emphasis is elsewhere linked with failure (Matt. 7. 21, Luke 13. 25): beware of expressiveness without corresponding depth spiritually. "My sayings" (John 14. 21, 23, 15. 7, Matt. 28. 19). 48, The Lord Jesus and His words are together: the Rock and the building: we cannot divide them without peril. 49, The solemn contrast: a similar testimony in the Address on the Mount. How do we treat the Lord's words? It is so easy to have an exalted profession, or to be active; but here is the test. Do we apply the words of the Lord Jesus, do we "build" from them? Every house, or assembly, that ignores His word is in danger.

As soon as we put *our* inferences on the level of the *work* of the Holy Spirit we are in the gravest peril. Fascinating thoughts are the devil's attempt to keep us from reverent discipleship.

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Thoughts from The Word of God

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Free.

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

"Seek ye Me and ye shall live: but seek not Bethel . . . Bethel shall come to nought. Seek the Lord and ye shall live."

Amos 5. 4-6.

"He sought God in the days of Zechariah . . . and as long as he sought the Lord, God made him to prosper."

2 Chronicles 26. 5.

"Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Matthew 6. 33.

Some lovingly enquire about the "Subscription." Valuing this thoughtfulness and interest, we would refer them to leaflets (will be gladly sent):—"Hitherto Hath the Lord Helped Us," "Behold the Mounts,—Behold I Am the Lord," "A Further Record of Parts of His Ways." In these we seek to set forth how our Father has enabled, and how we believe He would have us trust Him still, in simple dependence, and a contrast with commercialism, and even its appearance.

A Magazine, in the enabling strength of the Lord, to set forth that only those who know redemption by His precious blood, can rightly call God "Father," and that the fully inspired Scriptures applied by the Holy Spirit, are an appointed guide in all circumstances, and that they give no encouragement to sectarianism, pride or worldliness, but exalt the Lord Jesus and His will alone.

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

"One thing have I desired of the Lord, that will I seek after: that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple." Psalm 27. 4.

"Seek the Lord, and His strength: seek His face evermore." Psalm 105. 4.

"He that will love life . . . let him eschew evil, and do good; let him seek peace and ensue (pursue) it. For the eyes of the Lord are over the righteous, and His ears are open unto their prayers." 1 Peter 3. 10-12.

The work is HIS, and for HIM, and if He wishes it to continue and grow, HE will not fail.

An earnest invitation also to gatherings to the glory of God "If the Lord will,"—Meeting Room, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 3 and 6.15, Mon: 8, Thurs: 8, Sat: 6.45. Also Bible Meetings in New Cross and Camberwell, some Wednesdays.

Words of Introduction.

"BY the grace of God I am what I am."—The Holy Spirit often led Paul to strike a personal note. But the same testimony belongs to all His redeemed. "By the grace of God we are what we are," though we may not be able to add, concerning ourselves, the words in 1 Corinthians 15. 10 that tell of labour more abundantly. How often we feel ashamed of our labour, but never of our Lord. It is in His Name that these pages are sent forth. It is in His Name that we would encourage His people. It is in His Name that we would remind of the narrow way. It is in His Name that we would emphasize His Coming as "that Blessed Hope," with its holy magnetic drawing from the aspirations and success of this passing age. O that Christ may be Central.

"We love Him because He first loved us."

1 John 4. 19.

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

And what was I, that God should love?—

A sinner lost, condemned, undone!

Why came my Saviour from above

To die for me, who good had none?

'Twas all free grace; the costly price

Of His redemption who can tell?

Nought but Christ's blood could e'er suffice

To save lost souls deserving hell.

The Father gave! The Saviour deigned

My curse to bear,—to pay my debt!

And I am His! By love constrained,

Ne'er would my heart His love forget!

Words of Encouragement.

HE SHALL GIVE HIM LIFE. 1 John 5. 16 is a tremendous encouragement to prayer, and James 5. 20 is a similar encouragement to godly and earnest activity in dealing with one another. Prayer is a power. The Holy Spirit has laid a stress on the intercession of Christ (Heb. 7. 25), and on His own intercession (Rom. 8. 26). And He has emphasized the prayers of redeemed ones for others (e.g. 2 Chron. 30. 18-20, Job 40. 8, 10). It would be helpful to make a list of the recorded intercessions of saints. We often prove a hindrance to others, not only through our worldliness but through our lack of intercession. Intercessions are commanded (1 Tim. 2. 1, 2). There is a deep and precious meaning in Ephesians 6. 18, 19, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me." We are not called to argue or philosophize, as to the "why" or "how." God blesses other believers through His obedient people's prayers, and if we do not live in a condition to pray, and if we do not pray intercedingly, we rob our brethren.

Some Notes on Ephesians.

IT is a joy to realize that such an epistle could be written from a prison. The real freedom is that of the heart, and Paul looked beyond trials to "heavenly places in Christ," yea, to the Lord Himself.

The many parallels with Colossians are helpfully suggestive. Not only do they become a blessing in our comparison of Scripture with Scripture, but also they show us how God's servant was meditating at this time, and how God blessed his experience as well as inspired his very words. When one is quickened there is not merely a Divine work from without, but a definite work within; and, in like manner, inspiration was not merely a machinery of sovereign power. God is never limited: He could cause perfect words to be written and at the same time give us a photograph of a godly Christian experience.

In the earlier part of the letter there is a special emphasis on grace, and God's purpose of love: in the latter we have constant reminders of the responsibilities of the Lord's people in all things, and at all times:—home, business, prayer, all are remembered. The union of doctrine and practice, of grace and responsi-

bility, of heavenly heights and earthly details is ever brought before us by the Holy Spirit. And the order is helpful. As we realise what Christ is, we have power to obey; and when we tell of the riches of God's grace we make a background for practical exhortations. Nothing is too vast for grace to include, but nothing is too small, so that it should be left out.

If in chapter 6 we have a holy urgency as to "praying always" (18), in 1. 16 we have the apostle's personal illustration of such unforgetful continuance. It is well to seek in our own lives that to which we would encourage others. Thus is God glorified.

The joy of believers is ever dependent on the blood of Christ (1. 7. 2. 13), and there is a perpetual reminder of His finished work. It is a privilege to know what God has done for His people, but let us never forget God's own delight in salvation. "The hope of His calling," and "the riches of the glory of His inheritance in the saints" (1. 18). He rests in His love and joys over His people with singing (Zeph. 3. 17). Superlatives are brought together to show the fulness of covenant love. God is "rich" in mercy (2. 4). His love is "great" (2. 4). The "riches of His grace" must be viewed as "exceeding" (2. 7), and yet another word must be added to mercy, love and grace—His kindness. A similar fulness shines forth in chapter 3. "The unsearchable riches of Christ" (8), and "the love of Christ which passeth knowledge" (19). Well may we read "Unto Him That is able to do exceeding abundantly above all that we ask or think." Why do we live as bankrupts or paupers? Let us enjoy grace!

Chapter 2 emphasizes that Christ has "made peace," that He is "our Peace," and that "preaching peace" is the glorious fruit, and at once the same passage shows the true character of prayer with regard to our Triune God, and God's fulness of loving interest, for "through Him (the Lord Jesus Christ) we both (Jewish and Gentile believers) have access by one Spirit unto the Father," (18, Rom. 8. 26-24 shows a similar completeness of interest in prayer).

Believers are viewed in 2. 19-22 (as in Heb. 3 and 1 Peter 2) as parts of God's building, and also of the household within it: many words in this context are from the root "house" ("foreigners" away from the house, "household," "built," "building," "builded," "habitation," "dispensation," 3. 2) the Holy Spirit's emphasis impresses us: worship is deeply important.

It is sometimes said that the Lord's people are not viewed as "sheep" in Ephesians. But why does the Holy Spirit use the word "shepherds" in 4. 11? It is delightful to realize the many names for the redeemed, to show how dear they are to their Lord.

The stress on walking in Ephesians is helpful (2. 2, 10, 4. 1, 17, 5. 2, 8, 15): thus the whole is practical, and shows the contrast between what we are and should be. Do we feel this message? Not a few have suggested that the Lord's redeemed are not viewed as the bride in chapter 5. But "even as" would seem out of place in verse 25, unless the Church were so viewed (see also 28). What would be the force of urging husbands to love their wives by the statement Christ loved one who was *not* regarded as in this relation? Still more impressively, the Holy Spirit after speaking of Adam and Eve, and marriage union, declares in verse 32, "This is a great mystery; but I speak concerning Christ and the Church." It has been said, "How could the body be the bride?" But others might ask "How could the children be the body?" And yet others might wonder that the Rock is the Shepherd. Is it not a precious fact that many words of close union are Divinely appropriated, to show the love and nearness of the Lord to His own? May we live in the light and joy of this!

"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:

4th. UNIVERSALISM.

1. The Standpoint of Scripture, and Its Direct Testimony as to Eternal Punishment (e.g., Matt. 25. 41, 46, Rev. 20. 10, 21. 8, 22. 15).
2. Passages that are Often Brought Forward as if They Taught Universalism, and Their Definite Limitations in Their Divinely Appointed Context (e.g., Acts 3. 21, 1 Cor. 15. 22, Phil. 2. 10, 11).
3. The Atonement of Christ.
4. Universalism and Its Fruit, with Thoughts on the Usual Accompaniments, and on the Inability of Universalism to Speak of Sin and Wrath as Scripture Speaks.
5. The Importance of Tenderness, and Solemnity, in Setting Forth Truth.

11th. THE NATURE AND POWER OF PRAYER.

1. The Privilege of Relationship to God as Father (Gal. 4. 6).
2. The Character of True Prayer: with Thoughts on God's Will and His People's (1 John 5. 14).
3. Prayer in the Name of the Lord Jesus (Matt. 18. 20, John 16. 23, 24).
4. Times of Prayer, and Fellowship Therein.
5. Answered Prayers, and Those Seemingly Unanswered.

18th and 25th. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.

Poems to Help Christian Experience.—19.

"Thy words were found and I did eat them, and Thy word was unto me the joy and rejoicing of mine heart; for I am called by Thy Name, O Lord God of Hosts."
Jeremiah 15. 16.

Our Father, how we love Thy Word!

'Tis nourishment indeed!

Before their earthly food preferred

By those who know their need.

It is a glass! How faithfully

Thou hast Thyself revealed.

And in that searching light can be

No secret sin concealed.

And it is well, our Father, God!

For each reproof of Thine

We bless Thee, and would hear Thy rod.

Who dost our good design.

When multitudes of thoughts oppress,

And sorrows o'er us roll,

The comforts of Thy Word caress,

And so delight our soul.

Often, when we its pages scan,

Before our wondering eyes

The features of the Perfect Man

In all their beauty rise!

'Tis Thy Dear Son, Who left the heights

Of glory to redeem;

'Mid all Thy Scripture's dear delights,

How precious is that theme!

Living and dying, Thine Own Son

The Scriptures all fulfilled;—

All that is written must be done

As Thou, O God, hast willed.

Then, O our Father, may we rest

Upon Thy Word divine,

And day by day make manifest

That we indeed are Thine.

What joys await us "in that day,"

What understanding then,

That all Thy promises are Yea,

In Christ,—in Him Amen!

"All Scripture is God-breathed, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."
2 Timothy 3. 16.

Unbelief looks at circumstances, and imaginations, and everything—but fails to look to the Lord Himself. Hence the crippled life of a doubting believer.

CHILDREN'S COLUMNS.

"COME."

A SIMPLE word. But it is often wise to think over well known things. We can all use words so often that we quite miss their meaning. How many speak, or even sing, of "Salvation," "Faith," "Eternal Life," "Heaven," and "Hell," and hardly care at all. This is dangerous. Never speak without thinking. Never sing, unless you sing the truth, in your own knowledge or experience.

"Come" is a word of motion: it means much more than mere imagination, and more than mere talking. In its "root" meaning it often brings before us a personal power. And it shows us two places: the place *from* which one comes, and the place *to* which he comes. And "come" is not "go:" it implies that "I" am in the place "to" which the journey is made. And my heart rejoices to tell of the greatest journey. The Lord Jesus Himself said, "I am come that they might have life" (John 10. 10), and again "The Son of Man is come to seek and to save that which was lost" (Luke 19. 10). And the Holy Spirit ever reminds us of such grace, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners" (1 Tim. 1. 15).

How thankful are some of us for this fact. He did not wait until we came to Him. He did not come half the way, but the whole (Luke 10. 34). There is wonderful grace in the simple word "come."

