

Thoughts from The WORD of GOD.

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FREE.

"The Word of our God shall stand for ever."

Isa. 40. 8.

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

John 20. 31.

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

A Magazine as our Heavenly Father enables, exalting His Beloved Son and His finished work, and earnestly denying such saddening theories of men as a merely partial inspiration, human help in the bringing about of "a new creation," and mingling with the world to improve it.

EDITED BY
PERCY W. HEWARD.
Correspondence concerning the Will of God welcome.

"These things have I spoken unto you, that My joy might remain in you, and that your joy might be full."
John 15. 11.

"These things write we unto you that your joy may be full."
1 John 1. 4.

"For this cause also thank we God without ceasing, because when ye received the Word of God which ye heard of us, ye received it not as the word of men but as it is in truth, the Word of God, which effectually worketh in you that believe." 1 Th. 2. 15.

"I have given unto them the words which Thou gavest Me."
John 17. 8.

Some of the Contents.		Pages.
<i>We Have This Treasure In Earthen Vessels</i> ...	...	2
<i>Blessed</i> ...	...	3
<i>Safe and Sound</i> ...	...	4
<i>Thoughtfulness</i> ...	...	5
<i>Meditations on the Word "Because"</i> ...	...	6
<i>Contrary To Nature</i> ...	...	7
<i>Notes on Memorized Verses</i> ...	...	8
<i>Suggested Daily Readings</i> ...	...	8

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

An earnest invitation also to gatherings to the glory of God. "If the Lord will,"—

Meeting Room, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 8 and 6. 15.
Mon: 8, Thurs: 8, Sat: 6. 45. Also 130, Grundy Street, Poplar, London, E.. Tues: 8. 15.

A Word of Introduction.

"GOD is faithful," and, in His faithfulness, which is great (Lam. 3. 23), we would send forth these pages. "The way of life is ABOVE," and God has been pleased to save poor, guilty sinners OUT OF a ruined race by His beloved Son. We know of NOTHING to compare with this: nor can anything be found. "The gospel of the grace of God" calls for love's living emphasis from redeemed ones, and the path of gratitude must be of simple faith, praise, and obedience. To say "Lord, Lord" and not to do the things which HE says, is to dishonour the Name of the precious Saviour, Who bore SO MUCH for His undeserving people. **WORLDLINESS IS A CRUEL AFFRONT TO HIM.** The hope of His Coming calls His people to prayerful preparation, and the Holy

Spirit ever glorifies Christ (John 16. 14), never dishonours Him.

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

Faith saw the Saviour in my place,
My doom and judgment under:
'Twas all in His amazing grace,—
Nought can us part asunder:
He loved and loves, and will not leave
How vast the mercy I receive.

Faith saw He gave Himself for me,
To save my soul for ever:
To set the guilty rebel free,—
And nought our hearts can sever:
I now am His, He now is mine,
The love is vast, a love Divine.

Words of Encouragement.

Asa's confidence in God at this crisis of "His God" his reign shines out. If only he had manifested the same attitude in "Our God" 2 Chron. 16! God is worthy to be trusted. It is, indeed, nothing with Him to help "whether with MANY, or with them that have NO POWER." The difference between such is infinitesimal when we remember HIM. Likewise is it as to sin. The difference between a so-called naturally good man and a bad man is small, COMPARED with the immense distance between both, and God in His spotless purity and glory. To return:—Asa LOOKED at the Ethiopians—a huge host (16. 8)—but he looked beyond all,—and looked FIRST and last, to the Lord.

"We rest on Thee." Compare 2 Chron. 20. 7, "Art not thou OUR GOD"; and Daniel 6 comes to mind, "Supplication before his God," "thy God whom thou servest continually," "MY God hath sent His angel," "the God of Daniel" (10, 20, 22, 26, Heb. 11. 16). To Asa the conflict was not between Ethiopians and Israel, not between Zerah and himself, but between God and the enemies who attacked the people of God. Herein we see the simplicity of faith, still to be known in warfare with spiritual enemies, if we would have victory in the Holy Spirit. Circumstances are nothing in themselves: they are real as opportunities to see God's hand, and as object lessons for His people.

"WE HAVE THIS TREASURE IN EARTHEN VESSELS."

2 Cor. 4. 7.

THERE is no doubt as to what the TREASURE is:—"The light of the knowledge of the glory of God in the face of Jesus Christ" (verse 6). There is no doubt as to what the EARTHEN VESSEL is:—"Always bearing about in the BODY the dying of Jesus, that the life also of Jesus might have been manifested in our BODY (verse 10 lit.)." Thus it is plain that the body has NOT yet received sonship (Rom. 8. 11). "SHALL also quicken" in Rom. 8. 11 is a precious and sure future. BECAUSE the body has not received sonship, Rom. 8. 13 and, 1 Cor. 9. 27 are applicable. We HAVE "the EARNEST of the Spirit"; "the FIRSTFRUITS of the Spirit . . . waiting for the REDEMPTION of the BODY" (Rom. 8. 23).

And 2 Corinthians 4. alludes to light in an earthen vessel. We have this in Judges 7. 15-20. There-

* Notice stress on body, and on the name "Jesus" alone in this context, unusually: a reference to His earthly life of rejection and strain.

fore the light is to shine out, NOT BY GLORIFYING THE BODY, but by its breaking, as it were." The 3 companies blew the trumpets and brake the pitchers, and held the lamps in their left hands" (20).

The Holy Spirit, through Paul, shows just how far this is to be applied. The earthen vessel is NOT YET to be broken altogether:—"In earthen vessels" makes this clear. But the bearing about of DYING, the being delivered to DEATH, the experience of DEATH'S inworking- these things are before us in 2 Corinthians 4. 10-12 (16). Hence we would have FAITH (13), and FAINT NOT (16). We dare not look at things from an earthly standpoint, nor be occupied with earthly things. God is graciously showing what He can do through weak instruments which He deigns to use. It is wondrous condescension.

This view of the physical frame is deeply important. "The earthly house of this tabernacle" (2 Cor. 5. 1) reminds of the BLACKNESS of the tents of Kedar (Song. 1. 5). "We groan," says Rom. 8. 23: "We groan," says 2 Cor. 5. 2. The Holy Spirit draws TO SIMPLE FAITH: the Lord knows ALL about this body: though frail, it is for Him (1 Cor. 6. 13, 20). He CANNOT use sin, but He can, and does, use that which is PHYSICALLY dead (Rom. 4. 19, 8. 10) because of the results of Adam's sin. To AIM AT a "perfectly healthy" body is to forget His will: the aim must be His glory amid a strain. Human theories of drugs and some conceptions of "faith-health" strangely join hands in ignoring this. By all means prayerfully use APPOINTED FOOD: WEAKNESS is not to be the goal, in itself: but do not make physical strength an idol (2 Cor. 12. 9). And beware of bringing unappointed mixtures into the body, which you hold as a trust for the Lord, in the leading of the Holy Spirit.

Yes, the body is for the Lord in its weakness. And He still grants daily sufficiency. How comforting to those who find especial strain. Will beloved readers who "run to the doctor," and put themselves "in his hands," permit a word of reminder as to THE LORD'S interest, and seeking HIS means? And will other beloved readers, who have urged that it is the will of God to remove now all bodily pain, permit a loving suggestion? Is it not the Lord's revealed will that His people should be perfect, and obedient in ALL? But TILL they are, does He not use permitted persecutions to chasten them and fiery trials, WITHOUT approving of the persecutor who "meaneth not so?" In like manner, TILL we are perfect, may He not employ infirmities, and overrule attacks by equally condemned, UNSEEN persecutors, and messengers of Satan, for our refining? Physical strain is parallel with persecution as Hebrews 12. 5-7 shows, but would not the present absence of either suggest an evidence of FURTHER failure, in our present incomplete state PERSONALLY? Our completeness in Christ (Col. 2. 10),

does not remove the need for refining, though it guarantees the glorious goal. Let this parallel with persecution be realized. Because when a man's ways please the Lord, his enemies will be made at peace. We OUGHT to have peace and peace ONLY, BUT in our PRESENT CONDITION, this would be the worst thing for us, and reveal yet ANOTHER cause of a counterfeit peace,—even worldliness. So it is as to our unseen enemies (Eph. 6. 11-18). The body therefore, has NOT YET received sonship ("adoption," Rom. 8. 23).

Hence, moreover, the argument as to freedom and bondage is Divinely solved. We must not give "freedom" linked with sonship (Matt. 17. 26, John 8. 35, Gal. 4. 30) to the body. Rather must we take the less popular attitude of Romans 8. 13 and 1 Corinthians 9. 27. Many errors have been caused by handing gospel promises to the WRONG PERSONS, AND spiritual privileges to the FLESH. Believers are compositè (Romans 7), and the body has not the sonship. Hence if we treat it as if it had received this, we shall soon give liberty to the flesh (Gal. 5. 13), and excuse the fashions of to-day, and also the gaudy fleshly clothing or unclothing. And in many other ways we shall become the preys of misleading-unseen foes. Rather let us seek THE LORD'S standpoint, and look forward, in the enabling of the Holy Spirit, to the day when SPIRIT AND SOUL AND BODY will be a complete inheritance, before our Soon Coming Lord (1 Thess. 5. 23).

"Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly places in Christ."
Eph. 1. 3.

"Blessed is every one that feareth the Lord; that walketh in His ways."
Ps. 128. 1.

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

"Blessed and holy is he that hath part in the first resurrection."
Rev. 20. 6.

HOW PRIVILEGED to stand, redeemed by sovereign grace, To know that Jesus Christ died in the sinner's place, That such will never die, but dwell with Him for aye, Where all is peace and joy, in that glad coming day.

HOW PRIVILEGED to rest, and know, in Jesus Christ, We are completely blessed, His death for us sufficed : HOW PRIVILEGED to bear reproach and suffering too, With Him outside the camp, His glory in our view.

HOW PRIVILEGED to praise, and seek the Lord in prayer, To look to Him alway, and cast on Him our care : HOW PRIVILEGED to be in Christ and to endure, Amid a scornful world, to love Him more and more.

HOW PRIVILEGED to wait for Christ, our coming Lord, To watch for Him always, and live in one accord : HOW PRIVILEGED to serve our Risen Lord and Head, To praise Him day by day, for precious blood He shed.

HOW PRIVILEGED to walk with God, and, in His Sor, To be for ever blessed in Him the Righteous One : HOW PRIVILEGED to own God's every word is true, That He will never fail His purposes to do.

HOW PRIVILEGED to know we shall behold His face, Dwell with Him evermore, with in the Holy Place, And sing redemption's song with these redeemed from men,

Where sin will ne'er intrude, His joy our glory then.

HOW PRIVILEGED to watch, and daily live for Him. Whom now by grace we love His every word esteem. Our hearts should thrill with joy as we lock up and say,— "Lord Jesus, quickly come, and bring that joyous day."

IF THE LORD WILL :—

Gatherings for Believing Men at 2, MINORIES (side entrance, 2nd floor) TUESDAYS 6. 30—7. 45. Christian business Young Men specially invited. There are opportunities for conversation concerning the Lord, and for Greek or Hebrew unto Him, 5. 15—6. 30.

SUGGESTED SUBJECTS DURING JANUARY :—

4th. The Whole Armour of God, Eph. 6. 11-18.

1. The Two Contexts.
2. The Enemies (12).
3. The Weapons and their Use: Girding, Breastplate, Shoes, Shield, Helmet, Sword.
4. That Which is Not Mentioned.
5. The Word of God and Prayer (17, 18).

11th. Energy.

1. Words and their Helpfulness. Notes on Eph. 1. 19, 3. 7, 4. 16, Col. 1. 29 2. 12 etc.
2. The Privilege of Enthusiasm for the Lord.
3. The Holy Spirit's Condemnation of Laziness e.g. Prov. 6. 6-11, 23. 21, 24. 30-34, 26. 14.
4. The Energy of the Flesh.

18th. Answers to Questions.

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

25th. Perfection.

1. The Perfection of our Triune God.
2. Perfection Manifested in the Lord Jesus, see Isa. 42. 19.
3. "Perfected for Ever" (Heb. 10. 14).
4. The Meaning of Matt. 5. 48, Phil. 3. 15. etc.
5. The Glorious Prospect (Eph. 4. 13, 5. 27).

TYPEWRITTEN NOTES.

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

12. "Perfection."
13. The Promised Reviving.
14. The Righteousness of God.
15. Religion, or Christ.
16. Vengeance.
17. Operations of the Holy Spirit.
18. Doctrine of the Bible (extract).
19. Everlasting Punishment.
20. Predestination and Election.
21. Romans 9 and 10.

The Children's Columns.

"SAFE AND SOUND."

HOW many, I wonder, who will read this message, know concerning whom these words were spoken? If we turn to Luke 15 we can read for ourselves, and see how it was that one who had been far off was brought into such a blessed position. He was not always like this; there was a time when he was very unsafe, and not sound (verses 11-32). There were two sons, and he was the younger, and, sad to say, he wanted to go away, and to do as he wished. Was he happy? He may have seemed to be, for a time, like so many to-day who APPEAR happy, but there is no true or lasting joy for those who are far off from God, and "dead in sins." We know that such have pleasures, for the Scriptures tells us of them, but they are pleasures of sin and only for a season (Heb. 11. 25) What a contrast with those who are saved, for THESE have pleasures which are for evermore (Ps. 16. 11). You will not be surprised that such long for others to have the same gladness in the same way.

This one, of whom we are thinking, may have gone on "very well" for a time. But how COULD he be happy for long, treading his own way? While in the far country, after he had spent all his money, there was a famine, and he began to be in want. Surely we may use this parable as a picture of many a sinner away from God. When God, in mercy, begins His gracious work, then sinners cannot be satisfied with the pleasures of sin, they are in want, and FEEL their need of salvation. We read that "Salvation is of the Lord." He alone can, and does, save the helpless sinner (Jonah 2. 9). We also read in Proverbs 21. 31 "Safety is of the Lord." Only those are safe who are in the Lord Jesus, Who gave His life a ransom for many (Matt. 20. 28). How we long that not a few who read this will prove to be among the many for whom Christ died. God knows all, and we would leave all with Him, and ask Him to use any message that is according to His Will and Word, for His glory.

Let us turn again to Luke 15. When he was IN WANT, NO MAN gave unto him, and we are told that, when he came to himself, he thought of what he had done. Ah, God was working, and he could not find rest in his wandering. It is even so when God begins to work in a sinner, whether young or old. SUCH an one feels troubled, and sin becomes a burden, and he, or she, longs to be free from the burden which is a heavy weight (see Matt. 11. 28). It is SUCH that God welcomes, and freely forgives, because the Lord Jesus died to put away sin by the sacrifice of Himself. O how wonderful is such love. Yet how few ever think of Him, of Whom it is written, "The Son of Man is come to seek and to save that which was lost" (Luke 19. 10). How sad to be among the LOST ONES: how blessed to be amongst those who are found, and blessed in "Christ Jesus." When Israel wandered from God, it is recorded that there was NO SOUND-

NESS in them (Isa. 1. 6). In Acts 3. 16 we read of one who had been lame, and helpless from birth, that, when in the Name of the Lord Jesus he was healed, he had PERFECT SOUNDNESS. How wonderful was such a remarkable change. You are not surprised that he praised God (see verse 8). The physical healing was great and valued. But how much more marvellous is the spiritual change when one is brought by God's Spirit, to be broken in heart, and healed by Him. All such truly are SAFE and SOUND. God's promises are so sure. Remember Acts 27. God said that all on the ship should be saved, and in verse 44 we read, "THEY ESCAPED ALL SAFE TO LAND." Not one was lost. It is even so with those for whom Christ died, and who are brought to believe into Him. They WERE hell-deserving helpless ones, but not one will be lost. We would think of those who may read these lines. In what condition are they? We have seen that SALVATION, SOUNDNESS, AND SAFETY are of the Lord. Are they yours? How precious is Proverbs 29. 25, "WHOSO PUTTETH HIS TRUST IN THE LORD SHALL BE SAFE" (see 18. 10). If God is working, and you see your NEED of His Salvation, even NOW God heals the broken in heart. If you are such, there is a welcome TO-DAY, and all through the poured-out blood of Christ (Acts 4. 12).

How safe and sound are those saved by the blood once shed,
Who are in Jesus Christ, according as He said:
In peace for evermore, since by the Saviour found,
Yea truly blessed for aye, alive, and safe and sound.

How safe, and happy too, are sinners saved by grace,
Through Him Who came on earth to take the sinner's
place;
Christ came to seek and save, to set poor rebels free,
For hell-deserving ones He died upon the tree.

How safe, and blessed to know sins are by God for-
given,
That, in His mercy too, saved ones are heirs of heaven:
All safe in Him and sound, and blessed for evermore,
In God's beloved Son, Whose every word is sure.

How wondrous is His love, and yet despised was He,
Rejected too of men, no beauty did they see
In Him, the Perfect One, Who bore sin's awful doom,
That sinners might be freed from sin and coming gloom.

How many still reject and scorn the blood outpoured,
Despise the One Who is by heavenly hosts adored,
Unmindful of their doom and God's great judgment day,
When unbelieving ones from God are sent away.

How many still are lost, and far from God away,
Dead in their sins, and blind, and so unsafe are they,
For sin doth still deceive, 'tis subtle, false, untrue,
So that the mind is dark, and sinful through and
through.

Are you still far away, or by the Shepherd found?
Though sin *once* reigned, yet *now* does grace to you
abound?
Are you forgiven, and blessed in Him Who died to
save
The helpless and the lost?—For such His life He gave.

A Few Words with Young and Older Believers. THOUGHTFULNESS.

"Look not every man on his own things, but every man also on the things of others."
Phil. 2. 4.

"As we have therefore opportunity, let us do good to all men, especially unto them that be of the household of faith." Gal. 6. 10.

WHEN we have been made a new creation "in Christ Jesus" the height of the heavenly calling does NOT mean that we are outside the sphere of little things for the Lord. We are still on this earth as pilgrims, and are privileged to please the Lord even in tiny details. A cup of cold water may be gladly given in the name of a disciple (Matt. 10. 42). Even eating and drinking may be to the glory of God (1 Cor. 10. 31). The Lord Jesus firmly rebuked those who spoke "spiritually" of "Corban," and all the while neglected loving care for their dear parents (Mark 7. 11-13).

And these thoughts apply with reference to godly thoughtfulness also. Oftentimes have we seen, it may be, one who stands thoughtlessly "in the way of others," and we have felt almost irritated. This feeling is wrong. We should thank God even for difficulties that come, BUT should seek not to cause them to others. We should be courteous and gracious, and with a loving endeavour to "adorn" God's doctrine in this (Tit. 2. 10), remembering that if we make others angry, through our carelessness, the sin is PARTLY OURS.

But one may say, "I should like to know just how I am thoughtless: I try not to leave things in the way (Lev. 19. 14), or for other people to 'clear up,' I do not try to 'get out of' my home duties, and burden others." BUT, dear fellow-believers, there are many other failures, and possibly you and I are like the rich man, and fail in the very things as to which we pride ourselves we succeed (Luke 18. 22, Rom. 2. 1).

It would be helpful to ponder some of the PRINCIPLES underlying Divine appointments. God's commands in the law afford wondrous lessons in THOUGHTFULNESS (e.g. Ex. 22. 25-27, Deut. 24. 5, 10-12). There is a wealth of meaning in Deut. 22. 8, and the preceding verses refresh. How beautiful is the LEFT sheaf of Deuteronomy 24. 19, and the refusal to send away empty in chapter 15. 13. THE PERSONAL NOTE MEANS SO MUCH STILL. Love is often not only by an action, but in its MANNER. Charity may be cold though with a big gift, and love LARGE albeit with a small one. The Book of Proverbs will give the same lessons in GODLY PRINCIPLES, as it is applied by the Holy Spirit, e.g. "Withhold not good from them to whom it is due, when it is in the power of thine hand

to do it" (Prov. 3. 27). How much TIME is wasted in daily business because of unwillingness to put this into practice. The natural man is naturally occupied with HIS OWN immediate feelings, but the believer is to LOVE. Again, "Say not unto thy neighbour, Go, and come again, and to-morrow I will give; when thou hast it by thee" (Prov. 3. 28) How often thoughtlessness PROCRASTINATES with no real reason.

Every prayerful and instructed believer will recognize that a change of dispensation does not change these principles. Rather is there intensifying on resurrection ground, in Christ Jesus. HIS beautiful life illustrates thoughtful love. Mark His care for others on the cross, and how gently the words sound forth. "I have compassion on the multitude, because they continue with Me now three days, and have nothing to eat" (Matt. 15. 32). Nor is this the ONLY passage where His compassion is mentioned (Matt. 9. 36, 14. 14, 20. 34, note Heb. 2. 18, 4. 15, Isa. 40. 11, Ps. 103. 13, 14).^{*} His WHOLE life must be studied. And Paul, a servant of Jesus Christ, though very busy, could speak of ministering to the necessities of "them that were with me" (Acts 20. 34). Such thoughtfulness (1 Cor. 11. 1) ! And Romans 12 helps in this connexion, and the Holy Spirit's stress on sympathy (1 Cor. 12. 26, Heb. 5. 2, 10. 34). Nor does our Father overlook, in providence, the thoughtfulness of the heathen in Acts 28. 2 (see John 12. 9), reminding of the tenderness caused by grace in Matt. 25. 35, 36 (34), even before grace was known. Shall we not be stimulated by these records of Scripture, dear fellow-believers, and seek to please HIM, Who pleased not Himself, even in little things (Rom. 15. 1-3)? Selfishness has never honoured our beloved Lord.

Some Thoughts as to Prayer and Praise.

Let us mark the limitation of Ps. 66. 18.

"Only those *in Christ*," and drawing near according to Heb. 10. 22, can "Continue in prayer, and watch in the same with thanksgiving" Col. 4. 2.

"Let him ask in faith" Jas. 1. 6.

1. For the Lord's gracious humbling among His people, that He may be exalted
2. For godliness in home, business, background and little things (1 Cor. 10. 31).
3. For His own gracious use of these pages, that they may glorify His Name, and exclude error.
4. That believers may be kept from leaving their first love (Rev. 2. 4) and rather have the experience of 2 Thess. 1. 3.
5. For tried and tired ones, in isolated places and villages, that they may remember Him, as an antidote to loneliness.
6. For salvation among the people of Israel (Rom. 10. 1). "In everything give thanks, for this is the will of God in Christ Jesus concerning you." 1 Thess. 5. 18.

* Observe, moreover, when He reproves in John 13. 38 He at once adds 14. 1, and the same principle is found in Rev. 2. 1-7 (see John 16. 12).

TALKS ABOUT PRESENT-DAY NEEDS.—25.

MEDITATIONS on the WORD “BECAUSE.”

HOW wonderful that our Heavenly Father, Who is the Source, Cause, and Goal of all we have “in Christ,” should give us so MANY encouragements, to spur us on to more godliness and faith in Himself. If we turn to the earlier Scriptures we are ENCOURAGED by that which was said to Abraham in Genesis 22. How many, in all ages, have been helped and blessed by such statements as there are in verses 16-18. If we meditate on the faith of Abraham in this chapter surely we are stimulated to trust God, even as he did. How blessed was the result of such confidence in God. Heb. 11. 17-19 shews us HOW he trusted in God. If only we had a like faith, what wonders God would work. And there would be results to His glory. May this faith, when so tested, stimulate OUR faith. All things are written for OUR instruction and learning. The Lord said to Abraham, “BECAUSE thou has done this thing . . . I will bless thee . . . and IN THY SEED SHALL ALL THE NATIONS OF THE EARTH BE BLESSED, BECAUSE THOU HAST OBEYED MY VOICE.” How marvellous is every word. God is the Same Almighty God now, —and when, by grace, He is obeyed, there is blessing and also glory to His Name (see Heb. 6. 13-20). What a sad contrast we find in Genesis 3. 14, 15. The Lord God said to the serpent, “Because thou hast done this, thou art cursed.” A solemn contrast with blessing! And as there will be a reminder of Abraham’s obedience and faith during the thousand years when Christ shall reign over this earth, there will also be a reminder of Genesis 3. 14 (Isa. 64. 25). May we see how the fruit of obedience remains, even as of disobedience. We have another encouragement to faith in Daniel 6. 23. When Daniel was taken up out of the lion’s den it is recorded that “NO MANNER OF HURT WAS FOUND UPON HIM, BECAUSE HE BELIEVED IN HIS GOD.” Also in chapter 3, how wondrously God worked for the three friends who dared to trust Him, and did not fear even in view of the fiery furnace. How faith can trust, and be restful at all times. May these real facts stir our hearts to trust, and not fear, what man shall do. God is still the Mighty GOD. He never fails, and, blessed be His holy Name, He never changes (Mal. 3. 6). Unbelief may doubt and fear, but faith can trust amid most trying circumstances, and look up. We have in Deuteronomy. 7. 7, 8 a very precious refreshment. How often God’s dear people have turned to this chapter concerning Israel. “The Lord did not set His love upon you, BECAUSE ye were more in number than any people . . . BUT BECAUSE THE LORD LOVED YOU, and because He would

keep the oath which He had sworn unto your fathers.” How faithfully God keeps His Word. This unchanging fact should stimulate our faith and confidence in Him. God chose Israel BECAUSE He WOULD (Zech. 3. 1, 2). It is even so with His people now. Hence they can say, “WE LOVE HIM, BECAUSE HE FIRST LOVED US” (1 John 4. 19). How wonderful is such love. May our hearts, as we meditate on His everlasting love (Jer. 31. 3), be stirred to love Him more, and to live unto Him, that He in all things may be glorified. There are so many precious passages on this subject that there is a problem because we must leave some out. But ’tis easy for each believer to find others, and to treasure them up in the heart. God has been pleased to bring before us encouragements in the past, also in the present, and we have in John 14. 19 one of many encouragements as to the future. The Lord Jesus said to His disciples, “Yet a little while, and the world seeth Me no more, but ye see Me: BECAUSE I LIVE, YE SHALL LIVE ALSO.” What a glorious prospect for His redeemed people! How can we despond, or be downcast, at whatever God permits to come upon us? His Word is true and will abide for ever. Surely we should say as one of old, “BECAUSE THY LOVINGKINDNESS IS BETTER THAN LIFE, MY LIPS SHALL PRAISE THEE” (Ps. 63. 3). If we are praising ones, we shall not be complaining ones.

Again, “BECAUSE THOU HAST BEEN MY HELP, THEREFORE IN THE SHADOW OF THY WINGS WILL I REJOICE” (7). In Ps. 116. 1, “I LOVE THE LORD, BECAUSE HE HATH HEARD MY VOICE AND MY SUPPLICATION.”

It is interesting to notice in Nehemiah 8. 12 that there was GREAT MIRTH, or, as the word is, rejoicing, NOT levity:—“BECAUSE they had understood the words that were declared unto them.” To hear God’s Words and to understand will always cause rejoicing. Romans 8. 7-10 gives a twofold view.—“BECAUSE THE CARNAL mind is enmity against God . . . If Christ be in you the body is dead BECAUSE OF SIN: BUT THE SPIRIT IS LIFE BECAUSE OF RIGHTEOUSNESS.” What a contrast there is between Ezekiel 13. 10, and Mark 9. 41, “BECAUSE YE BELONG TO CHRIST.” How we ought to live in the Spirit, because we, who are saved through the precious poured-out blood, belong to Him, we are bought with a price, and are not our own. We have another contrast between Christ and the hireling. Christ NEVER leaves His sheep, but, in danger, the hireling fleeth, BECAUSE he is an hireling and not the Shepherd (John 10. 12, 13).

We need to be watchful and not to overlook Scriptural warning. “And He did not many mighty works there BECAUSE OF THEIR unbelief” (Matt. 13. 58, Mark 6. 4, 5, Isa. 24. 5, Heb. 3. 19). Mid all encouragements we need to wait much upon the Lord, to walk with Him. Unbelief always

hinders, but faith in God, and in His changeless Word, brings results to His glory.

3 John 7 suggests watchfulness and separation: and the Lord is coming soon, and so we will turn to Revelation 3. 10 :- "BECAUSE THOU HAST KEPT THE WORD OF MY PATIENCE, I ALSO WILL KEEP THEE OUT OF THE HOUR OF TEMPTATION, WHICH SHALL COME UPON ALL THE WORLD, TO TRY THEM that dwell upon the earth." O that by grace, and that God in all may be glorified, we may thus live, in view of our Lord's Coming and the fulfilment of all His Words.

"CONTRARY TO NATURE."

WORDS often read sometimes come with fresh power, and the writer has experienced this in the grace of God. It may be there are many to whom the record of Christ's work has NEVER thus come: to them, His Name is ONLY ONE OUT OF MANY, and His death is only history. But when God works, surely there is

A REMARKABLE CONTRAST.

And thus we are brought face to face with the fact that EVERYTHING in salvation is extraordinary. I wonder how many have noticed the striking anti-thesis of Ephesians 2, "BY NATURE children of wrath," "BY GRACE ye are saved" (verses 3-5). Say what man will, NATURE and GRACE are contrasted. And salvation is NOT according to the former: it is "contrary to nature" (Rom. 11. 24). It is this that puzzles the man of the world, but at the same time it is this that ensures

THE SECURITY OF SALVATION.

If grace were nature developed, its sun would have spots, its moon would have dark patches, its rose would have thorns, and its summer would be followed by winter. NATURE HAS ITS DEFECTS NOW, but grace is "contrary to nature." No man has ever reached salvation by evolution or education. "To give one's heart to God" is NOT a Scriptural expression for a guilty sinner. 'Tis NOT WHAT I GIVE, BUT WHAT GOD GIVES. Own yourself lost, dear reader: THIS is the only safety: you can never build abidingly on the foundation of nature. God's gospel is HIS POWER, for a sinner WITHOUT STRENGTH (Rom. 1. 16, 5. 5). This is wonderful, but it is true.

"CONTRARY TO NATURE." Nature will only lead you to judgment, dear reader. Do you not need that which is "CONTRARY"? Mark the solemn words

"BY NATURE CHILDREN OF WRATH."

There is no spiritual encouragement in nature, no PERMANENCE. You need something MORE: you need SOMEONE. God's forbearance and long-

suffering are beautiful, but man does not respond. Grace does not wait for man to respond, but reigns (Rom. 5. 21): it is contrary to nature.

The WHOLE plan of redemption has this characteristic. "God helps those who help themselves," IS, IN THIS CONNEXION, A DELUDING LIE. Your "help is" not worth anything before the throne of His holiness. But His thoughts are not men's thoughts: they are as the heavens higher than the earth: "Let

THE WICKED

forsake his way, and the unrighteous man his thoughts . . . our God . . . will abundantly pardon" (Isa. 55. 7-9). Is this not contrary to nature? The sinner is dead in sins, but God makes alive. We cannot call this merely natural.

And every detail in the vast work accords. Many presumptuously speak against the virgin birth of Christ. But if there is to be the salvation of sinners, One must come "CONTRARY to nature" to save them, and this was prophesied long before (Isa. 7. 14). It is wonderful, but not to be regarded as impossible. The SUPERNATURAL work of God is a reality. It was FITTING that He Who came to save should be supernaturally born.

And because it is CONTRARY TO NATURE we behold a Gift that has no parallel (John 3. 16, 2 Cor. 9. 15). The great objection that can be raised against the death of the Beloved Son of God is that it was

TOO MUCH LOVE.

Ah, dear friends, all in the covenant of salvation is beyond nature. The precious blood was not "natural" (1 Pet. 1. 18, 19), He ALONE was sinless.

And, further, because grace is NOT nature, God lays hold of the unlikely, that no flesh should glory in His presence (1 Cor. 1. 26-29). And in this fact He answers the difficulty of a troubled soul:—"If I am saved to-day, how about to-morrow, at daily work?" Grace is contrary to nature, and salvation is A NEW CREATION (2 Cor. 5. 17) with new power. If God quickens to-day, He enables to-morrow. He will not forsake the work of His own hands (Ps. 138. 8).

Further, how many objections to the Lord's commands are met at once. Turning the other cheek has been opposed. "Do you call that natural?" says one. NO, dear reader, but the Lord's precepts are not for natural men. A supernatural command befits one who is supernaturally saved. And thus all the gospel is OF ONE PIECE, and all harmonizes. But,—and here is a matter of the deepest importance—What is

YOUR RELATIONSHIP

to this? Are you still in your NATURAL position, my friend? If so, however educated, however respectable, however honest you may be, you are

without Christ, and according to nature there is NO SALVATION. Can you still despise the ONE Hope? Are you still outside the ONE Saviour? A heart-broken sinner is wondrously welcome STILL. Does not some reader feel his, or her, burden,* and hear the voice of the SON OF GOD in the heart, even to-day? Is this little messenger of grace in VAIN—or not? Christ is exalted, and the gospel is the gospel of His glory in drawing LOST SINNERS TO HIMSELF!

Notes on Memorized Verses.

Daniel 6. 4-11.

4, The believer should ADORN God's doctrine (Tit. 2. 10): a careless Christian gives a vantage ground to the enemy. 5, The mode of attack was a TESTIMONY: they felt Daniel would give up all else, BUT NOT "the LAW OF HIS GOD". 6, 7, Ps. 2. 1, 2, Matt. 16. 1, 27. 1, Luke 23. 12. "All" was NOT truthful. "Any God (god) or man": (i) thus they covered up their REAL aim: (ii) flattery was the means of persuasive "victory": (iii) Darius became, even as Nebuchadnezzar, Herod and Cæsar, a type of Antichrist (2 Thess. 2. 4): (iv) how striking the contrast with "HIS God" (11). 8, 9, Decoyed. 10, A contrast. Observe, no bravado, BUT no diminution: "AS he did aforetime." It is vain only to START praying in emergencies. Happy are those continually PREPARED for special trials: "AS he did aforetime." Notice "gave THANKS." There is much help in the lessons of the OPEN WINDOW, and the CLOSED DOOR (Matt. 6. 6). 11, "BEFORE his God," not before them.

1 Cor. 10. 1-3, 11, 12.

1, Humbling knowledge (Rom. 15. 4). How many privileges, but these do not save (Jude 5). Are we sufficiently humbled, and concerned? Note Matt. 7. 12-23, Luke 13. 24-27, 1 Cor. 13. 1-3, 2 Cor. 13. 5. Murmuring SPECIALLY condemned by God (10, Num. 11. 1). Then 11, Observe God's care for US in the writing of Scripture: SUCH tenderness. Shall we be unmindful. Do we THINK we stand? We already HAVE FALLEN (tense striking).

Daniel 9. 18-27.

18, Personal confidence. "Not . . . but." 19, Intensity, note with 17, "for the Lord's sake." "Thy Name," Num. 14. 17, 18, Jos. 7. 9. 20, "MY sin" first. 21, Isa. 65. 24. Evening sacrifice: prayer linked with the blood,—AND ITS ANSWER TOO (Ex. 25. 22). God DELIGHTS to instruct His people, cf. Rom. 11. 25, Zech. 4. 23, ch. 10. 11: "beloved" of God and therefore taught (John 14. 21-23). 24, Contrast these 70 sevens with the weeks of DAYS in 10. 2 (marg.): "Determined": God's overruling of all: nothing is late. This WONDROUS climax, for Israel ("thy people") is SURELY FUTURE. 25,

Isa. 44. 28: Persian chronology, (and its echo, put in the margin of our translation), is TOO LONG: thus (i) Russellism's 2520 falls to the ground and (ii) 6000 years are not yet up. 26, The "cutting off" was AFTERWARD, and yet the destruction of the city was NOT within 7 years: hence GOD HIMSELF shews a gap before the seventieth seven begins, but does not, (wondrous love), state how long. "Not for Himself" (wondrous love), or "there is nothing to Him" (see Ezek. 21. 27 with Gen. 49. 10). Or "there is not to Him" i.e. He really dies, but "HE is" (Luke 23. 46), yet gives up all (John 10. 17). So wonderful are the words of the Holy Spirit. 27, Antichrist: the midst (hence the 42 months of Rev. 13. 5, EXACTLY half). "Upon a wing of abominations is one desolating": Antichrist appears to descend exactly as Christ REFUSED to display Himself (Matt. 4. 5, 6). "Determined."

Suggested Daily Readings.

"IF THE LORD WILL"—Jan: 1927.

Day	Daniel		1 Corinthians		Learning		
					Dan.		Ps. 119
1	5.	1-16	4.	6-17	6.	4	176
2	"	17-20	"	18-5. 13	"	5	1, 2
3	6.	1-9	6.	1-11	"	6	3
4	"	10-20	"	12-20	"	7	4
5	"	21-28	7.	1-14	"	8, 9	5
6	7.	1-8	"	15-28	"	10	6
7	"	9-20	"	29-40	"	11	7
8	"	21-28	8.	1-13	1 Cor. 10.	1	8
9	8.	1-12	9.	1-14	"	2, 3	9, 10
10	"	13-27	"	15-27	"	4	11
11	9.	1-11	10.	1-12	"	5	12
12	"	12-23	"	13-26	"	11	13
13	"	24-10. 9	"	27-11. 6	"	12	14
14	10.	10-21	11.	7-16	Dan. 9.	18	15
15	11.	1-13	"	17-34	"	19	16
16	"	14-29	12.	1-13	"	20	17, 18
17	"	30-45	"	14-26	"	21	19
18	12.	1-13	"	27-13. 13	"	22	20
19	Hos. 1.	1-11	14.	1-12	"	23	21
20	2.	1-10	"	13-25	"	24	22
21	"	11-20	"	26-40	"	25	23
22	"	21-3. 5	15.	1-10	"	26	24
23	4.	4-11	"	11-23	"	27	25, 26
24	"	12-5. 3	"	24-34	1 Cor. 15.	51	27
25	5.	4-15	"	35-46	"	52	28
26	6.	1-11	"	47-58	"	53	29
27	7.	1-10	16.	1-12	"	54	30
28	"	11-24	"	13-24	"	55	31
29	8.	5-14	2 Cor. 1.	1-11	"	56	32
30	9.	1-17	1.	12-24	"	57	33, 34
31	10.	1-15	2.	1-11	"	58	35

Correspondence from any Believers and Enquirers exercised before God, is welcome. O that His humbling work may be more realized by us in these last days. Percy W. Heward, 61, Upton Lane, Forest Gate, London, E. 7. Telephone: Maryland 2196 (No messages on the Lord's Day).

Thoughts from . . . The WORD of GOD.

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Feb: 1927.
FREE.

A MONTHLY, as our Father gives grace and strength, to make known His glorious Name, which has been made known to His people (John 17. 26) that they may rejoice in redemption, and walk in the way of their Lord's will, without complaining and without unwillingness, but, on the contrary, with love, and in the Spirit.

EDITED BY
PERCY W. HEWARD.
Correspondence
concerning the Will
of God welcome.

"Without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a Rewarder of them that diligently seek Him."

Heb. 11. 6.

"By faith Abraham . . . obeyed."

Heb. 11. 8.

"Have the faith of God."

Mark 11. 22 margin.

"Ye ask and receive not, because ye ask amiss, that ye may consume it upon your pleasures." Jas. 4. 3.

"We will go up unto the place which the Lord has promised" . . . "Go not up . . . They presumed to go up unto the hill top . . . The

Some of the Contents.	Pages.
Ma'achi 3. 16.	10
Hinderling	11
I Wish I Were Saved	12
Unconscious Selfishness	13
Suggested Daily Readings	13
A Right View of What Separated Ones Are	14
A Wrong Diagnosis	15
Notes on Memorized Verses	16

Amaleki es . . . and the Canaanites . . smote them." Num. 14. 40-45.

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

Prov. 8. 34.

"If they had stood in My counsel . . . then!"

Jer. 23. 22.

"They waited not for His counsel." Ps. 106. 13.

"We know not what we should pray for as we ought." Rom. 8. 26.

"If we ask anything according to His will, He heareth us . . . we know that He have the petitions." 1 John 5. 15, 16.

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

An earnest invitation also to gatherings to the glory of God. "If the Lord will,"—

Meeting Room, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 3 and 6. 15.
Mon: 8, Thurs: 8, Sat: 6. 45. Also 130, Grundy Street, Poplar, London, E.. Tues: 8. 15.

A Word of Introduction.

The Lord has been pleased to continue HIS ENABLING. We little realize all this means. First, poor unworthy sinners are saved by grace. Then, believers are caused to know their Lord's way, and enabled to encourage "one another," and to pass on something of this comfort wherewith they themselves have been comforted of God (2 Cor. 1. 4). Is it not wonderful that He should use such feeble instruments, and bring into His gracious work those who were ONLY undeserving, and who cannot claim ANYTHING boastfully as their own? Why does He not employ glorious angelic powers? Why does He take those who are as nothing, yea, and who have so often grieved Him? Surely the condescending love of our Father shines forth, and calls for deep confession and humiliation, that in home, business,

and relationships to fellow-believers, WE MAY REPRESENT HIM MORE FAITHFULLY.

"We were Pressed out of Measure."
2 Cor. 1. 8.

"God . . . Delivered . . . Ye also Helping Together by Prayer." 2 Cor. 1. 10, 11.

The easy path would soon the hardest prove,
And we should fret within a human groove,
Know little of the fulness of our Father's care,
And little value help by others' prayer.

The strains, that press, draw us from self to turn,
And in self's weakness we God's strength can learn:
"We should not trust in self"—a simple word,
But through our being may its voice be heard.

"Pressed out of measure," yet He knows the best,
And wills, amid the strain, to give us rest,
Takes every scheme, and hope, and prop away,
And then He can Himself alone display.

Words of Encouragement.

“YE SHALL SAY,
BLESSED IS HE
THAT COMETH.”

The words of Christ in Luke 13. 35 are prophetic. Israel WILL yet say, “Blessed is He That cometh in the Name of the Lord.” There is no doubt as to this. The testimony is clear, AND REFRESHING. At the present time, the Lord of Glory, Whom they knew not (1 Cor. 2. 8), is still despised and rejected (Isa. 53.3), He is still abhorred by a nation the remnant of which will at last be saved (Isa. 49. 7). Hence, the message, when He said “Your house is left unto you desolate,” was meant to be full of loving encouragement to His praying people (Isa. 62. 6, 7) during the dark years of ruin. And so our hearts are stimulated as we enter into the prayer of Romans 10. 1. Observe how wondrously the joy is to be joined with the acceptance of HIMSELF. And the word “blessed” is not as in Matthew 5. 3. In this context it describes glory to Him. There can be no restoration of Israel apart from the Lord Jesus. The day of Isaiah 60. 21 will dawn, and the time seems NEAR.* Let our hearts leap for joy (Ps. 122. 6).

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

Mal. 3. 16.

A WONDERFUL message and encouragement to God's dear people. This true fear of the Lord is not tormenting (1 John 4. 18). Far otherwise, it is linked with close relationship (Mal. 1. 6), and is the beginning of knowledge and wisdom (Prov. 1. 7, 9. 10). The believer who trembles to grieve his Father, will seek like-minded ones. Such will speak often one to another: there will be a fellow feeling. It is important to value true Christian fellowship, and not to forsake it (Heb. 10. 25): but a “mixture,” and companionship with those who do not reverence Him, or His Word, cannot be helpful. “A man to his friend” is the literal Hebrew, and John 15. 14 reminds us of godly care as to friendship. James 4. 4 shows the sad, sad opposite.

The opening word, “Then” is striking and emphatic. It shows faith amid trying circumstances. But not only so, mark verse 15. “Now

* Observe “until” in Luke 12 and “Henceforth till” in Matt. 23. 39 do not contradict the Lord's SUBSEQUENT visits to Jerusalem at that period. “Henceforth” is not necessarily “From this MOMENT.” The writer remembers how this simple thought HELPED him.

we call the proud happy” was the attitude of many—and is still. The “now” people are unwilling for a strain (2 Tim. 3. 12): the “then” people already look back on the present, and regard it as “then,” with faith's simple confidence, and enjoyment of “that Day.” In like manner, Moses named his son “Gershom,” a stranger there (Ex. 2. 22): for faith wished a name to suit the deliverance, rather than the burden, and not to become out of date when the Lord led onward. So strong was a living hope. And this principle applies still. Is the Lord's Coming more real to us than to-day's trials? They are passing. Have we already the joy of promises seen afar off (Heb. 11. 13)? Observe a similar gladness of heart in John 8. 56 (“your father Abraham rejoiced”). How often we stand in the way of our own true peace, and walk mournfully before the Lord of hosts, as if our “giving up” were greater than His love, His faithfulness, His compensation. Do we almost call the proud “happy,” and envy men of this age their empty pleasures? Have our feet well nigh slipped (Ps. 73)? It is well to speak one to another, and to speak often, that there may be mutual help. We become cold more quickly than we realize. Hebrews 3. 15 is very suggestive to the heart, “But exhort one another daily, while it is called to-day: lest any of you be hardened through the deceitfulness of sin.” We are not stronger than we think, but weaker; but God is stronger than we think, and He deigns to use the means of a like-minded “one another,” and “so much the more as ye see the day approaching.” Do not become weary of this, or let “other things” become a habit to hinder.

The “ordinary” conversation of unworldly believers is well pleasing to the Lord, a pleasure to Him! “The Lord hearkened and heard.” Things are before Him, but He listens with joy to His people's spiritual talk. He did not hear in the same way the words of verse 15. His deep interest is shown by the repetition, and then we read of “a book of remembrance.” NOT for sermons, not for speeches, NOT for public meetings but for conversation. Infinitely better than a Persian king's “book of the chronicles” was God's record of humble talking “together.” So small it seems,—but not so to Him. This book concerned “them that feared the Lord.” It belonged to them, as it were:—“for them.” They were a people who walked in a way pleasing to Him, and they thought upon His Name. And, thanks be unto God, there are STILL SUCH, and this book—His book—concerns them to-day, —TO-DAY! God hears in love. Words express the heart, and the thoughts (Matt. 12. 34). Hence the value of this added description. If His Name is not precious to us, if it is not often

in our *minds*, we shall try in vain to give a right tone to our *words*. Oh that in the power of the Holy Spirit we may have an all-round life, in contrast with that of those who "now" call the proud happy, and who value things from the standpoint of earth's vain joys. His pleasure is more than the idol of human happiness, and, if He is more sought, He will give that which includes His people's peace. When Israel's priests remembered *Him*, did *He* forget their food? And He is Faithful *to-day*.

Some Thoughts as to Prayer and Praise.

Let us mark the limitation of Ps. 66. 18.

"Only those *in Christ*," and drawing near according to Heb. 10. 22, can "*Continue* in prayer, and watch in the same *with thanksgiving*" Col. 4. 2.

"Thou art near, O Lord, and all Thy commandments are truth." Ps. 119. 151.

1. For God's gracious revival among His dear people (Isa. 57. 15: how contrasted with much that is esteemed among men).
2. For definite encouragement from our Father in the home and business life, that there may be saved and godly children, gladness in pilgrim simplicity of dress and house, and a standard of holiness in details of daily work never realized before.
3. For gracious enabling in these publications, that we may be kept from that which would grieve the Spirit of God, and be humbly conscious of His will, giving meat in due season.
4. For testimony of the truth to the "stranger" from other lands, and lowly earnestness in its continuance.

"The whole armour of God . . . praying always."
Eph. 6. 17, 18.

IF THE LORD WILL :—

Gatherings for Believing Men at 2, MINORIES (side entrance, 2nd floor) TUESDAYS 6. 30—7. 45. Christian business Young Men specially invited. There are opportunities for conversation concerning the Lord, and for Greek or Hebrew unto Him, 5. 15—6. 30.

SUGGESTED SUBJECTS DURING FEBRUARY:—

1st. Peace.

1. Peace *with* God. (Rom. 5. 1).
2. The Peace Offering.
3. The Peace *of* God. (Phil. 4. 6).
4. Erroneous Expressions, e. g. "Make your Peace with God."
5. "Have Peace One with Another." (Mark 9. 50).
6. Peace on Earth, and Its Counterfeits.

8th. The Holy Scriptures.

1. Names for the Scriptures, and References Thereto.
2. The Holy Spirit's Use of Truth Written.
3. Thoughts on the Preservation of the Truth with a few notes on the Canon, Rejected or "Lost" Books, and Tradition.
4. The "Church" and the Bible.
5. Translation to the Glory of God.

13th. Answers to Questions.

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

22nd. The Miracles of the Lord Jesus.

1. His Prophesied Ministry.
2. The Testimony of the Miracles. (John 6. 29. 14. 11).
3. Mercy and not Judgment: Some Dispensational Lessons.
4. Parallels with the Parables.
5. Pictures of Salvation, and a Plea for Its Fruit.

HINDERING.

"Ye did run well; who did hinder you that ye should not obey the truth?" (Gal. 2. 7, see 1 Thess. 2. 18).

"Them that were entering in ye hindered."
(Luke 11. 52).

"Hinder me not, seeing the Lord hath prospered my way."
(Gen. 24. 56).

"That your prayers be not hindered."
(1 Pet. 3. 7).

"That they be not hindered" (building).
(Ezra 6. 8).

"But we suffer all things, lest we should hinder the gospel of Christ." (1 Cor. 9. 12).

Let us bear reproach and shame,
Suffer for our Saviour's Name,
With His glory as our aim,—
Lest we hinder truth.

Let us ALL the gospel heed,
Serve the Lord with godly speed,
And to every word take heed,—
Lest we hinder some.

Let us live in one accord,
Walk according to God's Word,—
And exalt our glorious Lord,—
Lest we hinder prayer.

Let us watchful ever stand,
Running well, as God hath planned,
Holding His upholding hand,
Lest we hindered be.

Let us seek unworldliness,
Be a contrast, e'en in dress,
And BY ALL our Lord confess,—
Lest we hinder some.

Let us in these evil days,
Joy to live a life of praise,
That we may be kept always,—
Lest we hinder some.

Let us follow Christ our Head,
Learn to have a holy dread,
LEST we should, by Satan led,
Hinder in God's work.

Let us keep on Christ our eye,
Let us set our mind on high,
Let us know His Coming nigh,—
Nought shall hinder Him!

The Children's Columns.

"I WISH I WERE SAVED."

OFTEN this thought is only like a morning cloud, it soon passes away (Hos. 6. 4). A feeling of danger in a heavy storm may bring it about, but with the storm it is gone. Or when a child is frightened, on awakening at night, the longing may rise up, "I wish I were saved." Or the news of a relative's death may lead to the memory of heaven—and hell,—and the hope of safety may be a very *natural* one. (Job 2. 4)

But, dear young reader, for it is to you specially that I write, (although not forgetting older ones), these very *brief* wishes are not quite as they ought to be, are they? Do you not think that salvation, *with God*, in the joy of eternity, and the pleasure of *pleasing Him* are worth more than five minutes soon-forgotten concern? And do you not feel it is rather selfish to wish one were saved only when in *danger*? Is salvation such an *unpleasant* thing *now*, that one would rather *not* have it, at other times? How different is the thought of Psalm 51. 12. Is there not quite a mistake as to the real blessedness of being *in Christ*? And if the same heart *wants* salvation some day, *but not now*, it cannot be a heart that *loves* God. If this be so, the wish is—what shall we say? *Not* a good wish at all. What then? A sinful wish, that wants sin without its punishment (1 Sam. 15. 30). But how I hope your wish is quite *different*. Would you not desire to be saved *for God's glory* (Eph. 1. 6)? Can you gladly say, "I *often* deeply wish I was saved!" How I should rejoice if you would add, "That is my *great* wish, and I am concerned because I am *not* saved."

We do not often see sinners *weeping* over sin to-day. There are many rocky ground hearers who have strange "joy" (Matt. 13. 20, 21) but they do not know the deep work of the Spirit of God. *Why* do you desire to be saved? Is it because of earthly safety, or is it because God has shown you your sins *against Him*, and you feel the *burden* (Ps. 51. 4, Matt. 11. 28)? If so, I am thankful to Him, and thankful that there *IS* the *real* gospel of His grace. Yes, in wondrous love, the Lord Jesus came into the world to save sinners (1 Tim. 1. 15). If you *feel* what sin is, and that you deserved the very anger of God for ever, such words begin to have a *new* meaning to you. When you hear the words He cried out, "My God, My God, why hast Thou forsaken Me?" (Matt. 17. 46), you remember your sins, and your heart says "I ought to have been forsaken." But God loved. Is it not wonderful? Can you not now see how *ungrateful* it is to be careless about so great a salvation

(Heb. 2. 3), and *all* that the Lord Jesus went through?

You wish to be saved?—Ah, is it so? Notice the changed wording. Not only you wish you were saved, but wish *to be saved*. You are made willing, whether young or old, to own yourself *THE sinner*, as the taxgatherer in Luke 18. 13, and you want to be saved *FROM* your sins, and to be in *God's way* (Ps. 116. 32). But you sorrowfully know you cannot save yourself. Ah, the Lord Jesus is ready for the helpless. He died for such (Rom. 5. 9, 8). Now is the day of salvation (2 Cor. 6. 2), and Acts 16. 31 is for the *troubled sinner still*. If, with a weary broken heart, as the contrite one of Isaiah 57. 15, you seek God's forgiveness, and rest on Christ's *finished* work (John 16. 30) and confess to God that you *believe* He will save you not only from hell, but from yourself now, will He not welcome? *He will*. And then you will know the joy of His work (Ps. 92. 4) causing you to *wish* that *others* may be saved as well! And so, the Christian life begins, and continues, with a holy willingness to trust God for *to-day*, and for victory over so many many things, in the Holy Spirit. God is Faithful, and salvation is everlasting!

HOW BLESSED TO KNOW I'm saved by grace,
Through Him Who suffered in my place:
That I shall never, never die,
But dwell with Christ, with Christ on high.

HOW BLESSED TO KNOW I'm saved, forgiven,
Born from above,—an heir of heaven,
That I shall be for ever blessed,—
'Tis on Christ's work my heart do'h rest.

HOW BLESSED ARE THOSE "in Jesus Christ,"
Whose death for such ATONED,—SUFFICED:
In Him His own are blessed for aye,
Though heaven and earth shall pass away.

HOW BLESSED TO KNOW we are redeemed,
By Him Who few on earth esteemed:
Soon in that coming day of days,
His own will render perfect praise.

It is so important to GROW up unto Christ in ALL things. The flesh is glad to "specialize" on certain actions. Spiritual LIFE is never seen by such a condition. If I love PART of God's will, my love may have MOTIVES FAR DIFFERENT from the precious motive of love to HIM.

The blood of Christ is EVER emphasized by the Holy Spirit, and he who values not the blood of Christ CANNOT know the real nature of SIN, nor the AMAZING love of God, nor the meaning of a new creation, with new power in spiritual every-day living. A right realization of Christ's atonement is a stepping-stone to a holy walk.

A Few Words with Young and Older Believers.

UNCONSCIOUS SELFISHNESS.

(Part 1).

HOW easy it is for us to pick out *certain* commands of the Lord and emphasize *them*. But we need to grow up unto Christ in *all* things (Eph. 4. 15), if we are His. Here is a test.

And likewise is it as to sin. We all hate certain sins. *Temperamentally* we hate them. There is no spirituality in this. Our hearts can realize the difference between a right action *with* a godly motive, and *without*. "He meaneth not so" is a striking word in Isaiah 10. 7. It shows us, inferentially, how much depends on a *simple wish to please God*. Such a wish cannot make sin into obedience, but its absence can make obedience into sin. "Nought" multiplied by "one" is *not* improved, but "one" multiplied by "nought" is quite destroyed. How saddening is the *power* of sin—How definitely we *need* our beloved Lord Jesus always, and victory in the Holy Spirit.

Are these simple and every-day maxims? It may be so. But are they too simple? Is it not in *little* things that we can prove our love to Him, and is it not by *little* things that we show where we are spiritually? Let us not wait for "big things" and great opportunities. The Lord seeks His servants in home, workshop, or office. Are you and I adorning His doctrine there? Find me a commendation He has given for some large act of service, and I think I can find you two for some little things which you and I may have overlooked. But the world sees the failure *there*.

And thus is it as to unselfishness. Do you ever meet one, (*possibly without going very far*), who **WOULD** gladly give up £10 *if he had them*. But what about 6d., which he has? He **WOULD** go to India for Christ, but what about a word for Christ in the home? He **WOULD** sleep on a plank as a pioneer missionary, yet may hesitate as to giving up some tiny comfort now. He **WOULD** gladly live on forest roots in jungle labours, but is not very gracious when some food is not cooked quite to his taste. The heathen **MIGHT** take his life, but if a younger brother or sister hinder him through some carelessness, does he complain? Many a dear child of God does not know himself. Do any of us know ourselves? I suppose if asked to give up for a dear one we would gladly do so, but preferably in *our own way*. We would spend much time to buy something for a beloved relative, but if our plans are made, and something ruffles them, even from the same relative, for *two minutes*, are we *unruffled*? Do we want to *choose* our unselfishness, and our sufferings for Christ, or do we want Him to choose for us?

