

Thoughts from The Word of God

Edited by
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Correspondence
Concerning the Will
of GOD welcome.

A Monthly, as God gives grace and strength, to
hold fast the faithful word, and to encourage
believers to build themselves up in their most holy
faith (Jude 20).

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Free.

"And Enoch walked with God
after he begat Methuselah three
hundred years." Genesis 5. 22.
"Noah was a just man and per-
fect in his generations, and Noah
walked with God." Gen. 6. 9.
"And when Abram was ninety
years old and nine, the Lord
appeared unto Abram and said
unto him, I am the Almighty
God; walk before Me, and be
thou perfect." Genesis 17. 1.
"And he said unto me, The
Lord before Whom I walk, will
send His angel with thee, and
prosper thy way."
Genesis 24. 40.

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,
and a contrast with commercialism, and even its appearance.

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"Blessed are the undefiled in
the way, who walk in the law of
the Lord." Psalm 119. 1.
"I will walk before the Lord
in the land of the living."
Psalm 116. 9.
"I will give thee places to
walk among these that stand by."
Zechariah 3. 7.
"I . . . beseech you that ye
walk worthy of the vocation
wherewith ye are called."
Ephesians 4. 1.
"Ye were sometimes darkness,
but now are ye light in the
Lord: walk as children of light."
Ephesians 5. 8.

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

An earnest invitation also to gatherings to the glory of
God "If the Lord will,"—Meeting Room, 61, Upton Lane,
Forest Gate, London, E.7. The Lord's Day, 11, 3 and 6.15,
Mon: 8, Thurs: 8, Sat: 6.45. 171, Jerningham Road, New
Cross (Phone: New Cross 2083). Meetings, The Lord's Day,
11, 3 and 6.15, Mon: 8, 1st Wed. in month: 8, Thurs: 8,
(3rd Wed: 8, at Camberwell).

Words of Introduction.

OUR Father loves His children more than they
realize. And so His love often gives them that
which they do not wish, but which is good for their
spiritual profit. Having received the gift of eternal
life we desire to show the wondrousness of God's
grace, and to grow in grace—to please Him, and to
glorify His Name. The object of these pages is His
praise, in the encouragement of His people to value
and obey His words more. None of us have fully
grasped the preciousness of Scripture. None of us
have apprehended all. It is good, therefore, to "stir
up" every believer (2 Pet. 1. 13, 3. 1). None of us
get beyond the need for "exhorting one another,"
and "so much the more," as we see the Day ap-
proaching. If these words are used by the Holy
Spirit to help in a more consistent and practical life
in view of the Coming of Christ, we shall rejoice.
The writers and readers alike need to know Him
more and more.

GROWTH.

"That we . . . may grow up into Him in all
things." Ephesians 4. 15.

I feel a need for growth:
Thank God there is the root,
But humbly would I mourn my sloth,
And seek for much more fruit.

Growth is at first inside,
And next will outward be:
The precious word of Christ, "Abide,"
Reveals the wondrous key.

O to grow up each day,
Much fruit for Him to bear,
His own inworking to display,—
This is my humble prayer.

Words of Encouragement.

"Your Heavenly Father Knoweth."
Matt. 6. 32. God has not forgotten, and He is not unrighteous to forget. It is a happy condition to believe God. The circumstances are sometimes trying, but God has not forgotten.

The doors seem to be closed, or closing. Physical trials seem to follow closely upon one another, like Timothy's "often infirmities" (1 Tim. 5. 23). God has not forgotten. You do not know what to-morrow will bring forth. Who expects you to know? Who has promised that you shall know? Is it not enough that your Heavenly Father knows? Do we not all sometimes make the foolish mistake of imagining that if we knew it would be safer and surer, whereas everything in our hand is unsafe! But nothing is unsafe in our Father's hand. It is so easy to be an unbelieving believer, and to "trust God" till we have the opportunity really to trust! This is not faith. When we can see our path, or think we can, we sing of faith. When we cannot see it, we give a cause for the question, "Where is your faith?" The Sabbath year was a test to Israel, "We shall not sow nor gather in our increase" (Lev. 25. 20). The words seem so definitely applicable, after the years of manna, "O ye of little faith." Ah it is so easy to apply them to others, but to ourselves let us apply them, not to leave ourselves there, but to encourage ourselves in the Lord our God. "Your Heavenly Father knoweth." It is a very simple statement: and it is nothing extraordinary! "What," you say, "nothing extraordinary." As a statement it is exactly what we should expect. The extraordinary part is that He is OUR FATHER, that He is willing to be so called, and willing to be trusted, and treated, as our Heavenly Father, every day, when we have redemption through the blood of His beloved Son. Why is faith extraordinary after such a salvation? Romans 8. 32 is clear.

The Rejoicing of the Heart.

"The day of the gladness of His heart" (Song 3. 11): a typical prophecy of the Lord Jesus, and His delight in His people (Eph. 5. 27).

"Thy Word was unto me the joy and rejoicing of mine heart" (Jer. 15. 16).

"Thou hast put gladness in my heart, more than in the time when their corn and their wine increased" (Ps. 3. 7).

"They went unto their tents joyful and glad of heart for all the goodness that the Lord had done" (1 Kings 8. 66).

"They did eat their meat with gladness and singleness of heart, praising God" (Acts 2. 46, 47).

"Ye shall have a song . . . and gladness of heart" (Isa. 30. 29).

How contrasted is the natural man's chief joy—

"Riches . . . wealth . . . power to eat . . . to take his portion and to rejoice in his labour . . . he shall not much remember the days of his life; because God answereth him in the joy of his heart" (Eccl. 5. 19, 20).

And how sadly capable is the natural man of progress in sin—

"They have appointed My land into their possession with the joy of all their heart, with despiteful minds" (Ezek. 36. 5).

Earthly blessings are but temporary—

"The joy of our heart is ceased" (Lam. 5. 15).

But in redemption there is eternal joy—

"The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 35. 10).

Texts on the Highway.

IT is our joy to have a large text of Scripture, changed from time to time, on the Southend road, where many motors pass. O that God may use it to His glory. If any readers can arrange for a board (about 12 feet by 8 feet, preferably: though a little smaller is possible) to be placed NEAR a much frequented road, without rental expense, and can arrange the pasting up of the texts carefully, if the Lord will we should be able to supply these. Sometimes a Christian farmer, &c., would be ready to give facilities. We shall be thankful for any particulars to help prayer. If the board cannot be provided locally, we may be enabled to help as to this, or, if the "workmen" are available, to give their time to the Lord, but the expense of wood is a problem, to ponder this before the Lord. We should desire to know how many feet back from the main road the proposed position is, and varied details; and long that everything may be through prayer and supplication with thanksgiving made known unto God. Except the Lord "build" in this case also, those of us who build labour in vain.

Poems to Help Christian Experience.—32.

"The Lord gave the Word." Psalm 68. 11.

"For I have given unto them the Words which Thou gavest Me. . . . I have given them Thy Word. . . . Sanctify them through Thy Truth: Thy Word is Truth." John 17. 8, 14. 17.

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

Our Father; how good is Thy gift—
Thy words that are strong to uplift
The soul from its cleaving to earth!
Through them is Thy gracious reviving;
From them all our comfort deriving.
We feel their unspeakable worth.

Thy Word in our hearts may we hide!
We long in Thyself to abide,
And ever, our God, be Thy guests;
To "ask what we will" in our praying—
How faithful the Saviour's own saying—
Whenever we make our requests!

The words which Thy Spirit hath breathed
To all Thy elect are bequeathed,
Whom Christ by His blood hath redeemed;
They only Thy children can nourish,
By them the new nature will flourish;
How dearly should they be esteemed!

O teach us Thy Word to revere,
Its meaning in mercy make clear,
And may we with fervency cleave
To that which can never be broken;
Our Father, the Word Thou hast spoken
O cause us to love and believe.

How sweet are Thy Words to our taste,
Who in Thy "Beloved" are "graced";
HE loved them; may they be OUR choice;
In them be our hearts meditating,
Whilst out from the heavens awaiting
The sound of His glorious voice.

REQUESTS FOR 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 Prayer of faith." James 5. 15.

1. For God's dear children throughout the world, that there may be a growing tenderness toward Himself, His truth, and "one another."
2. For definite encouragement in the setting aside of the earthly standpoint, and earthly aspirations (nationalism, commercialism, &c.) among those who are "partakers of the heavenly calling" (Heb. 3. 1).
3. For believers "laid aside," that they may be kept from complaining or regarding themselves as "unnecessary" (1 Cor. 12. 22).
4. For lands that we often overlook:—Hungary, Afghanistan, Liberia, Venezuela.
5. For the Lord's work through this magazine, and related witness in magazines, booklets, and leaflets, in various languages: likewise for the testimony of the life and lips, that God's own work may go forward, and that sinners

may be quickened, and believers refreshed, and gathered Scripturally, to be "a people prepared for the Lord," and that all may be kept humble, and enabled to serve in the Spirit, to the glory of God.

"His mouth was opened immediately, and his tongue, and he spake, and praised God."

Luke 1. 64.

"IF THE LORD WILL":—

GATHERINGS for BELIEVING MEN.

John Pearce Restaurant,

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

TUESDAYS, 6.30—7.45.

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

SUGGESTED SUBJECTS FOR JANUARY.

2nd. THE BOOK OF PSALMS.

1. The Preciousness of Living Praise (Ps. 115. 17. Isa. 38. 19).
2. The Unveiling of God's Will, and of Him Who Came to do it (Ps. 40. 6-8): Christ in the Psalms.
3. Quotations in the New Testament.
4. The Experiences of God's People of Old and To-day: Parallels and Contrasts.
5. The Importance of Viewing Experience in "the Sanctuary" (Ps. 73. 17), and Finding in All God's Dealings a Call to Thanksgiving.

9th. SOME THOUGHTS ON PHILIPPIANS.

1. The History of God's Work at Philippi.
2. Condition Among the Saints—Some Were Out of Harmony (4. 2, 3): the Holy Spirit's Dealing with the Root (1. 20, 2. 5, 26).
3. "The Prize of the High Calling" (3. 14).
4. "Our Citizenship is in Heaven" (3. 20), with the Background of a Roman Colony (Acts 16. 12).

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

23rd. TO BE ANNOUNCED LATER.

30th. ISRAEL'S FUTURE.

1. A Collection of Precious Passages.
2. Misuse of God's Promises through Pride.
3. The Objection that Everything is Conditional, and thus Forfeited (see Rom. 11. 29, with Ezek. 36. 31, 32). The Misuse of Ezekiel 43. 11.
4. The Erroneous Claim that our Blessing with believing Abraham brings the Zion-Promises to Fulfilment apart from an Earthly Restoration.
5. No National Existence apart from Personal Salvation of the Individuals (Isa. 60. 21, Matt. 21. 19).
6. Romans 11 and Its Message, with Its Effect on Our Prayer Life.

God rules circumstances, circumstances do not rule God.

YOUNG PEOPLE'S COLUMNS.

The Camel and the Needle's Eye.

THE words to which I refer are among the best known in the gospel. . You will find them in Matthew 19. 24 and Mark 10. 25. And many have been startled by them, and have thought the Lord Jesus Christ meant something else! But why? The "eye of a needle" is quite well known, and the camel is often mentioned in the Bible. If anyone says, "But a camel cannot go through the eye of a needle," we answer, "That is the very point." Do we not read, "When His disciples heard, they were exceedingly amazed, saying, Who then can be saved?" They would not have been amazed at something possible, with a little extra effort. Indeed the Lord Jesus Himself added, "With men this is IMPOSSIBLE, but with God all things are possible."

And so we are brought face to face with the fact that salvation is wonderful. We can never speak too much of its marvels. Children of wrath by nature (Eph. 2. 3) are made children of God! Those who were far off are made near in the blood of Christ (Eph. 2. 13). It IS a wonderful thing to be saved. It is a miracle, just as real as when a blind man saw, or a dead man was raised up. God still does the "impossible." Hence we have a real reason to tell you of the gospel. And now, possibly, someone says, "I should like to be saved." If you have this wish how glad we are. If there is now a real desire for the Lord Jesus, the longing after Him will not be in vain. God is quite ready to welcome sinners to-day. There is no barrier against a burdened sinner. The door of God's one ark of safety has not yet been closed.

But do you want to be saved your own way or God's way? This is an important question. Do you want to be saved in the future, or at once? Do you want to be saved in your own path, or to be saved from your sins? If you say, "I would GIVE anything to be saved," it is a joy to tell you that the "giving" has all been done! Your need is to experience in yourself a bringing to NOTHING, for it is quite clear that the removal of a load, or a little reduction in size, will never bring a camel through the eye of a needle! Not only must we see that our sins have been wrong, but that we ourselves ARE wrong. Not only must our burden be taken away, but we must not look to anything of ourselves for help. Possibly you will say to me, "The camel must be crushed to nothing if ever it is to go through the eye of a needle." Well, you have the

right thought. If I come to God thinking I have "something," or am "something," or that part of my life is fairly good, I have made a great mistake. When I see myself in God's sight, and cry "Unclean" (and the camel could never be a sacrifice to God, it was "unclean," Lev. 11. 4), and feel that in me "there dwelleth no good thing," then I know the "broken" bones and broken heart of Psalm 51, 8 and 17, and the precious work of the Lord Jesus meets all my need. And this is "possible" with God to-day. Why not for you?

But that is not the end. Christ lovingly saves His people that they may be useful to Him, and follow Him. The needle has both a sharp point, and an eye. I deserved the point, but instead of that the sharpness and the sword are taken away, and I am brought to Christ, to keep near Him and do His will for ever afterwards. Why do you and I thread a needle? Not that the thread may guide the needle, nor that the thread may go through and come out the other side, but that the willing thread may remain in humble dependence, and follow the needle wherever it goes, and spend itself in binding together those whom the needle wishes to be thus joined. What a beautiful picture of Christian service, to bring together those whom the Lord Jesus claims as His own. But you must come to Him personally first. No one can serve Him till there has been the work "impossible" to man, but gloriously possible in the fulness of God's grace for burdened sinners to-day. O that some may be saved while reading these lines!

The camel on its journey goes
But never with a needle sews:
Its clumsy body is not thread,
Nor can be through a needle led.

The sinner on his journey goes,
A loving Lord he never knows,
His heart will not the Saviour heed,
Nor wish the Lord his life to lead.

"Impossible" the change would seem,
But glorious is the gospel theme;
New life the broken sinner finds,
And grace unto the Saviour binds.

Ah, troubled sinner, hope is found,
God's wondrous mercy doth abound,
The Lord of glory deigned to die
That sinners might to God be nigh.

Your "trying" never finds success
A camel through the eye to press,
Then own you "cannot," but God "can"—
Rejoice in His amazing plan.

The day of miracles abides,
The helpless one in Christ confides,
His precious blood is precious still,
And saved ones love to do His will.

"Because He Believed in His God."

Daniel 6. 23.

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

OFTEN these words have refreshed children of God. The numbers "6. 23" remind us of other passages, and of God's gracious interest in His people and all that He gives them in the Lord Jesus (Romans 6. 23), and of the preciousness of His words (Prov. 6. 23), and may we not see in 1 Kings 6. 23 the protecting care of His love, for those who are under the shelter of His wings (Ps. 91. 1). These points may seem to many accidental, but they have helped believers, even as the many striking "3. 16's" of Scripture.

"Because he believed in his God." It is delightful to know that God IS, and, not only so, but that there are those of whom He has said that He is not ashamed to be called "their God" (Heb. 11. 16). Relationship to God is vital, and Daniel 6 is full of emphasis on this, "my God," "thy God," "his God," "the God of Daniel," and this stands out the more strikingly because in the context we find the Persian king, like Nebuchadnezzar, speaking of God very respectfully, but without any pronoun of relationship.

The word "believed" is a second precious point. If God is, and is our God, why should we not "believe"? All else is foolishness and sin. It is WISE to take God at His word. But it is more than wise. It is the only right action, the only attitude that can please Him. The psalmist said, "I believed, therefore have I spoken," and Paul on the ship, amid the storm, could confidently declare "I believe God." Thus Hananiah, Mishael and Azariah had confidence in God and found Him faithful. Daniel BELIEVED in his God, and he was delivered. Unbelief is a paralysis, and a hindrance. Often we are "disappointed," when we make our own difficulties through our unbelief. The Holy Spirit never leads to distrust. We say, "I thought it would be so," and cause the heart of others to faint, and our lack of confidence was the reason why it was "so." God has many encouragements for faith. Whenever we are ready to receive, we shall find He never stints. Yes, it was "BECAUSE he believed in his God" that the deliverance was granted. Our Father is gracious when our faith is little, but many signal blessings cannot be granted for our good unless we are trustful. To honour unbelief would be to dishonour His own name. If we know God, let us trust Him altogether.

Faith is quite simple, but it is quite determined. Thanks be unto God for the victories of faith.

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

Ah can I know He loved me so
He loved for me to die?
Did love refuse my soul to lose,
One whom the Father loved to choose,
That I should be made nigh?

Can words express, or tongue confess
The fulness of His love?
His all He spent, to wrath He went,
And nothing could His love prevent
His own to lead above.

No thought of man devised the plan,
'Twas all in wondrous grace:
Christ bore the cost, to save the lost;
The worthless, ruined, tempest-tossed,
Receive a heavenly place.

Then let my heart henceforth depart
From that which grieves my Lord:
His love to me should answered be
By love that longs continually
That He may be adored.

TALKS ABOUT PRESENT DAY NEEDS.

Independence of Circumstances.

AM I dependent on circumstances, or on GOD? Am I bright when the wind blows softly, and depressed in a storm; or is the Lord Jesus the same to me on both, and all, occasions? Many will say to us that they "once believed, but . . ." We are not surprised at their "change." A head-knowledge of the gospel is soon withered. If we depend on things, other things may take away our resting place: if we depend on Him, nothing can change Him. It is evident that many were willing "for a season" to rejoice in the witness of the truth (John 5. 35). Why only for a season? The parable of the sower gives the key. They had "no root in themselves" (Mark 4. 17). There is much of this outside profession to-day. In one sense it has always been so. "Many of His disciples went back and walked no more with Him" (John 6. 66). But the present tendency is to encourage shallowness by opposing a deep sense of sin. Possibly there is some parallel in the words "At my first answer no man stood with me, but all men forsook me" (2 Tim. 4. 16). Even real believers sometimes draw back, awhile, though not to perdition (Heb. 10. 38, 39). "The fear of man bringeth a snare," and the "forsaking of assembling" in Hebrews 10. 25 seems to suggest that cowardice was often a first stepping stone to further sins. Hence the precious words, "Let not your heart be troubled

neither let it be afraid" (John 14. 27), to keep believing souls back from the cowardice of which Revelation 21 so faithfully warns. The searching words of Matthew 13. 21 show that NATURAL faith gives way under circumstances. Let us mark them thoughtfully; "When tribulation or persecution ariseth because of THE WORD, by and by he is offended." It is at such a time that spiritual faith can grow (2 Thess. 1. 3). "I know Whom I have believed," said the apostle.

Circumstances cannot make a man holy: the Garden of Eden bears a solemn witness, and Isaiah 5. 1-7 confirms it. But they can show up what is within. This is always marked out in Scripture. Just as, in one way, the holy law of God revealed the heart that was willing to transgress (Rom. 4. 15, Gal. 3. 19), so, in another way, the Babylonish garment called forth Achan's covetousness. Circumstances do not create sin or a sinful heart, any more than a magnet changes the nature of iron filings. But they show what is inside.

All merely temporary encouragements illustrate this (Ps. 106. 12, 13). The whole history of Israel is full of examples. "When the judge was dead they returned, and corrupted themselves more than their fathers" (Jud. 2. 19). This accounts for the sudden reversion after Manasseh's repentant activity, to the evil conditions under Amon. And in the awakening of Josiah's reign there was mere outwardness among many (Jer. 3. 6-10). How needful is a deep and personal work of God. A sad beacon in earlier history is Joash. He did right "All his days wherein Jehoiada the priest instructed him" (2 Kings 12. 2), but afterwards he "hearkened" unto idolatrous princes and murdered a prophet (2 Chron. 24. 17-22). Such is man.

Satan well knows this condition, and is willing for men to be religious through circumstances, for appearances will then deceive some believers, and, moreover, all can easily be changed to suit his next step. He thought Job also was a time-server, "Put forth Thine hand now, and touch all that he hath, and he will curse Thee to Thy face" (Job 1. 11). Thank God, it was not so: the root of the matter was found in Job (19. 28). Circumstances brought out his errors, but never a willingness to depart from God. In like manner, a heavy prison experience burdened John (Matt. 11. 3), but he was not "a reed shaken with the wind" (verse 7). If a man reveals some instability when pressed out of measure, let us never forget One Whose perfectness shone then all the more, and His loving readiness to make all grace abound, that, in His sufficient grace (2

Cor. 12. 9), His people may be "more than conquerors" even if "killed all the day long" (Rom. 8. 36. 37). God causes the NEAREST "circumstance," a camping around (Ps. 34. 7). In days of non-persecution, for the most part, we are apt to overlook what God is willing to prove Himself to be in ALL circumstances.

It is well that we should search our ways, under the gracious enlightening of the Holy Spirit. How much of our earnestness and faithfulness are only natural, and, in part, dependent on our favourable surroundings? How much of our confidence would faint in the day of adversity (Prov. 24. 10), or have we the rare blessing of Jeremiah 17. 8 in our experience—the tree that "shall not see when heat cometh" (note also Ezek. 47. 12)? How much of our fidelity to truth would vanish under other conditions? Should we be "carried away" (Gal. 2. 13)? A cistern may apparently have as much water in it as a fountain, but it is put there, and soon used up. A dead branch may have a grape cluster tied upon it, but it remains dead. I do not mean that we are to be occupied with self-analysis, but to cast ourselves on the Lord. "O Lord, Thou hast searched me, and known me . . . Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting" (Ps. 139. 1, 23, 24).

The very trials bring out a Joseph of Arimathæa, and "many of the brethren in the Lord waxing confident" by Paul's bonds were much more bold (Phil. 1. 14). The "circumstances" were used of God, and so is it still. Amid days of depression it is delightful to call to mind Habakkuk's reliance, "Although the fig tree shall not blossom . . . yet I will rejoice in the Lord" (3. 17, 18). And thus Micah exclaimed, "When I sit in darkness the Lord shall be a light unto me" (7, 8).

Behold the music of Acts 16. 25, and hear the strong confidence of Acts 27. 25.

The victories of faith are real, even when "others were tortured, not accepting deliverance" (Heb. 11. 35). God is over circumstances, and beyond circumstances, and working through circumstances, and His children would trust Him in all, and praise Him for all. Thus is He glorified.*

* We feel we have only fringed the subject, and would suggest for further meditation such verses as 1 Samuel 30. 6, 2 Kings 6. 16, Psalm 4. 7, 8, 27. 3, Daniel 3. 17, 6. 10, Matthew 5. 11, 12, 1 Timothy 4. 10, &c., &c., and with another aspect Philippians 4. 12. God's written words ever draw us to Himself.

"The Gospel of the Grace of God."

ALL the three nouns begins with the same English letter (G). God can use even such a coincidence to impress some soul, and cause the words to ring in the ears,—unforgotten and unforgettable. There is a God! There is a Gospel! All is by His Grace! It is with these thoughts before me that I would write an earnest invitation to any who feel their need.

God is! A wondrous fact! The heavens declare His glory, and all nature proclaims its Creator. We only see parts of His ways, and men are again and again brought to realize their limitations. But God "is," and He is the Living God to-day. The first mention of God in Scripture is in the very first verse. "In the beginning God created the heavens and the earth." And creation should never be ignored. When God spoke on Sinai, He referred to His creative works, and in Isaiah 40. 26 we read, "Lift up your eyes on high, and behold Who hath created these things, That bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth." And we read on, "Hast thou not known? hast thou not heard that the Everlasting God, the Lord, the Creator of the ends of the earth fainteth not, neither is weary? there is no searching of His understanding" (verse 28). And at the time of the end it appears that the great climax of iniquity will be associated more and more with indifference as to this. Hence the words of Revelation 14. 7, "Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him That made heaven, and earth, and the sea, and the fountains of waters." When God spoke to Job He specially dealt with His work in creation (ch. 38 onward). And, dear reader, if you make light of this, or if, through human theories, and philosophies, you deny it, your peril is far greater than you think. You cannot come to God while you act thus, for "he that cometh to God must believe that He is" (Heb. 11. 6). And the only knowledge worthy of unqualified rejoicing is when any one knows and understands God (Jer. 9. 24).

Observe these words, for it is not enough to know that there is a God. The verse just mentioned unveils much more than this. We need to know God Himself. But as we are sinners, we dare not come to Him in our own name, with anything of our own—our only hope is His grace, and His provision of a way to His presence. And God has provided this. Hence our hearts rejoice that GRACE is. Yes, the grace of God is

a reality. It is interesting to notice that the first mention of grace is in contrast with God's judgment at the flood, and with regard to Noah, who was saved in the precious type of salvation which the one ark afforded,—the one hope, and a full hope for all who entered its open door. And if "God" is before us in the first verse of the Bible, "GRACE" is not omitted from the last. It is wonderful that God saves sinners. His undeserved and mighty mercy is the shining forth of grace. And so we read of grace reigning (Rom. 5. 21) and of "the throne of grace" (Heb. 4. 16). Is it that YOU know the meaning of these priceless words? Or do they seem "dead" in your experience—bare words—a foreign language? If so, it is because you remain a stranger to God.

The GOSPEL is a reality. If there is a GOD, and there IS: if there is Grace, and there IS, we rejoice to add that God has made it known, has made Himself known, in the Gospel. This message, that is indeed "well" and full of blessing, as its name implies, is the POWER of God unto salvation (Rom. 1. 16), because it tells of the finished work of One Who never leaves anything undone through failure. Hence it is the glorious gospel of Christ, and the gospel of our salvation, and yours too (Eph. 1. 13), if you believe into Him. The message was declared of old (Gal. 3. 8), but life and incorruption are now brought to noonday light (2 Tim. 1. 10). And so we rejoice in "the gospel of the GRACE OF GOD" righteously meeting the one contrast, namely the WRATH OF GOD, and our hearts long that in your experience there may be, dear concerned reader, the utter turning away from the other contrast, "the works of man" (Rom. 4. 4, 5), that you too may find Him Whom we have found, for, like Andrew of old, we want to bring others to the Lord Jesus Christ (John 1. 41, 42).

The Holy Spirit's work in Scripture is past as to the inspiration, but by no means past as to the applying. Verbal inspiration does not mean that we can receive the blessing without God's present use of the written words.

The Blessed Hope of the Coming of the Lord Jesus stirs up believers, when rightly realized. Can one who is really looking for Him be worldly? Can one who is worldly be really looking for Him?

It is more important to have faith, when trials are comparatively small, than we realize. What we are at such times, we shall be when trials are larger.

Suggested Daily Readings.**"IF THE LORD WILL."—JANUARY, 1934.**

Day	READING		LEARNING.	
	Psalms	Mark	Mark	Psalms 119
1	45.	9. 14-32	11, 1	107
2	46.	9. 33-50	2	108
3	47.	10. 1-22	3	109
4	48.	10. 23-40	4	110
5	49.	10. 41-50	5, 6	111
6	50.	11. 1-19	7, 8	112
7	51.	11. 20-33	9	113, 114
8	52.	12. 1-27	10	115
9	53.	12. 28-44	11	116
10	54.	13. 1-20	12, 13	117
11	55.	13. 21-37	14	118
12	56.	14. 1-21	15	119
13	57.	14. 22-42	16	120
14	58.	14. 43-59	17	121, 122
15	59.	14. 60-72	18, 19	123
16	60.	15. 1-23	Ps. 63. 1, 2	124
17	61.	15. 24-47	3, 4	125
18	62.	16. 1-20	5, 6	126
19	63.	Luke 1. 1-20	7	127
20	64.	1. 21-38	8, 9	128
21	65.	1. 39-58	10, 11	129, 130
22	66.	1. 59-80	Luke 2. 41, 42	131
23	67.	2. 1-20	43	132
24	68.	2. 21-40	44	133
25	68.	2. 41-52	45	134
26	69.	3. 1-14	46	135
27	69.	3. 15-38	47	136
28	70.	4. 1-19	48	137, 138
29	71.	4. 20-39	49, 50	139
30	72.	4. 40-5. 11	51	140
31	73.	5. 12-26	52	141

Notes on Memorized Verses.**MARK 11. 1-19.**

1, "Two," fellowship, even in fetching a colt. 2, The Lord knew supernaturally, but would not bring by miracle: so in John 11. 39, 44, observe the responsibilities of believers in connexion with His work. 2-5, Every detail known to Christ: and every provision made to meet every emergency: this thought encourages His servants still. 6, As we obey, we prove His faithfulness. 9, "Hosanna" means "Save, I beseech thee": some may have thought of deliverance from Rome's yoke, but He viewed a greater salvation. 9, 10, "He That cometh," "the kingdom that cometh": associated, nor will there be the manifestation of the kingdom till He comes back. 11, He was not welcomed and honoured in the city, in any house: how few Jerusalem Jews believed in Him (19). 12, The very day after the triumph, none thought of His bodily needs. 13, Only "one" fig tree (Matt. 21. 19) appeared to have leaves, thus CLAIMING to be different from others, before the "time." So was it with favoured Israel: yet there was "nothing but leaves": historically this is saddening: but does it not also speak to our hearts? Have we more profession than faithfulness? 14, The judgment was because of "profession." 15, The things of God turned to personal gain (see Isa. 58. 13): do we ever sin thus? What have we "lost" for Christ's sake (Phil. 3. 7, 8)? 17, As a house is the opposite of a den, so is prayer

the opposite of robbery: it receives what God delights to give. But if we are without a condition to receive from the Lord (Jas. 1. 7) we seek to rob. A den is for ANIMALS, prayer is for men who are delivered from the fallen state that finds a climax in Antichrist. 18, No concern for truth.

The above historical narrative has a deeply important typical message. Not only to fulfil prophecy (Zech. 9. 9, John 12. 14, 15), not only to show a contrast with the horse of battle, but to reveal the way of salvation, Christ entered thus. The "unclean" colt could be redeemed in ONE way (Ex. 13. 13), and then it was used. So is it with us, and as redeemed ones we have been claimed and "loosed" (we were tied), and shall share His glory, if faithful now.* But if, without redemption, we have "fig leaf" boasting, as the first Adam, we must be "dried up from the roots." Israel will not be restored as an unredeemed nation, but as one composed of redeemed individuals (Jer. 50. 20).

* Leaflet gladly sent.

PSALM 63. 1-11.

1, David's intensity, and desire for personal realization of Gods' personal interest shine forth. (It would be interesting to make a list of those who said "MY God," e.g. Neh. 13. 29, Dan. 6. 22, Phil. 4. 19). Nothing but water can meet the need of a thirsty land: so is it spiritually. 2, "To see Thy power and Thy glory" (68. 24, John 1. 14, 2. 11, 17. 24). 3, "Better than life": a most helpful thought: men cling to life, but what is life without God's loving kindness?—This realization made martyrs bold to die for Christ. 3, 4, Words beginning with "I" help the memory, and give "points" for Bible meditation. 5, A satisfied soul causes praising lips (cf. 80. 14, Joel 2. 28): a murmuring heart never praises aright. 6, The stress on God and the night is remarkable in Scripture (Job 35. 10, Ps. 42. 8, Ps. 119. 62, Acts 16. 25, &c.). 7, Joy as well as shelter (91. 1, 2). 8, My "following hard" is important: but the guarantee is, "Thy right hand." 9, A contrasted "seeking." 11, How different is "boldness in the day of judgment" (1 John 4. 17), and the praise that shall "not be silent" (Ps. 30. 12): lies are not stopped yet, but see Revelation 21. 8, 27.

LUKE 2. 42-52.

41, Exodus 23. 14-17: we think of a subsequent passover. 42, Before the thirteen years old that Israel now connect with reading in the synagogue, &c. (at 13 a Jewish lad becomes "a son of the commandment"). 43, Observe the Holy Spirit's wording, Joseph and His mother: any variation must have some special reason. 44, Many from Galilee travelled back together. 46, A stress on the third day. The power of "questions" ever emphasized (Matt. 22. 46). 48, 49, "Thy father and I," "My Father's business." 50, "They understood not" implies that there was a wondrous meaning. 51, "Subject unto them": the home life of the Lord Jesus is a witness against the independence of to-day (Leaflet available). Mary's attitude, when not understanding, is beautiful (2. 19, cf. John 2. 5), and we learn thereby what we should do when we cannot fully understand ("Keep" Rev. 1. 3). "Increased," rather "was advancing": the word denotes "cutting one's way forward" (contrast the "advance" in Gal. 1. 14, 2 Tim. 2. 16, 3. 9, 13, same word). Wisdom, stature, and grace CHARACTERIZED His progressing life: the word does not inherently imply any DEFECT: this is important.

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Thoughts from The Word of God

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

A Magazine, as God our Father enables, supplies, and directs, and as we seek to be gladly subject to Him, to exalt Him, and encourage those redeemed by the blood of His beloved Son, to please Him and look for that Blessed Hope, in the encouragement of the Holy Spirit (Rev. 22. 17).

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"And Abraham drew near... and the Lord went His way as soon as He had left communing with Abraham... and it came to pass when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out."

Genesis 18. 23, 33, 19. 29.

"I fell down before the Lord as at the first... I prayed for Aaron also the same time."

Deuteronomy 9. 18, 20.

"Far be it from me that I should sin against the Lord in ceasing to pray for you."

1 Samuel 12. 23.

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, and a contrast with commercialism, and even its appearance.

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"But Hezekiah prayed for them, saying. The good Lord pardon every one that prepareth his heart to seek God."

2 Chronicles 30. 19.

"Then Daniel... made the thing known to... his companions: that they would desire mercies of the God of heaven concerning this secret."

Daniel 2. 17, 18.

"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me." Ephesians 6. 18, 19.

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. 171, Jerningham Road, New Cross (Phone: New Cross 2083). Meetings, The Lord's Day, 11, 3 and 6.15, Mon: 8, 1st Wed. in month: 8, Thurs: 8, (3rd Wed: 8, at Camberwell).

Words of Introduction.

IT is a blessed privilege to be among the called of Jesus Christ, and to be enabled to pray and praise. To call God our Father truthfully is a wonderful experience: and to expect a Father's love and leading is beyond words. Surely a Christian should be a remarkable person. Apart from blessing to others, we feel that we ought to be thankful to God for the way the magazine gives an opportunity of concentrating one's heart in exhortation to oneself, and in stirring up oneself, that there may be a deeper realization personally of the miracles of grace. An editor's service is not on a pinnacle, but he is a fellow pilgrim, needing much the prayers of fellow saints. We do not want any to have the usual idea of "an editorial chair," and so forth, but that God may be pleased to bring us all down before Him, that there may be reviving. There is no room for pride. If we minister any blessing to one another, we do not bear the Root but the Root bears us, and the "fatness" of the fruitful tree is from the Root (Rom. 11. 17). O for grace to realize grace more.

"For My Name's sake." Matthew 24. 9.

And is it that for Him we bear the cross,
The strain, the yoke, the burden, and the loss?
Is His the Name for which reproach we bear,
Without the camp with Him rejection share?

"For His Name's sake"—ah can we truly state
This is the cause,—when men condemn and hate?
We own our failures, see our NEED for all,—
Yet conscious for His sake the blows fast fall?

If one shall suffer as a Christian, then
We may rejoice amid the wrath of men:
If 'tis for likeness unto Him and love
We feel man's rod,—the fragrance is above.

Words of Encouragement.

"And the Gospel must first be published among all nations."

Among the precious "must's" of Scripture we all remember John 3. 7 gloriously linked with verse 14; but let us not forget Mark 13. 10. God has appointed the world wide

declaration of the gospel. It "must" be! We thank Him for the record of Colossians 1. 6 as to the spread of His truth in those days, and we thank Him for all concern on the part of His children to-day. Our hearts grieve over the counterfeit, when those who deny the inspiration of Scripture preach "another gospel which is not another." We are grateful for all the faith and devotedness which many have shown, whether "unattached," or associated with societies where much of His truth is earnestly maintained. Yet our hearts cry out for further reviving, and for gatherings more fully in accord with His will, from which there will be the going forth, **AS AT THE FIRST**. The earnest enthusiasm of many in "societies" which emphasize a fully inspired Bible, and simple faith, may put us to shame; and we realize that they have entered to fill the gap because assemblies after God's own heart, (which are rightly missionary "societies"), have been overlooked, and the return to the "pattern" does not seem sought so definitely as it should be. Loving enthusiasm refreshes us, but we realize one result of the omission is the commencement of divergent gatherings in fresh spheres. True, the Lord may bring such more and more to His will, but sometimes there is a real difficulty to "go forward" afterwards. We said that New Testament assemblies, after God's "pattern," are, or should be, "missionary societies"; rather they should be happily related miniatures of the ONE missionary society, i.e. the children of God in Scripture fellowship, discipling all nations, and baptizing into the Name of the Father and of the Son and of the Holy Spirit, and teaching believers to observe ALL things their Lord has commanded (Matt. 28. 19, 20). Thanks be unto God, the gospel is being preached: therein we rejoice and will rejoice. Thanks be unto God, there shall be revival, and believers shall be drawn together, to be prepared for their coming Lord. May our hearts hold this dear also, as we praise Him for the "must" of a world-wide gospel message that meets the need of sinners of every nation and tongue and condition.

John's Food and Clothing.

OF what other man are we told so much proportionately concerning these necessities of earthly life? Why this Divine emphasis? Is it that we may be more willing to give up for the Lord Jesus? It is noteworthy that it was of such a man the Lord Jesus said, "Among them that are born of women there hath not risen a greater than John the Baptist" (Matt. 11. 11). How contrasted he was with those "that wear soft clothing" (verse 8, cf. Luke 16. 19, 20. 46). We may desire John's privileges and influence, without the early preparation (Luke 1. 80), and without the swift suffering and early death. It is easy to choose some parts of a life, and to avoid the rest (note Num. 23. 10).

It is remarkable that the one to whom John is likened (Luke 1. 17) is equally brought before us in his simple food and clothing (1 Kings 17. 6, 16, 2 Kings 1. 8). The parallel is marked, and we call to mind Hebrews 11. 37. The principle of willingness for God's will is deeply precious. Esau was occupied with "one morsel of meat" (Heb. 12. 16): may we be prepared for these things to be "added" to us (Matt. 6. 33). If the food and clothing of believers were more consciously and gladly viewed as God's choice, we should have less of the world's fashions. God looked after Israel in the wilderness and gave them the constant manna from heaven, and their clothes did not wear out (Deut. 29. 5). It is a privilege to bring our ordinary details to Him, and to be glad that He should choose our inheritance for us in everything (1 Tim. 6. 8*).

Are there yet further lessons? I think there are. The Holy Spirit gives us a reminder of Genesis 3. 21, in the leathern girdle. How definitely does clothing, as well as food, remind of death. And so is it with locusts, and likewise with the food provided in Exodus 12.†

* The word is "nourishment" as in Matthew 3. 4. God means us to have suitable and sufficient nourishing food.

† It is remarkable that, as in Genesis 3, so in Exodus 12, both **FOOD** and **CLOTHING** are mentioned (verse 11). Matthew 6, alluding to God's provision in the sabbatic year (Lev. 25. 20), is equally clear as to both.

(If the Lord will, to be continued).

It is very easy to talk about truth without feeling its power, and its humbling message; but the Holy Spirit applies truth to the heart.

"IF THE LORD WILL":—

GATHERINGS for BELIEVING MEN,

John Pearce Restaurant,

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

TUESDAYS, 6.30—7.45.

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

SUGGESTED SUBJECTS FOR FEBRUARY.

6th. SOME OBJECTIONS WE MEET IN OPEN-AIR PREACHING.

1. Concerning the Scripture, and Altered Translations.
2. Alleged Contradictions through Ignorance of God's Distinct Appointments for Pilgrims and An Earthly People (Matt. 5, &c.).
3. The Groundless Use of the Word "Impossible."
4. Objections Against Christendom's Methods, Blessing of Instruments of Warfare, &c. (2 Tim. 3. 3, 4).
5. Professing Christians and Their Inconsistencies: the Refreshing Testimony that a High Standard is Expected.

13th. THE ARK AND ITS CONTENTS.

1. Appointed Materials, Measures, and Position.
2. The Tables of the Covenant, and their Fixity (1 Kings 8. 9).
3. The Golden Pot of Incorruptible Manna, and Revelation 2. 17.
4. The Rod Restored to Life (Num. 17 with 16. 5), and Causing to Come Near (Jer. 30. 21).

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

27th. HEAVENLY FAITH AND HUMAN LOGIC.

1. The Limitations of Men: yet "Vain Man would be Wise" (Job 11. 12, Rom. 1. 22, 1 Cor. 3. 19).
2. "We Know in Part," and the Danger of Seeking to Explain All "in our own Way" as to the Character of God, the Person of Christ, the Existence and Judgment of Sin, the Sovereignty of Grace, the Believer's Experience, and "That Blessed Hope."
3. The Reasonableness of Faith, and our "Logical Service" (Rom. 12. 1).

REQUESTS FOR PRAYER AND PRAISE.

Let us mark the limitation of Psalm 68. 18.

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

"They lifted up their voice to God with one accord." Acts 4. 24.

1. For the constant reviving of which Isaiah 57. 15 speaks.

2. For homes, full of loyalty to Christ, and more love to Him: also for business principles among believers, out of harmony with this age, because in harmony with Him.

3. For children of God, without work or with irregular employment, that they may not take the standpoint of the world, and its "cares," and complaints, but, trusting in God, believe Matthew 6. 33, and "expect," meanwhile trying their ways before Him (Lam. 3. 40), and praising for chastisement and trial, and seeking to use time regularly for His joy and praise.

4. For lands that we often overlook—Austria, Persia, Gold Coast, Alaska, Guatemala, Tasmania.

5. For God's gracious control of the witness of His truth connected with this magazine, that the service among believers and unbelievers, in each place or land, may have the fragrance of Christ increasingly, and that nothing may be sent forth, except that which glorifies Him, and that time, strength, money, influence, all—may be used in view of the Lord Jesus Christ, and His near Coming and Judgment Seat.

"In everything give thanks: for this is the will of God in Christ Jesus concerning you."

1 Thessalonians 5. 18.

Poems to Help Christian Experience.—33.

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

"Worthy is the Lamb That was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." Revelation 5. 12.

All glory to the Glorious Lord!

Exalt His Holy Name,

Worthy alone to be adored—

Then praise Him, praise Him, praise Him,
Evermore the Same.

The heavens utter forth His might,
The firmament His fame;

And all, save sinful man, unite
To praise Him, praise Him, praise Him,
Evermore the Same.

But O! the wondrous love that planned
A chosen host to claim,
And saved them by His mighty hand
O praise Him, praise Him, praise Him,
Evermore the Same.

Ye saved ones, saved without your aid,
Freed from eternal shame,
And righteous in the Saviour made,—
Then praise Him, praise Him, praise Him,
Evermore the Same.

Since He hath met your every need
Be this your only aim;
Through life, in thought and word and deed,
To praise Him, praise Him, praise Him,
Evermore the Same.

Soon shall the elect, one ransomed throng,
Their coming Lord acclaim,
And through eternity their song
Shall praise Him, praise Him, praise Him,
Evermore the Same.

YOUNG PEOPLE'S COLUMNS.

"Aaron's Rod that Budded."

GOD'S miracles in history are realities, but they are not only past realities: they are full of teaching about His present way of salvation. Possibly you remember what took place. Forgetfulness of Scripture history is a great loss, though very common to-day. God chose what He wished to be handed down hundreds of years, and every word is precious. The people of Israel were discontented with Moses and Aaron, instead of being thankful for God's gifts of His servants. One man, Korah, tried to make himself a priest, and fire came out from God against him and 250 with him. Dathan and Abiram were defiant, and the earth opened, and they went down alive, into God's prison. Sin is a more terrible thing than people think.

But God's mercy still shone out. Even when the people grumbled yet more, and the plague came among them, God used a beautiful type of Isaiah 53. 12 ("He made intercession for the transgressors") in the incense from the altar, with the blood of atonement on its four horns, and the plague was stayed. Then came the holy command to take a rod from each tribe, and to lay all before the Lord, and He said, "The man's rod, whom I shall chose, shall blossom." Each rod bore its name written. The next day when Moses went in, he found "the rod of Aaron . . . was budded, and brought forth buds, and bloomed blossoms and yielded almonds" (Num. 17. 8). There could be no doubt after this, and the one beautiful rod was welcomed before the testimony as a "token," and we read of it as in the ark (Heb. 9. 4), where everything was a picture of Christ. We may be sure that when God gives such a wonderful picture of the resurrection of His beloved Son, there is a very precious message for those who desire to know Him. It will be our joy if any of our readers are among such;—and their joy too, for salvation is a present need, and, thanks be to God, a present reality.

What is a rod? It is composed of wood. Being such, it speaks of death. And all the other rods remained quite dead. There was no life in them. The proof of life is fruit (so is it spiritually for all who come to be "living Christians"). All the other names written on different rods gave no life. If I try to go before God with my own name I am only a dead stick. And God will not allow a dead sinner in His presence. How then can we come to God?

This is the great matter. Ever since Adam was driven out from the Garden of Eden, the great question is "Can I draw near to God?" And we rejoice to see that one rod was living—

only one, but that was enough. There was only one ark, one brazen serpent, one way into the tabernacle, but one was enough, and one Saviour is enough to-day. There is none other, but He can save all who come to God by Him. His name tells of salvation (Acts 4. 12). The living rod reminds of the Living One, Who died and rose again (Rev. 1. 18), and thus it is clear that on the ground of His finished work a sinner can come to God. He died for sinners, and now He lives to welcome such. Again let me say, the important matter is how to come near to God. In Numbers 16. 5, we read, "The Lord will shew WHO ARE HIS AND WHO IS HOLY; and will cause TO COME NEAR unto Him: even him whom He hath chosen will He cause TO COME NEAR unto Him." Thus the rod pictures Christ, and the words come to mind, "Now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Eph. 2. 13). As the rod of Aaron was for a "house," so Christ has gone into the presence of God for His "house" (Heb. 3. 6). Are YOU among "the children which God hath given Him" (Heb. 2. 13)?

Flowers and fruit were upon the rod: and all the fruit belongs to Christ. I am thankful "it yielded almonds," for the first picture God showed Jeremiah the Priest-prophet was "a rod of an ALMOND tree," and He explained that He would "watch over His Word to perform it" (Jer. 1. 1, 11, 12), and thus we see the type of Christ again in Whom all the promises are Yea and Amen (2 Cor. 1. 2), He is a wonderful Saviour. Not one needy sinner comes to Him in vain. In the type of a living tree in God's holy place, the lampstand had branches with almonds (Ex. 25. 33), and if you and I are united to the Lord Jesus we are united to the One of Whom the Living Rod was a figure.

It is a joy to read Numbers 17. 10. The words are "a token belonging to the children of rebellion," not only a warning, but a precious token, as in Exodus 12. 13, that those who were rebellious transgressors may know of Him Who saves "that they die not." If Christ had not died none could be saved; but because He has died, all who really trust in Him have "a token for good" (Ps. 86. 17), and an everlasting salvation. I have this, though I deserved nothing. Have you?

All other rods were dead
Yet life and fruit one had:—
In Christ Who suffered in their stead
Believers now are glad.

None other could be "nigh,"—
But this was kept within:
Apart from Christ we can but die,
He saves us from our sin.

The Living Rod HAD died,
 And then it lived again:—
 The picture can be well applied,
 The gospel is so plain.
 And how will you "come near"?
 Your name you cannot plead;
 Then will you not God's message hear?
 Christ meets the sinner's need.
 The "token" is quite sure;
 Trust Him, and you have rest:
 God's covenant mercy will endure,
 His own for aye are blest.

"I Have Believed Thy Commandments."

A Few Thoughts for Young Believers and
 Older Ones Too.

BY GOD'S grace various ones among us learnt Psalm 119. Again and again were the verses called to mind afterwards. Sometimes the Psalm would be said to oneself through, or almost through, several times in a week. And the intense love and feelings of the psalmist, and delight in the words of God, have proved a spiritual tonic. And yet, after all this the words of verse 66 came to me, as if almost unrealized, in a fresh emphasis this morning. How much we omit, and how soon we forget. How definitely we need the Holy Spirit's guidance in the application of Scripture to our hearts.

We "believe God," and have confidence in His power, love and faithfulness. All His attributes are perfect, and all are on behalf of His people. There is no doubt as to this. We believe His exceeding "great and precious promises" and know that He will fulfil all His prophecies in their appointed season. Nothing shall be one day late from our God. It is well to remember this with thanksgiving, and so we use the words "faith" and "believe" very frequently, and this is a blessed privilege. But we do not so often join the word "believe" with "commandments." We associate it with the verbs "do" (Ps. 103. 20), or "keep" (John 14. 15). And this link of thought is right. But "believing" is not unrelated. How can we rightly "do" without faith? How can we rightly "believe" without doing? If "I have BELIEVED Thy commandments" it is my desire to fulfil them: hence the prayer, "Teach me good judgment and knowledge"—that I may have a taste for God's will as the word signifies. Do we believe God's commandments definitely, and acknowledge that He means what He says? If so, there is only one possible attitude, and that is loving obedience to His will. Any other standpoint is "unthinkable" for a humble believer. Surely we need to BELIEVE His commandments, and then we shall not reason ourselves

aside, or reason others aside, and seek after explanations which grieve God's Holy Spirit. If we lack simplicity, transparency, and holy ingenuousness, in our handling of Holy Writ, can we expect the unity of God's people to be manifest, and is there a real witness before the unsaved?

Thoughts on Ezra 8. 21-36 Regarding the Believer and Insurance.