The Lord Jesus "was" not here, but "was" from all eternity, with God the Father, in the glory. He *was* not a man, but *became* a Man. And so He "came"—came right down into the world. Though He had made everything, and had a right to all, yet when He came to His Own possessions, even Israel, His Own people, received Him not (John 1. 10). But He did not go back till He had finished His work (John 17. 4), and so He could say, "I came not to call the righteous, but sinners to repentance" (Luke 5. 32), and by His death salvation is free to-day.

And when He was raised from the dead, He "went" to God the Father (John 13. 1-3). But He will soon come back. He Himself has said so. "I will come again and receive you unto Myself" (John 14. 3). To whom is He speaking? To His people. Only such will be glad to see Him. To them He gave the final promise in Revelation 22. 20, "Surely I come quickly." And they respond, "Even so come, Lord Jesus." Everywhere we read of His

coming. "He That shall come will come, and will not tarry." "Behold He cometh with clouds, and every eye shall see Him." What will it mean to Him? It will mean His joy to receive His people (Eph. 5. 27). What will it mean to them? It will be their joy also to behold Him (Ps. 17. 15). But what will it mean to you? To some He will come near in judgment, and the question was sounded out more than 2,000 years ago "Who may abide the day of His coming?" (Malachi 3. 1). Enoch, the first prophet of whom we read, spoke of That Day. "Behold the Lord cometh with ten thousands of His saints, to execute judgment upon all" (Jude 14, 15).

How can you and I be ready for Him? There is only one answer. His two "comings" are united by a precious word of invitation, and it is the very same word "come." Sinners are invited to Him to-day, for He died to save such. "Come unto Me," He said, "all ye that labour and are heavy laden, and I will give you rest." "Ho, every one that thirsteth, come ye to the waters." "Let him that is athirst come." Have you felt the burden of your sins, and have you come? If not, why not? If you feel the load to-day. You are welcome to "come" to-day. He is still to be "found" (Isa. 55. 6).

In wondrous love the Saviour came
For sinners lost to die:
And to the glory of His Name
To bring far off ones nigh.

He came to seek, He came to save,
He will not change His love:
It was "Himself" He gladly gave
To have His own above.

And now He waits exalted there,
And soon will come again,
The glory of His work to bear,—
No more to suffer pain.

"That Blessed Hope" is now in view,
And, while His people wait,
They know His every word is true,
Nor will He come too late.

Meanwhile the gospel message sounds,
The invitation "Come":
Free grace to sinners still abounds,
Nor can saved lips be dumb.

Christ came that souls to Him may come,
For such He comes again.
Their debt He paid:—how great the sum!
That such with Him may reign.

If to-day's conquest becomes to-morrow's pride, the defeat is greater than the victory.

Never boast of obtaining a blessing, but boast only of Him Who gives it to the unworthy.

"Lovest Thou Me?"

A Few Words with Young Believers and Older Ones too.

THE Lord Jesus did not directly mention Peter's denial: how tenderly He restored not only to communion but to service. And in His gracious dealing, He not only shows His people how to be gentle, but also gives us deeply important lessons as to the root of failure. How was it possible for Peter to have sunk so low as to deny his Lord? Matthew 26. 40 gives a searching answer to this question—"Could ye not watch?"—and verse 41 adds—"Watch and Pray." The readiness of the spirit is not enough, if we give way to the flesh, and excuse slothfulness. Victory is not *via* sleep, but along the path of warfare, and spiritual warfare is never an easy-going experience. We do not "wish" to sin, but we often wish to take things a little more easily, and thus we fall gradually into sin. Moreover, we remember the self-confident words of Luke 22. 23 and John 13. 37. They were meant aright, but they were the expression of self-reliance instead of humility. Only as we judge ourselves, and lay hold of God's power, can we expect deliverance in the conflict. The Christian life is not easy, yet "He giveth more grace."

But possibly you ask, "What has this to do with John 21?" Much. The Lord Jesus shows that failure is through the lack of *love*. Even if the spirit is willing, whenever we yield to the flesh, there is plainly lack of love. We should have naturally thought that the words, "I will lay down my life for Thy sake" were intense love, and in one sense, they expressed affection, but was it the affection of the whole being, that was willing to obey, and that clung to the Lord for power to obey? How often we need to learn that love is not merely an emotion but a desire for the true joy of the One Loved. If Peter had loved more, he would have listened more. We all fall short as to Mary's attitude, at His feet (Luke 10. 38-42). If Peter had loved more, his denial through fear would have been conquered through a mightier affection. Luke 22. 61 shows there was forgetfulness of the word of the Lord, and that was lack of love.

But we do not write these words to discuss God's dear servant Peter. We are thinking of ourselves. *We* need more love. We shall often deny our Lord Jesus, in some way or other if we do not grow in love to Him. Love remembers His will and grieves to grieve Him. If we look after our interests more than His

glory, is there not lack of love? Mental accuracy and intense activity, with super-abounding enthusiasm, will not carry us through the cleverly contrived temptations of the enemy. We need love, love in the Holy Spirit, spiritual love. Love is not merely to a thing, but to a Person. We may and should love the Lord's work, but we need that He should become more real in our experience. "Lovest Thou ME?"

And the precious added words, as to feeding His sheep, make clear that even if we have not the special responsibilities of an apostle, our usefulness to fellow-believers is only when we love our Lord. We cannot be a blessing to them unless we seek to please Him. And we may look at this in the other way also, and observe that when we love Him, He does not call us simply to sing about and to talk of our love to Him, but to show the affection, and pay our grateful devotion to Him in self-denying care for His people. They are around us, to be recipients of our love to Him.

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.

I will greatly praise the Lord with my mouth." Psalm 109. 30.

"Made nigh by the blood of Christ . . . through Him we . . . have access by one Spirit unto the Father." Ephesians 2. 13, 18.

1. For a reviving among children of God, that will be manifest in home, and business, and little things, and in deliverance from the excusing of apparently small acts of disobedience.
2. For believers who are specially tried in body, or as to business, or in some other way, that there may be gratitude for God's chastisement, and expectation of His "afterward" (Heb. 12. 11).
3. For lands that we often forget—Malta, Luxembourg, Indo-China, Morocco, Alaska, Brazil.
4. For the privilege of God's work through these pages, and gospel leaflets, in varied languages, in this and other lands, and for conversational witness accompanying, that there may be simple knowledge of, and fulfilment of His will, more and more.

"Praying always . . . for all saints."

Ephesians 6. 18.

"Yet did not (the chief butler) remember (Joseph), but forgot (him)." Genesis 40. 23.

Faith knows no restriction except the Will of God.

TALKS ON PRESENT-DAY NEEDS.

Responsiveness to the Lord.

"I WILL hear what God the Lord will speak" (Ps. 85. 8). Such should be the attitude of a redeemed one. But the natural man receiveth not the things of the Spirit of God. There is no response in spiritual "death." Hence the marked contrast of a believing life should be emphasized. But often there is a deaf ear when there is no longer death. And truly we find a lack of response to God's will. Moreover, children of God often imitate those who are dead; hence the command. "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. 5. 14).

Nor can we forget the power of indifference. Solemn thought. A living man may be deaf, asleep, or inattentive. May these thoughts pierce our hearts.

But there is another cause of disregard to the Lord's words. We may be marked by *self's decision*. We may be too busy for Him. It is possible to be energetic, and to have no time for God's voice. We may act too hurriedly, thinking out our own plans first. One calls to mind Jethro's words, "If thou shall do this thing, *and* God command thee so" (Ex. 18. 23). And again David said, "If it seem good unto you, *and* that it be of the Lord our God." The Lord was not first. Of Israel it is written, "They waited not for His counsel." This was Jehoshaphat's failure. In 1 Kings 22. 4 he said, "I am as thou art" first, and in 2 Kings 3. 11 he thought of inquiring of the Lord after he had brought himself into difficulties. He was by no means defiant as those who said, "We will certainly do whatsoever thing goeth forth out of our own mouth" (Jer. 44. 1), but there was lack of responsiveness to God. Even Joshua failed when the people took of their victuals, and asked not counsel at the mouth of the Lord (Jos. 9. 14). We see the right attitude in Numbers 9. 8: "Stand still, and I will hear what the Lord will command concerning you." And when David was in the path of blessing the passage is punctuated by, "David inquired of the Lord" (2 Sam. 5. 19, 23). Faith is responsive to God, both in affection and activity.

When the Lord called Abraham in Genesis 22, he said, "Behold, here I am," and Isaiah (in ch. 6) illustrated the same readiness, "Here am I; send me." Our coming to Christ was the first act of spiritual responsiveness, the first act of a new life, and the whole Christian experience should be similar. "As many as are led by the Spirit of God, they are the sons

of God" (Rom. 8. 14). This is responsiveness. We should not merely seek God's guidance in certain actions, but we ourselves should be guided. "The Lord shall guide thee continually" (Isa. 58. 11). The whole life should be a response, an "Amen," to His will. The character of the true "servant" was beautifully expressed by the centurion in Matthew 8, "I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it" (verse 9).

The Perfect One, when He walked this earth, illustrated such an attitude, "The Lord God hath opened Mine ear, and I was not rebellious, neither turned away back" (Isa. 50. 5). He did ever those things that please the Father (John 8. 29), and the word "please" implies a responsiveness, a fitting in with God's Will (Heb. 13. 21).

This is not a backboneless passivity. It is the response of love. "If anyone will to do His will" gives the Lord's own description of the true believing life. God does not annihilate our wills, or wish us to have none, but to know the glad correspondence of our will with His. So is it in prayer; we are to ask according to His will (1 John 5. 13). We are to take the shape of His will, as if we are moulded thereto: the word rendered "form" in Romans 6. 13 implies this, and the margin helps. And so we may well ask ourselves with prayerful love, "Am I responsive to God, or do I seek to do His work my own way, and then pray for His blessing upon it?" Spirituality never puts the Lord's will second.

Sin separated Adam from God, and sin separates still (Isa. 59. 1). But grace is ever manifested, and the delights of the Lord Jesus were surely with the sons of men, until in the fulness of time "the Word became flesh and tabernacled" among men. How beautiful is the name "Immanuel, God with us." And God's joy is among His people to-day. Hence the stress on godly separation. "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and I will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." (2 Cor. 6. 17, 18). And we reach the wonderful climax for His redeemed in Revelation 21. 3, "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." How precious and how rich is His grace.

"By Faith they passed through the Red Sea as by dry land: which the Egyptians assaying to do were drowned."—Hebrews 11. 29.

"FAITH—assaying": a tremendous contrast. Let us think of FAITH first. "ONLY faith," says someone. "You believe, you do not know," adds another. Such a misuse of the word is neither sound English, nor sound doctrine. The word "faith" in Hebrew implies an "Amen" to the truth, and in Greek "a being persuaded" by that which is worthy of confidence, and in English "a response to fidelity." Why then should we be ashamed of faith? What right or wisdom or advantage is there in doubting that which is sure? Why should I live in uncertainty, as if this were desirable? Ah, dear reader, the man who opposes faith is not really opposed to this, he is actually denying God's truth.

"Faith!" Have we a revelation of God? If we have, to refuse belief is criminal folly. When Israel were brought to the Red Sea, they believed God and were brought safely through. "Then believed they His Words; they sang His praise," (Ps. 106. 12). A reader may question and criticise, but he cannot alter facts, and the existence of Israel to-day, when other nations have vanished awhile, is a proof of God's purpose, and of God's truthfulness in His Old Testament. To account for nature without God demands too much credulity; and to understand history without the Bible is an unreasonable impossibility.

But "faith" as to historical facts leaves my heart untouched. The demons believe and tremble (Jam. 2. 19). The right experience is very different. The word "believe" has been connected with the word "love" (cf. "I would lief do this") and living faith is joined with love (Gal. 5. 6). It is related not only to a thing, but to a Person, and the words believed are His words because of Himself. Faith accepts God's testimony and thus becomes an experience.

The question then is vital—"Have I any sure hope in this vain world of uncertainty? Can I, a man whose body is dying all the while, have eternal life?" Thank God, there is an answer. He Who said, "Speak unto the children of Israel, that they go forward" (Ex. 14. 15), and Who divided the Red Sea, is the Same to-day. The message then was one of salvation, "Stand still, and see the salvation of the Lord." (Ex. 14. 13); and there is a glorious salvation to-day. But it is in the Lord

Jesus Christ alone (Acts 4. 12). If I come to God by Him (John 14. 6; Heb. 7. 25), eternal life is assuredly mine,—because He was my Substitute.