Suggested Daily Readings.

"IF THE LORD WILL"—Feb: 1927.

Day	Hosea		2 Corinthians		Learning		Ps. 119
					2 Cor.		
1	11.	1-12	2.	12-3. 3	3.	18	36
2	12.	1-14	3.	4-16	5.	1	37
3	13.	1-16	"	17-4. 7	"	2	38
4	14.	1-9	4.	8-18	"	3, 4	39
5	Joel 1.	1-13	5.	1-12	"	5	40
6	"	14-2. 11	"	13-21	"	6	41, 42
7	2.	12-20	6	1-13	"	7	43
8	"	21-32	"	14-7. 5	Hos. 14.	1	44
9	3.	1-12	7.	6-16	"	2	45
10	"	13-21	8.	1-12	"	3	46
11	Amos 1.	1-10	"	13-24	"	4	47
12	"	11-2. 5	9.	1-11	"	5, 6	48
13	2.	6-16	"	12-10. 6	"	7	49, 50
14	3.	1-15	10.	7-18	"	8	51
15	4.	1-13	11.	1-12	"	9	52
16	5.	1-13	"	13-24	2 Cor. 12.	7	53
17	"	14-27	"	25-12. 4	"	8	54
18	6.	1-14	12.	5-15	"	9	55
19	7.	1-13	"	16-13. 4	"	10	56
20	"	14-8. 10	13.	5-14	Amos 9.	4	57, 58
21	8.	11-9. 4	Gal. 1.	1-10	"	5	59
22	9.	5-15	1.	11-24	"	6	60
23	Obad. 1.	1-9	2.	1-11	"	7	61
24	"	10-21	"	12-21	"	8	62
25	Jonah 1.	1-10	3.	1-10	"	9	63
26	1.	11-17	"	11-20	"	10	64
27	2.	1-10	"	21-29	"	11	65, 66
28	3.	1-10	4.	1-11	"	12	67

"NOT POSSIBLE."

"Not possible that He should be holden of it" (Acts 2. 24). Precious words! The glory of Christ shines forth, as He Himself shows in Rev. 1. 18, "I am He That liveth, and became dead, and, behold, I AM ALIVE FOR EVERMORE." IT WAS NOT POSSIBLE for God to break His promise. IT WAS NOT POSSIBLE for the Righteous One to miss the award, "The Man Who hath done these things shall live in them" (Gal. 3. 12). It was NOT POSSIBLE FOR Him to REMAIN HELD DOWN, and thus IT IS NOT POSSIBLE for death to separate redeemed ones from God's love in Him (Rom. 8. 39). "If we believe that Jesus died and rose again, even so them also which sleep in Jesus WILL God bring WITH HIM" (1 Thess. 4. 14): THIS is a comfort to those bereaved of believing loved ones. This is OUR joy as to ourselves also. It is not possible for the gates of Hades to have power (Matt. 16. 28). The work of Christ is an accomplished fact, and we rejoice.

A RIGHT VIEW OF WHAT SEPARATED ONES ARE.

SEPARATION is not merely a word but a life. It is easy to speak glibly, and even proudly of separation, and yet to fail to realize its true and beautiful meaning. Sin separates from God, even as Isaiah 59. 1, 2 sets forth. But when sin has been *dealt with*, and put away for ever through the death of the Lord Jesus, then there is nothing between saved ones and God : such are separated unto God, to be His for ever. What a glorious fact, and a *delightful experience*. Oh, that we may enter into it more fully, and count it a real joy to shew forth our separation unto Him, Who gave Himself for our sins. It may be helpful to take the word *Salvation* as an acrostic shewing what separated ones are. They are *Saved* through the shed blood of the Lord Jesus, and saved for ever saved by Him Who gave Himself for their sins (Acts 4. 12, Gal. 1. 4). He will never leave, nor will He ever lose, one for whom He died (Heb. 13. 5). Having loved His own, He will love unto the end (John 13. 1). They are *Accepted* in the Beloved (Eph. 1. 6), welcomed into God's presence in Him, and ever near to Him. We read some of these passages so often, and yet fail to feel the depth of their meaning. Oh, to be more moved, and affected by every word, that our lives may be a living witness of true separation. Such are also *Living stones*, built up in that glorious time for an habitation of God (Eph. 2. 22, see 1 Pet. 2. 5). We think also of 2 Cor. 3. 1-3—living epistles of Christ. What kind of epistles are we? May we rightly represent and express God truth, by godly living. Now we come to a word over which much thought could be spent. In Rom. 9. 20-23, we read of *Vessels of mercy*. How thankful all who are such ought to be. How precious are the words "which He hath afore prepared unto glory." How solemn is the declaration concerning the vessels of wrath. In 2 Cor. 4. 7, "we have this treasure (the gospel) in *earthen vessels*, that the excellency of the power may be of God and not of us" (see verse 4-7). We might well take the thought of humility, comparing Judges 7. 16-21. The light will shine out from those who are humble! We recollect in Acts 9. 15, the Lord said that Saul was a *chosen vessel*, chosen to suffer for His Name. See 1 Thess. 4. 4. One is impressed with the words of Isa. 52. 11, "Be ye clean that bear the vessels of the Lord." Then there are the *vessels* mentioned in the great house in the future (2 Tim. 2. 20. 21) vessels of GOLD, and SILVER, and also of WOOD and EARTH; and some to HONOUR and some to DISHONOUR. In the house, yet to dishonour

(Matt. 5. 19). Then come the words of encouragement, "If a man purge himself from these, he shall be a vessel unto honour, sanctified and meet for the Master's use, and prepared unto every good work." How wonderful it all seems : may it be our privilege to thus live by grace, that now, and in that glorious future, we may bring glory to our glorious Lord and Master (1 Pet. 1. 7). Continuing with our acrostic, we reach another precious word, shewing how graciously God works. Separated ones have been *Apprehended*, laid hold on (Phil. 3. 12). How wonderful that God should thus work, and lay hold of helpless hell-deserving sinners, and work such wonders in and for them. Mark just what God's servant said, feeling his own unworthiness :— "Not as though I had already attained, either were already perfect : but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus" (Phil. 3. 12-14) etc. May we by grace, have a like holy desire, and in God's power seek to go forward, moment by moment. We might also notice that such are *Armed ones* (Eph. 6. 10-18. 2 Cor. 6. 7, Rom. 13. 12). How wonderfully God provides. Then we know that such are *Taught* by God the Holy Spirit (John 16. 13, 14. 26). Isaiah 50. 4 comes to mind, "He wakeneth Mine ear to hear as the taught ones" (margin). "Who teacheth like Him?" (Job 36. 22). May we ever be *ready* to learn, and to be led on, by God's Spirit, in His truth, and all that God may be exalted in our daily life. Those separated are all *one family*, the family of God. How privileged are those thus favoured by God. What likeness there ought to be : likeness to the MEEK AND LOWLY ONE (Matt. 11. 29). All such should seek to be more in holy harmony with Him and His word (Eph. 3. 15-21). How we need to remember 5. 1. The Scriptures set before us what the family of Adam are like, and the blessed contrast of God's family, yet how easy it is to fail. Young believers are hindered by hasty words concerning one another, when older ones should be helps.

The conversation in the home is not always befitting. Some who profess much holiness speak evil of others. 1 Cor. 13 we all need to read more. The immodest dress at the present time hinders terribly in the home, in meetings, in the streets : we need to be humbled before God. 1 John 2. 15 is very plain (see John 17, 14-16). May we, dear fellow-believers, have a holy dread of all that dishonours God. When we remember that saved ones are *Indwelt* by God the Holy Spirit, what lives there should be, and all by God's gracious working (John 14. 17, 2 Cor. 6. 16, John 14. 24, Rom. 8. 14).

(If the Lord will, to be continued next month).

A WRONG DIAGNOSIS.

HOW important to KNOW what is really the matter. We have all heard of a wrong diagnosis in physical disease, even to the extent of treating a broken limb as rheumatism. Thus the limitations of MAN, despite all his natural pretensions, are marked out, and yet men still trust so fully in men, for the body. Yea, and beyond this, they trust in man for the SOUL—some in themselves, some in ANOTHER. But God has been pleased to stain the pride of all glory, and to reveal the REAL condition of man, and to make known the ONE WAY OF SALVATION. Dear reader, do you prefer a WRONG DIAGNOSIS OF THE SOUL—a flattering theory of man—to God's plain and true testimony? It is perilous to disregard this. He has definitely set forth that the sinner is nothing less than dead in trespasses and sins, far off, ungodly, incurable, having no hope, a child of wrath. If you answer "No," you give THE LIE to Him Who is THE TRUTH.

GOD HAS HIMSELF DIAGNOSED YOUR CASE.

It is not a question of some minor ailment. The disease is mortal (Jer. 17. 9), and, though you may not know it, the deadly work of sin is making rapid headway. You may shut your eyes to facts, but you cannot shut facts out. Worse still; not only is your wound grievous but the bruise is incurable (Jer. 30. 12), and the solemn words apply, "Thou hast no healing medicines" (Jer. 30. 13). But, as in earthly things, men find out many inventions, and look not unto Him Who made the body, so, in spiritual things, they turn EVERY way, to deal with the symptoms, the true deadliness of which they deny.

"When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jared: yet could he not heal you, nor cure you of your wound" (Hos. 5. 13). ALL human contrivances fail, and men are physicians of no value. Is there no hope? Do you ask this with soul concern? Then we rejoice to answer,—Yes, the One Who has diagnosed the case has Himself provided a remedy. You have none, but HE HAS one sovereign remedy for such a case as yours. If He only wounded, you would revolt more and more:—"The whole head is sick, and the whole heart faint" (Isa. 1. 5).

But it is of a guilty sinner that He lovingly says, "I have seen his ways, and will heal him" (Isa. 57. 18). The case is so serious that nothing but JUDGMENT can deal with it. The flesh cannot be healed. But, (wondrous to relate), there is a way of escape VIA the extreme sentence of judgment.

One Who knew no sin, and Who, upholding all things by the word of His power, was able to do what no created being could do, was pleased to take upon Himself the form of a Servant, and to crown a life of spotless righteousness with a death of substitution-

ary value. "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are HEALED" (Isa. 53. 5). He fully knew the condition, and, being free, was able, in His own perfect love, in perfect harmony with God the Father, to die bearing the wrath deserved by a great number whom no man can number. Thus the legal problem is FULLY solved, and the ruined condition of the sinner is FULLY met. The deadly disease has brought death, the end of all flesh has come before God, but that cannot touch a NEW creation (2 Cor. 5. 17), and THIS is the privilege and joy of those who are His. In deeply conscious grief of heart as to their guilt, troubled sinners, who simply depend on Him and His atoning work, and thus acknowledge GOD'S DIAGNOSIS OF THEIR CASE, can humbly say their transgressions are removed as far as the east is from the west. They can rejoice that they themselves are made the righteousness of God in Him, and possessed of eternal life, henceforth to live to His praise, both now and for ever. Ah dear reader, do YOU OWN God's testimony against yourself or not? Do you confess His DIAGNOSIS is true, and His REMEDY the only deliverance, or are you trying to establish your OWN righteousness (Rom. 10. 3), and vainly to build on THE VAIN WORDS OF A VAIN MAN?

"More to be desired are they than gold." Yes, this is God's testimony, and He caused His servant to feel it. And should not we? Some do not seek gold, but they enjoy food. The Lord has a message for them also, "Sweeter also than honey, and the honeycomb." That is to say, the best things of man's seeking are too small compared with what believers have IN CHRIST. These expressions are full of EXPERIENCE. Food is not to look upon, but to taste, and to build up the body. So is it spiritually.

TYPEWRITTEN NOTES.

- "To the Praise of the Glory of His Grace." Eph. 1. 6.
- 22. The Sabbath and the Lord's Day.
- 23. The Sabbath Day and the Heavenly Calling.
- 24. Types from Nature.
- 25. Types and Shadows of Christ.
- 26. The Personality and Work of Satan.
- 27. Socialism in the Light of the Scriptures.
- 28. Spiritism.
- 29, 30. Gathering to the Name of the Lord.
- 31. A Glorious Church, (Eph. 5. 27).
- 32. The One Body.
- 33. Supernatural Gifts.}
- 34. 2 Tim. 2 and Num. 16. }
- 35. 1 Tim. 3 and Tit. 1, with special reference to Rule in an Assembly of God.

Notes on Memorized Verses.

2 Cor. 3. 18—4. 7.

18, A precious contrast with 15. "We all," cf. 5. 10. "With UNVEILED face": wondrous nearness. "Are being changed": within, NOT physically (4. 7): mark continuance. "Glory" three times in this verse. 4. 1, Glory and mercy alike call believers FROM fainting. "Manifestation of the truth": NOT pleasing men (1 Cor. 1. 17, 22, 23, 2. 4, Gal. 1. 10): contrast 2 Tim. 4. 3. 4, Satan's object: he is not said to attack religion, but he hates the glory of Christ.* If the "gospel" is altered, so that Christ is not glorified, the sinner is flattered, and the "god of this age" is not antagonistic. What Satan hates we should delight to emphasize—"the GLORY of Christ" (6, 1 Cor. 2. 2, Col. 1. 28). 7, The glory of God shines out. His own use of an EARTHEN vessel: often we seem to think more of the vessel than the treasure, and seek to use attractive words that men may esteem US: but the believer is ONLY A VESSEL—there is no other object in life (Acts 9. 15). "That," cf. ch. 12. 9. No room for pride, only for praise, and much room for that.

Hosea 14. 1-10.

1, God's tenderness in 11. 8. Sin is a fall: so the word "offence" in Rom. 4. 25, 5. 15 &c. signifies. 2, Everything provided, EVEN PRAYER. "Take away": the word may mean "Thou wilt BEAR," Isa. 53. 12, Mic. 7. 18 ("pardoneth"—"beareth" "Receive us graciously," Lit: "take good": one cannot but remember that He Who bare iniquity presented spotless "Good," a perfect obedience (Isa. 53. 11): Israel are brought to HIM, as Joseph's brothers were, in type (Gen. 42). "We will render"—a peace offering, AND a completeness, suggested: Israel will only be able to render PRAISE, PRAISE: the WORK is that of ANOTHER. 3, Precious "not's." The "fatherless," cf. 6. 1, Ps. 107. 27, Rom. 5. 6. 4, The Lord lovingly speaks SO SOON (see 5. 15), "Freely," Rom. 3. 24. Anger NOT denied, NOT ignored, but TURNED FROM HIM—ANOTHER direction (Isa. 12. 1)—the sword met the Saviour (Zech. 13. 7). 5, The fruit. Continual grace—"the summer sea night mist": ESSENTIAL in the east. Beauty, strength, fragrance, value should result from salvation now. Is it so in our experience? 9, Holy separation and humility. "From Me," yet "THY fruit," so in John 15. And "FOUND" (1 Pet. 1. 7, 2 Pet. 3. 14). 9, Ps. 107. 43: ISRAEL too will know His WAYS then (Ps. 103. 7): let us seek to know His ways more NOW—and worship (Ex. 33. 13, Rom. 11. 33-36).

2 Cor. 12. 7-10.

7, Cf. "If need be" in 1 Pet. 1. 6. "IN ORDER THAT it should buffet me" (Satan's purpose): IN

ORDER THAT I should not lift myself up" (God's purpose). 8, "IN ORDER THAT it might depart." 9, "He HAS said": tense implies fixity, and the ever living FORCE of His Words in the apostle's after life. "Sufficient for thee is My grace": wondrous message:—a present tense, a verb that implies NO LACK, an individual note ("thee"), a personal interest ("My"), and the beauty of grace—all-undeserved. "IN ORDER THAT the power of Christ . . ." Observe prayer to the Lord Jesus, as in Acts 7. 59: united prayer usually to the Father (Eph 1. 28, 2. 14). 10, "Wherefore": NOT with bravado, NOT for the trials IN THEMSELVES, but because of HIS POWER: Christ was dearer to Paul than natural feelings, and His glory sweeter than physical comfort.

Amos 9. 4-12.

4, Jer. 23. 24, contrast Rom. 8. 28. 5, Isa. 64. 1-3. 6, Let us realize the majesty of God (Ps. 104. 1-3). 7, God's answer to pride (Rom. 9. 21). Note another aspect in Isa. 43. 3. 8, How beautiful is the thought of His eyes upon His people (1 Pet. 3. 12, see 2 Chron 16. 9). 9, Cf. "Yet now hear" (Isa. 44. 1). 10, There is always the line of demarcation. But the Holy Spirit goes on to tell of the spared remnant (Jer. 50. 20). Universalism is refuted, but, thanks be unto God, NOT ALL are condemned: the Lord will have His own. Let His people rejoice with trembling (Ps. 2. 11): "A remnant shall be saved" (Rom. 9. 27).

1 Cor. 15. 51-58.

"A mystery": only known to those Divinely instructed. "All" i.e. believers: so throughout this chapter, e.g. 43, 44. "The last trump": we should not separate from other Scriptures (as Rev. 10) without Divine warrant. "Changed": note words from this root, as to the soul (2 Cor. 5. 19, Heb. 2. 15). "Immortality": this term is linked with glory in Scripture, and hence should not be used of the ungodly: their existence EVEN NOW is described as "death" (Eph. 2. 1). 54, 'HIS victory is not yet, but faith anticipates (57) 55, "Where O, DEATH" (lit:) in BOTH CLAUSES: this illustrates that saints do not now go to Hades (hence variation from Hos. 13. 14, when they did descend). "Sin": may we hate it. 57, "Grace belongs to God," and "gratitude to God." 58, "So that": the Lord's glorious work always leads to godliness, AND to practical details (16. 1), The work OF the Lord, labour IN the Lord: we oft speak too much of "OUR work FOR the Lord."

Correspondence from any Believers and Enquirers exercised before God, is welcome. O that His humbling work may be more realized by us in these last days. Percy W. Heward, 61, Upton Lane, Forest Gate, London, E. 7. Telephone: Maryland 2196 (No messages on the Lord's Day).

* Similarly Satan hates God's WORDS (Gen. 3. 1).

Thoughts from The WORD of GOD.

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FREE.

A Monthly, as the Lord enables, emphasizing His grace and His glory. The gospel of the glory of Christ, and not of man, must ever be before us, and those who have believed, by grace, must be careful to maintain good works, the fruit of a new creation.

EDITED BY
PERCY W. HEWARD.
Correspondence
concerning the Will
of God welcome.

"Redeemed with the precious blood of Christ, as of a Lamb without blemish and without spot." 1 Pet. 1. 18, 19.

"In Whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." Eph. 1. 7.

"Being justified freely by His grace, through the redemption that is in Christ Jesus: Whom God hath set forth to be a Propitiation through faith in His blood to declare His righteousness." Rom. 3. 24, 25.

"When I see the blood I will pass (pause) over you, and the plague shall not be upon you to destroy you." Ex. 12. 13.

Some of the Contents.	Pages.
Temperament	18
For the Gospel's Sake	19
Realities	20
Unconscious Selfishness (Part 2)	21
Suggested Daily Readings	21
Spiritual Prosperity	22
A Vain Argument—And Worse	23
Notes on Memorized Verses	24

"It is the blood that maketh an atonement." Lev. 17. 11.

"Without shedding of blood there is no forgiveness." Heb. 9. 22.

"The blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1. 7.

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

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh." Heb. 10. 19, 20.

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

An earnest invitation also to gatherings to the glory of God. "If the Lord will,"—

Meeting Room, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 3 and 6. 15,
Mon: 8, Thurs: 8, Sat: 6. 45. Also 130, Grundy Street, Poplar, London, E.. Tues: 8. 15.

A Word of Introduction.

As God enables, we would send forth these pages. His love is so wonderful, for every child WAS a child of wrath. No flesh can glory in His presence. And His continued love to His people is wonderful. He rests in His love, and joys over His people with singing (Zeph. 3. 17). And how He delights in the obedience of saved ones "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). And His PATIENT love is so affecting. It is with the realization of this infinite grace, that we would send forth this little messenger of oft-forgotten truth, that those redeemed by blood may be encouraged to feed on His truth, to walk in the Spirit, and in holy separation from the world, its systems and pleasures, and fashions, and aims.

"WILT THOU NOT REVIVE US AGAIN; THAT
THY PEOPLE MAY REJOICE IN THEE?"

Psalm 85. 8.

Wilt Thou not, in grace reviving,
Grant us holy joy in THEE,
'Tis THY power, beyond OUR striving,
Thus we SHALL enabled be.

Human methods fail and falter,
Men can ne'er "revival" make:
Let us not THY method alter,
Let us not THY will forsake.

How we need Thine OWN reviving,
Always need THY work within,
That, Thy people may be thriving,
Loving Thee and dreading sin.

Vain the joy not Thy creating,
Vain the peace outside Thy Word,—
We, Thy mercy contemplating,
Long Thy voice may now be heard.

Words of Encouragement.

How often does this expression occur, **"IN THE MORNING."** not only in Luke 21. 38, but in Ps. 5. 3 and Ps. 92. 2. Nor would we forget Mark 1. 35. The Lord's mercies are new **EVERY MORNING** (Lam. 3. 23) : He deigns to waken taught ones **MORNING BY MORNING** (Isa. 50. 4), and **IN THE MORNING** we would direct our prayer unto Him, and look up. We would not be late. We would be intense. We would set aside the **DOMINION** of the flesh, in the **POWER** of the Holy Spirit. We would realize the joy when He is First, for has He not the right to the **PREEMINENCE** in our daily lives? How often the misused early morning brings depression and defeat later on in the day. Unpunctuality and irregularity hinder : though we dare not trust to punctuality and regularity, but only in **HIMSELF**, and His gracious use of appointed means. Gen. 22. 3, Ex. 16. 13, Jos. 3. 1, 2 Chron. 20. 20 are other suggestive passages among many. May our hearts be exercised before Him Whose Name we bear.

TEMPERAMENT.

It is a very blessed thing to be "in Christ Jesus." And there is a new **CREATION** (2 Cor. 5. 17). Surely God means what He says when He thus speaks. Do we not expect a remarkable change in those **BORN FROM ABOVE** (John 3. 3), in whom the Holy Spirit **HIMSELF** dwells? But God does not change them **AS IF THEY WERE MACHINERY**. Nor does the Holy Spirit **COMPEL** His own leadership. Salvation is by grace, and believers were **QUICKENED** when **DEAD** in sins. But there is a responsibility **AFTERWARDS**, to walk in the Spirit, and a believer **CAN GRIEVE** Him (Eph. 4. 30). The engrafted branch has a new life within, but outwardly there remains the same individual ; and, not only so, there is the command, and thus responsibility, to "abide" (John 15. 4). It is true that God **CAUSES** abiding in one sense of the word, but how many Scriptural expressions have a **TWOFOLD** meaning :—one meaning concerns that which God graciously guarantees, and the other concerns the practical experience and outworking.

Thus we can understand that, though believers are now made the righteousness of God in Christ (2 Cor. 5. 21), it is also their privilege and loving duty to live righteously (Tit. 2. 12). There is full **APPROBATION**, as to acceptance in the Beloved (Eph. 1. 6), but there is probation as to position in the Kingdom. If we suffer together, we shall reign with our beloved Lord (2 Tim. 2. 12).

Thus we see that there are all available supplies of grace (John 1. 16, Rom. 8. 32), and that the Holy Spirit is willing to **LEAD**, but He will not **DRAG** or

force. Are we content to be saved so as by fire (1 Cor. 3. 15), or do we want to adorn the doctrine of our gracious God (Tit. 2. 10)?

If, in mercy, our hearts respond to His love, shall we not press toward the mark (Phil. 3. 14), continue in the things which we have learned (2 Tim. 3. 14), and mortify the deeds of the body (Rom. 8. 13), that we may do all to the glory of God (1 Cor. 10. 31). If this is our attitude, there will be growth in grace (2 Pet. 3. 18), and the holy experience of **BEING** sanctified (Heb. 10. 14), and of fuller spiritual likeness to our Lord (2 Cor. 3. 18).

The new life, **THE SPIRIT**, is from above, but the **SOUL** is not removed : we are the same individuals as before, but with a new position, and condition. Thus there is to be a true realization of the will of the Lord in the use of **OUR PERSONAL LIFE FOR HIM**. And so our **TEMPERAMENT** comes before us, that we may ponder this to God glory.

What is temperament? It is the whole "makeup," or **DISPOSITION** of a person, through the mingling or "tempering" together of his various qualities, each one influencing, and gradually modifying the others. Hence it is plainly wrong for us to blame our temperaments, as though we were not responsible. Scripture never excuses sin. "Temperament" is not something that we have once for all, but it is being continually moulded. We are to grow spiritually, and to **CONTINUE** in the Lord's love, and Word, and things learned. "Habits" become parts of temperament. Accordingly, the child of God who has been long impatient, by **GIVING WAY TO THIS**, must not excuse himself. He must seek the building up of a contrasted loving temperament, that drives back impatience. So is it with envy, and pride, and all manner of sin. God has an antidote. It is not right to apologize for temperament. The Christian life is to be marked by victory, not only a **NEGATIVE**. The positive good is to take the place of positive evil. Yet victory means warfare in the Spirit. We have the whole armour of God, and receive **GRACE FOR GRACE** (John 1. 16). God is able to make **ALL GRACE** abound even in this (2 Cor. 9. 8). If we remember the Holy Spirit's word "**MORTIFY**," we shall remember it is not "**COM-PROMISE**." That which cannot be consecrated to God (Rom. 12. 1) must be laid aside (Heb. 12. 1). It is true that some have especial temptations in one direction, and others in another, but 1 Corinthians 10. 13 is **SCRIPTURE**. God delights to be trusted. Peter may have a **READINESS** (Luke 22. 33), and Timothy a **SHRINKING** (2 Tim. 1. 4, 7), but the use of the characteristics stereotyped by our past history, must not be by the flesh, but by the Spirit, or else **WE** are to be blamed. And let us recollect that we fail on our **STRONG** points, as much as on our **WEAK** points. We become "secure," and so forget protection. Moses spake unadvisedly with his lips. Samson was weak as water. Solomon showed the

reverse of an understanding heart (1 Kings 3. 9, 12, 11. 2). Peter followed afar off, and, moreover, hesitated at Antioch (Gal. 2. 12), Barnabas' loving disposition was more than once linked with NATURAL choice (Acts 15. 37, Gal. 2. 13). We are never safe, unless near the Lord, and humbly on the watch tower. **WHATEVER** be our temperament, there will be dangers, and we are not ignorant of Satan's devices and schemes.

Let it be emphasized that many children of God do not realize their SPECIAL limitations, and dangers. They think they are safe, where they are unsafe. They first **MISTAKE** their temperament, and then trust to **IT**. The important thing is to bring **ALL** to our Father, and to ask His use of that which is usable, and His enabling of real victory against **NATURAL INCLINATIONS**. Thus, the man who wanted to call down fire from heaven may become so tender, and a shrinking Timothy, may be faithful in emergency-care for other dear children of God. The principle of 2 Corinthians 4. 7 still applies. The Lord's strength is made perfect in weakness (2 Cor. 12. 9), and He is willing to prove Himself mightier than our fears. A sense of unworthiness and helplessness is blessed, provided we do not regard it as greater than His ability to act (Ex. 4. 11). God does not need our strength, nor our capabilities: He does not ask for great vessels, but seeks **CLEAN** ones. He does not demand brilliance, but love: yet if He deigns to use, we must not withhold (Rom. 6. 13). The consecration of talents is only His use of what He has made possible, and 'tis not that He lacks what we have, but that if, when we have it, we hold it back, we rob **HIM** (Mal. 3. 8-10), and show a lack of love which evidences a divided heart (Hos. 10. 2, contrast Ps. 86. 11). Let our hearts be sound in His statutes, and devoted unto Him.

Some Thoughts as to Prayer and Praise.

Let us mark the limitation of Ps. 66. 18.

"Only those *In Christ*," and drawing near according to Heb. 10. 22, can "*Continue* in prayer, and watch in the same *with thanksgiving*" Col. 4. 2.

"Elias was a man subject to like passions (feeling) as we are, and he prayed earnestly" (in his prayer, marg.):

Jas. 5. 17.

1. For God's gracious work in often-forgotten lands, as **HE PLEASES**, e.g. Java, Daghestan, Azerbaijan, Italian Somaliland, Guatemala, Venezuela, and so forth.

2. For the Lord's enabling in these pages that they may exalt Him, and that all associated service may exalt **HIM** - 'Tis the "gospel of the glory of Christ" (2 Cor. 4. 4), and all true service must have this object—His glory.

3. For godly homes—as that of Zacharias and Elisabeth—and children definitely trained for the Lord, and not fearfully,—half for the world, and half for His will.

"The Lord turned the captivity of Job, when he prayed for his friends." (Job 42. 10).

"FOR THE GOSPEL'S SAKE."

"I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." (Rom. 1. 16).

"And this I do for the Gospel's sake."

(1 Cor. 9. 23, see verse 12):

"For His Name's sake they went forth."

(3 John 7).

"Be thou partaker of the afflictions of the gospel." (2 Tim. 1. 8).

"The light of the gospel of the glory of Christ."

(2 Cor. 4. 4).

"They glorify God for your professed subjection unto the gospel of Christ." (2 Cor. 9. 13).

May we ever watchful be,
That the world may know and see
From God's wrath we now are free,—
"For the Gospel's sake."

May we live by grace Divine
For our Saviour seek to shine,
Working out God's own design,—
"For the Gospel's sake."

May we show in word and deed,
God's great love, and our great need,
That from worldliness we're freed,—
"For the Gospel's sake."

May we live as pilgrims here,
Walk with God in filial fear,
Knowing Christ our Lord is near,—
"For the Gospel's sake."

May we be a witness too,
Shew by grace in all we do
That to us all things are new,—
"For the Gospel's sake."

May we suffering gladly choose,—
Worldliness and gain refuse,
To the full this world ne'er use,—
"For the Gospel's sake."

May we seek to live "outside,"—
Though the world will scorn, deride,
May we in God's Words abide,—
"For the Gospel's sake."

* 1 Cor. 7. 31.

TYPEWRITTEN NOTES.

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

36. Acts 7.

37. Ecclesiastes and the Song of Solomon.

38. Extract from 1 Cor. 3.

39. Extract from "The Last Section of Second Gospel."

40, 41. Hebrews 13.

42. John 3. 9-16.

43. John 3. 14-30.

44. Notes on Luke 22. 24-54.

45. A Personal Antichrist.

46. Babylon to be Rebuilt.

47. The Destruction of Babylon.

48. The Church and the Tribulation, with thoughts on the Gospel of the Kingdom.

THE CHILDREN'S COLUMNS.

"REALITIES."

I WILL not write about sin first, though this is very real, and its results are terrible. But let us think about heaven, and how very real everything is concerning heaven, and the heavenly city, but God has been pleased to record, in His own precious Word, enough to shew us how glorious it is. Shall we read Rev. 21. 27? "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie." The verse goes on to tell us who will be in such a glorious place. **THEY WHICH ARE WRITTEN IN THE LAMB'S BOOK OF LIFE,** and only those,—only those who trust in Christ's precious blood. Yet there are multitudes who imagine that when they die, they will go to heaven, though they have never seen themselves as lost sinners, and have not been born again. Not a few hate the Lord Jesus, and despise Him and His work on Calvary for rebels, and yet hope all will be well. Now God's Words are very plain concerning all such. 'Tis blessed when one is saved, even now, and to look beyond this life. Then saved ones will be with Christ and live for ever, where sin shall never enter, to spoil the happiness and joy of heaven. How real is every Word of God, which He will surely fulfil in His own time and way. We pray that many more may in God's mercy, have their eyes open to see that their imaginations are **NOT REALITIES**. We can imagine anything, but the testimony of God is so real, and true, that only those saved by the precious blood will be for ever with the Lord Jesus, where all is joyous bliss. If heaven is so real, **AND IT IS**,—what about **HELL**? There are some who "imagine" there is no such place as hell, but if we were to say, there is no hell, we should tell a lie. If hell were not real, then the Scriptures would fall, and heaven would not be real. Many like to think of the reality of heaven, but not of hell. Why? Satan has so blinded them, and sin, which is so **REAL**, has and does deceive (Heb. 3. 13). Shall we seek to know **WHO** will be in hell? We dare not hide any of God's truth, which is all **REAL** and very precious to those who love Him, because He first loved them (1 John 4. 19). Revelation 20 is very plain. Verses 14, 15 are clear, and "**WHOSOEVER** was not found written in the book of life was cast into the Lake of Fire" (see also 21. 8). It seems too solemn to write such a terrible future without prayerful thought, but we must be faithful, and Luke 16. 19-31 should speak to many, both young and old. Now we return to speak of sin, and how **REAL** it is. Sin brought death, and all sorrow into this world, yet many love their sins, and their sinful **WAYS** (Isa. 55. 7), forgetting what the end will be. See Jas. 1. 15. Sin **WORKS** terribly. But the work of the Lord Jesus is very real, He, Who was God, became Man, that He might, by His death, save

sinners of all classes and all races, and all ages. What love! How **REAL** is such love, and yet not a few despise His love, and speak evil of Him, though He came to seek and to save that which was lost (Luke 19. 10), came to be a sin-offering, that sinners might be made the righteousness of God in Him (2 Cor. 5. 21).

Now we come to think again of **THE REALITY** of **LIFE ETERNAL** through His poured-out blood. **NOT A FEW**, who were once "dead in sins," now in Him **HAVE** everlasting life, and such will never perish. How **REAL** are His Words concerning such in John 10. 28, "I give unto them eternal life, and they shall never perish." How we want to see the fruit of this gracious work of God in many more. All is so **REAL**, His love, and His mercy, and He will receive and heal the **BROKEN-HEARTED SINNER**, whether young or old. Oh that even now many may feel troubled, and become **BROKEN-HEARTED**, and thus know the **REALITY** of God's saving grace, through the work of His Beloved Son.

HOW REAL is every word of God
To those redeemed with precious blood :
HOW REAL is God's eternal love
To those now born from heaven above.

HOW REAL is Jesus Christ the Lord
To those who know, and love His Word :
HOW REAL is life eternal too,
To those redeemed, and made anew,

HOW REAL is bliss—no tongue can tell—
To those redeemed from death and hell:
HOW REAL are all God's judgments too,
For **EVERY** word is fixed and true.

HOW REAL is death—the second death,
For rebels lost, the Scripture saith :
HOW REAL is all, and we must warn,
Though some deride God's Words, and scorn.

HOW REAL is sin, and **ENDLESS** woe
For sinners lost, the Scriptures shew :
HOW REAL is **EVERY** written word,
And sin will bring its own reward.

HOW REAL is God's redemption plan,
To save and bless poor fallen man :
HOW REAL is Christ, the Hiding Place
Of those redeemed by sovereign grace.

HOW REAL is God's forgiveness, **FREE**,
Through Christ Who died upon the tree :
HOW REAL is **EVERY** word, and true :—
May God in mercy speak to **YOU**.

In the mercy of God we would encourage **HIS** people to more definiteness, in the study of His Word, in the learning of His words, and in prayerful obedience to His Words. Only as we walk in the Spirit, can we truly understand. Only as we feed on the Scriptures, and **ASSIMILATE** what God has given, are we pressing forward, and pleasing Him (Deut. 8. 3). Let there be cleaving unto the Lord, and purpose of heart—**HENCEFORTH**. "**Henceforth**" does **NOT** mean "From **TO-MORROW**"—beloved friends.

A FEW WORDS WITH YOUNG BELIEVERS.

UNCONSCIOUS SELFISHNESS.

(Part 2).

WE have seen how EASY it is to go forward in some things, but the precious command and will of God, surely must ever include growing up to Christ in ALL things (Eph. 4. 15). If I am "very kind" in my own way, I may give you that which you cannot use, and cause you deep sorrow, and concern lest you offend me. Sometimes we see an extreme case of this, in times of bereavement. A dear child of God hears the call then, to separation from many worldly customs, and religious arrangements of this age. Others, who are very kind and sympathetic IN THEIR OWN WAY, wish to force their will, even while the bereaved heart feels the strain. They would do anything for the one whose conscience holds aloof, if he, or she, would adopt ordinary mourning attire, etc. But "OTHERWISE," there is opposition, and they will not leave alone. (Let there be love's patience). Again, some dear young believers may determine, in the Spirit, that the little one, entrusted to their care, shall be outside the world's fashions from EARLIEST babyhood. They are pained to see that, if a tiny compromise is allowed FIRST, the effects are serious,—and the Lord often permits them to remain in the very character of the child. The parents may be young believers, and may not be at all rich, and others will gladly make gifts of clothing, etc., provided THEIR choice (with a "little" worldliness) is accepted. OTHERWISE, "the KINDNESS" speaks unkindly. But these things, dear fellow-believers, may seem rather to concern the actions of others toward us: let us be personal: do not we also in measure act thus? Let us never wound a conscience:—it is SO precious to the Lord. Even if it be a WEAK conscience, when we ride rough-shod over it, we sin against Christ (1 Cor. 8. 12).

Unconscious selfishness is often through FORGETFULNESS. We promise, and BREAK OUR WORD, and yet almost smile when we are told. Is this truthful? Is this loving? We forget to do a part of OUR work, and others lose time through us. Then we blame THEM if they are not spiritual, and forget our share in their failure.

Quite another aspect is seen in Luke 10. 38-42. Martha was KIND to the Lord Jesus, but in her own way, and therefore she became flurried, and unkind to Mary. Have we never been AS MARTHA? Her love was real. BUT the tongue is a dangerous member. We do like to work for the Lord in our own way: it is oftentimes SO attractive, whereas HIS WILL IS SO PLAIN.

Have you not noticed, that the very thing you wish on one occasion irritates on another? THE WISH DECIDES more than we think. O how much we

need the salvation of the wish! Thereby we find victory to God's glory, but the absence of this spells defeat. If the mind is set on anything except God's will,—if the heart is determined apart from full recognition of His gracious authority,—if the arrangements are "ours," and we seek His blessing NEXT,—we shall soon prove selfish. We may even preach selfishly, aye, and pray selfishly, unmindful of others, at a wrong time, and then think they are not spiritually ready, as WE are. We may give up so much for the Lord, because WE WISH. to do so, instead of because HE WISHES. Do we plead for the absence of a wish? No. For the CRUSHING of a wish? No. But for a will to do His will (John 7. 17),—a wish within His wish. Oh, that we may have the only TRUE unselfishness, even a fulness of joy in the will of our Father.

Suggested Daily Readings.

"IF THE LORD WILL"—MAR: 1927.

Day	Jonah	Galatians	Learning	Ps. 119.
1	4. 1-11 4.	12-23 5.	Gal. 22	68
2	Mic. 1. 1-9 4.	24-31 "	" 22	69
3	1. 10-2. 3 5.	1-10 "	" 23	70
4	2. 4-13 5.	11-21 "	" 24	71
5	3. 1-12 5.	22-6. 5 "	" 25	72
6	4. 1-10 6.	6-18 "	26	73, 74
7	4. 11-5. 7	Eph. 1. 1-12	Mic. 5. 4	75
8	5. 8-6. 2 1.	13-23 "	" 5	76
9	6. 3-15 2.	1-10 "	" 6	77
10	6. 16-7. 7 2.	11-22 "	" 7	78
11	7. 8-20 3.	1-12 7.	18	79
12	Nah. 1. 1-15 3.	13-21 "	19	80
13	2. 1-13 4.	1-10 "	20	81, 82
14	3. 1-19 4.	11-21	Ep. 3. 14, 15	83
15	Hab. 1. 1-11 4.	11-32 "	" 16	84
16	1. 12-2. 4 5.	1-13 "	" 17	85
17	2. 5-17 5.	14-21 "	" 18	86
18	2. 18-3. 9 5.	22-33 "	" 19	87
19	3. 10-19 6.	1-11 "	" 20	88
20	Zeph. 1. 1-9 6.	12-24 "	" 21	89, 90
21	1. 10-18	Phil. 1. 1-11	Hab. 3. 1, 2	91
22	2. 1-15 1.	12-24 "	" 3	92
23	3. 1-10 1.	25-2. 4 "	" 4	93
24	3. 11-20 2.	5-16 "	" 4	94
25	Hag. 1. 1-11 2.	17-30 "	" 6	95
26	1. 12-2. 3 3.	1-11 "	" 7	96
27	2. 4-14 3.	12-21 "	" 8	97, 98
28	2. 15-23 4.	1-13 "	" 10	99
29	Zech. 1. 1-11 4.	14-23 "	" 11	100
30	1. 12-21	Col. 1. 1-10	" 17	101
31	2. 1-13 1.	11-20 "	" 18	102

"TIME" never stops. We cannot escape from its use OR misuse. Every moment is a trusteeship before the Lord. There is no vacuum.

TALKS ABOUT PRESENT-DAY NEEDS,—27.

SPIRITUAL PROSPERITY.

THE ungodly do prosper in the world, and increase in riches (Ps. 73. 12). But what profit is there, even if a man could gain the whole world, and lose his soul?—Mark, 8. 36. God's servant Asaph tells us that he felt envious at the prosperity of the wicked, but he ALSO shows, that when he went into the sanctuary and saw their end, he felt how foolish he had been (verses 17, 21). O that we may look at every thing in the light of the sanctuary, if redeemed with the precious blood of Christ. Let the world seek ITS empty prosperity, which will soon pass away, but let us seek to prosper spiritually, and to shew forth the praises of the Lord in our daily life (1 Pet. 2. 9). If only there were as much zeal in seeking the things of the Lord, as there is often shown concerning the things of this life, what growth there would be in grace. (Note Luke 16. 8). Those who really desire to prosper spiritually will find Joshua 1. 7, 8 encouraging. "Only be strong . . . and OBSERVE TO DO ACCORDING TO ALL THE LAW . . . turn not from it to the right hand or to the left, THAT THOU MAYEST PROSPER WHITHERSOEVER THOU GOEST." Then in verse 8 there is MEDITATION, DAY AND NIGHT, also OBSERVING AND DOING. What a spur onward, and upward, are the following words:—"THEN THOU SHALT MAKE THY WAY PROSPEROUS, AND THEN thou shalt have GOOD SUCCESS." Oh that, for God's glory, we may THUS seek the things that are above. In Psalm 1. 2, 3, we have DELIGHT and MEDITATION DAY AND NIGHT. We see where it is well to live. "By the rivulets of waters," (continual irrigation), where fruit is brought forth, and there is ALWAYS freshness (see Isa. 58. 11). Then come the words, "WHATSOEVER HE DOETH SHALL PROSPER." How far-reaching is this; and grace IS sufficient, and we prove this as we are indeed in heart-concern to press onward in the path of the just. God has, in wondrous mercy, given encouragement in the case of Joseph, Hezekiah and others. May we seek to be more like these servants of God. Notice Genesis 39. 1-5. Joseph did not choose to go to Egypt, (which is sometimes a type of the world), he was sold, and taken there (not a friendly relation, Jas. 4. 4). Wherefore we read, "The Lord was with Joseph, and he was a prosperous man . . . and HIS MASTER SAW THAT THE LORD WAS WITH HIM, AND THAT THE LORD MADE ALL THAT HE DID TO PROSPER . . . AND THE LORD BLESSED THE EGYPTIAN'S HOUSE FOR JOSEPH'S SAKE." 'Twas the same in the prison: the Lord was with him, and that which he did THE LORD MADE IT TO PROSPER (verse 23). So we see that, if God's people are where He permits, they can prosper, and be a blessing

spiritually, because in the Spirit. Then as to Hezekiah, it is recorded that, "In every work that he began in the service OF THE HOUSE OF GOD, AND IN THE LAW, and in the commandments, to seek his God, HE DID WITH ALL HIS HEART AND PROSPERED" (2 Chron. 31. 21). Again, in Ezra 5. 8 observe, "THIS WORK GOETH FAST ON AND PROSPERETH IN THEIR HANDS." See also 2 Chron. 14. 7, "WE HAVE SOUGHT THE LORD OUR GOD . . . SO THEY BUILT AND PROSPERED." The words of 2 Chron. 26. 5 are searching:—"AS LONG AS HE SOUGHT THE LORD, GOD MADE HIM TO PROSPER." How sad when he forgot the Lord, and went his own way (verses 15, 16). May we take heed, and ever in all things seek the Lord, and He will not fail. Remember the words of faith in Neh. 2. 20:—"THE GOD OF HEAVEN, HE WILL PROSPER US, therefore, we His servants will arise and build" (Neh. 1. 11). Ps. 122. 6 encourages prayer for Israel, and God's land, and, by inference, for His people in all lands. There are three very encouraging linked verses in Genesis 24. The whole chapter stimulates faith. Verse 27, though not in this line of thought, is very precious, (if our hearts are attentive), and shews how one needs to be in THE WAY, that the LORD may lead, and prosper any who truly love Him, and desire to grow in grace. Ponder verse 40. Here the servant records what his master Abraham said, before the starting on the journey, "THE LORD BEFORE WHOM I WALK WILL SEND HIS ANGEL WITH THEE, AND PROSPER THY WAY." Here was faith. In verse 21, we read, "THE MAN, (Abraham's servant), WONDERING AT HER, HELD HIS PEACE, TO WIT WHETHER THE LORD HAD MADE HIS JOURNEY PROSPEROUS, OR NOT." Then in verse 56 he said, "HINDER ME NOT, SEEING THE LORD HATH PROSPERED MY WAY; SEND ME AWAY THAT I MAY GO TO MY MASTER." These three verses have been a great encouragement. May they, and all the verses, be a like blessing to others, who desire, by grace, to be spiritually PROSPEROUS in daily life, as well as in all our journeys. (See Rom. 1. 10, 11). How precious are the words of 3 John 2, May God in all be thus glorified.

A RIGHT VIEW OF WHAT SEPARATED ONES ARE.

(Concluded).

When we think of all the privileges we have in Christ by His perfect work of Calvary, we feel how we have failed in showing forth His work for us and in us. May God, by His Spirit, work mightily, and cause a reviving in our hearts, and in the hearts of His people throughout the world, that there may be a witness for Him. Now we

come to our last letter* ; God's dear people are a *Named*, and also a *Numbered* company Isa. 43. 1, "I have called thee by thy name, thou art Mine." Such words were written concerning Israel, but we can well apply them ; remember John 10. 3, 4, He calleth His own sheep by name. We are called by *His Name* :—"CHRISTIANS" is a precious description (Acts 11. 26).

In closing we might look at Rev. 14. 1-2. Shall we by grace be among such a favoured company ? May we live in view of "that Day," and all that *He* may be exalted. Behold in Rev. 7. 9 a great multitude, that no man can number, but all are known to God. How wonderful is our God. May we adore and praise Him more.

* In the word "Separation."

"IF THE LORD WILL,"

Gatherings for Believing Men at 2, MINORIES (side entrance, 2nd floor) TUESDAYS 6. 30—7. 45. Christian business Young Men specially invited. There are opportunities for conversation concerning the Lord, and for Greek or Hebrew unto Him, 5. 15—6. 30.

SUGGESTED SUBJECTS DURING MARCH:—

1st. I CORINTHIANS 15.

1. "First of All" (3).
2. The Witnesses, and Omissions, e.g. John 20. 11-18.
3. "Of All Men Most Miserable" (19).
4. "In Adam": "In Christ" (22).
5. Baptized for the Dead (29).
6. The Resurrection Body.
7. The Last Trump.

8th. DIFFERENCES AMONG CHILDREN OF GOD.

1. The Testimony of I Cor. 1. 10 and John 17.
2. The Divine Method, With Thoughts on Phil. 3. 15, and The Principle of I Cor. 5. 2.
3. Practical Differences, and ILL Will, With Notes on Phil. 4. 2, "Love," I Cor. 13, and Its Hatred.

15th. QUESTIONS.

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

22nd THE STRESS ON THE FIVE BOOKS OF MOSES IN THE LATER SCRIPTURES.

1. Christ's Outspoken Testimony Generally, John 5. 46, 47, Luke 24. 27, 44.
2. Quotations and Their Power.
2. The Antitypes of the Scriptures.
4. Holy Emphasis on Man's Rejected Portions, e.g. Creation, The Flood.

29th. THE LORD JESUS AND THE WORK OF SATAN.

1. "To Destroy the Works of the Devil," I John 3. 8.
2. The Victory in the Wilderness (Matt. 4).
3. "The Prince of this World Cometh and hath Nothing in Me" John 14. 30.
4. "The Prince of this World Cast OUT," John 12. 31.
5. "Whom Satan hath Bound," Luke 13. 16 with Acts 10. 38.
6. The Testimony of the Revelation.

A VAIN ARGUMENT— AND WORSE.

"YOU were born a Christian : keep to your religion" says a Jew to me, and adds, "I will keep to mine." We answer, "God is ONE ; your idea involves a forgetfulness that there is only ONE way of salvation. And how can a man's BIRTH decide what is truth for him ? Truth is truth in ANY case ? There is nothing in racial surroundings to make a lie good, or to make that which is good a lie."

But we would earnestly go a step further. You cannot treat the matter off-handedly, dear Jewish reader. If you reject Christ, you believe I am an idolator, and you dare not honestly say, "Be an idolator." Does not your WHOLE attitude show there is NOT deep heart concern in these matters ? Why not ?

And the nature of the Lord Jesus Christ CANNOT be left an open question. I plead with you to remember, that to WITHHOLD worship from GOD, is AS EVIL as to give it to a created being. If the Lord Jesus be the Mighty God of Whom Isaiah 9. 5, 6 speaks, if He be "the LORD our Righteousness" of Whom Jeremiah tells, THEN you stand guilty of robbing THE CREATOR of His right. You are refusing to recognize GOD. You cannot sit still and ignore the question. In the Name of the God of Abraham, Isaac and Jacob, there are some who would solemnly and earnestly charge you with robbing THE CREATOR of His honour. You profess horror at one sin, but what if you are nonchalantly calling the Creator a created being, yea, an impostor, a sinner ! Could judgment be too heavy on SUCH sin ? Ah, but, in wondrous love, He, in love, took a body to die for SUCH SINNERS. Yet you still despise Him. Oh can it be so ?

ENCOURAGEMENT.

A thought for fellow-workers among seamen of all nations may help others also : —You may not know much of the language of the men among whom you are found, nor may they know much of yours. BUT you have the language of love, and it is a precious privilege to experience and manifest a spiritual CONCERN for their souls, which is beyond language. Grammar without grace is a very poor thing, and, though it is a delight to speak in "their own tongue" wherein they were born, if THIS becomes the centre, the language "effort" will oust the spiritual, and you will lose the wondrous privilege of being cast on the Lord in your WEAKNESS, and communion will become secondary. Moreover, in teaching any some English words, and explaining thereby yourself more fully, NEVER sink the missionary responsibility in the teacher: you represent Christ, and in His Name you go forth, else what is the profit ?

Notes on Memorized Verses.

GALATIANS 5. 22-26.

22, The UNITED "fruit": varieties, yet one: cf. stress on fruit in Matt. 3. 8, Rom. 6. 22, Eph. 5. 9, Phil. 1. 11 etc. Love mentioned first, cf. Matt. 22. 36, 37, and the CLIMAX of 1 Tim. 1. 5. Joy and peace linked (Rom. 14. 17). If there is impatience, there is not longsuffering. Meekness, even as Christ was meek (Matt. 11. 29, 21. 5, 2 Cor. 10. 1 see Matt. 5. 5). Moses a type, Num. 12. 3 : pride ill befits a believer when he considers what he WAS, and what his Lord BECAME to make him what he IS). "Temperance": self-control : a holding in:—Cf. Jas. 3. 2 "bridle": a witness against perfectionism in the flesh. 24, Past tense : true of ALL believers. 25, PRESENT responsibility. 26, The root of mischief, see Phil. 2. 3.

MICAH 5. 4-7, 7. 18-20.

"He shall stand": He Who came the first time to die. "He shall feed" (Isa. 40. 11). "They shall ABIDE": returning and dwelling ALIKE implied by the Hebrew. "NOW" emphatic. "Ends" (Ps. 2. 8). "Peace," Eph. 2. 14. Christ the Contrast with the Assyrian (Isa. 9. 6, 7 and 10. 12). "Tread in our palaces" (Dan. 11. 45). The mention of Nimrod ("we will rebel") is striking here : showing the link of evil with Babylon, and Satan's one purpose throughout, from Genesis 10 6, The remnant (Isa. 10. 21). 6,7, Note contrasted aspects. Dew and a lion : so is it with the work of Christ. 7. 18, "BEARETH iniquity," cf. Ex. 34. 7 : It was this that called forth the question of amazement and praise. "Delighteth" (Zeph. 3. 17). "He will" emphasized three successive words "Depths of the sea," cf. Ps. 103. 12, Isa. 44. 22. Heb. 10. 17. 20, God keeps His Word.

EPHESIANS 3. 14-21.

14, "For this cause": read on from verse 1—a precious parenthesis : remarkably it may be rendered—"With reference to THE GRACE of this": an UNUSUAL "postposition" with a TWOFOLD meaning : grace is the cause of all worship. "I bow my KNEES," cf. "lifting up holy hands" (1 Tim. 2. 8). "Father," "family": relationship. "The INNER man" (2 Cor. 5. 17, Col. 3. 10): do we sufficiently emphasize this? True "STRENGTH" WITHIN is important : possibly we are more troubled as to weakness of body: this is a mistake. "In love" links Christ's dwelling, AND our root (Col. 17, contrast Mark 4. 17). Thus in Eph. 1. 4, "Before Him in love," AND "In love having predestinated." Also 2. 1, "That filleth all in all AND YOU," AND "YOU hath He quickened." Likewise 2. 4, 5, "Loved us when we were dead," AND "when we were dead quickened us": a precious TWOFOLDNESS. 18, How can we comprehend otherwise?

There is no emptiness in HIS love. Why a mention of FOUR dimensions?—Transcending nature? 19, "Know," yet it passeth knowledge (1 Cor. 12. 12, 2 Pet. 3. 18 GROW). 20, A climax of praise. It is well to ask—and THINK (Mal. 3. 16). "In-worketh" (Phil. 3. 20, 21). "All the generations of the age of the ages": "world without end" is a human mistranslation.

HABAKKUK 3. 1-18.

A wondrous emphasis on the MAJESTY OF GOD (Job 37. 22): note link with prayer (1), and "I have HEARD": we need to hear. "Afraid" (Ps. 119. 120). "In the midst of the years": this seems a primary reference to the midst of the seven years, and Rev. 12, but the principle applies:—(a) the Lord in the midst, (b) emergency is ever HIS opportunity. 3, As in Isa. 63. 1, see Ps. 50. 3, Zech. 11. 7. 4, "The hiding of His power," Job 26. 14. "He beheld" (Ps. 11. 4, 7). "His ways" beyond all else (Ps. 103. 7), 8, Horses and chariots, 2 Kings 2. 11, 6. 17, note Ps. 104. 3, Song. 6. 12, Ezek. 11. 22, Rev. 19. 11. 9, "Thy bow" (11): contrast the bow without an arrow in Genesis 9. 10, Isa. 64. 1-3, Nah. 1. 6, 13, Isa. 63. 4. 11, Cf. Jos. 10. 12, Isa. 28. 21. "The head," compare Ps. 110. 6 lit: Contrast Eph. 4. 15. 15, Ps. 77. 16, 19. "I heard" again: note Rev. 1. 17. "Rest," Dan. 12. 13. 17, All of nature and earth may fail: He faileth not. Do we look to circumstances, or to the Lord? 18, Not only "I will try to trust," not only "I will bear," but "I will rejoice," cf. Matt. 5. 12.

By the grace of God, we have His Words. If we are His children, they are our Father's Words to us. Shall we not prayerfully seek to KNOW them, to DO them, to FEED on them? A life conformable to His revealed will, and in the Holy Spirit, is the only true success.

THE BELIEVER'S DESIRE.

Saved by precious blood for ever,
We would in our Lord abide,
None from grace our hearts CAN sever,
Shall they draw our thoughts aside?

In the Spirit, forward pressing,
Looking for our Coming Lord,
By His grace all "wealth" possessing :—
O that He may be adored!

TO-MORROW never comes as "to-morrow," but it soon comes as "to-day," and we are not ready to use it for God, unless we walk with Him now.

Correspondence from any Believers and Enquirers exercised before God, is welcome. O that His humbling work may be more realized by us in these last days. Percy W. Heward, 61, Upton Lane, Forest Gate, London, E. 7. Telephone: Maryland 2196 (No messages on the Lord's Day).

Thoughts from The WORD of GOD.

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Free.