EVERY Scripture is meant to help every believer, and we need to have our Heavenly Father's gracious guidance. There is so much in Ezra 8 as to waiting on God, and denial of self, and expecting a blessing as to the home and the little ones. One has often felt that there is encouraging guidance as to the putting aside of many usual methods when one is unwell, (methods that by no means always heal), lest we do anything to hinder the resultful witness of simple confidence in God. I do not mean, "Trying to have faith," nor ask any to act beyond their faith, but it is wonderful to prove what God will do for faith, and if the money which many of His own have spent on "consultations" and "remedies" had been used for Him there might have been a variety of blessings—not excluding physical ones.* "Without faith it is impossible to please God," but through faith in God, and His words, much more is possible than any "believer" has yet attained, or realized. There are no dead letters in Scripture, and the Lord Jesus Christ meant what He said in Matthew 17. 20.

This passage, however, came to me this week with special reference to the thought of voluntary "insurance." Some have urged that this is desirable, and a wise "investment,"—whether it be regarding life or fire (or robbery). I do not wish to raise a mere discussion, nor have I in mind any who, if abstaining, would use their premiums for themselves in another way. My concern is for the believer to whom God has become Living as Father and Protector, and who feels a concern when brethren pointedly say "Some neglect insurance of their goods, and run a risk that may burden others." Also I would write for those who are now seeking God's gracious guidance in this matter, and long to have more realization of His constant living interest. Does not this passage help us?

* This thought can be pondered prayerfully as to many other things, not only as to whatever is spent, alas, on such a habit as smoking by some who bear Christ's Name, but on newspapers, etc., etc. How much money might have been "freed."

Apart from the fact that insurance corporations have probably benefitted far more by Christians, than Christians by insurance corporations, is it not important to remember that God IS, and that He is interested in all our circumstances, and that sometimes, at least, it is a privilege to say, "I was ASHAMED to take up usual policies, because we had spoken saying 'The hand of our God is upon all them for good that seek Him'," and to prove God's faithfulness before others?

Certainly there appeared a great risk here, with golden and silver vessels and talents, and the reasonable protection was so easily available. The enemy in the way was not a myth: and such might have been kept off by "a band of soldiers." If Ezra had lost only one of the vessels, what would others have said? They were not his own personal property, though entrusted to him. Did it not seem wiser to take special steps? Yes, and they DID take special steps. They were humbled before God, and then they trusted Him directly He was willing to be trusted. There was no carelessness. The vessels were weighed, and given to chosen men—"holy unto the Lord." And when they arrived at Jerusalem everything was in order, "by number and by weight of every one." Faith is not haphazard: it is rightly careful. But there is a real concern that others should see God's "hand." If you and I are not expecting this, we cannot "play" at faith, but if we are willing for Ezra's waiting on God, He will often give us privileges of witness and never disappoint us. Has a believer who has put aside insurance, for example, through PERSONAL, SIMPLE and ACTIVE FAITH, been caused to fail? The mere OMISSION of insurance is not faith: faith is a positive, not a mere negative.

We are not now thinking of any other questions involved—though they may need prayerful thought. One point is before us—Does not God sometimes call His people to show that they are not of this world, and that He is willing to do for them what the world cannot expect, and that He desires them to be "ashamed" to look at things from the world's natural standpoint? He is the God and Father of His children, and wishes to be treated as Such. Is this reality realized as it should be? Has not the standpoint of a man of the world been more often taken than that of a child of God? This is the point before us. If we take the same steps as the unsaved, when we have no suggestion from our Heavenly Father in favour of such steps, will not they draw the inference that our words about God's interest, and care,

and protecting love are only words? Have we not His interests at heart? Certainly we should not take the step with bravado, or because "someone else does, or says so," but, if we have a quiet, simple reliance on God, will He not enable us to prove that He is stronger than men? "A very present Help" is a precious name.

"But if"—What about the "if's"? We have heard so many. Whatever a man does there always remains an "if," God alone has no "if's." So possibly we could say, "But if" to those who approve usual "prudence." As to the "possibilities"; have we not heard of many an "if" that never becomes any more than "if"? If we observe the wind, and abide in fear, as if God were not living, we shall go mournfully all our days. Unbelief can always find a lion in the way. Beloved friend, do not say "But if" so often: it is better to say "*But God.*"

"Not Having a Wedding Garment"

OR

The Man Who Wanted Half.

THE invitations of the gospel are very remarkable. The parables illustrate this. For example, the gospel feast is here set forth as a kingly one, it is no ordinary meal. The "riches" of God's grace must ever be remembered: there is far more "in Christ Jesus" than any realize. But the saddening fact is that many turn a deaf ear. As on this occasion "they made light of it" (Matt. 22. 5), so is it to-day. Farm, merchandise, pleasure—whatever it is that comes between you and the gospel of Christ—will be your downfall, however harmless it be in itself. The vital first question for you is your relationship to the Lord Jesus.

But the king would not have an empty house. Everything was "ready," and ready for a purpose. So the message still went forth, and many were gathered together. There was no entrance fee, there were no conditions that shut any out because of their demands. The welcome was complete, for those who had nothing. Even the "wedding garment" was provided. It has been questioned if this is usual in the East: I do not trouble about that, for I am well aware that the God of all grace does much that is unusual in His abounding love to sinners. I know HE gives the robe. No one can say, "How can I go in these rags of mine?" The objection is fully met by a gift.

4. But strikingly, this was the problem, at least for one man. He wanted the feast but he went in his own clothes. You are surprised at his "half and half" attitude, but what if it is yours also? Of what was the wedding robe a picture? We look back to the beginning of Scripture. When Adam and his wife vainly sewed fig tree leaves together, and only made aprons, the Lord made "coats of skin, and He clothed them" (Gen. 3. 7, 21). The robe there was God's own gift, by a sacrifice. Isaiah, too, speaks of a wedding robe when he says, "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). At once we think of "the righteousness of God" which is upon faith (Rom. 3. 22, Phil. 3. 9). The robe is as "ready" as the feast: is it yours?

This is, indeed, the robe that never wears out. It is remarkable that Isaiah 42. 21, prophesying the Lord Jesus, may be rendered, "He will magnify the law, and make A ROBE OF HONOUR." And He has done this. The fine linen is "given" to the bride in Revelation 19. 8, and all who are called into the marriage supper are "clothed" (cf. Mark. 5. 15). The priests' clothing is specially described in Exodus, and in Psalm 132. 9 we read, "Let her priests be clothed with righteousness," answered in verse 16 by "I will also clothe her priests with salvation." And all believers in Christ are a holy and royal priesthood, able to come near (1 Pet. 2. 5, 9). Hence the remarkable vision of Zechariah 3 shows what has taken place for children of God now. Has it taken place for you? That is the question.

We read of clothing in other parables. In Luke 5. 36 the new robe must be welcomed as a whole, and in Luke 15. 22 the "found" son hears the words, "Bring forth the best (first) robe, and put it on him." Thank God for this experience: is it yours? If not—what if you are like the man "not having a wedding garment" in Matthew 22?

We are not told that he had rags, or patch-work: nothing of open defiance is recorded against him. It was enough that he slighted the king's gift, and trusted to "something" of himself. He did not take his food to the feast. He was willing to receive that as a gift, but he wanted his own robe. And there are many to-day who are willing to confess themselves sinners up to a point, but—! Ah, they wish to retain something of their own.

The king came in. He soon saw the difference. It was his will that all should be clothed

alike. The ignoring of this was no small matter. It involved a principle: it denied the only right attitude. And if I feel I need the work of Christ partly, but that something of my own is a help to my salvation, I make a tremendous mistake. Some will say you have to do your part. Dear reader, shun such a "gospel," it is no gospel at all. God's GIFT of eternal life has no room for your works: your righteousnesses, at their best, are as filthy rags (Isa. 64. 6). A deep, burdened heart feeling of this is so rare to-day. The morning feast here was the anticipation of the marriage supper: none will be there and turned out. But—mark this thought—it is possible to come in now, and to wish to have the gospel feast, and yet to be turned out. It is possible to be in the gospel net and yet to be outside again. "How can I tell if I really am a child of God, or not?"—a reader asks. The question is vital. Do you trust a little to your own works, your own efforts. Then you are seeking to come in "not having a wedding garment," and there is a "casting out." O let this matter be settled even now. Do not look to yourself at all. Ask God to deliver you from your "best" deeds as well as your worst, and realize that it is only in the Lord Jesus you can stand before God. He died for sinners who deserved DEATH: He was "forsaken" for those who ought to be FORSAKEN: He was "made a curse" for those who are UNDER A CURSE. Reader, if you think yourself better, there is no salvation for you. God has nothing for the man who wants half,—but God has EVERYTHING for those who cry out that they have NOTHING!

Regeneration is not because of good works that we have done, but leads to the good works that we should be prayerfully earnest to do.

A prayerless day is wasted; a day with little prayer lacks power.

(Continued from page 16.)

3: but here "Our God," not only "a great God." "To-day," the inference of love, emphasized in Hebrews 3: delay is dangerous. "His voice," not only in nature: so "His way" in the sanctuary as well as in the sea (Ps. 77. 13, 19). 8. It is not mere deafness of body but HARDNESS of heart that does not hear. 9. The opposite of hearing: obedience never challenges God temptingly, but trusts Him simply. 10, "Heart" again. The reason why His "ways" are not known (see Ps. 103. 7, Isa. 55. 8, 9). 10, 11, Observe, MY ways, MY rest (Ps. 132. 14). The goal of true "coming" (1), is a "coming" into His rest (see, too, Ps. 116. 7, we rest where He rests,—the holiest of all. Contrast Rev. 14. 11).

Suggested Daily Readings.

"IF THE LORD WILL."—FEBRUARY, 1934.

Day	READING	LEARNING.
	Psalms	Luke
1	74.	5. 27-39
2	75.	6. 11-16
3	76.	6. 17-34
4	77.	6. 35-49
5	78. 1-25	7. 1-18
6	78. 26-49	7. 19-35
7	78. 50-72	7. 36-50
8	79.	8. 1-21
9	80.	8. 22-40
10	81.	8. 41-55
11	82.	9. 1-17
12	83.	9. 18-36
13	84.	9. 37-56
14	85.	9. 57-10. 9
15	86.	10. 10-24
16	87.	10. 25-42
17	88.	11. 1-13
18	89. 1-29	11. 14-36
19	89. 30-52	11. 37-54
20	90.	12. 1-21
21	91.	12. 22-40
22	92.	12. 41-59
23	93.	13. 1-17
24	94.	13. 18-35
25	95.	14. 1-14
26	96.	14. 15-35
27	97.	15. 1-19
28	98.	15. 20-32
		Luke 6
		31
		32, 33
		34
		35, 36
		Ps. 80. 1, 2
		3
		4, 5
		6, 7
		8, 9
		10, 11
		12, 13
		14, 15
		16, 17
		18, 19
		Luke 12. 1
		2, 3
		4, 5
		6, 7
		8, 9
		10
		11, 12
		Ps. 95. 1
		2
		3
		4, 5
		6, 7
		8, 9
		10, 11

Notes on Memorized Verses.

LUKE 6. 31-36.

31, NOT what men do to you: this principle helps in many ways. If I am wrong, do I wish to be told? Yes: then I can speak to others: but not otherwise! Again, HOW should I wish to be told, &c. 32, "What thank have ye": lit.: "What (kind of GRACE is yours?)"—A precious unveiling of God's grace to the graceless. The Holy Spirit unmasks the egotism of much "love." The word "grace" is repeated (33, 34): we are ever to manifest "grace," and "live" the gospel ("illustrated Bibles"). Our love is not to be merely natural, or a "business." (The world's "Christmas," with its gifts, may come to mind: how many are more sparing to themselves then?—it is so needful to test everything, and the humble believer, who actually becomes more pilgrimlike on Dec. 25th will not resent the reminder that it is not the appointed anniversary of His birth, and that believers are called to be pilgrims every day because of His death. See too Luke 14. 12-14). 35, "Love" is mentioned first: to do the actions without love at the root is NOT to "do" (cf. John 14. 15).

PSALM 80. 1-19.

1, The three preceding psalms end with a reference to a Shepherd. Why Joseph? Why Ephraim (2)?—Numbers 2. 17, 18 gives the key: the wilderness march is remembered. "Come"—a precious prayer (Rev. 22. 17): the references to the Lord Jesus here are very evident, for the cherubim are near a sword in Genesis 3. 24, and that sword meets a Shepherd Greater than the one of Genesis 4. 2 (see Zech. 13. 7, Heb. 12. 24), and He is raised up (Heb. 13. 20), to sit between the cherubim,—now without a sword (the blood of His sacrifice tells of the sword removed, see Lev. 16. 14 for the type) in the holiest of all.* 3, God's work for His people is associated with a work in them. 4-6, The solemnizing results of sin. 7, The repeated plea (19): man is turned away from God. 8, How much God did for Israel (Isa. 5. 1-7, Jer. 2. 1-7). 12, "Hast THOU broken down." Nothing was a mere chance (see Jer. 31. 10). 15, The vineyard (fem.), Branch (lit.: "Son," masc.). 16, "Burned," "cut down"—feminine: the Son remains glorious. Hence "let Thy hand be upon the Man of Thy right hand" (17): every blessing is in Christ (Ps. 110. 1). This is repeated,—"upon the Son of man Whom Thou madest strong for Thyself" (same words as in 15): the Lord Jesus was acceptable to the Father, and through Him Isaiah 43. 21 will be fulfilled. Hence, "so will not we go back" (18, contrast 78. 8-11, 106. 7, 13, Num. 14. 4, Acts 7. 39). Quickened ones call (18), salvation is in the light of God's presence (Prov. 16. 15).

* Leaflet gladly sent.

LUKE 12. 1-12.

1, "Disciples" need loving warning. How important to be the opposite of hypocrites (11. 40). 2, "That day" (2 Cor. 5. 10). 4, A contrasted life with that of the Pharisees. "The fear of man bringeth a snare" (Prov. 29. 25), and hinders the holy fear of God (5), and of grieving the Holy Spirit of God (Eph. 4. 30). 6, A gracious encouragement to leave all in our Father's hands, but not suggesting that God's remembrance will always mean immunity from being "sold," and suffering. 8, This was emphasized in view of John 9. 22. 10, Mark 3. 29, 30 explains that this sin was an attitude of determination, a wilful closing of the eyes (Matt 21. 38): this will relieve a troubled soul, (whose very grief over sin against God proves a contrasted condition), but it will make us all concerned more and more to heed God's gracious hints. 11, 12, A precious refreshment to prevent nervousness: to assume the same promise at other times, and to be lazy, or to claim personal "inspiration" will bear the evil fruit of many sins.

PSALM 95. 1-11.

A psalm well known, yet how little realized. 1, Singing is joined with salvation (Isa. 12. 2). 3, 145. 3: grace never removes a right sense of God's greatness; there is more "familiarity" to-day than real nearness and communion. 4, "In His hand," NATURE, but see verse 7 with John 10. 28, 29 (GRACE). 5, "He made it," contrast the proud boast of Ezekiel 29. 3. 6, A second "Come"—the second part of the psalm regarding deliverance (cf. Ps. 19. 1-6—nature, 7-14, God's dealings with His people). 7, "For," so in (Continued on page 15.)

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Thoughts from The Word of God

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

"The Lord is my Shepherd; I shall not want." Psalm 23. 1.
"The Shepherd, the Stone of Israel." Genesis 49. 24.
"Awake, O sword, against My Shepherd and against the (Mighty) Man That is My Fellow, saith the Lord of hosts." Zechariah 13. 7.
see Matthew 26. 31.
"I am the Good Shepherd: the Good Shepherd giveth His life for the sheep . . . I am the Good Shepherd and know My sheep, and am known of Mine." John 10. 11, 14.
"Ye were as sheep going

"Not unto us, O Lord, not unto us, but unto Thy Name give glory" should ever express the heart-attitude of any who can tell of God's sovereign grace, and His promises and Will for His redeemed people, as we gratefully seek to do in this Monthly.

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Free.

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astray but are now returned unto the Shepherd and Bishop of your souls." 1 Peter 2. 25.
"The God of Peace That brought again from the dead our Lord Jesus, That great Shepherd of the sheep, through the blood of the everlasting covenant." Hebrews 13. 20.
"Give ear, O Shepherd of Israel, Thou That leadest Joseph like a flock; Thou That dwellest between the cherubim, shine forth." Psalm 80. 1.
"Who is that Shepherd That will stand before me?" Jeremiah 50. 44.

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, 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. 171, Jerningham Road, New Cross (Phone: New Cross 2083). Meetings, The Lord's Day, 11. 3 and 6.15, Mon: 8, 1st Wed. in month: 8, Thurs: 8, (3rd Wed: 8, at Camberwell).

Words of Introduction.

AGAIN, enabled by our Heavenly Father, we would send forth this testimony, with gratitude to Him. The Scriptures are to us, by grace, the authoritative text book, given by God for His beloved people, to whom the Holy Spirit deigns to make them a living power to-day. The blessing of eternal life in Christ Jesus, because of His perfectly accomplished work, is a reality, with the fruit of daily obedience. The Coming again of the Lord Jesus is the blessed Hope which our hearts would ever hold fast, and which we desire to affect our daily walk. Worldly arrangements we should gladly shun if we are His people. The glories and gold of earth are not to bind those whose names are written in heaven, whose treasure is there, whose hope is laid up there, and whose citizenship is there. Are we such?

Psalm 19.

All nature of God's glory sings,
"Day unto day, night unto night,"
Sun, moon, and stars,—all nature rings
With music of His plan and might.
But in His written Words we find,
His power the souls of men to save—
Converting, making wise the mind—
For every need those words He gave.
And what have they become to me?
Through grace past nature can I go,
His love can feel, my need can see,—
Forgiven, my Redeemer know.

Words of Encouragement.

"Comfort the Feeble-minded." Certainly we should be very gracious and tender to those who have not normal mental powers. Thanks be unto God for such who love Him!

1 Thess. 5. 14. While we are grateful if we have any blessings of this character: we would never despise a single child of God—the very thought is unthinkable. The feeble members are necessary in our body (1 Cor. 12. 22), and so is it spiritually. And some who seem "lacking" can be much used of God. The compiler of a much blessed concordance was not "normal": God can work wondrously through a weak body, and a less gifted mind, "that no flesh should glory in His presence."

Probably, however, the word in 1 Thessalonians 5 rather indicates "Comfort the faint hearted," or "low spirited." And this is a privilege. Have you never met discouraged saints? God has very plain, and stern, words for those who lead astray, but such gentle stimulus for the discouraged. We call to mind "Say to them that are of a fearful heart, Be strong, fear not" (Isa. 35. 4). And Hebrews 12. 12 is very helpful, "Wherefore lift up the hands which hang down, and the feeble knees." God has a special care for the lame (verse 13), and the message of Ezekiel 34. 16 shows His loving attitude. So many dear children of God become depressed. The enemy seeks to bring this about. Are we sufficiently concerned about them, and gentle with them? I ask myself, and ask you, "Do we encourage the faint-hearted as we should?" The Lord will not break the bruised reed or quench the smoking flax. Let us seek for more of His love, in the gentle patience of the Holy Spirit.

John's Food and Clothing.

Even the special emphasis, on locusts, in Leviticus 11. 22, seems graciously appointed with a view to John, and also indicates God's care for the poor. The rich would not desire the locusts. And wild honey has a similar message. John's food was not what he bought at a shop. There were no "stores" in the wilderness, except God's storehouse. He was cast on God, and must gather for himself. It is precious to realize God's appointment of "homely duties," even for His busiest servants. There is nothing unspiritual in looking after these matters,—here is an encouragement to sisters in the kitchen—so long as we are not

unduly occupied therewith (Luke 10. 41). And the physical benefit of some such details is not to be forgotten by the most ardent student, nor by the busiest labourer in God's vineyard. John could gather wild honey as well as preach, and Paul could gather a bundle of sticks to make a fire brighter.

The reminder of death in the food is humbling. It is by death that we live: the spiritual counterpart exalts Christ. All vegetarianism ignores God's teaching. Every believer needs to be careful of a human theory, even though it is built on the theory of kindness to animals—important in its place (Prov. 12. 10), but never to be misused against God's appointments (see too Rom. 8. 22).

It seems to us that the Divinely recorded provision, from the great camel to the tiny locust, has a message for us. Our Father is willing to provide for us, if we are willing to have what He gives, and willing for the "waitress" whom He sends (1 Kings 17. 6): but if we are independent, and want luxuries, or humanly chosen "changes" we cannot be surprised if we are permitted to want. Are we really ready for God's will? This question is more searching than any of us realize. The next chapter in Matthew shows the experiences of the Son of God Himself with regard to food, and His trustful dependence.

One would naturally think that when there were many locusts there would be few flowers and little honey, or vice versa. But God would always provide, in some way or other. Moreover, the reference to locusts reminds us of their devastating power (Joel 2. 25), and yet the blessing to John came thereby. The very trials around were overruled. But how solemnizing was such "food."

"Butter and honey" in Isaiah 7. 15 suggests a parallel, in an agricultural land, but the thought of "locusts" is far less attractive than "butter" and the various preparations associated. Thus the spheres of the Lord Jesus and His beloved forerunner were in some respects different, but in each there was the dependence on God the Father, and the responsiveness to His will. May our life be more like this, and thus will He be glorified.

When John the Baptist was asked about himself and who he was, he loved to speak of Christ instead.

"If the Lord will," Gatherings to God's glory during the "Holidays" from daily business, Friday, 30th and Monday, 2nd, at 61, Upton Lane, Forest Gate, E.7, 3 and 7 o'clock. Prayerful interest valued.

REQUESTS FOR 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.

"My prayer unto the God of my life." Psalm 42. 8.

1. For God's gracious reviving hand among His own people, that there may be deliverance from disappointment and slothfulness.
2. For blessing in daily life, that Christians may have a good report of them that are without, because of their truthfulness and consistency in all details of business.
3. For lands that we often forget—Luxembourg, Hungary, Siam, Algeria, French Guiana.
4. For the Lord's loving enabling in this magazine, and all the witness, that there may be communion with Him, and a realization of His standpoint, and that all work, in England and abroad, may be in simple faith, and with a quiet, confident expectation He will enable, and glorify His Name, and that worldly methods may never be adopted, or natural anxieties be permitted.

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

"I shall yet praise Him, Who is the Health of my countenance, and my God." Psalm 43. 5.

"IF THE LORD WILL":—

GATHERINGS for BELIEVING MEN,

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

TUESDAYS, 6.30—7.45.

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

SUGGESTED SUBJECTS FOR MARCH.

6th. TO BE ANNOUNCED LATER.

13th. THE FIRST AND THE LAST.

1. Names of God, with Emphasis on the Deity of the Lord Jesus (Isa. 44. 6, 48, 12, Rev. 1. 17, 2. 8, 22. 13).
2. The First and Last Words—
 - (a) In Books of Scripture;
 - (b) In the Divine Records of "different" lives (2 Sam. 23. 1, 1 Chron. 23. 27).
3. "The Last shall be First, and the First Last" (Matt. 20. 16).

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

27th. SOME ALLUSIONS AND SOME DIFFICULTIES IN THE BOOK OF REVELATION.

1. Allusions to Genesis.
2. References to Daniel.
3. Parallels between Chapter 18 and Old Testament Scriptures.
4. Relation to Other Writings Through God's servant John.

5. Difficulties of Brevity, Silence, "Local" Visions, etc.
6. Parallel Records of the Same Period (e.g. Seals and Trumpets: cf. Dan. 7 and 8).
7. "That Blessed Hope" as a Living Power. The Misuse of Revelation when we do not Find Hearts Stirred to Pray "Even so, Come, Lord Jesus."

Poems to Help Christian Experience.—34.

"That our God may lighten our eyes, and give us a little reviving in our bondage." Ezra 9. 8.

"Till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. 4. 13.

The earth is full of strife, unrest,
And pain; the world is weary,
Perplexed the nations and distressed:—
Is not the prospect dreary?
Still men God's solemn warnings shun,
But we are looking for God's Son.

The saints are scattered, and how grieved
Must be our loving Father!
Should not His promise be believed,
And all His children rather
Strive to be manifest as **one**
To welcome His beloved Son?

The pattern for His children here
To them He hath confided;
They have His Word, so plain, so clear;
Why should they be divided?
Ah! This an enemy hath done,
Who dreads the Coming of God's Son.

Shall he prevail—the enemy—
And stay us from arriving
Into the promised unity?
Nay! There shall be reviving—
A fulness of God's work begun,—
The knowledge of His Mighty Son.

But, O Belovèd, do we see
Our Father's hand chastising,
And cry to Him for liberty,
With tears and agonising;
That He may heal and make us **one**,
And bring rejoicing to His Son?

May every saint "without the camp"
Be looking for the Saviour,
With girded loins and lighted lamp!
How holy their behaviour
Should be, who love the Holy One,
Who long for God's Belovèd Son!

"Wilt Thou not revive us again, that Thy people may rejoice in Thee?" Psa. 85. 6.

Justification is positive: it is contrasted with excusing, or with the waiving of a sentence, and means much more than pardon, however free. It is gloriously complete, and those justified are the righteousness of God in Christ.

We little realize how often we hinder ourselves through pleasing ourselves.

YOUNG PEOPLE'S COLUMNS.

Water—But not to Drink.

WHEN travelling about in different lands one often sees a tap with the inscription—"Water, not for drinking." The reason is clear, the water is not pure, and thus the warning is necessary. It would be well if we were as careful as to what our minds eat and drink. There are many who would not risk poison for their body, but are careless about it for the thoughts of their mind.

But I have before me another kind of water not to drink, even the mighty waters of the sea, powerful to drown and destroy. From beginning to end Scripture speaks of water, and one reason is evident. We all need water, we could not live an ordinary life without it. Water is in the first chapter of the Bible, and in the last. But there is a difference. In the first we behold the water as a pall upon the earth. In Revelation 22 we have "a river of water of life," but in the new earth there is "no more sea" (Rev. 21. 1). Why not? The sea pictures restlessness, and judgment. In connexion with the thought of unrest, the four wild beasts of man's way and man's glory, in Daniel 7 arise out of the sea (verse 3), and we remember the words, "The floods have lifted up their voice; the floods lift up their waves" (Ps. 93. 3, cf. 18. 4). Very saddening are the words of Isaiah 57. 20, 21, "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." How terrible is the restless condition of a sinner without a Saviour. I wonder if these words give your life-story, or (must we say?) show what your life-story will continue to be?

But we go farther. Waters sometimes speak to us of God's judgments. It was so in the flood and we read, "The waters prevailed" (Gen. 7. 19). Likewise at the Red Sea, and the solemn words were written, "They sank as lead in the mighty waters" (Ex. 15. 10). And Babylon is seen under judgment in connexion with the casting of a stone into the waters (Rev. 18. 21 with Jer. 51. 63). The wrath of God is a reality, and there is only one way of escape from it, and that (marvel of marvels) is the grace-gift of the very One Whose wrath is so solemnizing. The Lord Jesus went under the waters and billows of wrath (cf. Ps. 42. 7, 69. 1, 2, Lam. 3. 54), that poor guilty sinners might have the water of life. **THAT** is the wonder of God's salvation! The flood, through which the Ark passed, that those within might be safe,

gave a beautiful picture of this. And in baptism there is the same type, as 1 Peter 3 shows. The repentant believer goes under the water in Scriptural baptism, that there may be a symbol of burial (Rom. 6. 4), and that the heart may confess, "I deserved judgment, but my Saviour took that judgment in my place, that I might rise to walk in newness of life." And then we have not the waters of judgment, but the "living waters." How delightful it is to pass out of death into life (John 5. 24), and to know one's sins are forgiven through faith in the death of Christ. There is no other way of safety. The judgment will fall on every one outside Christ:—"the waters shall overflow the hiding place" (Isa. 23. 17) which is not the one true Hiding Place in Him.

The restless waters tell of those
Who still, alas, God's words oppose:
The living fountains ne'er they know,
Nor to God's crystal river go.

The deep, dark waters tell of wrath
Which 'gainst the sinner must go forth:
But, blessed be His Name, Christ died
The Ark of safety to provide.

Beneath the wrath He deigned to go,
That sinners might salvation know:
Of guilty sinners took the place,
'Twas all in God's abounding grace.

And will you risk your path to tread?
For sinners Christ His life-blood shed,
He died, that those who feel they're lost
Might find all blessings,—at His cost!

Amazing love to sinners still,
The banquet hall of heaven to fill:
Amazing love, that some TO-DAY
Might know their guilt is done away.

"In the Land of Promise as in a Strange Country."

(Hebrews 11. 9.)

A Few Words with Young Believers and Older Ones Too.

THANKS be unto God for the testimony of this chapter, regarding the faith of His trustful people and their willingness to wait His time. How often some men connect faith with activity alone, and forget, "The patience of Hope." These all died in faith. Faith believes God. Though the vision tarries (Hab. 2. 3, 4), God is never forgetful, never late, never overdue.

But it is precious to see in this verse the Holy Spirit's solution of a difficulty that has perplexed some. It is surprising to find in a commentary in the Greek text of Gal. 3. 17, the statement that in Stephen's speech, "Gen. 15. 13 is referred to, which extends the sojourn in Egypt

over 400 years." Surely it does nothing of the kind. The special point there is that those that opposed Stephen were exalting "this holy place," without holiness of heart, and he emphasises God's appearance to Abraham in Mesopotamia, and dealing with Joseph in Egypt, and blessing of Moses in the wilderness, and that the land of Israel itself was a "strange land," to the patriarchs, and they sojourned there as God's pilgrims (Heb. 11. 13). There are two periods embraced in the 400 years, and the semicolon of our translation begins to bring this out very helpfully, but hinders all by the absence of a similar stop after "Evil." "They should bring them into bondage," tells of the second period within the 400 years, there is no mention of (a) persons or (b) servitude in the first half of the quotation. "And they," introduces the second part of the history. The words of the Holy Spirit are wondrously exact.

The Hebrew Scriptures are equally clear concerning this in Genesis 15. 13 and Exodus 12. 40, but in Genesis the English misplaces the colon. "Thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them;—400 years." To link the words "them," and "they" with the land just mentioned is an error;—there is no grammatical link.

It is natural to read carelessly, but Exodus is definite. "The sojourning of the children of Israel . . . was 430 years." Not "in Egypt" but "who dwelt in Egypt,"* their sojourning was in Canaan as well, Isaac and Jacob were not possessors, but pilgrims.†

The spiritual lesson means much to us, the promise as to Canaan was definite, but God "gave" Abraham "none inheritance in it, no not so much as to set his foot on" (Acts 7. 5). Faith depends on God's words, and would not grasp at anything before the time (contrast 1 Cor. 4. 8). The majesty of faith shines out in the life of the Lord Jesus (e.g., Matt. 4. 4).

The word rendered "Strange" denotes "belonging to another" (it occurs in Heb. 9. 25). Thus Abraham recognized Hittite ownership, and purchased Macpelah. And though the

believer rejoices to realize that the meek shall inherit the earth, he should not assume any possessions to-day or act as if the politics of the earth were his. Canaan was an alien country to the men of faith, till God should give it to them, and if He pleased that they should die in faith and not receive until resurrection, they were willing for His will. A hundred years of waiting did not weary Abraham's faith.

These facts are of deep practical importance, and they also enable us as to the Holy Spirit's chronology. If we make 400 years in Egypt, we not only oppose Genesis 15. 16, but the whole of Scripture dating is thrown into confusion. If we count Abraham's 25 years, from Genesis 12. 4, to the birth of Isaac, and Isaac's 60 years, to the birth of Jacob (Gen. 25. 26), and Jacob's age in Genesis 47. 9, the 430 of Galatians 3. 17, seems to be EXACTLY divided between Canaan and Egypt. The thirty years less in chapter 15. 3, may include the 25 years before Isaac was born, and 5 up to the crisis of 21.10 (cf. Gal. 4. 30).§ So many dear children of God seem a little afraid of the attacks on Scripture. They only shows its perfection the more. And thus, as we conclude this study, let us praise God for His word, and seek to take the standpoint of faith more fully, and to realise we do not need persecution to make us regard earth as a strange country. This is a point of deep importance. We are to be strangers everywhere, until our Lord comes (Heb. 13. 14). If we are given a vote we are not to use it. If we are born in a land we are not to boast of our citizenship. Though heartily recognizing those in authority (Rom. 13. 1) we are to take no part in governmental affairs, till our Lord comes back.

§ Some may think that the promise of Genesis 12. 3 was before Abraham was 75. This would only make a shortening of the 5 years up to the feast of Isaac, and alter the exact dissecting of the 430. It would not touch the accuracy of both periods. They are not merely round numbers.

TALKS ABOUT PRESENT DAY NEEDS.

A Temperament of Praise.

(A Companion Subject with Independence of Circumstances in January issue.)

"WHEN the people complained, it displeased the Lord" (Num. 11. 1). We are all slow to realize how hateful and contagious all grumbling is. An unbeliever NATURALLY complains, but how can one who has confidence in His Father's love and wisdom, and who knows that "all things work together for good to them that love God," dare to sin thus? How can

* It is surprising that the commentary already quoted can say, "The Hebrew text in both passages implies that the residence in Egypt occupied the whole time." The fact is quite otherwise, for in both verses we have the hint of that which Hebrews 11 explains. It is deeply important not to depend on great names. The verbal inspiration of Scripture stands.

† It is interesting to observe that Luke was inspired to use the very same word, as in Hebrews 11, and not the Septuagint rendering, thus linking the two passages. There are many hidden hints in the Scriptures, enabling the comparison of verse with verse.

complaint be reconciled with a recognition of God's gracious sovereignty?

If we read the record of Israel in the wilderness we find very little praise, and such dearth was at the root of all failure. It was altogether different with David, a man after God's own heart. And every one who pleases God will know what praise means. The question is a pertinent and searching one for each—Do I live **A LIFE OF PRAISE**, and can others see this?

Possibly some will hesitate as to the suggestion of a "Temperament." They will say that we cannot make, or unmake, our temperaments. One sorrowfully realizes how many of us have formed habits that grieve God's Holy Spirit, but I am convinced that God is able, and willing, by sudden miracle, and by gracious training, to change our characters far more than we realize. The despondent may yet become bright, for there is nothing too hard for the Lord. And, moreover, we have more responsibility than we sometimes think. "Temperament" is not cast iron: we have a living tree that can be trained, we have a garden that can be weeded, and rightly sown. Sudden impulses are not sufficient: the Lord Jesus said, "If YE ABIDE in Me" (John 15. 7).

It is true that we cannot manufacture praise, nor would we pretend to have it. But we can learn of the Lord Jesus, and there is the promise of a "changing" (2 Cor. 3. 18). Praise is by fellowship with God. This is deeply important.

We need something beyond **PRAISE BY LEGISLATION**, if I may so put it. I grant that the command of the Lord is authoritative for His people, but we would not feel a mere "compulsion." Nor can we attain power, if we have only **PRAISE BY LOGIC**. It is right, if dejected, to ponder the promises, and to say "Why art thou cast down, O my soul?" It is well to show ourselves the unreasonableness of unbelief and dullness; but we seek for something more than this slowly-reached thanksgiving. Nor would we be limited to **PRAISE BY THE LIGHTENING AND LOOSENING OF OUR TRIALS**. This is so dependent on circumstances, that it flourishes in fine weather only. What we need is an attitude and characteristic of spontaneous and unwearying praise, because of what God is. When the Lord Jesus said, "Fear not," He coupled it with "It is I." If we realize what He is, shall we not say, "I will bless the Lord at all times: His praise shall continually be in my mouth" (Ps. 34. 1). This is the temperament of praise which our hearts seek. And the Holy Spirit often emphasizes it. "Blessed are they that dwell in Thy house: they will be **STILL** praising Thee" (Ps. 84. 4). "Every day will I bless Thee, and I will praise Thy Name for ever and ever" (Ps. 145. 2). We are reminded of the Divinely

emphasised Name "O God of my Praise" (Ps. 109. 1). The New Testament Scriptures bear their parallel testimony, "In everything give thanks: for this is the will of God in Christ Jesus concerning you" (1 Thess. 5. 18). And again, "In everything by prayer and supplication, with thanksgiving, let your requests be made known unto God" (Phil. 4. 6). This explains the holy encouragement, "By Him therefore let us offer **THE SACRIFICE OF PRAISE** to God continually, that is, **THE FRUIT OF OUR LIPS**, giving thanks to His Name" (Heb. 13. 15). Nor is this strange, for God is "greatly to be praised," and when does He cease for a moment to be worthy of our fullest praise? Such a thought is truly unthinkable.

One finds a helpful meditation when the psalmist's joy is recollected: "At midnight will I rise to give thanks unto Thee, because of Thy righteous judgments," and "Seven times a day do I praise Thee because of Thy righteous judgments" (Ps. 119. 164). We call to mind the typical blood, sprinkled seven times before the mercy seat, and also on the mercy seat (Lev. 16. 14), making the resurrection number eight in such cases. And truly it is on the basis of the finished work of the Lord Jesus, that we can, and do, and will praise. Without His atonement we might well sorrow and despair.

We have thought of Israel's praiselessness in the wilderness. When they saw, "then believed they His words; they sang His Praise" (Ps. 106. 12), but this was irregular. When the circumstances changed, they changed. How different was Habakkuk's determination (3. 17. 18),—it may well be mentioned hundreds of times. And again and again have we seen how definite was the character of Paul and Silas (Acts 16. 25). Midnight, and a prison, pain and confinement in the stocks—all these things could not silence praise, because the Lord Himself was more than everything.

God gave a book of praises in Scripture, and there is no murmuring in heaven. The book of Revelation is full of praise—brimful! Have our lives this attitude? Why should it not be so? Has not God done great things for us whereof we are glad? Does not the Holy Scripture speak of "the garment of praise" (Isa. 61. 3) that it may be **WORN** continually, and shown, to **THE PRAISE** of the glory of God's grace (Eph. 1. 6)? This is the precious object in view, and we would say, with the psalmist, as we press forward in the Spirit, "I will praise Thee yet more and more" (Ps. 71. 14). Think of the words of fulness, for example "all the day" and "the whole heart" and you will soon find them in a verse where **PRAISE** is emphasized. Thanks be unto God for this privilege.

"Seeking Rest and Finding None."

THERE is nothing attractive in such words. They are bitterly disappointing. They might well be taken as the life record of not a few. You may deny it if you will, but there is a vast difference between merriness and rest. Many "find" pleasures in the world, and many others are absorbed in their business prospects, but rest—security—certainty—satisfaction—Where are these? It is easy to laugh, but laughter is not peace. Reader, how is it with you? Have you peace? Have you found rest?

The disappointment is the greater whenever there is the "seeking." There are many, it may be, who do not yet know what this means. They are too excited to seek for realities. A little enjoyment here, a novelty there, some new idea afterwards, an amusing performance one night, a gay social party another—all these give no time to think,—Whither am I drifting? What have I really obtained? The devil does not wish to give men time to THINK. He would entice them to a "merry-go-round," and make them forgetful of their real need till they discover too late, "The harvest is past, the summer is ended and we are not saved" (Jer. 8. 20). Alas, many feed on ashes, a deceived heart has turned them aside, so that they cannot deliver their souls, nor say, Is there not a lie in my right hand? (Isa. 44. 23). They eat, they drink, they buy, they sell (Luke 17. 27), unmindful that there is an "until." It is vain to say, "To-morrow shall be as this day, and much more abundant" (Isa. 56. 12). Every "to-morrow" means one day less to live in this world, and thus one day toward?—ah, that is the question which brings a shroud over everything.

When a man wakes up to think, if he then begins to seek rest, search where he will, he finds no thoroughfare. Everywhere the way seems closed up. O the bitterness of seeking without finding (cf Eccl. 8. 17)! The words ring out "Destruction cometh; and they shall seek peace, and there shall be none" (Ezek. 7. 25). The man who glibly says he can find rest plainly misuses the word. He can find a stimulant, (even as the drunkard), and under its influence he can be merry, but is that "rest?" Not in the least. "Rest" is only possible when every question is settled, when every alarm is removed, and when there is assurance. Have you this? Ah, dear reader, you cannot truthfully say that your pleasures

provide this. Indeed, the very multiplication of pleasures to-day is a sign that the world is very sick. The deep-seated disease creates a morbid taste, and a stronger dose of the drug of pleasure is needed, to stupefy the inner feelings of "concern" at the aching void, and through the constant uncertainty. There can be no real satisfaction in a ruined world.

The words of our title were uttered by the Lord Jesus concerning an evil spirit (Matt. 12. 43). We behold the disappointment of such. They have nothing to fill the heart. But, alas, men have chosen the same path, and choose the same bitterness. The context is most impressive. It shows that an unclean spirit may go out of a man. But this is not salvation. The house of the heart remains "his." It may be reformed, and may appear religious, as the verse indicates, "Empty, swept and garnished." But there is nothing of real peace: the house remains empty. It is not the dwelling place of the Holy Spirit, it is not the temple of God. How then can there be true rest? Vastly different is the mighty victory when the Stronger than the strong drives out the power of the enemy (Luke 11. 21, 22). Therein we see the victory of the Lord Jesus because He died to save. That is deliverance. The Holy Spirit comes and dwells there. He is the Spirit of rest, and is typified by the dove and the oil. It is alarming to live a restless life. But there can be no true rest, unless "we know" the glorious salvation which is in Christ Jesus. Dear reader, have you this knowledge; or not?

Thanks be unto God, though there is no hope for evil spirits, there is for sinful men. Instead of the bitter unrest of the world, there is peace with God through our Lord Jesus Christ (Rom. 5. 1). The Lord Jesus said, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11. 28). He does not promise in vain. "But how will it be with you?" is the all-important personal question. Of old the words sounded forth, "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." But the awful answer was "We will not walk therein" (Jer. 6. 16). Somewhat similarly Isaiah records this suicidal attitude. "In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not" (Isa. 30. 15). Ah, dear reader, is this a picture of you? "And ye would not." You will not find REST except in Christ, but He is our Peace (Eph. 2. 14), He is our Resting Place (Jer. 50. 6), and would you not know Him while yet He waits to be gracious,

and while yet there is hope? "To-day, if ye will hear His voice, **HARDEN NOT YOUR HEARTS.**" The repentant sinner finds a full welcome. God still causes a soul to rest (Jer. 31. 2), and still speaks peace through the precious blood of His beloved Son. The Lord Jesus Christ and His finished work are the only Key to the situation; and the matter is urgent—**FOR YOU, TO-DAY!**

Suggested Daily Readings.

"IF THE LORD WILL."—MARCH, 1934.

Day	READING		LEARNING.	
	Psalms	Luke	Luke 21	Psalms 119
1	99.	16. 1-18	1, 2	174
2	100.	16. 19-31	3	175
3	101.	17. 1-19	4	176
4	102.	17. 20-37	5	1, 2
5	103.	18. 1-14	6	3
6	104. 1-15	18. 15-30	7	4
7	104. 16-35	18. 31-43	8	5
8	105. 1-27	19. 1-27	Ps. 111. 1	6
9	105. 28-45	19. 28-48	2	7
10	106. 1-23	20. 1-18	3	8
11	106. 24-48	20. 19-38	4	9, 10
12	107. 1-22	20. 39-21. 8	5	11
13	107. 23-43	21. 9-24	6	12
14	108.	21. 25-38	7	13
15	109.	22. 1-13	8	14
16	110.	22. 14-30	9	15
17	111.	22. 31-51	10	16
18	112.	22. 52-71	11	17, 18
19	113	23. 1-25	John 4. 1, 2	19
20	114.	23. 26-38	3, 4	20
21	115.	23. 39-56	5	21
22	116.	24. 1-24	6	22
23	117.	24. 25-53	7	23
24	118.	John 1. 1-18	8	24
25	119. 1-24	1. 19-34	9	25, 26
26	119. 25-48	1. 35-51	10	27
27	119. 49-72	2. 1-25	11	28
28	119. 73-96	3. 1-17	12	29
29	119. 97-120	3. 18-36	13	30
30	119. 121-144	4. 1-15	14	31
31	119. 145-176	4. 16-38	15	32

Notes on Memorized Verses.

LUKE 21. 1-8.

1, And He also "beheld **HOW**" everything was done. It is good to give, but let us be careful what, and where, and how, and why we give (1 Cor. 13. 3, contrast 2 Cor. 8. 1-5). 2, Nothing is too small for Him: God does not "need" anything (Ps. 50. 10): hence it is not the size of the gift, but the condition of the giver that pleases Him. It has well been said that He sees what is kept back. 3, Heaven's arithmetic opposes earth's commercialism. What does it cost us to please God?—A surplus that costs nothing

is a poor gift, in time, money, or strength. 5, Immediately after the Lord's word some were occupied with "goodly stones": how slow we are to learn His message to us (cf. Mark 9. 38 after 37, and John 21. 29 after 28). 6, What were earthly stones in themselves?—Thanks be unto God for a temple of living stones, never to be cast down (1 Pet. 2. 5). 7, More than curiosity, yet the desire to know about "things" may hinder practical concern, hence His answer at once dealt with the heart, and true "beholding" and taking heed (Mark 13. 5).

PSALM 111.

One of the remarkable acrostic psalms (each line begins with a fresh letter of the Hebrew alphabet,—a complete "alphabet of praise"—hence 22 lines in the original ("11," and multiples, would often suggest worship of a gathered people, "10"). 1, The psalm begins and ends with "praise" after the praise heading "Hallelujah." "My whole heart" (contrast Ps. 12. 2). United praise is blessed. 2, In nature, Scripture, grace, experience. Where is our pleasure, and where our treasure (Matt. 6. 21)? 3, Glory linked with continuance: so in Psalm 19. 9: that which is of man is a fading flower. 4, Do we remember?—cf. 105. 5, 119. 52, 55. 5, He never forgets. 6, "HIS people": a claiming word. Do we feel "the power of His works"?—see Psalm 63. 2, 103. 7. "All His precepts": no exception (Prov. 30. 5, 2 Tim. 3. 16). 8, Again the stress on continuance, so in 10. 9, Again God's claiming in connexion with redemption and the covenant (Matt. 26. 28). Do we revere and hallow God's Name as we should (Ex. 20. 7, Matt. 6. 9)? 10, How unwise, therefore, is the presumption of man (Rom. 3. 18), as well as iniquitous. "Doing" is a mark of true understanding and leads to more understanding (Matt. 12. 50, John 7. 17). Nothing shall destroy His praise!

JOHN 4. 1-15.

1, "As therefore the Lord knew": our translation sometimes veils His glory (see a leaflet "When Jesus knew"). "Made and baptized": mark the Divine order. 3, 4, The three parts of the land: "must needs," not only geographically, but in the Father's will, and for the sake of needy souls. 5, "Therefore He cometh": the Holy Spirit frequently uses this word in John, where our translators render "then." 6, The earthly well was deep, and precious: but it had a message about that which was infinitely more precious. "Wearied," cf. Mark 4. 36, 38. 7, He Who had the water of life was willing to be thirsty (see also John 19. 28): O that heavenly things may be more to us than earthly (John 4. 32, cf. His ministry when hungry in Matt. 21. 18-27). 8, "A detail," explaining why He was alone: He knew far more weariness than they: food was not always given to Him, at least in "Samaria" (note John 13. 20). 9, No tone of sympathy, no "promising" attitude, but He was patient:—never be deterred by a seeming set back. 10, How different the tone: do we always adorn God's doctrine by our manner? "He would have given," nothing to sell. "He" unlike the woman who did not meet His physical need. 11, Curiosity, and politeness. 13, The Lord at once turns the subject to spiritual things (cf. 6. 27). Nothing in nature satisfies. In earthly things men must journey to a well: God puts a spiritual well within His people (cf. 2 Cor. 4).

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old, yet ever new, testimony of His gospel and
will, that His beloved people may seek after love's
separation to Himself from the world.

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"The Lord lift up His coun-
tenance upon thee, and give thee
peace." Numbers 6. 26.

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

2 Chronicles 16. 9.

"The eye of their God was
upon the elders of the Jews,
that they could not cause them to
cease, till the matter came to
Darius; . . . Let the governor
of the Jews, and the elders of
the Jews build this house of God
in its place. . . . I Darius have
made a decree; let it be done
with speed." Ezra 5. 5; 6. 7, 12.

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,
and a contrast with commercialism, and even its appearance.

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

Psalm 34. 15.

"Look Thou unto me, and be
merciful unto me, as Thou usest
to do unto those that love Thy
Name." Psalm 119. 132.

"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 Corinthians 4. 6.

"If a man love Me, he will
keep My words: and My Father
will love him, and We will come
unto Him, and make Our abode
with him." John 14. 23.

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. 171, Jerningham Road, New
Cross (Phone: New Cross 2083). Meetings, The Lord's Day,
11, 3 and 6.15, Mon: 8, 1st Wed. in month: 8, Thurs: 8,
(3rd Wed: 8, at Camberwell).

Words of Introduction.

WE are thankful that God is unchanged and un-
changeable; and thus His words stand fast.
It is important to rest upon His sure words. These
pages are issued because we believe God, that it
shall be as it was told us (Acts 27. 25). God is the
Living God, and there is a real need for His people
to be awakened to act in simple faith, and in de-
pendence on His words. It is easy to become un-
consciously confined in our realization of God's living
interest in His people. We expect this in some
larger things, but carry the smaller responsibilities
ourselves, or seek so to do. These pages are sent
forth to encourage a simple every-day faith in God
and love's obedience to His loving word and will,
in the Holy Spirit.

"Where sin abounded, grace did much more
abound" (Romans 5. 20).

Abounding, overflowing grace

Should make our hearts rejoice:
There is for pride and fear no place,
Nor for one murmuring voice.

Sin! Ah, how deep its furrows stood,
Abounding sin we see:
But by the Saviour's precious blood
His people are set free.

"Grace did much more abound" we cry,
And reigning grace must win,
None can the power of Christ deny
To save us from our sin.

Words of Encouragement.

"Sanctified by the Word of God and Prayer." 1 Timothy 4. 5 is very precious, not only with regard to daily food: it gives a holy principle. "The Word of God" is first: whatever God sets apart, whatever God appoints, is deeply important for His children. If anything is not sanctified by the Word of God, it is not sanctified at all,—whatever godly men have said or thought, whatever is the seeming advantage of this action or that. The point for a believer is clear "Is it sanctified by the Word of God? Am I free, and encouraged, so to do because it is in accord with the revealed will of God?" As we are not prophets we see how much this emphasizes upon us the reading of the Holy Scriptures, under the teaching of the Holy Spirit. When we have God's authority, when anything is sanctified by the Word of God, there must needs be our godly response. It is not sanctified TO US by the head-knowledge of "the Word of God" but via prayer (cf. "mixed with faith" in Heb. 4. 2). This is clear as to food. Has God given the food? Is it His will for me to eat? Yes, but I must ever remember the attitude of the Lord Jesus (Matt. 14. 19, cf. the two givings of thanks at the Lord's Supper). Everything is to be *with prayer*. This applies not only to food. Whatever God has set forth is to be done prayerfully. His will is to be enjoyed with prayer's response to His voice. O that it may be so in our personal 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.