But if not! What if I "try"—for the word "assay" has this meaning—what shall I obtain? The doom of the Egyptians will be mine. "The Egyptians trying—were drowned." Ah, dear reader, if you, or I, "try" to get into God's presence our own way, or "try" to escape judgment, we shall find all our trying is fruitless. Many are seeking to establish their own righteousness (Rom. 10. 3). The effect is vain. God will not accept your trying. There is no hope by your own works.

In Exodus 14 we behold the great difference. As in Egypt the contrast was between the houses with the sacrificial blood on the door, and those without, so here the rod made all the difference. The rod, telling of judgment on Another, protected Israel in verse 16, but the same hand of Moses, when it did not speak of wrath on a Substitute, brought the waters of death upon the Egyptians in verse 27. Has the rod fallen on the Lord Jesus for me, or not? The Smitten Rock of Exodus 17 sets forth the same precious lesson. Have I a precious Saviour, Who has died in my place, or not? The Egyptians "assayed" to pass through without a work of God and without a word of God, and "there remained not so much as one of them" (Ex. 14. 28). If I trust in the finished work of Christ, the very waters of judgment become a wall of safety to me, as they were to Israel, "on their right hand, and on their left" (Ex. 14. 29). The "teaching" of Christ was wondrous, but He never placed redemption there. Do I depend on Him as the One Who bore my sins on the tree? My heart humbly replies: "Yes." *That is faith.* And you, dear reader, what is your heart-response? Faith brings safety and peace. "Trying" in one's own way, can only bring disappointment and doom. But the work of Christ is still the ground of the gospel message, and the invitation is still to be heard. "To-day" is God's own word, and simple faith in the Lord Jesus is still His delight.

God is willing to do much more for faith than we realize: and faith ever loves to express itself in confident, yet humble, prayer, within the line of God's will. Never imprison faith: thank God, you cannot kill it, but it is a serious loss to shut it up.

Suggested Daily Readings.**"IF THE LORD WILL":—OCTOBER, 1932.**

Day	READING		LEARNING	
	Joshua	Luke	Luke	Psalms
1	10. 28-43	8. 49-9.9	Luke 10-25	112
2	11. 1-23	9. 10-27	26	113, 114
3	12. 1-23	9. 28-45	27	115
4	13. 1-33	9. 46-62	28	116
5	14. 1-15	10. 1-16	29	117
6	15. 1-19	10. 17-37	30	118
7	15. 20-63	10. 38-11.13	31	119
8	16. 1-10	11. 14-28	32	120
9	17. 1-18	11. 29-44	33	121, 122
10	18. 1-28	11. 45-12.7	34	123
11	19. 1-31	12. 8-21	35	124
12	19. 32-51	12. 22-40	36	125
13	20. 1-21.12	12. 41-59	37	126
14	21. 13-45	13. 1-17	38	127
15	22. 1-14	13. 18-25	39	128
16	22. 15-34	14. 1-14	40	129, 130
17	23. 1-16	14. 15-35	41, 42	131
18	24. 1-13	15. 1-16	Jos. 23.2	132
19	24. 14-33	15. 17-32	3	133
20	Jud. 1. 1-21	16. 1-18	4	134
21	1. 22-36	16. 19-31	5	135
22	2. 1-13	17. 1-19	6	136
23	2. 14-3.7	17. 20-37	7	137, 138
24	3. 8-31	18. 1-17	8, 9	139
25	4. 1-24	18. 18-43	10, 11	140
26	5. 1-16	19. 1-14	12	141
27	5. 17-31	19. 15-27	13	142
28	6. 1-18	19. 28-40	14	143
29	6. 19-40	19. 41-20.8	15	144
30	7. 1-14	20. 9-26	16	145, 146

Notes on Memorized Verses.**JOSHUA 23. 1-16.**

1, Again and again are we reminded of men becoming aged, and dying: but God lives (Deut. 31. 1, 2). 3, "The Lord your God," so 5, 7 &c.: how many times in this chapter? We need to realize God more: and relationship to Him. "Done," cf. the stress on "not one thing hath failed" (14. Ps. 22. 31). 4, Faith divided the land though the nations remained: hence "He shall," "ye shall." 5, God's promise is before us, with its "as":—may we also enjoy our "as," or "according to," for His commandments (Ex. 25. 40, 40. 16, 19. &c.). 6, Right hand or left (Isa. 30. 21): we need grace to avoid "right hand turnings," i.e., sins that appear less evil. 7, Fellowship "among," and speaking "of," will have more results than we realize at first. 8, (Acts 11. 23). 10, Plainly grace, not mere energy or skill: human power might claim the glory if one dealt with a few, but "a thousand" compels ascription of all praise to God: and may we not ask for similar spiritual victories? 11, Our circumstances are not our peril, but "ourselves" (Mark 13. 5, 9, 1 Tim. 4. 16), the great need is not to be occupied with the outward success, but with "love" and "separation." 12, Then God will give victory: so in John 15 the heart is to be primarily occupied with "abiding"

rather than "fruit," and the effect will be fruit. 13, Not "ye will win them" (cf. Deut. 7. 4). 14, "All," (four times), "no one" (twice). 15, 16, We must never emphasize God's words about grace and forget those about judgment: oneness is a peril to-day.

LUKE 10, 25-45.

25, How often men tempted the Lord Jesus; invariably His answer was full of instruction and blessing. Men look at their doing, and persist in regarding eternal life as attainable by human works. 26, Works shut a man up to law,—and thus to judgment (John 1. 17). 27, The law does not only prohibit, it is positive: it not only appoints the external, it deals with the internal: and by the word "love" it commands the motive, the affections and every accompaniment, and the word "all" still further shows, at the same time, its holiness and our helplessness. But all this brings us to Christ as our only Hope. The neighbour is never first: the neighbour is never last: when God is emphasized, others are rightly treated and selfishness is laid aside: thus we learn the root of failure to-day—and the powerlessness of socialism and of every "ism." 28, "Said," "do": a vast difference. 29, The human "will," and its reasoning: self always narrows a word to justify itself: but God shows that His commandment is exceeding broad (Ps. 119. 96), to humble us. 30, No one is viewed here as going from Jericho to Jerusalem: the path of men is away from peace. The robbers of John 10 cannot steal Christ's sheep, but this man loses all his self-righteousness. Stripped and struck, he had nothing, and could do nothing. Till we are in this condition we do not welcome the Lord Jesus. 31, 32, The priest and Levite were similar, as to path, and powerlessness, and passing by: not so the One Who was not where we should have expected Him to be (the Samaritan was normally elsewhere).—the One Who was distinct, Who was not going down, but making a way, yea, becoming "the Way," for sinners to reach peace, the One Who refused to pass by on the other side. Yet He is the Rejected One, till the sinner is "at his wits' end." 34, No wound was overlooked, no oil was too costly: He gave up His own "possession" (as the word "beast" signifies), and took all the strain Himself, and knew where to take the needy soul, and brought him the whole way there, and provided all, till He Himself should come back. 35, The Lord's people are to receive those whom He has received, to use what He gave for such to take care of them, and spend and be spent in earnestness, and to live in the hope of His own coming again. Is this our attitude, in the Holy Spirit? 36, 37, The Lord Jesus alone has fulfilled the law, with its fullness of love (Rom. 13. 8, 10). 38, A precious appendix: saved ones are to sit at their Lord's feet to hear His word, and thus to serve in the line of His will. 40, "But Martha": we are always cumbered, when we usurp His position and take control: our motive may appear "good" but love should be within His words. 40, 41, "Many," "One": not only one thing, but also One Person (same word). "Chosen": a definite act of love: we must be decisive. "Part," a precious inheritance: Himself and His words: the Holy Spirit ever emphasizes these.

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

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NOV., 1932.
Free.

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

John 7. 17.

"And He stretched forth His
hand towards His disciples, and
said, Behold My mother and My
brethren! For whosoever shall
do the will of My Father Which
is in heaven, the same is My
brother." Matthew 12. 49, 50.

"Hath the Lord as great de-
light in burnt offerings and sacri-
fices, as in obeying the voice of
the Lord? Behold to obey is
better than sacrifice, and to
hearken than the fat of rams."

1 Samuel 15. 22.

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 gives grace, seeking to set
forth His love and will, that His people, redeemed
by the precious blood of Christ, may love Him
more, and walk in the Spirit, as strangers and
pilgrims, unlike the world, and looking for their
glorious Lord.

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

"Obey, I beseech thee, the
voice of the Lord, which I speak
unto thee: so it shall be well
unto thee, and thy soul shall
live."

Jeremiah 38. 20.

"I beseech you, therefore,
brethren, by the mercies of God,
that ye present your bodies a
living sacrifice, holy, acceptable
unto God, which is your reason-
able service. And be not con-
formed to this world: but be
ye transformed by the renewing
of your mind, that ye may prove
what is that good, and accept-
able, and perfect will of God."

Romans 12. 1, 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 Bible Meetings in New
Cross and Camberwell, some Wednesdays.

SUSTAINED by God's infinite grace, and know-
ing He will not fail, we again send forth these
pages. Our ground of confidence is the Lord Jesus
Christ. His finished work alone is our resting place.
Our Theme is the Lord Jesus Christ. "We preach
not ourselves, but Christ Jesus the Lord" (2 Cor.
4. 5), and thus, let it be observed, the apostle em-
phasized the Lordship of our adorable Saviour. And
should not we? The attempt to popularize a gospel
of salvation without resultant obedience will turn
grace into lasciviousness. The tendency to make
light of His commands, and to regard them as little
points, and to raise the cry of legalism, is scarcely
disguised preparation for the man of sin, the law-
less one. Those who want Christ without His com-
mandments do not Scripturally want Him at all.

"Who shall separate us from the love of Christ?"
Romans 8. 35.

Shall tribulation sever,
Or sword from Him divide?
He intercedeth ever,

His love will firm abide.
The strain and stress may burden,
But ne'er from Him remove,
And they will have His guerdon
Who faithful to Him prove.

It is enough!—He liveth!
The cross is but to-day.
More grace,—more grace He giveth
To speed us on the way.
Soon will His own, now troubled,
No longer feel the pain,
The trial brings gladness doubled,
When He shall come again.

Words of Introduction.

"IN MY NAME." John 14. 14 encourages confident prayer. It reminds us of Matthew 18. 20 and John 16. 23, 24. We all value our names, and do not entrust them lightly to others. What wondrous condescension has the Lord Jesus shown to give His people His Name. Shall we misuse our privilege? Can we dare to try and ask for something against His Will in His Name? Can we be regardless of His own words, revealing what He desires and what He does not desire? Surely the wondrous privilege will awaken reverence, and loving concern to ask as He would have us ask.

The merely verbal utterance of the words: "In the Name of the Lord Jesus" will not guarantee that we really ask thus. Do we enter into our privilege? Do we feel our responsibility? Do we approach God the Father, definitely depending on the promise of His beloved Son, and expecting to receive because of what HE is, and what HE has done? Rightly viewed, the thought of prayer in His Name should exert a holy influence on our life, and cause a concern to know His standpoint and His wishes, that we may come in a way more befitting the dignity of Him, Who has thus honoured us. The Holy Spirit always leads to the glorifying of Christ in the manner of prayer.

TALKS ABOUT PRESENT-DAY NEEDS.

Self-Judgment.

"I F we would judge ourselves we should not be judged" (1 Cor. 11. 31). The words are well-known but do we apply them? Their context is searching. Many Christians were "weak and sickly" because there was self-indulgence instead of self-judgment. They put **THEIR OWN** supper first (verse 21).^{*} Nor is this sin absent to-day. Do we not all fail in "the fruit of the spirit . . . self control" (Gal. 5. 22, 23)? Are we not all lacking in the godly rule which should be ours (Prov. 25. 28)? It may be that evil words, and a hasty temper, are kept

^{*} It was at **this** supper that, alas, one, at least, was drunken. To connect this drunkenness with the Lord's Supper, and to infer that the fruit of the vine was intoxicating, is to alter Scripture, even though unwittingly. Possibly the added italicized word "other" in 21 may mislead an English reader, but many of the errors of to-day are through beloved children of God who should know the words used by the Holy Spirit. How much more prayerful study is needed. The Corinthians were taking their own supper beforehand and the Lord's Supper (professedly) was in the second place.

under, but is there full self-judgment? The body is not an easily managed possession. The same epistle shows the apostle's personal concern, "I will not be brought under the power of anything" (6. 12), and again "I keep under my body, and bring it into subjection." Accordingly we have the words, "Whether therefore ye EAT, or DRINK, or whatsoever ye do, do all to the glory of God" (10. 31). It is in little things, and in our background life, that our true character comes out. We often fail to realise how much we are influenced by our past failures, and how tiny "losses" in the conflict are the preparation for a far greater defeat. The enemy is never weary of using every possible means that we may please, and not judge, ourselves. I do not mean that the life of a child of God is to be a burden. Far otherwise. God rejoices in the joy of His own. But our life is to be one that can only be a joy to a believer, because of the new standpoint, and the new creation with its new wishes. "Self-judgment" is not the whole of the Christian experience. God never feeds us on mere negatives. Rather should our self-judgment be because we have tasted the Lord is gracious, and because we esteem His will far more than we desire our own. The new life should be the characteristic, and our faith should be mightier than the flesh. This is only possible as there is dependence on God, and feeding on His Word. As we realize "the possibilities," and our small appropriation, do we not cry for reviving, and find a joy in remembering one another in prayer? Writer and reader alike may well own, with humble sorrow, how slowly they possess their possessions (Obadiah 17).