A Monthly, as God enables, seeking to set forth HIS grace and righteousness,—His lovingkindness and truth united—that His blood-bought people may rejoice in Him, and walk together in His path, while they look for their soon Coming Lord.

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

"The Lord hath done great things for us; we are glad."
Ps. 126. 3.

"And they come to Jesus, and see him that was possessed with the demon and had the legion, sitting, and clothed, and in his right mind."
Mark 5. 15.

"Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." Mark 5. 19.

"Come and hear, all ye that fear God, and I will declare what He hath done for my soul."
Ps. 66. 16.

"Fear not, O land; be glad and rejoice, for the Lord

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

An earnest invitation also to gatherings to the glory of God. "If the Lord will."

Meeting Room, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 3 and 6. 15,
Mon: 8, Thurs: 8, Sat: 6. 45. Also 130, Grundy Street, Poplar, London, E.. Tues: 8. 15.

Some of the Contents.	Pages.
Fruit-Bearing, and Similar Compounds	... 26
How Can We? ... ..	... 27
No, Not One ... ..	... 28
Psalm 119. 45 ... ..	... 29
Suggested Daily Readings	... 29
The Faithfulness of God	... 30
The Bow Without An Arrow	... 31
Notes on Memorized Verses	... 32

will do great things."

Joel 2. 21.

"O magnify the Lord with me, and let us exalt His Name together." Ps. 34. 3.

"Great is the Lord, and greatly to be praised; and His greatness is unsearchable." Ps. 145. 3.

"Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly places in Christ."

Eph. 1. 3.

"Who can utter the mighty acts of the Lord? Who can shew forth all His praise?" "Praise ye the Lord." Ps. 106. 2, 48.

A Word of Introduction.

THE Lord of glory came into the world to save sinners. He bare our sins in His own body (1 Pet. 2. 24). It seems too stupendous. Grace reigning through righteousness! How wondrous that He Who upholds all things should bear our sins. And yet are WE grateful? I speak to believers—I speak to myself. We are surprised at the ingratitude of the natural man, but what shall we say of ourselves?

And not only has our Father graciously permitted us to call Him by this name. With His Son He freely gives all things (Rom. 8. 32), and He, before Whom all nations are as nothing, deigns to attend to our tiny needs and desires. Yet we neglect communion with Him.

That our Triune God may be exalted in that which

is so freely provided for His people are these pages sent forth.

"YOUR BROTHERHOOD." 1 Peter 5. 9.

The family of the Lord's elect
May well afflictions here expect:
Yet THESE their vision cannot fill,
The Lord remains, and ever will.

A brotherhood, the world apart,
God's Spirit dwells within their heart;
The world and saints can ne'er be one,
Christ's work can never be undone.

A brotherhood, redeemed from earth,
And conscious of a heavenly birth;
A brotherhood that men reject,
As they their precious Lord reflect.

Ah, child of God, henceforth confess
This brotherhood mid daily stress:
The unions of the world deny,
And on your Lord, by grace, rely.

Words of Encouragement.

"THAT BLESSED HOPE."

(Tit. 2. 13).

Our Heavenly Father emphasizes the joy of His people: "the happy Hope."

The context is striking. The believing slave was

urged to adorn the doctrine of God where he was. The bright hope of the Coming of Christ was a powerful incentive. Ungodliness, and desires of adornment, were, and are, to be denied. But shall we walk mournfully before the Lord of hosts as though we are giving up "so much"? By no means. We have "That Blessed Hope." The same characteristic is found at the very beginning of the Book of Psalms, and likewise of the Address on the Mount, with its stress on meekness and suffering. Reiterated encouragement to happiness is equally before us. And thus is it throughout Scripture. Our Father has not robbed us of our joy, to make us walk mournfully before Him. Nay, He has robbed us of a counterfeit, because of His love. That is all.

"FRUIT-BEARING," AND SIMILAR COMPOUNDS.

EVERY word used by the Holy Spirit is the BEST word, and in the RIGHT place. Verbal inspiration, spiritually understood, has a precious effect not only as to STABILITY in the knowledge of the truth, not only as to PEACEFUL REST in a world of uncertainty, but as to godly Bible Study. Nor would we forget its HUMBLING message, in the setting aside of a personal criterion and standard: "I accept that which MY judgment decides" is deadly. We need to be humbly bowed before God. **HE HAS DECIDED.**

The noun and adjective for "fruit-bearing" occur 9 times: twice we have the rendering "fruitful," but usually TWO ENGLISH WORDS. But is not this a loss of the fulness of Divine teaching? We want one word to express a precious unity. For example, in Colossians 1. 6, we have the "fruit-bearing" gospel with the result, in verse 10, a fruit-bearing people. The fruit is NOT viewed as something distinct, but as "part and parcel" of the plant. The Holy Spirit would show us the gospel and its fruit as UNITED, and the believer and his fruit as UNITED.*

In Rom. 7. 5 we have the condition or characteristics of the motions of sin, 7. 4 the contrasted con-

* Acts 14. 17 does not contradict this. The apostles would seem to show the "APPOINTED SEASONS" in God's hand, and thus VIVIDLY they are shown as characterized by fruit, and INSEPARABLE from the BOUNTIFUL fruit He appointed, as the result of controlling ALL "nature." In the same context "HE did good" is more strikingly "Good-doing,"—one word. A man may do "a good action" without it being part of HIS CHARACTER.

dition and characteristics of the redeemed. A fig-tree with one fig bears fruit, but 'tis hardly "fruit-bearing." A vine with unripe clusters has fruit, but it is scarcely "a fruit-bearing" vine. Surely we can realize the preciousness and power of this: and our need of being fruitful in DAILY life.

There are other similar compound words. Two or three may help. "Lowliness of mind" in Ephesians 4. 2 is "mind-lowliness"—the whole mind is thus characterized. The whole armour of God is not merely weaponS, the word is a SINGULAR, a compound, "the panoply,"—"the all-armour" as it were. Even as truth is one, with all portions blessedly united, so all the armour is in harmony. We must not separate it into parts.

"Loving of silver" is a sad compound in Luke 16. 14, and 2 Tim. 3. 2, showing how the whole life may be actuated. The EXACT negative of this in 1 Timothy 3. 3, and Hebrews 13. 5 sets forth how the dear people of the Lord are to live for Him. The word here rendered "love" is found in various similarly formed words. The lover of one's own self in 2 Timothy 3. 2 and the lover of pleasures of verse 4 are alike permeated with their evil love. But, thanks be unto God, there are OTHER precious descriptions too, and the holy labouring of 2 Corinthians 5. 9 implies the whole being "loving the honour" of pleasing the Lord. So the one loving strangers in 1 Peter 4. 9, and the "Philadelphian" believer, full of brotherly love, of 1 Peter 3. 8, are illustrating the HABIT OF LOVE. Our Heavenly Father does not suggest "love" merely as an occasional ACTION, but as a distinguishing MARK of the WHOLE life. Dear children of God should be WHOLE-HEARTED, in the Spirit, and their devotion should be seen in all.

To return to the word "fruit-bearing." Are we only bearing some few clusters, or is fruit our characteristic, FOR HIM? Ah, we would not answer the question, but long to give unto the LORD that which delights Him, that HE may, as it were, give the answer, and that we may as Enoch be in a condition to have THE TESTIMONY THAT WE PLEASE GOD, without being damaged by this unspeakable encouragement. So will He be glorified.

CWM, and the LORD'S HAND IN ARRANGEMENT as to TRACTS.

ONE feels how earnestly we should seek to use sad opportunities to declare the gospel of the grace of God. Therefore, after the recent accident, a map was obtained and 1000 copies of "IT MIGHT HAVE BEEN YOU," quickly despatched to the nearest reader who, we felt sure, would use them for the Lord. His reply encourages us to pray more. He mentions how he was TWICE hindered, when expecting to go,

so that he could not arrive TILL the Monday. Soon a man said to him, "This is smart, Mister, to have these things in print a day after." And then, he re-read the tract, and saw GOD'S HINDRANCE. The MINING calamity (unmentioned in the tract) was several days before. But a railway accident was the very day before he went, and the FIRST words are "A railway collision." More remarkably still, on page 2 we read, "Your life is still sustained. But why? Are you better than those who were KILLED in that motor accident of yesterday?" A motor accident also, in that place, WAS "yesterday," and two WERE killed. Thus our gracious God overrules. If the journey had been earlier, two points of emphasis would have been lost. O that we may be willing for His hindrances, and be very humble, when He deigns thus to guide, in answer to personal and united prayer. O that there may be fruit through this distribution, to the glory of God. O that He may guide the writing of tracts long before they are passed on.

(If any readers, knowing of an accident near them, are concerned as to this or similar tracts, we shall be thankful to hear. The days are solemn. The precious blood of Christ is precious beyond measure. Salvation is FREE).

"God is Faithful, Who will not suffer you to be tempted above that ye are able" (1 Cor. 10. 13).

"I will never leave thee, nor forsake thee" (Heb. 13. 5).

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

"Looking for That Blessed Hope, and the glorious Appearing of the Great God and our Saviour Jesus Christ" (Tit. 2. 13).

"Faithful is He That calleth you, Who also will do it" (1 Thess. 5. 24).

HOW CAN WE doubt our faithful God, and faithless be When we are saved from endless wrath, eternally?

HOW CAN WE fail to wholly trust, though tempted sore: Grace is sufficient day by day: we shall endure.

HOW CAN WE leave our Saviour's side,—for unsaved ones? When we are born from heaven above, and called God's sons HOW CAN WE thus dishonour Him, and cause Him grief, When God, in sov'reign grace, removes our unbelief?

HOW CAN WE fail to look above, trust in our God, Who will not fail nor leave His own, since saved by blood? HOW CAN WE doubt His constant love, and downcast be? When we are saved, and blessed for aye,—Himself to see!

HOW CAN WE fail to honour Him in daily life, And praise Him too, that we are His, saved from sin's strife? HOW WE SHOULD live, exalting Him, since all is ours:—May we adore, and praise our God with ransomed powers.

HOW CAN WE seek the things of earth, and hold them too, When we have all in Jesus Christ,—That Hope in view?

HOW CAN WE be so occupied with earthly gain, When we, if faithful to our Lord, WITH HIM shall reign?

HOW CAN WE murmur or complain?—God will not leave, Nor will He ever fail His own, to Him they cleave.

HOW CAN WE fail to honour Him, our God on high, Who sees, and knows our every need, is ever nigh?

HOW CAN WE live and look like those who know not God, When we are His, by grace, and tread the heavenly road? HOW CAN WE murmur in our heart? How can we stray, With such a blessed Hope in view, and THAT GLAD DAY?

SOME THOUGHTS AS TO PRAYER AND PRAISE.

Let us mark the limitation of Psalm 66. 18.

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

"Whatever ye do in word or deed, do all in the Name of the Lord Jesus, giving thanks to God and the Father by Him" (Col. 3. 17).

1. For God's gracious reviving WORK among His people, that they may REJOICE in Him (Ps. 85. 6).
 2. For wisdom in the conducting of His testimony through these pages, and related service unto Him among those of varied nations, and through correspondence;—that He may be exalted, and that this object may never become secondary.
 3. For China, and Chinese believers: it is a joy to hear from such.
 4. For God's gracious work in often-forgotten lands, as HE PLEASES e.g. Greece, Afghanistan, The Far Eastern Republic, Greenland, Columbia.
 5. For believers in trying circumstances, that they may not be occupied with THEM to the exclusion of Him.
- "Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear" Isa. 59. 1.

"IF THE LORD WILL":—Gatherings for Believing Men, above John Pearce Restaurant, 2, MINORIES, (side entrance, 2nd floor) TUESDAYS 6. 30—7. 45. Christian business Young Men specially invited. There are opportunities for conversation concerning the Lord, and for Greek or Hebrew unto Him, 5. 15—6. 30.

SUGGESTED SUBJECTS DURING APRIL:—

- 5th. THE LORD JESUS IN GETHSEMANE.
 1. A Contrast with the Garden of Genesis 3.
 2. His Faithfulness and Prayerfulness.
 3. The Fulness of His Words, and their Unveiling of Himself, with Sidelights on Atonement.
 4. The Failures of the Disciples.
 5. The Attack of Satan (John 14. 30).
 6. The Love of Christ.
- 12th. THE BELIEVER'S ATTITUDE TO RECREATION.
 1. "A New Creation" and What It Involves.
 2. Walking MOURNFULLY (Mal. 3. 14), or Rejoicing in the Lord (Phil. 4. 4).
 3. Physical Recuperation, and the Home Life unto the
 4. The WORLD'S Amusements. [Lord.]
 5. Musical and other "Services" to Attract, Tested by
 6. Questions Lovingly Pondered. [Scripture.]
- 19th. QUESTIONS.

(These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder).
- 26th. UNDERSTANDING.
 1. The Gift of the Mind, and the Effect of the Fall.
 2. A New Understanding (1 John 5. 20).
 3. Knowing, and Not Knowing (1 John 3. 2 etc.).
 4. A Right Attitude as to "Reason": with Thoughts on the Privilege of Faith.

"IF THE LORD WILL." Gatherings to God's glory, with Prayerful Pondering of His Truth, during the Holidays:—15th and 18th, 3 and 6, Sat: 16th, 6. 45, at 61, Upton Lane, Forest Gate (easily reached by train, tram or bus). Believers and enquirers are earnestly welcomed. Further particulars gladly sent. Children of God sufficiently near are invited on the Lord's Day. There are occasional Wednesday Bible Studies in other parts of London. Surely God's dear people need to be TOGETHER.

THE CHILDREN'S COLUMNS.

"NO, NOT ONE."

WHEN God makes such a statement we know that EVERY word is true. 'Tis repeated three times, and this should cause some at least to see what their condition is before God, Who is Holy and Just altogether. Mark the words of Psalm 14. 1-3, also Ps. 53. 1-3. In each Psalm the words are repeated twice, "THERE IS NONE THAT DOETH GOOD," and in verse 3, the Holy Spirit says, "NO, NOT ONE." How the repetition should call attention to such a declaration. In Romans 3. 10, God said, through His servant, "THERE IS NONE RIGHTEOUS, NO, NOT ONE." In verse 11, "There is NONE THAT UNDERSTANDETH, THERE IS NONE THAT SEEKETH AFTER GOD," and the next verse adds, "They are ALL gone out of the way, they are altogether become unprofitable, THERE IS NONE THAT DOETH GOOD, NO, NOT ONE." Such words need to be emphasized, especially in these times, when so many imagine they are fairly good. We must not think that God made man like he is to-day. See Genesis 1. 26. 27, "And God said, Let Us make man in Our Image, after Our Likeness."

Moreover, in Ecclesiastes 7. 29, Solomon said, "Lo, this only have I found, that God made man upright, BUT THEY SOUGHT OUT MANY INVENTIONS." Yes, it is sad to think how man was favoured, yet how soon he disobeyed God. Thus we see how Satan sought to mar God's work. Adam soon fell, and, ever since, all born into this world are sinners, and unrighteous ones. Yet there are many who think they do not need God's wonderful salvation, for Satan blinds young and old alike. How troubled many would be, if only they BELIEVED God's sure Words.

In another book of Scripture (Isa. 64. 6) we read, "We are ALL as an unclean thing, and ALL our righteousnesses (the very best an unsaved sinner can do) are as filthy rags." And in the Psalm we read that men are "altogether become filthy." These are God's statements, and we must believe what He says, though so many deny His truth. Why do they deny? Because He declares plainly what sinners are by nature. But the Holy Spirit also tells us of ONE Who was altogether Righteous. He Who was God became Man, that He might live and die for ungodly ones. He Himself said, "I came not to call the righteous,"—those who thought they were such, because, as we have seen, none were righteous, NO, NOT ONE. Then He added:—"But sinners to repentance" (Matt. 9. 13). How wonderful that the Lord Jesus, Who was God, should die for UNRIGHTEOUS ones. How precious is 2 Corinthians 5. 21, "For He hath made Him to be sin (A SIN-OFFERING) for us." Who are the "US"? Those brought by God the Holy Spirit to see that there is nothing

good in themselves, that they are unrighteous, and that their only hope is in His shed blood. How those who are saved ought to praise God for His great love in giving the Lord Jesus to die willingly for them. The verse before us continues to describe the Lord Jesus and His purpose. He "knew no sin," but died that "we (saved ones) might be made the righteousness of God in Him." How marvellous was such love. Yet how careless many are, both young and old, and not a few imagine they are all right, although they have never seen themselves as altogether filthy and unrighteous. But when God, in mercy, begins His sure work, then sinners become troubled about their sinful condition, and desire to know that their sins were laid on Him (Isa. 53. 6). Such rejoice because He, the only Righteous One, died for sinners, and really bore the wrath of God which they deserved. I wonder how many who read these messages have been, in God's grace, brought to see Him as their own precious Saviour, and to know that God's righteousness is counted to them, and that they in Him are righteous. What a wonderful change from what they were by nature. 'Tis marvellous to think of the many whom God has saved, not that they HAD ANY GOOD, for "ALL have sinned." 'Tis all through the poured-out blood of His Beloved Son, Who Himself said, "the Son of Man is come to seek and to save that which was lost." (Luke 19. 10). Yes, it is through His work, that God still welcomes broken-hearted ones, and saves such in His wonderful mercy, even to-day. Salvation is free. Are you a troubled sinner seeking the Lord Jesus, or not?

NONE WERE RIGHTEOUS, no, not one, all were gone astray; Dead in sins, and far from God, loving their own way, But, in mercy, God arranged,—planned to save the lost: Their redemption—none can tell what it FULLY cost.

NONE WERE RIGHTEOUS, no, not one, all were turned None did seek nor understand: but the Saviour died [aside, To redeem from sin, and death, and an endless hell:— What it cost—no mortal tongue on this earth can tell.

NONE WERE RIGHTEOUS, no, not one, all were dead in sins, But when God, in sovereign grace, His sure work begins, Then poor sinners, dead and lost, feel their sins a weight, And they see their need of Him in their lost estate.

NONE WERE RIGHTEOUS, no, not one, yet, in wondrous To redeem, and save, and bless, Christ came from above, [love, And He is the Only Way whereby sinners dead, Can e'en now approach to God by the blood Christ shed.

NONE WERE RIGHTEOUS, all had sinned, but, in Jesus MANY now are justified, for His death sufficed: [Christ, And in Him such can rejoice, and be happy too, Since they are, by cov'nant love, in Him made anew.

NONE WERE RIGHTEOUS, no not one, ALL in Adam's Were by nature far from God, but, in wondrous grace, [race God Himself both willed and planned, to redeem from earth Sinners, out from EVERY land, giv'n a heavenly birth.

SUCH ARE RIGHTEOUS, in God's Son fully justified, And the time will surely come when they're glorified: For God's righteousness is theirs:—Is it yours as well? THEN, by life as well as words, of SUCH mercy tell.

A FEW WORDS WITH YOUNG BELIEVERS.

"AND I WILL WALK AT LIBERTY: FOR I SEEK THY PRECEPTS." PS. 119. 45.

IT is evident that God invites His people to **TRUE FREEDOM**. "Stand fast, therefore, in the liberty wherewith Christ hath made us **FREE**" (Gal. 5. 1): "The law of the Spirit of life in Christ Jesus hath made me **FREE** from the law of sin and death" (Rom. 8. 2); "Where the Spirit of the Lord is, there is liberty" (freedom, 2 Cor. 3. 17); "The perfect law of liberty" (Jas. 1. 25, 2. 12). At first many may ask, "But are there not rather 'restrictions' to the believer?" There **ARE**, in one sense. Restrictions **FROM** that which is harmful, and **FROM** that which will only bring into slavery, because an infinitely better sphere is opened up. The question may be asked, "What is Liberty?" The mad man shows **HIS** idea, the drunkard has **HIS** conception, the communist urges **HIS** theory. But is anything liberty if it enslaves? Liberty is no more merely **SUBJECTIVE** than wealth. The **OBJECTIVE FACT** and **SUBJECTIVE EXPERIENCE** must be together, else is there no **REAL** freedom. Self-will allowed is not freedom, **BECAUSE** the will happens to be "within," for self-will is itself in willing bondage to Satan, and, if permitted to **GROW BY USE**, it becomes a tyrant. We have a solemnizing parallel in connexion with demon powers, who give to a medium enlarged knowledge, and then, when they have their supremacy, refuse deliverance, and oppress with the cruellest oppression. **THUS IS IT EVER WITH HUMAN FREEDOM**. But the psalmist had, by grace, a happy contrast: "I will walk at liberty: for I **SEEK THY PRECEPTS**."

There is much more than we realize in Psalm 119 to concern and impress God's people **TO-DAY**. We need grace to realize the standpoint of love to the Lord. The inspired writer—and singer—had **NO DOUBT** that he would have liberty. And "I will walk at liberty" —mark the assurance—"in a broad place," "at large" (see margin). If we are straitened, 'tis in **OUR OWN** affections, departing from the affections; which please the Lord (2 Cor. 6. 12). Do we not all feel that we have thus sinned? Has there not been a failure to realize the glorious **LIBERTY OF CHILDREN OF GOD** (Rom. 8. 21*)? It is beautiful to notice how the apostle views every turning to the law of self as a **CAPTIVITY** (Rom. 7. 23). Self **HAS** been judged. Believers are a new creation in Christ Jesus. To return to the lordship of that which has been dethroned is **REVOLUTION**. It is **NOT** freedom to bring the criminal out of the prison, and set him on the throne. "Freedom" is

to be a reality when the Lord is honoured. We would speak to ourselves, as well as to others. The will of God is liberty: nought else. A wrong standpoint may make other things seem to be so, but they drag down to bondage, and **ARE** bondage (2 Pet. 2. 19), and are no more worthy of the name than pleasant-tasting poison is worthy of the name of food, because the agonies of death do not follow at once. If we seek God's precepts, in the leading of the Holy Spirit, we have the road of true blessedness. And there is **ALSO** a stress on the word "seek," that is to say, our heart's language is, "I will walk at liberty, **FOR** I am not dragged, but I **SEEK** what God seeks, and my will responds to **HIS**, and is plastic for **HIM**, and it takes the shape of His precepts as of a **MOULD**" (Rom. 6. 17 marg:).

Suggested Daily Readings.

"IF THE LORD WILL"—APR: 1927.

Day.	Zech.	Colossians	Learning	Ps. 119.
1	3. 1-10	1. 21-29	Col. 1. 27	103
2	4. 1-14	2. 1-12	" 28	104
3	5. 1-11	2. 13-23	" 29	105, 106
4	6. 1-8	3. 1-11	2. 1	107
5	6. 9-15	3. 12-21	" 2	108
6	7. 1-14	3. 22-4. 6	" 3	109
7	8. 1-10	4. 7-18	Zech. 3. 1	110
8	8. 11-23	1 Thes. 1. 1-10	3. 2	111
9	9. 1-11	2. 1-9	" 3	112
10	9. 12-17	2. 10-20	" 4	113, 114
11	10. 1-12	3. 1-13	" 5	115
12	11. 1-9	4. 1-12	" 6, 7	116
13	11. 10-17	4. 13-5. 5	" 8	117
14	12. 1-8	5. 6-13	" 9	118
15	12. 9-13. 6	5. 14-28	" 10	119
16	13. 7-14. 9	2 Thes. 1. 1-12	1 Thess. 3. 6	120
17	14. 10-21	2. 1-12	3. 7, 8	121, 122
18	Mal. 1. 1-11	3. 13-3. 5	" 9	123
19	1. 12-2. 9	2. 6-18	" 10	124
20	2. 10-17	1 Tim. 1. 1-11	" 11	125
21	3. 1-7	1. 12-20	" 12	126
22	3. 8-18	2. 1-15	" 13	127
23	4. 1-6	3. 1-13	Mal. 3. 13	128
24	Gen. 1. 1-13	3. 14-4. 11	3. 14	129, 130
25	1. 14-25	4. 12-5. 8	" 15	131
26	1. 26-2. 3	5. 9-20	" 16	132
27	2. 4-17	5. 21-6. 5	" 17	133
28	2. 18-3. 5	6. 6-21	" 18	134
29	3. 6-19	2 Tim. 1. 1-9	4. 1	135
30	3. 20-4. 7	1. 10-18	" 2	136

"For ever, O Lord, Thy Word is settled in heaven" (Ps. 119. 89). How God's people would desire an ever greater reverence for, and love to, His Words, because of an ever greater reverence for, and love to, Himself. May He be exalted!

* The wild animals, apparently free, are made a type of bondage.

TALKS ABOUT PRESENT-DAY NEEDS;—28.

A FULLER APPRECIATION OF THE FAITHFULNESS OF GOD.

GOD'S faithfulness, as marked out in His unchanging Word, should, in these perilous times, encourage every child of His. How often one has been cheered with the words of Lamentations 3. 22, 23, "His compassions fail not, they are new every morning." Then comes the joyous declaration, "GREAT IS THY FAITHFULNESS." God is so very great, and all His attributes are likewise wonderful. How we fail to realize all GOD IS, and all He will be to His redeemed people, who trust implicitly in Him, and His unchangeableness. If only we rested MORE FULLY upon Him, how marvellously would He reveal His work. The psalmist said, "All Thy commandments are FAITHFUL" (Ps. 119. 86). Then, in 1 Corinthians 10. 13, there are words of great comfort to those who are tried:—"GOD IS FAITHFUL Who will not suffer you to be tempted (tested, tried) above that ye are able to bear." He knows just how to lead His children, to trust Him more fully at all times. "But will," the verse continues, "with the temptation also make a way to escape, that ye may be able to bear it." 'Tis as God's servant Job said, "He knoweth the way that I take: when He hath tried me, I SHALL COME FORTH AS GOLD" (Job 23. 10).

Moreover, in the later Scriptures there is the same teaching concerning trials, which are really blessings, if only we receive them as such, and patiently endure. Observe 1 Peter 1. 7, "That the TRIAL OF YOUR FAITH, BEING MUCH MORE PRECIOUS THAN OF GOLD THAT PERISHETH, though it be tried with fire." Again, chapter 4. 12, "Beloved, think it not strange concerning the fiery trial which is to try you; as though some strange thing happened unto you: but rejoice etc." In both of these chapters there is the prospect of glory when Christ shall appear in His glory. See Heb. 12. 11. There is the "afterward" even now, but in that Day, the greater "afterward." Let us ever be mindful of God's FAITHFULNESS, in all that He permits to come into our lives. He has a purpose. He does not afflict apart from the need for this. Oh to be more restful in Him, Who never fails, and Who is, in all, working out His perfect will and purpose. "GOD IS FAITHFUL." This should strengthen and encourage faith in Himself. Many shall be tried, but it is God Who, in His FAITHFULNESS, permits all for His own glory, and for our true and eternal good. Let us seek to meditate continually upon His FAITHFULNESS, and we shall soon see more of His love and purpose in all. He Who chose us in His Beloved Son, before the foundation of the world (Eph. 1. 1-4), will NOT fail. Failure is unthinkable! He has chosen us, redeemed us, called us, and "whom He called, them He also justifi-

ed: and whom He justified, them He also glorified" (Rom. 8. 30). We look up, and onward to that time when we shall be with Him, and like Him—our precious Saviour (1 John 3. 1-3). What a glorious prospect. How can we, in view of all His grace, murmur or complain? There is a NEED for so much refining. But He it is Who is the Refiner, not only in the future, but also now (Mal. 3. 3, John 15. 2). May we often think of 2 Corinthians 4. 17, 18, and remember the words "While we look not at the things which are seen . . . but the things which are not seen," except by the eye of faith.

There are messages of encouragement with reference to Israel. Such gracious words, but may not WE also enjoy them? "The Lord thy God, He is God, the FAITHFUL God, Which keepeth covenant and mercy with them that love Him, and keep His commandments" (Deut. 7. 9).

It would seem that 1 Samuel 2. 35, has reference to Christ, "A FAITHFUL PRIEST." See Heb. 3. 1-6:—"Christ Jesus; Who was FAITHFUL to Him That appointed Him, etc." Again, we would tell of Psalm 119. 86,— "All Thy commandments are FAITHFUL" (see also verse 138). How the words of 1 Corinthians 1. 9 should stimulate us to be more with Him in DAILY life. "God is FAITHFUL, by Whom ye were called unto the fellowship of His Son Jesus Christ our Lord." May we know, by grace, more of such fellowship (cf. 1 John 1. 7).

Oh how much there is in God's sure Words to spur us on in our Christian life. In 2 Thessalonians 3. 3, it is written, "The Lord is FAITHFUL, Who shall STABILISH YOU, and KEEP YOU FROM EVIL." How we feel the need of being more steadfast in Him, and in His truth, and also of being kept from the WILES of the devil, who is still subtle. May we, by grace, and for God's glory, be thus kept. The Holy Spirit indwells and sustains.

We may ever find joy in 1 Timothy 1. 15, "This is a FAITHFUL SAYING and worthy of all acceptance, that Christ Jesus came into the world to save sinners." God is, indeed, A FAITHFUL God. Not one word of His shall fail, neither will He ever fail His redeemed. 2 Timothy 2. 13 is definite:—"If we believe not, He abideth FAITHFUL, HE CANNOT DENY HIMSELF." How many have been refreshed by 1 John 1. 9, "If we confess our sins, HE IS FAITHFUL and Just to forgive us our sins, and to cleanse us from all unrighteousness." Hebrews 10. 23 stimulates, "Let us hold fast the profession of our faith without wavering; (for He is FAITHFUL That promised.)" See also 11. 11. In 1 Peter 4. 19, God is said to be, "A FAITHFUL CREATOR." Isaiah 11. 5, and 25. 1 contribute their encouragement as well. Surely in view of all this wealth of love, we should seek to trust more fully in the FAITHFULNESS of our God, even in Him Who said, "I will never leave thee, nor forsake thee" (Heb. 13. 5,6).

One more verse, which encourages with reference to the future, must be quoted:—"FAITHFUL is He That calleth you, Who also will do it" (1 Thess. 5. 24). We need to ponder verse 23, and so, by grace, to look forward to the time when our glorious Lord shall present to Himself a glorious Church, not having spot, or wrinkle, or any such thing . . . holy and without blemish (Eph. 5. 27, Jude 24). Thus we see the FAITHFULNESS of God from the beginning to the end. May we, by grace, be more faithful, in the Spirit, that He may be exalted day by day, with that glorious Day in view.

THE BOW WITHOUT AN ARROW.

BOWS and arrows: how many in history have been SLAIN thereby. The arrow has sped on its way, and met its mark. A little thing, but it has pierced with the piercing of death. The BENT bow speaks of judgment, and not only man's, but God's BOW is displayed (Hab. 3. 9).

Yet pause, and wonder. We have found A BOW WITHOUT AN ARROW. Is it USELESS, or has it been USED? What is the meaning of THIS bow? It fills the sky, and shines in its glory. The RAINBOW is beautiful, but it is more than beautiful. It IS GOD'S MESSENGER. It is a reminder of His truthfulness. There is the REMOVAL of the storm, and the brightness of mercy is seen. But the rainbow would not be there WITHOUT THE STORM. The judgment is removed, but not denied. Grace shines on the background of wrath SATISFIED. Every claim of God's law must be met, but how?

"I do set MY bow in the cloud" (Gen. 9. 13). There is music in the words, "MY bow." O the marvel of grace:—"And I will LOOK upon it." Surely the rainbow-token (Gen. 9. 13. 17), is as the passover-token, and that also is before God's eyes, "I will SEE the blood" (Ex. 12. 13).

How precious it is to call to mind another verse of Scripture. "Mine EYES and Mine heart shall be there continually" (2 Chron. 7. 16). Where? The place where the blood was. The only token God owns is pictured before us. The blood speaks of the SWORD, and the rainbow OF THE ARROW, but the sword of Genesis 3. 24 has gone from between the cherubim, and the blood is there INSTEAD. And the arrow is gone, and the token is there INSTEAD. Grace reigns through righteousness (Rom. 5. 21). God has never EXCUSED one forgiven sin. The word "forgive" in Psalm 32 signifies "bear." THE SIN MUST BE BORNE. That is righteousness, and SO there is THE TOKEN.

God speaks in nature, and He has not sent another flood, nor will He. But He will deal with the earth by fire. His promise stands. Yet the type surely tells of a greater Antitype. The billows of wrath

broke on the Saviour of sinners, and for all who trust in Him there is NO MORE FLOOD. The token shines brightly, for God delights to give assurance to His people (Luke 1. 77), and they joy in the knowledge of eternal salvation. Do you?

In nature we have the unveiling, and "analysis" of light (as it were) in the rainbow, but He Who arranged nature thereby tells of a far greater unveiling—"THE LIGHT OF THE KNOWLEDGE OF THE GLORY OF GOD IN THE FACE OF JESUS CHRIST" (2 Cor. 4. 4). Calvary reveals the amazing and harmonious attributes of God. The variegated glory of Him Who is Light, and in Whom is NO DARKNESS at all (1 John 1. 5). We need the storm to show His holy character, but 'tis not the storm alone. "God is Love," poor, troubled sinner, and you will find Him to be so. Never was an earthly shepherd tenderer than He is to THE LOST SHEEP, foolish though it has been.

The arrow has gone:—it was TURNED AWAY from the sinner (Isa. 12. 1, Hos. 14. 4). And in what direction was it turned? The bow HAS been used. The wrath has been unveiled. Look at the rainbow. The arrow has been shot HEAVENWARD. It has met the Holy One, the Lord Jesus from heaven. Thus is there peace, peace with God, through our Lord Jesus Christ (Rom. 5. 1). Is it yours?

Behold the rainbow once again. There is NO arrow THERE now, and it cannot shoot earthward. It is a token. It is at rest, and therefore, I am at rest. "Thanks be unto God for His Unspeakable Gift" (2 Cor. 9. 15). Ah, dear reader, do you know HIM, or is God's arrow STILL WAITING FOR YOU? When the Lord Jesus comes again, He, Who met the sword, has the sword of His mouth (Rev. 19. 15): when He appears, He, Who met the arrow, will Himself be manifested as the Battle Bow (Zech. 10. 4). Is it wise to ignore God's Way of Salvation? Is it not a vain thing (Ps. 2. 1)? And, O, THE SIN OF DESPISING the Son of God's love!

The rainbow touches earth, as it were, at TWO points, for salvation is unto Jew and Gentile. No nation, or age, or condition is excluded. The arch is in HEAVEN, and, as with Jacob's ladder, God thereby shows the uniting of heaven and earth in Christ. But now we see the parts of His ways (Job 26. 14): soon redeemed ones will behold a complete circle of glory—"round about the throne" is the testimony of Revelation 4. 3. Ah, dear reader, will you see this? Will you see the Lord Jesus, and be changed into HIS glory (Ps. 17. 15)? Or will you, as Balaam, behold Him AFAR OFF (Num. 24. 17)? He truly met the arrow, once, only once,—it meant death to Him. He will not come again to die. He suffered once. He did not shrink. He loved unto the end. Was there ever love like this, to worthless enemies? Do not turn aside to other subjects, and ignore YOUR SOUL'S NEED. Behold

God's rainbow. He still looks upon it. He is satisfied with the work of Christ. Are you? Or do you desire something else? A wondrous salvation is free, and there is an arrowless bow as an evident abiding monument of a finished work, a settled debt, a satisfied claim! Satisfied! Yes, God is satisfied. And so am I, a guilty sinner by nature, but now in Christ. And tell me,—What is Christ to YOU?

Notes on Memorized Verses.

COLOSSIANS 1. 27—2. 3.

27, God willed to make known: cf. Heb. 6. 17. God **DELIGHTS** in His people's joy (Jer. 31. 3). Riches of the glory (2 Cor. 4. 4, 6): our privileges are wondrous: we often talk idly of **GIVING UP** for Christ. "The Hope of the Glory": believers have the Earnest (cf. Eph. 1. 14), and thus all present blessings make them say, "Even so, Come, Lord Jesus." 28, Not only "What," but "Whom." Warning, admonishing, fixing the mind: an **UNFIXED** mind seems so unwise: when such riches are ours: and, though salvation is secure, love suggests warning against ingratitude, and against carelessness as to the Judgment Seat of Christ (2 Cor. 5. 10). "That": the object in view: grace never makes a man careless (Tit. 2. 11, 12): mark presenting now (Rom. 12. 1), and in that Day. "Labour," "striving," primarily in prayer (see 2. 1, 4. 12, Rom. 15. 30): powerful prayer has powerful enemies. "His **INWORKING**": hence victory. 2. 1, **NO** chapter break: "conflict," from same root as striving. Love does not depend on geography, or seeing face to face, or photographs, but on **HIS** love. 2, "That": again a stress on the object: we need purpose. Mark growth in knowledge linked with unity as in Eph. 3. 18. 3, Is this verse as real in **OUR EXPERIENCE** as it should be? Cf. Song 1. 3: is His Name as ointment poured out to us?

ZECHARIAH 3. 1-10.

The high priest **BEFORE** the Lord. When? Lev. 16 answers. Thus this chapter shows the failure of Israel even on **THEIR DAY OF ATONEMENT**, and our hearts turn to Christ. 3, Filthy garments (Isa. 64. 6). Have we abhorred ourselves as we should (Job 42. 6)? Have we said, "Woe is me" with Isaiah? Observe these utterances were at times of special **SPIRITUAL** working. A fuller view of unworthiness exalts Christ, and **THUS** we serve in the Spirit. **AFTER** salvation this is important (Rom. 7), but we would never ignore Hebrews 10. 10, 14: a **BALANCED** realization glorifies God. As to Satan's accusation, see Rev. 12. 11. The accuser often has "a **HALF-truth**": but he ignores the blood, and therefore the **POWER** of the **INDWELLING** Holy Spirit. Satan shows us our sins, to make us despair **IN** them: our Father shows us our sins, to make us value our Lord Jesus, and flee

FROM them. Never experience verse 3 without verse 4. "Take away": the work is done for him (John 11. 44). 5, Ps. 103. 4. "**STOOD** by": a Divine stress on this, as if to answer Satan's standing. 7, "If": a new sphere of obedience, in view of the Judgment Seat of Christ. 7, 8, "Stand," "sit." Branch and Stone: Christ the Exalted One. 9, Eyes with 4. 10, Rev. 4. 5, 5. 6. 9, Contrast Isa. 10. 17. 10, **NOT** till the iniquity is removed.

1 THESSALONIANS 3. 5-13.

6, 7, How love shines out, as in 2 Cor. 13, 7. 6, 7, Phil. 1. 7. The Holy Spirit implies that we should **SORROW** more, if saved ones backslide, and that we should be concerned if they are not "greatly desiring" to see those who can help them spiritually. Does not this have a bearing on Heb. 3. 13, 10. 25? "In all our affliction": amid trials we need the stimulus of "one another." 8, This may remind of Phil. 1. 24. 9, "For," linked with 7: "thanksgiving" is evidently a tonic amid trials: it cannot be joyless. 10, "Exceedingly" a favourite word, and there are similar words: the believer's life should be overflowing. "Fit together": a holy completeness and regularity will glorify Him. 11, "Himself," note 4. 17. 11, 12, Our way to you: you, one toward another, and toward all: we toward you. 13, "Stablish," Rom. 1. 11, 16. 25, 2 Thess. 2. 17, 3. 3, Jas. 5. 8, 1 Pet. 5. 10, 2 Pet. 1. 12, Rev. 3. 12. "The presence of our Lord": ever by grace in view: "**THAT BLESSED HOPE.**"

MALACHI 3. 13—4. 6.

"**YOUR** words": out of the abundance of the heart the mouth speaketh (Matt. 12. 34): hear **HIS WORDS**. 14, God's **TRANSLATION** of their complaints. "Mournfully": love is part of obedience: unwilling "dutifulness" is a counterfeit. 15, "**NOW**": disappointment because occupied with "**NOW.**" Envy (Ps. 73. 3). 16, "**THEN**": holy realization of "that Day." These feared the Lord, and owned His wisdom: they "**RECKONED**" His Name, and thus trusted His truthfulness, that He would step in at the right time. 17, A promise beyond all that earth can give: not only shall they **POSSESS** a treasure, but **BE** a treasure for **HIM**! 18, The discerning is not always now, and the ungodly **MAY** prosper (Ps. 73. 12). 4. 1, The same day as 3. 17. "Then": they exist for ever, but without root and branch: everlasting restraint; no growth. 2, Again the contrast: growth. 4, 5, The law and the prophets. 6, How important is a family for the Lord. See Zech. 12. 12-14. "Lest I come": contrast, "Behold, I come quickly."

Correspondence from any Believers and Enquirers exercised before God, is welcome. O that His humbling work may be more realized by us in these last days. Percy W. Heward, 61, Upton Lane, Forest Gate, London, E. 7.
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(No messages on the Lord's Day.)

Thoughts from The WORD of GOD.

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Free

*A Monthly, Issued as the Lord enables,
and in His Name, with a desire to keep to
the old paths, and adorn His doctrine,
while there is the praiseful waiting, to
to behold Him face to face.*

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

"This was the appearance
of the likeness of the glory of
the Lord. And when I
saw, I fell upon my face, and
I heard a voice of One That
spake." Ezek. 1. 28.

"And when I saw Him I
fell at His feet as dead. And
He laid His right hand upon
me, saying unto me, Fear
not; I am the First and the
Last." Rev 1. 17.

"To see Thy power and Thy
glory, so as I have seen Thee
in the Sanctuary." Ps. 63. 2.

"But we all, with unveiled
face, beholding as in a glass
the glory of the Lord, are
changed unto the same image,
from glory to glory, even as

<i>Some of the Contents.</i>	<i>Pages.</i>
<i>Moses' Wish</i>	34
<i>A Witness Against Itself</i>	35
<i>Nev-r</i>	36
<i>The Lost Sheep of the House of Israel</i> ...	37
<i>Meditations on the Word "Able"</i>	38
<i>Making Peace</i>	39
<i>Notes on Memorized Verses</i>	39
<i>Suggested Daily Readings</i>	40

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

An earnest invitation also to gatherings to the glory of God. "If the Lord will,"—

Meeting Room, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 8 and 6.15,
Mon: 8, Thurs: 8, Sat: 6.45. Also 130, Grundy Street, Poplar, London, E.. Tues: 8.15.

A Word of In'roduction.

BECAUSE of God's grace, we have a precious message. But for the precious blood of Christ, earth would be a maze, and a mirage. It has beauties, but they are marred by the uncertainties, and contraries. Only in Christ is there real PEACE. How blessed it is to have peace with God, and the assurance of eternal life, the words of truth in our hearts and minds, and the hope of our Lord's return. It is our desire that this magazine may NEVER become a substitute for Scripture-reading, but a help to God's dear people to accept whatever He has written, simply and definitely, and to act on His words, in the power of the Holy Spirit. If the customs and fashions of the world lose their charm because these pages emphasize what HE IS, our hearts will rejoice.

To Praise His Glorious Name.

God wrought the work, it never shall be changed:
His purpose stands, He has the whole arranged:
How great our debt!—Christ paid in full the claim:
Join, ye redeemed, to praise His glorious Name.

We would rejoice, the work is fully done,
We are accepted in the Righteous One:
Now we can sing, His righteousness proclaim:
Join, ye redeemed, to praise His glorious Name.

Soon will He come, Who died to set us free,
Soon we shall joy to serve Him perfectly:
Eternity will prove His love the same:
Join, ye redeemed, to praise His glorious Name.

Far off we stood, how far we cannot tell:
Ours was the path that only leads to hell:
Ours was the guilt: but He, the Guiltless, came:
Join, ye redeemed, to praise His glorious Name.

Words of Encouragement.

The Lord Jesus ever directs attention to "IT IS I." Himself. He would not leave His people in suspense unduly, nor will He to-day.

When they felt their need, He revealed Himself as the Answer. Beyond logic, beyond reproof, beyond words of stimulus—we have Himself. Why should we fear in a storm? The Lord is Sufficient. Why should we have anxiety at all? The Lord liveth. He Himself is Sufficient, and without Him all else is insufficient. It may be we are perplexed, and want to try our own means to solve our problems. 'Tis a grave mistake. The Lord wishes to draw His people's affection and confidence to Himself. That confidence which is based on things is variable: that which is dependent on Him is resultful. "Because I live, ye shall live also" has many every-day spiritual applications (John 14. 19).

MOSES' WISH.

"Show me now Thy way, that I may know Thee."

Exodus 33. 13.

WE should have said, "Moses was already acquainted with God and His ways,—more than most." But HE was the very man who asked to know the Lord. "And the Lord spake unto Moses face to face, as a man speaketh unto his friend" is the Holy Spirit's description just above. But—we repeat the words—he was the very man who asked to know the Lord. Is it not the same with Paul in Philippians 3. 8-10, as believers have so often noticed? And does not the Holy Spirit lay stress on Abraham's privilege, "He was called the friend of God" (Jas. 2. 21-23). But this was long after he was first called (Heb. 11. 8). God is willing to deepen His work. And this is important.

Nor is it only a second blessing. There may be a further fulness, and yet a further fulness, and still more. "Out of His fulness, have all we received." But in almost every earnest Christian life there is SOME crisis after regeneration, in which the Lord is known more fully. Hence the term "second blessing" may have come in, though, in the sad mixture of dross with gold, it is often WRONGLY described, and misused; and, alas, there have been fleshly COUNTERFEITS as well. But a counterfeit does not invalidate the true.

By all means, beloved Christian friend, receive a second blessing of a crisis in acquaintance with God, but do not rest on that crisis as final, do not boast of that crisis, do not seek your own explanation of that crisis, do not ignore your need for reviving afterwards, do not forget that you have already been

"blessed with all spiritual blessings in heavenly places in Christ" (Eph. 1. 3).* Remember, too, the crisis in Isaiah's life (ch. 6). This is very instructive. It was long after he was a servant of the Lord, and yet he needed a deeper experience, and that deepening of God's work was associated with a breaking down. There was nothing of sentimentalism in "Woe is me"; there was nothing of fleshly perfectionism in this "second blessing." Nor was there in Job's case (Ch. 42). Thus the fuller experience, which we may well ponder, is linked with various dispensations. PHYSICALLY there are often "crises," especially after illness, and in the growth of a child there are momentous changes. So is it spiritually. But crisis is NOT a substitute for growth, and special sudden realizations of humbling grace will not suffice instead of daily manna. Often we own that it is a spiritual illness which makes a crisis necessary.

The fact that Moses was brought to know God's ways is emphasized with delight in Psalm 103. 7. None of us realize all this means, and its preciousness. Jeremiah 9. 24, Daniel 11. 13, John 17. 3, 1 John 5. 20 may well be noticed, in holy contrast with Genesis 3. 6. And the fact that one who "knows" wishes to know—reminds us that the manifestly earnest psalmist kept on praying "QUICKEN me" (e.g. 119. 40, 88). The taught one prayed, "Teach me." Nor is this strange. He knew enough to know his need, and to know the Lord's blessedness. Even in small earthly parallels we find this. Do you know English? Yes—but, in another sense, No. If a language thus baffles me in its fulness, surely the knowledge of God ever excels in its greater fulness. Even a beloved godly friend we may know MORE FULLY: how infinitely beyond this may we grow in knowledge of the Lord (2 Pet. 3. 18). But Paul spoke of earthly things PUT ASIDE TO KNOW HIM. How often we hesitate here (Phil. 3. 8 before 10).

Again we may refer to language. If I wish to use a few sentences I may learn THEM by rote, but that is not knowledge of the language; yet spiritually, it is possible thus to be deceived. 'Tis a step forward when the grammar is studied, and sentences are not uttered by rote, but CONSTRUCTED slowly by translation. Yet in this condition the language is not from the heart: a mistake is not FELT, it causes no PAIN, it does not grate on the ears. How different is one's knowledge of his mother-tongue. There is FEELING AND POWER. Do we know God, and His way, only, as it were, grammatically? Or do we know Him, and FEEL His will. O that it may be so in the Spirit!

A word in closing. As a language is not learnt by crisis, (though the determination to learn it may be

* The FACTS of grace are always beyond our EXPERIENCES: and love always emphasizes these, to the glory of Him Who has granted them.

THOUGHTS FROM THE WORD OF GOD.

granted thus), the blessedness of pleasing God is in crisis **FOLLOWED BY DAILY FOOD**. If we falter as to the latter, we need **MORE** of the former, but, by grace, we would desire God's gift of both as they are needed, and grace not to grieve His Holy Spirit in His gracious leading, further and further **ALONG** the **PRECIOUS PATH** into all the truth, and **THAT Day**.

A WITNESS AGAINST ITSELF.

THE following saddening advertisement in a baker's door, struck the writer, and calls thoughtful believers in the Lord Jesus to prayerful separation from the customs of men:—

The history of the Hot Cross Bun goes back far beyond the Commencement of the Christian Era. The buns were used in the worship of the goddess Asrta, the Queen of Heaven, in the days of Cecrops, the founder of Athens. and were known by the name of "boun." Diogenes Lærtius speaking of Empedocles says, "He offered one of the sacred cakes called boun which was made of fine flour and honey." We get our word "Easter" from "Ishtar," another form of Astarte. With the passing of paganism and the advent of Christianity, the old custom has been invested with a new association, typified by the addition of the "cross" to the "boun."

We feel we must reply;—

"Association" with the cross, in name, but not in reality. Where is the Lord's appointment to observe a heathen custom, "changed" by man; as he thinks fit? We call to mind Jeremiah 44. 17, and the queen of heaven. We remember Aaron, and the golden calf, though he SAID, "To-morrow is a feast to the Lord" (Ex. 32. 5). "But the Lord was very angry with Aaron to have destroyed him" (Deut. 9. 20). Beware, beloved friends, of the feast devised out of a man's heart (1 Kings 12. 32). Even as Christmas, it grieves the Lord. There should be a godly separatedness. Heathenism had its crosses, and **THE VERY SHAPE** suggests **THESE**, rather than the stake on which the One, Who is **STILL** Despised and Rejected of men, died for guilty sinners. "Let us go forth therefore unto Him without the camp, bearing His reproach" (Heb. 13. 13).

SOME THOUGHTS AS TO PRAYER AND PRAISE.

Let us mark the limitation of Psalm 66. 18.

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

1. For the Lord's reviving work among His people, that there may be more reverence (Ps. 119. 120), and more perception of His Word. It is so easy to be misled, unless kept near to Him.
2. For the Lord's encouragement of His tried and suffering people, and that many a sick bed may be lit up by His presence, by a willingness to own that He **CAN** heal,

and that, if He does not, He has some **WONDRIOUS LESSONS**. (There is no **INHERENT** power in an illness to hold a child of God: **HE** is Mightier).

3. For often forgotten lands, as French Somaliland, Togoland, Paraguay, Alaska, Inland Australia (Aborigenes) that He may be glorified and exalted.
4. For much blessing on a booklet of texts ("God Hath Spoken") in Maltese, and that all service among men of all nations may be very humble, and simple, and earnest.

"**I HAVE SET WATCHMEN . . . YE THAT MAKE MENTION OF THE LORD, KEEP NOT SILENCE.**" Isa. 62. 6.

"WITH CHRIST."

God Who is rich in mercy . . . even when we were dead in sins hath quickened us together with Christ, and hath raised us up, and made us to sit together in heavenly places in Christ Jesus "

"God is Faithful, by Whom ye were called into the fellowship of His Son."

"If we walk in the light, as He is in the light, we have fellowship one with another."

"In Thy presence is fulness of joy."

"Jesus Himself drew near, and went with them . . . And they said one to another, Did not our heart burn within us while He talked with us by the way, and while He opened to us the Scriptures? "

(Eph. 2. 4-6, 1 Cor. 1. 9, 1 John 1. 7, Ps. 16. 11, Luke 24. 15, 32).

WITH CHRIST I'm blessed for ever, and seated now on high,
He is my precious Saviour, and ever, ever nigh;
His love is everlasting, and changeless too as well,
And I am saved for ever, with Him for aye to dwell.

WITH CHRIST I am united; His own He will not leave,
Then I should ever praise Him, and to His precepts cleave:
His grace is All-Sufficient to meet my need each day,
And God the Holy Spirit leads in the heavenly way.

WITH CHRIST:—how I should praise Him for all His boundless love,
That in His tender pity He came from heaven above,
To save poor, guilty sinners, out from a ruined earth,—
He **GAVE** His life a ransom, and **GIVES** a heavenly birth.

WITH CHRIST, the Lord of Glory, in fellowship with Him,—
How can I ever murmur, or let my faith grow dim?
His presence and His precepts are to His own most real,
And we should ever praise Him, with holy, godly, zeal.

WITH CHRIST, Who died to save me; His goodness I confess,
And tell of grace abounding, and how He loves to bless!
The guidance of His Spirit is through His written Word,—
And thus we need not ever by Satan be deterred.

WITH CHRIST, my Lord and Master, the fulness of His joy!
I **NOW** can have a foretaste, though Satan may annoy:
He cannot hinder fully, **WITH CHRIST** I am secure, [dure.
And, through His wondrous working, I shall by grace en-

WITH CHRIST, how blest the prospect, I soon shall see His
'Tis all by cov'nant mercy, by free and sovereign grace: [face!
How much there is before us, to spur us on the road
Which leads to life eternal,—and all through **POURED-OUT-BLOOD**.

THE CHILDREN'S COLUMNS.

"NEVER."

THERE are some who have said, when offended by the words or actions of others, "I will never forget the wrong they have done," or "I will NEVER forgive them." How evil it is thus to speak. But it is so easy to SAY, "I will never do this or that." How careful all of us should be as to our words and actions. We are told in Psalm 10. 11 concerning one who "said in his heart, God hath forgotten, He hideth His face, HE WILL NEVER SEE IT." How foolish and sinful are such words. For God sees and knows every thing. HE NEVER FORGETS, neither will He overlook one sin. God is so holy, and He cannot go from His own written words. In Psalm 10. 6 we read of another who said in his heart, "I shall not be moved: for I shall NEVER BE IN ADVERSITY." How secure some imagine themselves to be, and yet how unsafe are such in their pride. God not only sees actions, and hears words, but He knows the thoughts of the heart. I wonder how many feel this to be a solemn fact. There are some verses on this subject which should make sinners serious.

In Proverbs 27. 20 it is said, "HELL AND DESTRUCTION ARE NEVER FULL; SO THE EYES OF MAN ARE NEVER SATISFIED." What a contrast is Psalm 107. 9, "He satisfieth the longing soul." Also, in contrast with the wicked, in Psalm 15 we read, "He that doeth these things, SHALL NEVER BE MOVED." 2 Peter 1. 10 is similar. Those who are saved are so secure, being on the Rock, Which is Christ (Ps. 40. 1-3). Another servant of God said, "I WILL NEVER forget Thy precepts, for with them Thy hast quickened me" (Psl. 119. 93). Another one prayed, "LET ME NEVER BE ASHAMED" (Ps. 31. 1). How encouraging are the words in Judges 2. 1 concerning the Lord, Who said to Israel, "I WILL NEVER BREAK My covenant with you." How blessed to know that God will keep His words: not one thing shall fail: all shall come to pass in His own time and way. The Lord Jesus said to the woman of Samaria, "Whosoever drinketh of the water that I shall give him SHALL NEVER THIRST" (John 4. 14). Again we read in John 6. 35, "And Jesus said unto them, I AM THE BREAD OF LIFE: HE THAT COMETH TO ME SHALL NEVER HUNGER, AND HE THAT BELIEVETH ON ME SHALL NEVER THIRST." How true and blessed is such a promise. Then in Hebrews 13. 5, the Lord says to His people, "I WILL NEVER LEAVE THEE, NOR FORSAKE THEE." So we see how blessed, and happy are all such. We also learn from Jeremiah 33. 17 how God blesses those who seek to please Him. He not only sees the wrong done in the world, but what His people, by grace, do to PLEASE HIM. Malachi 3. 16 shews

this. What a delightful statement too is John 8. 51. "If a man keep My sayings, HE SHALL NEVER SEE DEATH." But what a contrast is Rev. 20. 15, speaking of the second death. Now we will have some very sad verses which are equally true. In Amos 8. 7, God said, "I WILL NEVER FORGET ANY OF THEIR WORKS." How such words should impress, and cause trouble of soul. Again in Matthew 7. 23, it is written, "MANY will say to Me in that day, Lord, Lord, have we not prophesied in Thy Name? and in Thy Name cast out demons? and in Thy Name done many wonderful works? And then will I profess unto them, I NEVER KNEW YOU: depart from Me, ye that work iniquity." Compare Matthew 25. 11, "I KNOW YOU NOT."