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

SUGGESTED SUBJECTS DURING APRIL:

3rd. SIN AND SINS.

1. Words used by the Holy Spirit, e.g. Iniquity, Transgression, Offence, Disobedience.
2. Sin's Punishment. Its Character and Result.
3. The Forgiveness of Sins, Its Ground, Blessedness and Fruit (Ps. 32. 1, 2, Eph. 1. 7).
4. "Sin" and "Sins": the Epistle of John, with Thoughts on Romans 7.
5. Sins Among Believers, and Washing One another's Feet (Matt. 18. 33-35).

10th. SOME UNEXPECTED UTTERANCES OF THE LORD JESUS CHRIST.

1. "The violent take it by force."

2. "I came not to send peace, but a sword."
 3. "He that hath no sword, let him sell his garment, and buy one."
 4. "Nothing shall be impossible unto you."
 5. "It is easier for a camel to go through the eye of a needle."
 6. "Make to yourselves friends of the mammon of unrighteousness."
 7. "For the hardness of your heart he wrote you this precept" (Some Thoughts on Marriage also).
- 17th. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.
- 24th. THE COMING OF THE LORD AS SET FORTH BY THE HOLY SPIRIT IN VARIOUS BOOKS OF SCRIPTURE.
1. The Books of Moses.
 2. The Prophets, with Special Notes on Daniel.
 3. The Psalms.
 4. The Gospels and Acts.
 5. The Epistles.
 6. The Revelation.
 7. "That Blessed Hope" in Our Experience.

REQUESTS FOR 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.

"And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the Lord." Neh. 8. 6.

1. For definite reviving among God's people to the praise of His glory (Isa. 57. 15).
2. For godly homes, gladly simple, not as a mere duty or "effort," but because the love of Christ constrains, where children are trained in "the nurture and admonition of the Lord."
3. For lands that we often overlook—Luxembourg, Poland, Tibet, Kenya, Cuba, Tasmania.
4. For God's gracious work committed to our responsibility, that He may use each magazine issued in England, and those in Germany, Poland, and Bulgaria, and keep us very teachable and humble, enabling all who translate as well, and causing a love to Himself in all the labours among Jews and Gentiles, preparing each fellow worker, and helping in quiet communion with Himself. It is easy to forget how weak we are apart from Him, but there has been much loving encouragement from God, undeserved,—in accord with, and in answer to the prayers of His people in varied lands. We long for assemblies after His own heart, and a people looking for the Lord from heaven.

"In everything give thanks: for this is the will of God in Christ Jesus concerning you."

"If the Lord will," Gatherings unto the Lord during the "Holidays" Monday, Apr. 2nd (and Friday, Mar. 30th), 61, Upton Lane, London, E.7; 3 and 7. Prayer and correspondence welcome. A hearty invitation.

"Let Every Man be Swift to Hear, Slow to Speak, Slow to Wrath."

(James 1. 19.)

HAVE we time for God to speak to us? How many of us are swift to speak? How few of us are swift to hear! Yet God has given us two ears and only one mouth; Isaiah 50. 4, 5 is rich with meaning. Are we expecting to hear, are we quiet enough to hear? I am convinced that we all are inclined to continue conversations, especially those that are on "ordinary things," and those that are argumentative, far too long. We realize that at times there is a need for prolonged conversation with an anxious soul, but let us be careful not to make excuses for neglect of time with the Lord alone because of talking with others. It may be we shall need to suggest the ceasing of conversation a little earlier at night that we may be able to rise in time to be alone with God. Many failures are not intended, but the time unconsciously slips by, we awake late, and the opportunity is gone, or partly gone. Let us curtail the conversation-time rather than the time with God. This is imperative if we would grow in grace and walk with God. And often the shortened time with others would be more helpful. The "last" half hour, whether we agree or differ is often, with our somewhat tired powers, more "natural" and fleshly, and less spiritual.

How often "talking" is a burden to the ears of others and yet it is difficult to break it off. How sad it is to find our weakness, and indecision, in such matters. Loving frankness is a great need amid the Lord's redeemed.

We have spoken of "ordinary" talk. In one sense the Lord's people should never have this. They are made "extraordinary," that they may "do all in the Name of the Lord Jesus," and little things are unto Him. But the reader will understand how easy it is for conversation about home details, and earthly arrangements, to become quite forgetful of the Lord, and without anything of manifest evil, or worldliness, to leave Him out, and to lack His fragrance. I do not mean that we mention His Name in every sentence. Arrangements about a journey, and a train, deal with ordinary things and ordinary time-tables, but there should be a precious undercurrent in all—a communion with the Lord, and a realization of "If the Lord will." And the "omissions" in the homely conversation of saved ones will become a witness.

But let us remember, amid all the precious sanctification of conversation, the blessedness of silence before God, and speaking to Him. Ah, even speaking to Him may hinder hearing His

voice. There is much to instruct us in Numbers 7. 89. The writer is conscious how often he reads Scripture, and how needful it is that he should become swift to hear "what the Spirit saith" (Rev. 2. 7.) His personal desire for this is doubtless the desire of other dear children of God, and thus there is the privilege of praying for one another that our meditation on James 1. 19 may be fruitful to God's glory.

Poems to Help Christian Experience.—35.

"MINE OWN VINEYARD."

"Mine own vineyard have I not kept."

Song 1. 6.

"The vines with the tender grape give a good smell."

Song 2. 13.

"Take us . . . the little foxes that spoil the vines."

Song 2. 15.

"I went down to see . . . whether the vine flourished."

Song 6. 11.

"Let us see if the vine flourish, the tender grape appear."

Song 7. 12.

"My vineyard, which is mine, is before me: Thou, O Solomon, must have a thousand."

Song 8. 12.

Thou hast, my Lord, a vineyard given;

It is for me to dress and keep.

The purchase of Thy blood, 'tis Thine,

And yet, my Saviour, truly mine,

But Thou the fruit shouldst reap.

My vineyard hath a wall around—

Thy tender and protecting love—

None other should be welcomed there,

But only Thou, my Lord, so fair,

Who comest from above.

What fragrance should be flowing forth

From this my vineyard, Thee to cheer.

Be it a pleasure to Thine eyes

When, through the grace Thy love supplies,

The tender buds appear.

For dost not Thou rejoice to see

The budding of the tender grape?

O may I keep the spoilers out—

Those "little foxes," sloth and doubt—

And let them not escape.

My Lord, Thou comest oft to see

The vineyard that Thou waterest

"Just to the moment"—such Thy care!

Thy sun, too, warmly shineth there,

How richly I am blessed!

But, O my Lord, I do confess

That I have slumbered, oft have slept,

Have little thought on Thee to wait

And failed mine own to cultivate,

And other vineyards "kept."

Yet Thou dost kindly bear with me,

For all my sorrow Thou hast known.

I would destroy the thorns and weeds

That mar my vineyard; for all needs

Now look to Thee alone.

My vineyard is before me now,

That Thou shalt, all the coming days,

A thousand have; yea, all increase,

Thou King of Righteousness and Peace,

Be Thine! And Thine the praise!

YOUNG PEOPLE'S COLUMNS.

The History of Jonah.

ALL Scripture is given by inspiration of God, and all is precious. It is well when young people read the Scriptures daily, and seek God's own teaching. All Scripture leads to the Lord Jesus, and He is the Saviour you need. Jonah was a prophet in Galilee (2 Kings 14. 25): those who complained of the Lord Jesus boasted of their knowledge, but quite forgot this (John 7. 52). He was privileged to witness both to Jews and Gentiles: in connexion with the latter, his own self-will once sadly showed itself. His love to Israel seems to have wished Nineveh to be destroyed (Jon. 4. 2). In a somewhat similar way the elder son in Luke 15. 28 would not go in, to rejoice at the finding of the lost son. There are many to-day who have no joy in the saving work of Christ out from "all nations." The "Good Samaritan" delivered one who was opposed to Him, and the love of the Lord Jesus to Samaritans shines out in John 4. Each believer can say, "When we were *enemies*, we were reconciled to God by the death of His Son." What love He has manifested! Do you know this in your own life?

It is very dangerous to be disobedient. Adam disobeyed, and sin and death came into the world: Israel sinned and everything went wrong. And what about us? We, too, are sinners; and the explanation of sin is, "We have turned every one to his own way" (Isa. 53. 6). The Lord Jesus, by calling attention to "every word of God," showed that all "His ways" were the will of God the Father. Satan seems to have purposely left out "in all thy ways" when quoting from Psalm 91. 11 (Luke 4. 10, 11). Let us never leave out some words of Scripture. Jonah was told to go to Nineveh, but started for Tarshish. It was God's mercy he did not reach there, any more than the man who was going down from Jerusalem to Jericho (Luke 10. 30). Balaam persisted, and though his way was perverse before the Lord (Num. 22. 32), he went on to the Moabites and the Midianites, and finally died with them (Num. 31. 8). "There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. 16. 25). When God speaks, it is blessed to hear. The Lord Jesus said "My sheep hear My voice": this is the mark of a believer (John 10. 27). Do you know what this means?

When Jonah was away from the Lord, "he *found* a ship going to Tarshish" (Jon. 1. 3). Some people think that when everything is favourable it is from the Lord, but it is not always so. Satan is ever trying to deceive

(Rev. 12. 9, 20. 3, 8, 10). It is so important to know that he is a liar (John 8. 44), and wishes to blind people to realities and to Christ's glory (2 Cor. 4. 4). Jonah had to pay "the fare": how different is the way into God's presence: everything paid by the precious work of Christ! And then began his remarkable voyage: God shows His power over everything. Wind, sea and fish are subject to Him. The Lord Jesus made this clear in Mark 4. 41. So many forget the power of God. He can do anything He pleases. The storm nearly broke the ship: a sinner destroys much good (Eccl. 9. 18), and brings trouble to others (Jos. 22. 20). But at first Jonah was sleeping. Such "peace" is not a proof of peace with God. Many to-day seem comfortable in their sins. It is awful to be asleep when away from God. Have you been awakened to see your real position? When Jonah woke, he did not at once confess his sin and seek the Lord. True spiritual awakening is quite different. But he knew that he was the cause of the trouble, and said they should cast him into the sea. There is a real warning in this, "The wages of sin is death" (Rom. 6. 23). People go about to-day careless of their real danger. Do you feel what your sins deserve?

At last the seamen felt their only hope was to cast Jonah overboard, and at once the storm ceased. God can work suddenly. It is so in spiritual things, it is so with regard to the body. Very few to-day treat God as He really is—God over all! When Jonah was in the water he began to tremble, and his beautiful prayer is found in chapter 2. The heart-broken sinner truly prays. He feels "cast out" (verse 4), and then he seeks the Lord. This becomes a picture of God's dealing with a soul to-day. Have you felt yourself "lost," and have you come as a heavy laden sinner to Christ? Such have a precious welcome because of His blood.

And then Jonah was sent the second time, and in God's love went, and the Ninevites repented. Repentance is so important. John the Baptist and the Lord Jesus alike preached this (Matt. 3. 2, 4. 17), and we notice the words of Matthew 12. 41. Have you ever repented over your sins? Have you ever felt the load of "guilt" before God. We find repentance ever mentioned at the beginning. Without repentance none will ever seek the Lord aright (Isa. 55. 6, 7). Nations and cities are not troubled to-day as Nineveh was. People laugh instead of weeping (Isa. 22. 12, 13), and the need is that there should be a real humbling. But something is necessary beyond national repentance, even a personal repentance, called in Acts 11. 18 "repentance unto life." This is "repentance from dead works," joined with

"faith towards God" (Heb. 6. 1); it is well for all who read these lines to ask themselves: "Has this taken place in my life? Have I come to the Lord Jesus?"

And now the whole history of Jonah makes a background for the display of Christ's wondrous work. As we might expect, much is learnt by contrast. For example, the Lord Jesus did ever the things that please the Father, and He was brought into the sea of judgment for the sins of *others*. But this, with the three days and nights, pictures what He went through, and happy are those who can say "It was FOR ME." He was raised again, more wonderfully than Jonah, that He might not only bring, but become, the great message to Gentiles (i.e. to sinners of all nations) as well as Israel. And each one who trusts in Him is saved for ever by His precious work. Nineveh was only spared for a little while, but Christ gives His sheep eternal life. Those who love Him have truly repented, and their privilege is to please Him in daily life. The great question for you, and for me, is ever this, "What relation have I to the Lord Jesus Christ? Are my sins covered by HIS PRECIOUS BLOOD?"

We read the history God has giv'n
And see how sin 'gainst Him has striv'n:
Each story tells sin ruins all,
E'er since the time of Adam's fall.
Jonah was told to go one way,
Yet chose, alas, from God to stray:
The fruit of sin he soon must taste,—
And judgment laid his purpose waste.
At last, in brokenness of heart,
He sought the Lord, from sin to part:
Then, brought in mercy from the sea,
Was from his living tomb set free.
And thus he gave the warning word,
As God had said; and Nin'veh heard.
Both man and beast in sackcloth lay,
Dread of God's judgment to display.
This ancient history still makes clear
That we God's holy wrath should fear:—
And more than this, salvation seek
In Him of Whom all Scriptures speak!
Jonah through sin was in the sea,
Christ for His people's sin, to be
Their only Hope, to save to-day,
Their only Hope, to save for aye!

"That Night They Caught Nothing."

A Few Words With Young Beilevers and Older Ones Too.

IT was plainly a waste of time. The whole night was gone, and they had nothing to show for it. Nor are these disciples alone in failure: we also have often toiled in vain. The labour has been real, the expectation has been

much, but there has been failure. Why? Let us seek to find the cause, and to be humbled. In Haggai we see a sowing of much with little fruit (Hag. 1. 6, 9), because God's house is forgotten, and in John 21 we behold vain fishing because there was not a waiting for His counsel. It is natural to say, "I go," but is it because He has said, "Go" (Isa. 6. 9)? It is well sometimes to experience trial and difficulty, and the Sent One knew what this meant (Isa. 49. 4), so that we may not wrongly assume that all apparent failure is real. But often we have evident loss because "we" take the initiative instead of responding to Him Whose we are. "Lord, what wilt Thou have me to do?"

The morning dawned. They had nothing—nothing to eat. This was the question that the Lord put. It was not a matter of business. They themselves were without food, and such unappointed service would leave them hungry. And so it is when our labour is not in the Lord (contrast 1 Cor. 15. 58). But He dealt so tenderly with His own, and He is the Same to-day. He did not reproach. He reproved by His very love. He taught by what He did not say, and thus gave an added lesson how to help others.

The Lord Jesus told the disciples what to do, and linked a promise with the command. Not that He told them how much they would find. They must leave that to Him. It was for them to obey. And they did obey, without hesitation, and in a moment everything was changed. The fruit of a moment contrasted with the failure of a whole night, because the casting now was in His will! Do we wait for His voice, and act in His loving plan? That is the deeply important question.

He, Who made the fish, could give a multitude. The silver and the gold are His. We have no right to be anxious, either for personal needs or His work. He can supply: nor does He need time. A moment is sufficient for Him. The whole aspect is changed when the Lord steps in. The disciples could not draw in the net, hence they dragged it to shore. Their supply was too large for them to deal with it. How like the Lord to give a fulness (Mal. 3. 10).

The rest of the narrative is well-known.

Its lessons as to reverence, and the Divine method of restoration are very precious. The new morning's meal contained His provision apart from their obedience, as well as the fruit of that obedience. Thus they had "something to eat." The Lord is not careless of His people's needs, even when they themselves have caused or increased them. And throughout the special thought is that the Lord **SHEWED HIMSELF** (verses 1 and 4). It is a revelation.

of Himself and His love and His character that our hearts ever need, and He delights to make clear what He is, that our confidence may be in Himself alone.

A Thought Much Impressed on the Writer.

The Last Word:— "Come."

WE are specially reminded of "the last words of David" in both 2 Samuel 23. 1, and 1 Chronicles 23. 27. It is delightful to observe the last triumphant words of the Lord Jesus on the Cross, contrasted with the last recorded words of the first Adam, and of vain men in their worship of the beast. The Book of Revelation contains many examples of that which is "last," but I do not know if there is another illustration of a FIVE FOLD concurrence as to one special word. At least our present subject is the most remarkable example on the very surface, in one short context, and the writer is surprised he had not seen far earlier its tremendous bearing on the importance of "That Blessed Hope."

Many children of God have rightly felt that Revelation 22. 17, does not only mean the Gospel invitation, but an intense welcome to the Lord Jesus, in the call of the Spirit and the Bride. "Let him that is athirst come," is indeed the precious encouragement of the Gospel to the troubled sinner, but this is in view of the near Coming of Christ,—and thus a message of living urgency.

It is blessed to realize that the LAST word attributed to the Spirit, in His ministry among God's people is the word "Come." We know that everything in Scripture to the last syllable of Revelation 22. 21, is from Him, but are thinking now of His particular utterance in communion with God's people (cf. "Abba, Father" in Gal. 4. 6, and notice His delight in intercession in Rom. 8. 26, 27). How wonderful is this thought. How dear to the Holy Spirit is the Coming again of the Lord Jesus (John 16. 13): is it dear to us personally?

Thanks be unto God, the last word of the Bride (of the united believers), is THE SAME, "Come." This is to be expected, and is one of the pledges of oft promised revival. How contrasted are the words of Babylon in Isaiah 47. 7, a background for the whore of Revelation 17; and likewise the woman Jezebel speaks of HERSELF in chapter 2. 20. But the Bride speaks of Him Whom her soul loveth, and the "Come" thinks only of Him. His Name need not be mentioned here. "Come" is sufficient. To

whom else could it be addressed? He is uppermost in the mind, and the BRIDE speaks in subjection to and after (or with) the SPIRIT: the order of these words is precious.

But we can go further. The last words of the Lord Jesus have exactly the same message, "Surely I come quickly" (verse 20). Here is the last promise, His last note of encouragement is linked with His Own Coming, and why should it not be? This is just what we should expect. He longs to see His united people. Will not the presenting to Himself of a glorious Church be His delight in "the day of the rejoicing of His heart"?

Is it possible to find any other "last" here? Yes, let us think of the apostles of the Lord Jesus. They were set "first" in the Church (1 Cor. 12. 28), and among them were writers of Scripture. John had both privileges, and his own last personal word as such is, "Come, Lord Jesus." And this may also be viewed as the LAST Scripture prayer, and the LAST word addressed to the Lord, graciously brought before us. Yes, this, too, is "Come." It is the climax of Scripture, at once followed by the benediction of grace, while we wait for the grace to be brought to us at His revelation (1 Pet. 1. 13). Have we not reached the completion of the stress on this word, "Come"? No, it occurs yet again, with another emphasis. There are individual believers, part of the united company, who are neither apostles, nor writers of Scripture, but their humble welcome is not despised by Him Who calleth all His own sheep by name. "Let him that heareth say, Come" (verse 17). The characteristic of a true believer is that he not only "reads" but "hears" (Rev. 2. 7, with John 10. 27). And such have delight in their Lord's return. Thus we have these five possibilities of emphasis, all brought before us together in this brief final context, in the exaltation of our adorable Lord, and the love of His appearing (2 Tim. 4. 8). O dear fellow believers, why is it we have lost so much THE REALIZATION of the Coming of the Lord Jesus? Why is "that Blessed Hope" not more vivid, and real, and vital to us all? Have "other things" entered to choke the word "Come" in our lives? The emphasis is unquestionable, and our beloved Lord draws our hearts to feel the need for this in our daily experience. O that there may be the holy enjoyment of His own precious climax every day henceforth.

(We hope, if the Lord will, to reprint this shortly as an encouragement to the fuller expectation of our Lord Jesus and shall be glad to hear from any who are intently desirous to distribute, with prayer.)

"Justified Freely."

HERE is a wonderful thought. God has never put aside the need for justification. An unjustified sinner cannot stand in His presence. To excuse unrighteousness would be unrighteous. There is not the slightest thought in Scripture of overlooking sin. Not one transgression can be tolerated. But though God emphasizes the need for righteousness in His presence, and though we should naturally regard this as something demanded from a man, the marvel of the Gospel is that God Himself provides the righteousness **FREELY**. It is not a question merely of reprieve, it is not a matter of bare forgiveness. Righteousness shines out, yet this "righteousness" is free. Such is the glory of the gospel. Again and again this is impressed upon us. "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1. 16). "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4. 5). "For He hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him" (2 Cor. 5. 21). "Deliver me from bloodguiltiness, O God, Thou God of my salvation: and my tongue shall sing aloud of Thy righteousness" (Ps. 51. 14). Yes, it is not a mere expedient: God is honoured in a real, complete and full justification of all those who are made near to Him, and yet there is an absolute freeness in the gift. There is no subterfuge, no mere make-believe, but yet everything is free to the worthless sinner. Far from breaking His word, God establishes it. "Do we then make void the law through faith? Let it not be so! Yea, we establish the law" (Rom. 3. 31). But nevertheless *grace reigns* through righteousness unto eternal life (Rom. 5. 21). How is it possible?

The majority of men are not interested in this subject. Many indeed wish to call God their Father, and to go to heaven, but the way of salvation has no interest for them. They are concerned as to personal deliverance from punishment: that is all. The selfishness of the human heart is often seen in its attitude to salvation. "What can I get?" seems the central thought with many. But there are others who are really concerned for God's glory. They rightly see that a theory of salvation without righteousness would afford no encouragement to faith: if there is no real foundation, the building falls. The heart-burdened sinner wants God's own gracious guarantee, and he looks for

that which honours God's holiness, and meets God's holy demands. To such an anxious heart the gospel provides the very rest that is needed, for the two words are brought together, "Justified" and "freely." God does not make anything doubtful, or contingent on a man. He has nothing to sell, nothing to offer on easy terms: everything is satisfactory. Law is satisfied, God is satisfied, the anxious soul is satisfied!

"Justified freely." We have said that God has nothing to sell, and has no compromise through a combined "work" of the sinner and the Saviour. "Freely" means "freely." It is entirely a matter of gift, just as we read in Titus 3—"Not by works of righteousness which we have done . . . that being justified by His grace we should be made heirs" (verses 5-7). We compare Ephesians 2. 8, 9, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works lest any man should boast." Yet in both contexts (Eph. 2. 10 and Tit. 3. 8) there is the emphasis on "good works." But these are the fruit, not the root. The gospel is absolutely free!

Another verse of Scripture comes before us, "I will heal their backslidings, I will love them *freely*: for Mine anger is turned away from him" (Hos. 14. 4). It is evident that God delights to bring this before the burdened soul. "Ho, every one that thirsteth, Come ye to the waters, and he that hath no money" (Isa. 55. 1). It is always the same. And this encouragement is the burial of all pride, for it tells the sinner he has no merit whatsoever. He does not receive salvation in the market place, but as a helpless beggar, and *less*, for the sinner is viewed as a child of wrath by nature (Eph. 2. 3), and enmity against God (Rom. 5. 10). Ah, dear reader, is this the salvation that meets your need, or do you prefer a respectable religiousness of your own? Do you value your own ceremonies, and actions? If this is so, I must honestly say, God has nothing for you. The gospel cannot be modified to suit your wishes. You are "too respectable" for grace, and for the gift to the worthless, and so you will have nothing at all. "He hath filled the hungry with good things; and the rich He hath sent empty away" (Luke 1. 53).

(1) *the Lord will, to be concluded*).

(Continued from page 40).

still with Thee." 23, Is this our wish? Are we concerned to be right in heart (Ps. 51. 6, 10)? Do we realize that we know ourselves only in part (cf. 1 Cor. 4. 4, 1 John 3. 20)? 24, Unseen evil is evil (Ps. 19. 12).

Suggested Daily Readings.

"IF THE LORD WILL."—APRIL, 1934.

Day	READING			LEARNING.	
	Psalms	John	Psalms	Psalms	119
1	120.	4. 39-54	133. 1	33.	34
2	121.	5. 1-23	2	35	
3	122.	5. 24-47	3	36	
4	123.	6. 1-21	138. 6	37	
5	124.	6. 22-40	7	38	
6	125.	6. 41-58	8	39	
7	126.	6. 59-7.9	139. 1, 2	40	
8	127.	7. 10-31	3	41, 42	
9	128.	7. 32-8.1	4	43	
10	129.	8. 2-18	5	44	
11	130, 131.	8. 19-38	6	45	
12	132.	8. 39-59	17	46	
13	133, 134.	9. 1-23	18	47	
14	135.	9. 24-41	23	48	
15	136.	10. 1-18	24	49, 50	
16	137.	10. 19-42	John 15. 1	51	
17	138.	11. 1-19	2	52	
18	139.	11. 20-46	3	53	
19	140.	11. 47-12.11	4	54	
20	141.	12. 12-33	5	55	
21	142.	12. 34-50	6	56	
22	143.	13. 1-17	7	57, 58	
23	144.	13. 18-35	8	59	
24	145.	13. 36-14.14	9	60	
25	146.	14. 15-31	10	61	
26	147.	15. 1-15	11	62	
27	148.	15. 16-27	12	63	
28	149.	16. 1-16	13	64	
29	150.	16. 17-33	14, 15	65, 66	
30	Prov. 1. 1-19	17. 1-12	16	67	

Notes on Memorized Verses.

JOHN 15. 1-16.

1, One of the many names of the Lord Jesus which set forth that He is the Living One. No created being could have uttered the precious "I am's":—have you a list of them ever in memory? 2, "Every grafted-in branch" is plainly the meaning of the word: when such a branch has no fruit we say, "It was never really united": this is a solemn thought for those who APPEAR to be Christians. A leaflet gladly sent. No fruitful branch is cast out, nor left unpurged; but the Vine needs no purging. We cannot have "more fruit" without purifying (note 1 Pet. 1. 7). 3, How important are Christ's words, cf. Matt. 24. 35, John 14. 23. 4, The COMMAND is to believers: then at once there is the PROMISE. "Cannot": this is plain: thank God it is not the close of the verse. The verse begins and ends in the same way: this chapter never wearies of the word "abide." 5, "I," "ye," "he": fruit is personal. 6, 7, Observe it is not, "If YE abide not": the Lord knew His dear people: Judas was contrasted. "In Me" and "My words in you": to separate Christ and His words is impossible (cf. 14. 21, 23). Power in prayer is joined with His words (cf. Rev. 22. 20). 8, Three thoughts: God glorified, much fruit, discipleship: if there is only little fruit, little glory is brought to God: this object is very important (Rom. 4. 20, 1 Cor. 10. 31, Song 8. 12).

9, "Continue," i.e. "abide": it seems better to keep the same word when the Holy Spirit repeats it. 10, "Commandments" are always associated with "love" (14. 21): men usually think of "feelings." The Lord Jesus found no legalism in "commandments": nor do we when the law is written in our hearts (is it bondage for the heart to beat so often, or for breathing to be continuous?—Nay, this law of nature is written on our bodies: why should we not realize God's will thus written on our hearts?) 11, Galatians 5. 22: can "love" be joyless?—See Zeph. 3. 17. "My joy" becomes "your joy": mark order. 12, "As," the reason, manner, motive, and a pressing forward to the same overflowing fullness of love. 13, Love that does not give much is little (cf. the Pharisee in Luke 7. 45, 46): observe the attitude seen in Romans 18. 4, 1 John 3. 16, in view of Galatians 2. 20, Ephesians 5. 2. 14, Friendship is conditional: "He made known HIS WAYS unto Moses" (Ps. 103. 7), and Israel did not know His ways (Ps. 95. 10, 97. 18, 19): cf. "Shall I hide from Abraham?" and Amos 3. 7. 15, They were to be servants, but "I CALL you not servants" (see Mal. 3. 17), "Knoweth not," observe John 13. 7: do we understand the Lord, and His ways, "what He doeth" (Heb. 7. 25)? 16, Another "not." The Lord has both "chosen" and "placed": the result is to be our "going" and "bearing fruit," and "asking": unless we "ask" can we expect to receive?

PSALM 133. 1-3.

1, Good first, pleasant afterwards (cf. Jas. 3. 17). "Dwell," not only talk or think of this. 2, Ointment, Divinely appointed, none like it, not for "the flesh," not for a stranger (Ex. 30. 22-33), associated with the High Priest, and flowing down on garments which spoke of redemption by blood. 3, Continual, all-pervading, gentle, fruit-producing, spreading far and wide:—AFTER the thought of worship, observe rich fruitfulness. The blessing is not merely natural but commanded. Where there is life, there should be godly unity: a contrast with man's reunion of Christendom.

PSALM 138. 6-8.

6, Cf. Isaiah 57. 15. We should ever emphasize God's glory: this will not hinder access, for true and humble worshippers. 7, God does not always remove troubles, but He revives amid them (Ps. 71. 20). The Lord ever saves with His right hand (Isa. 41. 10): there is no thought of the left hand, nor lack of whole-hearted love. 8, "He shall be satisfied" (Isa. 53. 11): Philippians 1. 6 is precious. "Thine own hands" (Eph. 2. 9, Isa. 60. 21): a powerful plea in prayer (cf. Ps. 119. 94, Heb. 13. 5-8).

PSALM 139.

The whole Psalm might well be learned. We do not select verses to omit others. Note similar beginning and ending. A deeper consciousness of God, and of His majesty, is needful. 2, "My thought": we do not understand all God's thoughts (verse 17), but He knows ours. So with regard to "my ways" (see Isa. 55. 5-8). 4, "A word in my tongue": Psalm 19. 14 shows us what our words should be (cf. Isa. 50. 4, Col. 4. 6). 5, Another precious thought in Psalm 32. 7. 6, Cf. 131. 1, 2. 17, Cf. 40. 5, 17, Jeremiah 29. 11: God never forgets His people, it is beautiful to realize God thinking about us: not alone when we think of Him—"when I awake," I have not been thinking, but "I am

(Continued on page 39).

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

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Correspondence
Concerning the Will
of GOD welcome.

A Monthly, in God's grace and enabling, to set forth His loving will for His redeemed people, as pilgrims, seeking to walk worthily of the heavenly calling, in true fellowship with "that Blessed Hope" in faith's view.

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Free.

"At the commandment of the Lord they rested in the tents, and at the commandment of the Lord they journeyed: they kept the charge of the Lord, at the commandment of the Lord by the hand of Moses." Numbers 9. 23.

"The cloud was taken up from off the tabernacle of the testimony, and the children of Israel took their journeys."

Numbers 10. 11, 12.

"Let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself: for then shall the Lord go out before thee." 2 Samuel 5. 24.

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, and a contrast with commercialism, and even its appearance.

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

"I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with Mine eye." Psalm 32. 8.

"They soon forgot His works; they waited not for His counsel." Psalm 106. 13.

"When they which were about Him saw what would follow, they said unto Him, Lord, shall we smite with the sword? And one of them smote the servant of the high priest." Luke 22. 49, 50.

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. 171, Jerningham Road, New Cross (Phone: New Cross 2083). Meetings, The Lord's Day, 11, 3 and 6.15, Mon: 8, 1st Wed. in month: 8, Thurs: 8, (3rd Wed: 8, at Camberwell).

Words of Introduction.

AGAIN we thank God for the privilege of making known something of His great lovingkindness and something of His loving will. These pages are a privilege, for it is a wondrous blessing to be delivered from the wrath to come (1 Thess. 1. 10), and to be entrusted with His precious words in Scripture, and then to be able to encourage "one another," and to speak to "one another" of Him. It should be our desire more and more to fulfil the command to do all in the Name of the Lord Jesus (Col. 3. 17). That "Name" attacks all selfishness, and pride, and sectarianism, and fear. Believers cannot form their own organizations in His Name, nor be unkind to one another in His Name, nor be angry, and so forth. The sanctifying power of His Name in daily experience should be our joy.

"He rose again the third day according to the Scriptures." 1 Cor. 15. 4.

Ah what joy! The Lord is risen!
He is glorious in His might:
Death could never prove a prison,
Nor dispute the Saviour's right.

He is raised, and we are sharing
In His triumph—won for us:
Soon His glory to be bearing,
And to glorify Him thus.

Spices were the women bringing,
But more fragrant was their Lord.
And His praise we would be singing
And His glory would record.

Words of Encouragement.

In the beginning God created the heavens and the earth. It is precious to see God's hand in nature, and to know its wonderful beginning from Him. "God is" (see Heb. 11. 6); and all things are from Him (John 1. 3). And He is the Cause of all in salvation as well, the Alpha and the Omega (cf. Isa. 48. 12, Rev. 1. 8, 17; 22. 13). And so we realize with joy the standpoint of Scripture, and see God's hand in everything. But Genesis 1. 1 by itself does not speak of relationship. It is not "my God," nor is "grace" mentioned. Even so John 1. 1 commences "The Word was God," but the climax is, "My Lord and my God" (John 20. 28). In like manner Revelation does not close without a parting word of intimacy, "The grace" of the Lord Jesus is before us. This is more than a consciousness of God's majesty. The world can speak of a Supreme Being, and the Almighty. Nebuchadnezzar could say, "I blessed the Most High" (Dan. 4. 34). But the Lord Jesus impressed upon His people, "When ye pray, say, OUR FATHER Which art in heaven." "Made nigh by the blood of Christ." Is not this a word of encouragement?

A Wrong Impression.

Corrected to the Glory of God.

IT is a privilege to believe and make known God's will. Many have written telling of His blessing through the publications. There is no glory or honour to us. All is by His grace. Sometimes the wording used in requests for leaflets strikes us strangely, and we would seek to answer aright: e.g., "I hear that you send out parcels of gospel tracts freely: will you send me one?"—or similar expressions. Possibly some think we are wealthy and seek opportunities to circulate. Thank God, we ARE wealthy, spiritually, "in heavenly places in Christ." But on earth we need to "walk by faith." We do not wish to SAY much about this, conscious of our need, and that faith is often hindered by talking about it. We would, however, lovingly explain that our "object" is not merely circulation of sound literature. We desire the glory of God in the revival of His people, that believers may be obedient to His will, and that His will as to unity may be realized more and more, and that from this standpoint the gospel of the grace of God may be sounded forth, and be "lived" in midst of a careless world. And we add that we rejoice when leaflets for BELIEVERS are

sought: many have been prayerfully sent forth to help His people as to the "plain" path of pleasing Him.

These days are not easy, and though we thank God for His "hitherto," and trust Him simply (is He not our Father?) for the "henceforth," we cannot expect everything to be smooth. Far otherwise. O for a willingness to "give up" for Him, and to lose in this age. So many who are bearing His Name are still much mingled with worldliness, and we do not feel happy in using, for example, the money that God daily supplies, some of it through poor saints, and believers who know what the denial of self really means, to pay postage on parcels of tracts to others who, for example, spends shillings in a year on newspapers, or who, in matters of clothing and home, could easily be much more pilgrimlike—more like the One Whose Name they bear. Gladly will we post to any the magazines, with the hope that the Lord may use these to them and ourselves also, in the practical daily life, but we are grieved if such receive the gift of parcels, postage, etc., from the Lord's work, and use for themselves the money that should have been definitely given to Him. Will He approve **such** tract work? The principle of 2 Samuel 24. 24 seems to apply heart searchingly—"Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing." While I write, a brother has asked me in connexion with our heavy postage whether we should reduce some parcels, or send only bi-monthly. I do not want to alter wrongly, but desire that "nothing be lost" in the Lord's precious work at this crisis time of privilege and trust. If any copies are not being used, normally, we ought to save postage, but do not wish to hinder a single part of TESTIMONY, and are graciously made conscious that some who have cast aside have "afterwards" been richly blest. We felt this explanation was needed. Occasionally we issue a booklet of God's enabling, and rejoice, as the field becomes wider, and the responsibilities greater, to expect similar Records of Grace, in view of our Lord's near Coming "God is Faithful."

Please will all who send change of address indicate last address, as we sometimes have several of the same name. Kindly write place-names clearly. These details will help us much in the Lord's service.

The Holy Spirit never encourages laziness, nor rush. True activity has both rest and intensity. It is a contrast with fleshly fever, but in the calmness of communion with God accomplishes much.

REQUESTS FOR 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.

"I will praise the Lord with my whole heart." Psalm 111. 1.

1. For all in authority. (How definitely this is ever before us in 1 Timothy 2. 1, 2).
2. For the wondrous privilege of which Luke 21. 36 speaks.
3. For the daily reviving emphasized in Isaiah 57. 15.
4. For God's dear people passing through special trials, that there may be quiet confidence in Him, and openheartedness to see and learn His loving lessons.
5. For those who translate the Scriptures.
6. For lands that we often forget—Latvia, Persia, Morocco, Guatemala, Western Australia, and the Islands of the Sea.
7. For God's work through these magazines, and "A Testimony of the Truth," and associated witness in the Name of the Lord Jesus, in this and other lands, among Jews, Gentiles and believers, that there may be a true fellowship with Him, and a quiet dependence on Him for everything, and that each fellow helper may know the enabling and guiding of the Holy Spirit, and be sustained amid trials,—that we may see God's open doors, and enter them, without any confidence in the flesh, and that gatherings and all, may be according to His will, and unto His glory.

"Pray without ceasing. In everything give thanks." 1 Thessalonians 5. 17, 18.

"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:

1st. JOHN 17, AND PRESENT DAY ARRANGEMENTS.

1. The Lord's Standpoint, the Lord's Love, and the Lord's Purpose.
2. Oneness and Its Emphasis in Scripture.
3. Division, Its Cause and Course.
4. Does the Holy Spirit Lead to Contradictions?
5. What is God's Will for His People To-day?

5th. DANIEL 9. 24-27.

1. The Preparation for the Prophecy (9. 1-23): The Importance of Prayer.
2. The Glorious Climax (24).
3. The Beginning-Date, and "Seven Sevens."
4. The Sixty-two Sevens, and that which is "After."
5. "Messiah the Prince," "Messiah Cut Off."
6. The Covenant, the Ceasing and the Consummation of Verse 27.
7. Thoughts on Misinterpretation, and God's Practical Message for our Hearts.

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

22nd. THE LORD JESUS "CONTRASTED."

1. His Glory Seen with Regard to Absolute Contrasts—"Antichrist" and his Forerunners.
2. Contrasts in Types (e.g. The Sacrifices were Many, not Raised from the Dead, &c., &c.). Notes on the Lord's Supper.
3. Christ's Own Words Contrasting Himself with His Disciples (e.g. Matt. 23. 10, John 10. 11, 13. 13, 14, with Notes on the Parables).
4. His Many Names: He Alone has a Title (The Lord Jesus: Thoughts on Reverence).

29th. "DAILY."

1. God's Works in Nature (Ps. 19. 2).
2. Daily Bread (Matt. 6. 11, Luke 11. 3, see 2 Kings 25. 30).
3. Emphasis on Daily Worship (Ex. 29. 38, Acts 2. 46, 47).
4. The Scriptures Daily (Acts 17. 11) and Daily Exhortation (Heb. 3. 13). Thoughts on Gathering Together.
5. Daily Service and Suffering (Matt. 26. 55, Acts 5. 42, 17. 17, 20. 31, 1 Cor. 15. 31).

Poems to Help Christian Experience.—36.

"When I bring a cloud over the earth . . . , the bow shall be seen in the cloud." (Gen. 9. 14).

"What son is he whom the Father chasteneth not?" (Heb. 12. 7)

When God is pleased to send a cloud
Across our life, it is allowed,
In our loved Father's changeless love,
To draw our restless hearts above.

He loveth—yea, He loveth so,
In every cloud there is a bow
If only we had eyes to see,
And loved Him in simplicity!

Our loving, tender, gracious God!
How wisely doth He use the rod!
He only hath our good in mind;
Ah! Never can He be unkind!

He doth not willingly chastise;
But can He turn away His eyes
From failures that our witness spoil,
And rob us of the fruits of toil?

And doth His hand upon us lie?
Should we not seek the reason why?
Our Father doth design to bless
That we might share His holiness.

O may we learn what He intends
When He, our gracious Father, sends
Across our life a darkling cloud,
And know 'tis in His love allowed.

If the Lord will, May 21st, Gatherings unto the Lord, at 61, Upton Lane, Forest Gate, E.7, 3 and 7. Believers are lovingly invited, and are asked to come prayerfully, that there may be true worship, and hearing of God's voice. Further particulars gladly sent.

YOUNG PEOPLE'S COLUMNS.

Satisfied or Not Satisfied, Which?

NEARLY twenty times in the Scripture we meet such words as "NOT SATISFIED," "NEVER SATISFIED." They have a very sad sound, and tell of a sad experience. It is not a surprise that the words are often before us, for the fact itself is very evident. The people of this world are ever seeking something fresh:—Why? Because they are not satisfied. It is remarkable that the very language bears its witness. Those who find no joy in the words of God often ask for something to read, and how are their favourite books described?—"Novels"—something "new." Or they spend their time over the "newspaper." Alas, they are rejecting that which is truly OLD, YET EVER NEW! even the gospel of Christ.

Ecclesiastes gives the inspired record of a man's search for satisfaction, and the confession that it cannot be found in the things of the earth. Three times the word "satisfied" comes before us in this book and each time with the word "not." "The eye is NOT SATISFIED with seeing, nor the ear filled with hearing," "NEITHER is his eye SATISFIED with riches," "he that loveth silver shall NOT BE SATISFIED with silver" (1. 8, 4. 8, 5. 10). So the prophets bore witness against those who went their own way—"Thou shalt eat but NOT BE SATISFIED; and thy casting down shall be in the midst of thee" (Mic. 6. 14, cf. Hab. 2. 5). It is a sad story, and yet there are many, it may be young people especially, who still vainly hope to find satisfaction in the things of this world. They start out with their fond hopes, and at first all seems to go well, but "at the last" they will find the buds of promise have become fading flowers, and worse, and there is nothing, nothing at all. "At the last," these striking words in Proverbs 5. 11, 23. 32 remind us of the strange verse "Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity" (Eccl. 1. 2).

It is quite true that for a little while the lamp may flicker, and a young man rejoice in his youth (Eccl. 11. 9). There may be a natural gratification in earthly things. Nature is rich in food (Ps. 104. 13). "He roasteth roast, and is SATISFIED: yea he warmeth himself, and saith, Aha, I am warm, I have seen the fire" (Isa. 44. 16). But how long? Alas, there may be an altogether wrong SATISFACTION for a little while (Col. 2. 23), and the Holy Spirit speaks of "the pleasures of sin for a season" (Heb. 11. 25), but we are reminded "Bread of deceit is sweet to a man; but afterwards his mouth shall be filled with gravel" (Prov. 20. 17) how different is the precious "afterwards" for God's people (Heb. 12. 11)!

But is this all we have to say to you. No, an invitation sounds out. Listen, and see if you are included:—Ho, every one THAT THIRSTETH come ye to the waters, and he that hath NO MONEY . . . Wherefore do ye spend money for that which is not bread, and your labour for that which SATISFIETH NOT? Harken diligently unto Me, and eat ye that which is good and let your soul delight itself in fatness" (Isa. 55. 1, 2). This is the gospel of the Grace of God, by the finished work of the Lord Jesus, which changes everything. There is no lasting satisfaction except in God's salvation, "Because Thy loving kindness is better than life, my lips shall praise Thee: my soul shall BE SATISFIED as with marrow and fatness" (Ps. 63. 3-5), "We shall be SATISFIED with the goodness of Thy house" (Ps. 65. 4), "O SATISFY us early with Thy mercy" (Ps. 90. 14). And then the privilege of pleasing God enters the daily experience, "The fear of the Lord tendeth to life: and he that hath it shall abide SATISFIED" (Prov. 19. 23). God desires His people to be SATISFIED in their souls (Isa. 58. 11).

And this satisfaction lasts. "As for me, I will behold Thy face in righteousness: I shall BE SATISFIED, when I awake, with Thy likeness" (Ps. 17. 15). God means what He says. The Lord Jesus gives to His people eternal life, and "The meek shall eat and BE SATISFIED" (Ps. 22. 26). "With long life will I SATISFY him, and show him My salvation" (Ps. 91. 16).

And for whom is all this? O how rich is God's grace. It is all for poor sinners who feel their need, and come to Him. It is written "He satisfieth the longing soul, and filleth the hungry soul with goodness" (Ps. 107. 9). The whole psalm shows this, and have we not already seen it in Isaiah 55. 1, 2? There are none at the feast of Luke 14. 16-24 except the poor and needy. And thus if you feel your need of the Lord Jesus, there is no hindrance on His side. The whole of the way to God has been opened, and a heart-burdened sinner, young or old, has never been sent away. Why not come to-day?

"Not satisfied"—the world can shadows give:

But who can feed on vanity and live?

"Not satisfied"—what is the quest of men?

More, more of fading pleasures!—AND WHAT THEN?

God satisfies the longing soul for aye,
Christ is the Truth, the Life, for He's the Way!
And all is found in Him all need to meet—
Redemption, peace and glory, all complete.

Dissatisfied you stand:—or do you seek
To know the One of Whom by grace we speak?
The longing soul He loves to satisfy,
Since 'twas for such in love He came to die.

Come then to Him, if you your need behold,
You need not wait until again you're told.
"Ho, every one that thirsteth" is the cry,
Believe His word, His word will never lie!

"So Soon."

(Galatians 1. 6.)

A Few Words with Young Believers and
Older Ones Too.

IT is clear from Genesis 3 that Adam soon sinned. There is no record of any fellowship with God after the "building" of Eve, and that was evidently the same day as he was created (Gen. 1. 26-30). With this sad thought a striking translation of Psalm 49. 12 accords "Adam being in splendour does not pass the night." The added words of likeness to "the beasts" would thus be forceful, for he was appointed to rule all. And the word "like" may also be rendered "he WAS ruled," thus forfeiting his dominion to the devil (see the claim of Luke 4. 6, that the authority was delivered, or betrayed). Every Scripture is full of meaning. It is solemn to think of Adam sinning at once, and breaking the Sabbath of rest and holiness. The stress on the Sabbath in connexion with Israel, and the covenant with them, thus becomes clearer, and it is probable that the nation made the golden calf on the Sabbath day (the dating of the manna leads to this conclusion). God's testimony is definite here as to the suddenness, "They have turned aside quickly out of the way which I commanded them" (Ex. 32. 8). And Leviticus 10. 1 is immediately after God's signal work, and the consecration of Aaron and his sons. We have only to remember Saul, and the sudden reversions after the reigns of Hezekiah and Josiah to have an illustration. And we behold fickleness in the attitude of many during the life of the Lord Jesus. How definitely we, too, need to pray, "Unite my heart to fear Thy Name" (Ps. 86. 11), and to exhort one another that with purpose of heart there may be a cleaving unto the Lord (Acts 11. 23). The psalm sorrowfully records Israel's departure from God's will with the words, "They soon forgot His works," and adds the explanation "They waited not for His counsel" (Ps. 106. 13). Is it not so oftentimes among children of God? The failure begins with not "waiting." Isaiah 50. 4 gives the perfect attitude of the Lord Jesus, in the days of His service upon earth, as an example. The holy exclamation of Paul in Galatians 1. 6, "I marvel that ye are SO SOON removed from Him That called you into the Grace of Christ" helps us as to the fitting interest we should humbly have in one another, exhorting one another daily while it is called to-day. The unbeliever may be like the rocky ground hearer, and, without root, soon wither, but it is for believers to "provoke one another to love and good works," in the gracious enabling of the Holy Spirit.

The appearance of temporary revival is very searching (Jud. 2. 18, 19). It shows how easy it is to turn to God UNDER TROUBLE (Ps. 78. 34), and then to show there is no steadfastness (verse 37). The righteous holds on his way, and living faith, when tested, is unto God's praise and glory. The true test is "abiding," as John 15. sets forth. The obedience which depends on another being near us is not simple dependence on God (2 Chron. 24. 2, 17, c.f., Jos. 24. 31). The blessed promise of the new covenant in Jeremiah 31. 34 is quite different, and leads believers to pray for Israel, and the fulfilment of this, in the prayer "Even so, come, Lord Jesus." And let us remember WE are in the new covenant already in advance, as Matthew 26.28 and Hebrews 10. 14-25 make evident. What manner of persons ought God's people to be.

Believing and Worshipping.

"And the people believed . . . they bowed their heads and worshipped" (Exodus 4. 31). "And he said, Lord, I believe. And he worshipped Him" (John 9. 38, see also Matthew 15. 25, 28).

THESE words came to me as God's gracious message, as I sat in a Latvian farm-house early one winter morning where God had given us a refreshing meeting the night before. How precious is worship, and how important (John 4. 24), but how can we worship unless we believe? This is illustrated in connexion with Thomas. Till he believed he could not say, "My Lord and my God" (John 20. 28). But when he believed, this was soon the experience of his thankful heart.

In Matthew 28. 17, those, who "doubted" are contrasted with the believing worshippers. Abraham's faith shines out wondrously in Genesis 22., and we listen to his words "I and the lad will go yonder and worship, and come again to you" (verse 5). The measure of our true faith will be the measure of our true worship. As we BELIEVE God we shall praise, and adoration will become a reality. It is easy to "do" many things in fleshly activity, without worship. But God seeks worshippers, and our hearts long after this fulfilment of His own gracious will. To worship without faith must be "will-worship" (Col. 2. 23) and idolatry. A deep realization of God, and His nature and work, must surely be impressed on our hearts (Heb. 11. 6), in holy contrast with the attitude of Antichrist so soon to be manifested (Ps. 50. 21). May we be worshippers in spirit and in truth.

TALKS ABOUT PRESENT-DAY NEEDS.

A Right Realization of Oneness.

"One beaten work of pure gold."

"It shall be one tabernacle."

"Couple the tent together, that it may be one."

Exodus 25. 36, 26. 6, 11.