It is helpful, when God grants His people the privilege of the Lord's Supper Scripturally, to wait before Him in self-judgment beforehand. A searching of our ways (Lam. 3. 40) that we may not enter into the responsibility lightly is well. But not only on that occasion should we be thus exercised. We may, in mercy, be held back from the terrible climax of Matthew 24. 49, but is there the bringing of the works, words and thoughts into captivity (2 Cor. 10. 5)? Such words of holy encouragement make us feel our need the more, but they also show us God's grace. Self-judgment is a path of blessing, and will never bring to pride of attainment. The Holy Spirit never led a man to boast of himself, even individually, and he who thus boasts is not being led by the Holy Spirit. The Holy Spirit never makes "self" the centre, however self is disguised, or apparently "improved."

Self-judgment will not bring us to think highly of ourselves. Romans 12 and Philippians 2 have helpful messages in this connection. I do not

mean that we should ever be speaking of our failures, in a way that would dishonour the Lord, and deny His gracious work on our behalf (1. Cor. 15. 10). We do well to declare what He has done for our souls: we are not the poor, lost sinners we were. Thanks be to God, a new creation is a reality. But much more fruit is possible.

Self-judgment is often absent in our mode of speaking of others. The spirit of criticism, and the tendency to like to talk about failures must be judged. One may even ask prayer for another, in order to find an excuse to tell of his failure. And in all this there is a latent pride. Whenever we remember that children of God are members one of another we shall see the need for pain at the sin of others, rather than self-congratulation at our apparent contrast. We little know our weakness, and how, under certain circumstances, we might have dishonoured the Lord. If we have been restrained let our gratitude be humble. It is one thing to wash a brother's feet, and quite another to speak against. Every error should be hateful to us, but if we have not learned the difference between trying to remove a splinter, and enjoying the sight of it because it is not our finger, we know very little of grace. To avoid a contagious disease is right, to diagnose it is right, but who can compare this with an easy-going separation that makes everything a pedestal for self, and an opportunity for gaining a verbal victory? Self-judgment aims not at clever repartee, and gaining a point; but at God's glory and gaining a brother. The apostle spoke with weeping, even of the enemies of the cross of Christ (Phil. 3. 18). We are sometimes too light-hearted over sin.

Too often our own notions are only mental and taught of men. The arguments that dear children of God bring forward for erroneous interpretation seem to suggest little personal STUDY and meditation. Have we learnt much without God's own teaching? As to the truth, the psalmist pleaded for something more than knowledge, namely, God's own teaching. "TEACH me Thy statutes," and though the statutes are themselves God's own words, unless we learn from Him Himself we have learnt poorly. And is there self-judgment when the interpretations of others are dealt with in quite a different way, and when we do not put our own explanation in the same scales. Is this a just weight? Are we always honest? Here is lack of self-judgment.

The result is impressive. We are chastened of the Lord through this lack (1 Cor. 11. 32). True, we are not condemned with the world (so wondrous is grace) but we lose much, both physically and spiritually. If we break a law of nature, our physical frame rights much, but it is through

corrective pain. We say "I am unwell," but it is the power which God has put in our body fighting against the injurious "food," or whatever it may be we have brought into our system. So in chastening: our Heavenly Father uses this to restrain the effect of our failure. How much better if we had been in dependence on God, and judged self first, that we might not have needed such correction. Chastening is often by God's gracious ACTIONS or reproof because we did not listen to the gracious VOICE of guidance and warning.

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.

"If thou knewest the gift of God . . . thou wouldest have asked."

1. For Scriptural reviving, to the glory of the Lord, with its godly repentance and humbling, and separation from worldly methods.
2. For a deeper concern not to cause young believers to stumble. (Many have been broadened and drawn from the first flowing forth of love to Christ by the excused worldliness of older Christians, and the unwise phrases that check disciplinability, and hinder unworldliness. If we ever urge another not to be "too peculiar," to justify our own unwillingness to be more unlike the world, we shall reap a sad harvest).
3. For children of God "out of work," or otherwise tried, that they may be enabled anew to cast their care upon the Lord, and to find Him faithful, in the darkest circumstances. (Is God living? Our hearts say, "Yes." Do we not all need more living faith? Believers are not merely in the machine of economic conditions. OUR FATHER is over all, and if He permits a test, His purpose for us is far different from that which is involved for men generally, Deut. 8. 3).
4. For lands that we often forget e.g. Luxembourg, Poland, Tibet, Algeria, Nicaragua, British Guiana.
5. For the Lord's work in this magazine, and related witness in London, and other parts, and other lands, by lips, and life, and literature,—that our Heavenly Father may be exalted in all arrangements, that nothing printed may dishonour His Holy Name, that even details may be brought before Him, and that simple faith may mark each step, in view of our Lord's Coming and Judgment Seat.

How often Scripture shows to us the DEEP heart-exercise of God's people in years gone by. Are we not ashamed that, with so many added privileges, we are frequently more "shallow"? The very "texture" of Scripture is God's call to a holy awakening.

CHILDREN'S COLUMN.

The Kindness of God.

(2 Samuel 9. 3).

LOVE to those who are in need appears very beautiful, and, when the motive is loving, there is a real and double beauty. How often unkind wishes spoil everything. David was generous and thoughtful. Could we expect anything else from a man according to God's heart? When we look at the difference between suspicious Saul and loving David we begin to see that "character" will show itself. And here is a lesson for each reader.

The king wished to find someone of "the house of Saul" to show kindness to him. And who was Saul? Was he not the enemy of David, who tried more than once to kill him? And how was this generosity explained? It was the kindness of GOD. Did David mean "great kindness," even as "the mountains of God" in Psalm 36. 6 (margin) are described as the great mountains? Certainly this thought is precious, for all true greatness belongs to God. But do not the words go further, even in Psalm 36? Has not God made, and does He not uphold the mountains? However great they are, they are small to Him. All creation tells forth God's glory. And is not "the Kindness of God" greater than all other love? Is it not the standard? Ah, how often we forget this. "The Lord is good to all; and His tender mercies are over all His works" (Ps. 145. 9.) But not only does He give food and clothing. "The kindness and love of God our Saviour towards men appeared" (Tit. 3. 4) in the gracious work of the Lord Jesus on Calvary. "God so loved that He gave": who can measure all that these words mean?

To return to 2 Samuel 9. David wished to show kindness for Jonathan's sake, and therefore was glad when one of his sons was found. True he was far off, and had to be brought. Moreover, he was lame—lame in both his feet. But to his surprise he was welcomed, and a rich gift was bestowed upon him. More marvellously still he was invited to remain at David's table, just as if he were one of his own sons.

That is the history. But, like the Good Samaritan, it teaches more than the important lesson of a kind and forgiving spirit. It presents us with a picture of the work of Christ. Every one who believes on the Lord Jesus can see his own picture here. Let me make it personal. Was Mephibosheth a member of the condemned family of Saul? So was I, in Adam's family,—at enmity (Rom. 5. 10). Had he lost his father's inheritance? Was he far off? Had he no right

to deliverance, and, indeed, no hope of it? Was he, moreover, lame, and not only lame on one foot, but on both? Every part of the picture describes what I was. I had no inheritance (Rom. 7.14) and no right to it. I, too, was far off (Eph. 2. 13). Mephibosheth, whose very name means "shame," described himself as "a dead dog," and the sinner is dead in sins (Eph. 2. 13), and unclean before God. **IT WAS A BLESSING THAT HE REALIZED HIS NEED.** Mephibosheth did not come in his own power. How could he? He was, like the man of Acts 3, altogether lame. And we remember those in the parable of Luke 14—"The poor, maimed, halt and blind" (verse 21). And I was just the same. It is God's wonderful grace when any one is saved. The wish did not start with Mephibosheth but with David. Possibly you say, "I am not quite so bad." This is your mistake, and it is a deadly one. Many people think they ought not to be sent to hell: in other words, they think they deserve a better place, and that they have a right, at least, to "something." But the Lord Jesus only died for them who "deserved" to be "forsaken" (see Matt. 27. 46), and if, you are not among such, He did NOT die for you.

Happily, Mephibosheth owned his lost condition, and did not say one word on his own behalf. He was not asked to do anything, nor to pay anything. David did not suggest that he should make some offer, or even help a little. Everything was free. And this is the glory of the Gospel to-day. Do you not long to know such a salvation?

And why was all this? "For Jonathan's sake" in 2 Samuel 9. 1 is the key. David loved Jonathan even as Jonathan loved David, i.e., "as his own soul" (1 Sam. 18. 1). Ah, there was a greater love even than this,—for enemies. God the Father spared not His own Son for sinners (Rom. 8. 32), and the Son of God loved and gave Himself for such (Gal. 2. 20). Jonathan came **NATURALLY** in-between Saul and Mephibosheth, and thus the latter was brought out of a ruined family, but the Lord Jesus came **SUPER-NATURALLY** in between the sinner and the sinner's relation to Adam, so that the saved one has now a closer relationship, even to the Lord Jesus Himself. And God loves to welcome such for His Beloved Son's sake. Jonathan (whose name means the Gift of the Lord) was only a type. The One Who was God's unspeakable Gift (2 Cor. 9. 15) died to save the lost. There was no power in Jonathan's death. There is fulness of power in Christ's death. And if David welcomed Mephibosheth to his table, "AS" one of his sons, God actually makes His people His sons (Gal. 4. 5, 6). David could not restore Mephi-

bosheth's limbs, but "if any one be in Christ, he is a new creature" (2 Cor. 5. 17), that he may run the way of God's Commandments (Ps. 119. 32). Everything is altogether better than the picture, and the Lord Jesus is the Living One, Living to enjoy the blessing of His people. But is this wonderful history YOUR history? Do you not desire this precious Saviour to-day? Your lameness is no hindrance. Own you are lost and dead, and put all your confidence in Him and you, too, will rejoice in His wonderful welcome to-day, and then be able to tell out the kindness of God to others.

Lame, far off, and hopeless too
Comes Mephibosheth in view:
Linked with Saul, deserving nought,
Why is he by David sought?
Will the king command to slay?
Will he banish far away?
Listen! He has called by name—
And Saul's grandson owns his shame.
Then amazing words we hear,
David bids him not to fear:
Kindness surely shall be shown—
For ANOTHER'S SAKE alone.
Nought Mephibosheth hath done
To be counted David's son:
He was loved before he came—
Caused to come, for he was lame.
There's a greater love to-day
For lost sinners, far away:
Dead by nature, life they find,
God is altogether kind.
By Christ's precious death alone
Endless blessings now are known.
Those who own their guilt shall see
All His love, so full and free.

"A Faithful Messenger."

(Proverbs 23. 13).

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

FAITHFULNESS is deeply important. It affects the whole of our home and business life. An employer respects and values one who is reliable and thoroughly dependable. More than ninety per cent. of school children would not behave the same if a teacher went out of the room, and there were no check. And the majority of employees would regard themselves as justified in leaving work a minute or two early, if no one were the wiser. There is very little faithfulness to-day, except in larger things. Intrinsic faithfulness is unknown. And the present day tendency to speak against urging obedience to the revealed will of the Lord in little things is the fruit of a subtle attempt of the

enemy to change the appointed standpoint. Before men, the size of a sin decides its sinfulness; before God, the fact that it is sin is sufficient.

Paul rightly emphasized that "it is required in stewards that a man be found faithful" (1 Cor. 4. 2). And the Lord Jesus said, "He that is faithful in that which is least is faithful also in much" (Luke 16. 10). The Book of Proverbs asks the searching question, "A faithful man who can find?" (20. 6), and ch. 13. 7 is helpful, "A faithful ambassador is health." Whether we are called to public service or not, if we are among the Lord's people we have the privilege and the responsibility, to make known what He is.