How many there are now, even amongst the children as well as those who are older, who THINK they are saved, and yet have NEVER passed out of death into life (John 5. 24). How we long for many more to be amongst those of whom the Lord Jesus has said, "I give unto them eternal life, and they SHALL NEVER PERISH" (John 10. 28). God is ever merciful, and He still welcomes, and saves eternally, all who come to Him confessing their sins, and pleading Christ's merits. If unsaved, where WILL YOU BE ETERNALLY? See Matt. 25. 10.

NEVER will God's mercy fail,
Though His foes His truth assail,
NEVER will saved ones be lost,
Christ's own blood the priceless cost.

NEVER will God's Words be changed,
He has planned, and ALL arranged;
NOT ONE word will He forget,
Therefore saved ones need not fret.

NEVER will God overlook
Judgments written in His Book:
Not one sin will He excuse,—
Yet some still THEIR OWN WAY choose.

NEVER will God fail to bless
Those who come, and sin confess,
Come to Him through God the Son,
Who redemption's work hath done.

NEVER will saved sinners be
Sent from God eternally:
NEVER will one saved by grace
Fail to have a heavenly place.

NEVER will God's wrath abide
On those saved, for whom Christ died:
In Him they are justified,
Soon in glory to abide.

NEVER will Christ Jesus lose—
NEVER will our God refuse—
Those who feel and see their need,
Trust in Christ,—His merits plead.

NEVER will God turn away
Guilty ones, who humbly pray,
"God, be merciful to me,
Precious blood my only plea."

A FEW WORDS WITH YOUNG BELIEVERS.

"THE LOST SHEEP OF THE HOUSE OF ISRAEL."

Matt. 15. 24 (cf. 10. 6).

BY this beautiful expression the Lord Jesus makes clear much that is a wondrous help to His beloved people. His character of grace shines before us, and His tenderness to the sinner. It was for SINNERS that He came into the world (1 Tim. 1. 15). The lost sheep was the shepherd's delight, as He laid it on His shoulder, and when, afterwards, He called together His friends. Moreover, the very words that thus reveal His love also indicate His perception of the RUIN of Israel. He was among a religious people, yet He remained "separate from sinners" (Heb. 7. 26). He looked upon the people as sheep having no shepherd (Matt. 9. 36). For religion is not salvation. Israel's external worship was nothing from the standpoint of acceptability to God. None are "unlost" by nature: if any think themselves righteous there is nought for them.

May we not go further? The word "lost" is "destroyed," or "perished." Thus the very description of the unsaved in the future is applicable NOW. Thereby the Holy Spirit witnesses against "annihilation" theories: these dangerous errors should be avoided prayerfully. The Lord Jesus DIED: the word "death" does not mean non-existence. And while we speak of this we do well to notice that the "proleptic" theory, whereby sinners are said by some to be "dead" because they WILL die, quite falls to the ground; inasmuch as those who are saved have been quickened (Eph. 2. 5), and have passed OUT OF DEATH INTO LIFE (John 5. 24). The "proleptic" theory logically denies regeneration. Let us use words, dear friends, AS GOD USES THEM.

Another helpful thought is set forth by Christ's use of the name of "Israel." He regarded the Jews in Palastine at THAT time as the "lost sheep of the house of ISRAEL." For such He came: surely He would have not spoken thus if the "Jews" and "Israel" are so distinct. HE DID NOT GO TO OTHER LANDS TO FIND LOST ISRAEL: representatives thereof were before Him. We cannot but feel that many who bear our Lord's Name have by "Anglo-Israelism" introduced that which tends to NATIONAL pride, and which prevents a due emphasis on the OUTSIDE position of rejection with One STILL despised, and Whose followers are to be OUTSIDE earth's politics, warfare, and ambitions, waiting with purpose of heart, and simplicity of love, for His Coming. O that this may be our attitude to His glory.

How blessed to remember that though many of Israel mocked, He had HIS remnant. As Zechariah

11 shows, He came for the poor of the flock. There were those who heard the Shepherd's voice, and, as the Holy Spirit indicates in John 10. 3, 4, He led them out. May it be ours, enjoying His salvation of "LOST sheep," to expect His working still, that others from all lands may yet be drawn unto Him.

"IF THE LORD WILL":—Gatherings for Believing Men, above John Pearce Restaurant, 2, MINORIES, (side entrance, 2nd floor) TUESDAYS 6. 30—7. 45. Christian business Young Men specially invited. There are opportunities for conversation concerning the Lord, and for Greek or Hebrew unto Him, 5. 15—6. 30.

SUGGESTED SUBJECTS DURING MAY:—

- 3rd. THE VIALS OF THE WRATH OF GOD.
Rev. 16. 1.
1. The Fact of Wrath (cf. 15. 1), AND OF GRACE.
 2. The Quick Successions of Judgment, and God's Forbearance Now.
 3. The Blasphemy of Men (16. 9, 21), and the Believer's Contrast.
 4. Relation to the Trumpets, with Thoughts on Parallels in God's Work.
- 10th. PSALM 119.
1. Its Divine Fulness and Arrangement.
 2. Some Oft-Repeated Words, and Description of God's Law
 3. The Practical Bearing on Our Daily Life.
 4. The Opposition of the Proud.
- 17th. QUESTIONS.
(These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder).
- 24th. SOME PARABLES OF THE LORD JESUS.
1. His Emphasis on His Own Work, e.g. Matt. 13. 44,
 2. His View of the Present Age, e.g. Matt. 13. 33. [46
 3. The Parables and Worldliness.
 4. Brotherly Love Illustrated, e.g. Luke 10. 35.
- 31st. THE EPISTLE TO THE EPHESIANS.
1. The Beginning and the Ending.
 2. The Emphasis on Grace, and Union with Christ.
 3. Thoughts on Predestination, and on God's Purpose and the Promise.
 4. Practical Exhortations and Spiritual Warfare.

TYPEWRITTEN NOTES.

- "To the Praise of the Glory of His Grace." Eph. 1. 6.
49. Daniel 5. 25.
 50. Daniel 9.
 51. Gog and Magog.
 52. The Mystery.
 53. The Character of the Millennium.
 54. Unveiling of Messianic Phrophecy.
 55. Matthew 24.
 - 56, 56A. Present Crisis in the Light of the Prophetic Scriptures (1914) (Similar Addresses).
 57. Difficulties and Questions concerning the Present Crisis, (1914).

TALKS ABOUT PRESENT-DAY NEEDS.—29.

MEDITATIONS ON THE WORD “ABLE.”

HOW MANY encouragements God has given in His Word, and yet how often we fail to trust Him in trying and difficult circumstances. We need in these days a like faith and faithfulness to that of the Old Testament saints. We think of those who stood firmly in Daniel 3. See verses 17, 18, “Our God Whom we serve is **ABLE TO DELIVER** us from the burning fiery furnace”; faith could say in view of such a real test, “And He will deliver us out of thine hand, O king.” Behold, what a wonderful deliverance they had, not even the smell of fire, nor their hair singed. God is the Same Mighty God NOW. He is able to do everything. Nothing is too hard, or impossible, with Him. May we not only have a head-knowledge of this fact: but a heart-experience, and a restfulness in whatever God permits. God’s servant Job rightly said, “I know that Thou canst do everything” (42. 2). It is easy for us to repeat the words, but are they living and real to us? To the proud Pharisees John the Baptist replied, “Think not to say within yourselves, We have Abraham to our father: for I say unto you, that **GOD IS ABLE OF THESE STONES TO RAISE UP CHILDREN UNTO ABRAHAM.**” We read such statements, but how do they affect our lives? God means His people to profit by all that He has been pleased to record. May we, as we meditate on His precious truth, have our hearts stirred to trust in Him more fully. The Lord Jesus said to the blind men, “**BELIEVE YE THAT I AM ABLE** to do this? They said unto Him, Yea, Lord. Then touched He their eyes, saying, **ACCORDING TO YOUR FAITH BE IT UNTO YOU:** and their eyes were opened.” (Matt. 9. 28-30, see also 8. 7-10). We find in the case of Caleb that blessing was according to his faith (Num. 13. 30-33). We have often read the account, and our hearts have been impressed. God had promised, and faith therefore said, “**WE ARE WELL ABLE.**” In Joshua 14. 10-13 we have the fruit: God blessed Caleb according to his faith. Well might he record grace, “The Lord hath kept me alive . . . I am as strong this day as I was when Moses sent me.” Though eighty five, he could say, “If so be the Lord will be with me, then I shall be able to drive them out, as **THE LORD SAID.**” Surely **WE** are encouraged to have confidence in God, and trust Him more fully. Unbelief said in Numbers 13, “**WE ARE NOT ABLE,**” and unbelievers died in the wilderness. But God always fulfils His Word to His people.

We call to mind another servant of God, who had great faith, and was blessed accordingly. Abraham was fully persuaded that what God had promised **HE WAS ABLE** to perform (Rom. 4. 20, 21). On

another occasion we see how God rewarded his faith as to offering up his son Isaac. Here was a real test of faith. Mark the words, “**ACCOUNTING THAT GOD was ABLE** to raise him up, even from the dead; from whence also he received him in a figure” (Heb. 11. 17-19). What a witness there is to others, when God’s people dare to trust Him, and to leave results with Him. In Daniel 6. 16, 20, we read what the heathen king said with reference to Daniel, “**Thy GOD WHOM THOU SERVEST CONTINUALLY, He will deliver thee.**” In verse 20 he asked, “O Daniel, servant of the Living God, is thy God Whom thou servest continually, able to deliver thee from the lions? Then Daniel said, My God hath sent His angel, and hath shut the lions’ mouths” (verses 22, 23). May we by grace so live, in the Spirit, that our **DAILY** life may shew that our God is **ABLE TO DO EXCEEDING** abundantly above all that we ask or think” (Eph. 3. 20). Surely He is able to make all grace abound, that we, having all sufficiency in all things, may abound to every good work (2 Cor. 9. 8), and all because of the work of grace in 2 Corinthians 8. 9. It is comforting to know that the words of John 10. 29 are blessedly true, even as every word of God. “No man **IS ABLE** to pluck them out of My Father’s hand.” How secure are His saints. We read in Exodus 18. 21, that those that were to judge the people were to be “**ABLE MEN, and SUCH AS FEAR GOD, MEN OF TRUTH** hating **COVETOUSNESS.**” Surely there is a great need for such in these last days, and God is able to raise up such. May we pray on, and look up. We want, too, to be those who are **ABLE** to bridle the whole body, and to control the tongue, by grace (Jas. 3. 2). How needful are those who are **ABLE TO ADMONISH ONE ANOTHER** (Rom. 15. 14), **ABLE TO EXHORT** (Tit. 1. 9), “**ABLE TO COMPREHEND** with all saints what is the breadth, and length and depth, and height, and to know the love of Christ” (Eph. 3. 18, 19), and those **WHO ARE ABLE TO TEACH** others,—such are to be **FAITHFUL** men (2 Tim. 2. 2). We have seen that God is **ABLE TO PERFORM** His promise, and willing and faithful! Then in Hebrews 7. 25, “**HE IS ABLE TO SAVE TO THE UTTERMOST,** all that come unto God by Him,” and, blessed be His Name, He is **ABLE TO MAKE BELIEVERS STAND** (Rom. 14. 4), and **ABLE TO SUCCOUR** those who are tried (Heb. 2. 18). Our Lord is “**ABLE TO SUBDUE ALL THINGS UNTO HIMSELF**” (Phil. 3. 20, 21), and to change this body of our humiliation, and fashion it like to His own glorious body. **THIS** is future, but even now He is able to subdue all in us unto Himself. How blessed to **REALIZE** that God is **ABLE TO KEEP FROM FALLING** (Jude 24), and **ABLE** also **TO KEEP** whatever we have committed unto Him, till that Day. How wonderful is our gracious God **TO-DAY.** May we put on the whole armour of God, that we **MAY BE ABLE** to stand against the

wiles of the devil, and to withstand, and to quench all the fiery darts of the wicked one (Eph. 6. 10-16).

Let us notice also, 2 Tim. 3. 15, "ABLE TO MAKE WISE" (James 1. 21), and ponder Acts 20. 32. "ABLE TO BUILD UP." May He Himself, and His Word, be more to us. How cheering amid all the trials is 1 Corinthians 10. 13. Temptations are not MORE THAN WE ARE ABLE TO BEAR. Grace never fails, for it is HIS grace.

"MAKING PEACE."

Eph. 2. 15.

WOULD you be startled if you were suddenly told you had six hours to live, ONLY six hours? Or shall we say, six days? Or even six weeks? You would shrink from the thought. But if you were given six weeks DEFINITELY, you would have an assurance GREATER THAN you NOW possess. Your heart now may stop beating in less than six minutes. Man's frivolity is vainly built on uncertainty: a poor foundation. But if you were told you had six days, would you seek to put your affairs straight? Could you? What if you were told first to MAKE YOUR

PEACE WITH GOD?

That, certainly, you could NOT do, and yet many vaguely hope to accomplish this some day. Most have not time to think of realities. Time for business, pleasure, home, BUT no time to ask, "Can I make my peace with God?" The most important questions are thrust aside, and men are content. They comfort themselves BECAUSE judgments are not now falling (Eccl. 8. 11): though this fact is revealed as an appointed CONTRAST with the future, —NOT A PLEDGE OF FUTURE SAFETY but the reverse. They hide themselves in the crowd, instead of in the Saviour.

"PEACE WITH GOD!"

A wonderful thought. Is it POSSIBLE? Balak asked concerning approach to God. THOUSANDS of rams would not suffice. God APPOINTS RIGHTEOUSNESS, and it is here that man fails. If he COULD live perfectly from to-day, there would be no surplus to fill up the past. THE PAST would haunt a conscientious man. Broken law remains FOR EVER BROKEN: and "a sinner" cannot cease to have been, and thus to be, "a sinner." The only escape from a broken law is VIA wrath, and the only deliverance from sinnership is by—

"A NEW CREATION." 2 Cor. 5. 17.

Here then we have impossibilities for MAN. And God emphasizes this. "Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?"—Ezek. 18. 31. It is thus that God brings a man to AN END OF HIM-

SELF. You CANNOT make peace with God, or create yourself anew. If you could pay "part," your bill with fifty instead of a hundred would be UNJUST (Luke 16. 6): and you have NOTHING to pay. But grace steps in. "When they had nothing to pay, HE FRANKLY FORGAVE them both" (Luke 7. 42): and so real peace HAS BEEN MADE. Ephesians 2. contains the three expressions—"HE IS OUR PEACE," "making peace," "preaching peace" (14, 15, 17). How wonderful is the GRACE OF GOD. It is this love which we rejoice to tell. God is perfectly satisfied with the work of His Beloved Son, and

WITH NOTHING ELSE.

"The work of righteousness shall be peace." (Isa. 32. 17). Christ has honoured EVERY claim of law, and met on Calvary the doom of a great number whom no man can number. THUS THERE IS PEACE. Did the law demand obedience? Christ rendered it. Did the law demand judgment? Christ bore it. The fact that He died PROVES that He was a Substitute, for the Righteous One

COULD NOT HAVE DIED OTHERWISE.

The fact that He was raised proves that His work was ACCEPTED. That which satisfied God satisfies His people. That which is His joy is their joy. Is it your joy? Is HE your Joy?

Men call it "peace" when there is cessation of open hostilities. There may remain sullen disappointment and bitter feelings, yet they say, "Peace." NOT SO DOES GOD SPEAK. He rests in His love. He has no fury toward His people. "We have peace with God through our Lord Jesus Christ":—

A FACT AND A FEELING.

And the peace of God is to fill the heart of those who, heart-broken as to themselves, have been brought to IMPLICIT CONFIDENCE in Christ, and His precious BLOOD. Lack of peace after this, would dishonour God's own testimony, and insult the Lord Jesus. He is the One Who has made peace. Ah, dear reader, are you ONE AMONG THE MANY to enjoy such peace—even peace with God, through the Lord Jesus Christ!

Notes on Memorized Verses.

GENESIS 6. 12-22.

12, God looked, Ps. 14. Contrast Ex. 12. 13. "All flesh," see Dan. 8. 23. "His way," man's CHARACTER wrong (Isa. 53. 6), but "His" may refer to God: how blessed to be brought to His "way" (Ex. 33. 13). "Upon the earth," cf. "those that dwell on the earth," in Revelation, and "under the sun." 13, A solemn prophecy, and full of typical

meaning: in the work of Christ bearing wrath (as the Ark). God has brought to an end our standing in the flesh, and has brought in a "new creation" (2 Cor. 5. 17). "Make thee an ark": here is God's answer. There is ONE way of salvation: so with the brazen serpent. Notice God's APPOINTMENT of details, and CARE as to details (Ex. 39. 42, 43). 17, "I, even I": how striking a contrast in Isa. 43. 25. 18, Grace and a covenant amid all: NOT un-covenanted mercy. The animals blessed with Noah: a type of "that Day." 22, Love's obedience twice emphasized.

2 TIMOTHY 3. 14-17.

"Continue": contrast Eph. 4. 14. Knowing: fixity (Ps. 108. 1). "From a BABE": many forget the importance of VERY EARLY training. 15, Able and powerful. Note the link of power and wisdom: so in the Lord Jesus Himself (1 Cor. 1. 24). Observe the learning did not save: a personal quickening, living FAITH. 16, "God breathed": God's own WORDS: we do not breathe mere THOUGHTS. "Profitable"—the Scripture is to be used to God's glory. Reproof is still needed (Rev. 3. 19). 17, The object in view. Thus the Holy Spirit shows why there is so much UNFITNESS to-day: "Fit," "outfitted": here is the only true "fitting in." Let us not take the shape of this age but of Scripture (Rom. 6. 17 margin, 12. 2).

HEBREWS 1. 1-14.

1, God spake. This is emphasized THROUGHOUT the book e.g. 3:7, 15, 4. 7, 9. 8, 10. 15. 2, "He made the ages," cf. "the ages have been fitted together" (11. 3): ALL appointments in connexion with the Lord Jesus (Col. 1. 16). 3, Being and bearing; 4, Becoming: cf. "being" and "becoming" in John 1. 1, 14. 5, Christ is throughout this book contrasted—with angels here, with Adam: (2. 6, 7), with Moses (3. 3, 4), with Joshua (4. 8), with Aaron and the priests of Israel (7. 28), with the tabernacle types (8. 2, 9. 11). 6, "When He shall have AGAIN brought in": the Coming again of the Lord Jesus: ALL angels are to worship Him (see Rev. 19. 10): He is ESSENTIALLY more than an ANGEL (verse 7 and 8 illustrate). 9, And thus, after mention of His Deity, we have His Humanity, and perfect OBEDIENCE—LOVING obedience. Psalms 102, 110 unite to reveal the glory of Christ. How important to realize His person, His finished work, His resurrection—all set forth in "Sit Thou at My right hand."

GENESIS 13. 14, 15; 15. 1; 17. 1.

13, 14, 15, A blessing after separation, in accord with 12. 1. The Lord's appointments may not SEEM the best to a man, but our wisdom is not wise. "Lift now up thine eyes": contrast verse 10. Let us wait for God's command. Self-choosing means loss of everything. 15. 1, AFTER the two victories,

(over the kings, and over the invitation of the king of Sodom), the Lord revealed Himself that Abraham might not trust in "victory." Thy Shield in battle: Thy Exceeding Great Reward, instead of threads and shoelatchets of earth. The names are very appropriate. 17. 1, Another emphasis on the Lord HIMSELF. All obedience is linked with Himself: may it be so in our experience, in the enabling of the Holy Spirit.

Suggested Daily Readings.

"IF THE LORD WILL"—MAY, 1927.

Day.	Genesis.		2 Timothy		Learning	
					Gen.	Ps. 119.
1	4.	8-18	2.	1-10	6.	12 137, 138
2	4.	19-5. 8	2.	11-21	"	13 139
3	5.	9-32	2.	22-3. 5	"	14 140
4	6.	1-13	3.	6-17	"	15 141
5	6.	14-22	4.	1-10	"	16 142
6	7.	1-10	4.	11-22	"	17 143
7	7.	11-23	Titus 1.	1-9	"	18 144
8	7.	24-8. 9	1.	10-2. 5	"	19 145, 146
9	8.	10-22	2.	6-15	"	20 147
10	9.	1-11	3.	1-15	"	21 148
11	9.	12-27	Phlm.	1-14	"	22 149
12	9.	28-10. 12	"	15-25	2 Tim. 3.	14 150
13	10.	13-24	Heb. 1.	1-14	3.	15 151
14	10.	25-11. 4	2.	1-9	"	16 152
15	11.	5-21	2.	10-18	"	17 153, 154
16	11.	22-32	3.	1-11	Heb. 1.	1 155
17	12.	1-9	3.	12-4. 3	1.	2 156
18	12.	10-20	4.	4-16	"	3 157
19	13.	1-9	5.	1-14	"	4 158
20	13.	10-18	6.	1-10	"	5 159
21	14.	1-12	6.	11-20	"	6 160
22	14.	13-24	7.	1-11	"	7 161, 162
23	15.	1-11	7.	12-22	"	8 163
24	15.	12-21	7.	23-8. 2	"	9 164
25	16.	1-16	8.	3-13	"	10 165
26	17.	1-14	9.	1-12	"	11, 12 166
27	17.	15-27	9.	13-24	"	13 167
28	18.	1-15	9.	25-10. 7	"	14 168
29	18.	16-26	10.	8-18	Gen 13.	14, 169, 170
30	18.	27-19. 6	10.	19-31	15.	1 171
31	19.	7-22	10.	32-11. 2	17.	1 172

How privileged are God's people to possess His Words. The attitude of the psalmist in Psalm 49, is not strange, when we remember the greatness of the treasure. O that our life may illustrate what we confess—daily illustrate this, with daily joy and gladness.

"Not unto us O Lord, not unto us, but unto Thy Name give glory" is not only a beautiful prayer, but an indication of the only right attitude. At the present time it is so easy to be selfish, and to value a blessing for its sake i.e. for our own sake. But the object should be God's glory, if we have been redeemed by precious blood.

Correspondence from any Believers and Enquirers exercised before God, is welcome. O that His humbling work may be more realized by us in these last days. Percy W. Heward 61, Upton Lane, Forest Gate, London, E 7. Telephone: Maryland 2196

(No messages on the Lord's Day).

Thoughts from The WORD of GOD.

Vol. xxvii. No. 6.
June, 1927.
Free

A Monthly, as the Lord enables, to emphasize God's wondrous love, and the way of salvation by the precious blood of Christ, as a call to a separated life, in the gracious empowering of the Holy Spirit, while looking for "that Blessed Hope."

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

"O Lord Thou art my God ; I will exalt Thee , I will praise Thy Name ; for Thou hast done wonderful things."

Isa. 25. 1.

"They shall come, and shall declare His righteousness unto a people that shall be born, that He hath done."

Ps. 22. 31.

"I have glorified Thee on the earth : I have finished the work which Thou gavest Me to do."

John 17. 4.

"He said, 'It is finished.'"

John 19. 30.

"Blessed be the Lord God, the God of Israel, Who only doeth wondrous things."

Ps. 72. 18.

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

An earnest invitation also to gatherings to the glory of God. "If the Lord will,"—

Meeting Room, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 8 and 6. 15, Mon: 8, Thurs: 8, Sat: 6. 45. Also 130, Grundy Street, Poplar, London, E.. Tues: 8. 15.

Some of the Contents.		Pages.
<i>Is It Cowardice?</i> ... ..	...	50
<i>Adorning God's Doctrine</i> ... ..	...	51
<i>God Sees, and Hears</i> ... ..	...	52
<i>The Great Sheet of Acts 10</i> ... ..	...	53
<i>Suggested Dally Readings</i> ... ..	...	53
<i>"All Things"</i> ... ..	...	54
<i>Many Phys cians...</i> ... ..	...	55
<i>Notes on Memorized Verses</i> ... ..	...	56

"The Lord will perfect that which concerneth me : Thy mercy, O Lord, endureth for ever : forsake not the work of Thine Own hands."

Ps. 138. 8.

"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."

Phil. 1. 6.

"I am God, and there is none like Me . . . My counsel shall stand and I will do all My pleasure . . . I have spoken, I will also bring to pass : I have purposed, I will also do it."

Isa. 46. 9, 10, 11.

A Word of Introduction.

A GAIN, enabled by Him Whose Name we bear, we send forth a little testimony. God commendeth HIS LOVE toward us, and in Christ we have ALL. Yet we often live as if we had very little, and as if we gruded worldlings their "shadows." The believer who is, measurably, like the world fails to witness to the world. Many to-day urge illustrated Bibles: shall we not rather learn THE RIGHT KIND OF ILLUSTRATION (Tit. 2. 10)? Do you want to buy a commentary, while the heart forgets that the life is to be a commentary, in the power of the Holy Spirit? The darkness is not greater than God's light. Our weakness is not too much for His strength. He is graciously willing to use His people in a ruined world to represent their rejected—STILL rejected—and soon Coming Lord.

To Praise His Glorious Name.

(Continued).

Who can declare the boundlessness of grace?
Who can make known God's love to meet our case?
Rebels made sons, DESERVING nought but shame:—
Join, ye redeemed, to praise His glorious Name.

If grace were sold, its price what tongue could tell?
But grace is free,—the Cause we know right well: [—
CHRIST took the wrath, the judgment, and the shame:
Join, ye redeemed, to praise His glorious Name.

Now born again, redeemed ones well may sing,
Their gift of praise, with joyfulness, may bring:
Who, saved by Christ, will not dull silence blame?—
Join, ye redeemed, to praise His glorious Name.

The Holy Spirit leads to grateful joy,
Shall earth's complaints God's treasured gold alloy?
Nay we would sing, and tell our Saviour's fame:—
Join, ye redeemed, to praise His glorious Name.

Words of Encouragement.

Again and again may we ponder these words. "HE HIMSELF KNEW." Himself knew." We recollect John 6. 6. John 2. 24, 25. How wondrously the glory of Christ stands out. And so as we meet every difficulty, our hearts realize it is not a difficulty to the Lord. As we see a shut door, we call to mind it is not a shut door which He cannot open. Circumstances do not rule Him. The complaining irritation of the fretful heart is a poor commentary on the gospel.

The added words in John 6. 6 help. "What He would do." HE WOULD DO: yes, the "doing" was not to be Philip's. "What He was ABOUT to do," may be the rendering. He was quite prepared. It is well to rest in Him.

The writer remembers a trouble of heart lest there should appear to be any untruthfulness in "Whence shall WE BUY?" But a wondrous change has now come. Abraham bought the ground He used, and did not Christ indicate that He would lovingly use means, and this little lad's loaves were not **COMMANDEERED** without payment? Thus the Lord brings before us the principle of love and thoughtfulness and also of 1 Chron. 21. 24. Our hearts rejoice in the foreknowledge, and in His willingness to let Philip share in the purchase as well as the passing round. And will He not use OUR little things as well? Thus the difficulties give light on "WE HAVE HERE" in Matthew 14. 17. And we may well give thanks.

IS IT COWARDICE?

SOME time ago a few thoughts were sent forth, with a desire to glorify the Lord Jesus, under the searching title, "Slaves." The writer sought to show the sad, sad, tendency (to which we are all prone), to be led by circumstances and popular opinions, instead of rejoicing in the precious bond-service of Jesus Christ. The slavery to which fashion brings down the men and women of this age was set forth, and the fact that believers are often partly ensnared, so that they dress measurably like the world, and defend their attitude with arguments, which they themselves would often condemn in others.

Soon after, it was felt that a companion-article was sorely needed, and the title "Cowards," has never passed from the mind. As far as he can see, God has been pleased to impress this plain subject. May He give the increase!

There are few names from which men naturally shrink more definitely than "Cowards." To be called a liar or a coward awakens hot resentment,—unless one bears it as an **UNTRUE** taunt for Christ's

sake. How keenly a boy resents being regarded as a coward, and yet there is far more cowardice than we realize. But we pass quickly from the common affairs of life to the definite position of a child of God. The Lord Jesus specially urged His people not to be **COWARDLY** (John 14. 27), hence there is evidently **A REAL NEED** for such exhortation. What if we are more cowardly than we think? Even Timothy was urged forward with the words, "God hath not given us the spirit of cowardice" (2 Tim. 1. 7). There is a wealth of meaning in the added message, "Be not thou therefore ashamed of the testimony of our Lord" (8).

It seems so strange that poor, unworthy ones, who are made members of Christ, should be ashamed of Him, and His reproach. "Ashamed" of the Only One of Whom we need not be ashamed! The things that should cause grief we oftentimes **GRIEVE TO AVOID**, and fear the biting word of worthless sarcasm rather than the loss of our beloved Lord's "Well Done." What have we to fear from man? "I, even I, am He That **COMFORTETH** you: who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass?" (Isa. 51. 12). Be brave enough to be reproached for Christ. If the world mocks you, it mocked your Lord. Are we not in better company, infinitely better company, with the One **MOCKED**? Did He bear our judgment, and shall we dread to bear His reproach? The passage in Isaiah continues, "And forgettest the Lord thy Maker, That hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy?—and **WHERE IS THE FURY OF THE OPPRESSOR?**"

The writer desires a little heart-to-heart talk, in the light of the sanctuary. There is **NO WISH** to wound for wounding's sake. To irritate one for whom Christ died, so that such an one will sin with his lips, is **FAR** from the desire. But does it not seem helpful to ponder if there is not **SOME** cowardice among children of God, in this matter of dress?

The following points may help to clearer perception to His glory Whose Name we bear. If it is true that the Holy Spirit has **REPEATED** the stress on the unworldlike dress and appearance of believing women in **VARIOUS** passages in the epistles that deal specially with sisters (1 Cor. 11; 1 Tim. 2; 1 Pet. 3), and shown the contrast as to Babylon (Rev. 17), and the daughters of Jerusalem (Isa. 3), is it not probable that this matter is more important than many imagine? May it not be that He foreknew Satan's special efforts on this line? He foreknew **ALL**. And if believing women approximate to the world, and defend their action with arguments which are not fragrant of love to Christ, must there not be some "fear" behind this failure? Surely we must not assume the alternative of "defiance." It can-

not be. Surely there is fear at work. Peter denied through fear. **COWARDICE IS SO EASY.**

Here is one owning Christ's precious Name who defends a change of clothing **WHEN** it is the fashion, but who would otherwise plead for more **GIVING UP** to spread the truth. The willingness for expense has surely been brought about by fear. Unconsciously we beguile ourselves (Jas. 1. 22).* Here is another, who urges the "healthiness" of some change, though never thinking of this before it became the fashion, nor even now thinking to urge the same mode of "healthy" dress, **EXCEPT** for those for whom it is the fashion. Must not some undetected cowardice have warped the judgment, which would normally have more graciousness? Here is a third, who excuses a measure of likeness to the world "because we must not be too singular," but without any expression of love to the Lord, and without stress on the thought, "Is the likeness spiritually and morally helpful, or not? Is it a help to younger Christians, (or to unsaved ones) for me to dress thus, or not?" Ah, dear friends, cowardice—hinders **ALL** our prayer life more than we know. Clothing is not the only failure. Let us get to our knees in confession rather than to our feet in self-defence.

I am quite aware that some may be indignant at these words, and hastily hurry forward with the reproach, "Do not judge motives." But this very attitude will condemn itself. Give a fair decision, dear fellow-Christian. Can you find sarcasm or unkindness in these words of exhortation? Is frankness to be banished from those who love the Lord by raising the cry of "bondage"? Do you not think the glib objection, that those who dress more neatly are "under a yoke," is a very poor one, when made by those who would not dress otherwise, **DID NOT THE WORLD'S FASHIONS DECIDE?** And is the taunt of "bondage" always made in the most **LOVING** way? Is it so free from the imputation of **MOTIVE**, as it should be? Tell me, dear friends, who do you think usually manifest more of the Spirit of Christ in their tone of voice and words,—neater believers, or those who criticize them? I know the former may fail, but the attitude of many who have become unconsciously more like the world seems often to show such a harshness. Ought we not to have more concern before we thus grieve others, and wound their consciences? Is it not possible that some **FEAR** of man has brought a snare in this matter (Prov. 29. 25)? And when our hearts see the solemn words of the Holy Spirit as to the unsaved who are cowardly in Revelation 21. 8, surely, beloved friends, saved by grace, we do not want in the **SLIGHTEST MEASURE** to be like them, but to bear gladly, rejection and reproach, with our **GLORIOUS LORD** outside the camp (Heb. 13. 13). **He is coming soon.**

* Lit: "reasoning yourselves aside."

"That they may adorn the doctrine of God our Saviour in all things" (Tit. 2. 10).

"Looking for That Blessed Hope" (Tit. 2. 13).

"Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7. 14).

"Not having received the promises, but having seen them afar off . . . and embraced them and confessed that they were strangers and pilgrims on earth" (Heb. 11. 13).

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

May we all God's truth adorn,
Nor of heavenly joys be shorn,
But, in these last evil days,
Walk within God's perfect ways,
May we **WATCH** and **WAIT** for Him,
Christ our Lord; His Words esteem,
Live in fellowship, by grace,
Joy to have a heavenly place.

May we now **DELIGHT** to show
Whose we are, while here below,
That our Lord we love to please,
Scorn to live a life of ease.

May we **WAIT** upon the Lord,
Use the Spirit's mighty sword,
That we may, in this world's night,
Walk as children of the light.

May we live as strangers too,
Be among the happy "few,"
Who the narrow way have found,
Where the heavenly joys abound.

May we other saints exhort,
By the Spirit led and taught;
May we daily onward press,
And as pilgrims seek to dress.

May we joy to be "outside,"
In our Saviour's love abide
As we daily watch, and long
For our Lord, Himself our Song.

"**IF THE LORD WILL**":—Gatherings for Believing Men, above John Pearce Restaurant, 2, MINORIES, (side entrance, 2nd floor) **TUESDAYS 6. 30—7. 45.**

SUGGESTED SUBJECTS DURING JUNE:—

- 7th. "THE PRECIOUS BLOOD OF CHRIST" (1 Pet. 1. 18, 19).
1. The Spotlessness of Christ.
 2. "Precious," from God's Standpoint.
 3. Atonement and Its Types.
 4. Preciousness to the Believer.
- 14th. THE BOOK OF JONAH.
1. The History, and God's Wondrous Dealings.
 2. The Type, and the Glory of Christ.
 3. Thoughts on Dangers in Christian Service.
 4. The **ORDER** of the Chapters, and Its Humbling Message.
- 21st. **QUESTIONS.**
(These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder).
- 28th. **SATAN'S AIM AND ZECHARIAH 5.**
1. The Devil's Travesties (in the Revelation, and, in Zech. 5, of the Ark).
 2. Covering Up the Object in View:—
How much Truth will Satan Patronize?
 3. "The Talent of Lead" and 2 Thessalonians 2.
 4. A Precious Contrast: The Throne of Grace, and God's Object.

THE CHILDREN'S COLUMNS.

GOD SEES, AND HEARS.

THERE are many who cannot understand the greatness of God, and so they "imagine" He is such an one as themselves. How sad to have these thoughts about God! He is the Mighty God, God over all! All things were made by Him, and He upholds ALL THINGS by the word of His power (Heb. 1. 2, 3). Yet, though God is so great, and, as God's servant Daniel said, A DREADFUL GOD (chapter 9. 4, i.e. One Whom sinners should dread), yet multitudes speak so lightly of Him. Many are like one of whom we read in Psalm 10. 11, who said concerning God, "He hideth His face; He will never see." But God is everywhere, and none can hide from Him. We read in Proverbs 15. 3, "The eyes of the Lord are in every place, beholding the evil and the good." Yes, God sees all that is done on the earth. Some may say, "I can't understand it." Yet this does not alter the fact.

God is so Great, and beyond man's natural knowledge, but Satan has blinded the minds of them that believe not (2 Cor. 4. 4).

It is a joy to remember that "the eyes of the Lord are upon the righteous (saved ones), and His ears are open unto their cry" (Ps. 34. 15). How thankful they are for this. You may recollect that, when Hagar fled from her mistress, the angel of the Lord saw her and told her to return. Then we read that she called the Name of the Lord That spake unto her, "THOU GOD SEEST ME" (Gen. 16. 13). Those who love God, because He first loved them, are so glad that He sees them at all times, night and day. The darkness and light are both alike to Him (Psalm 139. 12). Darkness cannot hide from God, and, though some love darkness rather than light because their deeds are evil (John 3. 19), He sees and He remembers all that is done. God has a book in which is written all that men do, whether young or old. He cannot overlook anything. This shews forth His wonderful greatness, and knowledge, and righteousness. But if He is the One Who is to be feared, He is also a God of love, and, in mercy, He gave His Beloved Son to die for sinners. 'Tis all by the work of the Lord Jesus that any are saved. Heb. 4. 13 says that "All things are naked and open unto the EYES of Him." People try to hide, but He sees, and He will not go from His Word.

In Hosea 7. 2, God says, "They consider not in their hearts that I remember all their wickedness." Man's works may be in the dark, and they say, "Who seeth us, and Who knoweth us?" (Isa. 29. 15), yet God sees. But many go on in their sinful way, forgetting God, and unmindful that He sees and hears all.

When the children of Israel were in Egypt, they were treated very unkindly. God saw, and to His

servant Moses He said, "I have surely SEEN the affliction of My people in Egypt." Yes, God sees when His people are evil treated. He watches over them. Moreover, He said, "I HAVE HEARD their cry by reason of their taskmasters." Then come the gracious words, "I am come down to deliver them" (Ex. 3. 6, 7). In this connexion we think how the Lord Jesus came down to seek and to save that which was lost (Luke 19. 10). What love! Yet so many still despise Him, and His precious poured-out blood. God sees all this, and hears what sinners vainly say. Nothing can be hidden from Him. He sees when the THOUGHTS are wrong, and He hears when the WORDS are against Him. In Ezekiel 35. 13, God says, "Thus with your words ye have boasted against Me . . . I HAVE HEARD THEM." May God, in wondrous love and mercy, cause not a few who read these messages, to be led by His Spirit to feel the reality of these things, and to see their need of God's full and free salvation, through the death of His Beloved Son. Thus will they trust in Him alone as the Saviour of sinners. Then it will be a real joy for them to know that God both sees and hears all, and that His eyes are ever upon those that hope in His mercy (Ps. 33. 18). He saves even now, those who are of a broken heart because of sin. SALVATION IS WONDERFUL:—but is it YOURS?

GOD SEES what all His creatures do,
He hears all said, when false or true,
Though some may think, and wrongly say,
God cannot see me night or day.

GOD SEES and hears, and none can hide,—
His words are sure and will abide,
All things are known to God, and we
Should tremble at His majesty.

GOD SEES, and He remembers, too,
All that lost sinners say or do,
And in His book their deeds are writ,
The guilty He will not acquit.

GOD SEES, and none can hide away,
All will be known in His great Day:
Then lost ones will be silent, dumb,
When HIS great Day of Wrath shall come.

GOD SEES, and hears, and He will do
ALL written in His Word so true,
We dare not fail to humbly warn
Those who despise His Word with scorn.

GOD SEES, He knows and hears the cry
Of those oppressed, who groan and sigh,
And though He seems to silent be,
He yet will shew His majesty.

GOD SEES, and He His promise keeps,
When for his sins the sinner weeps;
He will in mercy bless and save,
For such His precious life Christ gave.

TYPEWRITTEN NOTES.

- "To the Praise of the Glory of His Grace." Eph. 1. 6
58. Consideration of some Questions on Prophetic
59. Revelation 8. [Scriptures.
60. Revelation 12.
61. The Times of the Gentiles.

THE GREAT SHEET OF ACTS 10.

HAVE you ever asked yourself, "What is God teaching me by this parable?" Probably, in SO MANY WORDS, we have rarely done this, but it is a privilege when we are brought to expect God's teaching from every page of Scripture. The Holy Spirit still makes the book a living witness in accord with the present tense of Hebrews 3. 7, 10. 15. The apostle was hungry, very hungry; and this was a picture of another hunger, which also, in God's grace, he had,—hunger for souls. But when the Lord brought before him ONE great sheet (not more), he could not find anything therein to meet his need. He was right in HIS inference, namely, not to satisfy his BODILY wishes against his CONSCIENCE. But the Lord had a deeper lesson. The animals pictured persons (as verse 28 shows), and he could not find ONE who was in himself sacrificially acceptable (see Ex. 13. 13). Thus the Lord not only showed him that the gospel was for Gentiles as well as Jews, but also that a Jew needed to be saved on the same level as a Gentile (Gal. 2. 16). There will not be found one who is NATURALLY clean among those in heaven. NONE are acceptable by their own merits, only by the work of Christ. There was NONE other sheet: there is only One Way of salvation. Thus all the glory of man is removed.

It is very precious to see the Lord's witness against a "Jewish Christian" church and a "Gentile Christian" church. Race and colour have nothing to do with God's salvation,—nothing. Praise be unto God for His uniting love, in the uniting work of Calvary. ONLY ONE SHEET.

Moreover, this passage helps to explain "Whatever thou shalt bind on earth, shall be bound (lit: shall HAVE BEEN bound) in heaven." Peter's responsibility was to agree with the Lord. It was not that HE bound or loosed first. His "not so" was lovingly reproved, and with it every claim to human infallibility, Papal or otherwise.

The sheet was in heaven first, then let down for acknowledgment among God's people, and afterwards received up again. So poor, guilty sinners have been chosen in Christ first, and now are saved and owned as God's people, while they look for the Lord Jesus to come again, and receive them unto Himself (John 14. 2, 3). "God hath cleansed": wondrous words. Grace abounds to sinners of all nations, and none can undo His glorious work.

"This was done thrice" (Acts 10. 16), evidently reminding not only of the threefold denial, but of the threefold restoration in John 21. How precious is the Lord's love, and His servant's hunger for souls was to be extended beyond his natural inclination, and his joy was to be in those whom the Lord welcomed, despite what they were by nature, and in

themselves. "Where sin abounded, grace overflowed": and thus children of God are to find delight in one another, and in what God has done for "one another," even as Peter found the Lord's joy in Cornelius and the dear ones at Cæsarea. Grace brought the Galilean fisherman and the Roman to be one "in Christ Jesus."

SOME THOUGHTS AS TO PRAYER AND PRAISE.

Let us mark the limitation of Psalm 66. 18.

"The Lord turned the captivity of Job when he prayed."
Job 42. 10.

1. For God's gracious work in His people individually, and collectively, and in the home, that believers may not mistake compromise for calm.
2. For isolated children of God, in villages, in unsaved homes, in distant lands, that they may be made very conscious of His loving interest.
3. For grace to avoid the LEAVING of LOVE in Ephesus, and of firm faithfulness in Thyatira, that we may grow up into Christ in ALL things.
4. For oft-forgotten lands as Morocco, Yugo-Slavia, Finland, Peru, and the Philippines.

"According to Thy Name, O God, so is Thy praise"
Ps. 48. 10.

(In that Day, "Unto the ends of the earth").

Suggested Daily Readings.

"IF THE LORD WILL"—June, 1927.

Day.	Genesis.	Hebrews	Learning	Ps. 119.
1	19. 23-38	11. 3-12	Heb. 11. 1, 2	173
2	20. 1-18	11. 13-22	" 3	174
3	21. 1-13	11. 23-31	" 4	175
4	21. 14-26	11. 32-40	" 5	176
5	21. 27—22. 8	12. 1-11	" 6	1, 2
6	22. 9-24	12. 12-24	" 7	3
7	23. 1-9	12. 25—13. 6	" 8	4
8	23. 10-20	13. 7-16	" 9	5
9	24. 1-14	13. 17-25	" 10	6
10	24. 15-31	Jas. 1. 1-12	Gen. 22. 7	7
11	24. 32-44	1. 13-27	22. 8	8
12	24. 45-56	2. 1-12	" 9	9, 10
13	24. 57-67	2. 13-26	" 10, 11	11
14	25. 1-18	3. 1-10	" 12	12
15	25. 19-34	3. 11—4. 4	" 13	13
16	26. 1-12	4. 5-17	" 14	14
17	26. 13-25	5. 1-10	1 Pet. 1. 1	15
18	26. 26-35	5. 11-20	" 2	16
19	27. 1-15	1 Pet. 1. 1-12	" 3	17, 18
20	27. 16-29	1. 13-25	" 4	19
21	27. 30-40	2. 1-10	" 5	20
22	27. 41—28. 4	2. 11-20	" 6	21
23	28. 5-15	2. 21—3. 7	" 7	22
24	28. 16—29. 3	3. 8-20	" 8	23
25	29. 4-20	3. 21—4. 9	" 9	24
26	29. 21-35	4. 10-19	" 10	25, 26
27	30. 1-13	5. 1-14	" 11	27
28	30. 14-30	2 Pet. 1. 1-11	" 12	28
29	30. 31-43	1. 12-21	" 13	29
30	31. 1-16	2. 1-11	" 14-16	30

TALKS ABOUT PRESENT-DAY NEEDS.—30.

GRATITUDE FOR THE TWO PRECIOUS WORDS “ALL THINGS.”

THE new creation is a wonderful work of God, and when He thus manifests His grace and power, we read, “Old things are passed away” and “new things” have been brought in (2 Cor. 5. 17), and verse 18 adds, “ALL THINGS are of God.” How encouraging is 1 Corinthians 3. 21-23. “ALL THINGS are yours . . . and ye are Christ’s, and Christ is God’s.” How we fail to understand the fulness of such precious words. Saved ones are, indeed, privileged, and this should be more manifest in their daily life. If “All things” are ours, by grace, how SATISFIED we should be, and not desire the things of earth, but simply use those which are appointed as necessary, and nothing more. How a verse like 1 Timothy 6. 17 may be misapplied. Here believers are exhorted not to trust in uncertain riches, but in the Living God. Then come the words “Who giveth us richly all things to enjoy.” But does not 2 Peter 1. 3 bring before us what the approved “ALL THINGS” are?—“ALL THINGS THAT PERTAIN UNTO LIFE AND GODLINESS.” How we should be eager after these. So that we may be more godly.

There are many precious passages which bring before us the blessedness of these two words. Multitudes of saved ones have been again and again encouraged with Romans 8. 32, “He That spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?” Moreover, verse 28 has comforted many. How blessed to “KNOW” that ALL THINGS work together for good to them that love God, to them who are the called according to His purpose.” It is easy to repeat the verse. But we want a heart-experience, in the Holy Spirit, really to believe and to know and to feel that such words are true, and that whatever God permits is for His glory and our good. How blessed to be able by grace to say, “In ALL THESE THINGS we are more than conquerors through Him That loved us.” The overcoming life is only possible as we walk with Him, and seek, in all things, His glory.

Matthew 6. 33 is another well known and precious passage, which has proved a blessing to many. We would never be weary of such refreshment, “Your Heavenly Father knoweth that ye have need of
ALL THESE THINGS.”

The precious verses before tell us what these things are. Then comes the exhortation, “Seek ye FIRST the Kingdom of God and His righteousness: and ALL THESE THINGS shall be ADDED unto

you.” What a fulness of blessedness is before us here. What need is there to become anxious? Oh that we may have the joy of putting first things first. God, in wondrous mercy, has given us MANY encouragements. May we praise Him more! We know that we are not sufficient of ourselves, BUT our Sufficiency is of God (2 Cor. 3. 5). With such words before our hearts shall we turn to another well-known verse:—yet how we fail to know the FULNESS of any verse as we ought. 2 Corinthians 9. 8 is often repeated and we are encouraged. But is it our joyous heart-experience?—“God is able to make all grace abound toward you; that ye, always HAVING ALL SUFFICIENCY IN ALL THINGS, may abound to every good work.” What lives there would be, to God’s glory, if this were REALIZED more completely. God has been pleased to give such a statement and He will not fail to fulfil it. If we trust Him more fully, and desire all for His glory, this will become our experience. God is able. May we seek Him MORE earnestly and delight in “ALL THINGS” recorded in His precious truth.

Philippians 3. 21 does not only refer to the future. Is not the Lord Jesus able to subdue ALL THINGS in us unto Himself? The limitation is not on His side. He can do everything, and do not we feel dear fellow-believers, that there is MUCH in us to subdue? May we look to Him to do great things, and seek to follow on to know Him more fully. Such words as we find in Colossians 1. 17 show us His greatness. “He is before ALL THINGS, and by Him ALL THINGS CONSIST.” Again, Hebrews 1. 2, “Whom He hath appointed Heir of ALL THINGS.” Furthermore, in verse 3, “Upholding all things by the word of His power” (contrast Job 41. 43).

Matthew 9. 26 is true with reference to salvation, and all else. The disciples said, “Who then can be saved?” Salvation seemed to them so “difficult.” Present-day teaching often makes light of salvation. It IS a wonderful work, but grace is grace, and salvation is of God. The Lord Jesus said, “With men this is impossible, but with God ALL THINGS are possible.” And the words apply to daily life also. How this should encourage amid all the strain of these last days. Mark 9. 23 is stimulating to faith: “ALL THINGS are possible to him that believeth.” What trustful lives ours should be. Then in 1 Timothy 4. 8 we have a wonderful promise, “Godliness is profitable unto ALL THINGS, having promise of the life that now is, and of that which is to come.” Then we have 1 Corinthians 2. 10, reminding us that “The Spirit searcheth ALL THINGS, yea, the deep things of God.” In John 14. 26, “He shall teach you ALL THINGS and bring ALL THINGS to your remembrance.” O that our lives may shew forth our Father’s praise, and that our Lord Jesus may have the pre-eminence in ALL

THINGS (Col. 1. 18, 1 Pet. 4. 11, note verses 7, 8). Being blessed with "ALL spiritual blessings in Christ," may we be willing, like God's servant of old, to **SUFFER THE LOSS OF ALL THINGS** here, and count them valueless, in view of that glorious Day, so soon to dawn (Phil. 3. 8, 1 Cor. 13. 7, 7. 31, 1 John 2. 17).

Finally, as to the proclamation of the gospel, "ALL THINGS ARE READY" (Luke 14. 17, Matt. 22. 4). May God, in mercy, work and save, many more, for His own glory. Then will they, too, rejoice in the "ALL THINGS" which the Holy Spirit shows as the possession of a blood-bought people.

—

**"MANY PHYSICIANS":
BUT
"RATHER GREW WORSE."**

Mark 5. 26.

YOU know the words well, and, it may be, have almost felt pity for the woman, though knowing of her deliverance. The story is so vivid. She had spent all her living, and had "SUFFERED many things" in trying to escape suffering. **THE LIMITATIONS OF MEN** are very evident, and possibly you can understand why some who experience the grace of God delight to turn to Him Who knows their frame, and to trust Him, simply and without display, for their bodies as well. But it is "natural," for those who know Him **NOT**, to grasp at every straw. Physical health seems so attractive, albeit so temporary. As a poor gambler, after many losses, still presses onward with the vain hope of gain, so this poor sufferer tried remedy after remedy, but all to no profit. She was "nothing bettered, but rather grew worse." It was a sad case.

Has it ever struck you, dear reader, that you, with your physically fit body, may nevertheless be like this woman as to a yet more serious disease? **THAT DISEASE IS SIN**. How many there are who are **PARTLY** conscious of their need, and try to conquer certain sins, **BUT**!—Ah, the sad "but" comes in. They have no truly healing remedies, and only find physicians of no value. With earnest "desires," they want to "reform," but—! A power greater than their own is needed: and the **ROOT** of the disease is like leprosy, "deeper than the skin," and they remain without a clue as to this. The words of Scripture have a wondrous meaning, "When we were **WITHOUT STRENGTH**" (Rom. 5. 6). One fellow-creature will advise one thing: another will recommend another:—but all in vain. The real root is not reached. The Lord Jesus takes a very remarkable case, in one of His utterances. He speaks of the unclean spirit **GOING** out of a man, **NOT** cast out. The "house" of the heart is empty, swept and garnished (Matt. 12. 44), but the house is still **OWNED** by the evil one. All the sweeping and garnishing are in vain: there

remains the lever for a **RE-ACTION**. The great need—a **NEW** ownership, a **NEW** creation—is missing. So is it with many to-day. They have "tried" human plans, but are nothing bettered: Not a few are disappointed with themselves, and yet they still try their own way. "When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian" (Hos. 5. 13). It is the same still. Men look to men, and self depends on self.

And all the while the words may be applied, "But rather grew worse." Can nothing be done? A fatal disease has its deadly grasp. As Luke puts it, "Which had spent all her living upon physicans, neither could be healed of any" (8. 43). She had come to her wit's end, and it was then and there the Lord met her. He was brought across her path, and she was brought to see her extremity. I wonder if **ANY** dear reader has come to an end of himself. All his (or her) schemes have failed: and judgment seems in view. Could I but hear one saying, "That is my case!" **THEN GOD HAS MERCY FOR YOU.**

Put aside your own remedies. Own yourself lost. **TAKE THE PLACE GOD GIVES YOU.** 'Tis a **STRENGTHLESS** sinner that is met by a **POWERFUL** Saviour (Rom. 5. 6 with 1. 16). **HE** Whose garment, (picturing His finished work), was used to heal the woman is graciously ready to save now. Did He not **DIE** to save sinners? Do you think He died in vain? A thousand times—**NO**!

Every "effort" will only bring you to a full stop: but God's grace brings a poor, lost sinner to glory. If sin is not only a **DISEASE** but a **CRIME**, needing an atonement as well as the Heavenly Physician, thanks be unto God, salvation brings **ALL**. There is not only healing but forgiveness: not only forgiveness, but healing. "He **HEALETH** the broken-in-heart" (Ps. 147. 3), and, in wondrous love, dwells with such (Isa. 57. 15). **THE IMMENSITY OF MERCY** is past finding out, but those who are "nothing bettered," and who have "spent all," soon begin to find out something of its fulness, when their sins are removed as far as the east is from the west, and they are brought into God's very presence. Then the gospel, which once sounded on deaf ears, causes the chords to vibrate with praise, and atonement is music indeed. Ah, dear reader, can you say, "The Son of God Who loved me and gave Himself for me," or are you still **A STRANGER** to Him?

—

"**IF THE LORD WILL.**" Gatherings to God's glory, with Prayerful Pondering of His Truth, during the Holidays:— June 6th, 3 and 6, Sat: 4th, 6. 45, at 61, Upton Lane, Forest Gate (easily reached by train, tram or bus). Believers and enquirers are earnestly welcomed. Further particulars gladly sent. Children of God sufficiently near are invited on the Lord's Day. There are occasional Wednesday Bible Studies in other parts of London. Surely God's dear people need to be **TOGETHER.**

Notes on Memorized Verses.

HEBREWS 11. 1-10.

"BUT faith IS,"—not only have we a prospect, "but faith IS." There are many "faith" chapters in Scripture: and, remarkably, this passage emphasizes faith's TRUE eyesight (11. 10, 13, 26, 12. 2). "A substance": "that which stands under": a reality: groundwork: "substantial" indeed. "An evidence," with LEGAL PROOF: of things ("ACTUAL things" as *πραγμα* indicates). 2, God's good report, as in 5. 3, "By faith we UNDERSTAND that the ages* have been fitted together by a spoken WORD of God" (in Gen. 1. 3, uniting 1. 2 and 1. 3-31): "to the end that what is beheld should not HAVE SPRUNG OUT OF (not have developed, or evolved, ignoring God's commanding word) things that appear" (faith is not the slave of earthly eyesight: God's WORD is enough). God's hatred of theories of evolution is marked in Scripture: evolution is part of a larger evil doctrine VIZ., salvation without "a new creation" (Blessed be God for the contrast in 2 Cor. 4. 6). Possibly, "Abel contrasted with Cain": (*παρα* can come to this force): Cain came WITHOUT the blood. Observe "Through which" (singular), "gifts" (plural), "through it" (singular: the sacrifice): "gifts" were accepted, but the blood alone made him and them accepted. 5, A precious sequence: Abel DIED in faith, Enoch walked in faith: one suffered, one was caught up, but the SAME faith (so 34, 35). 6, Rom. 7. 7, 8. 6, (a) He IS (b) He BECOMES A Rewarder. 7, Not YET seen (note verses 1 and 3), but God's WORD was sufficient proof. Faith acted, and in 8 obeyed, so throughout; NOT faith "speculated." Faith needs a WORD on which to rest: "obedience" implies this: obedience cannot be to "nothing." Faith responds. 10, "For he kept on expecting" and welcoming: faith does not weary (Rom. 4. 18, 20).

GENESIS 22. 7-14.