THERE are other precious occurrences of the word "one" with regard to the tabernacle,—for example "Three bowls made like unto almonds . . . in one branch," "Every one almonds . . . in one branch," "Every one of the curtains shall have one measure" (Ex. 25. 33, 26. 2), to show the individual believer's privilege and responsibility, in conformity with God's will, and personal fruit bearing. But the verses above have a very definite message as to the "United Unity" where God condescends to abide. It is well to observe, "Let them make Me a sanctuary; that I may dwell among them," and *at once* the added thought "according to all that I show thee . . . even so shall ye make it" (Ex. 25. 8, 9). We cannot separate the presence of God from His own revealed will: we dare not and would not speak of the Holy Spirit's work without emphasizing the written Scriptures. And the words we here awhile omitted in verse 9 are not to remain omitted, "after the pattern of the tabernacle, and the pattern of *all the instruments* thereof." It is not enough to have a general acceptance of God's will. Each particular point is precious. "And look that thou make them after their pattern, which was showed thee in the mount" (Ex. 25. 40). The words "*And I will dwell*" of Exodus 29. 45 follow obedience (cf. "*And lo, I am with you alway*," Matt. 28. 20 in its fuller realization*). It was this which was, and is ever, well pleasing, "And Moses did look upon all the work, and behold, they had done it as the Lord had commanded, even so had they done it: and Moses blessed them" (Ex. 39. 43).

"Behold, how good and how pleasant it is for brethren to dwell together in unity!—It is—like the precious ointment" (Ps. 133. 1, 2). This ointment is described in Exodus 30. 22-33. It was to be made exactly as God set forth: every ingredient was to be in the right proportion (this is so important as to Christian walk and character), and there was to be nothing "like it," nor could it be associated with "man's FLESH" or a stranger. The wealth of spiritual meaning in this 32nd verse is often overlooked. It shows that true unity is a Divine creation,

* Contrast Ezekiel 8. 6 "That I should go far off from My sanctuary." See 2 Cor. 6. 17, 18.

and in entire contrast with all "unions" and "reunions," through human energy and organization.

The lampstand's unity, dependent on the central shaft, and having the oil associated with that centre, teaches impressively the harmony in worship, of saints from Jew and Gentile, which is well pleasing unto the Lord. Surely we should pray for this with fervent and expectant prayer.

And the ten tabernacle curtains, being all alike, were joined to set forth fellowship ("ten" is thus used in Scripture, note Ps. 33. 2, 92. 3, 144. 9) so that the "*dwelling place*" might be one. It is this emphasis on the "*dwelling place*" ("He shall dwell in the tents of Shem" Gen. 9. 27, see Ps. 80. 1), which was ever before God, and is so little before His people. A true work of God is not merely a hive of industry, but a dwelling place. The Father seeks worshippers (John 4. 23, 24). The tendency toward natural methods, and outward success, is ever contrasted. Because worship is too often in the background, human divisions are in the foreground. A stress on God's dwelling place, in the power of the Holy Spirit, would be the death knell of sectarianism, and schemes to please the crowd.

And the further emphasis on the oneness of the "tent" is important. The tent was associated with the *wilderness*, and with the appointments of God for His journeying people. It is called "the tent of appointment," and the same word is found in Exodus 25. 22. When by God's grace our hearts realize this we shall see how blessedly the obedience of God's people follows on the view of the dwelling place; and how God shows the right order of the two related thoughts of unity. We cannot omit, or reverse, without serious spiritual loss.

And it is blessed to see that the tabernacle was God's centre of sacrifice. All unity is associated with the precious blood of Christ: the unity in heaven is thus set forth (Rev. 5. 9), for all real oneness is ever "in Christ Jesus" (Gal. 3. 28, contrast Gen. 11. 6), because He has reconciled to God in one body (Eph. 2. 13-16), and by one offering perfected for ever (Heb. 10. 14, cf. John 17 in light of verse 4). When we are in accord with the will of our Father we shall always emphasize the death and resurrection of His Beloved Son. Those who dwell in heaven know nothing of silence as to the blood of the Lamb, and we should here anticipate the joyful praise which will be our eternal delight to His eternal glory.

"Thanks be unto God for His unspeakable Gift."

"Whomsoever He Will."

Daniel 4. 17, 25, 32.

MAN delights in his boasted "freedom." The "glory" of man is to have his own way, but what is the way of man? Let Proverbs 14. 12, 16. 2 with Isaiah 53. 6 give the answer. The book of Daniel unveils the history of "the times of the Gentiles," in "man's day," and shows from Nebuchadnezzar to Antichrist, the emphasis on self. God granted a trusteeship to the former: he misused it, and said, "Is not this great Babylon that I have built for the house of the kingdom, by the might of MY power, and for the honour of MY majesty?" More than once God humbled him, that he might know "the Most High ruleth in the kingdom of men" (Dan. 4. 25, with verse 32). Yes, God's overruling will is seen in all: history is not a bare chance, it is not a mere tangle. "O Assyrian, the rod of MINE anger, and the staff in their hand is mine indignation" (Isa. 10. 5). The whole of Scripture bears the same testimony. God is sovereign.

This gives deep encouragement to a believer. "He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord" (Ps. 112. 7). He recognizes the fact and says, "the powers that be are ordained of God" (Rom. 13. 1). No "uncensored" trial can come to us. Nothing takes our Heavenly Father by surprise. If He permits, He permits for a purpose. And if He has a purpose, it is a purpose of love to His ever beloved people (Rom. 8. 28). Thus we thank Him, and take courage, and look humbly unto Him for His own gracious explanation of the message He has for us.

The Holy Spirit shows us how Daniel emphasized God's sovereignty before the froward and careless Belshazzar (Dan. 5. 21), and added "Thou, his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this." Man ever desires to feel, "Our lips are our own, who is lord over us?" (Ps. 12. 4). Thus we find in Daniel 7 the same attitude, "He shall speak great words against the Most High" (25), and in chapter 8 "He magnified himself" (11). And thus we reach the climax in 11. 36, "The king shall do according to his will." But how long? "He shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper TILL THE INDIGNATION BE ACCOMPLISHED: for that that is determined shall be done." There is an "until." Man's purpose is to carry out

his will, but his thoughts and schemes must perish (Ps. 146. 4). There is no thwarting of God's will. That has no limitation, no "until." How blessed when we behold that will, not only in providence, but in relation to ourselves, in the counsels of His covenant love, as we read in Ephesians 1. 5 of sonship: "according to the good pleasure of His will." --And if in Daniel 4 we have the threefold emphasis, it is so here also, for we read with joy "Having made known to us the mystery of His will" (verse 9), and again, "In Whom also we have obtained an inheritance (and are made His inheritance, 18), being predestinated according to the purpose of Him Who worketh all things after the counsel of His own will, that we should be to the praise of His glory" (verses 11 and 12). "Thanks be unto God for His unspeakable Gift!"

"Justified Freely."

(Concluded.)

Again we ask, How can this justification be free? How can the gift of God be a gift, and yet His righteousness be maintained? There is only one answer, "Being justified freely by His grace, *through the redemption that is in Christ Jesus.*" His wondrous death on Calvary was fully accepted as the death of the Righteous One in the place of the unrighteous. Here is the key, the only key. The sacrifice of Christ, as Antitype of all the offerings, is the one explanation. God's children are justified by His blood. That precious blood tells of His perfectly obedient life given up for His undeserving people. It is all so wonderful, but it is a reality. It is more beautiful than poetry, but it is not only a poem. Poor, lost sinners are actually made the righteousness of God in Him (2 Cor. 5. 21). All animal sacrifices fell short: they were never raised from the dead, but Christ is raised (Rom. 4. 25), and thus the sinner who heart-brokenly trusts in Him knows what it is to stand before God in all the acceptance and perfection of His beloved Son! The fact that Christ *died* shows that those for whom He died contribute nothing: they deserve wrath, only wrath: hence it is "freely." But His substitutionary work makes clear that they cannot be LESS than "justified." The nature of God's salvation declares what He appoints, and thus the awful doom of those who are "outside." Nothing, nothing, nothing is like the work of Christ, and the Divine approval of this is the judgment of every alternative, and a holy warning to all who dare to seek any other confidence. Dear reader, in what, and on Whom, is your faith resting? The question is vital, and vital to-day.

Suggested Daily Readings.

"IF THE LORD WILL."—MAY, 1934.

Day	READING				LEARNING.	
	Proverbs		John		John	Psalm 119
1	1.	20-33	17.	13-26	18. 1	68
2	2.	1-22	18.	1-11	2	69
3	3.	1-20	18.	12-27	3	70
4	3.	21-35	18	28-40	4	71
5	4.	1-13	19	1-12	5	72
6	4.	14-27	19.	13-24	6	73, 74
7	5.	1-23	19.	25-42	7	75
8	6	1-15	20.	1-18	8	76
9	6.	16-35	20.	19-31	9	77
10	7.	1-27	21.	1-12	10	78
11	8	1-18	21.	13-25	11	79
12	8.	19-36	Acts 1.	1-14	Prov. 9. 8	80
13	9.	1-18	1.	15-26	9	81, 82
14	10.	1-16	2.	1-21	10	83
15	10.	17-32	2.	22-36	10. 19	84
16	11.	1-15	2.	37-47	20	85
17	11.	16-31	3.	1-15	21	86
18	12.	1-14	3.	16-44	22	87
19	12.	15-28	4.	5-17	Acts 2. 41	88
20	13.	1-13	4.	18-37	42	89, 90
21	13.	14-25	5.	1-16	43	91
22	14.	1-18	5.	17-28	44, 45	92
23	14.	19-25	5.	29-42	46	93
24	15.	1-17	6.	1-15	47	94
25	15.	18-33	7.	1-16	Prov. 16. 6	95
26	16.	1-16	7.	17-36	7	96
27	16.	17-33	7.	37-50	8	97, 98
28	17.	1-15	7.	51-84	9	99
29	17.	16-28	8.	5-25	10	100
30	18.	1-12	8.	26-40	11	101
31	18.	13-24	9.	1-20	14	102

Notes on Memorized Verses.

JOHN 18. 1-11.

1, "These words:" after the unveiling of Christ's glory, love and purpose, we see His humiliation, and man's hatred, but His purpose stands (e.g. verse 9). Cedron, Kidron, cf. 2 Samuel 15. 23. Contrast with the garden of Eden, and Adam's sin there. 2, "The place:" a remarkable study in the second section of this gospel (14. 2, 3, 19. 13, 17, 20, 41, 20. 7). 3, "Judas cometh," observe also the coming of 14. 30: amid all, Christ was perfect. 4, "Knowing all:" His glory shines out: notice the emphasis on His knowledge (e.g.; 6. 61, 64, 7. 29, 8. 55, 13. 1, 18. 4). Contrast the circumstances in the questions of 1. 38, and 20. 15: Do we rightly seek—and find? 5, 6, There is more than an answer in the simple, repeated words—"I am" in this context (cf. 8. 58, and "I am the Bread of Life"): "I is emphatic: the Lord's glory shines out: observe the yet further repetition in verse 8: thus we have a threefold emphasis. The falling to the ground was not wrath, but warning: yet men were blind, and saw not. 8, 9, The Holy Spirit's own explanation of 17. 12, showing that the true punctuation is, "None of them is lost; but the son of perdition, that the Scripture might be fulfilled:" Judas is not said to have been given to Christ, but is contrasted. The Lord Jesus lost NONE. 10, Love, impulse, enthusiasm, but lack

of Divine guidance and authority: do we act without asking, or without waiting for God's answer (Luke 22. 49, 50)? 11, Beyond circumstances, beyond men, the Lord Jesus saw the Father's will, and the "cup," that believing ones might have the contrasted "cup of blessing" (1 Cor. 10. 16 shows the type).

PROVERBS 9. 8-10, 10. 19-22.

8, Are we able to bear reproof? see 5. 12, 10. 17, 12. 1, 15. 10. 9, The wise are willing to be wiser: you do not know what a man really is till "his plans" are "crossed." 10, Knowledge without reverence is not wisdom. "The knowledge of the Holy": the word is plural, and may refer to our Triune God (John 17. 3). 10. 19, Psalm 141. 3 and James 3. 1-18 are never out of date: see James 1. 19. 20, Psalm 45. 2, Isaiah 50. 4, John 7. 46. 21, Colossians 4. 6: do we feed or poison? 22, How contrasted are the world's blessings, with their bitter "afterwards": (Prov. 23. 7, 8, 31, 32).

ACTS 2. 41-47.

41, 42, Do we seek to keep to "the pattern" (Ex. 25. 40)? Do we emphasize our Lord's will throughout? Do we rejoice in the baptism of believers? Are we troubled when believers are not baptized, and are not instructed as to their Lord's command? Ought not children of God to be together? Are the divisions (1 Cor. 1. 13) His appointment? Should those who own Christ's Name meet in two or three different ways in a town, and not be concerned about this? Should we say, This **must** be, it has **always** been so? Does the Holy Spirit lead to disunity? Is there any Scriptural warrant for diverse gatherings? Is the doctrine (observe this word is always in the singular concerning the truth) of the apostles (plural) a small matter to us? Do we undervalue "the fellowship"? Can we treat lightly the alteration of "the breaking of the bread" to-day? And why is there not more delight in "the prayers" and more power in prayer? 43, The Lord fulfilled His words (Mark 16. 14-20). 44, "Together": the word implies a oneness of object and intention, not only physical nearness. "Were having all things common" (cf. 4. 32-35, "as every man had need" 2. 45, no mere communism of compulsion): the word "fellowship" is from the same root. 46, "Daily": is associated with the temple, not with the breaking of bread. How important is Christian joy (Phil. 4. 4). Singleness of heart is ever our need: mixed motives dishonour the Lord (2 Cor. 1. 12), selfishness will ever try to come in by a back door. 47, cf. Luke 24. 53. "Having grace toward all people." Man does not "add" (cf. 1 Cor. 3. 6, 7, 12. 28). "Daily" a wondrous encouragement.

PROVERBS 16. 6-11, 14.

It is good to learn many brief proverbs from God's storehouse. His truth is so practical. This book is full of Christ. 6, "By mercy AND truth (together) iniquity is MADE ATONEMENT for" (so "pacify" in 14): prophecies of Christ's work: the fruit is seen "by the fear of the Lord men depart from evil" (cf. Ps. 32. 1, 2). 7, Absolutely, this shows us that if we have "trials" they are chastenings because we need them (1 Pet. 1. 6): relatively, we see the path of trusting God, and His removal of feared difficulties again and again. 10, "A divine sentence": the root idea seems to be decision: THE King will fulfil this, cf. 2 Samuel 23. 3. 11, God's interest in daily life, and the importance of godliness in business and details (cf. 11. 1, Deut. 25. 13-16).

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"The works of the Lord are great, sought out of all them that have pleasure therein. His work is honourable and glorious: and His righteousness endureth for ever." Psalm 111. 2, 3.

"Thou, Lord, hast made me glad through Thy work: I will triumph in the works of Thy hands. O Lord, how great are Thy works! And Thy thoughts are very deep."

Psalm 92. 4, 5.

"O Lord, how manifold are Thy works! In wisdom hast Thou made them all: the earth is full of Thy riches." Psalm 104. 24.

"He is the Rock, His work is perfect: for all His ways are

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, and a contrast with commercialism, and even its appearance.

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judgment: a God of truth and without iniquity, just and right is He." Deuteronomy 32. 4.

"Being confident of this very thing, that He Which hath begun a good work in you will perform it until the day of Jesus Christ."

Philippians 1. 6.

"By grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus."

Ephesians 2. 8-10.

"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord." 1 Corinthians 15. 58.

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. 171, Jerningham Road, New Cross (Phone: New Cross 2083). Meetings, The Lord's Day, 11, 3 and 6.15, Mon: 8, 1st Wed. in month: 8, Thurs: 8, (3rd Wed: 8, at Camberwell).

Words of Introduction.

IT is by God's grace that we can tell of God's grace. His truth is, indeed, precious. It is food for His people. When we realize His grace in deliverance from this present evil age, and His provision of all things that pertain to life and godliness, we begin to see what manner of persons we ought to be in the Lord. And these pages are humbly sent forth not only with a desire to help study, but to encourage God's dear people in the path of child-like faith and simple obedience, that we may act on God's words, and that there may be a real difference between those who are in Christ, and those who are not. The work of God in the heart should be manifested by much fruit: and the fruit that comes from the True Vine should be of a very beautiful character.

"In a moment, in the twinkling of an eye, at the last trump." 1 Corinthians 15. 52.

How bright the blessed Hope will be
If saints desire their Lord to see.
The sudden change! Like Him for aye:
No more the night: He brings the day.

"A moment,"—He requires no time!
They mount above,—no need to climb!
The glorious Lord the Centre then
For those redeemed from sinful men.

The trumps will sound, and then the last:
The time is near,—why be downcast?
If I am His, and He is mine,
I'm looking for His light to shine.

Words of Encouragement.

How often we find these "IN HIM." words, or the same preposition (so small, but so great) with regard to the Name of the Lord Jesus. Yes, "in Christ" is a reality for redeemed ones. We were outside, but now those saved by His precious blood can say that they are truly in Him. This is a manifestation of God's infinite love, and a guarantee of security. In between us and the holy judgment of God is our Lord Jesus. And, moreover, He is between us and the world, between us and the trials we naturally fear, so that we should look at them through Him. Everything is changed when faith realizes this. "In Him" is not merely philosophy or idealism, but a reality. The language is God's language, and our faith abides restfully in the recognition of this, and the Holy Spirit, Who glorifies the Lord Jesus, ever shows us what this means and implies, in our daily life. There is no room for anxiety, nor for pride. "In Him" shuts out both.

"For a Covering."

1 Corinthians 11. 15.

MANY believing women are depriving themselves of an appointed privilege with regard to a covering in prayer, through a misinterpretation of the word used by the Holy Spirit in this verse. And as some are deeply concerned to please God, and desire not to oppose His will, and honestly think the verse suggests the absence of a covering, provided they retain long hair,* it is only right to help by a prayerful study of the passage. It should ever be the joy of all to encourage "one another" in the possession of the privilege of worship and their accompaniments which God has lovingly brought before us.

1. It seems plain in this chapter that though brethren and sisters are one "in Christ," there is a Divinely appointed and manifested distinction with respect to prayer. It is not for us to ask "Why?" but to be thankful (cf. the distinction as to clothing emphasised in Deut. 22. 5).

2. No one can make verse 4 command the entire absence of hair for a brother: it evidently prohibits a separate covering (as **distinct** from a part of the body), and it is to **this**, and not only as to the matter of personal hair, that the believing and obedient sister has definitely contrasted instruction from their one Lord in the following verses.

3. Verses 5 and 6 bring before us different possibilities. IF "be not covered" means short hair (i.e., if the hair is the covering) "let her also be shorn" is superfluous: she is already shorn (the first meaning given to this word is to "cut the hair short": it is distinguished by the Holy Spirit from "shaving"). "Let her be covered" is a definite action, not simply a condition beforehand.

4. The Holy Spirit does not contradict Himself: therefore verse 15 cannot deny verses 5 and 6, nor mean that the hair does duty for a covering.

5. The word (anti) rendered "for" has several derived meanings, but Liddell and Scott give as the first thought "over against." When it means "instead of" the context explains what is implied as well. The Lexicon moreover refers to "grief upon (anti) grief," and also adds, "to make comparison, one set against the other, compared with it." Rightly, we ask how does the Holy Spirit use this word elsewhere in Scripture? Plainly to render it always "instead of" would be to bring confusion into some verses, e.g., Ephesians 5. 31, "For this cause," i.e., "corresponding with this." So in 2 Thessalonians 2. 10, "corresponding with the fact that they welcomed not the love of the truth."† But it may be said, "In many cases you can translate 'instead.'" This is readily granted, but the underlying thought "over against" is not forgotten, and is often clearly contained, e.g., "An eye for an eye" (Matt. 5. 38), i.e., "an eye corresponding with an eye," the righteous judgment of **equivalent** retribution. So "A ransom for many" (Matt. 20. 28) unveils preciously that the Lord Jesus is seen to be the Saviour representing sinners.§ We behold the transgressors in view of God's holy law, and then we see Him, the Perfect One, and He, contrasted with them ("anti" means "against" in compounds, cf. Antichrist), bore their guilt, and they are free. They are a sad reality in one sphere and condition, and He is the Glorious Reality accepted before God: we realise the two positions over against one another. "Grace for grace" in John 1. 16 seems to denote "wave upon wave," over against. Romans 12. 17 forbids "evil for evil" (cf. 1 Thess. 5. 15, 1 Pet. 3. 9), i.e., "evil corresponding with evil," retaliation. In Hebrews 12. 2 we see the Lord Jesus Who "over against the joy set before Him endured the cross"—the two were linked, the cross and the

† The same idiom is found in Luke 1. 20.

§ It is not that Christ **becomes** the "many," which is the mistaken thought that most have in 1 Corinthians 11, namely that the hair becomes the covering!

* Necessarily rejecting the unholy custom of shortening this (contrast John 12. 3).

crown. In Hebrews 12. 16 again we have two things set over against one another, "one morsel of meat" — "his birthright"; we know Esau's sad choice. These passages will show that the "unattached," loose meaning "instead" is not before us, even when that is a suitable rendering. The fulness and inwardness of inspired words must always be felt, and, as we have already hinted, compounds with this preposition (anti) illustrate the meaning (cf. 1 Peter 3. 21, "a type corresponding with a type" in English, antithesis, etc.).

The point in 1 Corinthians 11. 14, 15 seems clearly to be that nature also (or "even nature") gives an illustration of what a Christian woman should do obediently in accord with God's grace; not that "nature" provides different arrangements, for her to omit what the Holy Spirit has already guided her to do in earlier verses of the same chapter. Far otherwise, her "hair is given her corresponding with (over against) a covering."** The hair has been "given"; the covering she takes in love's obedience, in prayer when alone as well as in home or homely prayer with others ("unto God" verse 13)—a holy witness against the independence of angels who sinned (verse 10 with ch. 6. 3), a privilege, not a burden, to the glory of God, and the blessing of all concerned.

** "Hair" is not a covering, to dispense with the appointed covering here, else a little hair on a brother's head would mean that he had a little covering, and so can not fulfil verse 4.

"IF THE LORD WILL":—

GATHERINGS for BELIEVING MEN.

John Pearce Restaurant,

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

TUESDAYS, 6.30—7.45.

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

SUGGESTED SUBJECTS DURING JUNE:

- 5th. A LITTLE MEDITATION ON PSALM 119.
 1. The Stress on Scripture and the Words Used.
 2. The Inner-Life Attitude (e.g. Love, Rejoice, Meditate).
 3. The Members of the Body (e.g. Eyes, Mouth).
 4. Outward Experiences Sanctified (Affliction, Persecution, &c.).
 5. Who are Mentioned in this Psalm?—Princes, Teachers, Those that Fear the Lord, Proud, Wicked, &c.).
- 12th. THE TWO ADDRESSES OF ACTS 2 & 3.
 1. The Glory of the Lord Jesus.
 2. The Right Use of Scripture.
 3. Some Notes on Translation.
 4. The Day of Pentecost, and the Opening of this Age (2. 1).
 5. The Hours of the Day (2. 15, 3. 1).
 6. The Emphasis on Sin, and True Repentance.

7. The Fruit of Ministry.

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

26th. TO BE ANNOUNCED LATER.

Poems to Help Christian Experience.—37.

"That I may win Christ, and be found in Him, not having mine own righteousness."

"Our citizenship is in heaven; from whence also we look for a Saviour: Who shall change the body of our humiliation that it may be fashioned like unto His body of glory, according to the working whereby He is able even to subdue all things unto Himself." Philippians 3. 8, 9, 20, 21.

My deeds "good" and ill, I have cast them away;
I trust in my Saviour alone
To save me and keep me until, in "that Day,"
I, faultless, shall stand at His throne.

My Saviour, the Lord, is my Strength and my Song;
Eternal Salvation is He!

And 'tis for my Saviour—Him only—I long,—
More like unto Him I would be.

O may Thy pure image, my Saviour, my Lord,
Be seen through this body of mine,
Until when Thou comest to "change," and reward,
The glory alone shall be Thine.

REQUESTS FOR 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.

"And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the Lord." Neh. 8. 6.

"They lifted up their voice to God with one accord." Acts 4. 24.

1. For encouragement among those who have been "born again" many years, that there may not be "failing of powers," as in the physical life, but enjoyment of Psalm 92. 14, and an exemplary life.
2. For believers who have trials as to health and money, that they may not act as those who are unsaved, but as those who believe their Heavenly Father means what He says in Matthew 6, &c.
3. For lands that we often overlook—Greece, Lithuania, Afghanistan, Arabia, Gold Coast, Mexico, Dutch Guiana.
4. For God's gracious entrusted work that we may walk worthily, and aim at pleasing Him alone:—that He may direct and use magazines in English and other languages, and fit and keep fit each loving co-worker, that His work among Jews and Gentiles and believers in England and abroad may have the fragrance of Christ, and that there may be more and more glory brought to His Name, in simple dependence on Him Who is Greater than all trials, infinitely Greater.

"And this is the confidence that we have in Him, that, if we ask any thing according to His will, He heareth us: and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." 1 John 5. 14, 15.

YOUNG PEOPLE'S COLUMNS.

"They cried saying, Crucify Him, Crucify Him."

Luke 23. 21.

THE story of the earthly life of the Lord Jesus is very wonderful. At first the shepherds came, and a little later the wise men from the east, but then He lived, after the return from Egypt, in the background of Nazareth. Yet He was growing up before God the Father as "a tender Plant" (Isa. 53. 2), although men saw no majesty. It is wonderful to think there was just the same beauty in His life before God when He was doing ordinary things in a despised town as when He was preaching publicly. For thirty years He remained waiting, yet doing the Father's will (Luke 2. 49) and He did nothing late. At the right time He was manifested (John 1. 31), and for about three years He preached everywhere, keeping to the land of Israel. Many hated Him: many were careless: yet many were willing to listen at first. Some really loved Him, and followed Him. But, at last, the chief priests and scribes seemed to obtain their wicked wish. The Lord Jesus was brought before Pilate, and falsely accused. His beautiful character shines throughout. When some "left" Him, He did not change. When many mocked at Him He did not revile, nor threaten (1 Pet. 2. 23). There was a constant quietness in His life. But it is amazing that men could have hated Him so bitterly. The words had been written many years before, "They hated Me without a cause" (John 15. 25, with Ps. 35. 19). "They found **no cause of death**," i.e., in Him (Acts 13. 28), but their hatred sprang from their own evil heart, in fellowship with the devil (John 8. 44). So horrible is sin.

And thus again and again, the words of cruel spite sounded out, "Crucify Him, crucify Him" (Luke 23. 21). The people joined in the shout. This seems strange. Had they not seen His miracles with deep interest? Why had they become so bitter? We begin to realize the quick changeableness of the crowd, and it is the same to-day. And unless your **heart** is humbled before God, you have no idea how quickly you could show opposition to the word and will of God. A deep heart-work is **NEEDED**. Most think they are far better than they really are. All need to be born again (John 3. 3, 7). We see, too, the wicked power of some to lead others, for the chief priests started the cry. We remember the words, "Thou shalt not follow a multitude to

do evil" (Ex. 23. 2), and people seem willing to be **LED** against God, even as Jeremiah wrote, "The prophets prophesy falsely, and the priests bear rule by their means; and My people love to have it so" (Jer. 5. 31). And then he added, "What will ye do in **THE END** thereof?" Ah, that is a question for you also. Beware of being led on to sin: the end is death. Many are afraid to say "No" to men, but willing, alas, to say "No" to God. Proverbs 1. 10 is definite, "My son, if sinners entice thee, consent thou not." Let them mock or despise: it is a miserable cowardice to be afraid of the laughter of those who would drag down the soul to hell.

But why did these foolish and sinful people cry "**CRUCIFY** Him"? Possibly they meant to choose a death of extra disgrace for slaves and others who were specially marked out for judgment. How willing was the Lord Jesus to come to be utterly rejected, because He loved sinners! Do you not love Him? And the death was painful and lingering. He felt what pain is: everything unites to show His perfect patience, and His thoughtfulness for others. Notice His words on the Cross, i.e., "Father, forgive them." Are you forgiven, or not? Have you come to God for forgiveness by Christ's precious blood (Eph. 1. 7)?

But, beyond men's knowledge, there was another reason for **this** mode of death, which the Lord Jesus had Himself prophesied (Matt. 20. 19, John 12. 32, 33). The type of the serpent in the wilderness had suggested it (John 3. 14), and, as Galatians 3. 13 shows, this was the **ONE** form of death which pictured "a curse." Now the curse is the exact opposite of a blessing (Jos. 8. 32-35). And this makes clear for **whom** He died, and what we, as sinners, deserve. Only if I feel I am utterly guilty, and ought to be under God's judgment and curse, can I truthfully come to the Lord Jesus Christ. He is not a helper of those who are fairly good, but the Saviour of those who are altogether bad. And the majority of to-day are too proud to own up to this. So they do not want the Lord Jesus. And thus sinners die in their sins, not seeking the only salvation by "Jesus Christ and Him crucified" (1 Cor. 1. 23, 2, 2). But those who feel their burden of sin, and see their lost condition, find in Him the very Saviour they need. They know they deserve God's curse; but "in Christ" they find "all spiritual blessings" (Eph. 1. 3), and their life becomes a new one (Rom. 6. 6): they are no longer people of this world (Gal. 6. 14), and the fact that their Lord was crucified means they are rejected too. But He is more than all else, and they hate sin because they love Him.

And thus, dear reader, the all-important question for you is "Was He crucified for you? and have you sought Him, or not?"

Men chose the Lord to crucify,
We read their bitter, hateful cry:
His love we see, **their** sin as well —
How deep the pit in which they fell.

But more! **WHY** was He **CRUCIFIED**?
Why was it **THUS** the Saviour died?
He took the curse that men had earned —
Their awful state is thus discerned.

The curse removed His people own
"All blessings" found in Him alone,
But is this Saviour **YOURS** to-day?
'Tis **JUDGMENT** to remain away!

"The Thousand Years."

A Few Words with Younger Believers and Older Ones Too.

THE Book of Revelation (which should never be omitted, nor made secondary, in our daily Bible reading and study) has some remarkable repetitions. We call to mind the precious words, "He that hath an ear, let him hear what the Spirit saith (not only "said," a living message) unto the churches," in each one of the seven epistles, nor can we forget the fivefold "Come" of ch. 22. 17-21, and you will find it profitable to see how many times we read of "words," and "book" and "this" in the same last chapter. This closing emphasis on verbal inspiration, **while** we wait for the Lord Jesus, is a fitting, and powerful conclusion.

In chapter 20 we have an unusual emphasis on "1,000 years." Does any other passage contain a similarly repeated mention of a period of time? Six times the Holy Spirit calls our attention to it, nor does He in a single passage suggest that the number is merely figurative. Four out of the six occurrences have the definite article, "THE thousand years." Three times the reference is to Satan, three times to resurrection.

We readily confess that we expect the Lord Jesus will soon come again. Our hope is to meet Him "in the air." We see no revealed hindrance as to this blessed privilege taking place in our life-time, and, though we dare not add to God's words, we seek to be personally watching and waiting for God's Son from heaven. We rejoice that the promised reviving (with repentance) is to be manifested (2 Pet. 3. 9). We cannot alter 2 Thessalonians 2 as to the apostasy, and **THEN** "the Day," but nothing can postpone our Lord's own emphasis, "Surely I come **QUICKLY**." May our hearts **AND**

LIVES ever say, in happy harmony, "Even so, come, Lord Jesus."

We expect the Lord Jesus to **REIGN** on the earth. Where He was rejected He will be King. All these facts seem simple, if we are simple enough to believe Him. We have no wish to write anything to explain away or becloud the Scriptures. A personal devil shall be bound a real thousand years, and believers shall live and reign with their Lord. We are very conscious that "the prince of the power of the air" is **not** bound yet, but we are quite sure he will be bound. We have no question as to the two resurrections. The **FIRST** resurrection is to us the first even as the **FIRST** man Adam (1 Cor. 15. 45), and the **FIRST** heaven and the **FIRST** earth (Rev. 21. 1). And when we find those "which had not worshipped the beast" prominent in the first resurrection we have no authority from God to suggest an earlier resurrection for some believers. But our concern is to be "ready": our thought should be, "Shall I (a) **live** and (b) **reign** with Christ?" These two words used remind us of 2 Timothy 2. 11, 12, and our hearts are searched, "Am I willing to suffer for Him?" Granted that "they sat upon them" in Revelation 20. 4 may give room for those who are not physically beheaded, nevertheless, the characteristic of that verse, as of Matthew 16. 24, 25 and 2 Timothy 3. 12 is willingness humbly to suffer for Christ (not boasted beforehand, Luke 22. 22). I would rather find young believers (and myself) **first** concerned about this than about ability to draw a dispensational chart.

"The Portion of a Day in His Day."

THIS expression in Exodus 16. 4 (margin) is delightfully encouraging to God's children. It is a Hebrew idiom, but it is much more; it is His message to our hearts. It occurs in the helpful margins of Ezra 3. 4, and Jeremiah 52. 34, and 2 Kings 25. 30, 1 Chronicles 16. 37, 2 Chronicles 8. 13, 14, Nehemiah 11. 23, 12. 47, might be added.

We call to mind Matthew 6. 11, 34. God is never forgetful: God is never late. It is so easy for us to want the supply of manna a week ahead or to wish to see our pathway next month. But God keeps His people simply dependent on Himself. And it is indeed a privilege to know what faith means. We become feverish when we forget faith. We desire to do "this" and "that," before we have the power to do it. We are called to "wait" for God's counsel.

We are not to expect strength for the difficulties before they come. Anxiety is denial of God's wisdom. We are not to organize, but to obey. We are not to lay our plans, but to rejoice in working out God's purposes. Each new morning brings us new problems, but it brings us first God's compassions (Lam. 3. 22, 23). Rather He brings them to us, for when we awake we are still with Him (Ps. 139. 18).

"The matter of the day in its day" is a precious comfort to a believer who feels weak in body. And what shall we say as to a brother out of employment? Here is God's message for him also. "How can I do everything?"—says another. One thing at a time, with the strength that God supplies. Observe "TREES of oil" in Zechariah, not TANKS, and hear the precious words "Not by might, nor by power, but by My Spirit, saith the Lord of hosts." Let us be simple, not artificial, simple enough to trust our Father. Why should that be thought strange?

Remembering the Words of God.

WHEN any one is brought to know God's salvation, brought out of death into life, the believer is a "new creation" (2 Cor. 5. 17), and has a new standpoint altogether. The new life needs food, and that is found in the precious words of God. Many beloved children of God rob themselves, and hinder their whole life by neglect of the words of God. These have been so graciously given us in the Holy Scriptures, yet many read only a very small portion each day, and read somewhat irregularly, and even fail to read through their Father's words, though claiming to have known Him for several years.

It is important to see how even a prophet studied prayerfully the writings of another (Dan. 9. 2), and thus one prophet quoted from another (Mic. 4. 1-3, with Isa. 2. 2-4), and, beyond all, the Lord Jesus Christ Himself emphasised the feeding upon every word of God as a part of daily life (Matt. 4. 4). We should never forget this.

Several passages particularly mention **remembering** the words of God, and it will be profitable for us to consider these. For example, when God was pleased to bring Israel into the promised land, one of the first statements made by Joshua to the two and a half tribes was "**Remember the word**" (Jos. 1. 13), a word which Moses as the servant of the Lord had spoken to them in the wilderness. It is so easy to forget, especially when fresh interests come into our life,

or when it seems to our disadvantage to remember. So selfish, often unconsciously, is the human heart, and we need much grace to remember faithfully that which is associated with the needs and blessings of others, who should be very dear to us.

In the later Scriptures, there is an especial emphasis on remembering the words of our Lord Jesus which are so often overlooked to-day. The confusion of the disciples on the resurrection morning was because they had forgotten what He had said. In Luke 24. 6 the angels said, "Remember how He spake unto you when He was yet in Galilee," and at once we read, "**They remembered His words**" (8) and so could speak to others. How many times we become in difficulties, and spend our time wrongly, or do not know what to do, because we have forgotten what He said to guide us in every part of the Christian life. Peter, at Cesarea, was in uncertainty when the Holy Spirit came upon Cornelius and his friends, but the problem was Divinely solved when he "**remembered the words of the Lord**" (Acts 11. 16). And Paul gives a like testimony with that of his brother apostle, "I have showed you all things, that so labouring ye ought to support the weak and to **remember the words** of the Lord Jesus, how He said, It is more blessed to give than to receive" (Acts 20. 35). Thus the remembering is not only doctrinal, and not only with regard to the general outline of truth, but as to practical things, and God's gracious arrangements for our daily life. And is it not, dear fellow Christians, often in these points that we are uncertain what to do? We may be sure that God has some **words** for us to meet every possible circumstance; He does not leave us to uncertainty, or to human reasoning or inference. There are the precious "**words**" of our gracious Lord awaiting us, and the Holy Spirit guides thereto (John 14. 26, cf. 2. 22, 12. 16).

Sometimes the recollection is painful, but needed that we may be brought to repentance. It was so in the case of Peter in Matthew 26. 75, "And Peter **remembered the word of Jesus** Which said unto him, Before the cock crow, thou shalt deny Me thrice." It was then that he went out, and wept bitterly, with the sorrow of true repentance followed by the blessedness of true and permanent restoration.

The signs of the times are perplexing; the world hurries on its evil way. In view of this, the Holy Spirit's witness through Jude is of deep present importance, "**But beloved, remember ye the words** which were spoken before of the apostles of our Lord Jesus Christ, how that they told you there should be mockers in

the last time, who should walk after their own ungodly lusts" (Jude 17. 18).

How precious is the Lord's two-fold encouragement, invitation and commanding attraction in 1 Corinthians 11. 24, 25, "This do in remembrance of Me." When we remember Him, then remember we His words (John 14. 15, 21, 23). Yet how many of His beloved people seem to forget this, and even unconsciously set the remembrance of Himself against the remembrance of His Words, when they alter the unleavened bread and unchanged (i.e. unfermented) "fruit of the vine" of His choice and precept. Surely we should be revived in this, and follow His will implicitly, because of love, and in the leading of the Holy Spirit Who never contradicts the Scripture.

It is refreshing amid all to be sure that He Himself remembers His promises. "Remember the word unto Thy servant, upon which Thou hast caused me to hope" (Ps. 119. 49). He faileth not, and if in Psalm 105 we read "**Remember His marvellous works** that He hath done," as a gracious testimony to prevent our forgetfulness (verse 5, see Ps. 106. 13), we soon reach the precious encouragement, "He hath **remembered** His covenant for ever, the word which He commanded to a thousand generations." (Ps. 105. 8).

The Two Ends.

"There is a way that seemeth right to a man, but the end thereof . . . !" Proverbs 14. 12.

"Surely there is an end; and thine expectation shall not be cut off." Proverbs 23. 18.

A MAN is walking along a road: he is not sure of the way, and therefore asks another "Where does this road lead?" He receives a definite answer, and if the goal is the opposite of that which he desires, at once he retraces his steps. But how few are wise with respect to a far more serious journey. They go on and on, in their daily-life journey, and know not what the end will be, nor where they will arrive. Possibly they encourage themselves, as we have all done when seeking, possibly, a market or a station—"It is sure to be the right road, because so many are going." But, with regard to the things of God, this is a fallacy, and a deadly fallacy! Ah, dear reader, will you not be warned in time? There are no "warnings," in eternity: you will have reached the end then!

Psalm 37. 37, 38 presents the Two ENDS together:—"Mark the PERFECT MAN, and behold the UPRIGHT, for the END OF THAT MAN IS PEACE: but the TRANSGRESSORS shall be DESTROYED together; the END of the

WICKED shall be cut off." Is this true? It is. Then it is time to be prepared. "It is time to seek the Lord" (Hos. 10. 12). Thanks be unto God, He is still to be FOUND (Isa. 55. 6). The words of Genesis 6. 13 have often taken hold of me, "God said . . . THE END OF ALL FLESH is come before Me." No "flesh" can glory in His presence (1 Cor. 1. 29). If you are the best man in England, you cannot stand before God. His holiness detects more flaws than you can count. And the goal is seen in Hebrews 9. 27, "It is appointed unto men once to die." But is that the end? Nay. "After" this the judgment, for "God will bring every work into judgment." Then the message of Ecclesiastes 7. 2 still applies, where "the house of mourning" is linked with "the end of all men."

Thanks be unto God, "the end of all flesh" is not the only theme in Genesis 6. "Make thee an ark," was God's word of mercy then, and there is an ark of safety still, and if you, dear reader, are at your wit's end, as Psalm 107. 27 words it, you are at the beginning of God's grace. Rather, at the beginning of the **experience** of God's grace. His grace is, indeed, from of old. "Thanks be to God for His unspeakable Gift," in the Lord Jesus. His work is "the end of all flesh," for you can have "no confidence in the flesh," but the guilty soul that approaches God through Christ will be in God's ark, in Christ, and "if any one is in Christ there is a new creation" (2 Cor. 5. 17). Why do you look elsewhere for hope? One of the twice REPEATED proverbs of Scripture tells of the way that seemeth right unto a man, and shows its bitter end (Prov. 14. 12, 16. 25). "Be wise **now** therefore" (Ps. 2. 10) for "behold, **now** is the day of salvation" (2 Cor. 6. 2).

"The end of the age" is coming (Matt. 13. 39), and God will separate (Mal. 3. 18). Men may be careless now, but the end of their mirth will be heaviness (Prov. 14. 13). How definitely the prophets of God spoke of an end, or warned with "many other words" (cf. Acts 2. 40). They knew realities, and spoke from God (Isa. 28. 22). He said, "Thou shalt hear the word at My mouth, and warn them from Me" (Ezek. 33. 7). It is cruel to be silent, or to say "smooth words." Apart from the blood of Christ there is no hope. We read of some "whose end is destruction" (Phil. 3. 19), but we also read "the end everlasting life" (Rom. 6. 22), and even now this life is possessed (John 5. 24) for "the wages of sin is death, but the gift of God is eternal life through Christ Jesus our Lord." Reader, which of THE TWO ENDS is yours?

Suggested Daily Readings.

"IF THE LORD WILL."—JUNE, 1934.

Day	READING		LEARNING.	
	Proverbs	Acts	Acts	Psalms
1	19. 1-15	9. 21-43	11. 4, 5	103
2	19. 16-29	10. 1-18	6	104
3	20. 1-15	10. 19-33	7, 8	105, 106
4	20. 16-30	10. 34-48	9, 10	107
5	21. 1-16	11. 1-18	11	108
6	21. 17-31	11. 19-30	12	109
7	22. 1-16	12. 1-12	13, 14	110
8	22. 17-29	12. 13-25	15, 16	111
9	23. 1-18	13. 1-13	17	112
10	23. 19-35	13. 14-28	18	113, 114
11	24. 1-16	13. 29-43	Prov. 22. 17	115
12	24. 17-34	13. 44-14-7	18	116
13	25. 1-14	14. 8-28	19	117
14	25. 15-28	15. 1-12	20	118
15	26. 1-16	15. 13-35	21	119
16	26. 17-28	15. 36-16. 8	24. 30. 31	120
17	27. 1-14	16. 9-24	32-34	121, 122
18	27. 15-27	16. 25-40	Acts 16. 25	123
19	28. 1-14	17. 1-17	26	124
20	28. 15-28	17. 18-34	27	125
21	29. 1-14	18. 1-17	28	126
22	29. 15-27	18. 18-28	29	127
23	30. 1-16	19. 1-20	30, 31	128
24	30. 17-33	19. 21-41	32, 33	129, 130
25	31. 1-15	20. 1-16	34	131
26	31. 16-31	20. 17-38	35, 36	132
27	Eccl. 1. 1-18	21. 1-19	37	133
28	2. 1-13	21. 20-40	38	134
29	2. 14-26	22. 1-15	39	135
30	3. 1-15	22. 16-27	40	136

Notes on Memorized Verses.

ACTS 11. 4-18.

4, Loving frankness and fellowship: many mistakes are made through quick judgment without knowing. 5, The four corners emphasize a world-wide aspect. 6-9, A wondrous picture of God's grace: all were unclean by nature: Peter could not see one clean (i.e. not needing redemption, Ex. 13. 13), but God has cleansed (by the death of the Lamb of God), sinners of all nations, and now believers are to delight in one another ("eat"). Observe the acceptance is before God **first** (the sheet in heaven), then on earth (a key to Matt. 18. 18, "shall have been bound," "shall have been loosed," the rule of an assembly is carrying out what the Lord has done first, so Rom. 15. 7). The suggestion of a large number and variety here must encourage: the Lord will save out of every "tongue," every "tribe." "Three times" seems a reminder of the threefold restoration in John 21. 15-17, after the threefold denial, and also prepares for the three men of Acts 11. 11. How graciously God fits in the exact time. 12, "Nothing doubting," i.e. making no distinction, because they were "Gentiles." "The MAN'S house," no thought of Judaism (cf. 10. 28, 1 Cor. 9. 21): how sad **after** this to draw back (Gal. 2. 12): how we need the Lord's strength to "continue." 13, The very name "Peter" (Greek: "Simon" is Hebrew) was God's message (cf. Abba, Father). 14, Emphasize the house 16. 31, 18. 8: do we emphasize, and

expect, household BELIEVING? 15, "As": the apostle does not refer to any case in-between, though many had believed: why is this, if the same sign was always necessary in the same way? 16, The blessing of holy remembrance (Luke 24. 8, 9, Acts 20. 35). 17, The stress on blessing to Gentile believers through faith (cf. 15. 9, 11, Rom. 3. 30, 4. 16, Gal. 2. 16) sets aside all Judaism, and all pride of works. 18, An application of the same thought as in Acts 5. 31, 32 to Gentile believers. "Repentance unto life" is gospel repentance, not merely national, outward, or temporary (cf. 2 Cor. 7. 10).

PROVERBS 22. 17-21, 24. 30-34.

17, The proud, unbent ear does not hear: note, too, the uncovering and opening (Job 36. 10, Isa. 50. 4, 5). The ear and the heart together. "Them," the very WORDS. "Within" first: then "unitedly" on the lips. 19, The Lord and His words are ever united: knowledge and trust are alike important. "Thee": have we this personal experience? 20, The words were "written" that there might be no mistake (Isa. 30. 8, 2 Tim. 3. 16). 21, "Certainly," "truth" in Psalm 60. 4, a special word: everything fixed, and rightly appointed (note Luke 1. 3, 4). First know, then answer (Jas. 1. 19). "Words of truth" twice emphasized (Col. 1. 5).

24, 30-34, Intensely practical: true in earthly things, true spiritually (Eph. 5. 14, Luke 22. 45, 46). 32, "Set my heart" (margin): do we take everything to heart? "A little sleep": so beware of "little foxes," "a little folly," the misused tongue—"a little member" (Song 2. 15, Eccl. 10. 1, Jas. 3. 5).

ACTS 16. 25-40.

25, Psalm 119. 54, 55, 62: what other midnight scenes of Scripture? Fellowship in praise: the smallest number as in the prayer fellowship of Matthew 18. 20. "The prisoners heard" (through the walls?), not so the jailor, yet the Lord meant a message for him: grace is sovereign. 26, In answer to praise: 4. 31 in answer to prayer. "Opened," observe God's various ways (5. 19, 12. 7, 10), and remember the trial of faith for others (e.g. Matt. 14. 10; with Heb. 11. 36). 27, No "preparation" on his part, see also verses 23. 24. Yet GRACE abounded. 29, God caused a sense of darkness, and trembling, contrast 24. 25. 30, The same attitude as in ch. 2. 37, but "believe ON the Lord Jesus" implies a contrast with our works: such is grace to the heart-broken, but to cast gospel PROMISES to the indifferent is to break the Lord's words in Matthew 7. 6. 31, 34, The Scripture here does not make baptism any wider than believing and rejoicing, but it does not make it any narrower:—believer, are you baptized? 35, How many are brought by solemn events, as earthquakes, to reverse their own actions, but they wish to avoid confessing their sins. It is striking to see the prisoners, who heard the praise, unmentioned as to blessing, the magistrates unconvicted, but the jailor saved—the "man of Macedonia" is found (16. 9): and "one" sheep is precious to the Shepherd, but here we thank God for the household too. 37, The Holy Spirit does not tell us Paul's motive, or if his action was approved, but any argument from this to appeal to authorities for "penal-protection," by punishment of others, is plainly the reverse of a right inference: had Paul referred to this in verse 24 he would possibly have escaped stripes—and lost his privilege with the man of Macedonia. 40, Others graciously blest: "encouraged," "stimulated," more than "comforted."

Correspondence from any Believers and Enquirers:—

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Thoughts from The Word of God

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

A Monthly to set forth, simp'y and directly, the
grace of God, and His will for His redeemed
people, in this "little while"—in happy realization
that the Lord Jesus will soon come again.

Vol. xxxiv. No. 7.
JULY, 1934.
Free.

"In the beginning God created
the heaven and the earth."

Genesis 1. 1.

"Thou hast created all things,
and for Thy pleasure they are,
and were created."

Revelation 4. 11.

"In the day that God created
man, in the likeness of God made
He him."

Genesis 5. 1.

"Gentiles walk in the vanity
of their mind, having the under-
standing darkened, being alienated
from the life of God."

Ephesians 4. 17, 18.

"The new man, which, accord-
ing to God, is created in righteous-
ness and true holiness."

Ephesians 4. 24.

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,
and a contrast with commercialism, and even its appearance.

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

2 Corinthians 5. 17.

"We are His workmanship,
created in Christ Jesus."

Ephesians 2. 10.

"Create in me a clean heart,
O God; and renew a right spirit
within me."

Psalms 51. 10.

"I create the fruit of the lips;
Peace, peace to him that is far
off, and to him that is near,
saith the Lord; and I will heal
him."

Isaiah 57. 19.

"Behold, I create Jerusalem a
rejoicing, and her people a joy."

Isaiah 65. 18.

"Behold, I create new heavens
and a new earth." Isaiah 65. 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. 171, Jerningham Road, New
Cross (Phone: New Cross 2083). Meetings, The Lord's Day,
11, 3 and 6.15, Mon: 8, 1st Wed. in month: 8, Thurs: 8,
(3rd Wed: 8, at Camberwell).

Words of Introduction.