Hence there is a holy message entrusted to each believer. Are we faithful in its delivery? This question is still important. The context in Proverbs speaks of "apples (oranges) of gold in pictures of silver." How beautiful are words fitly spoken: they are growing on a living tree, and they are a blessing to those who hear (Eph. 4. 29).

We may also compare the verse "As cold water to a thirsty soul, so is good news from a far country" (Prov. 25. 25). But the blessing to the recipient is surely not the primary thought before us when we read, "As the cold of snow in the time of harvest, so is a faithful messenger to them that send him." The suggestion here is of special refreshment not to the hearers but to the senders. Hence the added words, "For he refresheth the soul of his Masters." Do we desire to have the great privilege of refreshing our gracious God? Do we love to bring Him joy and that our service, even as our prayer, may be His delight? This is possible. It is a high privilege. But let us observe, there must be faithfulness. If we alter His will, we cannot refresh Him. If we are active in our own way, we are not faithful. The important thing is to be on the line of His will.

This thought may intensify the plural ("Masters"). We can bring joy to our Triune God. In connection with the sending, we find this aspect in Isaiah 6, "Whom shall I send? and who will go for Us?" The wondrous unity in the Godhead is brought before us, and the united delight in each faithful servant. "Refresheth the soul": what privilege is greater than that of pleasing God (Heb. 13. 21). And the "cold of snow" was unusual in harvest time in Palestine. Is this refreshment extraordinary? Let our hearts look up to our Heavenly Father that such a condition may become more and more usual in our daily life of love unto Himself.

"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:**1st. THE SCRIPTURES GRANTED US THROUGH SOLOMON.**

1. Proverbs and Its Practical Lessons.
2. "Vanity of Vanities": The Question Mark of Disappointment "Under the Sun."
3. "A Thousand and Five" Songs (1 Kings 4. 32), and "the Song of Songs."
4. Thoughts on Psalm 72, and the Glory of the Lord Jesus.

8th. THE USE AND MISUSE OF TYPES.

1. The Testimony of God through Types, "The Holy Ghost This Signifying" (Heb. 9. 8).
2. The Exaltation of the Symbol instead of That Which is Symbolized (Jer. 7. 4, see Isa. 66. 3, etc.).
3. The Sin of Willing Omission because of Errors Around.
4. Imagined Types, Made the Ground of Belief or Practice, without the Warrant of the Holy Spirit.
5. The Need for a Subject Heart.

15th. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.**22nd. FURTHER MEDITATIONS ON CHRISTIAN FELLOWSHIP.**

1. The Holy Spirit's Order of Words in Acts 2. 41, 42.
2. What is Discipleship? ("The Disciples were called Christians first in Antioch," Acts 11. 26: "they . . . believed not that he was a disciple," Acts 9. 26).
3. The Tendency to Impute Motives with Thoughts on
 - (a) "Independency" and "Exclusiveness."
 - (b) The Will of the Lord.
 - (c) Unconscious "Sectarianism."
 - (d) The Need for a Humbling Revival.
4. What is Divinely Appointed when An Assembly is Gathered to Break Bread?
5. What Can be Done to Bring Believers Together to Look to God for His Obedience to 1 Corinthians 1. 10?

29th. ANGLO ISRAELISM AND THE SCRIPTURES.*

1. Argument Tested by Inspired Words.
2. The Holy Spirit's Witness as to Israel's Continued Condition While Away From Their Land (e.g. Jer. 31, Ezek. 37).
3. The Commands of the Lord as to Separation from Earthly Nationalism, Politics, Warfare, &c.
4. The Fruits of the Theory, and the Perils of Pride.

*This may be postponed to Dec. 6th.

Poems To Help Christian Experience.—20.**"DRAW ME."**

Song 1. 4.

"Draw me!" Sweet word of unity!
Thou dost attract the heart;
Our soul is longing after Thee,
Lord Jesus, where Thou art.

And where Thou leadest we would go—
Yea, after Thee would run—
With heart enlarged, Thy will to know
And do, Thou Blessèd One.

Within Thine inner chambers Thou
Dost condescend to bring
Thy chosen, Thy beloved, now,
Thou all-transcendent King.

We see Thee not, yet we believe
In Thee, and do rejoice
With joy that none can e'er conceive
Who have not heard Thy voice.

O how can we forget Thy love,
That mighty love of Thine?
Thy boundless comforts stored above
Are better far than wine.

Because Thou lovedst us at first,
Our souls are loving Thee;
Thou living One, for Thee we thirst,
Thine, only Thine, to be.

And as we dwell within Thy love!
May love to Thee abide
Until Thou comest from above
To claim Thy chosen bride!

"Whom, having not seen, ye love; in Whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory."
1 Peter 1. 8.

Amazing love. The Son of God died in the place of worthless rebels, and there is a welcome, there is an eternal blessedness, there is a living union, for such, with their Saviour! And all is "without money and without price," without human preparation and without works, for "Salvation is of the Lord." The door WILL BE shut soon, it MAY BE shut tomorrow so far as you are concerned, but it IS NOT shut now. You are welcome to come, as a helpless sinner, to Him, if you feel the burden of your sin, and simply trust in the precious Lamb of God Who died to save sinners. The freeness of the gospel is as marvellous as its fulness, and both have no parallel, but both are waiting for a heart-broken sinner. Perhaps you say, "And such am I."—Then "Come,"—even ere you finish reading the very words that now meet your eye. Yes, "Come, for all things are now ready."

To-Morrow.

LIGHTLY are the words spoken that concern "to-morrow," but it is not yet ours. Men act as if they have a freehold of life, but in reality, they have a very short leasehold, with heavy dilapidations at the end that no man will be able to liquidate. "Be wise NOW therefore," for God has said, "Behold, now is the acceptable time," and "to-day, if ye have heard His voice, harden not your hearts."

The "TO-MORROW" of man's vain confidence is often before us. "To-day or TO-MORROW we will go into such a city, and continue there a year, and buy, and sell, and get gain" (Jas. 4. 13). So Israel of old said "TO-MORROW shall be as this day, and much more abundant" (Isa. 56. 12). Oh the foolishness of such words! "Boast not thyself of TO-MORROW, for thou knowest not what a day may bring forth" (Prov. 27. 1). Personal experience should be sufficient to show this, and history is full of evidences. Beyond all, God has spoken. The man who said, "I will pull down my barns, and build greater," hoped for many to-morrows, or "many years," but he had not one! God said unto him, "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" Nor is the case an imaginary one. There are many such. "So is he that layeth up treasure for himself, and is not rich toward God" (Luke 12. 16-21). Thank God, it is possible to be rich toward Him, because of the riches of His grace (Eph. 2. 4-7). Have you these riches, or not?

Alas, though no man is sure of life and every man walketh in a vain shew, yet multitudes encourage themselves and one another in a way that is not good, and treat their peril lightly. I have met them again and again. Lads and young men, they may be, but hardened in their youth:—they laugh at death, and "afterwards." And the words come to mind, "And in that day did the Lord God of hosts call to weeping . . . and behold joy and gladness . . . let us eat and drink; for TO-MORROW we shall die" (Isa. 22. 12, 13). Beware of the evil communications that corrupt (1 Cor. 15. 32, 33). The laughed-at to-morrow will soon prove the to-morrow of anguish. The to-morrow of indifference will allow of no indifference when it arrives. There is no laughter in hell.

And this leads our thoughts on to the TO-MORROW of judgment. The Lord Jesus cheered His people by the thought that if God clothed the grass of the field, "which to-day is, and to-morrow is cast into the oven" (Matt. 6. 30). He would not forget them. And this is a precious message. But since "all flesh is as grass" (1 Pet. 1. 24), and earthly life but a vapour, this statement of

Christ also warns us of coming judgment (cf. Ps. 90), and reminds that earthly privileges and temporal blessings afford no security for the morrow. The only safety is in Christ Jesus. "And this is the record, that God hath given to us eternal life, and this life is in His Son" (1 John 5. 11). Is so great a possession yours? Happy are those who know Him, and whose sins are covered once and for ever, by His precious blood.

The TO-MORROW of God's work in Joshua 3. 5 was very refreshing to Israel, and God's people to-day will have a bright to-morrow when they see their Lord, but there are two sides to His intervention as Exodus 8. 23 marks out. "I will put a division between My people and thy people: TO-MORROW shall this sign be." The margin explains "division" as "redemption." Dear reader are you inside redemption, or outside? There are STILL two sides? So was it in 2 Chronicles 20. 17:—"See the salvation of the Lord with you, to-morrow go out against them: for the Lord will be with you." This meant judgment to the Ammonites, Moabites and Edomites, who defied God. And so is it to-day. "That blessed Hope" for which God's children wait, to see their beloved Lord, is no "hope" to you unless you "have fled for refuge to lay hold upon the hope set before us" by the work of Christ (Heb. 6. 18). The words will apply to many, "Woe unto you that desire the day of the Lord: To what end is it for you? The day of the Lord is darkness and not light" (Amos 5. 18, 20). You ask, Why does not God speak? When He speaks men will wish He were silent.

It is true God waits awhile, and most misunderstand, and presume on His silence (see Psalm 50). He gives warning regarding "TO-MORROW," as in Exodus 9. 5, 18, 10. 4, but multitudes turn a deaf ear, and go on frowardly in the way of their own heart. And hence we would earnestly say—Beware of the TO-MORROW of delay. In another context Solomon warns of this (Prov. 3. 28). "A little sleep," and you may awake in hell. Again we would earnestly utter the message God has caused to be written, "TO-DAY, if ye will hear His voice, harden not your heart" (Ps. 95. 7, 8). He still waits to be gracious, and the door of His mercy stands open with a welcome into the ark of His grace. His long-suffering waited in the days of Noah, but there was an "until":—"Until the flood came and took them all away" (Matt. 24. 38). Do not presume on God's mercy, do not ungratefully despise His message, but, if you feel your need, and value your soul, I beseech you, "Seek ye the Lord while He may be found; call ye upon Him while He is near" (Isa. 55. 6). "Behold now is the day of salvation" (2 Cor. 6. 2).

Suggested Daily Readings.

"IF THE LORD WILL":—NOVEMBER, 1932.

Day	READING				LEARNING	
	Judges		Luke		Psa'm 119	
1	7.	15-25	20.	27-47	Lu. 24. 36, 37	148
2	8.	1-17	21.	1-19	38	149
3	8.	18-35	21.	20-38	39-40	150
4	9.	1-21	22	1-18	41-43	151
5	9.	22-45	22.	19-30	44	152
6	9	46-57	22.	31-46	45	153, 154
7	10.	1-18	22	47-62	46	155
8	11.	1-22	22.	63-73	47, 48	156
9	11.	23-40	23.	8-26	49	157
10	12.	1-15	23.	27-38	50	158
11	13.	1-14	23	39-56	51	159
12	13.	15-25	24	1-12	52	160
13	14	1-20	24.	13-31	53	161, 162
14	15.	1-20	24	32-53	54	163
15	16.	1-14	John 1.	1-18	Jud. 17-7, 8	164
16	16.	15-31	1.	19-34	9	165
17	17.	1-13	1.	35-51	10	166
18	18.	1-13	2.	1-12	11	167
19	18.	14-31	2.	13-25	12	168
20	19.	1-30	3	1-13	13	169, 170
21	20	1-25	3.	14-24	18, 30	171
22	20.	26-48	3.	25-36	31	172
23	21.	1-25	4.	1-12	John 5, 20	173
24	Ruth 1.	1-18	4.	13-26	21	174
25	1.	19-29	4.	27-38	22, 23	175
26	2.	10-23	4.	39-54	24	176
27	3.	1-18	5.	1-16	25	1, 2
28	4.	1-22	5.	17-31	26, 27	3
29	1 Sam 1.	1-18	5.	32-47	28	4
30	1.	19-2	6.	1-14	29	5

Notes on Memorized Verses.

LUKE 24. 36-54.