7, A simple question, leading to the display of Christ's glory, EVER AFTER. "Where is THE Lamb?" Abraham does not say, "You are the lamb," nor merely, "God will provide," but adds, (a) "For Himself," (b) "THE Lamb"; and he did not regard the prophecy fulfilled by "a ram" as the future in 14 shows ("He shall be seen"). So Moses did not esteem himself the one by whom ALL that Israel desired would be brought, "that I DIE NOT" (Deut. 18. 16). Everything points to Christ. Isaac did not ask further: a beautiful lesson as to a godly family. Do your children TRUST you, and, though glad to ask, without terror, are they WILLING to be silent? This is "training." Moreover, are WE willing to leave all in OUR Father's hand?—"He

will see." The faith of Abraham and the obedience of Isaac shine out together. GOD WILL NOT BE LATE. 10, Why did not God intervene before?—(a) It is SO EASY to have faith "in general" and "at a distance." (b) For our SAKES, to encourage faith. The true fear of God withholds NOTHING. How many, with a much less test, keep back their children for earthly success. 13, with 4, and 13. 14. 13, God's Gift, Lev. 17. 11. "In the stead of": lit: "under": THE Sacrifice is a foundation. 14, Faith's joy: "It is said," faith's witness.

1 PETER 1. 1-16.

1, The dispersion—"SOWN" abroad: God's purpose of seed. A circular letter, cf. Col. 4. 16, Rev. 1. 19; the LINK of assemblies is very precious. 2, Our Triune God. Grace and peace ever joined, and multiplied: "the riches of His grace." 3, "Blessed" FIRST for emphasis: we shall never be reproved for praising too much (Neh. 9. 5). "His MUCH mercy": apart from "much mercy" how could dead ones have been saved? And they are not barely pardoned: there is a LIVING hope with an INCORRUPTIBLE inheritance (4). God delights to encourage His people. "Reserved": there is a wondrous graciousness in this word: our Heavenly Father is not in a hurry: He will not take away the inheritance, and He keeps His people (5): but mark what is said as to a CROWN (Rev. 3. 11). 7, Both rejoicing and grief "THAT" etc. God does not make gold by testing, nor does He improve dross, but He SEPARATES His gold from dross: "trials" will not save, nor will they sanctify the flesh, but they will lead to victory, IF believers are "exercised thereby" (Heb. 12. 11). 8, Lack of faith is lack of faith's joy, and VICE VERSA. 9, Anticipation: as to the future note Rom. 8. 23, Phil. 3. 10. 11, SufferingS, glorieS. 13, The glad inference of faith. "Hope completely"—do not mingle despondency or unbelief. "Grace" in its fulness in that Day: "by grace are ye saved," "He giveth more grace" ("grace for grace"), and "the exceeding riches of His grace" in the future (Eph. 2. 7). 14, "Children OF OBEDIENCE": a precious material. 5, "According to the Holy One Who called you": O to be kept from discord with Him (cf. Col. 3. 10, Eph. 5. 1). If we are unholy, we are unlike God: the Holy Spirit indwells, should there not be holiness? Note link of obedience, knowledge, and holiness, and the stress on "desires" ("lusts"), and "manner of life" ("conversation"):—the old English words may not be realized at first.

Correspondence from any Believers and Enquirers exercised before God, is welcome. O that His humbling work may be more realized by us in these last days. Peroy W. Heward, 61, Upton Lane, Forest Gate, London, E. 7. Telephone: Maryland 2196

(No messages on the Lord's Day.)

* Is it Scriptural to speak of worlds, starry worlds, etc?

Thoughts from The WORD of GOD.

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Free

A MONTHLY, AS GOD GIVES STRENGTH, TO
DECLARE HIS LOVE AND TRUTH, HIS GRACE
AND RIGHTEOUSNESS, HIS SALVATION AND HIS
STATUTES, THAT FREELY REDEEMED ONES MAY
BE DRAWN TO THE WAY OF HIS COMMAND-
MENTS AND BE CONTINUALLY QUICKENED:
TILL THEY BEHOLD THEIR COMING LORD.

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

"And He said unto me, Son of man, can these bones live? And I answered, O Lord God, Thou knowest... The breath came into them, and they lived and stood up upon their feet, an exceeding great army."

Ezek. 37. 3, 10.

"We are not sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God." 2 Cor. 3. 5.

"When His disciples heard, they were exceedingly amazed, saying, Who then can be saved? But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible."

Matt. 19. 25, 26

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

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

Some of the Contents.		Pages.
Lot	...	58
That I May Know Him...	...	59
As and So	...	60
The Lord Turned The Captivity of Job	...	61
Continuing	...	62
The Lake of Fire and The Sea of Glass	...	63
Suggested Daily Readings	...	63
Notes on Memorized Verses	...	63

"God is able of these stones to raise up children unto Abraham." Matt. 3. 9.

"When we were enemies we were reconciled to God by the death of His Son."

Rom. 5. 10.

"Unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may obtain forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me."

Acts 26. 17, 18.

"If any one is in Christ, there is a new creation."

2 Cor. 5. 17.

A Word of Introduction.

AGAIN in mercy we can tell of the Lord's mercy. How wondrous the grace that is bestowed upon His people. When we see ourselves as Job saw himself, when we realize our unworthiness in the light of Calvary, then we marvel. Why did God set His love upon us? And why does He continue His great love? His infinite patience encourages, and we cannot but admire the unveiling of grace. God's teaching is so tender, but He never excuses sin.

Do we not often mistake a WISH to please the Lord for pleasing Him? We become encouraged that we express a wish for godliness and victory. Yet surely we need more than a wish. CONTENTMENT that a wish should remain a wish is an evidence of a stronger wish otherwise.

His Song of Praise to Swell.

(Continued).

Wondrous the love—that Christ for us should die,
Bearing the doom, far off ones to make nigh:
He took our place, He hath done all things well,—
Join, ye redeemed, His song of praise to swell.

The sword awoke, its sheath—HIS spotless soul,
The billows rose, o'er HIM alone to roll:
But for His love we all had been in hell,—
Join, ye redeemed, His song of praise to swell.

Precious Christ's blood, poured out lost souls to save,
'Twas for the lost that He His life-blood gave:
Pride is laid low: His love our fear must quell,—
Join, ye redeemed, His song of praise to swell.

Had He not died, what could we then have done?
All hope had failed, and refuge had we none:
But now with Him for aye His own will dwell,—
Join, ye redeemed, His song of praise to swell.

Words of Encouragement.

"GREAT IS THE LORD, AND GREATLY TO BE PRAISED." He is to be praised much, for He is Worthy. Do we praise Him much? Ps. 145. 3 needs loving emphasis. If we exalt His Name (Ps. 106. 2), He is exalted beyond all blessing and praise (Neh. 9. 5). But, in wondrous love, He, before Whom are ten thousand times ten thousand of angels, is willing to have the gratitude of redeemed sinners. Aye, He welcomes it. His own love is the reason. And **THEY**—because of their **INIQUITY**, as well as worthlessness, could not be righteously redeemed except at a **PRICELESS** cost. And, therefore, the wondrousness of the blood of Christ shows their value, and every syllable of their praise is a precious token, before the Father, of the Son of His love. Hence not one note of thanksgiving is disregarded. It is beautiful because the fruit of Christ's altogether beautiful work, and the Holy Spirit ever delights to honour Him, and the Father ever rejoices in Him. Praise has a new meaning in the light of Calvary.

LOT.

A TRAGIC STORY. So real, so true to life, and yet . . . Ah, how **WE** fail to apply the truth humbly. Abraham when he was **CALLED**, obeyed, but "Lot went with him" (Gen. 12. 4). God did not call all to Canaan then, but He **DOES** call all His own to a walk with Him now, and Lot is a beacon, reminding of those who act only because of influence and circumstances, and without a definite heart-work.

At first all seemed well, but when a dispute arose among the herdmen, Lot **CHOSE** naturally, and according to the sight of his eyes (Gen. 13. 10, 11). We read of no prayerful pondering. The silence searches our hearts. It was **ONE** step on the downgrade, common, when faith has not been **EXERCISED**. The next step was the tent **TOWARD SODOM** (Gen. 13. 12); a tent still, but . . . we little **MEAN** to do all that happens when we are not seeking the Lord as to **EVERY** step. "Who dwelt in Sodom" soon meets our eyes in ch. 14. 12. The downgrade is **A REALITY**. O that we may be broken down before the Lord, rather than awake in remorseful disappointment. Humbling to-day is precious.

And Lot failed to take the warning in Genesis 14: **HE WENT BACK AGAIN**. God's mercy still watched over him, and the fervent interceding prayer of Abraham was valued. "God remembered Abraham and sent Lot out" (Gen. 19. 29). How gracious He ever is. But what did Lot lose? He was saved, yet so as by fire. We could not imagine

Lot's name in Ezekiel 14. 14, though he **WAS** righteous (2 Pet. 2. 8). He was vexed with the filthy conversation of the wicked, **BUT** remained in it; and thus, unlike Noah, before the flood, he lacked power. It is one thing to be righteous: it is another to have the testimony, "He walked with God." May this be ours—from God.

How much there is in Genesis 19 to search **OUR** hearts. "There came two **ANGELS** to Sodom." The Lord was not there: He was present with Abraham. Mark the contrast, in Genesis 18. 17-19. The "So do, as thou hast said" of 18. 5 has **NO** echo in 19. 3. Lot tries to pacify the crowd, but his wild proposal is that of one bewildered, and the very men of Sodom pointed out his inconsistency. "This **ONE** came in to **SOJOURN**" (9). Yet he was preserved, and his taunters smitten with blindness, but they repented not. "Hast thou **HERE** any besides?" is a searching question. O believer, mixing with the world, does it not speak to you? The **HOME** is often wrecked. The word "**SON-IN-LAW**" searches. A **MARRIAGE** link with Sodom. And then we reach verse 14. There was no love to God in these men, and **YET** they were joined to Lot's family. Do not risk Sodom or its parallel, for your children's sake. The whole family was ruined. The **LAST** recorded act of his sons-in-law was mockery, of his wife—disobedience, of his daughters—unrepented evil. Let us beware. Lot lost all.

The tender love of "Lest thou be consumed" (19. 15) affects us. And again, "**WHILE HE LINGERED**, the men laid hold upon his hand" (16): but why did he **LINGER**? Again the words of mercy sound forth, "Escape for thy life" (17)—magnified mercy (19): and we hear the gentleness of "I have accepted thee" (21), and, very wondrously, "I cannot do anything till thou be come thither." **BUT** there is nothing of encouragement as to witness: Lot is not brought to a life of faith: his fears torment him, and Deuteronomy 2. 9 and 19 remain a sad memorial, and background to Psalm 83. 8. O that we may be faithful—**FAITHFUL**.

THE NEEDS OF ISRAEL.

SOME who read these pages may know that the Lord has graciously granted the translation of many of its messages into German, and that a monthly magazine is issued by grace (gladly sent). It seemed the will of the Lord, Who lovingly provided the means in an unexpected way, that a beloved Hebrew Christian brother (Mr. Michael Ruda) should seek to serve the Lord for about 3 weeks, mainly among $\frac{1}{2}$ Israel, $\frac{1}{2}$ on the Continent. Our fellow-labourer first journeyed to Brussels, Cologne, Dortmund and Berlin, where the writer was privileged to do a little in the Lord's Name last year, not

forgetting Israel, and then was accompanied from Peterswaldau by the beloved brother who publishes the magazine (Mr. H. A. Werner). Naturally, we missed him from the regular witness to Israel in East London and Soho, but the Lord granted its sustaining, and a prayer-fellowship,—and THAT is precious (2 Cor. 1. 11). Breslau gave a further opportunity for the Lord, and then Poland was reached: the most densely populated Jewish country in the world. Seeking not to build on another's foundation (Rom. 15. 20) we had chosen, with prayer, Kalisz, Lodz, Czestochowa, Cracow and Tarnow. A brief record cannot enumerate all opportunities and problems, or the many privileges and difficulties, but we would give thanks to our Father. In general, the Lord proved His power as to the officials, granted many precious conversations, and stemmed the violence of bitter crowds. "HE IS FAITHFUL THAT PROMISED." We have ever proved that He faileth not, and our brethren returned, in His enabling, not only having laboured in love, but having learnt much as to FURTHER service also, which is before our prayerful longing to God's glory. O that there may be a spiritual expectation, a tactful earnestness, a spiritual devotedness,—in the Holy Spirit. The thought came to the heart that many readers, who know a little (only "a little") of the service among men of "all nations" in London and other parts (this is being written in Birkenhead—and revised in the train to Manchester) may welcome the particulars that Israel, and other LANDS, are not forgotten. If the Lord will, in an early issue, we shall publish a few words further from our beloved brethren. We, and they, feel unworthiness and dependence, but He is able to use, and so condescendingly gracious.

SOME THOUGHTS AS TO PRAYER AND PRAISE.

Let us mark the limitation of Psalm 66. 18.

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

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

1. For God's gracious reviving of His people in their inner life, and that we may judge backsliding of heart (Prov. 14. 14) more quickly.
2. For believers who feel a physical strain much, that they may be kept grateful, and guarded from irritation and irritability, and learn God's loving lessons: and that those who are "well" may show spiritual thoughtfulness, sympathy and help.

For often-forgotten lands, as Estonia, Tunis, Angola and Siam, and for the Scriptures in the languages needed:—never forgetting Malta and the Maltese.

"My praise shall be of Thee." Ps. 22. 25.

It is possible to become used to the language of truth, and to think we are more spiritual than we are.

"THAT I MAY KNOW HIM."

"That I MAY KNOW HIM, and the power of His resurrection, and the fellowship of His sufferings."

"That we MAY KNOW HIM That is True."

"THEN SHALL WE KNOW, if we follow on to know the Lord."

(Phil. 3. 10, 1 John 5. 20, Hosea 6. 3).

THAT I MAY REALLY KNOW HIM, the One Who died for Who left His Father's glory, and died on Calvary's tree! [me, How wondrous is such mercy, and everlasting love; How can I ever doubt Him, or fail to look above?

THAT I MAY KNOW MY SAVIOUR, as Enoch walk with God,
Since I am safe for ever, through Christ's most precious blood,
That I may seek to know Him, to know Him more and more,
To be a witness for Him, and by His grace endure,

THAT I MAY KNOW MY SAVIOUR, and walk with Him as well,
That, in my daily duties, my life His grace may tell,
By shewing forth His praises, that many now may see,
And long to know my Saviour, Who gave HIMSELF FOR ME.

THAT I MAY KNOW AND LOVE HIM with all my heart and soul,
Who, in His wondrous mercy, would all my life control;
He will completely finish His work of cov'nant love,
Since I am by His Spirit now quickened from above.

THAT I MAY KNOW HIM FULLY and walk within His ways,
And, by HIS gracious working, Himself adore and praise:
Thus shew, by words and actions, the preciousness of grace,
That all my life is for Him, Who suffered in my place.

THAT I MAY REALLY KNOW HIM, as Lord and Master too,
I wish I pleased Him fully, with that Day in my view,
When He shall come in glory His sleeping saints to raise,
And we shall meet together, rejoicing in His praise.

THAT I MAY LOVE TO KNOW HIM, and in His truth delight,
I own my need and failure,—but seek His loving might:
I would be looking for Him, and praying constantly:
"Come quickly for Thy people, who long Thy face to see."

TYPEWRITTEN NOTES.

- "To the Praise of the Glory of His Grace." Eph. 1. 6.
62. The Bodies of the Lord's People.
 - 63, 64. 1 Cor. 7.
 65. Believers and Funerals.
 66. The Lord's Hindrances.
 67. Posture in Prayer.
 68. God's Appointed Method of Preaching to the Unsaved.
 69. Redeeming the Time.
 70. Use of Words to the Glory of God.
 71. Order of Words in Greek Testament.
 72. Greek Notes.
 73. The Revised Version of the Later Scriptures.

THE CHILDREN'S COLUMNS.

AS AND SO.

IT is so easy to forget the goodness and greatness of God. In Genesis 1. 3 the words of power sounded forth, "LET THERE BE LIGHT, AND THERE WAS LIGHT." But God's mightiness is overlooked now, and even young people speak of Him lightly, and seek to think of Him as if He were such an one as themselves. Antichrist will think thus (Psalm 50. 21: notice what is written in verse 22). How such words should cause God's creatures to tremble. Yet they do not. O that He may open the eyes of some, through these messages, to see that though God's love is great, so is His fear, and, so is His wrath (Ps. 90. 11). There are some solemn words in Judges 1. 7, where a king says, "AS I HAVE DONE, SO GOD HATH REQUITED ME." Revelation 18. 6 is similar, and we call to mind the repeated words in Job 21. 14, 22. 17. Men say unto God, "Depart from us," and in the future it will be said to such, by the Lord, "Depart from Me" (Matt. 25. 41). How many fail to see the solemn fact that AS people live without God, SO they die, and will be raised, to be sent away from Him for ever. If only this was BELIEVED, many would be afraid. But Satan deceives, and says, "All is well," and many, very many, believe HIS LIE (John 8. 44), and they despise God's truth. All this God sees, and is long-suffering. But He will arise soon, and then all will behold His righteous anger against such. We would lovingly warn, and bring before young and old alike the righteousness of God, and His mighty power, which will in the future be manifested when it pleases Him.

God is very gracious amid all, and His words of warning should be heeded now. We dare not keep back anything, however serious His messages of judgments are. We are reminded often of the fact that God will not fail to perform ALL His truth. While, in mercy, He waits, and gives words of great tenderness and love,—on the other hand, solemn statements are found everywhere in Scripture, which will all be fulfilled by Him, in His own time and way. Not one thing will God overlook. In Psalm 103 there are several verses which we may now consider, and such are a joy to those who are in Christ, blessed with all spiritual blessings in Him, and all through His precious and finished work on Calvary (verses 11-16). Shall we see first what verses 15 and 16 say, showing the shortness of this life? "AS FOR MAN, HIS DAYS ARE AS GRASS: as a flower of the field, SO HE FLOURISHETH: for the wind passeth over it, and it is gone." (See Isa. 40. 6-8). Now look at the contrast in Psalm 103. 11-13: "AS THE HEAVEN IS HIGH ABOVE THE EARTH, SO GREAT IS HIS MERCY." To whom? "TO THEM THAT FEAR HIM." Then we read on, "AS FAR AS THE EAST IS FROM THE WEST, SO FAR HATH HE

REMOVED OUR TRANSGRESSIONS FROM US." Who are the "US"? Saved ones. How blessed to be saved, and to know that our sins are for ever blotted out, and remembered by God no more (Jer. 31. 34). We are praying that many more may be brought, (for God alone can forgive sins), into this blessedness. Then verse 13 encourages those who trust in the Lord Jesus as the One Who died for guilty sinners. "LIKE AS A FATHER PITIETH HIS CHILDREN, SO THE LORD PITIETH THEM THAT FEAR HIM." Again, Psalm 125. 2 says, "AS THE MOUNTAINS ARE ROUND ABOUT JERUSALEM, SO THE LORD IS ROUND ABOUT HIS PEOPLE." HOW privileged are all such.

Now let us look at Isaiah 55. 7-11. How often these verses are repeated, and yet many do not VALUE them. They like the rain, which causes the plants to grow up out of the earth for their food. But God's Words are often despised and rejected. He sees all, and He knows everything which is said and done.

In Proverbs 23. 7 we are told concerning a man that "AS HE THINKETH IN HIS HEART, SO IS HE." These are true sayings. Another passage in the same book is heart-searching. Proverbs 10. 25 says, "AS THE WHIRLWIND PASSETH AWAY, SO IS THE WICKED NO MORE, but the righteous is an everlasting foundation." How blessed to be made righteous, through the merits of the Lord Jesus.

In Isaiah 14. 24, the Lord saith, "Surely AS I HAVE THOUGHT, SO SHALL IT COME TO PASS: AND AS I HAVE PURPOSED, SO SHALL IT STAND." God will not fail to do all that is written. Isaiah 55. 11 reminds us that God's Word shall not fail to do His pleasure. In Matthew 8. 13 there are words of encouragement to a concerned sinner. The Lord Jesus said unto one who had great faith, "AS THOU HAST BELIEVED, SO BE IT DONE UNTO THEE." Those who believe in Christ as the Saviour of sinners are indeed blessed. O that some who read these words may be brought, in mercy, to believe and to have peace with God even now, and to know their sins ARE removed, AS FAR AS THE EAST IS FROM THE WEST.

AS God hath planned, SO must it be,
Both now and through eternity:—
For all His truth is fixed for aye,
And not one word shall pass away.

AS God did plan, it shall be SO,
He saves from sin, and endless woe,
The guilty out from Adam's race,
Through Him Who took the sinner's place.

AS God did plan, SO it was done,
By His Beloved Only Son,
Who came on earth to seek and save,
'Twas for the lost His life He gave.

AS God hath said, SO He will do
His every word is sure and true:
His grace, His thoughts, His every way,
His mighty power, and love display.

AS God arranged, e'en SO He will
All His own purposes fulfil:
He will not fail in any one,
Nor leave His written words undone.

AS God appoints, SO we shall see
More of His might and majesty:
He will not fail to shew His wrath,
When judgments are upon the earth.

AS God declares, SO will He do,
And save the BROKEN-HEARTED too:—
If YOU are such, God will forgive,
And cause you now for Him to live.

“The Lord turned the captivity of
Job, when he prayed for his friends.”

Job 42. 10.

A STRIKING statement of the Holy Spirit. Deliverance was not when Job spoke of himself and his PHYSICAL feelings. While he asked to get well, he did not become any better. It is possible for a godly man to ask amiss. How important to have the Lord's motive. But when he PRAYED aright, he prayed as it was appointed. That is the power of true prayer. And when he sought God's glory, God met his own need (1 Kings 3. 11-13). And there is much further instruction in these words. Prayer for his friends was not only a prayer of obedience but of LOVE. He had often spoken against his friends, as miserable comforters, and physicians of no value. It would have been SO NATURAL to say something against them. But love is loving, not only profuse in words. Thus we see when COMPLAINING ceased, and emphasis on the PHYSICAL was in the background, and SELF was left out, the Lord stepped in. How often we hinder OUR WISHES by asking for that which would not be a blessing to us in the condition in which we ask.

And we may go further. The word to pray means “to judge one self.” How rarely do we judge ourselves. It is easy to think something of ourselves: we see others' defects so quickly, our own so slowly. But Job judged himself.

And the Lord not only took away the strain, but turned the captivity. Romans 7. 23 helps to explain this. We think of Israel's captivity, but a personal captivity is possible. And we need to desire the Lord's freedom that we may please Him. When Job complained he was a slave. When we follow the dictates of self we are in captivity. The true freedom, as the Holy Spirit ever shows, is the will of God. And thus this dear servant of God was privileged to bring blessing to himself when he desired it for others, even as those who water others shall be watered themselves (Prov. 11. 25). God delights to encourage. And thus the record was written for our sakes, that we may not only pray for our enemies (Matt. 5. 44, Luke 6. 28), among the unsaved, but for believers who irritate us. And not

with self-righteous prayer, but with self-judging prayer. Happy is the man who sees in every persecution a call to a longer prayer list, and in every trial from others who bear Christ's precious Name, a call to love them more and love self less. May this be our experience, in the Holy Spirit's power.

“IF THE LORD WILL”:—Gatherings for Believing Men, above John Pearce Restaurant, 2, MINORIES, (side entrance, 2nd floor) TUESDAYS, 6. 30—7. 45.

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

SUGGESTED SUBJECTS DURING JULY:—

- 5th. EZRA AND NEHEMIAH.
1. Stirred-Up Hearts.
 2. Godly Order and Rejoicing.
 3. Hindrances and How to Meet Them (Ezra 4 and 5, Neh. 4—6 etc.).
 4. The Danger of Backsliding even when in a Right Position.
 5. The Honouring of God's Words and Prayer (Neh. 8 and 9 etc.).
- 12th. TO BE ANNOUNCED LATER.
- 19th. QUESTIONS.
(These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder).
- 26th. THE BOOK OF REVELATION: AN OUTLINE.
1. The Introduction, and the Assemblies.
 2. The Seals and The Trumpets.
 3. Thoughts on “Sevens” of Scripture, and on Parallel Histories.
 4. The Day of the Lord, and the Vials of Wrath.
 5. Babylon: Its Past and Future.
 6. The Kingdom and the Glory.
 7. The Practical Bearing, and the Closing Prayer (22. 20).

“IF THE LORD WILL.” Gatherings to God's glory, with Prayerful Pondering of His Truth, during the Holidays:—Sat: July 30th, 6. 45, Aug: 1st, 3 and 6, at 61, Upton Lane, Forest Gate (easily reached by train, tram or bus). Believers and enquirers are earnestly welcomed. Further particulars gladly sent. Children of God sufficiently near are invited on the Lord's Day. There are occasional Wednesday Bible Studies in other parts of London Surely God's dear people need to be TOGETHER.

The devil is intent on “spoiling” that which is done in the Lord's service, but he does not always try and persuade us to give it up. Often he would rather foist on it ACCOMPANIMENTS that hinder, or MOTIVES that destroy the spiritual value and power. Thus we may be deceived, and think the Lord's work is still maintained. The skeleton remains: that is all.

A lost soul may trifle now, but there is no trifling in hell. The rich man in Luke 16 does not say any word of confession of sin, nor of love to God, but TRIFLING IS NOT FOUND IN HIS WORDS.

TALKS ABOUT PRESENT-DAY NEEDS,—31.

CONTINUING.

It is comparatively easy to be enthusiastic for a while. But CONTINUANCE is the test of love to the Lord, and for His precious words. There must be LIFE before such CONTINUANCE. When God has graciously given life, there is to be fruit. NO ROOT means NO FRUIT. Even natural things teach us this: how much more is the lesson marked out in the spiritual parallel. So CONTINUANCE in God's mercy shews there is LIFE. For the stony (or rocky) ground hearers endure but FOR A WHILE (Matt. 13. 20, 21). May it be our privilege, and responsibility, by grace, to "CONTINUE in the grace of God" (Acts 13. 43, see also 11. 23). If there is true CONTINUING, it will be seen, and others will be encouraged to "do likewise." Galatians 5. 7 shews us the solemn fact that saved ones CAN be hindered. How blessed to exhort by a godly life. Then, in John 8. 31, 32, the Lord Jesus said, "IF YE CONTINUE IN MY WORD, then are ye My disciples indeed, and ye shall know the truth, and the truth shall make you free." Therefore, true heart-knowledge of the Word and Will of God is by CONTINUING in it (James 1. 25, John 17. 7). And believers are exhorted to CONTINUE IN THEIR LORD'S LOVE (John 15. 9). (Notice the AS and SO of this verse). If we delight in the words of the Living God, there will be more love to one another. And the world will see this (1 John 4. 16). O for more real heart-stedfastness in the things of God, so that we may not hinder but help other believers to be more enthusiastic in all that pertains to life and godliness.

Colossians 1. 23 is striking: "IF YE CONTINUE IN THE FAITH." We should be more fixed and enduring. Faith has been given by God, and should we not make this, by His enabling, more and more manifest? Moreover, believers are exhorted to CONTINUE IN PRAYER (Col. 4. 2). Luke 6. 12 brings before us how the Lord Jesus "CONTINUED all night in prayer to God." We sometimes become weary in a very short time. May we know more of what true prayer is, and also to pray without ceasing (1 Thess. 5. 17). Prayer is a very wonderful privilege (Acts 1. 14). It is blessed to be able to shut the door and pray to God alone (Matt. 6. 6). It is also helpful, very helpful, to meet together to wait upon God (2 Cor. 1. 11), and to encourage one another to pray more, and more fervently. Thus we shall doubtless CONTINUE more in His love. Next we might consider 1 Timothy 4. 15, 16, 2 Timothy 3. 14. It is easier than we imagine to fail to abide and to CONTINUE in the things which we have known and learned. We need to "meditate on these things," and to "take heed" unto ourselves, and unto the DOCTRINE, and to CONTINUE

in them, and we see how that in so doing we shall both prove our salvation and help others. O that we may be in God's mercy, more and more CONSISTENT (in daily life, heeding CONTINUALLY, in the Holy Spirit, the things which God has given us richly to enjoy) (2 Pet. 1. 3, see Acts 2. 42).

Further, we are exhorted to CONTINUE IN HOPE (Ps. 71. 14, see Rom. 8. 25), "That Blessed Hope" (Tit. 2. 13). 'Tis a glorious Hope of seeing our Lord, and being with Him, and like Him for ever (Ps. 17. 15). May it be our CONTINUAL joy, to have His Coming ever before us.

To have received the privileges of praise is a real delight, while we seek to watch and wait for Him, Who said, "I will come again, and receive you unto Myself" (John 14. 3). May we enter by grace, into the words, "I will bless the Lord at all times, His praise shall CONTINUALLY be in my mouth" (Ps. 34. 1, Heb. 13. 15). We are told in Job 1. 5, WHAT THAT MAN, whom God commended, did CONTINUALLY, and in Psalm 25. 27 we read what believers should SAY CONTINUALLY. In these perilous and lawless times it is easy to GROW cold, and to become somewhat weary (Mal. 1. 13) unless we are very watchful. Wherefore we have an earnest exhortation, with its words of encouragement in Galatians 6. 9, and 2 Thessalonians 3. 13, "Be not weary in well doing." The principle of Romans 2. 7 is precious, "PATIENT CONTINUANCE IN WELL-DOING." May we seek, as quickened ones, to thus live unto God's glory. It is well, indeed, when we can humbly say that by the help of God we have CONTINUED unto this day (Acts 26. 22).

It is encouraging to hear what the king said to Daniel, "THY GOD WHOM THOU SERVEST CONTINUALLY" (Dan. 6. 16, 20). Thus we see such service is noticed by others. May we seek to be faithful. How graciously the Lord encourages His own as of old. "YE ARE THEY WHICH HAVE CONTINUED WITH ME IN MY TEMPTATIONS" (Luke 22. 28, note 29, 30. May it be our joyous privilege to CONTINUE WITH HIM in His rejection (Heb. 13. 13), for He is STILL the Rejected and Despised One. "WITH HIM" !—How full of music these two words seem to the heart that loves Him, because He first loved us (1 John 4. 19). If only we are CONTINUING ones there will be, by grace, in our DAILY life, fruit unto HIS GLORY, and this should always be our chiefest aim. May our hearts be stirred, in the Spirit, thus to live, amid the trials of these last days, that God may be exalted in a simplicity of aim (2 Cor. 11. 3), and a CONTINUANCE in His WORDS (John 8. 31), in His love (John 15. 9), and in holy fellowship with Himself, and one another (1 John 1. 7).

The Holy Spirit glorifies Christ, and that which does not glorify Him cannot be the work of the Spirit.

THE LAKE OF FIRE and THE SEA OF GLASS.

Rev. 20. 15.

Rev. 15. 2.

IS not the SUN an object lesson before our eyes? THE SUN IS A LAKE OF FIRE. A tremendous reality. We may not realize this at all times; but let an eclipse shut out its central glory, and the flames of many miles, leaping forth around, reveal its true nature. GOD CAN CREATE A LAKE OF FIRE. And He speaks to men by nature. The thorns and thistles remind us that Genesis is true, and that sin brought ruin into the world; the rainbow is a token of His faithfulness and covenant; the meat of which we partake, without the blood, speaks of FORFEITED lives and the need for atonement (Gen. 9. 4, Lev. 17. 11): the spring time revival of the trees, and the growing up of the corn, when the seed has died, declare the reality of resurrection: AND THE SUN PROCLAIMS THE FACT THAT THERE IS A LAKE OF FIRE.

Ah, dear reader, you and I cannot deny this. Nor should we seek to deny it. God has given a warning, that sinners may escape from the path that leads thither. Do you think that the words which terrify are MERE WORDS? Do you imagine that Scripture has a scarecrow unreality? Nay, it is not so. God HAS a lake of fire, and the One Who said so tenderly, "Come unto Me, all ye that labour and are heavy laden" (Matt. 11. 28) also spake of "everlasting fire" (Matt. 25. 41), and of those who would go there. Is it not well to be forewarned?

Thanks be unto God, if you are heart-troubled, we can joyfully add, "You need not go there." And more than this, "You are welcome to the Saviour now." He HAS died, He HAS met the sword of justice, He HAS gone under the waves and billows of wrath, He HAS borne the immense weight of condemnation, He HAS drunk the cup of judgment,—not for Himself, but for guilty sinners. Let the message be proclaimed, far and wide. Let the joyful news sound forth—Salvation is free. There is A SEA OF GLASS as well as a lake of fire. True, the glass is mingled with FIRE, but THIS is no longer a terror. Rather is it a resting place. There is no sinking into that sea of glass, but the fire speaks of wrath satisfied.—God's claims have been met, fully met for all who rest on the precious Saviour of sinners. They can sing and rejoice. God will NOT disappoint. God will NOT change His Word. Redemption is a fact. There IS a sea of glass, and those who are on that sea can SING, and they DO sing. They sing the song of Moses, who no longer can condemn (see John 5. 45). They sing the song of Moses AND THE LAMB, for grace and truth have come by Jesus Christ (John 1. 17), and God welcomes His BLOOD-BOUGHT people with a welcome never

to be removed. How wondrous is such love,—and it is free.

If you feel even to-day the burden of your sin, and if you have felt the reality of God's lake of fire, and His burning holiness, then rest not on your best works, any more than on your worst works, but, in YOUR FELT-NEED, seek the Lord while He may be found, for He heals the broken-in-heart, and saves with an EVERLASTING SALVATION. "Thanks be unto God for His UNSPEAKABLE GIFT" (2 Cor. 9. 15).

Suggested Daily Readings.

"IF THE LORD WILL"—July, 1927.

Day.	Genesis		2 Peter		Learning	
					2 Peter	Ps. 119.
1	31.	17-29	2.	12-22	3.	1 31
2	31.	30-42	3.	1-10	3.	2 32
3	31.	43-55	3.	11-18	3.	3 33, 34
4	32.	1-16	1 John 1.	1-10	3.	4 35
5	32.	17-32	2.	1-11	3.	5, 6 36
6	33.	1-11	2.	12-25	3.	7 37
7	33.	12-20	2.	25-3. 7	3.	8 38
8	34.	1-17	3.	8-24	3.	9 39
9	34.	18-31	4.	1-10	3.	10 40
10	35.	1-15	4.	11-21	3.	11 41, 42
11	35.	16-29	5.	1-10	3.	12 43
12	36.	1-19	5.	11-21	3.	13 44
13	36.	20-43	2 John		3.	14 45
14	37.	1-11	3 John		3.	15 46
15	37.	12-24	Jude	1-9	3.	16 47
16	37.	25-36	Jude	10-25	3.	17 48
17	38.	1-16	Rev. 1.	1-9	3.	18 49, 50
18	38.	16-30	1.	10-20	Gen. 40.	14 51
19	39.	1-9	2.	1-11	40.	23 52
20	39.	10-23	2.	12-29	41.	9 53
21	40.	1-11	3.	1-13	41.	10 54
22	40.	12-23	3.	14-22	41.	11 55
23	41.	1-13	4.	1-11	41.	12 56
24	41.	14-24	5.	1-14	41.	13 57, 58
25	41.	25-36	6.	1-11	41.	14 59
26	41.	37-52	6.	12-7. 8	41.	15 60
27	41.	53-42. 8	7.	9-8. 1	41.	16 61
28	42.	9-20	8.	2-13	42.	8, 9a 62
29	42.	21-34	9.	1-12	42.	21 63
30	42.	35-43. 10	9.	13-21	Rev. 7.	15 64
31	43.	11-25	10.	1-11	7.	16, 17 65, 66

"God has spoken in His holiness." But not all hear His voice. "He that hath an ear" is a wondrous description. Does it include us?

Notes on Memorized Verses.

2 PETER 3. 1-18.

1, The "LINK" of the epistles: so with REPEATED epistles of God's servant Paul: a precious hint as to FOLLOWING UP God's work. "I stir up": the NEED is implied. A pure (sincere) mind is NOT ENOUGH: how subtle is Satan, and how we

NEED the Lord's CONSTANT work. Cf. Heb. 3. 12, 13, and the stress on remembrance in John 14. 26, 2. The words of truth are of deepest importance: if we neglect the Scriptures, we invariably wander. 3, "This knowing first" (cf. 1. 20): "I would not have you ignorant" comes to mind: we should not be surprised at the course of evil: forewarned to have faith amid all. 3, 4, "Their own desires, AND SAYING": desires influence—so the wish at the root of "There is no God" ("in his heart," Ps. 14. 1). In Matthew 24. 48, the SAYING is linked with the evil wish of 49. 5, "This escapes their notice—because they are WILLING": how many things we fail to see BECAUSE of the will: how blessed is the contrast: if we will to do, we shall know (John 7. 17). 6, "Through which" (waters) Gen. 7. 11, 12. "The world perished," but 'tis still the first earth. 7, Lit: "By THE SAME WORD have been stored with fire": God's Word from Gen. 1. 3 onward is striking.* 8, Let not that which is in Scripture escape your notice. "With the Lord": His standpoint is all-important. 9, "Some are accounting slackness": cf. "My Lord delayeth His Coming": always acknowledge God has His own interpretation of every seeming contradiction. "To youward" or "to usward": both translations emphasize HIS people, and their REPENTANCE, even as 2 Corinthians and Revelation 2 and 3. Only those who are READY will go in: hence 'tis long-suffering to the redeemed, and the Lord THUS fulfils (a) HIS determination to save His own ("not willing that any should perish"), and (b) HIS restriction to ready ones, ALIKE. He waits till all living ones are made ready: the same "reconciling" of seeming contradictions always exists: thanks be unto Him for this. 10, "BUT." 11, The solemnity of God's judgments are to make His people more earnest. A striking plural "GodlinessES" (lit:). 12, 13, The two expectations. 14, THEN, AGAIN, the inference as to godliness: everything is in view of Himself. 15, A contrast with the "some men" of 9: own God's standpoint and explanation, and praise Him for it. 16, This reminds us of Hebrews 5: nor are we unmindful of 1 Cor. 3. "To their own destruction": the danger of truth misused. 17, 18, "Be on your guard lest—BUT grow": as there is growth there is safety. A mere negative will not suffice. GRACE AND knowledge: contrast ch. 2. 20, 21. Grace linked with His glory as in Eph. 1. 6, see 1 Pet. 5. 10, Ps. 84. 11, John 1. 17.

GENESIS 40. 14, 23, 41. 9-16, 42. 8, 9a.

40. 14, The margin is helpful (contrast and compare Luke 23. 42, 1 Cor. 11. 24). The principle of love and gratitude, moreover, is important. 23, We are all more selfish than we think: forgetfulness is

* 'Tis remarkable to link Rev. 22. 20 with Gen. 1. 3, the first and last recorded "sayings" of God.

often NOT a bad memory but selfishness. 41. 9, AT LAST remembrance (41. 1): how do we act when we remember our faults?—Mark "when he knoweth" (Lev. 5. 4). 13, As if Joseph restored: the language wondrously suggests the Antitype Who HIMSELF has done the work. 15, How often men think the power is in a MAN (Num. 22. 6). 16, A beautiful graciousness and humility (Dan. 2. 30). 42. 8, 9a, Again we have dreams (ch. 37) remembered: Joseph wished to bring his brethren to repentance, but how his method fell short of the perfection of the Antitype Who will bring Israel to repentance, in that Day. 21, Conviction and confession: yet love needs a still deeper work.

REVELATION 7. 15-17.

The first view in Revelation of the redeemed in glory has a wondrous stress on God's glory. The THRONE is emphasized throughout. How MUCH worship and praise we find: no complaining. 16, A hint of present trials: are we willing for these?—1 Cor. 4. 10-13, 2 Cor. 6. 4, 5. 17, The Lamb: mentioned FOUR times in verses 9-17: "before the Lamb," "the blood of the Lamb," "the Lamb . . . shall feed and lead." EACH thought is wondrous: nor must we forget, "in the midst of the throne" (cf. 5. 6). "Living fountains of water" are a precious reminder of Exodus 17, a CONTRAST with "all tears," and with the sea of judgment also.

JOTTINGS.

A bare word of God is better than a million gifts of men: yea, His Word is never that which will remain bare: it shall yet bud and blossom as surely as Aaron's rod.

The doubts of our hearts as to OURSELVES may be well, provided we do not doubt HIM Who can strengthen our hearts. Satan would ever seek to confuse the two.

Some speak as though faith were an uncertainty and something whereof to be ashamed. Is it a disgrace to accept the truth? Is it a dishonour to believe One Who is perfectly honourable? Is it a matter of shame to know by revelation that which would not be known otherwise? Faith in self, and fellow-creatures, AGAINST God, is the only ground for being ashamed.

God has never broken His Word, nor will He. Man has often broken his word, and continues to do so. Yet many look to men instead of God.

Correspondence from any Believers and Enquirers exercised before God, is welcome. O that His humbling work may be more realized by us in these last days. Percy W. Heward 61, Upton Lane, Forest Gate, London, E. 7. Telephone: Maryland 2196 (No messages on the Lord's Day).

Thoughts from The WORD of GOD.

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Free

A MONTHLY, AS THE LORD ENABLES, TO EXALT HIM, AND HIS WAY. THE LOVE OF GOD TO POOR UNDESERVING SINNERS IS WONDERFUL, PAST UNDERSTANDING: AND ACCEPTANCE, WITH ETERNAL BLESSINGS, IN THE SON OF HIS LOVE, IS BEYOND HUMAN LANGUAGE. MAY THIS TESTIMONY EVER BE LOYAL AND FAITHFUL TO HIM, AS WE LOOK FOR OUR LORD.

Edited by
PERCY W. HEWARD.

Correspondence
Concerning the Will
of GOD welcome.

"Thus did Noah; according to all that God commanded him, so did he." Gen. 6. 22.

"This they begin to do . . . they left off to build the city." Gen. 11. 6, 8.

"According to all that the Lord commanded Moses, so the children of Israel made all the work. 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. 42, 43.

"In the fourth year was the foundation of the house of the Lord laid . . . and in the eleventh year . . . was the house finished throughout all the

Some of the Contents.		Pages
2 Samuel 7. 5, 20	...	66
Blest for Ever	...	67
Justified	...	68
But Five Loaves, and Two Fishes	...	69
An Appeal to Believing Mothers	...	60
Take Thy Bill, Sit Down, Write Fifty	...	71
Suggested Daily Readings	...	17
Notes on Memorized Verses	...	72

parts thereof." 1 Kings 6. 37, 38.

"The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you." Zech. 4. 9.

"I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do." John 17. 4.

"He said, It is finished." John 19. 30.

"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." Phil. 1. 6.

"For it is God Which worketh in you." Phil. 2. 13.

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

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

A Word of Introduction.

BY God's grace, and in His enabling, we send forth further pages concerning His grace. May He be exalted. This is our desire and object. Changeable theories are nothing. The truth of God stands. The world may approve of something newer, but let us ask for the old paths, where there is rest for the soul. The glorious gospel of God satisfies a redeemed one, and nothing else can satisfy. If the reader acknowledges the precious blood of Christ, and desires to glorify God in daily walk, it is hoped these pages will be a real refreshment. But if earthly glories attract, probably these lines will seem dry and unnecessary. Attitude to Christ will affect everything.

"I WILL DWELL." "I WILL NOT FORSAKE."

1 Kings 6. 13.

God's great delight is in His people still,
He loves them much, forgets them not, nor will;
Their daily lives His care and interest prove:
Who can conceive He would His grace remove?

Of old He showed His will to dwell with men,
The mercy-seat made known His mercy then,
And oft of dwelling in their midst He spake,
He would not THEN, and will not NOW, forsake.

What love that He should sinners gladly save,
What love that He His Son for rebels gave,
What love that He with contrite ones will dwell,
Their love to cause, and own,—their fears to quell.

"I will not leave" means MUCH when God doth speak,
With joy His people may His presence seek,
Redeemed by Christ's own blood, they joy to know
The Holy Spirit will God's pathway show.

Words of Encouragement.

THE RELEASE OF BARABBAS The scene was dark indeed. The Holy One was utterly rejected. The murderer was unanimously asked. But the grace that overruled Jonah's sin, without excusing it, overrules here to give us a wondrous view of salvation. Beyond a "CUSTOM" there is a precious "RELEASING" by One Greater than a Roman governor, because of a more glorious Pass-over. If Christ had been released, Barabbas would have remained condemned. Wondrous love shines out! Our precious Lord took the criminal's place, that poor guilty robbers and murderers might be set free. Where sin abounded, grace overflowed. We know nothing of Barabbas after, but if the mercy that reached the dying thief had reached to such an one, would he not have said, "He died for me!" And saved ones now CAN say this, aye, and they delight to declare it. Nor is their deliverance because of the people's unholy choice, but because of THE HOLY CHOICE of God Himself. It pleased the Lord to bruise the Son of His love, that poor, unworthy ones might be made near (Isa. 53. 10). It is striking that ALL THE FOUR GOSPELS record this remarkable release.

"And Nathan said to the king, Go, do all that is in thine heart." 2 Sam. 7. 20

"The Word of the LORD came unto Nathan, saying, Go and tell My servant David, Thus saith the Lord, Shalt thou build Me an house for Me to dwell in?" 2 Sam. 7. 5.

"It was in the heart of David my father to build an house for the Name of the LORD God of Israel. But the LORD said to David my father, Forasmuch as it was in thine heart to build an house for My Name, thou didst well in that it was in thine heart." 2 Chron. 6. 7, 8.

"I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things." 1 Chron. 29. 17.

"O LORD God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the heart of Thy people, and prepare their heart unto thee: and give unto Solomon my son a perfect heart." 1 Chron. 29. 18, 19.

THESE precious passages are full of spiritual education. The Lord looketh upon the HEART. How important it is that our HEARTS should be devoted unto Him. Accuracy without

heart-affection is very poor (1 Chron. 29. 3). But HEART-affection should seek to give just what pleases HIM. We must not call that which displeases HIM "love," because it pleases US: it ought to displease us to displease Him. Love is not selfish: and selfishness is not love. Let us not love our love, but love Him Who is loved. Is not this His will?

Nathan was a godly man, and answered, at the outset, according to natural feelings. Feelings of love to others, and a desire to encourage enthusiasm are well, but even they must be within the line of the Lord's precious will. There is nothing that is safe outside this line. Here is a deeply important principle. A spiritually minded man needs to seek the Lord's guidance: he must not answer as he thinks. It is easy to be impulsive. Nathan said "GO, do all that is in thine heart." He addressed the king: but the Lord said, "GO and tell MY SERVANT" (a double contrast). Nathan's reason, "The LORD is with thee," was not enough. We need Himself, and His WORDS. Mark "Spake I A WORD" in 1 Chronicles 17. 6.

Let us learn, too, that it may be well for something to be in our heart, and YET we must be willing to be restrained. How refreshing this must be to a dear child of God who feels physically held back from certain privileges of active service. The Lord tests our love, as with Abraham in Genesis 22, and He never underestimates love's wishes. If David had been UNWILLING, how sad would his condition have been; but he was shown he must be EQUALLY willing to be somewhat in the background. And the Lord wrapt up certain loving chastening in this (1 Chron. 28. 3), yet how tenderly was it given, and still is. And the Lord granted David the privilege of PREPARING abundantly before his death, even as He gave Moses the joy of ENCOURAGING Joshua. How precious is the love that is willing to suggest this, and the love that is made willing THUS to help. Any sullen refusal of a PART of service, because not permitted to do a LARGER part, is lack of harmony with the Lord.*

Do not set your heart on anything so that you WILL do it, even when the Lord closes the door. But do not misuse this gracious arrangement to excuse carelessness. Many things SHOULD BE in the heart, but across them all we must write, "If the Lord will." Nothing but His deterring must restrain us. As David shows in 1 Chronicles 29. there must be true willingness. The Holy Spirit always leads to this. And how delightful is continuance. David knew how easy it was for the people to draw back, and for the heart to be divided, and thus to be found faulty (Hos. 10. 2). May we, by grace, have a continuance and a completeness in

* A leaflet—"How Shall We View Suffering Loss" may help in this connexion.

the will of the Lord. Thus will He be exalted, and we shall rejoice to His praise.

The Lord's wondrous love shines out in all. Beyond nature and providence we have grace and an unveiling of HIMSELF. Shall we undervalue this? Ah, when we value most, we undervalue MUCH, but this is no reason to undervalue MORE. May our hearts be stirred.

BLEST FOR EVER.

"Blessed are the undefiled in the way, who walk in the law of the Lord." (Ps. 119. 1, 2).

"Blessed are the pure in heart, for they shall see God." (Matt. 5. 8).

"Blessed is the man that HEARETH ME, WATCHING DAILY . . . WAITING at the posts of My doors" (Prov. 8. 34).

"Blessed are they which are called into the Marriage Supper of the Lamb." (Rev. 19. 9).

HOW BLEST, AND BLEST FOR EVER, are sinners saved .
by grace,
So soon to see their Saviour, and dwell in His embrace,
Where sin shall never enter, for all is holy there :—
May we, in wondrous mercy, for glory now prepare.

HOW BLEST, AND BLEST FOR EVER are those redeemed
by God,
In Him Who came from glory to save us by His blood :
How can we ever wander, or let our faith grow dim,
When we are saved for ever, and safe for aye in Him ?

HOW BLEST, AND BLEST FOR EVER, made heirs and
called God's sons !
How we should seek to please Him, and live as godly ones :
How blest are they for ever who are in Jesus Christ,
Who gave Himself a Ransom, Whose death for them sufficed

HOW BLEST, AND BLEST FOR EVER :—God will not ever
fail,
But daily keep His promise, and over all prevail :
How saints should love to please Him, delight to be outside,
WITH Him their Lord and Master, and IN Himself abide.

HOW BLEST, AND BLEST FOR EVER:—why should we
doubt or fear ?
The days are dark and trying, but " that Day " draweth near
When Christ will come in glory His people to receive :—
How can we wander from Him, and thus our Saviour grieve ?

HOW BLEST, AND BLEST FOR EVER:—with such a hope
in view
How can we fail to praise Him, and walk in wisdom too ?
'Tis by His gracious working that we are what we are,
For we WERE e'en as others, from God the Lord afar.

HOW BLEST, AND BLEST FOR EVER, are saints redeemed
for aye,
In Him, the Lord of Glory, Who bore their sins away ;
How great the future glory, to worship at His feet,
When ALL the saints are gathered, in Him FOR AYE
complete.

"IF THE LORD WILL":—Gatherings to God's glory,
Aug: 1st, 3 and 6, at 61, Upton Lane, Forest Gate, E.7.
(For other gatherings please see front page).

"SHEW ME THY WAYS, O LORD; TEACH ME
THY PATHS." Psalm 25. 4.

"Shew me Thy ways," and let me know Thy will,
Thy words are right, I would Thy plan fulfil:
Keep Thou my heart from selfish thoughts and pride:—
Thy will be honoured, and the flesh denied !

"Shew me Thy ways,"—thus Moses Thou didst bless,
Thy ways are hid, but I would have access:
Oh to behold more of Thy perfect way,
And thus to keep Thy path, and not to stray.

Thy ways of love, Thy ways of righteous might,
Thy ways of wrath—Thy ways are ever right:
Thy ways of cov'nant, sovereign, saving love—
Thy ways of precept, as I look above.

"Shew me Thy ways," 'tis easy still to choose,
And thus Thy present fellowship to lose:
"Shew me Thy ways," and keep my mind and heart,
That I may not from Thee, or them, depart.

Hold Thou my hand, and may I love Thy will,—
Redeemed by blood, Thy love my heart should thrill ;
And, in the Spirit, I would upward go
To know and do, and thus to do AND know.

More guidance Thou dost deign to give each day,
If saints are more receptive of Thy way:
Thou hast unmeasured grace, and wisdom too
For those who would, by grace, Thy purpose do.

"Shew me Thy ways," and soon mine eyes shall see
The One Who died for sinners, and for me:
Then, in " that Day," Thy ways will be made known,
And saints will praise for love most fully shown.

"IF THE LORD WILL":—Gatherings for Believing
Men, above John Pearce Restaurant, 2, MINORIES, (side
entrance, 2nd floor) TUESDAYS, 6. 30—7. 45.
'Business Young Men specially invited. There are oppor-
tunities for conversation concerning the Lord, and for
Greek or Hebrew unto Him, 5. 15—6. 30).

SUGGESTED SUBJECTS DURING AUGUST:—

2nd. THE LORD JESUS IN RESURRECTION.

1. His Changeless Person.
2. His Precious Words (in the Gospel Narrative).
3. His Relation to His People.
4. His Coming Again.

9th. TO BE ANNOUNCED LATER.

17th. QUESTIONS.

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

23rd. SOME SIMPLE ENACTMENTS IN THE MOSAIC
LAW.

1. The Enemy's Ass (Ex. 23. 4, 5).
2. The Unreaped Corners, and the LEFT SHEAF
(Lev. 9. 9, 10, Deut. 24. 19).
3. The Battlement (Deut. 22. 8).
4. Plucking the Ears of Corn (Deut. 23. 25).
5. The Nether or Upper Millstone Not to be Pledged
(Deut. 24. 6).
6. " The Benefit of the Doubt " etc.
7. Some Thoughts on God's Mercy.

30th. PHILEMON.

1. The Character of the Letter.
2. Tests of Love.
3. Thoughts on Responsibility for Past Debts (18).
4. " Slavery . "
5. Gospel Grace Typified.

A BIBLE TALK TO YOUNG PEOPLE.

"JUSTIFIED."

GOD willing, dear young readers, I want to have four little talks* with you about (1) BEING JUSTIFIED, (2) BEING SANCTIFIED, (3) BEING SATISFIED, (4) BEING GLORIFIED. We will begin with (1) BEING JUSTIFIED. This must always take place first. How much trouble we should be spared if we always followed the God-given order. It is impossible for any to be SANCTIFIED before they are JUSTIFIED: none, whether young or old, can be made holy while they continue in their sins, for out of the natural heart comes uncleanness. Neither can an ungodly sinner really be SATISFIED, and certainly not GLORIFIED. I wonder if my dear young reader knows what "BEING JUSTIFIED" means. In 1 Peter 3. 18 we read, "Christ also hath once suffered for sins, the Just for the UNJUST, that He might bring us to God." It is written plainly in the Scriptures that "All have sinned," and thus all by nature are unjust. The Lord Jesus Christ, God's Well-Beloved Son, is the ONLY JUST ONE (see Acts 3. 14; 7. 52).

What is it then to be JUSTIFIED? To be declared righteous in Christ—to have all the sins of our past life blotted out—remembered no more—and to have all Christ's accepted work reckoned to us. Thus it is written, "Blessed is the man whose transgression is forgiven, whose sin is covered" (Ps. 32. 1), covered by the precious blood of Christ.

Bildad of old asked, "How then can man be JUSTIFIED with God?" (Job 25. 4). May be you are asking the same question. The unchanging Word of the Lord gives the answer to those who are TRULY concerned—"God commendeth His love toward us, in that, while we were yet sinners (unrighteous), Christ died for us" (Rom. 5. 8)—gave His life a ransom for many, and ALL who have been, by the Holy Spirit, convinced of sin, and have come to God through Christ, Who alone can save, are JUSTIFIED by His Blood (Rom. 5. 9), and saved from wrath to come. Is it not wonderful? Therefore being JUSTIFIED, declared righteous in Christ, "Who of God is made unto us . . . Righteousness" (1 Cor. 1. 30), we have peace with God (Rom. 5. 1), through Christ Who is our PEACE. "Peace, peace," now and eternally! Have YOU this present and eternal blessing? So that no one may be mistaken as to the ones who are JUSTIFIED, the clear witness is given, "By Him (Christ) ALL THAT BELIEVE ARE JUSTIFIED from all things" (Acts 13. 39). Such believe on the Lord Jesus Christ—believe that they are sinners (as God saith), and that Christ is the Son of God, Who came to seek and to save the lost. You have read about the two men

the Temple to pray. One was a Pharisee, and there are many such to-day. He prayed thus with himself: "God, I thank Thee that I am not as other men, extortioners, UNJUST, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess." I hope my young reader prays to God, not WITH himself or herself, as did the Pharisee. How can we expect God to answer prayer, unless we pray to Him in the Holy Spirit? The poor taxgatherer prayed to GOD, not with HIMSELF, saying, "God, be merciful to me, THE SINNER," and we read, "This man went down to his house JUSTIFIED" (Luke 18. 9-14). A wonderful word. The Lord is the same merciful God TO-DAY; He never changes, and ALL who BELIEVE and have FAITH in Christ's finished work, are JUSTIFIED freely by His grace (Rom. 3. 24). Paul the apostle said to the Jews, "A man is JUSTIFIED by FAITH without the deeds of the law" (Rom. 3. 28; Gal. 2. 16; 3. 24). Those who are JUSTIFIED have nothing whereof to boast, for it is all of God. The JUST ONE took the place of the UNJUST, that He might bring us to God. Christ suffered and died instead of His people. Oh how humble they who are JUSTIFIED should be, praising God continually for His free and sovereign grace, in that Christ died for the ungodly. With what object?—"That being JUSTIFIED (declared righteous) by His grace, we should be made heirs according to the hope of eternal life" (Titus 3. 7)—"heirs of God" (Rom. 8. 17). Oh, what marvellous love! Believers "are JUSTIFIED in the Name of the Lord Jesus, and by the Spirit of our God" (1 Cor. 6. 11); in the Name of Christ Who was delivered because of our offences, and raised because of our JUSTIFICATION (Rom. 4. 25). "Who shall lay anything to the charge of God's elect? God Who JUSTIFIETH?" (Rom. 8. 33).