AGAIN, thankful unto our unchanging Heavenly
Father, we send forth these messages of His
grace and truth. Our hearts rest on God's faithful-
ness and sufficiency, and we would look forward
hopefully for His mighty work. Our desire is not
to organise a work for this day, but that God may
make ready a people for that day. We are very
conscious that without Christ Jesus our Lord we
can do nothing (John 15. 5), but our prayerful desire
is that He may deign to use us, and glorify His
Name is using these pages to draw His people to
follow Him more closely in willing separation from
the world and its ways, even from the religious
world and its traditions, in the simplicity of love's
promptness that does not talk or reason, but simply
believes and simply obeys, in the enabling of the
Holy Spirit.

"I will uphold thee with the right hand of My
righteousness" (Isaiah 41. 10).

What mighty love our God to us doth show,
No strength of men or Satan can o'erthrow,
Our weakness is so real, but this we know
God will uphold!

The promise stands, and who can change God's
Word?

Deliv'rance comes, although in love deferred,
That we may pray, with hearts more deeply stirred!
God will uphold!

We thank and praise, and trust God's promise sure,
We rest on Him, and know He will endure,
He changes not, His Word is very pure:
God will uphold!

Words of Encouragement.

"Surely I Come Quickly." THE words of the Lord Jesus show what is in His heart of love toward His people, and also what He expects His people to desire. "I come": He Himself is the subject of the last promise. It is not only that we look for His **coming**, but for HIM who is coming. The personal note is very clear. And this is so important, and precious. There are many attendant events and attendant blessings, but they are not the subject of this climax promise. They are not even mentioned: there is only one thought expressed. All else must be secondary: much is comprehended, but the Lord speaks of Himself alone. Do we not feel the need for this emphasis on Himself? Do not our lives require this more and more for spiritual prosperity? Does not the Holy Spirit ever direct to the Lord Jesus?

The word "Surely" is a beautiful one: but, as usual, the exact language of Scripture is yet more beautiful, although it is much simpler. The **ordinary** word "Yes" is found here. And some may ask "Why is this more beautiful?" It reveals not only the certainty, but His welcome of the words of verse 17. "Yes" is His response to the prayerful desire of the bride. "Yes" is His approval of the wish, and His comforting answer. The last prayer of Scripture is accepted and shall be answered. And "Yes" has almost a conversational force: there is a precious, though reverent, intimacy between the Lord and His own. May this be our joy.

"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.

- 3rd. 1 CORINTHIANS 15.
1. The Value of the Scriptures (3, 4).
 2. The Fact of Christ's Resurrection (20), and the Testimony of His People (58).
 3. Relationship to Adam and to Christ (22, 45).
 4. Baptism Once, and Persecution Always (29-31).
 5. The Resurrection Body of Saints (35-44), and the Image of the Heavenly (48).
 6. The Coming of the Lord Jesus, and the Last Trump (51-55).
 7. The Practical Power of All Truth (57, 58).
- 10th. THE RETURN FROM CAPTIVITY.
1. The Spirit stirred Up (Ezra 1. 1, 5, Hag. 1. 14).

2. The Altar, the Temple, and the Wall: with Thoughts on the Divine Order, and Emphasis on Worship.
 3. Opposition in its Varied Forms, Including Offers of Help.
 4. God's Gracious Ministry Through Haggai and Zechariah.
 5. Ezra and Nehemiah as Men of Prayer and Godly Determination.
 6. The Danger of Compromise (Ezra 10, Neh. 6. 17-19), and of Coldness (Hag. 1. 2-6, Neh. 13. 10).
 7. Types of Remnant Days Now and Anticipations of Isaiah 11. 11.
- 17th. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.
- 24th. FAITH.
1. Man's Accountability to Believe God.
 2. Dead Faith (Jas. 2. 26), and the Faith of which 1 Corinthians 13. 2 Speaks.
 3. Spiritual Faith, its Source and Character (Tit. 1. 1, Phil 1. 29, Mark 11. 22).
 4. The Trials and Triumphs of Faith (Heb. 11 &c.)
 5. "The Prayer of Faith" (Jas. 5. 15), and the Need for Much "Growth" in Faith (2 Thess. 2. 3).
- 31st. TO BE ANNOUNCED LATER.

REQUESTS FOR PRAYER AND PRAISE.

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 definite revival among children of God, that suspicions, misrepresentations, unkind words, and gossiping may be set aside, and that all may see the contrast between believers and the world in these matters.
2. For godly homes in which there is holy recognition of the Lord's appointments in Ephesians 5. 22-23, 1 Peter 3. 5, and 1 Timothy 3. 4, and delight in His will, not chafing under it.
3. For lands that we often overlook—Luxembourg, Hungary, Afghanistan, Madagascar, St. Lucia, Nicaragua, Peru, Bolivia.
4. For the Lord's work through this magazine, and associated publications including the magazines for believers in German, Polish, Russian, and Bulgarian, and for the gospel messages in many languages, and for fellow workers who seek to proclaim His truth, that He may give strength and wisdom, faith and whatever is needed for the maintenance of His work in growing spirituality, in view of His near Coming.

"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me."

Ephesians 6. 18, 19.

Poems to Help Christian Experience.—38.

"My iniquities . . . are more than the hairs of mine head." (Ps. 40. 12).

"The Lord hath laid on Him the iniquity of us all." (Isa. 53. 6).

"The multitude of His lovingkindnesses." (Isa. 63. 7).

"A great multitude, which no man could number . . . stood before the throne, and before the Lamb." (Rev. 7. 9).

I cannot tell the number of my sins,
But Thou, O God, Thou knowest all;
Thou, from the moment human life begins,
Hast noted every fall.

I cannot count them; this I know—each one—
A burden, yea, a piercing thorn—
Was laid upon the Sinless! Thy dear Son
Their penalty hath borne.

With lovingkindnesses a multitude,
With mercies more than I can know,
Thou hast unweariedly my soul pursued,—
These loving to bestow.

Thou numberest the hairs upon my head;
Not one, my God, unknown to Thee
Shall ever fall, the gracious Saviour said;
Such is Thy care for me!

Thine eye doth scan the mighty universe,
Thy hand alone upholdeth all;
And Thou, Who didst redeem me from the curse,
Canst never let me fall.

Ten thousand times ten thousand angels stand
Around Thy throne, and Thee adore;
Soon shall I join them, with the grace-saved band,
To serve Thee evermore.

For out of tribulation Thou shalt bring
A countless host, redeemed from earth,
Arrayed in white, with palms, and harps, to sing
The Lamb,—their Saviour's worth!

Widows and Orphans.

THE Holy Spirit has ever emphasised the widow and the fatherless—and emphasised them together. A few verses may encourage our practical godliness. "Ye shall not afflict any widow or fatherless child: if thou afflict in any wise, and they cry at all unto Me, I will surely hear their cry" (Ex. 22. 22, 23).^{*} "He doth execute the judgment of the fatherless and widow" (Deut. 10. 18). "The fatherless, and the widow, which are within thy gates shall come, and shall eat and be satisfied" (Deut. 14. 29). Nine times more in this one book is there the same care, and the culmination is in the solemn warning "Cursed be he that perverteth the judgment of the stranger, fatherless and widow" (16. 11, 14, 24. 17, 19, 20, 21, 26. 12, 13, 27. 19). Thus the twelvefold witness of the Pentateuch sounds forth.

^{*}The Hebrew emphasis "afflicting afflict," etc., comes THREE times in this verse. Is there any fuller stress anywhere in Holy Scripture?

Nor can we forget Psalm 68. 5, that God is "a Father of the fatherless and a Judge of the widows," and that He "relieveth the fatherless and widow" (Ps. 146. 9). The attentive reader will note the stress on physical need, and bodily provision. In the book of Proverbs the Lord establishes "the border of the widow" (15. 25), and pleads the cause of the fatherless as a mighty Redeemer (23. 10, 11). The prophets bear an equal witness against oppression of "the stranger, the fatherless and the widow" (Jer. 7. 6, 22. 3). O that the power of truth, as to practical godliness, may be felt in our life to-day.

This emphasis is not only in the earlier Scriptures. We remember the life of the Lord Jesus and His stern denunciation of those who devoured widows' houses (Mark 12. 40) and His interest in the bereaved widow at Nain (Luke 7. 12), and in the "certain poor widow" casting in two mites (Luke 21. 2) and we remember the gracious words "I will not leave you orphans" (John 14. 18). They show the love of the Speaker. Nor is the book of Acts without its message (9. 39, 41). The epistles likewise give their testimony, in the care shown in 1 Timothy 5, and we may well conclude with the message of James 1. 27 showing God's will for His people to-day, "Pure religion and undefiled before God and the Father is this, To visit[†] the fatherless and widows in their affliction, and to keep himself unspotted from the world." May we by grace be more mindful of our Father's revealed will.

Having first felt the clear practical meaning, we pass to consider the unveiling of the position to which God has brought His beloved people, even the exact opposite of both the bereaved conditions which He mentions for our love and pity. We are not orphans, nor are we widowed. Individually, believers are children of God—their Father never dies: and collectively the redeemed are related to the Lord Jesus as His bride. Is not this a beautiful twofold contrast?

(If the Lord will, to be continued).

[†] This means more than "going to see": it implies a ministry of loving and thoughtful care and oversight.

TWO NEW 16-PAGE BOOKLETS. By God's grace we have been enabled to prepare:—

"THE EARTH WAS WITHOUT FORM AND VOID"; and

"TAKEN OUT OF THE WAY":

Is this the True Rendering of 2 Thessalonians 2. 7?

We shall be glad of the prayerful perusal and use of children of God concerned for His glory. Correspondence welcomed as to His will in circulation. Some may be enabled to post copies to believers in various lands, with prayer.

YOUNG PEOPLE'S COLUMNS.

"Very Many": "Very Dry."

Ezekiel 37. 2.

AN unusual sight was before the prophet. There was a valley, and bones were everywhere to be seen. We read of nothing else. The thought would arise, "A great battle." But the battle must have been awhile before, since the bones were very dry. Could anything give a more sorrowful picture? And history is full of sadness. A boy or girl learns dates at school,—such and such a war, this battle or that, and so forth. What is the danger? We become used to "dates" and "facts," and we do not feel the **horror** of sin, and its bitter fruits in the world. Sin is a terrible fact. Sin has spoiled everything. It has turned a garden into a wilderness, a Paradise into a cemetery.

It is possible to read even Scripture without feeling. But Cain is not only a man's name: he existed, and he exists to-day. And where? I speak of Nimrod and Saul and Jeroboam and Ahab, and so forth. Where are they? They exist. They are under judgment. Never make history unreal. Never read Scripture only to learn its facts. "By one man sin entered into the world, and death by sin" (Rom. 5. 12). We see the fruits of sin still: how can we love the evil and harmful tree on which they grow?

The sad vision before the prophet might have pictured the world, but God gives a special meaning. **The bones speak** (verse 11). They are a view of those who have a death before God, but are alive in the body. Listen to other verses of Scripture. "He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed **from death unto life**" (John 5. 24). This shows that those who are saved were in death: and those that are not saved are **still** in death. And where are you? Again, "She that liveth in pleasure is dead while she liveth" (1 Tim. 5. 6). The verses there show what the word "pleasure" means, even the empty, prayerless joy of a world that can never satisfy. At God's right hand there are "pleasures for evermore" (Ps. 16. 11). These are real.

But if the thought of being dead, while alive in a bodily sense, is a real burden to you, there is something in the vision of Ezekiel 37 to meet your very need. God asks, "Can these bones live?" The prophet seems to fear to say "Yes," but he answers wisely, "O Lord God, Thou knowest." God's knowledge is a wonderful subject; and in His wisdom He has sent His gospel to save dead souls. Hence the next verse

is, "O ye dry bones, hear the word of the Lord." This reminds us of John 5 again, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live" (verse 25): God has a wonderful salvation for those dead in sins, through the death of His Beloved Son. The first thought in Ezekiel 37 is God's remnant from Israel (Jer. 50. 20), who will become the whole nation, a saved people, complete with all the tribes, to serve the Lord Jesus when He comes again. They will look on Him Whom they pierced, and mourn for Him (Zech. 12. 10). But the same salvation, in the same blood of the new covenant, is free to-day.

"The hour cometh **and now is**," and God is calling sinners as definitely as Lazarus was called in John 11. "Lazarus, come forth: and he that was dead came forth." And this is the only hope for any of us. We need to see ourselves as dead, and "very dry." There is not anything to which we can trust in ourselves. Dry land, a dry tree, and dry bones are God's own pictures of the sinner. Why are the people of Israel said to be in graves in this chapter? Is it not because they are away from God? And if we are away from God that is an ugly grave. The devil tries to persuade men otherwise. The graves may "indeed appear beautiful outward" (Matt. 23. 27). but what are they within? The sinner is in a grave, and he is himself a grave. You would not like to have a **dead body** tied to you: but you have a **soul** that is dead, from God's standpoint, within your own body. What a fearful thought! But it is true. Is there no escape? Yes, we have seen the one way. Ah, dear reader, why do you not beseech God for His mercy to-day by the blood of the Lord Jesus, for you are not sure of to-morrow, and there is no salvation after death. To-day may be your last opportunity to hear the gospel!

A grave is not a lovely home,
And mad was he who loved to roam
"Among the tombs,"*—himself a tomb.

A vision met the prophet's eye—
A valley full of bones, all dry:
No life at all could he descry.

And such are men in God's pure sight,—
To Him no service, no delight:
How solemn is the sinner's plight.

But hark, God speaks: bone comes to bone,
And sinews, flesh and skin are shown,
The breath of life within is known.

So is it still in God's rich grace,
Saved by Christ's blood, we leave the place
Of death, and soon shall see His face.

Ah, reader, do you feel you're dead?
For such Christ's precious blood was shed,
Now you are welcome, He hath said!

* Mark 5. 3.

"Seekest Thou Great Things for Thyself? Seek them not."

Jeremiah 45. 5.

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

THE history of Old Testament saints is not so well known as it should be. Read your Bible with fuller interest, and ask God to speak in every narrative. Baruch, whose name means "blessed," was Jeremiah's scribe (Jer. 36. 4) and shared some of his trials and also the Lord's protection (verse 26). As such he was disliked by many (Jer. 43. 3), and on one occasion, at least, he felt very sad (Jer. 45. 3). Possibly you have known what it is to seek to be faithful to the Lord, and then have felt the burden of rejection. But God knows all about the need: He has not forgotten.

So God gave Jeremiah a special message for his helper. It was brief even as the message to another helper, Ebed-melech, the Ethiopian (Jer. 39. 16-18), but it is full of meaning still. It begins with the declaration, "The Lord saith thus." Ah, it is well to depend on His word. He will not fail. And then comes the exhortation, "Seekest thou great things for thyself? Seek them not." It is so natural to want something which we have not. Possibly we have lost all craving for riches and prosperity and earthly success. But are we quite content with God's will, even if it means little things? Early in life one naturally has great hopes, and it is well to be enthusiastic, but is our will within God's will? (cf. John 7. 17). Are we forgetful that the Lord Jesus was for years in the background at Nazareth, and, among His servants, Moses was for forty years in the back of the desert? Read Matthew 6. and you will find what God sees in secret, look at 1 Corinthians 13 to know what it is delights Him, and let 1 Peter 3 show you what is of great price in His sight. The only true prosperity is pleasing God.

Ah, there is a great peril in our "great things." Uzziah was marvellously helped till he was strong, but, when he was strong, his heart was lifted up to his destruction. When Solomon had many talents of gold he went astray from God. If God does not trust you with great things, thank Him. Ask Him never to trust you with anything you will not use to His glory.

Have you noticed the words "Seeketh thou great things for thyself"? There is a wealth of meaning in these last two words. We remember "Lay not up for yourselves treasures upon

earth" (Matt. 6. 19). What is our object in life? Why do we want "this," or "that," or something else? Is it for the Lord's glory? It is blessed to remember that "The Lord hath set apart him that is godly for Himself" (Ps. 4. 3). Let His holy object be ours. What is the value of anything for self? James 4. 3 shows its vanity. When we seek everything for God's glory, we have the true riches ourselves also: "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal" (Matt. 6. 20). Are you doing this? Are you living in the light of the Coming of Christ? Is His glory your joy, and mine? It should be so. The Holy Spirit never leads to anything else.

The proclamation of the Gospel is world-wide: the promises of the Gospel are to those who feel their need.

Suggested Daily Readings.

"IF THE LORD WILL."—JULY, 1934.

Day	READING		LEARNING.	
	Ecclesiastes	Acts	Acts	Psalms
1	3. 16-4.16	25. 1-13	7. 21	137, 138
2	5. 1-20	25. 14-27	22	139
3	6. 1-12	26. 1-13	23	140
4	7. 1-15	26. 14-32	24	141
5	7. 16-29	27. 1-17	25, 26	142
6	8. 1-11	27. 18-32	42	143
7	8. 12-9.6	27. 33-44	43	144
8	9. 7-18	28. 1-16	44	145, 146
9	10. 1-20	28. 17-31	Rom. 3. 19	147
10	11. 1-10	Rom. 1. 1-14	20	148
11	12. 1-14	1. 15-32	21	149
12	Song 1. 1-17	2. 1-16	22	150
13	2. 1-17	2. 17-29	23, 24	151
14	3. 1-11	3. 1-18	25	152
15	4. 1-16	3. 19-31	26	153, 154
16	5. 1-16	4. 1-13	27, 28	155
17	6. 1-13	4. 14-25	29, 30	156
18	7. 1-13	5. 1-11	31	157
19	8. 1-14	5. 12-21	Isa. 6. 1	158
20	Isa. 1. 1-15	6. 1-11	2	159
21	1. 16-31	6. 12-23	3	160
22	2. 1-9	7. 1-20	4	161, 162
23	2. 10-21	7. 21-8.11	5	163
24	3. 1-11	8. 12-27	6	164
25	3. 12-26	8. 28-39	7	165
26	4. 1-5.7	9. 1-18	8	166
27	5. 8-25	9. 19-33	9	167
28	5. 26-6.13	10. 1-21	10	168
29	7. 1-16	11. 1-12	11	169, 170
30	7. 17-8.4	11. 13-24	12	171
31	8. 5-22	11. 25-36	13	172

PRESENT DAY NEEDS.

Wisdom to Please God in Emergencies.

IN one sense everything involves an "emergency": grace to help in time of need (Heb. 4. 16) is ever necessary. The path is never easy: confidence in self is never godly, we "have not passed this way heretofore" (Jos. 3. 4). We should ever pray, "Cause me to hear Thy loving kindness in the morning; for in Thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto Thee" (Ps. 143. 8).

Yet it is true there are special surprises, and the enemy seeks thereby to find (or put) us off our guard. Hence the importance of a continual preparedness. And this is the message of all Scripture. If we "abide" in Christ we shall be ready for the "unexpected." If we always have the whole armour of God we shall not be suddenly disturbed. How we need to be kept from spiritual sleep. When emergencies come, it is oft too late to prepare for them. Nor is it spiritually right to arrange our own lives, and then in our trouble to seek unto the Lord (Jer. 2. 27). The principle of Scripture is "Let your speech be **ALWAY** with grace, seasoned with salt." Then, when something difficult is said we shall be "Able to **ANSWER** every man" (Col. 4. 6).

I do not mean that there is to be a continual preparing for emergencies with a measure of mingled fear and self-reliance. Far otherwise. The Holy Spirit witnesses against this in Luke 12. 11. Preparing may be a positive danger: preparedness is blessed. Continual readiness (1 Pet. 3. 15), because of a condition in harmony with God, is what we should seek. "Enoch walked with God." So is it with regard to prayer: we do not sort out our words beforehand, but we seek to be "personally arranged" by the Lord. The "pray-ER" should be a prepared believer that the prayer may be acceptable. The fountain of John 4. 14 and the rivers of John 7. 38 illustrate.

Encouragements are sometimes the greatest emergencies. We call to mind Joshua 9. 14. All were taken off their guard, and thus there was not seeking from God. Here is a key to all our problems. We need to know the Lord's will, and to have no confidence in the flesh (Phil. 3. 3). As soon as we judge by appearances, or make our experience, or our shrewdness, the deciding factor, we grieve God's Holy Spirit. We are only "children." Sometimes an emergency is remarkably sudden as for Abraham in

Genesis 22, and for Gideon in Judges 6, but God is able to make all grace abound. If we are characterised by faith, we shall be able to trust God in the dark, but if this is not our attitude, the test will find us wanting. Many of us think we have faith in Him, when it is rather we have natural faith in our normal encouragements, and think they will be continued as a matter of course. It is thus that we misuse God's manifest blessings. Hence His gracious permission of trials (cf. Psalm 30) that we may find where we really stand and what our real hope and purpose are. How tenderly, yet firmly, God removes the props to draw us to Himself. Even Hezekiah failed utterly when he failed to ask. Both 2 Kings 18. 15 and Isaiah 39 illustrate this. The often quoted words of Nehemiah 2. 4, 5 show us there is always time to depend on God. If we allow the fear that we shall be late to rule us, as with Saul (1 Sam. 13. 9) or permit others to decide for us, as the same king said in 1 Samuel 15, we shall never continue faithful. Spiritual faith is the same in great trials as in little: natural faith gradually gets to breaking point. This is the difference. Abraham staggered not at something extraordinary: what was the difficulty with God? Compare Paul's calm in shipwreck. God is! "Partly-trusting" and "partly-reasoning" will not make a good compound: they will not mix. Let us seek God's will, and then quietly, yet firmly, humbly yet unhesitatingly, stick to His word. If we do not know His will, let us find if there is anything unjudged as in Joshua 7. 10-21. Psalm 25. 9 has never been broken yet, nor will be.

When Solomon was occupied with horses from Egypt (2 Chron. 1. 16, 17), he was in peril (Deut. 17. 16), though the fruit did not come till long afterwards. Beware of the beginnings of sin, even though there appears to be no danger. How often we find in our experience the outward results are delayed a great while. But sin is sin, and God calls us to look at it from His standpoint. If "sentence" were "executed speedily" many would hold back from certain sins, without any right motive (see Eccle. 8. 11). God has wisdom in His timing of everything.

It is often easier to do a great thing than a little thing, because we remember to pray. We feel our need, and possibly realize that others are beholding, and that God will be dishonoured if we fail. But life is made up of little things, and they are all before God's eyes, and as we are in little things so are we in large, according to the principle of Luke 16. 10.

"He Paid the Fare Thereof."

THEY were young men, just going on a journey, for their ship was to leave the same day, and I went aft to see them. Every one needs a Saviour, or he will fall into a deadly pit, and there are many opportunities to speak of Him. Talking about the journey, I referred to a man who "paid the fare." It is the only case where such words occur in the Bible. It was a very natural thing to do, but on this occasion it proved a very costly voyage: he was cast overboard, and nearly lost. He would not have needed to pay, but he wanted to go his own path. And not a few to-day are just as unwise. They choose for themselves, little knowing the awful goal. We called to mind that the man who paid the fare never reached the port of destination: I hoped they would have contrasted safety, but could also tell of another journey. Yes, and of One Who has "paid the fare thereof" for others, that they may all arrive at their "desired haven." Thanks be to God for the gospel: it is always fitting!

Ah, dear reader, what about you? Have you Some One Who has "paid the fare" for you to reach the glory of God?

It cost Him much to pay, but He was willing. He died to pay all the fare for a great number whom no man can number, right into heaven. All is paid through to destination. There is no thought of another insurance on this vessel: the gospel ship will never founder, nor take fire. The work of Christ is a finished work, and many sons shall be brought to glory (Heb. 2. 10). Behold that precious Saviour by faith, as He went to Calvary, then hear His cry as He endured judgment, "My God, My God, why hast Thou forsaken Me?" and see how He died. So will you realize something of what it cost Him to pay the fare, that any poor, troubled, burdened sinner might receive everlasting life as a gift (Rom. 6. 23). For God has not provided a ship with "special and reduced rates," but granted a free passage for those who feel their utter need. No gospel preacher can charter another ship, nor offer anything on his own terms. He has one thing to do, and that is to declare what Christ has done; and the repentant sinner who owns he has no other way of escape will find God's welcome. The gangway is not yet taken away: but there will be soon no gospel message in your ears, if you go on in the way of your own heart. There came a time when the door of the ark was shut. It was not shut at once, but the shutting was none the less a reality at last. O how unwise is the delay of indifference. **"SEEK YE THE LORD WHILE HE MAY BE FOUND"** (Isa. 55. 6).

I might have reminded the young men that they were signed on to serve, and were not paying the fare. There are various ways to go on an earthly journey. A man may be rewarded for what he does, to make the ship reach port, or, at least, he may work his passage. There is nothing of this on the gospel ship. All who go are passengers at the expense of Another. True, they seek to serve when they are aboard, but this is their love to the One Who has provided and paid the whole expense. Nothing that they do can help to pay: salvation is pure grace.

Dear reader, how is it with you? Have you another hope, and another way of salvation? If so, you will be disappointed one day, disappointed when it is too late. There are many other ships that profess to take to the same port. One bears the sign "Religion," and it looks to a man's outward profession, but never deals with the root of the matter, with the guilt of sin, needing the substitutionary work of Christ, nor with the dead condition of a sinner needing the new life and new creation in Christ Jesus (2 Cor. 5. 17, Eph. 2. 1). Another twin ship is "Good Works," but, though painted up, it is unseaworthy and has a wrong name, for no works are good enough for God, apart from salvation by grace, and it is the opposite of a good work to put aside the work of the Lord Jesus, or to think a sinful man can do ought to help complete that blessedly completed work. The helpless sinner comes with "NOTHING," and, heart-broken, finds in Christ EVERYTHING; and there is music in the words, "He healeth the broken in heart, and bindeth up their wounds" (Ps. 147. 3). Many other ships are waiting for passengers, and those who have charge of them make fair speeches, and promises that they will not be able to fulfil. The man of the world naturally thinks it is more dignified to travel where he is asked to contribute at least something, than where his own coinage is rejected as counterfeit. He does not like to be treated as one who has no merits, no rights, no ability to meet his own needs: the gospel is too humbling. And the various vessels have their flags gaily flying and the companionship of not a few passengers is an attraction. Music is often provided, and the social attractions are thought by many a considerable asset. But, dear reader, not one of these ships of human construction will ever reach port. If you believe "the master and the owner of the ship" (Acts 27. 11), and see the south wind blowing softly, you will pay the fare thereof bitterly the other end, for "there is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. 16. 25). So whatever the ship be, even when it takes the name of Christ as

"Christian Science," or other systems and schemes of men, or when it ignores the Lord Jesus, and sails under the flag of "Social Reform," flee from it, however enticing the invitation. "Be wise now therefore," if you feel yourself a sinner, come to the Lord Jesus, as one without hope, rest upon His death for the guilty and condemned, and you, too, will experience the certainty, even as when He of old said, "Let Us pass over unto the other side," and no storm could wreck His word. "In Christ" alone is there salvation; in Christ alone is the path to heaven. Yea, He Himself is the Path, as He has said, "I am the Way, and the Truth, and the Life: no one cometh unto the Father, but by Me" (John 14. 6).

Notes on Memorized Verses.

ACTS 27. 21-26, 42-44.

21, The Lord's servant did not hurry. Solemn words: their "gain" was "loss," and this is ever so whenever God's warnings are unheeded: a message for believers also. 22, Mercy, yet loss of the ship: how often there is some "howbeit," yet gracious deliverance (1 Cor. 3. 15). 23, The characteristic of Paul's life was loving service: but observe possession first ("Whose I am," see 1 Cor. 6. 20, 7. 23). 24, "Must," note 26, cf. John 4. 4, Luke 24. 44. "God hath given thee": now we see the power of a man of prayer, and also the typical lessons:—The rejected messenger reminds us of One Greater, despised and rejected: His words were not heard, but by Him alone is salvation, and those "given" to Him, as a numbered people (verse 37) shall all be brought safe to land: and there is none other hope. This unusually long narrative is not only a precious lesson in quiet faith, but an unveiling of the work of the Lord Jesus. 25, "It was told me"—God's word in the past: "I believe God"—present faith:—"it shall be,"—future fulfilment. 42, Man's counsel; but God's purpose cannot be broken, see verses 30, 31—remember John 10. 28: a remarkable type here of eternal salvation 44,—but salvation is not on broken pieces of our ship: grace reigns in wondrous power (a contrast parable).

ISAIAH 6. 1-13:

1, Contrasted kingships, see verse 5. Uzziah's death was a solemn reminder of the lasting effects of brief sin (2 Chron. 26. 21). The whole narrative there is the background for this chapter. Here we have the intense holiness of God, He alone is exalted (contrast the sinful lifting up of 2 Chron. 26. 16). The seraphim, unlike Uzziah, never wished to leave their appointed sphere: they abode in God's house, not "a several house" as Uzziah. Isaiah *felt* the situation, and cried as if he were a leper (Isa. 6. 5). And in the **double** stress on "unclean" he included the nation, and the reference to the lips is equally a reminder of Leviticus 13. 45. But the incense altar here speaks of blessing (contrast 2 Chron. 26. 16), and the word "purged" is "atoned for," and refers to Exodus 30. 10. So rich are the allusions of Scrip-

ture to Scripture, all exalting Christ's work. But have WE this experience? As in Jeremiah 1, Daniel 10, Romans 7, Revelation 1, a servant of God must have a deep sense of unworthiness and sin, if he is to be used by God. Popular religion, and "successful(?) Christian work" often ignore this to-day, but shall we? Isaiah "saw" and "heard" (verses 5 and 8), the people heard and saw (verse 8) without profit (Heb. 4. 2), hence the judicial absence of seeing and hearing in verse 10. How blessed to know the taking away, purging, and healing (verses 7 and 10) which glorify God. Contrast verse 8 with Genesis 3. 10. Note "send," "go" (9); we dare not "go" till "sent," but when "sent" there is personal, loving activity to "go"—a saint is not an automaton. How important is the heart (10): these words are before us in all Gospels, Acts, and Epistles (Matt. 13. 14, 15, Mark 4. 12, Luke 8. 10, John 12. 40, 41, Acts 28. 2, 27, Rom. 11. 8): this is unique. 12, 13, Grace amid all (Rom. 9. 29, 11. 5).

ROMANS 3. 19-31.

19, 20, Every, all, no flesh: observe God's three-fold emphasis shutting out all in Adam (cf. Gen. 6. 13). 20, "By the law," the word is "through," and the Holy Spirit repeats it here: "through faith" (22, 25, 30, 31), "through the redemption that is in Christ Jesus" (24) "through what kind of law?" "through the law of faith" (27). 21, What a contrast between "God's righteousness" (21, 22, 25, 26), and "the knowledge of sin" (20). "But NOW" (Eph. 2. 13) shows the glorious change: "the law and prophets" witness, after the "unveiling" in the gospel (cf. 2 Tim. 1. 10). 24, Grace and faith together, as in 4. 16, Acts 18. 27, Ephesians 2. 8. But "grace" does not make "redemption" unnecessary: it shuts out our works, not Christ's work. 25, "A Propitiation," "A Mercy Seat"—and thus a Meeting Place (Ex. 25. 22), and thus the emphasis on the faith in His blood. No mercy seat without a sacrifice; nor without the ark (Ps. 40. 6-8): "For the remission," the margin is clearer, and "for" here means "because of": the thought is that God's righteousness is now **displayed** because previously it was covered: there was only the "putting aside in the longsuffering of God, of the sins that have come about before," i.e. God put them aside, **not away** (Heb. 10. 4), and His sword slept, as it were, till the Lord Jesus came (Zech. 13. 7), and dealt with these sins of all His people, which were waiting "on" the first covenant (Heb. 9. 15 lit.). "Long-suffering" waited, but "grace" reigned: and thus "righteousness," (not unveiled in the longsuffering), was unveiled in the full and satisfactory work of our adorable Lord. It is all so wonderful. God is "Just AND the Justifier": not one sin is excused: law is established by the one complete work of Christ (31, 5. 19).^{*} Let boasting be shut out in our experience (27), except the boasting of 1 Corinthians 1. 31.

^{*} "Make void" is literally "put out of working," see Romans 4. 5: how definitely this holy "work" of law was upon the Lord Jesus, for the sake of sinners—for us who believe.

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Thoughts from The Word of God

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

A Monthly, in the tender mercy of our God, seeking to make known His wonderful love and His will for His people,—a share in His service that there may be a people prepared for the Lord Jesus at His near Coming.

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Free.

"The Lord said unto my Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool." Psalm 110. 1.

"Who is he that condemneth? Christ That died, yea rather, That is risen again, Who is even at the right hand of God, Who also maketh intercession for us?" Romans 8. 34.

"After He had offered one Sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till His enemies be made His foot-

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stool; for by one offering He hath perfected for ever them that are sanctified."

Hebrews 10. 12-14.

"His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality And hath put all things under His feet, and gave Him to be Head over all things to the Church, Which is His body, the fulness of Him That filleth all in all."

Ephesians 1. 19-23.

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, 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. 171, Jerningham Road, New Cross (Phone: New Cross 2083). Meetings, The Lord's Day, 11, 3 and 6.15, Mon: 8, 1st Wed. in month: 8, Thurs: 8, (3rd Wed: 8, at Camberwell).

Words of Introduction.

BY the continual lovingkindness of our Heavenly Father we can again send forth this token and reminder of His love, and our heart's longing is that this magazine may never become a centre but a sign post, and that the words of John may ever be illustrated, "He must increase but I must decrease." We do not know of any hope for man in man, but we rejoice in God's own gospel. And thus the security of salvation in our Lord Jesus makes us ashamed that we do not love Him much more. The "grace" which the flesh would misuse to tolerate sin is a call to holiness when we are born from above. It should pain all believers to see the worldliness around (and within), and the lack of unity, love, power, and tenderness among those who bear His precious Name, and rightly say that they are not their own. We all have a need to be humbled that, in the power of the Holy Spirit, we may seek continual reviving, and more and more realization of 2 Corinthians 3. 18.

"He must increase, but I must decrease."

John 3. 30.

He is my Lord, 'twas with His blood He bought:
"He must increase," His glory e'er be sought.
"I," I was nought, by grace am what I am—
Redeemed by Him, God's precious, spotless Lamb.

He is my Lord, Himself my heart doth own,
"I must decrease," and more His praise be shown.
Apart from Him I was condemned for aye,
But now, "in Him," shall ne'er be cast away.

"He must increase," of life the Centre He;
"I must decrease," that all Himself may see:
"Myself" be hidden that His praise may shine,—
My life controlled, fulfilling His design.

Words of Encouragement.

"The Forgiveness of Sins." Wondrous words. Who can measure the fulness of Ephesians 1. 7? Who can exhaust the utterance, "There is forgiveness with Thee that Thou mayest be feared" (Ps. 130. 4)? And sin must be forgiven, or it will condemn us. "Little ones," and those who feel themselves comparatively insignificant, cannot shelter themselves thus. But blessed be God, for the words, I write unto you, little children, because your sins are forgiven you for His Name's sake. The "little children" need forgiveness, and redeemed ones of all ages, and conditions, can rejoice in this fact. And what does "forgiveness" mean? Is it not the sending away of sins, contrasted in Romans 3 with the "putting aside" or passing over of sins (verse 25 margin)? The long-suffering of God can act thus, and "wait," as in the days of Noah (1 Pet. 3. 20), but grace does not tarry for man, nor merely manifest patient long-suffering: it "reigns through righteousness" (Rom. 5. 21) and thus "we HAVE forgiveness." There is no excusing of sin here. The judgment has fallen, but it has fallen on a Substitute! And thus "forgiveness" is quite as righteous as punishment, but it is grace! Mercy and truth are met together, and the humble, trustful believer has nothing between himself and God. The conscience is satisfied, and God is glorified. Such is the forgiveness of sins, and all this manifestation of mercy is through the Lord Jesus Christ, yea, "through His blood."

Poems to Help Christian Experience.—39.

"Can God furnish a table in the wilderness?"

Psalm 78. 19.

"Thou preparest a table before me in the presence of mine enemies."

Psalm 23. 5.

Christ is my Portion here,
He fully satisfies!
The world—a desert drear—
No sustenance supplies;
It is indeed a wilderness
To those who Christ's Own Name confess.
I waken morn by morn,
Look out upon this scene,
And know it is forlorn,
Though outwardly serene.
Yet conflict is appointed me;
O may I have the victory!
Though in this tent I groan,
I shall not be bereft
Of mercy, nor alone
Shall I be ever left.
The clouds may hide my Saviour's face,
But never take away His 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.

(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.

- 7th. THOUGHTS ON ROMANS 16. 1-15.
 1. The Lord's Interest in His People Personally, and Our Care of "One Another."
 2. Godly Memory and Prayer (Phil. 1. 3, 2 Tim. 1. 3 &c.).
 3. Grace in Encouraging Others.
 4. The Privileges of Sisters (verses 1, 2, 3, 6, 12, 13, 15).
 5. Wisdom in the Use of the Word "My."
 6. Love, Activity and Suffering.
 7. "With" (14, 15), with Thoughts on Houses in Acts 2. 46, 20. 20.
- 14th. THE COMING AGAIN OF THE LORD JESUS CHRIST IN THE PARABLES.
 1. The Bridegroom (Matt. 25. 6) with Thoughts on Luke 14. 23.
 2. The Master and the Servants (Matt. 25. 19, Luke 18. 15, Fruit to Remain, John 15. 16).
 3. The Good Samaritan (Luke 10. 35).
 4. The End of the Age and the Kingdom in Matthew 13 (30, 39-43, 47-50).
 5. A Contrast-Parable (Luke 12. 36, 37).
 6. The Solemn Message of Luke 13. 25, and Matthew 25. 11, 12.
 7. "The Throne of His Glory" (Matt. 25. 31-33).
- 21st. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.
- 28th. SPIRITISM: AN AWFUL FACT.
 1. God's Warnings in Deuteronomy 18. 11, Isaiah 8. 19 &c.
 2. The Activity of the Enemy and his Wiles (2 Cor. 2. 11, Eph. 6. 11).
 3. The Unveiling of the Latter Times (1 Tim. 4. 1-3).
 4. The Danger of Curiosity and of Tampering with These Things (Rev. 2. 24).
 5. The Contrasted Privilege of Walking with God, and of the Indwelling of the Holy Spirit.

Widows and Orphans.

(Concluded.)

And then we go on to consider the precious privilege of those who have godly homes. How thankful believing wives should be that their husbands are spared. And are children grateful enough that their parents are living? These thoughts should be lovingly inculcated, and at the same time the great privilege, and responsibility, of a father must be before us. If the loss of one is so serious, how important that there should be, more and more, a living "up to" the dignity, as Ephesians 5 and 6, and

Colossians 3 make clear. A husband has a great trusteeship, to show the love of Christ to the Church: a father has a solemn privilege so to train children in the nurture and admonition of the Lord that they may not be discouraged, but ever learn more of our heavenly Father by an earthly father's interest and wisdom. And there is parallel responsibility for the wife and mother. Families are God's opportunities. It is no surprise that the enemy hates a godly home. It is a wonderful thing to live for God, and to live for God there as Enoch of old, for on both sides of the testimony that he "walked with God" we have the unveiling of precious home ties.

REQUESTS FOR 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.

"We give thanks to God always for you all, making mention of you in our prayers." 1 Thessalonians 1. 2.

1. For a definite humiliation among all of us who are children of God, personally, and not so much a desire to see humiliation in others.
2. For home revival, and saved households, with more of the Scriptural stress on God's own words which we see in Deuteronomy 6. 7.
3. For a revived and keener missionary interest in God's beloved people, and a concern that the witness may be humbly, definitely and simply on the lines of His loving will, and for lands that we often forget:—Luxembourg, Denmark, Afghanistan, Nigeria, Alaska, Peru, the Inland of Australia (Aborigines).
4. For God's gracious work through these pages and other magazines ("The Student of Scripture," "A Testimony of the Truth," German, Polish, Russian, Bulgarian), that there may be simple dependance on the Lord, and that all work, and all co-workers, in this, and other lands, among Jews, and Gentiles, and believers, may be led by the Holy Spirit, and that the glory of God may be the object ever in view.

"Rejoice evermore. Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you."

1 Thessalonians 5. 16-18.

The Man of God in 1 Kings 13 Contrasted with Balaam.

BALAAM welcomed the messengers of an evil king: the man of God received God's message and went to testify to the sinful king, Jeroboam.

Balaam sought altars erected by Balak: the man of God testified against Jeroboam's altar, and it was rent.

Balaam tried hard to maintain friendship with the king of Moab: the man of God at once incurred Jeroboam's displeasure.

Balaam "loved the wages of unrighteousness," though he said, "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord to do less or more": the man of God entirely rejected the king's proffered reward (1 Kings 13. 7, 8).

Balaam was warned by his ass, and preserved from death in God's sovereignty; the man of God was slain by a lion though his ass was preserved. (How differently we should have acted: we should have thought of judgment on the evil Balaam: God's holy appointment of death for His faltering servant humbles us).

Balaam "taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols": the man of God "only" eat bread and drank water in the house of one who deceived him, but he died.

At first Balaam seemed to have immunity, but how solemn was his "afterwards," and will be: how different that of the man of God, and yet it is a beacon to us that we may not excuse anything against the loving and perfect will of our Heavenly Father.

Unanswered Questions in the Book of Psalms.*

A SPUR TO GODLY INTENSITY.

Psalms 2. 1, 4. 6, 6. 5, 8. 4 (2), 10. 1 (2), 13. 11, 1, 3, 13. 1 (2 or 3), 2 (2), 14. 4, 22. 1 (2), 30. 9 (3), 39. 7, 42. 2, 5 (2), 9, 11, 43. 2 (2), 44. 21, 23, 24 (2), 49. 5, 50. 13 (2), 52. 1, 53. 4, 56. 7, 58. 1 (2), 62. 3, 73. 11 (2), 74. 10 (2), 11, 76. 7, 77. 7 (2), 8 (2), 9 (2), 79. 5 (2 or 3), 10, 80. 4, 12, 82. 2, 85. 5 (2), 6, 88. 10 (2), 11 (2), 12 (2), 14 (2), 89. 6 (2), 8 (2), 46 (3), 47, 48, 49, 90. 11, 13, 94. 3, 4 (2), 9 (2), 10 (2), 20, 101. 2, 106. 2 (2), 108. 10 (2)†, 11 (2), 115. 2, 116. 12, 118. 6, 119. 84 (2), 120. 3 (2), 121. 1 (2, margin), 130. 3, 137. 4, 139. 7 (2), 21 (2), 147. 17.‡

* A request in a meeting led one present to collect to God's glory. I am convinced that many such lists would help prayerful Bible study. Another, consisting of answered questions, might be compiled. Where there are two questions, or more, in the balance of Hebrew poetry, or the question is, at least, twofold, we have marked thus (2) or (3). The recorded questions of men are found in 12. 4, 42. 3, 10, 72. 11 (2), 78. 19, 20 (2), 115. 2.

† This may be viewed as answered by the question of next verse.

‡ A remarkable climax, telling of God's works in nature, and by the statement "Who can stand?" reminding of Psalm 76. 7, 130. 3, Nahum 1. 6, Malachi 3. 2, Revelation 6. 17.

Cisterns or the Fountain?

YOUNG PEOPLE'S COLUMNS.

"My people have committed TWO EVILS; they have forsaken Me, THE FOUNTAIN OF LIVING WATERS, and hewed them out cisterns, BROKEN CISTERNS, that can hold no water."

Jeremiah 2. 13.

A CISTERN will never compare with a fountain. It is artificial, it must be often filled, it has no hidden source, the water does not bubble up with the living freshness of a spring. Who would **choose** a cistern instead of a fountain? It is madness to do so. But many people act thus with regard to the things of God. They turn to men instead of to God, and trust in men. It is possible for a man to say some good things, even as a cistern can contain some good water. But the fountain has its own living supply: and God's gospel is just the same. If we go to any men, or any ways of men, for SALVATION, they cannot really meet our need, and, if they tell us anything that is good, the water has been put into the cistern, it does not really belong there, and it is very possibly mixed with dirt and other things. God's fountain is always fresh and pure, as the psalmist said, "With Thee is the fountain of life: in Thy light shall we see light" (Ps. 36. 9).

We long that you may know how precious the Lord Jesus Christ really is. A man on the tram said to me that he had heard there were "365 religions," but this did not trouble him, because he knew there was **one Saviour**, the Lord Jesus Christ. And all "religions" are only cisterns; some may have a little or no water, some much poison, but none of them can be the fountain. Christ alone is the Springing Well, and with joy we would draw water out of the wells of salvation (Isa. 12. 3).

A cistern is a poor substitute for a fountain, but a **broken cistern** seems still worse. Though you keep on putting water there it will not remain. Many cisterns in Palestine are cut in the rock, and sometimes there is a "fault" in the rock, and so the water gradually leaks out. Such are the attempts of man to make their own way of salvation. We cannot unite God's salvation with a sinner's own works. You remember the same thought in another connection,—the ragged garment which cannot be mended with a part of the beautiful robe. Why not throw the rags away, and take the altogether new robe? So, in this case, leave the broken cistern, and come to "the Fountain of living waters." You cannot have a part of both. You cannot have

salvation in partly trusting to Christ and partly to yourself or to someone else. In Christ alone is "the Fountain of Living Waters."

How many people look for joy in this world. At first they think they have pleasures: but these fade away and at the last there is keen disappointment. The words must be sadly written over everything of man "Broken cisterns that can hold no water."

God reproved Israel in the verse from Jeremiah 2 before us because of **two** evils. They had forsaken Him; they had hewn out their own cisterns. And their double sin was double foolishness. Another verse in the same prophet says, "Ask ye now among the heathen, who hath heard such things: the virgin of Israel hath done a very horrible thing" (18. 13). And what was this "very horrible thing"? The next verse continues, "Will a man leave the snow of Lebanon which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken?" "Because My people have forgotten Me." The words may also mean "Will the snow of Lebanon fail?" i.e., will God's mercies fail? Never! And yet many—young and old—vainly turn elsewhere. And all the while there is such a wondrous salvation, "free" to any troubled sinner, through the precious blood of Christ. If God's grace were less than a millionth part of its fulness it would be amazing, but when we realize that God's Beloved Son died in the place of sinners that such might become His children, and blest with Him for ever, and that there is nothing to pay, or do, to gain salvation,—**how is it possible** that so many can be careless about God's "Fountain of Living Waters"? Surely Satan has blinded their eyes. O, dear reader, will **you** still be careless about God's wonderful grace? Will **you** still depend on broken cisterns? If you thus act you will more than die of thirst: but to-day the gospel message is still sounding forth, "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money" (Isa. 55. 1)!

There is a Fountain flowing

With living waters still,

And thither gladly going

Our pitcher can we fill.

Yea, thirsty ones are drinking

Whenever thither led:

Why then should you be thinking

To seek ought else instead?

How vain is cistern-hewing,

When there's this Fountain near?

Abundant mercy viewing,

God's loving "Come" we hear:

We seek no cistern broken,

We have God's gospel stream,

Christ's precious blood the token.

And Christ Himself our Theme.

Is He for you the Fountain
Of living waters sweet,
Since He, on Calvary's mountain,
Was pleased God's sword to meet?
Will you "two evils" doing
From Him remain away?
Nay, if your danger knowing,
Seek HIM this very day.

"The trying of your faith worketh patience. But let patience have her perfect work."

James 1. 3, 4.

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

TOGETHER with all the inspired writings of other Servants of God in the New Testament the Epistle of James emphasises living faith. The Christian life is viewed as one containing many difficulties and problems, and when we fall into divers temptations, suddenly, unexpectedly, and with no apparent way of escape (but see 1 Cor. 10. 13) we are not to murmur and complain, but to "count it all joy," knowing this, that the trying (or trial) of our faith worketh patience.*

"Knowing" does not of itself ensure a right attitude of heart and mind, but without the knowledge which comes from acquaintance with the Scriptures, (and their Author), we shall be in danger of acting in accordance with our own natural feelings and thoughts as soon as trials come.

"The trial of your faith," speaks of a process by which precious things—such as gold—are tested, to prove, (and improve), by the removal of dross. The pronoun 'your' speaks of that which is a personal possession held in common with other believers, and 'faith,' of that which is much more precious than gold. A man possessing gold has that which is apart from himself, and its refining would leave him unchanged, but one possessing faith has that which is a part of himself, and its testing must have an effect upon his whole life. These thoughts may lead us to a humble acknowledgment of the "if need be" of 1 Peter 1. 6. The trial is not the end in view, but an appointed means to an end, even the formation of character, and the production of that which will be found unto praise, and glory, and honour, in "the Revelation of Jesus Christ" (1 Pet. 1. 7).

The emphasis upon patience throughout the New Testament Scriptures is very marked. The good ground hearer is one who brings forth fruit with patience (Luke 8. 15). The apostle to the

Gentiles states that this was one of the marks of his apostleship (2 Cor. 12. 12). It is also known and commended by the Lord Jesus (Rev. 2. 2, 3). And the Epistle before us may be viewed as an exhortation to the exercise of living faith, and to patient endurance. "For the Coming of the Lord draweth nigh" (Jas. 5. 8). It is well to remember that "faith" is faith in God, and "the trial of your faith" is a test whether God and His Words are believed, and obeyed, when circumstances are trying and difficult, for there is that within us which resents trials, and is ever ready to despond (Mark 4. 38), or to assert itself, and stand up for its supposed rights (Luke 9. 54), but if, in the enabling of the Holy Spirit, we refuse to act upon these impulses, and "remain under," as patience implies, then patience will have her "perfect work," and there will be a growing conformity to the likeness of Him, Who, first known as Saviour, has left us an example that we should follow His steps, even our Lord Jesus Christ "Who was in all points tempted like as we are yet without sin" (Heb. 4. 15). B.

* It is important that we distinguish between "falling into" temptations, and falling into sins. We may expect to suffer being tempted, but, that there may be no yielding to sin, there is the encouraging message of Hebrews 2. 12 and the important exhortation of Hebrews 4. 16.

The Gracious Work of God.