36, Everything graciously timed. "Peace," a usual salutation, with an unusual meaning: He Who shall yet speak "Peace" (Zech. 9. 10) ever emphasized this gift to His own (John 14. 27, 20. 19, 26). 37, The reverse of peace, while they "thought," and until they believed Him. 38, "Why?" Matthew 8. 26, 16. 8. 39, How gracious is the Lord, and condescending (cf. John 20. 27, Acts 1. 3, Jud. 6. 36-40). "I Myself": the Lord always draws His troubled people to Himself (John 6. 20). 40, Himself and His words together: so always (John 14. 21, 23). 41, Emotions need to be subject to Him: even love and joy, away from this Centre, will lead astray. 43, Further evidence of His loving condescension, when He might have blamed, and departed, or rather, when others would act thus. 44, Their "slowness of heart" (verse 25) overruled to emphasize the Scriptures to us, and to show us our Lord's acceptance of the whole of the Hebrew Canon, but not the Apocrypha. "Concerning Me," so "concerning Himself" (27): He is the Centre: do we realize this? 45, We need an opened heart (Acts 16. 14), and opened understandings, else what is the value of an open Bible to us (Heb. 4. 2)? 46, "It is written": how often in Scripture, and never with any thought but that of restfulness in the authority of the written words. 47, The precious fruit. 48, "These things"

when knowing Himself and "His Name" first: otherwise "things" are powerless. 49, "Tarry," "sit": see Acts 1. 15,* contrast the appointed standing up of 2. 14. 50, 51, Emphasis on blessing (cf. Eph. 1. 3, note Gen. 14. 19, Heb. 7. 7). 52, John 9. 38: how precious the link of worshipping Him and joy. 53, The fruit—(a) continuance, and (b) praise. The work of God is lasting, not merely impulsive.

JUDGES 17. 7-13, 18. 30, 31.

7, The Levites had no tribal inheritance (Num. 18. 24), and thus sojourning might be misused by one who sought an earthly opening wherever he could find it. 10, An offer made suddenly, and as quickly accepted: no suggestion of seeking God's will: MONEY and clothing mentioned first. There is a deeply important lesson: do we always bring everything in business life to God? It is solemnizing to see the very words that ritualism has appropriated "A father and a priest" (albeit a young man);—in striking illustration of this the Papacy has adopted the very language of Genesis 9. 25, and given, for example, the name of "the queen of heaven" (Jer. 44. 17), to one whom it untruthfully declares to be the mother of the Lord Jesus (the madonna is not "the handmaid of the Lord" of Luke 1. 38, but a heathen idol adopted, even as December 25 is a heathen feast untruthfully called Christ's birthday). 11, A saddening contentment. 12, A sinful "consecration": filled hands (see Ex. 28. 41) are not always filled to God's glory. One can give to religious work liberally, without giving to God's work in God's way: believers need to be very careful as to this. 13, In the light of verse 1, we see an utter absence of any sense of sin: "deceiving and being deceived." Those who say that apparent honesty and desire for God's blessing are sufficient, and acceptable, should prayerfully re-read verse 13.

JOHN 5. 20-29.

20, Intimate fellowship. Often men "marvelled" without believing (Matt. 15. 34, 22. 22, 27. 14, Luke 4. 32). 21, How precious is the will of the Lord Jesus (cf. Matt. 8. 3). "Quickeneth" (1 Cor. 15. 45). 22, 23, Judgment, in this context, is not the work of a mere man: the glory of Deity shines out: the Judge should know every circumstance, in the fullest degree: hence the Lord Jesus is to be honoured beyond every created being: His Godhead is always before us, even where we behold His covenant subordination and His humiliation. Everything that lowers the glory of Christ is deadly, however plausibly expressed. "He that honoureth not" (cf. 1 John 2. 23). 24, The repeated "Amen" of Him Who is Himself the Amen (Rev. 3. 14). "Has passed out of (the) death into (the) life": a complete change, with a present fruit: how different should believers be from those unsaved. This verse shows that believers are brought "into the life" even now, and the next indicates that they were dead but are made alive in the present time, a completely changed position and condition. Ever beware of doctrines that deny the new birth to-day. 26, Contrast 6. 53. 28, "And now is"—NOT added as in 25: a similar contrast in 4. 21. 23. 29, If 25 deals with spiritual making alive, this verse refers to the body: observe the glory of Christ, and the stress on "hearing" in both contexts.

* Leaflet gladly sent.

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Thoughts from The Word of God

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"Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise Him: His presence is Salvation." Psalm 42. 5.

"Thy walls Salvation, and thy gates Praise." Isaiah 60. 18.

"The garment of Praise . . . the garments of Salvation." Isaiah 61. 3, 10.

"I will sing unto the Lord. . . . The Lord is my Strength, and my Song, and He is become my Salvation. . . . Glorious in Holiness, Fearful in Praises, doing wonders." Exodus 15. 1, 2, 11.

Some lovingly enquire about the "Subscription." Valuing this thoughtfulness and interest, we would refer them to booklets, &c. (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," "The Lord's Enabling," "Jesus Christ the Same . . . To-day." 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,

A Monthly, as God gives enabling grace, to set forth something of the riches of His love, and His way for His redeemed people, that love's praiseful obedience may bring Him glory, in an unworldly walk, under the tender guidance of the Holy Spirit.

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

"I will praise Thee . . . Behold, God is my Salvation, . . . my Strength and my Song."

Isaiah 12, 1, 2.

"I will praise Thee: for Thou hast heard me, and art become my Salvation." Psalm 118. 21.

"I have longed for Thy Salvation, O Lord; and Thy law is my delight: let my soul live, and it shall praise Thee."

Psalm 119, 174, 175.

"The Lord was ready to save me: therefore we will sing."

Isaiah 38, 26.

"The Gospel of your Salvation . . . Unto the Praise of His Glory." Ephesians 1. 13, 14.

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 Bible Meetings in New Cross and Camberwell, some Wednesdays.

Words of Introduction.

THE difference between a believer and an unsaved one is immense, when we think of eternity. Should it not be more manifest now? Are we born from above? Are we in God's family? Have we the food of His every word,—beyond all food of any other royal table? Are we blessed with all spiritual blessings in heavenly places in Christ? Does the Holy Spirit Himself dwell in the hearts of God's dear children, as the Spirit of sonship, to cause them to cry, "Father," and to experience what is meant by the Name? Are we looking for "that Blessed Hope" of being with, and like, Him Who redeemed us by His precious blood? And shall we not show the fruit of this immense change? We speak (rightly) of God's work as a new creation but act as if it were only an evolution! To help the possession of our possessions, to the praise of the glory of God's grace are these pages sent forth.

"Ye are they which have continued WITH ME." Luke 22. 28.

"Could ye not watch WITH ME?" Matt. 26. 40.

"Rejoice WITH ME." Luke 15. 6.

"Father, I will that they . . . may be WITH ME." John 17. 24, Colossians 3. 4.

"With Him":—because for us He died,
Our precious Saviour and our Lord.
We now go forth, on Him relied,
To be with Him in glad accord.

His standpoint ours, His joys our own—
A blessed change indeed is this!
And soon with Him in joy unknown—
Praise be to Him for all such bliss!

Words of Encouragement.

"SAID I NOT UNTO THEE?" John 11. 40 is a wondrous stimulus to faith. Martha put forward natural expectations instead of the Lord's word : for the time being she spoke as a "rationalist." Unbelief would, perhaps, be very reasonable, if God were not : but GOD IS (Heb. 11. 6), and faith is the only true wisdom. Martha was sure as to what had taken place (verse 39) : she speaks without hesitation. The Lord's simple answer was, "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" Believing is not seeing—physically : it is seeing spiritually (Heb. 11. 13)—but it leads to seeing physically as well. Faith shall never be disappointed. Circumstances cannot hinder faith : the only peril is unbelief. And the first five English words may well cling to us, "Said I not unto thee?" We need to recollect His words. "If it were not so, I would have told you" : "Now I have told you before it come to pass" ; "Remember the word that I said unto you." Thus the angels said "Remember how He spake unto you." We may be sure of this, that in our varied emergencies there is some word of our Lord awaiting appropriation. The Holy Spirit ever brings such words to the memory of an expectant believer. An unappropriated Bible is our great loss to-day.

Faith and its Dependence on The Words of God.

MEN disparage the word "Faith" to-day. Why? Is it any discredit to believe the truth? Is it any dishonour to trust One Who is trustworthy? Surely the absence of such faith is a serious defect, and more.

But there are many who misuse the word in another way altogether. They imagine that human desires can produce what they will "by faith." Their idea of faith becomes purely "subjective," as to the matters with which it is occupied. Thus we find a theory which makes faith creative rather than appropriative, which regards it as originating rather than responding to God. And this brings in presumption, and despondency follows. Then there is disappointment.

In holy contrast with all misinterpretation, the faith of God's elect rests upon Himself and His word, and such faith will not seek to sever Himself from His word, nor His word from Himself. In emphasizing the special aspect of relationship to His words, as the warrant for faith, we would

ever remember that living faith in the Lord Jesus is the expression, (and we may say "the experience"), of a living relationship to Himself. A mental acceptance of words, however accurate, cannot secure spiritual blessings. Only when there is a new creation by the precious work of the Holy Spirit, because of the redemption accomplished by the precious blood of Christ, can the life of faith and the prayer of faith begin.

If, therefore, I have become a child of God by His own gracious work, the written words of Scripture are applied by the Holy Spirit to show me how to pray. It cannot be spiritual prayer that controverts the will of God revealed in Scripture. However earnest I be, however much I "feel" emotionally, I am not asking aright if I ask God to act against what He has written. The Holy Spirit never contradicts Himself.

Many verses of Scripture help us to realize this. The believing which Isaiah sought was faith in the "report," i.e., God's testimony (Isa. 53. 1). Jehoshaphat rightly apprehended that believing in the Lord would include believing His prophets who uttered His words (2 Chron. 20. 20). When Abraham "believed in the Lord, and He counted it to him for righteousness" (Gen. 15. 6), was not this act a definite acceptance of "the word of the Lord" (verse 4) that came to him? Earlier in his history there was the same stand-point, "By faith Abraham, when he was CALLED to go out into a place which he should after receive for an inheritance, obeyed" (Heb. 11. 8). Here was not merely a vague feeling. He was "called." Indeed the whole of Hebrews 11 reminds us of this. Abel accepted God's revelation, Cain did not. Noah was warned of God, and acted accordingly. All the patriarchs died in faith, having embraced "PROMISES" (verse 13). The word of the Lord was the ground of faith. To return to Abraham's history, do we not see his attitude to God's words in Genesis 22? These were sufficient for him, when everything else would have said "Do not go."

(If the Lord will, to be continued.)

"If the Lord will," Gatherings to Glorify God, December 26th and 27th, 3 and 7, at 61, Upton Lane, Forest Gate. The "opportunities" from daily business should always be earnestly taken for the Lord, and particularly we should feel the need for separation from Christendom's arrangements at the time of the feast borrowed from Paganism, to which the name of our adorable Lord has been unwarrantably attached. Further particulars of meetings to praise and please God, and of literature on the privilege of separation from "Christmas," for Christ's sake gladly sent.

Poems to Help Christian Experience.—21.

THE JUDGMENT SEAT OF CHRIST.

"Wherefore we labour (are ambitious), whether present or absent, to be well-pleasing to Him; for we must all be manifested before the judgment seat of Christ, that each one may receive the things done through the body, according to that he hath done, whether it be good or bad." (2 Corinthians 5. 9, 10 lit.)

My God, I tremble when I see
Such faint response to Thy blest will
So little in my life for Thee,—
So much of self, of motive ill.

How often my ingratitude
Has grieved Thy loving heart, my God,
When I a selfish path pursued,
Or ways of compromising trod.

Soon I must stand, as one redeemed,
Before Christ's judgment seat so near,
And what I am, not what I seemed,
Shall then unerringly appear.

O can I then remain unmoved
To think that I in mercy blest,
May at the last be "disapproved"
And my real self be manifest?

O shall I, must I, suffer loss?
Yea! if I fail my loving Lord,
And crave His comforts, not His cross:
Can I expect His own reward?

His holy eyes, as flames of fire,
Piercing the very hidden parts,
Shall search each motive, each desire,
Reveal the counsels of all hearts.

Yet may I not Thy Word misuse;
Neither depressed, nor unafraid,
Thy warnings let me not refuse,
But also trust each promise made.

The eyes of Christ, as eyes of doves,
O let them beam on me to-day,
And draw me to enjoy His loves,
And guide me in the heavenly way;

That I, beneath His gracious sway,
May daily live, the cross may bear,
And, in His blest espousal day,
The gladness of His joy may share.

"IF THE LORD WILL":—

GATHERINGS for BELIEVING MEN,

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

TUESDAYS, 6.30—7.45.

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

SUGGESTED SUBJECTS DURING DECEMBER:

6th. THE KINGDOM OF GOD AND THE KINGDOM OF HEAVEN.

1. The Holy Spirit's Perfect Use of These Words.
2. "Dispensational Teaching"—in Scripture, AND in books.
3. "The Kingdom of God" in Matthew (6. 33, 12. 28, 21. 31, 43).