Has my dear young reader this heart-knowledge of JUSTIFICATION by faith in Christ? If not, YOU are still UNJUST—a sinner, though young, and without God in the world. O that such may not be the state of all who read this! In conclusion, let those who are JUSTIFIED remember their high and holy calling. The JUST shall LIVE BY FAITH (Hab. 2. 4)—walk in GOD'S WAYS (Hos. 14. 9)—WALK UPRIGHTLY (Isa. 26. 7)—do JUSTLY (Micah 6. 8)—speak with grace (Prov. 10. 20)—their path shall be as a shining light that shineth more and more unto the perfect day (Prov. 4. 18)—no evil shall happen to them (Prov. 12. 21), for they are kept by the power of God (1 Pet. 1. 5), and the memory of the JUST shall be blessed. May the Lord, by His grace, enable both HIS people, whether young or old, so to live to His glory.

JUSTIFIED,—how great the favour,—
In the Just and Holy One,
Through the blood of Christ our Saviour,
God's Beloved Only Son.

* In a booklet by God's grace.

JUSTIFIED, no condemnation—
All our sins on Christ were laid,
For He died instead, and for us,
All our penalty He paid.

JUSTIFIED,—and in Christ Jesus,—
Through Him we have peace with God,—
For He, Who became our Surety,
Bought us with His precious Blood.

JUSTIFIED, by grace, so freely,
Through the "Lord our Righteousness,"
Who, though high and rich in glory,
Came on earth His own to bless.

JUSTIFIED by God for ever,
Righteous in the Lord are we,
For in Him we have been chosen,
That we may His glory see.

JUSTIFIED, no condemnation,
For the Lord, in love, hath died,
On the cross He shed His life-blood,
We IN HIM are justified.

JUSTIFIED, no condemnation,
Safe are we in Jesus Christ,
And our sins are all forgiven,
For His own HIS death sufficed.

JUSTIFIED, no condemnation
Can be charged to God's elect !
For 'tis God Who justifieth,
Who will all our life direct.

JUSTIFIED, oh, think, dear reader !
Saved from sin, from death and hell,
That on earth we may adore Him,
And with Christ FOR EVER dwell !

A FEW WORDS WITH YOUNG BELIEVERS AND OLDER ONES TOO.

"WE HAVE HERE BUT FIVE
LOAVES, AND TWO FISHES."
"WHAT ARE THEY AMONG
SO MANY?"

(Matt. 14. 17; John 6. 9; cf. 2 Kings 4. 43).

THE Lord is willing to use little things. But if little things become big, in their own esteem, they at once become unusable (2 Chron. 26. 15, 16, cf. 1 Sam. 15. 17, Hos. 13. 1). Therein is a danger. Many young believers begin to think something of themselves (Gal. 6. 3), and, instead of pleasing God in daily life, they become those who want to do some GREAT thing. They wish to devote all their time to a special work, and miss the great opportunity in today's back-ground work. The whole body would be useless, if the little unseen members wished to be prominent.

"Bring them hither TO ME" is a precious command. The disciples were to bring the bread, THOUGH IT WAS LITTLE. But it was BREAD.

Do not be concerned about your smallness, but be concerned that there may be "BREAD." Or, to change the figure, seek to be a CLEAN vessel, though earthen and empty. God is not in need of your greatness. To a MAN we present that which will be a help to him; to God we bring that which He will not refuse to employ. "Can" and "cannot" apply not to Him, as to men: but He WILL not dishonour His Name, and He can REFUSE an unclean vessel. Not that we must assume, if He deigns to use us, that we are clean. He would employ even an unsaved Balaam. But we cannot EXPECT Him to use us, unless we are clean. Ah, it is a wondrous privilege to be in His hand, for blessing to others.

What a difference between Gideon in Judges 6, and in 8. 27. What a difference between the Solomon of 1 Kings 3. 1-11 and of chapter 11. There is a danger in becoming puffed up. "Lest Israel vaunt themselves" (Jud. 7. 2). Bring the bread to the Lord, your littleness is not too little for Him. But if He MULTIPLIES, remember the power and glory are His, NOT YOURS. Never become proud of being used by the Holy Spirit.

The same words also apply to TIME. Some dear children of God would wait till they have MUCH time to do certain Bible study. But they never reach this. Would it not be well to bring the BARLEY loaves, and the SMALL fishes to Him? Trust Him to use the little things in your life, IF YOU ARE HIS. The Holy Spirit shows the sanctification of "details." May this be our joy. He will not overlook us, though He COULD do without us. It is wonderful that our Father condescends to employ His children, though they are so weak. May gratitude and praise and devotedness abound.

SOME THOUGHTS AS TO PRAYER AND PRAISE.

Let us mark the limitation of Psalm 66. 18.

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

"I WILL YET FOR THIS BE ENQUIRED OF."
(Ezek. 36. 37)

1. For God's dear people and their homes, that there may be spiritual encouragement, and devotedness in the background:—that a greater contrast with the world may be cheerfully sought.
2. For witness to the unsaved in the great city of London, amid all the indifference, and mere profession; and that the stranger in this land may hear the simple gospel of the grace of God in his own tongue.
3. For often-forgotten lands as Siberia, Iceland, Alaska, Togoland—that the Lord's gracious work may go forward.
4. For "lonely" children of God—on sick beds, in villages, in distant lands, upon ships,—that HE may be very real to them.

"PRAYING IN THE HOLY SPIRIT." (Jude 20).

TALKS ABOUT PRESENT-DAY NEEDS.—32.

AN ADDED APPEAL TO "A LETTER TO BELIEVING MOTHERS."*

The importance of fellowship in the home is clearly shewn with regard to Isaac and Rebekah. Isaac loved Esau because he did eat of his venison, but Rebekah loved Jacob (Gen. 25. 28). The LACK of ONENESS led on to the craving of Genesis 27. 4, "Savoury meat such as I love," and the sad deceit of Genesis 27. 15, 16.

Though the Lord maintained His appointment, Jacob would surely have lost the blessing, but for mercy, after such a failure. These things are recorded to warn: may we take heed. There are now, more sad results in the homes of God's dear people, through lack of unity in these last days, than any of us realize.

If God, in His wisdom, and for our instruction and warning, has recorded the sad failure of one home, He has been pleased, for the encouragement of His people to show another home, which is a beautiful contrast, with blessed results to His glory. I refer to Luke 1. 6. What delightful fellowship. "THEY WERE BOTH RIGHTEOUS BEFORE GOD, WALKING IN ALL THE COMMANDMENTS AND ORDINANCES OF THE LORD, BLAMELESS." See also verses 13-17, 59-64, and 80. The last verse tells us where John the Baptist was trained. Children need more of the desert training. In Matthew 3. 4, we are told of the plainness of his food, and the simplicity of his clothing. What a contrast with the clothing of children in these evil days, or rather the absence of clothing. We hear of societies to prevent cruelty to animals, but how cruel, nay wicked, to send out little girls so immodestly bare at the present time. How Satan has blinded the eyes of mothers and others that this is not seen, is a marvel. Men and boys are being ruined, also the growing up girls, by these things, yet few lay it to heart, or protest; while mothers who profess the Name of the Lord Jesus, seem AFRAID to be unlike the world, though the Lord Jesus said in John 17. 14, 16, "They are not of the world, even as I am not of the world." What humble delight there should be in shewing that we have been chosen OUT OF THE WORLD. It has been stated that these sinful fashions were introduced by the fallen women and harlots, certainly they are not from God.

That womanhood, girlhood and even childhood, are so degraded, should humble us to the dust. What weeping there ought to be, and what sighing there should be for all these abominations (Ezek. 9. 4).

But as in those days, few seemed to sigh and cry, so it is still. Oh for more heart-sorrow, and plainness of speech. How can believers walk with God and be immodestly dressed? How can mothers like to have their children so bare in the home? How the reverence and seriousness fitting in meetings are affected by these sinful fashions. It is a mystery that women can be so misled by Satan as to have such short skirts, and not a few wearing light stockings. Can it be thought modest for women to have shortened skirts because it is the fashion, and to have bare necks and chests, and arms? These things are indeed solemn.

How can women put on their little girls, frocks with hardly any skirt, and bare legs? Surely God is angry, and displeased at such terrible immodesty. There is a great need for humility and confession of sin. What a sad reaping there will be, and mothers are largely responsible. Let saved women take these things to heart, and gladly shew in themselves and in the home a holy contrast, in separation from the women of this sinful age, and God will work, and there will be results to His glory.

Furthermore, if mothers were thoughtful, could they cut their hair short, and that of their little girls, in the light of 1 Corinthians 11? If it is a shame for a man to have long hair, is it not Divinely said to be a disgrace for a woman to have short hair like a man, when God has given her long hair? How easy it is to follow the sinful fashions of a ruined world. Believing WIVES and MOTHERS and all believing women, young or old, ought in their clothing, even as in all else, to be patterns of godliness, and to adorn the doctrine of God our Saviour in all things (Tit. 2. 10). Should modest women be AFRAID to go contrary to the fashions which cannot please God? What does it matter if we are called OLD-FASHIONED?

May we count it a joy to shew whose we are, in a world hastening on to its doom. Will believing mothers, in the light of the Judgment Seat of Christ, and His wonderful love in saving us out from a ruined world, dare to harm their boys and girls for fear of scorn? Let us think more of our heavenly calling, and we shall despise worldliness, and seek simply to please Him, our quickly coming Lord, and all by His grace and for His glory. Let us meditate on 1 Timothy 2. 9, 10, 1 Peter 3. 1-7, 1 Corinthians 11. The writer has been impressed with Isaiah 3. 16-24, 32. 9-11, also Revelation 1. 13, "Clothed with a garment down to the foot." May this loving and earnest appeal to believing mothers, and others, be heeded and taken to heart, in the sight of Him Who is of purer eyes than to behold iniquity (Hab. 1. 13).

"If the Lord will," the above is to be reprinted as a leaflet.

* Copies of the complete letter obtainable for prayerful circulation in these "perilous times."

TYPEWRITTEN NOTES.

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

“TAKE THY BILL, AND SIT DOWN QUICKLY, AND WRITE FIFTY.”

Luke 16. 6.

DOES the proposal SATISFY you? The debt is a HUNDRED measures: and not ONE measure has been paid. Will cancelling HALF THE DEBT help the case at all? Apparently the debtor has NOTHING. And thus the attempt to meet “half-way” is poor consolation. Something more is needed, SOMETHING MORE.

And, further, who gives the authority to amend the bill? 'Tis only the offer of an UNJUST steward. The Creditor's voice has not been heard. And the original bill is NOT torn up: the account book still remains unaltered. And that bill says, “a hundred.” The steward's “law” (as the very name implies) cannot change God's law.

“SIT down quickly.” The restless heart wants to SIT DOWN. But what peace is there, while the unchanged debt remains? “Sit down.” No, we cannot sit down. The disturbed conscience sighs for rest, and rest does not come. “QUICKLY” sit, and “QUICKLY” write,—as if afraid to delay. But all the “quickness” will not make the payment. There is NO reality. Act quickly, if you will, before silenced conscience speaks, but you cannot lull it altogether. The TWO FIFTIES are still against the debtor, and THERE IS NOTHING TO HIS CREDIT. He may cross out, but he cannot blot out. It is not for him to WRITE, but to READ what has been written.

The scene is changed. There is no unjust steward, but One, Who maintains inflexible justice, appears on the pages of Scripture. He does not say to the guilty sinner, “Take thy bill,” but, in wondrous love, HE HIMSELF TOOK THE HANDWRITING OUT OF THE MIDST, nailing it to His cross (Col. 2. 14). Grace reigns through RIGHTEOUSNESS. He did not sit when He took upon Himself the tremendous debt of a great number. But NOW, having finished the work, He sits (Heb. 1. 3, 13), and, (AMAZING FACT!) His people are “made to sit together in heavenly places in Christ Jesus” (Eph. 2. 6). Hence there is a SATISFIED conscience, there is a resting heart. The debt has not been HALVED, but PAID. “I have blotted out” (Isa. 44. 22) is the message of infinite grace, and there is peace with God through our Lord Jesus Christ (Rom. 5. 1). It is all so wonderful. GOD IS SATISFIED, and His people are satisfied too. There is no compromise, there is no mere offer. 'Tis not “write fifty.” Christ has repaid ALL: “fifty” do not remain: five do not remain: one does not remain. Blessed be God: salvation is real.

Ah, dear troubled reader, do not mend your rags

with God's robe, do not try and do “YOUR PART.” Heart-brokenly rejoice in GOD'S WHOLE. Write—NOTHING. The receipt IS written: and it is given to FAITH, and faith, knowing the terror of a broken law, sings for joy.

But still many would delude you with another gospel which is not another. And strange though it seems, the unjust steward is popular to-day. Men would like to do “something” of their own, and they continue to welcome THE GOSPEL OF THE UNJUST STEWARD. But it is not the gospel of the grace of God (Acts 20. 24): it is not the power of God unto salvation. Would you rather welcome the unrighteous bargainer into your house than the Lord Jesus Christ? Will you not reject your own efforts, and rest on Christ alone? It pleases the human heart to think, “I may be able to pay fifty,” but it is a hopeless theory. If you would “sit down” it must be on the ground of a finished work. There is no resting place EXCEPT WHERE THE BLOOD OF CHRIST IS.

Suggested Daily Readings.

“IF THE LORD WILL”—AUGUST, 1927.

Day.	Genesis		Revelation		Learning		Ps. 119.
					Rev.		
1	43.	26-34	11.	1-10	11.	15	67
2	44.	1-17	11.	11-19	11.	16	68
3	44.	18-34	12.	1-11	11.	17	69
4	45.	1-15	12.	12-13.4	11.	18	70
5	45.	16-28	13.	5-18	11.	19	71
6	46.	1-18	14.	1-11	Gen.	44.30	72
7	46.	19-34	14.	12-20	44.	31	73, 74
8	47.	1-14	15.	1-8	44.	32	75
9	47.	15-31	16.	1-11	44.	33	76
10	48.	1-14	16.	12-21	44.	34	77
11	48.	15-49.7	17.	1-8	45.	1	78
12	49.	8-21	17.	9-18	Rev.	19.6	79
13	49.	22-33	18.	1-8	19.	7	80
14	50.	1-13	18.	9-19	19.	8	81, 82
15	50.	14-26	18.	20-19.7	19.	9	83
16	Ex. 1.	1-14	19.	8-18	19.	10	84
17	1.	15-2.10	19.	19-20.6	19.	11	85
18	2.	11-25	20.	7-15	19.	12	86
19	3.	1-10	21.	1-8	19.	13	87
20	3.	11-22	21.	9-18	19.	14	88
21	4.	1-9	21.	19-27	19.	15	89, 90
22	4.	10-23	22.	1-9	19.	16	91
23	4.	24-5.3	22.	10-21	Ex. 3.	11	92
24	5.	4-19	Matt. 1.	1-17	3.	12	93
25	5.	20-6.8	1.	18-25	3.	13	94
26	6.	9-30	2.	1-10	3.	14	95
27	7.	1-13	2.	11-23	3.	15	96
28	7.	14-25	3.	1-12	4.	29, 30	97, 98
29	8.	1-14	3.	13-4.4	4.	31	99
30	8.	15-29	4.	5-17	5.	1	100
31	8.	30-9.12	4.	18-25	5.	2	101

Notes on Memorized Verses.

REVELATION 11. 15-19.

15, The last trump. Christ no longer sitting (Ps. 110. 1). Observe the stress on worship as ever (16): intellectual knowledge without praise is ruinous. 17, "Thou hast taken to Thee **THY** great power": it is **THINE** before Thou takest it: how fitting is this thought. 18, The time of **REWARD** is not before (cf. 2 Thess. 1. 7). 19, Everything is linked with worship: hence the **TEMPLE** as well as the **THRONE**. And God's **COVENANT** stands. The hail reminds of Job 38. 22, 23, and Revelation 16. 21.

GENESIS 44. 30-34; 45. 1.

30, Love: note 1 Samuel 18. 1: there is a wondrous spiritual parallel. 31, "He will die": the power of love. Contrast Judah's carelessness in 37. 26-35: even now they had not **CONFESSED** their sin to Jacob. 32, The Surety's responsibility: "Bear the blame"—"sin": a surety who fails is a sinner: Christ was the **UNFAILING SURETY** (Heb. 7. 22). 33, "Instead": the surety must be willing for anything: substitution is implied (Prov. 22. 27). 34, "How": Think you that the Lord Jesus will go to His Father without His people?—See John 18. 9. 45. 1, The Antitypical grace should bring us to heart-tears of joy.

REVELATION 19. 6-16.

Let us remember that in this sense the Lord does not **YET** reign, cf. "Thy Kingdom **COME**" (Matt. 6. 10). "Glad **AND** rejoice": how frequently are such words doubled (Ps. 32. 11, 66. 1, 2 etc.): here there is a **TREBLING**, and the climax is "**GLORY TO HIM.**" The "for" shows the ground of joy in the finished work of Christ and **ITS FRUIT** (Song 3. 11, Jude 24—**HIS** exceeding joy and ours). 8, Contrast Matt. 22. 11: no one is turned out from **THIS** feast: all are "blessed" and "happy." "Of the saints," "Of the most holy place": the same word: not an accident. Called **INTO**, note 1 Peter 2. 9 (called **OUT OF** and **INTO**). 10, Many have misunderstood the English "of thy brethren" as if the angel meant **HE** was one of the brethren. The Greek is simple, "I am a fellow-servant (a) of thee and (b) of thy brethren." "Worship **GOD**": the angel does not refuse worship because he is not a sufficiently high created being, but **BECAUSE** he is a created being, and not God. Thus Christ's acceptance of worship ever illustrates His Deity. "**FOR** the testimony" read on from "that have the testimony of Jesus": how definitely is the Lord Jesus exalted: the Name of the **REJECTED** One is here used without a title. 11, Again opened **AFTER** the marriage supper (Zech. 12. 10 seems **BEFORE**). Observe names of Christ (11. 13, 16); immediately after verse 10 ("Jesus"). Judgment and war: the

two things which are held back now: while Christ **SITS** His people should. 12, See Rev. 1. 14. 13, Contrast verse 8, cf. Isa. 63. 1-3. 15, Contrast Matt. 11. 28, Ps. 45. 2. Gethsemane suggests a winepress: when He came the first time, He was, as it were, trodden: then He will tread. God's **WRATH** is emphasized in the **LAST** book of Scripture equally with the first, and in contexts that speak of wondrous grace. 16, Ps. 45. 3.

EXODUS 3. 11-15.

11, Moses felt his **NEED**. 12, The Lord answered by unveiling His sufficiency (cf. Jud. 6. 15, 16). 'Tis not what **WE ARE**, but what **HE IS** (Matt. 14. 28, 2 Cor. 12. 9). The word "Certainly" is (lit:) "Because": this gives a wondrous simplicity—"Who am I that I should go"—"**BECAUSE** I will become with thee." The "token" was remarkably **AFTER** obedience (contrast Ex. 12. 13, Jud. 6. 36-40): a precious test of faith. 13, "I come": Moses asks in **FAITH**: he **WILL** go, but he **WOULD BE GUIDED** as to details (how solemn is 4. 13 after this: we sometimes **BECOME** gradually more hesitating). 14, "I will be(come) that which I will be(come)": evidently a prophecy of **INCARNATION**, of which 3. 2 gives a **TYPE**. Thus the Lord Jesus appeared to Moses (Prov. 8. 31): He would not fully reveal **THAT** which **HE** would become. How Israel fail to understand. 15, What wondrous love: a name of **RELATIONSHIP FOR EVER**.

EXODUS 4. 29-5. 2.

29, The next step, in God's mercy. The responsibility of **ELDERS** emphasizes 1 Timothy 3, and humbles God's people whenever elders are lacking (Titus 1. 5), as in these solemn last days. But Revelation 2 and 3 would show God's provision at such a time. 31, Believing is ever linked with true worship (cf. John 9. 38). 5. 1, Mark the repetition of "Let My people go" (8. 12, 20, 29; 9. 1, 13; 10. 3 etc.): the great object—worship and service—is **EVER** emphasized. **SO IS IT SPIRITUALLY**: we must be delivered from "Egypt" to worship: worship is not amid worldliness. 2, Pharaoh's defiance: how different the attitude of those who **KNOW** the Lord (Ps. 9. 10, Dan. 11. 32, John 17. 3).

All the attributes of God combine for the joy of His people. The water that would have engulfed Noah met the ark, and then lifted it up. The ark went upon the waters, and the wrath of God has nothing to say against those who are in Christ Jesus.

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

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Thoughts from The WORD of GOD.

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Free.

A MAGAZINE SEEKING TO EXALT THE NAME OF THE LORD JESUS, BY MAKING KNOWN WHAT HE HAS DONE, AND IS DOING AND WILL DO, THAT THOSE QUICKENED TO KNOW GOD AS THEIR FATHER, BY HIS DEATH ON CALVARY, MAY WALK MORE WORTHILY, AND IN THE HOLY SPIRIT, "LOOKING FOR THAT BLESSED HOPE."

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

"And ye shall seek Me and find, when ye shall search for Me with all your heart."

"Blessed are they that keep His testimonies, and that seek Him with the whole heart." Ps. 119. 2, Jer. 29. 13.

"With my whole heart have I sought Thee: O let me not wander from Thy commandments." Ps. 119. 10.

"A clean heart a broken and contrite heart."

"O God, my heart is fixed." Ps. 51. 10, 17, Ps. 108. 1.

"The wise in heart will receive commandments."

Prov. 10. 8.

"Ezra had prepared his heart." Ezra 7. 10.

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

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

Some of the Contents.	Pages
1 Cor. 6. 7, 8	74
"Bearing Precious Seed" in Poland ...	75
Joy in Heaven	76
Redeemed	77
Suggested Daily Readings	77
True Happiness, and True Rejoicing ...	78
The Line Drawn	79
Notes on Memorized Verses	80

"Keep thine heart with all diligence; for out of it are the issues of life." Prov. 4. 23.

"With the heart man believeth unto righteousness." Rom. 10. 10.

"Blessed are the pure in heart: for they shall see God." Matt. 5. 8.

"Let the peace of God rule in your hearts." Col. 3. 15.

"To-day if ye will hear His voice, harden not your hearts." Heb. 4. 7, 8.

"Because thine heart was tender, and thou didst humble thyself before God when thou heardest His Words . . . I have even heard thee also, saith the Lord." 2 Chr. 34. 27.

A Word of Introduction.

BY the mercy of God, we are able to send forth this testimony for Him yet again. The closer days of this age are NOT ATTRACTIVE to the child of God in many ways. Civilization is approaching its climax of pride. The love of many waxes cold. There are peculiar temptations until persecution breaks forth. It is easy to "settle down," expecting a measure of disappointment. We cannot but write for ourselves as well as for others. We have not pleased the Lord as we should. The robust life of faithful devotedness to the Lord which we should maintain has often been broken by waywardness, and coldness, and worldliness. How much more we MEANT to be WITH the Lord, and to do FOR the Lord. But, saved by His wondrous love, and forgiven so patiently by Him, would we not humbly now be more like unto Christ in Hebrews 12. 2 and more

unlike Esau in Hebrews 12. 16? (The same word: "FOR the joy," "FOR one morsel").

'Tis Thee We Need."

Our precious Lord, 'tis Thee we NEED,
And 'tis for Thee our hearts would plead:
When lost, at first we NEEDED Thee,
Still quite dependent ones are we.
Thine intercession,—'tis our NEED,
We own our worthlessness indeed:
For us Thou, in Thy love, hast prayed,
And giv'n us more than strength and aid.
We NEED Thee as our present Lord,
To draw our hearts from sin's discord,
To rule and regulate our will,
And keep us in Thy pathway still.
'Tis Thee we NEED, and, in that Day,
Thou wilt again Thy love display:
We long to see Thee face to face,
And sing the gloriousness of grace.

Words of Encouragement.

“THOU HAST NOT SHUT ME UP INTO THE HAND OF THE ENEMY.”

Psalm 31. 8 deals with experiences that David really had. We seem to lack much in easier times.

It is so easy to trust God when troubles are with-

held. We **WOULD** go to the stake, when there is no stake to which to go now. We **WOULD** bear blows beyond measure, when there are no blows to bear now. We **WOULD** go to midnight wilderness gatherings, when we need only meet in a comfortable room now. We **WOULD** trust the Lord in the greatest pain, when we feel fairly well now.

David had enemies. We are not an earthly people. But Ephesians 6 shows we have foes. “Your adversary the devil.” But God has not shut us up into the hand of the enemy. He has not cast His sheep out of His hand (John 10. 28, 29), and delivered us to Satan. In wondrous love He cares, and holds, and upholds. How tender is His love. How completely might He have permitted us greater trials: nor could we have complained. But He has tempered every strain: He corrects with judgment, and gives more encouragement than we can rightly expect. What gratitude should overflow from His redeemed people.

“WHY DO YE NOT RATHER TAKE WRONG?”

“NAY, YE DO WRONG.”

1 Cor. 6. 7, 8.

ARE we willing to be rejected? Really rejected. Not on paper, not in theory, not in hymn-language, beloved friends. Are we ready to have our names cast out as evil, and to be made to feel this, and to lose for Christ's sake? Sometimes one “takes stock” as it were, and there is true concern. The testing questions of the Lord Jesus in Luke 6. 32, 33, suggest a general principle, “What do ye **MORE**?” (Matt. 5. 47). Pick out respectable men of the world: what in our character is different from theirs? Have we the love of Christ, or is our obedience only when it suits us? One wonders how much of temperament comes into Christian service, and how much of “grace.” The heart is alarmed, when this is first realized: nor would we become indifferent to the painful, yet precious, chastisements of our Father. If He at all hides Himself, it is in **LOVE**. He desires that we should be partakers of His holiness. What wonderful **LOVE**. It is so easy to persuade ourselves that we are doing the Lord's work when we are doing it for self. **WE ENJOY** it, just as a man of the world may have HIS intellectual or other hobby. Unless there is **UN-SELFISH LOVE** we must be concerned in the light

of 1 Corinthians 13 (compare Isa. 58). And thus, unless there is real loss, we feel perplexed as to our Christian life. Unless there is some pain, some mortifying, something from which we shrink, and for which we are willing on behalf of Christ, **ALONE**, we begin to ask ourselves, “Is this HIS work, or only MY work made to look like HIS?” The writer speaks from experience: he feels the cross is reality, but longs to be willing to please the Lord. Truly it is a bitter thing for a believer to please self, and this is well. If the Lord lovingly empties the things we do of much that we “desire” that we may do them more for Him, let us not be ungrateful for the painful lessons. They are **ALL** in His love.

We return to our verse, “**Why DO YE NOT Rather Take Wrong?**” First, this is important as to the **WORLD**: we would not prosecute. Good, as far as it goes. But do we really love “our enemies?” “I wish them no harm,” is a poor reply. Here is someone who wrongs you in business. Do you positively love him, with a grateful love to God for permitting the trial? Every “enemy” is to enlarge our prayer list, not to be an object of enmity. The Lord came to bring a sword, not **TWO** swords: we are to have none; only love. “A man's foes,” **NOT** foes on both sides: **LOVE** on one side. You may have enemies: never be an enemy. These principles show how **CONTRADICTORY** to the world's methods are the principles of Christ. To take wrong, and take joyfully the spoiling of one's goods, cannot be called “natural,” but God's beloved people are supernatural in His appointment.

It may be said, “This raises too high a standard: you will only disappoint.” Beloved friends, if the writer said, “I have reached this standard” there would be an alarming sin, but we can never lower **GOD'S** standard, albeit we humbly lay stress at the **SAME** time on our need, and on the precious words, “If we confess our sins, He is Faithful and Just to forgive us our sins, and to cleanse us from all unrighteousness.” The standard is not to frighten a believer, but to attract, though it brings us to our knees in lowness and confession of sin. We remember Job and Peter, Moses when he spake unadvisedly, and Hezekiah when God left him awhile and we, too, are bowed down. A contrite heart is not comforted in sin, but comforted in Christ, so that there is hatred of sin.

But surely 1 Corinthians 6 goes further. “Ye do wrong and defraud, and **THAT BRETHREN.**” A **BROTHER** offended is a great problem (Prov. 18. 19), but a soft answer turneth away wrath. “Let your speech be **ALWAYS** with grace.” It is easy to bear rejection from the world, but not so easy from a brother. Willingness for a soft answer to an open enemy is sooner reached than a loving reply to an irritating action from one from whom we expected much more love. Condemning his failure, we

repeat the very iniquity. 'Tis easier to see others' sins than our own. Brother went to law with brother at Corinth. We may avoid this outward disgrace, but are unkind words always restrained? Is slander, or speaking against, always avoided? And what about thoughts? And feelings? The Judgment Seat of Christ, uniquely among "tribunals," takes note of these (Jer. 17. 10). Do we FEEL a brother's sin is our disgrace, and seek to cover it rather than ADVERTISE it? Are we ashamed of sin, or glad to know "WE are right"? O for grace to suffer wrong—readily, willingly, cheerfully, for Christ's sake.

"Suffering wrong" is not an amusement. We often think how refreshing it would be to have different trials, and to maintain a heroism amid them,—until the trials come. It is painful to feel that we often over-estimate ourselves. Surely there is a need for humbling before God. How important it is that we should know ourselves more fully, that we may trust Him more fully to prevent the pride which hinders, and to bring about the humility which pleases Him, in the restful endurance of little things instead of waiting for great opportunities. So shall we walk in the Spirit, and praise will be brought unto Him Whose Name we bear.

"BEARING PRECIOUS SEED" IN POLAND.

(Our brother in the Lord, Mr. Michael Ruda, who accompanied our brother Mr. H. A. Werner, of Peterswaldau, to Poland, records a little of God's enabling grace, at my suggestion, to encourage prayer). If the Lord will, the door may be opened for both brethren to be in Poland again just after this is published. WE WAIT FOR HIS WILL.

THE Lord Jesus said, "The field is the world," and thus called-out ones, privileged with the heavenly calling, view the WHOLE WORLD as FOREIGN, and not only a mere section of the field. Therefore the question is not, "Are there no Jews in London where you reside?" but "What is the Sower's loving will? Has He called to Poland?" If so, then to remain always in London would be grievous indeed. As to results, who is competent to estimate? Surely the primary matter is LOVE to Him. He is able to cause the seed to prosper, if He has directed the sowing, even as He knew where the fish were in John 21. And it is our simple conviction that the Lord guided our steps to Poland.

Indications of His gracious favour were granted, on the ship crossing from Dover to Ostend, meeting a Jew who knew my relatives. In Berlin, when surrounded by Jews, a Jewish man, from London, reminded me of a conversation he had with me in Whitechapel, about 12 months earlier: and at the climax of our journey, Tarnov, there was a young Jew from Aldgate (London), who also knew my relatives. Even in this way, the Lord encouraged

throughout: how good is He! The journey was barely three weeks: yet the ground prayerfully set before us was covered, and much experience gained. May the Lord deign to use to His glory. With the Scriptural principle, in heart and mind, "To the Jew first" we went forth, nevertheless the Lord enabled us to reach also the Gentiles (markedly officials:—the Lord deigned to use a letter addressed to such, in towns visited), and some of the children of God. An outstanding feature amongst the YOUNG men of Israel in Poland, was their plea for meetings to be arranged that they might attend. It is somewhat difficult to analyse this desire, but the thought arises and impresses. Here are places teeming with sons of Israel, and practically no gospel witness. In Kalisz our activities seemed to be something new to the people; at Lodz, a little is being attempted, but the opening there is a great one. Czestochowa seems to be overshadowed by a huge Roman Catholic edifice as well as Talmudic Judaism. Gospel activities seemed fresh to the people. Cracow held much for us in the way of witness, to Jew and Gentile:—and difficulty. O that the Lord may have been definitely magnified in the eyes of all. Tarnov:—the Lord granted an informal meeting at an hotel, with a number of Jews: a most refreshing opportunity.

We would not forget that at Brussels, earlier in the journey outwards, a considerable number of Israel were reached: the young men seem to be largely in the grip of Marxism.

At Cologne, some Gentiles welcomed a conversation, and literature. At Dortmund, Berlin and Peterswaldau happy fellowship with dear children of God was granted. O that there may be fruit in the Day of the Lord Jesus Christ. To Him be all the PRAISE AND GLORY.

SOME THOUGHTS AS TO PRAYER AND PRAISE.

Let us mark the limitation of Psalm 66. 18.

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

"Let us lift up our heart with our hands unto God in the heavens." Lam. 3. 41.

1. For the Lord's dear people passing through trials, that they may cast their cares on Him, but not the lessons which He teaches. Loving concern, without anxiety, is precious.
2. For the circulation of literature "concerning the Lord," that there may be Scriptural accuracy and power. Also for blessing on translation, that God may be exalted.
3. For often forgotten lands—Luxemburg, Greenland, Bolivia, Guatemala, Central Asia.
4. For grace in details of service, that the doctrine of God may be "adorned."

HIS request: "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world." John 17. 24.

THE CHILDREN'S COLUMNS.

"JOY IN HEAVEN."

ON earth there is SORROW AS WELL AS JOY. In heaven there is ALL JOY and JOYFULNESS, because all there love God and delight in His will. What a delightful place it is, and will be. But in hell, which is as real as heaven, there is NO JOY: only sorrow, for there are no saved ones there: ONLY such as those of whom we read in Rev. 21. 8. For God tells us that unbelieving ones and liars will be there. I hope this verse will be read (also 20. 15). We are told that weeping and gnashing of teeth will be there. How dreadful to dwell in such a place for ever (Matt. 8. 12, Mark 9. 44-46). Yet God's people must tell of His righteous wrath against sin, as well as of His love to sinners, which is clearly seen, in that He gave His only Begotten Son to die for ungodly ones (Rom. 5. 6).

It would be cruel, as well as sinful, to hide even from younger ones the reality of hell, and of hell fire. If we say, as some, that there is no hell, then we must say heaven is not real! Many would rightly object to this, but yet they try to forget that hell is a real place.

Amid the words of man, we thank God that HIS Word is true, and all is so plain to those who love Him because He first loved them. How such should praise the One Who gave His Son to die instead of them. Apart from God's mercy, all would have gone to hell. How wonderful that God should love the ungodly, that Christ, Who was God, should leave the glory, and come to this earth and be rejected, despised and CRUCIFIED. Surely the angels must have wondered at such condescending love, and those who know the Lord Jesus, as their own Saviour, are concerned about those who are still "dead in sins," as they themselves once were. What a wonderful change salvation makes (2 Cor. 5. 17). Now let us consider Luke 15, where the words "joy in heaven" occur. They are repeated in verses 7, 10. In verse 7 "THERE IS JOY IN HEAVEN OVER ONE SINNER THAT REPENTETH." In verse 10, "JOY AMONG THE ANGELS OF GOD OVER ONE SINNER THAT REPENTETH." Surely we see by this the value of ONE SOUL, and it is over one who REPENTS, not over those who "say" THEY GIVE THEIR HEART TO GOD, or "say" THAT THEY ACCEPT THE LORD JESUS AS THEIR SAVIOUR, and only profess His Name. The work of God is deep. Joy is "over ONE SINNER THAT REPENTETH," and the verse adds, "more than over NINETY AND NINE JUST PERSONS WHICH NEED NO REPENTANCE." Are there any such upon this earth? The Lord Jesus said, "I came not to call the righteous, but SINNERS TO REPENTANCE." It must therefore mean that there are those WHO THINK THEY NEED NO REPENTANCE. ONLY ONE out of the hundred

was blest. This ought to speak to many. I wonder if THE ONE READING THIS MESSAGE, sees his, or her, need of repentance. In Matthew 13. 20-21 we do not read of repentance, or sorrow for sin. The stony-ground hearers do not feel deeply that they have sinned against a holy and just God. They hear the Word, and receive it with JOY. Does this joy last? No! They have no root, no holy grief because of sin. There is no joy in heaven over such. But when God really begins to work, the sinner, whether young or old, is BROKEN-in-heart (Psalm 147. 3), and such are now, even to-day, welcomed by God, and forgiven. May God in His wondrous love save many more for His own glory. Have you ever noticed, dear reader, in Luke 16. 23-31 that there was no sorrow for sin? ONLY a desire to escape that dreadful place. How different is the salvation of God.

THERE IS JOY, great joy in heaven,
When a sinner's brought to see
That he needs to be forgiven,
Saved and blest eternally.

THERE IS JOY on earth, in heaven,
When lost sinners now repent,
And their sins are all forgiven,
Through the One in mercy sent.

THERE IS JOY, we read, in heaven
When the guilty and the dead
Are, by sovereign grace, forgiven,
Through the blood our Saviour shed.

THERE IS JOY, such joy in heaven,
And among the angels too,
When the lost, by Satan driven,
Are repentant, made anew.

THERE IS JOY when helpless sinners
Trust in Him, the Righteous One,
And, in mercy, are beginners
In the knowledge of God's Son.

THERE IS JOY, great joy and gladness,
When poor hell-deserving ones
Are brought out from sinful sadness,
Born again, and called God's sons.

THERE IS JOY, such joy in heaven,
When a sinner, young or old,
Through Christ's precious blood forgiven,
Is enriched with joys untold.

THERE WILL BE REAL JOY, and gladness,
If, dear reader, you are brought
To abhor your sinful sadness,
And to know you are blood-bought.

TYPEWRITTEN NOTES.

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

75-78 Addresses to Parents.

79. "Houses." (To children).

80. The Name. (To children).

81. The Once-Blind Man. (To children).

82. Lessons from the "Titanic" Catastrophe.

83. "Lent, Good Friday, and Easter."

REDEEMED.

- “Redeemed without money” (Isa. 52. 3).
- “Ye were not redeemed with corruptible things as silver and gold . . . but with the precious blood of Christ, as of a lamb without blemish and without spot.” (1 Pet. 1. 18, 19).
- “Christ hath redeemed us from the curse of the law” (Gal. 3. 13).
- “Fear not, I have redeemed thee . . . thou art Mine.” (Isa. 43. 1, see Rev. 5. 9).
- “An hundred forty and four thousand . . . which were redeemed from the earth” (Rev. 14. 1-5).

REDEEMED:—how can we fail to praise
Our gracious God, and love His ways,
To be a witness, since, by grace,
We are redeemed from Adam's race ?

REDEEMED by blood, by Christ's own blood
In Him, our Saviour, near to God,
In Him raised up, raised up on high:—
How blest to be for ever nigh.

REDEEMED: how wonderful such love,
That He should come from heaven above:
On Calvary's tree Christ Jesus died,
And “It is finished” there He cried.

REDEEMED for aye, not with earth's gold,
God planned redemption from of old ;
For sinners, helpless, lost and dead,
Christ came on earth, His blood to shed.

REDEEMED:—how can we fear or doubt
When we are compassed round about ?—
Compassed with mercies, owned of God
Who hath redeemed us with Christ's blood.

REDEEMED by God that we should serve,
And never from His pathway swerve,
But, in the Holy Spirit's might,
Walk ever in His marvellous light.

REDEEMED for aye, and kept by grace,
Soon, to behold our Saviour's face,
Where sin, and sorrow ne'er can be:—
How bright is our eternity.

“IF THE LORD WILL”:—Gatherings for Believing Men, above John Pearce Restaurant, 2, MINORIES, (side entrance, 2nd floor) TUESDAYS, 6. 30—7. 45.

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

SUGGESTED SUBJECTS DURING SEPT:—

- 6th. **ELECTION.***
 1. Scriptural Language (e.g. Eph. 1. 4, Rom. 9).
 2. The Root of Opposition.
 3. Relation to Other Parts of Truth e.g. The Ruin of Man, The New Birth, Eternal Security.
- 13th. **LEVITICUS 16.***
 1. Types of Atonement, and THE Antitype.
 2. “The Scapegoat,” according to Scripture.
 3. The Importance of Godly Repentance (verse 29).
 4. Israel's Sad Imitation (Acts 27. 9).

20th. **QUESTIONS.**

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

- 27th. **ANGLO-ISRAELISM in the LIGHT of SCRIPTURE.**
 1. Attractiveness or Truth ? The Plausibility of Many Theories.
 2. Scripture and the “LOST” tribes.
 3. The Present Dispensation of “Strangers and Pilgrims” (1 Peter 2. 11).
 4. Romans 11.
 5. The Antedating of the Fulfilment of Prophecy.

* May be postponed, if service to the Lord, in other parts, hinders. But, in this case, beloved brethren in Christ will minister His truth on other subjects.

Suggested Daily Readings.

“IF THE LORD WILL”—SEPT: 1927.

Day.	Exodus		Matthew		Learning	
	Exodus	Ps. 119.	Exodus	Ps. 119.	Exodus	Ps. 119.
1	9.	13-26	5.	1-12	12.	1, 2 102
2	9.	27-35	5.	13-26	12.	3 103
3	10.	1-15	5.	27-37	12.	4 104
4	10.	16-29	5.	38-48	12.	5 105, 106
5	11.	1-10	6.	1-13	12.	6 107
6	12.	1-10	6.	14-30	12.	7 108
7	12.	11-20	6.	31-7. 6	12.	8 109
8	12.	21-30	7.	7-20	12.	9 110
9	12.	31-39	7.	21-29	12.	10 111
10	12.	40-51	8.	1-13	12.	11 112
11	13.	1-10	8.	14-27	12.	12 113, 114
12	13.	13-22	8.	29-9. 8	12.	13 115
13	14.	1-12	9.	9-19	12.	23 116
14	14.	13-25	9.	20-31	Mat. 8. 5, 6	117
15	14.	26-15. 6	9.	32-10. 6	8.	7, 8 118
16	15.	7-19	10.	7-20	8.	9 119
17	15.	20-16. 3	10.	21-31	8.	10 120
18	16.	4-15	10.	32-42	8.	11 121, 122
19	16.	16-26	11.	1-15	8.	12 123
20	16.	27-36	11.	16-30	8.	13 124
21	17.	1-16	12.	1-13	Ex. 15. 23	125
22	18.	1-12	12.	14-30	15. 24, 25	126
23	18.	13-27	12.	31-42	15. 26	127
24	19.	1-13	12.	43-50	15. 27	128
25	19.	14-25	13.	1-13	Mat. 11. 25	129, 130
26	20.	1-11	13.	14-23	11. 26	131
27	20.	12-26	13.	24-35	11. 27	132
28	21.	1-14	13.	36-46	11. 28	133
29	21.	15-27	13.	47-58	11. 29	134
30	21.	28-22. 6	14.	1-12	11. 30	135

God is the Father of His people: wondrous thought ! The Holy Spirit indwells them. The words of truth are given to them. What shall we say to these things ? Should there not be a marked proof of salvation among those thus favoured, and should not their attitude to His revelation combine reverence and gratitude, awe, and enthusiasm, affection and willing obedience to His glory Whose, by grace, they are ?

TALKS ABOUT PRESENT-DAY NEEDS,—33.

TRUE HAPPINESS, AND TRUE REJOICING.

HOW can saved ones be otherwise than happy, when they know their sins are forgiven, and blotted out for ever, and that not one will rise to condemn in that Day? We remember Psalm 32. 1, 2. What rejoicing there should be in the life of those who are brought into living union with the Lord Jesus, and really know Him as their Personal, and ever Present Saviour. Yet their life should be marked by solemnity. The Lord Jesus was "a Man of Sorrows" (Isa. 53. 3), yet He ever had a joy before Him (Heb. 12. 2),—the joy of seeing of the travail of His soul (Isa. 53. 11), when His people, who were purchased with His own blood, shall be around Him (Tit. 2. 14). THEN He shall present to Himself a glorious Church, not having spot or wrinkle or any such thing (Eph. 5. 27). And have not we a joy set before us? Is not this the joy of seeing our beloved Lord, face to face and being like Him, and with Him for ever (1 John 3. 1-4)?

Believers will then be free from sin, and manifestly perfect and complete in Christ. How precious it will be to have our bodies fashioned like to His glorious body (Phil. 3. 20, 21). How happy and rejoicing the people of God should be, since saved with an everlasting salvation (Isa. 45. 17), and loved with an everlasting love (Jer. 31. 3, John 13. 1). What are the trials of this brief life compared with the glory that shall be revealed in us (Rom. 8. 18)? God has been pleased to give His people so many encouragements, and exceeding great and precious promises (2 Pet. 1. 4). The marvel is that we do not overflow with joy. God's servant of old said, "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: see verse 3). If we have THE GARMENT OF PRAISE, we shall indeed have true joy and happiness. O that these portions may be more real to us, by the working of the Holy Spirit, amid our trials and tests in these last days. God lives, "the heavens do rule." God never fails. He will never leave us, nor will He ever forsake the work of His own hands (Heb. 13. 5, 6). Israel were said to be a happy people,—happy because near to God, chosen by Him for His own (Deut. 33. 29, Ps. 48. 14)? And are not we near to Him in His Beloved Son (Eph. 2. 13)? But, alas, how Israel failed, and lost their privileges, and have not we failed to possess our possessions in Christ Jesus, as those blessed with all spiritual blessings in Him (Eph. 1. 1-4)? What lives of peace, joy, and happiness, ours should be. We call to mind the words, "As sorrowful, yet alway rejoicing," and the verse continues, "As poor, yet making many

rich: as having nothing, and yet possessing all things" (2 Cor. 6. 10). What a present joy there is for believers, as well as the future bliss, when Christ shall see of the travail of His soul, and shall be satisfied" (Isa. 53. 11). We then, if saved by His precious blood, shall see Him, and we shall also be satisfied (Ps. 17. 15). What a glorious prospect. May our lives shew forth His praises, and amid all that would naturally try us, may we, dear fellow-believers, even now, have a foretaste of the future bliss where sin shall never intrude, but where all will be joy and rejoicing and constant praising of Him, Who gave Himself for our sins. If the queen of Sheba could say concerning Solomon, "Happy, are thy men, happy are these thy servants which stand continually before thee, and that hear thy wisdom" (1 Kings 10. 8), what ought to be said by those who are made near to God, and who have, in His Beloved Son, fellowship, with Him (1 John 1. 7)? O that it may be seen, by grace, that we are indeed a happy, yet serious people. Lightness and light speaking ill befit those in whom the Holy Spirit dwells (John 14. 17). May His presence be very real, and our rejoicing in our precious Saviour ever manifest in our daily life; that God in all things may be exalted.

Proverbs 8. 34 is very precious. How such words ought to stir our hearts, and cause them to overflow with love to Him, Who so loved, that He gave Himself for us. "Blessed (happy) is the man that HEARETH ME, WATCHING DAILY AT MY GATES, WAITING at the posts of My doors." If we are HEARING, WATCHING AND WAITING, surely we shall rejoice in the Lord alway (Phil. 4. 4). We are not to think it strange if we have fiery trials, but to rejoice in that we are counted worthy to suffer for His sake (1 Pet. 4. 12-14, see 3. 14). "Happy are ye!" On one occasion, God's servant Paul said, amid trials, "I THINK MYSELF HAPPY" (cf. Jas. 1. 2). What are trials in view of glory (see 2 Cor. 4. 17, 18)? May we be cheerful amid all the tests of faith, and possess real happiness and heavenly joy. O that God in these last days, may keep His own, praiseful and joyous, and others will see that the joy of the Lord is our strength (Neh. 8. 10). There are other verses which are very helpful on this subject: e.g. "If ye know these things, happy are ye if ye do them" (John 13. 17). Happy are the enduring ones (James 1. 12, 5. 11, Matt. 24. 13). The blessed ones are those whom God chooses, that they may draw near and dwell in His presence (Ps. 65. 4, see also Ps. 1. 1-3, 119. 1, 2, Rev. 20. 6a, 19. 9). In anticipation of such bliss, how can we be otherwise than praiseful, happy and rejoicing ones, even now, and thus press on to the praise of HIS glory?

"Blessed (happy) is the people that know the joyful sound: they shall walk, O Lord, in the light of Thy countenance." Psalm 89. 15.

THE LINE DRAWN.

“Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place”:

“Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree.”
Genesis 40. 13, 19.

VERY possibly the chief butler would have hesitated to record his dream had the chief baker asked first. But God overruled the order, and we have HIS message. To speak of death is no light thing, and though these men have long since passed off the earth, the words are no less solemn. Joseph would not have been truthful, if he had not plainly declared to them **THE TREMENDOUS CONTRAST**. Nor were his words merely a guess. Long after, the testimony was given, “And it came to pass, as he interpreted to us, so it was; **ME HE RESTORED UNTO MINE OFFICE, AND HIM HE HANGED**” (Gen. 41. 13). Restored,—or hanged! How **IMMENSE** is the distance between the two? And there is no third alternative. But past history is not only past history. A Greater than Pharaoh deals with men in perfect righteousness. And there will be two classes. **THE LINE IS DRAWN**, and which side are you? An eastern king may decide by caprice. But God's decisions are in inflexible holiness. What, dear reader, is your relation to the dividing line that God Himself draws? Brought near,—or hanged?

At first, the two men in prison were alike. They should have been servants **TOGETHER**, but **BOTH** “had offended their lord the king of Egypt.” Into the merits and demerits of the case we cannot enquire. But sinners are all **ALIKE** guilty before One Whom they ought to have served, and all the right is on HIS side, the wrong is altogether with them. They are condemned, and without natural hope.

There is a sentence against sinners, and, unless mercy steps in, it will be confirmed for ever. 'Tis a solemn view of life, is it not? Let the words be repeated:—**ALL** are guilty before God (Rom. 3. 19), and the only hope is grace.

On **THIS** occasion, the third day was Pharaoh's birthday, but we can tell of another “third day,” when the Lord Jesus, having died for poor, ruined sinners, became the “First Begotten from the dead,” and the line is now drawn in relation to Him. If you are “**IN Him**” there is safety, there is an entrance into a greater palace than Pharaoh's, and the privilege of access to One greater than the mightiest king then. 'Tis on resurrection ground, because of the **BLOOD** of the Lord Jesus, that there is acceptance, **NOT OTHERWISE**. Unless a Saviour has died for us we are condemned to judgment for ever. How little we realize this. Are you concerned about **YOUR** position? When these men dreamed, they looked sadly. Ah, dear reader, it is well if you look

sadly till you know the forgiveness of sins. Thanks be unto God, we do **NOT**, as Joseph, tell of a certain doom if a sinner is anxious. But we do tell of **TWO** classes. And, apparently, the sadness of Genesis 40. 7 belongs to verse 9, **AND NOT TO VERSE 16**. In other words, the message of life is **ONLY** to troubled sinners. Are you **HAPPY** without Christ? Are your sins no burden? In love, we would warn.

There is a wonderful lesson in the dream of the chief butler. “I took the grapes.” There is nothing of human manufacture which he presents. Only God's gift of uncorrupted fruit. The description is simply one of rich **UNfermented** wine. And when a soul is saved, dear reader, he goes before God with nothing of his own as a ground-work. The **ONLY** acceptance is by the blood of Christ. All confession of sin, all prayer, all thanksgiving must be based on **THIS**. The chief butler took nothing of his own. Ah, dear troubled sinner, if you want to be privileged to draw near to God, Christ is the **ONLY** Way (John 14. 6). Resting on the finished work and resurrection, **YOU CAN TO-DAY DRAW NIGH**, and plead the precious blood of Christ alone. And God welcomes this, more than Pharaoh valued the most luscious grapes.

But the chief baker is seen in the parable bringing **HIS OWN WORK**. Notice the margin of verse 17, “**THE WORK** of a baker.” Here is an entire contrast with the grape juice. And the margin of verse 16 intensifies the thought:—baskets “**FULL OF HOLES**.” And **OUR** “righteousnesses” (Isa. 64. 6) are full of holes. Do we wonder that the interpretation is given, “The birds shall eat **THY FLESH** from off thee”? The bakemeats picture **THE FLESH**. And if you, dear reader, respectable and respected, religious and educated, think that you can bring to God your “flesh” and the **WORKS** of your flesh, you make a grave mistake, a fatal mistake. God has set forth, in His wisdom and love, only One Name of acceptance. Yet many, like the chief baker, prepare the **BEAUTIFUL** works of the flesh, to offer to God. There is no suggestion that manifestly corrupt bread was on his head. Far otherwise: he thought he had that which was made with exquisite care, but it was under a **CURSE**. “Cursed is every one that hangeth on a tree” (Gal. 3. 13): **THAT WAS OUR** doom: we, who tell of Christ, deserved **SUCH A DEATH**.

In the striking New Testament counterpart, there is an actual hanging of **BOTH** guilty ones.* But the dying thief, brought to repentance, was saved in **GRACE**.—The chief butler, however, was not hanged: he was delivered, and caused to **DRAW NEAR**. The two pictures complete one another, and give a fuller view of salvation. But they alike give the

* Among the many wonderful parallels notice, “Here also **HAVE I DONE NOTHING** that they should put me into the dungeon” (Gen. 40. 15), and, “This Man **HATH DONE NOTHING** amiss” (Luke 23. 41). In the One Who has done no sin, and in Him alone, is there salvation.

stress on two positions, only two. **THERE IS NO THIRD ALTERNATIVE.**

How could the chief butler forget Joseph (Gen. 40. 23),—forget, even when presenting the cup? It seems impossible. But the ingratitude of man is real indeed.

Somewhat remarkably the Lord Jesus has appointed a symbol, with a cup and grape juice, in remembrance of Himself (1 Cor. 11. 25). Yet many have gone through the form, have called it a sacrament, yet remain without any true memory of Him. **"SACRAMENTS" CANNOT SAVE.** Dear reader, do you know the Lord Jesus? Do you feel you deserved wrath, and that your salvation is **ONLY** because of His precious blood? If so, you may well have your head lifted up (Gen. 40. 13), that you may sing praise unto the Lord (Ps. 27. 6). It is a wonderful thing to be saved.

"One day is with the Lord as a thousand years," and a thousand years as one day" (2 Pet. 3. 8). God has various ways of reckoning years—lunar, solar, prophetic, and the word "as" still further causes human uncertainty. **THE THIRD DAY**, in this sense, from the work of Christ, seems **VERY NEAR**. And what if, in **THAT** third day, you receive the doom of the chief baker? It is very solemn to receive such a deadly doom. It is a solemn thing to be outside Christ, but, dear reader, remember this, that, however educated and honourable you may be, God will not acknowledge **YOUR "FLESH."** He will only regard the **BLOOD OF THE LORD JESUS**, the True Vine, as the basis of acceptance. Do not, I beseech you, despise this earnest warning, unless, alas, your heart is set on bearing judgment, and on a share in the doom, regarding which there is no uncertainty,—"**Where their worm dieth not, and the fire is not quenched!**"

Notes on Memorized Verses.

EXODUS 12. 1-13, 23.

2, A new beginning linked with redemption. "**TO you**": a separated people. Cf. **THE FIRST DAY** of the week for God's children in the present dispensation. 3, 4, Observe stress on congregation, household, **AND** every man: a united company, an assembly, an individual. Thus we have the Lord's threefold work to-day (Gal. 2. 20, 1 Cor. 10. 16, 17, Matt. 20. 28). 4, No waste, a stress on fellowship. The numbering (linked with eating—enjoyment), is important: redemption is a **COVENANT** work (Ex. 38. 26). Those who partook were foreknown. 5, A precious picture of Christ (1 Pet. 1. 18, 19). 6, Kept, tested: possibly a type of the 4,000 years, **AND** of Christ's period of public ministry (between 3 and 4 years): also a parallel with the seventh month (Lev.

23. 29, 25. 9). "**It**": all the types picture an individual Saviour. 7, Whenever and wherever the blood was poured out, it was **APPLIED**, and the food was **EATEN**. The eating was as much commanded as the sprinkling, and God desires His people to **REJOICE** in His work. 7, 8, "**Roast**": "**Raw**" would **DENY** wrath: "**sodden**" would **MITIGATE** wrath: "**roast**" speaks of the fulness of wrath. Mind, walk, inward affections typified. The lamb, **THEN** unleavened bread, **THEN** bitter herbs: we cannot have holiness without Christ, and holiness has ever led to suffering, and so is it still: Observe the added fruit of the vine in Matthew 26. 27, 28, and the stress on the Kingdom, and rejoicing in view of that Day. 10, Ye shall leave nothing (an intentional action): that which was left (an unintentional action). 11, Pilgrims—separation: a contrast when the land was reached (Mark 14. 18). 12, "**All the firstborn**": the firstborn of Israel not touched, because viewed, typically, as no longer "**in the land of Egypt**," but on a new ground, resurrection ground. 13, A token to you—the "**you**" as verse 2. And that-which was a token to **THEM** was before **HIM** (Gen. 9. 16, 22. 14). The Father delights in memorials of His Beloved Son. 23, A further emphasis on His beholding. "**Will not suffer**" illustrates the meaning of "**will pass** (i.e. **PAUSE**) over the door": not "**pass by**," but remain there, even as God dwelt where the blood was in the tabernacle.