LETTERS are often used of God to encourage us in the precious privilege and problems of His work. It is a joy to know that He can use the messages sent forth indirectly, through one passing on, and still another doing the same. A letter regarding the Lord's hand in this awakened more praise. It reads thus:—

"A dear brother . . . of this city, who has been receiving your literature for a long time, recorded a little history in our home the other evening. I feel that it may be to His glory to pass it on. He said that a while ago he had sent a parcel of your magazines to a friend in this city. Mr. J., in his turn, had sent them, after reading, to a family in the country. As a result of God's gracious working through these magazines, he said that **this whole family had come to the Lord**. The family, in turn, sent these **same** magazines to their grandfather in Ireland, and, after reading, **he also received the Lord as his personal Saviour**. This is just one instance to the praise of the glory of His grace."

We thank God, humbly, and take courage, and ask more prayer, that everything may please our Father, and work His will.

TALKS ABOUT PRESENT DAY NEEDS.

A True Intensity.

THIS subject speaks to all our hearts, if we are children of God. Salvation by God's grace is no small matter. When we read of the Stronger than the strong claiming the house (Luke 11. 22) we begin to realize how tremendous is the crisis of the new birth. It was well that the Israelites of old were urged to flee to the cities of refuge, and it is blessed to read of those who have fled for refuge to the hope set before us (Heb. 6. 18). There is no room for sloth or indifference when eternal things are involved. It is sad to see the carelessness of to-day. "Seek ye the Lord while He may be found, call ye upon Him while He is near" (Isa. 55. 6) implies this urgency. The sinner is in danger. A merely intellectual acceptance of the gospel and a merely verbal profession of the Lord Jesus are far from the Scriptural view of coming unto Him (Rom. 10. 13 very definitely implies this).

And the same intensity should characterize the whole believing life. The psalmist said, "I will RUN the way of Thy commandments when Thou shalt enlarge my heart" (Ps. 119. 32), and we compare the words, "Let us RUN with patience the race that is set before us" (Heb. 12. 1). We should indeed PRESS TOWARD the mark for the prize of the high calling of God in Christ Jesus (Phil. 3. 14). The apostle gives us an insight into his own spiritual life, "I, therefore, so run, not as uncertainly; so fight I not as one that beateth the air" (1 Cor. 9. 26). The Christian life was to him a precious warfare, and he lays stress on this aspect in such passages as 1 Thessalonians 5 and Ephesians 6. Do our hearts know what this means? Do we respond to God's love?

It is very evident that prayer should have more of this holy definiteness. The psalmist ever "cried" unto God, nor is this thought only in the Old Testament. We do not read that believers merely "say" in the Holy Spirit "Abba, Father": they "cry" (Rom. 8. 15). Does not this word mean a definite consciousness of dependency and urgency? And to every thoughtful believer every day is a time of need (Heb. 4. 16). The children of God are not living an easy-going life. Their enemy the devil goes about as a roaring lion to devour them, and they find his particular hatred to prayer. Nor is it strange that the Holy Spirit leads to urgency. He is Himself urgent. He is brought before us as making intercession for the saints with groanings which cannot be uttered (Rom. 8. 25). There are few passages which at first startle us

more than this. There is the thought of the intense feeling; for groaning seems to suggest pain. The redemption of God's people by the blood of His beloved Son is amazing, and the same intense loving willingness to go through suffering is manifested by the Holy Spirit. True, this suffering is quite distinguished, and is not under the wrath that our adorable Lord bore once for all. But it shows that the righteous are saved along a path of difficulty (1 Pet. 4. 18), and that eternal love does not make our intensity unnecessary. If therefore we are in harmony with the Holy Spirit we shall not be occupied by the present day idea of a cheap and comfortable blessing. True, the groaning is not the only aspect of truth, but we are all inclined to choose an easy path. Hence the holy call to wrestling against evil powers in definite prayer (Eph. 6. 12), and the unveiling of Paul's victory (Col. 1. 29) and that of Epaphras (Col. 4. 12), with the holy encouragement to "continue in prayer, and watch in the same with thanksgiving" (Col. 4. 2). "Awake, thou that sleepest" is still God's message, and "Lay hold on eternal life" (1 Tim. 6. 12) is not a mere word. "He that endureth to the end, the same shall be saved" (Matt. 10. 22) has a parallel in Hebrews 3. 6, 14. Continuance is the proof of living union with Christ (cf. John 8. 31).

In the preaching of the Gospel also there should be urgency. The message of Isaiah 58. 1 is definite "Lift up thy voice like a trumpet." And Acts 20. 31 leads to heart-searching. The crying of John the Baptist is specially emphasised, and the Lord's servants are to "be instant, in season, out of season" (2 Tim. 4. 2). It is no light matter to be a herald of the gospel.

And "that Blessed Hope" awakens earnest affection. The word of the Holy Spirit in Philipians 3. 20 suggests a looking with earnestness, and the loving of His appearing in 2 Timothy 4. 8 is real. The diligence that should characterise God's beloved people in this connexion is graciously brought before us in 2 Peter 3. 12-14: may it be ours not only to read the verses but to illustrate the attitude that pleases our heavenly Father.

It is not what we do before men, but what we are before God that counts.

God's doctrine in the baptism of believers cuts at the root of all nationalism, all self-exaltation, and only exalts the Lord Jesus, and His work, and the living union of His beloved people with Himself, as those alive, and separated from the world.

What does it Mean to You?

I SAW the words "Vienna to London Express Wrecked." How many read the same! Interest was thereby awakened; many purchased newspapers. In some cases there is real, even if only passing, sorrow for those bereaved. But if, when I saw the notice, my dearest earthly relatives had been on that route, how different should I have felt! Should I not have been concerned till I KNEW more, and till I KNEW they were safe, or alas, till I had heard the worst?

The thought has come to my heart. Here am I in the world. All men are on a journey. Life after life is passing away. Life's journey without Christ ends in a wreck. Is it nothing to me? Is it only like cold type on a newspaper placard? Have I only a passing interest? Are the souls of others nothing to me? Shall souls be lost, souls whom I have known, with whom I have spoken, and whose attitude has been indifference to the gospel of the grace of God, and shall it matter nothing to me?

What does it mean to you when your child is in a wrecked train, or when it is "only" another's child? Is there not a vast difference in your concern, and in your feeling, when your personal relationship and love are involved? I well know there are individual responsibilities and know that we cannot grasp everything—our minds are finite and weak, but is there not among believers a lack of the Spirit of the Lord Jesus, Who beheld the city and wept over it? Death has become so commonplace. We have too little, all too little concern for souls. Where, where are they going? What is the end of this wreckage? Ah, dear unsaved reader, should I not be more concerned for you? Do you tell me it is not my business? But would you have said that if I knew you were going in a train to be wrecked, and did not warn you? I do not foreknow earth's catastrophes, but the great catastrophe is revealed. Without Christ you will assuredly be lost. There is no question: there is no uncertainty as to this. Ah, what does it mean to me that you have heard the gospel again and again, and are unmoved? What does it mean to me that you know Christ died for the ungodly, and yet you have never thanked Him? And what will it mean to me if I read one day, not on a newspaper placard, but it matters not where, that you have died, and died, it may be, without Christ? What is after death? God has made no mistake (Hebrews 9. 27, 28): there is a real afterward.

And what does it mean to YOU that trains are wrecked, and ships are sunk, and accidents occur suddenly, and men die unwarned? Nay, they

have been warned BEFORE. YOU have been warned. Do you see your own need and danger? Are you careless because you were not in THAT wrecked train? You might have been; and another wreck is ahead. Are you indifferent because you are living comfortably to-day, without trouble around. Your life is not a permanency, your frame is not cast iron. Let me tell you that you are a dying man. You know it. Death may be held back, but can you avoid it? And are you prepared? What does it mean to you that you are twelve months older than you were this time last year—twelve months further from birth, twelve months nearer to judgment, twelve months nearer to—ah, how shall I finish the sentence? Shall I say, "Heaven," or must I say "Hell"? There is no third alternative. Life goes on, you cannot stop it. God speaks. "To-day, if you will hear His voice, harden not your heart" (Ps. 95. 7, 8). The glorious gospel of the grace of God, the power of God unto salvation, is God's own provision for all who come, simply relying on His beloved Son! In utter need they come, falling helpless on His bare word; in absolute wealth they go forth to tell others of the riches of God's grace. What does it mean to you, all this uncertainty of life? Is your earthly life merely a gamble in your esteem? Are you just taking your chance, and acting as if you were an animal? You are a man, you are a sinner, you have a conscience, you have a future, you have an eternity. An earthquake, a volcano, a wreck, a great catastrophe, a sudden darkness, all startle you for a few minutes if you are near them, but you put off the thought, you forget the warning, you do not hear and obey God's voice (Zeph. 3. 2). Your joy-ride will prove a sorrow-ride, and whatever you sow your harvest will be a heap in the day of grief and desperate sorrow (Isa. 17. 11), unless you come to the Lord Jesus, and find in Him the only deliverance, the only hope, and the only satisfaction. "Thanks be unto God for His unspeakable Gift" (2 Cor. 9. 15): "the gospel of the grace of God" (Acts 20. 24) is fully worthy of its name!

Love does not find its chief expression in talking or singing, but in being and doing. The love of Christ shows what love is.

If the Lord Will, Bible Gatherings on "Bank Holiday," as our Heavenly Father has granted for many years to His praise:—August 6th, 3 and 7 o'clock, at 61, Upton Lane, Forest Gate, E.7. All who love the Lord welcome. Further particulars gladly sent.

Suggested Daily Readings.**"IF THE LORD WILL."—AUGUST, 1934.**

Day	READING		LEARNING.	
	Isaiah	Romans	Romans	Psalms 119
1	9. 1-21	12. 1-21	12. 1	173
2	10. 1-14	13. 1-14	2	174
3	10. 15-34	14. 1-12	3	175
4	11. 1-16	14. 13-23	4, 5	176
5	12. 1-13, 5	15. 1-16	6	1, 2
6	13. 6-22	15. 17-23	7	3
7	14. 1-17	16. 1-16	8	4
8	14. 18-32	16. 17-27	9	5
9	15. 1-16, 14	1 Cor. 1. 1-15	10, 11	6
10	17. 1-14	1. 16-31	12, 13	7
11	18. 1-19, 10	2. 1-16	14, 15	8
12	19. 11-25	3. 1-13	16, 17	9, 10
13	20. 1-21, 17	3. 14-4, 7	18, 19	11
14	21. 1-23	4. 8-21	20, 21	12
15	23. 1-18	5. 1-13	Isa. 25. 1	13
16	24. 1-23	6. 1-20	2	14
17	25. 1-26, 4	7. 1-23	3	15
18	26. 5-21	7. 24-40	4	16
19	27. 1-13	8. 1-13	5	17, 18
20	28. 1-13	9. 1-16	6	19
21	28. 14-29	9. 17-27	7	20
22	29. 1-17	10. 1-14	8	21
23	29. 18-30, 7	10. 15-33	9	22
24	30. 8-26	11. 1-16	1 Cor. 13. 1	23
25	30. 27-31	11. 17-34	2, 3	24
26	32. 1-20	12. 1-13	4, 5	25, 26
27	33. 1-16	12. 14-31	6, 7	27
28	33. 17-34, 10	13. 1-13	8	28
29	34. 11-35, 10	14. 1-19	9, 10	29
30	36. 1-22	14. 20-40	11	30
31	37. 1-29	15. 1-19	12, 13	31

Notes on Memorized Verses.**ROMANS 12. 1-21.**

1, God seeks our bodies (Rom. 6. 12, 31, 1 Cor. 6. 20, see Heb. 10. 5): observe how this chapter follows on from Romans 11 ("therefore"). Why a sacrifice? Not only in devotedness, but because of the finished work of the Lord Jesus ("living"). 2, Cf. the order in "Ye turned to God from idols": when we are "acceptable unto God" we shall, as a result, "not be conformed to this age," and thus will "acceptable" ones learn God's "acceptable" will. 3, The "for" of this verse implies that the great hindrance is pride (Eph. 3. 8 is in precious contrast). 4, Another "for": the different members are where God has placed: He has something for me to do: what is it? 5, Unity of life, and then harmony of distinct spheres (so in 1 Cor. 12. 6-31, Eph. 4. 15, Col. 2. 19): what are you and I ministering to others? 6, Service is not doing the work "I" like, but whatever God likes: hence there is no self-glory. Why is there discord to-day? See James 4. 1, 2. Whenever "I" wish to be something instead of **willing** to do God's will (John 7. 17), there must be "confusion and every evil work" (Jas. 3. 16). 9, Another series of exhortations, not distinguishing spheres, but uniting all, hence "love" is first: love gives (John 3. 16): love is without hypocrisy, and hypocrisy is without love. 11, "Not slothful in the zeal, boiling in the spirit,

serving the Lord" (an extraordinary mistake of some MSS. was "serving the time": may we never be time-servers, but those who redeem the time, Eph. 5. 16, that we may make it our servant for His sake). 12, Observe—the hope and the tribulation together. 13, "Necessities," so in James 2: the Holy Spirit's emphasis is ever on necessities, not worldly wishes and fashions: it is well to ask ourselves if we understand the word "needs," in our own life, as fully as we should. 14, "Bless," twice, continuance: it is easy to "become weary." 17, "That the word of God be not blasphemed" (Tit. 2. 5, cf. verse 10, 2 Cor. 8. 21). 18, Others may be your "focs," but you are not to be theirs: there is only **one** sword in Matthew 10. 34-36. 19, "Give place to the wrath": God's wrath: do not take the matter into your hands (1 Pet. 2. 21-23, 4. 19, cf. 1 Sam. 24. 4, 26. 8-10, Ps. 110. 1). 20, Do we hold this only as a theory? 21, He who thinks he overcomes by asserting his "rights" is overcome, but he who fights against himself knows true victory (1 Pet. 4. 1) in the Spirit.

ISAIAH 25. 1-9.

1, A personal note, as in John 20. 28, is it ours? "Thou hast done" (cf. Ps. 22. 31, 126. 2, 3): do we return to give glory (Luke 17. 16-18)? 2, Man's city laid low (Rev. 16. 19, contrast Isa. 14. 32, Heb. 11. 10, 12. 22). 3, All must fear God (Phil. 2. 10), but only His people will love Him. 4, The Lord is Everything to His people (cf. 32. 2, 33. 21). 6, "Wines on the lees": "preserves" literally (Ps. 31. 19). 7, 2 Corinthians 3. 14, 15. 8, 1 Corinthians 15. 54, 55 (contrast Rev. 20. 14) "For the Lord hath spoken" is the one and all-sufficient guarantee. 9, Cf. 26. 1 "shall this song be sung." "This" emphatic (cf. Zech. 12. 10, note 49, 18, and Isa. 61. 3, not forgetting Phil. 4. 4, Rev. 19. 7) Salvation is a wondrous cause for praise.

1 CORINTHIANS 13. 1-13.

1, "That which is highly esteemed among men is abomination in the sight of God" (Luke 16. 15). 2, How attractive this seems, but . . . ! The words help us as to Hebrews 6. 4-6: how much one can do without evidence of salvation: remember Balaam, and see appointed test in Matthew 7. 24, contrasted with 22. 3, Outward charity without heart love. 4-7, All the seemingly "great" things are in verses 1-3: everything here appears small: nay, "thy Father Which seeth in secret" views all differently (cf. such verses as Prov. 16. 32, Luke 7. 47, Luke 21. 4). Whose commendation do you and I desire?—Man's, or the Lord's? 8, "Tongues" here linked with a special word ("cease"), not with the word that is repeated in 10. Observe in Matthew 28. 20, 1 Corinthians 11. 26, wherever time marks of continuance are given, tongues are not mentioned, and where tongues are mentioned time marks seem omitted. Is not this a message from the Holy Spirit? 12, "Darkly"—but we "see" (contrast 2 Cor. 4. 3, 4): "in part," but a real "part," it belongs to the whole: so long as a child of God knows what he knows, and avoids his "inferences," there is safety, and there is blessing, but not otherwise: little children are rich in affection and poor at logic. 13, **Because** love includes all, and does not necessarily imply limitation, nor will it pass away, as faith will become sight. Love fits heaven as well as earth, and will remain just as bright, yea, brighter, when the Hope is come!

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Thoughts from The Word of God

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

A Monthly humbly to set forth the Fatherhood of God among His children, the full Lordship of Christ among such, and the Indwelling and Leading of the Holy Spirit, as opposed to the theory of universal fatherhood, with a levelling of the Lord Jesus, and a so-called inner light.

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Free.

"Who in the heaven can be compared unto the Lord? Who among the sons of the mighty can be likened unto the Lord? God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about Him."

Psalm 89. 6, 7.

"Who is a God like unto Thee, That pardoneth iniquity, and passeth by the transgression of the remnant of His heritage?"

Micah 7. 18.

"Who can utter the mighty acts of the Lord? Who can shew forth all His praise?"

Psalm 106. 2.

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, and a contrast with commercialism, and even its appearance.

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"Who is like Thee, glorious in holiness, fearful in praises, doing wonders?" Exodus 15. 11.

"Though the Lord be high, yet hath He respect unto the lowly: but the proud He knoweth afar off." Psalm 138. 6.

"Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."

2 Corinthians 8. 9.

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

John 14. 23.

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. 171, Jerningham Road, New Cross (Phone: New Cross 2083). Meetings, The Lord's Day, 11, 3 and 6.15, Mon: 8, 1st Wed. in month: 8, Thurs: 8, (3rd Wed: 8, at Camberwell).

Words of Introduction.

A GAIN we can thank God that we have a gospel to declare,—and not only to declare. It is our own resting place first. And when we realize the dire condition of every sinner, and the blessedness of salvation, how gladly we should declare such a message, and how gladly should we live according to the will of Him Who has saved us. This brings before us a deeply important point. Can one be said to love the Lord Jesus who sets aside His words? I am not now speaking of ignorance but of the "attitude" when truth is put before any who bear His Name, in the light of John 14. 21, 23. Is the mental acknowledgment of the Lord Jesus, with the verbal confession, any evidence of a new life? Surely not. This must be a deeply solemnizing thought in view of much profession to-day. Is the Lord Jesus obeyed? These pages are issued in His Name with the desire that His authority and

wishes may be recognized in our own lives, and those of others. The many "differences" among those who bear His Name should humble us. The excusing of them seems a denial of the Holy Spirit's work.

When Mary precious ointment poured
Upon the body of her Lord,
Her love its costly fragrance spent,
As lowly o'er His feet she bent.

'Twas for Himself, Himself alone,
Whose death would for her sins atone;
Could anything too costly be
In view of love so full and free?

Nay, should we not our choicest give?
Himself He gave that we might live.
In grace He will reward our love,
E'en here below, and then above. A.W.H.

Words of Encouragement.

Wondrous words. The Lord calls His people to purposeful and expectant service. And we (Matt. 4. 19). notice the fellowship and brotherhood among the fishermen in Scripture. We, too, have a precious net, which will never break or even need mending. True, there is also the "hook," as it were, in its piercing message, reminding of Matthew 17. 27, and personal dealing as well as wider preaching of the one gospel.

The net gathers of all kinds, and the Lord still saves from all nations: may such missionary service be ever on our hearts for His glory. And how impressive is the thought that the fish are brought right out of their old place, and there must be a death and severance. Is it not so in God's saving work? But the type falls short. The parallel holds good that the fish desired are kept and not cast back into the sea, for they belong to the one for whom they are caught; but "in Christ Jesus" we have more, we have a new life given, to live henceforth in a new sphere, to bring joy to Him to Whom we belong for ever and ever. May this always be our delight! A fish caught has no further "experience," but we become "sheep" instead of fish, to be lovingly fed to His glory, and to know what Psalm 23 means in our own thankful experience till we see the Chief Shepherd face to face.

"Neither shall cease from Yielding Fruit."

Jeremiah 17. 8.

THIS is God's will for His people. Changeableness and departure are grievous. We think of Solomon, we think of Asa, and we are pained. Gideon does not seem the same in his old age. We thank God for Moses and Caleb and David and Paul and John:—God is Faithful. "They that be planted in the house of the Lord shall flourish in the courts of our God: they shall still bring forth fruit in old age; they shall be fat and flourishing; to show that the Lord is upright: He is my Rock, and there is no unrighteousness in Him" (Ps. 92. 13-15). Why should we not go "from strength to strength"? How humbling it is to see that we have not counted on God as we might have counted on Him. This standpoint is clear: "The path of the just is as the shining light that shineth more and more unto the perfect

day" (Prov. 4. 18), and the tree of life was seen in Revelation 22: "Which bare twelve manner of fruits, and yielded her fruit every month" (verse 2). O for grace to please God thus. There is no limitation from His standpoint. He is not less able as the days go by. He is the Same: any "straitening" and loss must be through our failure, not His.

Thus the searching question comes—"Am I yielding less fruit than a year ago?—than five years ago?—ten years?" Are we "departing" or "going back" from yielding fruit as the word is rendered elsewhere? We may not become quite fruitless, but are we "departing" from the fruitfulness we once had? Are we becoming weary in well doing? It is easy to falter. But the Lord Jesus beautifully described the work of the Father, "Every branch that beareth fruit, He purgeth it, that it may bring forth more fruit" (John 15. 2). God seeks "more fruit" from His people. "Abiding" and "purging" are the appointed pathway of blessing. Let us take these passages to heart. When we exalt the Lord Jesus, we emphasize the Scriptures, and, as Jeremiah 17. 8 with Psalm 1. 3 shows, as we are sustained by dependence on the words of God, the drought of a ruined world around cannot destroy fruitfulness. The humble believer has a hidden resource, that he may not "cease from yielding fruit."

"One" . . . "Two."

(Deuteronomy 32. 30).

IT is blessed to have fellowship, when it is fellowship in the truth. And thus, if one chases a thousand, two put, not two, but ten thousand to flight. Truly two are better than one, even as a hundred are more than twenty times beyond five in Leviticus 26. 8. Yes, there is encouragement in increase, up to a point. As soon as pride of numbers comes in there is failure (Jud. 7. 4, see 1 Chron. 21. 2, 2 Chron. 26. 15, 16). Truly "in quietness and confidence" shall be our strength: "God is Faithful." The increase must be "the increase of God" (Col. 2. 19) or it is vain. "Numbers" in themselves are nothing.

Let us think again of "one" and "two." It is delightful to have fellowship. But what if one must be alone for a short season, in keeping to God's will? God can work through one. "The men of Israel were gone away" in 2 Samuel 23. 9, but the Lord could use one man. Are we willing to be used, or do we not wish to be something? It is easy to be anxious

to do God's work in our own way. But "one" in dependence on God can chase a thousand of our spiritual foes, and before a humbled praying determined believer the Holy Spirit declares the devil himself will flee (Jas. 4. 7-10). Are we expectant?

Seek fellowship, but let it be Scriptural fellowship. Jonathan and his armour-bearer are an encouragement. The latter, though only a young man, said, "I am with thee according to thy heart" (1 Sam. 14. 7). God can use little ones to chase a thousand and also to become a thousand (Isa. 60. 22). His hand is not shortened, and the gracious work of the Holy Spirit is a reality. Do not let us expect defeat, when we are quiet before God, and seeking that our members may be His weapons as Romans 6. 13 (margin) declares. God is the Same to-day.

"IF THE LORD WILL":—

GATHERINGS for BELIEVING MEN,

John Pearce Restaurant,

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

TUESDAYS, 6.30—7.45.

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

SUGGESTED SUBJECTS FOR SEPTEMBER:

- 4th. THE NAMES OF GOD IN SCRIPTURE.
 1. Thoughts on Exodus 6. 3, and Godly Reverence.
 2. The Use of Names in Genesis 1—3, and in the Different Portions of the Book of Psalms.
 3. Variations in One Verse (e.g. Gen. 7. 16, 2 Chron. 18. 31).
 4. Less Usual Names.
 5. The Message of John 17, and our Access unto God as Father.
- 11th. MATTHEW 10.
 1. The Disciples of the Lord Jesus.
 2. "The Way of the Gentiles," "A City of the Samaritans," "The Lost Sheep of the House of Israel."
 3. Preaching and Ministering.
 4. The Supply of Needs.
 5. Suffering and Sustaining.
 6. Difficult Verses and Expressions.
 7. "Taking" the Cross and "For My Sake."
- 18th. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.
- 25th. ISAIAH, FULFILLED & UNFULFILLED.
 1. Passages Definitely Fulfilled (e.g. 7. 8, 37. 30).
 2. Portions Partly Fulfilled (e.g. 9. 6, 7, 11. 1-4, 53. 10-12).
 3. Verses Plainly Unfulfilled (e.g. 1. 26, 2. 2, 11. 11-16, 24. 1-23, &c.).
 4. Thoughts on Typical Illustrations (e.g. 37. 36 with 14. 25).

REQUESTS FOR PRAYER AND PRAISE.

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.

"That ye strive together with me in your prayers to God." Romans 15. 30.

1. For the awakening of believers in all lands, that there may be a people prepared for the Lord.
2. For isolated children of God, in villages, on ships, in lighthouses, &c., and even in towns where faithfulness to His truth causes separation, and suffering, for His Name's sake, that there may be simple confidence in Himself, and a closer walk with Him.
3. For lands that we often overlook—Hungary, Siam, Nigeria, Alaska, Ecuador.
4. For the Lord's work through this magazine, and other monthly publications, in His Name, in other languages, and for the gospel tracts sent forth, and for gatherings to His glory, and for those who share in the service, including brethren in missionary labour in Poland, and for His work in connexion with journeys, that the arrangements may be in accord with His will, and in dependence on Himself, throughout.

"I thank my God, making mention of thee always in my prayers." Philemon 4.

Poems to Help Christian Experience.—40.

"Who is like unto Thee, O Lord, among the gods? Who is like Thee, glorious in holiness, fearful in praises, doing wonders?" Ex. 15. 11.

"Dwelling in the light, which no man can approach unto; Whom no man hath seen, nor can see."

1 Tim. 6. 16.

"Made nigh in the blood of Christ... for through Him we both have access by One Spirit unto the Father." Eph. 2. 13, 18.

O God, Thou art robed in the beauty of holiness,
Dwelling in pure unapproachable light!
Thee would we worship in love and in lowliness,
Resting on measureless mercy and might.

O God, Thou art great, and Thou fillest the spaciousness

Of the vast universe Thou didst create!
Yet art Thou mindful of us in Thy graciousness!
Thy lovingkindness how tender, how great!

Our Father, we know Thee, though Thy Personality

Man by his searching can ne'er comprehend;
Thou to Thy sons art a Loving Reality,
God of all grace, Who will save to the end.

Though all undeserving, and full of unworthiness,
Thee we adore, in the Name of Thy Son!

Take Thou our off'ring and cleanse us from earthiness,

Bring to a fulness Thy mercy begun!

Alone by His blood we may enter the Holiest;
Christ is the Lamb Who for sinners was slain!
Soon in all places—the highest and lowliest—
He shall be praised, for He cometh to reign!

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

YOUNG PEOPLE'S COLUMNS.

Blessings in the Family.

GOD shows us at the beginning of Genesis how Satan sought to spoil the first home, and sin indeed ruined it. And to-day there are two **great** families in the world:—that of Adam, even the family of sinners, is one, but there are also those who have been brought into God's family, being born again because the Lord Jesus died to save sinners. How wonderful is God's own love. There are those who can truly call Him their "Father" (Rom. 8. 15). He is not the Father of all men, whatever many think and teach. Until any are born again, with a new life, spiritually, they are not the children of God and cannot come near to Him in prayer with the faith and confidence of children. And so there is a very important question for you. In which family are you found to-day? It is more important than other questions. Do not put off the answer till to-morrow. Only those who are made "a new creation" in Christ Jesus (2 Cor. 5. 17) will go into God's presence.

Earthly families should be beautiful centres of love and thoughtfulness. Have you heard that "agreement" is sometimes described in Hebrew as of a man to his brother or a woman to her sister (e.g., Ex. 26. 3, 5)? And when God's servant Paul wished to speak of Timothy's loving help to him he said, "As a son with a father, he hath served with me in the Gospel" (Phil. 2. 22). A home should be so peaceful. Quarrels should never be allowed, unkind words should be kept out. And, in accord with this, we read of a delightful home in Deuteronomy 6. 7, "Thou shalt teach them (God's words) diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." O that the Scriptures may be precious in many families to-day. A neglected Bible means a spoilt home. The need that ALL should be together is seen in Exodus 10. 9. Moses would not go out of Egypt without the children, and likewise in the ten commandments we find the sons and daughters in Exodus 20. 10 and 12. God delights to bless the household. So we read in Deuteronomy 12. 7, "There ye shall eat before the Lord your God, and ye shall rejoice in all that ye put your hand unto, **ye and your households, wherein the Lord thy God has blessed thee.**" Nor can we forget the way in which Heman's sons and daughters were "**under the hand of their father**" for praise to God (1 Chron. 25. 5, 6). A godly home is before us with children as arrows in their father's **hand** in Psalm 127. 4, 5. The next psalm speaks of

"olive plants," and 144. 12 refers to both "plants" and "stones." Children are meant to be a real blessing, and it is so important that they should **early** be brought to know Christ as their own personal Saviour (Prov. 22. 6). No one can be a real and lasting blessing unless saved. Life is a failure without the Lord Jesus.

The book of Proverbs is full of help as to the home, e.g., "My son, hear the instruction of thy father, and forsake not the law of thy mother" (1. 8), "A wise son maketh a glad father: but a foolish son is the heaviness of his mother" (10. 1), and many more verses. Those having parents who love and care for them should be much more grateful. God especially remembers the needs of the "fatherless" (Ps. 68. 5, Prov. 23. 10, 11). When any have **believing** parents, they should be so thankful to God for this exceedingly great privilege. It is sad to find "home lawlessness" to-day, although Ephesians 6. 1, 2 is clear as to God's will. The Lord Jesus Christ set a wonderful example when He Himself was a child (Luke 2. 51). There are many to-day who read their Bibles, as a mere duty, and think they are well educated, but they do not behave rightly at home. 1 Timothy 5. 4 shows God's plan of love to parents. If only every reader were to ask himself or herself, "Am I a real Christian, or an imitation one?" it would be well. There will be a terrible surprise for "imitation Christians" one day, and it may be very soon. But now the way to God is open, and an "imitation Christian," sad over sin, may become a "real Christian" by the death of Christ.

The Lord Jesus did many wonderful works. Sometimes He came to a man, as in John 5 and 9, and unexpectedly gave healing. At other times one who was burdened came to Him, as the leper who eagerly ran, and Bartimæus who earnestly cried out. On another occasion four men carried a friend. But the larger number of records of others bringing, or making request for those in need, were by parents for children. We remember Jarius' daughter (Matt. 9. 18), and the Syrophœnician woman (Matt. 15. 22), then the father in Matthew 17. 14, 15, and another in John 4. 46. A parent's love is often before us, and the Lord showed His sympathy with the widow in Luke 7. 11-15. Children little realize how much they have through their fathers and mothers.

If parents of old received so many blessings for the bodies of their children, it is a joy to feel that there are those who pray in faith for their children's eternal welfare. And this is urgent. But it would be wrong for any child to **rest** on this, and not to seek the Lord

personally and earnestly **while He may be found** (Isa. 55. 6). If you have Christian parents this does **not** save you, but it makes your sin greater if you go your own way. And if your parents do not know the Lord Jesus, that does **not** close God's door against you. Hezekiah loved the Lord, though his father was against God. But what a blessing if you come, as a lost sinner, to the Saviour, and then lead others to Him, beginning with a beloved parent! And it is refreshing to see what is written of Andrew: "He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ, and he brought him to Jesus" (John 1. 41, 42). When any have felt the burden of sin (Matt. 11. 28) and that burden has been removed, is it not a privilege to tell others of the Saviour, beginning at home? But we must know Him personally as our own Saviour **FIRST**.

"If any of you lack wisdom let him ask of God"

"But let him ask in faith, nothing wavering."

(James 1. 5, 6).

A Few Words with Young Believers
and Older Ones too.

ALTHOUGH not found in the English translation, "But" commences verses 5 and 6 alike, indicating that each is joined with the preceding verse, and if the words "wanting nothing" are rendered "lacking nothing" the connection is more clearly seen.

"Wisdom" is needed amid the trials and difficulties of the pilgrim path. Ofttimes the temptations (or testings) come through men. It may be a froward master will cause a strain (1 Pet. 2. 18), or fellow employees may misunderstand and even persecute, because the believer has a conscience toward God (1 Pet. 2. 19), which prevents fellowship in their Unions and Societies, and in order that he may walk in wisdom toward them that are without (Col. 4. 5), he will need "the wisdom that is from above" (Jas. 3. 17). To those who are conscious of their insufficiency are these words written.

"Let him ask of God." Let him continue to ask of God (as the tense implies), Who continues to give to all liberally, and upbraideth not. The cities that repented not, and the disciples that believed not, were rightly upbraided by the Lord Jesus (Matt. 11. 20, 16. 8), but he that asks in faith will not be refused. "It shall be given him!" Unlike the judge of whom we read in

Luke 18. 5, God will not be wearied by our continual coming, neither will He say, as the friend of Luke 11. 7, "Trouble me not: the door is now shut." But, it should be noted, the conclusion to be drawn is not, "God is Just, therefore we need not cry; our Heavenly Father is unwearied in His love, therefore we need not seek"; but the reverse. The Revelation of Himself is to encourage faith, the making known of His will is to call forth loving obedience. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Luke 11. 9, 10).

"But let him ask in faith." Contrary to much accepted thought, the Holy Spirit lays a definite stress upon faith throughout this Epistle (the noun and verb occur 19 times). If the child of God is in the midst of temptations, this is to prove his faith. And if these cause him to feel his need, it is that he may look away from self to God. "Asking in faith" is a simple definition of prayer. It is the action and attitude of a child, and is an illustration of heart and mouth in unison. (See Rom. 10. 9, Col. 3. 16, Psal. 19. 14, with a sad contrast in Matt. 15. 8).

These words, "Nothing wavering" (or doubting) are found in a helpfully illustrative connection in Acts 10.20. "Arise, therefore, and get thee down, and go with them **doubting nothing**." All natural thoughts and feelings were to give place to this command of the Holy Spirit. These words are also illustrated in the life of Abraham, being recorded in Romans 4. 20. "He **staggered not** at the promise of God through unbelief, but was strong in faith giving glory to God." And in the present context we find both a command, and promise, to call forth **our** loving obedience; and childlike faith; with that unity of heart, for which the Psalmist prayed (Ps. 86. 11), and in contrast with the sad condition of those mentioned in Hosea 10. 2. It is not only that we may receive, and find, and that the door may be opened unto us, but that we may also have "this testimony" that we please God (Heb. 11. 5, 6), as we wait for His Son from heaven (1 Thess. 1. 10). B.

TALKS ABOUT PRESENT DAY NEEDS.

"Obedience."

With Respect to Earthly Relationships
Appointed by God.

GOD has said much about the privilege of obedience. The primary thought is ever obedience to Himself and His will, but it is interesting and helpful to see how He has laid a stress on the recognition of arrangements in His will and love. For example, we find in Jeremiah

35 the precious words regarding the Rechabites, and their attitude to their father's commandments, culminating in the words, "Thus saith the Lord of hosts, the God of Israel; Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you: therefore saith the Lord of hosts, the God of Israel; Jonadab, the son of Rechab, shall not want a man to stand before Me for ever" (verses 18, 19). The tendency of to-day is the early assertion of independence. Children feel they are grown up. In this connexion there is a forceful witness in the words of Esther 2. 20, "Esther had not yet showed her kindred, nor her people; as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him." The true freedom is loving dependence. Self is the great tyrant. Again, when Rab-shakeh reproached the Lord God of Israel, and called on the Jews to trust him, "The people held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not" (2 Kings 18. 36). It is well to feel the force of this testimony and encouragement.

The book of Proverbs has much to show in this connexion. Its practical messages are ever "in date." And it is important to see how the Lord Jesus is described in connexion with the days of His flesh, "He went down with them, and came to Nazareth, and was subject unto them" (Luke 2. 51). This was never against the will of the Father: alas, we are all apt to defend self-will under the guise of doing what we feel is right. Unspirituality is more often arrayed as spirituality than we think. Love is beautifully responsive, without yielding one iota of trusteeship and responsibility before God. The context in Luke 2 makes this clear.

"Children, obey your parents in the Lord: for this is right" (Eph. 6. 1). Such a commandment is not only in Exodus 20. The parallels between a past and present "dispensation" in this point are definite. Grace does not make obedience unnecessary. The stress on heavenly places in Ephesians 6 does not lead us to ignore appointed earthly relationships. These remain and are precious for God's people—a privilege, not a burden.

Many will see and recognise this, but fail, it may be to enjoy such verses as 1 Peter 3. 6. It is noteworthy that some have objected to the Holy Spirit's testimony through Paul in this connexion, and have suggested that he was unmarried, as if this touched the question of inspiration. But here is the concurrent and equally definite testimony of a married servant of God. And it

encourages believing sisters who realize their true dignity and power. The love of a verse of Scripture, which is against natural inclinations and tendencies, is often a helpful criterion of spirituality. May it be ours in the enabling of the Holy Spirit to feel this and to act accordingly.

"Captivity."

A JEW says to me, "Why do you come to me with the Gospel?" Can I not answer, "Why are you HERE, for me to come to you?" When Israel had the worshipping of idols and forsook the God of their fathers and heard not His prophets, 2 Chronicles 36 (the last chapter in the Hebrew arrangement of the Scriptures) shows a seventy years' captivity, or "Golus." What great sin has caused a "Golus" from their land, for over 26 times 70 years? This question is hard for a thoughtful Jew to answer. If he says, "Some great sin."—What is that sin? Moreover, the Talmud, (the Jewish boast), has been written during this very time, and for many years a very large proportion of Jews were intensely orthodox. Yet "Golus" remained. Talmud brought no salvation! It is evident that the Jew ought to say, "Evidently we have missed our way." And the real need is to retrace the steps, till one comes to Golgotha, and there the thoughtful Jew may see how the nation was divided;—the smaller part saw in the Lord Jesus Christ the fulfilment of prophecy, and the larger part said, "No." But the smaller part, as Moses and Joshua in Exodus 32, and as the two godly spies (Joshua and Caleb), and as Moses and Aaron in Numbers 16, were right. And the way of salvation is "in Christ" alone. He is the only Messiah, the only Hope.

O dear Jewish reader, will you not retrace your steps? O dear believing reader, will you not pray for Israel (Rom. 10. 1) and seek to point that Jewish shopkeeper who lives near you to the Lord Jesus, and possibly to pass on to him one of the tracts, which we will so gladly send to all who are concerned for the nation through whom we received all except two books* of the entire Old and New Testaments?

* Luke and Acts. God often makes one exception (cf. Rahab in Jericho, and Ruth the Moabitess), to set forth the bringing in of the Gentiles, and that Jewish and Gentile believers are one "in Christ."

Scripture is not given for us to become clever, but that we may be wise unto salvation, and that we may have food when hungry, and light on the daily path. Every verse is practical (2 Tim. 3 16).

For What are You Looking?

IT is disappointing to look for something which we cannot find, and yet how many are doing this to-day. A number of people are eagerly looking forward with a hope which will never be fulfilled. The words of a man of God two thousand years ago are often true of men nowadays:—"As for us, our eyes as yet failed for our vain help" (Lam. 4. 17). Many are looking for a new age, and a man-made millennium, but they have no power to create it. They are trying to cause the fruit without the root, and to bring forth grapes from thorns.

If you enquire of us, "For what are you looking?" we ask leave to alter the question, and word it thus, "For **Whom** are you looking?" "Why?" do you further ask? Because "we look for the Saviour, Who shall change the body of our humiliation that it may be fashioned like unto His body of glory" (Phil. 3. 20, 21): we are "looking for that Blessed Hope" (Titus 2. 13), and for "the mercy of our Lord Jesus unto eternal life" (Jude 21), for "unto them that look for Him shall He appear the second time" (Heb. 9.28). This is no mere chimera, no bare phantasy: His promise stands, and "He That shall come will come and will not tarry" (Heb. 10. 37). Reader, are you ready for Him?

Inasmuch as we look for Him, we look for a mighty change when He comes, and the words of 2 Peter 3 need emphasis. Here, in three successive verses, we read of a blessed looking:—

"LOOKING FOR, and hasting unto the coming of the day of God" (12).

"We, according to His promise, LOOK FOR new heavens and a new earth, wherein dwelleth righteousness" (13).

"Wherefore, beloved, seeing that ye LOOK FOR such things, be diligent that ye may be found of Him in peace" (14).

How precious are such thoughts. Do they mean anything to you, or nothing? Does the death of the Lord Jesus Christ mean anything to you? If so, His coming again also will mean much. When He came the first time there were those who looked for redemption (Luke 2. 38), and there are still "Simeons" and "Annas" to-day, who hear God's word, and rejoice in His **grace**, as the names signify. But are you among them? John, in prison, realized that the only real hope could rest in a Person. Strained by heavy trials, he asked, "Art Thou He That should come, or do we look for another?"

(Matt. 11. 3). The Lord Jesus did not quench the smoking flax of His servant's faith, but encouraged it. "Another?"—impossible. There is none other: the Lord Jesus is ever the Centre of history. Are you looking for Him to come again, because He **has** come, and **has** died, finishing the work of paying the debt for the redemption of poor, guilty sinners, who believe in Him? Then you will be among those blessed with Abraham who "looked for the city which hath the foundations, Whose Builder and Maker is God" (Heb. 11. 10).

Ah, what a difference there is as to "the cities of the nations": they must finally fall (Rev. 16. 19), God has said so. And great Babylon, the greatest of all at the end, shall "with violence be thrown down" (Rev. 18. 21), and every hope of man be broken. For what are **YOU** looking? The goal of civilization is—What? A void! The goal of a Christian is the Coming of Christ.

Why is there "failure" everywhere? Men may do mighty works, but they cannot create peace and love. And these mighty works are suicidal: men find, in their wisdom, a way to destroy themselves. It is pitiable to think of those who will mourn at the last, "We looked for peace, but no good came; a time of health, and behold trouble" (Jer. 8. 15). These words need to be proclaimed, as it were from the housetop. Why such a vanity of vanities? Because God is left out, and God's way of salvation by the blood of His dear Son is forgotten. Men speak of economic problems, but while they ignore Matthew 6. 33 there must be confusion. The words of the Lord Jesus are definite, "Seek ye first the Kingdom of God and His righteousness; and all these things shall be added unto you." Men are not doing this. Instead of the wisdom of God we see that which is earthly, and the added words are solemn "Where envying and strife is, there is confusion and every evil work" (Jas. 3. 15, 16). That is the world's goal without Christ. You may look for much, but it will come to little (Hag. 1. 9), your expectation will perish, until you know the Lord Jesus. There are two books of the Bible adjoining. One is "Vanity of vanities" (Eccl. 1. 2): the next is "The song of songs." You will have to sing "Vanity of vanities" till you come to Christ, and there is no melody in such a dirge, but O the blessedness if your guilt burdens you, and you flee to the Lord Jesus: then you will have "a new song" (Ps. 40. 3), and even "the song of songs." Praise God, the gospel is still living; still **His power unto salvation**.

Suggested Daily Readings.

"IF THE LORD WILL."—SEPTEMBER, 1934.

Day	READING				LEARNING.	
	Isaiah	1 Corinthians			Psalm 119	
1	37.	21-38	15.	20-38	1 Cor. 15 50	32
2	38.	1-22	15.	39-58	51	33, 34
3	39.	1-8	16.	1-24	52	35
4	40.	1-14	2 Cor.	1.1-12	53	36
5	40.	15-31	1.	13-24	54	37
6	41.	1-14	2.	1-17	55	38
7	41.	15-29	3.	1-18	56	39
8	42.	1-12	4.	1-18	57	40
9	42.	13-25	5.	1-11	58	41, 42
10	43.	1-13	5.	12-21	16, 1	43
11	43.	14-23	6.	1-18	2	44
12	44.	1-17	7.	1-16	3, 4	45
13	44.	18-28	8.	1-24	Isa. 43. 1	46
14	45.	1-13	9.	1-15	2	47
15	45.	14-25	10.	1-18	3	48
16	46.	1-13	11.	1-15	4	49, 50
17	47.	1-15	11.	16-33	5	51
18	48.	1-15	12.	1-21	6	52
19	48.	16-49, 10	13.	1-14	7	53
20	49.	11-26	Gal.	1.1-17	2 Cor. 8, 1	54
21	50.	1-11	1.	18-2, 10	2	55
22	51.	1-11	2.	11-21	3	56
23	51.	12-23	3.	1-14	4, 5	57, 58
24	52.	1-10	3.	15-29	6	59
25	52.	11-53, 12	4.	1-15	7	60
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Notes on Memorized Verses.

1 CORINTHIANS 15. 50—16. 4.

50, "Flesh and blood" set on one side (John 3. 3-6): "corruption" is in our life, contrast 1 Peter 1. 23: those who, alas, believe in a universal fatherhood do not realize what this implies. 51, "A mystery," not mysterious to all, but only "shown" to those brought within (cf. Matt. 13. 11, 1 Cor. 4. 1, Eph. 3. 3-9, 6. 19, Col. 1. 26, 27). 51, 52, A mystery and the seventh (last) trump are together in Revelation 10. 7. 52, Suddenness: not "any moment." "Shall," no uncertainty, cf. "must" (53). 53, "Immortality" is linked with glory, hence it is not the word used of eternal judgment, though that is equally unending. 54, Possibly a reference to the two parts of the one company—"the dead in Christ" (corruptible), "we which are alive" (mortal, i.e. subject to death); there is also a practical lesson as to our bodies; they are not yet glorified; we are to use them, in their weakness, for the Lord (2 Cor. 12. 9). "Written," therefore to be fulfilled. 55, Literally, "O death," twice: why this variation from Hosea 13. 14? Is it not because "death" speaks of the body (Ps. 6. 5), and that the victory over Hades as to the souls of believers was future when Hosea wrote, but had become past when Paul wrote, inasmuch as such had been removed to the heavenly sphere (Heb. 2. 15 lit., 12. 23)? The exactness of Scripture is so helpful, and yet it is not stiff or harsh. 56, Romans 3. 20, Hebrews 7. 19—do not read 56 without 57

("giveth us"—God grant we may know this present tense more; 54 is future deliverance). 58, Faith's inference. "Always." "In the Lord." 16. 1, 2, Heights of blessing do not hinder little things and practical details unto the Lord, and giving. 2, Each first day: no irregularity: with thankful "reckoning" and "proportion" on resurrection ground (not giving what is over at last). "Lay by him in store," rather "by himself place" (i.e. when by himself, not waiting till with others: faith's decision at home): the added words as to "gatherings" (collections) suggest the gift was not laid up at home. "Store," lit. "treasuring" (in heaven, 1 Tim. 6. 19).

ISAIAH 43. 1-7.

1, "Now" emphatic as in 44. 1: the marvel of grace, in spite of all. "The Lord That created thee": how many precious descriptions of God are found in Isaiah's prophecy, e.g. four names in verse 3, three in 14, four in 15, and see such verses as 47. 4. 48. 17, 51. 12, 13: let us have more confidence in "our Father." "Fear not" is the most repeated prohibition of Scripture: God knows our tendency to "fear," and the terrible power of "fear." "For": the reason for faith is found in Himself (John 6. 20). 2, "When": trials may not be removed, but God will not be absent (Ps. 91. 15, see 1 Cor. 10. 13). "Not" three times. 3, Again the word "For" with the emphatic "I" (Rev. 1. 17). "Thy." Egypt was far greater (Deut. 7. 7, 8). 4, Precious, honourable: O that we may respond (1 Pet. 2. 7). Note the treasure of Matthew 13. 44. "Loved," "give" (John 3. 16, Gal. 2. 20, Eph. 5. 25): if your love does not give, doubt it. 5, "Fear not, for," yet again, and "I" is yet again emphatic: we cannot find confidence in "it," only in Himself. 5, 6, All parts of the earth (Jer. 31. 10): Israel viewed as scattered till "that day" (Isa. 49. 12, 60. 1-9, 66. 20): observe how the Gentiles will bring Israel: Israel are not a "Gentile" nation now, as some teach. 7, "By My Name": so ever, a limitation (Acts 2. 39): beware of universalism. "For My glory" (21, 46. 13): what about our lives (Eph. 1. 6, 1 Pet. 2. 9)?

2 CORINTHIANS 8. 1-12.

Few Christians study this chapter as they should: irregular and insufficient giving, as well as co-operation with error, must hinder the whole spiritual life. 1, "Grace" (6, 7), no room for boasting. 2, Joy in the Lord enables trials to increase liberality ("simplicity" lit.). This verse implies that absence of trials will decrease generosity. Is it not so? Self is soon quite sure it cannot do with less, and an artificial "standard" of living is made necessary, instead of seeking the Lord's will. (This is the opposite of "simplicity"—unconscious "duplicité"). 3, "To"—"beyond": love grows: the world says "Impossible," but the Lord still deals with meal and oil (1 Kings 17. 16) in various ways. 5, Beyond our hope: observe the order,—themselves, then their gifts: unto the Lord, then unto us. 6, Though by "grace," the Lord uses His servants. 7, Romans 12. 8: do not undervalue "this grace": it is no more "a merit" than preaching: it is a privilege,—all is a trusteeship. "Abound," 8, A sense of duty without love's willingness robs one of all blessing. 9, The cause, motive power, and example. 11, Willing and doing in godly relation (cf. 9. 1-5): if we profess "willingness" without doing, something is wrong, and likewise is it as to grudging giving (9. 7). 12, But it is not accepted if one keeps back (see Luke 21. 1-4).

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Thoughts from The Word of God

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

A Monthly seeking to declare the grace and will
of God as He enables, in accord with a simple and
definite faith in the full inspiration of Scripture,
and its living power to-day.

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OCT., 1934.
Free.

"Vanity of vanities, saith the
Preacher, Vanity of vanities; all
is vanity." Ecclesiastes 1. 2.
"Blessed be the God and
Father of our Lord Jesus Christ,
Who hath blessed us with all
spiritual blessings in heavenly
places in Christ."

Ephesians 1. 3.

"What profit hath a man of
all his labour which he taketh
under the sun?"

Ecclesiastes 1. 3.

"Come unto Me, all ye that
labour and are heavy laden, and
I will give you rest."

Matthew 11. 28

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,
and a contrast with commercialism, and even its appearance.

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"Made to sit together in
heavenly places in Christ Jesus."

Ephesians 2. 6.

"There is none other name
under heaven given among men,
whereby we must be saved."