4. The Stress on the Heavenly Calling, and the Setting Aside of Judaism.
5. Helpful Messages through the Word "Kingdom."

13th. SOME OF GOD'S LESSONS FOR US IN ACTS 21. 20-29.

1. The Preciousness of Inspired Records, and their Faithfulness.
2. The Lord's Path and Numbers (verse 20).
3. Brotherly Love, and Advice: with Thoughts on Compromise and Its Causes.
4. The Believer and Vows.
5. "Trophimus" and the Temple: a Spiritual Parallel "in Christ Jesus."

20th. SOME OF OUR NEEDS TO-DAY.

1. Personal Reviving (Isa. 57. 15).
2. Humiliation Before God, and Learning of All Truth from Himself (Willingness for Time Together to be Bowed Down).
3. Sorrow over Sin, rather than Mere Argument, and Definite Concern as to the Divisions among God's People, instead of "Taking them for Granted."
4. The Use of the Tongue to God's Glory, and Holy Determination to Refuse to Impute Motives, or to Encourage Slander Even by a Listening Ear.
5. A Clearer View of what Worldliness and Unworldliness Really Are, and a Deeper Desire to Obey Hebrews 13. 13-15.

27th. No Meeting at Aldgate; but all—Christian men and women—are invited earnestly to 61, Upton Lane (see page 90). O for reviving from our gracious God.

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.

"Chosen . . . that whatsoever ye shall ask the Father in My Name He may give it you." John 15. 16.

1. For a revival, in deed and in truth, among God's dear people, that there may be humility, and devotedness, and unworldliness among those of us who bear the precious Name of Christ, and a keener and quicker perception of that which is against His holy will.
2. For Christian homes, with the parents and children in the places appointed for them, "not grudgingly or of necessity," but because of love.
3. For lands that we often forget:—Luxembourg, Malta, Burma, Nigeria, Chile, West Australia.
4. For our Heavenly Father's gracious enabling in all publishing of His truth, in magazines, leaflets, and booklets, in varied languages, and by lip and life, that there may be in this work, and among all workers, the simple dependence of living faith, and a spirit of Christian love, that never resents opposition or misunderstanding, but continues in the Lord's way, with a desire for His glory alone.

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

CHILDREN'S COLUMNS.

**The First and Last Chapters
of the Bible.**

NOT everyone has read through the Bible. It is a great privilege to have a Bible. There was a time when copies were very costly, being hand written. There are still places where the possession of a Bible is opposed. But God's words stand, and those who have the privilege of owning the Scriptures, and reading them daily, ought to be very grateful.

But we often omit to do that which is so easily within our power. And many young people only look at the Bible when at school, and young men will acknowledge, "I used to read it, but since I went to work, I have not done so." This is all very sad: it shows the "signs of the times," and we cannot be surprised at trouble, when God and His words are forgotten. Yet mere reading, however regular, is not enough. A house with all the wires and bulbs for electric light remains in darkness, till the unseen current comes through, and makes everything bright. So we need the power of the Holy Spirit to reveal the glories of Christ in Scripture. And happy, indeed, are those who experience His gracious work.

When there is a new life, and the testimony of God is enjoyed, it is well to COMPARE Scripture verses (1 Cor. 2. 13). Thus one soon sees how the same message runs through the whole book, although God used numbers of men to write, during about fifteen hundred years! As soon as Adam sinned there was the prophecy of Christ's coming to save, and the "coats of skin" told of God's righteousness covering the sinner, because of the sacrifice of the precious Saviour Who was obedient unto death. And exactly the same message, regarding the blood of the LAMB OF GOD, is in the very last chapter. God has not changed His mind: He does not reckon the priceless atonement of the Lord Jesus any less valuable as the days go by. From beginning to end of Scripture, we find ONE way of salvation, and the question compels an answer, "Is it yours?" The unity of plan in Scripture plainly illustrates that we have God's own testimony here.

It is enjoyable to bring the very first and very last chapters together. In both we have the definite work of the Spirit of God, and the repeated stress on what God has said. In both we see God's wondrous purpose as to "fruit." If we include Genesis 2 and 3 we have the Tree of Life, and a river in both. But the river in

Revelation 22 is so different, and instead of sin coming in, to separate from God, we read, "His servants shall serve Him, and they shall see His face." Instead of the curse on cattle and ground, we read, "There shall be no more curse." And there will be no night. True, the unjust and unclean exist, but they are shut out from God's presence (Rev. 22. 11, 14), and those who seek the Saviour in the acceptable time will be with Him for ever. The Kingdom is not given to Adam, but to "the Root and Offspring of David"; and, better than the sun, moon and stars, we have the Lord's own everlasting light and He is the Morning Star (Rev. 22. 5, 6). And there is a close relation to God which tells of a nearness beyond all that Adam possessed. That nearness is "in Christ." The comparison of these chapters reminds us again that where sin abounded, grace overflowed, and that God's great and gracious purpose is to have His redeemed people with Himself.

What does all this mean to you and to me? When we see sin, sending far away from God, can we read of this UNMOVED? Too often we find it is so. When we read of a way back to God's presence, and of the two futures—with Him and away from Him—what does our heart say? These are not small details. God's loving welcome is real. He delights in His people, and, from Genesis 1 to Revelation 22, He shows His delight to have the children of men with Him, and yet how many are quite careless of this love. The whole of Scripture is written from God's standpoint, and shows His loving interest in saving sinners.

Is all this still nothing to you? To be saved for ever, and to be in God's joy for ever, is a blessing that no words of a man can express. Well might the apostle say, "Thanks be unto God for His unspeakable Gift" (2 Cor. 9. 15). May this be YOUR joy and YOUR testimony as well!

From first to last the Scriptures show
The precious One His people know:
Redemption by His blood brings in
Those who are far from God through sin.

Adam, the first, dominion lost:
The Last One bought, at wondrous cost,
The right His people to possess,
And then with every blessing bless.

The Scriptures show to us our need,
Yet few God's words of warning heed:
Most, still unmindful, men believe,
Are willing Satan should deceive.

Read, read the Bible, yet know well
Bare reading will not save from hell:
But, if God through His message speaks,
The anxious heart the Saviour seeks.

'Tis then the saved one knows His Lord,
And can such wondrous love record!
'Tis then God's words our food become:—
His gifts of love—how great the sum!
O that some readers now may see
The gift of God, so full, so free,
And, through His written words applied,
Know Him Who for the guilty died.

"Not Subject . . Cannot Please God." Romans 8. 7, 8.

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

"SUBJECT" is often a beautiful word. The flesh thinks it a degradation, but this grave mistake should not be countenanced among believers. Everything depends on the **ONE TO WHOM THERE IS SUBJECTION**, and the reason and nature of this relationship. We find this word used of the Lord Jesus both as to the days of His earthly life (Luke 2. 51), and as to the act of giving up the mediatorial kingdom (1 Cor. 15. 24).^{*} If believers realized more the emphasis on the church being subject to Christ, their attitude would be filled with blessing (Eph. 5. 24). And the judgment of self-will, and independency, is wrapped up in the gracious words, "Likewise, ye younger, submit yourselves unto the elder: yea, all of you, bind on humility to one another" (1 Pet. 5. 5). And the word for "binding on" is said to suggest "wear it constantly."

Subjection in the land where we are pilgrims is God's will (Rom. 13. 1, 5): likewise in the home (1 Tim. 3. 4, Heb. 12. 9, 1 Pet. 3. 1, 5): and also in business (1 Pet. 2. 18).

The relations are different, but they are all important, and full of spiritual profit. The flesh hates the very idea, and casts off restraint. The spirit of the age is found everywhere, and many believers do not really delight in the Holy Spirit's emphasis on this whether in Ephesians 5 or 1 Peter 3. To them "subjection" suggests disgrace, but was the Lord Jesus disgraced in His voluntary subjection?

The solemn words that some glory in their shame (Phil. 3. 19) remind us that many quite mistake their true honour. For example, many sisters—younger and older alike—feel opposition of mind if asked to carry out the Holy Spirit's simple word as to covering the head at ALL prayer (1 Cor. 11. 5). They forget we are only asking them **NOT TO DISHONOUR** themselves: the verse is clear respecting this. We have seen the half-grown-up youth, who, ill-trained, asserts himself in a way that looks

foolish to all, excepting himself and his comrades: and how do we look before holy angels and seraphim, who veil themselves, when we resist the Divine word? The true freedom is not self-centred, but freedom from self: and the true glory is pleasing God.

Romans 8. 7, 8 is definite. Insubjection cannot please God. Deliverance from the law does not mean lawlessness. We do not give up the double-lines, between which a child writes, to write irregularly, but because the power of writing without these lines, and the will so to do are within us. A godly home seems to lack many "laws" that are found in the state, but actually they are in the heart of its occupants, and hence there is no need to restrain by warnings and penalties. Subjection that is willing means that we find our own new way in God's will. That which is His delight is our choice (Contrast Isa. 66. 3, 4).

The derivation of this word denotes an "arranging underneath." Others of these "underneath" words are rich in meaning: "obedience" is "hearing underneath," and "patience" is "abiding underneath." Who, that knows our precious Lord, does not appreciate these Christian graces, or, rather, manifestations of grace?

"Without faith it is impossible to please God" (Heb. 11. 6) joins up with the verse before us. Faith and subjection are hand in hand, and both are inwrought, as Hebrews 13. 20, 21 indicates, that we may have the choice privilege, (in holy, loving, responsive dependency), of **PLEASING GOD**.

^{*} It is interesting to observe that whereas we read "The Lord God shall give unto Him the throne of His father David," we do not read of giving in the next verse, as to the eternal kingdom: "Of His kingdom there shall be no end" (Luke 1. 32, 33). This seems to emphasize His kingdom in His Godhead: hence this is not said to be delivered up.

"He walked with Me in peace and equity" (Mal. 2. 6) is a wondrous testimony from God Himself:—how does He describe us (see Isa. 41. 8) and our life?

"God is able to make all grace abound" and who can tell what that means? God is not limited. In "the riches of His grace" He has provided an everlasting salvation and with His beloved Son He delights to freely give all things. Fear the attitude of fearing, when you have such a mighty God, but remember disobedience takes away from the path of enjoying faith, and God's response thereto.

TALKS ABOUT PRESENT-DAY NEEDS.

Hatred of Sin.

“**T**HOU hast loved righteousness and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above those who partake with Thee” (Heb. 1. 9). Such words, concerning our adorable Lord, speak to our hearts. We behold His intensity. It is always the same. He did ever those things that pleased the Father, and was ever about His Father’s business. The zeal of God’s house eat Him up. Having loved His own, that were in the world, He loved them **UNTO THE END**. His attitude was intense at all times.

Accordingly He hated sin: He could not be neutral. We little realize the strain of such perfect enthusiasm. Compromise seeks selfish comfort. But to our perfect Lord sin was ever hateful in a way that makes us understand more fully the words “A Man of sorrows.” He Who **SUFFERED** being tempted could not behold sins unmoved. The prophets knew something of this. “O that my head were waters,” said Jeremiah (9. 1). Paul, too, spoke weeping of the enemies of the cross of Christ (Phil. 3. 18). The psalmist declared, “I hate every false way” and therefore it is not surprising that he added, “Rivulets of waters run down mine eyes” (Ps. 119. 128, 136). But, beyond all, the Lord Jesus shines out: it is **ON THIS ACCOUNT** that He is said to be anointed with the oil of gladness, above others. Even as His visage was finally marred more than any man’s, so everything in Him was beyond expression, His holy sadness was unique. Was not this because He knew what sin was, and knew what judgment meant? In one psalm that has certain Messianic allusions we read, “Reproach hath **BROKEN** My heart” (Ps. 69. 20). Intense **LOVE** must involve intense **HATRED** of sin: the two words are Divinely together in Psalm 97. 10, 119. 113, 163, as well as 45. 6, 7. And, because man is evil, our adorable Lord was also the Hated One (Ps. 109. 3, 5, Luke 19. 14, John 7. 7, 15. 18, 23-25). But His redeemed have been graciously brought to see beauty, that they should desire Him!