MATTHEW 8. 5-13.

5, Grace to Gentiles recorded. 6, Intercession. 8, Even though the request was for another, he felt his unworthiness. Humility linked with faith, as ever. Faith **NOT** only in the **PERSON**, but in His "**WORD**": Otherwise it soon becomes **FAITH IN WHAT WE WISH**. 9, A servant is marked by simple obedience: are we, as the bondservants of Jesus Christ, **THUS** marked? 10, Faith: after the words, "**I am not worthy**," this testimony would have been inappropriate if Christ were not God. Thus this is a testimony. 11, John 10. 6. 12, Outward privileges do not save. **HOW OFTEN** these words come, "**Weeping and gnashing of teeth!**" Christ did not repeat mere catch-phrases. A deeply solemn reality. "**AS** thou hast believed, be it unto thee": the Lord delights in simplicity: "**as**" is **NOT ONLY "BECAUSE."**

(Notes on Exodus and Matthew 11 held over).

HAVE YOU MEMORIZED ANY SCRIPTURE THIS WEEK?

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

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

Thoughts from The WORD of GOD.

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Oct: 1927.

Free.

A MONTHLY, AS THE LORD ENABLES, SETTING FORTH GOD'S LOVE AND TRUTH, AND SEEKING TO ENCOURAGE THOSE WHO ARE "IN CHRIST JESUS" TO WALK WORTHY OF THEIR VOCATION IN HUMBLE SEPARATION FROM A RUINED WORLD, AS THEY LOOK FOR HIS COMING.

Edited by
PERCY W. HEWARD.

Correspondence
Concerning the Will
of GOD welcome.

"If ye abide in Me, and My Words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15.7.

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

1 John 5. 14.

"God said, Ask what I shall give thee." 1 Kings 3. 5.

"If any of you lack wisdom let him ask of God, That giveth to all liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering."

James 1. 5, 6.

"Ask ye of the Lord rain in

the time of the latter rain." Zech. 10. 1.

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

"Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Heb. 10. 22.

"Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in My Name, He may give it you." John 15.16.

Some of the Contents.	Pages
Isaiah 6 Is Not Isaiah 1	82
God Can... ..	83
What Will It Profit?... ..	84
John 17. 15	85
Meditation Concerning The "Soul" ...	85
"Why?" Two Questions Answered ...	86
Notes on Memorized Verses	87
Suggested Daily Readings	88

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

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

A Word of Introduction.

A GAIN a magazine issued in the Name of the Lord Jesus. We look back 26 years, and more. But we cannot look forward thus. We know that our Lord is coming soon, and we want to be getting ready for Him. But we know not what a day may bring forth: we only know what eternity will bring forth. Uncertain about to-morrow, we are NOT uncertain about "the ages to come" (Eph. 2. 7). Our hearts are grateful for spared lives hitherto: yet we have no "freehold" of earthly life, but, thanks be unto God, we have a freehold of "eternal life." Our God and Father will not change the purpose of His will, and our desire is to use our fleeting moments for Him. When we think how much He has loved us, we are amazed how little we have loved Him. When we think of the years we have known His Name, we marvel how little we know Him. It is marvellous that He has

been, and is, so patient.— May our hearts leap for joy, and may the glory be His.

"AS A PRINCE HAST THOU POWER WITH GOD, AND WITH MEN, AND HAST PREVAILED." Gen. 32. 28.

Wrestling, struggling,—'tis in vain,
Jacob thus can nothing gain:—

'Tis when WEAKENED he can plead,
God meets weeping Jacob's need.*

Wrestling—with the FLESH in joint,—
Nought can then HIS strength appoint:

"Out of joint" he hears the voice,
"Let me go,"—faith can rejoice.

He is welcomed now to ask,
Vain is wrestlings' self-made task:
In felt WEAKNESS strength is found,†
And the blessing doth abound.

Peniel breaks our wrestling pride,
That our faith may hence CONFIDE,
Halting Jacob's live to see ¶
God gives Israel victory. ¶

* Hosea 12. 4, 2 Cor. 12. 9. † A leaflet gladly sent.

Words of Encouragement.

**“STRENGTHENED AS
THE HAND OF THE
LORD MY GOD WAS
UPON ME.”**

Ezra 7. 28 is refreshing. Men of God know how to praise. To see God's hand, and give thanks must be the right attitude. “Blessed be the Lord God” said Ezra (27). The king's heart is in the hand of the Lord (Prov. 21. 1). How grateful to Him redeemed ones should be. He extends mercy unto us. “Kings and all that are in authority” are subject to “One Higher than the Highest.” Nehemiah had a like experience:—“The king granted me, according to the good hand of my God upon me” (Neh. 2. 8), “Then I told them of the hand of my God Which was good upon me; as also the king's words that he had spoken unto me” (Neh. 2. 18). The same attitude is found throughout Ezra 8 and Nehemiah. “The hand of our God is upon all them for good that seek Him.” “This work was wrought of our God.” We need more of this standpoint. We need more realization that circumstances are but secondary, that God speaks by all, and can change as He pleases. Well may holy gratitude overflow. Well may there be implicit confidence in Himself.

ISAIAH 6 IS NOT ISAIAH 1.

SIMPLE facts are often very impressive, yet not fully impressed. Do we not all know already that Isaiah 6 is not Isaiah 1? But have we prayerfully pondered the Holy Spirit's teaching thereby? Isaiah was, before this, a man of God, and a prophet, brought by God to a very definite work. But evidently he NEEDED a still deeper experience, and AFTER some period of WITNESS, he was brought to the remarkable HUMBLING of the sixth chapter. He saw himself,—and abhorred himself. So was it with Job. He was not a young believer when the words of chapter 42. 2-6 came from his lips. God knows how much we can bear, and when we can bear it. The young believer could not sustain every experience. If we have known the Lord 10 or 20 or more years,—may it not be that we still need a very definite humbling—lower—lower—lower? Romans 7 was not written by a young convert. Granted the record is in INSPIRED language, the experience was a PERSONAL one to the apostle, and there is perhaps, no chapter with more PRESENT TENSES. The exceeding sinfulness of sin must be brought home to our hearts, even to-day.

We have a part-illustration in Luke 5. “I am a sinful man, O Lord.” And this confession is linked with the Lord's CALL TO SERVICE. He has no room for the self-confident. Perfectionism is a deadly error, and so is everything tending thereto.

We want a fuller realization of the glory of God, and a fuller sense of our own unworthiness, if we are to be used more. Isaiah 6 is not an isolated experience. Our Heavenly Father deals thus with many of His beloved people. It is so important that we should be lowly enough to be used. Pride is ruinous. When we feel God's majesty, we cry “I am undone.” In the year when the LEPROUS king was dead, the prophet cried, “unclean.” He felt himself a leper. But God, Who rejected the man that forced his way (Uzziah in 2 Chron. 26. 16), used the man who was contrite because of his felt unfitness.

Yes, Isaiah 6 is after Isaiah 1. We may have been believers, and engaged in much Christian work. But have we EVER REACHED ISAIAH 6? It may be we desire to fill up our time with a human “call” to work here and a “call” to work there, and have NO TIME TO BE BROKEN.

There is an attractiveness in public labour. But possibly God calls us aside, to show us ourselves, to take stock spiritually, as it were. We are startled. We find more unworthiness than we thought. The DOCTRINE of human ruin, so real, becomes an EXPERIENCE, and we marvel at the patience of our God, not with others but with ourselves. We begin to analyse our service, and find self is larger than we thought. We see more dross than gold. And we are concerned that we are not more concerned at this. We wonder how much is really in the Name of the Lord Jesus. True, we should DELIGHT in the “labour of love,” but THE OBJECT should not be our delight. The OBJECT should be God's glory, and the EFFECT our joy. Suddenly we see that Satan has sought to confuse the order, and “We enjoy doing this: O that God may be glorified” whereas it should be, “We do this to God's glory: O that we may enjoy His will.” We find the subtlety of the adversary. He has worked, and worked, and worked, content with a little victory to get a larger one later. And thus we abhor ourselves.

But even this may not be Isaiah 6. We may realize the FACTS concerning ourselves, but fail to realize HIS GLORY, and the privilege of praise. Isaiah did not only see his own uncleanness. He felt the holiness of God, and that He was High, and Lifted up. It was in the view of the MAJESTY of God that he was RIGHTLY HUMBLING, so that he could be used much more.

Possibly we have NO WISH for Isaiah 6. Possibly we have NO LEISURE for Isaiah 6. Routine of “successful” labour gives no opportunity for such a “disturbance” and delay. Isaiah 6 is not so pleasant as preaching to a crowd. It is easier to tell other believers what THEY should be than to feel ourselves broken, because we are not what we should be. But the Holy Spirit does not permit this trial that we may be occupied with “it.” Here is faith's stepping-stone. Our Heavenly Father would bring us, VIA godly humbling, to more usefulness.

The lips may need the BURNING COAL: the thigh may NEED to be put out of joint (Gen. 32. 31). The effects of humbling may be painful, temporarily, or even permanently. But God needs those who go softly all their days, in deep humiliation of soul, because of grace. O that we may not avoid Isaiah 6, or think that we have gone beyond this. Self-esteem dishonours our Lord's Name. We would be humbled before Him. We would have our Isaiah 6. We cannot afford to be without our Peniel (Gen. 32. 25-31).

"GOD CAN."

"They spake against God: they said, Can God furnish a table in the wilderness?" (Ps. 78. 19).

"I know that Thou canst do every thing, and that Thou canst be hindered in no thought of Thine." (Job 42. 27).

"Behold, I am the Lord, the God of all flesh, Is anything too hard for Me." (Jer. 32. 2).

"Ah, Lord God, behold, Thou hast made the heaven and the earth, and there is nothing too hard for Thee." (Jer. 32. 17).

"Able to do exceeding abundantly above all that we ask or think." (Eph. 3. 20, Ps. 34. 9).

"GOD CAN"—work mightily and bless,
Give to His own His own success,
With heavenly joy, great peace and rest,
Fulfil HIS Word,—and OUR request.

"GOD CAN"—meet every need each day,
We would by grace His words obey;
He will our daily life control,
And satisfy the longing soul.

"GOD CAN"—work out His cov'nant plan,
Then let us trust and say, "GOD CAN":
However dark the days may be
May we His love and mercy see.

"GOD CAN"—give perfect rest of mind;
Mid trials sore, we are refined:
His grace proves all—sufficient too,
As we delight His will to do.

"GOD CAN,"—and nought can hinder Him,
Faith should look up, and ne'er be dim,
Since God is working for His own
His sov'reign will, in mercy shown.

"GOD CAN,"—and none His hand can stay,
He works His gracious will always,
Brings sinners, helpless, lost, and dead,
To see they need the blood Christ shed.

"GOD CAN,"—why should we then complain?
If trials come, they are not vain:
They work for us a glorious weight,
As on That Day we meditate.

"GOD CAN!"—with confidence in Him
We would His precious truth esteem,
Praise Him mid all, and restful be,
Till we our Coming Lord shall see.

"IF THE LORD WILL":—Gatherings for Believing Men, above John Pearce Restaurant, 2, MINORIES, (side entrance, 2nd floor) TUESDAYS, 6. 30—7. 45.

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

SUGGESTED SUBJECTS DURING OCTOBER:—

4th. THE LORD'S DAY IN SCRIPTURE.

1. In the Old Testament, with Thoughts on Genesis 1. 3, Exodus 14. 22, 16. 7, Leviticus 23.
2. In the Gospels.
3. In the Acts and Epistles.
4. In The Revelation.
5. Relation to "the Sabbath."
6. Typical Teaching.
7. Godly Example, in View of God's Glory.

11th. OATHS AND VOWS.

1. In the Old Dispensation.
2. Christ's Plain Testimony in Matthew 5.
3. The Definite Witness of James 5.
4. Did Christ Answer on Oath?
5. Thoughts on 2 Corinthians 1. 23, etc.

18th. QUESTIONS.

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

25th. THE LETTER AND THE SPIRIT.

1. Romans 2. 29; 7. 6.
2. 2 Corinthians 3.
3. Misinterpretations that Oppose Literal Obedience in the Spirit.
4. Thoughts on an UNSpiritual Literality. Is it Obedience AFTER All?

SOME THOUGHTS AS TO PRAYER AND PRAISE.

Let us mark the limitation of Psalm 66. 18.

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

The Lord said: "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one." (John 17. 20, 21).

1. For God's dear children who have become so used to certain trials (possibly physical) that they lose some precious lessons, and have become unconscious of joy in the Lord's power to raise up.
 2. For believers who have recently commenced "home-building," that the arrangements—even the walls—and the words may speak of HIM.
 3. For translators of Scripture.
 4. For often-forgotten lands, e.g. Daghestan, The Far-Eastern Republic, Liberia, Peru, Malta.
 5. That the Coming of the Lord may be dearer to His people
- "EVEN, SO COME, LORD JESUS," Rev. 22. 20.

The Lord can bring us straight to Elim, or sweeten Marah's waters, but we should be glad that He chooses. His will is perfect.

THE CHILDREN'S COLUMNS.

WHAT WILL IT PROFIT ?

THERE are many verses in the Scriptures on this subject, also many questions, and some are very hard to answer. In Ecclesiastes 1. 3 we read, "What profit hath a man of all his labour which he taketh UNDER THE SUN ?" The answer is given in chapter 2. 11. "There was no profit UNDER THE SUN." All the things of earth will soon pass away. Yet how few there are who think of this. But it is so plainly told us by God, in His sure Word, "No profit under the sun." We need to emphasize this, for so many are living and forgetting the realities of the future. We read that Esau, when he thought he was about to die, said, "What profit shall this birthright do to me?" And he sold it for a little food. Hebrews 12. 16, 17 shows us how wrong he was. The birthright was linked with resurrection: he despised it.

Again we have another question in Genesis 37. 26, concerning Joseph, when his brothers envied and purposed to kill him. Judah said unto them, "What profit is it if we slay our brother, and conceal his blood?" So they said they would sell him. How sinful is ENVY. We cannot ponder now all the results of their actions, but we know that, in God's gracious overruling, Joseph was exalted, and became the means of blessing, even to them in the preservation of their lives. Shall we just look at Proverbs 10. 2? "Treasures of wickedness profit nothing." Again 11. 4, "Riches profit not in the day of wrath." See what God's servant said in Psalm 30. 9, "What profit is there in my blood when I go down to the pit? Shall the dust praise Thee?" We know that the TRULY living are those who can praise God, not the "dead." Yet there are many who are "DEAD IN SINS," who imagine that they can praise God. BUT THEY CANNOT. In Job 22. 2 the question is asked, "CAN A MAN BE PROFITABLE UNTO GOD?" God is so great, and only those who are saved by the precious blood of His beloved Son can be acceptable unto Him. I wish we thought more of God's wonderful greatness, and the greatness of His love. We must never hide from any, whether young or old, His hatred and wrath against sin. It would be well, indeed, if God were more feared. He is terrible in His holy majesty. If only this were REALIZED, what trembling there would be. We might find a sad question in Job 21. 15, "What is the Almighty, that we should serve Him? And what profit shall we have, if we pray unto Him?" Then in Job 35. 3, "What profit shall I have, if I be cleansed from my sin?" See Psalm 32. 1, 2. Ah, 'tis blessed to know that God cleanses His people from their sins, and such are blest in Christ, through His shed blood, for ever. "WHAT profit is it to be saved?"—Eternal profit, and eternal blessing. Oh that God, in His

wonderful love, may work in many, even to-day, and in some who will read this message of grace. In 1 Timothy 4. 8 we read, that GODLINESS is profitable unto all things. But in ungodliness there is NO true profit, though there may seem to be in this life. Yet this life is soon over, while eternity is for ever and ever (Psalms 37 and 73). The works of the ungodly shall not profit them (Isa. 57. 12). And the INGRATITUDE of sin must never be forgotten.

Now we come to our last, and a very important question. Indeed, all the questions and all else in God's testimony we know to be deeply important. "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" Can you, dear reader, give the answer to this solemn question? We BEGAN with "No profit under the sun," and though a man may gain much, when the end of his earthly life comes, he must LEAVE it all, and, if unsaved, WHAT PROFIT IS THERE FOR SUCH? NONE! ONLY THE FUTURE WITHOUT GOD. But God is merciful, and now He waits in mercy, and if you see and feel your NEED of His salvation, and are TROUBLED ABOUT YOUR SINS, YOU can come even to-day, and plead the merits of His beloved Son. God will welcome the heart-broken sinner, and what a wonderful blessing is salvation. "No profit UNDER the sun," but in Christ all spiritual blessings in heavenly places (Eph. 1. 3), yea, in Him all profit now and eternally.

WHAT WILL IT PROFIT?—Have you thought
Of all that sin to this world brought,
And how that none themselves can save,
There is no hope beyond the grave?

WHAT WILL IT PROFIT any one
Who will reject, despise God's Son,
Who for lost sinners came to die,
Though He was God, exalted high?

WHAT WILL IT PROFIT those who gain
Earth's wealth and favour, yet remain
Hopeless, and helpless, lost, and dead,
Without the blood Christ Jesus shed?

WHAT WILL IT PROFIT? Can you tell
All it will mean for those in hell?
Though in this world they have much gain,
Yet all will then for them be vain.

WHAT WILL IT PROFIT in the grave?—
Though while on earth their wealth men gave:—
If lost for aye, without Christ's blood,
Such will be sent away from God.

WHAT WILL IT PROFIT in that Day,
When heaven, and earth shall pass away?
For riches will not profit those
Who, while on earth, earth's treasures chose.

WHAT WILL IT PROFIT? Stop and think—
For hell is real, and hell's dark brink,
And those who will their own way go
Will find but everlasting woe.

WHAT WILL IT PROFIT, if unsaved—
Though Christ for sin His life-blood gave?—
When all shall pass from earth away,
And then shall come God's judgment day?

A FEW WORDS WITH YOUNG BELIEVERS
AND OLDER ONES TOO.

"I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil."

John 17. 15.

THE Lord Jesus uses the precious word "ask" which seems to emphasize a certain requesting power, and thus to remind us of His dignity. And He will not receive the answer, NO. 'Tis true that His people's prayers also have a wondrous welcome: but they are always reminded that their acceptance is "IN CHRIST." Their whole worthiness is because of Him.

Believers are not taken out of the world. Momentous words. They COULD be taken straight to Paradise. But this is not the will of God. Naturally the human heart would suggest the appropriateness of this—"If they are a heavenly people, let them be in heaven: moreover, their delight will be reached, and they will then offer sinless service." But God has a purpose of testing. He is pleased to train His people here, amid the strain and stress, with a view to the glory in "that Day."

"They are not OF the world, even as I am not OF the world" (John 17. 14). But their position is IN the world (see verse 11). And the Lord Jesus does not wish them to be "taken out," but KEPT true to Him amid the perils. Ah, dear reader, the Lord has need of witnesses. He desires His representatives here. Do not sigh to get out of the world, in this sense. Do not complain of your body of humiliation (Phil. 3. 20), or imagine that the temptations are too many and heavy (1 Cor. 10. 13, Jas. 1. 2). Your Father has left you here for a purpose. "Among whom ye shine as lights in the world" (Phil. 2. 15). "The same afflictions are accomplished in your brethren that are in the world" (1 Pet. 5. 9). You are not to be as those "living in the world" (Col. 2. 20). The Lord has need for a separated people, testifying for Him, and showing what grace has wrought. Thus there is to be a continuance in simple faith, even when the world hates and knows NOT (1 John 3. 1, 13): and a continuance in overcoming is to be sought (1 John 5. 4). How we feel our faltering in this connexion. What a call for reviving there is!

Hence the added prayer of the Lord Jesus comes with gracious power to our hearts: "But that Thou shouldest keep them from the evil." How glad we are that He intercedes. The evil one and evil are alike before us. "The whole world lieth IN THE EVIL ONE" (1 John 5. 19). But God's beloved people are to be APART from his power and authority (Col. 1. 13). The verb in John 17 is changed.

'Tis no longer "TAKE" but "KEEP."* Believers do NOT belong to the wicked one. The extreme words of 1 Corinthians 5. 5 show by contrast the blessedness of being "in Christ," and His protection. The wicked one CANNOT claim the children of God. They have been redeemed in a very real sense. The blood of the Lord Jesus has a wondrous meaning in their lives. And so He intercedes for them, that they may be kept in the world, but kept from the evil. They are to live among the ungodly (not as Lot unwisely, but as their Lord, Heb. 7. 26), and to show their entirely CONTRASTED relationship, character, aim and hope.

The words are before our eyes, but words are not everything. They are precious, because the words of the Lord Jesus. But we want them applied BY THE HOLY SPIRIT to-day with power to our hearts. Are we conscious that the Lord has left us in a trying world, with a purpose? And are we seeking the fulfilment of His purpose in our daily life and experience? If this is, in mercy, our privilege and joy, happy, indeed, are we, and the Lord's loving work, maintained by Himself, through weak instruments is going on through us, until we shall, in His appointed time, have rest from the toil which is not in vain.

TALKS ABOUT PRESENT-DAY NEEDS,—34.
MEDITATION CONCERNING
"THE SOUL."

IN Isaiah 53 we find the words "HIS SOUL." So is it in the context. In verse 10, "When Thou shalt make HIS SOUL AN OFFERING FOR SIN." Then verse 11, "HE SHALL SEE OF THE TRAVAIL OF HIS SOUL, AND SHALL BE SATISFIED." And afterwards verse 12, "HE HATH Poured OUT HIS SOUL UNTO DEATH." Of Whom is this speaking? As soon as we realize the Lord Jesus is before us, how precious and encouraging are such words. Then we think of the fruit in our experience, and of Psalm 17. 15. If we by grace, can say, "I shall be satisfied when I awake with Thy likeness," how glorious is such a prospect. Yet even now we have a foretaste of that day of days. Psalm 107. 9 reminds us, "He satisfieth THE LONGING SOUL, and filleth the HUNGRY SOUL WITH GOODNESS." Proverbs 10. 3, declares, "The Lord will not suffer THE SOUL OF THE RIGHTEOUS to famish." There is such a fulness in God's truth. How we should delight in all He has been pleased to record. Of Israel we read,

* The language of Rev. 3. 10 helps. "Keeping" out of the hour of the temptation is quite distinct from "coming out" of the great tribulation (Rev. 7. 14). "The hour" is linked with wrath, and must be carefully distinguished. God always uses words perfectly.

when they wandered in the wilderness, that "their SOUL fainted in them" (Ps. 107. 5). If we seek to walk with Him we shall be kept from grieving God in such a way. In Jeremiah 31. 25 we read of the weary and sorrowful soul, but the soul satisfied with fatness is, indeed, privileged. Having observed the words, "HIS SOUL," and, "THE SOUL," shall we now consider some of the passages where MY SOUL is emphasized? It is precious when a believer says, "The Lord Jesus is MY SAVIOUR," and "God is MY GOD," and when any can exclaim from the heart, "Bless the Lord, O MY SOUL, and, all that is within me, bless His Holy Name" (Ps. 103. 1, 2). Truly we are among the favoured ones. 'Tis only by grace that we can thus speak. How intensely earnest was God's servant when he said, "As the hart panteth after the water brooks, so panteth MY SOUL after Thee, O God." (Ps. 42. 1). If only we have such a deep longing after God, how we shall bring glory to His worthy and precious Name. "MY SOUL THIRSTETH FOR THEE" (Ps. 63. 1). "MY SOUL SHALL be satisfied as with marrow and fatness, and my mouth shall praise Thee with joyful lips" (verse 5). Evidently the condition of the soul affects the lips. What a delightful wish there is in 3 John 2. "I wish above all things, that thou mayest prosper, and be in health even as THY SOUL prospereth." Such a condition of soul must be a joy, and helpful to others. Coming back to Psalm 63, we read, "MY SOUL followeth hard after Thee" (8). There is the continued intensity of desire. Such zeal must be well-pleasing unto God. Again, Psalm 34. 2, "MY SOUL shall make her boast in the Lord, the humble shall hear thereof and be glad." Yet again in Psalm 66. 16, "Come and hear, all ye that fear God, and I will declare what He hath done for MY SOUL." It is well to know what God has, in mercy, done for us, and also humbling, yet joyful, to tell it out, both by life and lip. We find intense feeling throughout the book of Psalms, and also in other portions of God's precious truth. We need, in these days, to have our hearts stirred and inward affections moved for Him, our beloved and quickly coming Lord. It is so easy to grow weary, and to wax cold. Let us heed the warning of Matthew 24. 12, Galatians 5. 7, Philippians 2. 20, 21, also 3. 19 ("who mind earthly things"). If we can say, as Mary did, "MY SOUL doth magnify the Lord" (Luke 1. 46), we shall be kept from saying, "Why art thou cast down, O MY SOUL?" (Ps. 42. 5). We may feel sometimes the drawing power of earth, and say, "MY SOUL cleaveth unto the dust," but surely the words will soon follow, "Quicken Thou me, according to Thy Word" (Ps. 119. 25, see 20, and 28). There is deep feeling expressed in verse 81, "MY SOUL fainteth for Thy salvation, but I hope in Thy Word." We need to be more expressive in these days of coldness. Heart-affection for the Lord and His truth will prevent coldness, if only, by grace,

we love Him with all our soul, mind and strength (Mark 12. 33). There are other helpful and encouraging verses in Psalm 119. Shall we just mention two, which have stimulated many, and encouraged faith, "Thy testimonies are wonderful, therefore doth MY SOUL keep them" (129), and God's servant was able to say truthfully, "MY SOUL HATH KEPT THY TESTIMONIES, AND I LOVE THEM EXCEEDINGLY" (167).

We have in the Song of Songs the words "MY Soul" (1. 7; 3. 2, 3). Then in Psalm 23. 3, we have the graciously enabled record, "He restoreth MY SOUL, He leadeth me in the paths of righteousness for His Name's sake." May be, we often need THIS work of grace. Then in Psalm 86. 4, we have a SOUL LIFTED UP, and in 62. 1 a WAITING SOUL, waiting upon God. Psalm 143. 8 is full of deep and precious teaching. "Cause me to hear . . . cause me to know . . . for I lift up MY SOUL unto Thee". Psalm 34. 22 says, "The Lord redeemeth THE SOUL OF HIS SERVANTS, and none of them that trust in Him shall be desolate."

In Acts 4. 32, "The multitude of them that believed were of one heart and ONE SOUL." This unity is greatly needed in these last days, and God can thus work. Let us each seek to have rest and delight of soul, and this will be helpful to one another also. There are many other passages which could be mentioned. But we will just take one more verse which always cheers and encourages faith:—Isaiah 61. 10, "I will greatly rejoice in the Lord, MY SOUL shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness." We cannot leave out Isaiah 58. 11. If we have a SATISFIED AND A JOYFUL SOUL, what lives to His glory ours will be, and all in His gracious working, by His Holy Spirit, through His own sure Word.

"WHY?"

TWO QUESTIONS ANSWERED.

"WHY do the heathen rage, and the people imagine a vain thing?" (Ps. 2. 1). And again the word may sound forth—

WHY?

Was there any REASON for their action, to be found in the Lord Jesus? Nay, He had done NOTHING AMISS. He had shown many acts of mercy. A miserable return they offered to Him. They CRUCIFIED Him. Ingratitude at the climax.

What then? Was there any cause for their attitude in connexion with that which they had received from God, throughout their life? Far otherwise. He had given them earthly blessings, and made HIS sun to shine on them, HIS rain to

come down on them. Yet they loved Him not.

What then was the cause of this cruel opposition? Granted men had no GROUND, had they, nevertheless, a real OBJECT in view, the success of which was sure? Quite the reverse. They entered wildly into the struggle, without ANY "guarantee." They took in hand "a VAIN thing."

We may well ask—"WHY" was this? The answer is easily found, but it is painful. "The Light is come into the world, and men loved the darkness rather than the Light, because their deeds were evil" (John 3. 19). THE HUMAN HEART DESIRES ITS OWN WAY (Isa. 53. 6). And thus the madness of an attack on the very Son of God. "The devil, that DECEIVED them," led sinners on with false hopes: And thus we have the humbling explanation of

AN AWFUL CRIME.

But have times changed? ONLY IN APPEARANCE. The heart of man is the same to-day, and, dear reader, till you take your place as a HEART-BROKEN SINNER you are part of a world that is still enmity against God (James 4. 4). Till you are brought to JUDGE YOURSELF, and own that you deserve death under the wrath of God, you are still one of a condemned race. You reject God's testimony against yourself, and thus make Him to be a liar (1 John 5. 10). O can it be that you will continue in this state of sin? Think of this, and then listen to

ANOTHER "WHY,"

which sounds forth on Calvary. God is overruling the wicked purpose of men. "My God, My God, WHY hast Thou forsaken Me?" is the solemn question of the Perfect Sufferer, A QUESTION THAT AWAITS YOUR ANSWER AND MINE. Tell me not that He selfishly complained, Who uttered TOGETHER WITH such words the beautiful declarations "It is finished," and "Father, into Thy hand I commend My Spirit." Such an interpretation is out of harmony with the whole scene and context. True He felt the anguish, but that was not all. There is a further hint.

The word "WHY?" is actually TWO WORDS though they are not translated in English. It is more than the French "pour-quoi" (which may illustrate it to the ordinary reader), signifying "WITH A VIEW TO WHAT?" Christ realized there was

A MIGHTY PURPOSE.

And what was that? He took the place of those who deserved to be FORSAKEN, that such, believing into Him, might never be FORSAKEN. "Why" was He on Calvary? From men's standpoint, the reason was the corrupt human heart: but from God's standpoint, the reason was the salvation of such guilty sinners from their corruption. Where

sin abounded, grace overflowed. The words of Christ were not a COMPLAINING OBJECTION, but they do contain an allusion to a wondrous OBJECT. How vast a difference. Sinners could not be righteously saved, apart from judgment. Hence He bore the judgment for sinners out of every nation. Forgiveness in a HOME may depend on the will of a parent, but forgiveness in the law court shows the word of the law honoured TOGETHER WITH the will of the gracious Lawgiver. God cannot excuse one sin.

The Son of God was on Calvary with a wondrous PURPOSE. That purpose was no after-thought. Before the world was framed, God had a plan to save. How this makes every troubled sinner's heart concerned as he asks

"IS THERE HOPE FOR ME?"

God will not fail, nor be discouraged. "With a view to what?" is a hint of triumph. There shall be a gathering of redeemed ones from all tongues. But, dear reader, will you be there? What is the Lord Jesus Christ to you? What is His death on Calvary to you? What is your hope for time and eternity? It is easy to argue you are no worse than others. But THAT is no plea at God's Great White Throne. It is easy to hope for the best. But THAT is no assurance on the Day of Judgment. There is only ONE NAME under heaven given among men whereby we must be saved (Acts 4. 12). There is only

ONE PASSPORT

to God's presence. That Name is the Name of the Lord Jesus. That passport is guaranteed by the blood of the Lord Jesus. What, I beseech you, is your relation to Him? Do you acknowledge, with heart-sorrow, that you deserved judgment, and do you find shelter in His precious blood? There are no MAKE-WEIGHTS in salvation. 'Tis either Christ altogether, and self set aside, or CHRIST NOT AT ALL. And "behold, NOW (not to-morrow) is the day of salvation."

Notes on Memorized Verses.

MATTHEW 14. 28-31.

28, Peter, like Gideon, asks a proof. 29, Beyond a wish, there must be His word, or there is not faith. 30, Unbelief "sees" the wind: and sees it to be strong: faith sees the Lord, and sees Him to be Stronger. "Beginning": only "beginning": faith cries when unbelief would drown. (1) Lord—the One Who works: (2) Save—the glorious work: (3) Me—the needy soul. 31, Grace has its "immediately," and THEN love's reproof. The Lord does not condemn little FAITH, but the littleness, giving room for a wrong bigness of distrust. "Wherefore,"—"with a view to WHAT" (neuter): let us

not forget HIM. "Doubt": a double mind: remember "ONLY believe." Faith looks to Christ alone.

EXODUS 25. 17-22.

17, Only ONE mercy seat. The word "veil" contains the same letters: both picture Christ: but the veil shut out, till His blood was poured out (transposition of letters). The talent of LEAD in Zechariah 5 is a contrast. Exact measure (a) to meet ark—the Same Lord Jesus, (b) to cover law—completely. 18, TWO cherubim, (a) of the matter of the mercy seat, (19 marg:) Eph. 2. 6, (b) on the two ENDS (grace is not wasted), (c) with wings on high, (d) with face towards "one another," and THE SPRINKLED BLOOD ("love, joy, peace"). The women of Zechariah 5. 9 are a sad contrast, (a) no foundation, (b) linked with "wickedness" and Shinar, yet (c) having "professed" at some time ("stork": the name implies "piety," or "mercy," yet unclean and an abomination Lev. 11. 13, 19). 22, God delights to meet with His people: observe "commandment" as well as nearness. Never let us forget His authority, His right to arrange, or His majesty.

MATTHEW 16. 15-23.

15, "BUT ye": a precious contrast. In Peter's confession "the" comes four times: e.g. "THE Christ," none other. 17, In the Lord's answer, "Simon" and "Peter" are without "the": "A stone"—many others (1 Pet. 2. 5): Christ THE ROCK. "I will build," GRACE. "Gates of Hades": old time saints also blessed (Heb. 12. 23: "brought to the goal"). "The keys": RESPONSIBILITY. Notice this relation of the term "KINGDOM of the heavens" to the "church"—(Why, do you think, Matthew is the only gospel naming the "church"?). 19, Cf. Acts 10. 15. 21, "From THEN": the realization of His Person and His work together. 22, Peter's "natural" thought, according to flesh and blood (see 17). 23, A CONTRAST with the name in 18: "a stone" IN the building there: a STUMBLING-BLOCK stone here. "Men" contrasted with "God": they care for themselves (marg: 22): even "kindliness" may be against God.

EXODUS 33. 12-23; 34. 5-9.

12, 13, Moses pleading in prayer (so 34. 8, 9). Grace, knowledge (2 Peter. 3. 18). "That I may know Thee" (Phil. 3. 10). "This nation," "Thy people," see 32. 7, 9, 11. 14, 15, Thee, us. 16, "AND Thy people": Moses' concern. The ground of separation (2 Cor. 6. 14-18). 17, "For," power in prayer. 18, 19, God's glory and its explanation. 20, Amid greatest intimacy—reverence: deeply important. 21, "By" (with), "upon." 22, "I will cover thee," grace. 34. 5, 6, Mark stress on the name "LORD." How precious the attributes of God are before us, one after the other.

"Abundant." 7, "Bearing iniquity," so Isaiah 53. 12, Micah 7. 19. 8, Worship is fitting. 9, The boldness of humble prayer. "For," pleading God's own revelation of grace.

Suggested Daily Readings.

"IF THE LORD WILL"—OCT: 1927.

Day.	Exodus		Matthew		Learning		Es. 119.
					Matt.		
1	22.	7-20	14.	13-24	14.	28	136
2	22.	21-31	14.	25-36	14.	29	137,138
3	23.	1-13	15.	1-14	14.	30	139
4	23.	14-23	15.	15-31	14.	31	140
5	23.	24-33	15.	32-16.5	Ex. 25.	17	141
6	24.	1-11	16.	6-20	25.	18	142
7	25.	12-18	16.	21-28	25.	19	143
8	25.	1-16	17.	1-13	25.	20	144
9	25.	17-30	17.	14-27	25.	21	145,146
10	25.	31-26.6	18.	1-17	25.	22	147
11	26.	7-25	18.	18-35	Mat.16.	15	148
12	26.	26-37	19.	1-15	16.	16, 17	149
13	27.	1-11	19.	16-30	16.	18	150
14	27.	12-21	20.	1-16	16.	19	151
15	28.	1-12	20.	17-32	16.	20	152
16	28.	13-29	21.	1-16	16.	21	153,154
17	28.	30-43	21.	17-32	16.	22	155
18	29.	1-14	21.	33-46	16.	23	156
19	29.	15-28	22.	1-14	Ex. 33.	12	157
20	29.	29-46	22.	15-33	8.	13	158
21	30.	1-16	22.	34-46	33.	14, 15	159
22	30.	17-30	23.	1-12	33.	16	160
23	30.	31-31.5	23.	13-28	33.	17, 18	161,162
24	31.	6-18	23.	29-39	33.	19	163
25	32.	1-10	24.	1-12	33.	20, 21	164
26	32.	11-24	24.	13-28	33.	22	165
27	32.	25-35	24.	29-41	33.	23	166
28	33.	1-11	24.	42-51	34.	5	167
29	33.	12-23	25.	1-13	34.	6	168
30	34.	1-9	25.	14-30	34.	7	169,170
31	34.	10-20	25.	31-46	34.	8, 9	171

By God's grace His people are made near, and have His words. How grateful and gracious should they be. A believer should be manifest as a believer in everything.

The owners of 61 Upton Lane have decided UPON selling. OUR EYES ARE UPON THE LORD. We believe He WILL undertake. We desire to have "no choice" but His will, and HE can keep us here, for HIS work. We value much the fervent prayer of exercised souls at this crisis. There is NOTHING too hard for the Lord, and He can still grant this "hired house" (Acts 28. 30), for His service. May all thoughts and wishes, as well as actions, be in faith's UNRUFFLED dependence on Himself.

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

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

Thoughts from The WORD of GOD.

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Free.

A MONTHLY SETTING FORTH GOD'S GRACE AND TRUTH, THAT HE MAY BE EXALTED IN THESE DARK DAYS, AMONG HIS PILGRIM PEOPLE, REJOICING IN THEIR PRECIOUS AND SOON COMING LORD.

Edited by
PERCY W. HEWARD.

Correspondence
Concerning the Will
of GOD welcome.

"Wherefore laying aside all malice, and all guile, and hypocrisies, envies, and all evil speakings, as newborn babes, desire the sincere milk of the Word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious." 1 Pet. 2. 1-3.

"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and for ever. Amen." 2 Pet. 3. 18.

"Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples." John 15. 8.

"That ye might walk worthy of the Lord unto all

Some of the Contents.	Pages
An Open Letter	90
The Peril of the "And"	91
Salvation—and for Whom?	92
With The Gospel in Poland	93
Reviving... ..	94
Unforgiven Sin... ..	95
Notes on Memorized Verses	95
Suggested Daily Readings	96

God's Words ARE His words. A truism, but of deepest meaning. We become accustomed to the expression without realizing the power. How reverent and earnest should we be if we realize that the very Words of God are before us. What deep joy and solemnity will characterize us.

pleasing, being fruitful in every good work, and increasing in the knowledge of God." Col. 1. 10.

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

Psalm 106. 2.

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

Psalm 84. 4.

"To the praise of the glory of His grace, whereby He hath made us accepted in the Beloved. In Whom we have redemption through His blood the forgiveness of sins, according to the riches of His grace." Eph. 1. 6, 7.

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

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

A Word of Introduction.

AGAIN by God's grace we can send forth a LITTLE message of His GREAT truth. How little every testimony is when we think of His fulness, and yet how grateful we are for the joy of sending forth. Perhaps some dear children of God may be refreshed. Perhaps some poor anxious soul will be awakened. Perhaps some one will be reclaimed from error. If so, our hearts thank God for this. The work is His; the witness is for Him. We are not sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God, and humbly, depending on Him, we send forth these words concerning His grace and His will.

Old-fashioned truth is not out of date. Yesterday's gospel is to-day's gospel. Changing times have not changed the sinful heart, nor the way of life. Christ is still the only HOPE, and His arrangements are still delightful laws for His people. There is no fresh Bible: His people should meet according to His unrescinded will.

"The Word of our God shall stand for ever."
Isa. 40. 8.

"CHRIST THAT DIED, YEA, RATHER THAT IS RISEN."

In wondrous love He died,
Died for poor sinners lost,
We would in Him confide,
Redeemed at priceless cost:
His resurrection proves that we
For ever more with Him shall be.

Accepted is His death,
He bore not wrath in vain,
We own what Scripture saith,
Since we are born again:
Our risen Lord our hearts hath won,
His glorious work for us was done.

Risen, in glory bright,
He soon again will come;
We shall with Him delight,
And praise will ne'er be dumb,
His dying love awakens praise
From sinners saved to endless days.

Words of Encouragement.

**"THAT HE MIGHT
COMFORT YOUR
HEARTS."**

Eph. 6. 22.

The comfort of a believer is a very precious thing. We must not undervalue the peace of one for whom Christ died. It is worth a loving effort to comfort, and exhort, and encourage others. The world has very little to encourage. It has much to sadden. The circumstances of life are often NATURALLY depressing. It is well to comfort those who are depressed or feeble-minded (1 Thess. 5. 14). It is well to stimulate, that God may be exalted in the pressing forward of His people, through the brotherly love of "one another." It may be that days have elapsed since you comforted a fellow pilgrim. Is it wise to omit this help? Is it kind? Are we unmindful of our brethren's strain and stress? Surely it is pleasing to God to be thoughtful, that the lame may not be turned out of the way, but rather be healed (Heb. 12. 13), and that redeemed ones may enjoy the new song which God has put in the mouth. So will He be exalted.

AN OPEN LETTER, REFERRING TO OBJECTIONS RAISED, WHEN A BELIEVER, CONSCIENTIOUSLY REMAINS "OUTSIDE TRADE UNIONS.

Dear Friend,

I do hope that nothing in this letter will dishonour the Name of Christ, for it is simply with a desire to please Him that I cannot do what you suggest. The decision is not hurried or impulsive. How much EASIER it would be for me to pay the subscription and more: I could remain a "sleeping partner," as many urge. But do you think that if one longs to follow the Lord Jesus he COULD act thus against convictions? UNLESS the "convictions" can be changed, you cannot wish "actions" to be changed,—if you approve of honesty, can you? Whenever a union desires to have unconscientious members, it has a very low moral standard.

I could understand your objections more, if I joined OTHER societies. But I do not. Pleasure-societies, social clubs, political organizations are alike put aside. If I voted, you might well complain, but I do not. Nor am I agitating against you. I do not overturn your union, or alienate one who believes he is a good moral man of the world. 'Tis only a matter for one who has seen himself as a LOST SINNER, and has come to an end of himself,

and humbly believes he has become a new creation in Christ Jesus, with corresponding privileges and duties. 'Tis only WHEN he can be more blessing to you outside, that I rejoice in his outside position.

But your chief objection is that I receive advantages without sharing the burdens. I am not so sure, dear friend, about these "advantages." Do you call it an advantage to be often threatened with loss of situation? Do you call it an advantage to have some positions made quite impossible? I think when I take my "profit and loss" account, I should "prefer" to be WITHOUT the "advantages." However, I gladly leave all in my Father's hand, and if you give me the "advantage" of greater loss, I do not think He will let me be without bread and water.

But if I have advantages, let me offer to give them up. WILL YOU ALLOW ME TO WORK FOR LESS PAYMENT? If not, should you speak about my advantages? To say that a man should always pay voluntarily for the advantages, (mingled with disadvantages), he is "compelled" to have, would make each politician subscribe to the funds of an opposed party.

I wonder if you have ever thought of OTHER advantages to this land, and to YOU, through praying believers? And what shall we say of the MANY BLESSINGS in God's mercy? Have not these often been forgotten? Do not think me unduly urgent, but I must just mention the precious work of the Lord Jesus: there are NO disadvantages in that to those who come unto Him. And conscience cannot be pleaded against receiving these, as a heart-broken sinner, in Christ.

You suggest that it is UNKIND to remain outside the union. You know well I have no wish to be unkind, but infer that this is a necessary result. I cannot see your right to this objection, while unions are themselves unkind, EXCEPT to those who join them. And am I unkind? Jonah in a wrong place was a hindrance, and so should I be in a union. Do not touch any child of God who humbly wishes to obey his Lord. He is a blessing to you while you honour his convictions, but will be the reverse of blessing if he grieves his Lord.

You suggest that "nothing is involved," and that "the masters themselves approve." Perhaps the approval is somewhat forced, but that does not touch my responsibility, does it? If I have a conviction before God, you must seek to show me from Scripture I am wrong, or let the conviction stand, unless you would take the third solemn alternative of persecuting His people. Not that I would shrink from this, although I own that I DO shrink naturally. The results are more perilous to the persecutor than to the persecuted.

I would not prolong the letter. As you know, "argument" is poor in itself. Concern for the truth alone is precious. If I have in my manner at work shown any wrong attitude, I would grieve over this, and if there has been one hasty word, I ask forgiveness, but I cannot surrender responsibility to the One Who loved me and gave Himself for me, and Who now claims me for His own, and in Whom how gladly would I greet you in a brotherhood beyond all else, and in a union deeper than all of earth, and everlasting, by His precious blood. If THIS is the fruit, our correspondence is not in vain.

Yours sincerely, in the service of Christ.

the suffering. Till this takes place, should there not be more silence about good will? Did YOU, dear reader, spend LESS OR MORE on "personal" desires and friends last Christmas? The Lord Jesus unveils much in Luke 14. 12.

"I like it" is a very powerful plea: but "They that are Christ's crucified the flesh, with the affections and desires" (Gal. 5. 24). The writer dare not boast: he would earnestly join with others to confess sin, and to humbly long that the Lord's will may be paramount and central in a devoted life. "If any one WILL to do His WILL" is precious.

The peril of the "AND"! Ah, dear reader, is it not so? Bazaars and socials get a FOOTING BECAUSE Christ's Name is used first. But the glorious Lord Jesus Christ is not to be made a figure-head: He is "a Leader and a Commander." Disgrace not His holy Name. Have you not heard of a company gaining subscriptions, BECAUSE a great man is a figure-head director? If it fails, what then? Will a really great man give his name thus? O, I beseech you, do not take WITHOUT HIS WARRANT the Name of Christ, and prostitute to worldliness. He hates robbery. "Feasts" and "socials," "parties" and "bonbons," "revelry" and "games" would not "take on" so well, among those for whom the devil has set a decoy, if the label of "Christ" were not fixed thereon. If December 25th were STILL the Saturnalia, or STILL CALLED the Sun-god-feast,—as it actually is—Christians would not keep it. THE NAME IS THE TRAP. Jeroboam "held" Israel by a feast (1 Kings 12. 27), and HIS leader has not changed plans.

THE PERIL OF THE "AND."

"They Feared the Lord, *And*—"

2 Kings 17. 32, 33.

"Ye Cannot Serve God *And*—"

Matt. 6. 24.

"WHY should I not keep CHRISTMAS? Though it is NOT in Scripture, one day is as good as another, and godly men have kept it. 'Moreover, Christmas encourages good will: and I like to keep it.' Such is the plea of many,—whether put into words or not. But the very first thought is wrong. Rather, 'Why SHOULD I keep it?' Why should I ADD to God's words? Proverbs 30. 6 is significant. Can you, dear reader, find ONE suggestion in the New Testament to appoint "special" days: except the first day of the week? See Galatians 4. 10. And can you find one example in Scripture of an approved anniversary WITHOUT ANY HISTORICAL BASIS? Untruthfulness is not a little thing. "Godly men have kept it":—and they have made VARIOUS MISTAKES. No one brings forward this argument EXCEPT WHEN IT SUITS HIM: for every one knows that godly men have done many things he would not do. Let us be honest, beloved friends. By grace, it may be, you will not "baptize" an infant. How will you reply to those who plead "godly men"? Why not answer your own argument as to Christmas in the VERY SAME WAY? Never bring in an argument that is partly dishonest, if I may speak plainly for the Lord's glory.

I am not sure there is so much "good will" in Christmas. Ask the burdened shop assistant. There seems more commercialism than love. And is EVERY gift an expression of good will? How many "Christmas boxes" are with a wish OTHERWISE? "Good will" to the pampered flesh SEEMS the message of the butchers' shop-windows. Most spend more on THEMSELVES, and their relatives at this time. If there IS "good will," let there be a remembrance of Christ (2 Cor. 8. 9), born in a manger, and let EVERY home live MORE PLAINLY, and SPEND LESS, and send the money to

Having sown the wheat-resembling TARES, and made a nominal "Christian world," the devil MUST have some NEW names for the OLD customs, to fit the new scheme. Is there any other KEY to Christmas? I know of none. Then let the Lord's true people be separate. It will cost a little, but nothing compared with His precious blood, to purchase us from a ruined world. There is music in the words:—"They are not of the world, even as I am not of the world." Christmas has NEVER drawn the line between Christians and the world; and CANNOT. Why? BECAUSE IT IS OF THE WORLD—except in HALF ITS HYBRID NAME. 'Tis the tremendous peril of the "and," Christ and—: He is not the Lord of compromise (Matt. 4. 10, HIM ONLY). Thank God for a contrast with Christmas in the inspired words:—"What fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an unbeliever? And what agreement hath the temple of God with idols? For ye are the temple of the Living God: as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be My people.

Wherefore come out from among them, and be ye separated, saith the Lord, and TOUCH NOT THE UNCLEAN THING; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty" (2 Cor. 6. 14-18).

Further literature, for personal reading, and prayerful use, gladly sent. The Lord enabling, this, too, will be reprinted.

THE CHILDREN'S COLUMNS.

"SALVATION"— AND FOR WHOM?

IT is wonderful to think of God's love and mercy, in giving so many natural blessings. For example, life, and food to sustain it,—the rain, and His sun to shine, causing food to grow out of the earth, although it was cursed through sin. O how great, how merciful is God, and how thankful His creatures should be, but, alas, there is very little gratitude manifest in these perilous and lawless times (2 Tim. 3. 1). Many always complain, and some even speak evil of God. He hears, and sees all, and yet there is not the trembling at His greatness which there should be. Many go on without thought of God, and yet imagine all will be well with them in the next life. How deceived are such. Satan is very busy, and he blinds the minds and the eyes of all by nature. He is said to be the deceiving one who deceives the whole world (Rev. 12. 9). Hence many, even among younger ones as well as those who are older, have wrong ideas as to what salvation is, and for whom it is; also regarding the greatness of its cost, and what it means. Not a few imagine they are saved, when there is NO repentance, though the Lord Jesus said, "I came not to call the righteous (those who think they are such), but sinners to repentance" (Matt. 9. 13). Again, in Luke 15. 7 the words are plain, "There is joy in heaven over ONE SINNER THAT REPENTETH." But in these times there is little or no thought of repentance. For so many imagine they are saved when there has been no sorrow for sin. Such are often stony-ground hearers (Matt. 13. 20, 21): being without root, they have no fruit; there is nothing to shew that God is working. But when God does His gracious work of saving sinners, whether young or old, such are troubled about their sins, and feel them a real burden. 'Tis not so much that they are happy at first, for if their sins are a heavy burden, how can they be happy, till the load of sin is removed? And how can this be removed?

There is ONLY ONE WAY whereby sinners can, and must, be saved, that is, through the shed blood of the Lord Jesus (see Acts 4. 12), "Salvation is of the Lord" (Jonah 2. 9). He alone can save: the poor sinner can do nothing to gain salvation. The Lord Jesus, in His wondrous love and pity, has done the whole work. For He said on the cross when He died for the guilty, dead and lost, "It is finished."

Now we know that nothing can be added to that which is finished (John 19. 30). Thus salvation is absolutely free. And IT IS EVERLASTING (Isaiah 45. 17, Heb. 5. 9). When anyone is saved, the work of God is for ever. O what love: truly the love of God is wonderful.

Concerning only ONE WAY OF SALVATION, God gave Israel a type, for, when bringing the redemption money, all, whether rich or poor, had to bring alike. The rich could not bring more, and the poor could not bring less, and thus God shewed them the one way of salvation. The money could not save them, but it was a type or picture—of the way sinners were to be saved (1 Pet. 1. 18, 19), ONLY ONE WAY! How thankful we are there is, in God's mercy a way whereby the guilty may be for ever blest with God's richest blessing, even life for evermore. And this gift, through the precious work of the Lord Jesus on Calvary awakens praise. It is wonderful that we can tell of God's "so great" and "eternal salvation," which is so wondrously free. It was purchased at a great cost, by the poured-out blood of His Beloved Son (Acts 20. 28), Who willingly left His glory, and came down to this earth "to seek and to save that which was lost" (Luke 19. 10). One delights to think of Luke 2. 30. But, dear reader, are you blest with God's eternal, full and free salvation? In this, the day of salvation (2 Cor. 6. 2), God will welcome, even now, the "heavy-laden," and such, and only such, truly desire to be saved.

SALVATION IS A GIFT, a wondrous gift of God,
Through His Beloved Son, Who freely shed His blood:
For those who were far off the Lord of Glory died,
To save rebellious ones the Lord was crucified.

SALVATION IS SO GREAT, and everlasting too,
'Twas purchased by Christ's blood, nought can a sinner
We come to God and plead the merits of His Son, ["do"]:
And trust in Him alone, by Whom the work was done.

SALVATION IS OF GOD, through Christ Who shed His
blood,

That rebels dead in sins might now approach to God;
He welcomes helpless ones and will not such refuse,
Who cry for mercy now,—from Gentiles or from Jews.

SALVATION IS SO REAL, God will not cast away
Poor hell-deserving ones, in this salvation's day:
'Tis wondrous to be saved from sin and endless woe,
To have a heavenly birth, and God as Father know!

SALVATION IS SO FREE, the gift of God ALONE,
And this, in grace Divine, saved ones delight to own:
In mercy they were saved, and blest in Christ for aye,
And now rejoice to walk within the narrow way.

SALVATION IS OF GOD, for REBELS lost, undone,
Who feel the load of sin, and trust the Righteous One,
Who came to seek, and save, from sin and endless strife,
To give abiding peace, and everlasting life.

SALVATION—Is it yours? Are you in mercy saved,
Or held by Satan's might, and by your sins enslaved?
God waits in mercy still, His love as in the past,
Is great, and will not fail: His keeping power will last.

SALVATION is of God! His wrath as well is real
And those who love their sins will soon His anger feel:
For God will keep His Words and send lost ones away!
Oh why not seek Him now, before His judgment day?

WITH the GOSPEL in POLAND

(H. A. Werner).*

TO some dear readers it IS known that OUR gracious God already in the spring gave me the opportunity for about a fortnight, with Mr. Ruda, a dear brother in the Lord Jesus Christ, to visit Kalisz, Lodz, Czestochowa, Krakow and Tarnov—with the gospel. At that time our Faithful God granted much encouragement in this pioneer work, as we for the most part sought out cities where little or nothing had of late been done with the gospel among the Jews. In Poland, a greater proportion of Jews reside than anywhere else; and cities with from 50 to 75 per cent are not rare.

We were able to scatter widely Gospels and tracts, mainly in Yiddish and Hebrew,—on the railway and in the streets, houses and shops. The Lord granted us many timely opportunities for conversations with individuals and groups, and we have confidence in Him that the seed—the message of the cross of Christ, sown by lip and leaflet,—will bring much fruit to the honour of the Lord in “that Day.” Wonderful, indeed, is the love of our God to poor, lost sinners, out from all classes and races. A good opportunity was likewise given to come in touch with those in authority, for the most part “Catholic.” The larger number showed, by interest regarding the Words of God, that these were new to them. To the Lord be praise for the privilege of this service, and for willingness of heart, time, power, and supply of expenses:—all is from Him and all for Him! O that it may be so!

On a second occasion also the Lord proved His love, and we experienced, in our weakness, His gracious help. Our path led to Ostrow, where we reached some Jews for a while on the streets. At the Police Station, whither we were brought, we had a beautiful opportunity to relate to more of the wonderful saving grace of God. The Lord then permitted refreshment for the body, till we started for Lodz. Despite the early morning, there was a feverish energy, a hastening and pursuing after that which cannot give rest. Towards 3. 20 we reached Lodz. Here we obtained permission to carry forward our intended service in the houses. So we sought Jewish streets, going from house to house, and along the shops, sowing our precious seed. After two days' interval † we went to Warsaw, where we felt OUR insufficiency and the NEED of that million-people city. Our activity here seemed like a drop of water in a bucket. Yet our confidence is in Him, Who blessed the FEW loaves and FEW fishes. Ere departing, we visited a few ships. Most seamen were Polish, but some German, to whom we could give the joyous message verbally also.