Acts 4. 12.

"All things are yours . . . and
ye are Christ's."

1 Corinthians 3. 21, 23.

"The hope which is laid up
for you in heaven."

Colossians 1. 5.

"This is the heritage of the
servants of the Lord, and their
righteousness is of Me, saith the
Lord."

Isaiah 54. 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. 171, Jerningham Road, New
Cross (Phone: New Cross 2083). Meetings, The Lord's Day,
11. 3 and 6.15, Mon: 8. 1st Wed. in month: 8. Thurs: 8.
(3rd Wed: 8. at Camberwell).

Words of Introduction.

WHAT is your belief as to inspiration? We
recognize the full and verbal inspiration of
the Scriptures as originally given. Possibly you say,
"Amen, and so do I." Further, what is your belief
as to the death of the Lord Jesus? We are convinced
that He, Who was God over all, became Man that
He might finish the work given to Him by His sub-
stitutionary death, bearing judgment and the curse,
for a great number whom no man can number.
Again you say, "And I also have this heart-con-
viction." What is your belief as to the Holy Spirit?
We acknowledge that He is Personal, that He is
God, that we have been quickened by Him, and that
He dwells in believers, that they may cry, Abba,
Father, and be guided in the way of His will. Prob-
ably you again rejoice to agree. But do you and I
have the inner experience of truth in such a way
that our whole lives are a witness? Inspiration calls
us to obedience, and if we believe in Christ's
death how grateful we ought to be; if the Holy Spirit
indwells, how definitely our life should be more
under His control!

"Then shalt thou . . . lift up thy face unto God"

(Job. 22. 26).

"Lifting up holy hands, without wrath and doubt-
ing" (1 Tim. 2. 8).

Look up, ye redeemed, to your Father on high.
Lift up holy hands, for He ever is nigh;
Be instant, and fervent in seeking His face,
His throne is for you, not of judgment, but grace!

Lift up then your faces and look unto His:
Be steadfast in faith and believe that God is,
Rewarding His own as they earnestly seek
To Him Who reviveth the lowly and meek.

How mighty the power God giveth to us!
Accepted in Christ, we can plead with Him thus,
Prevailing in prayer in the Name of our Lord,
Expectant and praiseful, assured by His word.

A.W.H.

Words of Encouragement.

The Sheep of His Hand Among the many beautiful names given to the people of God this is one. We will not say "One of the most beautiful," for they (Psalm 95. 7). are all jewels. Doubtless at one time some name "appeals" specially to one believer, and at another time another name is impressed by the Holy Spirit, but all are glorious, and all are full of His so great love. We usually associate the sheep with the "pasture," and this word is indeed found in the Psalm, but yet it is linked with the name "people," possibly that the transference of usual thoughts may impress our grateful hearts the more. We call to mind the found sheep of Luke 15: was it not on the Shepherd's shoulders (verse 5)? And Isaiah 40. 11 tells of the Shepherd's gathering arm. Thus the deep and lasting encouragement of Deuteronomy 33. 12 stimulates us:—"The beloved of the Lord shall dwell in safety by Him, and He shall cover him all the day long, and he shall dwell between His shoulders." This, following so soon after verse 3 ("All His saints are in Thy hand"), must grip us, as it were—And none shall pluck us out of His mighty grasp, for John 10. 28 gathers up all this precious encouragement, "Neither shall anyone pluck them out of My hand." And verse 29 adds the striking confirmation, "No one is able to pluck out of My Father's hand." Grace is so wonderful, and redeemed ones are brought so near. But let our hearts rejoice in the blend and balance of truth. Verse 27 is linked,—“My sheep hear My Voice, and I know them, and they follow Me.” The sheep are held in the Shepherd's hand, but they have ears and feet also, and we see love's responsibility that believers should obey and follow their beloved Lord. Never let us separate what God has wisely joined. Grace will not become less because of responsibility, nor does responsibility become unimportant because of Grace. It is by Grace that we are enabled to do the Lord's will. This is not philosophy, nor is it material for philosophizing: it is food for faith.

The Prayer of Colossians 1. 9-12.

THE intensity of the prayer life of God's servant Paul is impressive. He was always making mention of saints in his prayers (Rom. 1. 9, Eph. 1. 16, Col. 2. 1, 1 Thess. 1. 2, Phm. 4), and he valued their prayers (Rom. 15. 30, Eph. 6. 18, 19, 1 Thess. 5. 25, Phm. 22). Sometimes he records particularly what the Holy

Spirit laid on his heart in supplication, for example in Ephesians 1. 17-19, Philippians 1. 9-11, and Colossians 2. 2. And the passage before us must never be overlooked. Here we see his intense loving desire for God's people, and the breadth and height of his heartfelt wish may surely be used to guide us in prayer. Too often we become narrowed down to certain material or physical deliverances or blessings, at least emphasizing these in disproportion. It is blessed to be able to bring every detail to our loving Heavenly Father (Phil. 4. 6), but how we need a fuller grasp of the deep importance of all-round growth in grace which is imperative if believers are to be a power for their Lord. Hence the primary stress here on the knowledge of God's will (cf. John 7. 17, Rom. 12. 2). How can we ask aright, or will aright, unless we recognize what His will is? Too often this is forgotten. The thought of being filled with this knowledge encourages. A knowledge that excludes occupation of mind with our own will, and with the purposes of men, is surely a precious privilege. And such "fulness" was often before the apostle (Rom. 15. 13, 14, Eph. 3. 19, 5. 18, Phil. 1. 11). Moreover the sphere of the knowledge is "wisdom and spiritual understanding." This implies a perception of the beauty of God's will, and there is no other true wisdom (Eph. 5. 17). The contrast of such godly knowledge with bare "theory" is seen in the immediately added reference to the daily path, "that ye may walk worthy of the Lord unto all pleasing." Without a spiritual manner of life all our singing and preaching are vain, nor can we walk worthily if we only have our idea of what is right, instead of God's will.

(If the Lord will, to be continued.)

"THE LORD'S SUPPER."

Our Heavenly Father, Who graciously enabled and blessed the first edition of a letter by W. Ellis, explaining the privilege of humbly obeying the Lord simply and definitely, as to symbols and time alike, grants a second edition with a preface. It is written in a gracious way, and keeps to Scripture. Those who desire argumentative bitterness will not find it here, and some who may not at present see what we feel is laid on our brother's heart will, at least, be helped to reverent, prayerful thought. We have also prepared a booklet with some notes on a brochure with the above title, opposing our brother's letter. We not only regret the mistakes as to Scripture in this attack, but its effect on children of God who already have enough around in the world to encourage the flesh. However, God may overrule this very fact to lead pained and thoughtful believers away from such attacks, to love Him and His truth yet more, and to plead for a different attitude when believers, alas, differ. Copies gladly sent.

Poems to Help Christian Experience.—41.

"There is nothing at all, beside this manna, before our eyes." Num. 11. 6.

"They saw no man, save Jesus only." Matt. 17. 8.

"He gave them bread from heaven." To sinful men
God gave abundantly;
As often to the undeserving, then
God's gift was rich and free.

Israel, who but "deserved" a desert grave,
Were nourished in the way;
All through their weary pilgrimage He gave
Each portion in its day.

But their ingratitude how strangely sad,
That mercy to despise;
Such mercy as the nations never had—
Those heaven-sent supplies.

They thought, with longing, of Egyptian fare,
And discontented grew.
"Nothing at all" before their eyes was there,
Save manna mid the dew.

How couldst thou grieve thy God, His love deny,
O Israel, His redeemed?
How could that gracious, timely, rich supply
So lightly be esteemed?

But do we not ourselves, with sorrow, see
In failing Israel?

They oft looked back; and, O beloved, we
Still grieve our God as well.

Christ is the Heav'nly Manna. None but He
The soul can satisfy;
None else, "but Jesus only" may we see!
O! for the single eye!

The clear and single eye that grows not dim,
The ear that hears His voice,
The truly loving heart that longs for Him,
And will His heart rejoice!

O that each trusting heart may look away
Beyond the desert here
To the fore-gleamings of the Coming Day;
Is not the dawning near?

REQUESTS FOR 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.

"Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ." Colossians 4: 3.

1. For the realized power of God among His beloved children, and that others may feel "God is in you of a truth" (1 Cor. 14. 25 with Isa. 45. 14).
2. For encouragement in the homes, and business arrangements, and background life of all who love their Lord, that there may be a reliability, a consistency, an unruffled graciousness, and a willingness for God's will.
3. For lands that we often overlook—Hungary, Turkey, Mongolia, Madagascar, Mexico, Chile.
4. For our Father's gracious enabling as to this magazine, and all the other publications, including Polish, German, Russian, and Bulgarian magazines, and that the foreign work and workers may be in the power of the Lord,

that everything may be more and more well pleasing unto Him, and that nothing may dishonour His Name. We are grateful for the prayer, and thanksgiving, which we know ascend unto our Father, and we need this helping together (2 Cor. 1. 11). The enemy would ever seek to hinder a work that humbly seeks to glorify the Name of the Lord Jesus. We write little about the work in these pages, but as it spreads it needs more prayer.

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

"IF THE LORD WILL":—

GATHERINGS for BELIEVING MEN.

John Pearce Restaurant,

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

TUESDAYS, 6.30—7.45.

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

SUGGESTED SUBJECTS DURING OCTOBER:

- 2nd. TO BE ANNOUNCED LATER.
- 9th. FAITH HOPE, LOVE (1 Cor. 13. 13).
 1. Words Used by the Holy Spirit
 2. The Ground, Nature and Power of Living Faith.
 3. True Love, and the Danger of an Imitation (1 John 3. 18).
 4. Hope in its Effect on the Whole Life.
 5. "That Blessed Hope" (Tit. 2. 13).
- 16th. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.
- 23rd. GOD'S LESSONS FROM LANGUAGES.
 1. Man at the First, and God's Warning in Genesis 11.
 2. A Pure Language in That Day (Zeph. 3. 9).
 3. Prayer in All Languages Now, and the Message of Acts 2.
 4. The Translation of Scripture, with Thoughts on the Importance of Prayer for Translation.
 5. Lessons from Language Learning—
 - (a) The Importance of Humility and Diligence.
 - (b) Spiritual Parables as to the Difference between Living Use and Dictionary-Knowledge. "Feeling" a Language: Do We Feel God's Truth?
 6. Languages as a Witness Against Evolution.
 7. The History of Words, an Evidence of Man's Ruin. (How Words Deteriorate, e.g. Knave, Cunning, Believe, By and By, &c.)..
- 30th. THE CITIES OF REFUGE

Numbers 35, Deuteronomy 19, Joshua 20.

 1. God's Provision, as an Unveiling of His Mercy, with Its Deeply Practical Message.
 2. The Iniquity of Enmity Seen the More Clearly (e.g. Num. 35. 20, 21: A Note on 1 John 3. 15).
 3. Some Thoughts on "Accidents."
 4. Typical Teaching Concerning the Lord Jesus, and His Salvation.
 5. The Antitype Far Excels the Type—Thoughts on Contrasts: with Notes on the Dispensational Lesson in the Two Stages of Blessing (Preservation in the City, the Death of the High Priest).

YOUNG PEOPLE'S COLUMNS.

"Worse."

THE title is not attractive. We think of one who is ill, and the news is received that he is "worse." Many, many times has the one word "WORSE" caused intense sorrow. The natural tendency with most things is to "get worse": if something is torn, it does not naturally mend itself. God thus gives us a reminder that sin has come into the world, and everything is spoilt. The Scriptural use of the word brings this out very clearly. In Matthew 9. 16 we have "an old garment." If it is patched up with what is called "raw cloth" what happens? The "rent" or tear "is MADE WORSE." This is a deeply important thought spiritually. Our own works, pictured here as torn clothing (cf. Gen. 3. 7; Isa. 64. 6), cannot be patched up with an "unfinished" work. Our need is the removal of **our rags**, and God's glorious gift of everything because of the work of His beloved Son Who so beautifully said "It is finished" (John 19. 30). Every attempt to make our own righteousness (Rom. 10. 3), and to have a mixture of our efforts and God's gospel, will only make these rags of self righteousness still more ragged. The sinner's "best" works are of no value before God, no value at all as to salvation (Isa. 57. 12).

There are many who "turn over a new leaf," but this is not "a new life," and the old "leaves," and sins, remain. Such may become "empty, swept, and garnished" (Matt. 12. 44). They may seem to be much better for a while and to be religious, but something far more than this is necessary (John 3. 3). We need to be troubled over our sins; the mere "sweeping out" will not do. It is really pride to be content with giving up a few bad actions. We ought to be burdened with the thought that sin is against God, and that the work of Christ alone can remove that guilt. The sinner who does not come to the Lord Jesus may look outwardly better, but the Holy Spirit does not dwell within (see Gal. 4. 6): the house of his heart remains "empty," and the Lord Jesus says that the "last state" will be "WORSE than the first" (Matt. 12. 45). To "know" about the truth without receiving a new life is vain (2 Pet. 2. 20).

Indeed, every attempt to get to heaven, or to deal with our needs, apart from God's own gospel, is not only doomed to failure, but is an attack on that precious gospel. Do you remember the woman in Mark 5 who had been ill 12 years? She had tried many things, and

had gone to many physicians, yet she was "nothing bettered, but rather GREW WORSE" (verse 26). And sin is a disease, worse than leprosy. No one can cure it: human efforts only leave the sinner in a worse case. Why then continue to trust to them? How blessed was the change in the experience of the woman when she left the "many physicians," and came to the Lord Jesus. Power from Him changed everything in her life, and the gospel is still the power of God unto salvation (Rom. 1. 16). Have you, too, had this experience?

The world is not improving. Men may increase knowledge (Dan. 12. 4), but is there deep love to God? When we think of the great blessing made known since the light of God's grace has been declared in the gospel, we must say that "evil men . . . wax WORSE AND WORSE" (2 Tim. 3. 13). Many are "being deceived," and vainly think otherwise. But "peace and safety" will never come on earth, through sinners. Have you "peace and safety" by the blood of the Lord Jesus? If not, you, too, are going on to a sad end, sadder than you have ever thought. Will you choose this?

Now God's mercy waits! It may be you have received some special blessing from God, for instance, you may have been made well after a bad illness, or delivered from an accident. And so we would remind you of one man who was healed after 38 years of illness and of the words which the Lord Jesus said to him, "Sin no more, lest a WORSE thing come unto thee" (John 5. 14). God has shown great patience, but do not tempt Him, as Israel did in the wilderness (Heb. 3. 9). See His tender warning, and seek Him while He may be found (Isa. 55. 6). There is a WORSE thing than 38 years' illness, a WORSE thing than all earthly troubles, even separation from God for ever (2 Thess. 1. 9). If you feel your need, do not put off this important matter. God's salvation is by the blood of the Lord Jesus Christ alone!

Unfinished cloth, as yet "unwrought"
To mend a rent is vainly bought:—
Thus none can find without Christ's blood,
Through "half" His work, a robe from God.

The "empty, swept and garnished" place
Describes none who are saved by grace;
Without removal of sin's curse
The latter state becomes yet worse.

The woman who physicians tried.
And spent her all, at last applied
To One Who healed. How vain is man
To save a soul: faith says "God can!"

The age grows worse, how dark its goal!
But what of **you?** what of **your** soul?
God waits in love: if you despise,
A far worse thing before you lies.

Will you not seek the Lord to-day?
 What burdened soul was sent away?
 Christ's work brings nought but good to all
 Who feel their need on Him to call!

"Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love Him" (James 1. 12).

See also 2 Tim. 4. 8, Rev. 2. 10, 3. 11.

A Few Words with Young Believers and Older Ones Too.

THE greeting in the first verse of the Epistle by James, and addressed to believers "Scattered abroad," is the word "**rejoice**."

It is chosen with perfect wisdom, as the natural tendency of many is toward depression and despondency whenever trials are permitted. The Lord Jesus, knowing what was in man, encouraged His disciples before His departure with the words:—"In the world ye shall have tribulation but **be of good cheer**, I have overcome the world" (John 16. 33), and the Holy Spirit continues this gracious ministry in the letter to the saints.

The greeting is quickly followed by the encouragement, "My brethren, **count it all joy** when ye fall into divers temptations." They were to find cause for joy even in trying circumstances, knowing that, by a Divine alchemy, these would be changed into experiences rich in blessing. They were not to be cast down, but cast upon the Lord, Who would supply every lack, in answer to their prayers of faith.

The exhortation continues, "Let the brother of low degree **rejoice** in that he is exalted: but the rich in that he is made low." Outward trials were real, but grace,—which exalts and humbles,—was also real, and both believers, in varied circumstances, were encouraged to rejoice in that which had been, and was being, accomplished in their inward experience. The word used by the Holy Spirit for rejoice in this verse may be rendered "**glory**" (or boast), indicating that heart feelings of gratitude were to be expressed, cf. Psalm 107. 2, and reminding of Jer. 9. 23, 24. Occupation of heart with what the Lord is, and does, will ever prove a powerful antidote for the heaviness which results from manifold temptations (1 Pet. 1. 3-6), and the things seen, take their right proportion, while we look at the things which are not seen (2 Cor. 4. 17, 18). The verse which is just now particularly before us, commences with the words "**Blessed**" (or **Happy**); not as an exhortation or command,

but rather as a statement of fact. The man who "endures" (or remains under) temptation, is blessed, is happy. This speaks of condition or state first, and then of experience, for the knowledge is meant to be a cause for rejoicing even amid the trials.

If the question is asked, "Why is he blessed?"—the answer is given, "Because, when he is approved, he shall receive the crown of life." The Holy Spirit thus directs the mind and heart beyond the present to that day when the Lord shall judge His people (Heb. 10. 30). The period of testing will then be past. The trial of faith will have ended. The **process** of refining will be complete, and the one who stands approved will then receive the promised crown. There is no suggestion here that the work of Christ can ever be nullified or that Salvation is in the balance, but that at the Judgment Seat of Christ, His redeemed ones will receive approval or disapproval, with their resultant reward or loss (1 Cor. 3. 15) in accordance with their love for Him. His love cannot be called in question, but their response to that love. The word "tried" (or approved) is found in the following verses, which will help—2 Cor. 10. 18, 2 Tim. 2. 15. The verse under consideration may imply that there was a danger of their not "remaining under," and what shall we say to these things? It is often possible to make our own way of escape, it may be by compromise, or by standing up for our supposed rights, even taking the extreme measures of going to law, but in so doing, although relief from strain may be the immediate result, in that Day there will be loss. "The crown of life" is promised to those that love Him, and the question comes,— "Do we really love Him?" and in our hearts we know that the answer cannot be given by word only, but by attitude and actions in the enabling power of the Holy Spirit, for has our Lord not said, "If a man love Me, he will keep MY WORDS" (John 14. 23)? B.

PRESENT DAY NEEDS.

Thoughtfulness for the Feelings of One Another.

HOW many times we have wounded others by being "inconsiderate,"—unconsciously, yet none the less really.* How often we need to remember the words "Though he wist it not, yet he is guilty" (Lev. 5. 17), and to pray the prayer of Psalm 19. 12, "Cleanse Thou me from secret faults" (cf. Job 34. 32, "That which I

* Leaflets on Unconscious Pride and Selfishness available.

see not teach Thou me: if I have done iniquity, I will do no more"). The tongue is often at the root of the matter. The message of Ephesians 4. 30, 31 seems to suggest that we the most frequently grieve the Holy Spirit thereby. Observe the striking order of words, "Grieve not the Holy Spirit of God Whereby ye are sealed unto the day of redemption: let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice." And the right use of the tongue, and the sin of misuse are equally before us in the preceding context. This is not accidental. May we take it to heart.

How beautiful were the lips of our beloved Lord (Ps. 45. 2), and we realize this when we listen to His words, "Fear not," "Be of good cheer," and, even after John 13. 36-38, "Let not your heart be troubled." Is it not wonderful to see His REAL love? And how tender He was with "sinners" who felt their burden (Luke 7. 44-50): there was an entire contrast with Pharisaism in Him. Well may we see Him in the parable, pouring in wine and oil (Luke 10. 34) and well may be read of "the meekness and gentleness of Christ" among His own people (2 Cor. 10., cf. Matt. 11. 29. 30). And we behold Him washing the disciples' feet: He used water, not a knife; and the girding and the towel all speak. His loving care for the feelings of His own, even when He rebuked them, shines out, and we glorify His Name. And are we not bidden to receive one another, as Christ also hath received us to the glory of God (Rom. 15. 7).

How many words are regretted when it is too late. They cannot then be recalled. We think of the tactless way Job's friends dealt with him. They did not feel for him (see e.g., 8. 4). Thus he replied "I also could speak as ye do: if your soul were in my soul's stead, I could heap up words against you, and shake mine head at you" (16. 4). Too often the same reproof applies to us, "How hast thou helped him that is without power?" (Job 26. 2). It is so easy to wound. "There is that speaketh like the piercing of a sword: but the tongue of the wise is health" (Prov. 12. 18). And—so subtle is the flesh—we may persuade ourselves that we are giving timely rebuke, and that it is "deserved," yea, and flatter ourselves as to our zeal for the Lord, when all the time there are sins with us, even with us (2 Chron. 28. 10), that should make us rather lay our hand on our mouth (Job 40. 4), or confess our faults one to another (Jas. 5. 16). A Divinely wise provision emphasized that the high priest **must** feel his

need, and have compassion on the ignorant (Heb. 5. 2), and restoring is to be in the Spirit of meekness (Gal. 6. 1). "Considering thyself" is the added message,—a searching word indeed. When there is the attitude of judgment (see Jas. 4. 11) even believers often do "the same thing" which they condemn (Rom. 2. 1). O for more of the "meekness of wisdom" (Jas. 3. 13). Matthew 18. 28-35 is addressed to **forgiven believers**: O that we may feel its power.

Bitterness: God hates it. Yet even saints described most fully as "in heavenly places" need to be told to put it away (Eph. 4. 31), and, (strangest thought of all), the godly husband needs to be reminded not to be bitter in speaking to his beloved wife (Col. 3. 19): so subtle is the enemy in the home, and irritation springs up in a moment. Words mean so much (Matt. 12. 36, 37), and a little fire can kindle much wood (Jas. 3. 5). How blessed is the tongue which is a tree of life (Prov. 15. 4), and the manner which "adorns" God's doctrine in all things (Tit. 2. 10), as we walk in the Spirit. There is much depth of meaning in the words "how" and "as": "How ye ought to walk and to please God," "how ye turned to God," "how thou oughtest to behave," "As I have loved you," "As Christ also hath loved us," "As He walked," and so forth. "Let your speech be alway with grace, seasoned with salt": not "alway with salt, seasoned with grace"—as if putting in a few words of godliness can make up for an unspiritual and overbearing manner. The fact that our unkindness is overruled does not justify it (e.g., 2 Sam. 16. 10). Think how the Corinthians cruelly spoke of Paul: he loved the more abundantly, but they were by no means excusable (2 Cor. 12. 15). "Speaking the truth in love" is God's message in Ephesians 4. 15, and there is the same precious thought in 2 John 3, and 3 John 1. The letter to Philemon is a model of Christian courtesy: are our letters? May all these meditations be applied in our daily life.

Our Heavenly Father is graciously concerned for the feelings of His beloved people, as Numbers 12. 1-10 shows. It was a very serious thing that Miriam and Aaron spoke against Moses. And there are many other ways of wounding. For example, it is easy to overlook a brother's conscience,—but it is written "If thy brother be **grieved** . . . now walkest thou not charitably" (Rom. 14. 15). No amount of human reasoning can blot out such Scriptures. And sarcasm can pain: reproof in front of others can wound unduly (Matt. 18. 15): repartee may sound clever, but hurt a fellow believer: a regard

for our own reputation can make us more concerned to gain our point than to gain our brother. The Holy Spirit's application of truth will make us see many ways in which we have opportunities henceforth to glorify God in these things. But let us confess our sins (1 John 1. 7).

And there may be omissions that wound. We may "forbear" to help (Prov. 24. 11, 12) like those who passed by on the other side (Luke 10. 31, 32). We must not "hide" our eyes (Prov. 28. 27). "Ye did it not unto Me" is a searching message in Matthew 25. 45, and if we rather discuss the prophetic fulfilment than feel the principle speaking to our own hearts, is there not something wrong? How often a tactful Barnabas is needed to fill the gap, as in Acts 9. 27. How many failures come through neglect. "Be not forgetful to entertain strangers" (Heb. 13. 1) is full of meaning on this point. Do not we need to pray for grace to see what we should do, and to do it at the right time (Prov. 3. 28)? A word in season is so precious (Isa. 50. 4), and an act in season is the same.

A Short Leasehold.

SOME buildings are for sale: no one will bid? Why? There is but a short lease, and dilapidations at the end will overwhelm the lessee. Reader, you have gone your own way, the property entrusted to you has not been used according to the will of the real Owner, to Whom you are still answerable. Your earthly life is the short leasehold I have in view, and you will not be able to deal with the dilapidations at the end.

But there is good news for you, if the acute situation burdens you, and your accountability is sorrowfully acknowledged. God Himself has dealt with the case, and provides a precious freehold, even eternal life, in His beloved Son (1 John 5. 11, 12) to those who have nothing to pay for it; and therewith He makes known that all the legal charges in connection with the present tenancy, are satisfactorily settled. Such is the glorious work of the Lord Jesus, so vast is the blessing of everlasting salvation through His outpoured blood. Does your heart rejoice at the good news, or do you put it aside? Is the Gospel everything to you, or nothing? In the light of God's love, in the light of our dire need as sinners, in the light of eternity, must I not press the urgency upon you? And I add that the message which I bring is not a theory,

nor an "untried offer"? I have received the gift—far beyond an offer—the gift of which I tell, and now can say, "I know Whom I have believed." Here is the fullest security, here is an absolute discharge of the guilty, and here is a free gift that has no parallel. O why will you not come to Christ?

"His Ways Past Finding Out."

IS it surprising that the natural man cannot understand the child of God? Are not the Lord's ways high as the heaven above the earth? (Isa. 55. 9). To the man of this age the gospel seems foolishness (1 Cor. 1. 18) when he really thinks of it. The unveiling of the Son of God bearing wrath for poor, unworthy, guilty, sinners appears altogether incongruous. Many try to avoid the difficulty, but they alter the meaning of that wondrous death. They empty it of the bearing of a curse, and only view it as a display of love under the hatred of sinners, or as a governmental display of God's character. But as soon as the heart sees the wondrous fact that One Who knew no sin was dealt with in the place of sinners, and made a sin offering (2 Cor. 5. 21) it all seems bewildering, except to faith. And thus is it as to many other of God's dealings. The human heart can always ask "Why?" and always suggest an "explanation" which changes the whole meaning of God's ways. But when faith is willing that God should be sovereign, and thankful that God alone should be exalted, there is a deep sense of the fact that His judgments are unsearchable and "His ways past finding out" (Rom. 11. 33). Then the preciousness of Divine unveiling becomes the more evident, and there is music in the words "But God hath revealed them unto us by His Spirit" (1 Cor. 2. 10), and "blessed are your eyes, for they see" (Matt. 13. 16). Then the heart is made conscious of the privilege of awe, and of trembling at God's words, and then the blessed realization is granted that God has His way, and will not fail, nor be discouraged, and though we see but "parts of His ways," we can trust Him in the dark, and know He will perfect that which concerns us. We have no need to defend the character of God, nor to please men. His ways are past finding out, but He will yet be exalted in the fulfilment of "the mystery of His will" (Eph. 1. 9). It is not for us to make God's ways and thoughts accord with ours, but rather to draw near as Moses and make supplication, "Show me now Thy way, that I may know Thee" (Ex. 33. 13).

Suggested Daily Readings.

"IF THE LORD WILL."—OCTOBER, 1934.

Day	READING		LEARNING.	
	Isaiah	Ephesians	Eph. 4	Psalm 119
1	59. 1-15	1. 13.2-12	1	67
2	59. 16-60.7	2. 13-3.7	2, 3	68
3	60. 8-22	3. 8-21	4	69
4	61. 1-11	4. 1-16	5, 6	70
5	62. 1-12	4. 17-32	7	71
6	63. 1-19	5. 1-14	8	72
7	64. 1-12	5. 15-33	9	73, 74
8	65. 1-16	6. 1-12	10	75
9	65. 17-66.4	6. 13-24	11	76
10	66. 5-24	Phil. 1.1-14	12	77
11	Jer. 1.1-19	1. 15-30	13	78
12	2. 1-19	2. 1-13	14	79
13	2. 20-37	2. 14-30	15	80
14	3. 1-11	3. 1-11	16	81, 82
15	3. 12-25	3. 12-4.5	17	83
16	4. 1-18	4. 6-23	18	84
17	4. 19-31	Col. 1. 1-14	Jer. 16. 10	85
18	5. 1-18	1. 15-29	11	86
19	5. 19-31	2. 1-12	12	87
20	6. 1-17	2. 13-3.7	13	88
21	6. 18-30	3. 8-25	14	89, 90
22	7. 1-16	4. 1-18	15	91
23	7. 17-34	1Thess.1.1-10	16	92
24	8. 1-12	2. 1-20	2Thess. 2.13	93
25	8. 13-9.8	3. 1-13	14	94
26	9. 9-26	4. 1-18	15	95
27	10. 1-15	5. 1-13	16	96
28	10. 16.11-8	5. 14-28	17	97, 98
29	11. 9-23	2Thess.1.1-12	3, 1, 2	99
30	12. 1-17	2. 1-17	3, 4	100
31	13. 1-14	3. 1-18	5	101

By error, Acts 23 and 24 were recently omitted: please pardon mistake, and read prayerfully now.

Notes on Memorized Verses.**EPHESIANS 4. 1-18.**

1, "Therefore," a holy link: how many "therefore's" in the epistles? The "I" of affection, not pride: let not this be omitted, through fear of misunderstanding. An artificial avoiding of "I" is not humility. 2, Lowliness, meekness, longsuffering, forbearing: why these four words? They imply that it is not easy "to keep the unity" (3): the enemy is ever busy, and saints though in heavenly places need grace with one another. Be patient with other believers! "One another" implies they need the same patience with ourselves: we are not without angles: cf. washing "one another's feet." Lowliness reminds that pride is at the root of hastiness and unguarded words. 3, Is this our earnest concern? 4-6, Stress on unity together, then unity of "individual responsibility." 7, Same order in Romans 12. 4-6, and 1 Corinthians 3. 8. "Measure," contrast John 3. 34. 8, Psalm 68. 18, "in the Man" this leads to the Holy Spirit's interpretation, "for the men" ("in Christ," in connexion with the "new man" of Eph. 2. 15, 4. 13, and so for the "members"); how wonderful is grace. Leading captivity captive" implies victory over principalities (Col. 2. 15, 1 Pet. 3. 22), not a reference to the precious

transference of His people from Hades to a heavenly place of which Hebrews 2. 15 speaks: saints are not thus made captive. 10, His fulness ever (Col. 2. 9). 11, "Diversities" (1 Cor. 12. 4-6). Apostles and prophets associated with the foundation (Eph. 2. 20): should we not pray fervently for "evangelists" and "shepherds"? 12, "For the fitting together of the saints with a view to the work of ministry," i.e. that they may minister to "one another": saints need training that they may all help in love's devotedness. 13, The precious goal, as in John 17. 14, The holy negative blessing at once. 15, The holy positive. Truth and love ever linked (2 John 2, 3). All with a view to Christ, and recognizing His Headship (Col. 2. 19). 16, Observe—One Head, the whole body, every joint, every part "In love" (Col. 3. 14). 17, "Therefore" again. Vanity (Eccl. 1. 2). 18, Darkness, ignorance, death—everything connected with the heart (Prov. 4. 23, Matt. 12. 34, Rom. 10. 10).

JEREMIAH 10. 10-16.

10, The God of truth, both righteous and real: God's glory and holiness ever emphasized: the tendency to-day is to belittle Him (Ps. 50. 21). God's holy anger is heavier than men think (Jer. 30. 23, 24). 11, A warning in mercy (Ps. 2. 9-12, Rev. 14. 7). 12, How often have we a reminder of God's work in nature as a witness to men, yet often forgotten (Ps. 19. 1, Isa. 40. 12, 26, Rev. 14. 7—again—cf. Job 38-40). 13, Rain is not "by chance," the laws of nature are not over the Lawgiver: He has set a decree (Job 28. 26, 38. 34, Prov. 8. 28, Isa. 55. 10). "His treasures," note also Job 38. 22, 23. 14, A saddening condition: even without the same form of idolatry man is just as foolish in exalting himself and gold, and earthly things: he turns to things and forgets God. 15, The time of visitation will arrive (Isa. 10. 3). 16, Blessed be God for this contrast (Ps. 11. 57): do we sufficiently realize the privilege of knowing Him (Jer. 9. 23, 24)?

2 THESSALONIANS 2. 13-3. 5.

13, "But," a precious contrast. "Beloved," (cf. 1 Thess. 1. 4). God's choice is to awaken our praise—"always." "In sanctification" and "faith": grace never exercises unholiness: God works within: how contrasted with fatalism. True faith believes the truth: verse 11 is a solemn contrast. 14, "Through our gospel," so in Romans 10. 13-15, linked with ch. 9 (election). The gospel "call" is outward when we preach (Matt. 22. 9, Luke 14. 17), but also inward when the Lord works (John 5. 24, 1 Cor. 1. 21). "Obtaining of the glory," cf. the goal in Romans 8. 30, Hebrews 2. 10, and 1 Peter 5. 10 ("Obtaining," same word in Eph. 1. 14, 1 Thess. 5. 9, Heb. 10. 39, 1 Pet. 2. 9). 15, "Therefore": the inference of true obedience (cf. Rom. 8. 31, 1 Cor. 15. 58, Eph. 4. 17) stand (feet), hold (hands). "Our epistle": letters were emphasized when there could not be the "word" "face to face" (cf. 2 John 12, 3 John 13, 14), contrast evil epistles (2 Thess. 2. 2): so much literature to-day misleads. 16, "Himself," how often emphasized (as in Col. 1. 17, 18, 1 Thess. 4. 16). 17, "Encourage": He will continue, although He has already given "everlasting encouragement" (16): how thankful, and bright we should be. Works and words alike are to show what He is to us. Establishing is important, true fixity (Ps. 62. 6, 108. 1, Acts 14. 22, 1 Cor. 15. 58, 1 Pet. 5. 10, contrast some mentioned in Eph. 4. 14, Jas. 1. 6-8).

Correspondence from any Believers and Enquirers:—

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Thoughts from The Word of God

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

A Monthly, as God grants grace, to declare His wondrous love, and to help concerning the path marked out for His pilgrim people, as they seek to live in obedient devotedness, unitedly and humbly, and without worldly hopes, looking for their Soon Coming Lord.

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Free.

"The WORDS of the Lord are pure words: as silver tried in a furnace." Psalm 12. 6.

"My WORD . . . that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Isaiah 55. 11.

"Thy WORDS were found, and I did eat them; and Thy WORD was unto me the joy and rejoicing of my heart."

Jeremiah 15. 16.

"Holding fast the faithful WORD." Titus 1. 9.

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, and a contrast with commercialism, and even its appearance.

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"The Sower soweth the WORD. . . . these are they which are sown on good ground: such as hear the WORD and receive it, and bring forth fruit." Mark 4. 14, 20.

"The WORD of God is quick, and powerful, and sharper than any twoedged sword."

Hebrews 4. 12.

"Holding forth the WORD of life." Philippians 2. 16.

"The WORD which I covenanted with you when ye came out of Egypt, so My Spirit remaineth among you; fear ye not."

Haggai 2. 5.

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. 171, Jerningham Road, New Cross (Phone: New Cross 2083). Meetings, The Lord's Day, 11. 3 and 6.15. Mon: 8, 1st Wed. in month: 8, Thurs: 8, (3rd Wed: 8, at Camberwell).

Words of Introduction.

A GAIN, enabled by our gracious God and Father, we send forth a reminder of His love, and way, and will. The darkness around does not alter His love, nor His word. It is our privilege to have "received" His words, and now to hold fast the faithful word. In surroundings of religion and anti-religion alike, the only message is Christ. It is our privilege to emphasize Him. We have not followed cunningly devised fables, we have not a human sect to support, but, having received truth, and having received mercy to be faithful, we desire to help the child of God, and humbly to include ministry to ourselves that God may be exalted in the revival of His own. A hiding of the gospel, and a scattering of believers can never be viewed as His revealed will. Shall we not pray for revival, and expect this, with love's obedience?

"And He spake a parable unto them to this end, that men ought always to pray, and not to faint . . . though He bear long with them" (Luke 18. 1, 7).

God's answer may seem long delayed;
Be ne'er discouraged nor dismayed,
But strong in faith and unafraid,—
He knows and hears.

As sons we would His chastening bear,
'E'en scourging,—'tis to bring us near;
Be subject then, with filial fear,—
Your Father hears.

Whate'er you do not understand
Is from God's loving, tender hand;
He perfects:—all your way is planned
By Him Who hears.

A.W.H.

Words of Encouragement.

"And God said, Let there be light, and there was light."

Power belongeth unto God (Ps. 62. 11). He speaks, and it is done: He commands, and it stands fast (Ps. 33. 9). This is ever an encouragement to His weak people. HE is not weak and His hand is not shortened, nor His ear heavy. There are no defects nor limitations with our glorious God.

A further thought is impressive. His *first* recorded word is the provision of light. He is Light and thus His loving care for His people is illustrated. He is the God of Judgment, and will punish sin, but He delights in mercy, and in giving His people richly all things to enjoy (1 Tim. 6. 17), not to misuse. How grateful we should be.

And has He not spoken the second time with the same words, "Let there be light" (2 Cor. 4. 6)? Happy indeed are those in whose hearts He has shined. Truly He has spoken in power and the work has been done. It is of God That sheweth mercy, and there is no room for boasting. But there is room for faith's prayer that He Who is still mighty to save will do likewise for others. God *still* speaks to the heart and *still* quickens the dead in sin.

The Prayer of Colossians 1. 9-12.

(Concluded.)

To please Him we need faith that accepts His word (Heb. 11. 5, 6). The very word "to please" comes from a root for "fitting in," and suggests a holy harmonizing with God's purpose, —our will within His. Thus will there be "fruit" and not merely activity, and, moreover, further knowledge results, as we read "growing in the knowledge of God." "That I may know Thee," said Moses, "that I may know Him," wrote Paul, and thus we see not only that knowing and doing are, as the golden bells and pomegranates of the high priest, ever following one another, but an obedient knowledge of God's will is the pathway to a knowledge of **Himself**. It is true that at the beginning of the believing life there is a knowledge of the Father,—"little children" know Him (1 John 2. 13). The very thought of the family implies this, and it is blessed, for a babe soon knows a parent, even though it cannot explain the character, and albeit an outsider can write a **biography** which a child could never accomplish. But the knowledge of relationship and love is beautifully different. Yet the babe's knowledge is not a full grown attain-

ment, and if it remains alone there is stunted growth. That which is beautiful at the beginning is deplorable if it continues by itself long afterwards. The God-ward life has been before us, and the next verse reminds of the privileges and problems in the world. The order is helpful, —the sanctuary is first (cf. John 16. 33). "Strengthened with all might" not to make a display, but because we need, "His glorious power" for **patience and longsuffering**. The blessedness of these background manifestations of grace has been often seen in 1 Corinthians 13. 4. "The meekness and gentleness of Christ" are emphasized in Scripture. Long suffering and meekness are included in the fruit of the Spirit (Gal. 5. 22-24), however despised by the men of this age. "The ornament of a meek and quiet spirit" is "in the sight of God of great price" (1 Pet. 3. 4). It is unobtrusive but powerful, and the word "all" must never be overlooked, "all patience." A variable life dishonours the Lord's Name. And inner impatience is so "easy," even when its outwardness is restrained. Then in verse 12 we reach thanksgiving for grace, and grammatically, yea, and spiritually, "giving thanks" may describe the one praying, or the blessing sought for those for whom he prayed, and the two thoughts must ever be linked. Without thanksgiving prayer fails (Phil. 4. 6, Col. 4. 2), and without thanksgiving the patience of the Christian life soon changes to mere "resignation." O for a buoyant gratitude to God, in view of all His love, and with the prospect of "that Day," and the inheritance, graciously made so real to us by the Holy Spirit. Ah, dear fellow believers, let our prayers have more of this fulness, for the glory of God in the lives of His people. And let our prayers ever rest, as the immediately following verses show, on redemption, even as Solomon prayed on a platform the exact size of the altar of burnt sacrifice (2 Chron. 6. 13), and the typical incense was within the blood-sprinkled horns (Ex. 30. 10).

The indwelling of the Spirit of God is a wondrous reality. But He does not work by compulsion: the sad "differences" among children of God are an evidence of this: nor does He lead to mere impulses. He can be "grieved" and, even as the Lord Jesus did not "strive nor cry" (Matt. 12. 18). He does not enforce our realization of this, but waits, in tender compassion. O how can we thus wrong Him, and despise such love, and rob ourselves? Believers more fully led of the Spirit would have precious agreement.

Poems to Help Christian Experience.—42.

"So He fed them according to the integrity of His heart, and guided them by the skilfulness of His hands."
Psaln 78. 72.

My Lord is He Who liveth
And ever loveth,
Who grace and glory giveth,
And daily proveth
His lovingkindness in His gifts of grace
Though I of worthiness had ne'er a trace.
He, the Good Shepherd, careth,
My need supplieth;
Fresh pasture He prepareth,
And therein lieth
My soul, content from His dear hand to feed
Who is my Life, my Meat and Drink indeed.
And all the way He knoweth
Wherein He leadeth,
Before His sheep He goeth.
How each one needeth,
Through all the pathway to the heav'nly land
The gracious guidance of His skilful hand!
My Saviour never sleepeth!
The souls He chooseth
How faithfully He keepeth!
He never loseth
One of the least of all His precious flock:
His love is firm, enduring as the rock.
Until my journey endeth
My soul still clingeth
To Him Whose love transcendeth
All loves, Who bringeth
His sheep and lambs to where the Father is.
O blessed Hope! Unutterable bliss!

REQUESTS FOR PRAYER AND PRAISE.

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.

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

1. For a gracious revival, with deep humiliation before God our Father (Isa. 57. 15).
2. For a prompt willingness among believers to quit worldly actions, and a temporising attitude, that we may, as pilgrims, adorn God's doctrine.
3. For lands that we often overlook—Luxembourg, Roumania, Persia, Algeria, Guatemala, French Guiana.
4. For the work of the Lord entrusted to our stewardship for Him, including the magazines, translations, and leaflets, (specially remembering "Come" in over 20 languages by grace), and the dear missionary brethren in Poland (H. L. Hellyer, M. Ruda, I. Sofer, M. Vaszczuk), and His people in other lands associated in loving service (a personal missionary journey Aug.-Oct. impresses the many opportunities and spiritual needs on the heart). We long that everything may be in the mind of the Lord, and in lowly dependence on Him, and in communion with His Holy Spirit.

"Have the faith of God." Mark 11. 22 (margin).

"IF THE LORD WILL":—

GATHERINGS for BELIEVING MEN,

John Pearce Restaurant,

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

TUESDAYS, 6.30—7.45.

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

SUGGESTED SUBJECTS FOR NOVEMBER.

- 6th. **SALVATION AND THE EVERY DAY LIFE**
 1. The Holy Spirit's Words for Salvation.
 2. The Body Presented to God (Rom. 12. 1, 2).
 3. The Believer's Relation to Home, Employer Fellow Employees, the State, &c.
 4. Everything a Theme for Prayer (Phil. 4. 6, 7)
 5. The Privilege of Glorifying God in Everything (1 Cor. 10. 31).
- 13th. **CHRIST—AND ANTICHRIST.**
 1. The Names Given (e.g. John 14. 6, and, in antithesis, 2 Thess. 2. 3, 8, Rev. 13. 4).
 2. The Absolute Contrast.
 3. Types of the Lord Jesus in the Sacrifices, and Personally, in Joseph, David, &c., and of Antichrist in Lamech, Nimrod, Pharaoh, Ab salom, Nebuchadnezzar, Antiochus, Judas, &c.
 4. The Goal of the Contrasted Kingdoms.
- 20th. **QUESTIONS.** These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.
- 27th. **GIDEON** (1 Sam. 12. 11, Heb. 11. 32).
 1. God's Unexpected Work (Jud. 6. 12).
 2. Natural Fears (Jud. 6. 11, 22, 23, 27, 36-40 7. 10), and the Lord's Equipment (cf. 2 Tim 1. 7).
 3. "Out of Weakness made Strong," with Thoughts on "My Strength is made perfect in Weakness," and "He was marvellously helped till he was Strong."
 4. The Perils of Prosperity (Jud. 8. 27), and the Home Life (Jud. 8. 30, and ch. 9).

The leading of the Holy Spirit is not only as to certain **actions**, but of **persons**: let us seek grace to be responsive to God in all things, and at all times, with the yielding love that is the reverse of obstinacy. To seek "leading" in special matters alone is often a hindrance spiritually, and may become a background for laziness, and for the leadership of self in other things, with a falling back on God's grace when we are in difficulties. Did not God warn Israel of this attitude (Jer. 2. 27)?

The man of the world complains of others, that he does not possess what he has not: the child of God "complains" of himself that he does not "possess" what he has. He does not want to receive more, but to appropriate more what he has received.

YOUNG PEOPLE'S COLUMNS.

How Old Are You?

THIS question is sometimes asked: more often we find it written. A census form or some other paper, must be filled in, and the age is to be entered. Many young people like to say, "Nearly ten," or "Going on for eleven," or "I shall be twelve next birthday" they wish to live in the future: and seem sure they will live! Those who are older often speak otherwise. Actually no one is "alive" till he or she is born from above, and passes out of death into life (John 5. 24, Eph. 2. 1). The true age begins with the new birth.

But it is well to be grateful to God for every year He has spared us, and for every day. How many have died through illnesses, and others in sudden accidents. It is wonderful to be preserved, when we think how many times our heart must beat, and our lungs breathe, and how our earthly life sometimes hangs on a thread. It is true of many that there has often been a step between them and death (1 Sam. 20. 3).

Just now, one remembers the many histories in Scripture, and those who were blessed at *different* ages. Sometimes we know the exact year, often only the time of life. Thank God. He can save those who are old, and have gone many years in their own way. We think of God's patience with Manasseh (2 Chron. 33. 10-12), and this encourages faith. Jacob did not have a deep experience so young as many. Zacchæus, too, appears to have been a fair aged man when salvation came to his house (Luke 19. 9), and possibly the jailor at Philippi also (Acts 16. 31). But we do not *know*, and those who speak of the dying thief, and salvation at the end of life, forget that there was *another* thief, and that ingratitude to-day shows no concern at all about sins, which bind tighter and tighter.

It seems that many were fairly young when they were saved. The apostles were evidently not old men, and 1 Corinthians 15. 6 may have the same message. In comparison with the longer lives, Enoch was brought to God fairly "young" (Gen. 5. 21, 22), but 65 would not be young to-day. We cannot say how long before he was 75 God first spoke to Abraham (Gen. 12. 1-4), but what a joy that He did speak.

Some are definitely marked out by God as young when they were personally blest by Him. Timothy "from a baby" knew the Holy Scriptures (2 Tim. 3. 15), and it appears he was

yet young when he was saved, and lived to please God, for 1 Timothy 4. 12 was years afterwards. (How great is the privilege of godly mothers and grandmothers). We think of Samuel, and the way God spoke to him and revealed Himself (1 Sam. 3. 1-21). Of Josiah we read that "while he was yet young, he began to seek after the God of David his father" (2 Chron. 34. 3). He was then 16. We do not know how long before Hezekiah was 25, he knew the Lord (2 Chron. 29. 1-3). Another king, David, as a shepherd boy appears to have received a gracious experience from God (1 Sam. 16. 7, 11, 12, 13). Moses, too, was early trained for the Lord, and Hebrews 11. 23 is very helpful.

But the subject is a wider one, and a personal one. God has set no age limit: He has put no hindrance. And so we must not only think of those called to special service. Ephesians 6. 1-4 speaks of the children in the Christian assemblies: we do not know the ages of all in the believing "households" of the Acts, but God delights in a *united family*. And the Lord Jesus specially spoke of the *little ones* who believed in Him (Matt. 18. 5, 6), and referred to praise even from babes and sucklings (Matt. 21. 16, with Ps. 8. 2). When we remember John the Baptist, we know how mightily He can work. 1 John 2. 12, 13 refers probably to those who are little children spiritually at the beginning of the Christian life, but the reference to "young men" may remind us that a boy or girl can believe in the Lord Jesus, because of His precious death, and live to please Him at home and at school. What a privilege this is, and how fully believing parents should expect it (Prov. 22. 6).

And now a question comes to the reader,—a personal question. It is simply this—Are you a child of God, or not? Many at your age have been able to say, "By the grace of God, I am in the family." Can you? If not, what is the hindrance? And why will you make light of God's wonderful message of grace? Do not wait till you are older. If old age should come, how many feel their troubles then as Ecclesiastes 12 shows, and they die as they have lived, "having no hope, and without God in the world." The blood of the Lord Jesus was not poured out only for older ones but for boys and girls too, and there will be many in God's eternal glory who had the joy of serving Him in a bright and holy youth.

God saves from every age.
And each has need of this:
Writ in the sacred page,
How plain and clear is this.

The oldest welcomed are—
 Feeling the load of sin:
 But it is better far
 When young to enter in.

Eternal life is free,
 A "Samuel" God doth call:
 Josiah, Timothy,
 Are welcome, so are all!

Come, if you feel your need,
 God's door stands open wide.
 To-day His message heed,
 "In Christ" is all supplied!

"The Holy Scriptures"

(2 Timothy 3. 15).

"Every Word of God is Pure"

(Proverbs 30. 5).

A Few Words with Young Believers and
 Older Ones Too.