Holy hatred of sin seems largely absent to-day. Certain sins may be disliked, and there may be a general wish to avoid evil, but we seem afraid to hate sin exceedingly. Have we ever learnt to loathe ourselves in our own sight (Ezek. 36. 31)? Many who would speak rather lightly of getting out of Romans 7 into Romans 8 may never have learnt the extreme hatred of which 7. 15 speaks. The fact is we live in a

shallow age, and everything tends to become superficial. How frequently education lacks all thoroughness. Men do not think, they reproduce other people’s words: hence the spread of evolutionary and other theories. There is no depth! In one striking passage, our adorable Lord unveils the nature of a quick and easy-going profession of the truth. “Some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had **NO DEPTH** of earth” (Mark 4. 5). Some have never been wounded that they might be healed. The apostle reminds us that, when God’s word first came to him with power, he **DIED**. Is it that we are afraid of too much anxiety, and too much anguish to-day? How few have felt the burden of sin! The whole trend of the times is to minimise the godly hatred of sin. The world explains it away, and we who are believers treat it all too lightly. Many who bear Christ’s Name dare to amuse the world, and enter into its pleasures, rather than testify against it (John 7. 7). Believers can deny the unity of the Spirit, and meet in all manner of different arrangements, and the whole thing is glossed over, and the representatives of different “sections” can be advertised on the same notice, with a description of their differences, without anyone blushing or having agony of soul. And yet the Lord Jesus died that His people might be one, and the Holy Spirit has written as strongly against the sin of sectarianism as against drunkenness (Gal. 5. 19-21). But we have got out of “feeling” it. The idea has become firmly fixed that we cannot expect unity, and that any seeking of it will bring in discord, and cause bad tempers. Hence, professedly, to avoid one sin we tolerate another. The whole attitude is a denial of the Holy Spirit.

The language of Jude 23 is searching, “Hating even the garment spotted by the flesh.” There is more contagion in evil than any of us have yet realized. Again, we observe the Lord’s commendation of holy dread of evil: “Thou hatest the deeds of the Nicolaitanes which I also hate” (Rev. 2. 6). It is deeply important that our hatred should be within the Lord’s, even as our will should be His (John 7. 17). But this Ephesian servant of the Lord had left the holy balance of which Hebrews 1. 9 speaks, and had left his first love. This warning is searching to us. Let us hate every sin, specially noticing our own, but let us be concerned to grow up in love, at the same time (Eph. 4. 15, 16). Yea, let love be first, else we shall grievously dishonour Him Whose Name we bear, and Whose holy interests we have at heart.

"If You were Out of Employment"

And Other Thoughts.

POSSIBLY you have not thought much of this, and hardly like to consider it. But there are many things we all put aside unwisely. If you were out of employment a long while, might you not look differently on others, and on those who are, perhaps, despised and overlooked, as outcast, while you are in your present condition? And, further, if you are a professing Christian, would your "faith" stand the test of CONTINUED unemployment? If not, or if there is some doubt, is it real faith? Is it not well to take stock before the crisis comes?

"Crisis." The word is on many lips to-day. Men see confusion and uncertainty. They notice the disease, but cannot diagnose it, far less cure it. A deadly epidemic is found, and the days are anticipated when men's hearts shall fail them for fear. I am no mere alarmist, but false optimism is a grave mistake. Something is wrong. This age is sick with a fatal disease, and the end cannot be far off.

Have we any indications as to what will be afterwards? When this age ends, what will happen? Ah, it will not merely die: may I not say it will be slain? Selfishness is rampant. Class-strife views it in others, but no class, no individual, is exempt. Selfishness is murder in the bud, and the murderer must be judged. God will yet arise in judgment. The Coming of the Lord Jesus Christ is a reality, a near reality. But that day is a day of darkness, except to those who trust in Him, and His finished work. Is this your resting place? Nothing else will stand the strain of God's searching investigation. And will anything else really stand the test of daily life, and present conditions? Without the Lord Jesus Christ, as a personal Saviour, we are only blowing bubbles. Our best pleasures and treasures will soon burst, and leave nothing behind. "Vanity of vanities; all is vanity" (Eccl. 1. 2).

But is the simile of "bubbles" fitting? I have been thinking over it. Our own way LEAVES the bitterness of a wasted life,—and, as we are responsible, a stolen life. Nothing of the pleasure remains, but memory soon will be a nightmare, unless we know an eternal Saviour and have an eternal salvation.

"If you were out of employment" were the words that met your eye, and, as you pass to your work, with throngs of others, you forget the contingency, and live as if your situation were permanent, and your life a freehold. But

is it so? One accident, under circumstances over which you might not have control, and you would be in eternity. Men laugh, but it is a hollow laugh. They say, "Let us eat and drink; for to-morrow we shall die" (Isa. 22. 13). "Let us make merry while we can." Why,—Why when you despise "pleasures for evermore," as Psalm 16. 11 words it? You say "While there's life, there's hope." What hope? A few uncertain days? Do you call that hope? Can you not see that men are gambling their life, and "hoping" they will not lose it yet? But—how long?

"If you were out of employment," and saw everything going, you would probably be miserable. Two thoughts fix themselves deeply. The first is, "How little we think of others, how much of ourselves!" And the second, "Where is your resting place if changed circumstances would take it away?" Are not THEY your comfort? You have not peace within, and a resting place beyond all around. Is Christ a Reality to you, or a name in history? Does God live to answer His people's prayers? Many are religious, but must we not say that few are Christians?

These unexpected lines come to you, in God's mercy, through that which came before me as I looked on the stream of employed men and women entering London from a busy terminus. I thought of service for God among pleasure crowds, but felt that the moving queue of those hurrying to business was often forgotten. The hub of daily life, and the machinery of commerce, tend to stifle meditation. But God is not changed. Eternity is not changed. Salvation is not changed, and the one who feels his, or her, need can still hear the music of the loving invitation, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11. 28), "for this is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners" (1 Tim. 1. 15). And here we can find PEACE; nor can we find it elsewhere. If only you would stop to think of the uncertainty of earthly life, and the certainty of Eternal life, how blessed it would be. You speak of "life assurance," but the only "sure" thing about it is death. That is the real meaning, only men avoid realities. But a euphemism does not change facts. A man assures his life because he cannot be sure of it, but stands, outside Christ, assured of death. Ah, dear reader, let not words lull you to sleep. Christ alone can meet the need, but He meets it altogether, because He died to give eternal life, eternal assurance, and eternal employment in praiseful Obedience to Himself. Have you the treasure of His realised love?

Suggested Daily Readings.

"IF THE LORD WILL":—DECEMBER, 1932.

Day	READING		LEARNING	
	1 Samuel	John	1 Samuel	Psalms 119
1	2. 12-26	6. 15-29	7-3	6
2	2. 27-37	6. 30-42	4	7
3	3. 1-21	6. 43-57	5	8
4	4. 1-22	6. 58-71	6	9, 10
5	5. 1-12	7. 1-13	7	11
6	6. 1-21	7. 14-31	8	12
7	7. 1-17	7. 32-53	9	13
8	8. 1-22	8. 1-11	10	14
9	9. 1-14	8. 12-27	11	15
10	9. 15-27	8. 28-41	12	16
11	10. 1-13	8. 42-59	John 9 34	17, 18
12	10. 14-27	9. 1-12	35	19
13	11. 1-15	9. 13-25	36	20
14	12. 1-13	9. 26-41	37, 38	21
15	12. 14-25	10. 1-15	1 Samuel 12, 16	22
16	13. 1-18	10. 16-30	17	23
17	13. 19-14, 18	10. 31-42	18	24
18	14. 19-35	11. 1-16	19	25, 26
19	14. 36-52	11. 17-31	20	27
20	15. 1-15	11. 32-46	21	28
21	15. 16-33	11. 47-57	22	29
22	15. 34-16, 13	12. 1-11	23	30
23	16. 1-23	12. 12-26	24	31
24	17. 1-19	12. 27-41	25	32
25	17. 20-31	12. 42-50	John 12. 44	33, 34
26	17. 32-47	13. 1-17	45	35
27	17. 48-58	13. 18-30	46	36
28	18. 1-16	13. 31-14, 7	47	37
29	18. 17-30	14. 8-20	48	38
30	19. 1-24	14. 21-31	49	39
31	20. 1-23	15. 1-14	50	40

Notes on Memorized Verses.**1 SAMUEL 7. 3-12.**

3, After a "long" time of waiting (20 years, verse 2), Samuel prepared by God (3. 21) spoke, and emphasized that wishes and doctrinal acknowledgment of God were not enough. Do we not need the same thoroughness now? "Him only" (Matt. 4. 10). "And": obedience is not to be delayed till after deliverance. 4, 1 Thessalonians 1. 9: "only" is impressive (Matt. 6. 24). 6, A deep sense of sin is a present need. 7, Faith leads TO problems, as well as out from them. "Afraid"—but see the result. 8, Silence, indecision and irregularity as to prayer are a peril and a hindrance (ch. 12. 23, Col. 4. 2, Ex. 17. 11). 9, Prayer resting on a sacrifice—so "the hour of prayer" was the time of the evening sacrifice: anti-typically precious (Heb. 10. 19-22). 10, Thus (in 2 Chron. 20. 22) God acted when there was praise (the Divine principle of Matt. 6. 33). 11, So spiritually: when God works, His people should follow (2 Sam. 5. 24, cf. Zech. 6. 13, 15, Ps. 127. 1, Acts 2. 38, 39—the Lord's "call" does not make our proclamation unnecessary. His dealing with our spiritual enemies does not mean we can be idle, Deut. 33. 27). 12, "Ebenezer" spoke of gratitude and confidence: "Hitherto" implies that continued faith is needed. Never let us forget to praise (Luke 17. 15-18).

JOHN 9. 34-38.

34, THEY evidently attributed his blindness to special sin (cf. verse 2: the same attitude is found in Luke 13. 2. 4: the Scriptures show that all are born in sin, Ps. 51. 5, Eph. 2. 3). "They cast him out": a frequent "answer" of those against the Lord: overruled to be a blessing to any cast out: and if any are in wrong fellowship they should not wait for this. 35, The Lord's interest. "Believe INTO": the contrast with their "casting out": the Lord Jesus has room for those cast out. 36, Faith is waiting to be led on: "into Him" (lit.). Observe the word "Lord," contrast verse 11: compare the similar steps in language in ch. 4. 9, 19, 29. 38, We hear no more of the man after: why? Like the cleansed leper of Leviticus 14, he has been led to the goal of worship. The arrangement of John's gospel to lead up to the exaltation of Christ is seen in the similar sudden finish in 20. 28, 29 (cf. also 1. 49-57) the book is written to glorify Christ (1. 14, 16. 14).

1 SAMUEL 12. 16-25.

16, Preceding verses emphasize love's plain dealing: God impresses, yet though Israel saw (as in Ex. 20. 18) they did not have a heart to know His ways (Deut. 5. 29, Ps. 95. 8-10, 103. 7). 17, In Palestine no rain falls for several months: hence this was quite unusual. 18, The power of prayer. 19, A sense of sin, but AFTER the action had been persistently pressed: are not we often similar? 20, Mercy: when God sees a humbling how tenderly He deals (1 Kings 21. 27-29, 2 Kings 22. 19, 20). 21, Repentance must be genuine. 22, The cause of blessing is not the repentance but His own will and glorious Name (Dan. 9. 18-19). 23, Grace does not make the prayer responsibility of a believer unnecessary. He who prays aright can show God's way (2 Chron. 30. 18-20). 24, Repentance must be wholehearted. Do we "consider" His great works?—Mark 5. 19. "Done with you" literally. 25, The solemn alternative: mercy never blots out faithful warnings: "indulgence" hides the truth, and is cruel.

JOHN 12. 44-50.

44, Inseparable, 1 John 2. 23. 46, The purpose of Christ's Coming is described in many precious ways (e.g. Matt. 20. 28, Luke 19. 10, John 9. 39, 10. 10, 1 Tim. 1. 15). "Every one that believeth": how comprehensive to all who believe: how real and powerful is faith:—far from being blind, "faith" ensures that he who believes does not remain in darkness. 47, "I judge him not" (now), but "The word that I have spoken, the same SHALL judge him" (48): so John 18. 36, but Christ will come with the sword of His mouth: we must prayerfully distinguish dispensations: there is no universalism here. 48, "The last day," evidently its ending; in 6. 44 its beginning—"the day of the Lord"—"As a thousand years" (2 Pet. 3. 8, 10, Rev. 20. 4). 49, The Lord Jesus was perfect in His service: this is to be emphasized, even as His Deity: there is no conflict—when He became the Perfect Servant, He showed absolute obedience: how definitely this makes clear to us what our service should be. 50, His commandment, cf. 10 18, Christ fulfilled the commandment, and therefore, unlike ALL typical sacrifices (which fall short), must be raised as the Obedient One (Lev. 18. 5, Rom. 4. 25).

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