From Warsaw we went to Kattowitz where we were able to spread God's Word more freely than in Lodz. Here a Police Inspector himself said that we could accomplish our service unhindered in the streets (except the market place). Midday a dear friend from Krolewska Huta awaited us, with whom we journeyed thither, where some children of God were to gather later. In the meantime, we sought out the Jewish shops . . . In the evening our Faithful God had an encouragement for us, as a goodly number assembled for His

* Usually our beloved brother translates much from this magazine, for GEDANKEN AUS GOTTES WORT. On this occasion we have the reverse privilege, and gladly give an abbreviated translation of a little record he has written for the German magazine (which will be readily sent, the Lord enabling; each month to any interested, by grace). Let God's humbled people CONTINUE in prayer for Poland—and, for Germany—and for the Continent. The Lord has privileged four brethren to labour a little for Him in Belgium.

† Our brother's business involved absence: Mr. Ruda remained in Poland.

Word, and listened attentively. The next day on the railway station we spoke to a group of Jews, followed by an opportunity before those in authority: then to Beuthen, with opportunity to learn more of the will of the Lord as to future service.

If one looks back on the past sphere of the service and our need, who is sufficient for it? May it PLEASE God to own the labour done in weakness, and to bring Himself fruit for His good PLEASURE. These notes are not printed to direct attention to ourselves, but we have the wish that those who have power in prayer will be spurred to make the work of the Lord among the Jews in Poland a prayer-theme,—not because the Gentile religious world is less important, but because it is often forgotten that God is saving now a remnant, according to the election of grace, from this nation.

“Thou art near, O Lord, and all Thy commandments are truth”. (Psalm 119. 151, Isa. 50. 8).

“Jesus Himself drew near and went with them.” (Luke 24. 15 see verse 32).

“Now is our salvation nearer than when we believed.” (Rom. 13. 11-12, Luke 21. 28).

“A people near unto Him.” (Psalm 148. 14 see Ezek. 44. 16).

THE LORD IS NEAR; His Coming draweth nigh,
Then may we faithful be, look up on high,
With godly zeal, and in a glass, by grace,
May we His glory see, with unveiled face.

THE LORD IS NEAR: our hearts are stirred for Him,
Who came on earth His people to redeem,
And Who will come again, and we shall see
Our Saviour face to face, and like Him be.

THE LORD IS NEAR; how can we doubt or fear?—
For all is real, and Christ Himself is near;
A Present Help to keep us and to guide,
As we by grace now in Himself abide.

THE LORD IS NEAR; why should we anxious be?—
For we are saved, and saved eternally,
Trials may come, but they will work, by grace,
A weight of glory, as we seek His face.

THE LORD IS NEAR; our hearts for Him are moved
And we would seek by Him to be approved,
To hear Him say in that glad day, “Well done,”—
The fight is o'er, the victory is won.

THE LORD IS NEAR; He'll come as He has said,
Then we can now with joy lift up our head,
For soon our Lord will for His own appear,
That coming day is drawing very near.

THE LORD IS NEAR, and we would humbly pray,
“Come quickly, Lord, and bring that blissful day,
When all Thy people will behold, and see
Thy glory, Lord, and praise eternally.”

“IF THE LORD WILL”:—Gatherings for Believing Men, above John Pearce Restaurant, 2, MINORIES, (side entrance, 2nd floor) TUESDAYS, 6. 30—7. 45. +

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

SUGGESTED SUBJECTS DURING NOV:—

- 1st. PROVOCATION.
8th. THE EDUCATION OF A MAN OF GOD.
15th. QUESTION EVENING.
(These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder).

22nd. **ANGLO-ISRAELISM: FURTHER EARNEST WARNINGS IN THE LIGHT OF SCRIPTURE.***

1. **WHY** is this Theory Attractive to Some ?
 2. Its Tendency and Bitter Fruit:—
 - (a) Nationalism instead of The Heavenly Calling: With Thoughts on "National Churches."
 - (b) Confusion of the Sabbath and the First Day.
 - (c) The Believers' Separation from War Nullified.
 3. **LOVE** to Others must Never Excuse Error.
 4. Answers to **QUESTIONS**.
- 29th. Subject to be announced later.
Full Syllabus gladly sent.

TALKS ABOUT PRESENT-DAY NEEDS,—34.

REVIVING.

SURELY, dear fellow-believers, we all feel concerned about the general indifference, so manifest everywhere, and in all lands. Does not this show that we are indeed, in the last days, when iniquity will continue to abound and the love of many shall wax cold (Matt. 24. 12) ? We must often refer to this verse, but we are also thankful for verse 13. It is thus amid all that God encourages His people, who desire His glory and grieve even over the coldness of **THEIR OWN HEARTS**, and long to be ever revived (Isa. 57. 15), that the daily life may be a living testimony to the gracious working of God by His Holy Spirit, through His Word. We are praiseful for the work of **GOD**, whereby so many can say, by grace, that though they were, even as others, "dead in sins," God in mercy, through the finished work of His Beloved Son, has graciously quickened them (Eph. 2. 1), and raised them up, and made them sit together in heavenly places in Christ Jesus (Eph. 2. 6). We thank God for such grace bestowed upon us. But is our love as intense toward Him as it **WAS** ? Do we seek **FIRST** His Kingdom and His righteousness (Matt. 6. 33) ? Are our inward affections moved for Him, as they were even a year since ? Are the prayer meetings and other gatherings of God's dear people so well attended as they were in times past ? O for more heart-love, and devotion toward Him, our quickly Coming Lord. He gave **HIMSELF** for us. We love to repeat, even to ourselves, the words of Galatians 2. 20:—"I am crucified with Christ: nevertheless I live: yet not I, but Christ liveth in me: and the life **WHICH I NOW LIVE, IN THE FLESH**, I live by the faith of the Son of God, Who loved me, and gave Himself for me." But have these living sentences as much power in our life as in former days ? Have we the same longing that we once had to **PLEASE** Him in the little things of everyday life ? Is our conscience as **TENDER** as it was when we first knew our sins were all forgiven, and that we were saved, and safe in Christ for ever ?

O for God's gracious quickening, and reviving, in these last days, when it is easy to slacken and to

* Subject may be changed to conversational Bible Study.

become occupied with things of earth. Surely we all feel a deep **LONGING** for God to work thus in us, —to stir our hearts, and to quicken us in His way. God granted, in His tender mercy, "**A LITTLE REVIVING**" in the days of Ezra and Nehemiah. God was working. Ezra 7. 10 shews this, even as many passages in Nehemiah. "**EZRA PREPARED HIS HEART TO SEEK THE LAW OF THE LORD, AND TO DO IT, AND TO TEACH IN ISRAEL STATUTES AND JUDGMENTS.**" Then in chapter 9 we read more of the little reviving which God graciously granted (verses 8-10). Note the words, "To give us a reviving to set up the house of our God"; when there is a reviving we shall by grace think more of God's house and His glory. O that He may thus work in these perilous times.

The psalmist in Psalm 119 felt his need of quickening. See how often he desired this privilege. Notice verses 25, 37, 40, 88, 156, 159, and many others. Let us seek for an awakening, for it is so easy to slumber, and so to become weary, and to lose enjoyment in the Word, in prayer, and in the gatherings. We need **GOD'S** awakening, that we may be aroused, and live as those who have been chosen **OUT OF** the world. We need to exhort ourselves and one another, for Satan is very active, and the general indifference is from him. May we heed Ephesians 5. 14 and Romans 13. 11-14. The Word of God is still quick and powerful, and this should be seen in our daily life. 'Tis blessed to know that God sees, and He knows the longing of every heart, and He will grant a reviving in **OUR** experience, and in others, if we seek Him with our **WHOLE** heart, and leave the things of earth which so hinder our spiritual enjoyment of His Word and His presence. He will not fail when there is true turning to Him. Psalm 86. 5 comes before us, "Wilt Thou not revive us again, that Thy people may rejoice in Thee" (see verses 6, 7). God wants a rejoicing people. True happiness and joy, in the Holy Spirit, are from Him, and are a beautiful contrast to the lightness of the world which is not lasting happiness. Let us turn to the Lord with all our hearts and apply in measure the words of the prophet of old, "O Lord, revive Thy work in the midst of the years, in the midst of the years make known, in wrath remember mercy" (Hab. 3. 2).

We need reviving first, then God's work will progress, by the gracious working of His Holy Spirit. If only Isaiah 57. 15 were realized as it should be, what results there would be to God's glory, in our **DAILY** life. "Thus saith the **High and Lofty One** . . . I dwell in the high and holy place, **WITH HIM** also that is of a humble and contrite spirit, to **REVIVE** the spirit of the humble and to **REVIVE** the heart of the contrite ones." May this, by grace, be our blessed and constant experience, and all that He Himself may be glorified.

UNFORGIVEN SIN.

THE thought is overwhelming :—unpardoned sin ! ETERNITY WITHOUT FORGIVENESS. But it is by no means an unreasonable thought. Unless a PERFECT law can be PERFECTLY satisfied by an IMPERFECT man, it seems the necessary future of a sinner. There is a dark prospect. The only escape is A PERFECT SUBSTITUTE. Apart from the Lord Jesus, there remains the dread expectation of

ETERNAL UNFORGIVEN SIN.

When we deal with fellow-creatures, we can value their forgiveness, but the absence is NOT unbearable. But if we are dealing with God, the absence of His forgiveness is unsupportable. Eternal judgment (Heb. 6. 2) is a reality that men rarely realize, but it is a reality, dear reader, which God has truthfully made known. The Lord Jesus spoke of an "eternal sin."

FORGIVENESS is not "excusing," it is not "overlooking," it is "sending away." The law of God, therefore, requires the SENTENCE to be carried out first. But this makes forgiveness impossible by the work of the individual himself. If he COULD bear the doom, he would not be forgiven. But he could not bear it ALL. PART endurance would be untruthful. It is perilous to emphasize God's mercy instead of His truth. In His own wondrous plan, "Mercy and truth are met together ; righteousness and peace have kissed each other" (Ps. 85. 10). And therein we behold the wondrous "basis of true forgiveness. "By mercy and truth iniquity is purged" (Prov. 16. 6). It is herein that the glory of the gospel shines out. Thanks be unto God there is the reality of salvation. We are not dealing with imaginations.

"Unforgiven sin." Ah, dear reader, what do these words MEAN to you ? It may be that you still put them aside lightly. Then you will not value deliverance ! But you will not always be able to be careless. But what if you awake too late ? It is only when we feel NOW the power of God's anger (Ps. 90. 11), that we admire THE FULNESS OF HIS LOVE. So far has the human heart gone from God that it almost demands forgiveness. Instead of marvelling at mercy, it assumes surprise at judgment. To one in such a condition, GOD'S way of forgiveness means very little. But let a soul be BROKEN-hearted, let the DISTANCE be felt, let hell be tremblingly acknowledged, and here is heavenly music in the Divine provision of a Substitute, that the hell-deserving sinner may have eternal life. "Who can utter the mighty acts of the Lord ? Who can show forth all His praise ?" (Ps. 106. 2).

HOW is sin forgiven ? "It is IMPOSSIBLE that the blood of bulls and of goats should take away sins" (Heb. 10. 4). But THEY were an appointed picture of THE Sacrifice. "Without pouring-out

of blood there is no forgiveness" (Heb. 9. 22). But WHOSE blood ? Only One Who perfectly understands God's MEANING in WRATH can bear it COMPLETELY. Then if sinners are to be saved, One essentially God must take upon Himself the form of a Servant, and become in the likeness of men (Phil. 2. 7). And this has taken place. The incarnation of the Lord Jesus is linked with the fact of WRATH. No one less than God could REALIZE ALL God's wrath. And so INCARNATION was with a view to ATONEMENT. All parts of "truth" are linked. If Christ were not God the whole building would fall. Deity, Incarnation, Substitution, Bearing of Wrath:—herein we see the ground of forgiveness. And how real is the forgiveness that involved so much. And how overwhelming is UNFORGIVEN SIN, when forgiveness is so costly ? God can accept no substitute for HIS Substitution: to suggest anything else is to DISHONOUR CHRIST. If a simpler way of salvation had been possible, the judgment on the Son of God would have been UNJUST:—and there is no salvation by injustice. Ah, vain reader, hoping to do something to get forgiveness, you insult the very Lord of Glory. Your only hope is heart-broken confidence in Him alone. UNFORGIVEN SIN will sink you to perdition outside Him. O make not light of God's one testimony, for "this is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world TO SAVE SINNERS" (1 Tim. 1. 15), and apart from Him we can have nothing—NOTHING—NOTHING.

Notes on Memorized Verses.

MATTHEW 26. 6-13.

6, Probably one whom the Lord had healed, cf. Matt. 10. 3, John 9. 17. 7, A very simple action, but how much it cost and involved. 8, A "natural" objection. 9, A "natural" proposal. If Christ had been a created being, there would have been much force in the argument. 10, "But Jesus having known": "When Jesus understood it" implies He did not understand at first: let us ever emphasize His glory. 11, Love to Him more than philanthropy: YET He did not ask for the money in Matt. 19. 21. Those who believe in God's sovereignty can enter into the action: otherwise it DOES "seem" a waste, if advantage to MAN is central, and if blessing "DEPENDS" on OUR actions. So with the "time": to some the use of time for God seems overdone: "let us go out to the masses":—beware of trusting to self's activity. YET there is a holy balance of mind: Go when He says, "Go." 11, Not to be neglected (Deut. 15. 11). But the word "Me" shines out beyond all. 12, The witness of faith was very precious: contrast Mark 16. 1: NO similar commendation for spices THEN. 13, The Lord delights in memorial (Luke 12. 8, Heb. 11. 5).

EXODUS 35. 20, 21; 36. 1-7.

20, They heard first: contrast Ex. 24. 7 ("We will do and HEAR"). 21, Heart, spirit: see Ezra 1. 5, 1 Chron. 29. 17, Ps. 110. 3. "The Lord's offering": cf. "the work of the Lord" (1 Cor. 15. 58).

36. 1, WISDOM linked with WILLINGNESS: wisdom uses other blessings aright (Prov. 15. 2). Wisdom, to KNOW, to DO,—AS the Lord commanded: self-will may be "clever," but not "wise": so in OUR Christian work to-day. 2, A stirred-up heart does not "talk," but COMES—TO DO (Prov. 14. 23). 3, Fellowship. "Every morning": continuance: the Lord FIRST. 5, We may be too late, unless we are prompt. This is often the case. They did not propose something different from the Lord's command to "use up" the gold. But we cannot bring TOO MUCH love and money and time now. 6, The lost opportunity.

MATTHEW 28. 12-20.

12, THEIR assembly, 13, THEIR command, 14, THEIR protection: 14, "As they were TAUGHT." 15, "Until this day": but 16, Christ's assembly, 17, 18, HIS command, 20, HIS protection, 20, "Teaching them," 20, All the days, unto the end of the age." A wondrous and blessed contrast. 17, 18, How precious is the stress on Christ's glory: do we remember worship enough? 19, Not pre-discipleship baptism, or baptism by proxy faith: where then is "Infant Baptism"?* "INTO the Name"—not names: our Triune God: fellowship. The Lord's presence linked with love's stress on obedience, "all things": obedience is not "picking out."

EXODUS 40. 34-36.

Following "as the Lord commanded Moses" (verses 19, 21 etc.), and thus beautifully linked with Matthew 28. 19, 20. The Lord's PRESENCE here also. 35, Cf. Isaiah 6: even God's favoured servants need to be humbled. 36, Num. 9. 15-23: He IS the Same (Psalm 25).

MARK 6. 30-34.

It is well to be gathered to Him: how much more wonderful the gathering of 2 Thess. 2. 1. "They had done etc.": we all need to beware lest OUR works become too large, even when we add "In Thy Name" (Luke 10. 17). Hence His reply, "Come ye apart." We need leisure for Him, and even for PHYSICAL things ("to eat") that we may do spiritual things aright. We may become too excited, 33, 34, The period of rest disturbed (Then the disciples objected, 35: we need to be willing to go APART, and then to have our rest interrupted. HE was not irritated, only "moved with compassion").

* Leaflets will be gladly sent.

Suggested Daily Readings.

"IF THE LORD WILL"—NOV: 1927.

Day	Exodus		Matthew		Learning		
	Exodus	Matthew	Matthew	Ps. 119.	Matthew	Ps. 119.	
1	34.	21-35	26.	1-13	26.	6	172
2	35.	1-11	26.	14-29	26.	7	173
3	35.	12-26	26.	30-46	26.	8	174
4	35.	27-35	26.	47-61	26.	9	175
5	36.	1-13	26.	62-75	26.	10, 11	176
6	36.	14-30	27.	1-14	26.	12	1, 2
7	36.	31-37. 5	27.	15-31	26.	13	3
8	37.	6-24	27.	32-45	Ex. 35.	20	4
9	37.	25-38. 8	27.	46-61	35.	21	5
10	38.	9-23	27.	62-28. 7	36.	1	6
11	38.	24-39. 5	28.	8-20	36.	2	7
12	39.	6-20	Mark 1.	1-13	36.	3	8
13	39.	21-31	1.	14-26	36.	4	9, 10
14	39.	32-43	1.	27-38	36.	5	11
15	40.	1-11	1.	39-2. 12	36.	6	12
16	40.	12-23	2.	13-28	36.	7	13
17	40.	24-38	3.	1-13	Matt. 28.	12	14
18	Lev.	1. 1-9	3.	14-30	28.	13, 14	15
19	1.	10-17	3.	31-4. 9	28.	15	16
20	2.	1-16	4.	10-20	28.	16, 17	17, 18
21	3.	1-17	4.	21-32	28.	18	19
22	4.	1-12	4.	33-5. 5	28.	19	20
23	4.	13-26	5.	6-20	28.	20	21
24	4.	27-5. 6	5.	21-34	Ex. 40.	34	22
25	5.	7-19	5.	35-6. 6	40.	35	23
26	6.	1-13	6.	7-20	40.	36	24
27	6.	14-26	6.	21-34	Mark 6.	30	25, 26
28	6.	27-7. 8	6.	35-46	6.	31, 32	27
29	7.	9-21	6.	47-56	6.	33	28
30	7.	22-38	7.	1-13	6.	34	29

SOME THOUGHTS AS TO PRAYER AND PRAISE.

Let us mark the limitation of Psalm 66. 18.

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

"Let us lift up our heart with our hands unto God in the heavens." Lam. 3. 41.

1. For children of God who are exercised about His will, that NOTHING may be used to dull an exercised conscience.
 2. For believers in distant lands and on ships, who FEEL the strain, that they may FEEL HIS strength also.
 3. For often-forgotten lands, e.g. Peru, Roumania, Baluchistan, Java.
 4. For the Lord's blessing on these pages, and that His glory may be ever the object and result, that "other things" may not enter in. So as to the labour among seamen.
 5. For a little recent service in Belgium (four brethren were enabled), and for the Lord's dear people ALWAYS there, and what ever they do that PLEASES Him.
- "When ye pray, say, 'Our Father, Which art in heaven, Hallowed be Thy Name.'" Luke 11. 2.

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

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

Thoughts from The WORD of GOD.

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Dec: 1927.
Free.

A MONTHLY SEEKING TO SET FORTH WHAT CHRIST HAS DONE FOR SINNERS, AND WHAT HE IS TO HIS BELIEVING PEOPLE, AND WHAT HE WILL BRING WHEN HE COMES, THAT THOSE WHO ARE IN HIM MAY POSSESS THEIR POSSESSIONS, AND WALK WORTHY "IN THE SPIRIT."

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

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

"God, Who is rich in mercy, for His great love wherewith He loved us, even when we dead in sins, hath quickened us together with Christ."

Eph. 2. 4, 5.

"Christ Jesus . . . made Himself of no reputation, and took upon Him the form of a Servant." Phil. 2. 5, 7.

"O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judg-

Some of the Contents.	Pages
The Peril of the Pendulum	91a
What The Lord Will Do	91a
Suggested Daily Readings	91a
Many—Few	92a
Thoughts on The Gospel According to John	93a
Future and Present Encouragements . . .	93a
The Death That Satisfied God's Claims . .	94a
Notes on Memorized Verses	95a

ments, and His ways past finding out!" Rom. 11. 33.

"Christ loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5. 25-27.

"He shall see of the travail of His soul, and shall be satisfied." Isa. 53. 11.

"What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation, and call upon the Name of the Lord."

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

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

A Word of Introduction.

By the grace of God, these pages can be sent forth again. An unchanging gospel calls for unchanging testimony. Amusement of perishing souls is sinful, but a clear testimony to the value of the Lord Jesus is needed. And, by His enabling, we would show something of what He is willing to be to those who have proved the worth of His finished work. Salvation is not only for to-morrow and eternity, not only for a loss or a bereavement, an emergency or a sick bed: it is for daily life in home and business. A Christian is to be marked off there. The work of the Holy Spirit is to be seen and felt THERE. Salvation is precious at all times because HE is precious, Who made that salvation, yea, we may add, Who IS that Salvation. Wondrous is His love to poor guilty sinners: wondrous is His love to His faltering people. And the Holy Spirit shows that love, and believers call God "Father" because

they are "in Christ Jesus." It is marvellous beyond measure.

"HE WHICH TESTIFIETH THESE THINGS SAITH, SURELY I COME QUICKLY."

Rev. 22. 20.

'Tis He Who wrought the work of might,
Who saith, "I quickly come";
And all His promises are right,
He faileth not: we would delight,
With praise that ne'er is dumb.

The Scripture and HIMSELF we own,
And for HIMSELF we wait:
His love unto our hearts is known,
His will to comfort us is shown:—
HIMSELF we contemplate.

He knew we should this Hope embrace,
And so "I come" He said:—
The One Who suffered in our place,
Whom soon we'll welcome face to face,
Our Risen Glorious Head.

Words of Encouragement.

"AS LONG AS
HE SOUGHT
THE LORD,
GOD MADE
HIM TO
PROSPER."

These words, spoken of UZZIAH in 2 Chron. 26. 5 are solemnizing. They suggest the need for continuance, and remind us of Solomon (1 Kings 11. 1), and Rehoboam (2 Chron. 12. 1), and also of Joash (2 Chron. 24. 2, 17). But there is a definite encouragement in the Divine principle. The discouragement is when the Lord is NOT sought. We may not have physical and material prosperity now, but it is blessedly true that there IS a spiritual prosperity. "Ye shall seek Me, and find Me, when ye shall search for Me with all your heart" (Jer. 29. 13) is a very precious promise, which has many illustrations. We are not definite enough: there is not sufficient "seeking." If our hearts are, in the guidance of the Holy Spirit, set on the will of the Lord, He will NOT disappoint.

THE PERIL OF THE PENDULUM.

SATAN has a pendulum-swing as one of his most subtle temptations. He would ensnare us apparently ON THE VERY LINE of our obedience, if possible. Here is a believer enthusiastic for Christian WITNESS. Good, but let him beware lest the tempter persuade him to neglect time for feeding on God's Words. Such an one is concerned that some others omit zeal for the unsaved (at least it seems so to him), and his life is a pendulum-swing to an equally dangerous sin. Again, here is a child of God who rejoices in GOD'S election: and well he may! Chosen in Christ before the foundation of the world! It is wonderful. But, rightly sorrowful that many seem to attribute salvation to man's free-will, let him not forget that it has pleased God through the proclamation of the truth to save souls. "How shall they hear without a preacher?" is NOT a bare statement, (God Himself CAN save without human means), but it is meant to be a searching question. A third believer is pained at the sad admixtures of to-day. He sees those who bear Christ's precious Name in systems and societies where others deny the inspiration of the Scriptures, and his heart grieves, and WELL IT MAY. "Why do they not step forth in faith?" But it is possible that, by a pendulum-swing, even WHILE he is thus troubled over this sin, he omits to guard some other "gates" of his heart, and so he becomes too much occupied with others to see his own failures are growing. Concerned as to the WRONG POSITION of many, he has become "gradually" in a WRONG CONDITION, which is yet more harmful, because he has testified for his Lord as to love's SEPARATION.

And yet, perhaps, he has left first love himself (Rev. 2. 4). To grow up "unto Christ in ALL things" means much more than any of us realize (Eph. 4. 15). The swing of the pendulum is a subtle contrivance of the enemy of souls, and we would not be ignorant of his devices (2 Cor. 2. 11). How important it is to seek grace, that we may be kept sensible to God's wishes. How solemn is the description in Isaiah 66. 4, "They chose that in which I DELIGHTED not." Surely we need a keen joy in that which DELIGHTS God's heart (Prov. 15. 8).

In some cases the "swing of the pendulum" seems to take place suddenly, in an individual experience. "Outwardly" the cause is obscure. One who has been devoted to the Lord's will apparently becomes much less devoted, and one who has urged separation from much that grieves Him is suddenly broadened. It is not easy to analyze all, but sometimes the failure is brought about WITHIN, long before it comes to the surface. The heart has become sick of unpopularity for Christ, and though THE SKELETON OF SEPARATION has been "kept up," there is a lack of living power: hence the enemy can soon take the fortresses, and there is speedy reaction. Or, it may be, that the records of blessing, where the Lord's arrangements are put aside, have been read without spiritual care, and has awakened a certain concern, which is right, followed by a disappointment in self which Satan skilfully transfers to a blaming of the narrow way. It is here that much discrimination is needed. The heart that says "WE are right, because THEY have altered God's commands" is not spiritual. Surely the true attitude is humbling before God to see what part of any rejectedness and lack of outward success is through faithfulness to Him, and what part is through entwined unspirituality, and mannerisms, or lack of godly expectation. We would cling to our Lord's will, while seeking to learn even through those in manifest error, our own lack of EARNESTNESS, and HOPEFUL LOVE, or whatever it may be that hinders our usefulness in the Spirit. "Reaction" may, moreover, be brought about by a craving for "power," instead of a simple willingness for God's will, and for the undramatic but real power which is found in strength to continue pleasing God, through the little things of the unseen background.* As soon as "it" fills our thoughts instead of a quiet desire to PLEASE HIMSELF, we are in danger of a swing of the pendulum.

But, beloved friends, one of the thoughts that seems most needful must be lovingly emphasized again and again. We are all looking at others' errors in a self-righteous way BEFORE WE ARE AWARE, and we ALL find it easy to reply to the sins of others by different SINS. The true response should be love's obedience, and yearning for THEIR

* Cf. STRENGTHENED . . . unto all PATIENCE and longsuffering," in Col. 1. 11.

revival and OUR OWN. Only as we are seeking, in the power of the Holy Spirit, to keep from turning TO THE RIGHT HAND AND TO THE LEFT (Isa. 30. 21) can we bring God glory, as we should and would. We need a right position AND a right condition, to the praise of His glory.

“IF THE LORD WILL” :—Gatherings for Believing Men, above John Pearce Restaurant, 2, MINORIES, (side entrance, 2nd floor) TUESDAYS, 6. 30—7. 45.
(Business Young Men specially invited. There are opportunities for conversation concerning the Lord, and for Greek or Hebrew unto Him, 5. 15—6. 30).

SUGGESTED SUBJECTS DURING DEC:—

6th. THE RESURRECTION OF THE LORD JESUS.

1. The Precious Fact, and What it Means.
2. The Teaching of the Types (Lev. 23. 11 etc.).
3. The Three Days and Three Nights, with Spiritual Lessons.
4. Newness of Life; AND Resurrection of the Body.

13th. WHAT DOES THE SCRIPTURE SAY CONCERNING THE MILLENNIUM?.

1. Preparatory Studies:—
(a) Revelation 20, and The Thousand Years.
(b) “ In That Day ” in Isaiah and Zechariah.
2. The Peril of Non-Literality.
3. God’s Revelation as to Change in Astronomy, Geography, etc.
4. The Risen Saints, and Israel, and the Kingdom.
5. The Nations:—and The End of the Millennium.

20th. QUESTIONS.

(Any on “ Bible Science ” Welcomed).
(These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder)

27th. THE RELATION OF GENTILE BELIEVERS TO THE LAW.

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

WHAT THE LORD WILL DO.

“ I will never leave thee, nor forsake thee.”
(Heb. 13. 5, John 17. 12).

“ The Lord hath been mindful of us.”
(Ps. 115. 12; 40. 17; Heb. 6. 10).

“ The Word of our God shall stand for ever.”
(Isa. 40. 8; Ps. 119. 89).

“ I the Lord do keep it.”(Isa. 27. 3; 1 Pet. 1. 6).

“ I will come again, and receive you unto Myself.”
(John 14. 3; Rev. 22. 20).

THE LORD WILL NEVER LEAVE, nor will He e'er forsake Those whom He did redeem, but for them undertake, Keep near Himself always, and work His sov'reign will, His purposes of love He will, in grace, fulfil.

THE LORD WILL NEVER LOSE one given in cov'nant Nor will He cast away those born from heaven above, [love, But keep each saved one near, and work His wondrous plan: Then why should we despond, or fear poor mortal man ?

THE LORD WILL NE'ER FORGET His chosen, faithful ones,

God has, in wondrous love, made them His very SONS: What love and mercy shown to children of the NIGHT, Henceforth how we should walk as children of THE LIGHT.

THE LORD WILL KEEP HIS WORD, for ever fixed and So we can trustful be, and daily love Him more, [sure, And seek to look above, and hide His Word within, That we may, in His might, hate and abhor all sin.

THE LORD WILL ALL FULFIL, in His own time and way, His perfect will is best, and none His hand can stay; Then we should rest in Him, His every word revere, Since in His marv'ulous love to Whom we are made near.

THE LORD WILL BLESS AND KEEP, and guard and guide His own, As they look up to Him, and praise for mercy shown, Walk daily in His light, Himself adore and praise, By free and sov'reign grace, through all their pilgrim days.

THE LORD WILL COME AGAIN His people to receive, Then they will be with Him, where sin no more will grieve. What holy joy and bliss to live for evermore, With Him, our glorious Lord, Whom angel hosts adore.

Suggested Daily Readings.

“ IF THE LORD WILL ”— DEC: 1927.

Day.	Reading			Learning		
	Leviticus	Mark	Mark	Ps. 119.	Ps. 119.	Ps. 119.
1	8. 1-13	7. 14-30	10. 23	30		
2	8. 14-26	7. 31-8. 9	10. 24	31		
3	8. 27-36	8. 10-21	10. 25	32		
4	9. 1-14	9. 22-38	10. 26, 27	33, 34		
5	9. 15-10. 3	9. 1-13	11. 23	35		
6	10. 4-20	9. 14-27	11. 24	36		
7	11. 1-12	9. 28-37	11. 25	37		
8	11. 13-28	9. 38-50	Lev. 10. 1	38		
9	11. 29-42	10. 1-16	10. 2	39		
10	11. 43-12. 8	10. 17-31	10. 3	40		
11	13. 1-17	10. 32-40	14. 1, 2	41, 42		
12	13. 18-37	10. 41-52	14. 3	43		
13	13. 38-59	11. 1-19	14. 4	44		
14	14. 1-18	11. 20-33	14. 5	45		
15	14. 19-32	12. 1-12	14. 6	46		
16	14. 33-45	12. 13-27	14. 7	47		
17	14. 46-57	12. 28-44	14. 8	48		
18	15. 1-13	13. 1-13	14. 9	49, 50		
19	15. 14-37	13. 14-25	14. 10	51		
20	16. 1-10	13. 26-37	14. 11	52		
21	16. 11-19	14. 1-11	Mrk 14. 12	53		
22	16. 20-28	14. 12-25	14. 13	54		
23	16. 29-17. 5	14. 26-42	14. 14	55		
24	17. 6-16	14. 43-59	14. 15	56		
25	18. 1-30	14. 60-72	14. 16, 17	57, 58		
26	19. 1-11	15. 1-14	14. 18	59		
27	19. 12-25	15. 15-32	14. 19	60		
28	19. 26-37	15. 33-47	14. 20	61		
29	20. 1-9	16. 1-11	14. 21	62		
30	20. 10-21	16. 12-20	Lev. 19. 16	63		
31	20. 22-21. 8	Luke 1. 1-17	19. 17	64		

“ O how love I Thy law: it is my meditation all the day,” said the psalmist: and he meant it. May we be like-minded, in the power of the Holy Spirit.

THE CHILDREN'S COLUMNS.

MANY—FEW.

THERE are some who would tell us that many, very many, are being saved in these perilous and pleasure-loving days. There are, we know, those out from every land who are being brought out of darkness into God's marvellous light (1 Pet. 2. 9), through the gracious working of the Holy Spirit. And how thankful saved ones are to hear of real blessing, and to know that God is working in all lands and causing some, at least, to see their need of His full, and free, and everlasting salvation, which was purchased by the Lord Jesus on Calvary. How glad one is to bring before those who may read these messages the following statement concerning Him, and His precious, unique and saving work. "The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many" (Matt. 20. 28). How wondrous also are the words of Isaiah 53. We read in verse 11 that **MANY ARE JUSTIFIED**, made righteous, in Him the Saviour of sinners. Again in verse 12, "**HE BARE THE SIN OF MANY**, and made intercession for the transgressors." O what marvellous love that He, Who was God, should come down to this earth, and suffer as He suffered, and DIE on the cross. But many, very many, hated and despised Him, and men are the same to-day. Yet He is longsuffering and merciful. But He will not always bear with sinners, and we must be truthful, and loving, and earnestly warn those who in these days despise Him, and His precious blood. We see Christ's love and tender pity with the woman whom the Pharisee said was a sinner. And so she was, but **ALL** are such, till God begins His gracious work of salvation. Behold what Christ said concerning this one in Luke 7. 47, "Her sins, which are many, are forgiven," and He said, "She loved much." This was because she was forgiven much, and **KNEW IT**. You doubtless remember how sin came into the world, Romans 5. 19 is so clear as to this. "As by one man's disobedience **MANY WERE MADE SINNERS**, so by the obedience of One (the Lord Jesus) shall many be made righteous." If among the "many" for whom Christ gave His life a Ransom, how praiseful we should be. He alone can save, and it is only through His work on the cross that any can be saved.

We cannot omit Hebrews 9. 28, "So Christ was once offered to bear the sins of **MANY**." In Acts 13. 48 we read, "And as many as were ordained to eternal life believed." The whole verse might be read, and also the verse before. How thoughtful Matthew 22. 14 should cause each reader to be. "**MANY ARE CALLED, BUT FEW ARE CHOSEN**" (see also 19. 30 with Prov. 1. 24).

The words in Matthew are very solemn, and we trust they may be impressed on the heart of some,

at least, who receive these messages of loving warning. We are thankful that many are saved, but, when we look around at the multitudes everywhere, and know that numbers remain unsaved, we see how true is God's Word, and that temporary profession is not enough. "Enter ye in at the strait gate, for wide is the gate and broad is the way **THAT LEADETH TO DESTRUCTION**, and **MANY THERE BE WHICH GO IN THEREAT**" (Matt. 7. 13). Then verse 14 says, "Because strait is the gate and narrow is the way **WHICH LEADETH UNTO LIFE**, and **FEW THERE BE THAT FIND IT**." These are not the words of a man, but of Christ, Who is the Truth, and Who knows all hearts, and knows the end from the beginning. What a contrast are these two verses. I wonder if you, my dear young reader, and any who are older, are still in the broad road, or whether, in God's mercy, you are **SAVED**, and in the narrow way which leads to heavenly bliss and eternal joys. From verse 22 we learn that many will imagine they are all right, and in the future say they have done, in the Name of the Lord, great things. See what He will reply in verse 23. When the Lord Jesus was on earth some said to Him, "Lord, are there few that be saved?" And He said, "Strive to enter in at the strait gate, for many, I say unto you, will seek to enter in and shall not be able" (Luke 13. 23, 24). True repentance is a deep and lasting work. Salvation is of the Lord: and very real. Eternal life is His gift, and there is nothing of which the sinner can boast. May God, by His Spirit, bring many unto Himself even **TO-DAY** out from darkness into His marvellous light.

MANY are "far off" from God, in destruction's way, Yet they think all will be well, in that coming day, When God will, in righteous wrath, make His judgments And it then will be too late for their sins to groan. [known, **FEW** seem in the narrow way, saved by cov'nant grace, Saved for ever through Christ's blood:—such will see His Be for ever with the Lord, free from sinful strife, [face, Since they're quickened from above, with a heavenly life.

MANY love to wander now, though God's words are plain; All who fail to see their need, soon will seek in vain: In His coming day of wrath it will be too late, Though His mercy is so vast, and His love so great.

MANY will not heed God's truth, nor the **ONLY** way, Giv'n that sinners may be saved:—still from Him they stray. But, when God **HIS WORK** begins, none can stay His hand, For His might and power are such, none 'gainst Him can stand.

MANY hear the gospel news of God's love to man, How redemption's glorious work He Himself did plan:— Yet so many heed it not, lightly speak of Him Who, in wondrous love, come down, sinners to redeem.

FEW it seems are saved, and blest, in these lawless days, Many are so heedless still, and despise God's ways, Loving sinful pleasures here, and **SO FEW REPENT** Of their sins, and trust in Him, Whom the Father sent.

MANY will in that day cry, "We great things have done," Yet they did not seek the Lord, but His way would shun; Thus so many are deceived, **FEW BELIEVE GOD'S WORD**, Though from childhood's passing days they His truth have heard.

MANY hear the gospel call, but they turn aside,
Will not look to Jesus Christ Who was crucified,
Who, in mercy, welcomes, saves, SINNERS, LOST AND
DEAD,
ARE YOU SUCH? Then come TO-DAY, through the blood
He shed!

A FEW THOUGHTS FOR YOUNG BELIEVERS
AND OLDER ONES TOO.

SOME THOUGHTS ON THE GOSPEL according to JOHN.

THE fact that John 21 is a precious "appendix" gives a TWOFOLD ending: hence we may link 1. 1 with 20. 31 also. Thus there is a wondrous initial and concluding stress on the Person of Christ. Other helpful thoughts are by the reading of 1. 1 and 21. 25 together: the Deity of Christ AND His Humanity: the WORD and what Christ DID: the Word AND the writing: eternal "TIME" is beyond human knowledge (the beginning), AND human "space" likewise falls short.

There are TWO PARTS, moreover, in the main portion, VIZ., Chapters 1—12 and 13—20. Thus the TWO "His own's" in 1. 11 and 13. 1 with 14. 22, (note also 2. 16 with 14. 2). The SECOND part contains Christ's relation to His people, His intercourse with men, and His death for them. Observe the laying aside in both (1. 14 and 13. 4). Notice the Light where HE is (1. 4 with 13. 30). John sent by God in 1. 6 is contrasted with Judas, animated by Satan, in 13. 2. Appropriately John's baptism is found in ch. 1, and the reference to the washing of the servant's feet in ch. 13 (The complete bathing of 13. 10 is TYPIFIED by baptism, but there is daily defilement, cf. the laver).

The emphasis on Christ's glory throughout the book is important. "We beheld HIS GLORY" (1. 14), "He manifested HIS GLORY," (2. 11), "that they may behold MY GLORY" (17. 24). The prayerful student may collect all occurrences, with the use of his CHIEF PRINTED Bible Help (a good Concordance).

There is a remarkable unveiling of a week in chapters 1 and 2 (1. 29, 35, 43, 2. 1); and so from 12. 1 at the end of Christ's earthly life. These things are NOT accidents. Nor must we forget the feasts of chapters 2 and 13: again illustrating the two parts.

"Abiding" is a precious theme. We notice 1. 38 with 14. 23, and "mansions" in 14. 2 may be rendered "abiding places. Again the TWO portions" of the book present their helpful contrasts, and this subject may be continually amplified to God's glory, leading His dear people from an earthly "fold" to the heavenly calling. And, while we speak of abiding, we notice the same word (although rendered "continue," "remain" and "abide" in

chapter 15*). Another thought comes by comparing 1. 39 with 21. 12: how wondrous the Lord Jesus welcomed: the MORNING in chapter 21 is very appropriate.

Probably the gospel of John is the BEST known, yet how little known in its fulness. It is, moreover, as to language the simplest for any prayerfully learning Greek.† But how real its depths. So is it with all Scripture. May our hearts be exercised to know the words of truth more, and to experience their power in the enabling of the Holy Spirit.

* Also "dwell" in John 14. 10, 17.

† We shall be glad to hear from such.

TALKS ABOUT PRESENT-DAY NEEDS,—35.

FUTURE AND PRESENT ENCOURAGEMENTS.

IF God's thoughts toward His people are more than can be reckoned up (Ps. 40. 5), and they ARE, so are the encouragements which He has been pleased to give by His changeless words. The Scriptures are full of precious exhortations, telling of present and future blessings, and all because of the work of His Beloved Son on Calvary. If only we are "in Christ," and have eyes to see, and hearts to receive the truth, what blessings are stored up for us, in the Holy Scriptures. How often we have been encouraged and strengthened in meditating on Ephesians 1. 4:—"Blessed with all spiritual blessings in heavenly places in Christ." Colossians 3. 1-4 cheers, amid all, as we look upward. How can we despond, even amid trials as we read His precious words?—"For ye died, and your life is hid with Christ in God." This is a present and wonderful privilege. Then as to the future it is written, "WHEN Christ, Who is our Life, shall appear, THEN shall ye also appear with Him in glory." If only we have hearts full of love, how we shall value and appreciate all that we have NOW in Him our precious Redeemer, and in the FUTURE. Can we be so occupied with the present, that we do not enjoy a foretaste of that glorious future which is ever set before us in the Scriptures? We might meditate with spiritual profit on many passages. We read in 1 Timothy 4. 8 that "Godliness is profitable unto all things, having promise of the life that NOW IS and of THAT WHICH IS TO COME." Again, in Mark 10. 29, 30 we have before us an HUNDREDFOLD NOW, for those who forsake all for their Lord and Master, and, IN THE WORLD TO COME, ETERNAL LIFE. In Psalm 84. 11, God "will give grace and glory: no good thing will He withhold from them that walk uprightly." Deut. 33. 25, Isaiah 40. 31 and Matthew 6. 33 are alike stimulating to faith. Moreover, in John 16. 33 what words of cheer are found:—IN THE WORLD, TRIBULATION, but IN ME, PEACE. There are so many passages,

which are full of encouragement, that we find it difficult to know what to include and what to omit. The space is small: the subject is larger. 1 John 1. 7—"If we walk in the light, as He is in the light, we have fellowship one with another." How blessed is such fellowship. May we delight to be in His presence, and to walk with Him, in the narrow way, which leadeth unto life. We have the promise of guidance continually (Isa. 58. 11), and of instruction and teaching (Ps. 32. 8). Well may God's servant still say, "I have not departed from Thy judgments: for Thou hast taught me." Again, "My lips shall utter praise, when Thou hast taught me Thy statutes" (Ps. 119. 102, 171). How encouraging is John 8. 31, 32, "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." Can we fail to be hopeful and praiseful? Though we have trials of various kinds now in this present world, God never fails, and His Words are true, and He is faithful. As to the future, too, there is much to strengthen and encourage DAILY. "That Blessed Hope" (Tit. 2. 13) should cheer us. And if God has put before His people rewards, we should value them. God's servant Moses "had respect unto the recompence of the reward" (Heb. 11. 26).

We read that Boaz said to Ruth, "A full reward be given thee of the Lord God of Israel, under Whose wings thou art come to trust" (Ruth 2. 12). We know how she had left her country and her people, and how she was rewarded. And what exhortation there is in 2 John 8, "Look to yourselves, that we lose not those things which we have wrought, but that we RECEIVE A FULL REWARD." What a contrast with 1 Corinthians 3. 13-15, "He shall suffer loss." What an empty reward! May we take heed. "Every man shall receive HIS OWN REWARD, ACCORDING TO HIS OWN LABOUR."

2 Corinthians 5. 10 calls for watchfulness. How precious are God's words to Abraham, and what lessons are in this statement for us,—"I am thy Shield and thy Exceeding Great Reward" (Gen. 15. 1, see Gen. 14. 21-24). Hebrews 11. 6 shows that God becomes "A REWARDER of them that diligently seek Him." May our hearts be stirred, and may the Holy Spirit so work in us, and make us to realize God's truth as to present blessings, as well as future rewards for faithfulness. He sees and knows all, and LOVE TO HIM should prompt all our actions: albeit we have before us the glories and rewards of that Day—unto HIS joy. Surely 1 Corinthians 13. 12 is precious to our souls,—"NOW WE SEE THROUGH A GLASS DARKLY, BUT THEN FACE TO FACE, NOW I KNOW IN PART, but then—" Oh the fulness of God's wonderful Word. Do we enter into its fulness as we might? I fear we all fall short as to this. Yet God is patient, and He, by His Spirit, will enlighten and give a fuller conscious-

ness of what is written, if only we walk with Him in our daily life. We think of the glories that await His own.

But again let us earnestly ask ourselves:—What about the privileges of the PRESENT blessings in Him, our Adorable and quickly Coming Lord? 2 Corinthians 3. 18 is helpful and will encourage our faith, and will bring results to God's glory even now as well as in that Day (see Matt. 5. 10-12, Luke 6. 35, Heb. 10. 35, 36, Matt. 10. 41, 42). These messages should spur us on and encourage in every way. 'Tis wonderful that God will reward even the little things of daily life, if done in the power of the Holy Spirit, and with a view to His glory (Jas. 2. 11, 1 Pet. 5. 4, 2 Tim. 4. 8). May the encouragements which He has been pleased to give His redeemed people, awaken more love to Him in these last days, that there may be a fuller witness, in the power of the Holy Spirit, to His praise and glory. Thus shall we manifest His gracious inworking.

THE DEATH That Satisfied God's Claims.*

HISTORY repeats itself," men say, but there is something in history NEVER TO BE REPEATED. Men often long to tell of their remarkable experiences, but there is ONE experience NO MAN ON EARTH HAS HAD. Many hear with bated breath of dangers met, aye, and death; and their eyes drop a tear before they know it. But there is ONE DEATH that stands out beyond all, not only in degree, but in that it was ALTOGETHER different. THAT DEATH WAS THE DEATH OF THE LORD JESUS, THE SON OF GOD. It was more, infinitely more, than the death of a hero. It was more, incomparably more, than the death of a martyr. It excels all else, in its depths and its heights. Not only in degree, but in nature,—altogether different. It was a display of absolute LOVE and perfection, and, AT THE SAME TIME, showed the bearing of unequalled WRATH, by the Spotless One. Human words cannot describe THAT death, but there are SOME, dear reader, who can say, with pathos and joy mingled,—"My life was unworthy: my death could not atone at all, BUT, wonder of wonders, 'The Son of God loved me and gave Himself for me,' and I, a guilty sinner, have been made 'the righteousness of God in Him.'" IT IS VERY MARVELLOUS. But another person's experience will not save you, however real and

* Our gracious God granted many opportunities at and near the Cenotaph Nov: 11th with this and other leaflets. May HE have ALL the glory.

precious it is:—can YOU also say THIS, or,—appalling alternative—must you reply, “NO”?

Think awhile of WHAT CHRIST WAS. He was the Brightness of Glory, the Glory of God (Heb. 1. 3): and His glory was before the world's creation (John 17. 5). How could it be otherwise? He was “over all, God Blessed for ever” (Rom. 9. 5): YET He took upon Him the form of a Servant, and became obedient unto death (Phil. 2. 7, 8), offering Himself (Heb. 9. 14), and being made a Sin Offering (2 Cor. 5. 21), so that He cried out, “My God, My God, Why hast Thou forsaken Me?” (Mark 15. 34). It is too wonderful for human words, but not too wonderful for God's love.

Think, too, of WHAT SINNERS ARE. Insignificant as to power, they are nevertheless daringly opposed to their Creator. They turn persistently to THEIR OWN way, and desire not the knowledge of His ways. They are enemies (Rom. 5. 10), and ungodly (Rom. 4. 5). And yet it was for SUCH that the Lord Jesus came, it was for SUCH that He died. If you deny God's holy wrath, everything is in confusion; if you acknowledge this fact, THE DEATH OF CHRIST IS THE ONLY WAY OF SALVATION.

Creation cost God nothing. Providence depends on His bare Word. The needs of man and beast are met by His opened hand. Only one thing involved an amazing WORK, a wondrous GIVING UP. That work was salvation. And can it be that this remains nothing to you, or only as a pretty story?

Nothing to you, when your brief life hurries on? Nothing to you, when funerals pass you day by day? Nothing to you, when you condemn unsparingly the ingratitude of man to man, but remain unmoved by the supreme grace of God? Ah, dear reader, you sin madly against God, you urge yourself to death, you are cruel to your fellow-creatures, UNLESS you know the Lord Jesus Christ, and CAN LEAD ANOTHER SOUL TO HIM.

And God's COMMAND sounds forth, “All things are ready: COME” (Matt. 22. 24). A command: and yet men deny His AUTHORITY. The sinner is bidden to come and see what God has wrought. It is sin to ignore this command.* Do your field, and your business, and your home, and your pleasure (or whatever it may be), draw you away from this sovereign command of Him to Whom you owe all? Ah, you little know you are your own worst enemy. If you make Christ SECOND, you set Him aside ALTOGETHER. He must be first.

It may be some deep sorrow has passed through your life, and the wound is not yet healed. You have suffered bereavement, and your heart continues to ache. Yet (can it be?) you still turn to broken

cisterns instead of the Fountain of Living Waters. The Lord Jesus Christ alone meets the sinner's need, and He alone can give PEACE in this world of unrest. Can it be that you are too occupied with the death of your loved one to remember THE death that has satisfied God's claims? Precious in the sight of the Lord was THIS death (Ps. 116. 15). Ah, dear reader, you cannot forget Calvary without danger and more than danger.

Thanks be unto God, there is a REAL salvation. And there is a need. “By one man sin entered into the world and DEATH by sin; and so DEATH passed upon all men” (Rom. 5. 12). It is a very SOLEMN outlook. DEATH is everywhere. And your life is not a FREEHOLD: even TO-MORROW IS NOT SURE. Many a man is “happy” because of an uncertainty: if HE KNEW,—his happiness would vanish. But he hopes in guesswork fashion. Men KNOW they cannot avoid death: they HOPE death will be delayed: but they are more concerned to FORGET than to be ready for “the inevitable.”

But everything is changed when a soul is saved: even death is no longer inevitable: Christ may come in His people's lifetime. The wondrous DEATH that counts, because God has COUNTED it, becomes precious to them, and their spared—their NEW life is to His glory, in the power of the Spirit of God. Well may believers IN Christ, (even those brought out of death INTO life, and possessing that which is deeper than profession), be encouraged “to show the Lord's DEATH.” Here is the ground of their hope and peace and joy. HE TASTED DEATH (Heb. 2. 9) that poor, lost, sinners might taste and see that the Lord is good (Ps. 34. 8). O, I beseech you, dear reader, if you value your soul's future welfare, (and PRESENT welfare too), look not to yourself or another fellow-creature. However good your life before men, however heroic your death, you cannot save yourself, BUT the blood of Jesus Christ cleanseth from all sin, and ETERNAL LIFE IS BY HIS DEATH ALONE (Rom. 6. 23).

Correspondence welcomed from any to whom sin is a BURDEN.

Notes on Memorized Verses.

MARK 10. 23-27.

Christ spoke very definitely: He knew the “indifference” of the human heart: rarely are sinners STARTLED: how rarely are God's people AWAKENED, as they should be. A STARTLING message is needed. “How hardly” does NOT say, “They shall not be saved”: it does not make the ABSENCE of possession a merit or a help: we must not add to Christ's words. IT IS A FACT that salvation involves a “difficulty,” yea, an impossibility in EVERY experience (see 27, John 3. 3), but the Lord Jesus, by referring to a SPECIFIC case, shows HOW Satan would “choke the Word. 24, The link with 23 is impressive: it is NATURAL to

* Many preach a promise instead, but the PROMISE is to THE HEAVY LADEN. In LIKE manner we must not ADD to the words “All things are ready” indiscriminately. But if, dear reader, you feel your utter need, we can add with joy, “Ready FOR YOU.” Wondrous love!

TRUST IN whatever we HAVE: hence God sometimes strips us to bring to a sense of NEED. Whatever "possessions" a man has (learning, reputation, money etc., etc.), he puts these as a barrier between himself and God's humbling gospel. 25, The FACT of salvation is a miracle. The camel must be brought, as it were, to NOTHINGNESS: then that which is brought through is a NEW LIFE, to be threaded to the precious NEEDLE, and follow its path—yea, the Lord's path: a wonderful type. Do not mystify by speaking only of a small gate: THAT is only an application: accept the miracle-interpretation. 26, "To THEMSELVES": ah, He graciously answered. 27, Salvation is a REALITY.

MARK 11. 23-25.

23, Read on from verse 22 MARGIN: faith depends on HIS WORD, not self's wish. Faith would not desire this apart from HIS will. 24, "Therefore" illustrate faith. If you do not know God's will, ask accordingly: and THUS will your prayer be answered. "If" enlarges our prayers when it is "If it be Thy will." 25, Because an UNFORGIVING heart is powerless, and grieves God's Holy Spirit.

LEVITICUS 10. 1-3.

Privileged men (Ex. 24. 1) sin grievously: because they add to God's Words ("which He commanded them NOT," cf. Prov. 30. 6: a solemn warning to the theory "I may do it, if not FORBIDDEN"). "Strange fire," ignoring God's gift and the sacrifice (9. 24). 2, He Who accepts the sacrifice is a God of judgment. God sanctified and glorified, as in Num. 20. 12, 13.

LEVITICUS 14. 1-10, 14.

The background of solemnizing leprosy made a display of grace (God's removal). 2, Healing does not make a man LAWLESS. 3, 4, Healing, God's work: cleansing, realization of God's work: so salvation is from God's standpoint FIRST, but followed by obedient faith in the saved one's experience (Luke 17. 14, 15*). HEALING did not bring into the sanctuary: so a believer to-day must be willing to be Scripturally gathered (cf. Acts 2. 41, 42). DISCIPLESHIP is the evidence of LIFE with a view to a Christian walk with others. Birds, cedar wood, scarlet hyssop, earthen vessel, "living" water: full of types of Christ (sevenfold): earthly life (earthen vessel), humility, righteousness, death, resurrection (the bird dipped in the blood), cleansing power. EVERY blessing is in Christ. 7, "Seven times." 8, Self-judgment. "Seven days": holy testing, no hurry. 9, Fuller self-judgment. 10, A further realization of the work of Christ. 14, 17, The oil WHEREVER the blood was, but the blood FIRST: thus may we know the enabling of the Holy Spirit still.

* When cleansed, he SAW he was healed: manifestation of "life."

MARK 14. 12-21.

12, A definite time: Christ was obedient unto death: how often this simple language has been questioned: it would never have been questioned, BUT FOR ONE FACT, viz., Christendom has altered His symbols. "Wilt," His will was to decide. Two: even for little things, fellowship (11. 1). A man, the Lord knew all: how frequently a WOMAN with a water pot, as in Genesis 24 and John 4. 14, The simple grandeur shines out: He speaks as One having authority:—but was it not a privilege to give anything to Him? 15, "He himself will show you," as if to emphasize his readiness. "Ready" as to the REMOVAL of leaven: BUT "THERE make ready" (the provision): how often WE need spiritually a negative AND THEN a positive readiness: deeply helpful. 16, "As He had said unto them": faith finds Him true. 18, "The one eating with Me," but not partaking of the type of Himself: contrast Psalm 41. 9, John 13. 18, and the type of His body. "Grieved" rightly, yet soon arguing (Luke 22. 24) 20, Yet John 13. 28, 29. 21, Judgment is worse than annihilation. God's foreknowledge, and warning, cannot be used to justify man's wicked WILL.

LEVITICUS 19. 16, 17.

16, Cf. 1 Timothy 5. 13. Death and life are in the power of the tongue (Prov. 18. 21, see Jer. 18. 18). "I am the LORD," the reason for all, cf. 22. 31, 33. 17, Lack of loving rebuke may be hating. See margin, cf. 2 Cor. 7. 9, 1 Timothy 5. 22.

SOME THOUGHTS AS TO PRAYER AND PRAISE.

"BE YE THEREFORE SOBER, and WATCH UNTO PRAYER." 1 Peter 4. 7.

1. For believers who have come up to a definite decision as to the will of God,—and YET fear to follow fully.
2. For "isolated" children of God that they may be encouraged in their LORD, and be kept from mannerisms.
3. For often forgotten lands, e.g. Bolivia, Nicaragua, Azores.
4. For the Lord's continued blessing on His work through these pages, and that WHATEVER dishonours Him may be kept out.
5. For our Father's gracious guidance, and interposition, concerning the premises so long used as a "hired house" in His service (61, Upton Lane, E.7).

"THAT GOD IN ALL THINGS MAY BE GLORIFIED." 1 Peter 4. 11.

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