THE Scriptures have been given with a definite purpose, and "**whatsoever** things were written aforetime were written for **our** learning" (Rom. 15. 4). The Holy Spirit, through the apostle, emphasizes that the Scriptures were written for **us** (Rom. 4. 23, 1 Cor. 9. 10, 10. 11). Do we realize sufficiently how important such a statement is, and how valuable a treasure has been granted to us? God has not given us all the same experiences as His apostles and prophets of old, but the statement, "**They have** Moses and the prophets" reminds us that the revelation is a very definite one, so that if all are children of God, walking with Him, we have the **abiding** words of God which the prophets had, and we not only hear the words once but the Holy Spirit is willing to make them a living power every day. Hence the precious emphasis "**As the Holy Ghost saith,**" "**What the Spirit saith**" (Heb. 3. 7, Rev. 2. 7), where the thoughtful believer will see the power of the **present** tense. The Holy Spirit delights to use the once-written words again and again in the experience for all teachable believers. Do we **expect** God to speak so to our hearts **through these words**?

"The Holy Scriptures." "**Holy Bible**": we see this title printed, but do we feel what it means? Do we reverence God, and does our heart stand in awe of His word (Ps. 119. 161)? When we read that "**every word of God is pure**" do we think of pure gold without any dross (Ps. 12. 6)? There is no chaff mixed with God's wheat (Jer. 23. 28). The Scriptures are authoritative, and love's obedience should be devoted, a characteristic of all who, redeemed by

the precious blood of the Lord Jesus, can call God "**Father,**" and who therefore seek to walk in the Holy Spirit. Your Christian life depends much on your daily attitude to the Scriptures. Indifference is an unhealthy sign, and may even suggest "**Is there LIFE at all?**"

God has given to His children all spiritual blessings in heavenly places in Christ Jesus (Eph. 1. 3), and all things that pertain to life and godliness (2 Pet. 1. 3), and with His Beloved Son has freely given all things (Rom. 8. 32) and has declared that all things work together for good to those who love Him (Rom. 8. 28), encouraging such with the word "**All things are yours**" (1 Cor. 3. 21). How wonderful is Grace.

John the Baptist preached, "**Repent ye: for the Kingdom of heaven is at hand**" (Matt. 3. 2): soon after, the Lord Jesus "**began to preach and to say, Repent: for the Kingdom of heaven is at hand**" (Matt. 4. 17). On the day of Pentecost Peter proclaimed the message "**Repent, and be baptized**" (Acts 2. 38). And Paul was equally definite in the testimony of "**repentance toward God, and faith toward our Lord Jesus Christ**" (Acts 20. 21, cf. 26. 20). Why is this note so often missing to-day?

It is infinitely better that the fact should be beyond our realization than that the seeming realization should be beyond the fact, but O that our realization of God's grace and His salvation may go forward more and more, in accord with the stupendous fact. Thanks be to God, we cannot have a realization that exceeds, or a hope that will make ashamed if we humbly depend on Him.

Those who have any difficulty in Romans 11, in the fact that the tree is first one of privilege from which exclusion takes place, and then that the Lord Jesus **becomes** its Root, and there is living union with Him, will find, **at least**, a partial parallel in John 10 where He comes through the door in verse 2 but becomes the Door in the second parable of verse 7.

What is the Lord's estimate of His people? A treasure hid in the field. Thus He views the elect of the Father, though in themselves they are worthless. And again "**one pearl of great price,**" without any rival or equal, because Christ has made them to be such. Thus everything redounds to His glory.

Regret and remorse are natural: true repentance is spiritual.

PRESENT DAY NEEDS.

The Early Morning with God.

"He wakeneth morning by morning, He wakeneth Mine ear to hear as the learned.—Isaiah 50. 4.

OFTEN, very often, have I thought of these words. There is no doubt that they describe perfectly the Lord Jesus. There was no defect in His daily walk with the Father. But the added statement is striking, "As the learned," not in our modern sense of the word but rather "as the taught ones," those who have learned (cf. John 6. 45), the true "disciples." Hence the plural word here implies that this should be the **characteristic** of God's dear children. All should have this attitude, and this willingness for Him to awaken them **every** morning. Is this verse illustrated in our own daily experience or not? The question is deeply important. We would not put it on one side. "Morning by morning." There is a continuance. It is not enough to have spiritual experiences now and then, or to look forward to some "special meetings." God may bless a crisis, but fruit-bearing is by "abiding" (John 15. 5). It is our Lord's will that we should continue in His word (John 8. 31). Our gracious God indwells His humble people that He may revive continually the spirit of the humble (Isa. 57. 15). God is faithful. Jeremiah's continuance year after year is specially mentioned (Jer. 25. 3). It is this that glorifies our Father.

How great is the privilege of sleep (Ps. 127. 2). How refreshed we are, and when we awake we are still with God (Ps. 139. 18). But is this all? Is our body awakened, and does **our ear** remain half asleep? Do we fail to listen for His will? And the next verse in Isaiah 50 shows there is a need for obedience. "The Lord God hath opened **Mine ear** and I was not rebellious, neither turned away back." "If ye know these things, happy are ye if ye do them" (John 13. 17). Do we sit, to receive of our Lord's words (Deut. 33. 3), that the truth graciously given in Scripture may come in living power in our daily life? A neglected Bible means a fruitless life. A hurried late rising, with no time for God, cannot lead to spiritual profit and usefulness. We cannot "speak a word in season to him that is weary" "unless we first hear. Nor can we give a warning from God unless we hear (Ezek. 3. 17). The high priest's **ear** was anointed first, and so was it with the cleansed leper, changed to a worshipper (Lev. 8. 23, 14. 14, 17). The hand and the foot were consecrated afterwards, and so is it ever. The

key to the Christian life is in the ear. Adam heard aside (Gen. 3. 17, with Rom. 5. 19), but the Lord Jesus said "Mine ears hast Thou opened" (Ps. 40. 6), and the Holy Spirit explains this as "A body hast Thou prepared Me" (Heb. 10. 5). The whole body in harmony,—when there is the hearing ear.

"Behold, Now."

TWICE are these words found in one verse (2 Cor. 6. 2). It is evident that **GOD** reveals urgency, **WHERE** men show carelessness. Yet God dwells in perfect glory, and will never fail. He can never be in danger. How solemnising is the combined indifference and ingratitude of men. They have **everything** to lose; rather, everything is lost, because they are lost, and the only deliverance is God's *way* of salvation in His *day* of salvation. "I have called and ye refused. I have stretched out My hand, and no man regarded" (Prov. 1. 24). Such words are not empty, and the holy warnings that follow are not written in vain for "it is appointed unto men once to die, but after this the judgment" (Heb. 9. 27). Hence the alternatives—"They shall eat of the fruit of their own way, but whoso hearkeneth unto Me shall dwell safely" (Prov. 1. 31, 33). Which is yours?

Thus at the outset we are faced with the question, Why are men so unwise? And we come to see their selfish disregard of God. They wish for Him only when trouble comes (Jer. 2. 27): earlier, they turn to their own way (Isa. 53. 6). The heart is away from Him, hard, unthankful and unbelieving. The secret wish is cherished that "all will be better than it looks, and God will excuse." These lies are the devil's lies, to hold fast his followers. But Adam and Eve found his promise an utter delusion (Gen. 3. 4, 7, 10, 24).

You may have noticed the two-fold thought in the word "Now." First, there is the general aspect that God waits in long-suffering (Rom. 2. 4). His judgment day has not come. He is still sending forth the invitation "Come, for all things are now ready" (Luke 14. 17). But this "dispensational now" is not for ever. The flood was long threatened, at last it came. Only about 1650 years from Adam! The time from Abraham to the manifestation of God's holy displeasure in the destruction of Jerusalem was only about 2000 years. And about 2000 years have now elapsed since the death of the Lord Jesus. God will not wait much longer, He has never indicated a far longer

period. Indeed prophecies show and "the signs of the times" emphasize, that the time is nearly up. And then the day of judgment will set in.

There is also the "personal now." A man does not live 2000 years. No one has yet lived 1000 years ("a day" with the Lord, 2 Pet. 3. 8). We think of the 70 or 80 years of Psalm 90. And how many years have you lived? "Behold now" speaks loudly to you. You cannot add one year to your life. Many would gladly give their all on their death bed for one month. But they made light of the months and the years previously. "Behold now" is God's timely message that those who feel their need may not come too late.

The same words, revealing the character of God, give a GUARANTEE to any who truly seek Him at once. There is no mere "possibility." God's guarantee is unlike that of men. A watchmaker says, "Two years!" He himself may not be living, his firm may be bankrupt, and he cannot prevent a breakage which is irremediable. But God's promises are "Yea and Amen" in Christ. If a burdened sinner comes now, he will not find a Judge but a Saviour. "TO-DAY, if ye will hear His voice, harden not your heart" (Ps. 95. 7, 8). It is an outstanding display of grace that God has waited so long, and sent so many messengers in Scripture, and reminders in your personal experience, and that His love is commended to those who seek Him while He may be found (Rom. 5. 8, Isa. 55. 6). The word "Behold" is so vivid. The open door is seen, a signpost is before us and mercy shines forth. The opened eye will at once see, but the blindness of the human heart is sadly evident. They will not see (Isa. 26. 10, 11).

But what shall it be with you? For it is not selfishness to be concerned about yourself first in this matter. You cannot act rightly toward God or men while salvation is neglected (Heb. 2. 3). Delay is disobedience (2 Thes. 1. 8). And it is a sin to think of others and talk of them while God's way of salvation is personally disregarded. You do not exclude another from this lifeboat by entering yourself. Rather, you cannot bring another to Christ till you know Him yourself. God's measure of sin and judgment is seen by the blood of Christ. But His measure of grace also is seen, and the believing heart rejoices to own this. "He That spared not His Own Son but delivered Him up for us all," is the joyful cry of believers, "How shall He not with Him also freely give

us all things?" (Rom. 8. 32). "Thanks be unto God for His unspeakable Gift" (2 Cor. 9. 15). Have you said so, or are you waiting for a "to-morrow" which you will not see, a to-morrow of vain hope that will prove a to-morrow of righteous judgment? Procrastination is said to be the thief of time, but it is the dread thief of eternity also. At least, you will not be able to plead ignorance in the day of judgment, but how blessed if you turn to the Lord to-day, "for whosoever shall call upon the Name of the Lord shall be saved" (Rom. 10. 13).

There is no gospel of man's invention, no salvation of earthly growth, no millennium of human contrivance. "Every good gift and every perfect gift is from above" (Jas. 1. 17). "Cease ye from man whose breath is in his nostrils: for wherein is he to be accounted of?" (Isa. 2. 22). "Seek ye the Lord while He may be found" (Isa. 55. 6).

The three-fold blessing of the High Priest associated with the placing of the ONE Name upon Israel (Num. 6. 24-27) can be read with Matthew 28. 18-20 (baptism and the ONE Name), and with Isaiah 6. 3, "A Holy One, A Holy One, A Holy One, is the Lord of hosts." Faith ever sees reminders of our Triune God.

It is easy to take a share in many parts of Christian work when there are attractive accompaniments, or the work is fresh. But are we willing for the strain when there is much that seems "common" and "background" and "unnoticed"—and when trials and burdens come?

The way of the world is often religious, but it is not spiritual, it is not godly, it is not subject to the will of God. It is quite possible to have "a zeal of God" without submitting to the righteousness of God (Rom. 10. 2, 3).

How blessed to realize that our faith is not in our faith (that is sentiment), but it is in God's Word. The objective (the "Word") must be mixed with faith, i.e., with the subjective. Either without the other is incomplete in our experience.

Faith is linked with a needed shield, for yet the enemy has many darts, and activity, and emotion, and reasoning will not suffice to quench them.

Faith is not expecting what self wants, but what God has said: it is not dependence on myself, but on Him.

"That blessed Hope" is meant to be a real power in the individual and the united Christian life. Is it so?

Suggested Daily Readings.**"IF THE LORD WILL."—NOVEMBER, 1934.**

Day	READING		LEARNING.	
	Jeremiah	1 Timothy	1 Timothy	Psalms
1	13.	15-27	1. 1-11	6. 6, 7 102
2	14.	1-22	1. 12-20	8, 9 103
3	15.	1-21	2. 1-15	10 104
4	16.	1-21	3. 1-16	11 105, 106
5	17.	1-14	4. 1-16	12 107
6	17.	15-27	5. 1-16	13 108
7	18.	1-23	5. 17-6.5	14 109
8	19.	1-15	6. 6-21	15 110
9	20.	1-18	2 Tim. 1. 1-18	16 111
10	21.	1-14	2. 1-13	17 112
11	22.	1-19	2. 14-26	18 113, 114
12	22.	20-30	3. 1-17	19 115
13	23.	1-15	4. 1-22	20 116
14	23.	16-29	Titus 1. 1-16	21 117
15	23.	30-40	2. 1-15	Jer. 23. 21 118
16	24.	1-10	3. 1-15	22 119
17	25.	1-14	Phm. 1-13	23, 24 120
18	25.	15-38	14-25	25 121, 122
19	26.	1-24	Heb. 1. 1-14	26 123
20	27.	1-23	2. 1-18	27 124
21	28.	1-17	3. 1-19	28 125
22	29.	1-14	4. 1-16	29 126
23	29.	15-32	5. 1-14	Heb. 5. 1 127
24	30.	1-24	6. 1-20	2 128
25	31.	1-21	7. 1-17	3, 4 129, 130
26	31.	22-40	7. 18-29	5, 6 131
27	32.	1-25	8. 1-13	7 132
28	32.	26-44	9. 1-14	8 133
29	33.	1-16	9. 13-28	9 134
30	33.	17-34	10. 1-14	10 135

Notes on Memorized Verses.**1 TIMOTHY 6. 6-21.**

6, God calls His people to true satisfaction: the man who wants more is poor, however rich he be (contrast Heb. 13. 5). 7, Birth and death level all. 8, Food, nourishing food, and covering—clothing (as the words imply) are graciously given,—not "fashions," not "luxuries": God supplies our needs **fully** (Phil. 4. 19, Isa. 23. 18). 9, "Will to be rich," even though they do not succeed: how important is the "will" (John 7. 17, 2 Tim. 3. 12, cf. Matt. 16. 25). 10, Not "money," but its "love" (2 Tim. 3. 2): **what** do we love (Ps. 119. 97)?—Whom do we love (1 Pet. 1. 8)? 11, "Flee": the intensity of "fleeing" in Scripture, (as to the city of refuge), is important: do we illustrate this?—See also John 10. 5. "Follow" denotes "pursue": again intensity as in Philipians 3. 14. 11, 12, "Meekness, fight" (cf. 1 Pet. 4. 1). 13, "The good confession" includes "My Kingdom is not of this world" (John 18. 36). 14, How many of us live in the light of His Appearing? 16, With regard to God's essential glory: but how blessedly approachable in prayer (Eph. 2. 18, Heb. 10. 19, 20). 17, Not those that "will" be rich: they are ever in evil, but some may inherit

riches. What is their position? Acts 4. 24, 35 shows what they are to do **when** there is real need. The Scripture is so definite as to giving up, but one dreads lest the richer brother should see 1 Timothy 6. 2, and **not** this verse, and the poorer brother reverse it. O for grace to see first what applies powerfully to **ourselves**, and not to be onesided (Matt. 7. 3) James 1. 9-11 helps. It is not for me to spend my time criticizing a brother who spends more for his meals, but it is for me to see how I use my money for the Lord. When every believer **feels** this, there will be no dearth of money for the Lord's work. 19, Ever in the light of the Kingdom. 20, A personal trusteeship makes us concerned about our own responsibility to the Lord. 21, Beware of "knowledge" alone (1 Cor. 8. 1, 2), but knowledge of the Lord joined with grace is blessed (2 Pet. 3. 18).

JEREMIAH 23. 21-29.

21, How enthusiastic are unsent men: the zeal of false teachers often puts God's people to shame (Gal. 4. 7). 22, "Stood" (1 Kings 17. 1): cf. the "sitting" of Deuteronomy 33. 3: have we time for God? "My" (three times) "their" (twice). 24, God's majesty is not realized to-day. 25, The "emphasis" when it is not true, cf. "Lord, Lord" (twice, Matt. 7. 21, Luke 6. 46, 13. 25). 26, The heart is deceitful (Jer. 17. 9): how important is the purifying of the heart (1 Pet. 1. 22): 27, "To forget": how blessed to remember the Lord" (Jer. 51. 50, Mal. 3. 16, Luke 22. 19). 28, God's words are all wheat: human reasonings are chaff. 29, We need fire as well as food: there is much in us that needs God's correction (2 Tim. 3. 16), and His sword (Heb. 4. 12). Are we willing for this (Isa. 6. 6, 7)? He will not break the bruised reed (Isa. 42. 3): only the hard rock.

HEBREWS 5. 1-10.

1, Observe both gifts and sacrifices, the former a wider term, including meal offerings without the blood of atonement, but always, in the case of Israel, resting upon atonement first: but the Lord Jesus (unlike Aaron) was able to "offer" **before** He died (verse 7). Man's failure is seen in the inverted order of 10. 5 (leading up to "Lo, I come"). 2, Have we **compassion** or not? "Ignorant": presumption is dealt with otherwise. 3, "Infirmity" needs a sacrifice, i.e. moral infirmity, strengthlessness: this cuts at the root of all perfection in the flesh: contrast "The power of God" (1 Cor. 1. 24). 4, 5, Called of God, glorified not Himself: how wondrously the Lord Jesus "humbled Himself" (Phil. 2. 7, 8), and was the Perfect Servant (Isa. 49. 3). 7, "His flesh" is ever contrasted with ours (Col. 1. 22): "the days (plural) of His flesh" reveal His intense love. He was heard always (John 11. 42). 8, Essentially "Son," but, He became Man, and as such learnt in **experience**. The words "learnt" and "suffered" sound similarly in Greek: everything was full of meaning to Him. 9, "Brought to the goal" this is the force of the word used: our beloved Lord was never imperfect. "Author": "Cause": nothing was in us. Those who have eternal salvation are marked by obedience (note John 10. 27, 28 together). 10, "Addressed by God," see Psalm 110. 4: contrast Genesis 3. 19.

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Thoughts from The Word of God

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Correspondence
Concerning the Will
of GOD welcome.

A Monthly, as God enables, exalting His Name, and keeping to "the faithful word," with the desire that there may be a revival among His children, and the realization of Scriptural unity (1 Cor. 1. 10), and the making ready of a people prepared for the Lord (Luke 1. 17).

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"Vanity of vanities, saith the preacher, vanity of vanities; all is vanity: what profit hath a man of all his labour which he taketh under the sun?"

Ecclesiastes 1. 2, 3.

"Give us help from trouble: for vain is the help (the salvation) of man." Psalm 108. 12.

"Set your hearts unto all the words which I testify among you this day . . . for it is not a vain thing for you."

Deuteronomy 32. 46, 47.

"To write the same things to you, to me indeed is not grievous, but for you it is safe."

Philippians 3. 1.

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, and a contrast with commercialism, and even its appearance.

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"Turn ye not aside: for they should ye go after vain things, which cannot profit nor deliver: for they are vain."

1 Samuel 12. 21.

"This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind." Ephesians 4. 17.

"Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly places in Christ."

Ephesians 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. 171, Jerningham Road, New Cross (Phone: New Cross 2083). Meetings, The Lord's Day, 11, 3 and 6.15, Mon: 8, 1st Wed. in month: 8, Thurs: 8, (3rd Wed: 8, at Camberwell).

Words of Introduction.

IN the lovingkindness of our God we again seek to send forth these pages, conscious that He Who hath begun a good work in us will accomplish it upon us (Phil. 1. 6), and that the day of Christ is a reality. We have not followed cunningly devised fables, we have not dreams and myths. It is a blessed thing to have heard the voice of the Son of God, "I am the Way, and the Truth, and the Life: no man cometh unto the Father but by Me" (John 14. 6), and to listen to His voice, "If ye continue in My word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free" (John 8. 31, 32). With the ringing note of confidence in Himself, to which the Holy Spirit will ever lead, are these pages sent out.

"Christ Jesus came into the world, to save sinners" (1 Tim. 1. 15).

"God was manifest in the flesh . . . received up into glory" (1 Tim. 3. 16).

Glorious fact! All else excelling,
More than finite mind can know,
Plan of grace beyond our telling—
Let our praise unmeasured flow.

God Almighty, Lord of glory,
Here below in human frame;
Angel lips unfold the story,
"God with us" His wondrous Name.

O how blessed is salvation,—
Precious blood of Christ outpoured!
Joined to Him, with adoration,
Praise we now our risen Lord.—A.W.H.

Words of Encouragement.

"What God Hath Cleansed." Acts 10. 15 means much to our hearts. Wild beasts, unclean animals — unclean in the light of Leviticus 11, — yet coming down out of heaven, and said to be "cleansed!" What does this signify? Is it not a wondrous display of God's sovereign grace? "But now in Christ Jesus ye who sometimes were far off are made nigh in the blood of Christ" (Eph. 2. 13). We think of the glorious future when "the wolf also shall dwell with the lamb" (Isa. 11. 6, contrast John 10. 12), but it is blessed to realize the fulness, of which the earthly blessings, to the animal creation then, are a picture. WE were unclean, WE were wild, WE were aliens from the Commonwealth of Israel, and, as the dogs, outside. "But now" we are made to sit together in heavenly places. It is all so wonderful. "God hath cleansed," and the cleansing is by the precious blood of His beloved Son. Observe that the sheet was first in heaven, and is never "let go." Then it was to be welcomed among God's children on earth. And, lastly, there is the receiving up to heaven. This is the history of the redeemed. Grace is ever first. What God has done in heaven is to be acknowledged on earth. This is the lesson of Matthew 18. 18. God's work is first. Do we receive those whom Christ has received (Rom. 15. 7)? Do we seek the unity (the one sheet reminds of this, knit at four corners, world-wide) for which He prayed? And is our hope the receiving up in glory? Not one was **naturally** clean. Peter could not find one exception to the rule: all needed God's cleansing, not by anything of self, but in His grace. Glory be to His Name.

"IF THE LORD WILL":—

GATHERINGS for BELIEVING MEN.

John Pearce Restaurant,

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

TUESDAYS, 6.30—7.45.

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

SUGGESTED SUBJECTS DURING DECEMBER.

4th. "THE CIRCUMCISION OF CHRIST."

1. The Circumcision of the Heart (Deut. 10. 16, 30. 6, Jer. 4. 4, 9. 26, see also Jer. 6. 10).
2. The Inner Character of the New Covenant (Jer. 31. 33, 2 Cor. 3. 3, Heb. 8. 10).
3. Baptism Contrasted with Typical Circumcision.
4. What the Experience of Colossians 2. 11 Means to us in the Light of the Context.

11th. RETRIBUTION.

1. God's Holiness and the Future (Prov. 1. 31, 2 Thess. 2. 6, Rev. 16. 6).
2. Retribution in this Life (Ezek. 18, Job 20, with notes on Psalms 37 and 73).
3. The Believer's Sowing and Reaping (1 Cor. 3. 15, Gal. 6. 8).
4. Our Attitude to Others (Rom. 12. 19-21, 1 Thess. 4. 15): Retribution is Judicial, and not Entrusted to Us.

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

25th. No Usual Meeting, as the Holidays Give Opportunity for longer gatherings, humbly before God, for brethren and SISTERS alike, at 61, Upton Lane, Forest Gate. The Lord enabling, 3 and 7, both Tues., 25th and Wed., 26th. Fuller particulars gladly sent. We delight to see children of God from a distance. Simple food arrangements are made in between gatherings. Come prayerfully, and, if possible, in time for silent prayer first.

REQUESTS FOR PRAYER AND PRAISE.

Let us mark the limitation of Psalm 66. 18.

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

"Pray without ceasing." 1 Thessalonians 5. 17.

1. For God's gracious reviving and awakening work among His own children, that those of us who know His love may not become like the world, but like our Lord Jesus, and that we may be made willing to understand the meaning of the words where the Holy Spirit speaks of judgment beginning at the house of God (1 Pet. 4. 17).
2. For the children of God's children, that His emphasis on "households" may affect our whole life.
3. For believers without situations, or who have met with "accidents," or who have long been ill, or who watch over those sick for weary months, or who have other peculiar trials.
4. For lands that we often overlook:—Esthonia, Russia, Afghanistan, Nigeria, Cuba, French Guiana.
5. For God's work through these publications, and gospel reprints, and magazines in German, Polish, Russian and Bulgarian, and for His beloved fellow-helpers, specially thinking of brethren in Poland (H. L. Hellyer, M. Ruda, I. Sofer, M. Vaszczuk), and of our brother H. A. Werner in Germany, that the Lord's mighty power may be felt, enabling physically and spiritually alike, and that all the work may be in simple dependence on Him as to everything.

"And this is the confidence that we have in Him, that, if we ask any thing according to His will, He heareth us: and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." 1 John 5. 14, 15.

"Against Hope Believed in Hope."

Romans 4. 18.

WE have read the words often. We have felt something of their meaning and of their power. We have thought of "faithful Abraham" (Gal. 3. 9), and we have rejoiced in his steadfastness and his encouragement, and longed to be more consistent ourselves. God never says to His people, "Seek ye Me in vain" (Isa. 45. 19). He is worthy of our fullest confidence. Indeed, the more we think of our unbelief and our timidity, how foolish it all seems. "O ye of little faith" is a gracious, but humbling, because so appropriate, reproof. God never disappoints "the faith of God" (Mark 11. 22 margin).

But the words of Romans 4. 18 are yet fuller than we have thought. The riches of God's truth are hidden, and there are veins of precious metal that we keep on discovering. I looked at the words again, and felt how striking they are with regard to **salvation**. When the sinner is at his wit's end (Ps. 107. 27, cf. 12), when he realizes he is nothing, there is God's own gracious deliverance "to him that worketh not" (Rom. 4. 5). This is beautifully set forth with regard to God's mercy promised concerning the remnant of Israel, but the same grace is manifested to-day. "Behold they say, Our bones are dried, and our hope is lost: we are cut off for our parts; therefore prophesy and say unto them, Thus saith the Lord God; Behold, O My people, I will open your graves, and cause you to come up out of your graves" (Ezek. 37. 11, 12). The lands of dispersion are graves to Israel nationally as Hosea 6. 2 illustrates. But is not every sinner dead in sins, and is not the need that he should cry out in his dire need? Only when we come to an "end" of flesh can we understand grace. God does not help those who help themselves, but He does save those who cannot help themselves. It is not that man gives to God, but God gives to man. This is the glory of the gospel of the grace of God. He hides all pride from man, and strips of all self-righteousness and self-trust, to lead the **HOPELESS** (Eph. 2. 12) to Him Who is our **HOPE** (Tit. 1. 2).

And a back-sliding believer, brought back in mercy, has a similar experience, as Jonah 2 shows. "I am cut off out of Thy sight, yet I will look again toward Thy holy temple" (verse 4). "When my soul fainted within me I remembered the Lord: and my prayer came in unto Thee, into Thine holy temple" (verse 7). It is only when all confidence in the flesh and all rest in self are removed that there can be a simple

return unto God. O the blessedness of a broken heart.

But is it not God's will that believers should always be conscious of this? We should not need a crisis to awaken our childlike faith. "Without Me ye can do nothing" is our beloved Lord's description of the whole life (John 15. 5) since "they that are Christ's have crucified the flesh," and they can "have no confidence in the flesh" (Gal. 5. 24, Phil. 3. 3). In other words, we dare not look to ourselves for anything. How slowly we learn this. We have hope in human schemes, and remedies, and in our own wisdom (Prov. 23. 4), but need to learn that the Lord's strength is made perfect in weakness (2 Cor. 12. 9). It is the same precious lesson again. When shall we learn it? Our "strength" must go: His strength must be ours. Our wisdom must go: His wisdom is ready. "He must increase, but I must decrease" (John 3. 30). "Against hope" we believe God, and we find a sure hope. Our tinsel is thrown away, and we find God's gold. Redeemed by the precious blood of Christ, we can surely trust our Father.

(If the Lord will, to be continued).

Poems to Help Christian Experience.—43.

"THE PILGRIM AND THE PROSPECT."

Grace abounding—Thy bestowment,
Loving Father, God of grace,
Shall be mine—yea, every moment,
Till I reach the holy place.
There a mansion is preparing,
By my gracious Saviour's hand—
He Who knoweth all my faring
In this strange and weary land.
There awaiteth blessed resting—
Not a "rest" of sloth and ease—
When this little time of testing,
In Thy tender love shall cease.
Ah! what royal benediction
Shall my Lord delight to give!
When hath passed this light affliction!
In His glory I shall live.
Since my Saviour is expecting
That fulfilment of His joy,
Let me now, **Himself** reflecting,
Make His pleasure my employ,
With a heart made gladly willing
All the days I sojourn **here**,
Every hour with service filling,
Till That Glorious One appears.

The leprosy in the head is specially emphasised as dangerous (Lev. 13, 44), Is there a Divine hint as to the danger of pride of our knowledge? O that our love may be to the Lord and not to circumstances.

YOUNG PEOPLE'S COLUMNS.

All Ages.*

"THE gospel of the grace of God" is meant for those of all ages. Of this we have full proof in Scripture. It is not only for the aged: it is not only for the young, it is meant for all, and suited to all. In the earthly life of the Lord Jesus, we see one who had been ill thirty eight years, and likewise the woman who had suffered twelve years blest together with the daughter of Jairus who had only just reached twelve years old. Why does the Holy Spirit give us these references to the exact time? Surely He shows us, among other things, the loving interest of the Lord Jesus Christ in those of all ages. Nicodemus implied that he was quite old, but the Lord made clear that such as he must be "born again," and the welcome to the little children shows these, too, can believe in the Lord Jesus (Matt. 18. 6), and who will dare to doubt His word "little"? When the five thousand were fed through the five loaves belonging to the little lad, which were multiplied so graciously, we read that "women and children" also were present (Matt. 14. 21). And God still has a wonderful gospel for those of all ages to-day.

Not only so, but this is the most important matter of life. Psalm 148. 12 speaks of "young men and maidens, old men and children" praising God, and Psalm 8. 2 reminds us of praise from the mouths of babes and sucklings. A life that does not praise God is worse than spoilt. It is interesting to see that Josiah sought the Lord when he was young (2 Chron. 34. 3), but there are many far younger than sixteen years old who are blest in their hearts. Such an one was Samuel, who when quite a boy was caused to hear the Lord's voice (1 Sam. 3). The question that we have for every reader to-day is, "Have you heard the voice of the Son of God (John 5. 25); have you been born into God's family (1 John 5. 1)?"

We are all in different earthly families, and it is well to be very grateful for our parents, and grateful to them, if they are still spared to us. But there is a new life far better than earthly life, and the all-important "birthday" is when any one is born from above. Have you **this** "birthday" or not? Those who are without it have in reality no life in themselves (Eph. 2. 1, John 6. 53).

*Some thoughts on the line of last month's subject are included, and may impress the deeply important subject. We do long for the salvation of children, and should ever remember the words of the Lord Jesus, "these little ones which believe in Me" (Matt. 18. 6).

When the Lord Jesus Christ shall come back as King we read of blessings to "old men and old women" and to "boys and girls" (Zech. 8. 4, 5). But since we are living now, it is needful to be saved now. He used the word "must" regarding this just as much as regarding His own death (John 3. 3, 14). Unless any are a "new creation in Christ Jesus" (2 Cor. 5. 17), and "children (sons) of God by faith in Christ Jesus" (Gal. 3. 26) they still remain not only in the family of Adam, but actually in that of Satan (1 John 3. 10). To put aside this thought is dangerous, for none of us know how long we shall live. And it is sinful, for it means we continue to choose sin and death. It is so ungrateful because God has shown His "great love" in giving His beloved Son to die for sinners, that such might have life in His Name (John 20. 31). I do not know what was the age of the oldest man who, after years in his own way, was brought to repentance and salvation. But if the thief was saved on the cross, and Manasseh humbled after years of sin (2 Chron. 33. 12), God's grace shines out, that God may be feared (Ps. 130. 4). And how precious it is to be among the youngest who believe in Him! The epistles to the churches of God contain special messages to young people (Eph. 6. 1, Col. 3. 20). Old men and young men are blest together in Acts 2. 18, and the apostle writes of "a son **with** the father" as a picture of true blessedness (Phil. 2. 22, Prov. 27. 11). And we read of "households" being saved (Acts 16. 31) and evidently there were those of different ages in them. Would it not be a joy if all in your house were "in Christ Jesus"? And when one is brought to Christ first, that one can next bring others. But there are families that are lost also, and we see a type of this in Numbers 16. 27. How precious then is salvation to-day (2 Cor. 6. 2) by the precious blood of Christ (1 Pet. 1. 18, 19)!

From every age God deigns to save,
For such His life the Saviour gave,
And young and old shall praise His Name,
His precious work for aye proclaim.

When some "Hosanna" sang of old
The scorn of scribes did but unfold,
Grace does to babes and sucklings come,
That even these should not be dumb.

We do not ask your age or race,
It matters not, we tell God's grace!
His love is **now**, and now your need:—
O will you not the gospel heed?

You're not too old, and not too young;
His praise may well again be sung!
Yes, He is worthy, only He
Who died to set poor sinners free.

"It is The Lord."

John 21. 7.

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

THE Lord Jesus Christ has many names, and each one of them is full of meaning. Unlike men, He is ever true to all these precious interpretations. Among them we find the **personal** name "Jesus" (Matt. 1. 21) with its signification of Saviour and Salvation. This is not a title; but "Lord" must be so regarded. And it is remarkable to see how the Holy Spirit employs each word with perfect wisdom.

For example, although those who were strangers cried out "Jesus of Nazareth," His disciples never spoke thus. Search through the New Testament, you will never find that believers who knew Him spoke to Him by His name. He said, "Philip," "Simon," "Martha," "Mary," and so forth, but **THEY NEVER** replied thus. A marked illustration is found in John 21. The **narrative** refers to "Jesus," but "the disciple whom Jesus loved saith unto Peter, It is the Lord" (7); whereas "Jesus said to Simon Peter, Simon, son of Jonas, lovest thou Me more than these?" the reply was "Yea, **LORD**" (15)—each time Peter said "Lord," and so in verse 21. This reverence is important. Hymnology has quite forgotten it. Hymns and prayer **addressed** to "Jesus," **WITHOUT ANY TITLE**, are without any warrant from the Holy Spirit. The intention may be good, but that does not remove the mistake. The Holy Spirit has a purpose in keeping out this mode of address. Stephen said "Lord Jesus," not only "Jesus." It is erroneous to teach children to approach Him thus, though many who have learnt the hymn "Gentle Jesus, meek and mild," and used it in prayer, have had no **thought** of error, and God sees the heart. But we should be scripturally careful.

Some have quite missed the gracious teaching of the Holy Spirit. They have seen, for instance in 2 Corinthians 4, various occurrences of the beautiful name "Jesus," without the title, and though they have acknowledged that **usually** in the epistles we read "the Lord Jesus Christ," or "Christ Jesus," etc., they have felt that this justifies them in so **addressing** Him. A moment's thought will convince any that speaking "of" and speaking "to" are distinct, and that there is no **ADDRESS** in 2 Corinthians 4. Hence we learn that **USUALLY** we should speak "of" Him with a title, and **always** speak "to" Him in this way.

The common expressions "The Apostle Paul, (and, among men, "Pastor Spurgeon," etc.), have led many to overlook another striking point. The Holy Spirit does not speak of "the Apostle Paul" (a title) but of "Paul an apostle, etc." (descriptive). This is no small distinction. It indicates that children of God receive gifts and responsibilities, and should be characterized by faithfulness to their Lord therein, but **HE** is the only "Titled One." Earthly titles are found as "King Agrippa," but no spiritual one. Matthew 23. 7-12 is definite, and it is a saddening mistake when believers permit themselves to be called "Reverend" or "Doctor" (of Theology).^{*} The misuse of the title "Lord, Lord" reminds us that the verbal utterance is not sufficient. Indeed, those who are recorded as **REPEATING IT**, with their own emphasis, are each time disobedient ones (Matt. 7. 21, 22, 25. 11, Luke 6. 46). So gracious is the warning, that we may use this title reverently and thoughtfully, asking ourselves the question, "Is He really the Lord and Master of our daily life?" "He is thy Lord; and worship thou Him" (Ps. 45. 11). "Do all in the Name of the Lord Jesus" (Col. 3. 17).

* Leaflets gladly sent.

"That Love His Appearing."

2 Timothy 4. 8.

THE attitude of God's servant Paul toward "that Blessed Hope" must stir every devoted heart. We cannot be surprised, for everything accords with his wondrous experience, when the Lord revealed **HIMSELF** on the road to Damascus. How definitely the words "Whom thou persecutest" identified Himself with His people (1 Cor. 15. 9), and give a precious preparation for the frequent expressions "IN Christ," "IN Him." Yes, the apostle had a continual delight in the hope of his Lord's Coming. It never waned. It is found in the first epistle: "To wait for His Son from heaven" (1 Thess. 1. 10), "for the Lord Himself shall descend from heaven with a shout" (1 Thess. 4. 15). It is emphasized in the last epistles, as Titus 2. 13, and the words "that love His Appearing," indicate. And all the letters in between have just the same hope. The practical effect was manifest. And the inner heart-attitude was that of delight, and deep expectation and joy. This is far more than "theory," or mere "interpretation." Have we the same standpoint, and the same intensity, in

the power of the Holy Spirit, Who leads the saints to pray "Come" (Rev. 22. 17)? If not, there is something radically wrong in OUR experience. As soon as truth becomes more a matter of argument than of love, we are away from our Lord.

PRESENT DAY NEEDS.

Grace to take Opportunities.

LIFE is full of opportunities, it is, indeed, one great opportunity, to please our gracious God and Father. The Lord Jesus has bought us that we may be His, and we should not live unto ourselves (Rom. 14. 8, 2 Cor. 5. 15). "What shall I do, Lord?" should be our continual attitude (Acts 22. 10). Our body with all its members belongs to Him (Rom. 12. 1), and He brings others across our path with a purpose (1 Sam. 9. 10, 17), or takes us across their path (Acts 8. 26, 27). Only as we seek to be in harmony with the Lord can we see His hand, only as we are teachable and willing to be led by the Holy Spirit, can we interpret opportunities aright (see, in contrast 1 Sam. 24. 4, 26. 8, Jon. 1. 3). It is blessed to realize that "the meek will He guide in judgment, and the meek will He teach His way" (Ps. 25. 9).

The Holy Spirit Himself emphasizes "redeeming the time" (Eph. 5. 16), or "buying up the opportunity," for opportunities do not always remain, and, if we lose them, they may be gone for ever. It is true that God can speak again as He called Samuel (1 Sam. 3. 6, 8, 10), and as He sent Jonah the second time (Jon. 3. 1). But sometimes if we fail we never see the one again to whom we could have spoken a word, in the enabling of our Lord Jesus.

Nor are opportunities only given for speaking to others. There is a great stress in Scripture on personal communion with God. Our beloved Lord delights to have fellowship with His people (Song 2. 14, cf. Prov. 8. 31). But if our hearts fail when He speaks, He may withdraw Himself (Song 5. 6). Then how great is our loss and how painful may be the way back to the privilege which was once within the humble and prompt grasp of living faith.

We need grace to **expect** opportunities, and to be prayerful, confident that our gracious God will direct our steps. He is willing to guide, so that we may go down the right street at the right time, or sit next to someone in the "right" compartment of the train. These little things are not little to faith (Phil. 4. 6, 7). I find that one is normally thoughtful to pray regarding such matters when a long or unusual

journey is contemplated, but are not short and usual journeys for His use, and are not "details" just as much unto Him?

And there are many opportunities to please God in connexion with those we often meet. It is possible to think of "foreign missionary service" and to be "willing" to suffer hardships in Central Africa, but to omit missionary service among the tradesmen and others we commonly see. I know that we have many duties, and we must be careful too as to the time of those employed by others, but often we fail to see that a word in season takes no longer than an unsuitable word, and that God can bless. Just as that which is everybody's work is often no one's work, so when "I can always take this opportunity," frequently I "never" take it. The message of Mark 5. 19 is ever very precious. And in the home itself there are opportunities. Enoch walked with God there (Gen. 5. 22). The home is not only a certain number of rooms with furniture: it is not a mere hotel where we lodge. God delights in "households" saved by grace. And He is mighty to save still.

"Buying up (or 'out') the opportunity." It is costly to please God. We must give up some other things. But are we not willing for this? Surely it is a privilege to do His will (John 7. 17) and we obtain a precious return. Nor is God forgetful (Heb. 6. 10). The words of Luke 10. 35 are deeply precious, "Whatsoever thou spendest more, when I come again I will repay thee." And the Lord means what He says.

Rehoboam "did evil because he prepared not his heart to seek God" (2 Chron. 12. 14). The margin has the word "fixed." We often fail as one king of old, who was surnamed "The Unready." O that our feet may be "shod with the readiness (alacrity) of the gospel of peace" (Eph. 6. 15).

If an opportunity is "missed," it is important to confess our sins (1 John 1. 9), but to believe God's forgiveness, and to trust Him for strength and victory, that there may not be yet further failure through occupation of mind with the failure, and the loss of the next privilege of service through remorse. How precious it is to have balance of heart, and to seek grace to live day by day in the Holy Spirit. When we have grace to see God's opportunities and grace to take them, we shall find how full the ordinary life is, and how the theory of some that there is a monotony in the "trivial task" does not accord with the standpoint of Him Who is willing to use our whole life to His praise and glory.

It is not enough to know the truth mentally or sentimentally: an inner knowledge is spiritually essential.

"I Give Unto Them Eternal Life."

John 10. 28.

SUCH are the words of the Lord Jesus Christ concerning His people. There are many who can say they know the words are true. They have been brought to know the One Who uttered them, and to have already the beginning of the blessed experience which He here mentions. They are not found only in one land, nor are they all of the same temperament, nor were they all brought up in surroundings where this wondrous promise was believed. Far otherwise. With very different PREVIOUS experiences, they all now agree on this one point, that the Lord Jesus Christ actually gives eternal life, and that He is "the Way and the Truth and the Life" (John 14. 6), and known to them as Such to-day.

There are others who deny the words. They also are in various lands and circumstances, but in one thing they agree, that they do NOT know Him, and that they have NEVER obtained the experience mentioned. Hence they can hardly be regarded as able to speak authoritatively or from experience. Their knowledge is only negative. They are, by their own acknowledgment, one-sided, whereas many of the others having had this "side" for many years are now acquainted with the OTHER side also. Such can speak from the positive standpoint, and with joy they love to speak of their Lord.

"I give unto them eternal life." If the words are true—and they are—they are stupendous. One, Whose words have lived, as none others, and Who has transformed lives as none others have changed them, sounded them forth nearly 1900 years ago. There is a quiet majesty in His utterances. No human writer has ever invented such a biography, (nor could), and no other person has lived such a life. The Lord Jesus Christ must be the Reality He claimed to be. His Deity is unchangeable. His Contrast with all shines out. "Blessed are all they that put their trust in Him" (Ps. 2. 12).

"I give unto them eternal life." "I do not want it" is the unmoved remark of many. Why not? There are many who, like Esau, are occupied merely with "one morsel of meat" (Heb. 12. 16). "He did eat and drink, and rose up and went his way: thus Esau despised the birthright" (Gen. 25. 34). O, dear reader, are you seeking a life as an animal, merely for a few days? "Let us eat and drink; for to-morrow we die" (1 Cor. 15. 32).

Then the message to you is "Be not deceived" and the next warning is "awake" (1 Cor. 15. 33, 34). But your words, "I do not want it" are a striking revelation that what you call "life" is not very much to you. It has no deep preciousness. You are willing, you say, to be without it and do not want it to be eternal. You are an unbiassed, and unwilling witness against yourself, that "life" is unsatisfying without the Lord Jesus Christ. Without Him you do not want an eternity. Evidently you have neither the taste, nor prospect of untold blessedness. This is an admission of the greatest importance, and shows your NEED of the Precious Saviour Who makes His people rejoice at the thought of eternal life. Saved by His precious blood their whole prospect, (yea their present also), is changed.

The fact of the matter is that without Christ you only have existence. Many confuse this with eternal life. Actually a person may be dead while living (1 Tim. 5. 6), and the everlasting life of which we speak is quite distinct from everlasting "existence." The lost will exist for ever, far from God. "Life" has a delightful meaning. "This is LIFE ETERNAL, THAT THEY MIGHT KNOW THEE, the only true God" (John 17. 3). It IS possible to know God, and to be sure of one's relation to Him, and to call Him "Father."

"I give unto them eternal life!" And it is all by the death of the Lord Jesus. He has taken the judgment that undeserving sinners may receive righteousness. He has borne the wrath of God that those who believe may understand the GRACE of God. "I give unto them eternal life" is a blessed message to a burdened soul, joined with a loving invitation to "Come." And when such an one experiences God's salvation, he may well tell of this wonderful deliverance, in order that yet others may share the same blessedness, by the precious blood of the Lord Jesus. Why should not this be your privilege,—and why not to-day?

"The spirit truly is ready," yea, forward, and enthusiastic. The Lord Jesus did not ignore this, but something more is needed: so is it with us. We must "with purpose of heart cleave unto the Lord" (Acts 11. 23), conscious of our weakness, and His strength.

Faith does not make promises, but takes them: unbelief forsakes them, and presumption mistakes them. It is blessed to know the Lord, and thus to know His words. The words could not exist without the Person.

Suggested Daily Readings.

"IF THE LORD WILL."—DECEMBER, 1934.

Day	READING		LEARNING.	
	Jeremiah	Hebrews	Hebrews	Psalms
1	34.	8 22	10. 15-31	11. 1, 2 136
2	35.	1-19	10. 32-11.6	3 137, 138
3	36.	1-15	11. 7-21	4 139
4	36.	16-34	11. 22-40	5 140
5	37.	1-21	12. 1-17	6 141
6	38.	1-13	12. 18-29	7 142
7	38	14-28	13. 1-14	8 143
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Notes on Memorized Verses.

HEBREWS 11. 1-10.

1, Read on from 10. 39: faith is not a shadow, nor a guess. 2, "A good report," "were witnessed" (lit.): so verses 4, 5 (testimony). 39, and 12. 1: God's witness throughout. 3, "By faith we understand (confusion of mind without faith) that the ages have been fitted together by a spoken word of God" (the first recorded word, Gen. 1. 4). * 4, The word used implies—Abel **beside** Cain, and then in **contrast** with Cain. "By (through) which," "by (through) it": observe emphasis on the sacrifice, **not** on "the gifts" (plural), whenever justification is before us. "Speaketh": loving obedience speaks. 5, Enoch "walked with God" by faith (2 Cor. 5. 7). 6, How sad to be without faith! "They that are in the flesh cannot please God" (Rom. 8. 8): do we please God (Heb. 13. 21)?—The Lord Jesus **rejoiced** in living faith (Matt. 8. 10). 7, Faith acts on God's warning, i.e. it has a word from God. Salvation and disobedience are never associated (Heb. 5. 9): grace never excuses sin. "Through which he condemned": so the gospel is the savour of death unto death (2 Cor. 2. 16): it is a solemn thing to reject God's testimony. 8, Again we see that faith has a word from God: it is **not** "a vague idea." "By faith" he "obeyed" (disobedience and unbelief are the same word (Eph. 2. 2, 5, 6, Col. 3. 6, Heb. 4. 6). 9, Faith

is never in a hurry. "As": God had promised (Acts 7. 5): hence it was **his** in reality, but faith waits God's time (Matt. 4. 4). 9, 10, Tabernacles, the city see 12. 14.

* The booklet, "The Earth was without Form and Void" may help. This verse emphasizes the **spoken word** of God against **all** theories of evolution and development. And so is it in the salvation of a soul (2 Cor. 4. 6).

JEREMIAH 38. 7-13, 39. 15-18.

7, Servants were sometimes from other nations, and were gradually raised to positions of trust (Prov. 17. 2): God overruled. The judgment of Genesis 9. 25 does not mean that none of Ham's line will be among the redeemed (see Rev. 5. 9, cf. Acts 8. 27-40). 9, It is sorrowful to find that no one from Israel spoke on behalf of Jeremiah (see 11. 21, 34. 18, 19, &c.). Care for the body of God's people is precious to Him (Matt. 25. 35, 36, Phil. 4. 14, 15). 10, Mark the instability of this weak king (cf. verses 14-24). 11, 12, Details of thoughtfulness recorded: are we always "thoughtful"? God used even "old cast clouts": be praiseful to Him for this. Everything shows how deep was the mire in which the prophet sank (6): how much he suffered, and he was still left in prison. 39, 15, 16, God will not take back His words (Isa. 31. 2). 17, God is not unrighteous to forget (Heb. 6. 10). "Afraid": how gloriously God delivers us from our "real" fears (Ps. 34. 4, 112. 7). 18, "Because": trust in Him shall not be disappointed (Ps. 9. 10, 34. 22, 62. 8): Ebedmelech showed his "trust" by loving concern for Jeremiah: faith without works is dead.

1 PETER 4. 7-19.

7, The nearness of "that Day" is a call to earnestness and watchfulness. 8, Love is ever a climax, cf. "above all these things, love, which is the bond of perfectness" (Col. 3. 14, note 1 Cor. 13. 13): nothing is precious without love (1 Cor. 13. 1-3). "Shall cover": Proverbs 10. 12 suggests a contrast with "stirring up": love smothers rather than excites angry feelings: Proverbs 17. 9 implies a victory over talkativeness about the failures of others: how important are these simple practical lessons. 9, cf. Romans 12. 13, Timothy 3. 2 (Heb. 13. 2 is clear but let there be godly discernment also, when error is brought, 2 John 10). 10, "Variegated" grace: for every need. 11, Everything in the will of "God" (three times): no ministry is to our glory, or self-praise. 12, "Strange": trials are not extraordinary, nor are they merely occasional guests, they are continuous "in the world" (John 16. 33): value them (Matt. 5. 11, 12). 14, "In the Name of Christ," not in our own name. 15, It is deeply important not to assume sufferings prove our godliness (cf. 2. 20): many difficulties are through our own failures. 16, "As a Christian," how helpful are these words how often is this name misused ("Christian name," "Christian nations," &c.). 17, The judgment of men against believers, is, in God's wisdom, training for them, and refining through the fire. But the end will be **His** judgment of the ungodly (2 Thess. 1. 6). 18, "Scarcely," rather, "along a path of difficulty," not with an easy life (see Matt. 13. 21). But thank God they are saved. Yet there is a "needs be" for trials (1 Pet. 1. 6). 18, "Appear": not saved, but in a different position ("Where?").

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